

A REFORMED DRUID ANTHOLOGY

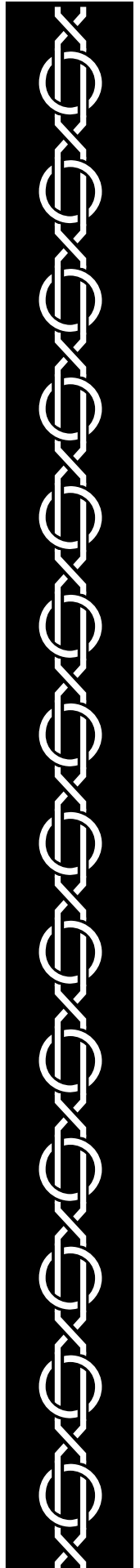


Being an unofficial and unauthorized historical collection of some of the spiritual writings from the various Reformed Druid movements in North America;

and being mostly a
20th anniversary reprint of
“The Druid Chronicles (Evolved)”
first published in August 1976 c.e.,
which was edited by
Isaac Bonewits and Robert Larson;

but prepared for reprinting with
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commentary by the current
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in August 1996 c.e.

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Suggested Catalogue Description of the Collection:

"A uniquely rare encyclopedic collection of 33 years worth of literature by the Reformed Druids of North America, which is the ancestor of the modern Druidism in America. This collection was primarily produced by the Berkeley Grove and the Carleton College Grove. Contents include a history, study guides, meditations, poetry, songs, jokes, theological debates, rules, customs, liturgies, magic charms, statistics, and recommended reading lists. Their various works of literature draw upon Buddhism, Christian traditions, ecology ideals, the Feminist movement, very ancient Jewish practices, Earth-centered mysticism, New Age beliefs, Neopaganism, Hinduism, the Occult, the Celts, Tao, Wicca, and lots of Zen."

Acknowledgments

A detailed list of the various authors can be found in Part Four: “Credits, Founders and Known Innovators” but I would like to thank a few very special people for their help in putting this collection together. Isaac Bonewits and Robert Larson published “The Druid Chronicles (Evolved)” in 1976 under the Drynemtum Press label, and from whose collection much of ARDA’s material can be traced. Richard Shelton and David & Deborah Frangquist were very helpful in giving me leads and constant advice. I would like to thank Eric Hilleman for providing space at the Carleton Archives for the Carleton Druid Archival Project, for conducting many oral interviews with past Druids, and offering helpful hints in collecting and organizing a mountain of materials. I thank Professor Phillip Niles and Professor Diethelm Prowe for their academic support and counseling during the 1992-1994 period when I was collecting these materials to complete my senior comprehensive exercise in the history department. I would like to thank my parents, my friends, room-mates, fellow Carleton Druid grove members, Ar nDraiocht Fein, The Henge of Keltria, all the other groves of the Reform, and the authors of the First Amendment. In order to be true to all my friends, I should boldly state the following about Druidism:

The entire RDNA theology is contained in the **Basic Tenets of Reformed Druidism (Law 4-6):**

1. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature; but this is one way, yea, one way among many.
2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.

‘Ten Important Notices’ from the current editors

1. All of this material, except for the third Green Book of Part Six and Appendix D & E of Part Eight, is of the Public Domain and is free for you to use and distribute. Nothing in here is considered “oath-bound” material. Please acknowledge the authors, use it only for non-malicious purposes, and not for personal gain. If you produce a book, article, or report that makes significant use of these materials; please send us a complementary copy in care of the Drynemeton press (see above).
2. Please, do not take this stuff too seriously. We certainly do not!
3. Materials represent only the individual opinions of their authors and no one else.
4. We do not have official group dogma. We merely have our individual opinions.
5. Just because it was printed, doesn’t mean the authors haven’t changed their minds since they wrote the materials.
6. Most Druids get along *just fine* without ever reading **ANY** of these unofficial materials. Many (if not most) Druids thrive better without this literature!!
7. In general... most of us consider Reformed Druidism to be a perspective, not a religion. Do not be fooled by all the external trappings, whistles, and bells.
8. Membership in Druidism is very compatible with all religions and the term “Druid” is usually considered to be gender neutral. Or, at least, we tend to think so.
9. Technically speaking, those who do not have the Apostolic Succession descending from Fisher are not permitted to use most of the liturgies.
- 10 Within reason, all documents have been presented here in their original historical forms (i.e. after spell-checking and versical numbering).



Fisher ordaining Frangquist and Nelson, May 1964.

PREFACE

Why was this book published?

The reasons behind printing this Anthology are difficult to convey to the Reader. I would hope that I'm not doing this work out of pride, one-up-manship, or to prove a point; but the mind can often rationalize the secrets of the heart.

Most readers will assume that this Anthology is being printed as a precise manual to preserve our rituals in their purest official forms; essentially to produce orthodox texts. Nope. Except for the occasional historian, like me (Michael Scharding), a Reformed Druid tends to see little value in the age of our religious texts. A religion that mandates only one interpretation of a text, or that even only one text be used, has already taken a wrong turn and has reduced the usefulness of its teachings to the value, of, oh.... dung. (No offense.) A piece of dung more than 40 years old is not much more valuable than a piece of dung from 20 years ago. They both smell about the same and make equally usefull fertilizer, but they are not as tasty as the original apple. This text may last two hundred years, but I doubt that there will be anyone around at that point who still goes by the label of "Reformed Druid." It is possible that the spirit of Reformed Druidism may still continue on, unlabeled, in the hearts of people who have interacted with Reformed Druids. Long after the trappings have passed away, the message of Reformed Druidism will be alive in our lifestyles. Preserving our oldest texts in an uncorrupted form is certainly not the purpose of this Anthology.

Could the purpose of this book be to disseminate our unique wisdom to a larger audience? Am I evangelizing to gain converts? Nope. Our only truth is so simple that most people have probably already guessed it all a long time ago, and then gone on with their lives. Most of the readers, after reading these texts, will probably realize that the RDNA is not trying to make more Reformed Druids (there are already too many to keep track of!), but to make people into better Christians, Neo-Pagans, Taoists, Buddhists, Atheists or Whatever! Reformed Druidism is not in the business of finding recruits, rather, we are merely helping those who have joined us anyway. When and where they choose to go after a short stay with us is up to them. We are not seeking converts.

Am I trying to gain influence within the current Reformed Druids? Realistically, I expect that 95% of past and future Reformed Druids will never read anything beyond the *Chronicles*, if even that much. Most will never even know the existence of this work, and many of those who do may not care. And they may well be living a far more Druidic life that I will ever attain. Experience is difficult to gain from a book, and once gained, no longer needs the book. As Four Guns, an Oglala Sioux, once said:

Many of the white man's ways are past our understanding. They put a great store upon writing; there is always a paper. The white people must think paper has some mysterious power to help them in the world. The Indian needs no writings; words that are true sink deep into his heart, where they remain. He never forgets them. On the other hand, if the white man loses his papers he is helpless.

I suspect more Druids will resent this publication than will ever thank me. To try and put Druidism down on paper is a near impossible task and the reader could easily misconstrue the meaning. A symphony can not be put into words. This Anthology may lead as many people onto the wrong path as it may help some, if any. If I mislead you, I deeply apologize and ask you to forgive my impetuosity.

If anything, I would consider myself a taxonomist or a biologist who has discovered a new, exotic species. With so many species becoming extinct every day, I would hate to not write about the lifestyle and customs of such a creature. Do as you will with it. My name is Michael Scharding. I wrote this on May 1st, 1996 c.e.

INTRODUCTION

(with apologies to David the Chronicler)

1. There shall come unto thee those who do inquire: "What is this thing hight Reformed Druidism?"
2. And thou shalt answer them by quoting the basic tenets, for this is the only answer with which all Reformed Druids do agree.
3. Yea, there may be those druids who do have reservations even about these basic tenets.
4. And some there shall be who do understand, and who do gain in awareness.
5. For there are those who do be Reformed Druids, yet who know it not, never before having heard of us.
6. May the blessings of the Mother be upon them.
7. But others there shall be who understand not, and who shall ask again, "What is this thing hight Reformed Druidism?"
8. And thou shalt answer them by paraphrasing the Gread Bard, saying, "It is a tale of sound and fury, signifying what thou wilt."
9. For, verily, even as Reformed Druids do disagree, so do they agree to disagree.
10. And even as they do agree to disagree, so do they disagree so that they may agree.
11. And some there shall be who do understand, and who do gain in awareness.
12. May Be'al smile upon them.
13. But many there shall be who do grow yet more confused. Yea, even shall they be confused in their confusion.
14. And they shall ask once again, "What is this thing hight Reformed Druidism?"
15. Then shalt thou pick up this tome and throw it at them. Yea, shalt thou throw it at them even aiming at their most tender parts.
16. And thou shalt intone even as thou dost throw this tome the First (and only) Commandment of Reformed Druidism.
17. For, yea, though it be nowhere written, it is a commandment most dear to all Reformed Druids.
18. And that commandment is this:
19. "Think for thyself, foolish one."
20. Then shalt thou grow in awareness, even as he doth grow who doth ask.
21. And then shall ye both receive the blessing of the Mother and of Be'al.

We have accumulated a lot of verbiage, haven't we? And we began with such a simple little idea; indeed, as a jest. But doesn't everything begin simply and grow and elaborate? Is not the most complex mathematical formula grown from simple basic (and unprovable) postulates? Are not all the sciences based upon simple observations, which have been elaborated upon through the centuries by a method of inquiry? So it has been with Reformed Druidism. From the acorn of the basic tenets, druidical inquiry fostered an oak. May the future see the oak become a forest, each oak different but related through the original acorn.

So it is good to see this new edition of the *Chronicles* and other accumulated druidical writings. I feel that Brother Michael has done a service to both present and future druids by his compilation.

Of course, many druids will find much, if not all, of this book irrelevant to their personal druidical path. This attitude is both right and wrong. While it is correct to say that only the druidical attitude of tolerant individual inquiry in the search for awareness is truly relevant, nevertheless no path to awareness, or expression of belief, can be considered irrelevant to this search. My belief has been and continues to be that all concepts of deity deserve equal respect, as long as they extend the same respect to others. Every belief system, be it mundane or bizarre, tells us much about the relationship of

human beings to the ineffable and thus helps us define our own beliefs and relationships to Be'al.

So while Sturgeon's Law ("Ninety percent of everything is crap") certainly applies to all this verbiage, Larson's Corollary also applies: "Yes, but the crap fertilizes the crop. No crap, no crop."

Brother Michael's history of the RDNA will also be useful to druids, I believe. Only by understanding the origins and past can we begin to understand the present or to fathom the future. Though I'm sure that nearly every druid will find point of disagreement with his interpretations (for such is our contentious nature), his attempt to present an even-handed and dispassionate view is largely successful. I would expect no less from a brother druid and Carletonian. For his efforts and his sheer persistence, he deserves both congratulations and praise.

On a personal level, it both pleased and amused me to learn that the edition of the *Druid Chronicles (Evolved)* which Isaac and I put out two decades (gods! has it been that long?) ago, for which we took a deal of flak, was found useful in reconstituting the RDNA at Carleton. I've always liked irony. Perhaps a similar fate awaits this edition. The production of the DC(E), like this work, was largely a labor of love. The original purpose was to produce a new printing of the *Chronicles* so that current and future druids who wanted one could have a decent copy. (My original copy was getting pretty ragged from all the use and copying.) The tradition that any Third Order could add whatever he chose to the apocrypha led to the growth of the project and the inclusion of some things many found objectionable. As the person who had to do the printing I was not altogether pleased with the growth. (Perhaps a better title would have been "The *Druid Chronicles (Metastasized)*"). As for the "objectionable content" which might give an unbalanced view of druidism, my attitude was that those objecting should contribute their own writings to be included, not criticize other druids' expressions of belief. Inclusion, not exclusion, has always been the guidon of Reformed Druidism, as I perceive it. I hope that Brother Michael has had a smoother journey through the job of redaction than Isaac and I had.

To those who are reading this book to learn about Reformed Druidism I give a warning and some advice.

Firstly, druid communications must be taken with a large dose of salt. As a class, we druids tend to discuss trivial matters seriously and serious things jokingly. Often the difference between a serious belief and a joke is obscure, even to the writer. (I've maintained that many serious things are jokes, and jokes can be very serious, indeed.) A good sense of humor is essential to understanding the context of druidism.

Secondly, druidism is deceptively simple. Only belief in the basic tenets is, by definition, required of Reformed Druids, and these tenets are intentionally vague, general and subject to individual interpretation. So druidism is easy, isn't it? We, yes and no. (The druidical "maybe") Druidism is what you make of it, and you get from it according to what you put into it. If you just want a nice service, and a bit of down time and comradeship under the oaks, that's fine and a grove can provide these.

But if you want to use druidism as a vehicle for your own search for religious/philosophical awareness and to define what you truly believe, it can be difficult indeed, for druidism does not tell you what to believe. Rather, it requires you to ask questions of yourself, to answer them with complete intellectual and emotional honesty, and then to examine your answers. The search is truly unending, and the way may be rocky indeed.

Finally, a thought to take you into your readings. The Reformed Druids were founded at Carleton College in 1963, which was arguably the perfect (inevitable?) time and place. Within a few years young people throughout Western Civilization were exploring exotic reli-

gions and philosophies and Neo-Paganism became a notable movement. At the same time, the academic world saw an increased interest in Celtic studies and an explosion of research in and books on Celtic matters which continues to this day with a resultant increase in knowledge about a people until then largely shrouded in mystery. Were we ahead of our times? Is all this just coincidence? Serendipity? Jungian synchronicity? Perhaps it's a sign.

Peace

Síocháin Heddwch

Robert Larson D.A.L., Be.



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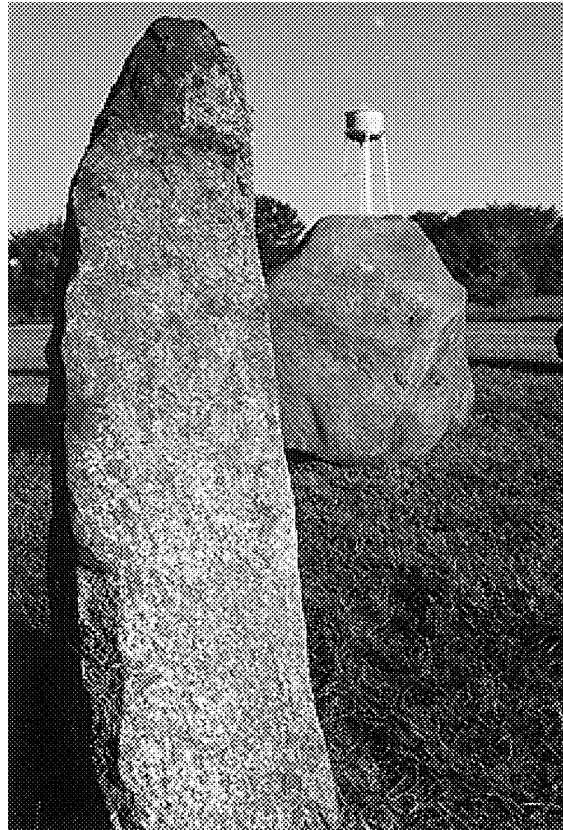
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“The Prince”— standing stones, Arboretum, c. 1956

DEDICATION

This book is warmly dedicated to
David and Deborah Frangquist,
without whose perseverance,
Reformed Druidism would have ceased.
May their Awareness never diminish.



Editor's Blessing upon the Reader

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

Midwinter 1964 by Smiley

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

The Inheritance

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

Part Zero: Introductory Information

Who are the Reformed Druids?

In a woefully inadequate thumbnail sketch; the Reformed Druids are a group of people from many religions and philosophies who are attempting to find answers to spiritual and philosophical questions. They officially began at Carleton College in 1963 as an attempt to circumvent a mandatory attendance requirement of religious services. Disliking the attitude behind forced attendance, they light-heartedly made up their own “religion” and attended it regularly to see if that was sufficient. After Carleton rescinded the requirement the Druids found that their activity had brought up many questions that weren’t answered yet. They changed their goal from bucking the Requirement into a quest for personal growth and spiritual exploration. Over the years, they established “missionary groves” to continue their work. One such missionary branch, in Berkeley California, would eventually take itself a little more seriously and become the first Neo-Pagan Druidic religion in America. From that grove, Ar nDraiocht Fein, The Henge of Keltria and a few other major Druid movements in America would come to trace their roots. Most Reformed Druids continue to disagree with each other on all other details.

Four Helpful Study Guides

Books contain knowledge and knowledge is a tool. I have presumptuously devised some instruction manuals for various people who may someday use this anthology. I have advice for four types of people who are using this book. Choose the type that works best for you or come up with your own system.

1. A “novice” seeker of Truth.
2. A religious scholar.
3. An experienced Neo-Pagan, Wiccan, New-Ager or Occultist.
4. An old-time, experienced Reformed Druid.

Type One: Advice for the “novice” seekers of the Truth.

You are looking for answers to difficult questions. So are we. We are not gurus and none of us will know all the answers. Reformed Druidism is an unending search. You might already be Reformed Druid and just may not know it. If so, congratulations! If you don’t think so, that’s fine too. My estimation of personal worth is not affected by how many people share my beliefs... or I like to think so.

Let’s face it, this is a big collection and it all looks very complicated. Druidism is very simple, perhaps so simple that you will pass by its message and keep looking for a more complex answer. Druidism is merely asking questions to yourself and to others and not stopping until you get honest answers. No kidding, it really is that simple! It’s also that difficult. If you cannot accept that, then you should put this book down. Everything else in this collection is just an affirmative elaboration on this point.

Remember that all one has to do to be a Reformed Druid (at least in the Spirit of the law) is to agree with the Basic Tenets as listed in verses 4-6 of the *Book of Law* which can be found in the *Druid*

Chronicles (Reformed), and I quote:

1. The object of the search for religious truth, which is a universal and a never ending search, may be found through the Earth-Mother, which is Nature; but this is one way, yea, one way among many.
2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.

Any Druid who claims any further requirement to be a Reformed Druid is not following the tradition of the Reform. Most people have already come to those two conclusions by their own brainpower and could well already be considered First Order Druids in the Body of the Reform, even if they haven’t drunk the consecrated Waters of Life to thereby also become First Order Druids in Spirit of the Reform (cf. Chapter One of the *Customs of the Druids* to be found in the *Chronicles*). Therefore, having read only this far, I’m sure you are now fully capable of closing this book and continuing on your study of the Reformed Druidism through the active medium of your own life and the world that surrounds and permeates you, without ever having to read from this collection again!

So why did I bother to construct a study program? Partly because it was fun for me. Partly, because a friend asked me to make one and because eventually somebody else would have again pestered me into making one. The better question is why do you need a study program? Perhaps because, if you read this book straight through, from cover to cover, you will only get confused and may not enjoy it. I know of no one, including myself, who would ever want to follow that method! Would you read a French dictionary from cover to cover just to learn a definition of the word “terre-neuve”? The easiest way to begin to understand a new religion or culture is to listen to its favorite stories. Treat each of the articles in this anthology as a story, not as a textbook or cookbook. We’re not going to quiz you and even I don’t know all this stuff verbatim (nor would I ever care to!). If you don’t like one of the articles, don’t read it!, and just skip around until something else catches your eye. However, some of you egg-heads may wish to learn more of the past, in an orderly structured fashion. For you, I have devised a study program.

Reasons not to Undertake the Twelve Step Study Program

You should have no doubts that there is only one **entirely optional** possible schedule, yea one among many ways, for reading this book I jokingly refer to it as my “Druidic Twelve Step Program” and I made it up by myself in December 1995, so in all likelihood you’d be amongst the first to try it out. Please, don’t expect anyone else to have ever heard of it or to be impressed that you worked on it. Also, I would indeed be saddened if you were studying Reformed Druidic texts in order to “quote scripture” at other Druids to get your own way. Your participation in such a program should only be because **you** want to explore the issues of Reformedly Druidical thought for your personal benefit. The Reform has not required any training program of its members. Let me explain:

In the past, people would attend a few rituals to get the feeling for the RDNA before entering the First Order. Similarly, because people often entered the Second Order to act as Preceptor in a service, they would generally become familiar with the text of the average liturgy in use. Those intending to enter the Third Order would often study the liturgy a little more, because they might have to perform a service, and usually by that point they would probably have read (at least once) the five books in the *Druid Chronicles (Reformed)*, and they probably meditated before making a life-long commitment to the Reform by entering the Third Order. Some people entered these Orders as a sort of spiritual maturation rite of passage and never

intend to perform a liturgy in their entire life! Indeed, some people have spent all of 30 minutes skimming the texts of the Reform before feeling ready for the Third Order. I've even ordained someone who hadn't even read the *Chronicles*! So if you are seeking an eventual path to ordination to the First Order or above, you **DO NOT** have to participate in this program, just locate a friendly local Reformed Druid and save yourself a lot of time and effort. Spending all that time amongst the past writings of Reformed Druidism may in fact hinder your own participation, when you should be more concerned with the more important present or future of your own Reformed Druidism! Therefore proceed only if you desire questions, because that's all you will get from this study, but hopefully they'll be good questions that will take you to other fulfilling studies.

How to proceed in the Druid Twelve Step Study Program

The basic maxim of the study program is "slow and steady ploughs the farm". It may easily take over three months to fully finish this reading regimen that I have listed below. Inspiration often comes unexpectedly with the raw passage of time, so do not despair. Going slowly allows you the time to digest what you read. I have gone through several plateaus (sometimes lasting nine months) during my first five years in trying to understand Druidism, and I have had many excellent teachers and fellow Druids to talk with. Each step of a phase should take a few days, or perhaps even a week or two, but you may choose your own pace. I recommend that after finishing each step, meditate a bit, and re-read your favorite parts. Definitely, it may help to let a few days pass before proceeding to the next step. Go as far as you need. After placing the issues in a generic context, discuss them with a friend. Druidism is best absorbed with a cup of tea, a warm cat, and a pile of cookies.

I have added a few questions and comments to think about before you begin on each step. If you'd like to (and have nothing better to do, like going outside to a park for a pleasant walk) you can write little mini-essays for yourself on the questions I have included in each step, or make up your own questions, or you can ignore the questions. Do not send the essays to me or expect anyone else to review them, but feel free to donate the better quality essays to the Druid Archival project for storage. I also welcome the submission of alternative study plans that you may come up with based on your first-hand experiences of studying Reformed Druidic scriptures with a clean slate of mind. Who knows, someday your recommendations just might get read by someone.

The Beginning Phase: The RDNA from 1963-74

Step 1. What was Reformed Druidism like in the very beginning?

Begin by reading the five books of *The Druid Chronicles (Reformed)* in Part One. They will essentially provide you with a colorful history of what happened during the very first year of Reformed Druidism. The *Chronicles* are also handy collection of early customs, tentative rules and meditations which David Frangquist (the third Archdruid of Carleton) thought would be useful for incoming Druids to know about.

- What a group does in its first years can often tell you a lot about them.
- The DC(R) were written at the conclusion of the year of founding, and may be Frangquist's attempt to prepare the foundations for his formative Archdruidry.
- With the possible exception of recruitment leaflets, DC(R) enjoys the honor of being the most widely read text within the Reform.
- Footnotes help, but if you will read this twice, read it the first

time without referring to the footnotes, trying to get a feeling for it as a whole work of literature.

- Keep in mind, they often have their tongue firmly planted in their cheek. The language is awkward, because they thought it sounded funny and formal that way.
- The message is far more important than the ceremonies, holidays, or hierarchy.
- How many biblical allusions can you spot?
- My favorite part of the *Chronicles* is the book of Meditations.
- The book of Meditations, incidentally, has nearly all of the passages from the entire Reformed literature that talks about the vague Be'al and Dalon Ap Landu. I suspect that most later Carleton Druids concentrated more on the perceptions of Druidism and did not really concern themselves with building a mythology. Curiously, even the NRDNA of Berkeley, which became heavily Neo-Pagan, did not elaborate much upon these name-archetypes.

Step 2. Views on the Reform by early Druids besides Frangquist.

Read just the first seven books of *The Books of the Apocrypha* from *The Book of Faith* up to and including *Letter to My Brothers* in Part Two. The Apocrypha are a collection of letters and sermons by Reformed Druids that were written after *the Druid Chronicles (Reformed)* were written by Frangquist. Step 2 stops with the letters written in May 1974. We will pause in our reading of the Apocrypha, as these letters represent the quieter period of early Druidic expansion, before the Isaac Affair stirred things up. We will continue the Apocryphal readings in Step 6, when you'll have understood more about the thoughts of Reformed Druidism during the early years.

- Consider these letters as by-products of Druidism in action, not as dogma.
- Note the individual styles.
- These books are light in spirit and provoke friendly introspection.
- Don't move on to the remaining Apocryphal books, yet, as they are fiercer.
- After reading a selection, read the matching historiography at the end of Part Two. How does this change your interpretation? Why should it?

Step 3. The eclectic interests of the Druid of the early Reform.

Browse through *The Three Green Books* in Part Six over a few days. An important part of a Druidic service was the reading of a short meditation and then followed by a period of silence. Many Druids considered this part of the service to be very special for their spiritual growth. The Green Books contain samples from the many religions of the world, considered to be Druidic in spirit by their collectors. You can tell a lot about a group by the kinds of stories they would tell. Although most Groves would come up with their own readings (or sit quietly), the Green Book was only really known at Carleton. Please note that volume 1 comes from Carleton's 1963-1976 period and volumes 2 and 3 are from the 1993-1996 period.

- Skip the ones that look boring, perhaps coming back to them later.
- Pause for a few minutes after reading each selection, and meditate quietly.
- You may meditate on how these selections fit into their "home" religions, but also consider whether they illuminate an already existing aspect of your own faith. You'd be amazed at what leeway exist in the corners of many religions.
- It is interesting that many of these selections become more interesting with the passage of time between readings.
- If you enjoy one particular area of readings, perhaps the Christian or Bahai selections, then go to a library or bookstore and do

some further exploration.

- Ask friends for their favorite collections of religious stories. If you find a good collection send some of your favorite short stories, quotes or lessons into the Archives or to other Groves. Perhaps you might wish to start your own little Green Book collection and eventually publish it. The trick is that they must understandable to someone with little background knowledge.
- Occasionally return to Part Six and see if something then looks interesting.

Step 4. Learning to look up all those strange terms, rules and trivia.

Casually skim through the *Traditions, Customs and Other Irrelevant Trivia* in Part Four. This section explains the pesky terms that are peculiar to Reformed Druidism. The value of acquainting yourself with the location of these sections, and their general contents, may help you when you try to understand the debates in Steps 6, 7 and 8.

- Acquaint yourself with the location of the selections, but do not memorize them.
- Skip areas that don't look useful now, like calendars. You can always return.
- This area is a reference tool, only to be studied when necessary.
- This is a heavily fossilized area, so beware of falling dinosaurs.
- At this point, you have now read more about Reformed Druidism than 95% of all the Druids in the Reform. Are your opinions better informed than their real-life experiences?

Step 5. So what did the Druids do at services?

Leisurely examine *The Liturgy of the Druids* in Part Three. I've delayed this part of ARDA, because many Reformed Druids have seen ritual as a perennial distraction from Druidism and occasionally as a potential cause for fierce debate. This collection represents almost 90% of all the written liturgies that I've been able to get my hands upon. I suspect they represent less than 5% of all the actual scripts ever performed by Reformed Druids. Some of the time, Druids used either the original Black book scripts at Carleton upto 1980, or the DC(E) versions amongst the NRDNA, with a great deal of improvising by both groups. The rest of the time they just winged it.

- You may wish to review the calendars and holidays of the various branches of the Reform found in Part Four, so that you can understand why the liturgies have different themes and activities depending on the time of the year.
- What types of opinion exist within the Reform about the role of liturgy both within the Reform itself and in the context of mankind as a whole?
- Understand the liturgical and secular roles of the three officers of a Grove. These roles differed occasionally between groves and after 1976 it gets more complicated amongst the New RDNA of the West Coast and the SDNA.
- What is the role and purpose of ritual, routine or liturgy in your life?
- Notice certain common contents between liturgies. Why are they popular?
- Notice flagrant deviations from the standard model. Are certain parts less useful or possibly distasteful to certain Druids?
- How do the Reform's various liturgies and orders compare to those found in religions that you are familiar with?
- If you are interested in the mechanics and theory of writing ceremony, pay attention to Robert Larson's and Isaac's materials. Isaac's epistles in the Apocrypha, and his book "Real Magic", describe his own attitude towards magical liturgies, and his groups in Ar nDraiocht Fein have done further work with his ideas and those of other Neopagan Druids. Do not assume that everyone

in Berkeley agreed with Isaac as the Oral History tapes and comments from the Dead Sea Scrolls of Part Nine and the publications of Part Twelve will amply demonstrate.

- Try composing a Reformed liturgical rite for yourself. What would a Druidic "baptism" or funeral service be like? Which elements would you keep and what innovations do you feel are appropriate? Send in a copy for the Archives with an essay about your ideas.

The Intermediate Phase: The Great Debates of the Isaac Affair

Step 6. The opening groundwork of the debates.

Read from the first part of *The Book of Changes* up to and including the *Epistle of Norman* as found in *The Books of the Apocrypha* in Part Two. This collection of letters show the initial reactions to a revolutionary letter sent by Isaac to the entire Council of Dalon Ap Landu, the legislative body of the Reform. Step 6 through Step 8 are some of the most confusing sections of the study program because most of the Druids involved in the debate didn't know much about each other and the concept of Neo-Paganism had only really been invented in 1973, about a year earlier

- Go slow, and use your reference skills from Step 4 to look up more information on the difficult terms and topics being bandied about.
- It is vital to remember that these are personal opinions not doctrinal statements.
- If you feel rising emotions of anger or partisanship, examine them.
- Up to now, you haven't seen Reformed Druids argue. Don't choose sides, but observe the arguments? What are the most interesting statements, in your opinion?
- After each selection, read the corresponding historiography, and then review your opinion. Has your opinion or understanding changed? Why?
- You may have to refer to Part Four for clarifications on terminology.
- Notice the attempt to respectfully discuss their deeply personal opinions.

Step 7. The branching of the Reform into three groups.

Read from the second part of *The Book of Changes* upto and the *Second Epistle of Isaac* as found in *The Books of the Apocrypha* in Part Two. Isaac's vote was taken and a sort of stalemate was reached. The Reform developed three branches at this point, essentially an status quo group retaining the name RDNA, a radical experimental version known as the Schismatics Druids of North America, and a moderate party known as the New RDNA. The turn of debates is turning more towards issues of improving communication to prevent future flare ups. *The Druid Chronicles (Evolved)* collection is put together during this period.

- Follow the same steps as in Step 6.
- When is a faction a mob-mentality and not a coalition of individuals?
- It is intriguing how even the most individualistic Druids will sometimes rely on local custom rather than personal understanding or experimentation.
- What's are the pros and cons of the proposed hierarchy upon Reformed Druidism?

Step 8. The Conclusion to the Great Debates of the Isaac Affair.

Conclude your Apocryphal studies with readings from the third part of *A Book of Changes* upto the final entry, *Some Final Thoughts*, in *The Books of the Apocrypha*. Basically this collection is a winding down of the debate. Isaac stopped writing letters about change, and simply started printing a magazine known as *The Druid Chronicler*, in which Druids could hold discussion on various topics. Those

articles are to be found in Part Twelve of ARDA.

- Again, follow the same steps as in Steps 6 and 7.
- Notice where opinions have changed or where differences are acknowledged.
- Summarize the important debates of the Isaac Affair.
- What is your current inclination on these issues? Note them now, and refer back to them in a few years to investigate how much your opinions change over time.
- Consider studying these generic issues through other non-Druidic books.

The Advanced Phase: Overviews and Grove-Specific materials

Step 9. A overview of the general history of the Reform.

Review your previous notes and then read from the front page upto and including Chapter Seven of *A General History of Reformed Druidism in America* in Part Eight. You have now read enough primary sources (i.e. first hand accounts by eye-witnesses) that you have developed some well-grounded opinions of your own about the Reform. Now here's my overview of the history of the Reform, but I don't expect you to agree with me. Perhaps it'll fill in some chinks, provide intriguing trivia, put things into perspective and perhaps help you to understand me a little bit.

- This is a very large reading. Break it down into separate readings, as you see fit.
- Remember that this is just a long epistle laden with my own personal opinions.
- Notice the resources used; documents, oral interviews, and wild conjecture.
- How could Scharding's Carleton & Zen-Christian inclinations bias my history?
- Compare or contrast the underlying messages of *A General History* with Scharding's shorter epistle "The Book of Lacunae" found in the Apocrypha.
- What would be different if this history were written by Bonewits, Larson or Carruth? You'll find published books by Bonewits in Appendix C of Part Eight and amongst Ar nDraiocht Fein. All three Berkeleyite authors have letters in the Apocrypha, in the NRDNA publications of Part Twelve, and on the Oral History tapes and miscellaneous letters which are available from the Carleton Archives.
- What a historian does not talk about is very revealing. Is something missing?

Step 10. Where did Isaac go? Various other overviews of the RDNA.

Skim the appendices of *A General History*. These are relatively incidental to the overall view of Reformed history. The first appendix on ADF shows how Ar nDraiocht Fein clarifies and possibly fulfills Isaac's goals and dreams for the eventual evolution of the SDNA and NRDNA. Now that you know how I view the history of the Reform, perhaps you'll understand why I'm not satisfied with the skimpy flat versions portrayed by the encyclopaedias.

- Feel free to explore Ar nDraiocht Fein's materials in the archives or to join ADF for a while to see how the group really operates.
- Note Scharding's critiques of other published interpretations of Reformed Druidic history. What biases does Scharding have and how far are they from the original message of the Reform?

Step 11. Various readings that are Grove-specific in interest.

Read *The Great Druidish Books* of Part Five and *The Druid Miscellany* in Part Seven. Then read whatever else you find interesting, as you see fit. Do not feel compelled to read any of further selections. There may be more important things to do in your Druidical life.

Each of the following selections are oriented towards special interest areas within the Reform.

- At this point the remaining parts of ARDA become more specialized and are usually only of specific interest to the Grove that wrote them, if even that.
- *The Great Druidish Books* were written by, about, and for the Hasidic Drues of the Arch Grove of St. Louis. Notice the attempt to blend some of the perceptions gained from the Neo-Pagan variety of Reformed Druidism into Jewish tradition.
- An intriguing aspect of *The Great Druidish Books*, despite their incredibly dogmatic appearance is their leniency.
- *The Druid Miscellany* is mostly of interest to the Berkeley Grove and those pursuing a Celtic Neo-Pagan variety of Reformed Druidism.
- *The Books of the Latter Day Druids* in Part Nine is an eccentric collection of books written by Reformed Druids since 1992 during the Clinton Renaissance.
- *The Dead Lake Scrolls* within Part Nine are from Carleton, mostly by Michael Scharding with advice by other Druids. They're rather goofy, but they indicate the earlier phase of his Druidic (mis)understanding.
- *The Dead Sea Scrolls* within Part Nine are from the Hazelnut Grove in California and show how they survived the tumultuous conclusion of the Isaac Affairs, and still kept their sense of humor and tolerance. The Dead Sea Scrolls, along with the oral history tapes and some of the later works of Part Twelve are good balancing opinions of the internal diversity of the Berkeleyites.
- *The Book of the African Jedi Knight* within Part Nine was Scharding's attempt to provide some African materials and also compared Bantu beliefs with some of the religious element of the Star Wars Saga. Indeed, science fiction often explores religious and cultural possibilities that have not yet been attempted.
- *The Book of Ultimate Answers* within Part Nine is a joke on the self-help genre and pokes funs at the divination practitioners.
- *The Books of Song and Poetry* within Part Nine are various poems in use during the Scharding Archdruidcy at Carleton.
- *The Oral Histories* of Part Ten and *The Regular Druid Publications* of Part Twelve provide more insight into the history and developments within the various varieties of Reformed Druidism at Carleton and elsewhere.

The Super Advanced Phase: A review

Step 12. Final thoughts and a time for reflection.

Slowly review all your questions, notes and insights from the first eleven steps of the beginner's study guide program. At the end of every project there should be a time to pause and assess the outcome and progress that has been attained.

- Ask yourself, "What lessons have I learned?". Meditate for a while.
- Ask yourself, "Which could I apply to my life?". Meditate again.
- Participation in this study program did not require dropping your religion and become a Druid. It hopefully required you to think.
- You have studied a great deal of written texts by Reformed Druids. Now realize, as I explained in *The Book of Lacunae*, that all of these Druids received THEIR inspiration from Nature and not from books.
- A Druid is a Druid because they are a Druid.
- Most Druids find that the insights of Druidism (whatever they may be) will make their studies and practice of religion more useful and challenging.
- Ask yourself, "What more is there to learn?" Go and learn it.

Certificate of Completion for the Novice Study Program

Most study programs hand out a certificate of accomplishment, so here's one if you feel like you need one. The Deanship of Druid Textology, regularly abbreviated as D.D.T., was first administered by Frangquist in April of 1970 to McDavid for his efforts of internal cross-referencing for a new edition of *The Druid Chronicles* (Reformed), which wasn't really redone until the 1978 release by Morrison. By the time you finish your studies, you'll realize that most Druids do not put much stock in titles and some actually do so only for mischievous purposes. However, some people welcome a chance to display an intellectual achievement has been performed. For those people, I offer them a chance to devise a certificate for their DDT.

Feel free to duplicate and adapt its structure to a horizontal 8 1/2 x 11 sheet of paper, filling in the appropriate blanks. I recommend for a lower left seal, perhaps using a picture of a Nature scene using a color copier. Most copy shops can provide fancy border strips to line the edging or a word processor can put a blackline box around the whole thing.

The Reformed Druids of North America

"Texts of the Reformed Druids"

This award is to certify that (insert your full name here) has been awarded a degree as a Dean of Druid Textology on _____ of the year _____ of the Common Era, by the powers already vested in him or her for meritorious recognition upon the completion of a course of instruction in Reformed Druidic texts. To this candidate is bestowed all the rights and responsibilities pertaining thereunto.

Dean of Druid Textology

May the blessings of the Earth-Mother be ever apparent unto thee,

(Sign your own first name here and draw a druid sigil to the right of it)

(Indicate any other titles you wish here)

Day of _____

Year of the Reform _____

Type Two: Advice for Generic Religious Scholar

I'm assuming that you've spent a couple years of thoughtful personal study on more than one world religion. You are probably unfamiliar with how to categorize Reformed Druidism. The simple answer is, "Don't". I can't do it and I've tried very hard. If you think you've succeeded, then you're probably ignoring all the exceptions. Druidism is just Druidism.

Advantages about studying or teaching Reformed Druidism:

- Once certain misconceptions are dismissed, it is very simple to understand.
- It concerns itself with basic issues of religion, which are always good for debate.
- The RDNA is the great grandmother of the modern Neo-Druid movement.
- It is very old in the eyes of the Neo-Pagan movement, over 33 years.
- All of the primary movers and shakers are still alive and can be interviewed.
- The RDNA has a remarkably good archive of its history, all publicly accessible.
- In fact, this Anthology represents only 60% of printed records by the RDNA.
- Even if it does not like to use them, it has all the external trappings of a religion.

There are stumbling blocks about Reformed Druidism in store for you:

- They have produced lots of literature, but none of it is considered dogma.
- They disagree, or are unsure, if they are a religion, philosophy or perspective.
- They sometimes say very serious things with their tongue in the cheek. You never know if they are pulling your leg.
- The role of ritual and group activity is an individual decision.
- The hierarchy's sole purpose seems to be to inhibit in its own efficiency.
- Members of each grove come from (and often maintain) ties with diverse religions.
- Reformed Druidism has a very different agenda from other Druidic organizations.

Books that you might wish as supplementary texts:

If you haven't purchased a copy of *Drawing Down the Moon* by Margot Adler, ISBN 0-8070-3253-0, it would be a good time to do so. Although most of the Reformed Druids do not consider themselves Neo-Pagans, they often resemble the Neo-Pagans in the way they think outside of traditional Western thought. Adler's book is a very good back to use alongside this Anthology, and they even have a chapter in there about us! It's available everywhere, find out if there is a newer edition has been made since 1986.

Daniel Hansen has written a book called *American Druidism: A Guide to American Druid Groups*, ISBN 0-89716-600-0. If you have trouble finding it, it should be available from Peanut Butter Publishing, 226 2nd Ave W. Seattle Washington 98119 (206)281-5965. It is a good concise overview of the Neo-Druid movement.

How should the scholar go about studying with the Anthology?

There is no reason that you can't also follow the advice of the Type One beginner. You might want to work at a faster pace, cer-

tainly. The important choice for you to make is whether or not you wish to start by reading my History of Reformed Druidism in America (in part eight). I probably have a Carleton bias in my writings and I have the advantage of hindsight, which the earlier Druids did not have. By following the beginner's program you will follow the Reform opinions develop and diversify over time. Also from following the development of primary sources, you can watch trends and events develop unexpectedly. The opinions that you will develop on your own will be markedly different than they would be if you started with my History. Of course, starting with the History may put the whole study in a quick perspective.

Most of the questions discussed in the beginner's regimen are probably appropriate for you also. However, if you don't find them challenging enough, here are some tougher questions for you to ponder:

1. What is really important in a religion?
2. How do labels limit understanding?
3. When does an irreverent joke become a respectable tradition?
4. What is gained or lost from such a transition?
5. At what point does a religion exist?
6. The Reform began by poking fun at Christianity, but does its own evolving history end up following the same course of Christianity and other developing religions amongst oppressed minorities?
7. Is Druidism really as unique as it claimed, or did they not know better?
8. How does Reformed Druidism resemble Quakerism?
9. How does Reformed Druidism resemble Taoism or Zen?
10. How does Reformed Druidism resemble Universal Unitarianism?

What to do when you're done?

I would gladly welcome copies of any papers that you produce using these materials, or if we're only a small part of a larger book, just send a photocopy of the parts relating to us. I also take comments on this collection very graciously. My next ten years are unstable geographically, but you can always write to the International Druid Archives, Care of Carleton College Archives, 300 North College Street, Northfield, Minnesota 55057. They can find me and will gladly take possession of any contributions of your materials.

After finishing your study here, there are several natural extensions of study:

1. Teach it as a class. Copies are available free on disk and they you can print as many copies as you want.
2. Go to the International Druid Archives and study a specific issue or grove in depth.
3. Critique by presentation severely and send me a copy
4. Study the growth and activities of Ar nDraoicht Fein, the Henge of Keltria ect.
5. Study the Neo-Pagan movement in general.
6. Compare American Druidism with European Druidism.
7. Compare Neo-Pagan movements with Christian movements seeking a return to the original faith of the Christians.

Type Three: Advice for Neo-Pagans, Celts, Wiccans, etc.

I assume that you've been practicing a "fringe religion" for a few years already, and like the religious scholar, you know your way around the block. Yet you are like the "novice" seeker of truth, because you fully intend to incorporate any discovered wisdom into your life. There's a good chance that you are raiding ARDA for materials to take "home" with you. You are welcome to do so, but be careful not to call it Reformed Druidism and remember to give us some credit.

If you are reading this collection because you think that we know the secrets of the Ancient Celtic Druids, um. . . you're probably in the wrong place and should be looking elsewhere or try contacting one of the more Celtic oriented NRDNA groups (see below). Don't despair! I have provided a reasonably good bibliography of books on Celtic Druidism, both modern and ancient varieties, in Appendix C of Part Eight of ARDA. Isaac's outdated 1976 Druid bibliography in Part Seven of ARDA, may also have some leads in it. There are also addresses for modern Druid groups, at least those existing in 1996, in Part Seven also. If you live near Minnesota, you can visit the Druid Archives and thereby read the literature of several extant and extinct Modern Druid groups. In any case, I'm sorry if we have distracted you, but feel free to visit.

You will probably already understand the Neo-Pagan mindset, and so you will be able to appreciate this collection a lot faster than the religious scholar. For you, there are certain practical benefits that you can take home to own coven or group. Here are some things to think about as you read:

1. Should your group produce a collection of its own?
2. This Anthology was only possible because of decent record keeping from the beginning. What habits do you suspect were used?
3. Why don't the Reformed Druids keep their materials secret?
4. Is it better to deeply understand the purpose of religion before choosing one?
5. Why do religions choose definitions that exclude people?
6. What is the role of organization and ritual in religion?
7. Issues of power of leaders over followers and vice-a-versa.
8. The role of open communication in running a religious group.
9. The difficulty of transforming an established group.
10. Why?

Where to study after working on the Reformed Druids?

If you are enamored with our pseduo-anarchic organizational activities and philosophies, then you may be interested in studying the following groups:

1. The Discordians (see Margot Adler's *Drawing Down the Moon*)
2. The Quakers (aka The Society of Friends)
3. The Deists of 18th century England (mostly extinct now)
4. The Unitarian Universalists
5. The Universal Life Church 601 third street, Modesto California, 95351 (209) 527-8111. (the guys who'll ordain anyone)



Type Four: Study Advice for Reformed Druids.

For relatively fresh Reformed Druids:

The most important thing that I can tell you is not to take this material too seriously. Certainly we talk about important issues, but that doesn't mean that you have to be afraid to think for yourself. If you don't like something, and you've thought about it, then don't agree with the author! This is a collection of opinions from dozens of Druids, not one of which can definitively speak for the Reform, only for themselves. A Druid is a Druid because they are a Druid, not because someone else calls them a Druid.

I recommend that you follow the advice for the novice seeker of truth.

For the old warhorses of Reformed Druidism:

Well it's here. What can you do with it? (Rude jokes aside, now)

1. Use it as evidence that I've gone mad and write long detailed letters proving it. Make sure to send me copies, via the Archives.
2. Make a copy for your local university's reference section.
3. When someone asks you about Druidism, throw this book at them. Whether they read it or not isn't the point.
4. Keep it around as a handy portable archives.
5. Door stop or paperweight or boat anchor.

Well, if you really liked *Isaac's Druid Chronicles (Evolved)*, you'll find most of those materials are still in here. The introductions, commentaries and endnotes have been heavily edited or lengthened to put them in my perspective of the Reform's long history. Heck, you might even want to try the study course that I suggested. There are significant additions that you may find interesting to inspect:

1. Historiographies on most of the publications.
2. Eleven new books to the Apocrypha that dialogue with the original contents.
3. Many versions of the Liturgy that you haven't seen.
4. Carleton's calendrical system and additional trivia of Part Four.
5. The Green Book, rarely seen outside of the Carleton Grove
6. A General History of Reformed Druidism.
7. The Books of the Latter-Day Druids
8. All the past Druid Chroniclers, for free and in one sitting.



Oops, I made a mistake!

Since I'm going to be distributing this primarily by magnetic media, I can make corrections relatively easy. If you send in lists of corrections, they'll eventually get worked into an updated version.

Call Carleton's Alumni service to find me or write to: Carleton College Archives, regarding IDA, 300 North College St., Northfield, Minnesota 55057.

How to Get Free Copies

Send six blank high-density formatted Mac or IBM disks to the Carleton Archives, Carleton College, Northfield MN 55057, plus return postage costs, and we'll mail you files in an Adobe Acrobat format with all the materials (and more) in the ARDA collection.

A web-site at <http://public.carleton.edu/~mschardi/> also has copies of these files available for downloading and ready to print on a double-sided laser-printer.

If this web site becomes unavailable, visit the main Carleton page at <http://www.carleton.edu> and search for the Carleton Archives.

Other Sources on the RDNA

If you are not satisfied with my presentation of the Reform, or you feel that I was biased (which I probably am), then you may wish a second opinion. Excerpts are included in an appendix of "A General History of Reformed Druidism" in Part Eight of this collection. Although we are not famous, there have been many other attempts to analyze and discuss Reformed Druidism. I will list them in decreasing order of usefulness.

Margot Adler's *Drawing Down the Moon*, 1978, 1986, 0-8070-3253-0

The definitive work on the Neo-Pagan movement, it has almost a full chapter on the RDNA and its offshoot, Ar nDraiocht Fein. A copy should belong in your library.

Daniel Hansen's *American Druidism: A Guide to American Druid Groups*

Although it has quite a bit about the RDNA, it would not be a good book to compare my opinions against as I had a great deal to do with getting that book published. But it is a very good book nonetheless.

Religious Encyclopedias

Scanty, but possibly interesting. Most relying upon old second hand sources. See the appendices of Part Eight.

Bonewits' *Real Magic* 0-87728-688-4

Bonewits was a major voice in the history of the Reform, and this is a book that sheds a great deal of light on his worldview. There is a small chapter analyzing Reformed Druidic worship rituals in light of his theories. First published in 1971, updated 1989.

International Druid Archives

This is the Reform's own collection of its historical documents and you can try to reconstruct your own opinion or pursue further examination of certain aspects of Reformed Druidism. They have tapes, magazines, letters, interviews and other RDNA publications in addition to material on ADF, Keltria and other offshoot groups.

For more information write to the Carleton Archives, RE: International Druid Archives, 300 North College Street, Northfield, Minnesota, 55057.

PART ONE

THE DRUID CHRONICLES (Reformed)

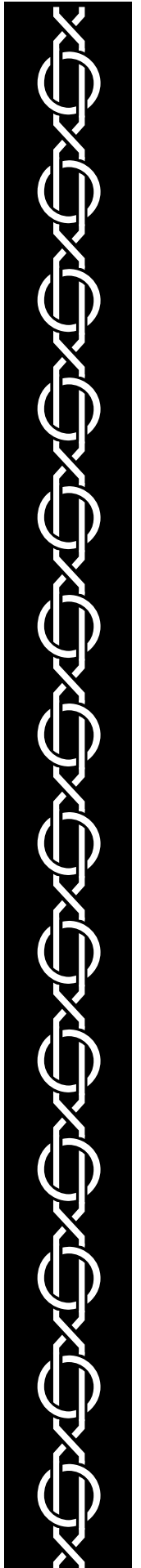
a.k.a.
The Chronicles of the
Foundation

1996 Introduction

Originally published under the title of The Druid Chronicles (Reformed), abbreviated DC(R) and nicknamed The Chronicles, these books contain the basic history and beliefs of the first year of the original branch of the Reform founded at Carleton College from which all the past, present and future Branches of the Reformed Druidism spring. Thus the Chronicles are the about the only section of A Reformed Druid Anthology that is accepted by every group. The primary author, David Frangquist, has made no claim of divine inspiration; nor has any other branch of the Reform. These five books have no canonical status, but they're chock full of interesting and fun stuff. Don't take it too seriously and try to see the message that underlies all the outer-trappings, holidays *and names*.

For a more detailed discussion on the Chronicles see the End-Notes, Printing History and Historiography at the end of end of this Part One. Internal cross-referencing is indicated by raised numbers. The existence of endnotes related to a verse is signaled by asterixes.

THE DRYNEMETUM PRESS



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 their own place of worship in order that their credit might be established on their record.
3. And it came to pass that there were those among these people who chose to pursue 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 in 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 could 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 these 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 time of the beginning of the reform.

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 Arch-Druid

(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 *

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 Arch-Druid 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 there were those 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 exceedingly 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 their bare hands, did find that the altar had been defiled, they did rend the air with their lamentations.
2. And they did set themselves to the task there 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 covered over the sky;*
4. and each took this to be a sign, each in their own way.^c
5. Now after the work was the second time completed, those whose purpose it was to do evil unto the altar did come the second time also;
6. and they did come in the darkness of the night, for they were the Anti-Druids.
7. Now when these Anti-Druids 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 Anti-Druids 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 Anti-Druid.
12. And a curse was placed on the altar; and the Arch-Druid spake unto the Druids assembled saying: "Verily I say unto you, who-soever findeth him who hath done this thing, be he admonished to do whatsoever he 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 Anti-Druids 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;
6. those being in favor of the small sacrifice having a desire that it be of the 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, we do even call ourselves by the name of Reformed^e, wherefore we must put behind us 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 exceedingly wroth one with the other.
13. But behold, Jan did rise up and relent his position, asking neither that 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 the 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.
3. And each went and prepared their petition in the manner that was prescribed by the Administration.^{*}
4. But behold, there 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 Arch-Druid 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 no 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 own 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 it height in the north (which is Midsummer and an important day with us) should ye meditate on these things.
8. "For verily I say unto you, when the sun crosses the equator, shall ye be again reunited here with these thy brethren."ⁱ
9. And each went his own way 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.
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

Chapter the FIRST

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 their 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, 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 men do 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 Arch-Druid, who shall be a priest of the Third Order or higher;^c and the Arch-Druid shall preside over the Druids assembled.
9. And second among them shall be the Preceptor, who shall be a Druid of the Second Order or higher;^d and he or she shall deal in the spiritual insofar as directed by the Arch-Druid, but she or he 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 Druid or higher;^e and she or he shall assist the Arch-Druid insofar as she or he 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 she or he 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!

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 they who subscribe to the Basic Tenets of Reformed Druidism, as prescribed in the Book of the Law, they are accepted into the body of Druidism which is the organizational body of Druidism only.^b
3. But, they who partake of the waters-of-life in communion with the congregation, they are accepted into the great body of Druidism which is the spiritual body of Druidism only.
4. But the whole and complete body of Druidism is consisted 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, they who have been accepted into the organizational body only are not of the whole body of Druidism;
6. wherefore, neither are they who are of the spiritual body only accepted into the whole body of Druidism.
7. Whereas, they who have 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 are thenceforth called by them a Druid 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 whispers.
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 some there are 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 they shall be pure in spirit and save they shall have bowed themselves down in humility before the powers which are manifested in the Earth-mother;
4. And none shall be chosen save they 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 of the Second Order to the best of your abil-

ity?"

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 sealed up to the service of the Earth-mother?"
11. And none shall be honored with the Second Order save they shall answer these questions in the proper manner.
12. And none shall be elevated save they shall partake of the waters-of-life in communion with the Arch-Druid and save they 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 it is 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 diminishing 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 amongst 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 Druids.
7. And when all have partaken of the waters-of-life, then ye shall 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!

☪ Chapter the SIXTH

1. Behold, there is not one among you who is greater than they who have given of themselves in service to you.
2. For it is for this reason that the priests 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 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 are called unto it, shall they also call others.*

☪ 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 is 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 exceedingly 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 [*or Matriarchs*], each to his [*or her*] 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;¹
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 Patriarch [*or Matriarch*] 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;
10. and the council of the Order of Llyr shall have dominion over the selection of the Patriarch [*or Matriarch*] of the Tenth Order, the highest of them, which is the Order dedicated unto Danu.
11. For such are the Orders of the priesthood, and so are they also dedicated.
12. And no one shall be Patriarch [*or Matriarch*] of more than one Order, for no one can be so dedicated.*

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*The following three verse have been effectively nullified by Resolution in the Council of Dalon Ap Landu on 1 May 1971. These three verses are retained here for historical purposes.*  
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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 priest 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 priest not of the Order, but rather a priest unto the Order.
16. For so it is written; thus it was, thus it is, and thus it is to be.

☯ 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 therein,
Erinn shall longer,
Stronger, show honour,
On our Milesians-
4. Wishing, in trouble,
Noble isles' wooing,
Suing, we stay here-
5. Pray here to sail in,
Wailing maids royal,
Loyal chief-leaders,
Pleader, blend pray'r in,
So we seek Erinn—

☯ 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 Waterfall 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 Buaighe,
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 on the sea,
I am the wave of the ocean,
I am the murmur of the willows,
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 plants,
I am a wild boar in valour,
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 they brethren."^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 Anti-Druid.
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,^f who was Server.^g
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.

Chapter the SECOND

1. It came to pass that the Arch-Druid was one day walking in the woods, and he was sorely perplexed, for it did happen to begin to rain.
2. And he was exceedingly 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 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 than 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,^h 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 Arch-Druid 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 seen and heard, 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-lifeⁱ for the period of one month.*
2. But they did become anxious because there were left only a rem-

nant 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.*

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 great 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 nought, 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.^j
5. And the Arch-Druid 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 Arch-Druid 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 Arch-Druid 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 Arch-Druid 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 Arch-Druid 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.
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."^{*}
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 out 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.*
8. And they did marvel at it, for it was taken as 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
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 Anti-Druid.^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;
12. and they did say: "Behold, the mortar is not yet dry, and the Anti-Druid 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 were 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 Arch-Druid did come up upon the hill of the altar.
19. And they did kneel before the altar; and the Arch-Druid did consecrate David (who was the Chronicler) as a priest of the Order of Dalon Ap Landu.*

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, 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 Anti-Druids.^g
5. And this was the fourth time* that the altar had been defiled by the Anti-Druids, 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 weapon.
6. And it came to pass that a great wailing and 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 they did 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.*

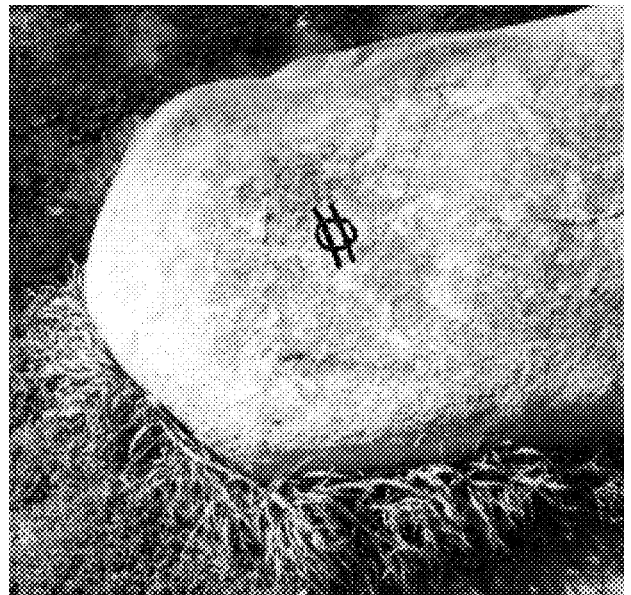
2. And he did go up onto the Hill of the Three Oaks in order that he might better appreciate the wonders of the Earth-mother which were to be beheld there.^j
3. And it came to pass that he did remain there until darkness had fallen over all the land around; and behold, the firmament was opened up unto 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 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 declared him Patriarch of the Order of Grannos,^l which is the first of the Patriarchs, 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 declared him to be Patriarch of Braciaca,^m with all the powers thereof.
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 declared him to be Patriarch of Belenos,ⁿ with all 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^o worship of those at Carleton.*
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 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 too we praise thee.
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 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!*



Altar stone on the Hill of Three Oaks

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 was 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.*

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 man.
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 man, 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 mighty river which is but a trickle; this is the Earth-mother.
3. Behold the blue which is day and the black which is the 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, the 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 with our hands.
7. For the Earth-mother is all things which do make themselves apparent unto our sense.
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 water 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.
18. And the other faces of Be'al also have been turned kindly toward us.
19. Merrily merrily, bubbling, gurgling, we have seen her dancing over the rocks down to her marriage with Llyr; and her name 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 things 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 the tree.*
10. This tree is your Bile.^{dd}
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 on 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.

Chapter the SIXTH

1. Verily I say unto you: is it not written: "and each took this to be a sign, each in his 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 man is as but the thick cloud unto the other.
4. For no man shall have truth save that he 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 to you by anyone.
6. Beware those men 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 you much authority before you, and say: "We know our way to the only way, for it is the way of our fathers."
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 way of other men, but after your own way;^g
11. and go too to the fountain^h of Awareness, which is in Nature.*

Chapter the SEVENTH

1. For what reasons it that ye sit here under the oak? Why is it that ye have come together 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 to-

gether, 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 him 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.
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 unto 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 man is not constrained to learn only that which he is 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 ye shall 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 not it 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:
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 needst 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 did never have served on his table the finest of all cheeses, for he would not taste it, any of it.
11. Verily I say unto you: in all the books of Man is there 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 person who doth have awareness, save also that they are aware thereof.
3. And they are like unto them 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 them 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 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!



Nelson with Frangquist and Fisher, Spring 1964

End-Notes to the Chronicles

It should be noted that these footnotes are not endorsed by the Reform.

This is a collection of primarily historical notes with added bibliographical and liturgical materials provide for the most part by Norman Nelson (NN), Richard Shelton (RMS), Isaac Bonewits (IB), Robert Larson (RL), and Michael Scharding (MS).

The Early Chronicles

1:1 **IB:** "...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 **NN:** The Reformed Druids of North America (Henceforth "RDNA" or "Druids") were founded in the spring of 1963; John Nason was at that time President of Carleton College, a private Liberal Arts college in Northfield, Minnesota.

NN: The precise wording of the requirement mentioned is to be found on page 138 of the Carleton College Bulletin (Catalog Number) 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 **NN:** 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 Dave Fisher and David Frangquist (then sophomores), Howard Cherniack, Jan Johnson and me (then all juniors).

NN: It is important to note that, while some were areligious, other 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 require no renunciation of any faith to profess Druidism. If our protest was to work, the last thing we need was antagonism from anyone.

1:4 **NN:** 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 [Goodhue] 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 several pioneer events). Further north, across the soccer field, is a slight rise with a large rock sticking out of the ground and with three trees; this became known as The Hill of the Three Oaks.

RMS: By the late sixties, the name had become shortened to the Hill of Three Oaks. The name was used by everyone, not just Druids.

MS: The fourth side of the stele is blank, and a Carleton tradition is to make the Druid Symbol on its face every time one visits it. See the Book of Lacunae in the Apocrypha.

1:5 **NN :** Monument Hill.

1:6 **NN:** So far as I know, Fisher actually created the whole first ritual at this time; his story was that he had been made a Druid in

high school, since it made it more acceptable if it was an on-going thing.

1:7 **IB:** Saturday afternoons became the customary time for Druid Services, in addition to the High Days, for many years. Some Groves now use Sunday afternoons and still other Groves use different days.

MS: Most groves don't have weekly services, anymore.

1:8 **IB:** 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 (AUC), 1383 Islamic (Hegira), 1885 Hindu (Saka), 2276 Grecian, 7473 Byzantine, 5725 Jewish (AM) and nearly halfway through the First Year of the Reform (or 1 y.r.), which began the previous Samhain.

MS: The RDNA at Carleton agrees that that Samhain is the beginning of the Celtic year (NOV. 1st) but the Carleton Druids date their documents as if Beltane (May 1st) were the start of the year. To calculate "Year of Reform", if it is before Beltane take the year in question and subtract 1963 from it. If it is on, or after, May 1st subtract 1962 from the year in question. The NRDNA tends to use Samhain as the deciding date subtracting 1962 before Samhain and 1961 after Samhain. However, since there was no concept of Druidism at Carleton until April of 1963, why go back to Fall of 1962? The whole thing is like the Easter controversy between the Celtic and Roman church. See the calendrical section of *the Carleton Apocrypha* and Isaac Bonewits' Calendar of the Druids in his version of the *Chronicles*, both are in Part Four of ARDA.

2:1 **MS:** Although the text leads you to believe that the first official service was Beltane on May 1st (or more likely May 4th), it is now generally assumed that there were earlier weekend services, likely starting on 4/20/63.

2:2 **NN:** The "altar" was Fisher's phonograph stand/record rack, draped with a cloth.

2:3 **NN:** The stones came from a place in the Arboretum, just north of Monument Hill I don't remember how many worked—it was something like three, increasing to five.

MS: I believe the site of stone was the NEST OF DRAGON EGGS found in a depression next to the DRUID DEN (AKA the little grove) where a pile of head size rocks from the neighboring fields were deposited. Most of the remaining rocks there have been used for Arb trail maintenance.

2:5 **IB:** 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 **IB:** The waters-of-life are Uiscebheatha in Irish Gaelic (other wise known as "whiskey"). Any alcoholic beverage can be used in a pinch.

MS: Since 1985, the Carleton Druids have been using Tea, Tang, or watered-down Whiskey. It depends on the sensibilities of the officiant and congregation.

2:7-10 **MS:** 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... It is interesting to note that the Druids at Carleton never became an official student organization in and of

themselves until 1995 under the leadership of Hrobak.

3 **NN:** A little hyperbole aside, this is essentially a factual account.

4:3 **NN:** Really spooky—a ray of sunlight broke through the cloud-cover and hit the altar.

4:4-5 **RL:** At one of the early services, someone brought an umbrella, more as a fashion statement than because of weather. It rained. From this came one of druidism's few informal prohibitions/superstitions; no umbrellas at services. Curiously, a similar occurrence happened at one of the early Berkeley grove services. Really odd, since May-Nov in California is the dry season when rain is really rare. (Insert Twilight Zone theme.)

4:7 **NN:** 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.

5 **NN:** The dispute is reflected in the changes made in the Ceremony of Consecration.

RMS: In the ceremony preserved in the Black Book (which contained all the early liturgy), the following changes were written by hand on May 18th 1963:

"Attend us now o Spirits, as we offer this sacrifice of consecration" became

"Attend us now O Spirits, as we light this fire of consecration."

(Here the blood of the sacrifice shall be spilled upon the altar) became

(Here the fire shall be lit upon the altar)

"Accept this, our sacrifice" became

"Accept this, consecrate it."

5:10 **IB:** The speaker was Jan Johnson. Actually it is not known for sure whether the ancient 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*.

MS: As far as my research has gone, no Druidic group or Wiccan group in the US or elsewhere would ever allow the sacrifice of people or animals by their members.

5:13 **IB:** This almost schism should not be confused with the schism that did take place eleven years later, also over the question of just how Pagan the Druids were or should be.

6:1 **IB:** May 25, 1963 CE (1 y.r.)

6:3 **NN:** After six of seven "regularly organized services of public worship," the Druids filled out "chapel slips" listing the Druid services as our 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 **NN:** The Chapel Slips were rejected by the Dean of Men's office, which had charge of such matters for male students.

6:5-8 **NN:** Howard Cherniack went to the Dean of Men with a list of various peculiar religious organizations gleaned from the Minneapolis and 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 **NN:** The Dean of Women's office accepted the Chapel Slips from the two girls who submitted them.

MS: The twenty male students then in the RDNA never did receive official credit. But then, they never were expelled either. It is believed that the women weren't under the same scrutiny as the men, and so local townsladies (never hearing about the Druids) at the Office of Women passed the slips without a second thought. See the oral interview with the Frangquists.

7:1 **IB:** The date was June 1, 1963 (1 y.r.)

7:4 **NN:** or words to that effect.

7:5 **IB:** That is to say, Summer Vacation was coming on.

The Book of the Law

1 **NN:** This book is essentially a paraphrase of the Constitution of the Carleton Grove.

3 **IB:** 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.

4-6 **MS:** These **Basic Tenets** are the rock-bottom beliefs of Reformed Druidism.

7 **MS:** Some offshoots add extra officers. The following verses referred to both sexes as far as eligibility is concerned.

12 **NN:** My original copy of the Constitution sets the quorum (after correction: see note to EC 2:7-10 above) at one eighth, not one-third.

MS: After 1976, some individual groves added some other rules. Isaac's talk below is of academic interest, since the Council of Dalon Ap Landu is, for all practical purpose, in abeyance and will probably remain so.

IB: 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 Isaac Affair, and the forming of the Provisional Council of Archdruids. Although the structure of the national organization of the RDNA is still evolving, this Constitution is still the basic form used by most groves.

IB: 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 archive (by Fisher) requires a 3/4 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 of participating voters. 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.

The Customs of the Druids

1:1 **MS:** Only during the Summer Half of the Year. During the Winter Half, the waters-of-sleep are passed instead.

RL: (about the chapter as a whole) Gods, how prolix. Dave must have had a lot of fun writing this chapter!

1:8 **IB:** Note therefore, that there is no special ordination or initiation ceremony for entrance into the First Order.

2 **NN:** The words of the Chant were written by Kathie Courtice, and set to music by Peter Basquin. It was regularly sung as part of the Service of Worship.

3 **MS:** These words form the bulk of the service for consecrating the Second Order. The drinking of a good dollop of whiskey is known as "The Ordeal".

RL: I consider 3:1 to be a Fisherism, of course.

4:1-7 **NN:** Based, so far as I know, on Frangquist's research. He spent a bit of time on research as writing the Chronicles turned from the frivolity obvious in the first few chapters of Early Chronicles to the serious undertaking recognizable later on.

IB: 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 the 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.

MS: I doubt Frangquist ever found much evidence for the worship on equinoxes by the Celts, because I certainly have not. Nowadays, Carleton celebrates equinoxes when possible.

RL: I recommend the alternative spellings of Geimhradh for Geimredh, Imbolg for Oimelc, Samhradh for Samradh, Lughnasa for Lughnasadh, and Fomhar for Foghamhar. (this is largely a spelling difference between Irish and Scottish Gaelic). The usual way of observing the solstices/equinoxes is distinctly minimalist. A druid upon arising takes a look in the general direction of the sun and intones: "Looks like a solstice/equinox to me".

5:3 **IB:** Nonetheless, the night of the full moon seems to be more commonly used for ordination Vigils than the new moon.

MS: Full moons & new moons are great, but vigil when you feel the urge or when the weather looks good, especially in Minnesota!

5:4-10 **IB:** See the Orders of Common Worship.

RL: Interesting phrasing in 5:6, no? How can the "worship of druids" purify anything from the Mother??

6:6 **MS:** An all-night Vigil is one of the requirements before one may be ordained to the Third Order, although there is a rare prece-

dent for *in absentia* ordination of a candidate, conditional upon the Vigil being consequently performed. This is frowned upon, and normally the service of Ordination is held just after sunrise, with the other Third Order Druids in the Grove coming out to join the candidate and conducting him/her to the service. It was also once a tradition that the newly ordained Third Order would conduct the next Druid service that would be held. The vigiler usually also bought breakfast for the ordaining Druid, and whiskey would be mixed in with breakfast.

6:12 **MS:** This chapter did not originally refer to both genders, although it does now. See Part Four's Record of the Council of Dalon Ap Landu. Officially, only an Archdruid or Archdruidess who is the head of a legally constituted grove may ordain priest and priestesses to the Third Order. There is now developing a custom whereby a solitary Third Order Druid may consecrate people to the Third Order. And at Carleton, since 1985, there is now a tradition that even 1st and 2nd Order can ordain people to their own respective orders that they hold.

7:1-12 **MS:** Written by David Fisher and is found in his first Samhain service.

8:12 **NN:** The Council of any particular Order elects the Patriarch of the next higher Order; he then ordains who he wishes to honor to that Order, forming its Council, which in turn elects... A nice self-perpetuating sequence, no? The Fourth, Fifth, and Sixth Orders came into being on the same day. Fisher, Frangquist, and Fisher 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 4th Order, we elected me as Patriarch of the Fifth, and I ordained them. As the Council of the 5th Order, we elected Frangquist Patriarch of the Sixth Order, and he ordained us to the 6th Order (cf. LC 9:7-18). It should be noted that this was prearranged to the extent that we had our services of ordination written ahead of time.

MS: Gary Zempel was elected Patriarch of the 7th Order. The Higher Orders were pretty much forgotten from 1967-1974, when a brief attempt was made to revive them. Instead, a few new independent orders were founded.

8:13-16**MS:** These verses had always been a thorn in the side of Druidic tradition. They were negated by Resolution of the Council on 29 March 1966 and 1 May 1971. See Part Four.

9:1-5 **NN:** Chapters 9, 10, and 11 are translations of genuine Old Irish poems, which were provided by Dr. John Messenger (see Latter Chronicles 6:12-14 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 pre-Christian poems in Celtic countries.

10:1-5 **RL:** This poem was spoken by Amerghin White-Knee, poet o 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.

11:1-3 **IB:** "Also spoken by Amerghin, on landing at Inber Colptha with Eremon's half of the Milesian fleet." —Larson. A longer and "less mystical version" appears in The Book of Bards under the same title, supplied by Robert Larson.

the Fall was therefore Saturday, September 28, 1963 c.e.

1:9 **NN:** Jan Johnson lived in Seattle, Washington and did not return for his senior year. (He had been my roommate in '61-'62)

1:10 **IB:** "...Norman who was Server." was Norman Nelson.

1:11 **IB:** This was a private letter, since lost.

2:2 **IB:** The Archdruid (David Fisher) was wroth because he intended to go "to the Arb" with his girlfriend that night and it was raining—an occurrence likely to dampen outdoor romance.

2:8 **NN:** It was actually a greater distance—I gather about 300 yards—but close enough to be very startling, he said.

2:9 **NN:** 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 decided that 'the Curse' would never be used again, and that we would not teach it to anyone who did not then know it.

MS: It was also used by the Stanford Grove with disastrous effects on a watertower.

3:1 **NN:** Two humorous incidents occurred, which somehow didn't get into the Chronicles. 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.

NN: Another time, Howard Cherniack was solemnly intoning the Preceptor's responses 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!"

RMS: Believe it or not, this is one of traditions that did survive the Great Interim. Very occasionally, the Preceptor would give what was known as the "Cherniack Response"—and we couldn't keep straight faces either!

3:4 **IB:** The college was determined to harass the Druids by not granting "chapel credit" and by not recognizing the RDNA as "a real religion." Nonetheless, none of the Druids were ever suspended or expelled for failure to fulfill the religious attendance requirement.

NN: Dr. Messenger became our faculty advisor that fall, before the events of Chapter V.

4:1 **IB:** October 26, 1963 c.e.

5:6 **NN:** The customs repeated in this chapter were based on ancient customs detailed by Dr. Messenger.

5:12 **NN:** This really happened. We sat around the fire, passing a bottle or two of wine (we were in the Arb), then joined hands and sat in silence for some time. It was a girl whose name I forget who first 'spoke in tongues' [a psychic talent known as "glossolalia"], then began to repeat, over and over again, words such as those given here. It must have lasted for 4-5 minutes. She later told us that she did not remember speaking at all.

5:13 **IB:** In view of subsequent events, I am inclined to think that what was seen was a vision of three tombstones, those of John

The Latter Chronicles:

1:2 **IB:** School started again on September 23, the first service of

Kennedy, Robert Kennedy and Martin Luther King; three people whose assassinations made tremendous impacts on the nation and caused hundred of psychics to have (recorded) previsions in the early 60's.

5:15 **IB:** This is an old custom in Europe, all that is left of the traditions of driving cattle and other domestic animals through the flames of a High Day fire, in order to purify them from all evil influences and other vermin. There are various sexual fertility elements to it as well, when people jump through or over the flames.

5:16 **IB:** Druids have always been careful about their fires.

6:1 **NN:** November 22, 1963 in Dallas Texas.

6:7 **IB:** This had a sobering effect on the Druids.

MS: The sobriety soon wore off.

6:13 **NN:** Dr. John Messenger, Ph.D. came to Carleton (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 (at 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!

RMS: An article by Messenger on the Aran Islands appears in the November 1974 issue of Natural History.

IB: Dr. Messenger is the one who provided the translations of the Irish poetry for *The Customs of the Druids* and many photos reproduced in the edition of the *Druid Chronicles* (Evolved). He says "I can still recall how angry the Administration was with me when I agreed to be faculty advisor to the group." After him, their advisor was a Mr. Bardwell Smith, a comparative religions professor.

RMS: Many years later, Professor David Sipfle in the Philosophy Department told me how Messenger had recounted to him the bizarre activities transpiring on the Hill of Three Oaks. Messenger concluded in disbelief: "And you know, they really seem to believe that stuff!"

7:9 **IB:** See note to Early Chronicles 2:5 above.

7:10 **IB:** This is still considered by many to be the best design for a Druid altar.

MS: The use of altars have pretty much disappeared from Carleton Druidism.

7:14 **IB:** David Frangquist, because he was writing *The Druid Chronicles* (Reformed).

7:19 **IB:** This is the only recorded ordination to the Third Order known to have taken place during the Winter Half of the Year. The safe drying of the altar, however, constituted an emergency. Frangquist's courage is noteworthy, for even in April, Minnesota Spring weather is not always kind and the Antidruids were still around.

MS: Actually there have been a handful of rare ordinations in the Winter. But realistically, Northern winters discourage such tomfoolery.

8:1 **IB:** The night of April 30, 1964.

8:5 **IB:** One defilement is not mentioned in the *Chronicles*.

8:11 **NN:** We knew the hill was there, with the rock and the three trees; we moved over there, intending to "dub" the trees honorary oaks. When we got there, all three were found to be oaks. And this was taken to be a sign."

MS: The stone was used as an altar, as a matter of fact, it still bears the faint remains of a Druid Sigil etched into its side.

9:1 **MS:** This was Norman Nelson.

9:18 **IB:** See note attached to Customs 8:12 above. Shortly after this time (summer of 64), 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 out a letter renouncing his Patriarchy, even his identity as Gary Zempel. Not too long after, David Fisher attempted to resign the Patriarchy of the Fourth Order, due to a feeling it was inconsistent with being an Anglican Priest.

10:1-2 **NN:** On the day of my graduation (June 12, 1964) the Board of Trustees abolished the religious attendance requirement. Interestingly enough, we had invited the College administrators to the last full service of the year (before Finals Week) and none attended. During Finals Week, we planned an abbreviated service. As I approached the Hill of the Three Oaks (a few minutes later) carrying the waters-of-life in the chalice, I could see the regular group gathered around a couple resting on a blanket. My first thought was that someone was "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 Mr. 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!

10:5 **IB:** 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* (Reformed).

10:13 **IB:** This verse has an alternate ending, as follows: "...and for all that can be sensed do we praise Thee."

10:15 **IB:** 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."

10:17 **IB:** 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 **RMS:** This last verse sums up the entire chant and reflects what I consider to be the basic idea of Reformed Druidism.

Meditations:

1 **MS:** This is David Frangquist's description of his Third Order Vigil. See notes to Customs 6:6 and Latter Chronicles 7:19 above. It is still a popular reading during the Vigil process amongst current Druids.

1:16 **NN:** "Be'al", The Druid name of old; it is apparently related to the Semitic word "Baal", meaning "Lord".

3:3 **IB:** Note that in Reformed Druid thought, the Earth-Mother is more than "Mother Nature" or the Biosphere of the 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 Beings(s) in Neopagan Theology and possible correlation's that could be drawn (though only by those desiring to) between them and Reformed Druidism.

3:9 **IB:** There is an alternate reading, as follows: "She is Weakness-Strong."

5:10 **RL:** This is almost undoubtedly a typo for Bible. Bile was a progenitor god, father to the Dagda, whose mother was Danu. His earthly manifestation was the bile, or sacred tree, usually an oak. The name Bile' is cognate with Bel, Belenos (and Be'al).

MS: I disagree with Brother Robert. I suspect that David, in his rudimentary Celtic researches, had come across the ancient Irish custom of "Bile" (pronounced "Bee-lay") which is a holy wooden tree-post. But the substitution of "Bible" is interesting.

Printing History of the Chronicles

The five books as found in Part One of this anthology are known as "The Chronicles". Some wonder if the fiveness of it was intended by Dave as a parody of the Pentateuch. (Intriguingly the number five has great importance to the Discordians.) Most of it was written as a self-complete project by David Frangquist in the summer of 1964, to chronicle the history and customs of the first year of Reformed Druidism at Carleton. It has been published under the Pseudo-real entity called "The Drynemetum Press". The name was a side-joke related to "The Grove Press" of the Underground scene of the 60's. This was the first edition and its printing dates are 1964, 1965, 1966, 1969, 1970, "the 1986 to 1992", and then 1993. The five books of the Chronicles were reprinted in a Second Edition in the 1976 anthology called "The Druid Chronicles (Evolved)", with a second minor printing in 1986. A Third Edition was assembled by Glen McDavid and Donald Morrison and had only one printing in 1977. Scharding put together a Fourth Edition, and it has had three printings; one in late summer of 1993, 1994, and finally in "A Reformed Druid Anthology" during 1996.

The First Edition's first five printings had some internal cross references (e.g. See Cus. 3:5 found annotating verse 9 of the Book of Law). More were added by Glen McDavid, who received a Dean of Druid Textology as a reward, and first published in the Third Edition in 1977.

It was decided early on that the Druid Chronicles should not be added to by the future essays of other Druids. We felt that the Druid Chronicles (Reformed) should stand on its own merits without additions. This is why the Apocryphas were written.

The only change of their contents was made in 1976, when "The Druid Chronicles (Evolved)" were being assembled by Isaac Bonewits. The crux of the matter was the misogynist verses 13, 14 & 15 of Chapter 8 of Customs. Frangquist did not intend any misogyny by them, but those were Fisher's rules in 1964. The May 1, 1971 ruling of the Council of Dalon Ap Landu (see Part Four of this Anthology) undeniably negated any remaining sexist interpretation of these verses, but many people wanted those verses removed from future editions of the Druid Chronicles. Isaac's work in 1976 omitted them, but I have reinserted them with a notation that these verses do not apply anymore.

Historiography of The Chronicles

Although David Frangquist was the primary author of The Druid Chronicles (Reformed), the following Druids made the following contributions:

- Howard Cherniack was the original formulator of the Basic Tenets (Law 5, 6). Frangquist reprinted it in a poetic fashion.
- Kathryn Courtice wrote the words to the Earth-Mother song in chapter two of Customs. It was put to music by Peter Basquin.
- David Fisher is the original author of the speech in Early Chronicles chapter seven and the ritual excerpts taken from the ordination of Second Order Druids found in Customs 3:7-10. He also wrote the Response at Samhain found in chapter 7 of Customs.
- The three incantations of Customs, chapters 9, 10, 11 were translated from the original ancient Gaelic by Professor John Messenger who was a visiting professor at Carleton.
- Norman Nelson composed the "Praise of the Earthmother" piece, supposedly while working a night-shift as a watchman in a cement factory.

David Frangquist was not one of the three Founders of the RDNA (Fisher, Cherniack, Nelson), but he came into Druidism a few weeks after it started and became close friends of the Founders. Frangquist, and Nelson to some extent, was a powerful force permitting Druidism to outlive the Chapel requirement. He spotted the important issues that Druidism dealt with and he became determined to make Druidism last a bit longer. It is doubtful at the time of writing the Chronicles, that he could have imagined just how long the Reform would last.

The Druid Chronicles cover the first year of Druidism under Fisher's Archdruidcy of April 1963 to April 1964. It was an attempt to capture the moment for future nostalgia. David Frangquist would be ArchDruid from September 1964 until his graduation in 1966. Many peculiar aspects of Druidism in the Fisher era are preserved in the Chronicles, which would have been forgotten otherwise.

The Early Chronicles

This part of the chronicle covers the period from April 1963 to June 1963, during which much of the ritual and hierarchy became established. The short term obsession with altar-building began at this time and would last until the decision to use the immovable boulder on the Hill of Three Oaks.

The Book of the Law

Despite the title, it is only the basic tenets (Law 5, 6) that are mandatory requirements for organizational membership in Reformed Druidism. Of course, to be a 1st order in the *spirit* of Reformed Druidism you also have to partake of the Waters-of-Life. These basic tenets were very carefully formulated to express the most basic beliefs of the RDNA, and they have proved to be remarkably efficient. Fisher's preoccupation with power is evident in 8.

The Customs of the Druids

Most of the ordination procedures are of Fisher's origin. The Founders and Frangquist looked up the Celtic holidays from standard books on ancient Druids in the library. There is no compulsion to honor the holidays, of which the equinoxes are noticeably absent. An interesting dinosaur is found in chapter eight, where the election procedures of the Higher Orders are outlined. The most disputed verses 8:13-15, have long been a sore point of Reformed Druidism, and the battles to remove them are amply discussed in the History of Reformed Druids.

The Latter Chronicles

This covers a period roughly from September 1963 to June 1964 when the Chapel requirement was formally rescinded by Carleton College. Interesting notes are the Druid Curse, the prediction of President Kennedy's assassination, the first ordination of a Third Order Druid (L.C. 9), soon followed by the founding of the Higher Orders.

The Book of Meditations

This has proved to be the most popular section of the Chronicles, especially as readings during the Order of Worship. The discussion of Be'al is rare amongst the Archives, the only other prominent document are the Apocryphal books of Thomas.

Frangquist's Literary Career

The Chronicles are the most popular Druid document and have provided a constant reminder of the reasons why the Reform was founded. Frangquist also was responsible for guiding the early missionary efforts of the Reform, passing legislation, starting the Blue Book of Archives, and collecting the Green Book. He has also helped Druidism to revive at Carleton at least three or four times since he graduated. In essence, Frangquist put a firm stamp on Druidism of the period from 64 to 69, and acted as resource for ArchDruids ever since. See Part Ten of ARDA for an interesting transcript of the oral interview with David and Deborah Frangquist.

^a :Other authorities read: "It looks good."

^b :Other authorities add: "of North America."

^c :See Med. 6:1.

^d :See L.C. 7:7.

^e : See E.C. 2:10.

^f : See Med. 2:6.

^g : See E.C. 4:8.

^h : See E.C. 6:4.

ⁱ : See L.C. 1:2-4.

^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.

^a : See Cus. 5:5.

^b : See Law 4:6.

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

^d : November 1st.

^e : February 1st.

^f : May 1st.

^g : August 1st.

^h : See Med. 4:12.

ⁱ : See Med 4:13-20.

^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 1:10; L.C. 9:1.

^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 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.

^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.

^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.

^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.

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.

^r : See Med. 3:1-3.

^s : See Med. 3:6.

^t : See Med. 7:7.

^u : See Cus. 4:1-7.

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

^b : See E.C.

^c : See Cus. 6:7.

^d :See Cus. 8:4-10.

^{dd} : This word could be "Bile", which is Irish for a sacred tree or it could be a typo for "Bible."

^e : See Med. 8:6.

^f : See E.C. 4:4.

^g : See Med. 8:5.

^h : See Law 1:4-6.

ⁱ : See E.C. 5:10.

^j : See E.C. 6:4.

^k : See Med. 7:13.

^l : See Cus. 6:6; Med. 1:1-16.

^m : See E.C. 7:10.

PART TWO

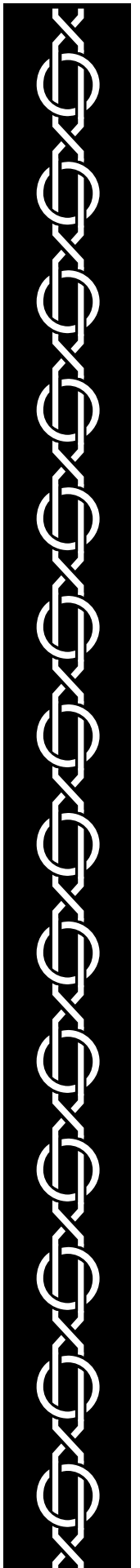
THE BOOKS
OF THE
APOCRYPHA

(COMBINED AND EXPANDED)

DEDICATION

To Jan Johnson
The first Reformed Druid to write an epistle.

DRYNEMETUM PRESS



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New Introduction

The following Books were chosen from hundreds of letters circulated at large amongst the Third Order members of the Council of Dalon Ap Landu (although the lower orders are also welcome to communicate), because they are deemed illustrative. It has always been our firm intention that every Druid should add and/or subtract to their own copies of the *Apocrypha* as they see fit. These selections are merely a suggested nucleus for such a personal collection. As with the *Druid Chronicles (Reformed)*, **none** of these authors would ever wish that their words be considered a dogmatic authority, nor do their words represent anyone's opinion but their own opinion.

The contents of various books may often seem to be in conflict with eachother or even unconcerned with Celtic or Neo-pagan issues. This is because many of the Druids felt that Reformed Druidism has a life or message that goes beyond the window trappings of any one culture or religion; it is more of a perspective. Everything beyond the two Basic Tenets (Book of Law verses 4-6) should be considered only as a personal opinion from the author or a local custom. This includes me. In many ways, the *Apocryphas* provide better understandings of how various Reformed Druids have interpreted the message of Reformed Druidism in their own spiritual lives. Many of these letters were painstakingly composed to convey subtle thoughts, so ponder them carefully when reading them.

Most of these Books have been published before, in one of two collections, either the "*Carleton Apocrypha*" or *The Books of the Apocrypha* in Part Two of "*The Druid Chronicles (Evolved)*". Both versions had the *Epistle of David the Chronicler*, *The Book of Faith* and *The Outline of the Fundamentals*. The latter half of both *Apocryphas* dealt with various opinions on the "Isaac Affair" of the mid-70s, when Isaac initially desired to redefine the RDNA as a Neo-Pagan organization with more interaction (i.e. the Provisional Council of Arch-Druids) and an effective hierarchy. I have chosen to combine these two Apocryphal versions (plus adding some letters), because one version provided only the "Isaac" letters and the other only provided "The Carleton" letters. Neither version was truly understandable without reading the other version. But, *together*, they can provide an interesting historical dialogue for the reader.

The issues leading up to the Isaac Affair are complex and are dealt with in more detail in "*A General History of Reformed Druidism in America*". The end-result was a lot of productive introspection, mutual understanding and an organizational sub-division of the Reform into three branches. The first branch retained the name RDNA and was composed of the Carleton Grove, Ann-Arbor Grove and New York #2. The second branch called themselves the "New RNDNA" (NRDNA), and didn't wish to label themselves as Neo-Pagan, but they still wanted more interaction between Groves and a more functional Council of Dalon Ap Landu. The third branch was the Schismatic Druids of North America (SDNA), led by Isaac; they essentially abandoned the Council, identified themselves as being squarely in the Neo-Pagan movement and also spawned the short-lived Hasidic Druids of North America. After about three years, the original NRDNA groves had collapsed (along with the HDNA), and the SDNA relabeled itself as the NRDNA with the understanding that non-pagan members would be treated equally, but this second version of the NRDNA had an noticeable preference for the issues of the Neo-Pagan movement.

References of a sexist or creedist nature have been left intact, in order not to spoil the historical value of the various books. I have broken *The Book of Changes* into three parts to aid the reader in following the chronological dialogue. Except for arranging them in biblical-verse format, no spelling changes or emphasis has been added to these documents. All words in square brackets have been added by Michael Scharding for clarification. Longer side-notes were compiled in a document called the "Endnotes" and were placed the end

of the letters; check them out. You may treat the Apocrypha as a collection of undoctored primary sources. I provide some background information on each letter in the Historiography section.

Please enjoy,

Michael Scharding
Big River Grove of Saint Cloud Minnesota
Day 1 of Samradh, Year XXXIV of the Reform
May 1st, 1996 c.e.

P.S. I've added some new selections to the ARDA version: the Epistle of Renny, the Epistle of Ellen, Gobbledegook and Red Tape, the three Epistles of Robert, A Cup Filled to the Brim with Druidism, Salutations, The Speaking of Beliefs, and the Book of Lacunae.



Why Were Two Separate Apocryphas Printed?

When the *Druid Chronicles (Reformed)* were written, as found in Part One of this ARDA, most people felt that no more books should be added to the *Chronicles*. However, they still had the itch to write and distribute their own thoughts to other people, especially to future students at Carleton. The Blue Book was a binder of such past materials and it was passed from one Carleton Arch-Druid to their successors. Unfortunately, the Arch-Druids of the other groves did not have access to this mini-Archive, so Isaac put together “*The Druid Chronicles (Evolved)*”, abbreviated as DC(E), to act as a Blue Book for other Groves. Not knowing where to put the letters into DC(E), Isaac borrowed Carleton’s idea of an “*Apocrypha*”, itself taken from the Christian bible making tradition. The term “*Apocrypha*”, defined as being “unofficial accretion”, seems to fit well, except that there are no “official” materials” onto which they can accrete. Also the definition of *Apocrypha* as “writings or statements of questionable authority”, strikes a warm chord in the Druid heart.

Isaac had always intended his printed version of the *Apocrypha* to be enlarged by other people adding new selections that they deem fit. I suspect that most of the Carleton letters of the Isaac Affair were written too late to be included in the printed collection of DC(E). Richard Shelton in collecting his own *Apocrypha*, which have many letters of opposition to Isaac’s reforms, positively decided not to include any of Isaac’s letters. I suspect this is because Richard felt that Isaac had essentially formed or discovered a Neo-Pagan religion, and was trying to retroactively superimpose it upon the Reform. I don’t think that Richard ever disliked Neo-Paganism, but he would have equally opposed similar attempts by Catholics to claim that Reformed Druidism has always been Catholic, or if Nichiren Zen Buddhists demanded that we should realize that Reformed Druidism is really Zen in disguise and that we should adopt mandatory chanting of sutras and eating pickled radishes. Richard felt that Isaac’s letters would convince people to become overly concerned with the group’s existence, and would encourage dogmatic group posturing rather than encouraging new Druids to work towards their own awareness. Any animosity between these two Druids was finally resolved at a Carleton meeting in April of 1994 over a pitcher of beer.

Richard’s reasons for excluding Isaac’s letters, and producing a “purer” *Apocrypha* are very tempting to me, because I am very much one of Richard’s disciples. However, I have decided in ARDA to throw both versions together and then add a few more letters. Richard’s “*Carleton Apocrypha*” will remain an available separate publication. I personally feel that the resulting *Apocrypha* displays an important facet of Reformed Druidism, the communication of ideas amongst peers. The Reformed Druidism at Carleton today and elsewhere is mostly drawing in people with at least a little bit of a Neo-Pagan background, and I think that these letters will help them to understand the differences between NeoPagan Reformed Druidism and old-fashioned Reformed Druidism. This *Apocrypha* will also show them how Reformed Druidism can improve or mesh with a NeoPagan Druidic religion (or any other type of religion), and yet still remain a quasi-distinct organization.

Good fortune to thee,

Michael Scharding
Day 1 of Samradh, Year XXXIV of the Reform
May 1st, 1996 c.e.

Let's begin with the introductory letters that were published with the original versions of the Carleton and Berkeley Apocryphas...

Preface to the Carleton Apocrypha

My purpose in printing the writings here collected is (of course) three-fold. First, I would like to preserve some of the history and tradition of Carleton Druidism that was not preserved in *The Druid Chronicles (Reformed)* or that developed after the *Chronicles* were written. The intended audience here is the Carleton Grove itself. Second, in face of the growth of Neopagan Druidism, I would like to have something to offer those interested in the original nonpagan variety, something more complete and representative than the *Chronicles* alone. And third, I would like to discharge a long-standing promise to do something about the first two purposes.

This collection is a real hodgepodge, and despite my best efforts has nothing like the aesthetic unity of the original *Chronicles*, which are known to every Reformed Druid. Also it has nothing like the currency of the original *Chronicles*, which are known to every Reformed Druid. Most of these Apocrypha are known to few, though every Carleton Druid will find familiar material herein.

Although this is not a complete collection of all Druidic writings from Carleton, I have tried to keep the selection reasonably catholic, at least to represent the period from the founding in 1963 to about 1976, when my close contact with the Carleton Grove began to fade. Most of this material dates from 1976 or before. There are no Neopagan selections here, since in the early days the Grove was nonpagan, even arguably Christian. Certainly the founders would not have characterized Reformed Druidism as one of the oldest Neopagan groups in America, although on the strength of its founding in 1963 it seems to enjoy that reputation in the Neopagan community.

In recent years (after the period from which these writings are drawn) Druids at Carleton have become more interested in Neopaganism and Native American spiritual practices. Many would call themselves Neopagans. We "old-style" Druids have no quarrel with this, for one's Druidism is one's own affair, as David taught from the beginning. I believe Druidism transcends the nice distinctions we habitually make to compartmentalize the variety of the human spiritual experience, and I hope newer Druids will still find this material of interest, even, perhaps, of value.

Richard M. Shelton
Midsummer Day 1993

Contents of The Carleton Apocrypha

Preface, 1993

Introduction, 1976

Apocryphal Works

The Epistle of David the Chronicler

The Book of Faith

The Discourse of Thomas the Fool

The Wisdom of Thomas the Fool

Letter to My Brothers

The Words of Green

The Epistle of Norman

The Epistle of Richard

The Epistle of Midsummer

Outline of the Foundation of Fundamentals

Some Final Thoughts

Historical Background (now found in Part 4 of ARDA)

The Record of the Council of Dalon Ap Landu

What is Reformed Druidism? (1965 pamphlet)

Between-the-lines (footnotes to DC(R) & Apocrypha)

The Druid Calendar (Carleton's time-keeping)

Introduction to the Carleton Apocrypha

In the first days, the Reform had no published writings. David Frangquist (“the Chronicler”) collected and printed *The Druid Chronicles (Reformed)* in 1964, and there were originally plans to update them by adding new material periodically. The mock-Biblical style seemed to call in particular for the “Acts of the Druids” and an Epistle or two. Several such works were in fact written. But as the aesthetic unity of the Chronicles came to be appreciated, it was decided not to add the other works, which naturally became known as the Apocrypha.

The term *apocrypha* signifies “things hidden away”, and indeed almost all of these works remained literally hidden away in the personal files of the founders until comparatively recently. Some in fact were withdrawn by their authors. Thus, although they are of independent historical interest, these “early Apocrypha” did not contribute significantly to the development of either the Carleton Grove or the Reform in general.

When the College’s religious attendance requirement was abolished in 1964, partly—perhaps largely—due to the challenge from the Reformed Druids, Druidism deepened considerably. With the Reform’s immediate purpose fulfilled, the founders were a bit nonplused (David Fisher said he was “frankly stunned”) to discover that this goal was but a secondary one for many who came to the services on the Hill of Three Oaks. Although all agreed that coerced religion was not a Good Thing and did not promote spiritual growth, what surprised the founders was that they had unwittingly created a setting more conducive to spiritual growth than many Druids had found anywhere else.

More was involved here than the rebellion against coercion. There was the spirit of intelligent and critical inquiry in matters religious, essentially an application of the high intellectual standard encouraged by the College in all things. There was the emphasis on the necessity of each person finding his own path himself, and a strong dislike for the very ideas of Dogma and Orthodoxy. There was a mistrust of formalism, a feeling that formalism tends to drive out meaning. Finally, there was the firm belief in the inseparability of humankind from its place in nature. These elements, and a vaguely mystical turn, combined to produce a view of life embracing far more than spiritual matters—or better, extending spirituality to all matters. This attitude is what Carleton Druids understand by the term “Druidic”.

In this period (circa 1965-1973) the forms and trappings adopted by the founders (with an eye toward hastening the death of the attendance requirement) became less important. The liturgy became more fluid. The turn to mysticism became sharper, and Druidism became more and more a personal affair. More writings appeared, many finding their way with some frequency into services, but never really intended for publication. This second wave of scripture became known as the “later Apocrypha”.

The Third set of writings represented here stems from the flurry of letters and activity following proposals of Isaac Bonewits in 1974. Isaac, who came to Druidism via the Berkeley Grove, was the first Druidic proponent of Neopaganism. In a letter dated 18 July 1974 to the Council of Dalon ap Landu (comprising all Druid Priests), he suggested that the Reform describe itself in the following terms:

“The RDNA is an Eclectic Reconstructionist Neo-Pagan Priestcraft, based primarily upon Gaulish & Celtic sources, but open to the ideas, deities and rituals from many other Neo-Pagan 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.”

He went on to outline a program for transforming the sleepy organization of Druidism into a vibrant Neopagan ministry. But it seemed to many of us that what he proposed for the Reform was very far from what Druidism was all about. In explaining our opposition, a good deal of ink was spent in trying to pin down our own conception of the Reform.

Of the selections included here, only two are from the early Apocrypha: *The Epistle of David the Chronicler* by David Frangquist and *The Book of Faith* by David Fisher, both dating from 1964. From the later Apocrypha come the *Outline* by David Frangquist (that quintessential Druidic broadside, dated 6/6/66), *Letter to my Brothers* by Steve Savitzky (circa 1970), and the *Discourse and Wisdom* of Thomas the Fool (a.k.a. Tom McCausland), both from 1970.

The Words of Green and *The Epistle of Norman* both were responses to Isaac’s general letter of 1974. *The Epistle of Richard* dates from a couple of years later. These three letters have all been heavily edited in the present version to remove repetitive and irrelevant material.

I began working on *The Words of Green* almost the instant Isaac’s letter arrived. It was addressed to the entire Council and dated 14 August 1974. At the time I was a Teaching Fellow at the University of Michigan, and the most expedient way to generate the requisite number of copies was to use the math department ditto machine I was already using to churn out lecture notes, problem sets, and exams. But I balked at the usual dittoed purple, so in an attempt to match the color of the letter to its spirit, I used green ditto masters for the letter—whence it acquired its current title. (Unfortunately, greenery has proven to be ephemeral: original copies of the letter have faded almost to illegibility.)

The Epistle of Norman was drawn from a letter by Norman Nelson to Isaac, dated 10 November 1974. Norman’s response to Isaac was probably the most charitable, and Norman later spent time with Isaac, answering questions and eventually turning out *Between the Lines*, a set of historical notes on the *Chronicles* which were incorporated into the footnotes of Isaac’s book (discussed below).

The Epistle of Richard is a pastiche of material drawn from two letters to Isaac, dated 26 May 1976 and 18 July 1976. By this time, Isaac had broken away to found his own group, the Schismatic Druids of North America, and was in the throes of assembling and printing *The Druid Chronicles (Evolved)*, a compendium including much Neopagan material in addition to the original *Chronicles* and three of the present selections, as well as material from *Between the Lines*. At the time, it seemed possible that this compendium would answer the need for a new edition of *the Druid Chronicles*. As an added attraction, Isaac was also including his updated version of David Frangquist’s pamphlet *What is Reformed Druidism?* But he was writing for a different audience and with a different agenda, and in the event, the *Evolved Chronicles* evolved into something most of us did not find useful.

In June of 1976, toward the end of this period, several Carleton Druids gathered at Carleton on the occasion of Midsummer Day. We had hoped to meet Isaac and other members of his Twin Cities Grove to work out our differences and come to some amicable understanding, but Isaac returned somewhat precipitously to California a month or so earlier. David and Deborah Frangquist, then living in Germany, could not come themselves, but sent in their stead, *The Midsummer Epistle*. This letter has special significance for me, as it articulates what I had come to learn about my own feelings about Druidism (and religion in general) in the course of the struggle with Isaac. I hope Druidism will continue to bask in its light, as we basked in the light of the setting sun of Midsummer Day on the Hill of Three Oaks!

ADDENDUM

The works that I had originally intended for this collection all came from the three sets described above. But as time passed, it became clear that other documents, such as the *Record of the Council of Dalon ap Landu* and David Frangquist's pamphlet, which in my day were widely known and in no sense hidden, have ceased to enjoy their former currency. Simply by dropping out of the light of day these became in a sense hidden, and in the interest of preserving a more complete picture of early Druidism, I have included these as supplementary works. To these I have added the original version of Norman Nelson's *Between the Lines* and my own brief disquisition on Druidic Time keeping. The latter developed from the set of instructions I drew up to accompany a Druid Calendar laboriously batted out on my typewriter at Carleton. (My excuses for not publishing the *Apocrypha* finally began to run out when I found a word processor that could handle the Calendar!)

A few textual notes. Except for the extracts from the letters to Isaac, which have been heavily edited as mentioned above, I have tried to restrain the editorial pen. I have silently corrected spelling errors and grammatical solecisms. I have made very few changes in punctuation since punctuation rules are more flexible and since some authors have strong views about certain non-standard usages. In particular, I have made no attempt to standardize hyphenation or internal capitalization of the terms "Earth-Mother," "Arch-Druid", or "Neo-Pagan" as the Reform itself exhibits no consistency in this matter. Most of my additions to the text have been relegated to footnotes. The main exceptions are notes added to *Between the Lines*, which I have been careful to mark with my initials.

—Richard Shelton, circa 1976

Introduction to the Berkeley Apocrypha

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 opinion 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.

—Isaac Bonewits

Summer 1976 c.e.

Contents of the Original Berkeley Version

Introduction (as above)
The Book of Faith
The Epistle of David the Chronicler
The Outline of the Foundation of Fundamentals
Leabhar Toirdhealbhaigh
The First Epistle of Isaac
The Book of Changes
The Epistle to the Myopians
The Second Epistle of Isaac

Let us now begin to read the Apocrypha, with a slow and steady approach. Feel free to skip over anything that looks dull. You can always come back later.

The Book of Faith

(Carleton & Berkeley Apocryphas)

1. I, David, Arch Druid 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 me 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 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 elsewhere in the various books of this canon.¹
3. The founders varied considerably in their degree of religious commitment. Some believed in no God, others in their own uncertainty, 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 elsewhere in the canon.
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 ethic, nor that any others who call themselves Druid 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 followers, 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 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 around me. I have come to a closer vision of the greater Reality that lies beyond this world precisely because I have come to 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? Can not men seek for answers without the crutch of a 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 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 the 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 I 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 else except for 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 judgment 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.

David Fisher

April 12th, 1964.



The Epistle of David the Chronicler

(by David Frangquist)
(Carleton and Berkeley Apocryphas)

Chapter the FIRST

1. To Norman [Nelson], Patriarch of the Order of Braciaca, from his devoted servant David [Frangquist], 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 Arch-Druid of the South Dakota group: I would remind you that an Arch-Druid 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 officers be properly filled by election.²
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 playacting.
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-Wan³, 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 insistence, 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 Arch-Druid of Ma-Ka-Ja-Wan, not because of the title, for in that it is nothing, but because of the light that Druidism has now been able to bring into the hearts of a few people here.

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 playacting; 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 playacting.
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 sufficiently foreign to our cultural tradition 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 toward 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 principal objectives.
13. For I would again affirm that insofar as we can continue to bring to 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!

Outline of the Foundation of Fundamentals

(Carleton and Berkeley Apocryphas)

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

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

I. The Relentless Rebellion (threefold)

A. The categorical If

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

B. The Principle of Non-Confirmation

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

C. The Principle of Non-Conformation

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

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

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

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

II. The Paths of Paradox (also threefold)

A. The Ceremonial Syndrome

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

B. The Primacy of Ambiguity

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

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

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

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

A. The Noble Fivefold Formulation

1. The Nature of Life

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

2. And Man?

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

3. And Man?

Man is unique. This is because he has self-awareness. He passes from self-awareness through self-centeredness to self-importance, thence to self-isolation, resulting in self-misery.

4. Unity for All and All for Unity

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

5. Back to Nature

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

B. The Basic Tenets

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

1. Nature is good!

And the second is like unto the FIRST:

2. Nature is good!

C. The Last Refuge

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

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

It is not so simple to stand alone under the pretty blue sky and watch all your pre-conceived 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)

David Frangquist

6/6/66

Leabhar Toirdhealbhaigh

(Translates as “Book of Torvel”)
(Berkeley Apocrypha Only)

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 colors.

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 wets 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 color schemes
Prismatic.

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

Rejoicing in it, he wend
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 time
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.

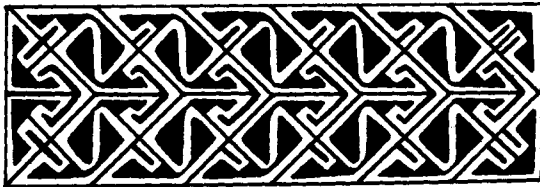
Walking onward through the trees
Over the thicket
Down the rabbitway
To the waterhole
Moonlight shines through his shape
Stars for eyes
Moon for heart
Meteors for limbs
Onward, onward into the eternal day-night
Smiling goes he.

No more seen in the city
No more seen in the field
No more seen but felt and heard
Kindly master-slave of all

Unwielding of power possessed
Yielding of love and life
Breath on the wind
Yet learning
Teaching, preaching
Lore-filled in every pore
Ethereic and solid
Whispering into unknown ears
The man the grass teaches how to grow.

Toirdhealbhadh MacLorcain
Ard-draoi Clann na Brocheta
Earrach 12 y.r.
[circa Spring 1973 c.e.)

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



The Discourse of Thomas the Fool

(Carleton Apocrypha Only)

I Invocation

O Grannos, hallow this thy essence by thy renewing power and by thy way of many-yet-one paths. Cleanse us. Purify us. Remind us that this thy essence is also ours and that as thou art many-yet-one, so too are we. Show us thy All-penetrating wisdom, and prepare us to receive thee as fully as thou hast received us.

II Text

I am the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the willows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
I am the fairest of 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:

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—

III Discourse

1. Often it is that the Arch-Druids do read this ancient mystery. It is indeed one of the greatest treasures we know for it came verily from the ancient Sage-Druids who pleased the earth in younger times. But who among you have verily heard this ancient mystery?

2. Oft it seems that these lines refer to the All-Mother, for she is truly all of these and more. But what is the mystery there? Not mystery but shining fact. No, the mystery is not the Mother. Nor is it Be'al. For this mystery is even more secret than He, though He knows and

speaks it.

3. Verily, *I* am that mystery. Not the Mother, not Be'al, but I. How is it that I came to be all these things? I am the God who created in the head the fire! It is there. Look and understand! Who else could it be, if not I?

4. Now there may be some among you who would agree and would say that this was so, for ultimately Be'al and I are one. How deceived they are! While I am, Be'al is not, and there is no touching of these two. No, not oneness. For Be'al is not to have oneness with. Be'al is not! Understand this. It is only delusion which lends you to believe in Him and the Mother. Verily, a poor hoax it is!

5. Now listen carefully so you can understand. Be'al is not, for he is invented by man. He was invented to give man the freedom to relax in Man's creation. If Be'al is great, how much greater is man, the creator of Be'al. Nothing more than the Highest spirit of man is Be'al. And though that seems most wondrous, it is but a poor hoax. Be'al is not great for He needs Existence and Non-Existence. He is

All and Nothing. Can One be great and still be so dependent upon such limited realms? No. Be'al, though He is more than you or I can comprehend, is very powerless.

6. He who created the Universe cares not for All and Nothing. They are nothing to Him. He is so beyond that even all the Words of Knowledge said at one time would change Him not a drop. Be'al is merely the half-drop that almost changed.

7. Great it is to be one with Be'al, but to be one with Him is not great at all. *If not I—*. Is the water great because it flows and trickles and dances—in other words, because it is water? No, water is not great: it is merely water. He is not great. I am not great. He and I are one. But hear the greatest mystery.

8. He is all of me, but I am not all of Him. And yet, by being merely a drop of Him, I am all of Him. Understand this!

9. Now you understand the Words of Power. Be the lake in the plain; be the ox and the boar; throw light upon the mountain. *If not I—*.

The Wisdom of Thomas the Fool

(Carleton Apocrypha Only)

Chapter the FIRST

Listen, my brethren, and I will tell you the great secret of Druidism. This I tell in order to assure the pure transmission of Druidism for all time. Many of you are there who have the spirit of the Mother burning brightly inside of you and yet, lacking a priest, must let this fire die. Hear and understand. Here is the great Wisdom known to all the Druids of old. Here is the one wisdom you must grasp if you would stay in the bosom of the Mother forever!

Chapter the SECOND

1. The great secret of Druidism is this: All the powers of the Mother are yours if you but learn your True Name. Even if you are but of the FIRST Order, no secret shall be hidden once you learn this great secret.
2. The way is hard. The Three Ways of Day and One of Night must be traveled. The Wisdom of the Waters of Life must be heard.
3. What are the Three Ways of Day? The Way of the rising sun; the Way of the setting sun; the Way of the sun at Zenith.
4. What is the wisdom of the Waters of Life? The Wisdom of ice; the Wisdom of steam; the Wisdom of water.
5. Yet it is not in the Three Ways of Day that your True Name dwells; nor in the Wisdom of the Waters of Life. Neither is your Name of the Mother or of Be'al. It is of them both and of them not at all. Your True Name is in the Way of Darkness. Yet it is not of darkness nor was it of darkness born nor shall it die of darkness. Though Be'al is born of darkness and dies in darkness, your True Name knows darkness not at all.
6. Your True Name will be heard upon the bosom of the Mother; yet She hears it not, for it is not Her Name. Your Name, when it is truly heard, will rock Be'al from his slumber and cause rain to fall in the center of a stone.
7. To hear your Name, hear the Mother. To hear your Name, hear Her not. To hear your Name, hear the Mother!
8. This is the most powerful secret of Be'al! It is the most powerful secret in all of the Realm of the Four Ways and the Seven Powers and the Thirteenfold Mystery.
9. It is the Word which makes of all ends a beginning.
10. Only this is necessary. Know your True Name! All else is but the dreams of sand.

Chapter the THIRD

1. But how do we know that True Names exist? Listen and understand!
2. When we consecrate the waters, we do not say, "O great and glorious grove, thou of power deep rooted in the Mother; thou of power deep rooted in the Mother; thou of power sky rending; thou of power to block the sun and rain; consecrate these waters." Nor do we say, "O Healing waters, consecrate this thyself by thy powers of All-pervading Wisdom." nor yet, "O power of the most secret essence of the vine, hallow this." nor even, "Mighty swirling Ocean, pounding the Mother, as mighty and as vast as even She is, hallow this drop of thee." We do not say, "O great light which rends the sky in storm, hallow this as thou dost hallow the rain by the great leveling fire." nor, "O greatest of the powers we see, Mighty Sun, hallow this which thou didst bring into being!" Nor do we say, "O gentle stream, by thy joyous power hallow this thy essence." nor even, "O great mysterious

Life, hallow this, the essence of all life.”⁴

3. Verily, all this is great Wisdom. And yet I tell you that this Wisdom consecrates not even the water of man’s dreams.
4. If one but says “Dalon ap Landu” with the knowledge of the power of it, truly the whole Universe will be forever consecrated!
5. Understand the Thirteen-fold Mystery⁵ and then understand how much more powerful is the knowledge of your True Name than the knowledge of the Names of the Mother. Your Name will consecrate even Be’al!
6. Brethren, hear your Name! Listen every moment, for the wind and the waters and all that dwell upon the Mother speak all the Names that are. Only by continual vigilance will ye hear your Name when it is spoken.
7. Be’al knows your Name. The Mother knows your Name. The Patriarchs know your Name. And ye, with every breath speak your Name. Listen and understand. Your every breath speaks your Name. Great is this secret. I pay for the carrying of it with my very life. Hear and understand. Listen always, for the Mother will speak your Name a moment before it is expected. Only by constant vigilance will ye be prepared.

Chapter the FOURTH

I pray that the Mother will act kindly towards one such as I, who must tell these lies to those who would truly seek her. The Wise will hear me not. The Dull will hear me not. Only those who vigil will hear me, and maybe even they will not hear. For the sake of purity I tell these lies. May the Mother forgive such a fool as I who would have men chasing the bile of trees

This is my folly—Thomas the Fool
August 25th, 1970

Peace to those who dwell in the Mother!

Letter to my Brothers

(Carleton Apocrypha Only)

I

1. I am writing these words
for all of us
because I am writing them
and because I am
all of us

I find that I am a strange fraternity
knowing you brothers and sisters
who do not know one another
but who know

10 your brothers and sisters whom I do not know

I will speak of myself
and what I know

I have stood upon a hill
and felt the powers of the Earth leap out
over the nerves of the city bright below

Gazing into a fire I have seen
a life that is old and strange and glows
with the beating of the ruby heart
that lies in the breast of darkness

20. I know now that the trees
live guided by a wisdom beyond time
that they weave in their looms of leaves
the fabric of space itself and die by fire
to free the secret essence of their souls

I find within myself
the labyrinth which I have begun to search
there are many ways

- 30 mine is the power to gaze
deep into fires
into the core of things
mine is the power
to speak to trees
and listen to their songs
mine is the power to walk
at the left hand of darkness
at the right hand of the moon
mine is the power to dance
and call the winds together
into stillness

40. there are other powers
I have not yet found

We stand together now
at the still point of the storm to come

brothers and sisters
afraid
uncertain of our strength

but we are the children of light and darkness
we are the makers of dance and song
we are the joyful servants of earth and sky

50. I call you together to go forth
into the world of men
to learn of yourselves and your powers
and give your lives that life itself not die!

II

1. I have written these things
after reading Demian
dazed
from walking down halls of mirrors
dazzled by the reflections of myself

I write having consumed
green tea in cups uncounted
bread that did not rise
black coffee and black night

10. I write at the end of a time
when nothing has gone quite right
and I have not rated my studies
worth the price of coal in Hell

I can no longer keep things to myself
not only must I write
but also share

20. and so I give you these words
because I am driven
possessed
insane
a fool or a prophet whatever the difference is

I have told you to save the world
and look into your souls
I tell you to read Demian
and vigil upon the hill

30. I have said you are my brothers
I say you are my world

I will write to you again
and speak with you
and walk with you in city or on hill

and we will cast off these chains
for a little while
these chains of time and space
of loneliness
of darkness and of distance and of fear

40. and we will gaze together
into a dying fire upon a hill
and warm ourselves with dance and words and love
until the dawn looks over the world's edge
and we like it are part of all we see

III

1. "I need only bend over that dark mirror to
behold my own image, now completely
resembling him, my brother, my master."
—Hesse

2. "Hypocrite lecteur, mon semblable, mon frere!"
—Baudelaire

3. "I can call on spirits from the vasty deep!"
"Why so can I, and so can any man,
but do they come when you do call them?"
—Shakespeare



The Book of Changes,

PART ONE

(Berkeley Apocrypha Only)

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 answer 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 publicize the location 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 nonexistent? 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 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 schism if that is what it takes.
25. "We are open to other suggestions, but suggest that they come quickly for our decision to schism or remain within the RDNA will be made by *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."

[Continued in The Book of Changes, part two]

The Epistle of Renny

(A New Addition to the Apocrypha)

Chapter the FIRST

1. Dear Brother Isaac,
2. I am torn between a desire to write in such a manner as to show you the ludicrous irony of your discrepancy in spirit with the founding fathers of Reformed Druidism, and a desire to seriously confront you with the rather “dangerous” nature of the tone you have established.
3. Three things disturb me greatly.

Chapter the SECOND

1. One. Your tone, your approach, your pointed lack of all brotherly community feeling—and even awareness—in attempting to adopt a position of authority and a spirit of action.
2. An interest in change, in reform, in producing responsiveness, is perfectly admirable.
3. Where the need for such ominousness?
4. Please reread your letter and try to perceive the fearsomeness it quite naturally communicates.
5. If I did not take you seriously, I would laugh at what seems to me (if possible—and probably the only possible) highly undruidic sentiment.
6. The “voice” itself of your letter frightens me into suspicions of its content and eventual implications.

Chapter the THIRD

1. Two. Your completely undemocratic method of attempting to bring about change. I cannot “vote” on the content of your letter, because I disapprove of both alternatives—i.e. your own particular approach vs. a schism.
2. Why do you assume that no other Druid would have worthwhile alternatives?
3. And why do you present the matter in such a way that it is impossible to make additional suggestions subject to vote?

Chapter the FOURTH

1. Three. Your overriding concern with form, with definition, with growth, speed, efficiency, in other words with “progress” (please catch the implications of that term—I know you didn’t use it), all “without getting into an evangelistic trip.”
2. My dear brother Isaac, a concern with evangelism is a concern with evangelism, no matter whether you perceive that that’s the source of your high or not.
3. Evangelism or even conversion have never been aims of Druidism.
4. Though you may think you can maintain an interest in “quality”, an interest in speed and conversion are themselves antagonistic to the essential spirit of Reformed Druidism as it was conceived.
5. I myself, would never have become a Druid under your proposed approach or definition.
6. The entrance into any “public” system of information dispensing is itself a very touchy question, the importance of which you seem entirely unaware.

Chapter the FIFTH

1. I have many objections to your “definition” of Druidism.
2. Unfortunately, you have presented it as subject to a yes or not

vote, and not even revision by the members.

3. In the past, form and definition have always been of the greatest flexibility, and there is a principle and a spirit behind that fact - unexpressed, but all the more solemn for its unexpressibility.
4. You act as if this flexibility were a result of disinterestedness, rather than meaningful interest.
5. In other words, you have presented a very complex question in a very narrow and political manner.
6. One might almost say tyrannical.

Chapter the SIXTH

1. To put it mildly, brother Isaac, you scare the living daylights out of me, as far as the future of Druidism goes.
2. I am much more concerned about the institutional and highly political aspects you are introducing, than even in the sleepiness of the Carleton Grove, in spite of its crucial position organization-wise.
3. Scepticism and organizational sluggishness have always been present in the past and have not yet threatened the very existence of the Druidic movement.
4. In fact, it’s very possible they reflect a certain typical state of mind—or one which at least has its own particular spiritual validity—the more credit to Druidism that it can attract even such people—refer e.g. to the founding fathers themselves!
5. If you are so concerned about the situation at Carleton, I suggest you take a trip there and call a meeting, before you claim their membership has dropped to zero.
6. I suggest you contact Donald Morrison, who is only FIRST order (due to his extreme spiritual ponderousness) and has not therefore taken over the “formal” rituals at the school.
7. You will find him most receptive to brotherly discussion.

Chapter the SEVENTH

1. The situation organizational-wise of Druidism is of course difficult. I have no argument against your complaint—only against your presentation and your solutions.
2. You will undoubtedly be hearing from at least one other person (Richard of Ann Arbor) on the history and the intricacies of the problem itself.
3. I hope you will be convinced of the necessity of a more involved discussion among members on so involved an issue.
4. (Schism is certainly not a light matter!)
5. P l e a s e s l o w d o w n and calm down, brother Isaac!
6. A blessing from the peacefulness of the East.
7. (Tonight, by the way, is Krishna’s birthday.)

Peace,

Renny the Silent
Archdruid of Carleton

August 10th, 1974

The Epistle of Ellen

(A New Additon to the Apocrypha)

Chapter the FIRST

1. Dear Brother Bonewits.
2. I have thought long and hard about what might be the nature of the difficulties you mention facing the RDNA in the years ahead, for I do not see that any are yet apparent.
3. They only difficulties I can see at all are those facing RDNA as an organized religion; and for the existence of these I rejoice.
4. I should be troubled indeed were RDNA to decline to the status of an organized religion.

Chapter the SECOND

1. "Verily, I say unto you: is it not written:
2. "An each took this to be a sign, each in his own way?"
3. "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 therin is the proof?
4. "Rather, that which is as the bright light unto one man is as but the thick cloud unto the other." (Med. 6:1-3)

Chapter the THIRD

1. The most which may be said to characterize all of the RDNA is that which is set forth in the Two Basic Tenets.
2. If you wish to be more specific about your own view of your own Druidism, then it is your responsibility to make clear that the narrower view is your own, within the broad range defined by the Basic Tenets.
3. I confess that it is with some regret that I avow this to be so, for I not only am most definitely not a NeoPagan, but also object to the infusion of Neo-Paganism into Reformed Druids.
4. But by the same token, you must not expect that any of us will fail to complain bitterly if you present your view as that of all Reformed Druids.

Chapter the FOURTH

1. I do not share your hope for "RDNA... to survive as an organization."
2. Its origin was in protest at the organization of religion, and I hope to see it continue so.
3. I would prefer to see RDNA survive as a fellowship of people whose search for religious truth has led them to the contemplation of and delight in nature.
4. And I earnestly feel that in this (lack of) form, RDNA can indeed spread and grow (if so desired) into a vehicle that can help both ourselves and humanity.
5. But let us not make the mistake which so many others have made, that of stressing the form to the neglect of the goal.
6. The form of Reformed Druidism of North America must be unique to each person in his own circumstances: only so can it ever hope to attain its goal.

Chapter the FIFTH

1. "Religions construct cathedrals and design robes [or definitions], just as scientists develop elaborate journals, but all too often the enterprise may become limited to a propagation of the means, with the original end, the desired objective, forgotten." (Robert E. Ornstein, *The Psychology of Consciousness*, p. 98)

Ellen Shelton
Archdruid of Ann-Arbor
August 11th, 1974 c.e.

The Words of Green

(Carleton Apocrypha Only)

Chapter the FIRST

1. To the Council of Dalon Ap Landu:
2. Many of you will recently have received a letter from Isaac Bonewits; this letter is in response to his.
3. I am somewhat bemused by this call for a description of Druidism. The description has been there all along; refer the curious to the Basic Tenets in the *Chronicles* (Law 4-6). More than that there is not. We are such a diverse group that there is almost nothing one can add to the Tenets and still embrace the entire Reform. If one wants a more direct description, say:
4. The Reformed Druids of North America are a fellowship dedicated to the search for religious awareness. We believe each person must find for himself his own path to awareness; we believe there is comfort and wisdom in nature and in the words of all who search.
5. I hesitate to suggest even that much. On the other hand, I find that Isaac's description bears little resemblance to my brand of Druidism. There is literally not one sentence in it I can agree with whole-heartedly.
6. I am not sure that I worship anything, for example; I am not even sure I know what worship is.
7. I find "the feminine personification of Manifestation" and "the masculine personification of Essence" devoid of any meaning whatever.
8. The phrase "eclectic Reconstructionist Neo-Pagan Priestcraft" just sticks in the throat; we have practicing Jews and Christians in the Reform, and "pagan" is not usually used to describe Jews or Christians, or Mohammedans or Buddhists, or their writings, from which I have drawn comfort and inspiration.
9. As for Priestcraft: if Druidism is Priestcraft, what shall we say of those Druids who are not ordained to the Third Order? Are they failed Druids, Druids who have not seen the light?
10. Quite the contrary; they are Druids in the fullest sense, even as we of the Third Order are Druids of the FIRST Order FIRST.
11. Indeed, it is the *priests* who fail, to the extent that our priesthood is in evidence. If we insist on attempting to guide others and on managing the Reform, let us at least recognize with Lao Tzu⁶ that the best leadership is that which is not perceived.
12. It will be evident that Isaac and I disagree strongly on many matters.
13. Yet—and this is my point—we both call ourselves Reformed Druids. Let the Reform remain such that this is possible. Let us in particular not represent our private paths as Reformed Druidism.

Chapter the SECOND

1. What is the hallmark of the Third Order? The answer is written all over Customs 6: it is service.
2. We are ordained to the Order because we feel the call to minister, and not to confer upon us any honor.
3. This call is beyond our commitment as Druids to the search for awareness, and it carries responsibility; responsibility to the Reform not to vitiate its particular Druidic nature, responsibility to the individual Druid not to tread too heavily in his path.
4. Take on the priesthood of the Neo-Pagans if you will, for your path may lead that way.
5. But as an Arch-Druid, offer the priesthood of Reformed Druidism only to those who receive it as a commitment to the service of the Reform and who receive it in this spirit of humility.

Chapter the THIRD

1. I hope to avoid schism; I find it hard to believe that, as undogmatic as we have been, we are faced with it.
2. But if Isaac and Robert feel the need for more dogma and more organization *within* Druidism, I am afraid I will welcome their schism.
3. For my part, I wish Druidism to remain what it took me some time to come to appreciate: a quiet, gentle revolution against tyranny in religion—and as all-embracing as the mother Earth.

Peace be unto all of you!

Richard M. Shelton
14 Foghamhar XII
14 August 1974



FIRST Epistle of Isaac

(Berkeley Apocrypha Only)

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, Vermilion 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, the other 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 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 would 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 Neo-Christians, Atheists or Agnostics.
14. Most of these have in the last ten years become respectable Neo-Christians, 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 too small for an organization to survive in small, scattered units, without a logical and sensible structure.
19. There are no doubt that 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 Scientist, Quakers, Unitarians, and other "liberal Christians;" while the "Paleochristians" include Roman Catholics, High Church Anglicans, Baptists, Pentecostals 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 "Paleowitches" ("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 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 Neo-Pagan 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 Druid-

ism 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 it 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 physicians scream to the contrary, it is a *fact* that psychic phenomena exist and that they rarely follow the desires of scientists or other preachers.
3. A religious ritual is a spiritual drama 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 act (s) 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 system 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 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 Order 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 mentioned 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 (*wicacraeft*), 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 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 our 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 assurance:
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. [circa late August, 1974 c.e.]

Goobledegook and Red Tape

(A New Addition to the Apocryphas)

Chapter the FIRST

1. Dear Rev. Brother Isaac.
2. Having received your missive, and the subsequent communique from Richard, I now feel as if I must add my humble opinions to the tempest which you have insisted on brewing in the RDNA's teacup.
3. There are several bones that I must pick with you. Having never met you, through no fault of my own, (I tried!) I hesitate to pass any judgement on your convictions.
4. However, I must react to what I consider the high-handed and willful way in which you have presented your ideas.

Chapter the SECOND

1. I, as a Quaker as well as a priest of the third order, cannot help but object to your efforts to turn a heretofore simple movement dedicated to the individual search for religious awareness into a Neo-Pagan Gobbledegook.
2. Haven't you had enough red tape in your life, that you want to wrap Druidism in more of the same?
3. If you feel the need to narrow your outlook by enclosing it in pompous definitions, be it on your hand, but leave me out of it.
4. I try to follow the Inner light, wherever it may be, and I am not about to reject any belief system just because it is not a part of the "Neo-Pagan" belief system that you describe.

Chapter the THIRD

1. As regards the Council, its workings and voting patterns, I stand with Richard. As long as there is a Grove at Carleton, let it originate from Carleton.
2. For one thing, I don't trust the postal system, and a travelling chair could result in lost mail and more confusion than we have already.
3. No amount of organization is going to compensate for irresponsibility on the part of council members. Therefore, Dick's resolution is sound, and should cover most of your objections.
4. As far as higher orders are concerned, could it be that you aspire to a higher order and are blocked in your ambition by the present system?
5. Let me remind you that it is in the Third Order that our power and our duty lie.
6. Service, not personal honor, should be our concern, however that service may choose to manifest itself. Follow the leadings, and you can't go wrong.

Chapter the FOURTH

1. I am afraid that I regard your suggestions for increasing the number of Third Orders and Groves with some amusement, especially your suggestion to ordain (or re-ordain) those who are already "Priests and Priestesses in other Neo-Pagan traditions based upon similiar Philosophies."
2. If the philosophy is similar, and the person in question has already received a call to the ministry, so to speak, the re-ordination to Third Order seems slightly redundant.
3. It's like saying "you have to be confirmed in our church before you can take communion with us."
4. In my opinion, you are trying to make holy those things which are, by their very nature, already holy—to those who have eyes to see.

Chapter the FIFTH

1. In short, Brother Isaac, it seems to me that you are trying to complicate the simple, making something dreadfully serious out of an idea that was conceived originally in a light spirit.
2. If you must, in order to be true to your conscience, schis, go with my plessing.
3. I, for one, must continue as I have begun, believing that life is, after all rather absurd, and he/she who takes anything too seriously is likely to end up looking nothing more than ridiculous.
4. "May the long time sun shine upon you, all love surround you, and the pure light within you guide you all the way on", wherever that may be.
5. Peace, and the light, be with you.

Gerre Goodman MacInnes
September 3rd, 1974 c.e.



The Epistle of Norman

(Carleton Apocrypha Only)

Chapter the FIRST

1. Dear Isaac:
2. I don't know in advance what I'm going to say, and I really don't know where to begin. I guess I'll start by saying that I don't think that there is really any alternative to schism on *your* part. As I see it, RDNA can accept almost anything, but if you feel that you can't accept the other practitioners of the rite, in their infinite variety, then you must leave us for your own peace of mind.
3. Believe me, unless Druidism has changed tremendously in the several years I have been in only nominal touch with it, we will never require you to leave us!

Chapter the SECOND

1. The RDNA was never intended to be a religion, except in the "dictionary" sense, a strictly legalistic thing; since Carleton required everyone to attend religious services, we started our own religion, Druidism was not, at the time, intended to be anything except a joke.
2. As it developed, we wound up with quite a bit more than we had ever intended to create. I have used the catch-phrase that our disorganized religion appealed to those who couldn't stomach organized religion.
3. Seriously, though, we seemed to have struck a responsive chord in quite a few people. Dick Smiley was one I especially remember, for whom Druidism came to be an intensely serious business—we worked hard to keep it light-hearted!
4. One of the basic ideas which we hit hard on (partly to be acceptable, partly because it meant quite a bit to us *per se*) was that Druidism was not intended to be replacement for any religion—no one was expected to deny any other faith (Christian, Jewish, what-have-you) to call himself a Druid; everyone who partook of the waters was automatically a Druid. (This means our membership includes such disparate entities as John Nason⁷ and Bard Smith⁸, the latter an ordained Episcopal priest.)
5. We established the FIRST three orders because that was the way the service was written! Fisher was our 3rd order, and represented to everyone originally that he had gotten it all (including his ordination) from someplace he had been in school. Actually, of course, he invented it.
6. The higher orders came about equally haphazardly; Frangquist and I wanted to play a bigger role, so we invented the idea of the higher orders to ease Fisher out and let someone else be ArchDruid! We gave him the honor of being Patriarch of the 4th order, and thereby "accidentally" wound up with the higher orders for ourselves!

Chapter the THIRD

1. To return to the question of your schism (repeating that I've been out of touch with what Druidism has been doing from about 1970 on):
2. Druidism is wide enough to embrace almost anything you want to do; if you feel it constrictive, then schism is best. I fear that you are getting away from the RDNA I know—and if you're going to make great changes, then there is no question that to continue to call it the RDNA is doing a disservice to the RDNA we have known.
3. I am not frightened off by the Neo-pagan label. The only thing disturbs me about it in connection with RDNA is that we never conceived of ourselves as pagans! Druidism was a supplement or a complement to other religions.

4. I must admit that I have ceased to practice any other religion (unless you count church at Christmas and Easter) and *do* still occasionally have a Druid service (usually improvised, since I never remember to have the book with me), but the only time I have used the term "pagan" to describe myself has been when the Mormon missionaries were at the door. (And I recommend the effect *that* produces!)
5. My biggest concern is that Druidism will be submerged, will be merely another quaint alternative ritual for those who are grabbing a straws in an effort to be different. I am still convinced that for most of the practitioners thereof, neo-paganism is either a fad or a self-conscious revolt against mummy and daddy.

Chapter the FOURTH

1. We somehow created more than we knew when we created the RDNA.
2. For many, what we were saying was that they were feeling; we articulated the inarticulate feeling that many had, which I once described as "Look around you—there must be something bigger than we are."
3. We called it the Earth-Mother; the worship of the Earth-Mother was a symbolic way of saying thank-you to the forces that created the earth and us.
4. The other god-names were just trappings, as far as I know. Several of us got rather deeply into research at on point, and much of the trappings came from that period. In my mind, at least, and I think I speak for most of the others, we were just using alternative names for the Earth-Mother.
5. Again with the qualification that I don't know recent RDNA developments, I will have to admit that I laughed out loud when I read your description of Druidism. Two reasons impelled it.
6. The FIRST was that you were so far from (beyond?) what we envisioned when we started it; the second was the incredible amount of jargon that seems to have accumulated.
7. Don't take me wrong; I just can't take the RDNA seriously!
8. Look to the origins, and you will find a college prank.
9. Look to the early years, and you will find a "philosophy" or whatever you want to call it, that somehow appealed to a lot of people who were searching for some sort of meaning in the world.
10. (I suspect that our strongest appeal was to that bright sort of person you find at Carleton, who has all of a sudden begun to realize that they don't have all the answers—and that nobody else does either.)

Chapter the FIFTH

1. Finally, I want to stress one crucial fact in the development of RDNA; it just happened!
2. We had some literally incredible events (such as the prediction of the death of Kennedy, which is hinted at in Latter Chronicles 5:12ff., and scared the hell out of us; or the efficacy of the Druid curse, which after being used two or three times, with effect, made us decide to let the secret of it die with us who know it).
3. We almost convinced ourselves sometimes that we were playing with some power greater than ourselves. But we also always managed to keep the perspective; even at its most serious moments, Druidism kept one slightly askance eye on itself!
4. Today I still call myself a Druid, although I no longer call myself a Christian; I can't accept the story of Jesus as the Christ.
5. But all that Druidism asks of one is belief in the tenets. You can come up with all sorts of deep and jargonistic statements, but you can't get away from the tenets;
6. North American Reformed Druids believe that one of the *many ways* (emphasis added) in which the object of man's search for religious truth can be found through Nature, (which we personify as) the Earth-Mother. Nature, being one of the primary concerns

in man's life and struggle, and being one of the objects of creation (we never bothered about the implications of that; a creator) is important to man's spiritual quests.

7. Druidism isn't to me what it would seem to be to you. Perhaps you are right, but, being as close as I am to the origins, I can't forget what it meant then, and what it evolved into in the FIRST few years. You can't; I can't!
8. This has been a long and rambling epistle—I apologize. As I said, I didn't know when I started where I was going; I'm still not sure that I have covered all the bases, but it's after midnight, so I'll quit.

May the blessing of the Earth-Mother, the never-changing All-Mother, be upon you in whatever you do.

Norman Nelson
10 Geimredh XII
10 November 1974

The Book of Changes, PART TWO

[The aftermath from discussion on the letter
in The Book of changes, part one]

(Berkeley Apocrypha Only)

Chapter the SECOND

1. The reactions to this missive were, as usual for Reformed Druids, varied.
2. Out of the 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 member 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. Vokhvy Sterba and E. David Ugglá (ArchDruid of Stanford).
5. The following member of the Council sent no reply at all: Thomas Carlisle, Phillip Cooper, Stephen Corey, Victor Henney Jr., Robert Hirsch, Laura Kiigimagi Keeting, Glen 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'état 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.
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 consider-

ation 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.

[To be continued in The Book of Changes, part three]

The Epistle to the Myopians

(Berkeley Apocrypha Only)

000. To all 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. Priest and Patriarchs, hear me! Druids of much ilk, hear me! Worshipers 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 the 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 we are wont to call Defeat is turned to the *sine qua non* of Victory. Harken 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 arises 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 out “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*, *Belane* would not come. Therefore rejoice even in the gathering dark, for it is the Repository of Mysteries and the Progenitor of Wis-

dom.

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 upon His knees.
11. I am a warrior. I am a gardner, 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 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.

[circa March 25th, 1976 c.e.]

The FIRST Epistle of Robert

(A New Addition to the Apocryphas)

Chapter the FIRST

1. Dear Siblings in the Earth-Mother,
2. Now that Brother Isaac has gotten off his duff, it is time for me to do the same. I have been waiting for the publication of the expanded works of Druidism to send this letter, and now that this event is imminent, I feel that it is time to do some organizational work and mayhap some fence-mending. To these ends this missive is addressed.

Chapter the SECOND: PERSONAL

1. From my communications with Isaac, it would seem that he has stirred up a minor hornet's nest with his proposals. Good. That was the intent. Now that he has you thinking about the RDNA as more than a quaint club and has you concerned (or so I hope) about its future, perhaps something can be accomplished.
2. Unfortunately, I get the impression that some of you regard our moves as a power play and a perversion of the Reform. As far as I am concerned (and, I am sure, Isaac), nothing could be farther from the truth.
3. Some of you may have also reached the conclusion that Brother Isaac and I agree on the ideas that he has presented. Again, not so.
4. Isaac has a touch of the zealot in his make-up (sorry, Isaac, but it's true, you know). Though he keeps it under control, he is much the activist.
5. I, on the other hand, am more conservative and concentrate on personal mysticism. Let me take the main areas of disagreement that have arisen among us and state my views on the questions.

Chapter the THIRD: WHAT IS REFORMED DRUIDISM?

1. Above all, it is different things to different people. Rather than supplying a set theology, mythos, ethos, or whatever, Druidism supplies a basis from which each individual Druid defines his own mythos, ethos, etc.
2. This very characteristic is what sets us apart from most other "odd-ball" groups. In a way, we are a religion, since we worship certain vague deities in or rituals, but most things that distinguish a religion, such as set dogmas, are lacking in Druidism and should remain so.
3. Rather than looking upon Druidism as a religion or a philosophy, let us look upon it as a way to achieve or augment a religion or philosophy.
4. Druidism is neither polytheistic nor monotheistic; if anything, it is vaguely pantheistic. Most of the early members of the Reform were either Christian, like the FIRST Patriarch, or agnostic.
5. What they held in common was a commitment to the search for "truth" and a belief that "truth" must come to each from within rather than being forced upon one from without.
6. For these reasons, I am opposed to Isaac's attempted redefinition of Druidism as "pagan", though I can see practical advantages and despite my personal pagan orientation.
7. Though I have found much personal religious truth and experience in my researches into Celtic (especially Irish) paganism and mythology, these are my "trip" and I have no wish to impose it on others.
8. Emotionally I am drawn to Isaac's proposition, for many of the groups he mentions have views very similar to that of Druidism, but I consider such a definition as over-restrictive for Reformed Druidism as a whole. For individual Druids and groves, how-

ever, it's a different matter.

Chapter the FOURTH: ORGANIZATION

1. By the reaction to Isaac's proposals it would seem that the fiercely individualistic spirit of the Reform is still alive and well in many of us. We remain mavericks, though it is to be hoped that we have mellowed a bit with age.
2. The organization, however, is sick.
3. For this sickness we all must bear some blame. We've gone our individual ways and failed to keep in touch. Though natural, this lack of communication and the intermittent nature of the Carleton grove have combined to yield a total lack of cohesion.
4. Most members of the Council of Dalon ap Landu are known to each other by name at best, and at times it's been impossible to register new members due to the Carleton grove's being in a state of suspended non-animation. Obviously, such a state cannot be allowed to continue if the Reform is to regain its health.
5. The council of Arch-Druids is an attempt to alleviate these problems. As I have been tentatively appointed chief of the council for its FIRST year of existence, it behooves me to delineate what I hope and expect the council to be and do.
6. The main task of the Council of Arch-Druids will be the maintenance of communications between groves. The council's duties will be primarily organizational.
7. "Theology" will remain the province of the full Council of Dalon ap Landu. Since it is virtually impossible to get anything through the full council, we may expect nothing in the way of change in the basis of the Reform.
8. However, increased communication should lead to increased cohesion and understanding and, hopefully, new ways to "awareness" for us as we exchange ideas.
9. To increase communication, I propose that the chief of the Council of Arch-Druids write at least one report a year detailing the state of the Reform in each of the groves. To do this, he will, of course, need information from each of the groves.
10. Therefore, each member of the Council of Arch-Druids should be required to write at least one report a year on the state of his grove to the chief of the council, who would correlate these reports into the general report.
11. Eventually, I would like to see the council operate as a clearing-house for organizational problems of groves, favorite meditations, philosophy, and general Druidical ravings, but FIRST we must achieve the communication.
12. I suggest Samhain as an appropriate time for the general report and a month earlier for the reports of the individual Arch-Druids to the chief. This year let us get an idea of the problems we may have to resolve. All Arch-Druids will receive a note from me in September to request a report. Next year we'll try to get this thing really off the ground.
13. Since the Council of Arch-Druids will not concern itself with policy decisions, I see no reason for any Arch-Druid to remain out of it, be he RDNA, NRDNA, or SDNA and I suggest that the general report be sent to all Arch-Druids whether they have declared themselves in on the council or not, and whether or not they have sent in reports. If they don't want to read it, they can throw it away. Though addressed to Arch-Druids, this report would be available to any Third Order Druid on request for the cost of printing and postage.
14. The Council of Arch-Druids could also provide a safeguard against the failure or suspension of the Carleton grove. Each Arch-Druid should report new ordinations to the chief of the Council of Arch-Druids as well as to the Arch-Druid of Carleton, thus giving us a back-up list of members of the full Council of Dalon ap Landu.
15. In case of suspension of activities by the Carleton grove, the chief of the council of Arch-Druids could temporarily become

head of the Council of Dalon ap Landu until such time as the Carleton grove should be reconstituted . Thus, proposals to the full council could be made and votes taken even should the Carleton grove be in abeyance.

16. Since some apocrypha have not been sent to all priests, I would suggest that all new apocrypha be sent to the chief of the council, too, for distribution to the various groves, so that at least the most active members of the priesthood would have them.
17. The chieftainship of the Council of Arch-Druids would rotate yearly among the Arch-Druids of all established groves in order of seniority. However, the chieftainship should be restricted to Arch-Druids of groves that have been in continuous operation for at least three years. At present, this order would be Berkeley, Stanford, Chicago; though by the time Chicago's period of office was up other Arch-Druids could be eligible.
18. Due to the intermittent history of the Carleton grove and the responsibilities of the ArchDruid both to the full council and to studies, it might be advisable to skip Carleton in the succession. In fact, any Arch-Druid who felt unable or uninclined to accept the chieftainship should be allowed to pass it on to the next on the list.
19. Within the Council of Arch-Druids, each Arch-Druid would have an equal voice and each grove would retain its autonomy.
20. If a grove chooses to declare itself pagan, Buddhist, Jewish, Episcopalian, or even Pentecostal, that's its right and its own business, though it should be made clear that it's the individual grove's orientation, not that of Druidism in general.
21. If we ever got as big as the Catholic church (fat chance), it would be nice to be able to say to someone who did not like one grove, "Well, try the one down the trail a ways, they're on a different trip."
22. Within the basic tenets of the Reform, all sorts of development are possible and desirable. The more ways we develop, the more we will be able to offer those who cannot find their "awareness" within the context of the standard religions.
23. To paraphrase Mao Tse-Tung, let a thousand branches grow from the oak trunk of the reform.
24. But for the Mother's sake, let's keep the branches connected to the trunk.
25. Go mbeannai an Mhathair sibh go leir. (May the Mother bless all of you.) I look forward to your comments, ideas, and Bronx cheers.

Yours-in-the-Mother,

Siochain (Peace)

Robert G. Larson,
Arch-Druid, Berkeley Grove
May 26th, 1976 c.e.

The Epistle of Richard

(Carleton Apocrypha Only)

Chapter the FIRST

1. Dear Reverend Brother Isaac:
2. As I read your last letter, there grew an uneasy feeling that somewhere, somehow, there has been between us a small but important failure in communication.
3. After all that several of us have written you. I am frankly amazed that you can still even suggest that any of us want to stifle your spiritual growth, or want or need to denounce or destroy those with whom we disagree. Nothing could be further from the truth.
4. The very foundation of Reformed Druidism is that each person must have the freedom to pursue his own religious inclinations. Druidism encourages people to do precisely that, and fully expects that the various paths that result will be a very diverse collection.
5. But to contain all those paths, Reformed Druidism has eschewed dogmatism and has limited formalism to a bare minimum.
6. This squares well with the sentiment (which has been present from the beginning) that formalism frequently tends to stifle spirituality.
7. So, as an institution, Reformed Druidism will offer the individual little more than encouragement and a wide variety of suggestions, from which each person must proceed in his own manner.
8. It is expected that each will in some sense go beyond what little the Reform offers as an "official line." But the specifics one brings to one's own faith will inevitably go beyond what the Reform as a whole is willing to commit itself to.
9. So you see, the uproar that followed your general letter to the Council stemmed not from disagreement with your spiritual beliefs, but rather from your suggestion that they—and a great deal of formalism—be adopted by the Reform as a whole, "officially", as it were.
10. That, clearly, was impossible—not only because many of use don't share these beliefs, but also because such institutionalization of belief and practice flies in the face of the generality that the Reform has always stood for.
11. It is clear that you and others do feel the need for more formalism. That's an observation, not a judgment; formalism isn't bad per se—it's just that you must watch it like a hawk, or as likely as not, it will take over.
12. But since you do feel this need, I think your schism was the right course. By institutionalizing this formalism, you have created something new that goes beyond Reformed Druidism.

Chapter the SECOND

1. If I may draw an analogy. I would say that Schismatic Druidism is to you what Episcopalianism is to David Fisher; a personal path that satisfies your religious needs, and which has been influenced for you by Reformed Druidism.
2. I, too, have (or am attempting to find) a personal path that goes beyond the Basic Tenets.
3. This is not to say that you or David or I cannot be Reformed Druids; but when you do Schismatic Druidism, you are doing something different.
4. You are surely right when you say that Reformed Druidism is not a stone monument. But I don't think that the Oak is the right symbol either.
5. Reformed Druidism is really a frame of mind, more a way of looking at religion than a religion myself. To borrow an idea from Robert Graves,⁹ Druidism is like mistletoe, grafting itself onto other, pre-existing trees.

6. Thus David brings his Druidic outlook to Christianity, and you bring yours to paganism.
7. In this sense, I don't think it correct to describe Schismatic Druidism as an outgrowth or evolved form of Reformed Druidism; it is rather the result of applying Druidic ideas to the religious inclinations that you brought with you or found among other individual Druids.
8. It is true that the forms of your religion bear more resemblance to those of Reformed Druidism than to those of Christianity—but that's simply because Schismatic Druidism developed after Reformed Druidism, and in its light, while Christianity developed long before.

Chapter the THIRD

1. You mention that you have encountered hostility and indifference toward your book.
2. I'm sure that some people you contacted *did* feel that you were trying to ram this down our throats, and certainly you can understand hostility in that case.
3. Also, you realize by now that Schismatic Druidism is utterly foreign to many in the Reform, and some feel that you are doing the Reform a grave disservice by publishing the *Chronicles* in the company of all this "Neo-Pagan Gobbledygook".¹⁰
4. There is fierce resentment in some quarters of the association between the terms "Druidism" and "Neopaganism" that your book will create in the minds of the public—an association that saddles us with religious baggage that is not ours.
5. Your insistence on appropriating the title "*The Druid Chronicles*" does nothing to ward off that association—or to alleviate the resentment.
6. Personally, I will be satisfied if you will be scrupulous in indicating who goes with what, as you have promised to be, though you can understand my concern that you describe us accurately to the world at large.
7. And as I have indicated before, I would be much happier if you could find a different title.
8. As for indifference, there are of course indifferent Druids; but some lack of enthusiasm may stem from a reluctance to shell out five bucks just to get the *Chronicles*, and with the text altered, at that. I'm afraid that is an attitude you will have to get used to.

Chapter the FOURTH

1. When the "Council of Arch-Druids" was proposed, we agreed to participate, but counterproposed the title "Conspiracy of Arch-Druids", to keep us mindful of the implications of what we are doing. Its connotations are precisely germane to this situation.
2. Any activity above the grove level carried on behind the back of the Council of Dalon ap Landu (as this is) is questionable at best.
3. Even though it seeks merely to improve communication and oil the formal machinery of Druidism, such an attempt to bolster form and organization is a potential source of red tape and should be watched carefully and vigilantly.
4. And any notion that the Arch-Druids have any authority whatsoever to speak for the Reform is, in a word, un-Druidic, and should be firmly rejected.
5. Indeed, only after you wrote us last spring did it dawn on us how much importance you place on groves and Arch-Druids, as opposed to just plain old Druids.
6. Many of us do not regard grove activity as particularly important. Participation in a grove is only one way among many, even within Druidism. Being a Druid, even an active Druid, need not involve attending services of any kind.
7. And one of our concerns is that Druids not active in groves not be forgotten.

Chapter the FIFTH

1. In your draft you attribute to us "traditional" Reformed Druids the notion that it is a mistake to structure one's beliefs. I doubt many of us would go so far. If beliefs are not structured, what are they but incoherent? It is *formalization* that you will find us wary about.
2. Even so, we will not say it is a mistake for you individually to formalize *your* beliefs, whether in a Neopagan fashion or otherwise. We do not believe that Neopagan Druidism *per se* is a step backwards; we do feel that as with *any* formal religion you must be careful with it, and it does not seem to me that your position and ours on this are very different.
3. Also, we are concerned not so much with "the abuses of the sorts for which monotheistic religions are so well known" as with the stagnation of spiritual development. For the latter is by far the more serious disease, and is the one from which all the others arise.
4. (And I must say that the anti-monotheism in your book comes close to being a disease—it is certainly un-Druidic.)
5. Some of us would go further. I have observed, as a Druid and later as a priest, that for many the big step is not the formalization of belief, but rather the prior attempt to translate religious experience and emotion into belief.
6. Our rational selves seduce us into believing that spiritual experience cannot have value or "validity" (a *rational* category, after all) until it is recast into rational belief. But belief, once formulated, draws attention away from the underlying experience to its own rational claims, clamoring to be proven true—or denounced as false.
7. Myth that arises from profound experience has a power to reach deep into our souls. But myth all too often congeals into belief and creed—the original experience becoming secondary and contingent upon the truth of the mythology.
8. I have come to feel that for me and many others, this process of deriving belief from religious experience is irrelevant to spiritual growth, and frequently gets in the way. Therefore it is a process I try not to perform.
9. If pressed, I might say that *I do not believe* that there is one god, or many gods, or no god, or that we cannot know whether there is a god.
10. For me, these are, in that delightful eastern phrase, "questions not tending to edification."
11. *The wind's breath catches my ear;
I cannot speak what it says.*
12. *The hawk's flight commands my eye;
my tongue does not read its mystery.*
13. *The oak's bough enfolds my heart,
its incantation not mine to pronounce.*
14. *The mountain's peak exalts my very being;
I gaze at the abyss on every side and
wordless, shiver at my smallness and mortality.*
15. *The dark of night brings me face to face
with the dark wisdom of the soul;
by dawn's light I can but dimly recall it.*
16. *O tongue, where is thy subtlety!
O word, thy mastery!*
17. *God's presence I will not speak—but sing!*

Peace,
Richard Shelton Arch-Druid of Ann Arbor
[circa May 1976]

The Epistle of Midsummer

(Carleton Apocrypha Only)

An Epistle to the Druids assembled at Carleton
On the Occasion of Midsummer

In the Fourteenth Year after the Establishment of the Reform

Chapter the FIRST

1. Greetings and salutations in the name of the Earth-Mother; may she always nourish you from her bounty.
2. And may the radiance of Belenos brighten your spirits, and may he give you strength from his power, on this his greatest day.
3. It gives us great pleasure to greet you today, especially because you are gathered at that great and hallowed seat of Reformed Druidism; Carleton.
4. For us, Carleton and Druidism are inextricably intermixed. We cannot say which has made the greater contribution to the other for us; Druidism to the fond memories we have of Carleton, or Carleton and its very atmosphere to the delights we found in the Druid experience.
5. We have not met you face to face. Yet were we present there with you today, and it saddens us that we are not, we would meet as old friends. For we have sat under the same trees on the same hilltops at Carleton, and there we have met each other in the Mother.
6. But chiefly we are pleased to greet you for the mere fact that you are there to be greeted.
7. In the early days of the Reform, we took no thought for the future. We did not dream that Druidism would touch the lives of so many, nor last for so long.
8. We sought only to proclaim the Mother and assert our right to do so.
9. When we paid least attention to finding new Druids, new Druids found us.
10. While we gave little thought to organizing, an organization appropriate to our needs evolved.
11. When rules were changed and our very reason for being seemed to vanish, we turned to the Mother and in her we found new meaning.
12. There is a paradox; if you would seek to save Druidism, you will lose it; but if you seek the Mother and what she can teach you, Druidism will grow and prosper to her glory and to your benefit.

Chapter the SECOND

1. We would do well to remember this in these days. For word has come to us on the wings of great birds that once again the Reform is threatened with schism.
2. This is no new thing. You may read in the Early Chronicles how at the very dawn of the Reform there was the threat of schism.
3. The schismatics were then led by Jan [Johnson], who wished to impose on other Druids practices and doctrines which were repugnant to them.
4. But Jan had the Mother in his heart, and he did relent that there might be no schism but rather peace and unity in the fellowship of the Druids.
5. Thus he demonstrated the true spirit of the Reform and established a tradition far more important than those he had FIRST sought to establish.
6. Therefore seek peace, harmony, consensus, unity; for that is the Druid way.

Chapter the THIRD

1. You may ask; "Should we include these schismatics in the fellowship of the Reform?" You cannot do otherwise.

2. Druidism is open to anyone who wishes to be part of it, however imperfect in understanding. We require only the tasting of the waters-of-life and an affirmation of the Basic Tenets.
3. No one can add any other test. No one can add to the Basic Tenets. [Law 4-6 -Ed.]
4. We are given to understand that these schismatics use words like "outsider" in their writings. That is an error. The words "outsider" and "insider" have no meaning for Reformed Druids. You cannot exclude anyone.
5. You may ask: "Were there not Anti-Druids?" Indeed there were, and likely are, and no doubt will be.
6. They are distinguished by their acts of violence against Druidism and their complete lack of understanding of Druidism.
7. They are Anti-Druids by their own choice; they have not been excluded by the Druids. Anyone may exclude himself from the fellowship of the Druids, but you must not sit in judgment.
8. There is no need to name the Anti-Druids (they were not named in the *Chronicles*), but you will know them when they appear.
9. Again: you cannot exclude anyone. Whoever would exclude others is excluded.
10. You may ask; "Should we recognize the orders of the schismatics?" Do they recognize yours?
11. All who have vigiled on the bosom of the Earth-Mother, who have tasted the waters-of-life, who have inscribed the Basic Tenets on their hearts, and who have received their orders from the hands of an Arch-Druid in the Council of Dalon Ap Landu, they are priests of Dalon Ap Landu.
12. All such persons you should recognize as priests, provided only that they also recognize all others.

Chapter the FOURTH

1. You may ask; "Is it not possible that the Council could become perverted and transform Druidism so that we could not recognize it?" But what authority does the Council have except what all Druids accept?
2. If the Council does what glorifies the Mother, what establishes unity and harmony among Druids, and what promotes enlightenment, then rejoice in the work of the Council and do not concern yourselves with factions.
3. But if the Council does what does not glorify the Mother, what causes dissension and conflict, and what becomes a stumbling-block for Druids, then it is not the True Council. Then the Council will have passed away.
4. For it is an institution and like all institutions it will pass away, though we know not whether the time be near or far. And when it passes away, do not grieve for it, but rejoice in the Mother who will abide.
5. And do not be concerned for the future of the Druids, for they too will abide, at least for a time. Even so, the Mother will be glorified in new and wondrous ways, for she is ever changing even as she remains the same.
6. You may ask; "How can we preserve the True Council?" That is a question not tending to edification.

Chapter the FIFTH

1. Therefore, have hope, glorify the Mother, greet each other in her name, quarrel not, seek enlightenment, and remain steadfast in the Reform.
2. Then the Mother will renew and refresh you, and sustain you and grant you her peace.

David Frangquist
Priest of Dalon Ap Landu
Patriarch of Belenos

Deborah Gavrin Frangquist
Priest of Dalon Ap Landu
Priest of Belenos

[Circa June 21st, 1976 c.e -Ed.]

The Second Epistle of Robert

(A New Additon to the Apocryphas)

Chapter the FIRST

1. Dear Siblings-in-the-Mother:
2. Enclosed you will find a Xerox of the final version of the evolved works of Druidism. Except for a few illustrations, this copy is complete. Please make your corrections as soon as possible and return them to me by July 20 at the latest.
3. Since we have included something to offend almost everyone, objections to content will not be considered; the only corrections made will be those pertaining to fact and general proof-reading.....
4. [Followed by visual description of DC(E).]

Chapter the SECOND

1. ...I wish to take this opportunity to answer some questions which were raised by my last missive.
Brother Shelton suggests "Conspiracy of Arch-Druids" as a title for the provisional council.
2. While I feel this title to be in keeping with the self-mocking style of Druidism, I also feel that the word "Conspiracy" has implications and connotations contrary to the aims of the council (at least as I seem them). Therefore, I intend to continue to call it the Provisional Council of Arch-Druids.

Chapter the THIRD

1. As far as the "sexist" language issue is concerned, I tend to agree with Dick, being what our late unlamented president would call a "strict constructionist" in the matter of language. What we are seeing now is egalitarian euphemism similar to the sexual euphemism of Victorian times, and I feel that it too will disappear as its causes disappear.
2. In many cases, it's a good example of not being able to see the forest for the trees.
3. However we are living in the present, and it behooves us to bend to the winds of the present.
4. "Our predecessors of old did take up the sword and fight with those who afflicted them, but they were defeated. Wherefore, we must not take up the sword, but remain tolerant and patient in our afflictions that there might be peace."

Chapter the FOURTH

1. Sister Shelton implies in her letter that there is little real need for the Provisional Council, as most of my proposed functions are supposed to be taken care of by the Arch-Druid of Carleton. True, with emphasis on the "supposed".
2. The Provisional Council may well become a "goosing" agency more than anything else. I have never maintained that there was a spiritual malaise in Druidism, only that its organizational structure was not all that could be desired.
3. The Provisional Council is an attempt to resurrect Druidism as an organization (or disorganization). I would also point out that in the years to come most new priests will probably not be ordained from the Carleton grove, but from one of the other groves. It's a simple matter of arithmetic.
4. The Provisional Council will, I feel, give these new priests more of a feeling of belonging and access to other Druids. Talking with your Arch-Druid is a lot easier than trying to communicate by letter either directly or through the Carleton grove.
5. With an effective council of Arch-Druids, each Arch-Druid will have input from all the groves to enable him to advise and give answers to other Druids and those who are interested in Druidism, so that it won't be a matter of "Well, this is the way we

think here".

6. Nor do I wish to rule out input from Druids not associated with a grove. Input from all Druids would be welcomed. However, since the Provisional Council will address itself mainly to the organizational problems of groves, input from grove members or those who have tried to organize grove, whether successful or not, would be particularly valuable.

Chapter the FIFTH

1. Sister Shelton also asks what would be included in the proposed grove reports. Most of the information would have to do with size, frequency of services, problems encountered, solutions, orientation, etc. Any special services which an Arch-Druid wishes to communicate to other Arch-Druids could also be included.
2. Lastly, there would be a place for Druidic ravings on such subjects as "Whither Reformed Druidism?", "What should the RDNA be as an organization?", etc. These suggested topics for ravings (not a complete list) will accompany my request for a grove report, which you should receive in late August.

Chapter the SIXTH

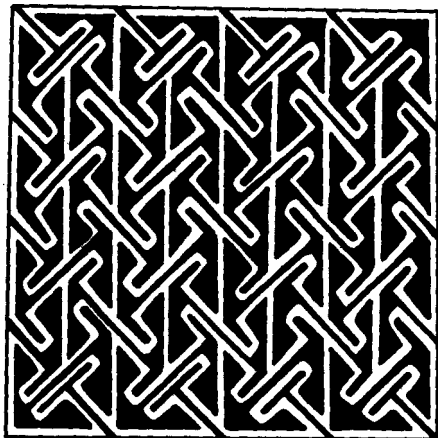
1. Finally, in answer to Brother Morrison, I will now relate this incredibly ancient Druid fable which I have just written.
2. Ahem.
3. Once in the long ago there were three Druids, and very fine Druids they were, too. It came to pass that each of them inherited a piece of land with a large rock on it.
4. Now the FIRST of these Druids went to his land and looked at his rock and immediately fell in love with it.
5. To make his rock even more beautiful he fell to rubbing and buffing it until it bore a bright polish.
6. Every day he would rub and buff it till it almost outshone the sun, so bright it was.
7. The people who lived nearby would often come to see the rock and say what a wonderful, bright rock it was being.
8. Now eventually the Druid died and went to the Sidhe hills as all good Druids do. But the wind and rain did not die.
9. Slowly it was that the rock lost its polish, but lose it it did. No longer did the people come to see the rock, now neither wonderful nor bright, for of what interest is a mere rock except to geologists?
10. The second of the Druids went to his land and looked at his rock and thought what a wonderful statue his rock would make.
11. So he took a hammer and chisel and carved a statue of his god out of it. Paint he put on his statue, and gold and jewels also, until it looked exactly like his idea of his god. And the people who lived both near and far came to marvel at the statue and worship at it, saying such things as "You could swear that it's alive, that it's being."
12. To which the Druid would reply, "It is."
13. Eventually the second Druid too died and went to the Sidhe hills where all good Druids go. But the wind and rain did not die, nor did human nature change.
14. Thieves came and stripped the statue of its gold and its jewels. Wind and rain completed the destruction, until the statue once again resembled nothing so much as a rock.
15. And the people stopped coming to marvel and to worship, for, after all, who wants to worship a rock after he's had the most wonderful statue in the world?
16. The Third Druid went to his land and looked at his rock. Then he climbed upon it and looked about him, liking what he saw.
17. He planted flowers, trees and bushes about the rock and lichen on it. Every day he would herd his cows and sheep on the land about the rock, sitting on or resting against it.
18. As time went by, the flowers, the bushes and trees grew and the

lichen covered the rock, giving the Druid an even more beautiful view and a softer seat to watch his herds from.

19. So beautiful did the Druid's land become, that people came from far and near to sit with him and watch the deer and fox play and the flowers bloom, for it was said to be the most beautiful and peaceful place in the world.
20. The time came when the third Druid died and went to the Sidhe hills where all good Druids go. But the flowers did not stop growing, nor did the bushes and trees and lichen.
21. Still did the deer and fox play in the Druid woods, and still were cows and sheep herded about the rock.
22. The Druid's name was forgotten, but some people still came to sit on his rock and look at his woods, for it was yet the most beautiful and peaceful place in the world.
23. An so it remains to this day.
24. Beannachtaí na Mathar libh. Siochain

Robert, ArchDruid, Berkeley Grove

28 Mean Samhraidh, 14 y.r.
(July 2nd, 1976 c.e.)



The Second Epistle of Isaac

[A Discourse by Isaac on his **personal** understanding of Magick]

(Berkeley Apocrypha Only)

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 existence 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 non-monotheistic religions we do not know along with the monotheistic ones we are familiar with.
6. This shortsightedness has been planned, for the powers that we would rather have us as atheists and agnostics rather than as non-monotheists, for thus we are still playing their game by their rules.
7. Also as intellectuals, we have been raised to have a knee-jerk 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 non-monotheistic systems).
9. *What I have to say in this Epistle are, of course, only my opinions.* {Emphasis added by Editor} But they are the opinions gathered from a career of studying many forbidden subjects and 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 occurrences 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 philosopher 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 millennia, 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 Non-Reality

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 *polytheistic*, with the Father, the Son, the Holy Ghost, Mary and Satan (Allah and Shaitan, in Islam) as the major deities, 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 irreconcilable 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 theologian 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 Descartes) 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 yours; 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 millennia 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 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 preceding background, we may come to the fascinating point where metaphysical relativity intersects the realm of theology (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 deities.
6. But what if you invoke Taranis several times to start storms and *each time you get a storm?*
7. They 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 theologian in the Neopagan movements has called “The Da Mind” (in his *Essays Towards a Metatheology 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 Palestinian Heresy”), most theologians 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 theioly 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 way.
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 the mystics from around the world, theologians 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. Theologians 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 theologians are executed as quickly as possible by 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 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 form “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 inhuman.
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 *FIRST* it is 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 of 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 “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 help of demons”).
8. 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 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 magicians(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 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, tobacco, other drugs, physical exercises and other methods.
- 8b. 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 powerfully 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, prayer shawls, white robes, maniples, etc.
15. In Western Religions these days, the principal drug used to alter the state of consciousness is wine, though Oriental Religions frequently use cannabis, 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. It is 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 millennia—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 the 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 intelligent 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 dependence upon the Gods.
10. Next is the Processional and the Hymns or Incantations of Praise, designed to "uplift" our emotion; i.e., to get us emotional and to focus that emotional/psychic 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 sacrificing 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 the 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 time when the deities are fed the most psychic energy, for that is a day-by-day process; instead, the energy raised and sent to a deity 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 incompetence 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 strengthening 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 remnants 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 blessing 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 contacted 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 (“Hierurgy”) 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 world view, 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 my 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, D.A.L., Be.
Samradh, 14 y.r. (circa July 1976 c.e.)

The Book of Changes,

PART THREE

[The Voting Results of the Isaac Affair]
(Berkeley Apocrypha Only)

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 addition 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. [i.e. August 1977 c.e. -Ed.]

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 [in *The Book of Changes*, -ed.] 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 did decide upon a partial schism at that time and did call itself the Schismatic Druids of North America.
3. And 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 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 Hassidic 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, 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 end of as written in July of 1976 c.e. -Ed.]

A Cup Filled to the Brim with Druidism

(A New Addition to the Apocryphas)

Chapter the FIRST

1. Dear Brother Isaac,
2. I received my copy of the Druid Chronicles (Evolved) on the 23rd of September, and wish to congratulate you on an excellent job.
3. It is obviously a labor of love, and I want you to know that I appreciate the effort that you have put into it.
4. Highpoints for me are the Mishmash, your Epistles, and the Druid Getafix, whom I met in Germany, where he goes by the name of Miraculix.
5. I hope you will not be too stunned if I say that by and large I agree with many of the philosophies put forth in your Epistles. I am, after all, one of those stuffy RDNA, a fuddy-duddy third order Neo-Christian etc.

Chapter the SECOND

1. I think it might be best for you to settle yourself with a nice cup of tea, (lavender is quite good for headaches) as I intend to ramble on at some length and hope to give you several points to mull over.
2. Copies of this are being sent to those members of the Councils whom I deem either interested or obligated by form, present or future ties of friendship, an/or professional association to wade through my philosophical and theological opinions.
3. I might say first that I am still a bit cross with you for not answering my last two or three letters.
4. I understand that you are a very busy man, but I am a very busy woman, and if I take the time to set down my thought (in long-hand, yet!) it seems to me that you have an obligation to answer, especially the questions.
5. I do thank you for your recommendation of Dion Fortune's book, and despite its faint air of psychic paranoia, I am finding it most interesting.
6. At any rate, I sincerely hope to receive a reply from you on this missive sometime before Midwinter. I have been sorely tempted to work some kind of spell over it to insure that happening, but I really do believe in non-meddling, and so will merely trust in your conscience.
7. I am moved to share with you (And with the others: let no one feel distressed that the original of this letter is going to Isaac. It is just that he was the catalyst this time.) the place in which I find myself, hoping that it will help to create a bond of understanding and seeking between us, and perhaps contribute to the knowledge and growth of others.

Chapter the THIRD

1. To keep from confusing the issue we will stick to your definitions as expressed in the DC(E) as much as possible
2. I would like to note that my husband Brian, who is an Anthropologist (no doubt a cult in itself, by some definitions) has observed that you are playing fast and loose with both the terms 'Christian' and 'Pagan' as they are generally understood.
3. To illustrate this point, let us consider Quakerism, which you have labeled 'Neo' Christianity; many Friends, myself included, consider Quakerism to be closer to the 'original' sect than the practices of Roman Catholicism, which you place in the 'Paleo' category.

4. There are other things about that 'Neo' category which bother me: Christian Scientist, for instance, fit much more comfortably into 'Neo Pagan' by your definitions, yet most C.S would definitely consider themselves Christians.
5. On the other hand, many Universalist-Unitarians are emphatically non-Christians, while many spiritualists, who are sometimes very dogmatic in their approach to Christ and the Bible, are positively pagan in their approach to psychic phenomenon.
6. I think that I must say that maybe you don't know all that much about Christianity and that perhaps you have done to that group exactly what you accuse them of doing to you- throwing the baby (in the case, perhaps the Holy Babe?) out with the bath water.

Chapter the FOURTH

1. Having stirred up that matter, I will proceed to the next topic: my current position in all this.
2. According to your definitions I find myself in the curious position of being both Neo Pagan and Neo Christian.
3. To explain this, a brief history lesson is necessary: I was born and raised Roman Catholic, became a born again Christian ala Billy Graham at the age of 15, served as a pillar of the Methodist Church in high school, discovered Zen, Siddhartha, yoga, T.M., and drug-induced mystical experiences during my first two years at Carleton, along with my growing interest in Druidism.
4. I began to evolve into a Quaker at the same time of the Cambodian Incursion in 1970.
5. Druidism has remained dear to my heart at the same time, although my involvement has been more with the Quakers due to the lack of other Druids and the marked propensity we seem to have for moving around every nine months. (That makes it rather difficult to find enough like-minded people to get a Grove going!)
6. I was attracted to the Friends for several reasons. They have historically placed the responsibility for the search for religious awareness squarely on the head of the individual.
7. They allow (encourage) considerable latitude in translating the traditional Christian doctrines; there are many Quakers who are not Christians.
8. They consider both men and women equal in the eyes of God.
9. They are socially involved and believe their concerns to be a part of their religious life, and not something separate.
10. They have put the emphasis back on meditation and dismissed the ritual and trappings that had become empty shells for most people.
11. Druidism, on the other hand, fill spiritual needs that Quakerism does not.
12. I would be less than honest if I denied my heritage. The ritual and symbolism speak to my former selves, as many pagans as Christians.
13. Both Quakers and Druids are basically anti-dogmatic and joyful in their approach. Both have accumulated enough traditions over the years to distinguish them from other groups; from each other, and from the purely individual approach to the questions of life.
14. The two systems are complementary as far as I'm concerned; they act as a system of check and balances, keeping the participant in a constant state of uproar and making it impossible to ever become too comfortable about religion.
15. If I were to succumb to the nutshell tendency, I could say "I am a Druidic Quaker" or, "I am a Quakerly (or Friendly) Druid." However that doesn't make it by a long shot.
16. Brian has rightly stated that I am Gerre, and my beliefs are what they are; a part of me.
17. To categorize does a disservice to anyone who would seek to really understand me or my beliefs.

Chapter the FIFTH

1. Part of my responsibility as a person is to articulate my religious position and interpret it to those who come in contact with me in a way they can understand.
2. The search is barren if not interpreted; another way of saying 'faith without works is dead'.
3. Adherence to tenets is meaningless if the individual involved can't define what that adherence involves and what degree of truth they are willing to accept about those terms.
4. Blind faith has no place here: as a skeptic I tend to look askance at those who claim to be willing to die for their beliefs, but who cannot explain in some detail and with thoroughfulness exactly what those beliefs entail.
5. One really ought to know what one is dying for; it seems a waste of time to sit around afterwards and wonder, not to mention the karma involved!
6. Better to be a thoughtful non-believer.
7. At this point the only belief that I am willing to die for is the conviction that the individual has a right and a responsibility to formulate hi/her own beliefs without being dictated unto, whatever they may be. Only in this way can we be free enough to follow the paths of awareness and come to an understanding of what it all means to us.
8. In view of this I must agree with you about the short-sightedness of the monotheistic traditions. It does seem to me, however that your total rejection of that tradition is unfortunate. Some of my most meaningful and mystical experiences have come directly from the Christian tradition.
9. I say unto you, Isaac, that magic does not have to be skyclad to be magic, but can come in the guise of the communion, the stained glass windows or the Rosary of the Catholics, the hymns and the baptismal font of the Protestants, or the tremendous power of the gathered meeting of the Society of Friends.
10. Amulets and talismans can be just as powerful and hold just as much potential for the user when they represent the Christian Saints as when they represent the Ancients.
11. Do you really believe that the worship of the Virgin holds less power than the worship of the Mother for the true believer? The same spirit answers, the same results occur.
12. You tell St. Francis, St. Teresa, St. Bernadette that miracles (magic) don't happen in monotheism. You tell the hundreds healed by faith that their healings weren't real because they appealed to Jesus of Nazareth and not to Grannos or Diancecht.
13. Verily I say unto you, Isaac, you are a victim of the forces of anti-faith if you would condemn Christianity as totally negative and life-denying.
14. I agree that many things have been done in the name of God that ought not to have been done, but atrocities have ever been committed by humans on other humans in the names of their gods.
15. To humankind is given free choice, and to blaspheme in that way is part of the choice and the karma.

Chapter the SIXTH

1. Although the names and forms of the gods have changed over the ages, anyone who is really paying attention can draw parallels between the 'old' gods and the Judeo-Christian God. I have always thought that it was Hera trying to get even with Zeus—imagine demanding all that attention!
2. I think you would agree that magic is meaningless (or ineffective, anyway) unless the participants are all in the same (or very similar) space.
3. The traditional Western ritual which you claim powerless has tremendous potential for magic and can be quite useful in focusing the participant's energy.

4. The sole stumbling block to the realization of this potential is guilt and self-abnegation.
5. It seems that this element was introduced by humans and not by the gods; while humbleness of spirit may be a good thing, guilt and low self-esteem are not, and have proven to be effective barriers to human-divine communication.
6. We have a right to be here.
7. We are part of the universe, and are worthy to be called the daughters and the sons of gods.
8. We are part of 'the burning oneness binding everything' that Kenneth Goulding describes so beautifully in the Nayler Sonnets.
9. I'm sure that you are familiar with Heinlein's *Stranger in a Strange Land* with its 'Thou art God, I am God' philosophy.
10. We all possess the potential to be magical, to make magic, to hold and use the power. Only our sense of guilt and powerlessness keep us from our heritage.
11. The Ancients (ha, the Good Old Days!) were no better than we are: if they held and wielded the power as it ought to be, we wouldn't be paying back the karma now.

Chapter the SEVENTH

1. I don't feel brash or blasphemous in stating things this way. Too many times have I felt 'at one with Be'al in the great dance of time' to believe otherwise.
2. One of the third orders once told me that I was the Mother personified, and he was more right than wrong.
3. Beset as I am by the dross left by centuries of negativity, by fear, guilt, hatred, still and always have I sought the mystic, the magical, the other-worldly contacts in my religious search.
4. In my lives I have gravitated always towards the awareness that would place me in rapport with my innate powers. This search has been sometimes more, sometimes less successful.
5. This life has been a complex search both for what has gone before and what is to come after.
6. I feel a sharp sense of urgency; a great need to consolidate the masses of information that I know I possess.
7. I need to reawaken the knowledge; the herb lore, the meditational techniques, the physical and psychic disciplines I once exercised.
8. I must do this before it is too late, before the chaos catches up and hurls us back to the very beginnings again.
9. Something slipped up this time around, and I have a feeling that it was meant to be so, and that someone has arranged a time out, so to speak, form the usual cycle for the express purpose of re-evaluation and consolidation.
10. Being not foresighted in this life (at least not on a regular basis) I have no way of knowing how long this will last or whether I will ever be given another chance.
11. Therefore, I cannot and will not deny any of the experiences that are mine. Even the negatives are helpful—they have enabled me to see the shape and manner of the traps and given me the information need to avoid the ensnarement.
12. I will be free, and none can keep me from it save myself. I am the savior and the saved, the priest and the penitent, the master and the slave. I have the keys to the locks in my soul.
13. I give thanks in humbleness of spirit that I am, and rejoice that the awareness that I am has been given to me by the powers that be.

Chapter the EIGHTH

1. Isaac, be not so defensive in your search. You are loved and accepted by many!
2. Be not so concerned that we accept you Neo-Pagan credentials. Of course you know whereof you speak! Don't be such a fuss-budget about it!

3. Too much do I see you pouting in the corner, poking in rage at those who disagree with you. Their paths are as valid as yours; their karma is their own.
4. Don't put others down because they chose to go back to Christianity. The 'falling away' of the brethren worries you too much. In the end we all take up the search for awareness in the ways that best suit us.
5. Our duty, joy and privilege is to learn from one another, to love one another, and to share with one another whatever we can in good conscience share.
6. With you I can share the traditional practice and discussion of magic.
7. With the Agnostics I can share the questions, the search, the levity and the skepticism that have made my own growth so meaningful.
8. With the Quakers I share the meditational silence, social activism, and contacts in the Christian Community of which I still consider myself a part.
9. Drink the whole cup. Don't quibble about the color or shape of the chalice, or who has supplied the wine. The source is the same for all of us. The same earth grows the grapes everywhere.

Chapter the NINTH

1. You are my brother.
2. I would give you wholeness and completeness in the search, and not have you cutting off your nose to spite your face.
3. We are One, whether we are engaged in the Mass, the meeting, the Coven, the practice of ritual intercourse, the long-drawn-out philosophical discussions that begin and end nowhere.
4. The secret is to recognize the oneness and to define it in as many ways as possible to keep from rejecting valid parts of ourselves.
5. Love is All.
6. Love me, Isaac.
7. Love David Fisher and Richard Shelton and Pope Paul and Billy Graham and Orthodox Rabbis and American Indians and the Dali Lama and the Buddhists and the Hindus and the Puritans and the Hedonists and Jesus and Be'al and Astarte and the Virgin Mary, and recognize that we are all One.
8. All together, and apart, and the power, be it of one god or many, is ours; meaningless unless we recognize the ridiculousness of artificial limits.
9. Be at peace, for there is no peace except in the knowledge that the only answer lies in the questions and that the only permanence lies in change, and the only truth lies in the constantly shifting changes of the universe, which is perfect love.

Chapter the TENTH

1. It strikes me as dangerous to deliberately alienate anyone who does not share your present beliefs, as that person may hold the key to the next step of your own search for awareness.
2. Nor is it good to alienate those behind you on the road, for you may be their key, and it would not be good to be the instrument which got in the way of them experiencing the truths that you hold.
3. Therefore let us be gentle with one another and with our beliefs, and let us not be bitter or hostile towards any system of beliefs or practices, for there are sisters and brothers in that space who still believe or who will believe, and if we put negative energy into hating a system 'for what it has done to us' we are only harming our brethren, who are seekers even as we ourselves, and who deserve only our love and positive energy.
4. Say good-bye to the old beliefs and let them go, but do not curse them, for they had their place and their purpose, and to deny them is to deny a part of ourselves.

Chapter the ELEVENTH

1. We have all been hurt so much!
2. We have been so closed to one another.
3. Alas for our generation, for we have come so close in so many ways, and yet in our defensiveness we have shut ourselves off from each other, and we shout the truth but have forgotten how to listen to the inner voice.
4. Quakers hear the inner voice; each person hears it differently.
5. There are as many true voices as the stars in the sky, and each voice is valid, loving, supportive, caring for all that is.
6. The trick is to hear that voice, to see with the inner eye. Satori, nirvana, astral projection, visions: all part and parcel of the same exercise.
7. Possession works—if we let it. If we seek it. If we listen, and recognize it when it comes to us.
8. The inner voice is as valid as the voice of thunder. Each can be frightening or welcomed, depending on the state of the recipient.
9. May we be ever open to the voices, whatever their form.

Chapter the TWELFTH

1. I must, at this point, question your mention of de-frocking. It is my conviction that to frock or de-frock is a decision resting entirely with the individual.
2. No action on the part of any temporal body can take away a genuine call to the ministry.
3. The loss of a collar, staff or ribbon will not lessen the power of the magic or ministry exercised by the individual in question.
4. Only the person to whom it comes can decide the shape and manner of a religious vocation.
5. It cannot and ought not be defined or rejected by anyone else.
6. If I feel moved to speak, I speak.
7. If I feel moved to write Epistles, I write.
8. Though it may seem that no one is paying attention, it proves to have been what someone needed to hear.
9. The power that is in me can do no other—I might as well try to keep the sun from setting.

Chapter the THIRTEENTH

1. Now will you help me?
2. Where shall I go from here in my studies?
3. Which of your excellent bibliography shall I read first and why?
4. I am now asking your opinions, and the opinions of my other readers.
5. If some of you have decided that I'm stark raving bonkers, well, you suspected it anyway, and I do still love you, and isn't that the most important thing after all?

Chapter the FOURTEENTH

1. I must make one correction in your records.
2. I was also consecrated in the Third order in the winter half of the year. I vigilled at Carleton on a perfect late April night in 1970.
3. On discovering that I had never been 'properly' sealed unto the Second order (Mother alone knows why not) Brother Richard and I decided that we had better do the whole thing over again for the records, although I think that both of us count the first vigil and ordination as the true and valid religious experience that it was, and the other merely the filling of the expected forms.

Gerre MacInnes Goodman, October 10th, 1976

Salutations

Salutations on this day of Oimelc!
The Magnolias stand serenely in this winter wind.
The pines shrug their branches
Snow drops to the ground
Unable to smother the spirit
Of Evergreen.
The Cedar whispers it's valiance
The quiet sentinel while other
Creatures and Flora
Wait for the name of Spring to
Brush past them, awakening them
From their sleep.

-Peace, Peace, Peace.

Dale Fierbe
Feb. 1, 1977 c.e.



The Speaking of Beliefs

(A New Addition to the Apocryphas)

Chapter the FIRST

1. Dear Friends,
2. We are here to celebrate the creative powers of the earth-mother, of nature.
3. To celebrate the wonder of nature.
4. To think of any sunset, any rock, any river whose beauty and symbolic power have existed in your past.
5. Feel the force of those experiences with nature and to let it become a force to help build and sustain you.
6. The force of nature is represented to us here in this fire.

Chapter the SECOND

1. We're here to celebrate and feel the power of a group.
2. There is true power in a circle.
3. Circle is unbroken, is continuous.
4. We are all equal here and able to send energy in a complete way to each other in this unbroken circle.
5. We are not in rows or in single file and I am not speaking to you from a pulpit, but from within the circle.
6. An essential force of this circle is human love.
7. Without love, support, understanding, and giving, our ritual here tonight and our existence here at Carleton would be empty.
8. Let us keep this always in mind in our daily lives and during our ritual, that love and support is essential to our humanness and to our survival.

Chapter the THIRD

1. We are also here to celebrate the masculine and feminine natures of the universe to recognize their dual presence in each of us, their cosmic interplay, their equality and interconnectedness.
2. To think of the ying and the yang.

Chapter the FOURTH

1. We are here to celebrate not just the nature outside of us, but also the nature within us.
2. We all have tremendous forces and powers which are not let out in daily life.
3. They are physical forces of motion, we find them in dance and making love.
4. They are mystical forces of intrigue, we find them in deep, searching eyes, in beautiful faces.
5. They are our natural feelings of power, of helplessness.
6. We all have tremendous psychic powers of change and tremendous helplessness and vulnerability and we have to admit this.
7. In the same vein let us not idolize one thing over another.
8. One pointedness, whether it be of heroes or of ideas, is not our way.
9. Rather, let us celebrate the unique beauty of each season; weather, tree, mountain, and mood.
10. This extends to religion.
11. To regard each religion as unique and wonderful in its own right.
12. Especially to practice tolerance, the tolerance of all peoples, all objects, all religions.

Chapter the FIFTH

1. Finally, we are here to celebrate the cycles of life.
2. To celebrate the circle in all we see, the cycles of seasons, the cycles of childhood, youth and old age, and to celebrate each in its own right.

Heiko Koestler
Farm House, Carleton College
Autumnal Equinox 1987

The Third Epistle of Robert

(A New Addition to the Apocryphas)

An fh'rinne in aghaidh an tsaoil. (the truth against the world.)
—old druid motto (really)

Everything you know is wrong.—The Firesign Theater

Chapter the FIRST: Greetings

1. Dear Siblings in-the-Mother,
2. Go mbeannai an Mhathair sibh go léir. (May the Mother bless all of you.)
3. I wish to convey to you some thoughts that occurred to me while I was helping edit this edition of the Chronicles. I believe they may well give you something to meditate upon as you progress along your druidic path.
4. Of course, some of you may well think I'm crazier than ever.
5. Be that as it may, I ask you to think about my ponderings, which result from both long study and sudden illumination. (It is longer than I intended, but it just grewed.)
6. I believe you'll find them interesting and, I pray, helpful.

Chapter the SECOND: What am I?

1. To those who are uncouth enough to ask my religious persuasion I normally reply that I am a devout pagan. However, I've always felt ambivalent about the term "pagan" or "heathen".
2. On the one hand, I prefer the tolerant and inclusive attitude of the vast majority of "paganisms" toward other belief systems to the exclusive and intolerant attitudes that have historically adhered to monotheistic and dualist creeds.
3. Also, most paganisms are pretty vague about their concepts of deities, which I find suits my druidic view very well.

Chapter the THIRD: The Term "Pagan"

1. On the other hand, "pagan" has periodically had a pejorative taint, and the present is one of those periods.
2. This pejorative context did not originate with the Christians, but with the ancient "pagan" Romans. "Pagus" in Latin means "countryside", and urban Romans considered "pagans" to be "hicks".
3. "Pagan" religion was looked down upon by the adherents of the more "sophisticated" State polytheism, much in the way that High Church Episcopalians look down upon Holy Rollers.
4. Also, Roman soldiers used "paganus" as an insulting term for civilians. This usage was picked up by the "soldiers of Christ" who used it as a generally pejorative term for non-Christians. "Pagan" has vacillated between being neutral and being pejorative ever since.
5. During the 19th century it was used in both ways when colonialists applied "pagan" or "heathen" to any non-European people, culture or belief system.

Chapter the FOURTH: The Term Neo-Pagan

1. Nor do I find "Neo-Pagan" truly acceptable. "Neo-Pagan" is a term first applied pejoratively (surprise!) to pre-Raphaelite artists which was later adopted as a self-description by another artistic group in the early 20th century.
2. The history of this latter group is curiously similar to that of the RDNA. It started as essentially a group of people who liked to take nature walks but had no real interest in restoring pagan religion.
3. One of its members was Francis Cornford, a follower of one

Jane Ellen Harrison, who was a pagan reconstructionist, basing her reconstruction on Frazer. These people influenced others, including Margaret Murray, whose work underlies wicca.

4. An interesting parallel to us, isn't it?

Chapter the FIFTH: Neo-Pagan Pantheonizing

1. Parallels and linguistic connotations aside, one of the problems I find in "Neo-Paganism" in its current context is its tendency to over-define and personalize deity concepts.
2. In this "Neo-Paganism" models itself after the polytheistic pantheons of "established" mythologies, such as those of Greece and Rome, and tries to extend this structure to other vaguer pantheons, such as those of the Celts or Norse.
3. In this attempt they make the same mistake that the Romans did in their attempts to describe Celtic gods in terms of Roman deities.
4. Such a description seizes upon one aspect of a deity and equates it with a familiar god who has a similar aspect, even though it may be the only one the two gods have in common. The result is rather like a Christian identifying all healer entities with Jesus.
5. The attempt to structure Neo-Paganism is a mistake that confuses paganism with polytheism. They are not totally synonymous.

Chapter the SIXTH: Folk Religion

1. Paganism or heathenism is, as the terms imply, folk religion.
2. As such, paganism is an accumulation over time of a myriad of traditions and beliefs, which are sometimes contradictory and always confusing to those outside the belief system or culture (and often to those in it!)
3. One should not look for consistency in paganism, such a search will lead only to confusion and frustration.
4. While some structuring exists, and a loose hierarchy of deities often emerges, paganism is essentially an organically grown melange of beliefs with roots deep in the past. It is religion built from the bottom up.
5. Deities are numerous and each has many aspects, often overlapping. Most deities are localized.
6. For instance, there are some 400 deities recorded in the Celtic "pantheon", the vast majority of them mentioned only once, similar concepts and representations appearing under different names in different locales.
7. While the basic concepts may well be seen to be universal, the deities are different for each has different accretions overlaying the basic concept.

Chapter the SEVENTH: Organic Religion

1. It is this very organic quality which leads me to believe that paganism is "truer" in human terms than "revealed" religions such as Christianity, Islam, Buddhism, Zoroastrianism and their like. Such cults are fine as parts of a greater whole, but when they become the whole, much human quality is lost.
2. The organic quality of paganism usually leads to its being open to new cults and religious concepts.
3. The average pagan of ancient times found no difficulty or contradiction in belonging to many cults. While he would respect and venerate all god concepts and spirits, he would only worship those which he believed impacted on his life or in which he had a particular interest. (Household gods, craft patrons, ancestral spirits, etc.)
4. Intellectual and curious pagans would always find themselves attracted to new cults.
5. The normal pagan did not differentiate between religious and secular life as we do today. Rather, religion was an integral part

of life and imbued all its facets, as the spirits and gods were imminent.

Chapter the EIGHTH: State Religion

1. Structured polytheism and mythology, on the other hand, were constructs of the state and literature.
2. Though built from native beliefs, they were constructed from the top down rather than from the bottom up.
3. The political powers, priestcrafts and writers took one concept/god/myth from here, another from there, a third from yonder, etc. and set up a hierarchy and accepted mythology.
4. Essentially a state religion was built artificially. Similar deity concepts are amalgamated and their powers and responsibilities more rigidly defined.
5. For instance, under the Romans many local chieftain/thunder gods were amalgamated and called Jupiter or Jove, using their original names or localities as subtitles. Differences between the original deities were either submerged or particularized to a sub-cult.
6. The gods became eminent rather than imminent and adopted homes such as Mount Olympus.

Chapter the NINTH: Religious Persecution

1. Such a state religion, while still tolerant of other beliefs, has much tighter boundaries to its tolerance than does paganism.
2. While pagans found no difficulty in including the state-based religion in their belief systems, messianic and revelatory exclusivist cults did.
3. Though conflicts between cults are not unusual in paganism, and such conflicts could lead to “theological debate by other means” (to paraphrase Clausewitz on war) such conflict rarely disrupted normal life for long; some accommodation would be reached.
4. However, with a state religion in place, some cults found themselves in conflict with the state, which led to the sporadic banning and/or persecution of the cults.
5. The most famous of these persecutions (because the cult eventually won) was that of the Roman state against the Christians.
6. While the Christians are the most famous example of Roman persecution, they are hardly the only example, nor are they the first. That honor probably belongs to the Dionysian cults.
7. The Roman state, as the era’s biggest control freaks, had real problems accepting ecstatic and mystery cults—they were just too disorderly. Mithraism, Egyptian mysteries, Great Mother cults, and, of course, the druids among others were all banned or persecuted at some time.
8. Note, though, that these persecutions of religious cults were for political reasons, and usually occurred when the state was having troubles. They were essentially scapegoating operations.
9. As such the severity varied greatly according to the time and place, and many magistrates made great efforts to avoid punishing members of proscribed cults.
10. Of course, once a Christian sect won power, it banned pagan worship and persecuted both pagans and other Christian sects. That, however, is another sad story, one of persecution for religious reasons using state power.
11. Other examples of religious persecution for state purposes include Confucianist China against Buddhism, Shintoist Japan against Christianity, the Nazis against the Jews and Gypsies (and the other pogroms against the Jews), the U.S. government against Native American religions (still going on), and the Egyptians against the Aten cult.
12. This last example, however, is better seen as a case of revenge for Akhematon’s religion-based persecution of the polytheistic Egyptian priestcraft.

13. Other persecutions for religious reasons include the Christian church against the German, Slavic, and Baltic paganism (among others), Islam against pagans (Islam has historically been tolerant toward other “people of the book”, i.e. Christians and Jews, but has always been intolerant of paganism.), the Crusades, the Inquisition, the medieval witch-hunts, Communism against all other religions (counting Marxism as a religion), and Cromwell against the Irish Catholics.
14. The RDNA may well evolve into a true pagan religion given a few centuries; it certainly has the openness to do so, but it can only so evolve if it continues to avoid over-structuring its belief system in a Neo-Pagan manner.

Chapter the TENTH: Christian or Pagan?

1. For further illustration of the dichotomy between paganism and polytheism I’m making (and just for the fun), let’s apply it to present day Christianity.
2. Catholicism can be seen as polytheistic with a triune god at the top, a mother cult, and myriad subsidiary deities (the saints).
3. Belief and structure are imposed from the top. The same is true of Eastern Orthodoxy and High Church Anglicanism.
4. Mainline Protestantism is a mixture of polytheistic structure and pagan belief. Fringe Protestantism, such as the Holiness Church, Primitive Baptists, snake handlers, Christian Science, etc. are essentially intolerant pagan cults.
5. (Well, I’ve always been a hillbilly at heart.)
6. Most pagan of all are the African-American churches, especially the small denominations which freely mix Christianity with African traditions.

Chapter the ELEVENTH: Getting out of bed in the morning.

1. Having talked about my concept of paganism at much greater length than I originally intended, I will now take on the concept of “ritual”.
2. Some of us consider ritual a hindrance in our druidic paths, Isaac is a ritualist par excellence, and the majority don’t care about it.
3. I believe that everyone is using an overly tight definition of ritual. In truth, ritual is unavoidable.
4. The second time a baby cries and is fed, changed, or cosseted a ritual is born, both for the supplicant (the baby) and for the deity (the adult).
5. Ritual pervades human life, though it is normally unperceived.
6. For instance, we each have our own ways of starting the day. If we must rush, leave something out, or do things out of order we get upset. We have “gotten up on the wrong side of the bed” because our “morning ritual” has been disrupted.
7. Similarly, each of us has his own way of doing every habitual task, our personal rituals, though the individual differences are often masked by the similarity of the tasks.
8. But if we try to do a task in a different way, we’ll usually screw up. At the least we’ll feel we’re doing something wrong until we learn a new ritual.

Chapter the TWELFTH: Unconscious and Conscious Ritual

1. Most of these rituals in our lives are carried out unconsciously, of course.
2. If we had to think our way through every task, life would be much more difficult, if not impossible.
3. The ritualization of a task puts the body on automatic pilot, freeing the mind to concentrate on the goal of the task or to think of other matters.

4. Ritual can thus best be seen as an enabler and liberator rather than as a hindrance and encumbrance.
5. The freedom of mind brought by ritualization applies to both unconscious and conscious rituals.
6. Whole conscious ritual is not as necessary to life as is unconscious ritual, it is a normal human tendency and desire.
7. To suppress this desire is to suppress a part of our humanity.
8. Indulgence in conscious ritual, however, raises an important question. Will we control the ritual, or it control us?

Chapter the THIRTEENTH: Internalizing ritual

1. Any conscious ritual, such as the druid liturgy, should be memorized and, preferably, rehearsed until the officiant can run through it in his sleep.
2. An officiant who does not do this, for whatever reason, does a disservice to both himself and the congregation.
3. The ritual will stumble and will not feel right. If it doesn't feel right to the congregation and the officiant, its results will be at best problematic.
4. A ritual must be done right to be truly effective.
5. This is one reason for a ritual's increasing power with repetition.
6. To use a theatrical parallel, an actor who must concentrate on remembering his lines and blocking will be unable to give sufficient attention to his actual performance, which necessarily will suffer.
7. Internalization of ritual permits the officiant to concentrate upon actually performing it and accomplishing its goals.
8. Instead of restricting his freedom, internalization enables the officiant to better pace the ritual and to improvise meaningfully in response to events and the congregation, leading to greater interaction on both physical and psychic levels.
9. The end result is a better more purposeful ritual.
10. A parallel to what internalization of ritual accomplishes can be found in traditional music or jazz.
11. The musician has internalized the basic tone; he knows where he's been, where he is, and where he's going at all times without having to think about it.
12. This enables him to experiment—to ornament the tone and improvise around it as he plays—while maintaining the tune's basic structure.
13. The result is that every playing of the tune is both different and the same, increasing its meaning and personalizing it, and giving greater entertainment to both the audience and the musician.
14. What an officiant is trying to accomplish with a ritual varies with both the ritual and the officiant.
15. Some may try to invoke actual powers, external or internal; others may seek to increase the sense of togetherness in the congregation.
16. In the standard druid liturgy I believe that the entire purpose is summed up in the line "cleanse our minds and hearts and prepare us for meditation".
17. It is in the meditation, after all, that each druid pursues his understanding of the Mother in his own way in the group setting.
18. A well-run service can assist this pursuit, which is really the thrust of Reformed Druidism.
19. So, fellow druids, do your rites right—each in your own way.

Chapter the FOURTEENTH: Facts and Myths

1. So much for old business, now on to new(ish) business.
2. On a deep level myth is truer than fact.
3. "Facts" are ephemeral; they change as new facts are found or current thinking is revised. Myth is much longer lived.
4. We all know that the Washington and the cherry tree story is

false—it was invented by Parson Weems.

5. Yet the story has entered the American mythos.
6. Intellectually we discount it, but it still affects us and inspires us.
7. Similarly, few today believe in the literal truth of ancient myths (in fact, it's likely that few ancient pagans believed in their literal truth), but we can still be moved by them.
8. Biblical debunkers and fundamentalists make the same mistake about the factual content of the Bible.
9. Whether certain events happened or not, whether the Bible is factually true, doesn't matter. To a believer the Biblical mythos rings true; even to a disbeliever it is moving.
10. Facts speak only to the intellect; myth speaks to man's heart and soul.
11. With the longevity and tenaciousness of myth in mind, I will now address some myths about the RDNA, myself, the Berkeley grove, the Celts, and the ancient druids.

Chapter the FIFTEENTH: Celtic Culture in the Early RDNA

1. In his history of the RDNA Brother Michael reaches some conclusions on the Celtic influences in the founding at Carleton of the original grove to which I would answer, "Yes, but..."
2. He is correct in saying that the Celtic trappings were there only to lend the name "druids" some legitimacy, and that reading were from various religious traditions with a heavy Zen influence (especially when Frangquist was Arch Druid).
3. My own interest in Celtiana was actually sparked by my involvement with the RDNA, probably due to my innate tendency to seek out the roots of ideas.
4. At Carleton, however, I knew Celtic culture only through song and poetry, both in English.
5. At that time (1963/64 c.e., 1/2 Y.R.) little was generally available on Celtic society or religion.
6. What was available usually relied upon classical sources and was either pretty basic and sketchy (and often wrong) or highly speculative.
7. Being a language freak, I started my research by learning Irish which further sparked my interest.
8. Then the flood of Celtiana which persists to this day began.
9. For the most part I've swum in the more serious scholarly and semi-scholarly stream of this flood while dipping into the meta-physical and speculative eddies.
10. (Some of this stuff is quite good, much of it has some good perceptions, and some is downright ridiculous. Caveat.)
11. As I learned, I shared with others of my acquaintance. As a result, the Celtic veneer became thicker in the Berkeley Grove, but it was never more than a veneer.
12. For services I stuck to the original liturgy with appropriate additions for the High Days.
13. Meditations were often taken from the Chronicles.
14. The Celtic thing was my personal search, but I never consciously attempted to impose it upon the grove as a whole, though I welcomed fellow seekers.
15. (Thus my involvement with Clann na Brocheta.)
16. Some seem to think I became some kind of druid evangelist.
17. Nothing could be farther from the truth. While it is true that I desired a somewhat higher profile for the RDNA, my purpose was not to recruit, but to enable those who were searching for their religious footing to find us more easily.
18. I believed, and still do, that the RDNA has something to offer to such people—the same thing many of us found in it, a chance to define their own religious beliefs without preaching, pressure, or persuasion in a supportive group.
19. I've always found active proselytizing repugnant, however worthy the cause.

20. My attempt to increase the organizational co-ordination of the RDNA was similarly motivated.
21. The goal was to enable the most organizationally active druids and Arch-Druids to better serve other's searches for awareness by setting up a forum for discussing problems which groves and individuals encounter.
22. The hallmark of the Third Order is service, after all. This should be especially true for Arch-Druids.
23. One of the problems a priest runs into after setting up a grove or becoming an Arch-Druid (especially when the members are not living in close proximity and are not well acquainted with each other as at Carleton College) is that grove members look upon the AD as an authority figure (at least at first).
24. One of the problems of hierarchy.
25. This in turn rather constricts the A-D's search for "awareness", unless he wishes to hopelessly confuse the congregants.
26. A similar problem to that of Zen "masters" and "students."
27. How can you lead another to "awareness" if you're looking for it yourself, when they have to reach their own "awareness"?
28. You can tell them this, but it is often difficult to get through their own preconceptions. (Gee—you're the teacher, so teach!)
29. What I found myself doing (and, I suspect, other A.D.s too) was using their preconceptions to aid my own search, hoping they'd grow in their awareness, too—or at least become aware of their unawareness.
30. Thus, at least partially, the growing Celtic flavor, though I would often take my readings from meditations.
31. The Celtic flavor was always more window-dressing than substance, though.
32. When a congregant asks a metaphysical or philosophical question, the priest should always encourage the congregant to find his own answer.
33. If an answer is insisted upon, the priest should make clear that the answer is only his opinion.
34. All in all, Arch Druid can be a very comfortable position, I you go for anything deeper than having a good time sitting under the oak.

Chapter the SIXTEENTH: Those Amazing Celts

1. Despite what I have written of Celtic influence on the early RDNA, I would suggest that it was unknowingly greater than intended.
2. This influence was inevitable, for the Celts made many contributions to our own culture, though these are usually overlooked.
3. Certainly we seem to have evoked the Celtic talent for disorganization.
4. Much to their sorrow (and our loss) when they ran up against the Romans, Germans, Saxons, and Normans, the Celts in their own culture rarely displayed much talent or desire for tight organization.
5. Celtic society, though structured and somewhat hierarchical was essentially libertarian and individualistic with a distinct tendency to surface anarchy.
6. To those who may wish to build a tightly-run pagan religion or organization I would suggest that Celtic deities and society are poor models to invoke.
7. Try the Romans, Greeks, or the Germans (though Himmler sort of ruined the lasts).
8. The picture that most people have of the Celts is that of a savage, bloodthirsty people who fought naked.
9. This myth is largely the result of Roman writings and can be laid to cultural differences, racism, and propaganda.
10. The centralized and orderly Romans found themselves repelled by the disorderly Celts, who refused to be quietly enslaved.
11. Romans had been racially traumatized by the Celtic sack of Rome early in their history, and the Celts frequently allied themselves

- with Rome's enemies, notably Hannibal.
12. Celts wouldn't play the Roman game.
13. Instead of pitched battle, Celts preferred raid and ambush.
14. Instead of whole armies facing off against each other with a resultant general slaughter, the Celts preferred individual combat, which might or might not escalate.
15. The fact is, the Celts simply had different cultural values from the Romans (and later the English).
16. The picture is now emerging of the Celts is that of a sophisticated society with a technology that was in some ways more advanced than the Romans', especially in agriculture and iron-working.
17. In fact the yields produced by Celtic agriculture were the best in Northern Europe prior to the development of modern agriculture.
18. Many roads in Gaul and England which are credited to the Romans have proved to have substantial Celtic foundations.
19. The conflict between Celtic and Roman aesthetics can be plainly seen in their art.
20. Celtic art was complex, elaborate, and intricate but was largely non-representational. Roman art was mostly severely representational.
21. Perhaps worst of all to the Romans, Celts had little concept of private land ownership—land belonged to the tribe, not the individual, and no concept of primogeniture.
22. They even "allowed" their women to fight in battle and participate actively in their society and would even follow female leaders.
23. Surely such a people must be total savages!
24. True, the Celts had their savage side, but don't all societies?
25. True, some warriors fought naked. In fact, some Scottish Highlanders stripped for battle as late as 1745.
26. The reason was both religious and practical.
27. Symbolically, fighting naked relies upon the gods and upon one's own skill for protection, and better displays that skill to the gods.
28. Practically, a wound is less likely to infect without dirty cloth pressed into it.
29. If you didn't have armor, which was rare and expensive, you were better off fighting naked and unrestricted.
30. Also, cloth is expensive, mon! (Scots joke)
31. True, the Celts were head-hunters.
32. Again the reason was religious, and the practice may only have been that of one warrior cult.
33. But the Romans enslaved conquered peoples and humiliated and murdered their leaders, not to mention their gladiatorial games and mass executions.
34. The English displayed the heads of executed felons until the 18th century and taught the Amerindians the quaint custom of scalping.
35. Who were the savages anyway?!
36. Certainly the Irish considered the English uncouth savages.
37. The same culture clash that led to their misunderstanding and fear of the Celts made both the Romans and English oblivious to or unable to acknowledge the Celtic contributions to their own cultures.
38. Many Latin writers and poets were in fact Romanised Celts from Cisalpine Gaul and Iberia.
39. Some Roman emperors, even, were Celts by descent.
40. Many "English" writers were really Irish, Scottish, or Welsh and thought of themselves as such. (I may be British, laddie, but I am NOT English!)
41. The most basic contribution to English culture is usually totally overlooked. It lies in the language itself.
42. Lexicographers will tell you that surprisingly few English words are derived from Celtic languages.
43. They're right, especially considering the long contact between

the peoples.

44. The Celtic contribution is more basic and is found in the structure of the language itself.
45. English relies heavily upon the progressive tenses for the subtlety and flexibility of its verbal system.
46. These tenses are not found in either Anglo-Saxon (or other Germanic languages) or Latin.
47. In Celtic languages, however, such tenses are those most used, sometimes almost exclusively. (As I recall, linguists count some 26 tenses in Irish Verbs. This may be an undercount if various compound constructions are taken into account.)
48. All in all, then, Western culture owes a great unacknowledged debt to the Celts.

Chapter the SEVENTEENTH: Inter-related Religions

1. I would also suggest that there is a greater relationship between Celtic paganism, Hinduism, Christianity, and even Zen than is usually realized.
2. Let us look again to the roots, Celtic paganism, like all European paganisms except those of the Basque, the Magyar, and the Finns, evolved from the same Indo-European root as did Hinduism.
3. Hinduism gave birth to its own salvation cult, Buddhism, one sect of which became Zen. So Zen is actually a very distant cousin to Celtic paganism.
4. In the centuries before Christ, Judaism was influenced by both Hellenism and the dualist ideas of Zoroastrianism, another salvation cult outgrowth of Indo-European paganism.
5. These influences can be seen in both the messianic idea and the increased emphasis on Satan as a worldly power.
6. Buddhist ideas were also penetrating Judaism at this time.
7. All this influx of ideas led to the development of Jewish mystery cults, such as the Essenes and Christianity.
8. During its early years of development, Christianity absorbed yet more Greek influence, along with Egyptian ideas which were themselves heavily Hellenized by this time.
9. Many influential early Christian theologians were from Alexandria or God, both places where persecution was relatively light.
10. Most of those from Gaul were, of course, Celts, and it is likely that some druidic beliefs and philosophies found their way into early Christianity.
11. Therefore, we should not be surprised when we find similar ideas expressed in all these religions and cultures.
12. Nor is it a total coincidence that some early Irish Christians wrote epigrammatic poetry similar to haiku, or that some surviving druidic teachings resemble Zen koans, for there is a root connection.

Chapter the EIGHTEENTH: Who were those old Druids?

1. The standard myth about the druids is that they were the primitive Celtic priesthood who conducted bloody rites in the deep woods and practiced human sacrifice.
2. The revisionist myth sees them as the priesthood of a nature-revering Celtic paganism, but discounts the human sacrifice as Roman propaganda.
3. Both those myths are based upon the Romantics' misreading of classical sources and ignorance of Celtic sources and society.
4. To take the human sacrifice question first, I know of only one Irish source that mentions such a practice, and there it is presented as a heretical aberration.
5. Surely, if human sacrifices were common the early Christian monks would have used the practice to discredit the druids.
6. Even Julius Caesar does not claim that the druids conducted such sacrifice; he says merely that the Celts would not sacrifice

without the presence of a druid.

7. To me, this implies that the druids were required mainly to see that it was done right.
8. Caesar also admits that most sacrificial victims were convicted felons and prisoners-of-war, the enslavement or execution of whom was common in all early societies.
9. Physical evidence of Celtic human sacrifice, though extant, is sparse.
10. We are led to conclude that human sacrifice was not a common practice, and probably only took place in times of great danger, if at all.
11. Such acts may have been a hankering back to earlier practice, much like the constant Roman theme of returning to the practices of the early republic. (We have deserted the way of our ancestors and must return to them if we wish to avert disaster.)
12. Certainly the ancient Irish and Welsh law texts that have come down to us prefer restitution to punishment. Capital punishment is unknown.
13. The myth that the druids were a priesthood has, in fact, no basis in either classical or Celtic sources.
14. Though they certainly had sacral duties, we must remember that religious duties were an integral part of every pagan's life.
15. In fact, neither classical nor Celtic writings refer to the druids as priest, and one, Dio Chrysotom, distinctly differentiates between them.
16. My own opinion is that some druids had a priestly function, but most did not.
17. Their privileged, sacred status is explained best by the druids' many important functions in Celtic society. They were the Celts' poets, seers, judges, doctors, philosophers, teachers, and repositories of tradition (Historians and genealogists).
18. No one druid practiced all these professions, of course.
19. Even the most primitive societies have specialists, and the Celts, as I have shown, were hardly primitive.
20. In historical Irish society all these trades ran in families, members of which were trained in the family trade from an early age, with some cross-training through the custom of fosterage.
21. It should be noted that in early Irish society all these professions were open to both sexes.
22. Only after the victory of the Roman Catholic church over the Celtic church, a victory due more to organization than theology, did women disappear from the professional class.
23. It is as a professional and intellectual class that we can thus best define the ancient druids, and it was as such that they won the respect of both Greek (who found most of Celtic society as frightening as did the Romans) and early Christian philosophers.
24. This concept invites comparison with the brahmin caste of India, and this comparison has often been made.
25. It is likely the brahmins and the druids (and perhaps the Persian magi) had a common root in early Indo-European society.
26. Certainly many parallels exist between the Celtic and Hindu societies, and both mythological and even musical similarities exist.
27. If we look upon the druids as an intellectual caste, rather than as a priesthood with repugnant practices, Roman antipathy towards them is better explained, for a society's intellectuals are always the first target of a conqueror.
28. We can also see that the original druids did not die out with the coming of Christianity (there are mentions of them as late as the 9th century in Irish texts). Rather they metamorphosed and maintained many of their positions under a new name.
29. In Ireland, they were known as the *aos dēna* (people of art/learning) who retained much of the sacred status and privilege of the druids.
30. It is likely that the early Celtic Christian church owed some of its beliefs and philosophy to the druids, which it would later

reintroduce to the continent through missionaries.

31. Pelagius, either a Briton or an Irishman, was specifically attacked as trying to “revive the natural philosophy of the druids” for his stands against the doctrine of original sin and in support of free will.

(He believed Augustinian predestination theology led to immortality.)

32. He was finally condemned as a heretic after long political manipulation by Augustine and his followers.
33. It is certain that the knowledge preserved in Ireland which made it a magnet for those seeking education during the Dark Ages was not only Roman, Greek, and Christian, but also druidic.
34. We can only mourn the loss of knowledge caused by St. Patrick’s boasted destruction of 180 druidic books and by England’s later banning and destruction of Irish books, even as we deplore the destruction of the library of Alexandria by Christian zealots and Mayan books by the Spanish priests.
35. Truly all these acts were crimes against all humanity.
36. If we wish to stretch a point, it can be argued that the original druidic caste did not totally die out until England’s final suppression of the bardic schools and the brehon law in the 17th century.

Chapter the Nineteenth: So where does that leave us?

1. If we accept the original druids as an intellectual caste, we can see a parallel with early Reformed Druids. For what were we at Carleton if not a somewhat mischievous group of intellectuals?
2. But surely I’m not suggesting that any real connection to the ancient druids existed, am I? Certainly not.
3. But, as I have shown, Western thought may well owe an unconscious debt to the druids.
4. No, certainly not—but I’ll leave you with a short bit from a story from the Life of St. Guénolé, a 6th century Breton saint, by Wrdistan, a 9th century monk.
5. The story recounts the meeting of St. Guénolé with the last Druid in Brittany!
6. After the events of the story and a brief theological argument which is essentially a draw, Guénolé offers the Druid refuge in his abbey.
7. The Druid declines and takes his leave, saying, “Do not all tracks lead to the same center?”
8. How druidic!

Peace S’ochẗin Heddwch

Is mise,

Robert D.A.L., Be.
Spring Equinox XXXIII Y.R. (1996 c.e.)

The Book of Lacunae

(A New Additon to the Apocryphas)

Chapter the FIRST

1. I believe Gerre would agree with me that, “It’s a gift to be simple, it’s a gift to be free”.
2. In my personal form of Druidism, I consider this cliché to be an unspoken Third Basic Tenet.
3. Despite my quest for simplicity, you may have noticed that I have put together this huge tome.
4. Without exaggeration, I have probably spent more time collecting, analyzing, and commenting on Reformed Druidic laws, customs, rituals, letters, and calendars than anyone else. Has this helped me?
5. I have read thousands of our pages, interviewed scores of Druids from every Branch, and spent the better part of three years of my precious youth in this process. As Garfield said, ‘Big, fat, hairy deal!’
6. Do you know what I’ve really discovered?
7. I think that I now know less about Reformed Druidism than when I started, and yet this is good.
8. Do you understand this?

Chapter the SECOND

1. Many was the long hour that I wended my way through the twisting trails of Carleton’s Arboretum; down footpaths of which only the trees and I knew.
2. I would go to those quiet woods to escape the noise of student life in the Goodhue Dormitory.
3. Although I walked in the hoary homeland of Druidism, I was not always Druidical; instead I often puzzled over the intricacies of the Reform’s organizational history, with a stubborn drive to somehow “prove” my form of Druidism.
4. Then suddenly!, I’d be distracted by some noise or scent, and I’d be totally enraptured by the starry sky of a Minnesota night; watching my tiny friend, Pleiades, try to escape from big old Orion.
5. In a moment such as that, I would forget about Provisional Councils, Ribbons, and Higher Orders.
6. I would then truly be a Druid; gawking in abject awe, trying to comprehend the Universe in all of its unimaginable vastness and layers of complexity; yet all the while knowing that it was impossible.
7. I would sometime try to compensate for such “limits” by trying to master something so banal and unimportant as the vagaries of our Council’s voting methods. But that is, truly, the work of the dying.

Chapter the THIRD

1. Do you know how I now regard most religions?
2. It’s much like story telling, “One mouth speaking and many different ears listening.”

Chapter the FOURTH

1. My dictionary (AHD) defines a grove as “a small wood or stand of trees that lacks dense undergrowth.”
2. If the undergrowth creeps into a grove, it will no longer be a grove, but it becomes a woodland.
3. Woodlands are better than gravel pits, but realize that the old trees will now be more difficult to be discerned or even to be approached, and the youngest saplings may be choked of life-

giving sunlight.

4. I sometimes wondered if this desire to remove undergrowth underlied the practice of the ancient Druids when they removed mistle-toe vines from their oak trees, in order to protect their grove's simplicities from parasitic complexities?
5. Likewise, tend ye thus to your groves, not in designing complexities, but in seeking simplicity.
6. Do not fear innovating to suit temporary needs, but be aware of the tenacious nature of traditions, once they become established.

Chapter the FIFTH

Chapter the SIXTH

1. It is a delicious irony that we, as a simplistic group, have accumulated so much hokey literature.
2. This collection from 33 years of Druidism contains about 800 leaves. Yet I tell you, verily, that a single shrub can match this feat within a year.
3. Perhaps the ancient Druids never wrote down any books about their beliefs, because Nature doesn't write in words, but in a rich tapestry of changing interrelationships and new experiences.
4. This book will probably never change, although you may very well change between your readings.
5. Unlike this book, there are billions of shrubs which will grow, produce offspring, die, and return to the soil. This book will only sit on a shelf.
6. Would you rather be "of the shrub" or "of the book"? Would you rather be "now" or "the past"?

Chapter the SEVENTH

1. At the site of Carleton's first Druid service, on Monument Hill, there is a four sided marble obelisk.
2. On one side is an inscription commemorating the first Christian service held in Northfield.
3. On the second side, a man chiseled in a reminder that the first marriage in Northfield was held here.
4. On the third side are details about the first Christian baptism of a baby in the whole region.
5. But the fourth side is smooth and blank.
6. Richard told me this side tells about Druidism.

Chapter the EIGHTH

1. Bruce Lee once told a story about a professor from a large university, who visited a Zen Master to seek more wisdom and to have a tea ceremony.
2. Now, he actually went there to impress the Master with his thesis on the Diamond Sutra, which is a difficult work. The Master listened patiently to him and presently he said, "Let us have some tea".
3. The Master carefully poured the hot tea into the professor's cup, but then would not stop pouring. The tea began to overflow and spill over onto the fine *tatami* mats, thereby ruining them.
4. The professor finally could restrain himself no longer and he cried out, "The cup is full, no more will go in!"
5. The Master smiled, and replied, "You, like this teacup, are full of your own opinions and theories. How can you hope to benefit

from my words, unless you first empty your cup?"

Chapter the NINTH

1. A bowl's true usefulness requires emptiness, although you could still try to use it as a hammer.

Chapter the TENTH

Chapter the ELEVENTH

1. It is one of the remarkable aspects of "awareness" that with every breakthrough of understanding, I realize more about the flawed or irrelevant nature of so many dogmas that I carry around.
2. Yet, I am not disturbed by this.
3. Truths have risen and fallen amongst the many cultures of the world, and yet new systems will always arise and pose new solutions to us. We must be ready to choose wisely, or even to contribute.

Chapter the TWELFTH

1. Do you know what most people have told me that they most fondly remember about their days of active participation in a

Grove?

2. It's not something they can put into words.
3. Richard Shelton, may his camel herds thrive, told me that he had spent far too much of his time in Ann Arbor explaining what Druidism *was not*.
4. I have heard similar words from most Arch-Druids, and many of them as a result have despaired of passing on the awareness that they achieved at Carleton College (or elsewhere) to other seekers.
5. But where did you get your awareness? Did it come from the words of an Arch-Druid or did it come from just being out there with Nature, perhaps with other Druids being present, so many years ago?
6. We can only try to help those who want our help. An unwanted gift, no matter how beautiful it may seem to us, is a burden unto the receiver.
7. But what is this obsession with proselytizing? Some evangelists are like problem drinkers; they do not set responsible limits on their vice and they do not know when its time to leave the bar.
8. Do not consider yourself a missionary out to spread "the truth", for that is not our way. Rather be like a humble traveler and teach wisdom to yourself. Ask good questions and listen to the answers.
9. But if your interests and pursuits of "awareness" should only find wooden ears and you receive a cold shoulder from your Grove, and yet you still need to talk, then go ye into the woods and talk to the trees.
10. For though a tree's ears are wooden, and their shoulders are cold, at least they will listen patiently and provide welcome support for your weary back.
11. When it is time, people may notice what is wise in your words, no matter where you are at the time; whether it be at a Druidical circle in a deep wood, at a New York coffee shop, in the classroom, at the assembly plant, at a hospital, or even (God forbid!) in distant lands during a bloody war.
12. Verily, the Earth is our Carleton College, and all of us are merely pupils in her classrooms. We have to tune our ears to her lectures and occasionally focus away from the voices of other students who murmur around us and pass notes to each other.
13. Let us boldly ask questions in our classes, listen to our classmates, do the best on our exams, exceed our homework's teaching objectives, play hooky, enjoy the games during recess periods, go on field trips, and work together on class projects.
14. Some say that we forget 90% of what we learned in College, but do not forget that there is no end of to lessons that can still be learned out there.

Chapter the THIRTEENTH

1. I have also heard complaints that too many Reformed Druids are "going back" to a monotheistic faith, or moving on to another religion.
2. Why do you now seek to bind other people solely to the ways of Reformed Druidism?
3. Many of us joined Reformed Druidism, not because it was the only way to find spiritual truth, but because we agreed that it was "one way, yea, one way amongst many".
4. I would also remind you that many of us never officially "left" our previous religions, because Reformed Druidism does not require us to abandon our previous affiliations or commitments.
5. When people judge that they have sufficiently explored our ways, who are we to begrudge them a chance to explore yet more ways?
6. I consider Reformed Druidism to be a spiritual way-station for pilgrims who are seeking for spiritual truths. They come from everywhere, they stay until rested, and they eventually go somewhere.

7. If we have been good caretakers of this way-station, they will remember our hospitality and perhaps they may return for a visit, but certainly they will fondly remember us and our ways.
8. May our gift of Druidism to these travelers not be a heavy ball and chain that will bind them to our ways, but rather may we give them a set of wings and a telescope to aid their journeys.
9. Perhaps you are worried that their relationships with the Earth-Mother will deteriorate or disappear under another religion?
10. Look ye at the Greenbook and note ye how every religion of the world has wisdom in it, and that at least one voice in every religion has incorporated a respect or reverence for Nature.
11. If the people have truly met the Earth-Mother while they were with us, then when they leave they may naturally gravitate towards such voices.
12. Finally, I would ask you if such a preoccupation with other people's spiritual welfare is perhaps an indication that you are avoiding the tending of your own spiritual growth?

Chapter the FOURTEENTH

Chapter the FIFTEENTH

1. I tell you that when you develop "awareness" you can gain wisdom from every word, every book, every encounter, and from every possible silence.
2. No longer will you need to keep to the outer structures of Reformed Druidism, except as one keeps a beautiful painting on a living room wall; yet one still goes outside for a breath of fresh air, and to see what the squirrels & foxgloves are up to today.

3. If your copy of ARDA distracts you from the rest of Reality, then it is only worthy of recycling.
4. Keep it simple, stupid (KISS).

Chapter the SIXTEENTH

1. Indeed, after reading the ARDA, some of you may wish to adopt all those old customs, or perhaps even to revive the Reform's organization above and beyond the Grove level (i.e. a new Council).
2. Please, do not be surprised if you find that most of the older Reformed Druids (and myself) will refuse to participate in such a revival.
3. It is not because we disdain the past forms of Reformed Druidism, for I and the others will always be glad to advise you and help you on your journey, but consider this story:
4. "Chuang Tzu was fishing in the P'u when the Prince of Ch'u sent two high officials to ask him to take charge of the administration of the Ch'u State."
5. "Chuang Tzu went on fishing and, without turning his head, said: "I have heard that in Ch'u there is a sacred tortoise which has been dead now some three thousand years, and that the Prince keeps this tortoise carefully enclosed in a chest on the altar of his ancestral temple. Now would this tortoise rather be dead and have its remains venerated, or be alive and wagging its tail in the mud?"
6. "It would rather be alive," replied the two officials, "and wagging its tail in the mud."
7. "Begone!" cried Chuang Tzu. "I too will wag my tail in the mud."

Chapter the SEVENTEENTH

1. That's about all that I can think to write about, but you can find more of my thoughts in the selections of Volume 2 and 3 of the Green Book.
2. I hope that this Apocrypha has shown to you the problems of Druidism, or of even knowing what is Druidism! "The never-ending search for religious truth" must continue for me, as it will for you.
3. Blessings of peace be upon you!

Michael James Anthony Ulhail Scharding
Grand Patriarch of the Ancient Order of Bambi

Day One of Samradh
Year XXXIV of e Reform
May 1st, 1996 c.e.

Some Final Thoughts

(Carleton Apocrypha Only)

1. In creating the RDNA, we took as our basic philosophy what I usually sum up as, "Take a look around you at nature—there must be something bigger than we are!" For many people, this came to be a deep and abiding sort of faith. Many who could not stomach 'organized religion' were attracted to Druidism, which was most definitely a disorganized religion.
2. RDNA never asked people to renounce their own religion, but was rather supplementary to the "standard" religions. If you read the Tenets, you will see this. For some, Druidism remained supplementary; for some, it became primary; and for the majority, I believe, it was an interesting experiment which was soon dropped and probably forgotten.
3. It is difficult from my perspective, remembering the beginnings of our "joke," to know what Druidism means to those who encountered it in later years, after the founders were gone. It has remained viable, which means that we must have tapped some sort of fundamental need in people; it is taken quite seriously by quite a few, which means that we created something deeper than we originally intended.
4. To all who have experienced it, in the various Groves which have been established or through the telling of the story, THE BLESSINGS OF THE EARTH-MOTHER BE UPON YOU.

Peace! Peace! Peace!



A Conclusion

It would be false for me to imply to you that everything was milk and honey amongst the Druids after the *A Cup filled to the Brim with Druidism* in 1976 until the *Book of Lacunae* in 1996. There were quite a few more broadsides fired between 1976 and 1982, but rarely with any great amounts of debate or essays of introspection. Most of the surviving essays from that period are found in the Part Twelve collection of Druid Chronicler newsletters. I just feel that the Druids stopped writing really interesting letters, or they were just repeating, in less flowery prose, most of the points that we have already covered. The further study of other letters in the Archives is always available to you.

Please remember that the authors of the Apocrypha can not be considered as speaking for anybody in the Reform but rather for themselves alone. The Apocrypha was a collection of opinions about how Druidism has been experienced by various Druids, at different times, in various ways. Each is but “one way, yea, one way among many.”

May the Blessings of the Earth-Mother be apparent to you everyday of your life.

Sincerely,
Mike the Confused

End Notes for the Books of the Apocrypha

Essentially, this is a collection of small commentary by Isaac Bonewits (IB), Richard Shelton (RMS), Norman Nelson (NN), and Michael Scharding (MS).

The Book of Faith

1 David Fisher, retired and became a somewhat embarrassed Instructor in Christian Theology at a Southern University. He is now an ordained Anglican Priest and occasionally wishes that everybody forgot about the Reformed Druids. —IB

8 All original sexismis have been left intact. —IB

9 “Every form of religious ritual is magickal.” —IB

10 Others do, however. —IB

Epistle of David the Chronicler

1:1 To Norman Nelson from David Frangquist; written originally in Aug. of 1964. —IB

1:5 Nelson was in what was then known as the “missionary quandary”: 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 star 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

The Missionary Quandary was settled by the Council in 27 January 1965 Missions (a). When celebrating with no 2nd Order present, the priest has the entire congregation give the responses in unison. —RMS

1:7 The Episcopal Bishop of South Dakota, who was staying in an adjacent cabin. —IB

1:8 As David Fisher mentions in the Book of Faith, “none of us at first thought the RDNA would continue: it had started out as a joke to protest the religious requirement, which was now accomplished. Given the perspective of ten more years, I know we created 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 summer scout camp in Northern Wisconsin where Frangquist was a counselor that summer. —RMS

2:8 “The Grove there died out after two years, when Hirsch and Holding moved out of the area and lost touch.” —Frangquist.

2:10 “In the Fall of 1964, I started a Grove at Vermilion, 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. —IB

3:11 This can prove difficult, as we know very little about the Ancient Druids. Some Reformed Druids now hold that any Paleopagan religion may serve as proper inspiration for new rituals. —IB

The Outline of the Foundation of Fundamentals.

Written by David Frangquist in 1970 c.e. [Shouldn't that be 1966? —MS] The note of 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 Discourse of Thomas the Fool

III: 1 See Customs XI. See the End-Notes for Customs XI. —RMS

The Wisdom of Thomas the Fool

2:2 A reference to the Consecration of the Waters of Life in the Order of Worship. —MS

2:3 This is his own interpretation. —MS

2:4 The Wisdom of the Waters appears to be his own creation. —MS

2:8 Druid numerology perhaps? The Seven-Fold powers are called upon when consecrating the Waters of Life and the Thirteen-Fold mystery was discussed deeply in the Discourse of Thomas the Fool. —MS

The Book of Changes

1:6 For an explanation of all these terms, see *The First Epistle of Isaac*. —IB

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 automatically constitute a conviction or qualification to be a Third Order Druid/ess in the RDNA. —IB

1:13 It certainly seemed to be defunct at the time,

however, your Editor [IB] is now told that it actually was not officially defunct at all, merely less active than in the past (though there is 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, 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 correspondence with David Frangquist and Norman Nelson (most of it 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 officially, the Grove still exists during the Summer Vacation and that (even if there are no meetings) the ArchDruid still gets much work done. The “chaos of the last two years” (1972-74) 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.”

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!”) —IB

1:18 As this verse obviously show, 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. —IB

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 as expected.

2:8 The Berkeley, Chicago and Stanford Groves wanted a coup, while the Twin Cities Grove wanted to Schis. —IB

3:8 A matter insisted upon by the ArchDruid of Chicago, as necessary to further the existence of Reformed Druidism. —IB

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. —IB

4:6 Actually, the only drastic removal of material done by Bonewits was the removal of Customs 8:13-15. The other editing was primarily the altering of sexist phraseology. —IB

5:11 “It is a remarkable tribute to the basically antipolitical character of Reformed Druidism that even we revolutionaries tend to be incompetent at politics.” —IB

5:12 This was founded by Isaac Bonewits, who

stopped en route from his previous position as ArchDruid of the Twin Cities to his subsequent position as ArchDruid of the Mother Grove which was also located in Berkeley. Sr. Vicki Rhodes became the new ArchDruidess of the Twin Cities and was 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 the writings of the Hasidic Druids) 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 magnificent 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 retain 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. —MJS

5:15 Isaac was notified just before the DC(E) went to the printers, that Richard Shelton, had founded a Grove in Ann Arbor, MI during the summer of 1973. —IB

5:16 The PCoADs did not as of August of 1975, include ArchDruids Shelton (Ann Arbor), Morrison (Carleton) or Corey (New York 2). Therefore these have not approved of this Book of Changes nor of the DC(E), although Shelton and Morrison did provide publication feedback. —IB

Historiography of the Books of the Apocrypha

A.K.A. The Dirty Laundry of the Reformed Druids

Note to the Reader

According to the American Heritage Dictionary, a historiography is: "The writing of history based on a critical analysis, evaluation and selection of authentic source materials and composition of these materials into a narrative subject to scholarly methods of criticism." Essentially I am writing a history of Reformed Druidism by discussing trends shown in the letters of past Druids, and I expect you to disagree with me and write to me why you disagree. These analyses of the contents of the Books of the Apocrypha put them into a historical context and timeline, making them more meaningful. If you have no prior familiarity with Reformed Druidism, you might find this historiography confusing and boring, and you might be better off by first reading my "History of Reformed Druidism". After that, you may be more interested in the historicity of the Apocrypha.

The Book of Faith

This book was written by David Fisher, the founder of the RDNA, on 4/12/64. Fisher at this point was ending his junior year at Carleton and felt deeply that he was going to enter the Episcopal Seminary after graduation in 1965, which he eventually did. He was slightly worried by how Reformed Druidism had taken on a life of its own, and that he may have founded a full-blown religion. There may have been some anxiety that the review board of the Seminary might frown on his Druidical activities. Fisher knew that Nelson and Frangquist would be succeeding him as ArchDruid in May and November, respectively, and that Frangquist was currently writing the *Druid Chronicles* (Reformed). Fisher wanted to add some commentary to the *Chronicles*, perhaps to keep readers from taking the Reform too seriously. The *Book of Faith* was Fisher's attempt to reconcile all these points and leave some guidance as the Reform left his guardianship.

The *Book of Faith* was never appended to the *Druid Chronicles* (Reformed), which people felt should be kept as a self-sufficient document. The *Book of Faith* has been looked upon in many ways by different people. Some saw it as more meddling and control-attempts by David Fisher, others as a valuable lesson. Whatever their opinion, it has been one of the more widely read letters in the Reform, and it provides a rare insight into the mind of David Fisher. It is the only real document of any size left to us from Fisher's pencil. It is also a good book to read when a Druid feels that their faith is under assaults of credibility. Outside of the three Apocryphas, the *Book of Faith* has never been published.

The Epistle of David The Chronicler

This book was written at the end of the summer of 1964 from David Frangquist to Norman Nelson. Norman Nelson had been a summer stand-in ArchDruid of Carleton, after Fisher stepped down, from April of 1964 to September of 1964, at which point Frangquist became ArchDruid of Carleton until April of 1966. Norman Nelson had graduated in June of 1964 and moved back home to South Dakota. As mentioned in the End-Notes, above, the grove in question was his cabin. He later started a grove at Vermilion, S.D., at his grad-school.

David Frangquist was writing this letter after having published *The Druid Chronicles* (Reformed), and Frangquist was about to begin his two year Arch-Druidcy of Carleton. In many ways, Frangquist was a major shaper of how Druidism would develop at Carleton for decades. Frangquist wrote the *Druid Chronicles* (Reformed), as-

sembled the Green Book, (and with his wife Deborah Gavrinn Frangquist) restarted the Carleton Grove on at least three occasions, been a mountain of resources & advice to countless Arch-Druids, and has played a major role in the Isaac Affair. This letter, therefore could be construed, with the Druid Chronicles, as showing Frangquist's view of Druidism at the beginning of his Arch-Druidcy. It is a good statement on how and why a Third Order Druid should undertake a missionary Grove. I, myself, wish that my own Druidry had been so far advanced after only one year! Like the Book of Faith, the Epistle of David the Chronicler has never been "published" outside of the three Apocryphas.

The Outline of the Foundation of Fundamentals

David Frangquist wrote this on June 6th, 1966 at the close of his ArchDruidcy at Carleton. Dick Zempel was taking over at this point. David had just completed the last touches on the Green Book and was probably thinking back on his two productive years at Carleton. It is difficult to know how many levels of humor are buried in this work, even the dating 6/6/66 is a joke. Outlines are the most strict forms of thought, yet there is no strict binding of Reformed Druidism in this Outline. Frangquist appears to have had a love-hate relationship with form and officialness. Many of his other early letters show him spoofing officialness and talking strictly with his tongue in his cheek. This is perhaps the last of these jokes. Outside of the Apocryphas, this has never been published, although it seems to have been widely-read.

Leabhar Toirdhealbhaigh

These poems was written by Robert Larson in the spring of 1967 before his Archdruidcy while of Berkeley (1968-1976). The title is Irish for "Book of Torvel" and could be pronounced as "Lyow-ur Turuli(g)" (it could also be pronounced "kkakzzpopziddkaltzt", but that would be very silly). At the time of its publishing in 1975 for DC(E), Robert was in the SCA and ran under the name "Toirdhealbhaigh MacLorcain, mainly to bedevil any herald attempting to pronounce it. The grove jokingly called me Turlock MacGargle (At least, I think it was a joke.) Earlier, I might have called it "Leabhar Aedha", later "Leabhar Chathail", or whatever." Robert Larson is an old Carleton Druid, present during the birth of the RDNA, although like Frangquist, he only joined the RDNA after the initial weeks. Robert Larson, like I mention in his biography, never graduated from Carleton, but left midway through Frangquist's ArchDruidcy. Larson had drunk deeply of Carleton Druidism and was a proto-hippie. He was also deeply interested in Paleo-Celtic material, far beyond any of the other Carleton Druids in the original Grove. Larson was the one to introduce much of the Celtic flavor into Berkeley Druidism and start its leanings toward Celtic Neo-Paganism (which Bonewits later accentuated). However in Larson's own life, Druidism was a quiet and contemplative activity, as is shown in this poem. His reference to being Arch-Druid of Clann-Na-Brocheta was a foreshadowing of his founding the Orthodox Druids of North America in 1977 with a group of Celtic reconstructionist entertainers (who performed at the Northern California Renaissance Pleasure Faire). That group met occasionally for outdoor parties (Paddy's day, Bealtaine, Solstice) usually on Mount Tamalpais in Marin County, all dressed in costume with lots of swords around. This poem was rarely seen by Pre-1976 Druids outside of Berkeley. It is of a similar flavor to Letter to My Brothers.

The Discourse of Thomas the Fool

This document was probably only known to the Carleton Druids of the 1970-1978 period, or the Age of Shelton, as I humorously call it. The author was Thomas McCausland (CL70: Shelton) and it was probably written as a sermon after May 1970 but before June 1971. It is perhaps one of the most mystical pieces of writing to ever come

from the Carleton Druids. It is also a very rare example (along with The Wisdom) of an detailed opinion of a Carleton Druid upon their own literature. I suspect that many sermons and discussions have been made orally by dozen of Druids about the Book of Meditations of DC(R) or the Green Book, but this is the only example in writing that we have. Thomas experienced what I call, "Way Deep Druidism". It is a pity that we only have two of Thomas' sermons, because I really like them. The Discourse was only released in the Carleton Apocrypha and Isaac probably never knew of its existence.

As was explained elsewhere, the Thirteenfold mystery, is a powerful poem composed by Amherghin the Druid, as described in the well known "The Book of Invasions of Ireland". Most Druid groups in America agree that is very special meditational poem. The version possessed by the Reform was translated from the original Gaelic by Prof. John Messenger. It is a poem of union with Nature, and of full self-Awareness. It is commonly used in the Invocation phase of the Order of Worship.

The remainder of the Discourse concerns itself with trying to describe Be'al. Be'al, as is mentioned elsewhere, is one of the strange terms used in Reformed Druidism. The Book of Meditations in DC(R), which Thomas must have read many times, devotes chapters in trying to describe Be'al, and acknowledges its failure. Although it may be related to the Irish Bel, I suspect most Druids use the term "Be'al", because it sounds like "be all", as in "the be-all and end-all". It is a neutral term, perhaps, for what Christian Mystics call "God", or perhaps "the Holy Spirit". No one agrees with me on a definition.

The Wisdom of Thomas the Fool

Again, written by Thomas McCausland, but we know the specific date of August 25th, 1970. It is another rare letter, because it examines the underpinings of liturgical terminology of the Reform. It was probably put in the Carleton Apocrypha by Richard Shelton as a Zen-ish experiential counterbalance to Isaac's meticulous and dogmatic examination of the Order of Worship, as was shown in *The Second Epistle of Isaac*. Indeed, this is a very Zen-Druidic piece which is filled with Carleton Druidism, in my opinion. Sometime in the early 70s, an abbot (Eshin Nishimura) from a Japanese Zen monastery taught courses on meditation and religion at Carleton. Thomas attended every one of them.

One detects more clearly here, than in The Discourse, the unusual tone of fervency—perhaps even an evangelistic overtone? This would not be due to fear that Carleton Druidism was in one of its "down-phases". Richard Shelton was in the middle of his prosperous two year Arch-Druidcy at Carleton and he had groomed Glen McDavid as his successor. If anything, this was a time of Druidic Renaissance. Some Zen masters have been very intense in their attempts to "awaken" their pupils out of ignorance; perhaps this is what Thomas is trying to do?

The purpose of this sermon is about "True Names", a term that I have not heard used anywhere else. However, I suspect that Thomas was deeply inspired by the Zen in the Book of Meditations from DC(R), as was shown in the Discourse. Perhaps the idea of "True Names" was taken from Med. 1:11, where Frangquist (on his Third Order Vigil) heard his "name" called three times? With that verse, Thomas may be interpreting "name" to mean the inner reality & consciousness of Frangquist, what Reformed Druidism calls "Awareness". Thomas's discussion of "True Names" seems to have a similar purpose as the Zen master's question; "What was your original face (or name) before you were born?"

As is common with Carleton Druidism, Thomas wonderfully attacks the role of ritual in Reformed Druidism (see the Book of Faith and Epistle of David the Chronicler). Thomas appears to be putting a heavy stress on the importance of Vigiling, which I believe all Druids should do irregardless of whether they choose to accept the burden of the Third Order. Another interesting reference is 3:7, that "The Patriarchs know your Name." That is a very strange statement.

He is, uniquely, also playing here with a bit of numerology.

Letter to My Brothers

This was written by Steve Savitzky who was ArchDruid of Carleton from 1968 to 1969. He was the last Carleton Druid to have personally met one of the Founders. Steve went onto to found the long-lived Stanford Grove (a.k.a. the Southern Shores) in California. The original copy of this letter is not extant, and has only been published in the Carleton Apocrypha. Compare it with Leabhar Toirdhealbhagh.

Book of Changes, Part One

As was mentioned elsewhere, I broke this Book into three parts, in order to facilitate the model of a dialogue. This first part contains the letter sent by Isaac Bonewits to the many members of the Council on July 18th, 1974. I fully describe the impact of this letter in my “History of Reformed Druidism in America”. Essentially, the last three Arch-Druids of Carleton had been lax in their Chairship of the Council of Dalon Ap Landu, and Isaac had assumed that Berkeley & Twin Cities were the only groves left. Isaac by this point had fully embraced Neo-Paganism, which few of the other Druids had ever heard of, and he wished to redefine the Reform into a Reconstructionist Neo-Pagan religion. There were other Reconstructionist Neo-Pagan religions at the time such as Nordic, Egyptian and Greco-Roman; but no exclusively Celtic ones (except possibly Celtic Wicca). Thinking the rest of the Third Orders had “given up” on Druidism, he wanted to make the simple necessary changes for reconversion of the RDNA.

This was not the first time that members of the Council had heard of Isaac. Most knew that Isaac had been ordained to the Third Order in 1969 by Larson. We have letters of communication with Isaac between McDavid, Frangquist and Shelton from the early 70s which are congenial and discuss his interest in the occult. Surprisingly, during those early years, Isaac disapproved of proposals for incorporating more hierarchy or dogmatizing the Chronicles. This letter must have seemed a complete about-face to the Druids in 1974 who thought that they had known Isaac.

The problem was, as the letters point out, that Carleton and many other groves were still operating, just not talking. Also, the Druids not active in Groves, disagreed with the idea that they were lesser Druids than Grove-active Druids. In short, Isaac should have tested the waters before starting a hurricane in a tea-cup. A few reconnaissance letters could have avoided most of the acrimony that the Isaac Affair brought up. It is also my opinion from hindsight, that Isaac really had little idea of what Carleton Druidism was, because he only had really known Larson, who was not one to aggressively correct the mistakes of others.

This one letter, along with the First Epistle of Isaac which came a month later, rudely awoke the slumbering Druids throughout the Reform. It galvanized them to reaffirm their distaste of several aspects of organized religions. This is probably one of the most important letters every written in the RDNA, at least from an Archival perspective, because it generated controversy and a flood of letters which give us a good idea of the minds of Reformed Druids in the mid-70s. It also gave us a chance to see their condensed Druidic instruction to Isaac, what would normally take years of living at Carleton to absorb naturally. The resulting letters also show, pretty effectively, what Druidism WAS NOT.

As the following letters will explain, there were several aspects of Isaac’s letter that disturbed them, primarily: a need for definition, an interest in evangelizing (and quickly at that), swapping priesthoods with non-Druidic Neo-Pagans to assure the survival of the Apostolic Succession, an assumption that Druidism for everyone is really Neo-Paganism, sexist language (on the Reform’s part), a desire for stronger National organization, a feeling that Carleton Arch-Druids were not suited for the Chair of the Council, that the Higher Orders

should be restarted, the issue of majority (instead of unanimity) for settling votes in the Council, the incredible haste of the voting proposal deadline (within 3 months, by November 1st), and what appeared as the dogmatizing of the Druid Chronicles. All very alarming, considering that it all came from out of the blue.

The Epistle of Renny

Renny was the second female Archdruid at Carleton, and had taken over from Steve Corey, who had left a mess. Now normally Renny, titled “the Silent”, is not one given to anger. Much of the bitterness in this letter, which I am uncomfortable with, is due to the fact that she did not access to a copier and would have to distribute handwritten copies of Isaac’s July 18 1974 letter to dozens of past Carleton Druids in time so that a vote could be done by Isaac’s imminent deadline.

Her complaints (unbrotherly tone, undemocratic presentation, haste for growth, and concern with restrictive definitions) were commonplace among the replies to Isaac’s original letter, and were not assuaged by the First Epistle of Isaac that soon would follow it, as you’ll soon see. It should be remembered that Isaac probably didn’t really expect a response from Carleton, thinking it was moribund.

The Epistle of Ellen

Ellen Conway wrote this on almost the same day as Renny’s Epistle and the Words of Green. This is not unusual since, Richard Shelton and Ellen Conway were good friends, Carleton Druids of the early 70s, and were then studying together at University of Michigan at Ann Arbor. She would later marry Richard. She also founded the Ann Arbor grove and worked hard with Richard to control the Isaac Affair. Here we see the first instance in the debate about the primacy of the Basic Tenets and the need to distinguish between personal beliefs and Reformed Druidism. I suspect that Ellen’s comment on Neo-Paganism, probably did not sit well with Isaac.

The Words of Green

This was a letter from Richard Shelton to the entire Council on 8/14/74 to begin an actual discussion of Isaac’s two letters, something that Isaac’s letters had neglected to do (instead of putting things up for a near-immediate vote). Its title comes from the fact that Richard used green ink when mimeographing copies for people. Shelton, as I mention in his biography, was similar to Frangquist and myself in that we three have a deep long term dedication to preserving the existence of Druidism at Carleton. We three also were involved in producing some of the literature of the Reform. At the time of writing this, his wife, Ellen Conway was currently ArchDruid of the Ann-Arbor Grove (where they were in grad-school); to which Shelton succeeded her. Since Shelton had written to most of the Druids up to this point, it was natural that he would be the one to put the “Carleton Response” into a dignified order. In many ways, Shelton’s letter quickly turned Isaac’s seemingly belligerent letter into an intensely interesting debate.

An ironic background fact to this letter, was that Shelton had naively proposed the Codex of Form back in the summer of 1969 which had sought to clarify the literary history of Druidism, formalize certain definitions and to clarify the structure of the Council to enable legislation to proceed more smoothly. Isaac at that time, along with Larson and Frangquist, had felt that such codification was too restrictive on Druidism. Now here in 1974, Isaac was seeking codification (among many of the items on his agenda) and Richard was opposing it! Richard was also the only Chair of the Council, besides Frangquist, to oversee the successful passage of legislation through the Council. In fact, Shelton was probably one of the few Druids who understood how the Council worked!

As you can see, Richard succinctly crystallized some of the important points of objection; the non-necessity for extensive self-defini-

tion, the inherent non-authority and humbleness of the priesthood in Reformed Druidism, the need to apply Reformed Druidism upon one's own personal religion (and not vice-versa), and the need to dialogue in a calm manner befitting Reformed Druidism.

The First Epistle of Isaac

As Isaac mention in his endnotes to DC(E), that this Epistle was written after the letter in the Book of Changes Part One, and that the First Epistle was intended to have been mailed with that letter. The Letter was mailed out, and the Epistle followed about four weeks later in late August of 1974, although we do not have an original copy in the Archives. This delay may have caused even more discord, because the July 18th letter was too curt to really explain Isaac's intentions, and, arriving all by itself, may have negatively pre-disposed the Druids to any further mailings from Isaac (not that the First Epistle improved their opinion of Isaac). Isaac apparently had already gotten some strong feedback before he had a chance to mail out the First Epistle, and you can see some "Damage Control" being performed through out this Epistle to soothe irritated Druids (see Chapter One). It is likely that he had already received letters from Ellen Conway '72, Richard Shelton and Renny Seidel (who was then currently the ArchDruid of Carleton). Isaac is therefore especially carefully to explain Neo-Paganism, because it is unlikely that any non-Berkeleyite knew much about this term which was created in 1970 or so. Reformed Druids upto that point had faced many verbal attacks from outsiders that they were practicing "paganism", and now here was one among them who was claiming that it was!

As I discuss in my History, Isaac has a knack for analyzing and micro-labeling things into categories, although he can also be very creative and satirical. Isaac wrote a book, "Real Magic" in 1971, after his graduation and became famous for receiving the first degree in Magic in the entire world. The First Epistle, along with the Second Epistle, shows how Isaac put his sharp mind to examining Reformed Druidism and to show how easily the forms and purposes of Reformed Druidism could be interpreted as being complementary with Neo-Paganism. This was nothing really new, in principal, to Reformed Druidism. Since the beginning, Reformed Druids have always related Reformed Druidism to their own religion; whether it be Christian, Jew, Zen, Taoism, atheism, ect. What was new to most Reformed Druids, was that Isaac was claiming that Reformed Druidism **was the same thing as** Neo-Paganism because it practiced magic, worshipped (what he felt were) authentic gods and goddesses, and had its own scriptures and priesthood. As the responding letters pointed out, many Reformed Druids considered these to be mere outer trappings around a basic common activity and experience of Awareness.

Gobbledegook and Red Tape

I always enjoy reading Gerre Goodman's letters because she constanly reminds us of the need for simplicity in our Druidism. Gerre was at Carleton during Richard's and Glenn's Archdruidcy, but she never really played a big role as a leader. Isaac never got this first letter or her second one, or if he did, he soon forgot about it (based on my talks with him). Which is a pity, since hers was one of the most calming letters that he could have received.

The Epistle of Norman

This letter was written by Norman Nelson to Isaac (and others) on November 10th, 1974. As I mentioned earlier in the notes to the Epistle of David the Chronicler, Nelson had been deeply involved in the original founding of the RDNA at Carleton, a stand-in Arch-Druid for a few months, led many services at Carleton, helped to found the Higher Orders, was a Patriarch of the 5th order, had run at least two official missionary groves, and was a general resource for confused Druids. It was apparently rare for Norman to intrude upon

the folly of others, much like Larson, but he decided to step in after receiving Isaac's letters. Norman would later help Isaac's preparation of The Druid Chronicles (Evolved), by providing commentary about the early Days of the Reform.

Norman's letter has a few prominent themes; the value of humor in the Reform, the role of "dis-organization", the independence of Reformed Druidism from allegiance with any other religion/philosophy (including Neo-Paganism), its applicability to any religion or philosophy, the unimportance of external trappings, and the viable existence of solitary Reformed Druidism outside of Grove activity. Perhaps, not readily apparent, was the understanding attitude that he conveyed while still holding to his own opinion; the hall-mark of good Druidical communication.

The Book of Changes, Part Two

The Book of Changes was written by Isaac near July of 1976 as he was doing the final preparations for printing the Druid Chronicles (Evolved). "Changes" is essentially his look back on the early half of the Isaac Affair, which never really ended until he started ADF in 1983, and to relate to the world his analysis of the situation in mid-1976. Chapter two shows the voting results of his July 18, 1974 letter. The issue of voting methods is covered more fully in my History of Reformed Druidism. Essentially, I believe that most of the Druids had come from Carleton (about 80% of the voters) and many declined or abstained (abstaining is particularly Druidic in that it is a show of independence from organization). It is questionable if anybody "won" since each side was using different standards of "winning"; the Carleton contingent believing in unanimity and Isaac believing in majority-rule, or at least 2/3. Those Druids who did agree on some points (esp. the current ArchDruids of Carleton origin) were primarily concerned that greater communication was required amongst members of the Council, so that future debates would not be so bitter, and founded the New RDNA.

As I've stressed before this split into three branches is confusing. The New RDNA (NRDNA) was primarily a collection of Third Orders who wanted greater communication and organization than the RDNA felt was necessary. This first variant of the NRDNA primarily existed as long as the Provisional Council of ArchDruids existed (up until about 1977) to discuss possible issues to bring up for vote with the Council of Dalon Ap Landu. The Schismatic Druids of North America were predominantly, if not officially, a Neo-Pagan enclave headed by Isaac. When the NRDNA & Provisional Council fell into disuse after 1977, the remaining Post-Larson Berkeleyites and the SDNA Mother Grove assumed the abandoned name of the NRDNA, with the provision that non-pagan members would still have equal rights. Therefore be aware of the existence of essentially two versions of the NRDNA, especially in the inter-regnum year of 1976-1977, when the transformation of the NRDNA took place.

Indeed as Chapter Three explains, most people agreed on what the existing traditions of voting and hierarchy was, but wished to discuss possible adjustments to organization, liturgy and other minor points.

The Epistle to the Myopians

This was written by Joan Carruth on March 25th 1976. The title means "Letter to the Near-Sighted", which I think was appropriate. She was an Arch-Druid or at least a Co-ArchDruid of Berkeley from around 1975 to 1981, with various gaps. She was one of Larson's protégés and a close friend of Isaac, although she would eventually oppose Isaac's full plan of transforming the NRDNA. She also at various times edited the Druid Chronicler magazine and proposed the modest organizing referendums of the Coalition Council of the Order of Dalon ap Landu in the late 70s (that were more modest than Isaac's) when Carleton Druidism had once again lapsed. From my interviews with her, she is an aggressive debater and a leader of people. An overabundance of leadership was one of the factors lead-

ing to the Diaspora of Berkeley Druidism. She currently runs the Birch Grove in New Hampshire.

Her Epistle is part praise of the universe and partly a reminder to the Reform that the world around us (The Earth-Mother) exists above and beyond the dualism of monotheistic thinking. As with Isaac's letters, the issue of ecological awareness and feminism is encouraged. She brings up a good point that Carleton Druidism, or rather most of the US, had to change from a nodding appreciation of Nature to a responsible stewardship of the Earth. It is a valuable lesson to us all. The letter had also been mailed independently of the Druid Chronicles to many members of the Council.

The First Epistle of Robert

This missive was written by Robert Larson and postmarked as May 26th, 1976. For more information on Robert Larson see the Historiography on "Leabhar Toidhealbhagh". Larson wasn't one to butt in other people's business, but there comes a time when you must step in between the combatants and heal the peace. Larson, a printer at this time, was in the process of preparing the Druid Chronicles (Evolved) for publication.

There are several points of interest for the historian about Robert's two epistles. It is one of the few glimpses into the originator of Berkeley Druidism, an old-time Carleton Druid, and the ArchDruid nurturer of the Berkeley Grove from 1968 to 1976/7. From the sheer literary output, one would assume that Isaac was the most dominant spokesmen for the Berkeley Grove. After a dozen interviews with other Berkeleyites, it appears that Isaac was merely the most vocal amongst them. The people might have listened to Isaac, but they followed Robert. There was scattered interaction between Frangquist, Shelton, Sherbak, Savitzky, Carruth and Larson up to the mid-70s. Larson's was the quiet, steady voice of Berkeley.

In this letter we get an idea of what form of Druidism was being taught in Berkeley, and why so many of the Berkeley Druids resisted Isaac's changes over the next decade. It also provides us with an eye-witness description of Isaac's behavior that we don't have elsewhere in our records. This letter gives more depth to NRDNA than Isaac's letters alone would have provided to us.

Robert's First Epistle is essential discussing his idea of a Provisional Council of Arch-Druids among the original NRDNA, but also being open to the RDNA. Its purposes are plain and simple; dissemination of news, record keeping and a safeguard for keeping communication open amongst the Council; in case the Carleton ArchDruidcy should go into remission. In those circumstance, the Chair of the Council of Dalon ap Landu would annually rotate around the members of the Council of Arch-Druids, until Carleton got back on its feet. The letter spends a great deal of time re-affirming basic Reformed Druidic ideals of traditional disorganization and independence, which Larson understood as a member of the original Carleton Grove.

The Epistle of Richard

This was written by Richard Shelton sometime in May of 1976 to Isaac, but circulated to others. Richard was then the ArchDruid of Ann-Arbor, Morrison was firmly ArchDruid of Carleton, and Isaac had left Minneapolis to return to Berkeley. Richard had spent the last year and a half as a reference source for Isaac, and Isaac had spent the last 18 months putting the Druid Chronicles (Evolved) together with Robert Larson. The initial rift between the two Druids had narrowed as they worked together and talked more. Isaac, at some level, had come to the general assumption that he was the odd-man-out in the Reform and was using the Druid Chronicles (Evolved) as a kind of self-inspection tool to work out a blue print for a new Druidic Neo-Pagan religion. Apparently the previous letter from Shelton had picked a raw nerve, probably telling him that most of the Carleton RDNA wouldn't be interested in the DC(E), which was Isaac's new baby.

Shelton provided a useful look back at the Isaac Affair and tried to explain this to Isaac. He reiterated that the Reform needs to avoid formalism, must keep itself separate (but applicable) to other religions, the need for sober and responsible discussion, the avoidance of Arch-Druid "kingship" over the lower Orders, the independence of each Grove, and the omnipotence of the individual within Druidism. Is it well known to all the Druids, that the publication of DC(E) (and Isaac's further public interaction) would forever form a connection in the public's mind between "Neo-Paganism" and "Reformed Druidism". Up to this point, most outsiders didn't know squat about Druids, and this vagueness had been a boon to Reformed Druidism. In all likelihood, even without Isaac Bonewits, a Celtic form of Neo-Paganism would have adopted the name of Druidism and influenced public perception of the word Druid.

The big debate of this time period was the provisional Council of ArchDruids which was, as described above, an attempt to improve communication between the Groves. One of the points that the Sheltons were especially worried about was idea of the Chair of the Council of Dalon Ap Landu being chosen from members of the Council of Arch-Druids. Shelton, amongst others, feared that without the influence of the Carleton environment upon the current Chair of the Council, that the Council might actually abandon the traditional ways of Druidism and start willy-nilly passing legislation or definitions that would force older-Druids to drop out as minority losers.

The Epistle of Midsummer

This was written by David Frangquist and Deborah Gavrin Frangquist to be read, in their absence, at the Midsummer service at Carleton's Monument Hill on June 21st, 1976. Don Morrison was the current Arch-Druid and many of the older Druid alumni were returning for their class Re-unions. It was also the hope that Isaac Bonewits would come down from Minneapolis to heal some bitter wounds. Unfortunately, Isaac had to leave Minneapolis a few weeks earlier and return to Berkeley, postponing the final reconciliation between him and the Carleton faction for 17 years when he returned to Carleton in April of 1994. The atmosphere at the time of the reading of this Epistle was a bit frantic. The last two years had seen some fierce debating, unsettling accusations, the schisming of the Reform, the soon-to-be-published DC(E) which threatened dogmatization of the Reform and the realization that the Carleton ArchDruidcy was a shaky institution at best with an uncertain future viability. The movement felt exhaustion, distrust and nervous confusion. Wounds needed healing.

Realizing this, David & Dee brought up the essential foundations of Druidism to re-enforce the strength of the listener's Druidism. They reaffirmed the listener's memories of how Carleton and Reformed Druidism overlapped so heavily as to be indistinguishable and pleasant. Druidism served its purpose by helping the present Druids, which was sufficient now, even if the organization disappeared tomorrow. The present was all-important, by looking ahead you defeated the purpose of Druidism. Druidism existed to ourselves outside of labels, definition, or the opinions of others. The Basic Tenets were dredged up again as the only basic definition for Reformed Druids, irregardless of whatever else they later professed. Finally the Council was recognized as a tool for communicating within the Reform, but not as the only sign of the existence of Reformed Druidism, which would live in the hearts of every Druids. If the Council changed its purpose, such as to become a tool to divide the Druids, then they should ignore it and continue on with what they believed was the Reform.

Soothing as this letter was, the debates on the Council of Dalon ap Landu and the provisional Council continued on for another two years until most Carleton Druids promptly decided to drop the issue completely. Druidism among enrolled Carleton students kind of disappeared after a few years too. The West Coast NRDNA, pretty

much was left to it's own devices not so long after this point. Contact between the RDNA of Carleton and the NRDNA was resumed in 1992, but has been consistently spotty since then.

The Second Epistle of Robert

This letter was written by Robert Larson on July 2nd, 1976. As mentioned in the First Epistle of Robert, Robert has emerged from silence and had entered into the debates of the Reform, providing us with an opinion of a Berkeleyite besides Isaac. It was also written after Robert had assumed the Chieftainship of the Council of Arch-Druids. As far as I know, no one officially succeeded him in that role after the first year. Due to the instability of the times, the Council of Arch-Druids collapsed along with many groves. Most of the communicative and record-keeping functions proposed for the Council of Arch-Druids were undertaken by Isaac & Joan Carruth with the publication of the Druid Chronicle newsletter for the next three years, then by the Pentalpha magazine, and finally by the Druid Missalany newsletter.

Robert acknowledged the Sheltons' objections to overformalization, but pointed out several practical points to the Council of Arch-Druids. Most of these points have been repeated before. An interesting prediction was that most of the future Third Orders would not be from Carleton. Had the NRDNA not stumbled at the end of the 1970s, this might have held true. By my estimates, there has been a 50/50 mixture of post 1976 priests coming from the NRDNA and Carleton.

Most delightful, he gives us a story that can be examined on many, many levels. I love stories.

The Second Epistle of Isaac

This was written by Isaac Bonewits in the summer of 1976, probably in late July 1976, two years after the First Epistle of Isaac. It is generically addressed to the Council, but it is uncertain if he actually mailed it or if he merely published it to be read in the DC(E). The first half of 1976 had been filled with a resurgence of letters between Druids, after an interestingly quiet 1975. It appears that the Second Epistle, was Isaac's way of explaining himself in full-blown-detail, to clarify his terms, to prove his competence, to drive home his point that Reformed Druidism could indeed be easily converted into a Neo-Pagan religion, and to better express his world view. Like Chapter Eight explains, he has acknowledged that the Epistles would not change many peoples' view of Reformed Druidism, but at least they would understand what he was going through.

Most of the themes of the Epistle are apparent to the reader and need little review here. What is perhaps interesting is the fact that the First and Second Epistle are very good examples of how the Neo-Paganistic worldview could be interpreted by a Reformed Druid. Like Gerre's letter, each Druid often reinterprets their own religion after their experience with Druidism. One should not assume that all the Neo-Pagans of the NRDNA from 1976 until the present are in agreement with Isaac in his world view, just as no one would assume that David Fisher's view of Christianity is identical to Norman's or even my own. Isaac's Epistles are perhaps best read alongside of Larson and Carruth's to give the reader an idea of the opinal diversity amongst the Neo-Pagans in the NRDNA.

The early seventies were the nascent years of the Neo-Pagan movement, which had emerged from Wicca and the occult scene. As with any new-born religious movement, there were some people who were interested in defining and shaping their own movement, and Isaac was amongst the forefront. Isaac, since around 1972 when Neo-Paganism first identified itself, had been deeply involved in this movement and is still considered a knowledgeable expert on the Neo-Pagan movement today. With this in mind, one may reinterpret the Epistles as his way of laying down a path for future Reformed Druids to investigate the possibilities of the Neo-Pagan movements. In fact, the entire Druid Chronicles (Evolved) serves this purpose

well. Indeed, the original Druid Chronicles (Reformed) and the Green Book appear to be laying down a path oriented towards the East and towards personal philosophy. Isaac would, however, continue to encourage the Neo-Pagans of the NRDNA to redefine Reformed Druidism as a Neo-Pagan movement, adopt the strength of a clear religious structure and (perhaps more importantly) follow Isaac. Most of the Neo-Pagans chose not to go with Isaac, for reasons I detailed in my History. Suffice it to say, many objected in the same way the Carleton Druids did.

The Epistles also foreshadowed the kinds of questions that Isaac was dealing when he sabattacked in 1979 (to return briefly in 1981). He had begun to formulate the structure and rules of what would become "Ar nDraiocht Fein" (ADF), a definitively Neo-Pagan religion, in 1981 to 1983. Although Isaac did go on to formulate an unquestionably definable religion in ADF, it should be noted that each Reformed Druid essentially did so also in that they either returned to their religion in a new interpretation or formed a new solitary religion or philosophy. Isaac's religion, merely had more followers than the mostly solitary religions/philosophies of the other Reformed Druids. Something to think about.

The Book of Changes, Part Three

As Isaac describes in Chapters four and five, everything was in a big confusing mess during the summer of 1976 when everybody was working on the DC(E), published in August. Procedural steps had been skipped, diplomacy dropped in favor of speed, and issues voted upon before opinions had solidified. The next couple years saw a grudging acceptance of DC(E) as a reference tool for secluded groves, as a fountain of trivia, a nostalgic look upon the early traditions, and a recruiting tool for the NRDNA. Interestingly enough, it was the publication of DC(E) that permitted the reconstruction of Carleton Druidism in 1985, after yet another cyclical collapse.

The Provisional Council, as mentioned earlier, didn't operate effectively after 1976 due to Grove-closings through the country. The idea of a majority vote in 4:13, was never widely accepted, even inside of the second NRDNA. The long term result of the Provisional Council of Arch-Druids was that everybody had come to the conclusion that their Groves were independent, as were all the individuals in a Grove. Indeed what authority does an organization have, except what you give to it? Somehow the anarchic underpinnings of the Reform would continue to pester Isaac within the NRDNA, until he finally quit in 1981 and went to make a fresh start with ADF. Interestingly enough, the same problem cropped up again in ADF, but in a more manageable form.

A Cup Filled to the Brim with Druidism

This letter was written by Gerre MacInnes Goodman on October 21st, 1976 to Isaac, but circulated widely amongst her friends and enemies. Gerre Goodman was a participant of that Druidic renaissance that occurred under Savitzky-Shelton-McDavid during the height of the Vietnam War. Her letter comes after the Druid Chronicles (Evolved) had been published and all the sides were getting tired.

Her letter was a letter of healing. It is also a deeply personal letter and self examination, not uncommon amongst Reformed Druids, but very topical to the debates of her time. Her message is simple, love and tolerance; although that message has been harder to practice than to preach. One can see in this letter, one more attempt to break Isaac of his now legendary habit of categorizing and labeling everything around him. With labeling comes exclusion, with exclusion potential experiences are denied, with experiences denied spiritual growth may be stymied. The letter also shows another attempt by yet another Reformed Druid to analyze their own religious heritage with fresh eyes, but being cautious not to redefine Druidism as their newly re-discovered religion that they now have joined. Druidism is a tool, not the final products. Like Isaac, she feels that Druidism is related to her own Christian religion, much as Druidism is

related to his Neo-Paganism. While she may go further into “oneness” than most other Druids, it still an admirable example. The last vital note for the researcher is her opinion of the impossibility of defrocking or excommunication with the Reform, an activity vital for a serious organization to maintain its sense of separateness.

Salutations

A pleasant, brief poem from Dale, a Carleton Druid. I cannot remember who she wrote this to, probably Morrison, Shelton or Frangquist.

The Speaking of Beliefs

Written by Heiko Koestler, who with Alice Cascorbi, helped to restart Carleton Druidism in the mid 80s. This speech, originally in crude outline, is from the Fall Equinox ritual of 1987. Heiko was one of the first Carleton Druids to self-identify himself as a Pagan. The Druids at Carleton since 1985 have shown a greater interest in liturgy and magic, but still moderate by most standards. Although Heiko is a bit more ceremonial than most, you can see that little has really changed in the message at Carleton over the missing years. I therefore suspect this continuity has less to do with oral transmission by fellow Druids than with the natural beauty of the arboreatum, the friendliness of the rural landscape, and the respectfully fierce academic discipline of Carleton College.

The Third Epistle of Robert

Well, this was quite a long one! Robert wrote this epistle on the Spring Equinox of 1996 to discuss his reaction to my General History in Part Eight or ARDA. In particular he was intent on providing a much simpler alternative vision of Paganism, as opposed to Isaac’s more grandiose schemes that eventually became Ar nDraocht Fein. Neo-paganism can search for the simple, seemingly chaotic roots or it can choose to build as complex a structure as many of them are trying to escape from.

I wonder if he was inspired by my comment that the early Founders were impressed by the anarchic resistance of the Celts and Druids to centralized government and religion. As he well puts it, the Monotheism isn’t necessarily the problem with religious persecution, but rather it is the organized aspect of some religions when married with the power of the state. While such a match may increase a religion’s resources for helping people, it can also magnify the ability of the occasional petty religious individuals to crush and repress the views of minority dissenters. While his message may seem a bit harsh and rough compared to his normally quiet contemplation, it should be remembered that freedom of religion has not always been achieved without struggle. Compared to some of the persecutions mentioned by Robert, the state of the early RDNA at Carleton seems rather tame and bearable.

It is also refreshing to see the old topic of ritual being brought up again in such an unusual way. I feel that Larson’s view is pretty much in between my disdain for ritual and Isaac’s fascination with the issue. For Larson it is a matter of practicality. The lines in 15:23-34 were lifted from another letter I received from Larson on that Equinox, and which I felt should have been included with the Epistle proper. A final topic that I enjoyed reading about was the interconnectedness of religions, how they adopt and borrow from each other, even if they won’t admit it.

The Book of Lacunae

Some wild ramblings written by Michael Scharding between December 30th 1995 and May 1st 1996, ironically about the same time (unbeknownst to Mike) that Isaac was preparing to announce the end of his Arch-Druidcy of ADF. How cosmic can you get? This was Michael’s weak attempt to stick his foot into the Apocryphaic tradition, to add a happy note to the end of the Apocrypha, and to bridge

the twenty long lacunal years of Apocryphal-style letter writing from 1976-1996.

The term Lacunae (Latin *Lacuna*, meaning a gap or a space) as you may guess refers to the holes in my logic, or to the emptiness of Form, the need for leaving “personal” time, the virtues of simplicity, hearing the pauses in a stream of music, and in the blank chapters of this epistle. You may imagine whatever you wish to exist in those blank spots. If you like these blank spots, look around through ARDA, I’m sure you can find more empty spaces to stare at.

Some Final Thoughts

This was Norman’s conclusion of the Carleton Apocrypha.

¹ i.e. The Druid Chronicles, for which this book was once intended. Many Druids would not use the word “canon” in this context.

² See the Btl entry for this verse.

³ A summer camp in Wisconsin where David worked as a counselor.

⁴ See Cus. 8 and Med. 4.

⁵ Cus. 11.

⁶ Tao The Ching. Chapter 17.

⁷ President of Carleton College when Druidism was founded.

⁸ Professor of Religion at Carleton, and later Dean of the College. For a time he served as the faculty advisor for the Carleton Grove.

⁹ From his introduction to *The Sufies* by Idres Shah.

¹⁰ Gerre Goodman, in a letter to Isaac dated 9/3/74.

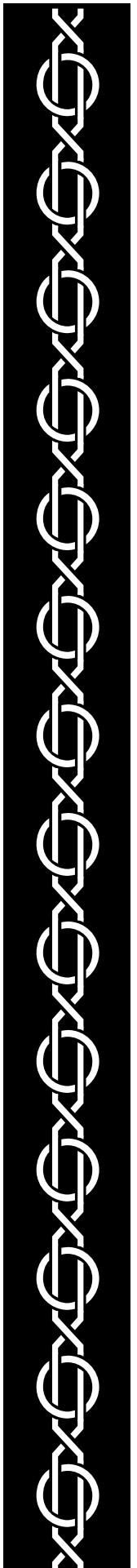
PART THREE

LITURGY OF THE DRUIDS

Introduction

When I began to put together this collection of old liturgies, designed by various Reformed Druids at Carleton, I had many misgivings about publishing them. I was not disturbed because they are secret or anything like that, since there are very few secrets (if any) in Reformed Druidism, but because they can be so easily misunderstood by someone not familiar with Reformed Druidism at Carleton College. If any terms confuse you, refer to Part Four of ARDA where I'm sure many of your questions will be answered. If there is any one section of the Anthology that I was considering dropping, it was this section, but that's just my personal tendency to downplay ritual.

The Liturgy has an unusual place and role in Reformed Druidism, unlike that found in most other religions. Reformed Druidism began as a protest against enforced attendance and fixed liturgies as had been the case at the mandatory Carleton College Chapel service of the early 60s. It would be a very sad day when a fixed or forced liturgy were to become established in Reformed Druidism itself! There are several points about Reformed Druid liturgy that should be remembered: irregular attendance is acceptable (perhaps even desirable), it isn't fixed in its final form and the existence of liturgy may even be antithetical to Reformed Druidism itself.



Irregular Attendance:

While many earlier members may have enjoyed going to every Saturday services (now extinct) and to every one of the eight great festivals; this was not the case with everyone. For many, the need to gather in a group for “formal” worship is an urge that only comes once in long time. One can have a great many religious moments outside of a group, perhaps even purer moments. Many a person would come to a Druid ritual and just sun-tan, ignoring the ritual in effect, being there just to be with the people. Attendance has no reflection on how “Druidic” you are.

Nor is liturgical attendance the only way to be with other Druids. Over the years, both at Carleton and abroad at our missionary groves, there have been many other group activities that have developed that don’t use a standard liturgy (or even need a liturgy). Such activities include: sweatlodges, candle-making parties, bardic sing-a-longs, group-feasts, nature-walks, group meditation sessions, pseudo-theological debates, magic-working groups, book reading clubs, herbology and many other activities (depending on local talents that exist within the group). However, some groups just did the services 4 times a year and nothing else.

The Liturgy isn’t fixed in its final form

Even from the beginning, the liturgies have been constantly changing. Although the Council of Dalon Ap Landu had voted that they: “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 West America.”

this restriction has been stretched or ignored. Every priest is expected to change, adopt and mutate the liturgy to fit the existing mood, their religious sensibilities, and the specific purposes of the moment. Ad libbing and spontaneity, within reasonable bounds, is encouraged. As a result there are dozens and dozens of alternatives to every single ritual example that will be presented to you in this book.

Many a person has added Wiccan elements or Cabalistic elements or Judeo-Christian elements, etc. The purpose of the liturgy is to bring people together, and if the majority of the people in the grove belong to one particular tradition you can add elements from that tradition (if you want to). However, the original version has been judged over the years to be relatively ecumenical enough and dogma-free to be acceptable to most people, so we recommend it when dealing with a “mixed” crowd.

The Liturgy isn’t Sacrosanct

There is no claim of divine origin for these liturgies, although a few writers may have felt a bit inspired when they wrote them. Sanctity is in the eye of the beholder, isn’t it? For many, the liturgy is merely a philosophical exposition by the Priest who is using deities in the Jungian sense of the archetype. For others, the liturgy is the direct invocation and worship of whatever deities are being invoked. For some it is merely being quiet together at someplace while someone reads something outloud. For some, powerful magickal energies are conjured forth by the magickal words and the power is delegated to various tasks. For others, it’s a quaint little service that’s fun to attend. Let us respect the right of the beholder and individual congregant to have their own interpretation of the liturgy.

The existence of the liturgy may even be antithetical

Perhaps it was the Protestant streak in the early founders which made Reformed Druidism into the religion of the individual. The goal of Reformed Druidism, for many, is the never-ending search for religious truth; a truth which can be meaningful only to the particular individual who grasps it. Words and gestures cannot communicate the subtleties that define our thoughts (little can, unless you have telepathy). Let us beware from ever taking the liturgy as the

most effective way of expressing our religious thoughts!

Who can say whether the individual with the title “Priest” has any better understanding of her/his religion than the young first-order Druid sitting near them? For all we know, the role/title of “Priest” within Reformed Druidism may be merely an “ego-stroke” of comfort for those who feel the need to make sure that someone in the group holds a service every now and then. Although I have been a priest, for three years as of writing this, I don’t feel any more divine than the next guy.

Organization of the this Book

I have, appropriately, separated this collection into three categories:

1. Reasonably generic rituals, which Isaac originally published in DC(E).
2. Interesting variants of the various seasonal rituals.
3. Rituals of infrequent usage, ordination and suggestions.

I hope that you enjoy them.

—Michael Scharding

Day 31 of Geimredh, Year XXXIII of the Reform
December 1st, 1995 c.e.

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Order of Common Worship

New Reformed Druids of North America

Summer Version

For use from on May 1st up to, but not including November 1st

Preparatory Details

This is the basic Order of Common Worship from which all the others are adapted, and is to be used during the Summer Half of the year (i.e., from Beltane to Samhain). The chalice is to 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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

The Praise

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

The Sacrifice

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

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

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

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

The Reply

(If the sacrifice is accepted, and it almost always is accepted, then continue. If bad omen, the service ends at this point.)

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

The Catechism of The Waters-of-Life

(The preceptor holds the Waters-of-life while the priest ask the Catechism of the Waters-of-Life. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS!

PR: Then give me the Waters!

The Consecration

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

O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night,. Cleanse our hearts and join us together as we take and drink of thy secret essence!

Optional Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the waters-of-life) the ceremony is inserted here, before the Communion.

The Communion

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

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

the circle by the members of the Grove.

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

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

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private meditation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Priest/ess signals the end of the Service with:)

The Benediction

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

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

Order of Common Worship

New Reformed Druids of North America

Winter

For use from on November 1st up to, but not including May 1st

Preparatory Details

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

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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

The Praise

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

The Sacrifice

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

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

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

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

The Reply

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

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

The Catechism of The Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may or may not replace the Preceptor's response with a chorus of the members.)

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, do we partake?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the Waters-of-Sleep.

The Consecration

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

O 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.

Ordinations

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

The Communion

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

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

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

*In either method, the last person in the circle should **not** finish the contents of the chalice. This is returned to the Priest/ess with a last ex-*

change of blessings. Then the Druid/ess takes the last sip returning the remainder on the altar or fire, saying:

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

The Meditation

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

The Benediction

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

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

****(THE END)****

Ordination of Second Order Druids

*To be inserted after the **consecration** and before the **meditation** in the Order or Worship. It can of course be the sole purpose of the Order of Worship, or an incidental part. It is generally only done in the Summer Half of the Year as it requires Alcohol or Potent-Sugar water. Usually the **PRIEST** of the service asks if anyone wishes to enter the Second Order after having consecrated the Waters..*

*Another alternative is to bring the aspirant forward during the Order of Worship's **invocation** and after asking the **Questions, shown below**, have the aspirant respond to the normal **Catechism of the Waters**. After the **Consecration of the Waters**, proceed to the **Sealing to the Second Order**.*

(NOTE Have everybody sip the Waters before the initiate, but leave plenty for her/him to drink. It is often a good idea to consecrate a second chalice to ensure that enough Waters will be ready for the Aspirant's ordeal.)

Invocation

O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve thee.

Questions

PR: Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following you duties as a Druid of the Second Order to the best of your ability? Do you?

Aspirant: I do. *(or close enough)*

PR: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?

Aspirant: I do.

PR: Do you understand the partaking of the waters-of-life, and the sacrifice of life that we offer-up to our Mother? Do you?

Aspirant: I do.

PR: Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?

Aspirant: I am.

Sealing to the Second Order

(PRIEST dips fingers in consecrated waters and makes a Sigil on forehead of the candidate every time the word "seal" is spoken in the following:)

In the name of the Earth-Mother;

I **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.

The Ordeal

(Hand the candidate all the remaining waters-of-life)

PR: Take and drink—all of it!

(Return to the Order of Worship, usually at the Meditation, which may be just watching the staggering initiate!)

Ordination of First Order Druids

Unlike the other Orders of Reformed Druidism, there is not fixed liturgy of ordination. There is a general custom which can be elaborated upon as the Priest sees fit.

Usually the Priest will ask for aspirants to the First Order as the waters are about to be passed around. The Priest will go to the aspirant and ask if the aspirant believes in the two Basic Tenets of Reformed Druidism:

1. The object of the search for religious truth, which is 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 important, 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.

If the aspirant replies affirmatively, the Priest takes the chalice and dips their fingers in the Waters and draws the Druid Sigil on the forehead of the aspirant. Then the aspirant drinks some of the Waters. The Priest then declares them to be a First Order Druid.

If there are several aspirants, say a dozen, instead of going through each separately, they may be ordained as a group with separate head-annointings.

Another custom has developed at Carleton of anyone of the first or second orders being able to ordain another person into their own orders, in the absence of an existing Priest.

The 13-Fold Mystery

I am the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the willows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
I am the fairest of 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 my head the fire,

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—

Invocation

I invoke the land of Erin,
Much-coursed be the fertile sea,
Fertile be the fruit-strewn mountain,
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,
A well of tribes be the assembly,
An assembly of rulers be Temair,
Temair be a hill of tribes,
The tribes of the sons of Mil,
Of Mil of the ships, the barks,
Let the lofty bark be Erinn,
Lofty Erinn, darkly sung,
An incantation of great cunning,
The great cunning of the wives of Bres,
The wives of Bres, of Buaighe,
The great lady of Erinn,
Eremon hath conquered her,
Ir, Eber have conquered for her,
I invoke the land of Erinn.

Incantation #3

Fain we ask Erin, 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—
Fleet to lift loyal, Royal king's towers,
Bowers for crowning, Frowning foes over—
Rover Mil's warlike, Starlike sons therein,
Erin shall longer, Stronger, show honour,
On our Milesians—Wishing, in trouble,
Noble isle's wooing, Suing, we stay here—
Pray here to sail in, Wailing maids royal,
Loyal chief-priests, Priests, blend pray'r in
So we seek Erinn—

Hymn to the Earth-Mother

O Earth-Mother!
We praise thee,
Who seed springeth,
Who flower openeth,
Who grass waveth.
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.
We praise thee for all things.
O Earth-Mother!
Who givest life.

Order of Common Worship

Simple Summer Version

from May 1st up to, but on Nov. 1st

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

Optional Procession & Drawing the Sigil & The Incantation

The Sacrifice

Priest: 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. *Place sacrifice on Altar*

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

The Reply

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

The Catechism of The Waters-of-Life

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

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From Whence do these waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that cause life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the earth-mother given forth of her bounty?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

The Consecration

O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night,. Cleanse our hearts and join us together as we take and drink of they secret essence!

The Communion & Optional Ordinations & Libation

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

The Meditation followed by The Benediction

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

Peace! Peace! Peace!



Frangquist ordaining Schmidt to Fifth Order, Samhain 1993

Order of Common Worship

Simple Winter Version

from on November 1st to, but not on May 1st.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

Optional Procession & Drawing the Sigil & The Incantation

The Sacrifice

Priest: 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. *Put Sacrifice on Altar*

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

The Reply

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

The Catechism of The Waters-of-Sleep

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

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From Whence do these waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that cause life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the earth-mother given forth of her bounty?

PRECEPTOR: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PRIEST: Of what, then, do we partake?

PRECEPTOR: THE WATERS-OF-SLEEP.

PRIEST: Then give me the Waters-of-Sleep.

The Consecration

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.

The Communion & The Libation

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

The Meditation followed by The Benediction

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.

Peace! Peace! Peace!



Samhain

New Reformed Druids of North America

For use from on/near Nov. 1st.

Preparatory Details

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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation..

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship you in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

The Praise

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

The Sacrifice

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

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

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

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

The Reply

(The sacrifice is not accepted.)

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

The Chant

PR: 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.

Chorus: Go thou not from us.

PR: 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.

Chorus: Go thou not from us.

PR: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where Thy strength?

Chorus: Depart not from our midst, sleep not, O most high.

PR: 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.

Chorus: Return to us his warmth.

The Second Sacrifice

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

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. All will turn to face the directions that are called.)

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

The Second Reply

(The sacrifice is not accepted.)

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

(The priests now remove their red ribbons and replace them with their white ribbons. The following is the Mourning and Declaration of Faith)

The Declaration

PR: Lo, we are as wraith, our fire is turned to ashes and darkness walks the land.

Chorus: Preserve us, o spirit of Day. Keep us in thy mind, O spirit of Power.

PR: 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.

Chorus: So let it be, O our Mother, for we are faithful, and would keep thy ways.

The Catechism

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given

PREC: SHE HAS NOT! THE WATERS ARE HERE BUT THE SPIRIT HAS GONE OUT OF THEM!

PR: 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?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the waters-of-sleep!

The Consecration

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

O 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!

Ordinations

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

The Communion

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

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

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

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

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

The Meditation

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

The Benediction

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

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

****(THE END)****

NOTES:

Winter Solstice

New Reformed Druids of North America

Preparatory Details

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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor & Server or any two others 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 steps into this Sigil, which is closed by two staves.

The Praise

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

The Sacrifice

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

PR: Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds.

Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

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

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

The Reply

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

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

The Chant

PR: Belenos halts his outward flight,

Chorus: And turns to us today.

PR: The shortest day, the longest night.

Chorus: He turns to us today.

PR: So let us rejoice in his sight,

Chorus: O Belenos, to Thee we pray,

PR: Smile on us today.

Chorus: O look on us who keep Thy ways.

PR: Smile with us today!

PR: 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.

Chorus: O Belenos, we praise Thee!

The Catechism of Waters-of-Sleep

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

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, do we partake?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the Waters-of-Sleep.

The Consecration

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

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

Ordinations

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

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the

words, “the waters-of-sleep,” and the marking of the Druid Sigil in the air.

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

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

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

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

The Meditation

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

The Benediction

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

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

**** (THE END) ****

Oimelc

New Reformed Druids of North America

For use on/near Feb. 1st.

Preparatory Details

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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and Server or any two chosen 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 steps into this Sigil, which is closed by the two staves.

The Praise

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

The Sacrifice

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

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

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

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

The Reply

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

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

The Chant

PR: For three months, O our Mother, has Thou been gone from us.

Chorus: Wilt thou not return?

PR: Our hearts are heavy, our days our dark.

Chorus: Wilt thou not return?

PR: All seems dead, hast thou departed?

Chorus: Never to return?

PR: O, our Mother, we ask a sign.

Chorus: A sign of thy return.

PR: A sign of Life in the midst of Death.

Chorus: A sign of thy return.

PR: Sleep in peace, but send a sign!

Chorus: A sign of thy return!

PR: A sign of Life!

Chorus: The Life of thy return!

The Catechism of Waters-of-Sleep

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

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS NOT! BUT THE EWE GIVE MILK.

PR: Of what, then, do we partake?

PREC: THE MILK OF THE EWE!

The Consecration

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

O 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.

Ordinations

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

The Communion

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

The Preceptor returns the blessing and receives the chalice from the

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

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

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

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

The Meditation

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

The Benediction

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

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

****(THE END)****

Spring Equinox

New Reformed Druids of North America

Preparatory Details

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

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

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

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

The Praise

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

The Sacrifice

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

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

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

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

The Reply

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

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

The Chant

PR: And the God of the Sun did arise from His tomb in the South; and once more did He fare forth to His children in the Northern lands. (Pause) O Belenos, O Thou unchanging God of many names, but one Face, we, Thy children, welcome Thee back to our lands.

Chorus: O Lord of Light, we welcome Thee.

PR: O Belenos, O Lord of Light, long have we awaited Thy return, that the coldness of the Night might be taken from our lands.

Chorus: O God of Sun, We welcome Thee.

PR: The nights were long, the trees had shed,

Chorus: The night had conquered day.

PR: The days were short, and life had fled.

Chorus: The night had conquered day.

PR: The winds were cold, the land seemed dead,

Chorus: The night had conquered day.

PR: But the Sun returns from the Southern lands.

Chorus: Balanced now are we.

PR: Plants spring up on every hand,

Chorus: Balanced now are we.

PR: "Let Life return!" is the Sun's command.

Chorus: Balanced now are we.

PR: The Sun grows stronger every day.

Chorus: The Day will conquer night.

PR: The world grows lush and Life holds sway,

Chorus: The Day will conquer night.

PR: So let us praise Him in all ways.

PR: O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us.

Chorus: Bless with thy presence, O Lord of Light.

PR: O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight.

Chorus: Bless us and light our way, O God of the Sun.

The Catechism of Waters-of-Sleep

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

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, does Belenos give that we may rejoice on this day of His return.

PREC: THE WARMTH OF THE SUN AND THE WATERS WHERE he SLEEPS.

PR: OF WHAT, THEN, DO WE PARTAKE?

PREC: The waters of the Sun.

PR: Then give me the Waters of the Sun.

The Consecration

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

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

Ordinations

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

The Communion

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

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

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

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

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

The Meditation

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

The Benediction

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

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

****(THE END)****

Beltane

New Reformed Druids of North America

For use on/near May 1st.

Preparatory Details

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 Arch-Druid/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 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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation..

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship you in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is closed by two staves.

The Praise

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

The Sacrifice

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

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

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

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

The Reply

(The sacrifice is accepted, except in very unusual situations.)

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

The Chant

PR: The Mother wakes from her long sleep and smiles on us today!

Chorus: SHE IS AWAKE!

PR: She brings us Life!

Chorus: SHE IS AWAKE!

PR: She brings us Light!

Chorus: SHE IS AWAKE!

PR: The Mother wakes and seeks Be'al.

Chorus: QUICKLY BE'AL RETURNS.

PR: We light our fires to show the way.

(The fires of Be'al, the bonfire, are now lit by the plunging of a torch into the kindling.)

Chorus: QUICKLY BE'AL RETURNS!

PR: To couch with the Mother and bring forth Life.

Chorus: QUICKLY BE'AL RETURNS!

(This next section should be chanted at an accelerating pace:)

PR: O Be'al—

Chorus: WE WELCOME THEE!

PR: O our Mother—

Chorus: WE WELCOME THEE!

PR: O Earth-Mother, O Be'al—

Chorus: WE WELCOME THEE!!

PR: O Be'al, O Mother, parents of all that lives, we welcome Ye back to our midst. Give us of Your Life, O Most High, that we may share Your joy.

Chorus: WELCOME ARE YE, AMONG US, O MOST HIGH.
SMILE ON US, WHO HAVE KEPT YOUR WAYS,
THROUGH THE TIME OF SLEEP.

The Catechism

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given

PREC: SHE HAS!

PR: 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.

(All priests remove the white ribbons and don the red ribbons.)

PR: Now give me the waters!

The Consecration

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

O 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!

Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the waters-of-life) the ceremony is inserted here, before the Communion.

The Communion

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

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

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

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

The Meditation

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

The Benediction

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.

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

Peace! Peace! Peace!

**** (THE END) ****

Notes:

Summer Solstice

New Reformed Druids of North America

Preparatory Details

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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is closed by two staves.

The Praise

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

The Sacrifice

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

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

PR: A Bhelenos, a Dihia na Greine soilsigh orainn inniu. Glac leis an iobairt seo, A Bhelenos, mas e do thoil e, agus tabhair dhuinn cuid do theasa 'do shoilse. Loin le bheatha sinn-ne, a Thiarna Soile, agus dein solas an bhealaigh dhuinn 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 an light our way as we praise your name. }

Chorus: Hail Belenos, To Thee all praise! Hail Belenos, smile on us always!

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

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

The Reply

(The sacrifice is accepted, except in unusual situations.)

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

The Chant

PR: Welcome Belenos, this day of days.

Chorus: Welcome art thou.

PR: Welcome Belenos, to Thy golden rays,

Chorus: Welcome art thou.

PR: Welcome Belenos, to Thee all praise,

Chorus: Welcome art thou.

PR: All praise to Belenos, this day at full height

Chorus: Praise to Thee, O Lord of Light.

PR: All praise to Belenos, Who conquers night,

Chorus: Praise to Thee, O Lord of Light.

PR: All praise to Belenos, Who warms our life,

Chorus: Praise to Thee, O Lord of Light.

PR: All hail Belenos, who smiles on us today.

Chorus: Hail Belenos! To Thee all praise!

PR: All hail Belenos, who keep His ways,

Chorus: Hail Belenos! To Thee all praise!

PR: All hail Belenos, light our paths always,

Chorus: Hail Belenos, God of Sun!

Hail Belenos, Giver of Life!

Hail Belenos, Lord of Light!

The Catechism of Waters-of-Life

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

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS!

PR: Then give me the Waters!

The Consecration

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

O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the tree 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!

Optional Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the waters-of-life) the ceremony is inserted here, before the Communion.

The Communion

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

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

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

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

The Meditation

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

The Benediction

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

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

****(THE END)****

Notes:

Lughnasadh

New Reformed Druids of North America

For use on/near Aug. 1st.

Preparatory Details

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 for 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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**
Thou art without form, **but we worship you in these forms;**
Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess step into this Sigil, which is then close by the two staves.

The Praise

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

The Sacrifice

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

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

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

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

The Reply

(The sacrifice is accepted, except in very unusual situations.)

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

The Chant

PR: Thy trees do grow and give us shade,

Chorus: O Dalon Ap Landu, we thank thee.

PR: Thy waters stream forth and as our pain,

Chorus: O Grannos, we thank thee.

PR: Thy waters pour forth and bring us joy,

Chorus: O Braciaca, we thank thee.

PR: Thy rivers flow and give us drink,

Chorus: O Sirona, we thank thee.

PR: Thy thunder cracks and heralds rain,

Chorus: O Taranis, we thank thee.

PR: Thy seas are deep and full of fish,

Chorus: O Llyr, we thank thee.

PR: Thy earth is fertile and full of Life,

Chorus: O Danu, we thank thee.

PR: Though the Sun is bright, the Shade is dark.

Chorus: In the midst of light is dark.

PR: Dark though the night, the stars are bright.

Chorus: In the midst of dark is light.

PR: Thy light shines on us today.

Chorus: O Belenos, we thank thee.

PR: The plants give fruits which then do die.

Chorus: In the midst of life is death.

PR: We eat the fruits and they give us life.

Chorus: In the midst of death is life.

PR: Thy life is here in us today.

Chorus: O Earth-Mother, we thank thee.

PR: 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.

Chorus: We thank you, O most high. Keep us in your minds, we pray you, as we keep in your ways.

The Catechism

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given

PREC: SHE HAS! RIPE ARE THE GOLDEN APPLES OF THE SUN, AND BRIGHT IS THE HONEY OF THE HIVES. OUR CUPS OVERFLOW WITH CIDER AND MEAN, AND ALL THE GOOD THINGS OF THIS SEASON!

PR: Then give me the waters!

The Consecration

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

O 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!

Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the waters-of-life) the ceremony is inserted here, before the Communion.

The Communion

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

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

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

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

The Meditation

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

The Benediction

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.

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

**** (THE END) ****



Fall Equinox

New Reformed Druids of North America

Preparatory Details

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 Arch-Druid/ess) should already have cut the sacrifice and have it tucked into his or her robe (or it may be held in one hand). The presiding Druid/ess may choose to speak the opening Invocation to Be'al alone, or may ask the Preceptor and/or the people (depending on Local grove custom) to join in speaking the bold words of the Invocation.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, **but we worship thee here;**

Thou art without form, **but we worship thee in these forms;**

Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**

O Lord, forgive us these three errors that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side), leaving the bottom of the circle incomplete. The Druid/ess steps into this Sigil, which is closed by two staves.

The Praise

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

The Sacrifice

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

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

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

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

The Reply

(The sacrifice is accepted, except in unusual situations.)

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

The Chant

PR: 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.

Chorus: O Lord of Light, return to us soon.

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

Chorus: O God of the Sun, return to us soon.

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

Chorus: The Day had conquered night.

PR: The days were long and full of Life,

Chorus: The day had conquered night.

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

Chorus: The day had conquered night.

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

Chorus: Balanced now are we.

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

Chorus: Balanced now are we.

PR: Yet the cold approaches to stalk the land,

Chorus: Balanced now are we.

PR: The Sun grows weaker every day.

Chorus: The night will conquer day.

PR: The leaves will wither and Death draw nigh,

Chorus: The night will conquer day.

PR: We pray Thy return with all our might.

Chorus: Or the night will conquer day.

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

Chorus: Thou blessed us with Thy presence, O Lord of Light.

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

Chorus: Bless us and light our way, O God of Sun.

PR: But winter will pass and spring will come,

Chorus: And the day will conquer night.

PR: The Sun will return and warm our land,

Chorus: And the day will conquer night.

PR: Death will pass and Life return,

Chorus: And the day will conquer night!

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

Chorus: All hail Belenos, God of Light!

PR: All praise Belenos, who keep his ways.

Chorus: O Belenos, we praise Thee!

The Catechism

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

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

PREC: THE WATERS-OF-LIFE.

PR: From Whence do these waters flow?

PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

PREC: BY PARTAKING OF THE WATERS-OF-LIFE.

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS!

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

PREC: HE DOES! THOUGH HE DEPARTS FOR THE SOUTHERN LANDS, STILL IS HIS SPARK WITHIN THESE WATERS-OF-LIFE.

PR: Then give me the Waters!

The Consecration

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

O Belenos, O Lord of Light, descend 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.

Ordinations

First Order consecrations can be done at this time, but it's not necessary to enter into the first order for a person to drink Waters. If a member of the Grove is to be ordained to the Second Order (in which case the Priest/ess will have consecrated an additional chalice, filled with the waters-of-life) the ceremony is inserted here, before the Communion.

The Communion

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

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

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

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

The Meditation

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

The Benediction

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

Drawing the Sigil in the Air

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

Peace! Peace! Peace!

NOTES:

ORDER OF COMMON WORSHIP: SUMMER HALF OF THE YEAR

The Earliest Known Version

I. OPENING BLESSING:

O Lord, forgive these 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;

O 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—and 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 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 honour this gift that cause 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.



An early photo of Nelson, Fisher, and Frangquist with the first altar, Hill of Three Oaks, 1964

Order of General Common Worship (Summer Version)

**Samhradh & Foghamhar (Fall) 17 y.r. (Bkly) Mother Grove
NRDNA**

Circa late 1979 c.e. (This is a very unusual one, see historiography)

Druids line up for the Procession, standing several yards North of the altarstone. The Archdruid (AD) and the Archdruidess (Ads) are at the front, followed by the Chief Bard and the Server, and the other members of the Grove (G).

Opening Song (All): "O Earth Mother" (Customs 2:1-3)

Invocation:

Ads: In the dust of the galaxy swirls the spark of Life.

G: And we partake of it, we and all living beings.

AD: In the mighty helix we dance,

G: And in harmony with all of Life, we sing:

Ads: Gods known and unknown, remembered and forgotten, male and female, dark and light, creating, preserving and destroying...

G: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely,

ALL: LET THIS RITUAL BEGIN!

Procession Song (ALL): "Will Ye No Come Back Again?"

All process to altarstone, CB & S mark sigil on ground, AD & Ads step inside and go around either side to back of altarstone, sigil is closed. Grove members split into an arc in front of the altarstone.

Centering:

Ads: Why have you gathered here under the oaks?

G: This is the appointed place, now is the appointed time.

AD: What brings you here out under the sky?

G: We come to worship the Gods.

Ads: What do you know of the Gods?

G: We seek to know what we can, with our mortal limitations.

AD: The Gods are everywhere,

G: But we worship Them here.

Ads: The Gods are without form,

G: But we worship them in these forms.

AD: We do not know what to offer to our Gods,

G: So we offer Them our prayers and sacrifices.

Ads: Each of us in our own way,

G: Each of us with our own prayers,

ALL: EACH OF US WITH OUR OWN SACRIFICES.

Ads: Now let each of us go to the sacred place, the temple of the Earthmother, and the sanctuary of Be'al, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of the spirit; evaluating all that has happened in our private lives since last we stood together, that the Gods may help us to understand these experiences as sources of wisdom and growth.

(silence)

Individual Goals and dedications:

AD: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our live, and make our individual dedications to the spirits Whom we worship and honor.

(silence)

Statement of Beliefs:

Ads: How many Gods are there?

G: Every god and goddess is a star!

AD: Where are the Gods?

G: Where is the air we breathe? The waters that surrounds us? The ground upon which we stand?

Ads: Are the Gods male?

AD: Or female?

G: Yes!

Ads: How do we find the Gods?

G: Every goddess is within us.

AD: Thou art Goddess!

G: Every god is within us.

ADS: Thou art God!

AD: Who is Our Lady?

G: She is the Earthmother, spirit of all that lives upon the earth, and swims beneath the waters, and flies throughout the air.

ADS: Who is Our Lord?

G: He is Be'al, the Shining One, spirit of truth and of light, spark of the sun, and flame within the heart of every being.

AD: And Who is the god of this place?

G: He is Dalon ap Landu, Lord of this and every Grove, Patron of Druids, and Comforter of the People.

Group Goals and Dedications

Ads: Now do we declare our goals:

G: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution, in ourselves and in our groups, and throughout all time and space.

AD: Thus, in order to achieve these goals:

G: We dedicate ourselves, here and now, in body and mind, in heart and in soul, to our Holy Mother the Earth, and our Holy Father the Sun, and to all Their Holy Children.

Offering and Praise:

Ads: We are together, yet we often feel separate.

G: Thus we bring our sacrifices, to the Lord and Lady.

AD: What have you brought for our Mother and Father?

Members of the Grove bring their sacrifices to the altarstone.

Ads: Not all offerings are physical. Has anyone brought praise for the Gods?

Members of the Grove offer poems, songs, music, etc.

Sacrifice:

The Ads holds up the sacrificial branch and speaks:

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

The branch is laid upon the altar stone. Then the AD turns to the Four Quarters and ask:

AD: Have you accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... of the East... and of the West... and of the Holy Center..

If the sacrifices are accepted, the rite continues:

Ads: Praise be! Our sacrifices, dedicated to the fertility and renewal of life, and to the honoring of our Gods, have been accepted!!

Statement of Needs:

Ads: O Mighty Ones, we have called upon You and You have heard us. We have offered of ourselves and You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done.

At this point, each person present may state, silently or outloud, her or his needs they wish fulfilled by the Gods, in order to accomplish their goals. After all have finished:

AD: And we declare, that as this Grove:

G: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications. Bless this Grove, and bring us all that that we may need, materially and spiritually, so that we may grow ever stronger, in beauty, wisdom, health and joy.

The Waters:

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

G: The waters of life.

AD: From whence do these waters flow?

G: From the bosom of the Earthmother, the everchanging, All-Mother.

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

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

AD: Has the Earthmother given forth of Her bounty?

G: 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!

Ads: Then give me the waters!!

Consecration:

The Ads takes the chalice of waters, and invokes the power of the Gods into them, thus initiating a return flow of divine energies:

Ads: O Dalon ap Landu, Lord of this and Every Grove, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and eyes, and join us together by Thy power, as we take and drink of Thy secret essences.

Sharing:

Ads: What are these waters?

G: A sign of the power, and the bounty of the Gods;

AD: Who are themselves but fractions of that which Is

G: Beyond all human concepts

ADS: Of male and female,

G: Mortal and divine.

AD: She surrounds us.

ADS: He penetrates us.

ALL: THEY BIND THE UNIVERSE TOGETHER!

The chalice is passed around to all present, each person being blessed by the Server with the Druid Sigil and returning the blessing, before and after drinking, with the words "The waters of life." The remaining waters are returned to the Ads, who pours them out over the altarstone, saying:

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

Group Bonding:

Ads: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND OUR BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

All sing "We are one family" song.

Prayer/Meditation/Spell:

Led impromptu by the Ads.

Thanking the Gods:

Ads: O Earthmother, O Be'al, O all ye Goddesses and Gods around us and within us;

ALL: WE THY CHILDREN THANK THEE.

AD: That You have made and inhabit the Earth, the Sea, the wild things and ourselves.

ALL: WE THY CHILDREN THANK THEE.

Ads: That we have offered to You of ourselves, and You have accepted.

ALL: WE THY CHILDREN THANK THEE.

AD: That You have heard our prayers, our griefs and our needs,

ALL: WE THY CHILDREN THANK THEE.

Ads: For all that You have given, all You give around us, all You will give in the future,

ALL: WE THY CHILDREN THANK THEE.

AD: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,

ALL: WE THY CHILDREN THANK THEE!

Ads: Now as we prepare to leave this place in joy and peace,

ALL: WE THY CHILDREN THANK THEE.

Ads: Great the power we have raised—

ALL: STENGTH OF WOMAN AND OF MAN.

AD: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

All now pause and absorb as much of the divine power present as they can manage.

ADS: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

All now send all remaining energies into the physical world around them, blessing and cherishing the earth and sky, plants and animals.

AD: Is it done?

ALL: IT IS DONE!

Benediction:

ADS: Let us go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earthmother's sight, that She has answered our prayers, and that we go forth with Her blessing:

Peace! Peace! Peace!

The sigil around the altarstone is now broken, and all retire to picnic and celebrate, making sure the area is physically clean before leaving.

Order of General Common Worship, (WINTER VERSION)

Mother Grove of the NRDNA 18 y.r. (Brkly) Circa early 1980 c.e.

This is an unusual version, see the Historiography at end of part 3.

Druids line up for the Procession, standing several yards North of the altarstone. The Archdruid (AD) and the Archdruidess (Ads) are at the front, followed by the Preceptor (P) and the Server (S), and the other members of the Grove (G).

Invocation "O Earth Mother" (Customs 2:1-3)

Ad: In the dust of the galaxy swirls the spark of Life.

G: And we partake of it, we and all living beings.

ADs: In the mighty helix we dance,

G: And in harmony with all of Life, we sing:

Ad: Gods known and unknown, remembered and forgotten, male and female, dark and light, creating, preserving and destroying...

G: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

ADs: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely,

ALL: LET THIS RITUAL BEGIN!

Procession Song (ALL): "Now do we with Songs and Rejoicing"

(All process to Altar. Prec. & Server draw Sigil, AD & Ads enter, Prec seals it).

Centering:

Ads: Why have you gathered here under the oaks?

G: This is the appointed place, now is the appointed time.

ADs: What brings you here out under the sky?

G: We come to worship the Gods.

Ad: What do you know of the Gods?

G: We seek to know what we can, with our mortal limitations.

ADs: The Gods are everywhere,

G: But we worship Them here.

Ad: The Gods are without form,

G: But we worship them in these forms.

ADs: We do not know what to offer to our Gods,

G: So we offer Them our prayers and sacrifices.

Ad: Each of us in our own way,

G: Each of us with our own prayers,

ALL: EACH OF US WITH OUR OWN SACRIFICES.

Ad: Now let each of us go to the sacred place, the temple of the Earthmother, and the sanctuary of Be'al, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of the spirit; evaluating all that has happened in our private lives since last we stood together, that the Gods may help us to understand these experiences as sources of wisdom and growth.

(silence)

Individual Goals and dedications:

AD: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our live, and make our individual dedications to the spirits Whom we worship and honor.

(silence)

Statement of Beliefs:

Ad: How many Gods are there?
G: Every god and goddess is a star!
ADs: Where are the Gods?
G: Where is the air we breathe? The waters that surrounds us? The ground upon which we stand?
Ad: Are the Gods female?
ADs: Or male?
G: Yes!
Ad: How do we find the Gods?
G: Every god is within us.
ADs: Thou art God!
G: Every goddess is within us.
AD: Thou art Goddess!
ADS: Who is Our Lord?
G: He is Be'al, the Shining One, spirit of truth and of light, spark of the sun, and flame within the heart of every being.
AD: Who is Our Lady?
G: She is the Earthmother, spirit of all that lives upon the earth, and swims beneath the waters, and flies throughout the air.
ADs: And Who is the god of this place?
G: He is Dalon ap Landu, Lord of this and every Grove, Patron of Druids, and Comforter of the People.

Group Goals and Dedications:

Ad: Now do we declare our goals:
G: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect, the biosphere of this planet; and to further the process of Evolution, in ourselves and in our groups, and throughout all time and space.
ADs: Thus, in order to achieve these goals:
G: We dedicate ourselves, here and now, in body and mind, in heart and soul, to our Holy Mother the Earth, and our Holy Father the Sun, and to all Their Holy Children.

Offering and Praise:

Ad: We are together, yet we often feel separate.
G: Thus we bring our sacrifices, to the Lord and Lady.
ADs: What have you brought for our Mother and Father?

Members of the Grove bring their sacrifices to the altarstone.

Ad: Not all offerings are physical. Has anyone brought praise for the Gods?

Members of the Grove offer poems, songs, music, etc.

Sacrifice:

The Ad holds up the sacrificial branch and speaks:
Ad: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices. Accept them, we ask, and cleanse our hearts and eyes, granting us Thy peace and life.

(The branch is laid upon the altar stone. Then the ADs turns to the Four

Quarters and ask:)

ADs: Have you accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... of the East... and of the West... and of the Holy Center..

(The Sacrifice is not accepted.)

Ads: The Four Winds are silent; the Earth Mother yet sleeps.

Statement of Needs:

Ads: O Mighty Ones, we have called upon but you have not answered, we have offered to you, but you have not accepted. Yet though you speak not, you whisper to us with your Spirit of Growth, and to this we turn in silence, to seek the changes we desire, to see our goals coming into being in the days and weeks ahead, knowing the answers are within us.

(Silence)

ALL: WE NEED YOUR STRENGTH AND WISDOM, YOUR GUIDANCE AND PROTECTION, SO THAT WE CAN ACCOMPLISH OUR GOALS AND FULFILL OUR DEDICATIONS. SEND YOUR QUIET SPIRIT TO THIS GROVE, THAT WE MAY FIND THE WELLSPRINGS WITHIN OURSELVES AND EACH OTHER, TO OBTAIN OUR NEEDS, AND TO BE FOR YOU YOUR EYES AND HANDS THROUGHOUT THE TIME OF SLEEP.

The Waters:

Ad: Of what does the Earth-Mother give, that we may know the continual flow and renewal of life?
P: The waters of life.
AD: From whence do these waters flow?
P: From the bosom of the Earthmother, the everchanging, All-Mother.
Ad: And how do we honor this gift that causes life?
P: By partaking of the waters-of-life.
AD: Has the Earthmother given forth of Her bounty?
P: She has NOT! The waters are here, but the Spirit is yet faint within them!
AD: Of what, then do we partake?
P: The Waters of Awakening.
AD: Then give me the Waters.

Consecration:

The Ad takes the chalice of Waters, and invokes the Power of the Gods into them, thus initiating a return flow of divine energies:

Ad: O Dalon ap Landu, Lord of this and Every Grove, descend once again into these Waters and hallow them. Give us to know Thy power, and the promise of Life that is to return.

(AD shares the Waters with the Ads, who then asks:)

Ads: What are these waters?
G: A sign of the power, and the bounty of the Gods;
AD: Who are themselves but fractions of that which Is
G: Beyond all human concepts
ADs: Of male and female,
G: Mortal and divine.
AD: She surrounds us.

ADS: He penetrates us.

ALL: THEY BIND THE UNIVERSE TOGETHER!

The Sharing

The Ads then shares the Waters with the P, who shares them with the S, who shares them with the rest of the Grove. During this time, The Bards may wish to perform. The S returns the cup to the P, who returns it to the Ads, who gives it to the AD. P&S do not drink twice.

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

Group Bonding:

Ad: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND OUR BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

All sing "We are one family" song.

Prayer/Meditation/Spell:

Led impromptu by the Ads.

Thanking the Gods:

Ad: O Earthmother, O Be'al, O all ye Goddesses and Gods around us and within us;

ALL: WE THY CHILDREN THANK THEE.

ADs: That You have made and inhabit the Earth, the Sea, the wild things and ourselves.

ALL: WE THY CHILDREN THANK THEE.

Ad: For all the bounty You have given through the Time of Life:.

ALL: WE THY CHILDREN THANK THEE.

ADs: That you stir now in sleep, and send forth flowers and green shoots to announce your coming;.

ALL: WE THY CHILDREN THANK THEE.

Ad: That you have sent the Maiden and the Fool to give us joy after winter's silence, and to guide us to you again;.

ALL: WE THY CHILDREN THANK THEE.

ADs: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,

ALL: WE THY CHILDREN THANK THEE!

Ad: Now as we prepare to leave this place in joy and peace,

ALL: WE THY CHILDREN THANK THEE.

Absorption and Grounding:

Ad: Great the power we have raised—

ALL: STENGTH OF WOMAN AND OF MAN.

ADs: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

All now pause and absorb as much of the divine power present as they can manage.

AD: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

All now send all remaining energies into the physical world around them, blessing and cherishing the earth and sky, plants and animals.

ADs: Is it done?

ALL: IT IS DONE!

Benediction:

AD: Let us 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:

Peace! Peace! Peace!

The sigil around the altarstone is now broken by the P, and all retire to after making sure the area is clean.

Samhain Version #1

The Invocation

Be'al, sign Ap handrahch.
Lord, forgive these three sins that are due to our human limitations:
Thou art everywhere, but we worship thee here;
Thou art without form, but we worship you in these forms;
Thou hast no need of prayers and sacrifices, yet we offer thee these
prayers and sacrifices;
Lord, forgive us these three sins that are due to our human limitations.
Be'al, sign Ap handrahch.

Procession and Drawing of the Circle

Here shall be lit a fire, from a torch carried by the Arch-Druid, upon the high altar.

Chants or Hymns

*Here may be sung a hymn.
Here shall be given a ritual chant of mourning.*

The Sacrifice

Here shall be offered up a bough of pin, a branch of oak, and a crest of grass.

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried aloft 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 presence yet.
Priest: Hast thou accepted our sacrifice, O our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The First Answer

Priest: The four winds are silent, neither does the Mother answer. The time of SAMHAIN is upon us.

The Second Answer

PRIEST: Of what does the Earth-mother give that we may know the continual flow and renewal of life?
PRECEPTOR: THE WATERS-OF-LIFE.
PRIEST: From Whence do these waters flow?
PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.
PRIEST: And how do we honor this gift that cause life in us?
PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.
PRIEST: Has the earth-mother given forth of her bounty?
PRECEPTOR: THE WATERS ARE HERE BUT THERE IS NO LIFE WITHIN THEM, NEITHER DO THEY SING. THEY ARE THE WATERS-OF-SLEEP.
PRIEST: Give me the waters-of-sleep.
PRIEST: O Dalon Ap Landu, O Be'al return to these Waters, we pray thee. Hallow them, descend into them that we may have life.
PRIEST TO CONGREGATION: Take, and drink, in token of our acceptance of Samhain for I tell you that it is truly upon us.

The Sermon

Here may be given the sermon.

The Dismissal

Take up these torches, and go forth. Rest sure in the knowledge that after Samhain comes Beltane, and that the Earth-Mother will return to us. Peace to your spirits;

Rest, Rest, Rest.

Samhain Chant by David Fisher Druid Chronicles (Customs Chap. Seven)

Priest: 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.

Chorus: Go thou not from us!

Priest: 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.

Chorus: Go thou not from us!

Priest: The leaves wither, the trees and fields are barren, on what can we depend? Where is thy order, where thy strength?

Chorus: Depart not from our midst, sleep not, O most high!

Priest: 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.

Chorus: Return to us his warmth!

Priest: Lo, we are as wraiths; our fire is turned to ashes and darkness walk the land.

Chorus: Preserve us, O spirit of Day. Keep us in thy mind, O spirit of power!

Priest: Ushtar, Astarte, guide our paths. If thou will leave us, save us through the time of silence, keep bright within our hearts 'til spring.

Chorus: So let it be, O our Mother, for we are faithful, and would keep thy ways!

Samhain Version #2

The Invocation

Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship you in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

Lord, overlook these three errors that are due to our human limitations.

Changing of Vestments

Procession and Drawing of the Circle

Here shall be lit a fire, from a torch carried by the Arch Druid, upon the High altar .

Chants or Hymns

Here may be sung a hymn.

Here shall be given a ritual chant of mourning.

The Sacrifice

Here shall be offered up a bough of pine, a branch of oak, and a crest of grass.

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried aloft 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 presence yet.

Priest: Hast thou accepted our sacrifice, O our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirit of the North to

give answer... of the South...of the East....and of the West.

Priest: The four winds are silent, neither does the Mother answer.

The time of Samhain is upon us.

The Answer

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

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From Whence do these waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that cause life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the earth-mother given forth of her bounty?

PRECEPTOR: THE WATERS ARE HERE BUT THERE IS NO LIFE WITHIN THEM, NEITHER DO THEY SING. THEY ARE THE WATERS-OF-SLEEP.

PRIEST: Give me the waters-of-sleep.

PRIEST: O Dalon Ap Landu, O Be'al return to these Waters, we pray thee. Hallow them, descend into them that we may have life.

PRIEST TO CONGREGATION: Take, and drink, in token of our acceptance of Samhain for I tell you that it is truly upon us.

The Meditation

Here may be offered petitions to the Earth-Mother.

The Benediction

Priest: Go forth into the world, secure in the knowledge that after Samhain comes Beltane, and that the Earth-Mother will return to us. Peace to your spirits;

Rest, Rest, Rest.



David Frangquist, Deborah Frangquist, Nikki Lambert, Paul Schmidt, Becky Hrobak, & Mike Scharding, Hill of Three Oaks, Samhain

Samhain version #3

Fall 1987 at Carleton by Heiko and Jan

Group Preparation -Heiko

- Give Order of Events
- Participation: be in circle to create good energy, but don't need to speak and believe—just need to believe in nature and the force of people together.
- Our beliefs are always changing and shaping and what happens here is factor of what people believed and what worked for people before and what Jan and I felt might be right for tonight and what we believe.
- There is a formal structure. But it is only a tool to feel forces and create energy. Anyone is free to speak a prayer. Do any gestures anytime, to add to what Jan and I say or just to interrupt to ask a question. Let the force move you.

Invocation:

O Earth-Mother
We praise Thee that
seed springeth
that flower openeth
that grass waveth

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

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

Jan's Samhain Reading

Riding the Big Earth

Let you be dead then
Lying in an open field of dry grass
Wind blows through your clothes
You are falling into the earth
The horizon has your head
Jet planes roar through the sky
Wires strung from every household
Ticker tape hangs out of pressrooms
But the earth is warm and deep
It swallows you like a cok
Your arms spread over the ground
sailing down stratum after stratum
You can feel the weight of cities
Railroad tracks stretching over the plains
Hear the billions of footsteps, the rumble of tanks

Down below
With the centipedes, carcasses, husks and worms
The earth is humming
It hums in your chest like a wooden guitar
Drumming deeper into the well
Roots wrap around entire civilizations
The tombs are humming
Your head hums
Centuries fly through your fingers
Skeletons of birds weave through your hair
Lying in an open field of dry grass

Wind blowing through your clothes
Sun on your face
Riding the big earth

—Boulder 1983

Tree of Life -Jan

{missing}

Speaking of Beliefs—Heiko

We're here to celebrate the creative powers of the earth-mother, of nature. To celebrate the wonder of nature. To think of any sunset any, any rock, any river whose beauty and symbolic power have existed in your past. Feel the force of those experiences with nature and let it become a force to help build and sustain you. The force of nature is represented to us here in this fire.

We're here to celebrate and feel the power of a group. There is true power in a circle. Circle is unbroken, is continuous. We are all equal here and able to send energy in a complete way to each other in this unbroken circle. We are not in rows or in single file and I am not speaking to you from a pulpit, but from within the circle. An essential force of this circle is human love. Without love, support, understanding, and giving our ritual here though and our existence here at Carleton would be empty. Let us keep this always in mind in our daily lives and during our ritual that love and support is essential to our humanness and to our survival.

We are here to celebrate not just the nature outside of us, but also the nature within us. We all have tremendous forces and power which are not let out in daily life. They are physical forces of motion, we find them in dance and making love. They are mystical forces of intrigue, we find them in deep, searching eyes, in beautiful faces. They are our natural feelings of power, of helplessness. We all have tremendous psychic powers of change and tremendous helplessness and vulnerability and we have to admit this.

In the same vein let us not idolize one thing over another. Rather let us celebrate the unique beauty of each season; weather, tree, mountain, and mood. This extends to religion. To regard each religion as unique and wonderful in its own right. Especially to practice tolerance, tolerance of all peoples, all objects, all religions.

We are also here to celebrate the masculine and feminine natures of the universe to recognize their dual presence in each of us, their cosmic interplay, their equality and interconnectedness. To think of the ying and the yang.

Finally, we are here to celebrate the cycles of life. To celebrate the circle in all we see, the cycles of seasons, the cycles of childhood, youth and old age, and to celebrate each in its own right.

Responsive Reading

[perhaps Fisher's Samhain Chant ?]

Personal Readings

[insert as appropriate]

Sacrifice—

[probably calling four quarters]

Face Painting

Tree Procession—Jan

[missing]

Sharing of Waters of Life—Heiko

[the editor doesn't know which type of Catechism of the waters was used]

Dear Mother Earth, oh spirits of the four directions, oh bael, male aspect of the earth mother, consecrate and enter this water so that we may share of it and become strong. (hold up chalice)

These are truly the waters of life, the life that gives force, beauty, and strength to our live. The water has sprung from the earth and will return to her again just as we will. By drinking let us feel this power and celebrate the god and goddess within each of us.

Let us also nourish each other by sharing this and help each other drink. Hold the chalice...

* To Thee we return this portion O mother, hoping that you will accept it graciously.

Prayers—Join Circle

Closing the Circle for Leavers

Dance

Service at the Winter Solstice

By Norman Nelson

Opening Blessing

O Lord, forgive these 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, yet we offer you these prayers and sacrifices;

O Lord, forgive us 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.

Procession

(Circle is omitted) Here may be lighted a fire if one is desired.

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 branch bare, 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.

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 OF LIFE
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 the 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.

The Consecration

O Dalon-Ap-Landú, 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.

Reading and Meditation

(Here shall be read Customs 4:3-4)

(Here may follow a silent meditation and prayer.)

(Here may be appended any other prayers or thanksgivings at the discretion of the Arch-Druid.)

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 or worship of the Drynemetum. Suggested vestments are plain black with white, or vice versa.

A Call to Mother Nature

Earth, divine goddess, Mother Nature, who generatest all things and bringest forth anew the sun which thou hast given to the nations; Guardian of the sky and sea and of all gods and powers; through thy power all nature falls silent and then sink in sleep. And again thou bringest back the light and chasest away night, and yet again thou coverest us most securely with thy shades. Thou dost contain chaos infinite, yea and winds and showers and storms. Thou sendest them out when thou wilt, and causest the seas to roar; thou chasest away the sun and arousest the storm. Again when thou wilt thou sendest forth the joyous day and givest the nourishment of life with the eternal surety. And when the soul departs to thee we return. Thou indeed art duly called great Mother of the gods; thou conquerest by thy divine name. Thou art the source of the strength of nations and of gods, without thee nothing can be brought to perfection or be born; thou art great, queen of the gods. Goddess! I adore thee as divine; I call upon thy name; be pleased to grant that which I ask thee, so shall I give thanks to thee, goddess, with due faith.

A chant for Midwinter

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants call upon thee

* 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 BRIGHT LIFE-GIVING LIGHT.

Lo, Belenos, for more than six full moons hast thou drawn away from us since our rejoicing at the festival of Midsummer, and for

these moons have our days dwindled shorter.

* YEA, AND COLDER TOO, AS THOU HAS LEFT OUR SKIES FOR THE SOUTH.

Yet though we know we shall suffer yet more cold before Beltaine, do we rejoice today to see thee stop thy flight and begin to return to us.

*AND WE SHALL REJOICE THROUGH THE SNOWS TO SEE THE SOURCE OF WARMTH AND LIFE DAILY RETURN NEARER.

We know, Mother, that as there is Samhain there must be Beltaine, and as there is Beltaine there must be Samhain.

* WE KNOW, BELENOS, THAT AS THERE IS MIDSUMMER THERE MUST BE MIDWINTER, AND AS THERE IS MIDWINTER THERE MUST BE AGAIN MIDSUMMER.

As the sun began to sink, it must now begin to climb.

* AS IT NOW BEGINS TO CLIMB, IT MUST SINK AGAIN.

All that passes away must come again. We praise thee, our Mother.

* ALL THAT COMES MUST PASS AWAY. PRAISE BE TO THEE, BELENOS.

A Meditation for Midwinter

Better is the end of a thing than its beginning;

And the patient in spirit is better than the proud in spirit.

Be not quick to anger, for anger lodges in the bosom of fools.

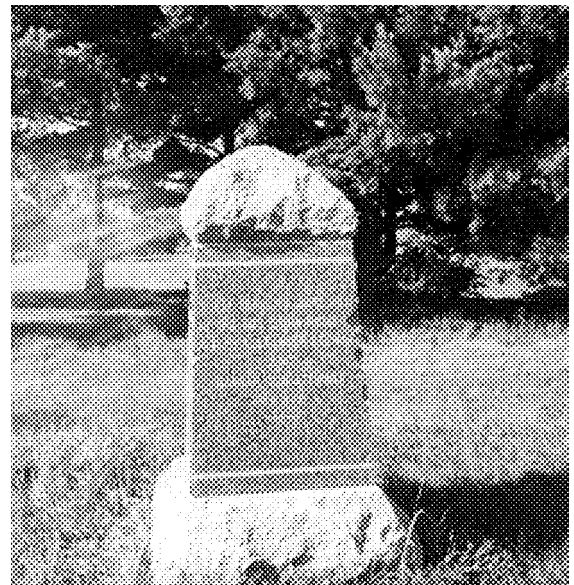
Say not, "Why were the former days better than these?"

For it is not from wisdom that you ask this.

In the day of prosperity be joyful, and in the day of adversity consider;

God has made the one as well as the other.

(Ecclesiastes 7:8-10, 14)



Monument Hill, c. 1975

Oimelc Service of Worship, Version #1

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 three sins that are due to our human limitations.

Chant

(Here shall be chanted by the Arch-Druid an appropriate chant of praise.)

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.)

Words of Assurance

This 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 lactation 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 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.

The Readings

*(Here shall be read suitable words of truth.)
(Here may be given a sermon.)*

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.

A Service for Oimelc Version #2

The Invocation

Lord, forgive these three sins that are due to our human limitations:
Thou art everywhere, but we worship thee here;
Thou art without form, but we worship thee in these forms;
Thou hast no need of prayers and sacrifices, yet we offer thee these,
our prayers and sacrifices;
Lord, forgive these three sins that are due to our human limitations.

Chant

(Here may the arch-Druid chant an appropriate chant or praise)

Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices
have been carried aloft to thee on the shoulders of the winds. Hear
now, O our Mother, as we offer up to thee this sacrifice of Life.
Accept it, we pray thee, and acknowledge for us thy presence here.

(Here shall the priest place a branch of evergreen upon the altar.)
Hast thou accepted our sacrifice, O Our Mother? Hast thou accepted
our gifts, O Be'al? I call upon the spirits of the North to give an-
swer—of the South—of the East—of the West.

The four winds are silent, neither does the Mother answer. Thus has
it been before; yet thrice since Samhain has the moon gone before us
in her full glory and thrice has she fully hid her glory from us. We
know that as Belenos last hid his light from us, Geimredh came to
its end. We have lived, through Geimredh, in the hope of the return
of the Earth-Mother, yet she still answers us not, and all about us she
appears dead.

The Answers or Words of Assurance

Priest: Has she given a sign of this?

Preceptor: Of this constant life is the evergreen a sign.

Priest: Does the Mother give us any sign, special to Oimelc, to re-
mind us that though the winds answer not, she shall yet return and
awake?

Preceptor: Of this at Oimelc we are given to know by the lactating of
the ewe.

Priest: It is written, "Take now, and drink of this milk, in assurance
that life will return to the world."

Preceptor: We drink together in this act of faith.

*(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice
or goblet 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 thy sign of eternal life.

(Here shall the server pass the milk among the assembled grove)

The Meditation

(Here may be read a suitable written meditation)

(Here may be given a sermon)

(Here may be provided time for personal meditation)

The Benediction

Go forth into the world of men, secure in the knowledge that our
prayers and sacrifice have been heard and answered, that the Earth-
Mother will return to us in less time than she has been gone from
us, and that you go ever in the peace of the Mother.

Peace. Peace. Peace.

*Set down by me on this eve of Oimelc, for the service celebrating
Oimelc, in the third year of the Worship of the Mother—Gary Zempel*

Yet Another Service for Oimele

Version #3

The Invocation

O Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee but here;

Thou art without form, but we honor these forms

Thou art that which we take to give in dedication, yet we so take and give.

O Lord, overlook these three errors that are due to our human limitations.

Chant

Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices have been carried aloft to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this sacrifice of Life. Accept it, we pray thee, and acknowledge for us thy presence here.

(Here shall the priest place a branch of evergreen upon the altar.)

The four winds are silent, neither does the Mother answer. Thus has it been before; yet thrice since Samhain has the moon gone before us in his full glory and thrice has he fully hid his glory from us. We know that as the sun hid her last light from us this day, the time of Geimredh has come to its end, and as the serpent swallows his tail, so moves the world on. But around us all seems barren and cold.

The Response

Chorus: The Earth is a mother that sleeps but never dies.

Priest: Has she given of this a sign?

Preceptor: Of this the evergreen a constant sign.

Priest: Does the Mother give us any sign on this day of Oimele to remind us that though the winds answer not, she shall yet return and awake?

Preceptor: Of this at Oimele we are given to know by the lactating of the ewe.

Priest: It is written, "Take now, and drink of this milk, in assurance that life will reawaken in the world."

Preceptor: We drink together in this act of faith.

(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice)

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 thy sign of eternal life.

(Here shall the server pass the milk among the assembled grove)

The Reading

The Benediction

Go forth into the world of men, with faith that the Spirit of the World remains alive, and dwelleth within the hearts—aye, and moves the hearts—of all men, and that that Spirit hears our plea. May the peace of the Mother find each of you.

A Service for Beltane

It is traditional to gather on Mai-Fete island first, light the torches there and then process to wherever (usually Monument Hill) in torchlight procession.. It is said that the Ancient Druids extinguished all fires throughout the land before Beltaine sundown, and then rekindled them all after sundown from a fire kindled by the Arch-Druid. The main fire, of course, is built and doused w/kerosene hours in advance, waiting to be kindled from the Arch-Druid's torch.

The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

O Lord, forgive us these three errors that are due to our human limitations.

The Incantation

Use the Mystery, Imagine the AD flanked by torches, reading this chant (That always makes my hair stand on end) and glancing significantly at a torch when he come to the line "Who created in the mind the fire".

The Lighting of the Fire

O Thou, that art this day awake, we greet thee!

Incantation and first Sacrifice

Place the evergreen bough reverently on the fire at the end of this speech. (Oh yes, each sacrifice should be entrusted to some worthy Druid or another, and you should ask for the appropriate one at the appropriate time. It is well worth the time to talk through the mechanics of the service with your cohorts the day before.

From Samhain, now half-year past, we have kept watch of the sun that divideth time as we ourselves. And we have seen the earth barren and deemed that life had fled. Yet thou abidest through all. In token of this we have taken the evergreen as sign, and the evergreen do we consecrate to ourselves that we may consecrate it to thee.

Changing of Vestments

i.e. the ribbons (from white to red). This marks the changing of the season.

Incantation and Second Sacrifice

Again, cast it [the wildflower] on the fire.

We behold the wild flower, the supreme sign of thy life and power. O Thou that returnest to the ways of the waking world, kindle within us thy joy, thy spirit, thy life!

Come ye winds and ye spirits of the wood, from earth and from sky, from greening tree and running stream; speak to us of the coming of spring, of rain on the hill and sun on the field, of the promise of ripening summer, of the quickening of life and quickening of spirit that springeth from the heart of all things and raiseth all unto life!

The Answers

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

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From Whence do these waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that cause life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Has the earth-mother given forth of her bounty?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

Consecration of the Waters-of-Life

O Dalon Ap Landu, who givest all life but yet who art sprung from the life of us all, hallow these waters by thy sevenfold powers, and by the three ways of day and one of night. Give us to know of the force and power that resideth in the heart of each of us as we bind ourselves in communion with thee and with eachother.

To thee we return this portion of thy bounty, even as we must return to thee.

The Reading

Feel free to read several, and/or have other of the grove read their favorites. This is where the meat of the Modern Reformed Druid service resides—a sharing of thoughts.

The Opening of the Arb

A prerogative of the Arch-Druid. Any boor venturing to spend the night in the Arb before the Arch-Druid declares it officially open deserves the snow storm that may come his way. Traditional reading for Arb Opening is Yeats's Faery song (in the Green Book).

The Incantation and the Last Sacrifice

For the life of me I can't remember what the sacrifice was. As I recall, I wanted an oak, but oaks probably won't be in leaf. Grass is appropriate but not very dramatic. (Grass is about as eternal as anything) So think of something else.

Benediction

Write your own!

A CHANT FOR MIDSUMMER

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants do call upon thee.

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 THE 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 BEALTAIN.

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.

Incantation to Midsummer

Given at Ma-Ka-Ja-Wan

O glorious sun,
Won the fight,
Light over dark,
Stark night recedes,
proceed to thy fullest,
Best day today,
May thy radiance
Dance over all,
Fall to give

Living strength from on highs

Thy power goes through all, Belenos



Danny Hotz, Nelson, Fisher, unknown woman, & Frangquist, Hill of Three Oaks, 1964

A Service for Lughnasadh

The Invocation

Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, yet only here do we seek thee;

Thou art without form, yet in these forms do we honor thee;

Thou hast no need of prayers and dedication, yet of thine own self do we gather that which we dedicate to thee;

Lord, overlook these three errors that are due to our human limitations.

Here shall the priest and Preceptor together draw the sign upon the ground, and the priest shall step into it.

The Praise

Priest: Let us praise the Earth-Mother! She has smiled on her children.

Chorus: Three times since Beltane has the moon gone before us in her full glory, and three times has she fully hidden her glory from us.

Priest: In those three months the Earth-Mother has quickened the Earth and brought forth life upon it; and in these three months to come she will bring forth the fruit of this life.

Chorus: Yet as the moon now waxes near to full only to wane again, so at Samhain will the Earth-Mother withdraw from us a while.

Priest: Even so we praise her, for now at Lughnasadh the life which has grown through Samhradh comes to fruition, that we her grateful children may gather it to endure and remember her until she returns again at Beltane.

BOTH: Let us gather and praise the bounty of the Mother!

The Dedication

Priest: 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 dedication of life. Accept it, we pray thee, in token of the dedication of our hearts, and grant us awareness of thy presence with us.

(Here shall the priest place a stalk of wheat (or of field grass) upon the altar)

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

Priest: Praise be, our dedication has been accepted. The Mother smiles on her children and brings forth of her bounty.

The Response

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

PRECEPTOR: THE WATERS-OF-LIFE.

PRIEST: From Whence do these waters flow?

PRECEPTOR: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

PRIEST: And how do we honor this gift that cause life in us?

PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.

PRIEST: Does the Earth-Mother give any sign on this day of Lughnasadh to assure us that she will sustain life while she sleeps?

PRECEPTOR: OF THIS AT LUGNASADH WE KNOW BY THE HARVEST-BOUNTY OF FOGHAMHAR.

PRIEST: What token does the Earth-Mother give of this bounty to come?

PRECEPTOR: IN TOKEN OF THIS BOUNTY SHE HAS MIXED THE WATERS OF LIFE WITH THE GRAIN OF THE EARTH AND THE FRUIT OF THE TREE.

Priest: Give me this token.

The Consecration

PRIEST: O Dalon Ap Landu, Lord of Groves, sprung from the Mother of all life, who is herself sprung from the life of us all: hallow this thy fruit by thy sevenfold powers, and by the three ways of day and one of night. Impart thy power to thy fruit that we who partake of it may know our unity with all life. Cleanse our minds and heart and prepare us for meditation.

(Here shall the cider be passed to all present. Then shall the priest pour the remainder on the altar, saying:)

To thee we return this portion of thy bounty, even as we must return to thee.

The Reading and the Meditation

The Benediction

Priest: Go forth into the world of men, secure in the knowledge that our dedication has found acceptance in the Earth-Mother's sight, and that her presence is with us always if we do but open ourselves to her. May the peace of the Mother find each of you.

A reading for Lughnasadh

(From the Kekchi Indians of Guatemala)

Thou, O God my Lord,
Thou my Mother, Thou my Father,
Thou Lord of hill and valley.
Now, after three suns, and three days,
Shall I begin to gather my maize
Before Thy mouth, before Thy face.
A little of Thy food and drink gave I to Thee.
It is almost nothing, that which I give to Thee,
But I have plenty and good
Of my own food and drink;
Thou hast revealed it to my soul and to my life:
Thou my Mother, Thou my Father.
I begin therefore the harvest,
But I am not this day ready for the harvest
Without Thy word, and without Thy countenance.
Who knows how many suns, how many days I reap?
It is no quick matter to harvest from among the weeds.
I can only complete it slowly.
Who knows till when I can speak to Thee,
Thou my Mother, Thou my Father,
Thou celestial one, Lord of hills and Valleys?
I will again speak to Thee:
Wherefore not, my God?

From A.C. Bouget. *Sacred Books of the World*. Baltimore, Penguin Books (A283), 1967. p. 31.

Fall Equinox

Carleton 1987 by Heiko and Jan

I. The Processional

“Sage and Spirit”.....Garcia

II. The Opening Invocation to the Earth Mother

III. Readings

IV. The Sharing of the Waters of Life

A. Responsive Reading

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 EVER-CHANGING
ALL-MOTHER.

And how do we honour this gift that causes life in
all that lives?

BY PARTAKING OF THE WATERS OF LIFE.

Has the Earth Mother given forth of her bounty?
SHE HAS!

Then give me the waters!

B. Consecrating the Waters

C. An Invitation to Join the CARLETON GROVE of
RDNA (Reformed Druids of North America)

D. Partaking of the Waters of Life!

V. The Dance for the Earth Mother

VI. The Heartbeat of the Earth and the Dance of the Harvest

(Jumping the Sacred Fire promotes the fertility of the Earth)

VII. The Spiral Dance

VIII Dismissing the Four Directions

Isis, Astarte, Diana, Hecate
Demeter, Kali, Innana.

Pan, Pan, Magic Man.

Pan, Dionysius,
Be'al, Woden, Bathomet.



Frangquist ordaining Lambert to Fourth Order, Samhain 1993

Section Three: Strange and Rarely Used Stuff

The Irish Orders of Worship

ORD ADHARTHA

Ar feadh an tSamhraidh agus an Fhómhair

Céil úraith:

An Árd-draoi, an Teagascóir, agus an Friotha'lai

AN ACHAINÍ:

AD: A thiarna, maith dhuinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú I ngach aon bhall, ach adhráimid anso thú. Tá tú gan riocht, ach adhráimid insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-íobairtí, ach ofráilimid na h-urnaithe agus na híobairtí so chúit.

Athiarna, maith dhúinn trípheaca, 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 iolair; beirtear ár nglórtha suas duit ar ghuailne na ngaoth. Clis 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 ghlandadh ár gcroithe 's ár n-anama.

AN CAITCEASMA NA N-UISCI:

AD: Cad é a bheireann an Domhain-Mháthair, go, raibh fios againn ar an sní 's athnuachan shíorá bheatha?

T: Na huiscí beatha.

AD: Cá as go sníonn na huiscí seo?

T: As brollach na Domhain-Mháthair, Uile Mháthair gan athrú.

AD: Agus conas onóirimid an tabhartas so, a bheireann an bheatha dosna fir?

T: Ólaimid na huiscí beatha!

AD: An dtugann an Mháthair cuid a féile?

T: Bheireann sí!

AD: Mar sin de, tabhair dhom na huiscí!

COISREACHAN NA N-UISCÍ:

AD: A Dhalon ap Landu, naomhaigh na huiscí seo le do chumhactaí 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'uscráí runda

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 (u) this sacrifice of life. Accept it, we pray thee, and cleanse our heart, 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.

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?

T: She does!

AD: Then, give me the waters!

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.

AN DEOCH OFRÁLA:

AD: Bheirimíd an chuid seo d'fhéile thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

AN SMAOINEADH:

AN BHEANNACHT:

AD: Téigídh amach isteach sa 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!

THE LIBATION

AD: We return this portion of thy bounty of 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!



Unknown person, Frangquist, Morse, & Gary Zempel, Preparation for Seventh Order Ordination, May 1966



Gary Zempel, Entering the Seventh Order

ORD ADHARTHA

Ar feadh an Gheimhridh agus an Earraigh

Céil'uraith:

An Árd-draoi, an Teagascóir, agus an Friothálai

AN ACHAINÍ:

AD: A thiarna, maith dhuinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú i ngach aon bhall, ach adhráimid anso thú. Tá tú gan riocht, ach adhráimid insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-íobairtí, ach ofráilimid na h-urnaithe agus na híobairtí so chúit.

Athiarna, maith dhúinn trípheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n-anama 'is ár gcroithe agus ullmhaigh le smaoinéadh sinn.

AN MÓR-SHIÚL:

OFRÁIL NA HÍOBARTHA:

AD: Téann ár moladh suas duit ar na sciatháin iolair; beirtear ár nglórtha suas duit ar ghuailne na ngaoth. Clis 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.

Tá na ceithre ghaoth ina dtost; tá an Domhain-Mháthair ina codladh.

AN CAITCEASMA NA N-UISCI:

AD: Cad é a bheireann an Domhain-Mháthair, go, raibh fios againn ar an sní 's athnuachan shíorá bheatha?

T: Na huiscí beatha.

AD: Cá as go sníonn na huiscí seo?

T: As brollach na Domhain-Mháthair, Uile Mháthair gan athrú.

AD: Agus conas onóirmid an tabhartas so, a bheireann an bheatha dosna fir?

T: Ólaimid na huiscí beatha!

AD: An dtugann an Mháthair cuid a féile?

T: Ní thugann sí; tá na huiscí anso, ach níl aon bheatha iontu.

AD: Mar sin de, cad é a ólaimid?

T: Na huiscí codlata.

AD: Tabhair dhom na huiscí codlata!

COISREACHAN NA N-UISCÍ:

AD: A Dhálon ap Landu, tair arís anuas isteach isna huiscí seo agus maomhaigh iad. Tabhair fios dúinn ar do chumhacht 'is ar an ngealltanas beatha, a thiocfaidh thar n-ais.

AN DEOCH OFRÁLA:

AD: Bheirimid an chuid seo thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

AN SMAOINEADH:

AN BHEANNACHT:

AD: Téigidh amach isteach sa domhan fear, cinnte leis an bhfios, go bhfreagróidh an Domhain-Mháthair ar n-urnaithe, go dtiocfaidh an féile bheatha thar náis don domhan, agus go bhéarfaidh an Domhain-Mháthair ag an am san a beannachtaí go leor daoibh.

Síocháin! Síocháin! Síocháin!

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

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 (u) this sacrifice of life. Accept it, we pray thee, and cleanse our heart, 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 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 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: Then, give me the Waters of Sleep!

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 of thy bounty of 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!

OIRNIÚ DRAOITHE AN DARA ORD

Céiliúraithe: Árd-Draoi agus an Iarrthóir

AN ACHAINÍ:

AD: 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 CAITICESMA:

AD: An ngeallann tú, le fios iomlán, an Domhain-Mháthair a riaradh go dílis, ag friotháil ar lucht a leanta 's ag déanamh do churamaí mar Draoi an Dara Ord chomh maith is féidir leat? An ngeallann tú?

I: Geallaim-se.

AD: An dtuigean tú nádúr an bhuin bheatha go léir agus cad as go dtagann sé? An dtuigean tú?

I: Tuigim-se.

AD: An dtuigean tú ól na n-uiscí beatha 's an íobairt bheatha, a ofráilimid chun ár Máthar? An dtuigean tú?

I: Tuigim-se.

AD: Mar sin de, an bhfuil tú ullamh beith coisricthe do réir na Domhain-Mháthar?

I: Táim-se.

AN COISREACAN:

AD: 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 dheireadh, coisricim do réir na Domhain-Mháthar neartmhaire beannaithe uile-chumhactaí torthúla thú, ag coisreacan do shaoil le cúis na hUile-Mháthar, an Domhan.

Tóg 'is ól; gach aon bhraon!

IRISH ORDINATION OF SECOND ORDER DRUIDS

Celebrants: Archdruid and 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!

MAYDAY, SEASON SURPASSING!

(Ancient Irish Poem, suitable for Beltane)

Mayday, 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 shift 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 cornrake, a strenuous 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 rehearses.
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 colours.

—Taken from *Ancient Irish Tales*,
(The Boyhood Deeds of Finn)

COLD, COLD!

(Ancient Irish, 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 til 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)

The Greek Order of Worship (summer)

by Richard Shelton 1969

Ω Κυριε, αφες τασδε τρεις αμαρτιας.
Συ μεν πανταχη ει, ημεις δε ιερουργουμεν σοι ενταυθα
Συ μεν αιειδης ει ημεις δε ιερουργουμεν σοι τοισδε
ειδεσιν

Συ μεν ου χρηζεις λιτων τε ημετερων και θυσιων,
ημεις δε διδομεν σοι τασδε λιτας και θυσιας
Ω Κυριε, αφες τασδε τρεις αμαρτιας.

Σοι αποδιδομεν τοδε τας αφθονιας μερος, ως ημας χρη
απελθειν σοι.

Πρωτον μεν Διος παρος τε σπευδομεν, ος τον βιον ημιν
διδωσιν.

Αθηνης τε. η την σοφιαν.

Και δε Αφροδιτης σπευδομεν, η τον ερον ημιν διδωσιν.

Και δε Διονυσον σπευδομεν, του φιλατον, χαρματος
βροτων, τω ημεις διδομεν τηνδε αυτης δοσιν
οινον.

Translation (by Katie Hines)

O Lord, permit these three faults/sins/grievances:
You (on the one hand) are everywhere; we (on the other hand)
perform sacred rights (continually) to you here.

You (on the one hand) are incorporeal; we (on the other hand)
perform sacred rights (continually) to you as being of such a sort.

You (on the one hand) don't need of prayers, both from us and of
sacrifices/offerings; we (on the other hand) give (continually) to you
prayers and sacrifices/offerings.

O Lord, permit these three faults/sins/grievances.
To you we render this the abundant share, since it is necessary for
us to depart to/from you.

[This ceremony is incomplete. Only the Greek portions are printed here.]



Order of Common Worship for a Protogrove.

This SDNA service is designed for a protogrove, ie, one without a true ArchDruid (a member of the Order of Dalon ap Landu). It is designed for 4 Speakers. If there are fewer, they may reassign the parts. P=People. Service starts with all some distance away from the altar, which is usually a rock at the foot of a tree, or any other place of natural beauty.

Invocation

SP 1: O lord, forgive these three sins that are due to our human limitations; Thou art everywhere,

P: But we worship Thee here;

SP 2: Thou are without form,

P: but we worship Thee in these forms;

SP 3: Thou has no need of prayers and sacrifices.

P: Yet we offer Thee these prayers and sacrifices.

SP 4: 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, all divide to form a circle around it.

Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by any.

Offertory

SP 1: From the Earth-Mother comes the gift of Life, and it brings us together here. In thanks we bring these gifts, wrought of Her bounty and our effort. O Mighty Eagle, bear these gifts of love aloft as bread for the Gods, that they may bless our works.

(People bring any gifts they may have for the Gods to the altar. There follows a brief silence, in which each person asks for the fulfillment of material or external needs.)

SP2: From Be'al comes the gift of awareness, and it brings us together here. In wonder we bring this praise, wrought of His light and of our effort. O Flowing Winds, carry our songs of love on high as wine to the Gods, that they may guide our sight.

(People offer songs, poetry, etc, if they have them, individually or as a group. There follows a brief silence, in which each person asks for the fulfillment of spiritual or internal needs.)

Sharing

SP 3: Places filled chalice of Waters (Summer-alcoholic, Winter-plain water) on the altar and speaks:

SP 3: O Earth-Mother, bountiful and ever flowing forth, we ask your blessings on these Waters. In them, help us to find strength and enlightenment, like a circle of trees on the top of a hill. With them, make us one with each other, and with all thy children, like a ring of trees in the heart of the forest. Through them, bring us one consecrated in Dalon ap Landu, and make of us a Grove in the midst of the world. O Be'al, who dwellest in every heart, lead us on the path to awareness.

SP 3: retrieves the Chalice and sips from it, passing it to the one on his

(Summer-left, Winter-right). Each person sips and passes it on. When it returns to SP 3, a small amount should be left. SP 3 pours the remains onto the altar, saying:

SP 3: To thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

Meditation

Benediction

SP 4: Let us go forth into the world, secure in the knowledge that the Gods have heard us, that Be'al will answer our prayers and that we go forth with the blessings of the Earth-Mother.

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

Peace! Peace! Peace!



Exorcism in Time of War

The Invocation

O Dalon Ap Landu, I invoke thee!

Thou art everywhere, yet thy manifestations are beclouded by the hatred of men.

Thou art without form, yet men have forgotten that thou pervadest all form.

Thou has no need of our sacrifices, and we offer thee none, for we come with thy praise upon our lips, but with great fear in our hearts.

O Dalon Ap Landu, hear us!

The Reading

The Charge

These are the times of darkness and confusion. We have seen men deliberately spread the fires of pestilence and death, yet that fire brings only more dark.

We have seen men take up the sword and spread dissension between nations, between races, between brethren, between father and son.

We have seen the blood shed until the green forests and fields are turned red.

We have seen men countenance this that their pride might be assuaged.

And we have cried out in agony that this might not be, for this is directly repugnant to the law of God, to the law of Nature, and to the Conscience of Man.

Therefore, I, _____, a priest of Dalon Ap Landu, do solemnly adjure and charge all men of true and contrite heart and spirit to take up this cause, this cause to end this wanton strife, bloodshed, killing, and destruction.

And yet, I adjure all to observe that charge previously laid upon us: tat, in our wrath we not take up the sword, nor yet the burning brand, lest we ourselves be guilty of that violence that we decry.

The Exorcism

O Dalon Ap Landu, hear us!

We who are beset by the fires of darkness have sworn ourselves to smother them. Yet the awesome magnitude of the darkness misgives us, and we humbly beseech thee thine aid and comfort in the task whereunto we are set.

Wherefore, I, _____, a priest of Dalon Ap Landu, do solemnly pronounce the Curse of the Druids upon him who willfully harbors this spirit of Dark, who willingly urges the trammels of war upon us,

And I, _____, a priest of Dalon Ap Landu, do exorcise this malevolent spectre from the ways of the waking world; I do unloose all forces of the Mother against Darkness, that these fires might be extinguished.

And we do pledge that we will not stand idle, lest our very souls be likewise extinguished.

Prayer and Benediction

O our Mother, grant us thy peace and life; Go, and peace attend you in your work.

Order of Consecration (usually of altars)

The Exorcism

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

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.

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.

X: Grant us thy blessing.

We, thy worshipers, have raised this altar that thy power might be praised.

X: Grant us thy blessing

Attend us now, o Spirits, as we lighteth this fire of consecration.
{Originally "as we offer this sacrifice"}

X: Grant us thy blessing

Here the fire shall be lit upon the altar

X: Grant us thy blessing

Accept this, consecrate it.

X: 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 altars.)

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,

The Answer

I call upon the four Spirits to give answer if this sacrifice is not accepted 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 the Catechism of the Waters and the Consecration of the Waters will be done)

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 prayers and that you go with her blessing. Peace. Peace. Peace.

Order of Investiture for Arch-Druids

*(This Order of Investiture for Arch-druids should follow the Incantation of a regular service. Following the Investiture, the newly-invested Arch-Druid should continue with the Sacrifice. The responses ordinarily give by the Preceptor should be given by the out-going Arch-Druid. This is **not** the only, fixed way to consecrate an Arch-Druid.)*

O Earth-Mother, forever fertile and bountiful, we sing to thee our praise and ask that thy blessing and understanding be granted unto this person who is chosen to serve thee.

Are you, _____, who have been duly chosen, ready to enter this office of service to the Earth-Mother and to lead others to her worship and service? Are you?

Have you been sealed to the service of the most mighty and powerful and fertile Dalon Ap Landu and to the service of the great All-Mother? Have you?

Hear, then, these charges that are laid upon them who enter this office:

* That you shall direct in this grove the worship of the Earth-Mother, offering to her the sacrifice of life, consecrating in her name and in the name of Dalon Ap Landu the Water-of-Life and of Sleep.

* That you shall guide people's thought to the praise of the Mother, and minister to her children who have need of your aid.

* That you shall observe the feast days of the Druids and mark the periods of the moon.

* That you shall determine that the secular affairs of the grove are attended.

[This next passage is used only at Carleton]

That as Arch-Druid of Carleton, you shall head the Council of Dalon Ap Landu, discharging such duties as it may delegate unto you.

Hear finally that to you is given the right to consecrate people to the Order of Dalon Ap Landu, and upon you is laid this solemn charge: that this office shall not falter through your neglect.

This do you hear?

Response: This I do hear.

This do you affirm?

Response: This I do affirm.

I therefore, (first name only), Arch-Druid of _____, do relinquish unto you this office and the rights and charges thereof. May the Earth-Mother grant unto you her light and understanding as you discharge your office. I have hereby discharged mine.

First used at the investiture of Richard Shelton.

Ordination of First Order Druids

Unlike the other Orders of Reformed Druidism, there is no fixed liturgy of ordination. There is a general custom which can be elaborated upon as the Priest sees fit.

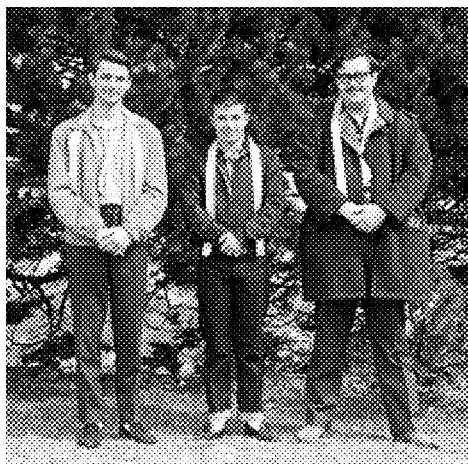
Usually the Priest will ask for aspirants to the First Order, just before the waters are about to be passed around. The Priest will then go to the aspirant and ask if the aspirant believes in the two Basic Tenets of Reformed Druidism:

- 1) The object of the search for religious truth, which is 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.

If the aspirant replies affirmatively, the Priest takes the chalice and dips their fingers in the Waters and draws the Druid Sigil on the forehead of the aspirant. Then the aspirant drinks some of the Waters. The Priest then declares them to be a First Order Druid.

If there are several aspirants to the First Order, say a half-dozen or more, instead of going through each separately, they may be asked the basic tenets as a group, followed by separate head-annointings.

Another custom has developed at Carleton College. There, any one of the first or second orders being able to ordain another person into their own orders, in the absence of an existing Priest. This tradition kept the Carleton Druids going from 1985 to 1992.



Server Zempel, AD Frangquist, Preceptor Larson, c. 1965

Ordination of Second Order Druids

*To be inserted after the **consecration** and before the **meditation** in the Order or Worship. It can of course be the sole purpose of the Order of Worship, or an incidental part. It is generally only done in the Summer Half of the Year as it requires Alcohol or Potent Sugar-water. Usually the Priest of the service asks if anyone wishes to enter the Second Order, after having consecrated the Waters..*

*Another alternative is to bring the aspirant forward during the Order of Worship's **invocation** and after asking the **Questions, shown below**, have the aspirant respond to the normal **Catechism of the Waters**. After the **Consecration of the Waters**, proceed to the **Sealing to the Second Order**.*

(NOTE) Have everybody sip the Waters before the initiate, but leave plenty for her/him to drink. It is often a good idea to consecrate a second chalice to ensure that enough Waters will be ready for the Aspirant's ordeal.)

Invocation

O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve thee.

Questions

PRIEST: Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following you duties as a Druid of the Second Order to the best of your ability? Do you?

Aspirant: I do. (*or close enough*)

PRIEST: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?

Aspirant: I do.

PRIEST: Do you understand the partaking of the waters-of-life, and the sacrifice of life that we offer-up to our Mother? Do you?

Aspirant: I do.

PRIEST: Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?

Aspirant: I am.

Sealing to the Second Order

(Priest dips fingers in consecrated waters and makes a Sigil on forehead of the candidate every time the word "seal" is spoken in the following:)

In the name of the Earth-Mother;

I **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.

The Ordeal

(Hand the candidate all the remaining waters-of-life)

PRIEST: Take and drink—all of it!

(Return to the Order of Worship, usually at the Meditation)

Hazlenut Grove's (NRDNA) Addendum to the Ordination of Second Order Druids

After finishing the chalice, the candidate goes off for a period of isolated meditation in which she or he assembles an altar or sacred space, and meditates upon the five-fold Powers of the Mother. When s/he returns, the AD asks the following five questions in order to determine what has been discovered in hir meditation.

AD: Of what did you meditate upon the Power of the Mother? (Fire of Earth)

C: Gives an extemporaneous reply.

AD: Of what did you meditate upon the Beauty of the Mother? (Water of Earth)

C: Gives a reply.

AD: Of what did you meditate upon the Understanding of the Mother? (Earth of Earth)

C: Reply.

AD: Of what did you meditate upon the Wisdom of the Mother? (Air of Earth)

C: (pause for reply from C)

AD: Of what did you meditate upon the Magick of the Mother? (Spirit of Earth)

C: (pause for reply from C)

(Return to the Order of Worship, usually at the Meditation)

Ordination of Third Order Druids

This ceremony has been left out because we feel that candidates should not have an opportunity to see the words until after the vigil. We apologize to the curious.

Researchers should contact the International Druid Archives to obtain the complete text.



AD Scharding of Carleton and AD Adams of St. Olaf, wearing their "ceremonial hats of office," April 1993

Ordination Of Fourth Order Druids

O Mother, we thy servants praise thee. Grant us thy presence now, as we worship thee in the form of Grannos, the healing springs. Fill this person with thy power., that they may be made fit to serve. Hear now these words, found in a hymn to the Waters, form the Rig-Veda:

Forth from the middle of the flood the waters
Their chief the sea, flow cleansing, never sleeping
Indra, the bull, the thunderer, dug their channels:
Her let those waters, goddesses, protect me.

Waters which came from heaven,
of those that wander dug from the earth,
or flowing free by Nature,
Bright, purifying, spreading to the ocean,
Here let those waters, goddesses protect me.

Those amid whom goes Varuna, the sovereign,
He who discriminates men's truth from falsehood,
Distilling mead, the bright, the purifying,
Here let those waters, goddesses, protect me.

They from whom Varuna the King, and Soma,
and all the deities drink strength and vigor.
They unto whom the universal Agni entered,
Here let those waters, goddesses, protect me.

Understand that these words as a sing of the power in the waters
that flow beneath the Earth.

I, (in the name of) the Patriarch of the Fourth Order, the Order of Grannos, the healing springs, because you have served faithfully and well the pursuit of truth, and because you have earnestly sought to know what is to be found in the bosom of the Earth, ask you to join in the fellowship of the Order of Grannos.

Know that we find the Mother's pleasure to extend her power to men in the form of a spring as it rushes forth from the Earth. Even as the waters-of-life of the Answer, so the healing springs minister to the needs of men, cleansing the weary and lifting up the weak in the body and in spirit.

As you follow the Mother in Grannos, you must be ready to life up in like manner. If any man comes to you for aid, you must not refuse him your counsel and help. You must visit the weak and weary in body, encouraging them and giving of your strength to their aid. this is the path of a follower of the Mother in Grannos: to lift up those who are fallen. Think now upon this life, and when you are ready, answer if you would follow.

(PAUSE)

ASPIRANT: I am ready to follow the Mother in Grannos.

Then in the sign of the most mighty and powerful Mother Earth, I seal you to the service of Grannos, the healing springs. Let your life be a life of service to all men, that you may accomplish this end.

Descend now into this person,

O Mother, with thy power of healing!

Take now this chalice as a sign and badge of your office. Fill it with the waters-of-life, and give it to the weak and to the needy, remembering always the source of all gifts and all strength.

Go forth now and heal and strengthen, in the name of Grannos, the healing spring

Peace! Peace! Peace!

Ordination of Fifth Order Druids

Order of Braciaca

O our Mother the Earth, who hast taken the form of malt, which men name Braciaca, the grain that sustains thy servants and gladdens their hearts, we ask thee to look upon this thy servant and to bless their life. As the germinating grain, let them grow in thy service; as the sprouting grain doth change to sweetness, let them increase in grace and favor in thine eyes in the eyes of all mankind.

(Portions of malt or grain shall be distributed. The officiant shall cast small amounts five times upon the altar.)

Our praise has mounted up to thee like the leaves of the sprouting grain. O Braciaca, accept now this sacrifice offered to thee, accepting the sacrifice of the candidate here before thee, and also their life into thy service.

(Like wise the candidate throws grain five times on the altar saying:)

Accept, O Braciaca, this sacrifice and my life, and grant thy blessing.

(Return to the officiant)

Hast thou accepted this dual sacrifice, O Braciaca? I call upon the spirits of the growing fields and fresh waters to make answer.

Praise be, our sacrifice has been accepted and the dedication of our lives has found favor in the sight of the Mother of all.

(Sprinkling the fresh water from the earth on the altar, the officiant says:)

O Braciaca, lord of malt and the goodness, thereof, look with favor upon this thy servant; consecrate, seal, and dedicate that person to a life of goodness that shall be an example to all men, and bestow thy blessings upon that person as they go through a life dedicated to thy 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 pledge that you will do nothing to disgrace the life bestowed upon you in the service of the Earth-Mother?

Aspirant: I do.

Then by the authority in me vested, I seal you yet again, and bind you to the service of all mankind.

(Remaining water shall be poured on the altar in a moment of silent meditation.)

Rise, servant 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!

Ordination of Sixth Order Druids

Order of Belenos

O Belenos, lord of day, let now thy radiant goodness descend upon us as we who would be faithful unto thee seek fulfillment in thy glory.

I now call upon _____ to come and kneel before me.

Long has been your search: longer still it shall be; but may you be guided in the light of the sun as you continue. Hear now the charge of the Order of Belenos, which is the Sixth Order, the Order of the Sun.

Know that we have seen the smile of Belenos, 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.

Know that all things owe him their strength and power; for his gift is the glorious gift of the energy of life, which is in all things which do grow and live upon the face of the earth.

Know therefore that you, as a priest of Belenos, shall be charged with the observance of his festivals of midsummer and midwinter, for on those days does the sun reach its highest points in its course through the sky.

Know also that the color of the Sixth Order is the color of Belenos, and the golden ribbon which I shall present to you shall you wear on the days of midsummer and midwinter and at such other time as you may wish, for they are it is the symbol of Belenos.

Now I would ask of you this one question:
"What is the nature of the sun night?"

(At this point, the candidate answers the question in their own way; they have already been given the chance to meditate upon the question. IF they give a suitable answer (which may be in the style of Zen) the ceremony proceeds.)

The arise, and hear these words of institution: Even as I am powerless to control the rising and the setting of the sun, but bow before the power of Belenos, so also am I powerless to consecrate you to his service. Only at his hands shall you be ordained, in a process that you yourself have now begun. When the sun has set, and then risen again, and shone down upon you, then if your heart is pure shall you be truly Druid of the Order of Belenos.

Lift now your eyes toward the sky; and raise your arms in adoration to Belenos; as I now present you with the token of your Order.

(Here the candidate is presented with their gold ribbon.)

Go now, and bring into the hearts of men the warmth and cheer of Belenos, that the light of truth might shine for them even as does the light of the sun.

Peace! Peace! Peace!

Ordination of Seventh Order Druids

Order of Sirona

O Sirona, we invoke thy presence now. Rise out of thy murky depths, and receive this, thy humble servant.

May you now receive the blessings of all the Gods and Patriarchs:

May you have:
The strength of Dalon Ap Landu
The mercy of Grannos
The sweetness of Braciaca
The radiance of Belenos
The Power of Taranis .

May your wisdom be as vast as Llyr.

And may you be at home with the mystery of Danu.

Strengthen now your spirit with this charm from Atharva-Veda,

O Sirona, Queen of the Seven great flood-waters, Princess of the seventy times seven rivers, Mistress even of the Cannon [a river], accept this sacrifice as a token of our devotion, and grant us Peace. We pray that this, thy servant, may be found acceptable in thy sight as unto thee we commend his spirit.

SPLASH!

(The Candidate is thrown in water)

Now by the authority vested in me, I proclaim you Patriarch. Join now the college of your distinguished Brothers.

Go forth into the world of men, serving the Earth-Mother, and ministering to her followers in the name of Sirona.

The New Order of Diancecht a.k.a. the replacement of the Order of Grannos

To All Members of the Order of Dalon ap Landu of the Reformed
Druids of North America; Peace

This is to announce the reformation of the 4th Order in Reformed Druidism, the Order of Grannos, Lord of Healing Springs. This Order is open to 3rd Order Druids of any Branch of the Reform who are interested in healing, whether psychic, magickal, psychological or medical.

The badge of the Order is the green ribbon and, the green chalice. The Waters are Chartreuse. The Order will be organized along the lines of the decisions of Autumn Equinox, 19 Y.R. of the Coalition Council of Dalon ap Landu.

There are two Degrees within the Order which a member may apply for, depending upon their speciality and achievement in healing. They are:

The Degree of Miach, named after the son of Dian Cecht, the Irish God of Healing, who healed with magick. This Degree is primarily for magickal & psychi healers, counsellors, etc. The badge of the Degree is a silver border or stripe across the end of the ribbon.

The Degree of Airmed, named after Dian Cecht's daughter, who healed with herbs. It is for herbal & chemotherapeutic healers, medical workers, and body manipulators. Its badge is a gold border or stripe.

No one except the Matriarch can hold both Degrees, and her ribbon-of-office is distinguished by having both the gold and the silver stripe.

The Ordination involves obtaining a book of anatomy, preferably Gray's, some spring water, a spring of herb, and pricking the finger. I trust the last doesn't sound heretical. It is done as a sign of the life of the body, and as a remembrance of every time a healer must cause pain in order to heal. Members are expected to have a valid first aid & CPR card, or their equivalent, and to carry a small kit to Services for cut fingers, etc. It need not be large. Mine has a bandana, a tampon, some bandaids, and antiseptic in it, and fits in an old bandaid box. Members are encouraged to start a Healer Conclave in their Grove, but need not do so. Members are expected to be in touch with the Matriarch at least once in a while.

Ordinations can only be confirmed by the Matriarch (i.e. Joan Carruth), and performed by her or by someone authorized by her, such as another member of the Order, or the candidate's ArchDruid. A solitary Third may be authorized to be Ordained by any other member of the Third Order.

The Matriarch is anxious to hear from any interested Third Order Druid, or any ArchDruid who can suggest a member of their Grove for the Order of Grannos.

May the Earth Mother grant success to this endeavor.

Joan Carruth. DAL. OG
Matriarch of the Order of Grannos
November 1981 c.e.

The New Order of Lugh (of the Long Hand)

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

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

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

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

"As to organization: I am not greedy for the title of Matriarch. Since I'm the first member, I'll collect comments, new, etc. until someone volunteers to replace me; no need to stress the leadership aspect of the diety. I happen to be RDNA, but you could all please show this announcement to your Groves anyway? Peace!" —Katya Luomala, DAL 1978

Highly simplified procedures for joining the order of Lugh, Reformed Druids of North America, as related to Stephen McCaully, ArchDruid of Hazelnut Grove, January 1979.

One: Decide to create worshipfully, or worship creatively
Two: Construct a flammable offering of a suitably Druidic nature.

Three: Tell your Archdruid you would like to cast it into the service fire, so he/she can choreograph.

Four: Do it.

Five: Tell the grove, and Matriach of your deed.

Prerequisites: status as a second order Druid or higher. Some sincerity and initiative

1993 Addendum from Luomala to Scharding

Founded 1978 - Matriarch, Katya Luomala - for the creative, especially those who use their hands.

Dedication ceremony: The ceremony is insert into the regular Order of worship, or done separately at a sacred fire with witnesses. The aspirant, understanding that the sacrifice symbolises his/her individual process of creation in service of the Earth Mother and son Be'al, consigns to the flames a flammable product of his/her creative activity. When this is accepted, it would be well for the assembled congregation or witnesses to heartily congratulate the new member of the Order. (Usually before passing of Waters of Life)

Aspirants should be of the Second Order or higher, of either sex. They should sincerely desire the patronage and guidance of the guardians of craftspeople symbolized by the Celtic god Lugh, the Ingenious, of the Long Hand. The Matriarch or Patriarch, similarly inspired, will eagerly surrender stewardship of the Order to those other members inspired to shepherd it.

Example: To become Matriarch of Lugh I made a goodly copy of the original document on the formation of the Order of Lugh and consigned it, immediately after the sacrifice acceptance of the regular Saturday service, to the service fire. It was accepted and so was I... the assembled congregation congratulated me with good cheer. I am matriarch by default, as the only member so far, that I know of.



Four members of the Order of Puck: ADF AD Isaac Bonewits, Tony Taylor of Keltria, Sam Adams, & Mike Scharding; plus two witnesses: Jane Franklin & Richard Shelton, April 1994

The New Order of Puck

A Chaos for Mischief-makers and Pranksters

First transmitted by
Grand Bonnerizian-Pkah-Pkah-Whooseheeee
Michael Seamas Anthony "Ping" Ulhail Scharding

I am gathered here today to induct () into the mischievous order of Puck. For far too long, the aspect of fun has been left out of our lives. Some may ask, why we have created this order, my answer is: "To get to the other side." Some may ask, why have I brought others to this order, my answer is "Because it's there".

Remember our motto in your lightest hour:
"How ask Why?"

Your solemn duty, should you choose to accept it, is to keep profane the special days of April 1st, the Midsummer Solar Solstice and Friday the 13th. On these days you to goeth forth and prey upon especially serious persons and cause them grievous confusion, yea verily!, up to the point of annoyance. And the number of tricks shall be at least four amongst at least three people; one these people must be someone whom you have never met. Also, one really great hoax per year is required of the candidate. You are also required to induct one other person each year to this Order, if possible, in order to perpetuate this crime.

You will know our members by our secret handshake and password as first demonstrated by Grand Bonnerizian-Pkah-Pkah-Whooseheeee:

(Perform the Super Secret Handshake and say the first password which happen to be an ordinary handshake and saying "Hi there.")

Whenever you meet someone who knows this handshake or calls out this password; there you have found a potential recruit to the Order. Use caprice when choosing other to enter this Order. If you feel the person is a violable candidate, then follow with the second password: "Puck you? Puck me?" If they respond favorably, in your opinion, they are ready to enter the order. Take them aside someplace private and inform them of the existence of the Order and ask if they wish to enter. If they agree to enter, relate to them what our inspiring theological author once said:

(Perform the Curley Stooge Floordance spin)

Now that you don't understand the duties and irresponsibilities of this order, know that this Ceremony cannot be changed except to make it far more sillier without deleting any of the previous words. It must become bulkier and more confusing with each new addition; but it is not to be transmitted or published by any electronic means or to be revealed to non-members; but to be kept secret to ensure it's impotency. Upon ordination, all future candidates must receive an updated copy of the Order of Puck ceremony and the correct insignia; the aforesaid object of which I will now presently present unto your physical embodiment and carriage for your mental though processes and nerve endings.

Question: Do You Accept This Office?
(Present the sacred insignia

of the Hockey Puck and the
black ribbon of office.)

As you now bear the sacred insignia of the order, remember that even as our dearest hopes and dreams are contemptuously treated by the Hockey Players upon the cold, slippery, “Ice-rink of Life”, remember the Joy of the Goal and the wondrous Zamboni machine that smoothes the rough spots. There are many spectators who are watching you and hoping that you’ll fly into the teeth of society’s primness. Yet other slogans for our Order are: “So Mote in Eye be” and “I love the Sprite in You” and for further wisdom on our Order, read “A Midsummer’s Night Dream” by Billy Shakespeare.

On each of the aforementioned special days, you will slyly or openly wear this, you Puck and Ribbon of office, around your neck (or appropriate body part(s)) to attract possible candidates. Only if they pass the aforementioned tests of membership are you ever to tell them of the existence of the Order of Puck. Otherwise let them stew in confusion and grin evilly and wink at their inquiries of your strangeness. Remember the holy question of the Grand Bonnerizian—(etc): “How do you keep a Turkey in suspense?”

Special Charge for first-day initiate:

I as, a Puckster, do say unto ye, new sibling, that your first-day “ordeal/sign of new office” is to do this until sunrise tomorrow:

Think of something not too embarrassing, but sufficiently odd to make that the day very special.

Go now and do the deeds and duties of your office, treacherous-sibling-in-Puck, I hereby ordain you —Here— there— everywhere - Oh— Macdon... what was I saying? Kaaa! Oh forget it. Begone you!

(Perform the closing Three Stooges eye-poke and block)

(Start acting silly)

The End

Puck Permit Business Card

I carry this around in my wallet, as do the other eight members.

Grand Order of Puck (est. 1994)

This permit allows the bearer to escape retribution for all pranks and jokes because she/he is a registered mischief-maker (RM—M). Disgruntled parties and recipients of practical jokes should present their grievances to our headquarters. Our number is: 507-663-1221.

Lighten up!

The New Order of Suzuki

An Order for Promoting Meditation & Martial Arts

Description: Established in honor of Daisetz Teitaro Suzuki who brought Zen to the West. Like all the Higher and Speical Orders, this order is to stimulate Druids to continued spiritual inquiry. The Order of Suzuki is dedicated to a particular skill, to Meditation and/or self-knowledge through a mature martial arts training program. The symbol of the Order of Suzuki, when needed, is a simple cord with a few plain paper pendants hanging from it, worn about the waist. There is no leader and it is open to any 1st Order Druids or higher. It can be administered by oneself when one feels ready or by any teacher of one’s choice. There are no obligations except what one places on oneself. The basic rite may be elaborated as one sees fit, the following is only a recommendation.

Rite of the Order of Suzuki:

1. Overnight quiet vigils are permitted, but unnecessary. Winter vigils may be indoors.
2. At dawn, light a candle and perform your morning exercises or stretching.
3. Pour three pints of a liquid into a shotglass on the ground, and **never** stop pouring.
4. Occasionally, remove the shotglass from the stream of liquid and swallow contents.
5. Return the cup to the stream of liquid.
6. Repeat 4 and 5 until the liquid is exhausted.
7. Meditate on this exercise.
8. Read this story: A Japanese Zen master received a university professor who came to inquire about Zen. It was obvious to the master from the start of the conversation that the professor was not so much interested in learning about Zen as he was in impressing the master with his own opinions and knowledge. The master listened patiently and finally suggested they have tea. The master poured his visitor’s cup full and then kept on pouring. The professor watched the cup overflowing until he could no longer restrain himself. The professor cried, “The cup is overfull, no more will go in!” “Like this cup,” the master said, “you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?”
9. Feel the wet ground and know that the liquid you did not drink is not entirely gone.
10. Meditate.

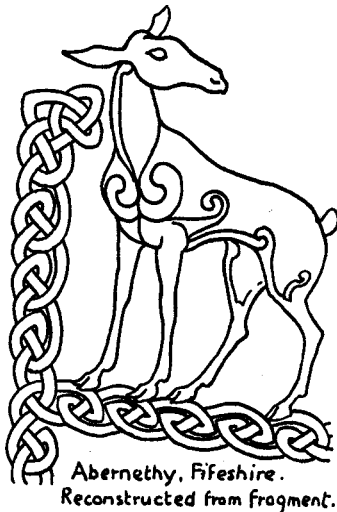
The New Order of Bambi

An Order for Animals, Hikers and Responsible camping

Description: This is an order to encourage people to go hiking or walking outdoors in a responsible manner. It is dedicated to the Bambi of Walt Disney fame, who was terribly frightened by the forest fire caused by irresponsible outdoorsmen. This Order may be entered by any 1st Order Druid or higher, and may be administered by themselves when they feel ready. The Founder, Michael Scharding, will be Patriarch until someone requests the office, but he will not care for any organizational activities in the Order. The symbol of the Order is a buck-brown ribbon with white spots (like a fawn) and is worn on the neck.

Rite of the Order of Bambi:

1. If possible, a trip to state park or a large natural area should be attempted. Hike in and camp there overnight. Build a responsible fire. Sleep as much as you wish. Hike out.
2. If you spot any of Bambi's friends (a rabbit, a skunk, a bear, a racoon, or an owl) that is sufficient, but spotting a deer is considered best. Judge for yourself, based on the behaviour of the animal. Good spots to look are in transitions from field to forest or at river banks.



Abernethy, Fifeshire.
Reconstructed from fragment.

A King's Wedding

The following wedding service was composed by Adr. Robert Larson and was used to join the king (or Rí) 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 Lá Lúnasa (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).

Arch-Druid: Let the couple to be joined together be brought forward.

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

Arch-Druid: Ye have come before me today to have your lives joined. It is a most auspicious day for this act, for today, Lá Lúnasa, 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 Rí, 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 a 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.]*

AD: 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.

Síocháin! Síocháin! Síocháin!

A Marriage Ceremony

Note: If possible, the Chant should be intoned during the processional.

Arch-Druid and Preceptor advance to the altar, inscribing the sign on the ground. The Arch-Druid steps into the sign, closing it after him. He turns toward the gathering and says:

AD: I call upon the couple to be joined to come to the altar.

*(During the couple's processional, any music desired or an appropriate reading may be inserted.) (Wagner is not suggested.)
The couple having arrived, the Arch-Druid invokes:*

AD: Oh, Earth-Mother, we call upon thee to bless these people gathered upon thy bosom for this joyful occasion. We ask thee to smile upon thy bosom for this joyful occasion. We ask thee to smile upon this couple who have decided to become one.

Arch-Druid turns to the couple.

AD: Have you brought sacrifices with which to invoke the Mother's pleasure?

Both: We have.

AD: Give me then your sacrifices.

The Arch-Druid receives the sacrifices and binds them with a green ribbon. He offers them to the Mother:

AD: Oh, Earth-Mother, the two sacrifices of thy children unto thee are become one. Receive them, I pray thee, in the spirit in which they are given, and permit me to join these two as man and wife in thy name! Hast thou accepted their sacrifice, O our Mother? I call upon the spirit of the North to give answer.. of the South... Of the East.... Of the West.

Praise be, your sacrifice, dedicated to the fertility and renewal of life, has been accepted!

I ask you now, (man's name), wilt thou have this woman, (name) as thy wife? Wilt thou be like unto an oak with her, giving her strength and shelter? Wilt thou provide for her as the Mother permits and protects her come fair or foul? Wilt thou have her above all others?

Man: I will.

AD: I ask you now, (woman's name), wilt thou have this man, (name), as thy husband? Wilt thou be as the grass of the field unto him, comforting him and sustaining him in his need? Wilt thou be his waters-of-life, refreshing him and making him joyful, as well as thou canst, come fair or foul?

Woman: I will.

AD: Kneel please.

(At this point, any tokens the couple may wish to give each other should be exchanged.)

AD: Have you any token of your love which you wish to exchange?

Couple: We do.

AD: I ask you then, to give them one to the other.

(If there are no tokens, this part should be deleted.)

The Arch-Druid ties the right hand of the man and the left hand of the woman together with green ribbon, saying:

AD: As I join you with this ribbon, so may the Mother join you with her might.

The Arch-Druid turns to the preceptor.

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

P: The Waters of Life.

AD: From whence do these waters flow?

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

AD: Has the Earth-Mother given forth of her bounty?

P: She has!

AD: Then give me the waters! *(He is given the waters.)*

O Dalon ap Landu, hallow these waters by thy seven-fold 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!

(He sips, and turns to the couple.)

I, in the name of the Earth-Mother, marry you in the house of the spirit of the South (With fingers dipped in the waters, sign is made on the foreheads of the couple.)

I marry you in the house of the spirit of the North. (Sign)

I marry you in the house of the spirit of the West. (Sign)

I marry you in the house of the spirit of the East. (Sign)

Finally, I marry you in the name of the mighty, the blessed, all-powerful, and fertile Earth-Mother, consecrating your joining in the name of the all-mother Earth!

(Sign. Then drinks of the waters)

(Note: from now on, the couple is addressed in the singular, for they are now one in the sight of the Mother.)

AD: I ask thee now to share with each other the partaking of these waters-of-life, which the Earth-Mother, in her bounty, gives unto thee.

(The drink all and return the chalice to the Arch-Druid.)

Then I, as a priest of the Reformed Druids of North America, as a priest of the Lord of the Groves, Dalon ap Landu, (Here insert any other titles which pertain.), say you are most truly joined together as man and wife.

You two are now one in the sight of the Earth-Mother. When she looks upon the one, she will see the other, however distant. When she looks upon the twain, she sees but the one. I ask Danu to bless this fruitful, but I myself cannot give unto thee the blessing of Danu. Go thou forth and earn it in the time-honoured way.

Peace.... Peace... Peace....

An Old Fashioned Wedding

This ceremony is based upon Paleo-Pagan and Neo-Pagan elements taken from Slavic, Baltic, Celtic and other sources. It is similar in many ways to those used by modern underground Paleo-Pagans in Europe, but has been rewritten for use by Schismatic Druids. Its use is, of course, entirely optional. It's racy for me (Scharding), but others liked it.

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 sky-clad. 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.

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 have.

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 sacri-

fices 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 Bride; 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 hour with each of the Consorts; Elders 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 monogamous, 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 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&Ps: 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 the 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 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.]

A Wedding Contract

*From the wedding of Isaac and Selene Bonewits last August 6th
(1978).*

This marriage bond shall be a link, but not a chain.
Our marriage shall, for the time being, consist of the two of us.
Others upon mutual consent, may be added to our family.
Our primary affections and commitments as individuals shall be to each other, however, both of us shall be free to share love and affection with others whom both would deem not unworthy.
Both of us shall strive to maintain open communication between us while respecting each other's right to privacy and occasional isolation.
Each of us shall be supportive of the other's growth in body, mind and spirit, and accept that this will sometimes be inconvenient.
This contract may be renegotiated at any time upon a month's notice, to provide time for thought. No decision to terminate this contract will be made by either without at least three months of joint counseling with a mutually agreed-upon counselor
This marriage shall be built upon a foundation of sensitivity and mutual consideration for each other's needs and desires.

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. (Not true as of 1995—Michael Scharding) 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 Arch-Druid/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 the 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 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 honour during the wake.

The deceased may be buried in the middle of a grove of trees and an oak sapling 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 cases the right to run a "church cemetery" for your members right next to your temple or church building. Private church cemeteries 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 twenty-four hours.

If you do buy land for a Grove cemetery, 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 are 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 know. 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 day 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 on 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 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.

Dave's final Meditation at Carleton (1966)

Three years ago
Gone now
They found something
had a good time
could laugh.

Restrictions now gone
still must laugh
If you can't laugh
you are dead, and
your religion dying.

Your spirit is your own
Find what you will
but together good
yuks.

If A-D can't laugh,
or sermonizes,
Kill him!

I leave you....

(Announce meetings)



Original Introduction to the Book of Liturgy

Praise to the Mother!! This book contains the weekly Order or Worship of the Earth-Mother, the Orders of Worship for the Greater and Lesser Festivals of the Druid year, and for the sealing and consecration of Second and Third Order Druids.

No part of this book is to be kept secret from any 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 of 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 Peter Basquin. Until such time as a Council of the Priest of Dalon Ap Landu shall so affirm, they shall be the sole Orders valid for Reformed Druid worship at Carleton.

Declared by
David H. Fisher
Arch-Druid

on the 91st Day of Geimredh in the First Year of the Worship of the Mother.
(January 31st, 1964)

Printing History of the Liturgies

What is the Order of Worship?

Much of this is well discussed in my General History of Reformed Druidism; but basically it was originally devised by David H. Fisher in April 1963. We don't exactly know where he got the material, but it bears a strong similarity to the Episcopalian service and to some fraternal Druidic rites.

The generic Order of Worship was originally devised for the use of holding regular Saturday Noon services at Carleton. After the mandatory Chapel Requirement was rescinded, the Saturday services became gradually less important, and the 8 festivals rose in importance. By the late 1970s, Saturday services had fallen out of use at Carleton. Some of the missionary groves continued to have Saturday services up until the 70s, but most found it a bit too frequent for their schedules. The Order of Worship remains as a good generic, non-dogmatic ritual whenever you want to hold a service outside of a festival-setting. The basic Order of Worship essentially has become a working template for designing rituals for the eight festivals, marriages, funerals, consecrations, ordinations to various special Orders and other sundry purposes.

Where did the Liturgies of ARDA come from?

The following historiography section will discuss more on individual liturgies. I drew upon four sources to compile Part Three:

1. The Black Book of the Liturgy
2. Frangquist's Prayer Book
3. The Druid Chronicles (Evolved)
4. The International Druid Archives

The Black Book of Liturgy

Just as the Green Book of Meditations (Volume 1) in Part Five was designed as an aid for Arch-Druids too lazy to look up meditations for their services, so has the Book of Liturgy been designed to offer pre-packaged rituals for the Priest too lazy to design their own rites. The rites offered were examples of what you can do, not restrictions. There never were any official printings of the Black Book, everybody made copies when they need it, until Michael Scharding did an official printing in 1993. Isaac used several entries from the Black Book to include in the Urtext section of DC(E).

The title comes from the Black binder cover that contained it. The Black book was essentially a convenient sub-division of the Blue Book of the Archives. The contents of the Black Book were added to over the years. At the end of Morrison's Archdruidcy, it's contents were:

1. Introduction of David Fisher (The Imprimatur)
2. Common Order of Worship (summer version)
3. Oimelc #1, #2, #3
4. Service for Beltaine (with Stage directions)
5. A Service for Midsummer (half of it)
6. A Service for Lughnasadh
7. A Reading for Lughnasadh
8. Samhain #1, a responsive reading, Samhain#2
9. Service at the Winter Solstice
10. A Chant for Midwinter
11. A meditation for Midwinter
12. Ceremony of Consecration
13. Order of Investiture
14. Exorcism in Time of War
15. Greek Order of Worship

Frangquist's Prayerbook

Frangquist had a small address book in which he had typed services. He gave me a copy while visiting in October of 1993. It was the

first time that I had seen the 4th to 7th order services appear in the record books (well, the 5th was printed in DCE). All were of 1965 vintage. The contents of the prayer book was:

1. Order of Common Worship (Summer and Winter Version)
2. Ordination of Druids first through seventh
3. David's Final Meditation at Carleton
4. Incantation to Midsummer by Frangquist

The Druid Chronicles (Evolved)

by Isaac Bonewits published once August 1976.

Almost everything from the first half of the "Liturgies of the Druids" in DC(E) has been reprinted in ARDA. The historiographies can tell you more about the different pieces. Basically everything in the first half of DC(E)'s section was brand new to the eyes of the Carleton RDNA and of Californian Druidical origins. The second half of the collection, called "ur text" came from the Black Book of Liturgy". There was one unusual item in Isaac's "ur-text" that wasn't in the Black Book, Fisher's original Summer Order of Worship version. I have no idea how Isaac got his hands on that. DC(E)'s original contents were:

1. Order of Common Worship (Summer and Winter Versions)
2. Ordination to the Second Order
3. Oimelc, Beltane, Lughnasadh, Samhain
4. Winter Solstice, Spring Equinox, Summer Solstice, Fall Equinox
5. A King's Wedding
6. An OLD fashioned Wedding
7. Suggestions for A Druid Funeral
8. The Gaelic Rituals (Summer, Winter, 2nd Order)
9. May Day, Season Surpassing Poem
10. Cold, Cold Poem

URTEXT RITUALS

11. Ceremony of Consecration
12. Oimelc Service of Worship #2
13. Original Order of Common Worship: Summer Half of the Year
14. A Service at the Winter Solstice
15. A Service of Sealing to the Service of Braciaca and of Man (fifth order)
16. A Service for Midsummer (only half of it)

International Druid Archives

collected by Michael Scharding

Over the years, I collected several pieces of liturgy from various sources. The last three items below were printed in the Druid Chronicler at some point. But we have originals.

1. Late 70s Berkeley Orders Of Worship (Summer and Winter Versions)
2. Samhain #3 and Fall Equinox of Carleton
3. Order of Worship for Protogroves
4. A Marriage Ceremony
5. Order of Puck
6. A Wedding Contract
7. Order of Diancecht
8. Order of Lugh

Historiographies of the Liturgies

Historiography of Section One: Generic Liturgies

Detailed Orders of Common Worship (Summer & Winter versions) These are identical to Isaac's version in DC(E). Except for the section titles of each section and the directions, these are identical to David Frangquist's version between 1964-1966. I suspect this because of the lines in the Invocation "Forgive us these three errors". I suspect that David Fisher originally used "Forgive us these three Sins". Otherwise little difference between Frangquist and Fisher.

Ordination of Second Order Druids Arranged by Michael Scharding 1993. Again, except for the section titles and directions, identical to Fisher's 1963.

Ordination of First Order Druids Arranged in 1993 and discussed by Michael Scharding based on oral history.

Various Traditional Invocations The first three were translated from the original ancient Irish by Prof. John Messenger, the RDNA's original faculty advisor, in 1963. For more details see their endnote entries in the Book of Customs of the Chronicles. The fourth invocation is the "Hymn of the Earth-Mother" composed by Kathryn Courtice and put to music by Peter Basquin during the first months of the starting RDNA in spring 1963.

Simple Orders of Common Worship (Summer & Winter Versions) Easy-to-read arrangements by Michael Scharding, 1993.

Eight Special Orders of Worship for High Festivals I believe these versions were made by Robert Larson, with occasional revision by Isaac Bonewits and by members of the Berkeley and the Twin Cities Groves. It should be emphasized once again that the use of these rituals is entirely optional, and they were printed in DC(E). They were probably written almost at the same time, giving a cyclical feeling of a whole year through slight transistions. They were composed between 1975 and August of 1976, most likely. Special notes by Isaac follow for these Orders:

Samhain: The Chant was written by David Fisher, in 1963 c.e., and appears both in the Chronicles, and 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".

Oimlec: 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 are found in The Book of Bards.

Summer Solstice: The suggestion of the use of mistletoe as the sacrifice may be startling to those who did not realize that Midsummer, like winter, was considered one of the best days of the year to gather mistletoe, because it was sacred to the Sun-fir-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.

Autumnal Equinox: This holiday is not celebrated by some orthodox members of the RDNA (as with the Spring). The “sun waters” may be used. Some Groves may wish to add an additional Chant of the Gods of the Hunt and the Harvest.

Historiography of Section Two: Alternative Versions of Liturgies

Order of Common Worship: Summer Half of the Year: I suspect that this is the earliest version of the Order of Worship, possibly from the Spring of 1963 and written by David Fisher. Arrangement is just like he did it. First printed in DC(E).

Late 70s Berkeley Orders Of Worship (Summer and Winter Versions)

I added these two versions to ARDA, because they are special. These are unusual versions of the Order of Worship because they were written in the last two years of the 70s for the Berkeley Grove by Isaac Bonewits. The Summer version was written between Feb and May 1980. The Winter version between August and November 1979. This period was one of great tension for Isaac Bonewits, as he became more and more convinced of the necessity of a neo-Pagan Druid religion; and he was beginning to suspect that the RDNA wasn't close enough to this goal. During this time he was involved with several other neo-pagan religious organizations and studying many types of liturgies. Isaac was also trying to come up with a powerful ritual for his new image of Druidism, and this shows in his careful arrangement of this service. Isaac told me that he was heavily inspired by the Star Wars movies when he composed the original version of this ritual in 1978. The “Thou art God” line is from Heinlien’s “Stranger in a Strange Land”, adopted by The Church of All Worlds”, which Isaac was very interested in as a potential neo-pagan structure to build a Druid group with in the future ADF.

Specific points to notice is the heavy involvement of the group with choruses; far beyond the involvement of any other ritual on record. There is also a great many more beliefs expressed by the group than most RDNA grove would ever agree upon. The ritual is very much a binding ritual, to bring about like-minds, with very specific spoken goals. They give the reader a good version of what Isaac wanted the RDNA rituals to become, as he talks about in his Epistle of the Apocrypha.

I would highly caution the reader from assuming that the contents of these rituals would be agreed with by Carleton Druids; especially the older ones. These rituals are far more in the realm of purely religious in a Neo-Pagan sense than most older RDNA could tolerate.

Samhain #1: This was probably written by Fisher in fall of 1964. Noteworthy is the welsh addition to the invocation, invoking Be'al. This is the only known use of a god's name in place of the generic “O Lord”. Most of the time the identity and interpretation of “O Lord” is left up to the congregant's imagination. Also noteworthy is the absence of an invocation of the Earth-Mother.

Samhain Chant by David Fisher: Although found labelled as “A Midwinter Chant” of pre 1966 origin, the original text was by Fisher for Samhain of 1964 as is proven by examining Chapter seven of Customs in the Druid Chronicles. Not part of Black Book.

Samhain #2: Not present in the original Black Book of Liturgy as given to Shelton. This is probably from Shelton's typewriter

between 1969 and 1976.

Samhain #3: I found this ritual in a binder that Andrea gave me in 1992. It is the only ritual of the 1986 to 1990 period that survives in its near entirety. It comes from the early days of this revival, 1987, when a great deal of attention was paid to DC(E). Over the years the wiccan elements would tend to become dominant. Heiko Koester and Jan Schlamp were the most active Druid leaders at the time in Carleton.

A Service at the Midwinter Solstice: Although not originally in the Black Book of Liturgy as given to Shelton, it was written by Norman Nelson, probably in December 1965 at the Vermillion Grove of South Dakota, but possibly from a Dec 63 or 64 service also. The Winter Solstice is not popular at Carleton because it is cold, and everybody has gone home for the academic Winter Break. It was chosen for inclusion in the Urtext of DC(E).

A Call to Mother Nature: Used on the 1964 Winter Solstice. Probably collected by David Franquist, his source was from the Harley Manuscript 1585, FF. 12 v. -13r.

A Chant for Midwinter: Similar to the Samhain chant by David Fisher above. It could be by Norman Nelson or by David Fisher, more likely the former since he wrote the service for that year; but possibly by Fisher as a personal touch to Norman's service. Dec. 1963?

A Meditation for Midwinter: (From Ecclesiastes 7:8-10, 14) Most likely from Franquist or Fisher, who had scoured biblical literature for Druidic phrases. Probably discovered by them before Dec. 1965.

Oimeic Service #1: Written before 1966, probably by Fisher during 1964 or 1965.

Oimeic Service #2: Written by Gary Zempel during 1966 or 1967. It was the one chosen for the Urtext Oimeic service in DC(E).

Oimeic Service #3: Not Present in the Original Black Book of Liturgy as given to Shelton. It was probably written between 1969 to 1974, by Shelton.

Beltane Service: Not present in the original Black Book of Liturgy. It was probably inserted by Richard Shelton and it is probably of his authorship between 1969-1976. The stage directions were taken from a letter from Shelton to Morrison in 1976, explaining the customs of Beltane as Shelton knew them.

Lughnasadh: Not present in the original Black Book of Liturgy as given to Shelton. It is therefore probably also from Shelton's typewriter, especially since it is accompanied by a reading, with proper footnoting (a trademark of Shelton). Lughnasadh was not popular at Carleton since it took place during the summer vacation when everybody was away from the Grove.

A Chant for Midsummer: Written in the summer of 1963, probably by Fisher. The DC(E) urtext version has only the first half as does the Black Book and it has only the first entry of the ritual that contained it: with the same text as the generic summer order of worship, except that it uses “Sins” instead of “errors” in the invocation.

Incantion to Mid-Summer #2: Written by Franquist in the Summer of 1964 at Camp Ma-Ka-Ja-Wan Grove in Wisconsin, near Chicago.

Fall Equinox: As indicated, this is from the 1986-1990 revival period of Druidism at Carleton and was probably written by Heiko Koester and Jan Schlamp in Fall 1987. Noteworthy is its use of the Spiral Dance and “Isis, Astarte” chant which are common Wiccan ritual elements. It is interesting that RDNA needs to be explained.

Historiography of Section Three: Strange and Rarely Used Stuff

Irish Version of Orders of Worship (Summer and Winter Ver-

sions) These were translated by Robert Larson into Irish for use of the Berkeley Grove and published in DC(E) in 1976. There was some debate in the late 70s over whether the NRDNA liturgy should be done in Irish, since it was more Celtic. Most declined. This version was mostly used by Robert Larson during his stint as ArchDruid of the ODN grove of the Clann na Brocheta with the Irish performers.

Irish Version of Second Order Ordination. See entry above. An Irish version of the Third Order also existed but not was widely distributed.

Mayday, Season Surpassing! Was included with the Irish rituals in DC(E). Finn Mac Cumhaill supposedly wrote this in order to prove his peotic ability and makes a good reading for Beltane. Acquired by Larson from Cross & Slover's works.

Cold, Cold! See above. This is a spell poem and make a good Samhain reading.

Greek Version of Order of Worship (Summer Version): Written by Richard Shelton between May 1969 and May 1971. He primarily used this for the Classic Department field trips in the Arb, where any current Druid would hold a service.

Order of Worship for a Protogrove This was one of Isaac's ideas from the mid to late 70s when he was setting up groves throughout the US. Probably 1977 to 1980 period. Such a ritual could be used by a group of people who wanted to be SDNA or NRDNA, but didn't yet have a Third Order Druid to hold the services. Isaac then went on long trips and ordained a Third Order For each Grove. Except for the Neo-Pagan leanings, which I don't really go for, I like them and they show a deomocratic approach to the service, without hierarchy. It's a pity David Fisher didn't go this route in the early years.

Exorcism in Time of War: Written by Shelton to asperge the spirit of the Vietnam War from the country. Probably between Fall 1969 to Spring 1971. Apparently it worked.

Consecration of Altars: This can be dated to April of 1963, making it the oldest known liturgy in the book. It was written by David Fisher for the consecration of the first altar at Carleton during the first weeks of Druidism. The original Druids at Carleton had a debate at that time, as is shown in the Early Chronicles of the *Druid Chronicles*, over whether to use animal blood sacrifice or plant sacrifice. Happily they chose to only use plant sacrifices. The original lines of "Attend us now, O Spirits, as we offer up this sacrifice" was changed to "Attend us now, O spirits as we light this fire". The original instructions of "Here the blood of sacrifice shall be spilled upon the altar" was changed to "Here the fire shall be lit upon the altar." The original is kind of grisly to think about.

Order of Investiture of Arch-Druids: First performed by Steve Savitzky unto Shelton in spring 1969. Used fitfully since then. It was primarily designed for Carleton usage, but could be used by other groves.

Ordination of First Order Druids: For more on first order Druids see the *Druid Chronicles* under the Book of Law and Customs -Chapter 1. I wrote this section.

Ordination of Second Order Druids: Written by Fisher in 1963. Title headings by Michael Scharding.

Hazlenut Grove's (NRDNA) Addendum to the Second Order A copy of this was presented to me in 1993 when Tezera mailed me a copy of the "Dead Bay Scrolls". The five fold system is indicative of a strong Wiccan background.

Ordination of Third Order Druids: Written by Fisher in Spring 1964. Not to be disclosed. Strangely enough, it is the only part of the Reform, except for member lists, that are not open to the public. We feel that knowing its contents makes the vigil less exciting and less insightfull.

Ordination of Fourth Order Druids: The entrance-rite to the Or-

der of Grannos (of Healing) was written by Fisher in May of 1964. Since the Patriarcharchy, originally held by Fisher, is currently in abeyance; it is assumed that any 4th Order Druid may perform it without his permission.

Ordination of Fifth Order Druids: The entrance rite to the Order of Braciaca (of Malt) was written by Nelson in the May of 1964. Nelson is the current Patriarch and should be consulted by 5th Order Druids before the rite is administered.

Ordination of Sixth Order Druids: The entrance rite to the Order of Belenos (of the Sun) was written by Frangquist in May of 1964. Frangquist if the current Patriarch and should be consulted by 6th Order Druids before the rite is administered.

Ordination of Seventh Order Druids: The entrance rite to the Order of Sirona (of bubbling hot springs) was written by Gary Zempel in the May of 1966. Currently the Patriarch, Zempel, is in abeyance and there are no other members of the 7th Order.

Ordination of Eighth, Ninth or Tenth Order Druid: The Council of the Seventh Order never chose the Patriarch of the Eight Order, so the Higher Orders of 8, 9 and 10 do not and can not exist.

The New Order of DianCecht: Made by Joan Carruth in 1981 as an alternative to the Order of Grannos which, to all appearances, seemed defunct. The Order was very active from 1977 to 1981. There are about 4 members. It has the most complicated ribbon-system of all the orders.

The New Order of Lugh Made by Katya Luomala, the last of the original line of Carleton Arch-Druids, wrote this in 1978. A simplified rite from January 1979 is included from a letter from Katya to Stephen. The last part is an addendum from Katya to Scharding in 1993. There are currently only three members, to my knowledge..

The New Order of Puck: Made by Michael Scharding in April 1994, currently having about 8 members and possibly growing more silly. In some respects, it was a statement about how silly I consider the higher orders in most cases. Although the sprite Puck may be of Celtic Origin, my inspiration was Shakespeare's England.

The New Order of Suzuki: Made by Michael Scharding in January 1996 during the coldest part of the year. It is generally a hope that more people will concentrate on meditation than ritual. I also desired that at least one of the Special Orders be specifically of non-Celtic origin, in this case Japan, although Zen goes back to China and eventually to India. Larson notes that the Bramhins of India are related through Indo-European connection back to the ancient Druids. Sigh.

The New Order of Bambi: Made by Michael Scharding in January of 1996 while listening to Disco music and confined indoors due to a severe blizzard. Another Special Order of non-Celtic origin, this is for all the wild animal-enthusiasts and the responsible outdoorspeople.

A King's Wedding Written by Robert Larson on Lughnasadh 1975 for service to his clan leader of the ODN. It is beautifully simple. These are also entirely optional and may be changed to suit anyone's fancy. Druids should note, however, that unless you have registered with their State and/or County authorities as a minister of a legal church, weddings performed by them may not be legal.

A Marriage Ceremony It was written by Larson for Dan Pierson & Sue Buchignani or for Tom & Pat Macvey's wedding. The binding ribbon (green) should be tied in such a way as to reflect the sigil (around the hands a couple of times, then both ends down between the hands.)

An OLD Fashioned Wedding As it's introduction relates, it is the work of Isaac to begin to synthesize a Paleo-Pagan ritual. It was published in DC(E) in 1976. Isaac's drive to study Paleo-

pagan religion would eventually realize itself in ADF.

A Wedding Contract: This was read during the wedding between Isaac and Selene Bonewits on August 6th, 1978 c.e. It was reprinted in the *Druid Chronicler* Vol 1, Is 5 (Sept 1978) by public demand.

Suggestions for A Druid Funeral Isaac Bonewits in 1976 for DC(E). Another example of how Isaac was trying to bring every aspect of religion into Reformed Druidism instead of vice-versa. Good ideas though.

David's Final Meditation at Carleton: Written in May 1966 by Frangquist.

Original Introduction by David Fisher This was written by David Fisher on January 30th, 1964. It shows some of the heirarchical focus of Fisher, in that he only wanted Third Order Druids to keep it, although others could read it. This entry was probably made very soon after the first meeting of the Council of Dalon ap Landu (January 27th, 1964) and so it's another early historical document to consider..

Points You Should Quickly Notice:

As you go through the different liturgies, you should note that the titles of the different liturgical sections vary greatly from one to the other. The invocation changes "these three sins" to "these three errors", depending on the Priest's inclination. No one section of the liturgy is constant among all these liturgies and there is no need for your liturgies to be the same either.

Still Confused?

For more details on the liturgical customs see [A General History of Reformed Druidism](#), or the Book of Customs in [The Druid Chronicles \(Reformed\)](#), or [ARDAs Part Four](#). If that doesn't help, look me up in the Carleton Alumni services and call me.

Enjoy and use this volume well,
Michael Scharding

PART FOUR

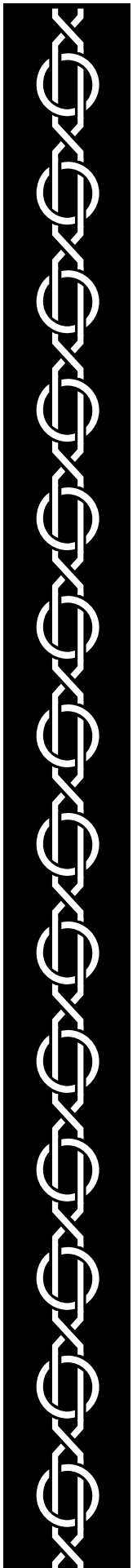
TRADITIONS, CUSTOMS AND OTHER IRRELEVANT TRIVIA

Introduction

We often notice the big differences between groups, but I believe that it's the smaller details that bring a group to life. Over the thirty or so years, the Reform has come up with its own peculiar laws, rainments, ritual accessories, favorite books, titles, vocabulary, at least two sets of calenders, holiday customs, symbols and other traits. These are often the most difficult aspects for newcomers to learn and are often the first details that are forever lost when a group goes into abeyance. This is but a limited collection, but some of the more widespread and longevous traits of the Reform. Perhaps this is good, because they are only a sideline to the real search for religious truth. Do not get overly worked up over them, since most of us don't consider them very vital to the pursuit of Druidism, perhaps more of a decoratory function. If you can come up with a better way of running your Druidism, feel free to forge ahead, rename things and so on. Just remember that you and I can speak for nobody's opinions and actions but our own.

Yours in the Mother,
Michael Scharding
Day 10 of Foghamhar, Year XXXIV of the Reform
August 10th, 1996
(The 1/3 Century mark of Reformed Druidism)

DRYNEMETUM PRESS



Record of the Council of Dalon Ap Landu

[While the words and instructions of the Council of Dalon Ap Landu (which is the collective body of the Third Order Druids), are not graven in stone, they are generally accepted statements about how the Reform, as a whole, is organized. An astute reader can find all kinds of loopholes, and that is okay, since many of the passages were made with the intention of allowing a liberal interpretation. Most of the decisions don't directly affect the average layperson, but rather mostly shape the duties and privileges of the Third Order. Bracketed words for gender inclusivity have been added by myself in 1994 and are warranted by the intentions of the legislation.—Scharding]

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 no shall be considered a prerequisite for any other (except with regard to the formula for the election of Patriarchs *[or Matriarchs]*).

(c) That direct confirmation of the selection of each priest for a higher order must be made by the Patriarch *[or Matriarch]* 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 priest 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 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 and 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 *[or she]* 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 *[or Matriarch]* 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 *[or she]* is not Patriarch *[or Matriarch]*.

(c) That the first Patriarch *[or Matriarch]* of each higher order shall establish the ceremony and identifying mark of his *[or her]* order.

(d) That the 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 their retirement from office, to prepare a report on the state of Reformed Druidism at Carleton, including such information on Reformed Druid activities elsewhere as they may have received, and including a list of Council members and Council resolutions; 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, 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 consecrated to a high order and whose consecration 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.

A summary of how the Council of Dalon Ap Landu worked

1. All Third-Orders maintain a current address with the Carleton Arch-Druid.
2. All new groves are announced to the Carleton Arch-Druid.
3. The Carleton Arch-Druid prepares a report when they retire.
4. Vote proposals are forwarded to the Carleton Arch-Druid.

5. The Carleton Arch-Druid then writes to all the Third-Orders and starts a debate.

6. If a quorum of the Third Orders vote (say at least 1/8), and all agree, it passes.

It is unlikely that the Council will ever return, because the principle of grove independence is too strongly established and at least half of the Third Orders are without current addresses on record. It also seems that it is unlikely that any vote could gain unanimity. Currently the Patriarchy of the Grannos, elected by the Council, is officially vacant; although Joan Carruth is currently overseeing its operation.



The Coalition Council of Dalon ap Landu

New Introduction

By 1981, it appeared that Carleton had gone defunct, which it had from 1980-82 (and it was not doing so well 1983-85). The original Council of Dalon ap Landu had already proven to be a moribund institution for passing new legislation. The job of the Provisional Council of ArchDruids was essentially being done by The Druid Chronicler & Pentalpha magazine. Joan Carruth and Stephen Abbot were ArchDruids of the Berkeley grove during Isaac's sabbatical from 1979 to late 1981 (when the Death March on the Beach occurred). With the original RDNA seemingly determined not to pass new legislation, a number of NRDNA groves decided to form their own legislative body, called the Coalition Council of Dalon ap Landu (CoCoDAL). Their legislation would only affect those groves involved (primarily the Mother Grove of Berkeley, Live Oak Grove of Berkeley, Greenwood Grove of Seattle and the San Diego Grove). By late 1982, during the final phase of the Druid Diaspora marked by Isaac's short return & leaving to form ADF, it appears that the CoCoDAL was finished with its work and quietly faded away. I suspect that the leaders of CoCoDAL were just plain burnt out. It is uncertain whether the current NRDNA groves still follow these rules. -Scharding

The Initial Letter

To all ArchDruids & Solitary Thirds

FULL POOP ON THE HIGHER ORDERS

The Higher Orders were originally started at Carleton. I believe they got as high as Belenos [*incorrect, they got up to Sirona*], before the original Carleton impetus petered out. After that, two main problems arose. One was that Patriarchs (there were no Matriarchs) were not permitted to resign, though they dropped out and ceased functioning as M/Patriarchs, so no new members could be Ordained. Problem #2 was that ALL Members of the Council had to vote on an issue before the council, and at some point, less than half of the Council could be reached, or would respond to a vote. Groups struggled on, castrated, unable to stay in touch, crippled by unchangeable rules, and with no access to Higher Orders.

What we have to do is start it again for ourselves. I propose retaining almost all of the original flavor: Third Orders only, given for achievement, not tenure; no special status outside themselves; not prerequisite in nature (you need not be 4th Order to join the 5th); Council of Nth Order elects first M/P of N+1 Order, etc. I propose that we declare this Reform as a coalition of Groves and solitary 3rds, since we cannot speak for all Reformed Druids, within the old framework, and that these rules and suggestions are therefore only applicable to Members of the Coalition. We will institute this Coalition on Autumn Equinox, 19 YR 1981 ce, with those Groves and Solitarys who respond to join by that date. Please vote on the following Reforms, in this format:

Reform #1

for: Kerry P (full last name)

against: Paul M

Also, give your responses to the Suggestions. Please send you responses to Chris Sherbak, 2345 Post St #21, San Francisco CA 94115.

We don't want to set up a series of Bosses, or interfere with your Grove's autonomy. I'm not trying to ego-trip, or ask a whole lot of time or effort from people. "Drawing Down the Moon" has initiated a flood of interest, and it would be nice to see these organizational blocks cleared up so we could experience an expansion. I hope as many Groves & Solitarys as possible become part of this.

PLEASE RESPOND
Yours in the Mother
Joan Carruth, DAL
ArchDruid, Berkeley Grove NRDNA
Matriarch , Order of Diancecht

Issues for Voting by Coalition Council

1. PROPOSITIONS BEFORE THE ORDER OF DALON AP LANDU (and the Higher Orders) WILL BE CONSIDERED TO COME OUT ON A MAJOR HIGH DAY (Summer or Winter) (propositions to be in the mail to all members of the Coalition CoDAL no later than said High Day) AND ARE TO BE PASSED BY 2/3 OF ALL THIRD ORDERS WHOSE REPLIES ARE RECEIVED BY THE NEXT MAJOR HIGH DAY (approximately 90 days), In essence we are saying that a Member may vote "for", "against", or "no vote", and issues will be decided by those who have an active vote.

2. THIS REFORM (which will permit both CoDAL business , and the restarting of the Higher Orders) SHALL BE INSTITUTED BY A COALITION OF GROVES AND SOLITARY THIRDS (originally those who choose to join by Autumn Equinox, 19YR). ANY GROVE THAT WISHES TO JOIN THE COALITION MAY DO SO BY 2/3 VOTE OF ITS THIRD ORDER MEMBERS, DURING THE SUMMER. ANY GROVE WISHING TO RESIGN FROM THE COALITION MAY DO SO BY THE SAME METHOD. IN THE WINTER.

3. M/PS OF HIGHER (or special) ORDERS MAY RESIGN OR OTHERWISE BE REPLACED WHEN NECESSARY (as by illness or death) BY THIS PROCESS: IT IS TO BE HOPED THAT THE OLD M/P SUGGESTS A REPLACEMENT, WHO IS THEN CONFIRMED BY 2/3 OF THE COUNCIL OF THAT ORDER BY 90 DAY ACTIVE VOTE PROCEDURE.

IF THIS IS NOT DONE, OR NOT CONFIRMED, M/P OF N-1 ORDER (ie, the Order below the one in Question) SHALL ACCEPT NOMINATIONS (90 days) OF AND BY MEMBERS OF N ORDER (not for oneself) AND COUNCIL OF N-1 ORDER WILL ELECT NEW M/P FROM AMONG THESE CANDIDATES.

4. WITH THE M/PS APPROVAL, ANY MEMBER OF THE ORDER, OR THE CANDIDATE'S ARCHDRUID (who shall then wear the emblem of that Order, whether a member or not - this follows from the RDNA custom that a Third may consecrate emergency Waters of Life in the Winter, but must then wear the red ribbon) MAY PERFORM THE ORDINATION OF A NEW MEMBER. This will permit there to be an active, functioning Order in every Grove. In Groves in which the M/P of the Order does not reside, Order members will elect (during the fall) one of their members to be Head of N Order for that Grove for the next year. This person will be in contact with the M/P, organize meetings of the Order, etc.

5. A PERSON MAY BE A MEMBER OF MORE THAN ONE ORDER. A PERSON MAY BE M/P OF AN ORDER, AND OFFICER OF A GROVE. A PERSON MAY NOT BE M/P OF MORE THAN ONE ORDER.

6. ORDINATIONS FOR ANY ORDER SHALL BE DONE IN THE SUMMER, EXCEPT IN EMERGENCIES. RESIGNING M/P SHOULD DO SO IN SUMMER, BUT IF THIS IS NOT POSSIBLE, INVESTITURE OF NEW M/P

SHALL BE CONSIDERED EMERGENCY BUSINESS. M/P REPORTS RESIGNATION TO M/P OF NEXT LOWER ORDER, AND THIS DOCUMENT BECOMES PART OF THE RECORDS OF THAT ORDER, AND SHOULD BE RETAINED. Old M/P should be sure to get Order Records to the new M/P, or to the M/P of N-1 Order, who will pass them along to the new M/P.

7. CHILDREN UNDER PUBERTY MAY NOT HOLD HIGHER THAN FIRST ORDER (and must, to be Members of Angus). NO ONE UNDER 18 SHALL HOLD THE THIRD ORDER, HENCEFORTH. Sorry, I don't feel there's any reason to rush such a step. If you're interested at 16, you'll be interested at 18, or you shouldn't have been Ordained. Also, all the original Carleton members were 18 or older.

OTHER ITEMS TO VOTE ON:

A: I (solitary) OR WE (Grove) CHOOSE TO JOIN THE PROPOSED COALITION.

B: JOAN CARRUTH (currently Matriarch of Dain Cecht, a Special healing Order) IS CONFIRMED AS MATRIARCH OF GRANNOS. Council of Grannos will be formed by Reordination of members of DainCecht, and this Council will elect the M/P of Brachiaca.

Third Order Members please vote for, against, no vote on issues and mail by Autumn Equinox.

AD of Grove (or Preceptor) should record and send votes for all thirds in grove rather than grove thirds each mailing a response to Chris (this enables us to see what the grove activity as a whole is). Set up as shown on first page, on a sheet of paper. Date it, sign it, say what officer of what grove you are, and mail it to Chris.

The Results of Coalition Council's Voting

as of Samhain 1981

CoCoDAL's vote was published in the Druid Chronicler at the same time that the disastrous elections of Samhain 1981 were held, as is shown by the new entry of the Live Oak Grove (a schism of the Berkeley Mother Grove). Here is the format of their decisions:

Coalition Council of Dalon Ap Landu

Members of the coalition:

Mother Grove
Live Oak Grove
Greenwood Grove
San Diego Grove

Rules Passed (precis)

- 1) Votes before the CoCoDAL will be voted on by those who respond to the Clearing house Grove within 90 days of postmark or the next Major High Day.
- 2) Groves join in Summer by 2/3 vote of their Thirds; Groves may resign in Winter by the same process.
- 3) Matriarchs/Patriarchs (M/PS) may resign. There is a process for their replacement. Hopefully the M/P of N Order will suggest a replacement, who then is confirmed by 2/3 of the Council of that order within 90 days of resignation (perhaps on a Major High Day?). If no replacement is named, the M/P of the N-1 Order will accept nomination (90 days again) of and by members of N Order. The Council of N-1 Order will then elect a replacement for M/P of N

Order (presumably by 2/3).

4. New members can be Ordained by their ArchDruid, or another member of the Order, by permission of the M/P

5. A person may be a member of more than one Order, but not M/P of more than one.

6. Resignation of M/P of N Order should be reported to the M/P of N-1 Order, whether or not they are immediately replaced.

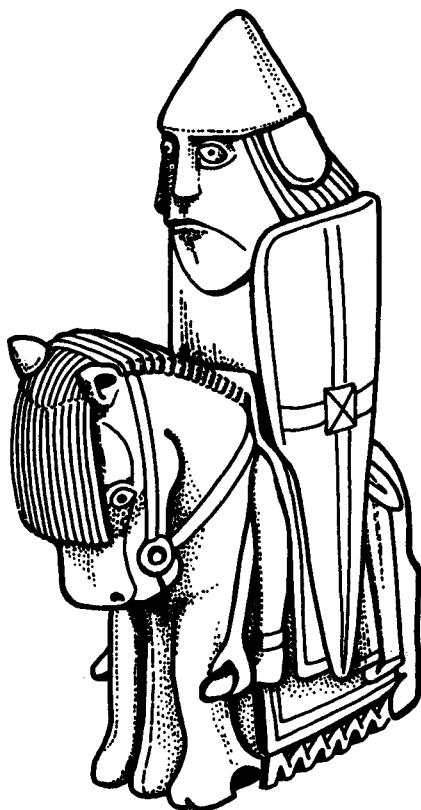
7. Children under puberty shall not hold higher than 1st Order; no one under 18 shall be Ordained Third.

Other Business Passed:

A) Joan Carruth shall be the Matriarch of Grannos.

Live Oak Grove volunteered to be Clearinghouse for 20 YR. Any Third Order member of the Coalition may originate a vote by sending a copy of the proposal to all member Groves or Solitaries, and to the Preceptor of the Clearinghouse Grove. Responses should be sent to the Clearinghouse, who will count them and report the results in the next Chronicler.

The rulings of the CoCoDAL are binding only to members of the Coalition. These rules are meant in no way to inhibit the autonomy of any member Grove or solitary Third, but to facilitate the functioning of the Reformed Druid Movement, and make the Higher Orders available once more. Each Third Order Coalition member has one vote in the CoCoDAL, whether solitary or a member of a Grove, though Grove Thirds should vote through their Preceptor or AD, so Emmon will not get confused as to who's voted. If he gets the responses from all the Thirds in a member Grove at once, it'll simplify his counting.



Unofficial Introduction to ADF By-Laws

Ar nDraiocht Féin (ADF) is **not** officially related in any way to the Reform. However, because it was founded by Isaac Bonewits, not long after his attempts at Reforming the NRDNA, it may provide some idea of the type of national organization that Isaac was dreaming of during the Isaac debates of the 1970s. By analyzing the ADF, you might better understand the experimentations of the SDNA from 1974-79, which in retrospect looks like the training grounds for what would be ADF in 1983. It should be remembered that ADF was not just Isaac's project, but the work of many individuals.

By-Laws of Ár nDraíocht Féin: A Druid Fellowship, Inc. as of November 1st, 1994 c.e.

ADF Preamble:

- 1) Ár nDraíocht Féin: A Druid Fellowship, Inc., also known as "A.D.F.," is the legal structure for a Neopagan Druidic religion based on the beliefs and practices of the ancient Indo-Europeans, adapted to the needs and sensibilities of modern people. We are a nonprofit religious, scientific, educational, artistic, and charitable corporation, organized to practice the full spectrum of legal activities practiced by any religious organization.
- 2) As we define it, Neopagan Druidism is a polytheistic, nondualist, nonsexist, nonracist, scientific, holistic, and ecologically oriented faith. We are dedicated to the preservation of our Holy Mother Earth, the full achievement of human potential, the revival of the worship of the Old Gods in a modern context, and the creation of a world of peace, love, freedom, health, and prosperity for all intelligent beings.
- 3) The following by-laws are intended to help us achieve these ideals and all future by-laws and amendments shall be similarly intended.

ADF Article 1: Purposes

- 1) To accomplish the goals outlined in the Preamble, A.D.F. advocates and practices, as an integral part of our faith, many sciences, arts, and disciplines, both mainstream and alternative, within a nondogmatic, pluralistic context, in order to change ourselves, each other, and the world around us.
- 2) Since one of the primary duties of the ancient Druids was to lead their tribes in magical and religious activities, A.D.F. advocates and practices, as an integral part of our faith, open, inclusionary, and public ceremonies to worship the Earth Mother and the Old Gods and Goddesses, rites of passage to mark the cycles of our lives, and magical rituals to accomplish our other goals in an honest and ethical manner.
- 3) Since the ancient Druids were the intellectuals of their tribes, A.D.F. advocates and practices, as an integral part of our faith, scientific and scholarly research and debate about the ancient Druids, the Indo-Europeans, comparative religion, folklore, ethnomusicology, and every other relevant field of human knowledge.
- 4) In keeping with our reverence for and worship of the Earth Mother, A.D.F. advocates and practices, as an integral part of our faith, ecological and environmental research, education, and activism.
- 5) Since the ancient Druids were the artists of their tribes, A.D.F.

advocates and practices, as an integral part of our faith, a wide variety of auditory, graphic, movement, dramatic, liturgical, and other arts and crafts.

- 6) Since the ancient Druids included many healers in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of healing arts and technologies, both mainstream and alternative, including herbal, nutritional, mental, magical, and spiritual methods, among others; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 7) Since the ancient Druids included diviners in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the use of the divinatory arts and sciences as tools for spiritual counseling and liturgical guidance; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 8) Since the ancient Druids included counselors, mediators, and judges in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of counseling arts and methods, both mainstream and alternative, as well as techniques of mediating disputes and judging conflicts between organizations and/or individuals in the Neopagan community; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.

ADF Article 2: Offices

- 1) The principal office of the Corporation shall be located in the City of Newark, County of New Castle, in the State of Delaware, USA. The Corporation may have other such offices, either within or without the State of Delaware, as the Directors may designate or the business of the Corporation may require from time to time.

ADF Article 3: Calendar

- 1) The eight High Days of the Druidic calendar, as referenced in these by-laws and all legal documents of A.D.F., are as follows: Samhain, Winter Solstice, Oimelc, Spring Equinox, Beltane, Summer Solstice, Lughnasadh, and Fall Equinox.
- 2) For legal purposes, each High Day shall commence at sunset in Delaware on the days preceding the following dates: Samhain = Nov. 1st, Winter Solstice = Dec. 21st, Oimelc = Feb. 1st, Spring Equinox = March 21st, Beltane = May 1st, Summer Solstice = June 21st, Lughnasadh = Aug. 1st, and Fall Equinox = Sept. 21st.
- 3) For ceremonial purposes, however, each High Day may be celebrated upon either the legal date, the astronomical date, or upon a date mutually convenient to the participants of the particular celebrations involved.
- 4) Since the Druidic year traditionally runs from one Samhain to the next, the legal and ceremonial Druidic years shall run according to the legal and ceremonial dates for Samhain described previously in this Article.
- 5) The fiscal year of the Corporation shall begin on the first day of January and end on the thirty-first day of December in each civil year.

ADF Article 4: Categories of Membership

- 1) "Regular," "Supporting," and "Sustaining" members of A.D.F. are those individuals paying an annual amount of dues to be determined by the Mother Grove, and who are entitled to receive all A.D.F. publications meant for the general membership.
- 2) "Family" members are those individuals, annually paying a lesser amount than regular dues, who reside with regular mem-

bers and who are relatives, spouses, or unmarried partners to them. They will not receive separate mailings of most A.D.F. publications.

- 3) "Lifetime" members are those individuals making large donations of money or service to A.D.F., as shall be determined by the Mother Grove. They are entitled to receive all A.D.F. publications meant for the general membership, and shall be considered current with their dues for the rest of their lives.
- 4) "Prisoner" members are those individuals currently incarcerated in correctional institutions, who may pay a lesser amount than the regular dues. They are entitled to receive all A.D.F. publications meant for the general membership, except that the Membership Directory and other publications which the Mother Grove may decide constitute a violation of privacy or risk for the general membership if examined within the prison system shall be withheld. Prisoners may not run for office, except within a local prison-based grove.
- 5) "Exchange Editor" members are those individuals, annually paying a lesser amount than regular dues, who publish periodicals with which A.D.F. has an exchange subscription arrangement. Like family members, they will not receive separate mailings of most A.D.F. publications.
- 6) "Complimentary" members are those individuals whom the Mother Grove has decided should receive mailings of the general A.D.F. publications in order to keep them informed of our activities, and who pay no dues at all. They may not be voting members and may not run for office.
- 7) From time to time the Mother Grove may institute other categories of membership, including combinations of categories, and shall define their characteristics as needed.
- 8) Children under the age of 18 must have the signed and notarized permission of at least one parent or legal guardian in order to become a member of A.D.F., unless the Mother Grove shall rule otherwise.

ADF Article 5: The Voting Members

- 1) "Voting" members, also known as the "members of record," are those members of A.D.F. who: (a) belong to one of the dues-paying categories listed in the preceding sections of this article; (b) are up to date with their A.D.F. membership dues; and (c) have not resigned from A.D.F., nor been expelled.
- 2) Each voting member shall have one vote, plus one additional vote for each full, continuous year that he or she remains a voting member.
- 3) A gap of more than three months from the expiration of membership to renewal shall constitute a discontinuity of membership and cause the loss of all accumulated votes and related privileges. Any discontinued member may petition the Mother Grove for a reinstatement of their initial membership date and thus the recovery of accumulated votes and privileges, upon payment of dues in arrears. If the membership gap be three years or less in length, the Registrar shall grant such petitions under most circumstances. If the gap be longer than three years, or if the former member claims an inability to pay said arrears, or for any unusual conditions concerning the petitioner, the Registrar shall present the petition at the next Mother Grove meeting. The Mother Grove may then decide whether or not to reinstate the lapsed member's initial membership date.
- 4) Except as may be noted elsewhere in these by-laws, all references to voting by the voting members assume these multiple votes.
- 5) Except as otherwise mentioned in these by-laws, a quorum for voting purposes shall consist of those voting members representing twenty-five percent of the total number of votes available to be cast.
- 6) Proxy votes may be assigned to voting members who are to be

present at an annual or special meeting, through the signing of the proxy statements issued by the Mother Grove, and are valid only for the annual or special meeting marked thereon.

- 7) If election or referendum choices are combined with a proxy statement, the person receiving the proxy must cast those votes given him or her according to any electoral choices marked on the combined ballot/proxy statement. If a given member sending in such a proxy has not made any such electoral choices, the person receiving the proxy may cast those votes according to his or her best judgment.
- 8) Voting members may attend annual or special meetings via electronic communications devices if such are available.

ADF Article 6: The Annual Meeting

- 1) The annual meeting of the voting members of A.D.F. shall be held during the annual International Druid Festival, the time of which shall be decided by the membership at the previous annual meeting.
- 2) There shall be mailed to each voting member at her or his last known address, by first class mail or overseas airmail, at least six weeks prior to the annual meeting, a notice setting out the time and place of the annual meeting, and including a combined proxy statement and ballot to be signed by those voting members so desiring. Said notice and proxy/ballot may be incorporated into an A.D.F. newsletter published at the appropriate time, which must be mailed out by first class mail or overseas air.
- 3) In case a quorum is not present in body or proxy at the annual meeting, those present may adjourn to such a day and time as a majority shall agree upon. If said day and time is within the current International Druid Festival, verbal notice to those voting members present at the A.D.F. shall suffice, and the necessary quorum shall drop to ten percent of the total membership vote. Otherwise, notice of such adjournment shall be mailed to each voting member of A.D.F. at least 21 days before said date and
- 4) Alternately, if a quorum is not present at the annual meeting, those present may decide by majority vote to hold the annual meeting without binding votes upon any subject other than the election of a new Members' Advocate, who may be elected as described elsewhere in these by-laws. If the office of Archdruid is up for election at that time, this election shall take place as well, as described elsewhere in these by-laws.
- 5) If a quorum is present, elections for all Officerships open shall be held as described elsewhere in these by-laws.

ADF Article 7: Special Meetings & Referenda

- 1) A special meeting or a referendum of the voting members may be called by the request of a majority of the Mother Grove, or by a petition representing one-third of the membership votes. Such a special meeting shall be held sixty to ninety days after the Board meeting at which such request or petition is received, at a location to be selected by the Mother Grove. Notice of such a special meeting, stating its particular purpose, shall be mailed to the voting members as with the annual meeting, including the provision of proxy statements.
- 2) The Mother Grove may decide to hold a referendum through the mails at any time, and such referendum may be instead of a special meeting, should the topics under consideration lend themselves to such treatment. Ballots for a referendum shall be mailed out with the next issue of the A.D.F. newsletter, which shall include brief arguments presenting all sides of the topics involved. Voting shall be considered to be closed sixty days after the issue has been mailed.

ADF Article 8: Elections of Officers and Directors

- 1) At the annual meeting held in 1993 c.e., all Officers, except the Archdruid, shall stand for re-election. At that and every third following annual meeting, the voting members shall vote to fill all expiring Officerships in the Mother Grove and may choose to add Non-Officer Directors to the Board as well.
- 2) At every annual meeting the voting members shall elect, by simple majority vote of those participating, with no quorum required, a Members' Advocate who shall thus be elected to the Mother Grove as well.
- 3) Nominations to the Board may be made by the standing Board, as well as by any group of twenty or more voting members or any group of voting members having a total of fifty or more votes, who shall sign a petition nominating a qualified candidate, and submit said petition at least sixty days before the elections are to be held.
- 4) Any voting member of A.D.F., save a prisoner, may run for election as a Officer or Non-Officer Director, or be selected as a Non-Officer Director. All candidates must have passed their 18th birthdays and fulfill the requirements for office listed elsewhere in these by-laws.
- 5) After verification of membership status of all candidates and nomination signatories by the Registrar, the names of the candidates shall be published, along with brief statements by the candidates (if provided), in the ADF newsletter.
- 6) Brief rebuttals (if desired), as well as ballots, shall be mailed to all voting members along with proxy statements, six weeks prior to the elections. Such mailing may be combined with an issue of the ADF newsletter.
- 7) Plurality of votes cast for a given Office shall be sufficient to elect an Officer other than the Archdruid. Non-Officer Directors shall be elected by receiving at least 25% of all votes cast.
- 8) Any member may split his/her available votes between the various candidates for any given Office. Any member may split his/her available votes between the various candidates who wish to become Non-Officer Directors, but may not cast more than his/her available total for all such candidates together.
- 9) Should there be no quorum achieved for the elections (which shall be defined as being the same as for the annual meeting), by presence or proxy, then all incumbent candidates shall be deemed to have been re-elected.
- 10) At the end of every tri-annual election, after all Officers and Non-Officer Directors (if any) have been elected, and before the annual meeting is finally adjourned, the Archdruid-elect or continuing Archdruid may select one or more voting members as Non-Officer Directors to join those Officers elected in the Mother Grove.
- 11) All Directors, whether elected or selected, shall exercise equal powers and responsibilities, save as otherwise noted in these by-laws.
- 12) Missing three consecutive Mother Grove meetings, whether regular or special, shall constitute an offer of resignation from the Mother Grove by that Director. The rest of the Mother Grove may accept or decline that offer.
- 13) Any Director, Officer or Assistant Officer of the Mother Grove, other than the Archdruid, may be removed for nonfeasance or malfeasance of office, by a three-quarters vote of the Directors (not counting the subject of such action if he/she be a Director). No such removal may be made without written notice by registered mail to the last known address to the subject, giving 30 days to respond. Failure to respond constitutes acceptance of the removal. In an emergency, the Archdruid may suspend an Officer subject to the approval of the Mother Grove at the next meeting. An elected Archdruid may not be removed thusly but may be recalled

by the membership as detailed elsewhere in these by-laws.

- 14) In the case of the death, removal, expulsion, resignation, or permanent incapacitation of any Director or Officer other than the Members' Advocate or the Archdruid, who shall be replaced as described elsewhere in these by-laws, the remaining Directors may, at any time thereafter, elect a qualified voting member to finish out the departed Director or Officer's term.
- 15) All Officers and Non-Officer Directors elected or selected at the annual meeting, including an elected Archdruid, shall take office as of the second High Day following that annual meeting.

ADF Article 9: The Mother Grove

- 1) The Board of Directors of the Corporation shall be known as the "Mother Grove" of A.D.F.
- 2) The members of the Mother Grove may exercise all the duties, responsibilities, and privileges normally held by the Directors of other nonprofit religious corporations.
- 3) The Mother Grove shall hold regular meetings at least once between each Solstice and Equinox at the offices of the Corporation in Delaware, or at such times and places as they shall appoint. Special meetings may be called by the Archdruid by giving one day's notice to each Director.
- 4) Regular or special meetings of the Board or any committee may be held in person, via electronic communications devices, or through the mails. These may include: telephone conference calls, a telephone or postal polling of Board Members by the Archdruid or another Officer at the Archdruid's request, the use of a computer bulletin board, etc.
- 5) A majority of the Mother Grove shall constitute a quorum. Each Director, as such, shall have one vote. Except as otherwise stated in these by-laws, a simple majority shall carry all motions.
- 6) At the Archdruid's choice, consensus decision making or Roberts Rules of Order may be adopted for all or part of any given meeting.
- 7) The Mother Grove shall have the general management of the business and affairs of the Corporation, subject to the veto of the Archdruid, which may be over-ruled by a three-quarters vote of the other Directors.
- 8) The Mother Grove shall exercise all the powers that may be exercised or performed by the Corporation under the statutes, the Articles of Incorporation, and the by-laws.
- 9) Minutes of every meeting of the Mother Grove shall be taken by the Scribe. Abbreviated versions shall be edited by him or her to eliminate meandering and/or possible violations of members' privacy, and published in the regular A.D.F. newsletter. Any member of A.D.F. may see the unabbreviated versions of the minutes by consulting the archives or by paying for any copying and mailing expenses.
- 10) On those occasions when the Mother Grove is meeting with a majority of the Directors physically present in one location, such meetings shall be open to attendance by any voting members who may happen to be in the vicinity, unless matters of extreme delicacy or personal privacy may be involved, or in the case of a spiritual retreat being held by the Mother Grove. When Mother Grove meetings are being held via electronic communications devices, the Archdruid may invite one or more individuals, whether voting members or not, to attend as guests.
- 11) Any voting member may, through the Members' Advocate, request a position on the agenda of a Mother Grove meeting, for the discussion of matters of concern to her or him. If she or he is an electronic guest or a physical visitor to a Mother Grove meeting, said member may then address the Direc-

tors on the issues involved.

- 12) The Directors are authorized at their discretion to appoint from their number an executive committee of two or more persons, one of whom shall be the Archdruid, who shall be vested with the powers of the Mother Grove when the same is not in session.
- 13) The Mother Grove is the supreme authority in the Corporation and may, if necessary, overrule the decisions, policies, and practices of all other groups within A.D.F., including guilds, councils, special interest groups, committees, and local groves. In order to facilitate creativity, communication, and spiritual growth for all members, however, said authority is to be used lightly and rarely.
- 14) The maximum number of Directors shall be twelve. The minimum shall be eight.
- 15) Any Director may pass her/his proxy onto another for a particular meeting for one or more particular issues (but not a general proxy), verifying such in writing to the Scribe within three weeks following the meeting.

ADF Article 10: Incapacitation

- 1) A two-thirds majority of the Mother Grove may request any member of A.D.F. in any position of responsibility or trust, including any Director, Officer, or Archdruid, to submit to evaluation by two or more appropriate medical or psychological specialists, who shall be chosen by the Mother Grove and paid for by the Corporation. A member of the Mother Grove shall be selected to consult with said specialists and shall make a written and verbal report of the specialists' findings and her or his own.
- 2) Upon receipt of this report, the Mother Grove may then declare that the person so evaluated is temporarily or permanently incapacitated. Said person shall then be immediately removed from all positions of responsibility either temporarily or permanently, depending upon the declaration.
- 3) Restoration of her or his previous positions, whether through election, selection, appointment, or simple resumption of duties shall be contingent upon a statement by the same or other acceptable specialists that she or he is once again fit to execute her or his responsibilities.

ADF Article 11: The Archdruid

- 1) The Archdruid shall preside at all meetings of the Mother Grove and voting members; shall be a member, whether participating actively or not, of all committees organized by the Mother Grove; shall have normal executive control over the affairs of the Corporation; may perform all those other duties that would otherwise be performed by a corporate President; and shall be responsible for articulating the spiritual vision of A.D.F. He or she shall not be considered to be impeccable nor infallible on any topic.
- 2) The initial Archdruid of A.D.F., having been chosen by Divine Selection as such, and having been the original Incorporator of A.D.F., shall serve in perpetuity - i.e., until his death, retirement, or permanent incapacitation.
- 3) After the death, retirement, or permanent incapacitation of the initial Archdruid, the Vice Archdruid shall become the Acting Archdruid, and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid until the second High Day following the next annual meeting.
- 4) At said annual meeting, a new Archdruid shall be elected by a two-thirds majority of the available votes held by those members participating, with no quorum required. Should no single candidate win a two-thirds approval, the candidate with the lowest total shall be disqualified, and this process shall continue until only one candidate is left or a candidate has won

two-thirds of the votes.

- 5) Any of the following shall be eligible to be a candidate for the office of Archdruid: (a) the Acting Archdruid; (b) one person chosen by a majority vote of the Mother Grove; (c) one person chosen by a majority of those members of the Council of Senior Druids who are not also members of the Mother Grove; and (d) any person or persons presenting a nomination petition to the Mother Grove signed by at least fifty voting members of A.D.F. There may thus be from one to three or more possible candidates. All candidates for the office of Archdruid must be individual voting members of A.D.F. in good standing, announce their willingness to take on the responsibilities of the office, and announce that Neopagan Druidism is their primary religious path.
- 6) The first Archdruid elected in this manner shall take office on the second High Day following that annual meeting; and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid for nine years, at which point she or he must relinquish the office to another chosen in the same manner through an election held at the annual meeting immediately preceding the end of her or his term.
- 7) The normal term of office for all elected Archdruids shall subsequently be nine years. No elected Archdruid may serve two terms in a row, except that if a Vice Archdruid finishes out the term of an elected Archdruid, as described later in this article, for a period of less than three years, she or he may be elected for the next full term.
- 8) An elected Archdruid may be recalled by a three-quarters vote of all voting members of A.D.F., at a special meeting or referendum called for that purpose.
- 9) An elected Archdruid who relinquishes his or her duties to the Vice Archdruid for more than three months at one time, or for more than a total of twenty-seven months in his or her term, shall be deemed to have offered to retire. The Mother Grove may accept or decline this offer.
- 10) If an elected Archdruid is recalled, retires, dies, or is permanently incapacitated, the Vice Archdruid shall become the new Archdruid and shall finish out the term of her or his predecessor. References in these by-laws to "elected" Archdruids shall then include such a person.
- 11) The original Archdruid upon his retirement may take the position of Archdruid Emeritus which shall entitle him to attend and speak, but not vote; at all Board and committee meetings he may choose, and to publish his thoughts in any Mother Grove publication.

ADF Article 12: The Other Officers

- 1) The Officers of this Corporation shall consist of: an Archdruid, a Vice Archdruid, a Scribe, a Pursewarden, a Registrar, a Chronicler, a Preceptor, a Members' Advocate, and other such officers and agents as may from time to time be chosen.
- 2) The Vice Archdruid shall exercise the functions of the Archdruid in her or his absence; shall replace the Archdruid in the event of her or his recall, death, retirement, or permanent incapacitation, as described elsewhere in these by-laws; and may perform all those other duties that would otherwise be performed by a corporate Vice President. Candidates for the office of Vice Archdruid shall each be a willing member of one of the two innermost Circles then populated of an official Druidic study program, as verified by the Council of Lore.
- 3) The Scribe shall keep a record of all votes and minutes of the proceedings of all meetings of the Mother Grove and voting members; shall give notice as required in these by-laws of all meetings; shall send proxy statements and/or mail ballots

to all voting members as described in these by-laws; shall organize all incoming correspondence for reply; and may perform all those other duties that would otherwise be performed by a corporate Secretary. Candidates for the office of Scribe shall have the ability to take minutes and word processing skills, shall have a knowledge of all basic information regarding A.D.F. history, policies, polytheology, etc.; and shall have access to a computer with which to perform their duties.

- 4) The Pursewarden (and/or other designee as approved by the Mother Grove) shall sign all checks, drafts, contracts, and other instruments for the Corporation; shall have custody of all monies of the Corporation received or disbursed; shall deposit all monies and valuables in the name of and to the credit of A.D.F. in such banks or other financial institutions as the Mother Grove shall designate. All checks or other financial instruments involving sums greater than (US) \$5,000 shall require the signatures of both the Pursewarden and the Archdruid. The Pursewarden shall be responsible for keeping the Corporation's financial records according to generally accepted accounting principles for nonprofit corporations; will generate quarterly financial reports for the Mother Grove; and may perform all those other duties that would otherwise be performed by a corporate Treasurer. Candidates for the office of Pursewarden shall have book-keeping and/or accounting skills.
- 5) The Registrar shall keep all membership and subscription records, shall have general responsibility for maintaining the database thereof; shall generate reports and mailing labels for the Mother Grove and other designated agents of A.D.F.; and shall assist grove organizers and other members with specialized mailings. She or he shall maintain strict confidentiality of the membership list according to guidelines established by the Mother Grove. Candidates for the office of Registrar shall have database management skills, and shall have access to a computer with which to perform their duties.
- 6) The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the Directors. He or she shall function as Editor in Chief of all Mother Grove publications; shall keep track of advertising (paid, exchange, and donated); and shall supervise physical production and distribution. Candidates for the office of Chronicler shall have editing and desktop publishing skills, and shall have access to a computer with which to perform their duties.
- 7) The Preceptor shall function as the head of the Council of Lore; shall supervise the creation and operation of A.D.F.'s Druidic study programs; and shall be responsible for monitoring and recording the progress of individual members of A.D.F. through the Study Programs. She or he shall investigate the legal and academic requirements for creating and operating accredited institutions of higher learning, and shall use this information to help create and operate the College of Druidism. Candidates for the office of Preceptor shall be persons holding an earned Masters Degree or higher from a regionally accredited institution and having at least five years' experience in the design and/or administration of programs for adult learners leading to accredited degrees, professional certification, or recognized recertification credits for occupations requiring registration, licensure, or certification.
- 8) The Members' Advocate shall represent individual members of A.D.F. at large, with special attention to the needs of minority factions not otherwise represented. She or he shall function as an ombudsperson, and shall be a member (whether active or inactive) of every committee organized by the Mother

Grove. The Members' Advocate shall be elected on an annual basis by the voting members, as described elsewhere in these by-laws. No person may serve as Member's Advocate more than three years in a row. In the case of the death, removal, expulsion, retirement, or permanent incapacitation of a Members' Advocate, a new Members' Advocate shall be elected to fulfill her or his term by a mail election, unless there are less than three months remaining in her/his term, with a simple majority vote of those responding being sufficient for election.

- 9) The normal term of office for all officers, save the Archdruid and the Members' Advocate, shall be three years.
- 10) In the event of a departure of an officer from the Mother Grove, as described elsewhere in these by-laws, any two offices may be temporarily held by one person simultaneously, save that the same person cannot be both the Archdruid and Vice Archdruid and that the Members' Advocate shall not hold any other office. Such dual officership shall be only until another Director with the proper qualifications shall be available to take over the duties of the departed Officer.
- 11) All Officers described in the above sections of this article shall be Directors. Additional officerships of a lesser nature, such as Bookkeeper, Assistant Chronicler, etc., may be created by the Mother Grove at their discretion, and said lesser officers need not be Directors. Lesser officers who are not Directors need not be over 18 years of age if they will have no legal responsibilities for A.D.F. If under 18, they must have the signed and notarized permission of at least one parent or legal guardian.

ADF Article 13: The Board of Advisors

- 1) The Board of Advisors shall consist of those members of A.D.F. who are leaders in the various arts, crafts, and sciences practiced within A.D.F. They may be appointed by the Archdruid or be approved by the Mother Grove after an election by members of A.D.F. concerned with their field of expertise.
- 2) Appointees to the Board of Advisors shall serve until removed by the Archdruid. Approved Advisors shall serve until replaced by their successors. Any Advisor may be removed by a two-thirds vote of the Mother Grove.
- 3) The Board of Advisors shall individually and/or collectively advise the Archdruid, the Mother Grove, and the general membership of A.D.F., on matters relating to their fields of expertise, but shall have no political function save within the guilds or other special interest groups which may have elected them.

ADF Article 14: The Council of Lore

- 1) The Council of Lore shall be a standing committee, headed by the Preceptor. Its membership shall include those Directors who wish to participate, those willing members of the Board of Advisors competent to provide educational guidance, and other such members of A.D.F. as the Preceptor shall nominate and the Mother Grove shall approve.
- 2) Since the primary purpose of the Council of Lore shall be to provide educational guidance to those members of A.D.F. working their way through the Druidic study programs, members of the Council shall be expected to have and maintain demonstrable knowledge and skills relevant to their areas of responsibility. Whenever possible and applicable, the possession of advanced academic degrees is preferable to the lack thereof

ADF Article 15: Other Standing Committees

- 1) In addition to the Executive Committee and the Council of Lore, the Mother Grove shall create and staff the following com-

mittees with such members as may be willing and appropriate: the Finance & Fund Raising Committee, the Publications Committee, the Grove Organizing Committee.

- 2) Every standing committee shall be headed by a Director, usually an officer with related duties.
- 3) The Directors may at their discretion create other committees, both standing and ad hoc.

ADF Article 16: Local Groves

- 1) The Mother Grove shall act upon all requests for the chartering of local congregations, to be known as "groves," and shall issue appropriate regulations as needed for their proper functioning.
- 2) In order to prevent confusion with other organizations calling their local groups "groves," all local groves of A.D.F. shall use the naming convention of "_____ Grove, A.D.F." or "Grove of _____, A.D.F." or the bilingual equivalent, in all brochures, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.
- 3) All local groves shall comply with all relevant federal, state/provincial, and local laws regarding the operation of branch congregations of larger religious organizations; unless specifically directed by the Mother Grove to test a law in the courts.
- 4) All local groves of A.D.F. are entitled to the maximum amount of autonomy consistent with the survival, identity, and well being of A.D.F. as a whole.
- 5) Each local grove may choose any Indo-European ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Non-Indo-European ethnic focuses, pantheons, and liturgical languages are not appropriate to official A.D.F. activities, except that local Native American traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove.
- 6) Every local grove is expected to provide open public or semipublic worship opportunities on a regular basis, including all eight High Days. The overwhelming majority of local grove activities are to be open and inclusionary. Smaller groups may be formed within a grove, and may engage in closed activities, provided that no such group includes more than half of the grove's members.
- 7) Only those persons who would qualify as voting members of A.D.F., as described in Article 5, Section 1, may vote in official local grove elections, be officers of a local grove, or be counted as official grove members for chartering purposes. The Senior Druid, Scribe, and Pursewarden, as well as any other local officers who will exercise any legal responsibilities for the grove, must have passed their 18th birthday.
- 8) The Mother Grove shall have the power to suspend or revoke the charter of a local grove for good and sufficient cause.
- 9) The Archdruid shall have the power to suspend the charter of a local grove for good and sufficient cause, subject to the agreement of the Mother Grove at their next Board meeting.

ADF Article 17: Rank

- 1) Rank within the membership as a whole shall be a function of progress within one or more Druidic Study Programs of Circles within Circles, as shall be determined by procedures to be instituted by the Council of Lore with the approval of the Mother Grove. All such study programs shall be grounded in the attainment and maintenance of demonstrable knowledge and skills.
- 2) Since it is envisioned that clergy and other leaders in A.D.F. will be only a fraction of the total membership, no pressure is to be placed on members to participate in any of the Druidic study programs.

- 3) Any person claiming a rank related to a Druidic study program may be politely challenged to demonstrate his or her knowledge and/or skills, either by one or more examiners from the Council of Lore, or by any member of A.D.F. being asked to extend rights or privileges to said person based on his or her claimed rank.

ADF Article 18: Discrimination

- 1) Membership and rank in A.D.F., attendance at public or semi-public A.D.F. activities, and participation in any Druidic Study Program, shall not be denied to any person on the basis of race, ancestry, color, physical disability (except as mentioned elsewhere in this article), age, gender, or affectional orientation, but may be denied to individuals practicing creeds inimical to Neopagan Druidism.
- 2) Membership within the Mother Grove, the clergy, and other such positions of responsibility and trust as the Mother Grove may determine, shall be granted only to practicing Neopagans who are not simultaneously practicing a creed inimical to Neopagan Druidism.
- 3) As used herein, "inimical creeds" shall include varieties of conservative monotheism, atheism, demonism, racialism, or other such faiths, as shall be determined by the Mother Grove.
- 4) Proven communication or behavior of a virulently racist, sexist, homophobic, heterophobic, anti-Semitic, or otherwise bigoted manner, shall be grounds for expulsion from A.D.F., as described elsewhere in these by-laws. This does not include strong verbal statements about the theology, history, or psychological characteristics of other religions.
- 5) All organizers of public and semipublic A.D.F. activities shall make strenuous efforts to facilitate the participation of differently-abled individuals. Nonetheless, all aspirants to any given rank or position must be able to meet all the relevant qualifications previously determined for said rank or position, unless the Mother Grove shall rule otherwise in a particular instance.

ADF Article 19: Suspension, Expulsion and Resignation of Members

- 1) The Mother Grove may, by a two-thirds vote, suspend or expel any member confessing to or found guilty of committing felony crimes-with-victims, as defined by civil law and current criminological opinion, or for proven and documented disruptive or abusive conduct which works directly against the aims, activities or welfare of A.D.F. or its members.
- 2) If a member under consideration for suspension or expulsion is a Director, he or she may be suspended or expelled only by a two-thirds vote of the remaining Directors. The initial Archdruid cannot be suspended or expelled. An elected Archdruid can be suspended or expelled, but only after being recalled as described elsewhere in these by-laws.
- 3) "Disruptive or abusive conduct" does not include: the temperate expression of disagreement, such as public or private written or verbal criticism of A.D.F. or its leadership; vigorous debate over matters of scholarship, art, spirituality, or politics; the circulation of petitions to the Mother Grove; the organizing of other members into voting blocks; nor mere rudeness, thoughtlessness, or lack of social skills.
- 4) Disruptive or abusive conduct does include: the spreading of slander or libel against A.D.F. or its leadership; bigoted communication or behavior as described elsewhere in these by-laws; or active efforts to persuade members to quit or to dissuade nonmembers from joining.
- 5) In the case of a person who was declared temporarily or permanently incapacitated at the time of his or her resignation or removal from a position of responsibility, the Mother Grove

shall require a reevaluation of his or her competency similar to the process which had declared incapacity, before he or she may seek election or appointment.

- 6) Members may resign from membership at any time for personal reasons, and will then be eligible to rejoin A.D.F. at a later date. Any member whose membership dues lapse for a period of three months or more shall be deemed to have resigned. If a resigned member should decide to rejoin at a later date, her or his votes shall be calculated from that later date.
- 7) Suspended, expelled or resigned members may not hold office or act in any way as representatives of A.D.F. Expelled or resigned members have no right to receive A.D.F. publications, and may not continue to participate in Druidic Study Programs administered by A.D.F.
- 8) Members who have been suspended or expelled may, at the discretion of the Mother Grove, be banned permanently or temporarily from attending A.D.F. activities, including public worship. Such bans shall be published immediately in A.D.F. publications. They may be published elsewhere in the case of very serious crimes.

ADF Article 20: Open Financial Records

- 1) All members of A.D.F. are entitled to see the accounting records. The Pursewarden shall make these available at a nominal fee for reproduction and mailing. Balance sheets and other similar summary reports shall be regularly published by A.D.F.
- 2) Pursewardens in local groves shall make quarterly financial reports to the Mother Grove, accounting for all income and expenses, and shall make these reports available to local grove members in a similar fashion.

ADF Article 21: Amendment and Replacement of By-Laws

- 1) Amendments to these by-laws may be made at any annual or special meeting or referendum, as described elsewhere in these by-laws, by a two-thirds vote of the entire voting membership; or by a two thirds vote of the Directors at any regular or special meeting of the Mother Grove.
- 2) The initial Archdruid's lifetime term of office and immunity from recall and/or expulsion; the requirement in this article for all future sets of by-laws to contain similar language concerning replacement of by-laws; and this section of this article; may not be amended without the consent of the initial Archdruid.
- 3) Every twenty-seven years after the death of the initial Archdruid, at an annual meeting of the voting members, the voting members shall decide by a two-thirds vote whether to retain the current set of by-laws. Said decision shall be made after all other electoral matters have been settled.
- 4) Should the results be negative, a By-Laws Revision Committee shall be formed. The members of said committee shall include the newly elected Members' Advocate, who shall head the committee, the newly-elected Archdruid (or if no Archdruidic election has taken place, the current Archdruid), a newly-elected Director (or a continuing one, if no Directorial election happened), three members of the Board of Advisors who are not Directors, and the Senior Druids of three local groves. The annual meeting may not be ended without these nine being selected and approved by majority vote of the voting members participating in body or proxy.
- 5) The By-Laws Revision Committee shall have one year to produce a proposed new set of by-laws. Halfway through that year, an early draft shall be published in the A.D.F. newsletter for comment by the membership.
- 6) At least six weeks prior to the following annual meeting, the By-

Laws Revision Committee shall publish and distribute to the voting members a proposed new set of by-laws. At that annual meeting, alterations to the proposal shall be debated and passed by a majority vote of those participating in body or proxy. The final set of proposed new by-laws shall then be voted upon as a whole, with a three-quarters vote of the entire voting membership necessary for passage. The quorum for this vote shall therefore be seventy-five percent of all votes available to be cast.

- 7) Should there not be such a quorum available in body or proxy at said annual meeting, the final set of proposed new by-laws shall be submitted by the Mother Grove, by first class or overseas airmail, to the voting membership as a referendum within three weeks after the annual meeting concludes, with a six week deadline for reply. Again, a three-quarters vote of the entire voting membership shall be necessary for passage.
- 8) Should the new by-laws not be passed at either the annual meeting nor a referendum as just described, the old by-laws shall continue in effect for the next twenty-six years.
- 9) Should the new by-laws be passed at either the annual meeting or the referendum, they will take effect upon the following Samhain, completely replacing the previous set of by-laws at that time. It shall be the duty of the existing Directors to notify all appropriate civil authorities and to arrange any required elections for new officers, etc., in keeping with the spirit as well as the letter of the new bylaws.
- 10) All new sets of by-laws must contain an article equivalent to this one, allowing for their complete replacement every twenty-seven years at the will of the membership.

ADF Article 22: The Council of Senior Druids

- 1) All Senior Druids of provisionally or fully chartered groves shall be members of a Council of Senior Druids. Protogrove organizers and former Senior Druids may participate as non-voting members.
- 2) The Archdruid shall be an honorary member of said Council and shall be entitled to attend its meetings, receive copies of its meeting minutes and other publications, etc. She/he shall not have a vote in said Council, however, unless she/he is simultaneously the Senior Druid of a chartered grove, or unless a tie-breaking vote is needed.
- 3) Said Council shall be organized and run by its members and may establish its own goals and priorities, and take action to achieve them, subject to the by-laws of A.D.F.

ADF Article 23: Non-Profit Nature of the Corporation

- 1) No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to, its members, directors, officers, or other private persons, except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the Preamble and Article I of these by-laws.
- 2) No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.
- 3) Notwithstanding any other provisions of the Articles of Incorporation or these by-laws, this Corporation shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Corporation.
- 4) Upon the dissolution of this Corporation, the Mother Grove shall, after paying or making provision for the payment of all the

liabilities of the Corporation, dispose of all the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for Neopagan religious, educational or charitable purposes as shall at that time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 as revised (or the corresponding provision of any future United States Internal Revenue Law), as the Mother Grove shall determine.

- 5) Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such Neopagan organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The preceding by-laws were originally adopted by the Mother Grove of A.D.F., Inc. on July 15, 1990 c.e. They have been amended and corrected since. This edition is current as of November 1, 1994 c.e. For later versions, send an SASE (2oz.) to: ADF, Box 516, E. Syracuse, NY, USA 13057.



Carleton Constitution

As of May, 1970 c.e. revision

This is the format of most constitutions used in RDNA up to the late 1970s. It is in the format normally used in student organizational charters at Carleton. The Jan 27, 1965 vote requires official groves to have a constitution, but doesn't say what to put in them. —Scharding

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 tenets of North American Reformed Druidism as set forth in this Constitution.

ARTICLE III

The basic tenets 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 [or she] 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 principal 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 attended 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

The SDNA Constitution

Here is a generic Grove constitution, as envisaged by Isaac Bonewits for future groves in the SDNA & HDNA (and possibly in some NRDNA groves). It is uncertain whether any grove besides the Hasidic Druid of North America and the Twin Cities Grove ever adopted this constitutional format. As you can tell, it is more complex and explicit about it's terminology than the Generic Carleton constitution. —Scharding

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 Druidism, as set forth in The Book of 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 Druidism, as set forth in The Book of 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 the Grove:

1) The Arch-Druid/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 Arch-Druids. 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 principal 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 Arch-Druid/ess insofar as he or she may be called upon to do so, including those function 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 Arch-Druid 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 Arch-Druid/ess.

6) Other officers may be added from time to time as the Grove shall decide when they are needed.

ARTICLE SIX

Elections for the posts of Arch-Druid/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 post 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 or 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 section (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, require 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 election.

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

Three Flyers for Perusal

How did the people join Reformed Druidism? Some merely observed a ritual in progress and joined in, but other were recruited by reading a flyer about Reformed Druidism. One can tell a great deal about a grove by the information in the flyers that it distributes to the general public. A flyer often tries to express the spirit of a grove's Druidism in its simplest and most understandable format. I have presented three flyers here for your perusal. The first was made by Fisher and Frangquist for distributing at Carleton's student activity fair, and it proved to be the foundational template for later flyers at Carleton and beyond. The second flyer was originally used as an introduction to the *Druid Chronicles (Evolved)* by Isaac Bonewits, and later as a hand-out by several groves on the west coast. The third flyer was made by Michael Scharding to hand out in his missionary grove at St.Cloud. Carleton tended to use a variant of the first flyer up to 1995, although a variant of the second one appeared once or twice. Both the second and third flyers were made for distribution in regions where Reformed Druidism was new and unheard of.

Note: None of these flyers contain dogmatic organizational principles, but provide a basic idea of how the groups historically operated. Their ideas are not set in stone. -Scharding

What is Reformed Druidism?

Reformed Druids of North America

Flyer for Fall 1965 at Carleton

Origins

Reformed Druidism has its beginning at Carleton College in the spring of 1963 as a protest to the college's requirement that all students attend a certain number of religious services or meetings. One of the ways of fulfilling the requirement was by attending services of one's own religion. The Reformed Druids of North America proposed to test the degree of freedom permitted under this clause.

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 credit were granted, the religious requirement could be exposed as totally ineffective. If, on the other hand, credit were denied, the college could be charged with bigotry. The initial attitude of the college was, "If we ignore them, they'll go away.". But the RDNA not only refused to go away, it grew, acquiring an advisor, and becoming a registered college organization.

In June, 1964, the religious requirement was repealed. Even though the Druids rejoiced at this triumph, they recognized that their job was not over. For many members the movement had come to represent a valuable part of their spiritual lives. So there was the importance of continuing the RDNA as a protest against all coerced religion.

Principles

Druidism boasts its lack of institutionalized dogma. Each Druid is required only to adopt these Basic Tenets:

(1) 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) 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. (The phrase "objects of creation" does not necessarily imply a single Creator, but it does imply an important link between the spiritual and the material realms)

In Reformed Druidism, the material realm, Nature, is personified as the Earth-Mother. The abstract essence of the universe, in opposition to the material world, is referred to as Be'al, from a word which the ancient Celts applied to an abstract supreme being. The "object of Man's search" is called "awareness," and it is defined as "unity with Be'al".

Ritual

In accord with the Basic Tenets, all Reformed Druid worship must be directed toward Nature. For this reason, many customs and rituals of the Ancient Druids, who were essentially Nature-worshippers, are retained.

Druid worship must, in so far as possible, be held in the outdoors; an oak grove, or a hill or other prominence, is ideal. According to ancient Druid custom, the officiating Druids, and others who so wish, ought to be clad in long white robes; the robe of the Arch-Druid having a distinctive decoration or color. The waters-of-life are usually passed to all present as a symbol of the link man has with Nature. Incantation and other ancient Celtic ritual is also used; but in "Reformed" Druidism, human sacrifice is out.

In order to focus attention on Nature, various aspects of it retain the names of their corresponding Celtic gods and goddesses.

Dalon Ap Landu - the grove

Grannos - healing springs
Braciaca - malt
Belenos - the sun
Sirona (goddess) - rivers
Taranis - thunder & lightning
Llyr- the sea
Danu (goddess) - fertility

Festivals

Druid festivals correspond to the important dates of the old Druid year. Celebration always begins at sundown the previous evening, and includes bonfires and revelry appropriate to the season.

Samhain - Nov. 1: "Halloween" begins the period of Geimredh.
Midwinter - the winter solstice; day of the "Yule log"
Oimelc - Feb. 1; begins the period of Earrach.
Beltane- May 1; "May Day," begins period of Samradh.
Midsummer - the summer solstice
Lughnasadh (Brón Troghain) - Aug. 1; day for gatherings and feasts, begins the period of Foghamhar.

The phases of the moon also ought to be followed closely. A new venture should be begun only when the moon is waxing, an old one consummated only when it is waning. The night of the full moon is a time of rejoicing; while the night of the new moon is a solemn occasion, calling for vigils and meditation.

Organization

Each organization (known as a grove) has three officers: an Arch-Druid, who must be a third order priest or higher, to direct worship; a Preceptor, who must be at least a second order Druid, to handle business matters; and a Server, to assist the Arch-Druid.

To become a first order Druid, a person must partake of the waters-of-life, and affirm his acceptance of the Basic Tenets (listed under Principles above).

To become a second order Druid, one must pledge himself to the service of Druidism, as well as have an understanding of basic Druidism.

To become a third order priest, one must dedicate himself to a life of Druidic inquiry, the beginning of which is an all-night, outdoor vigil.

Higher orders of the priesthood (up to the tenth) 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 order of the priesthood is dedicated to one of the eight aspects of Nature mentioned under Ritual.

Purpose

On a superficial level, it might now seem that the purpose of Reformed Druidism is merely to delve into the strange customs and rituals of the ancient Celts, and to have some fun doing it, and also to serve as a new and different type of protest movement.

But, on deeper examination of the RDNA, it might be said to have two important purposes: (1) It offers a reasonable alternative for the person who cannot stomach organized religion, or who feels that it is somehow deficient; and it hopes that its exotic forms of worship will appeal to the rebel. (2) In communing with Nature, it seeks to promote a spirit of meditation and introspection, aimed ultimately at awareness of religious truth.

What and Why is Reformed Druidism in the 70s?

Schismatic Druids of North America
Introduction for The Druid Chronicles (Evolved) Fall 1976

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 unheard of 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. [*Never recognized, actually. -Scharding*]

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 impor-

tance, 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 the 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, ect.)

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 y.r. (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, Marxist 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, Part 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 personification 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 ritual with members of all other belief systems, including all other Branches of the Reform, that are compatible 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 with 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 the 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, amongst 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 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 Order (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 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 independent 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 legally and ethically oust the "heretics",

in any event, since they do hold legitimate Apostolic Succession and there are not provisions -currently- for loyalty oaths to the original Branch.) The basic principal 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 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 schism 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 correspondence 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 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 Eight, 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” in 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 self-appointed and exercises 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 other 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 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 the 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 is 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 High Day, the Autumnal Equinox is not celebrated in 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 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*.

There are a number of collected writings held in greater or lesser reverence 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 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 called 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 Druidism of your choice can be obtained by writing to the nearest Grove of the Branch that 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 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. Steve Corey, 185 Mountainview Road, East Longmeadow, MA 01028

Southern Shores (Stanford) Grove, RDNA /NRDNA, 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

Remember that these addresses are very out of date, so don't write to them, except Carleton.

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.



One SDNA artist's conception of Dalon ap Landu.

The “Big River Grove” of the Reformed Druids of North America (RDNA) at SCSU

.Initial Flyer for the Fall of 1995 at St.Cloud State University

What is Reformed Druidism? 1995

Definition

The Reformed Druids are a club of students from all backgrounds who are interested in exploring the beliefs of religions and philosophies. They also have a reverence for the importance of the Earth in our daily lives. We join together to enrich each other by sharing insights and pointing out good resources. This is our first year at SCSU.

Common Beliefs:

There are only two Basic Tenets which we, as a group, agree with:

- 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.

Everything beyond that is up to you, as far as we are concerned. We don't like dogma.

History

The first grove of the Reformed Druids was founded at Carleton College in Northfield Minnesota in 1963. Some students wanted to protest mandatory chapel attendance, and they learned of a loophole allowing students to alternatively attend services of their own religion. They decided to make up their “own religion” and created the Reformed Druids as a hoax, based on the image of the ancient Druids of France & Britain. When the chapel requirement was dropped by the college, they found that they were enjoying the Druidical activities too much to quit. Many had found that the eternal search for religious truth was too important to abandon and that Druidism was the vehicle for that search. As they graduated from Carleton, many Druids founded new Druid groups, called “groves” and continued to help other students explore their own beliefs.

Structure

Being a creation of the 1960s, Reformed Druidism doesn't really like hierarchy. However, three basic officers of the group are necessary to maintain club status and to make sure activities DO happen. We elect them every year in the first three weeks of Fall term.

- 1) Arch-Druid. This is the titular head of the grove. She or he is responsible for organizing activities and leading seasonal services.
- 2) Preceptor. The right-hand Druid of the Arch-Druid.

She or he helps the Arch-Druid with organizing events and they play a role in the services.

- 3) Server. The server merely is a go-for to help with advertising and various tasks.

Although all members are equal in the eyes of the group, some members will occasionally pass through different stages of spiritual growth. It is customary to mark these events by holding a ceremony in their honor. We call these ceremonies “orders”, similar to the different levels of Masonic groups.. There are traditional speeches and activities associated with the three different orders. They are serene and dignified events and they are often designed & directed by the initiate. Most people don't go through the orders, and that's fine. But there is much more to Druidism than collecting silly titles.

The Festivals

Because we find one type of inspiration through Nature's cycles, we hold periodic ceremonies to honor the passing of the seasons. The names are taken from public holidays in Ireland that were similarly practiced in most of Europe up until W.W.II. Each of these four holidays is usually accompanied by a campfire.

Samhain (Pron. “Sa-veen” or “Sawin”) Nov. 1st. Known in Christian calendars today as “All Saints Day” Remembrance of our ancestors and honoring the beginning of the Winter half of the Druidical year.

Imbolc (Pron. “Eem-bolluck” or “im-wolac”) Feb 1st. Known in Christian calendars as “Candlemass”. At this time of the year, the first signs of spring are revealed through pussywillows, ewes bearing lambs and a slow warming of temperatures.

Beltane (Pron. “Bell-tain” or “Bel-tin-uh”) May 1st. Known to many as “May Day”. It is the celebration of the fertility in the Earth and the beginning of the Summer half of the Druidical year. May-pole dances and flower-gathering are common activities.

Lughnasadh (Pron. “Loo-na-sa”) Aug. 1st. This is a harvest festival, celebrating the pinnacle of the Earth's productive bounty and the realization that winter is slowly coming and that we must prepare for upcoming hardships.

Part Two: Frequently Asked Questions

Q: What is Reformed Druidism?

A: Reformed Druidism is that feeling when you see a little bird hatching from an egg in the spring. It is a deep personal drive for religious truth, a drive so important that you will follow it no matter where it takes you. It is a journey, perhaps with occasional wayside rests, but still a journey whose only distant destination is truth.

Q: Do Reformed Druids have scriptures?

A: Not really. We are a living experience that cannot be encompassed with pen & ink. We do have some reflective writings from past members, but most people ignore them as silly. Instead, most Druids seek inspiration from various philosophical and religious writings that they

find attractive. Some Druids find that events in their everyday lives provide plenty of inspiration. No two Druids have the same background of ideas, which makes our interactions all the more productive & unpredictable.

Q: What do Reformed Druids think about the Earth?

A: Most of us agree that the Earth is good; so much so that we affectionately refer to her as the "Earth-mother". Everyone today realizes that we have to be environmentally aware of the earth's cycle and the Druids often go a step further. While many of us find spiritual fulfillment in the lofty aeries of theoretical theology, we also realize that the material world can also teach us spiritual lessons. We can find truths in the eternal cycles of life and death and in the passing of the seasons. We recognize these lessons by marking the seasons with rituals to express these lessons.

Q: Do I have to abandon my previous religion to become a Druid? Do I have to be Pagan?

A: We welcome people of all religions and philosophies to the group, provided they can interact respectfully and maturely. Reformed Druidism does not require (nor does it desire) that you change religion. It only asks you to examine your beliefs and expand your understanding of alternate systems. It is far better to be able to expand the understanding of one's own religion than to wander aimlessly, although for some members, such wandering may lead them to new religions or philosophies that they may find better suited to their life.

Q: What kind of activities do Druids do?

A: Most of the time it's just talking together, sharing ideas and telling each other about good courses to take. Other times we may meet to quietly meditate or go for nature walks. Occasionally we get together for a service to mark the passing of the seasons and pause to reflect how similar cycles of ebb and flow also occur in our daily lives. Some members prefer to do Druidical activities on their own with only the occasional interaction of the group. Many members drift away after they find that they don't need the group anymore, others stay behind to help future members in their searches.

Q: Are you guys a cult? I mean, do you do animal sacrifice or brainwashing?

A: Nope, No and No. We're a club for people looking for truths and who are willing to share their insights. We do offer up the occasional vegetable or oak-branch at our services, but then again the Christians often offer up bread and wine.

Q: So what's the point?

A: "The Search is it's own reward."

Time Line of Reformed Druidism

1963

First ritual of RDNA April,
Basic Tenets April,
Carleton Grove founded May,
Hierarchy up to Third May
First Beltane May
Carleton Constitution June,
First Samhain November
Predictions come true November

1964

First Third Order ceremony, April
Fisher resigns Archdruidcy, May
CoDAL begins, May
Nelson is ArchDruid, May
Higher Orders 4th to 6th, May
Chapel requirement gone, June
First missionary groves, Summer
Druid Chronicles (Reformed), Summer
Vermilion SD, Summer
Ma-Ka-Ja-Wan WI. Summer
First non-Carleton priest at MKJW.
Frangquist is Archdruid Sept

1965

7th Order

1966

Green Book produced, May
Initial legislative period ends, May
Frangquist resigns Archdruid, May

1967

Hiatus at Carleton

1968

Berkeley Grove founded
Isaac enters RDNA
Smiley Affair begin

1969

Shelton is Archdruid May
Codex of Form proposed
Priestess Vote Returns

1970

Stanford Grove Begins July?
Smiley Affair ends
Codex of Form withdrawn

1971

Shelton resigns May
Priestess Issue resolved

1972

1973

1974

Isaac Affair begins July

1975

DC(E) assembled

1976

Morrison Archdruid Carleton, May
DC(E) published, Aug.
Prov. Council, Aug.
Carleton Apocrypha, Summer

1977

Prov. Council fades
Isaac Affair ends?

1978

Morrison resigns Carleton, May

1979

Isaac enters a sabbatical

Luomala Archdruid Carleton, May

1980

Luomala resigns Carleton, May

Carleton Druidism sleeps

1981

Coalition Council DAL, Aug

CoCoDAL votes

Isaac quits sabbatical and returns

Isaac leaves NRDNA

1982

Coalition Council fades away

Frangquists revive Carleton

1983

Ar nDraocht Fein (ADF) begins

1984

Carleton Druids sleep

1985

Cascorbi revives Carleton

1986**1987**

St. Olaf Grove (RDNA) begins

1988

Henge of Keltria splits off ADF

1989**1990**

Davis Archdruid Carleton, May

Pagan Studies gone Carleton, Sept

Catalyst meetings Carleton, Sept

1991

Catalyst quits

1992

Scharding inspect Archives

1993

Druid Archival Project begins, Feb.

Davis resigns Carleton, May

Scharding Archdruid Carleton, May

Third Order resumed at Carleton, May

Oral History Project Begins, May

Tampa Bay FL Grove (RDNA), June

Green Book Vol. 2, Summer

Green Book Vol. 3, Summer

Poetry Vol. 2, Summer

Book of African Jedi, Summer

Dead Lake Scrolls, Fall

Dead Bay Scrolls, Fall

1994

Order of Puck starts, April

Pan-Druidic conference, April

Scharding resigns Carleton, May

Hrobak ArchDruid Carleton, May

Graham co-ArchDruid Carleton, Nov.

Curtis co-ArchDruid Carleton, Nov.

1995

Big River Grove of SCSU, May

ARDA collection assembled, Sept Carleton Grove becomes an official student organization Fall,

1996

Isaac retires as Archdruid of ADF

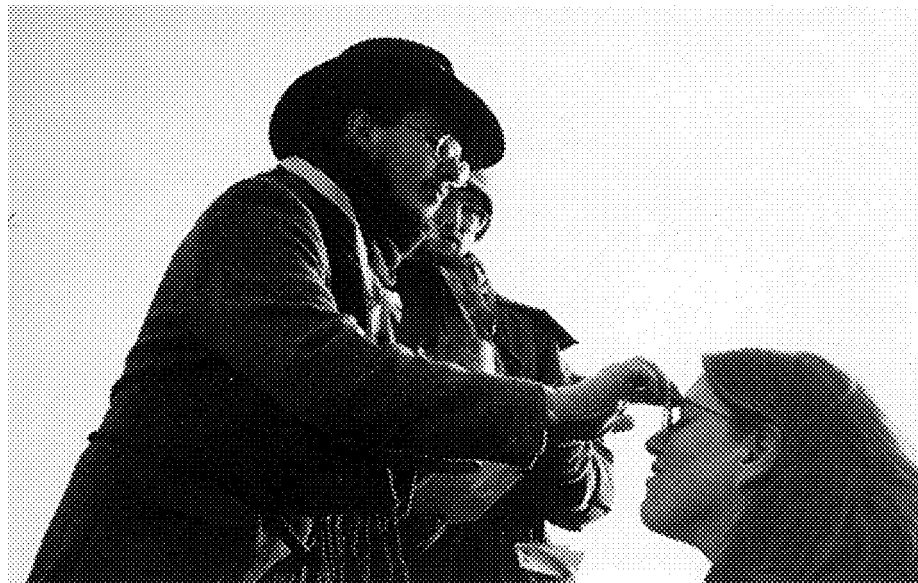
Order of Bambi starts, January

Order of Suzuki starts, January

St. Olaf Grove closes, May

ARDA published, August

Big River Grove closes, August



Adams ordaining Anne Graham, May 1994

Roll of Groves and ArchDruids

Only seven or eight have constitutions that are still recorded to the Archives, so it is difficult to give their precise foundational dates. Likewise, most Groves rarely sent in a formal announcement of their dispersal, they just fade away. My dates are vague at best and come from indirect methods, like mailing lists, to determine which Groves were still functioning. As for designations, that is even more tricky, since many were shifting labels rather frequently.

Name	Location	Date	Label	Archdruids
Acorn	Twin Cities	1978	SDNA	see Twin Cities, Grant 1/78-11/78?
Ann Arbor	AnnArbor MI	1973	RDNA	Ellen Shelton 73-74, Dick Shelton 74-77?
Angus Og	Bay Area	1993	NRDNA	Not Known
Arch	St.Louis MO	1976	HDNA	Rhodes 74-78, Clark sept 78-79?
Berkeley	Berkeley CA	1968	RDNA	Larson 1968-76
Berkeley	Berkeley CA	1976?	NRDNA	Larson 1976
Berkeley	Berkeley CA	1977	SDNA	Bonewits & Carruth 77-79
Berkeley	Berkeley CA	1979	NRDNA	Carruth & Abbott 79- Fall 81
Berkeley	Berkeley CA	1981	SDNA	Bonewits Fall 81 to Early 82
Big River	St.Cloud, MN	1995	RDNA	Scharding May 95 to May 96
Birch	New Hamp.	mid80s	NRDNA	Carruth mid 80s to present
Carleton	Northfield MN	1963	RDNA	See below for full list
Chicago	Chicago, IL	1970	RDNA	McDavid 70-3, Bradley 73-76
Chicago	Chicago, IL	1976?	NRDNA?	Bradley 76- sept 78
Chico	California	2/81	NRDNA	League 2/81 to ?
Clann na Brocheta	<i>Travelling</i>	1977	ODNA or R	Larson 77-79?
Evergreen	Olympia, WA	1975	changing R,N,S,Z?	Tom Schuler 75- 9/79?, c Shuler 11/78-2/81, Merril 2/81 to ?
Greenwood	Seattle, WA	2/81	changing	Cyndie (Schuler) Sallee 2/81 to Now
Hazelnut	Bay Area	1975	NRDNA	Moe & Abbot off and of to Mid 80s
Hazelnut	Bay Area	1990	NRDNA	Abbott & Reitan 90 to Now
Houston	Houston, TX	1980s	NRDNA?	Unknown
Live Oak	Berkeley, CA	12/81	NRDNA	Carruth 12/81 to 83?
Live Oak (2)	Orinda, CA	1983?	NRDNA	Bodfish 83? to Mid80s?
Los Angeles	LA, CA	6/78	SDNA?	Sherbak 6/78 to 12/81?
MaKaJaWan	Wisconsin	1964	RDNA	Frangquist 1964, Holding/Hirsch? 65-66?
Mother Berk.	Berkeley CA	1976	SDNA	Bonewits 76
New York 1	NY City	4/66	RDNA	Fisher Apr 66-Sept 69?
New York 2	Meadow, MA	1976	RDNA	Corey 76-77?
Ombanda	Ombanda, CA	1993?	NRDNA	Not known
Princeton	Princeton, NJ	1978	RDNA	Morrison 78 to ?
PSG festival	Madiosn, WI	1993	RDNA	Scharding 1993
Purdue	Purdue, IN	1965?	RDNA	Smiley 65?-70?
Rapid City	Rapid City, SD	1966	RDNA	Nelson 4/66? -68?
Stanford a.k.a.	PaloAlto, CA	7/ 1970	RDNA	Savitzky or Uggla 70 to 76
Southern Shores		1976?	NRDNA	Uggla 76 to 11/78?
Southern Shores	PaloAlto	1979?	SDNA?	Sherbak 79? to 81?
Saint Olaf	Northfield,MN	1987	RDNA	Adams 87?-94?
Stockton	Stockton, CA	1972?	RDNA	Bonewits 72? to 74?
Tampa	Tampa, FL	1993	RDNA	Kyle Clark 1993 to ?
Twin Cities	Twin Cities	1974	N or SDNA	Bonewits 74-76, Auvinen 76-78 See acorn
Tuatha	San Diego, CA	1976?	NRDNA?	O'Neil 76? to 79?
Tuatha de Danaan	Bay Area	1993	NRDNA	Sommers 93 to present
Vermilion	Vermilion SD	3/64?	RDNA	Nelson 3/64 to 11/65?

Carleton ArchDruids

David Fisher
Norman Nelson
David Frangquist
Gary Zempel
Thomas Carlisle
Marta Peck
Steven Savitzky
Dick Shelton
Glen McDavid
Renata Seidel
Steven Corey
Diana Erbe
Donald Morrison
Susan Olin
Katya Luomala
Heidi Schultz

(First Interregnum period)

Thomas Lane
Megan Ross

(Second Interregnum with various leaders such as):

Alice Cascorbi
Heiko Koester
Jan Schlamp
Carron Perry
Tino Thompson
Brandon Schields
Joanne Mandt
Heather Gruenberg
John Nauert

(Return of Archdruids)

Andrea Davis
Michael Scharding
Rebecca Hrobak
Anne Graham
Michelle Curtis
Irony Sade

Michelle Hajder

Archdruidcy

Spring 63 to Spring 64
Spring 64 to Fall 64
Fall 64 to Spring 66
Spring 66 to Spring 67
Spring 67 to Spring 68
Spring 68 to Fall 68
Fall 68 to Spring 69
Spring 69 to Spring 71
Spring 71 to Spring 72
Spring 72 to Spring 73
Spring 73 to Summer 74
Summer 74 to Spring 76
Spring 76 to Spring 78
Spring 78 to Spring 79
Spring 79 to Spring 80
Spring 80 to ?

Spring 82 to Spring 84
Spring 84 to Summer 85

mid 80s
mid 80s
mid 80s
late 80s
late 80s
late 80s
late 80s
early 90s
early 90s

Spring 90? to Spring 93
Spring 93 to Spring 94
Spring 94 to Spring 96
Spring 95 to Spring 96
Spring 95 to Spring 96
Spring 96 to ?
Spring 96 to ?

Carleton Missionaries

Norman Nelson
David Frangquist
David Fisher
Richard Smiley
Robert Larson
Steven Savitzky
David Uggla
Glen McDavid
Michael Bradley (hon.)
Ellen Conway Shelton
Richard Shelton
Steven Corey
Donald Morrison
Sam Adams (hon.)
Kyle Clark (hon.)
Michael Scharding

Missionary Druid Groves

• Carleton Grove

Vermilion
Rapid City
Ma Ka Ja Wan
New York #1
Purdue
Berkeley
Stanford & South Shores
Chicago
Ann Arbor
New York #2
Princeton
Saint Olaf
PSG
Tampa
Big River
Akita?

• Berkeley Groves

Stockton
Twin Cities & Acorn
Arch
Evergreen & Greenwood
Hazelnut
Tuatha
Clann na Brocheta
Los Angeles & South Shores
Chico
Live Oak

• Live Oak Groves

Birch

• Hazelnut Groves

Tuatha De Danaan
Angus Og?
Ombanda?

Statistical Commentary on Reform

Rough Estimates

Here are a couple armchair estimates of the size of Reformed Druid statistics. Do not quote them as they are unverifiable and unscientific. They are based on general discussions, intuitions, and wild guessing. Note that all Third Order Druids are 1st and 2nd Order also, and all 2nd Order Druids are 1st Order Druids also.

Estimate of Ritual Attendees

3000+ since 1963

% from Carleton

33%

Population of First Orders being all taking the Waters

1200+

% of 1st from Carleton

70%

Population of Second Orders

170+

% of 2nds from Carleton

40%

Population of Third Orders

80+

% of 3rds from Carleton

less than 70%

Ratio Male/Female of 3rd till 1971

15:1 (only Marta Peck of Carleton)

Ration M/F of new 3rds since 1971

2:3

Ratio Male/Female of 3rds till Now

3:2

Ratio of M/F Archdruids till 1971

15:1 (only Marta Peck of Carleton)

Ratio of M/F new ADs since 1971

1:2

Ratio of M/F Archdruids till Now

1:1

Population of Higher Orders

18+

Estimate of Total Past Groves

Forty Five

Estimate of Past Protogroves

Ten

Reasons for Grove Collapse

1. Ennui & In fighting

2. Finances
3. Archdruid had to move

Largest Known Grove

Greenwood Grove (60+ regular)

Smallest Known Grove

Saint Olaf (1 or 2 regular)

Most Complicated Groves

Arch Grove of HDNA

Mother Grove of SDNA

Simplest Groves

Big River

Greenwood

Carleton

1976 Grove Pop. Estimates

Doubling or tripling on High Days

Ann Arbor 5-10

Arch 10-12

Berkeley 5-10

Carleton 5-10

Mother 3-5

New York Two 3-5

Southern Shores 3-5

Twin Cities 5-15

Solitary Thirds: 30+

1995 Grove Pop. Estimate

Doubling on Highdays

Bay Area Total 5-10

Big River 5-10

Birch 3-5

Carleton/Olaf 5-10

Greenwood 30-60

Tampa 3-5?

Solitary Thirds: 60+

Oldest Grove

Carleton

Longest Running Grove

Greenwood

Most Groves at One Time

general increase in groves reaching:

Twelve (Sept 1978)

increase since 1987 reaching:

Six to Eight (May 1993)

Fewest Groves at One Time

One (May 1963 to Summer 64)

Three (1967)

Three or Four (1983-1987)

Average Number of Groves

Six

Years of Cyclical Peaks in Dispersal

1963-6

1973-78

1990-95

Years of Cyclical Troughs in Dispersal

1967
1979-82

Prediction of next Peak

2010

Prediction of next Low

1999

Number of Labels in Reform

6 to 8 in Sept. 1978

RDNA, New RDNA, Norse DNA (Tuatha), Zen DNA (Evergreen),
Hasidic DNA (Arch), Schismatic DNA (Mother), Orthodox DNA
(Clann na Brocheta), Humanistic DNA (Chicago)

Longest ArchDruidcy

(??Abbot & Hazelnut Grove??)

Cyndie Sallee 2/81 to present

Carruth mid 80s? to present

Larson 68-76

(Adams 87?-94?)

Shortest Known ArchDruidcy

Bonewits (Berkeley) 2 months? (1981)

Frangquist (MKJW) 4 months? (1964)

Nelson (Carleton) 5 months? (1964)

Avg. Archdruidcy in Reform

Three or Four years

Longest Arch-Druidcy at Carleton

Offic: Becky Hrobak May 94 - 97?

Unoffic: Andrea Davis Sep 89? to May 93

Avg. Archdruidcy at Carleton

One (maybe Two years)

Avg. Grove Activity by a Druid

One to Three Years

“Prolific” Ordainers of Priests

Isaac Bonewits 14+

Frangquists 10+

Scharding 8+

Sheltons 6+

Larson 6+

Fisher 5+

“Prolific” Authors in Pages

Isaac Bonewits

Michael Scharding

Frangquist

Carruth

Shelton

**Cultural Centers of the Reform
(in time Order)**

Carleton / Ann Arbor 1963-1978

Berkeley / Twin Cities 1968 to 84?

Twin City / Arch 1974-8 (SDNA & HDNA)

Greenwood 1976 to Present

Carleton / Big River 1985 to present

Bay Area 1990 to Present

Most Populous Druid Areas

1. Bay Area
2. Carleton & Great Lakes
3. North West
4. North East

Least Populous Druid Areas

1. South West
2. South East
3. South
4. Rocky Mountains
5. Canada
6. Central America
7. Greenland
8. Antarctica

Most Written Rituals

Samhain

Beltane

Most widely read Druid publication

What is Reformed Druidism?

Druid Chronicles (Reformed)

Druid Chronicles (Evolved)

Black Book

Green Book

ARDA

Most Read Author

Frangquist

My Favorite Druid Authors

Thomas the Fool

Frangquists

Sheltons

Larson

Bonewits

Myself

**Probably the Most Notable Druids
(in chronological order)**

Fisher & Cherniack

Frangquist & Nelson

Savitzky, Shelton & McDavid

Larson & Bonewits

Carruth, Abbott, & Bodfish

Cascorbi & Koester

Scharding, Adams & Hrobak

Credits, Founders, and Known Innovators

David Fisher * A Founder

Order of (altar) Consecration
Altars
Clothes of office
Order of Worship
First officiating priest
“Dalon ap Landu”
Druid Sigil
The Ribbons of office
The Waters of Life
ArchDruid office
Preceptor office
Server office
Constitution
Basic Tenets
First Beltane
“The Druid Curse”
First Samhain Service
Samhain #1
Samhain Chant
The Waters of Sleep
Summer & Winter halves
Second Order
Oimeic #1
Third Order
Existence of the Higher Orders
Fourth Order Patriarch
A chant for Midsummer??
Began the Black Book
Began the Blue Book
Book of Faith
Established the Council
New York Grove 1

Jan Johnson

First attempt at a Schism
First writer of an epistle

Howard Cherniack * A Founder

Constitution
Basic Tenets
First Preceptor

Norman Nelson *A Founder

Constitution
Basic Tenets
First Server
First post-Fisher Archdruid
Fifth Order Patriarch
First Missionary
Vermilion Grove
A Service at Winter Solstice
A chant for Winter Solstice
Rapid City Grove
Helped to edit DC(E)
Book of Norman
Some Last Thoughts

David Frangquist * Honorary Founder

First Third ordained

Only Third ordained in Winter
Names of the Higher Orders
Sixth Order Patriarch
Druid Chronicles (Reformed)
Ma-Ka-Ja-Wan Grove
Epistle of David the Chronicler
What is Reformed Druidism?
A Meditation for Midwinter?
Incantation for Midsummer #2
Origins of the Carleton Calender
The Green Book (volume one)
Outline of the Foundation of Fundamentals
Pushed the priestess issue
Epistle of Midsummer
Boosted the Druids in 60s
Boosted the Druids in 70s
Restarted the Druids in 80s
Boosted the Druids in 90s

Dick Zempel

Seventh Order Patriarch
Oimeic #2

Dick Smiley

Purdue Grove
The Smiley Draft Affair

Marta Peck

First Female Carleton ArchDruid
First 3rd Order ordained by phone

Robert Larson

First Celtic enthusiast at Carleton
Berkeley Grove
Leabhar Toirbhealbhagh
Started 1971 Priestess Vote in 1969
8 standard NRDNA festivals in DC(E) & ARDA
Order of Worship in Irish
Second Order in Irish
Third Order in Irish
A King's Wedding
Druid Chronicles (Evolved)
Provisional Council A-Ds
Pronunciation of Irish Gaelic Terms
A Guide to Celtic Deities
First Epistle of Robert
Second Epistle of Robert
Orthodox Druids of North America
Clann Na Brocheta
Edited the ARDA collection
Intro to ARDA
Third Epistle of Robert

Steve Savitzky

Revived 60s Druids
Order of Investiture
Stanford Grove
Southern Shores Grove

Richard Shelton

Exorcism in Time of War
Order of Worship in Greek
The Codex of Form
Oimeic #3?
Lughnasadh alternative service?

Relocated the Blue Book
Helped to edit DC(E)
Beltane alternative service
Carleton Apocrypha
Standardized Carleton Calender
Repub. Greenbook
Boosted Druids in 70s
Boosted Druids in 80s
Boosted Druids in 90s

Thomas McCausland

Discourse of Thomas the Fool
Wisdom of Thomas the Fool

Ellen Shelton

Boosted Druids in 70s
Ann Arbor Grove
Epistle of Ellen

Isaac Bonewits

“Real Magic”
First Ordained 3rd in Berkeley
Stockton/Lodi Grove
First Epistle of Isaac
Protogroves
Twin Cities Grove
Arch Grove
Initiated Isaac Affair
Second Epistle of Isaac
Mother Grove in Berkeley
Schismatic Druidism
SDNA & HDNA constitutions
Hasidic Druidism
Order of Merddyn Patriarch
Standardized Spelling
Druid Chronicles (Evolved)
Book of Changes
Suggestions for a Druid funeral
The Druid Seasons of the Year
The Holidays of the SDNA
Different Strokes
Book of Bards
The Other Druids
NeoPagan Druidism
A Bibliography of Druidism

Many, many liturgies
A Wedding Contract
Druid Chronicler magazine
Pentalpha magazine

Glenn McDavid

Indexed the Chronicles
Chicago Grove

Gerre Goodman

Gobbledegook and Red Tape
A Cup Filled to the Brim

Renata Seidel

Epistle of Renny

Dale Fierbe

Salutations

David Geller

Order of Oberon Patriarch
Many songs

Mike Bradley

Humanistic DNA of Chicago Grove

Stephen Abbot

Live Oak Grove 1981
Hazelnut Grove 1975 -
Dead Bay Scrolls 1993

Cyndi Salee

Evergreen Grove
Greenwood Grove
First major use of Native American
Druid Choirs

Joan Carruth

Epistle to the Myopians
Coalition Council of DAL
Order of Diancecht Matriarch
Birch Grove
New Matriarch of Grannos

Katya Luomala

Order of Lugh Matriarch
Last Carleton Druid in 70s

Alice Cascorbi

Revived Druids in 80s
Revived 1st Order
Revived 2nd Order
Revived Order of Worship
First NeoPagan at Carleton

Jan Schlamp & Heiko Koester

Samhain #3
First Fall Equinox rite at Carleton
Sweatlodges
Speaking of Beliefs

Sam Adams

Saint Olaf Grove
First RDNA to enter Henge Keltria

Andrea Davis

Boosted Druids in 90s

Michael Scharding

Boosted Druids in 90s
Refound the Black Book
Refound the Green Book
Revived Third Order
Revived Higher Orders
Invented Whang (Whisky/Tang)
Revived Order of Worship
Book of Poetry (Volume one)
Book of Poetry (Volume two)
Dead Lake Scrolls
Refound the Carleton Apocrypha
Green Book (Volume two)
Green Book (Volume three)
Book of the African Jedi Knight
Friends of the Earth Mother organization

Book of Poetry (Volume three)

Temporary Regent of Order of Grannos
Conducted Many Oral Histories of RDNA
A General History of Reformed Druidism
Refound the Blue Book
Book of Answers
International Druid Archives
Big River Grove of St. Cloud
Order of Suzuki (Founder)
Order of Bambi (Patriarch)
ARDA

Part Zero

Various Introductions
New Orders of Puck, Suzuki & Bambi
Roll of Groves and ArchDruids
Statistical Commentary on Reform
Credits, Founders, and Known Innovators
Terminology of the Reform Druids
Standard Liturgical Abbreviations
Adjusting between C and B dating methods
What is Reformed Druidism? 1995
Timeline of Reformed Druidism
Book of Lacunae
Part Six (Volume 2 & 3)
Part Eight of ARDA
Part Nine of ARDA

Paul Schmidt

The Book of Paul (DLS)

Becky Hrobak, Anne Graham and Michelle Curtis

First all-female hierarchy at Carleton
First Triple-ArchDruidcy at Carleton
New Carleton Constitution
Official Organizational Status & Funding
Druid Tea Parties
Longest Carleton Archdruidcy (Hrobak)

Various Notes, 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. In later years, the circle has sometimes been drawn as a wreath with two staves in front of it. It has also been adopted by such second and third generation spin-off Druid organizations from the Reform as Ar nDriaocht Fein (ADF), The Henge of Keltria and the Primitive Celtic Church.

This symbol was once thought to be an ancient Celtic symbol for the Earth-Mother. In the Reform at least, the Druid Sigil is used in blessings, and in signing of names by members of the Third Order. It is often mistakenly asserted 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 of Nodens. However, this book was published after 1966, and the Druids were using the sigil since 1963, so it seems unlikely as a source. Larson still believes that the illustration may have been published somewhere else earlier.

As a symbol, no one knows exactly what it means or where it came from (David Fisher has refused interviews since the 70s), but there are MANY interpretations.

Druid Symbols used by Other Druid Groups

Although not used by the RDNA, there are many other symbols used by other Druid organizations. One such symbol is the three rays of Awen: / \ . One possible explanation is that it represents the three drops of wisdom that fell from the Cauldron of Knowledge; the ones that landed on Taliesin's tongue and made him a superbard. Another explanation is that they represent the angles of the three different rays of light as they come through a hole in a stone at megalithic sites on the winter solstice, equinoxes and summer solstice. This symbol can be found used by the Henge of Keltria (within a Druid Sigil), the New Forest Center, Order of Bards Ovates and Druids, L'ecole Druidique des Gaules, L'eglise Druidique des Gaules and the Welsh Bards of the Gorsedd.

Other generic symbols used by Druids are the oak leaf, the oak tree (or any tree), the acorn and the golden sickle. ADF uses a trunk of an oak tree that has been chopped down, yet with a sampling growing from the center of the supposedly dead trunk; and also with its roots wrapped into a Celtic knot. This badge was designed by Jim Odberts, with inspiration from the Clan MacEwen badge. The interlacing of the roots indicate the Pan-Indo-European "roots" of Druidism.

"The French Druids of the Druidic Church of Gaul (L'eglise Druidique des Gaulois) use a circle transcribing a large "X" inside. Pierre de la Crau writes in "Druids Progress #5";

The symbol that we use is the labarum (a Latin word from the Celtic labaron; Welsh llafar, "ringing, eloquent," Irish labar, "eloquent"). The source of the labarum is the Gaulish sign (X) symbolizing the flashing and domineering power of the Celtic god Taranis. This symbol was taken up by the Roman emperor Constantinus following a vision in the Grand's sanctuary (France), when he saw "Apollo" with the goddess "Vicotry", showing him three groups of three labari surrounded with crown laurels can be seen on a tombstone in the Lyon's Museum (France). Constantinus used this sign as his standard to lead his Gaulish armies to victory against Maxentius. After this victory, the Celtic Pagan symbol was coopted by the Christians and became the Constantian "chrisme" or the Chi-Rho monogram for Christ."

Daniel Hansen in his article in Circle Magazine, mentions other Druidic magic symbols, such as the Sun Wheel (Rota Taranous) and the Celtic Cross, which are found throughout the Celtic countries. He also mentions that the circle represents mystery or eternity and

the cube signifies truth. The Swastika (fulfot) and the Triskelion (Trifot) are symbols found throughout western Europe and Celtic countries. When spinning counter-clockwise many consider them destructive and war-like, but they are creative when spinning clockwise. He also claims that the Caduceus, used today in the medical profession, was associated with the Druids. The "Ovum Anguinum" or Adder Stone is a well known Druidic amulet, supposedly formed by twisting snakes. It is claimed to float upstream and can be used to win lawsuits.

Kinds of Liturgy

There are several types of liturgies performed in the different 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 used for regular weekly services, which were common during the early years of the Reform. Now that these weekly services are rare to non-existent, their use is now often as generic rituals for use on non-festival occasions. Their format is not fixed in finality and adjustments or new creations are highly encouraged and recommended.

Then there are the *Special Orders of Worship for the High Days*, one or more versions for each of the Four Major and Four Minor Days. These are entirely optional and vary from Grove to Grove. For more on the 8 festivals, see the Calendar Section further below. Most are vaguely based upon the *Orders of Common Worship*, with special additions to emphasize the unique elements of each festival.

There are also *Ordination Ceremonies* for the First, Second, Third and Higher Orders, sometimes called "Consecrations" and sometimes called "Sealings" to those Orders.

There have been occasional liturgies written for weddings, funerals, child namings, puberty rites, and the like, but these are usually written by an individual Grove or Druid for the occasion.

Spelling Conventions

It has become standard to capitalize many of the following words. There is also a great deal of variety in spelling choices. In DC(E) Isaac offered standardizations for spelling, these were: Archdruid, ArchDruidess, Archdruid/ess, Druid, Druidess, Preceptor, Neopagan, Paleopagan, Grove, Hasidic, Schismatic, Earth-Mother, Season of Life, Season of Sleep, Geimredh, Earrach, Samradh, Foghamhar, Samhain, Oimeic, Beltane, Lughnasadh, waters-of-life, waters-of-sleep, the Waters, Weekend, acorn-cap, tellit, Hairpull, Mishmash, Dru. I however, have not stuck to these, but you are welcome to.

There are two major conventions used in the Reform in respect to the word "Druid". In the Carleton Grove the tradition exists that "Druid" stands for any RDNA member of any of various genders. In some of the New RDNA groves, the tradition exists of indicating a female Druid by writing "Druidess" with an indefinite word of "Druid/ess" to indicate either a male or female Druid. Since this publication is being written by a Carleton Druid, the former tradition will be used, with no offense intended.

Third Order Ordination Customs

Among various Groves the following customs have developed. Perhaps the oldest custom is that the new Third Order Druid buys the ordaining Arch-Druid a hearty breakfast after the ordination and is encouraged to lead the next service in the Grove. In some Groves, the Arch-Druid may read or recite passages from the Book of Meditations (in the Druid Chronicles) 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. Some Groves take up a collection to buy regalia for the new Druid, such as a proper red chalice or a bottle of their favorite brand of the Waters. In some Groves, it is the duty of the new Druid to lead the Grove's next service.

The only restriction on the activities of the Candidate during the vigil is that they must **not** sleep at all during that night and the vigil must be at least 7 hours long. While it was usually the custom that only an Arch-Druid could ordain people to the Third Order, it is now generally the custom at Carleton that any qualified Third Order Druid may perform the task upon any Second Order Druid; although it usually polite to ask the Arch-Druid first (if one exists).

Any one who ordains new members to the Third Order should try to remember to send a post-card or letter of notice of this Ordination to: Carleton College Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057.

Apostolic Succession

For those who are concerned, while any group of people can use Druid ceremonies if they really wanted to (who's going to stop them?), only a Third Order Druid, duly ordained by a previous member of the Council of Dalon Ap Landu, may consecrate the waters-of-life and the waters-of-sleep. All Third Orders should be able to trace their ordination back to the Founder of their grove, and back to the Founder at Carleton College, who got it from who knows where. The ritual for the Third Order, by vote of the Council, is not to be added to or deleted from; although gender changes of pronouns is now often done for courtesy. The ritual for the Third Order, by custom, is not generally made available to the public, to retain its full impact when being used.

Establishing a Grove

Traditionally, 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, 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, usually similar to that used by the Carleton Grove and proceed to elect an Arch-Druid, 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. Traditionally, a Third Order Druid establishing a mission should first organize a legal Grove and be elected Arch-Druid before they should ordain any new Third Order Druid. However this step has sometimes been skipped.

Once one has organized a legal Grove, one should try and remember to send a letter mentioning this to: the Carleton Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057. There, the record keepers will help you establish connections with other groves, should you so desire it.

On Forming a Protogrove

Some people reading these materials may wish to start a Grove, but may have no easy access to a Third Order Druid. What they should do is write to: Carleton Archives, RE: Druid Archives, 300 North College St., Northfield, MN 55057 and ask if there is a Third Order living in their region. With luck, there will be one nearby which may be prevailed to jump-start your grove.

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. One substitute prayer for the consecration could be something like: "O Dalon Ap Landu, Lord of this and every Grove, bless these Waters that are held in your name. Send unto us a member of your Order, that we may worship the Earth-Mother in proper 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 Order were taken predominantly from Gaulish Paleo-Paganism, plus two Welsh names and one Irish. All are from Celtic cultures, but with vast differences between them! I, myself, think it would have been interesting if they had made an Order of the Buddha. Further details on the deities can be found in most dictionaries of Celtic Folklore and encyclopedias of mythology and god/desses. It is generally up to the individual member to determine whether the names of the Higher Order are full-fledged Gods and Goddesses or whether they are Jungian archetypes. Or they may be something else entirely.

The Higher Orders were established in the spring of 1964 as an encourage the Third Order to do further study and/or to encourage spiritual inquiry. They are intended to honor achievement rather than tenure. As such, the Higher Orders are equal in the sense that none shall be considered a prerequisite for the other. Admittance to a Higher Order is the prerogative of the acting Patriarch or Matriarch of that Order.

The Patriarch or Matriarch of each Higher Order designs the symbol or vestment of that Order. Thus the Eight, Ninth and Tenth Orders have no special symbols, because they have no Matriarch or Patriarch yet. Some more information on the higher orders can be found in the Interview with David Frangquist or Richard Shelton. Within the ARDA, look at the Ordination rites, their historiographies, the Book of Customs, and the debates in the Apocrypha. The following table gives the names, origins, symbol, patronage and Order of each of the eight orders involved (though it is important to note that the order of listing the orders in no way implies any ranking between either the deities or of the orders they are patron to).

The Original Ten Orders of Reformed Druidism

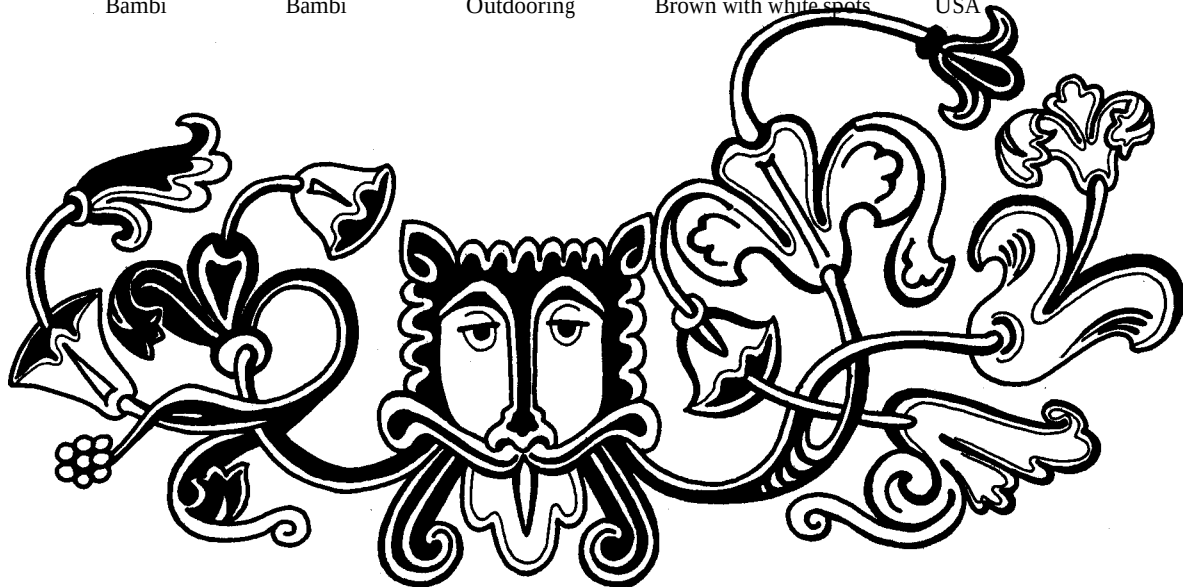
<u>Order</u>	<u>Name</u>	<u>Patron of</u>	<u>Symbols</u>	<u>Origin</u>
First	(NONE)	(NONE)	(NONE)	(NONE)
Second	(NONE)	(NONE)	(NONE)	(NONE)
Third	Dalon ap Landu	Groves	Red & White ribbons	Wales
Fourth	Grannos	Springs	Green chalice & ribbon	Gaul
Fifth	Braciaca	Malt	yellow wrist maniple	Gaul/Brit.
Sixth	Belenos	Sun	yellow neck ribbon	Gaul
Seventh	Sirona	Rivers	Sky blue w/ wavy	Gaul
Eighth	Llyr	Lightning	(Hammer?)	Wales
Ninth	Taranis	Oceans	(Seagreen?)	Gaul
Tenth	Danu	Fertility	(Brown?)	Ireland

Special Orders:

In addition to the original Higher Orders there are Special Orders or “New Orders” that have been established since 1974. Unlike the Higher Orders, most of these orders are less oriented towards Nature and more towards human skills or traits. The Order of Myrddin was established by Isaac Bonewits between 1974-6, the Order of Oberon by Mr. Geller between 1974-6, the Order of Diancecht (and its two subsets of Airmed and Miach) in 1976, the Order of Lugh by Carleton’s very own Katya Luomala, the Order of Angus was created in 1979 for children before puberty (the 1st Order in Berkeley was only enterable after puberty in the NRDNA). The creation of New Orders rebegan in the 1990s with Michael Scharding, who created the Order of Puck in 1994, the Order of Suzuki in 1996, and the Order of Bambi in 1996. Many of these rites are in Section Three of the Liturgies. It is noteworthy that three of them have Patrons of non-Celtic origin (Puck, Suzuki & Bambi).

The Special Orders

<u>Order</u>	<u>Name</u>	<u>Patron of</u>	<u>Symbol of Office</u>	<u>Origins</u>
Oberon	Oberon	Bards	Dark Blue ribbon	Britain
Merddyn	Merrddyn	Magic	A Wand or staff	Wales
Diancecht	Diancecht	Healing	Green stole/ Red wavy	Ireland
(Airmed)	(a subset)	Doctors	gold border ribbon	Ireland
(Miach)	(a subset)	Counselors	silver border ribbon	Ireland
Lugh	Lugh	Crafts	(none)	Everywhere
Angus	Angus	Children	Orange ribbon	Ireland
Puck	Puck	Mischief	Hockey Puck on ribbon	England
Suzuki	Suzuki	Meditation	cord w/ paper pendants	Japan
Bambi	Bambi	Outdooring	Brown with white spots	USA



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) While the custom of dressing up for rituals has generally fallen out of practice at Carleton, occasionally it is revived. Other Groves in the Reform have generally adopted some individual customs of dressing, as is their right, most still choosing to use the traditional bedsheets.

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. Usually Second Order Druids, or higher, by dint of their enthusiasm, usually wear white robes (kind of like the ancient Druids). We strictly caution those people who live in the Southern US that they should not wear hoods, as this may be misconstrued by the locals and we recommend a non-white color robe for those regions. Unfortunately, according to Larson, the Klan has also adopted the use of colored robes

The Third Order Druids usually wear white robes with their red or white ribbons of office around their neck, depending on if it's the Summer Half of the Year (wear Red) or the Winter Half of the Year (wear white). If a grove has other officers (such as a bard) they, of course, can be designated to wear distinctive symbols or ribbons.

If you have a really gung-ho and rich grove you can, of course, choose to have seasonal robes for your Arch-Druid and/or grove members. Some of Isaac's & Frangquist's suggestions are listed here: 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. Through out 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 overgrown, to which red may be added during the service. No suggestions are made for spring equinox or fall equinox. For those of you who are poor, or who think this whole thing is silly, he suggest a simple black robe with white facings for the Winter Half of the Year and red facings for the Summer Half of the Year

The use of plain white robes, with variously colored ribbons, 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 Minn.) with their raw ends either sewn, painted with clear nail polish, or taped with Scotch (or Irish) tape to prevent raveling. See Records of the Council of Dalon ap Landu for rule governing ribbons-of-office. There is a great deal of room here for invention, if you should so choose.

Among the Hassidic Druids, now disbanded, two other pieces of vestment were worn. The first was a special skullcap, usually of a knitted or crocheted of variegated green yarn, called an acorn cap; while the second was a green and white prayer shawl called a *tellit*, which (unlike the acorn cap) is usually worn only at services or daily prayers.

If a Druid is interacting with Wiccans, one should be careful that one's Druidic ribbons or robes of office do not impinge with the system being used by the Wiccans.

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 insider 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 anyone (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” - a racist term that- used by Evil Renegade Druids, way back when) nor a modern cult called “The Druidic Craft of the Wise” (whose leaders wore black robes and practiced 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 Other Druids.

The Waters

The Waters-of-Life are served during the Samradh and Foghamhar (Beltain on May 1st up until, but not including Samhain on Nov. 1st). The Waters-of-Sleep are used during Geimredh and Earrach (Samhain on Nov. 1st upto, but not including Beltane on May 1st).

“The Waters-Of-Life are *na huiasc beatha* in Irish Gaelic (*uisge beatha* in Scots Gaelic), or what is known in English as “Whiskey”. Waters of Life therefore consist of the whiskey chosen by the Third Order Druid, mixed with water to the strength desired. There is a tradition of 3 parts water to 1 part Scotch during the Summer Half of the Year, with inverted ratios on feasts. 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 (Black & White being the standard brand at Carleton); others prefer Irish or Manx or Jim Bean. Any alcoholic beverage may be used in a pinch

“The Waters-of-Sleep”, on the other hand, are just plain water, preferably not tap. Larson notes that if you don't rinse out your Waters container, then the Waters at Samhain will still have a slight tinge of whiskey flavor. Several Groves use special Waters for the Major High Days and recommend this practice. For Samhain ordinary spring water; for Oimelc, sheep, goat or cow milk fresh and chilled (note- canned goat milk is abominable); for Beltane, the Waters-of-Life are mixed as strongly as is generally tolerated (most Druids 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. Larson suggests against this method, and only recommends *deiseal*, clockwise passing.

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 who have 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 that 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 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 (if you use one), the Ordination of a Second or Third Order Druid, 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 may consecrate the waters-of-life at any time of year (but should wear a red ribbon of office while doing so).

The Chalice

The traditional chalice in the Early Days for official Druid services was a red glass one. Originally, this was an octagonal, 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 the style are easy to obtain and are often used as secondary chalices for consecrating Second Order Druids and/or for passing special nonalcoholic Waters during the Winter Half of the Year. 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

Altars have generally fallen out of custom at Carleton, but many Groves still use them. 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 on the ground or in a fire. Most Druids agree that the nicest arrangement is to have a stone altar in such a way as to allow the fire to be made inside the altar (see *Latter Chronicles*, Chapter 7, verse 1). 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. Parking lots are poor choices.

The Sacrifice

The various movements of the Reform (and most modern Druid movements) only permit plant sacrifices and strictly forbid blood/animal/human sacrifices (regardless of a possible historical precedent). The plant is personally cut by the Third Order Druid or by the Preceptor. Any non-poisonous plant will do, though twigs from a tree branch or oak leaves are the most traditional. During the winter, evergreen and coniferous branches are a nice touch. 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 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 used to wear a sickle (although a Second Order Druid, who was Preceptor, would carry one while cutting the sacrifice, if so directed).

Fires:

Vigils and the ceremonies for the High Days are usually held around bonfires (the bigger, the better!). On special occasions, there are of-

ten torchlit processions. Note: Local conditions and fire regulations (especially in California) may rule out fires. Let your love for the Earth-Mother decide. The Carleton Grove, since at least the 80s, has made it a policy only to use local deadfall wood or to swipe it from woodpiles made by the Grounds department. Cutting down live trees for fire wood is frowned upon at Carleton and amongst Druids in general.

Times of Services

Ordinary weekly services (now defunct) were 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 or night of the festival itself. Whatever works. Bonfires & torches 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 Arch-Druid 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 Arch-Druid.

Standard Liturgical Blessing

Many letters and rituals end with these words: “Peace! Peace! Peace!”. Some shout them towards the three corners of area.

Letter Writing Styles

Certain correspondence styles have entered usage among Reformed Druids. When writing to the Council one will sometimes top the letter with “REFORMED DRUIDS OF NORTH AMERICA COUNCIL OF DALON AP LANDU” followed by the date, both in Druid Calendar and Julian. A Druid will often address each other as “Dear (First Name),” or “Dear Brother/Sister/Sibling-in-the-Mother”. If they belong to a higher or special order they may begin with “Dear Brother/Sister-in-(Name of Patron/Matron)”.

When writing to the whole council, many authors will use very formal, sometimes arcane language and excessive wordiness. This is what I call “Writing like Frangquist”, in honor of the Druid *Chronicles* format. A common way of closing off is saying “Yours-in-the-Mother,” or “Yours-in- (higher order Patron),” for those so inclined. No one actually writes in numbered verses, that occurs when editors collect them.

Like nobility, many Reformed Druids have come to signing their documents with only their first name, followed by a Druid Sigil. Occasionally they will add whatever titles they feel are appropriate, such as current or past Archdruidcies, ODAL (short for Order of Dalon Ap Landu), Higher Orders or the name of the location they are writing from. Some of the bolder correspondants actually type their full name! (oohh!)

Closing of the Grove or Arboretum

Similarly, after the celebration of Samhain, the Arch-Druid makes a circuit of the Grove on foot, blessing and consecrating the Season of Sleep on it. Any members of the Grove who wish to go along, may accompany the Arch-Druid. Apparently this is only a Carleton tradition.

The Most Difficult Liturgical Practice

Empty your mind of every custom that you have read about, every term that you have defined, every script that you have memorized, because they belong to the past. Don’t plan out ahead what you will say or do. Just BE at the site. Do what seems to come naturally, say what comes to your mind, and adjust to the situation. Be creative, without being complicated. See a little bit of liturgy in every action that you do on every day. Be sure to have your heart and soul in the right place because it will be a wild trip. Good luck.

DRUID TERMINOLOGY

Like every “religious” movement, the Reform has accumulated special meanings to ordinary words and coined new terms which may be baffling to the Reader. Treat this section as a type of Druid Dictionary. Other Druid movements are using similar terms, and we differentiate between us and them where it is appropriate.

Acorn Cap: An HDNA vestment, consisting of a knitted cap, that looks like an acorn.

ADF: see Ar nDraocht Fein

Airmed: One of the two sub-degrees of the Order of Diancecht. This Degree deals with herbal healers, medical workers, and body manipulators. See Liturgy.

Altar: An object upon which something of religious importance is put.

Angus: One of the special Orders, dedicated to children.

Ann Arbor Grove: A grove of the mid-70s overseen by the Sheltons.

Anti-Druid: A term used in the original Druid Chronicles (see Part One), referring to a person who interferes with Druid worship by destroying altars or by being a rude troublemaker.

Apocrypha: A collection of letters from various Druids. See Part Two. Accumulated rubbish.

Apostolic Succession: The lineage of every Third Order Druid back to David Fisher, who in all likelihood made it up.

Arch-Druid: The figurehead leader of a Grove tricked into doing all the work.

Archdruidcy: A period of time when a person is an Arch Druid.

Arch Grove: A mid-70s grove in St. Louis Missouri with Hassidic Druids.

ARDA: A Reformed Druid Anthology.

Ar nDraocht Fein: A new Druid organization that split off from NRDNA to pursue Indo-European Druidism, led by Isaac Bonewits.

Aspen Eve and Aspen Day: HDNA term. Sunset Sunday to Sunrise Monday and Sunrise Monday to Sunset Monday.

Awareness: the state of mind that is the goal of Reformed Druidism. See Book of Meditations in Part One

Bambi: A special order dedicated to outdoorspeople and animals.

Bard: a singer, usually with Celtic connections.

Bay Area: Any place in California near San Francisco Bay (Sometimes including Washington State) and Alaska.

Basic Tenets: The only two statements a Reformed Druid has to agree with. Found in the Book of Law 4-6.

Belenos: A higher order (sixth) of the Sun.

Beltane: Beginning of the Summer half of the year, near May 1st. Lots of Fun.

Berkeley Grove: A late 60's Grove in California that was one of the centers of RDNA culture and literature.

Birch Day: HDNA term. Sunrise Saturday to sunset Saturday

Birch Eve: HDNA term. Sunset Friday to Sunrise Saturday, and the beginning of their week.

Birch Grove: A late 80's Grove in New Hampshire.

Black Book: An informal hodgepodge of early Carleton liturgies.

Blue Book: An eclectic archival collection of early Carleton memos, rites and letters.

Bonewits: A prominent Reformed Druid. Founder of SDNA, HDNA & ADF. Called Isaac.

Boring Times: A NRDNA term for the dull period between the Death March in 1981 and the revival of Bay Area Druidism in 1990.

Braciaca: A higher order (fifth) dedicated to brewing and malt.

Burning Times: A term used by the Neo-Pagan community to refer to the historical period of the Witch Hunts when hundreds of

thousand of people were accused of practicing witchcraft so that the governments could steal their property and kill them.

By-Laws: Rules followed within an individual grove.

Calendar: Either the Carleton Calendar (beginning May 1st) or Berkeley's (beginning Nov. 1st) which lists the various holidays of Druidism.

Candlemass: Another name for Oimelc.

Carleton Grove: The birthplace of Reformed Druidism. Located in Northfield Minnesota. A small private liberal arts college of high academic caliber.

Catechism (of the Waters): the questions asked by the Priest to the Preceptor in the Orders of Worship beginning with “Of what does the Earthmother...”

Celt: An indigenous inhabitant of Ireland, Scotland, Isle of Man, Wales, Cornwall and Brittany. Historically the Celts also once inhabited France, Switzerland, Spain, Italy and Turkey.

Celtic languages: There are two branches of living Celtic languages the Goidelic (Irish, Scots Gaelic and Manx) and the Brythonic (Welsh, Breton and Cornish).

Celtic Night: An bimonthly activity at Berkeley to pass the winter blahs.

Chair: The head of the Council of Dalon ap Landu, held by the currently presiding Archdruid of Carleton Grove.

Chalice: The cup used in the Order of Worship. A Green Chalice is the symbol of the 4th Order.

Chicago Grove: An early 70s Grove in Illinois. Later was Humanistic DNA.

Chico Grove: A late 70s grove in California. Possibly a Protogrove.

Coalition Council of Dalon Ap Landu: A late 70's attempt to keep a legislative forum after the Carleton Grove collapsed. Lasted only a few years.

Codex of Form: An ill-fated attempt by Richard Shelton to clarify RDNA matters in 1969.

Constitution: A basic document of a grove's structure.

Council, The: short form of the Council of Dalon ap Landu.

Council of Dalon Ap Landu: The collective body of Third Order Druids who legislate primarily about matters of organizing the Third Order. Headed by the Chair.

Couth: Something that is agreeable to Hassidic Druids.

Cross-quarter Days: Solstices & Equinoxes. So named because they come mid-way between the four main festivals of Druidism.

Dalon ap Landu: A very obscure Welsh deity who is the Patron of the Third Order.

Danu: A higher order (tenth) dedicated to fertility. Never established.

DC(E): abbreviation for Druid Chronicles (Evolved)

Dcr: abbreviation for Druid Chronicler newsletter.

DC(R): abbreviation for the original Druid Chronicles (Reformed)

Dead Bay Scrolls: A history of the Hazelnut Grove from 1980 to 1993.

Dead Lake Scrolls: A history of the Carleton Grove from 1980 to 1993

Death March: An incident at the Berkeley grove in 1981 when the procession to the ritual took hours and people collapsed from boredom and fatigue. A pivotal moment in NRDNA history, because the troublesome last official election of the Berkeley Grove followed.

Diancecht: A special order dedicated to healing in the late 70s. Has subsets Airmed and Miach.

Dru: A member of the Hassidic Druids of North America

Druess: More than one Dru.

Druid: Any member of the Reform.

Druid Archives: short for the International Druid Archives at

Carleton College.

Druid Chronicler: NRNDAs national newsletter from 1977 to 1982. A supplement to DC(E)

Druid Chronicles (Reformed): The original five books by Frangquist containing history and customs. See Part One. Abbreviated as DC(R).

Druid Chronicles (Evolved): A collection of Reformed literature by the Berkeley Grove. Abbreviated as DC(E).

Druid Curse: a powerful curse accidentally formulated by the Founders, used four times, and then forever banned. Copies are unavailable. Some people quip that the modern Druid Curse is the inability to keep a grove from collapsing every few years.

Druid Sigil: A circle with two parallel vertical lines passing through it. Symbol of the Reform.

Druidess: A Druid who also happens to be female.

Druidic: adjective of being very much in keeping with Druidism.

Druidical: another adjective, like Druidic

Druish: being like a Hassidic Druid.

Druidism: The practice of Druids.

Druidry: The practice of Druids.

Earrach: one of four Druidic seasons. Spring. From Oimelc up to Beltaine.

Earth-Mother: another way of saying Nature.

Eisteddfod: An annual cultural festival in Wales in which Welsh Druid/Bards are seen.

Epistle: An official letter to another Druid, usually on weighty matters.

Equinox: A time of the year when the nights and days are of equal length.

Evergreen Grove: A mid 70's Grove in Washington State. Began the ZDNA.

First Order: The first step into Reformed Druid "hierarchy" achieved by partaking of the Waters and affirming the Basic Tenets.

Fisher: Founder of the RDNA and author of much of its hierarchy and form.

Foghamhar: one of four Druidic seasons. Fall. From Lughnasadh up to Samhain.

Founders: The people who established Druidism, usually consider to be Fisher, Cherniack and Nelson. Frangquist is usually also considered a Founder.

Frangquist: A prominent member of the early RDNA.

Fraternalism: Freemasonry, Rosicrucianism, or Greek Fraternities.

Gaelic: one of three variant Celtic languages spoken in Ireland (Irish), Scotland (Scot Gaidhlig) or the Isle of Man (Manx Gaelic).

Geimredh: one of four Druidic seasons. Winter. From Samhain up to Oimelc.

Grannos: A Higher Order (fourth) dedicated to healing springs and helping people.

Greenwood Grove: A late 70s grove in Washington State. ZDNA

Green Book: A collection of meditative readings in the early RDNA.

Grove: A collection of three or more Druids.

Hair Pull: A theological debating session held by the Hassidic Druids or SDNA.

Hassidic Druids of North America: A group of Jewish Druids in the Arch grove.

Hazelnut Grove: A late 70s grove in California. NRDNA

HDNA: Hasidic Druids of North America.

Henge of Keltria: An offshoot of ADF.

High Holy Days: The four biggie festivals; Samhain, Oimelc, Beltaine, Lughnasadh.

Higher Orders: The orders of Grannos, Braciaca, Belenos, Sirona, Taranis, Llyr and Danu. The last three were never filled. Used

to inspire further study.

Hill of Three Oaks: A place of importance to the Carleton Grove.

Hymn to the Earthmother: the song beginning "o Earth-mother, we praise thee for..." a common liturgical invocation.

IDA: International Druid Archives of the Carleton Druids.

Imbolc: Another name for Oimelc festival.

International Druid Archives: A collection of materials from Druid groups around the world.

Isaac: The common reference to Phillip Emmons Isaac Bonewits. A prominent Druid.

Joke: See Reformed Druidism.

Keltria: Short form of Henge of Keltria.

Koan: a Japanese meditative story with a hidden message of meaning.

Lacunae: holes, empty spaces

Lammas: Another name for Lughnasadh festival

Live Oak Grove: An early 80s NRDNA grove in California.

Llyr: A Higher Order (ninth) dedicated to Oceans. Never established.

Lughnasadh: A major Druid festival held near Aug 1st to celebrate harvest.

Magick: Mind over matter.

Maple Eve and Maple Day: HDNA term. Sunset Monday to Sunrise Tuesday and Sunrise Tuesday to Sunset Tuesday.

Matriarch: A woman in charge of a Higher Order or Special Order.

Merddyn: A Special Order dedicated to magic working.

Meso-Druidism: Fraternal and Rosicrucian forms of Druidic revival. The original RDNA may be considered to be in this category.

Meso-Pagan: Fraternal or Rosicrucian revivals of various pagan cultures.

Miach: One of the subdegrees of the Order of Diancecht. Dedicated to counselors.

Midsummer: the summer solstice

Midwinter: the winter solstice

Mishmash: A collection of materials of the Hassidic Druids.

Missionary Dilemma: Early problem of the 60s of how a missionary Third Order Druid could consecrate waters to ordain a first or second order Druid, without already having a first and second order Druid already in a new grove.

Monument Hill: Site of the first RDNA rituals at Carleton.

Mother Grove: A term that Isaac used for the HQ of the SDNA movement. This title was usually applied to any grove to which he was an ArchDruid.

Multi-verse: SDNA term. Every imaginable reality and universe.

Neo-Druidism: Druidic groups belonging or resembling the Neo-Pagan movement.

Neo-Paganism: A modern attempt to revive ancient paganism, but with modifications to suit present needs and laws.

New Reformed Druids of North America: A title used on two groups in the 70s. The first groups, composed of Carleton Arch-Druids, were interested in greater communications. The second groups were predominately interested in Neo-Paganism.

New Reformed Druids of South America: The hypothetical name of any future Druid group that would be formed in South America.

New York Grove #1: A mid 60s grove founded in New York. RDNA

New York Grove #2: A mid 70s grove founded in New York. RDNA

NRDNA: Abbreviation for New Reformed Druids of North America

Oak Eve and Oak Day: HDNA term. Sunset Sat to sunrise Sun and Sunrise Sun to Sunset Sun.

Oberon: A Special Order dedicated to bards.

OBOD: An abbreviation for a British Meso-Druid group called the Order of Bards, Ovates and Druids.

ODNA: Orthodox Druids of North America

Oimelc: A major festival of Druids near Feb. 1st, to mark the weakening of winter, stirrings of new life, and poetry. Also called Imbolc or Candlemass.

Olive Eve and Olive Day: HDNA term. Sunset Thursday to Sunrise Friday and Sunrise Friday to Sunset Saturday.

Order: A group of Druids dedicated to a purpose. A term used to indicate a ritual, as in Order of Worship or Order of Consecration.

Order of Worship: The generic ritual of the Reform, which comes in three major forms: Winter, Summer and Festivals.

Orthodox Druids of North America: A group of mid 70s Druids dedicated to ancient Irish Druidism.

Paleo-Druidism: Isaac's term for the ancient Druids of Europe.

Paleo-Pagan: The original pagans of a culture that haven't been monotheized.

Patriarch: A man in charge of a Higher Order or Special Order.

PCoAD: Provisional Council of ArchDruids.

Pine Eve and Pine Day: HDNA term. Sunset Wednesday to Sunrise Thursday and Sunrise Thursday to Sunset Thursday.

Preceptor: A Druid of at least 2nd Order, who plays an important role in taking care of Business matters and answering the Cathexism of the Waters in the Order of Worship.

Priest: A member of the Third Order.

Priestess: A Third Order Druid who also happens to be female.

Protogrove: A 70s concept of the NRDNA, for starting groves that haven't acquired a Third Order Druid yet.

Provisional Council of ArchDruids: A collection of mid70s Druids who sought to establish greater communication between groves in the Reform.

Puck: A Special Order dedicated to Mischief and Tomfoolery.

RDNA: An abbreviation for Reformed Druids of North America.

Reform, The: A collective term to included all the branches of Reformed Druidism.

Reformed Druid: A member of any branch of the Reform, at least of the First Order.

Reformed Druids of North America: A term for the movement until 1976, when it came to indicate a branch of the Reform which did not see Neo-Paganism as its primary source of inspiration and stayed very anarchic. Abbreviated as RDNA.

Reformed Druidism: The pursuit of the Reform.

Ribbons: Common symbols of a Druid's membership in a Higher Order or Special Order.

Rowan Eve and Rowan Day: HDNA term. Sunset Tuesday to Sunrise Wednesday and Sunrise Wednesday to Sunset Wednesday.

Sacrifice: An offering given during the Order of Worship. Only vegetation, fungi and lichen are acceptable sacrifices within the Reform. Oak leaves are especially popular.

Samhain: A major Druid festival near Nov. 1st. Marks the end of the Summer half and beginning of Winter half. It focuses on death and endings and births and beginnings.

Samradh: one of the four seasons of the year. Summer. From Beltane upto Lughnasadh.

San Diego Grove: A late 70s Grove in California.

Schismatic Druids of North America: A mid 70s group that sought

members with an exclusive alliance to the Neo-Pagan movement.

SDNA: Schismatic Druids of North America.

Second Order: A later step in the Druid "hierarchy" for Druids who see Druidism as being an important part of their life. Preceptors must come from the Second Order or higher.

Server: A helper to the ArchDruid, who carries the cup in the Order of Worship. Must be of at least the First Order.

Sigil: The Druid Sigil of a circle with two vertical lines passing through it.

Sirona: A Higher Order (7th) dedicated to rivers and streams.

Solstice: A time when the days are the longest or shortest. A time for Druidic festival.

Southern Shores Grove: An early 70s Grove of the RDNA and NRDNA in California.

Special Orders: Essentially new Orders of Priesthood devised outside the structure of the 10 original Higher Orders. Special Orders often have a Patriarch or Matriarch.

Stanford Grove: An early 70s grove of the RDNA in California.

State of the Grove: A special letter sent out by Carleton Archdruids upon retirement. Copies should be sent to the Council as a whole. Reimbursement may be requested.

Summer: A Druidic period of time between May 1st and Nov. 1st, during which it is warm and the Waters of Life can be shared.

Suzuki: A special order dedicated to meditation and mature training in Martial arts.

Taranis: A Higher Order (eighth) dedicated to Thunder. Never established.

Tellit: A prayer shawl worn by Hasidic Druids of North America.

Te-Mara: Commentary upon the Mish-mash, derived from Hair Pull sessions by HDNA.

Third Order: The Order of Priesthood in the Reform. A member of the Third Order.

Track: ADF term. There are 13 different tracks of study in the ADF seminary program, ranked in level of difficulty from 1 (easy) to 5 (Phd).

UAOD: An abbreviation for United Ancient Order of Druids.

United Ancient Order of Druids: A worldwide fraternity of men.

Uncouth: Something that is disagreeable to Hassidic Druids.

Vigil: The overnight period of meditation taken by a Third Order candidate, while preparing for entry into the Third Order.

Waters-of-Life: A liturgical drink used in the Summer to mark Siblinghood between Druids.

Waters-of-Sleep: A liturgical drink used in the Winter to mark Siblinghood between Druids.

Whang: A non-alcoholic form of Waters of Life, using Tang and Water.

Wheel of the Year: The cycle of the eight festivals of Druidism.

Wicca: The religion of the Wiccans

Wiccan: A believer in Wicca or used as an adjective. Read "Drawing Down the Moon".

Winter: The Druidic period of time between Nov. 1st and May 1st, during which it is cold and the Waters of Sleep can be shared and no ordinations take place.

Witch: A believer in Wicca.

Witchcraft: The activity of a Witch.

Yule: another term for the winter solstice celebration.

ZDNA: Zen Druids of North America.

Zen Druids of North America: The Evergreen and Greenwood Groves of Washington state.

Standard Liturgical Abbreviations

When quoting Druidic literature, it may be appropriate to establish a standard code for referring to various works. Please don't use the abbreviations in general literature, because no one will know what you are talking about. *Use them only in academic papers, and only with an accompanying table at the beginning of the essay.* Standard bible notation is used in the Reform. An example, to refer to verse ten of Chapter three of Book of Customs, you would write Cust. 3:10.

Here are my recommended abbreviations:

Answers: The Book of Ultimate Answers
ARDA : A Reformed Druid Anthology
B.C.R. : The Book of Cattle Raids (DLS)
B.J.B. : The Book on John Burridge (DLS)
B.L.: The Book of Lacunae (Apocrypha)
B.L.T. : The Book of the Laundry Think-tank (DBS)
B.A.J.K. : The Books of the African Jedi Knight
B.O.B. : The Book of Bards
B.O.B.T. : The Book of the Boring Times (DBS)
B.O.M.B. : The Book of Mr. Boring (DBS)
B.O.C. : The Book of Changes (Apocrypha)
B.O.F. : The Book of Fire (DLS)
B.O.G. : The Book of Games (DBS)
B.O.O. : The Book of Opposition (DLS)
Books: The Book of Books (DLS)
B.O.S. : The Book of Samhain (DBS)
B.O.St. : The Book of Stones (DLS)
B.O.T. : The Book of the Thirtieth Anniversary (DBS)
B.O.Y. : The Book of Years (DLS)
B.P. : The Book of Paul (DLS)
B.P.S. : The Book of Post Scripts (DLS)
B.V. : The Book of Vigils (DLS)
Con. : Considdur the Alternatives
Coalition. : The Coalition Council of Dalon Ap Landu's records
Cus. : Book of Customs in DC(R)
Cup : A Cup Filled to the Brim with Druidism (Apocrypha)
D.B.S. : The Dead Bay Scrolls
D.E.T. : Das Edda Todvolkfortgeschritten (DBS)
D.L.S. : The Dead Lake Scrolls
DC(E) : The Druid Chronicles (Evolved)
DC(R) : The Druid Chronicles (Revolved)
Dream: The Book of the Gream Dream (DLS)
D.T.F. : The Discourse of Thomas the Fool (Apocrypha)
E.C. : The Early Chronicles in DC(R)
E.D.C. : Epistle of David the Chronicler (Apocrypha)
E.E. : The Epistle of Ellen (Apocrypha)
E.M. : The Epistle of the Myopians (Apocrypha)
E.M.S. : The Epistle of Mid Summer (Apocrypha)
E.N. : The Epistle of Norman (Apocrypha)
E.R. : The Epistle of Richard (Apocrypha)
E.Rn. : The Epistle of Renny (Apocrypha)
Faith : The Book of Faith (Apocrypha)
F.E.I. : The First Epistle of Isaac (Apocrypha)
F.E.R. : The First Epistle of Robert (Apocrypha)
G.B.1 : Green Book, volume one
G.B.2 : Green Book, volume two
G.B.3 : Green Book, volume three

G.R.T. : Gobbledegook and Red Tape (Apocrypha)
History. : General History of Reformed Druidism in America
I.D.A. : International Druid Archives
Law : Book of Law in DC(R)
L.C. : The Later Chronicles in DC(R)
L.M.B. : Letter to My Brothers (Apocrypha)
L.T. : Leabhar Toirbhealbhaigh (Apocrypha)
Med. : Book of Meditations in DC(R)
Mish. : The Mishmash of Hasidic Druidism
O.F.F. : Outline of the Foundation of Fundamentals (Apocrypha)
Poetry V1 : The Book of Poetry Volume 1
Poetry V2 : The Book of Poetry Volume 2
Poetry V3 : The Book of Poetry Volume 3
Record. : Record of the Council of Dalon Ap Landu
S.B. : Speaking of Beliefs (Apocrypha)
S.E.I. : The Second Epistle of Isaac (Apocrypha)
S.E.R. : The Second Epistle of Robert (Apocrypha)
T.E.R. : The Third Epistle of Robert (Apocrypha)
T.M. : The Te-Mara: Commentaries on the Mishmash
W.T.F. : Wisdom of Thomas the Fool (Apocrypha)

Abbreviations of Titles

AD or **Adr** Arch Druid or Arch Druidess
An. Angus
Ba. Bambi
Be. Belenos
Br. Braciaca
CoCoDAL Coalition Council DAL
CoDAL Council of DAL
DAL Dalon Ap Landu
DDT Doctor Druid Textology
Di. Diancecht
Gr. Grannos
Ob. Oberon
Pr. Preceptor
Si. Sirona
Su. Suzuki

The Druid Calendars

Over the years, two or more calendars have developed and been adopted by the different branches of the Reform. They boil down to two systems; one for Carleton & the RDNA and one for Berkeley & the New RDNA, SDNA & HDNA.

The difference, is that while both systems acknowledge Samhain (Nov. 1st) to be the normal beginning of the Celtic year, it is the Berkeley calendar which counts the years since the Foundation of the Reform to the Samhain that occurred before May 1st 1963, which is the first day an official RDNA ritual took place, thus beginning their year-count with Nov. 1st, 1962. The Carletonian year-count begins with May 1st, 1963. This ends up with two different year-counts being used to Druidically date documents, books and letters. Another difference is that the original RDNA didn't recognize the Equinoxes, giving them originally 6 High Days; although the current Carleton Druids do recognized them now. I will respectfully present each system separately, beginning with the Carleton Calendar.

The Carleton Dating System and Calendar

(and other timely matters)
Assembled for the
reader's delectation and
edification by
Dick Shelton, self-
appointed
Chronographer to the
Reform.

Instructions for Use:

1. Draw the Druid Sign on the ground. Enter it. Compose your thoughts. Marshal your cognitive faculties: dealing with the Druid Calendar is no mean undertaking!
2. The four Quarter Days are Samhain, Oimelc, Beltaine, and Lughnasadh. These are the first days of the four Quarters (respectively, Geimredh, Earrach, Samradh, and Foghamhar), and they correspond to November 1, February 1, May 1, and August 1. The Quarter Days, together with the Solstices (Mid-Summer and Mid-Winter), are the high feast days of Reformed Druidism
3. But the Druid Day begins at sundown on the previous day. Thus Samhain - Day 1 Geimredh = sundown Oct. 31 to sundown Nov. 1. (This is absolutely the only aspect of Reformed Druidism in which Druids are early.)
4. In the matter of leap years, the Reform follows the Gregorian Reform. (Who can resist a Reform?) Every year divisible by 4 is a leap year, except those years divisible by 100 are not leap years unless divisible by 400. (Thus 1976 and 2000 are leap years, while 1977 and 1900 are not.) The Druid leap year day is 90 Earrach (or Day 90 of Earrach) - Primarily because the Gregorian Day (Feb. 29th) falls during Earrach; so to make 1 Samradh fall on May 1 there isn't much choice!
5. To find a Druid date from a Gregorian one in the accompanying chart, find the Gregorian date on the bottom line of the appropriate box, and read off the Druid date from the top. To go the other way, reverse the process. During Earrach in leap years, use the middle line for Gregorian dates rather than the bottom line [*one can also use the chart in calculating & Deciphering Druid Dating*].
6. The following mnemonic may prove useful: "89 days hath Earrach; all the rest have 92."
7. The Druid dates for Mid-Summer and Mid-Winter [*and, of course, the Equinoxes*] vary, of course, depending on when they fall. Consult an almanac to find the *time* of the solstice [*or equinox*]- the Gregorian *date* is not enough, because the Druid

date will depend on whether the solstice falls before or after sundown: if before, the Druid date is the one the chart gives for the Gregorian date: if after, the Druid date is the next date on the chart. (Clear?)

8. The Druid Week begins at 1:00 pm Saturday, or as soon thereafter as the Arch-Druid makes it to the service. (This was the traditional time of the regular weekly service at Carleton.) If there is a lot of snow on the ground, there are no Druid weeks.
9. The Druid Year begins at Samhain, much as the Druid Day begins at sundown. Samhain was such an important festival that the early Christian Church shrewdly invested November 1 with the power of not any one particular patron saint, but of "All Saints." In ancient time, Samhain did not in fact belong to either the old year or the new year; it was a day "outside of years" when supernatural forces ordinarily kept in check could come out to raise havoc, and could also be questioned for divinatory purposes. This gave rise both to Hallowe'en and to the expression "a year and a day" - the time required for a full year to pass.
10. But the Year of Worship (YOW) or Year of the Reform (YR) used by Reformed Druids for dating purposes begins at Beltaine. This gives us two "New Year Days", marking opposite ends of the year. Beltaine and Samhain have always been the two highest days of the year. (Man, through his temporal limitation, can hardly resist the urge to mark fundamentally continuous things with beginnings and endings. The Druid Sign itself imposes upon the endless cycle of eternity (or upon the orb of the world) two human, finite lines. In a very real sense, the two finite lines encompass the entire human condition.)
11. Reformed Druid Worship began on Beltaine 1963, and the early record in the Carleton Grove Archives clearly indicate that the founders considered "YOW I" to have run from Beltaine 1963 to Beltaine 1964. (There is a minor difficulty that EC 1:7-8 seems to imply that some services were actually held in the month before Beltaine 1963 - but who am I to gainsay the Founders?). Let the Gregorian Year = n . For days between and including Jan 1 and April 30th use $YOW = (n - 1963)$. But for days between and including May 1 to Dec 31st use $YOW = (n - 1962)$: February 29, 1976 = 29 Earrach XIII and July 4, 1976 = 65 Samradh XIV
12. There remains, finally, the notion of Druid Standard Time. Alas, there is nothing official about this, but it is universal among Druids: their sundials seem to run hours behind everybody else's (Cf. items 3 & 8 above.)

<u>Starting on</u>	<u>Start of y.r.</u>
May 1, 1959	4 b.r.
May 1, 1960	3 b.r.
May 1, 1961	2 b.r.
May 1, 1962	1 b.r.
May 1, 1963	1 y.r
May 1, 1964	2 y.r.
May 1, 1965	3 y.r.
May 1, 1966	4 y.r.
May 1, 1967	5 y.r.
May 1, 1968	6 y.r.
May 1, 1969	7 y.r.
May 1, 1970	8 y.r.
May 1, 1971	9 y.r.
May 1, 1972	10 y.r.
May 1, 1973	11 y.r.
May 1, 1974	12 y.r.
May 1, 1975	13 y.r.
May 1, 1976	14 y.r.
May 1, 1977	15 y.r.
May 1, 1978	16 y.r.
May 1, 1979	17 y.r.
May 1, 1980	18 y.r.
May 1, 1981	19 y.r.
May 1, 1982	20 y.r.
May 1, 1983	21 y.r.
May 1, 1984	22 y.r.
May 1, 1985	23 y.r.
May 1, 1986	24 y.r.
May 1, 1987	25 y.r.
May 1, 1988	26 y.r.
May 1, 1989	27 y.r.
May 1, 1990	28 y.r.
May 1, 1991	29 y.r.
May 1, 1992	30 y.r.
May 1, 1993	31 y.r.
May 1, 1994	32 y.r.
May 1, 1995	33 y.r.
May 1, 1996	34 y.r.
May 1, 1997	35 y.r.
May 1, 1998	36 y.r.
May 1, 1999	37 y.r.
May 1, 2000	38 y.r.
May 1, 2001	39 y.r.
May 1, 2002	40 y.r.
May 1, 2003	41 y.r.
May 1, 2004	42 y.r.
May 1, 2005	43 y.r.
May 1, 2006	44 y.r.
May 1, 2007	45 y.r.
May 1, 2008	46 y.r.
May 1, 2009	47 y.r.
May 1, 2010	48 y.r.
May 1, 2011	49 y.r.
May 1, 2012	50 y.r.
May 1, 2013	51 y.r.
May 1, 2014	52 y.r.
May 1, 2015	53 y.r.
May 1, 2016	54 y.r.
May 1, 2017	55 y.r.
May 1, 2018	56 y.r.
May 1, 2019	57 y.r.
May 1, 2020	58 y.r.

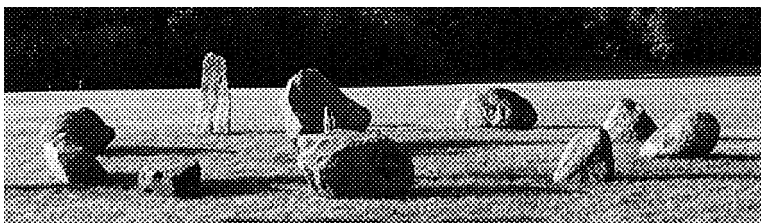
The Berkeley Dating System

Years among the RDNA at Carleton are dated from the first official Reformed Druid service at Carleton in May 1963. Arch-Druid Robert Larson, who founded Berkeley in 1968 after leaving Carleton in 1965, chose to follow the Celtic custom and dated the First Year of the Reform to the Samhain (Nov. 1st) of the 1962. Thus among the NRDNA, the year beginning the day after Samhain 1962, is the First Year of the Reform, or “1 y.r.” and the year running from the day after Samhain 1963 to the day before Samhain 1964 is really 2 y.r., etc. The year in which the *Druid Chronicles (Evolved)* were prepared, November 1975 through October 1976, was 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) which belongs to neither the Years of the Reform (y.r.) nor the years Before the Reform (b.r.). Let n be the Gregorian year. When the day of the year is on or between Nov 1st Dec 31st use $Y.R.=(n-1961)$. When the day is on or between Jan 1st and Oct. 31st use $y.r.=(n-1962)$. A simple graph for converting from civil history to New Reformed Druid history appears below. In the list below, “S” stands for Samhain

<u>Common Era</u>	<u>New RDNA Era</u>
Day Before S. 1959	4 b.r. ends
Day Before S. 1960	3 b.r. ends
Day Before S. 1961	2 b.r. ends
Day Before S. 1962	1 b.r. ends
Samhain 1962	Day Between
Day After S. 1962	1 y.r. begins
Day After S. 1963	2 y.r. begins
Day After S. 1964	3 y.r. begins
Day After S. 1965	4 y.r. begins
Day After S. 1966	5 y.r. begins
Day After S. 1967	6 y.r. begins
Day After S. 1968	7 y.r. begins
Day After S. 1969	8 y.r. begins
Day After S. 1970	9 y.r. begins
Day After S. 1971	10 y.r. begins
Day After S. 1972	11 y.r. begins
Day After S. 1973	12 y.r. begins
Day After S. 1974	13 y.r. begins
Day After S. 1975	14 y.r. begins
Day After S. 1976	15 y.r. begins
Day After S. 1977	16 y.r. begins
Day After S. 1978	17 y.r. begins
Day After S. 1979	18 y.r. begins
Day After S. 1980	19 y.r. begins
Day After S. 1981	20 y.r. begins
Day After S. 1982	21 y.r. begins
Day After S. 1983	22 y.r. begins
Day After S. 1984	23 y.r. begins
Day After S. 1985	24 y.r. begins
Day After S. 1986	25 y.r. begins
Day After S. 1987	26 y.r. begins
Day After S. 1988	27 y.r. begins
Day After S. 1989	28 y.r. begins
Day After S. 1990	29 y.r. begins
Day After S. 1991	30 y.r. begins

Common Era	New RDNA Era	Samradh Begins Now	May	Samradh	July
Day After S. 1992	31 y.r.begins	01	01	62	01
Day After S. 1993	32 y.r.begins	02	02	63	02
Day After S. 1994	33 y.r.begins	03	03	64	03
Day After S. 1995	34 y.r.begins	04	04	65	04
Day After S. 1996	35 y.r.begins	05	05	66	05
Day After S. 1997	36 y.r.begins	06	06	67	06
Day After S. 1998	37 y.r.begins	07	07	68	07
Day After S. 1999	38 y.r.begins	08	08	69	08
Day After S. 2000	39 y.r.begins	09	09	70	09
Day After S. 2001	40 y.r.begins	10	10	71	10
Day After S. 2002	41 y.r.begins	11	11	72	11
Day After S. 2003	42 y.r.begins	12	12	73	12
Day After S. 2004	43 y.r.begins	13	13	74	13
Day After S. 2005	44 y.r.begins	14	14	75	14
Day After S. 2006	45 y.r.begins	15	15	76	15
Day After S. 2007	46 y.r.begins	16	16	77	16
Day After S. 2008	47 y.r.begins	17	17	78	17
Day After S. 2009	48 y.r.begins	18	18	79	18
Day After S. 2010	49 y.r.begins	19	19	80	19
Day After S. 2011	50 y.r.begins	20	20	81	20
Day After S. 2012	51 y.r.begins	21	21	82	21
Day After S. 2013	52 y.r.begins	22	22	83	22
Day After S. 2014	53 y.r.begins	23	23	84	23
Day After S. 2015	54 y.r.begins	24	24	85	24
Day After S. 2016	55 y.r.begins	25	25	86	25
Day After S. 2017	56 y.r.begins	26	26	87	26
Day After S. 2018	57 y.r.begins	27	27	88	27
Day After S. 2019	58 y.r.begins	28	28	89	28
Day After S. 2020	59 y.r.begins	29	29	90	29
Day After S. 2021	60 y.r.begins	30	30	91	30
Day After S. 2022	61 y.r.begins	31	31	92	31
Day After S. 2023	62 y.r.begins	Samradh	June	Foghamhar	
Day After S. 2024	63 y.r.begins	32	01	Begins	A u -
Day After S. 2025	64 y.r.begins	33	02	Now	gust
		34	03	01	01
		35	04	02	02
		36	05	03	03
		37	06	04	04
		38	07	05	05
		39	08	06	06
		40	09	07	07
		41	10	08	08
		42	11	09	09
		43	12	10	10
		44	13	11	11
		45	14	12	12
		46	15	13	13
		47	16	14	14
		48	17	15	15
		49	18	16	16
		50	19	17	17
		51	20	18	18
		52	21	19	19
		53	22	20	20
		54	23	21	21
		55	24	22	22
		56	25	23	23
		57	26	24	24
		58	27	25	25
		59	28	26	26
		60	29	27	27
		61	30	28	28
				29	29
				30	30
				31	31



"The Twelve," Carleton Arboretum, c. 1976

Foghamhar	September	Geimredh	November	Geimredh	January	Earrach	March
32	01	01	01	62	01	*29	01
33	02	02	02	63	02	30	02
34	03	03	03	64	03	31	03
35	04	04	04	65	04	32	04
36	05	05	05	66	05	33	05
37	06	06	06	67	06	34	06
38	07	07	07	68	07	35	07
39	08	08	08	69	08	36	08
40	09	09	09	70	09	37	09
41	10	10	10	71	10	38	10
42	11	11	11	72	11	39	11
43	12	12	12	73	12	40	12
44	13	13	13	74	13	41	13
45	14	14	14	75	14	42	14
46	15	15	15	76	15	43	15
47	16	16	16	77	16	44	16
48	17	17	17	78	17	45	17
49	18	18	18	79	18	46	18
50	19	19	19	80	19	47	19
51	20	20	20	81	20	48	20
52	21	21	21	82	21	49	21
53	22	22	22	83	22	50	22
54	23	23	23	84	23	51	23
55	24	24	24	85	24	52	24
56	25	25	25	86	25	53	25
57	26	26	26	87	26	54	26
58	27	27	27	88	27	55	27
59	28	28	28	89	28	56	28
60	29	29	29	90	29	57	29
61	30	30	30	91	30	58	30
				92	31	59	31
Foghamhar	October	Geimredh	December	Earrach Begins	February	Earrach	April
62	01	31	01	01	01	*60	01
63	02	32	02	02	02	61	02
64	03	33	03	03	03	62	03
65	04	34	04	04	04	63	04
66	05	35	05	05	05	64	05
67	06	36	06	06	06	65	06
68	07	37	07	07	07	66	07
69	08	38	08	08	08	67	08
70	09	39	09	09	09	68	09
71	10	40	10	10	10	69	10
72	11	41	11	11	11	70	11
73	12	42	12	12	12	71	12
74	13	43	13	13	13	72	13
75	14	44	14	14	14	73	14
76	15	45	15	15	15	74	15
77	16	46	16	16	16	75	16
78	17	47	17	17	17	76	17
79	18	48	18	18	18	77	18
80	19	49	19	19	19	78	19
81	20	50	20	20	20	79	20
82	21	51	21	21	21	80	21
83	22	52	22	22	22	81	22
84	23	53	23	23	23	82	23
85	24	54	24	24	24	83	24
86	25	55	25	25	25	84	25
87	26	56	26	26	26	85	26
88	27	57	27	27	27	86	27
89	28	58	28	28	s28	87	28
90	29	59	29	(29)	(29)	88	29
91	30	60	30			89	30
92	31	61	31				

Remember to add
one to each num-
ber in this column
during leap years.

The Berkeley Calendar

The Berkeley Calendar is noteworthy as being more concerned with the Celtic aspects, names, and deities associated with the festivals, than the Carleton contingent, which did not concern itself too much with Celticisms. It should be noted that neither system is necessary.

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 between the sunrise and sunset; making it easy to calculate High Noon and Mid-Night every day. Of course they have to recalculate them every day of the year (or get a Druid computer to do it for them), but some of them think it is worth the effort. Others disagree, especially those with electric watches.

Among the Hasidic Druids, sunset was defined as that moment at which one could 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 was considered uncouth.

The Druid Week:

The Druid week begins at sunset on Friday [as opposed to Saturday at Carleton -ed.] 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, was called the "Weekend", also began at this time, with as big a feast as could be managed. Why they started the week with a celebration called Weekend is not clear.

The Hasidic Druids also had 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. Larson notes, in 1996, that his guesses were confirmed by Manx calendar. Manx does not use High days to denote months and uses Manx equivalents of Tús, Meán, and Deireadh (beginning, middle, end) with the appropriate season. Note that these months do not always start on the same day as their equivalent civil months.

<u>MONTH</u>	<u>DRUID NAME</u>	<u>MEANING</u>
November	<i>Mí na Samhna</i>	month of Samhain
December	<i>Me-n Geimhridh</i>	middle of winter
January	<i>Deireadh Geimhridh</i>	end of winter
February	<i>Mí na hOimelc</i>	month of Oimelc
March	<i>Me-n Earraigh</i>	middle of spring
April	<i>Deareadh Earraigh</i>	end of spring
May	<i>Mí na Bealtaine</i>	month of Beltane
June	<i>Me-n Samhraidh</i>	middle of summer
July	<i>Deareadh Samhraidh</i>	end of summer
August	<i>Mí na L'nasa</i>	month of Lughnasadh
September	<i>Me-n Fómhair</i>	middle of fall
October	<i>Deireadh Fómhair</i>	end of fall

Calculating and Deciphering Druid Dating Methods

Occasionally when you receive a letter from an older Druid, or perhaps you'll be browsing in archived letters of the past, and you'll see a strange garbled sentence, like:

Michael Scharding, Arch-Druid of Carleton
Day 64 of Geimredh, Year XXXI of the Reform

or

Richard Shelton, Arch-Druid of Ann Arbor
Samhradh 26, XXIII y.r

or

Robert Larson, Arch-Druid of Berkeley
37th of Earrach, XXI YOW

At first glance you will have no idea of *when* they were written, unless they also included the Gregorian date. All this special dating, as you can guess, is a Druidic form of showing off, but it is also a way to pause and remember how long we -as an organization- have been around.

There is a simple method for determining the Year or the Reform (y.r.) or Year of Worship (YOW), which is the same thing. One is to note where the person is writing from; are they of the Carleton Grove or from the NRDNA? This you'll learn by researching the Third Order list or by asking them. People from the Groves of Carleton, Chicago, Ann Arbor, Purdue, Stanford, New York #1 and New York #2 will probably use the Carleton Convention of Dating the Year, so call up that chart listed earlier. If the authors are definitely Neo-Pagans, or if they come from the Bay Area or West Coast, they are likely to be using the Berkeley Convention of Dating the Year. But first you must know the day of the year, before the y.r. can be ascertained in either system.

As for deciphering the date that comes before the Year of the Reform, a few pages earlier have a key to deciphering them. On that page are gathered 6 minor columns, three major columns to a page, each column has two vertical rows of numbers in them. Take for instance the first of the three examples above; Day 64 of Geimredh. Look back a few pages until you find a major column with the word Geimredh on its left side. Go up and down on the left side of that major column until you find the number 64. Then look on the right side of that major column. You'll find that Day 64 of Geimredh is the same as January 3rd. Since it was written by someone from Carleton, the year will be from the Carleton convention; and Year XXXI (using the formula for Carleton dates before Beltane) is 1994. The final date is January 3, 1994 of the common era.

Here are some more conversions to practice deciphering. Remember leap years.

Carleton Conversion Method

Dec 13, 1965=43 Geimredh, 3 y.r. Jan 20, 1975=81 Geimredh, 12 y.r. Aug 1st, 1988=1 Foghamhar, 26 y.r.
May 1, 1998=1 Samhradh, 36 y.r. Nov 1, 1964= 1 Geimredh, 1 y.r.
July 28, 1975= 89 Samhradh, 23 y.r.
Feb 3, 1971= 3 Earrach, 8 y.r. Oct 30, 1968= 91 Foghamhar, 6 y.r.
Mar 16, 1972=45 Earrach, 9 y.r.

Berkeley Conversion Method

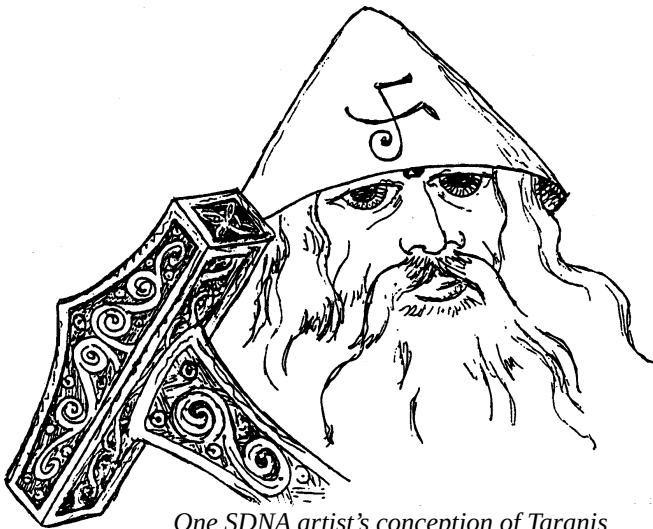
Jan 1, 1969= 62 Geimredh, 7 y.r. June 2, 1990= 33 Samradh, 28 y.r.
Nov 3rd, 1965=3 Geimredh, 4 y.r.
Dec 31, 1968= 61 Geimredh, 7 y.r. Oct 31, 1977=92 Foghamhar, 25 y.r. Nov 1, 1977=1 Geimredh, 26 y.r.
Apr 20, 1979=79 Earrach, 17 y.r. Apr 20, 1980=80 Earrach, 18 y.r.
May 1, 1978= 1 Samradh, 16 y.r.

Here's a couple for you to decipher:

Carleton Conversions: 45 Earrach, 12 y.r. 45 Earrach, 13 y.r. 77 Foghamhar, 24 y.r. 39 Geimredh, 21 y.r.
12 Samhradh, 30 y.r. Jan 24th, 1964 July 10, 1978 Nov 1, 1966 Mar 3, 2000 Dec 31, 1988

Berkeley Conversions: 1 Geimredh, 36 y.r. 44 Samradh, 22 y.r. 56 Foghamhar, 24 y.r. 30 Earrach, 18 y.r.

Dec 29th, 1963 July 30, 1988 Nov 1, 1966 Jan 1, 1964 June 2, 1977



One SDNA artist's conception of Taranis

The Druid Seasons of the Year

This section written by Isaac Bonewits and Robert Larson for DC(E) contains lots of trivia about the origins of these ancient festivals. As such, this information could be useful for everyone in the Reform and can be useful.-MS

The Druid year is divided into four seasons, marked by the four Major High Days of *Samhain*, *Oimeic*, *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.

Oimeic 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* (S,u-Ru), now *an Samhradh* (un S,u-Ru); which is Summer, running from roughly the beginning of May till the end of July.

Lughnasadh begins the season of *Foghamhar* (FÛr), now *an Fomhar* (uN FÛR); 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*, *Oimeic*, *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 ephemeris or almanac, the methods for 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*, *Oimeic*, *Beltane* and *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 these dates. Still others 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 deg Scorpio, Man or Angel Point - 15 deg Aquarius, Ox Point - 15 deg Taurus and Lion Point - 15 deg 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 deg 18 min. inclination North or South of the Celestial Equator. This makes them come exactly half way between the Solstices and Equinoxes.

We will now, turn to some details about the Major and Minor High Days celebrated by New Reformed Druids.

Samhain (SÛ-un), known in Modern Irish as *L· Samhna* (Laa SÛu-Nu), in Welsh as *Nos Galen-graef* (that is the night of the Winter Calends), in Manx as *Laa Houney* (Hollantide Day), *Sauin* or *Souney*; is, of course, the eve of "All Saint's Day", All Hallow's Evening or Halloween. Among other things, it is the beginning of the Winter Half of the Year (the seasons of *Geimredh* & *Earrach*) and is known as "the Day Between Years." The day before *Samhain* is the last day of the old year and the day after *Samhain* is the first day of the new year (though for clarity's sake, most New Reformed Druids assign each *Samhain* to the year following it. Being a day "between years," it is considered a very magical night, when the dead walk among the living and the veils between past, present and future may be lifted in prophecy and divination.

Samhain basically means "summer's end" and many important mythological events occurred 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 occurred (see *Later Chronicles*, Chapter 5, Verses 11-14). Many of these events had to do with the temporary victory of the forces of the 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 occurring 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 up outdoors and a Yule Log lit indoors, in order to rekindle the dying Sun and help it to return brightly to the Northern skies. Burnt logs and ashes from 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 honour 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 *L· na FÈile Brìde* (Laa Nu fê-li bree-di), in Manx as *Laa'n Arragh* (Day of Spring), and as Imbolc, Candlemas and Lady Day in English. *L· na FÈile Brìde* means the day of the festival of "Saint Bridget." Brigid, 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 honour.

By analogy with the Gaelic names of the other High Days, we may assume that the holiday was originally called *L· hOimelc* (Laa Himelc). 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 occurring February 1st or 2nd. This supposedly is in honour 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 Vlais, Who was the Patron of cattle, wealth and war, and Who was worshipped with fire..... *L· 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 colour 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, in usually takes place around March 21st or so. On the night before, some Hasidic Druids stayed 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 the 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 *L· Bealtaine* (Laa bauL-Hi-ni, or Laa baul-Ti-ni), in Welsh as *Galan-Mai* (calends of May), in Scottish Gaelic as *Baltiunn*, and in Manx as *Shenn da Boaddyn*, *La 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) was 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 Holiday? And can you guess why Adam Weishaupt chose Walpurgistag as the day to announce the founding of the Bavarian Illuminati, and why the date at which the forces of evil later tired to Imannetize the Eschaton?

The Summer Solstice is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, by at least one Neo-Pagan 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 Lugh 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 *L· L· nasa* (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 honour 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 lining!

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 occurring 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 honour of different gods and goddesses to the above list. Those for the Schismatic Druids of North America will be found in the SDNA Calendars.



One SDNA artist's conception of Bracacia

The Holidays of the Schismatic Druids of North America

The following were some of the additional Holy Days and Feast, recommended for celebration by members of the Schismatic Druids of North America, the Hasidic Druids of North America and various affiliated and nonaffiliated Neopagan groups and individuals.

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 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 apotation.

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 and 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 honour 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 Arch-Druid and hymns of praise to various river deities 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 deities 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.

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 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 clear-cut 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. [if it were only that easy. —Ed]

May 24: Feast of the Dark Goddess. Celebration of the Goddesses Babh, Morrighu, 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. It is also a traditional time for Puberty Rites, so adolescents who are ready and willing should be initiated.

July 2: Feast of Expectant Mothers. Meditate upon the mysteries of conception and pregnancy. Bring some pickle 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 honourable warrior.

September 8: Feast of the Birth of the Mother. Celebrating the birthday of the physical incarnation of the 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 honour 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 love, respect and honour 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.

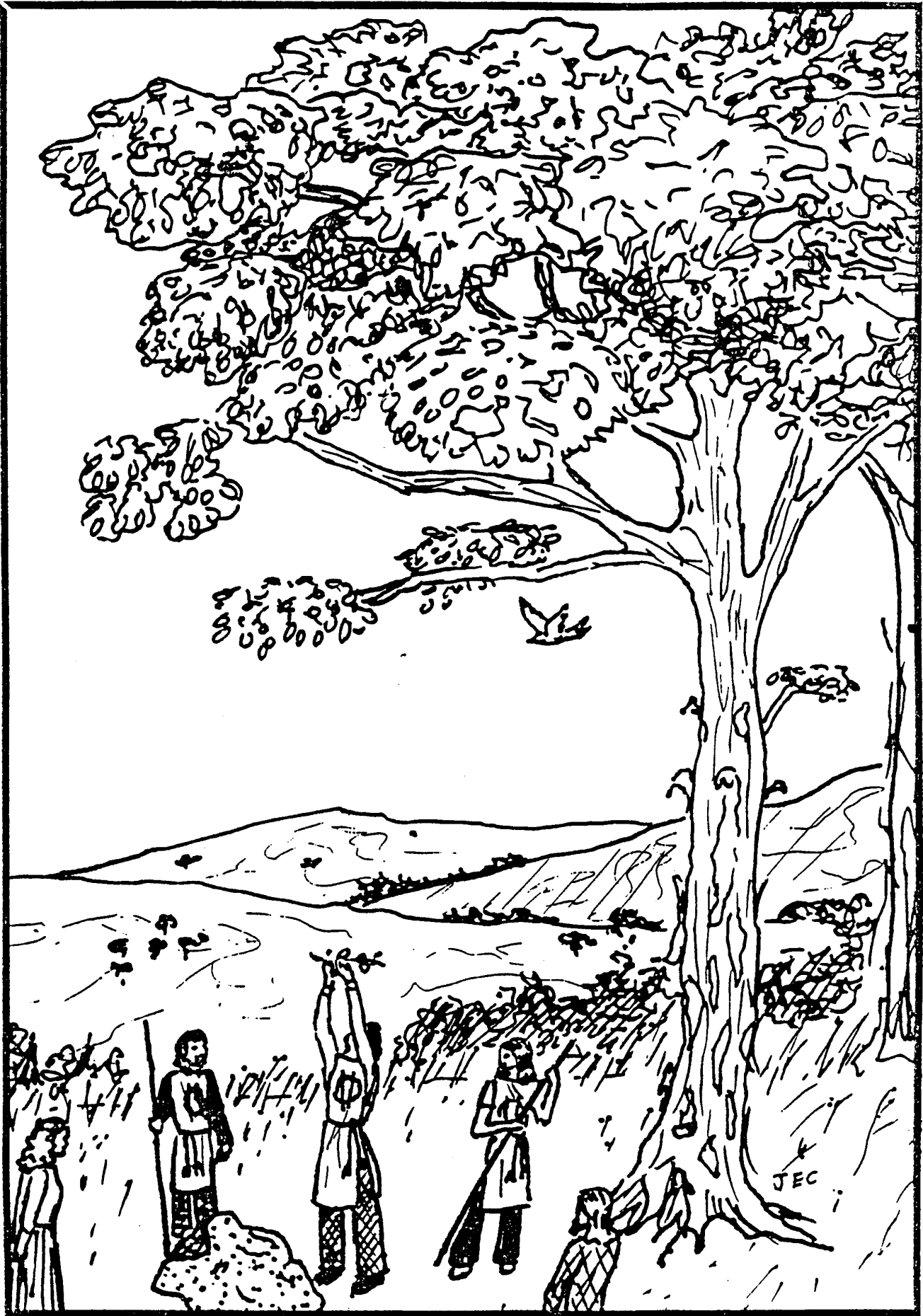
You, of course, are welcome to create your own holidays.

Conclusion to Part Four

As you can tell, most of the material in this section is considered irrelevant trivia to most of the Reformed Druids. I hope that you have found it amusing, because I laugh out loud everytime I read certain sections. The mere idea that any Reformed Druid (such as myself) could actually be bothered with such a complicated mess of materials, forces me into hysterical laughter.

None of the material in this section should be considered unalterable dogma, it merely a collection of customs and terms that have been used over the last 33 years. There is no reason why most of them cannot be replaced with new ideas.

Yours in the Mother,
Michael



PART FIVE

THE GREAT DRUISH BOOKS

New Introduction

The last major Branch of the Reform to have been (more or less) organized was that of the Hasidic Druids of North America (HDNA), which was an offshoot of the SDNA. The Hasidic Druids began when Isaac Bonewits stopped en route in St. Louis on the way from his previous position as Arch-Druid of the Twin Cities to Berkeley (where he was subsequently elected Arch-Druid of the Mother Grove, which for awhile, was different from the Berkeley Grove). Hasidic Druidism was one of the many Branches of the Reform, growing out of the SDNA, consisting of Neopagans of even greater piety. Their grove was known as the Arch Grove, led by Vicki Rhodes, named after the 630 foot arch that is the symbol of the City of St. Louis. Incidentally, this was the first grove not to use its city-location as the name of its grove, mainly because they objected to the use of a Christian saint in the name of their grove. The HDNA agreed to continue to use the same ordination ceremonies as those of the other Branches of the Reform (with their own additions), so as to maintain the Apostolic Succession and to encourage those who are interested in Reformed Druidism, but not Hasidic style, to be able to get in touch with other Branches of the Reform. Sadly, the one grove of the HDNA disbanded within three years of its foundation c. 1977 c.e. and many decided to join the Church of All Worlds.

The *Lughnasadh* 1976 c.e. (14 y.r. Berkeley) edition of *The Druid Chronicles (Evolved)* was the first publication to present these books to the general public. In the late 70s, *Pentalpha Journal* republished a few of their works. Although they are currently considered an “inactive” Branch (at least until someone revives it), the current editor Scharding, feels that, in their short time with our organization, they produced a marvelous group theilgy and rule of living. They are also another noteworthy example contrary to the general belief that all the members of the NRDNA and other offshoots were only interested in Celtic Druidism. Although the HDNA may appear bizarrely dogmatic and complex compared to even the SDNA, much more so when compared with the RDNA, there was a subtle aspect of play and self-mocking woven into the following documents. They were also serious in many ways, too, and that should be remembered. I republish these books in memory of a unique experiment within the Reform, but their documents should not be misconstrued as speaking for members of other Branches of the Reform.

—Michael Scharding

DRYNEMETUM PRESS



Old Introduction

The *Mishmash* of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and the 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 benefits 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 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* were printed and distributed by the Arch-Grove. [Hopefully, we got them all.—Ed]

Considdur: the Alternatives, consists of prayers and blessings of particular value to Hasidic Drues. Most of them will sound familiar to members of the RDNA, 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 were, for the most part former Jews who love many of the old Jewish (especially Yiddish) customs but who did not care for the repressive and puritanical theology which they perceived as going along with them. Others are merely looking for a total Neopagan Lifestyle and Hasidic Druidism was 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 Judaism to be similarly 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 millennia-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 environment. These too, the Hasidic Drues feel free to borrow, for there is of much value to Neopagans (followers of endangered minority religions in a hostile environment) in these traditions.

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 abased 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 dissension.
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. Generosity 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 coercion, nor coercion (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 ground 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 circumstance, 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. Bedclothes 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 Androgyny, 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 Wars 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 respectful 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 is 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 ability 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 contradict 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 home, 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 may 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 a 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 Aspenve 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 universe 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 exercise, 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 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 versions 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 experience.
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 a *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 may 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. Once cannot be a scholar alone.
13. Plant an oak grove about the Mishmash.

The Te-Mara:

Commentaries on the Mish-Mash

1:1 A WAY OF LIFE: Here in the opening line of the Mish-mash we have the major characteristic that distinguishes Hasidic Druidism among most religions, including the 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 thought 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 to 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 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 unforeseeable emergency (Dru Earl).

1:3 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 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 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 plenty of those in recent centuries (Dru Isaac).

But one should be very careful in how much one pleads poverty as an 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." Anytime the results of one's conduct do not turn out as intended, one should carefully examine both the goal itself and the methods on 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 judgments 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).

What's the 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 the 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 in 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 put 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).

2:7 CREATION IS BETTER: The wise Druid always proposes a solution to a problem at the same time he or she 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 build-

ing, in producing the balance of the Multiverse. Without the bodes 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).

The 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 compel. 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 and not on coercion of any kind. Druidism is basically a religion of the individual, not of the group (Dru Earl).

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 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).

Once s a general rule, the Gods are not vengeful (unless on 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 attempt 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 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 asceticism 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 Iolo).

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 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 or 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 oneself 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-murders, 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 (Dru Amherghin).

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, occurring in less than one in a hundred of those who think they have achieved it (Dru Chwerthin).

2:19 WISDOM IS BETTER: How many time have the Ancients of Blessed Memory, as well as the many distinguished commentators 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 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 situation exists, should one feel free to lie (Dru Isaac).

If one is besieged by the Antidruoid, however, one may perform any deceptions necessary to throw them off the track, as long as they do not harm innocent people. Any other position would be anti-survival (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 interfere 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: Our 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 worshipping (Dru Iolo).

THAN SORROW: Once in a while, sorrow is an appropriate emotion, as at the death of a loved one (Dru Amherghin).

But 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. There-

fore, we should avoid cynicism and take the risk of trusting one another (Dru Amherghin).

2:29 GOOD WORKS ARE BETTER: As 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 vengeance 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 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 injurious amounts nor used as sacrifices in rituals (the Ancients).

The Ancients of Blessed Memory were careful to state that poisonous plants may not be consumed “in injurious amounts.” This is because many plants, though not of course the three mentioned, while poisonous in large amounts are actually of medicinal or ritual use in smaller quantities (Dru Isaac).

Food or drink containing more than five unpronounceable 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 comments leave out the word “unpronounceable.” 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 ecstasy (the Ancients).

The term “uncouth” is used frequently in the Mishmah 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 cetaceans, 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 cetaceans 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 reveres (i.e., “Taboo Animals”) to the list. However, such additions are binding only on the individual making them, although common courtesy impels 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 pursue and kill cetaceans, 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 careful 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 sex lives (Dru Chwerthin).

4:2 PHYSIOLOGICALLY DANGEROUS: Thus there are many sexual “perversion” that are forbidden, not because they are unusual methods of sexual gratification, but because they are capable to 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 dangerous. 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 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 whoever the children wish. If the children have no preferences and the parents or guardians 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 doing so 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 PERSUASION: 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 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 aggressive 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 harassment 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 achieve satisfaction, with other parties if not with himself and 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 advantage over the other, but this should never be expended 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 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 these occurrences, 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 an acknowledgment 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 PERIOD: 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, of 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:Title ON GROOMING: What do these words mean in the title of 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 godliness? And should Druids, though they be natural creatures, be thought of as lousy 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 interfere 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 our bodies. This has a tendency to interfere 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 flytrap in her bedroom (being an advocate as most Druids are, of natural methods of predator control), If ear that 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 hygienic 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 need 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-emphasize 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 inappropriate (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 a definitely 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 oneself or another innocent party (Dru Chwerthin).

7:3 **NECESSARY TO ONE'S PERSONAL SURVIVAL:** Wars, therefore, that are fought over economic, political or ideologi-

cal 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 overreact to minor sexual harassment. Breaking a leg or arm is usually sufficient (Dru Isaac).

It should be emphasized 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 interfere with a sexual assault against a woman, man, child or animal (though in the last case one would not usually kill over the mater). 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 God 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 knowledgeable 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 discernible boundary between a person's "Magical" skills and all the other skills he or she may possess, it follows that is uncouth of any Druid to perform any work or service for another Druid for pay. However, since such a prohibition would seriously interfere 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 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 incapacitated, 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 exists, 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 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 fully three councils of each Grove be held to make determination on this matter, with all members present if this is 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 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 rivalry (Dru Chwerthin).



CONSIDDUR: 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 Tee, O Gods, for the shelter granted me by Thy grace and
love.

Upon Studying or Seeing a Learned Person

Thanks 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, Who brings forth the good things
of the Earth.

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.
Guides 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 are 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 gift. 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, implore 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 the 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 Kybele—

Thou Who are 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 Caanities 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 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 vengeance 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;
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 wondrous 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 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 to 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.

Long and live and consider: How wondrous are the works of the Earth-Mother!

PART SIX

THREE

GREEN

BOOKS

Reformed Druids like stories and short pithy wisdom sayings. Over the years, various Arch-Druids have collected good stories to share with their fellow Grove members, especially during the meditative part of the Order of Worship. Some consider the meditation to be the very heart and purpose of the ritual, so chose a selection carefully. If you can't find one, perhaps one of these may work for you. At Carleton, the first Green Book (named after its cover), proved influential, but the 2nd and 3rd volumes seem much less so.

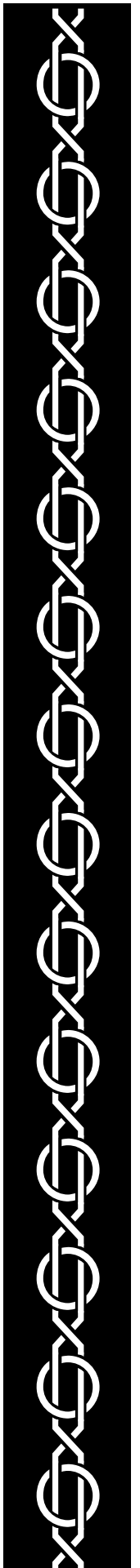


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The Green Book

Volume One

The Original 1966 Introduction

Those who join the Reformed Druids are, in one sense or another, religious rebels. They are usually fed up with the hypocrisies and inadequacies of the institutionalized churches. They seek a satyric outlet, and they find it in Druidism. But they are seldom anti-religious. On the contrary, they often feel that there is in fact some truth to be found in religion, and this belief is affirmed in the Basic Tenets. A common complaint among Druids is that the truth has been obscured because they have been forced, more or less against their will, into various particular religious molds. They seek to be freed—freed in order to freely seek, and to make independent judgments on what passes for religious truth.

Druidism, as an institution, must remain independent. It can never hope to profess absolute truth; for when it does, it then will become no better than the fossilized institutions from which its members have fled. But even while it systematically shuns dogmatism, it can—and must—still lead. It must provide the opportunity for discovery, which many of its members have never had. It must, in short, provide in its written meditations a taste of the writings of the world's great religions, in the hope that this taste will stimulate a wider search for knowledge and wisdom in the quest for religious truth.

As Arch-Druid, you are charged with preparing meditations which will prove meaningful to the congregation. In order to do this, you must choose selections from the Buddhists, the Hindus, the Taoists, the Muslims, and many others, as well as from the Bible. You must provide a wide variety in order to give truth a chance. The best method is to study widely yourself. But this can be too time-consuming. I therefore strongly urge you to purchase, for your own edification, an excellent and useful collection: Viking Portable #5, Henry Ballou's World Bible. It is available in paper for less than \$2.00, or in hard-cover for slightly more. The selections are short and illuminating, and the editor exhibits a bias which can almost be called Druidic. It makes a good beginning.

For those Arch-Druids who are lazier still, or who suddenly find themselves in desperate need of a meditation at the last minute, I offer the following collection. It is hoped that the collection, although short, is representative and especially useful for Reformed Druids.

David A. Frangquist
Editor, 1966

PREFACE to 1976 Edition

In the first few years after the foundation of Reformed Druidism at Carleton College, there became attached to the office of Arch-Druid three collections of written material, which became known collectively as the Three Books of the Arch-Druid. Handed down over the years from Arch-Druid to Arch-Druid, they have acquired for the Druids at Carleton some measure of venerability, such as the scant age of the Reform can confer.

The first of these, The Book of the Worship of the Earth-Mother, preserves much of the liturgy used in the beginning, though indeed as the Reform grew, so did the realization that liturgy cannot remain fixed and static while religious outlook changes. So today each presiding priest is encouraged to write liturgy that he can celebrate without antagonizing his own religious scruples; and while much is still drawn from the Book of Worship, its influence is less than it once was. The second book, the Archives, though of much historical interest, has hardly ever borne much influence on the religious activity at Carleton.

By contrast, the Book of Written Meditations has waxed large in

the consciousness of the Carleton Grove, larger even, perhaps, than the Druid Chronicles. These meditations were gathered by David Frangquist as an aid to lazy Arch-Druids (or so he said), and the collection was bound in green covers which readily distinguish it from the black covers of the Book of Worship and the blue covers of the Archives; indeed at Carleton it is called simply "the green book"—and that has become in effect its title. These meditations found their way with increasing frequency into services at Carleton, not from increasing laziness, but from increasing awareness of the treasures that David had gathered together between the green covers. Members of the grove would often borrow the book for their own meditation and reflection, and eventually the essence and core of Druidism at Carleton could be found in seminal form within this free-form, eclectic collection more than any place else—save only the great world at large, whence, after all, these meditations came.

And so we have thought it appropriate to print The Green Book to bring it to a larger audience, in the hope that others, too, may find it useful in the search for awareness. The pages of the original are unnumbered, for David encouraged his successors to add such meditations as they found appropriate. We encourage our readers to do likewise, and have accordingly left the pages unnumbered. There have been additions since David's time, but they have been few. For this edition we have included several selections that have long wanted adding; the Yeats poems, for example, which have almost become part of the Carleton liturgy. We have resisted the temptations to make a few excisions. We should especially have liked to excise the "Sayings of the Ancient Druids" which are no more Druidic than is Stonehenge, and which certainly cannot be said to represent the beliefs of the Reformed Druids; yet David included it, and we shall not gainsay him.

Herewith, then is The Green Book, in substantially the same form as it was bequeathed to Carleton by David. May you find joy in the reading!

Richard M. Shelton
Ellen Conway Shelton
Editors, 1974

Note by the Current Editor

The Green Book (volume 1) never quite made it to being officially published. By 1976, all but a few of the exemptions from copyrights were acquired. However, the task became too difficult and other concerns occupied the attention of the Sheltons. As a result, the legality of publishing this collection is rather dubious and it probably will remain as an underground publication. For no particular reason, I have kept their selections in the order that they were presented to me (including a rebellious selection from the Old Testament that is mischievously hiding in the Buddhist section of The Green Book). I have neither deleted nor added any new selections to the first volume, but you may feel free to add new selections or take out selections (especially the ones from the "Ancient Druids"), if you wish.

As stated before, The Green Book, was near to the heart of Druidism until the early 80's when Carleton Druidism lapsed. When it revived in the mid-80s, Carleton students had taken a greater interest in Neo-Paganism, Wiccan and Native American beliefs; areas rarely explored before that time. As a result, The Green Book has not received much attention since due to its Monotheistic and Asian foci. However for me, the Green Book is a powerful reminder of the breadth of sources that Reformed Druidism can and should draw upon during the searches for religious truth.

I have been especially encouraged to follow David's request that the Arch-Druid should collect and distribute meditations conducive to Druidism (a vague and daunting task!). I have, as of 1994, published two other volumes of meditation; which are just as dubious

legally as the original Green Book. However, my Green Books have failed to garner as much enthusiasm as the first Green Book. Perhaps it is a far more difficult task than I understood when I first began to publish them?

Feel free, yourself, at the potential risk of breaking the copyright laws, to make copies of The Green Book s for your friends. Happy reading.

Michael Scharding
Publisher, 1995

Another Fine Product of the Drynemton Press

Publishing History

1st Printing—1966 c.e.
2nd Printing—60s & Early 70s
3rd Printing—1976 c.e.
4th Printing—Seventies and Eighties
5th Printing—1993 c.e.
6th Printing—1996 c.e. in ARDA

Note: No particular statement, dogmatic point or doctrine expressed in these collected works should be construed as being the beliefs of one particular Druid or of all Reformed Druids. They are exercises and words to be thought upon and not necessarily agreed with.

Sayings of the “Ancient Druids”

(On Religion)

One God supreme the universe does sway
With rev'rence his omnipotence obey;
And know, that all we possibly can name,
From heav'n itself originally came;
Let no mean thoughts of dissolution fright,
Or damp you spirits with the dews of night.
The soul's immortal and can never die;
For frail existence no vain efforts make,
For fear to lose what he wants power to take.

Of awful vengeance ever shall be hurl'd
By nature's God against a sinful world;
In dreadful deluges we must expire
Or else consume in rapid flames of fire.
In these tremendous elements alone,
Mankind shall perish, and their sins atone.

Another world is ready to receive
Immortal souls, that earthly bodies leave
To dust the perishable parts return,
But at the grave eternal spirits spurn.
And if in virtue's path they trod below,
In heav'nly mansions 'tis their fate to glow;
But if by vice enslav'd, their doom's to roam
Without a heav'nly, or an earthly home.

On your young offspring spend your utmost care,
And of the early seeds of vice beware;
This noble talk you can't commence too soon,
Expand their virtues, and their follies prune.
Their youthful minds, like melted wax impress,
And heav'n's fair image in their souls express.

(On Politics)

Children must from their parents be removed,
Tho' fondly prized and tenderly belov'd;
Till fourteen times the sun with radiant rays,
Shall round the world in annual circuit blaze:
Lest blind partially in youth should wrong
Those rising minds that to the state belong.

'Tis just, upon emergencies of state,
To yield an individual to fate;
Better a part should perish than the whole,
A body's forfeit cannot hurt the soul;
The sacrifice, by feeling earthly pain,
May greater bliss in future life obtain.

Blind disobedience to the state's decree,
Shall always excommunicated be;
And interdicted thus, the wretch shall roam,
Secluded from society and home:
Devoid of trust in the most trifling cause,
And unprotected by the injured laws.

When danger calls, and delegates should meet,
Let not the senate wait for tardy feet;
For in the crisis of our country's fate,
He merits death who gives advice too late.

(On Various Things)

Those who lend money to the wretch decay'd,
In the next life will be again repay'd.
If by one newly dead you want to send,

A note to any long departed friend:
Compose your letter in a solemn stile,
And slowly cast it on the funeral pile;
Then know the sentiments therein express'd,
Will be deliver'd to the hand address'd.

Each member of a family we deem,
In his own habitation, Lord supreme;
O'er life and property his power extends,
If the state ratifies what he intends.

Prisoners of war are doomed by fate to die,
Then sacrifice them to some diety;
Upon the altars let them soon expire,
Or closed in wicker feed the sacred fire.
Be arts instill'd—be useful science shewn,
And wisdom taught in sacred groves alone;
There, and there only, shall the mind improve
In needful knowledge and in social love;
But let no lesson be in writing giv'n,
Trust all to memory—that great gift of heav'n.

When strong diseases, the weak frame enthrall,
The moon's the sovereign remedy of all.

Let mistletoe with reverent awe be sought,
Since as a boon, from heav'n itself 'tis bought;
The sacred oak ascend, and then with skill,
Cut the with'd branches with a golden bill.

Selections from:

William Augustus Russel. *History of England*. London, J. Cooke, 1777. p. 4.

Sayings of the Hindus

(The Rig-Veda: To the Waters)

Forth from the middle of the flood the waters—their chief the sea—
flow cleansing, never sleeping.
Indra, the bull, the thunderer, dug their channels: here let those
waters, goddesses, protect me.

Waters which came from heaven, or those that wander dug from the
earth, or flowing free by nature.
Bright, purifying, spreading to the ocean, here let those waters, god-
desses, protect me.

Those amid whom goes Varuna, the sovereign, he who discrimi-
nates men's truth and falsehood—
Distilling meath, the bright, the purifying, here let those waters, god-
desses, protect me.

They from who Varuna the king, and Soma, and all the deities drink
strength and vigour,
They into whom the universal Agni entered, here let those waters,
goddesses, protect me.

Selections from:

Robert O. Ballou. *The Bible of the World*. New York, The Viking
Press, 1939.

(The Atharva-Veda: To Heaven and Earth)

All hail to heaven!
All hail to earth!
All hail to air!
All hail to air!
All hail to heaven!
All hail to earth!

Mine eye is sun and my breath is wind, air is my soul and earth my
body.
I verily who never have been conquered five up my life to heaven
and earth for keeping.

Exalt my life, my strength, my deed and action; increase my under-
standing and my vigour.
Be ye my powerful keepers, watch and guard me, ye mistresses of life
and life's creators! Dwell ye within me, and forbear to harm me.

Selections from:

Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944.
p. 37.

Sayings of the Hindus

(From the Upanishads)

Once when Yagnavalkya came to the court of King Janaka, the king welcomed him with a question.

Yagnavalkya, what serves as the light for man?

The light of the sun, Your Majesty; for by the light of the sun man sits, goes out, does his work, and returns home.

True indeed, Yagnavalkya. But when the sun has set, what serves then as his light?

The moon is then his light.

When the sun has set, O Yagnavalkya, and the moon has set, what serves then as his light?

The fire is then his light.

When the sun has set, O Yagnavalkya, and the moon has set, and the fire has gone out, what serves then as his light?

Sound is then his light; for with sound alone as his light, man sits, goes out, does his work, and returns home. Even though he cannot see his own hand, yet when he hears a sound he moves toward it.

True indeed, O Yagnavalkya. When the sun has set, and the moon has set, and the fire has gone out, and no sound is heard, what serves then as his light?

The Self indeed is his light; for by the light of the Self man sits, moves about, does his work, and when his work is done, rests.

Who is that Self?

The self-luminous being who dwells within the lotus of the heart, surrounded by the senses and sense organs, and who is the light of the intellect, is that Self. Becoming identified with the intellect, he moves to and fro, through birth and death, between this world and the next. Becoming identified with the intellect, the Self appears to be thinking, appears to be moving. While the mind is dreaming, the Self also appears to be dreaming, and to be beyond the next world as well as this.

Pure like crystal water is that Self, the only seer, the One without a second. He is the kingdom of Brahman—man's highest goal, supreme treasure, greatest bliss. Creatures who live within the bonds of ignorance experience but a small portion of his infinite being.

The Self is to be described as not this, not that. It is incomprehensible, for it cannot be comprehended; undecaying, for it never decays; unattached, for it never attaches itself; unfettered, for it is never bound. He who knows the Self is unaffected, whether by good or by evil. Never do such thoughts come to him as "I have done an evil thing" or "I have done a good thing." Both good and evil he has transcended, and he is therefore troubled no more by what he may or may not have done.

The eternal glory of the knower of Brahman, beginningless and endless, revealed by divine knowledge, is neither increased nor decreased by deeds. Let a man therefore seek to obtain it, since having obtained it he can never be touched by evil. Self-controlled is he who knows the Self, tranquil, poised, free from desire, absorbed in meditating upon it, he sees it within his own soul, and he sees all beings in it. Evil touches him not, troubles him not, for in the fire of his divine knowledge all evil is burnt away.

The Self, the great unborn, the undecaying, the undying, the immortal, the fearless, is, in very truth, Brahman. He who knows Brahman is without fear. He who knows Brahman becomes Brahman!

Selections from

Swami Prabhavananda & Frederick Manchester, trans. *The Upanishads : Breath of the Eternal*. New York, Mentor (MP386). 1957. p. 103.

(The Rig-Veda: Creation)

Then was not non-existent nor existent: there was no realm of air, no sky beyond it.

What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?

Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

Darkness there was: at first concealed in darkness this All was indiscriminated chaos.

All that existed then was void and formless: by the great power of warmth was born that unit.

Who verily knows and who can here declare it, whence it was born and whence comes this creation?

The gods are later than this world's production. Who knows then whence it first came into being?

He, the first origin of this creation, whether he formed it all or did not form it,

Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Selections from:

Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944. p. 32.

The Sayings of the Hindus

(From the Bhagavad-Gita)

Sri Krishna:

You have the right to work, but for the work's sake only. You have no right to the fruits of work. Desire for the fruits of work must never be your motive in working. Never give way to laziness either.

Perform every action with your heart fixed on the Supreme Lord. Renounce attachment to the fruits. Be even-tempered in success and failure....

Work done with anxiety about results is far inferior to work done without such anxiety, in the calm of self-surrender. Seek refuge in the knowledge of Brahman. They who work selfishly for results are miserable.

In the calm of self-surrender you can free yourself from the bondage of virtue and vice during this very life. Devote yourself, therefore, to reaching union with Brahman. To unite the heart with Brahman and then to act: that is the secret of unattached work. In the calm of self-surrender, the seers renounce the fruits of their actions, and so reach enlightenment. Then they are free from the bondage of re-birth, and pass to that state which is beyond all evil.

When your intellect has cleared itself of its delusions, you will become indifferent to the results of all action, present and future. At present, your intellect is bewildered by conflicting interpretations of the scriptures. When it can rest, steady and undistracted, in contemplation of the Atman (the Godhead within every being), then you will reach Union with the Atman.

Arjuna:

Krishna, how can one identify a man who is firmly established and absorbed in Brahman?

Sri Krishna:

He who knows bliss in the Atman
And wants nothing else.
Cravings torment the heart:
He renounces cravings.
I call him illumined.

Not shaken by adversity,
Not hankering after happiness:
Free from fear, free from anger,
Free from the things of desire.
I call him a seer, and illumined.
The bonds of his flesh are broken.
He is lucky, and does not rejoice:
He is unlucky, and does not weep.
I call him illumined.

The tortoise can draw in his legs:
The seer can draw in his sense.
I call him illumined.

The abstinent run away from what they desire
But carry their desires with them:
When a man enters Reality,
He leaves his desires behind him.

Even a mind that knows the path
Can be dragged from the path:
The senses are so unruly.
But he controls the senses
And recollects the mind
And fixes it on me.
I call him illumined.

Thinking about sense-objects
Will attach you to sense-objects;
Grow attached, and you become addicted;
Thwart your addiction, it turns to anger;
Be angry, and you confuse your mind;
Confuse your mind, you forget the lesson of experience;
Forget experience, you lose discrimination;
Lose discrimination, and you miss life's only purpose.

When he has no lust, no hatred,
A man walks safely among the things of lust and hatred.
To obey the Atman
Is his peaceful joy:
Sorrow melts
Into that clear peace:
His quiet mind
Is soon established in peace.

The uncontrolled mind
Does not guess that the Atman is present:
How can it meditate?
Without meditation, where is peace?
Without peace, where is happiness?

The wind turns a ship
From its course upon the waters:
The wandering winds of the senses
Cast man's mind adrift
And turn his better judgment from its course.
When a man can still the senses
I call him illumined.
The recollected mind is awake
In the knowledge of the Atman
Which is dark night to the ignorant:
The ignorant are awake in their sense-life
Which they think is daylight:
To the seer it is darkness.

Water flows continually into the ocean
But the ocean is never disturbed:
Desire flows into the mind of the seer
But he is never disturbed.
The seer knows peace:
The man who stirs up his own lusts
Can never know peace.
He knows peace who has forgotten desire
He lives without craving:
Free from ego, free from pride.

This is the state of enlightenment in Brahman:
A man does not fall back from it
Into delusion.
Even at the moment of death
He is alive in that enlightenment:
Brahman and he are one.

Selection from:

Swami Prabhavananda and Christopher Isherwood, trans. *The Song of God, Bhagavad-Gita*. New York, Mentor (MP466), 1954. pp. 40-44.

Sayings of the Hindus

(From the works of Sri Ramakrishna)

People partition off their lands by means of boundaries, but no one can partition off the all-embracing sky overhead. The indivisible sky surrounds all and includes all. So common man in ignorance says, "My religion is the only one, my religion is the best." But when his heart is illumined by true knowledge, he knows that above all these wars of sects and sectarians presides the one indivisible, eternal, all-knowing bliss.

As a mother, in nursing her sick children, gives rice and curry to one, and sago arrowroot to another, and bread and butter to a third, so the Lord has laid out different paths for different men suitable to their natures.

Dispute not. As you rest firmly on your own faith and opinion, allow others also the equal liberty to stand by their own faiths and opinions. By mere disputation you will never succeed in convincing another of his error. When the grace of God descends on him, each one will understand his own mistakes.

So long as the bee is outside the petals of the lily, and has not tasted the sweetness of its honey, it hovers round the flower emitting its buzzing sound; but when it is inside the flower, it noiselessly drink its nectar. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it, he becomes quiet and full of peace.

A man after fourteen year's penance in a solitary forest obtained at last the power of walking on water. Overjoyed at this, he went to his Guru and said, "Master, master, I have acquired the power of walking on water." The master rebukingly replied, "Fie, O child! is this the result of thy fourteen years' labours? Verily thou has obtained only that which is worth a penny; for what thou hast accomplished after fourteen years' arduous labour ordinary men do by paying a penny to the boatman."

Selections from:

Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944. p. 83, 88.

Saying from the Buddhist Sutras

(The Four Noble Truths)

Thus have I heard:

At one time the Lord dwelt at Benares at Isipatana in the Deer Park. There the Lord addressed the five monks:

These two extremes, monks, are not to be practiced by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble, and useless; and that conjoined with self-torture, painful, ignoble, and useless. Avoiding these two extremes the Tathagata has gained the enlightenment of the Middle Path, which produces insight and knowledge, and tends to calm, to the higher knowledge, enlightenment, Nirvana.

And what, monks, is the Middle Path, of which the Tathagata has gained enlightenment, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, Nirvana? This is the Eightfold Way: namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is the Middle Path, of which Tathagata has gained enlightenment, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, Nirvana.

Now this, monks, is the noble truth of pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five groups of grasping are painful.

Now this, monks, is the noble truth of the cause of pain: the craving, which tends to rebirth, combined with pleasure and lust, finding pleasure here and there; namely, the craving for passion, the craving for existence, the craving for non-existence.

Now this, monks, is the noble truth of the cessation of pain: the cessation without a remainder of craving, the abandonment, forsaking, release, non-attachment.

Now this, monks, is the noble truth of the way that leads to the cessation of pain: this is the noble Eightfold Way; namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Selections from

Edwin A. Burtt. *The Teachings of the Compassionate Buddha*. New York, Mentor (MP380), 1955. p. 29.

Sayings from the Buddhist Sutras (Questions Not Tending to Edification)

Thus have I heard:

The venerable Malunkyaputta arose at eventide from his seclusion, and drew near to where The Blessed One was; and having drawn near and greeted The Blessed One, he sat down respectfully at one side. And seated respectfully at one side, the venerable Malunkyaputta spoke to The Blessed One as follows:

“Revered Sir, it happened to me, as I was just now in seclusion and plunged in meditation, that a consideration presented itself to my mind, as follows: ‘These theories which the Blessed One has left unelucidated, has set aside and rejected—that the world is finite, that the world is infinite, that the saint exists after death, that the saint does not exist after death, that the saint both exists and does not exist after death, that the saint neither exists nor does not exist after death—these the Blessed One does not elucidate to me. And the fact that The Blessed One does not elucidate them to me does not please me nor suit me. I will draw near to The Blessed One and inquire of him concerning this matter. If The Blessed One will elucidate (them) to me, in that case will I lead the religious life under The Blessed One. If The Blessed One will not elucidate (them) to me, in that case will I abandon religious training and return to the lower life of a layman.’”

“If The Blessed One knows that the world is eternal, let The Blessed One elucidate to me that the world is not eternal; if The Blessed One knows that the world is not eternal, let The Blessed One elucidate to me that the world is not eternal. If The Blessed One does not know either that the world is eternal or that the world is not eternal, the only upright thing for one who does not know, or who has not that insight, is to say, ‘I do not know; I have not that insight.’”

(And The Blessed One replied:)

“Malunkyaputta, anyone who should say, ‘I will not lead the religious life under The Blessed One until The Blessed One shall elucidate (these things) to me’—that person would die, Malunkyaputta, before the Tathagata had ever explained this to him.

“It is as if a man had been wounded by an arrow thickly smeared with poison, and his friends and companions were to cure for him a physician; and the sick man were to say, ‘I will not have this arrow taken out until I have learnt whether the man who wounded me belonged to the warrior caste, or to the Brahmin caste, or to the agricultural caste, or to the menial caste.’

“Or again he were to say, ‘I will not have this arrow taken out until I have learnt the name of the man who wounded me, and to what clan he belongs.’

“Or again he were to say, ‘I will not have this arrow taken out until I have learnt whether the man who wounded me was tall, or short, or of the middle height.’

“That man would die, Malunkyaputta, without ever having learnt this.

“This religious life does not depend on the dogma that the world is eternal; nor does the religious life depend on the dogma that the world is not eternal. Whether the dogma obtain that the world is eternal, or that the world is not eternal, there still remain birth, old age, death, sorrow, lamentation, misery, grief, and despair, for the extinction of which in the present life I am prescribing.

“Accordingly, bear always in mind what it is that I have elucidated, and what it is that I have not elucidated. And what have I not elucidated? I have not elucidated that the world is eternal; I have not elucidated this? Because this profits not, nor has it to do with the fundamentals of religion, nor tends to aversion, absence of passion, cessation, quiescence, the supernatural faculties, supreme wisdom, and Nirvana; therefore I have not elucidated it.”

Selections from:

Henry Clarke Warren. *Buddhism, in Translation*. New York, Atheneum (19), 1963. p. 117.

Sayings from the Buddhist Sutras (The Rain Cloud)

It is as if a cloud rising above the horizon shrouds all space (in darkness) and covers the earth.

That great rain-cloud, big with water, is wreathed with flashes of lightning and rouses with its thundering call all creatures.

By warding off the sunbeams, it cools the region; and gradually lowering so as to come in reach of hands, it begins pouring down its water all around.

And so, flashing on every side, it pours out an abundant mass of water equally, and refreshes this earth.

And all herbs which have sprung up on the face of the earth, all grasses, shrubs, forest trees, other trees small and great;

The various field fruits, and whatever is green; all plants on hills, in caves and thickets;

All those grasses, shrubs, and trees are vivified by the cloud that both refreshes the thirsty earth and waters the herbs.

Grasses and shrubs absorb the water of one essence which issues from the cloud according to their faculty and reach.

And all trees, great, small, and mean, drink that water according to their growth and faculty, and grow lustily.

the great plants whose trunk, stalk, bark, twigs, pith, and leaves are moistened by the water from the cloud develop their blossoms and fruits.

They yield their products, each according to its own faculty, reach, and their particular nature of the germ; still the water emitted (from the cloud) is of but one essence.

In the same way the Buddha comes into the world like a rain-cloud, and, once born, he, the world’s Lord, speaks and shows the real course of life.

And the great Seer, honoured in the world, including the gods, speaks thus: I am the Tathagata, the highest of men, the Gina; I have appeared in this world like a cloud.

I shall refresh all being whose bodies are withered, who are clogged to the triple world. I shall bring to felicity those that are pining away with toils, give them pleasures and (final) rest.

I am inexorable, bear no love nor hatred towards any one, and proclaim the law to all creatures without distinction, to the one as well as the other.

I recreate the whole world like a cloud shedding its water without distinction; I have the same feelings for respectable people as for the low; for moral persons as for the immoral;

For the depraved as for those who observe the rules of good conduct; for those who hold sectarian views and unsound tenets as for those whose views are sound and correct.

I also pour out rain: the rain of the law by which this whole world is refreshed; and each according to his faculty take to heart this well-spoken law that is one in its essence.

Even as all grasses and shrubs, as well as plants of middle size, trees and great trees at the time of rain look bright in all quarters;

So it is the very nature of the law to promote the everlasting weal of the world; by the law the whole world is recreated, and as the plants (when refreshed) expand their blossoms, the world does the same when refreshed.

So then is the preaching of the law like the water poured out by the cloud everywhere alike; by which plants and men thrive, endless (and eternal) blossoms (are produced).

Selections from

H. Kern. *Saddharma-Pundarika or The Lotus of the True Law*. New York, Dover (T1065), 1963.* p. 122.

*H. Kern's translation is originally vol. XXI of *The Sacred Books of the East*, edited by F. Max Muller.

(The Mahayana Ideal)

By constant use the idea of an "I" attaches itself to foreign drops of seed and blood, although the thing exists not. then why should I not conceive my fellow's body as my own self? That my body is foreign to me is not hard to see. I will think of myself as a sinner, of others as oceans of virtue; I will cease to live as self, and will take as my self my fellow-creatures. We love our hands and other limbs, as members of the body; then why not love other living beings, as members of the universe? By constant use man comes to imagine that his body, which has no self-being, is a "self;" why then should he not conceive his "self" to lie in his fellows also? Thus in doing service to others pride, admiration, and desire of reward find no place, for thereby we satisfy the wants of our own self. Then, as thou wouldst guard thyself against suffering and sorrow, so exercise that spirit of helpfulness and tenderness towards the world....

Make thyself a spy for the service others, and whatsoever thou seest in thy body's work that is good for thy fellows, perform it so that it may be conveyed to them. be thou jealous of thine own self when thou seest that it is at ease and thy fellow in distress, that it is in high estate and he is brought low, that it is at rest and he is at labour....

Selections from:

Edwin A. Burt. *The Teachings of the Compassionate Buddha*. New York, Mentor (MP380), 1955. p.140.

From the Old Testament

(Ecclesiastes 1)

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath a man of all his labour wherein he laboureth under the sun? One generation goeth, and another generation cometh; but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to its place where it ariseth. The wind goeth toward the south; it turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again. All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be; and that which hath been is that which shall be done: and there is no new thing under the sun. Is there a new thing whereof it may be said, See this is new? it hath been long ago, in the ages which were before us. There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after.

I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge. And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

Selections from:

The American Standard Version of *The Holy Bible*.

Sayings of the Zen Masters

(Two Mice)

Buddha told this parable: A traveler, fleeing a tiger who was chasing him, ran till he came to the edge of a cliff. there he caught hold of a thick vine, and swung himself over the edge.

Above him the tiger snarled. Below him he heard another snarl, and behold, there was another tiger, peering up at him. The vine suspended him midway between the two tigers.

Two mice, a white mouse and a black mouse, began to gnaw at the vine. He could see they were quickly eating it through. Then in front of him on the cliffside he saw a luscious bunch of grapes. Holding onto the vine with one hand, he reached and picked a grape with the other hand.

How delicious!

(Miracles)

While Bankei was preaching quietly to his followers, his talk was interrupted by a Shinshu priest who believed in miracles, and thought salvation came from repeating holy words.

Bankei was unable to go on with his talk, and asked the priest what he wanted to say.

"The founder of **my** religion," boasted the priest, "stood on one shore of a river with a writing brush in his hands. His disciple stood on the other shore holding a sheet of paper. And the founder wrote the holy name of Amida onto the paper across the river through the air. Can you do anything so miraculous?"

"No," said Bankei, "I can only do little miracles. Like: when I am hungry I eat, when I am thirsty I drink, when I am insulted, I forgive."

(Gutei's Finger)

Gutei raised his finger whenever he was asked a question about Zen. A boy attendant began to imitate him in this way. When anyone asked the boy what his master had preached about, the boy would raise his finger.

Gutei heard about the boy's mischief. He seized him and cut off his finger. The boy cried and ran away. Gutei called and stopped him. When the boy turned his head to Gutei, Gutei raised up his own finger. In that instant the boy was enlightened.

When Gutei was about to pass from this world he gathered his monks around him. "I attained my finger—Zen" he said, "from my teacher Tenryu, and in my whole life I could not exhaust it." Then he passed away.

Mummon's commentary: Enlightenment, which Gutei and the boy attained, has nothing to do with a finger. If anyone clings to a finger, Tenryu will be so disappointed that he will annihilate Gutei, the boy, and the clinger all together.

Gutei cheapens the teaching of Tenryu,
Emancipating the boy with a knife.

Compared to the Chinese god who pushed aside a mountain with one hand

Old Gutei is a poor imitator.

Selections from:

Zen Buddhism. Mount Vernon, The Peter Pauper Press, 1959. pp.61, 55.

Sayings of the Zen Masters

(Trading Dialogue for Lodging)

Providing he make and wins an argument about Buddhism with those who live there, any wandering monk can remain in a Zen temple. If he is defeated, he has to move on.

In a temple in the northern part of Japan two brother monks were dwelling together. The elder one was learned, but the younger one was stupid and had but one eye.

A wandering monk came and asked for lodging, properly challenging them to a debate about the sublime teaching. The elder brother, tired that day from much studying, told the younger one to take his place. "Go and request the dialogue in silence," he cautioned.

So the young monk and the stranger went to the shrine and sat down.

Shortly afterwards the traveler rose and went in to the elder brother and said: "Your young brother is a wonderful fellow. He defeated me."

"Relate the dialogue to me," said the elder one.

"Well," explained the traveler, "first I held up one finger, representing Buddha, the enlightened one. So he held up two fingers, signifying Buddha and his teaching. I held up three fingers, representing Buddha, his teaching, and his followers, living the harmonious life. then he shook his clenched fist in my face, indicating that all three come from one realization. Thus he won and so I have no right to remain here." With this, the traveler left.

"Where is that fellow?" asked the younger one, running in to his elder brother.

"I understand you won the debate."

"Won nothing. I'm going to beat him up."

"Tell me the subject of the debate," asked the elder one.

"Why, the minute he saw me he held up one finger, insulting me by insinuating that I have only one eye. Since he was a stranger I thought I would be polite to him, so I held up two fingers, congratulating him that he has two eyes. Then the impolite wretch held up three fingers, suggesting that between us we have only three eyes. So I got mad and started to punch him, but he ran out and that ended it!"

Selections from:

Paul Reys, ed. *Zen Flesh, Zen Bones*. Garden City, Doubleday Anchor (A233), 1961. pp. 92, 28.

Haiku from the Japanese Poets

(Basho)

The Oak Tree stands
Noble on the hill even in
Cherry Blossom time.

(Ransetsu)

Waking before dawn, See
How the constellations are all
Turned around!

(Masahide)

Since my house
Burned down, I now own a better view
of the rising moon.

(Soseki)

The leaves never know
Which leaf will be the first to fall...
Does the wind know?

(Soseki)

A rain cloud darkens
Red maples clinging to crags
By a waterfall.

(Basho)

Hello! Light the fire!
I'll bring inside a lovely
Bright ball of snow!

Selections from:
Peter Beilenson & Harry Behn, trans. *Haiku Harvest*. Mount Vernon,
Peter Pauper press, 1962.

Sayings of the Taoist Sages

(Lao Tzu: #11)

Thirty spokes will converge
In the hub of a wheel;
But the use of the cart
Will depend on the part
Of the hub that is void.

With a wall all around
A clay bowl is molded;
But the use of the bowl
Will depend on the part
Of the bowl that is void.

Cut out the windows and doors
In the house as you build;
But the use of the house
Will depend on the space
In the walls that is void.

So advantage is had
From whatever is there;
But usefulness rises
From whatever is not.

(Lao Tzu: #32)

The Way eternal has no name.
A block of wood untooled, though small,
May still excel the world.
And if the king and nobles could
Retain its potency for good,
Then everything would freely give
Allegiance to their rule.

The earth and sky would then conspire
To bring the sweet dew down;
And evenly it would be given
To folk without constraining power.

Creatures came to be with order's birth,
And once they had appeared,
Came also knowledge of repose,
And with that was security.

In this world,
Compare those of the Way
To torrents that flow
Into river and sea.

Selections from:
Raymond B. Blakney. *The Way of Life: Tao Te Ching*. New York,
Mentor (MP416), 1955. p.63, 85. Sayings of the Taoist Sages

(Lao Tzu: #78)

Nothing is weaker than water,
But when it attacks something hard
Or resistant, then nothing withstands it,
And nothing will alter its way.

Everyone knows this, that weakness prevails
Over strength and that gentleness conquers
The adamant hindrance of men, but that
Nobody demonstrates how it is so.

Because of this the Wise Man says
That only one who bear the nation's shame
Is fit to be its hallowed lord;
That the only one who take upon himself
The evils of the world may be its king.

This is paradox.

Selections from:
Raymond B. Blakney. *The Way of Life: Tao Te Ching*. New York,
Mentor (MP416), 1955. p.131.

Sayings of the Taoist Sages

(Chuang Tzu)

Take the case of some words, Chuang Tzu says, parodying the logicians, I do not know which of them are in any way connected with reality or which are not at all connected with reality. If some that are so connected and some that are not so connected are connected with one another, then as regards truth or falsehood the former cease to be in any way different from the latter. However, just as an experiment, I will now say them: IF there was a beginning, there must have been a time before the beginning began, and if there was a time before the beginning began, there must have been a time before the time the beginning began. If there is a being, there must also be a not-being. If there was a time before there began to be any not-being, there must also have been a time before the time before there began to be any not-being. But here I am, talking about being and not-being and still do not know whether it is being that exists and not-being that does not exist, or being that does not exist and not-being that really exists! I have spoken, and do not know whether I have said something that means anything or said nothing that has any meaning at all.

"Nothing under Heaven is larger than a strand of gossamer, nothing smaller than Mt. Tai. No one lives longer than a child that dies in its swaddling-clothes, no one dies sooner than 'Methuselah.'" Heaven and earth were born when I was born; the ten thousand things and I among them are but one thing." All this the sophists have proved. But if there were indeed only one thing, there would be no language with which to say so: And in order that anyone should state this, there must be more language in which it can be stated. Thus their one thing together with their talk about the one thing makes two things. And their one thing together with their talk and my statement about it makes three things. And so it goes on, to a point where the cleverest mathematician could no longer keep count, much less an ordinary man. Starting with not-being and going on to being, one soon gets to three. What then would happen if one started with being and went on to being?

Selections from:
Arthur Waley. *Three Ways of Thought in Ancient China*. Garden City,
Doubleday Anchor (A75), 1956. p. 8.



Fisher, Nelson, Hotz, & Franquist, Hill of Three Oaks, c. 1963

Sayings of the Taoist Sages

(Chuang Tzu)

In the beginning Lieh Tzu was fond of traveling. The adept Hu-ch'iu Tzu said to him, "I hear that you are fond of traveling. What is it in traveling that pleases you?" "For me," said Lieh Tzu, "The pleasure of traveling consists in the appreciation of variety. When some people travel they merely contemplate what is before their eyes; when I travel, I contemplate the process of mutability." "I wonder," said Hu-ch'iu Tzu, "whether your travels are not very much the same as other people's, despite the fact that you think them so different. Whenever people look at anything, they are necessarily looking at processes of change, and one may well appreciate the mutability of outside things, while wholly unaware of one's own mutability. Those who take infinite trouble about external travels, have no idea how to set about the sight-seeing that can be done within. The traveler abroad is dependent upon outside things; he whose sight-seeing is inward, can in himself find all he needs. Such is the highest form of traveling; while it is a poor sort of journey that is dependent upon outside things."

After this Lieh Tzu never went anywhere at all, aware that till now he had not known what traveling means. "Now," said Hu-ch'iu Tzu, "you may well become a traveler indeed! The greatest traveler does not know where he is going; the greatest sight-seer does not know what he is looking at. His travels do not take him to one part of creation more than another. That is what I mean by true sight-seeing. And that is why I said, 'Now you may well become a traveler indeed!'"

Selections from:

Arthur Waley. *Three Ways of Thought in Ancient China*. Garden City, Doubleday Anchor (A75), 1956. p. 37.

Sayings of Confucius

(Confucius the Man)

Confucius was gentle yet firm, dignified but not harsh, respectful yet well at ease. (VII:37)

When Confucius was pleased with the singing of someone he was with, he would always ask to have the song repeated and would join in himself. (VII:31)

The Duke of She asked Tzu Lu about Confucius, and Tzu Lu gave him no answer. Confucius said: "Why didn't you tell him that I am a person who forgets to eat when he is enthusiastic about something, forgets all his worries in his enjoyment of it, and is not aware that old age is coming on?" (VII:18)

Confucius said: "Having only coarse food to eat, plain water to drink, and a bent arm for a pillow, one can still find happiness therein. Riches and honor acquired by unrighteous means are to me as drifting clouds." (VII:15)

(On learning and education)

Confucius said: "When walking in a party of three, I always have teachers. I can select the good qualities of the one for imitation, and the bad ones of the other and correct them in myself." (VII:21)

There were four things that Confucius was determined to eradicate: a biased mind, arbitrary judgments, obstinacy, and egotism. (IX:4)

Confucius said: "Those who know the truth are not up to those who love it; those who love the truth are not up to those who delight in it." (VI:18)

Confucius said: "Having heard the Way (Tao) in the morning, one may die content in the evening." (IV:8)

Confucius said: "In education there are no class distinctions." (XV:38)

Confucius said: "The young are to be respected. How do we know that the next generation will not measure up to the present one? But if a man has reached forty or fifty and nothing has been heard of him, then I grant that he is not worthy of respect." (IX:22)

Confucius said: "When it comes to acquiring perfect virtue, a man should not defer even to his own teacher." (XV:35)

Confucius said: "Learning without thinking is labor lost; thinking without learning is perilous." (II:15)

Confucius said: "Yu, shall I teach you what knowledge is? When you know a thing, say that you know it; when you do not know a thing, admit that you do not know it. That is knowledge." (II:17)

(Teachings on reciprocity or humanity)

Confucius said: "Shen! My teaching contains one principle that runs through it all." "Yes," replied Tseng Tzu. When Confucius had left the room the disciples asked: "What did he mean?" Tseng Tzu replied: "Our Master's teaching is simple this: loyalty and reciprocity." (IV:15)

Tzu Kung asked: "is there any one word that can serve as a principle for the conduct of life?" Confucius said: "Perhaps the word 'reciprocity': Do not do to others what you would not want others to do to you." (XV:23)

Confucius said: "It is man that can make the Way great, not the Way that can make man great." (XV:28)

Fan Ch'ih asked about humanity. Confucius said: "Love men." (XII:22)

Tzu Chang asked Confucius about humanity. Confucius said: "To be able to practice five virtues everywhere in the world constitutes humanity." Tzu Chang begged to know what these were. Confucius

said: "Courtesy, magnanimity, good faith, diligence, and kindness. He who is courteous is not humiliated, he who is magnanimous wins the multitude, he who is of good faith is trusted by the people, he who is diligent attains his objective, and he who is kind can get service from the people." (XVII:6)

Confucius said: "Only the humane man can love men and can hate men." (IV:3)

(Confucius on religion)

Lin Fang asked about the fundamental principle of rites. Confucius replied: "You are asking an important question! In rites at large, it is always better to be too simple rather than too lavish..." (III:4)

Tzu Lu asked about the worship of ghosts and spirits. Confucius said: "We don't know yet how to serve men, how can we know about serving the spirits?" "What about death," was the next question. Confucius said: "We don't know yet about life, how can we know about death?" (XI:11)

Fan Ch'ih asked about wisdom. Confucius said: "Devote yourself to the proper demands of the people, respect the ghosts and spirits but keep them at a distance—this may be called wisdom." (VI:20)

Confucius said: "I wish I did not have to speak at all." Tzu Kung said: "But if you did not speak, Sir, what should we disciples pass on to others?" Confucius said: "Look at Heaven there. Does it speak? The four seasons run their course and all things are produced. Does Heaven speak?" (XVII:19)

(On the gentlemen)

Ssu-na Niu asked about the gentleman. Confucius said: "The gentleman has neither anxiety nor fear." Ssun-na Niu rejoined: "Neither anxiety nor fear—is that what is meant by being a gentleman?" Confucius said "when he looks into himself and finds no cause for self-reproach, what has he to be anxious about; what has he to fear?" (XII:4)

Tzu Kung asked about the gentleman. Confucius said: "The gentleman first practices what he preaches and then preaches what he practices." (II:13)

Confucius said: "The gentleman reaches upward; the inferior man reaches downward." (XIV:23)

Confucius said: "The gentleman understand what is right; the inferior man understands what is profitable." (IV:16)

Confucius said: "The gentleman makes demands on himself; the inferior man makes demands on others." (XV:20)

Confucius said: "The gentleman seeks to enable people to succeed in what is good but does not help them in what is evil. The inferior man does the contrary." (XII: 16)

Confucius said: "The gentleman is broad-minded and not partisan; the inferior man is partisan and not broad-minded." (II:14)

Selections from:

Wm. Theodore de Bary, ed. *Sources of the Chinese Tradition*, Vol. I. New York, Columbia University Press, 1960. pp. 20-33.

Numbers in parentheses are references to the Analects.

From the Old Testament

(Psalm 104)

Bless the Lord, O my soul. O lord my God, thou art very great; thou art clothed with honour and majesty:

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire:

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the place which thou has founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, which sing among the branches.

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth:

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

Where the birds make their nests: as for the stork the fir-trees are her house.

The high hills are a refuge for the wild goats; and the rocks for the conies.

He appointed the moon for seasons: the sun knoweth his going down.

Thou makest darkness, and it is night: wherein all the beast of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labour until the evening.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships: there is that leviathan, whom thou hast made to play therein.

These wait all upon thee; that thou mayest give them their meat in due season.

That thou givest them, they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

He looketh on the earth, and it trembleth: he toucheth the hills,

and they smoke.

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

My meditation of him shall be sweet: I will be glad in the Lord.

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

(Psalm 8)

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouths of babes and sucklings thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou has made him a little lower than the angels, and has crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the fields;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth!

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

From the New Testament

(From the Sermon on the Mount)

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for their is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers; for they shall be called the sons of God.

Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on a stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning the raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Selections from:

Matthew 5:1-16, 6:19-34. The Authorized Version (King James) of *The Holy Bible*.

(I Corinthians 13)

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now I am become a man, I have put away childish things. For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three: and the greatest of these is love.

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

From the Zoroastrian Scriptures

(A Prayer for Guidance)

O Ahura Mazda, this I ask of thee: speak to me truly!
How should I pray, when I wish to pray to one like you?
May one like you, O Mazda, who is friendly, teach one like me?
And may you give us supporting aids through the friendly Justice,
And tell us how you may come to us with Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!
Whether at the beginning of the best life
The retributions will be of profit to their recipients?
And whether he, who is bounteous to all through Justice, and who
watches the end
Through his Mentality,—whether he is the life-healing friend of the
people?

O Ahura Mazda, this I ask of thee: speak to me truly!
Who was the first father of Justice by giving birth to him?
Who established the sunlit days and the star glistening sphere and
the Milky Way?
Who, apart from thee, established the law by which the moon waxes
and wanes?
These and other things would I like to know!

O Ahura Mazda, this I ask of thee: speak to me truly!
Who was from beneath sustaining the earth and the clouds
So that they would not fall down? Who made the waters and the
plants?
Who yoked the two swift ones, thunder and lightning, to the wind
and to the clouds?
Who is the creator of Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!
Who produced well-made lights and darkness?
Who produced sleep, well-induced through laborious waking?
Who produced the dawns and the noon through the contrast with
the night
Whose daily changes act for the enlightened believers as monitors of
their interests?

O Ahura Mazda, this I ask of thee: speak to me truly!
Is the message I am about to proclaim genuine?
Does Love support Justice through deeds?
Dost thou with Good Disposition destine the realm for these believ-
ers?
For whom but these believers didst thou shape the fortune-bringing
cattle?

O Ahura Mazda, this I ask of thee: speak to me truly!
Who shaped prized Love with Power?
Who, by guidance, rendered sons reverent to their Fathers?
It is I who strive to learn to recognize thee
Through the bounteous Mentality, as giver of all good things!

O Ahura Mazda, this I ask of thee: speak to me truly!
I would like to know what sort of a purpose is thine, that I may be
mindful of it;
What are thy utterances, about which I asked through the aid of
Good Disposition;
The proper knowledge of life through Justice—
How shall my soul, encouraged by bliss, arrive at that reward?

O Ahura Mazda, this I ask of thee: speak to me truly!
How may I accomplish the sanctification of those spirits
To whom thou, the well-disposed Master of the coming Kingdom,
Has pronounced promises about its genuine blessings,
Promising that those spirits shall dwell in the same dwellings with
Justice and Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!
How will Love actually, in deeds, extend over those persons
To whom thy spirit was announced as a doctrine?
On account of whom was I first elected, and whom I love;
All others I look upon with hostility of mentality!

O Ahura Mazda, this I ask of thee: speak to me truly!
How shall I carry out the object inspired by you,
Namely, my attachment to you, in order that my speech may grow
mighty, and
That by that word of mine the adherent of Justice
May in the future commune with Health, and Immortality?

Selections from:
Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944.
p.210

Sayings of Muhammad

(The Morning Star)

In the name of Allah, the Beneficent, the Merciful:
By what heaven and the Morning Star
—Ah, what will tell thee what the Morning Star is!
—The piercing Star!
No human soul but hath a guardian over it.
So let man consider from what he is created.
He is created from a gushing fluid
That issued from between the loins and ribs.
Lo! He verily is able to return him (unto life)
On the day when hidden thoughts shall be searched out.
Then will he have no might nor any helper.
By the heaven which giveth the returning rain,
And the earth which splitteth (with the growth of trees and plants)
Lo! this (Qur'an) is a conclusive word,
It is no pleasantry.
Lo! they plot a plot (against thee, O Muhammad)
And I plot a plot (against them).
So give a respite to the disbelievers. Deal thou gently with them for a
while.

(The Overwhelming)

In the name of Allah, the Beneficent, the Merciful.
Hath there come unto thee tidings of the Overwhelming?
On that day (many) faces will be down cast,
Toiling, weary,
Scorched by burning fire,
Drinking from a boiling spring,
No food for them save bitter thorn-fruit
Which doth not nourish nor release from hunger.
In that day other faces will be calm,
Glad for their effort past,
In a high garden
Where they hear no idle speech,
Wherein is a gushing spring,
Wherein are couches raised
And goblets at hand
And cushions ranged
And silken carpets spread.
Will they not regard the camels, how they are created?
And the heaven, how it is raised?
And the hills, how they are set up?
And the earth, how it is spread?
Remind them, for thou art but a remembrancer,
Thou art not at all a warder over them.
But whoso is averse and disbelieveth,
Allah will punish him with direst punishment.
Lo! unto Us is their return
And Our their reckoning.

Selections from:
Mohammed Marmaduke Pickthall, trans. *The Meaning of the Glorious Koran*. New York, Mentor (MT223), 1953. p. 437, 438.

Sayings of the Unitarian Universalists

(Out of the Stars)

Out of the stars in their flight, out of the dust of eternity, here have we come,
Stardust and sunlight, mingling through time and through space.

Out of the stars have we come, up from time
Out of the stars have we come.

Time out of time before time in the vastness of space, earth spun to orbit the sun,
Earth with the thunder of mountains newborn, the boiling of seas.

Earth warmed by sun, lit by sunlight: this is our home;
Out of the stars have we come.

Mystery hidden in mystery, back through all time;
Mystery rising from rocks in the storm and the sea.

Out of the stars, rising from the rocks and the sea,
Kindled by sunlight on earth, arose life.

Ponder this thing in your heart; ponder with awe:
Out of the sea to the land, out of the shallows came ferns.

Out of the sea to the land, up from darkness and light,
Rising to walk and to fly, out of the sea trembled life.

Ponder this thing in your heart, life up from sea:
Eyes to behold, throats to sing, mates to love.

Life from the sea, warmed by sun, washed by rain,
Life from within, giving birth rose to love.

This is the wonder of time; this is the marvel of space;
Out of the stars swung the earth; life upon earth rose to love.

This is the marvel of man, rising to see and to know;
Out of your heart, cry wonder: sing that we live.

Selections from:

Robert T. Weston, "Out of the Stars." Unitarian- Universalist Hymnbook Commission, *Hymns for the celebration of life*. Boston, Beacon Press, 1964 , no. 345.

Sayings of Baha'u'llah

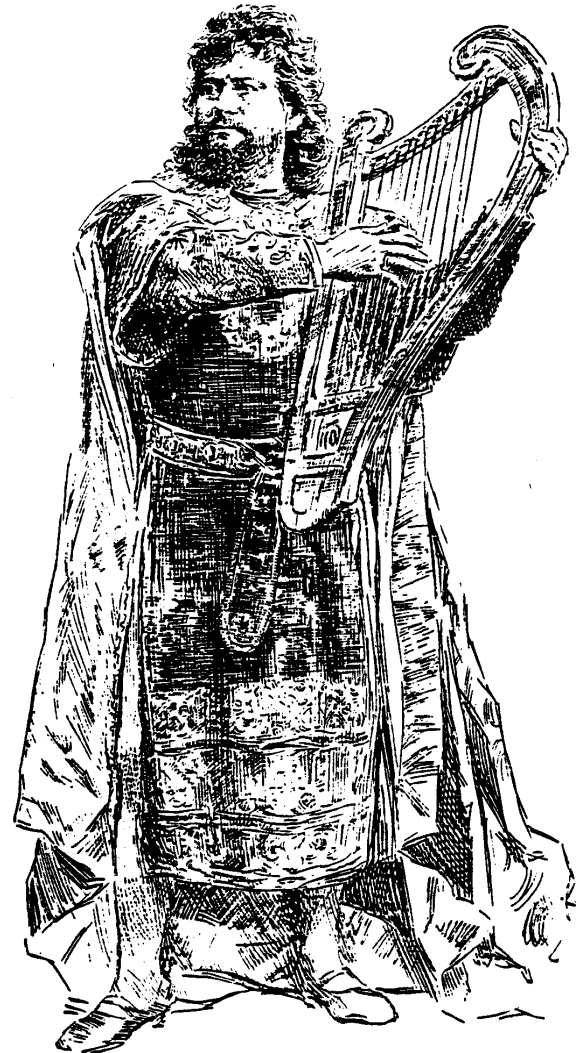
(On the Soul)

Consider the sun when it is completely hidden behind the clouds. Though the earth is still illumined with its light, yet the measure of light which it receiveth is considerably reduced. Not until the clouds have dispersed, can the sun shine again in the plenitude of its glory. Neither the presence of the cloud nor its absence can, in any way, affect the inherent splendor of the sun. The soul of man is the sun by which his body is illumined, and from which it draweth its sustenance, and should be so regarded.

Consider, moreover, how the fruit, ere it is formed, lieth potentially within the tree. Were the tree to be cut into pieces, no sign nor any part of the fruit, however small, could be detected. When it appeareth, however, it manifesteth itself, as thou has observed, in its wondrous beauty and glorious perfection. Certain fruits, indeed, attain their fullest development only after being severed from the tree.

Selections From:

Shoghi Effendi, trans. *Gleanings From the Writings of Baha'u'llah*. Wilmette, Baha'i Pub. Trust, 1952. p. 155.



Sayings of the Poets

(A Faery Song)

(Sung by the people of the Faery over Diarmuid and Grania, in their bridal sleep under a Cromlech.)

We who are old, old and gay,
O so old!
Thousands of years, thousands of years,
If all were told:

Give to these children, new from the world,
Silence and love;
And the long dew-dropping hours of the night,
And the stars above:

Give to these children, new from the world,
Rest far from men.
Is anything better, anything better?
Tell us it then:

We who are old, old and gay,
O so old!
Thousands of years, thousands of years,
If all were told:

Selection from:

W.B. Yeats. "A Faery Song," from *The Rose*. In M.L. Rosenthal, *Selected Poems and Two Plays of William Butler Yeats*. New York: Collier Books, 1962. p.12.

(Fergus and the Druid)

Fergus. This whole day have I followed in the rocks,
And you have changed and flowed from shape to shape,
First as a raven on whose ancient wings
Scarcely a feather lingered, then you seemed
A weasel moving on from stone to stone,
And now at last you wear a human shape,
A thing grey man half lost in gathering night.

Druid. What would you, king of the proud Red Branch knights?

Fergus. This would I say, most wise of living souls:
Young subtle Conchubar sat close by me
When I gave judgment, and his words were wise,
And what to me was burden without end,
To him seemed easy, so I laid the crown
Upon his head to cast away my sorrow.

Druid. What would you, king of the proud Red Branch kings?

Fergus. A king and proud! and that is my despair.
I feast amid my people on the hill,
And pace the woods, and drive my chariot-wheels
In the white border of the murmuring sea;
And still I feel the crown upon my head.

Druid. What would you, Fergus?

Fergus. Be no more a king,
But learn the dreaming wisdom that is yours.

Druid. Look on my thin grey hair and hollow cheeks
And on these my hands that may not lift the sword,
This body trebling like a wind-blown reed.
No woman's loved me, no man sought my help.

Fergus. A king is but a foolish labourer
Who wastes his blood to be another's dream.

Druid. Take, if you must, this little bag of dreams;
Unloose the cord, and they will wrap you round.

Fergus. I see my life go drifting like a river
From change to change; I have been many things—
A green drop in the surge, a gleam of light
Upon a sword, a fir-tree on a hill,
An old slave grinding at a heavy quern,
A king sitting upon a chair of gold—
And all these things were wonderful and great;
But now I have grown nothing, knowing all.
Ah! Druid, Druid, how great webs of sorrow
Lay hidden in the small slate-coloured thing!

Selection from:

W.B. Yeats. "Fergus and the Druid," from *The Rose*. In M.L. Rosenthal, *Selected Poems and Two Plays of William Butler Yeats*. New York: Collier Books, 1962. p.7-8.

(The Prophet)

And an old priest said, "Speak to us of Religion."

And he said:

Have I spoken this day of aught else?

Is not religion all deeds and all reflection,

And that which is neither deed nor reflection,

And that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Who can separate his faith from his actions, or his belief from his occupations?

Who can spread his hours before him, saying, "This for God and this for myself; This for my soul, and this other for my body?"

All your hours are wings that beat through space from self to self.

He who wears his morality but as his best garment were better naked.

The wind and the sun will tear no holes in his skin.

And he who defines his conduct by ethics imprisons his song-bird in a cage.

The freest song comes not through bars and wires.

And he to whom worshipping is a window, to open but also to shut, has not yet visited the house of his soul whose windows are dawn to dawn.

Your daily life is your temple and your religion.

Whenever you enter into it take with you your all.

The things you have fashioned in necessity or for delight.

For in reverie you cannot rise above your achievements nor fall lower than your failures.

And take with you all men:

For in adoration you cannot fly higher than their hopes nor humble yourself lower than their despair.

And if you would know God be not therefore a solver of riddles.

Rather look about you and you shall see Him playing with your children.

And look into space; you shall see him walking in the cloud, outstretching His arms in the lightning and descending in rain.

You shall see him smiling in flowers, then rising and waving His hands in trees.

Selections from:

Kahlil Gibran. *The Prophet*. New York, Alfred A. Knopf, 1963. p.77.

Sayings of (Good Grief!) the Psychologists

In the traditional psychologies, one group may find that a certain technique works well in a given situation. Its members may tend to apply it in situations where it is inappropriate, or with people for whom it is inappropriate. Because the technique works for them, they come to believe that it ought to work for everyone at all times. The technique becomes the end, and may become an obsession. Those who are involved in using such a technique, be it a particular meditation technique or a certain breathing exercise, can become fixated and restricted to what the technique has to offer. The adherents may set up schools to teach the “sacred” ritual, forgetting that any technique has its relevance only for a certain community at a certain time. Just as can happen with any scientific technique which is overextended or which persists for too long, the original application and intent of the esoteric technique may become lost, although the surface appearance of the enterprise is well-maintained. Religions construct cathedrals and design robes, just as scientist develop elaborate equipment and professional journals, but all too often the enterprise may become limited to a propagation of the means, with the original end, the desired objective, forgotten.

Selection from:
Robert E. Ornstein. *The Psychology of Consciousness*. New York, The Viking Press, 1972. pp. 97-98.



SO ENDS THE FIRST VOLUME OF THE GREEN BOOK

A Green Book of Meditations

Volume Two:

Celtic, Native American, African, Hindu and Greek Writings

I assembled this volume during one of my more nativist phases. There is a good reason that the Founders of the RDNA originally chose a Celtic flavor to their group, because Celtic literature is full of beautiful observations of Nature, as did the Native Americans, Africans, Hindus and Greeks. Each of the other groups have had to deal with the approach of Westernization and the destruction of traditional ways. However, I feel that these selections may provide useful solitary pondering and some may even make good readings at various Druidic services, campfires and tea parties. The translations of the works found in the Green Book Volume Two, with few exceptions, originally from old books and are probably safely past the copyright limit, so feel free to share.

It was originally titled "Celtic and English Writings" and released in 1993, during a flurry of activity when I released new printings of two volumes of Green Books, the Book of the African Jedi Knight, Book 2 of Poetry, The Dead Lake Scrolls, The Dead Bay Scrolls and a new edition of The Druid Chronicles. I was a bit overly busy.

The original edition of the Green Book of Meditations, volume two had quite a different content than this edition, edited for ARDA. The English Poetry section is the same, but the Irish and Welsh Poetry section was rearranged in order to reduce space. I removed the 7 translations by Matthews and Nichol's to avoid copyright problems here. Similarly I have removed the 10 Scottish Gaelic Poetry translations out of respect for those authors. I'll put them into a separate file on the web-site for people to observe. I've also removed a Rosicrucian piece and some Grateful Dead song lyrics. Less than a third of the original volume remains in this edition.

This editing was also done because I felt that I had done too heavy a focus on Celtic writings than is good for the destiny of the Reform. I feel that people should be wide ranging in their studies, so I have replaced those removed sections with writings from other native wisdom traditions. I feel the final product is more intriguing and balanced.

Please Learn and Enjoy,

Michael Scharding
Grand Patriarch of the Ancient Order of Bambi

Big River Grove, Saint Cloud Minnesota
Day 73 of Earrach, Year XXXIII of the Reform
April 14th, 1996 c.e.

English Poetry

Stopping by the Woods on a Snowy Evening by Robert Frost

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark and deep,
But I have promises to keep.
And miles to go before I sleep,
And miles to go before I sleep.

JABBERWOCKY by Lewis Carroll

'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe;
All mimsy were the borogroves;
And the mome raths outgrabe.

"Beware the Jabberwock, my son
The jaws that bite, the claws that catch!
Beware the Jubjub bird, and shun
The frumious Bandersnatch!"

He took his vorpal sword in hand:
Long time the manxome foe he sought
So rested he by the Tumtum tree,
And stood awhile in thought.
And as in uffish thought he stood,
The jabberwock, with eyes of flame,
Came whirring through the tulgey wood,
And bumbled as it came!

One, two One, two And through and through
The vorpal blade went snicker-snack!
He left it dead, and with its head
He went galumphing back.

"And hast thou slain the jabberwock?
Come to my arms, my beamish boy!
O frabjous day Callooh! Callay!"
He chortled in his joy.

'Twas brillig, and the slimy toves
Did gyre and gamble in the wabe;
All mimsy were the borogoves,
And the mome raths outgrabe.

Irish & Welsh Poetry

Most of the “Druidic” material used by modern Druid groups has survived in the form of obscure poetry. Many groups go to great lengths to “read into” many of these poems for Druidical material, “hidden” by the Bards during the persecutions. Since some of you will “progress” on to more “serious” Druid groups, it is good to be familiar with some of the more “stressed” reading material.

Only the English Translations have been provided. In the original, these poems had marvelous rhymes, meters and clever poetic devices that a literal translation cannot hope to convey. Use the symbolism and nature imagery to open your mind. Please don't try to rush through these poems, many are of interminable length and will just bog you down. Skip the longer ones when you are just perusing, that way you'll enjoy them more when you have time.

The Waterfall By Dafydd y Coed

Rough, bold, cold Rhayadr, with tiny tresses,
Piddling pennyworths,
Blare, blow, blaze, soft arses' snare,
Sewer to Hell's hollow coombe.

Harsh foul-smelling hollow, threatening harm,
Dark candleless bedlam,
Captive waterfall, uncurbed,
Hard-pressing repress, sly slut.

Slyness bound in dark banks, foul dump of dregs,
Where my slaughter was sought,
Sad tale, may there come to town
Fierce flame through vile Wye's Rhayadr.

Hateful is filthy Rhayadr,
I hate its foul sow-like lake,
Hateful, haughty, shit-hole's stink,
Hounds' hate, hate, hate, hate, hate, hate,
Hateful, stagless, my grievance,
Thick-thwacking furrow for churls!

Sadness in Spring

From *The Earliest Welsh Poetry*, pg. 99

Springtime, loveliest season,
Noisy the birds, new the shoots,
Ploughs in furrow, oxen yoked,
Green the sea, fields are dappled.

When cuckoos sing on comely tree-tops,
The greater is my sadness,
Smoke bitter, loss of sleep plain,
Because my kinsmen are gone.

In mount, in meadow, in ocean isles,
in each way one may take,
From Christ there is no seclusion.

Rain Outside

From *The Earliest Welsh Poetry*, pg. 99

Rain outside, drenches bracken;
Sea shingle white, fringe of foam;
Fair candle, man's discretion.

Rain outside, need for refuge;
Furze yellowed, hogweed withered;
Lord God, why made you a coward?

Rain outside, drenches my hair;
The feeble plaintive, slope steep;
Ocean pallid, brine salty.

Rain outside, drenches the deep;
Whistle of wind over reed-tips;
Widowed each feat, talent wanting.

EDITOR'S NOTE: The following poems use a Welsh (and Irish) tradition of writing in three line poems called Triads. The use of triplets makes it more powerful.

Winter and Warfare

From *The Earliest Welsh Poetry*, pg. 96

Wind piercing, her bare, hard to find shelter;
Ford turns foul, lake freezes.
A man could stand on a stalk.

Wave on wave cloaks countryside;
Shrill the shrieks from the peaks of the mountain;
One can scarce stand outside.

Cold the lake-bed from winter's blast;
Dried reeds, stalks broken;
Angry wind, woods stripped naked.

Cold bed of fish beneath a screen of ice;
Stag lean, stalks bearded;
Short evening, trees bent over.

Snow is falling, white the soil.
Soldiers go not campaigning.
Cold lakes, their colour sunless.

Snow is falling, white hoar-frost.
Shield idle on an old shoulder.
Wind intense, shoots are frozen.

Snow is falling upon the ice.
Wind is sweeping thick tree-tops.
Shield bold on a brave shoulder.

Snow is falling, cloaks the valley.
Soldiers hasten to battle.
I go not, a wound stays me.

Snow is falling on the slope.
Stallion confined; lean cattle.
No summer day is today.

Snow is falling, white the mountain's edge.
Ship's mast bare at sea.
A coward conceives many schemes.

Gold rims round horns, horns round bards.
Roads frozen, air gleaming bright;
Brief twilight, tree-tops bowed down.

Bees in honeycombs, faint cry of birds.
Day bleak,
White-mantled hill-ridge, red dawn.

Bees in refuge, cold lid on the ford,
Frozen when ice forms.
None may escape death's coming.

Bees in prison, green-hued ocean.
Stalks dried out, hillside hard.
Frigid, bitter, the world today.

Bees in shelter from winter's wetness.
Pale honey, hogweed hollow.
Foul hold on a man, cowardice.

Long night, bare heath, brown hillside,
Grey shore, gulls in a clamour,
Rough seas: it will rain today.

Dry wind, wet road, brawling water-ways,
Cold corpses, lean stag,
River in flood: it will clear.

Storm on the mountain, rivers embroiled,
Floors of houses flooded:
To one's sight, the world is a sea.

You're not a schoolman, you're not a greybeard,
You'll not answer a crisis:
Ah, Cyndilig, if you'd been a woman!

Stag crouches curled in the coombe's nook.
Ice crumbles, countryside bare.
The brave may survive many battles.

Bankside crumbles beneath the scrawny stag's hoof
High-pitched the wind, screeching.
One can scarcely stand outside.

Winter's first day, darkened surface of heather.
Spuming the sea-wave.
Brief day: let your counsel be done.

With shield for shelter and stallion's spirit
And men, fearless, peerless,
Fine the night for routing foes.

Swift the wind, stripped the woods.
Hollow stalks, hardy stag.
Stern Pelis, what land is this?

Though high as the tawny horse were the snow,
The dark would not make me grieve.
I would lead a band to Bryn Tyddwl.

With high seas beating the embankment and ford,
Snows falls on the hillside,
Pelis, how can you lead us?

Not a worry for me in Britain tonight
Raiding Nuchein's lord's lands
On white steed, Owain leading.

Before you were bearing arms and buckler,
Fierce bulwark in battle,
Pelis, what region reared you?
The man God releases from too strait a prison,
Red lance of a leader,
Owain of Rheged reared me.

Though a ruler's gone to Iwerydd's ford,
From the band, do not flee!
After mead, do not seek disgrace.

The morning of grey daybreak,
When Mwng Mawr Drefydd was charged,
Mechydd's steeds were not pampered.

Drink does not make me merry,
What with the tales and my thoughts,
Mechydd, branches your cover.

They encountered at Cafall
A bloody carcass, despised.
Rhun's clash with another hero.

Because the spearmen of Mwng slew Mechydd,
Bold lad who knows it not,
Lord of heaven, you've given me anguish.

Men in combat, ford frozen,
Wave frigid, ocean's breast grey:
These may summon to battle.

Mechydd ap Llywarch, dauntless nobleman,
Comely, swan-coloured cloak,
The first to. bridle his steed.

Mountain Snow

The Earliest Welsh Poetry, pg. 100

Mountain snow, each region white;
Common the raven calling;
No good comes of too much slumber.

Mountain snow, deep dingle white;
Woods bend before wind's onslaught;
Many couples are in love
And never come together.

Mountain snow, wind scatters it;
Moonlight far-spread, leaves pale;
Rare the rogue who claims no rights.

Mountain snow, stag nimble;
Common to Britain, proud princes;
A stranger requires cunning.

Mountain snow, stag in rut;
Ducks on the lake, ocean white;
Slow the old, soon overtaken.

Bright Trees
(Taliesin by Williams)

Mountain snow, stag bending;
The heart laughs for one loved;
Though a tale be told of me,
I know shame wherever it be.

Mountain snow, shingle white grit;
Fish in ford, shelter in cave;
Who acts harshly is hated.

Mountain snow, stag in flight;
Common for a lord, gleaming blade,
And mounting a saddle-bow,
And dismounting, anger well-armed.

Mountain snow, stag hunched-up;
Many have muttered, truly,
This is not like a summer day.

Mountain snow, stag hunted;
Whistle of wind over tower eaves;
Burdensome, Man, is sin.

Mountain snow, stag bounding;
Whistle of wind over high white wall;
Common, a quiet beauty.

Mountain snow, stag on sea-strand;
An old man knows his youth lost;
A foul face keeps a man down.

Mountain snow, stag in grove;
Raven dark-black, roebuck swift;
One free and well, strange he should groan.

Mountain snow, stag in rushes;
Marshes freezing, mead in cask;
Common for the crippled to groan.

Mountain snow, tower's breast studded;
The beast searches for shelter;
Pity her who has a bad man.

Mountain snow, crag's breast studded;
Reeds withered, herd shunning water;
Pity him who has a bad wife.

Mountain snow, stag in gully;
Bees are sleeping well-sheltered;
A long night suits a robber.

Mountain snow 'liverwort in river;
Wed unwilling to trouble,
The sluggard seeks no swift revenge.

Mountain snow, fish in lake;
Falcon proud, prince in splendour;
One who has all does not groan.

Mountain snow, lords' front rank red;
Lances angry, abundant;
Ah god, for my brother's anguish!!

Bright are the ash-tops; tall and white will they be
When they grow in the upper part of the dingle;
The languid heart, longing is her complaint...

Bright are the willow-tops; playful the fish
In the lake; the wind whistles over the tops of the branches;
Nature is superior to learning.

Bright the tops of the furze; have confidence
In the wise; and to the universe be repulsive;
Except God, there is none that divines.

Bright are the tops of the clover; the timid have no heart;
jealous ones weary themselves out;
Usual is care upon the weak.

Bright the tops of the reed-grass; furious is the jealous,
And he can hardly be satisfied;
It is the act of the wise to love with sincerity.

Bright the tops of the oat; bitter the ash branches;
Sweet the cow-parsnip, the wave keeps laughing;
The cheek will not conceal the anguish of the heart.

Bright the tops of the dogrose; hardship has no formality;
Let everyone preserve his purity of life.
The greatest blemish is ill manners.

Bright the tops of the broom; let the lover make assignations;
Very yellow are the clustered branches;
Shallow ford; the contented enjoy sleep.

Bright the tops of the apple tree; circumspect is
Every prudent one, a chider of another;
And after loving, indiscretion leaving it.

Bright the hazel-tops by the hill of Digoll;
Unafflicted will be every neglected one;
It is an act of the mighty to keep a treaty.

Bright the tops of reeds; it is usual for the sluggish
To be heavy, the youth to be learners;
None but the foolish will break the faith.

Bright the tops of the lily; let every bold one be a servitor;
The word of a family will prevail;
Usual with the faithless, a broken word.

Bright the tops of the heath; usual is miscarriage
To the timid; water will be intrusive along the shore;
Usual with the faithful, an unbroken word.

Bright the tops of rushes; cows are profitable,
Running are my tears this day;
No comfort is there for the miserable.

Bright the tops of fern, yellow
The charlock; how reproachless are the blind;
How apt to run about are youngsters!

Bright the tops of the service-tree; accustomed to care
Is the aged one, and bees to the wilds;
Except God, there is no avenger

Bright the tops of the oak; incessant is the tempest-
The bees are high; brittle the dry brushwood;
Usual for the wanton is excessive laughter.

Bright the tops of the grove; constantly the trees
And the oak leaves are failing;
Happy is he who sees the one he loves.

Bright the tops of the oaks; coldly purls the stream;
Let the cattle be fetched to the birch-enclosed area;
Abruptly goes the arrow of the haughty to give pain.

Bright the tops of the hard holly; let gold be shared;
When all fall asleep on the rampart,
God will not sleep when he gives deliverance.

Bright the tops of the willows; inherently bold
Will the war-horse be in the long day, when leaves abound;
Those with mutual friends will not hate each other.

Bright the tops of the rushes; prickly will they be
When spread under the pillow;
The wanton mind will be ever haughty.

Bright the tops of the hawthorn; confident the steed;
It is usual for a lover to pursue;
May the diligent messenger do good.

Bright the tops of the cresses; warlike the steed;
Trees are fair ornaments for the ground;
Joyful the soul with what it loves.

Bright is the top of the bush; valuable the steed;
It is good to have discretion with strength;
Let the unskillful be made powerless.

Bright are the tops of the brakes; gay the plumage
Of birds; the long day is the gift of the light;
Mercifully has the beneficent God made them.

Bright the tops of the meadow-sweet; and music
In the grove; bold the wind, the trees shake;
Interceding with the obdurate will not avail.

Bright the tops of the elder-trees; bold is the solitary singer;
Accustomed is the violent to oppress;
Woe to him who takes a reward from the hand.

Am I not a candidate for fame to be heard in the song,
In Caer Pedryvan four times revolving
The first word from the cauldron, when was it spoken?
By the breath of nine damsels gently warmed.
Is it not the cauldron of the Chief of Annwn which is social?
With a ridge round its edge of pearls,
It will not boil the food of a coward nor of one excommunicated.
A sword bright flashing to him will be brought,
And left in the hand of Llyminawg.
And before the door of the porch of hell a lantern is burning.
And when we went with Arthur in his splendid labours,
Except seven, none returned from Caer Vendiwid.

Am I not a candidate for fame, to be heard in song ?
In Caer Pedryfan, the island of Pybyrdor,
Twilight and darkness meet together.
Bright wine was their drink in their assembly.
Thrice the burden of Prydwen we went on the sea.
Except seven, none returned from Caer Rigor.

I will not allow great merit to the directors of learning.
Beyond Caer Wydr they have not beheld the prowess of Arthur.
Three score hundred men were placed upon the wall;
It was difficult to converse with the sentinel.
Thrice the fullness of Prydwen we went with Arthur.
Except seven, none returned from Caer Golur.

I will not allow merit to the multitude trailing on the circuit
They know not on what day or who caused it,
Nor what hour in the splendid day Cwy was born,
Nor who prevented him from going to the vales of Deowy.
They know not the brindled ox, with this thick headband,
And seven score knobs in his collar.
And when we went with Arthur of mournful memory,
Except seven, none returned from Caer Vandwy.

The Spoils of Annwn

Earliest Welsh Poetry, pg. 213 The following poem, the Spoils of Annwyn, refers to the adventures of the Mabinogian hero, Pwyll, who visits the land of the Dead (Annwn)

Praise to the Lord, Supreme Ruler of the high region,
Who hath extended his dominion to the shores of the world.
Complete was the prison of Gwair in Caer Sidi;
Through the permission of Pwyll and Pryderi,
No one before him went to it.
A heavy blue chain firmly held the youth;
And for the spoils of Annwn gloomily he sings,
And till doom shall continue his lay. Thrice the fullness of Prydwn
we went into it.
Except seven, none returned from Caer Sidi.

Cad Goddeu "Battle of the Trees"

by Taliesin, found in John Matthews books *Taliesin*, pg. 297, which I highly recommend. Take this piece for instance. The next piece is extremely overused by Celtophiles because of it's marvelous description of fighting trees and plants. Many think this refers to the Ogham alphabet, which represents trees by their first letter in the Irish language. Therefore, many believe this song contains hidden Druidic knowledge. I think so too, but it also is great for fighting imagery.

"Taliesin" was a Welsh bard (or even an Irish one writing Welsh) of the 5th-8th century who is accredited with writing many of the earliest surviving poems in the Welsh language. He shows up in the Mabinogian with the other gods of the Welsh and may act as the Welsh "Muse."

I have been in many shapes
Before I assumed a constant form:
I have been a narrow sword,
A drop in the air,
A shining bright star,
A letter among words
In the book of origins.
I have been lantern light
For a year and a day,
I have been a bridge
Spanning three score rivers.
I have flown as an eagle,
Been a coracle on the sea,
I have been a drop in a shower,
A sword in a hand,
A shield in battle,
A string in a harp.
Nine years in enchantment,
In water, in foam,
I have absorbed fire,
I have been a trout in a covert,

There is nothing of which
I have not been part.

I fought, though small,
At the battle of Goddeu Brig.
With Prydain's ruler,
With his rich-laden fleet.
Unwise bards pretend
A terrible beast
With a hundred heads—
The battle was contested
At the root of its tongue,
At the back of its skull.
The hundred-clawed black toad,
The crested, speckled snake
Are the soul's punishment,
A torment to the flesh.

I was at Caer Nefenhir,
Where grass and trees came swiftly—
Wayfarers perceived them,
Warriors stood astonished,
At the might of the Britons,
Shown forth by Gwydion.
Men called upon the Christ,
On the Saints as well,
To deliver them swiftly

From terrible rage.
Answer they got
In elemental language:
Rush, ye chiefs of the Wood
With the princes in your thousands,
To hinder the hosts of the enemy.
The trees were enchanted
For work of destruction,
The battle was joined
with the music of harps.
In the tumult many fell,
But brought forth new heroes ..
[four lines omitted].

The Alders, first in line,
Thrust forward in time.
The Willows and Mountain Ash
Were late to the array.
The Blackthorns, full of spines,

And their mate, the Mediar
Cut down all opposition.
The Rose marched along
Against a hero throng.
The Raspberry was decreed
To serve as useful food,
For the sustenance of life—
Not to carry on the strife.
The Wild Rose and the Woodbine
With the Ivy intertwined
How the Poplar trembled,
And the Cherry dared.
The Birch, all ambition,
Was tardily arrayed;
Not from any diffidence, but
Because of its magnificence
The Laburnum set its heart
On beauty not bravery.
The Yew was to the fore,
At the seat of war.
The Ash was most exalted
Before the sovereign powers.
The Elm, despite vast numbers,
Swerved not half a foot,
But fell upon the centre,
On the wings, and on the rear.
The Hazel was esteemed,
By its number in the quiver.
Hail, blessed Cornell,
Bull of battle, King of all.
By the channels of the sea,
The Beech did prosperously.
The Holly livid grew,
And manly acts it knew.
The White Thorn checked all—
its venom scored the palm.
The Vines, which roofed us,
Were cut down in battle
And their clusters plundered.
The Broom, before the rage of war
In the ditch lay broken.
The Gorse was never prized;
Thus it was vulgarized—
Before the swift oak-darts
Heaven and earth did quake.
The Chestnut suffered shame

At the power of the Yew.
Forest, that caused obstruction,
The multitude was enchanted,
At the Battle of Goddeu Brig. [12 lines omitted]

Not of mother nor of father was my creation.
I was made from the nine fold elements—
From fruit trees, from paradisiacal fruit,
From primroses and hill-flowers,
From the blossom of trees and bushes.
From the roots of the earth was I made,
From the broom and the nettle,
From the water of the ninth wave.
Math enchanted me before I was made immortal,
Gwydion created me with his magic wand.
From Emrys and Euryon, from Mabon and Modron,
From five fifties of magicians like Math was I made
Made by the master in his highest ecstasy—
By the wisest of druids was I made before the world began,
And I know the star-knowledge from the beginning of Time.

Bards are accustomed to praises.
I can frame what no tongue utters.
I slept in purple,
I was in the enclosure
With Dylan Eil Mor,
I was a cloak between lords,
Two spears in the hand of the mighty,
When the torrent fell
From the height of heaven.
I know four hundred songs
Which bards both older and younger cannot sing—
Nine hundred more, unknown to any other.
I will sing concerning the sword
Which was red with blood.
I will sing the boar-slaying,
Its appearance, and its vanishing—
Of the knowledge it contained.
I have knowledge of splendid starlight,
The number of ruling stars
Scattering rays of fire
Above the world.

I have been a snake enchanted on a hill,
I have been a viper in a lake;
I have been a star, crooked at first,
The heft of a knife, or a spear in battle.
Clearly shall I prophesy

Of battle where smoke comes drifting.
Five battalions of lads will dance on my knife.
Six yellow horses - the best of the breed—
Better than any is my cream-coloured steed,
Swift as a sea-mew along the shore.
I myself am a power in battle,
A cause of blood from a hundred chieftains.
Crimson is my shield, gold my shield-rim.
Only Geronwy, from the dales of Edrywy,
Is better than I.

Long and white are my fingers.
Since I was a shepherd,
Since I was learned,
I have traveled the world;
I have made my circuit,
I have dwelled in a hundred islands,

In a hundred caers.
O wise and proficient druids
Do you prophesy of Arthur—
Or is it I you celebrate?
I know what is to be—
You what has been;
I know the saga of the flood,
Christ's crucifixion,
The day of doom.
Golden, Jeweled,
I shall be richly bedecked
Luxury shall attend me
Because of Virgil's (or 'the Ffyrllt's') prophecy.

Leadership

Be not too wise, not too foolish,
be not too conceited, nor too diffident,
be not too haughty, nor too humble,
be not too talkative, nor too silent
be not too hard, nor too feeble.
for:
If you be too wise, one will expect too much of you;
if you be too foolish, you will be deceived;
if you be too conceited, you will be thought vexatious;
if you be too humble, you will be without honor;
if you be too talkative, you will not be heeded;
if you be too silent, you will not be regarded;
if you be too hard, you will be broken;
if you be too feeble, you will be crushed.

"It is through these habits," adds Cormac,
"That the young become old and kingly warriors."

Sunshine through the Window

Pleasant to me is the glittering of the sun today upon these margins,
because it flickers so.

Irish; marginal note by an unknown Irish scribe; 9th century

Further Readings

An excellent book to continue your readings is *A Celtic Miscellany* collected by Kenneth Hurlstone Jackson which is available in the Penguin Classics section. It has a great many selections of ancient Irish and Welsh poems, stories and prayers.

The Thirteen Fold Mystery

Section

Editor's Note: Both OBOD and the RDNA use the following poem by Amergin, as he tries to dispel the Druidic wind that is keeping his Milesian fleet of boats off the shore of Ireland. Translators of Old Irish take great liberty with it, and so each rendering is different in the imagery of its inherent shamanistic qualities. Therefore I'll give many versions, so choose the version you wish. It is from the "Book of Invasions," one of the major Irish mythological cycles. In the RDNA, we call this passage, The Thirteen Fold Mystery.

Amergin's Song

(Found in *Book of Druidry*, pg. 289)

I am a wind on the wave,
I am a wave of the ocean,
I am the roar of the sea,
I am a powerful ox,
I am a hawk on a cliff,
I am a dewdrop in the sunshine,
I am a boar for valor,
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 of the gun 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 in a fort?
In a fort that nourishes satirists,
Chants a petition, divides the Ogam letters,
Separates a fleet, has sung praises?
A wise satirist.

Amergin's Song

(from "Taliesin" by Edward Williams)

At once, the wind dropped and the sea became flat calm. The Milesians sailed on and despite some losses, landed finally at Inber Colptha. There Amergin, the Druid, spoke this rhapsody:
I am the wind upon the sea,
I am a wave upon the ocean,
I am the sound of the sea,
I am a stag of seven points,
I am a bull of seven fights,
I am a bull a cliff,
I am a hawk upon a cliff,
I am a teardrop of the sun,
I am the fairest of blossoms,
I am a boar of boldness,
I am a salmon in a pool,
I am a lake on a plain,
I am a word of skill,
I am a battle-waging spear of spoil,
I am a God who fashions fire in the mind.
Who but I knows the secrets of the stone door?
Who has seven times sought the Places of Peace?
Who, save I, knows the ages of the moon,
The place and time the sun sets?
Who calls the kine from Tethra's house,

And sees them dance in the bright heavens?
Who shapes weapons in a fort of glass,
In a fort that harbors satirists?
Who put the poet, the singer of praises,
Who but I divides the Ogam letters,
Separates combatants, approaches the Faery mound?
I, who am a wind upon the sea.

Based on the original Irish, and on the translations of Macalister, Hull & Cross and Slover 170, 130.

The Song of Amergin I

(as arranged by Robert Graves)

Year of 13 Months

Dec 24-Jan 21
Jan 22-Feb 18
Feb 19-Mar 18
Mar 19-Apr 15
Apr 16-May 13
May 14-June 10
June 11-July 8

July 9-Aug 5
Aug 6-Sept 2
Sept 3-Sept 30
Oct 1-Oct 28
Oct 29-Nov 25
Nov 26-Dec 22
Dec 23 ?

God is speaking
I am a stag of seven tines.
I am a wide flood on a plain
I am a wind on the deep waters
I am a shining tear of the sun.
I am a hawk on a cliff.
I am a fair amongs flowers
I am a god who sets the head afire with smoke
I am a battle waging spear
I am a salmon in a pool
I am a hill of poetry
I am a ruthless boar
I am a great noise from the sea.
I am a wave of the sea
Who but I knows the secret of the unhewn dolmen?

Tree Alphabet

Beith the Birch
Luis the Rowan
Nuinn the Ash
Fearn the Alder
Saille the Willow
Huath the Hawthorn
Duir the Oak

Teinn the Holly
Coll the Hazel
Muinn the Vine
Gort the Ivy
Ngetal the Reed
Ruise the Elder tree

Spirit

I am the Wind that blows over 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 rock;
I am a Ray of the Sun;
I am the fairest of Plants;
I am a Wild Boar in valour;
I am a Salmon in the Water;
I am a Lake in the plain;
I am the Craft of the artificer;
I am a Word of Science;
I am the Spear-point that gives battle;
I am the god that creates in the head of man the fire of thought.

The Voyage of Bran, Son of Febal

(pg. 589 of *Taliesin* by Edward Williams, 1848)

Editor's Note: The following extensive poem from the Irish(?) is about a young prince who journeys by boat into the land of faeries. Islands were considered somewhat magical by the Celtic peoples. References to the afterlife can be found in the descriptions of what faeries do to pass the time. It's really long, but good.

'Twas fifty quatrains that the woman from unknown lands sang on the floor of the house to Bran son of Febal, when the royal house was full of kings, who knew not whence the woman had come, since the ramparts were closed.

This is the beginning of the story. One day, in the neighborhood, of his stronghold, Bran went about alone, when he heard music behind him. As often as he looked back, 'twas still behind him the music was. At last he fell asleep at the music, such was its sweetness—When he awoke from his asleep, he saw close by him a branch of silver with white blossoms, nor was it easy to distinguish its bloom from the branch. Then Bran took the branch in his hand to his royal house. When the hosts were in the royal house, they saw a woman in strange raiment therein. 'Twas then she sang the fifty quatrains to Bran, while the host heard her, and all beheld the woman. And she said:

A branch of the apple-tree from Emne
I bring, like those one knows;
Twigs of white silver are on it,
Crystal brows with blossoms.

There is a distant isle,
Around which sea-horses glisten:
A fair course against the white-swelling surge,—
Four pillars uphold it.

A delight of the eyes, a glorious range,
Is the plain on which the hosts hold games:
Coracle contends against chariot
In the southern Plain of White Silver.

Pillars of white bronze under it
Glittering through beautiful ages.
Lovely land throughout the world's age,
On which the many blossoms drop.

An ancient tree there is with blossoms,
On which birds call the canonical Hours.
'Tis in harmony it is their wont
To call together every Hour.

Splendors of every color glisten
Throughout the gentle-voiced plains.
Joy is known, ranked around music,
In southern White-Silver Plain.

Unknown is wailing or treachery
In the familiar cultivated land,
There is nothing rough or harsh,
But sweet music striking on the ear.
Without grief, without sorrow, without death,
Without any sickness, without debility,
That is the sign of Emne—
Uncommon is an equal marvel.

A beauty of a wondrous land,
Whose aspects are lovely,
Whose view is a fair country,
Incomparable is its haze.

Then if Silvery Land is seen,
On which dragon stones and crystals drop,
The sea washes the wave against the land,
Hair of crystal drops from its mane.

Wealth, treasures of every hue,
Are in Ciuin, a beauty of freshness,
Listening to sweet music,
Drinking the best of wine.

Golden chariots in Mag Rein,
Rising with the tide to the sun,
Chariots of silver in Mag Mon,
And of bronze without blemish.

Yellow golden steeds are on the sword there
Other steeds with crimson hue
Others with wool upon their backs
Of the hue of heaven all-blue.

At sunrise there will come
A fair man illumining level lands;
He rides upon the fair sea-washed plain,
He stirs the ocean till it is blood.

A host will come across the clear sea,
To the land they show their rowing;
Then they row to the conspicuous stone,
From which arise a hundred strains.

It sings a strain unto the host
Through long ages, it is not sad,
its music swells with chorus of hundreds—
They look for neither decay nor death.

Many-shaped Emne by the sea,
Whether it be near, whether it be far,
In which are many thousands of variegated women,
Which the clear Sea encircles.

If he has heard the voice of the music,
The chorus of the little birds from Imchiunn,
A small band of women will come from a height
To the plain of sport in which he is.

There will come happiness with health
To the land against which laughter peals,
Into Imchiuin at every season
Will come everlasting joy.

It is a day of lasting weather
That showers silver on the lands,
A pure-white cliff on the range of the sea,
Which from the sun receives its heat.

The host race along Mag Mon,
A beautiful game, not feeble,
In the variegated land over a mass of beauty.
They look for neither decay nor death.

Listening to music at night,
And going into Ildathach,
A variegated land, splendor on a diadem of beauty,
Whence the white cloud glistens.

There are thrice fifty distant isles
In the ocean to the west of us;
Larger than Erin twice
Is each of them, or thrice.

A great birth will come after ages,
That will not be in a lofty place,
The son of a woman whose mate will not be known,
He will seize the rule of the many thousands.

A rule without beginning, without end,
He has created the world so that it is perfect,
Whose are earth and sea,
Woe to him that shall be under His unwill
'Tis He that made the heavens,
Happy he that has a white heart,
He will purify hosts under pure water,
'Tis He that will heal your sickness.

Not to all of you is my speech given,
Though its great marvel has been heard:
Let you, Bran, only hear from among this crowd
What of wisdom has been told to him.

Do not fall on a bed of sloth,
Let not thy intoxication overcome thee;
Begin a voyage across the clear sea,
If perchance thou mayst reach the land of women.

Thereupon the woman went from them, while they knew not
whither she went. And she took her branch with her. The branch
sprang from Bran's hand into the hand of the woman, nor was there
strength in Bran's hand to hold the branch.

Then on the morrow Bran went upon the sea. The number of his
men was three companies of nine. One of his foster-brothers and
shield mates was set over each of the three companies of nine. When
he had been at sea two days and two nights, he saw a man in a
chariot coming towards him over the sea. That man also sang thirty
other quatrains to him, and made himself known to him, and said
that he was; Manannan son of Lir, and said that it was upon him to
go to Ireland after long ages, and that a son would be born to him,
Mongan son of Fiachna—that was the name which would be upon
him. So Manannan sang these thirty quatrains to Bran:

Bran deems it a marvelous beauty
In his coracle across the clear sea:

While to me in my chariot from afar
It is a flowery plain on which he rows about.

That which is a clear sea
For the prowed skiff in which Bran is,
That is a happy plain with profusion of flowers
To me from the chariot of two wheels.
Bran sees
The number of waves beating across the clear sea:
I myself see in Mag Mon
Rosy-colored flowers without fault.

Sea-horses glisten in summer
As far as Bran has stretched his glance:
Rivers pour forth a stream of honey
In the land of Manannan son of Lir.

The sheen of the main, on which thou art,
The white hue of the sea, on which thou rowest,
Yellow and azure are spread out,
It is land, and is not rough.

Speckled salmon leap from the womb
Of the white sea, on which thou lookest:
They are calves, they are colored lambs
With friendliness, without mutual slaughter.

Though but one chariot-rider is seen
In Mag Mell of many flowers,
There are many steeds on its surface,
Though them thou seest not.

The size of the plain, the number of the host,
Colors glisten with pure glory,
A fair stream of silver, cloths of gold,
Afford a welcome with all abundance.

A beautiful game, most delightful,
They play sitting at the luxurious wine,
Men and gentle women under a bush,
Without sin, without crime.

Along the top of a wood has swum
Thy coracle across ridges,
There is a wood of beautiful fruit
Under the prow of thy little boat.

A wood with blossom and fruit,
On which is the vine's veritable fragrance,
A wood without decay, without defect,
On which are leaves of golden hue.

We are from the beginning of creation
Without old age, without consummation of earth,
Hence we expect not that there should be frailty;
Sin has not come to us.

An evil day when the Serpent went
To the father to his city!
She has perverted the times in this world,
So that there came decay which was not original

By greed and lust he has slain us,
Through which he has ruined his noble race:
The withered body has gone to the fold of torment,
And everlasting abode of torture.

It is a law of pride in this world
To believe in the creatures, to forget God,
Overthrow by diseases, and old age,
Destruction of the soul through deception.

A noble salvation win come
From the King who has created us,
A white law will come over seas;
Besides being God, He will be man.

This shape, he on whom thou lookest
Will come to thy parts;
'Tis mine to journey to her house,
To the woman in Moylinny.,

For it is Manannan son of Lir,
From the chariot in the shape of a man;
Of his progeny will be a very short while
A fair man in a body of white clay.

Manannan the descendent of Lir will be
A vigorous bed-fellow to Caintigern:
He shall be called to his son in the beautiful world,
Fiachna will acknowledge him as his son.

He will delight the company of every fairy-mound,
He will be the darling of every goodly land,
He will make known secrete-a course of wisdom—
In the world, without being feared.

He will be in the shape of every beast,
Both on the azure sea and on land,
He will be a dragon before hosts at the onset,
He will be a wolf in every great forest.

He will be a stag with horns of silver
In the land where chariots are driven,
He will be a speckled salmon in a full pool,
He will be a seal, he win be a fair-white swan.

He will be throughout long ages
A hundred years in fair kingship,
He will cut down battalion,—a lasting grave—
He will redden fields, a wheel around the track.

It will be about kings with a champion
That he will be known as a valiant hero,
Into the strongholds of a land on a height
I shall send an appointed end from Islay.

High shall I place him with princes,
He will be overcome by a son of error;
Manannan the son of Lir
Will be his father, his tutor.

He will be—his time will be short—
Fifty years in this world:
A dragon-stone from the sea will kill him
In the fight at Senlabor.

He will ask a drink from Loch Lo,
While he looks at the stream of blood;
The white host will take him under a wheel of clouds
To the gathering where there is no sorrow.

Steadily then let Bran row,
Not far to the Land of Women,
Emne with many hues of hospitality
Thou wilt reach before the setting of the sun.

Thereupon Bran went from Manannan mac Lir. And he saw an island. He rowed round about it, and a large host was gaping and laughing. They were all looking at Bran and his people, but would not stay to converse with them. They continued to give forth gusts of laughter at them. Bran sent one of his people on the island. He ranged himself with the others, and was gaping at them like the other men of the island. Bran kept rowing round about the island. Whenever his man came past Bran, his comrades would address him. But he would not converse with them, but would mostly look at them and gape at them. The name of this island is the Island of Joy. Thereupon they left him there.

It was not long thereafter when they reached the Land of Women. They saw the leader of the women at the port. Said the chief of the women: "Come hither on land, O Bran son of Febal! Welcome is thy coming!" Bran did not venture to go on Shore. The woman threw a ball of thread to Bran straight over his face. Bran put his hand on the ball, which adhered to his palm. The thread of the ball was in the woman's hand, and she pulled the coracle towards the port. Thereupon they went into a large house, in which was a bed for every couple, even thrice nine beds. The food that was put on every dish vanished not from them. It seemed a year to them that they were there—it chanced to be many years. No savor was wanting to them. Home-sickness seized each one of them, even Nechtan son of Collbran. Bran's kindred kept praying him that he should go to Erin with them. The woman said to them their going would make them rue.

However, they went, and the woman said that none of them should touch the land, and that they should visit and take with them the man whom they had left in the Island of Joy.

Then they went until they arrived at a gathering at Srub Brain on the coast of Erin. The men asked of them who it was came over the Erin. Said Bran: "I am Bran the son of Febal." One of the men said: "We do not know such a one, though the 'Voyage of Bran' is in our ancient stories."

One of Bran's men sprang from them out of the coracle. As soon as he touched the earth of Ireland, forthwith he was a heap of ashes, as though he had been in the earth for many hundred years. 'Twas then that Bran sang this quatrain:

For Collbran's son great was the folly
To lift his hand at age,
Without any one casting a wave of pure water
Over Nechtan, Collbran's son.

Thereupon, to the people of the gathering Bran told all his wanderings from the beginning until that time. And he wrote these quatrains in ogam, and then bade them farewell. And from that hour his wanderings are not known.

Wisdom of the Modern Gaels

The Gaelic peoples of Ireland, Scotland and the Isle of man have always been known for their wits and wisdom, although not always carried out in practice. The following proverbs are taken from two collections: *Irish Proverbs and Sayings: Gems of Irish Wisdom* by Padraic O'Farrell from Mercier Press in Dublin Ireland 1980 and *Scottish Proverbs* by Lang Syne Publishers Ltd. of Newtongrange, Midlothian 1980. While they are sort of short for a meditational reading, they are good for solitary reading.

Advice

It's no use giving good advice unless you have the wisdom to go with it.

Neither give cherries to pigs nor advice to a fool.

Good advice often comes from a fool.

It is foolish to scorn advice but more foolish to take all advice.

Don't throw away the dirty water until you are sure you have clean water.

If you have to give advice to lovers find out what they want first and advise them to do that.

The ambitious man is seldom at peace.

A gentle answer quells the anger.

Don't go to the goat's shed if it's wool you're seeking.

There's no point in keeping a dog if you are going to do your own barking.

Attitudes

The best way to get an Irishman to refuse to do something is by ordering it.

Bigots and begrudgers will never bid the past farewell.

The man with the broken ankle is most conscious of his legs.

Hating a man doesn't hurt him half as much as ignoring him.

All men praise their native country.

Initiative is praiseworthy when it succeeds, stupid when it fails.

A cynic is "... a man who knows the price of everything and the value of nothing." —Wilde

Titles distinguish the mediocre, embarrass the superior and are disgraced by the inferior. —Shaw

Morality is simply the attitude we adopt towards people whom we personally dislike. —Wilde

There is no satisfaction in hanging a man who does not object to it. —Shaw

Say what you will, an ill mind will turn it to ill.

Behaviour

Keep a blind eye when you're in another man's corner.

The more you step on the dunghill, the more dirt you'll get in.

Don't bless with the tip of your tongue if there's bile at the butt.

Here's to absent friends and here's twice to absent enemies.

Company

If you lie down with dogs you'll rise with fleas

The loneliest man is the man who is lonely in a crowd.

Talk to yourself rather than to bad companions.

If you want to be with the company you'll call it good company

Don't keep company with your betters. You won't like them and they won't like you.

There's no war as bitter as a war between friends.

The best way to make friends is to meet often. The best way to keep them is to meet seldom.

Choose your friend among the wise, and your wife among the virtuous.

Friendship multiplies our joys, and divides our grief.

Hearts may agree, though heads differ.

Contentment

Enough is as good as plenty.

Be happy with what you have and you'll have plenty to be happy about.

The far hills may be greener, but the hill you climb on the way to work is less steep.

The slow horse reaches the mill.

Night never yet failed to fall.

If you rush the cook the spuds will be hard.

The apple won't fall till it is ripe.

A pund o' care winna pay an ounce o' debt.

Death

Death looks the old in the face and lurks behind the youths.

Dead men tell not tales, but there's many a thing learned in a wake house.

There are more lies told in a wake-room than in a court-room.

Death is deaf, and will hear nae denial.

Education and Experience

A knowledgeable man frowns more often than a simpleton.

No use having the book without the learning.

You won't learn to swim on the kitchen floor.

A wiseman doesn't know his master's mistakes.

Learning is a light burden.

Sense bought by experience is better than two senses learned by book.

Don't start to educate a nation's children until its adults are learned.

A scholar's ink lasts longer than a martyr's blood.

The school house bell sounds bitter in youth and sweet in age.

An experienced rider doesn't change his horse in midstream.

An old broom knows the dirty corners best.

The wearer knows best where the boot pinches.

An old dog sleeps near the fire but he'll not burn himself.

The lesson learned by a tragedy is a lesson never forgotten.

A family of Irish birth will argue and fight, but let a shout come from without and see them all unite.

Fate

If you're born to be hanged, you'll never be drowned.

No matter how long the day, night must fall.

Who's drowned in the storm is to be mourned for—after the storm has calmed.

An oak is often split by a wedge from its branch.

Never miss the water till the well runs dry.

We learn in suffering what we teach in song.

Flee as fast as you will, your fortune will be at your tail.

Fighting

He who faces disaster bravely can face his maker.

If you're the only one that knows you're afraid, you're brave.

One brave man forms a majority.

Courage against misfortune, and reason against passion.

Better to come in at the end of a feast than at the beginning of a fight.

The quarrelsome man is lucky. Everybody has to put up with him except himself.

If we fought temptation the way we fight each other we'd be a nation of saints again.

Better bear the palm than face the fist.

An Irishman is seldom at peace unless he is fighting.

The first blow is half the battle. —Goldsmith

This contest is one of endurance and it is not they that can inflict the most, but they who can suffer the most who will conquer. —Terence MacSwiney.

Anger begins wi' folly, and ends wi' repentance.

Anger's mair hurtfu' than the wrang that caused it

He that will be angry for ony thing, will be angry for naething.

When drums beat, law is silent.

Muscles won't bend a strong man's will.

The strong man may when he wishes; the weak man may when he can.

It's not the strongest who live longest.

The man with the strongest character is attacked most often.

Foolishness

There's no fool like an old fool.

Correct your own mistakes from those made by fools.

A man may speak like a wise man, and act like a fool.

God and Heaven

God gave us two ears and one mouth and we should use them in the same proportion.

God is good but don't dance in a canoe.

God's help is closer than the door.

Prayers from a black heart are like thunder from a black sky—neither are wanted by God nor man.

The road to Heaven is well signposted but badly lit at night.

Forsake not God till you find a better master.

A good life is the only religion

A good example is the best sermon.

A good conscience is the best divinity.

Greed

Every man is born clean, clever and greedy. Most of them stay greedy.

The greedy man stores all but friendship.

Dispensing charity is the only advantage in amassing a fortune.

A mean act is long felt.

If you lend your coat don't cut off the buttons.

There's little difference between a closed hand and a fist.

It's easy to sleep on your neighbour's misfortune.

Charity begins at home, but shouldna end there.

Hope

"I hope to" is a weak man's way of refusing.

He who has never hoped can never despair.

There's nothing that trouble hates facing as much as a smile.

Humor

A sense of humor is not a burden to carry yet it makes heavy loads lighter.

One man with humour will keep ten men working.

Humour, to a man, is like a feather pillow. It is filled with what is easy to get but gives great comfort.

When a thing is funny, search it for a hidden truth. —Shaw

Hypocrisy and Integrity

The bigger the patch, the bigger the hole.

The man that hugs the altar-rails does not always hug his own wife.

Before you shake the right hand of an enemy make sure he's not left handed.

It's harder to become honest than it is to become rich.

When an Irishman talks of "principle" he is a danger to everybody. —O'Connor

Those who make the laws are often their greatest breakers.

Greatness in a man knows modesty.

Bribe the rogue and you needn't fear the honest man.

Man can climb the highest summits, but he cannot dwell there long. —Shaw

The reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. —Shaw

Love

If you live in my heart, you live rent-free.

A flicker that warms is better than a blaze that burns.

Love is like sun to a flower—it invigorates the strong but wilts the weak.

Nature

It costs nothing to see nature's great non-stop show.

It takes every blade of grass to make the meadow green.

Politics

The politician is a man who can find a problem in every solution.
An ambassador is a politician who can do less harm away from home.
The successful political leader can divide the national cake so that everybody thinks he's getting a slice.
There's nothing like a few shots to change the fanatic into a non-partisan.
A patriotic politician will always lay down your life for his country.
A political party is the madness of the many for the gain of a few. — Swift

Pride

You cannot soothe the proud.
Pride is the author of every sin.
Pride never stops growing until it's ready to challenge God.
The gentry's pride prevents their seeing the beauty of humility.
He that winna be counseled canna be helped.

Tact and Talk

A diplomat must always think twice before he says nothing.
Never talk about a rope in the house of a hanged man.
A tactful word is better than a pound in the hand.
Never talk about the blow that's not yet struck.
Tact is clever humility.
If you say everything you want to say, you'll hear something you don't want to hear.
A kind word never got a man in trouble.
Whisper into your cup when ill is spoken.
You can easily win an argument if you start off by being right.
Leave the bad news where you found it.
Every man is wise till he speaks.
You need not praise the Irish language—simply speak it. —Pearse
There are two types of theater critic. One thinks he's God Almighty, the other is sure of it.
A gossip speaks ill o' a', and a' o' her.

Wisdom

A man begins cutting his wisdom teeth the first time he bites off more than he can chew.
Taking the second thoughts means taking the first steps to wisdom.
A questioning man is half way to begin wise.
The wisest words ever written were the ten commandments. The most foolish words were written by those who ignored them.
The wisest man sees the least, says the least, but prays the most.
A word to the wise is enough.
A small leak will sink a great ship.
Let sleeping dogs lie.
Truth has a gude face but raggit claes.
Truth will aye stand without a prop.
A wise man wavers, a fool is fixed.
He's wise that can mak a friend o' a fae.

The first step to virtue is to love it in another.
Commonsense has its feet planted in the past.
On an unknown path it is better to be slow.
A blind man should not be sent to buy paint.
It's no use carrying an umbrella if your shoes are leaking.
In spite of the fox's cunning, many a woman wears its skin.
The clever man discovers things about himself and says them about others.
The incompetent talk, the competent walk.

Work

It's better to like what you do than to do what you like.
The willing horse is always loaded.
Well begun is half done.
Many hands make light work.
It's not a delay to stop and sharpen the scythe.
Work hard, work long and have nothing to worry about—but in doing so don't become the boss or you'll have everything to worry about.
Work is the refuge of people who have nothing better to do. —Wilde
Perseverance performs greater works than strength.



Wisdom of the Native Americans

From a collection of sayings entitled *Native American Wisdom* by Kent Nerburn & Louise Mengelkoch, published in the Classic Wisdom series by New World Library 1991.

Born Natural

I was born in Nature's wide domain! The trees were all that sheltered my infant limbs, the blue heavens all that covered me. I am one of Nature's children. I have always admired her. She shall be my glory: her features, her robes, and the wreath about her brow, the seasons, her stately oaks, and the evergreen—her hair, ringlets over the earth—all contribute to my enduring love of her.

And whenever I see her, emotions of pleasure roll in my breast, and swell and burst like waves on the shores of the ocean, in prayer and praise to Him who has placed me in her hand. It is thought great to be born in palaces, surrounded by wealth—but to be born in Nature's wide domain is greater still!

I would much more glory in this birthplace, with the broad canopy of heaven above me, and the giant arms of the forest trees for my shelter, than to be born in palaces or marble, studded with pillars of gold! Nature will be Nature still, while palaces shall decay and fall in ruins.

Yes, Niagara will be Niagara a thousand years hence! The rainbow, a wreath over her brow, shall continue as long as the sun, and the flowing of the river—while the work of art, however carefully protected and preserved, shall fade and crumble into dust!

George Copway (Kahgegagahbowh) Ojibwe

Sacred Earth

The character of the Indian's emotion left little room in his heart for antagonism toward his fellow creatures... For the Lakota, mountains, lakes, rivers, springs, valleys, and woods were all finished beauty. Winds, rain, snow, sunshine, day, night, and change of seasons were endlessly fascinating. Birds, insects, and animals filled the world with knowledge that defied the comprehension of man.

The Lakota was a true naturalist—a lover of Nature. He loved the earth and all things of the earth, and the attachment grew with age. The old people came literally to love the soil and they sat or reclined on the ground with a feeling of being close to a mothering power.

It was good for the skin to touch the earth, and the old people liked to remove their moccasins and walk with bare feet on the sacred earth.

Their tipis were built upon the earth and their altars were made of earth. The birds that flew in the air came to rest upon the earth, and it was the final abiding place of all things that lived and grew. The soil was soothing, strengthening, cleansing, and healing.

That is why the old Indian still sits upon the earth instead of propping himself up and away from its life-giving forces. For him, to sit or lie upon the ground is to be able to think more deeply and to feel more keenly; he can see more clearly into the mysteries of life and come closer in kinship to other lives about him.

—Chief Luther Standing Bear Teton Sioux

Silent Vigils

In my opinion, it was chiefly owing to their deep contemplation in their silent retreats in the days of youth that the old Indian orators acquired the habit of carefully arranging their thoughts.

They listened to the warbling of birds and noted the grandeur and the beauties of the forest. The majestic clouds—which appear like mountains of granite floating in the air—the golden tints of a sum-

mer evening sky, and all the changes of nature, possessed a mysterious significance.

All this combined to furnish ample matter for reflection to the contemplating youth.

—Francis Assikinack (Blackbird) Ottawa

Simple Truth

I believe much trouble and blood would be saved if we opened our hearts more. I will tell you in my way how the Indian sees things. The white man has more words to tell you how they look to him, but it does not require many words to speak the truth.

—Chief Joseph Nez Perce

Courtesy

Children were taught that true politeness was to be defined in actions rather than in words. They were never allowed to pass between the fire and an older person or a visitor, to speak while others were speaking, or to make fun of a crippled or disfigured person. If a child thoughtlessly tried to do so, a parent, in a quiet voice, immediately set him right.

Expressions such as “excuse me,” “pardon me,” and “so sorry,” now so often lightly and unnecessarily used, are not in the Lakota language. If one chance to injure or cause inconvenience to another, the word *wanunhecun*, or “mistake,” was spoken. This was sufficient to indicate that no discourtesy was intended and that what had happened was accidental.

Our young people, raised under the old rules of courtesy, never indulged in the present habit of talking incessantly and all at the same time. To do so would have been not only impolite, but foolish; for poise, so much admired as a social grace, could not be accompanied by restlessness. Pauses were acknowledged gracefully and did not cause lack of ease or embarrassment.

In talking to children, the old Lakota would place a hand on the ground and explain: “We sit in the lap of our Mother. From her we, and all other living things, come. We shall soon pass, but the place where we now rest will last forever.” So we, too, learned to sit or lie on the ground and become conscious of life about us in its multitude of forms.

Sometimes we boys would sit motionless and watch the swallows, the tiny ants, or perhaps some small animal at its work and ponder its industry and ingenuity; or we lay on our backs and looked long at the sky, and when the stars came out made shapes from the various groups.

Everything was possessed of personality, only differing from us in form. Knowledge was inherent in all things. The world was a library and its books were the stones, leaves, grass, brooks, and the birds and animals that shared, alike with us, the storms and blessings of earth. We learned to do what only the student of nature ever learns, and that was to feel beauty. We never railed at the storms, the furious winds, and the biting frosts and snows. To do so intensified human futility, so whatever came we adjusted ourselves, by more effort and energy if necessary, but without complaint.

Even the lightning did us no harm, whenever it came too close, mothers and grandmothers in every tipi put cedar leaves in the coals and their magic kept danger away. Bright days and dark days were both expressions of the Great Mystery, and the Indian reveled in being close to the Great Holiness.

Observation was certain to have its rewards. Interest, wonder, admiration grew, and the fact was appreciated that life was more than mere human manifestation; it was expressed in a multitude of

forms.

This appreciation enriched Lakota existence. Life was vivid and pulsing; nothing was casual and commonplace. The Indian live—lived in every sense of the word—from his first to his last breath.

—Chief Luther Standing Bear Teton Sioux

Conversation

Praise, flattery, exaggerated manners, and fine, high sounding words were no part of Lakota politeness. Excessive manners were put down as insincere, and the constant talker was considered rude and thoughtless. Conversation was never begun at once, or in a hurried manner.

No one was quick with a question, no matter how important, and no one was pressed for an answer. A pause giving time for thought was the truly courteous way of beginning and conducting a conversation.

—Chief Luther Standing Bear Teton Sioux

Persistence

When you begin a great work you can't expect to finish it all at once; therefore do you and your brothers press on, and let nothing discourage you until you have entirely finished what you have begun.

Now, Brother, as for me, I assure you I will press on, and the contrary winds may blow strong in my face, yet I will go forward and never turn back, and continue to press forward until I have finished, and I would have you do the same.

Though you may hear the birds singing on this side and that side, you must not take notice of that, but hear me when I speak to you, and take it to heart, for you may always depend that what I say shall be true.

—Teedyuscung Delaware

Crowned Leadership

We now crown you with the sacred emblem of the deer's antlers, the emblem of your Lordship. You shall now become a mentor of the people of the Five Nations. The thickness of your skin shall be seven spans— which is to say that you shall be filled with peace and goodwill and your mind filled with a yearning for the welfare of the people of the confederacy.

With endless patience you shall carry out your duty, and your firmness shall be tempered with tenderness for your people. Neither anger nor fury shall lodge in your mind, and all your words and actions shall be marked with calm deliberation.

In all your deliberations in the Council, in your efforts at lawmaking, in all your official acts, self-interest shall be cast into oblivion. Cast not away the warnings of any others, if they should chide you for any error or wrong you may do, but return to the way of the Great Law, which is just and right.

Look and listen for the welfare of the whole people and have always in view not only the present but also the coming generations, even those whose faces are yet beneath the surface of the earth—the unborn of the future Nation.

—Constitution of the Five Nations

Pine Tree Chiefs

Should any man of the Nation assist with special ability or show great interest in the affairs of the Nation, if he proves himself wise,

honest, and worthy of confidence, the Confederate Lords may elect him to a seat with them and he may sit in the Confederate Council. He shall be proclaimed a Pine Tree sprung up for the Nation and be installed as such at the next assembly for the installation of Lords.

Should he ever do anything contrary to the rules of the Great Peace, he may not be deposed from office—no one shall cut him down— but thereafter everyone shall be deaf to his voice and his advice. Should he resign his seat and title, no one shall prevent him. A Pine Tree Chief has no authority to name a successor, nor is his title hereditary.

—Constitution to the Five Nations

Not by Bread Alone

My friends, how desperately do we need to be loved and to love. When Christ said that man does not live by bread alone, he spoke of a hunger. This hunger was not the hunger of the body. It was not the hunger for bread. He spoke of a hunger that begins deep down in the very depths of our being. He spoke of a need as vital as breath. He spoke of our hunger for love.

Love is something you and I must have. We must have it because our spirit feeds upon it. We must have it because without it we become weak and faint. Without love our self-esteem weakens. Without it our courage fails. Without love we can no longer look out confidently at the world. We turn inward and begin to feed upon our own personalities, and little by little we destroy ourselves.

With it we are creative. With it we march tirelessly. With it, and with it alone, we are able to sacrifice for others.

—Chief Dan George

Show Me

Brother! We are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while, and see what effect your preaching has upon them. If we find it does them good and makes them honest and less disposed to cheat us, we will then consider again becoming Christians.

—Red Jacket Seneca

Free Wisdom

We have men among us, like the whites, who pretend to know the right path, but will not consent to show it without pay! I have no faith in their paths, but believe that every man must make his own path!

—Black Hawk Sauk

Quarreling about God

We do not want churches because they will teach us to quarrel about God, as the Catholics and Protestants do. We do not want to learn that.

We may quarrel with men sometimes about things on this earth. But we never quarrel about God. We do not want to learn that.

—Chief Joseph Nez Perce

God Made Me This Way

I am of the opinion that so far as we have reason, we have a right to use it in determining what is right or wrong, and we should pursue the path we believe to be right.

If the Great and Good Spirit wished us to believe and do as the whites, he could easily change our opinions, so that we would see, and think, and act as they do. We are nothing compared to His power, and we feel and know it.

Black Hawk, Sauk

Pausing

Whenever, in the course of the daily hunt, the hunter comes upon a scene that is strikingly beautiful, or sublime—a black thundercloud with the rainbow's glowing arch above the mountain, a white waterfall in the heart of a green gorge, a vast prairie tinged with the blood-red of the sunset—he pauses for an instant in the attitude of worship.

He sees no need for setting apart one day in seven as a holy day, because to him all days are God's days.

—Charles Alexander Eastman (Ohiyesa), Santee Sioux

Please Listen

Grandfather, Great Spirit, once more behold me on earth and lean to hear my feeble voice. You lived first, and you are older than all needs, older than all prayers. All things belong to you—the two legged, the four legged, the wings of the air, and all green things that live.

You have set the powers of the four quarters of the earth to cross each other. You have made me cross the good road, and the road of difficulties, and where they cross, the place is holy. Day in, day out, forevermore, you are the life of things.

—Black Elk Oglala Sioux

The Views of Two Men

Nothing the Great Mystery placed in the land of the Indian pleased the white man, and nothing escaped his transforming hand. Wherever forest have not been mowed down, wherever the animal is recessed in their quiet protection, wherever the earth is not bereft of four-footed life—that to him is an “unbroken wilderness.”

But, because for the Lakota there was no wilderness, because nature was not dangerous but hospitable, not forbidding but friendly, Lakota philosophy was healthy—free from fear and dogmatism. And here I find the great distinction between the faith of the Indian and the white man. Indian faith sought the harmony of man with his surroundings; the other sought the dominance of surroundings.

In sharing, in loving, all and everything, one people naturally found a due portion of the thing they sought, while in fearing, the other found need of conquest.

For one man the world was full of beauty; for the other it was a place of sin and ugliness to be endured until he went to another world, there to become a creature of wings, half-man and half-bird.

Forever one man directed his Mystery to change the world He had made; forever this man pleaded with Him to chastise his wicked ones; and forever he implored his God to send His light to earth. Small wonder this man could not understand the other.

But the old Lakota was wise. He knew that man's heart, away from nature, becomes hard; he knew that lack of respect for growing, living things soon led to lack of respect for growing, living things soon led to lack of respect for humans, too. So he kept his children close to nature's softening influence.

Chief Luther Standing Bear, Oglala Sioux

Misfortune

Do not grieve. Misfortunes will happen to the wisest and best of men. Death will come, always out of season. It is the command of the Great Spirit, and all nations and people must obey. What is past and what cannot be prevented should not be grieved for. . . Misfortunes do not flourish particularly in our live—they grow everywhere.

Big Elk Omaha Chief

Pretty Pebbles

As a child, I understood how to give; I have forgotten that grace since I became civilized. I lived the natural life, whereas I now live the artificial. Any pretty pebble was valuable to me then, every growing tree an object of reverence.

Now I worship with the white man before a painted landscape whose value is estimated in dollars! Thus the Indian is reconstructed, as the natural rocks are ground to powder and made into artificial blocks that may be built into the walls of modern society.

Charles Alexander Eastman (Ohiyesa), Santee Sioux

The Power of Paper

Many of the white man's ways are past our understanding. . . They put a great store upon writing; there is always a paper.

The white people must think paper has some mysterious power to help them in the world. The Indian needs no writings; words that are true sink deep into his heart, where they remain. He never forgets them. On the other hand, if the white man loses his papers he is helpless.

I once heard one of their preachers say that no white man was admitted to heaven unless there were writings about him in a great book!

Four Guns, Oglala Sioux

Frantic Fools

The English, in general, are a noble, generous minded people, free to act and free to think. They very much pride themselves on their civil and religious privilege; on their learning, generosity, manufacturing, and commerce; and they think that no other nation is equal to them..

No nation, I think, can be more fond of novelties than the English; they gaze upon foreigners as if they had just dropped down from the moon...

They are truly industrious, and in general very honest and upright. But their close attention to business produces, I think, too much worldly mindedness, and hence they forget to think enough about their souls and their God.

Their motto seems to be “Money, money, get money, get rich, and be a gentleman.” With this sentiment, they fly about in every direction, like a swarm of bees, in search of the treasure that lies so near their hearts.

Peter Jones, or Kahkewaquonaby
 (“Sacred Waving Feathers”), Ojibwe

Cities

The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand.

There is no quiet place in the white man's cities, no place to hear the leaves of spring or the rustle of insects' wings. Perhaps it is because I am a savage and do not understand, but the clatter only seems to insult the ears.

The Indian prefers the soft sound of the wind darting over the face of the pond, the smell of the wind itself cleansed by a midday rain, or scented with pinon pine. The air is precious to the red man, for all things share the same breath—the animals, the trees, the man.

Like a man who has been dying for many days, a man in your city is numb to the stench.

Chief Seattle, Suqwanish and Duwamish

The White Man's Dreams

A few more hours, a few more winters, and none of the children of the great tribes that once lived on this earth, or that roamed in small bands in the woods, will be left to mourn the graves of a people once as powerful and hopeful as yours.

The whites, too, shall pass—sooner than other tribes. Continue to contaminate your own bed, and you will one night suffocate in your own waste.

When the buffalo are all slaughtered, the wild horses all tamed, the secret corners of the forest heavy with the scent of many men, and the view of the ripe hills blotted by talking wires, where is the thicket? Gone. Where is the eagle? Gone.

And what is it to say farewell to the swift and the hunt, to the end of living and the beginning of survival? We might understand if we knew what it was that the white man dreams, what he describes to his children on the long winter nights, what visions he burns into their minds, so they will wish for tomorrow. But we are savages. The white man's dreams are hidden from us.

Chief Seattle, Suqwanish and Duwamish

The Vigil

by Lame Deer at Willow, at Rosebud, South Dakota, 1967, recorded by Erdoes.

Editor's Note: The following story is from *Myths and Legends of the American Indian* by Boez and Endroes (available on Open Reserve) describes what can go wrong on an all night vigil, one like the RDNA do in preparation for entering the 3rd Order.

The vision quest is a tradition among the Plains people. A man or woman seeking the way and the road of life, or trying to find the answer to a personal problem, may go on a vision quest for knowledge and enlightenment. This means staying on top of a hill or inside a vision pit, alone, without food or water, for as long as four days and nights. It is said, that if the quiet voices reveal or confer a vision that shapes a person's life, then the quest is worth all the suffering'. The following tale, however, treats the vision quest with less than complete solemnity, with Sioux man Lame Deer's characteristic quirks.

A young man wanted to go on a lumbasa, or vision quest, thinking that would give him the stuff to be a great medicine man. Having a high opinion of himself, he felt sure that he had been created to become great among his people and that the only thing lacking a vision.

The young man was daring and brave, eager to go up to the mountain top. He had been brought up by good, honest people who were raised in the ancient ways and who prayed for him. All through the night they were busy getting him ready, feeding him wasna, corn, and lots of good meat to make him strong. At every meal they set aside everything for the spirits so that they would help him to get a great vision.

His relatives thought he had the power even before he went up there. That was putting the cart before the horse, or rather the travois before the horse, as this is an Indian legend.

When at last he started on his quest, it was a beautiful morning in late spring. The grass was up, the leaves were out, nature was at its best.

Two medicine men accompanied him. They put up a sweatlodge to purify him in the hot, white breath of the sacred steam. They smoked him with the incense of sweet grass, rubbing his body with salve of bear grease. Around his neck they hung it with an eagle's wing. They went to the hilltop with him to the vision pit and make an offering of tobacco bundles.

They told the young man to cry, to humble himself, to ask for holiness, to cry for power, for a sign from the Great Spirit, for a gift which would make him into a medicine man. After they had done all they could, they left him there.

He spent the first night in the hole the medicine men had dug for him, trembling and crying out loudly. Fear kept him awake, yet he was cocky, ready to wrestle with the spirits for the vision, the power that he wanted. But no dreams came to ease his mind. Toward morning light, the sun came up, he heard a voice in the swirling white mists of day.

Speaking from no particular direction, as if it came from different places it said: "See here, young man, there are other spots you could have picked; there are other hills around here. Why don't you go there and cry for a dream? You disturbed us all night, all us creatures, animals and birds; you even kept the trees awake. We couldn't sleep. Why should you cry here? You're a brash young man, not yet ready or worthy to receive a vision."

But the young man clenched his teeth, determined to stick it through. He resolved to force that vision to come. He spent another day in the pit, begging for enlightenment which would not come, and then another night of fear and cold and hunger.

The young man cried out in terror. He was paralyzed with fear, unable to move. The boulder dwarfed everything in view; it towered over him, he stared openmouthed, but as it came to crush him, it stopped. Then, as the young man stared, his hair standing up, his eyes starting out of his head, the boulder ROLLED UP THE MOUNTAIN, all the way to the top. He could hardly believe what he saw.

He was still cowering motionless when he heard the roar and ramble again and saw that immense boulder coming down at him once more. This time he managed to jump out of his vision pit at the last moment. The boulder crushed it, obliterated it, grinding the young man's peace pipe and gourd rattle into dust.

Again the boulder rolled up the mountain, and again it came down. "I'm leaving, I'm leaving!" hollered the young man. Regaining his power of motion, he scrambled down the hill as fast as he could. This time the boulder actually leapfrogged over him, bouncing down the slope, crushing and pulverizing everything in its way. He ran unseeingly, stumbling, falling, getting up again. He did not even notice the boulder rolling up once more and coming down for the fourth time. On this last and most fearful descent, it flew through the air in a giant leap, landing right in front of him and embedding itself so deeply in the earth that only its top was visible. The ground shook itself like a wet dog coming out of a stream and flung the young man this way and that.

Gaunt, bruised, and shaken, he stumbled back to his village. To the medicine men he said: "I have received no vision and gained no knowledge." He returned to the pit, and when dawn arrived once

more, he heard the voice again: "Stop disturbing us; go away!" The same thing happened on the third morning. By this time he was faint with hunger, thirst, and anxiety. Even the air seemed to oppress him, to fight him. He was panting. His stomach felt shriveled up, shrunk tight against his backbone. But he was determined to endure one more night, the fourth and last. Surely the vision would come. But again he cried for it out of the dark and loneliness until he was hoarse, and still he had no dream. Just before daybreak he heard the same voice again, very angry: "why still here?" He knew then that he had suffered in vain.

He now knew he would have to go back to his people and confess that he had gained no knowledge and no power. The only thing he could tell them was that he got bawled out every morning. Sad and cross, he replied "I can't help myself this is MY last day, and I'm crying my eyes out. I know you told me to go home, but who are you to give me orders? I don't know you. I'm going to stay until my uncles come to fetch me, whether you like it or not.!"

All at once there was a rumble from a larger mountain that shook the hill. It became a mighty roar, and the whole hill trembled. The wind started to blow. The young man looked up and saw a boulder poised on the mountain's summit. He saw lightning hit it, saw it sway. Slowly the boulder moved. Slowly at first, then faster and faster, it came tumbling down the mountain side, churning up the earth, snapping huge trees as if they were little twigs. And the boulder WAS COMING RIGHT DOWN ON HIM!

He barely made it back to the village and talked to his uncles. "I have made the spirits angry. It was all for nothing."

"Well you did find out one thing," said the older of the two, who was his uncle. "You went after your vision like a hunter after buffalo, or a warrior after scalps. You were fighting the spirits. You thought they owed you a vision. Suffering alone brings no vision nor does courage, nor does sheer nor will power. A vision, comes as a gift born of humility, of wisdom, and of patience. If from your vision quest you have learned nothing else, you have already learned much. Think about it."

Wisdom of the Africans

Source: These proverbs are from the Akan people of Ghana and were collected from the book; *Speak to the Winds, Proverbs from Africa* by Kofi Asare Opoku, Lothrop, Lee and Shepard Company, New York 1975.

Proverbs on Wisdom

A fool's walking stick helps the wise person to stand.

Wisdom is not like money which should be kept in a safe.

If you are greedy in conversation, you lose the wisdom of your friends.

The wise person who does not learn ceases to be wise.

All knowledge is acquired by learning.

It is through other people's wisdom that we learn wisdom ourselves; a single person's understanding does not amount to anything.

One must come out of one's house to begin learning.

Proverbs on Truth and Falsehood

If you travel with fraud, you may reach your destination but will be unable to return.

Whereas a liar takes a thousand years to go on a journey, the one who speaks the truth follows and overtakes the liar in a day.

Proverbs on Human Conduct

If you see wrong-doing or evil and say nothing against it, you become its victim.

One who refuses to obey cannot command.

The saying is, "Visit a foreign country and respect its citizens," and not "Visit a foreign country and act better than its citizens."

If you build a poor wooden bridge across the river, it never seems to rot until you have to cross it yourself.

It is easier to put out the fire in the house of neighbors than to deal with the smoke in one's own house.

Proverbs on Virtue

When virtue founds a town, the town grows and lasts long.

Goodness is hidden, but eventually appears.

The seed of goodness is as difficult to sow as it is hard to uproot the plant.

Proverbs on Cooperation and Contentment

When the right hand washes the left and the left hand washes the right, then both hands will be clean.

Good fellowship is sharing good things with friends.

The string can be useful until a rope can be found.

Proverbs on Opportunity

The one who asks the way does not get lost.

One does not throw the stick after the snake has gone.

Proverbs on Human Beings

Lack of companionship is worse than poverty.

May death not kill the person who tortures us, may the gods protect

the one who ill-treats us; however long it takes our destiny to give us victory.

Proverbs on Nature

If you want to speak to God, speak to the winds.

If the mouse were the size of a cow, it would be the cat's slave nevertheless.

If plain water were satisfying enough, then fish would not take the hook.

However poor the crocodile becomes, it hunts in the river, not in the forest.

Proverbs on Leadership

People count what they are refused, not what they are given.

The ears of the leader are like a strainer; there are more than a thousand openings to them.

Power must be handled in the manner of holding an egg in the hand: if you hold it too firmly it breaks; if you hold it too loosely it drops.

The hen knows when it is dawn but she leaves the crowing to the cock.

More Wisdom of the African World

Editor's Note: These quotes were taken from *Wisdom of the African World* edited by Reginald McKnight and published by the Classic Wisdom series of the New World Library.

Even the most incorrigible maverick has to be born somewhere. he may leave the group that produced him—he may be forced to—but nothing will efface his origins, the marks of which he carries with him everywhere. —James Baldwin

The various cultures of people of color often seem very attractive to white people. (Yes, we are wonderful, we can't deny it.) But white people should not make a playground out of other people's cultures. We are not quaint. We are not exotic. We are not cool. —Amoco Three Rivers

Europeans created and popularized the image of Africa as a jungle, a wild place where people were cannibals, naked and savage in a countryside overrun with dangerous animals. Such an image of the Africans was so hateful to Afro-Americans that they refused to identify with Africa. We did not realize that in hating Africa and the Africans we were hating ourselves. You cannot hate the roots of a tree and not hate the tree itself. —Malcolm X

Honor a child and it will honor you. —Ila

Grown people know that they do not always know the why of things, and even if they think they know, they do not know where and how they got the proof. Hence the irritation they show when the children keep on demanding to know if a thing is so and how the grown folks got the proof of it. It is so troublesome ... to the pigeonhole way of life. —Zora Neale Houston

A child that asks questions isn't stupid. —Ewe

Even we old people must learn, and recognize that the things people know today were not born with us. No, knowledge is not a hereditary thing. —Sembene Ousmane

A cynical young person is almost the saddest sight to see, because it means that he or she has gone from knowing nothing to believing in nothing. —Maya Angelou

It takes a whole village to raise a single child. —Yoruba

If you see an old man running, either he is chasing something or something is chasing him. —Nupe

If with the right hand you flog the child, with your left hand draw her unto your breast. —Yoruba

You need not tell a child that there is a god. —Nzima

Not where I was born, but where it goes well with me is my home. —Kanuri

Love is the understanding that all people are bound together in guilt and only individuals are capable of achieving personal salvation. The duty of every sensitive individual is to see to it that conditions are created in which he and others like him can become the majority. —Lewis Nixon.

No friendship, except after enmity. —Egypt

Whoever loves thee, even a dog, thou wilt also love. —Tsonga

It is preferable to change the world on the basis of love of mankind. But if that quality be too rare, then commonsense seems to be the next best thing. —Bessie Head

Make friends when you no need them. —Jamaica

He who pulls a branch brings the leaves with it. —Ila

There's a time when you have to explain to your children why they're

born, and it's a marvelous thing if you know the reason by then. —Hazel Scott

A person can run for years but sooner or later he has to take a stand in the place which, for better or worse, he calls home, do what he can to change things there. —Paule Marshall

If you wish to be blamed, marry; if you wish to be praised, die. —Galla

Before you marry, keep both eyes open; after you marry, shut one. —Jamaica

Tell me whom you love, I'll tell you who you are. —Creole

God created us so that we should form the human family, existing together because we were made for one another. We are not made for an exclusive self-sufficiency but for interdependence, and we break the law of being at our peril. —Desmond Tutu

God made the sea, we make the ship; He made the wind, we make the sail; He made the calm, we make oars. —Swahili

Every society is really governed by hidden laws, by unspoken but profound assumptions on the part of the people, and ours is no exception. It is up to the American writer to find out what these laws and assumptions are. —James Baldwin

People wish to be poets more than they wish to write poetry and that's a mistake. One should wish to celebrate more than one wishes to be celebrated. —Lucille Clifton

The artistic innovator is perhaps our society's most valuable citizen. He or she does not so much change the world, as change how we view it. They are ambassadors of peace and advocates of understanding. They melt our differences into the common ground of the dance floor, the theater, the concert hall, and a million living rooms across the nation. That is why it is important that we so diligently search for them. —Ossie Davis.

I have a great belief in the fact that whenever there is chaos, it creates wonderful thinking. I consider chaos a gift. —Septima Poinsette Clark

There is no beauty but in relationships. Nothing cut off by itself is beautiful. Never can things in destructive relationships be beautiful. All beauty is in the creative purpose of our relationships; all ugliness is in the destructive aims of the destroyer's arrangements.

—Ayi Kwei Armah

Back of the problem of race and color lies a greater problem which both obscures and implements it; and that is the fact that so many civilized persons are willing to live in comfort even if the price of this is poverty, ignorance and disease of the majority of their fellowmen; that to maintain this privilege men have waged war until today war tends to become universal and continuous, and the excuse for this war continues largely to be color and race. —W.E.B. DuBois

Fright is worse than a blow. —Morocco

Nonviolent passive resistance is effective as long as your opposition adheres to the same rules as you do. But if peaceful protest is met with violence, its efficacy is at an end. For me, non-violence was not a moral principle but a strategy; there is no moral goodness in using an ineffective weapon. —Nelson Mandela

We will either find a way or make one. —Hannibal

The knife does not know its owner. —Nda

Racism is easy to see, hard to prove, impossible to deny. —Anonymous

The man who goes ahead stumbles so that the man who follows may have his wits about him. —Bondei

When two elephants struggle it is the grass that suffers. —Swahili

Mediocrity is safe. —Nikki Giovanni

An elephant does not die of one broken rib. —Tsonga

The lion which kills is not one that roars. —Xhosa

A man dies before we appreciate him. —Jabo

Always being in a hurry doesn't hinder death, neither does going slowly hinder living. —Swahili

Because it rained the day the egg was hatched the foolish chicken swore he was a fish. —Wole Soyinka.

The thing that makes you exceptional, if you are at all, is inevitably that which must also make you lonely. —Lorraine Hansberry

He who hopes fares better than he who wishes, and he who wishes fares better than he who despairs. —Morocco

What is a cynic but a romanticist turned sour? —Lewis Nkosi

When you have been bitten by a snake you flee from a worm. —Basa

Every man honest till the day they catch him. —Jamaica

A man is his words. —Kru

In the midst of your illness you will promise a goat, but when you recover, a chicken will seem sufficient. —Jukun

People do not wish to appear foolish; to avoid the appearance of foolishness, they were willing to remain actually fools. —Alice Walker

A fool is a treasure to the wise. —Botswana

When the fool does not succeed in bleaching ebony he then tries to blacken ivory. —Amharic

At the bottom of patience there is heaven. —Kamba

Never be afraid to sit awhile and think. —Lorraine Hansberry

The indolent person reckons religious fasting a labor. —Yoruba

I believe in the brotherhood of all men, but I don't believe in wasting brotherhood on any one who doesn't want to practice it with me. Brotherhood is a two-way street. I don't think brotherhood should be practiced with a man just because his skin is white. Brotherhood should hinge upon the deeds and attitudes of a man. —Malcolm X

There is no agony like learning an untold story inside you. —Zora Neale Hurston

Ancient things remain in the ears. —Oji

Never give up what you have seen for what you have heard. —Swahili

A good conversation is better than a good bed. —Galla

He who gives you the diameter of your knowledge, prescribes the circumference of your activities. —Minister Louis Farrakhan

That which is written is binding, but that which is spoken is forgotten. —Amharic

Suddenly, it has become popular to defend tribal people, their world view and their life ways. But while the West is engaged in a great debate about what it means to preserve culture, the indigenous world is aware that it has already lost the battle. It seems obvious to me that as soon as one culture begins to talk about "preservation" it means that it has already turned the other culture into an endangered species. —Malidoma Patrice Some

People are easier to kill if they come from nowhere. If they have no names, no fathers or mothers.... The dead piles of corpses are nobodies who began nowhere, go nowhere, except back where they belong. Nowhere. No count. Nothing. —John Edgar Wideman

You can live without anything you weren't born with, and you can make it through on even half of that. —Gloria Naylor

The monkey says there is nothing like poverty for taking the conceit out of a man. —Oji

Work is good provided you do not forget to live. —Bantu

The grumbler does not leave his job, but he discourages possible applicants. —Ganda

Wealth is like hair in the nose; if much is pulled out, it is painful, if little, it is painful. —Madagascar

Wealth, if you use it, comes to an end; learning, if you use it, increases. —Swahilli

Everything will satisfy you except money; as much as you have, so much more you will want. —Morocco

The one-eyed man does not thank God till he see the blind man. —Toucouleur

As a leader... I have always endeavored to listen to what each and every person in a discussion had to say before venturing my own opinion. Oftentimes, my own opinion will simply represent a consensus of what I heard in the discussion. I always remember the axiom: a leader is like a shepherd. He stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing that all along they are being directed from behind. —Nelson Mandela

Respect depends on reciprocity. —Nyang

Justice becomes injustice when it makes two wounds on a head which only deserves one. —Bakongo

A devotion to humanity is too easily equated with a devotion to a cause, and causes, as we know, are notoriously bloodthirsty. —James Baldwin

If they come for me in the morning, they will come for you at night. —Angela Davis

We decide our affairs, then rest them with God. —Jabo

I have walked the long road to freedom but I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom comes responsibilities, and I dare not linger, for my long walk is not ended. —Nelson Mandela

Slowness comes from God and quickness from devil. —Morocco

To commit ten sins against God is better than to commit one sin against a servant of God. —Morocco

God gives and does not remind us continually of it; the world gives and constantly reminds us. —Nupe

Prayer needn't be long when faith is strong. —Jamaica

It is not our custom to fight for our gods... Let us not presume to do so now. If a man kills the sacred python in the secrecy of his hut, the matter is between him and the god. We did not see it. If we put ourselves between the god and his victim we may receive blows intended for the offender. When a man blasphemes, what do we do? Do we go and stop his mouth? No, we put our fingers into our ears to stop us hearing. That is a wise action. —Chinua Achebe

Every knot has an unraveler in God. —Egypt

Don't blame God for having created the tiger, but give him thanks for not having given the tiger wings. —Amharic

If you are going to ask from God, take a big receptacle. —Hausa

Wisdom of the Hindus & Greeks

Origin of the Fables of Aesop

These famous stories were taken from Schoken Book's 1966 reprint of the 1894 version translated by Joseph Jacobs. Although I will not give a full history of the origins of these fables. Most people that the animal story developed independently in Greece and India between 1000 b.c.e and 500 b.c.e. The Greek origin reputedly began with Aesop, an Ethiopian slave in Samos Greece. The India origin began with Kasyapa, not long before Sakayamuni (the Buddha). The Buddhists quickly adopted the animal tale and began to pass them onto the Greeks. I've chosen some example that I feel are particularly Druidical to me. Enjoy.

The Frogs Desiring a King

The Frogs were living as happy as could be in a marshy swamp that just suited them; they went splashing about caring for nobody and nobody troubling with them. But some of them thought that this was not right, that they should have a king and a proper constitution, so they determined to send up a petition to Jove to give them what they wanted. "Mighty Jove," they cried, "send unto us a king that will rule over us and keep us in order." Jove laughed at their croaking, and threw light. He knows that mankind destroysdown into the swamp a huge Log, which came down -kerplash!- into the swamp. The Frogs were frightened out of their lives by the commotion made in their midst, and all rushed to the bank to look at the horrible monster; but after a time, seeing that it did not move, one or two of the boldest of them ventured out towards the Log, and even dared to touch it; still it did no move. Then the greatest hero of the Frogs jumped upon the Log and commenced dancing up and down upon it, thereupon all the Frogs came and did the same; and for some time the Frogs went about their business every day without taking the slightest notice of their new King Log lying in their midst. But this did not suit them, so they sent another petition to Jove, and said to him: "We want a real king; one that will really rule over us." Now this made Jove angry, so he sent among them a big Stork that soon set to work gobbling them all up. Then the Frogs repented when too late.

Better no rule than cruel rule.

The Bat, the Birds and the Beasts

A great conflict was about to come off between the Birds and the Beasts. When the two armies were collected together the Bat hesitated which to join. The Birds that passed his perch said: "Come with us"; but he said: "I am a Beast." Later on, some Beasts who were passing underneath him looked up and said: "Come with us"; but he said: "I am a Bird." Luckily at the last moment, peace was made, and no battle took place, so the Bat came to the Birds and wished to join in the rejoicings, but they all turned against him and he had to fly away. He then went to the Beasts, but had soon to beat a retreat, or else they would have torn him to pieces. "Ah," said the Bat, "I see now that *he that is neither one thing nor the other has no friends.*"

The Dog and the Wolf

A gaunt Wolf was almost dead with hunger when he happened to meet a House-dog who was passing by. "Ah, Cousin," said the Dog, "I knew how it would be; your irregular life will soon be the ruin of you. Why do you not work steadily as I do, and get your food regularly given to you?"

"I would have no objection," said the Wolf, "if I could only get a place."

"I will easily arrange that for you," said the Dog; "come with me to my master and you shall share my work."

So the Wolf and the Dog went towards the town together. On the way there the Wolf noticed that the hair on a certain part of the Dog's neck was very much worn away, so he asked him how that had come about.

"Oh, it is nothing," said the Dog. "That is only the place where the collar is put on at night to keep me chained up; it chafes a bit, but one soon gets used to it."

"Is that all?" said the Wolf. "Then good-bye to you, Master Dog. *Better starve free than be a fat slave.*"

The Fox and the Grapes

One hot summer's day a Fox was strolling through an orchard till he came to a bunch of Grapes just ripening on a vine which had been trained over a lofty branch. "Just the thing to quench my thirst," quoth he. Drawing back a few paces, he took a run and a jump, and just missed the bunch. Turning round again with a One, Two, Three, he jumped up, but with no greater success. Again and again he tried after the tempting morsel, but at last had to give it up, and walked away with his nose in the air, saying: "I am sure that they are sour." *It is easy to despise what you cannot get.*

The Lion and the Statue

A Man and a Lion were discussing the relative strength of men and lions in general. The Man contended that he and his fellows were stronger than lions by reason of their greater intelligence. "Come now with me," he cried, "and I will soon prove that I am right." So he took him into the public gardens and showed him a statue of Hercules overcoming the Lion and tearing his mouth in two.

"That is all very well," said the Lion, "but proves nothing, for it was a man who made the statue."

We can easily represent things as we wish them to be.

The Man and His Two Wives

In the old days, when men were allowed to have many wives, a middle-aged Man had one wife that was old and one that was young; each loved him very much, and desired to see him like herself. Now the Man's hair was turning grey, which the young Wife did not like, as it made him look too old for her husband. So every night she used to comb his hair and pick out the white ones. But the elder Wife saw her husband growing grey with great pleasure, for she did not like to be mistaken for his mother. So every morning she used to arrange his hair and pick out as many of the black ones as she could. The consequence was the Man soon found himself entirely bald.

Yield to all and you will soon have nothing to yield.

The Two Crabs

One fine day two Crabs came out from their home to take a stroll on the sand. "Child," said the mother, "you are walking very ungratefully. You should accustom yourself to walking straight forward without twisting from side to side."

"Pray, mother," said the young one, "do but set the example yourself, and I will follow you."

Example is the best precept.

Hercules and the Waggoner

A Waggoner was once driving a heavy load along a very muddy way. At last he came to a part of the road where the wheels sank halfway into the mire, and the more the horses pulled, the deeper sank the wheels. So the Waggoner threw down his whip, and knelt down and prayed to Hercules the Strong. "O Hercules, help me in this my hour of distress," quoth he. But Hercules appeared to him and said:

"Tut, man, don't sprawl there. Get up and put your shoulder to the wheel." *The Gods help them that help themselves.*

The Man and the Wooden God

In the old days men used to worship stocks and stones and idols, and prayed to them to give them luck. It happened that a Man had often prayed to a wooden idol he had received from his father, but his luck never seemed to change. He prayed and he prayed, but still he remained as unlucky as ever. One day in the greatest rage he went to the Wooden God, and with one blow swept it down from its pedestal. The idol broke in two, and what did he see? An immense number of coins flying all over the place.

The Miser

Once upon a time there was a Miser who used to hide his gold at the foot of a tree in his garden; but every week he used to go and dig it up and gloat over his gains. A robber, who had noticed this, went and dug up the gold and decamped with it. When the Miser next came to gloat over his treasures, he found nothing but the empty hole. He tore his hair, and raised such an outcry that all the neighbours came around him, and he told them how he used to come and visit his gold. "Did you ever take any of it out?" asked one of them.

"Nay," said he, "I only came to look at it."

"Then come again and look at the hole," said a neighbour; "it will do you just as much good."

Wealth unused might as well not exist.

The Bundle of Sticks

An old man on the point of death summoned his sons around him to give them some parting advice. He ordered his servants to bring in a bundle of sticks, and said to his eldest son: "Break it." The son strained and strained, but with all his efforts was unable to break the Bundle. The other sons also tried, but none of them was successful. "Untie the bundle," said the father, "and each of you take a stick." When they had done so, he called out to them: "Now, break," and each stick was easily broken. "You see my meaning," said the father. *"Union gives strength."*

The Buffoon and the Countryman

At a country fair there was a Buffoon who made all the people laugh by imitating the cries of various animals. He finished off by squeaking so like a pig that the spectators thought that he had a porker concealed about him. But a Countryman who stood by said: "Call that a pig's squeak! Nothing like it. You give me till to-morrow and I will show you what it's like." The audience laughed, but next day, sure enough, the Countryman appeared on the stage, and putting his head down squealed so hideously that the spectators hissed and threw stones at him to make him stop. "You fools!" he cried, "see what you have been hissing," and help up a little pig whose ears he had been pinching to make him utter the squeals.

Men often applaud an imitation, and hiss the real thing.

The Serpent and the File

A Serpent in the course of its wanderings came into an armourer's shop. As he glided over the floor he felt his skin pricked by a file lying there. In a rage he turned round upon it and tried to dart his fangs into it; but he could do no harm to heavy iron and had soon to give over his wrath.

It is useless attacking the insensible.

A Green Book of Meditations

Volume 3

Oriental and Monotheist Wisdom

I was not wholly satisfied with my second volume and I wished to further emulate Frangquist and Shelton in collecting a broad selection of instructional meditations from the world religions. Perhaps I should have practiced their silence? In any case, I spent a summer putting together this volume from my favorite books. I don't think I did as good a job as my predecessors, but I think that there are some fascinating pieces nestled inside this volume for you.

I don't have copyright permission on many of these articles. I am not making money off this deal, so I don't feel too bad about this. In fact, I consider it free advertising for the authors. It's probably best if people receiving this copy do not further distribute it. Use your judgement.

The original edition is much different from this one. The Zen Koans, Haiku & Christian Thoughts are the same, but I removed many selections from the Tao of Pooh and the Te of Piglet, because many represented the sole thoughts of Benjamin Hoff (a recent writer) and were not the retold timeless stories of old Taoists (which I kept in this volume). This amounted to about 5 pages being removed out of 40 from the Third Volume. I will put those removed selections into a file on the web-site for observing, but not for downloading. I have recently added all the selections in "Zen and the Gospel," "Scots Gaelic Poems," "Three Random Pieces," "Is God A Taoist?," "Wit and Wisdom of Islam" and "Various Other Quotes." The end result is a more diversity and intriguing stories and Druidical one-liners.

Please enjoy,

—Michael Scharding

Big River Grove, Saint Cloud Minnesota
Day 88 of Geamreadh, Year XXXIII of the Reform
January 28th, 1996 c.e.

Printing History

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Zen Harvest #710

The one
Who's escaped the world
To live in the mountains,
If they are still weary,
Where should they go?

Zen Harvest #217

Today's praise,
Tomorrow's abuse;
It's the Human way.
Weeping and Laughing...
All utter lies.

"The Iron Flute"

A Zen Buddhist Collection of Koans

Editor's Note: A koan is a short parable or story in which a gleam of Buddhist wisdom is trapped. It is usually followed by short lectures that enlarge and explain further that wisdom. Several teachers comment on each of the following Koans. This book is available on open reserve.

34- Hsueh-feng Sees His Buddha-nature

A monk said to Hsueh-feng, "I understand that a person in the stage of Cravaka sees his Buddha-nature as he sees the moon at night, and a person in the stage of Bodhirattva sees her Buddha nature as he sees the sun at day. Tell me how you see your own Buddha-nature."

For answer Hsueh-feng gave the monk three blows with his stick. The monk went to another teacher, Yen-t'ou, and asked the same thing.

Yen-t'ou, slapped the monk three times.

NYOGEN: If a person studies Buddhism to escape the sufferings of the world, he finds that all suffering is caused by his own greed, anger, and ignorance. As he seeks to avoid these three poisons and to purify his heart, he may see his Buddha-nature as beautiful and as remote as a new moon, but most of the time he misses seeing even this. He is in the stage of Cravaka.

Another person studies Buddhism to save all sentient beings. He realizes the true nature of man, and sees Buddha-nature in every person without exception. Cloud, rain, and snow he sees with sadness, but he does not blame the sun, and at night he knows other parts of the earth have bright daylight. He knows that mankind destroys things foolishly, but can also create and build things wisely. He is a Bodhisattva.

The monk's first statements were all right, but if he really understood them, he would know better than to ask Hsueh-feng about his Buddha-nature. Hsueh-feng tried to bring the monk back from dreamland with his blows, but the monk took his dream to Yen-t'ou, where he received similar treatment. I can imagine his stupid, sleepy face!

10 Yueh-shan Holds It

The governor of a state asked Yueh-shan, "I understand that all beasts possess Sila (precepts), Dhjana (meditation) and Prajna (wisdom)—Do you keep the precepts? Do you practice meditation? Have you attained wisdom?"

"This Poor monk has no such junk around here," Yueh-shan replied.

"You must have a very profound teaching" the governor said "but I do not understand it."

"If you want to hold it," Yueh-shan continued, "you must climb the biggest mountain and sit on the summit or dive into the deepest sea and walk on the bottom. Since you cannot enter even your own bed without a burden on your mind, how can you grasp and hold my Zen?"

NYOGEN: When one keeps the precepts, he can meditate well; when his meditation becomes matured, he attains wisdom. Since these three, Sila, Dhyana, and Prajna, are interrelated and equally essential, no one of the three can be carried as an independent study. But the governor was trying to understand the teaching as he might a civil-service examination. He himself had often selected men who might be deficient in one quality, provided that they were strong in another. What foolish questions to ask Yueh-shan! If a monk is deficient in the precepts, he cannot accomplish his meditation; if his meditation is not complete, he never attains true wisdom. He cannot specialize in any one of the three. Today there are Buddhist students

who write books but never practice meditation or lead an ethical life and Zen masters” who lack many of the simpler virtues. Even though they shave their heads, wear yellow robes, and recite the sutras, they never know the true meaning of Dharma. What can you do with these imitators? The governor could not understand Yueh-shan’s steep Zen, but when he admitted it, Yueh-shan saw there was hope and proceeded to give him some instruction.

GENRO: Yueh-shan uses the mountain and the sea as an illustration. If you cling to summit or bottom, you will create delusion. How can he hold “it” on the summit or the bottom? The highest summit must not have a top to sit on, and the greatest depth no place to set foot. Even this statement is not expressing the truth. What do you do then? (He turns to the monks.) Go out and work in the garden or chop wood.

FOGAI: Stop! Stop! Don’t try to pull an unwilling cat over the carpet. She will scratch and make the matter worse.

NYOGEN: Now! How are you going to express it?

14. Pai-yun’s Black and White

Pai-yun, a Zen master of the Sung Dynasty wrote a poem

Where others dwell,
I do not dwell.
Where others go,
I do not go.
This does not mean to refuse
Association with others;
I only want to make
Black and white distinct.

NYOGEN: Buddhists say that sameness without difference is sameness wrongly conceived and difference without sameness is difference wrongly conceived. My teacher, Shen Shaku, used to illustrate this beautifully, and Dr. D. T. Suzuki has put it into English: “Billows and waves and ripples all surging, swelling and ebbing, yet are they not so many different motions of the eternally self-same body of water?”

The moon is serenely shining in the sky, alone in all the heavens and the entire earth; but when she mirrors herself in the brilliant whiteness of evening dew, which appear like glittering pearls sown upon the earth—how wondrously numerous her images! Is not every one of them complete in its own fashion?”

Zen stays neither in assertion nor denial. It is like a steering wheel turning to the left or to the right to guide the vehicle onward. The master in this story was not insisting on his own course, but was warning students not to cling to one side or the other. He sought only to play the game of life fairly even though he knew the fact of non-individuality.

There are many lodges, clubs, and lecture halls, where all sorts of discourses are delivered, each speaker with an urgent message to give to his audience. You can attend these meetings and enjoy the different opinions and arguments, but I advise you to recall occasionally, “Where others dwell, I do not dwell. Where others go, I do not go.” It may save you from nervous strain.

The koan also says, “This does not mean to refuse association with others.” We can sympathize with different movements in the world without belonging to any of them. We can welcome visitors from any group and serve them tea, brimful of Zen. Each of you may come and go as you wish.

The koan ends, “I only wanted to make black and white clear.” That is to say, we are without color.

40. The Dry Creek

A monk asked Hsueh-feng, “when the old creek of Zen dries out and there is not a drop of water left, what can I see there?” Hsueh-feng answered, “There is the bottomless water, which you cannot see.” The monk asked again, “How can one drink that water?” Hsueh-

feng replied, “He should not use his mouth to do it.”

The monk later went to Chao-Chou and related the dialogue. Chao-Chou said, “If one cannot drink the water with his mouth, he also cannot take it through his nostrils.” The monk then repeated the first question, “When the old creek of Zen dries out and there is not a drop of water, what can I see there?” Chao-Chou answered, “The water will taste as bitter as quinine.” “What happens to one who drinks that water?” asked the monk. “He will lose his life” came the reply.

When Hsueh-feng heard of the dialogue, he paid homage to Chao-Chou saying, “Chao-Chou is a living Buddha. I should not answer any questions hereafter.” From that time on he sent all newcomers to Chao-Chou.

NYOGEN: As long as there remains a faint trace of Zen, the creek has not been completely drained. Each person coming here brings his own particular tinge to add to the stream. When Chao-Chou referred to losing his life, he meant to lose one’s self and enter Nirvana. A person who attempts to become a sage must pass through many difficulties, and even at the last he must quench his thirst with bitterness. If YOU do not mind these obstacles, I say, “Go to it.”

98. Yueh-shan’s Lake

Yueh-shan asked a newly-arrived monk, “Where have you come from?”

FOGAI: Are you enjoying the atmosphere?

The monk answered, “From the Southern Lake.”

FOGAI: You give a glimpse of the lake view.

“Is the lake full or not?” inquired Yueh-shan.

FOGAI: Are you still interested in the lake?

“Not yet,” the monk replied.

FOGAI: He glanced at the lake. “There has been so much rain, why isn’t the lake filled?” Yueh-shan asked.

FOGAI: Yueh-shan invited the monk to see the lake, actually.

The monk remained silent

FOGAI: He must have Drowned.

NYOGEN: Zen monks like to dwell intimately with nature. Most Chinese monasteries were built in the mountains or by a lake. Zen records many dialogues between teacher and monks concerning natural beauty, but there must also be many monks who never asked questions, simply allowing themselves to merge with nature. They are the real supporters of Zen—better than the chatterboxes with all their noise in an empty box.

GENRO: If I were the monk, I would say to Yueh-shan, “I will wait until you have repaired the bottom.”

FOGAI: It was fortunate the monk remained silent.

NYOGEN: Genro sometimes sounds like a shyster with unnecessary argument.

GENRO: The thread of Karma runs through all things;

{One can pick up anything as a koan.}

Recognition makes it a barricade.

[If you look behind there is no barricade.]

The poor monk asked about a lake

[Go on! jump in and swim!]

Made an imaginary road to heaven.

[Where are you standing?]

94. Living Alone

A monk came to Yun-chu and asked, “How can I live alone at the top of the mountain?”

FOGAI: You are lost in a cloud.

Yun-chu answered, “Why do you give up your Zen-do in the valley and climb the mountain?”

FOGAI: This is not the way to handle ghosts.

NYOGEN: American friends often ask me how to find the “quiet place to meditate.” My usual answer is, “Can you not find a quiet

spot in your home?" No matter how busy one's daily life is, he can find certain minutes in which to meditate and a certain place to sit quietly. Merely pining for a quiet place away from his own home is entirely wrong. This monk could not harmonize himself with other monks in the Zen-do and wished to live alone on a mountain peak. Even though Yun-chu cornered the monk with the question, no wonder Fogai thought Yun-chu too luke warm in his method. If I were Yun-chu, I would demand that the monk tell me where he is at this moment. If he hesitated, I would push him out of the room immediately.

GENRO: If I were Yun-chu, I would say to the monk, "If you do not neglect your own Zen-do, I will allow you to stay on the mountain peak. But how can you stay on the mountain without neglecting your own Zen-do?"

FOGAI: Destroy that Zen-do and that mountain!

NYOGEN: Fogai is like an anarchist. I do not wish to associate with this radical monk. Genro's first remark is splendid. Why did he add the last? Look at my associates!

44. Nan-ch'uan Rejects Both A Monk and Layman

A monk came to Nan-Ch'uan, stood in front of him, and put both hands to his breast. Nan-Ch'uan said, "You are too much of a layman. "The monk then placed his hands palm to palm. "You are too much of a monk," said Nan-Ch'uan. The monk could not say a word. When another teacher heard of this, he said to his monks, "If were the monk, I would free my hands and walk away backward."

NYOGEN: When the monk came for sanzen, he meant to express his freedom by not conforming to the rules of entering or leaving the Zen-do, but Nan-Ch'uan's first words jolted him so that he changed his attitude. Where was his freedom then? The world is filled with people who are "too much" of this or that, and there are those who think that by being iconoclastic they can express their freedom. They are all bound.

A free person does not display his freedom. He is free, and so passes almost unnoticed. Since he clings to nothing, rules and regulations never bother him. He may bow or walk backwards; it makes no difference.

GENRO: If I were Nan-Ch'uan, I would say to the monk, "You are too much of a dumb-bell," and to the master, who said he would free his hands and walk backward, "You are too much of a crazy man." True emancipation has nothing to hold to, no color to be seen, no sound to be heard.

A free man has nothing in his hands.

He never plans anything, but reacts according to others' actions.

Nan-Ch'uan was such a skillful teacher

He loosed the noose of the monk's own robe.

NYOGEN: Silas Hubbard once said, "As I grow older, I simplify both my science and my religion. Books mean less to me; prayers mean less; potions, pills and drugs mean less; but peace, friendship, love and a life of usefulness mean more . . . infinitely more."

Here we see a good American who learned Zen naturally in his old age. But why should one wait until he is old? Many people do not know how to free themselves from science and religion. The more they study science, the more they create destructive power. Their religions are mere outer garments too heavy where, they walk in the spring breeze.

Books are burdens to them and prayers but their beautiful excuses. They consume potions, pills, and drugs, but they do not decrease their sickness physically or mentally. If they really want peace, friendship, love, and a life of usefulness, they must empty their precious bags of dust and illusions to realize the spirit of freedom, the ideal of this country.

Thoughts from Confucius

Editor's Notes: Confucius helped to stabilize the chaotic Chinese political scene by promoting a new "religion" based on honor and patriarchy. The term "benevolence" is the golden quality of the "gentleman" that is perhaps wisdom of attunement with the Way. The numbers refer to passages in The Analects, which are a collection of sayings of Confucius by his disciples and grand-disciples. I like the Penguin Classics edition of the Analects. I also recommend the writings of Mencius who further built on the Confucian tradition.

Tseng Tzu said, "Every day I examine myself on three counts. In what I have undertaken on another's behalf, have I failed to do my best? IN my dealings with my friends have I failed to be trustworthy in what I say? Have I passed on to others anything that I have not tired out myself?" (I:4)

When the Master went inside the Grand Temple, he asked questions about everything. Someone remarked, "Who said that the son of the man from Tsou understood the rites? When he went inside the Grand Temple, he asked questions about everything."

The Master, on hearing of this, said, "The asking of questions is in itself the correct rite." (III:15)

The Master said, "Virtue never stands alone. It is bound to have neighbours." (IV:25)

The Master said to Tzu-kung, "Who is the better man, you or Hui?" "How dare I compare myself with Hui? When he is told one thing he understands ten. When I am told one thing I understand only two."

The Master said, "You are not as good as he is. Neither of us is as good as he is." (V:9)

The Master said, "You can tell those who are above average about the best, but not those who are below average." (VI:11)

The Master said, "I never enlighten anyone who has not been driven to distraction by trying to understand a difficulty or who has not got into a frenzy trying to put his ideas into words. When I have pointed out one corner of a square to anyone and he does not come back with the other three, I will not point it out to him a second time." (VII:8)

The Master said, "Is benevolence really far away? No sooner do I desire it than it is here." (VII:30)

There were four things the Master refused to have anything to do with: he refused to entertain conjectures or insist on certainty; he refused to be inflexible or egotistical. (IX:4)

The Master said, "I have yet to meet the man who is as fond of virtue as he is of beauty in women." (IX:18)

The Master said, "As in the case of making a mound, if, before the very last basketful, I stop, then I shall have stopped. As in the case of leveling the ground, if, though tipping only one basketfull, I am going forward, then I shall be making progress." (IX:19)

The Master said, "One cannot but give assent to exemplary words, but what is important is that one should rectify oneself. One cannot but be leashed with tactful words, but what is important is that one should reform oneself. I can do nothing with the man who gives assent but does not rectify himself or the man who is pleased but does not reform himself." (IX:24)

The Master said, "Make it your guiding principle to do your best for others and to be trustworthy in what you say. Do not accept as friend anyone who is not as good as you. When you make a mistake do not be afraid of mending your ways." (IX:25)

The Master said, "The gentleman helps others to realize what is good in them; he does not help them to realize what is bad in them. The small man does the opposite." (XII:16)

Fan Chi'ih asked about wisdom. The Master said, "Know your fellow men." (XII:22)

Tzu-kung asked about how friends should be treated. The Master said, "Advise them to the best of your ability and guide them properly, but stop when there is no hope of success. Do not asked to be snubbed." (XII:23)

Tzeng Tzu said, "A gentleman makes friends through being cultivated, but looks to friends for support in benevolence." (XII:24)

The Master said, "The gentleman agrees with others without being an echo. The small man echoes without being in agreement." (XIII:23)

The Master said, "A man of virtue is sure to be the author of memorable sayings, but the author of memorable sayings is not necessarily virtuous. A benevolent man is sure to possess courage, but a courageous man does not necessarily possess benevolence." (XIV:4)

The Master said, "Men of antiquity studied to improve themselves; men today study to impress others." (XIV:24)

The Master said, "It is not the failure of others to appreciate your abilities that should trouble you, but rather your own lack of them." (XIV:30)

The Master said, "To fail to speak to a man who is capable of being benefited is to let a man go to waste. To speak to a man who is incapable of being benefited is to let one's words go to waste. A wise man let neither men nor words go to waste." (XV:8)

The Master said, "What the gentleman seeks, he seeks within himself; what the small man seeks, he seeks in others." (XV:21)

The Master said, "The gentleman is conscious of his own superiority without being contentious, and comes together with other gentlemen without forming cliques." (XV:22)

The gentleman is devoted to principle but not inflexible in small matters.

In instruction there is no separation into categories.

There is no point in people taking counsel together who follow different ways.

It is enough that the language one uses gets the point across. (XV:37-41)

Confucius said, "Those who are born with knowledge are the highest. Next come those who attain knowledge through study. Next again come those who turn to study after having been vexed by difficulties. The common people, in so far as they make no effort to study even after having been vexed by difficulties, are the lowest." (XVI:9)

The Master said, "Yu, have you heard about the six qualities and the six attendant faults?"

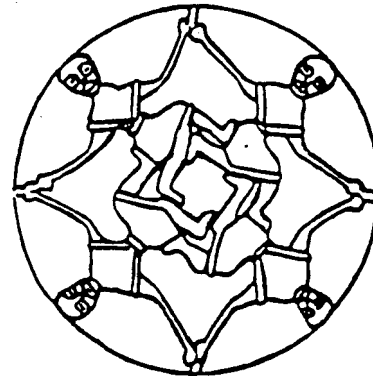
"No."

"Be seated and I shall tell you. To love benevolence without loving learning is liable to lead to foolishness. To love cleverness without

loving learning is liable to lead to deviation from the right path. To love trustworthiness in word without loving learning is liable to lead to harmful behaviour. To love forthrightness without loving learning is liable to lead to intolerance. To love courage without loving learning is liable to lead to insubordination. To love unbending strength without loving learning is liable to lead to indiscipline." (XVII:8)

Tzu-hsia said, "A Man can, indeed, be said to be eager to learn who is conscious, in the course of a day, of what he lacks and who never forgets, in the course of a month, what he has mastered." (XIX:5)

Tzu-hsia said, "Learn widely and be steadfast in your purpose, inquire earnestly and reflect on what is at hand, and there is no need for you to look of benevolence elsewhere." (XIX:6)



Haiku

Editor's Note: The next section of this collection is taken from A Zen Harvest (LOC# BQ 9267 .Z48 1988) by Soiku Shigematsu.

Each time wishing
Beforehand to talk it out
I've never parted from You
Without feeling many words
Unspoken...1.

Autumn coming-
It's almost unnoticed, but
I feel its
Invisible arrival
In the rustling winds. 3.

Rain, hail,
Snow, ice:
All Different, but
They finally meld into
One valley stream. 19.

Over the pond
Every night the moon
Casts its light.
But the water won't be soiled;
The moon won't either. 44.

Nothing seems
So transient as
Human life:
The dew on the petal
Of the morning glory. 64

Should the moon
Distinguish
Rich and poor,
It would never brighten
A poor man's hut. 70.

White face, yellow face,
Ugly or beautiful: it's
Hard to change.
But our mind can be changed,
So set it right. 72.

By their colors
Flowers attract us, but
Soon they fade, fall, and
Finally turn into dust. 74.

To be born
And be unborn is one thing:
Penetrate this fact.
Death is
Illusion. 91

Yes or no,
Good or bad, all
Arguments are gone:
More beautiful tunes come
From pine winds on the hills. 94.

Life is one rest
On the way back from Illusion
To Nirvana;
Let it rain if it rains!
Let winds blow if they blow! 101.

I really love
My barrel-making job;
Connecting each board into
One round barrel. 113.

Walk on deliberately
And you'll surely see the world
Beyond the thousand miles,
Even if you walk
As slow as a cow. 114.

How regrettable!
Never
To return:
Days and months, flowing water,
And Human lives! 120.

Mistaken if you
Think you see the moon
With your own eyes:
You see it with
The light it sheds. 130.
Wisdom, if you
Devise it, is
False;
The true wisdom is
What you never know. 131.

No hesitation anymore!
Having given it all up,
I'm quite ready
To die..... 143.

No parents, no friends,
No children, no wife,
How lonely!
I would rather
Die! 149.

No parents,
No wife,
No children,
No job, no money;
But, no death, thank you. 150.

The wind is you breath;
The open sky, your mind;
The sun, your eye;
Seas and mountains,
Your whole body. 166.

What shall I leave as
A keepsake after I die?
In spring, flowers;
Summer, cuckoos;
Fall, red maple leaves;
Winter, snow. 169.

Woman and man:
They look different
But inside
Their skeletons are
Almost the same. 189.

Were our skins peeled off,
Yours and mine,
Which is you, Which is I? 190.

Cold moon:
Sounds of the bridge
As I walk alone. 191.

Duty and humanity
Are often incompatible:
The road forks—
But my body is one. 219.

In the dark
I lost sight of
my shadow;
I've found it again
By the fire I lit. 235.

Coming out of darkness
I'm likely to enter
The Darker path again.
Shine far all over,
Moon on the Mountain edge. 236.

As I stumble on the slope,
My lantern has gone out;
I'm treading all alone
In complete darkness. 282.

When the lantern goes out,
Where, I wonder, does
Its light go?
Darkness is my own
Original house. 408

Love too
Is
Rooted in
Piss
And shit. 245

Make your mind
Flexible as water:
Now square,
Now round—up to
The shape of the bowl. 264.

Feeling helpless, I go out
To meet the moon
Only to find every mountain
Veiled with cloud. 268

Never regard this world as
The only one;
The next world
And the one after the next...
All the worlds are here now. 275

Everyone admires
Beautiful flowers in bloom,
But the ones who know
Visit them
After they've fallen. 284

Even strong winds are
Weakened by
Obedient willow twigs;
They'll never
Be broken in the storm. 308

Reverence is
The source of divine favors;
Without it,
Buddhas and wooden clogs are
Only pieces of wood. 322

Good and bad, are the
Reflections in the mirror:
Watch them closely
And you'll know they're
Nothing but yourself. 334

Your parents,
Grandparents....
All constituted in Yourself.
Love yourself,
Revere yourself. 374

Moonlight—
The Four Gates and Four Schools
Are nothing but one. 386

Whilst everyone
Washes their dirty
Hands and feet,
Few remove
Stains from their minds. 395

Even in the dew
On the tiny blade
Of some nameless grass,
The moon
Will show herself. 420

We wish
Our lives were long
While our hair's
Growing long
Is a nuisance. 423

A person who
Does everything as it
Naturally goes
Gets along easily in
This world and the next. 445

Everything is
A lie in this world
Because even
Death isn't so. 451

The moon reflects
Even on dirty water;
This realized,
Our mind clears up. 461

When the water
In your mind
Clears up
Calm stars can be seen
Reflected on it. 462

Someone else's question,
Somehow
You can answer;
But, your mind's question,
How can you answer? 538

The jewel
Is in your bosom;
Why look for it
Somewhere
Else? 557

Push aside
Those leaves heaped on
The Old Path;
You'll see the invisible footprints
Of the Sun Goddess. 568

Pine trees in the wind
Don't break;
They always scatter
The snow before it's
Too heavy for their branches. 569

Pine winds,
Moonlight on the field grasses
Are all that I have:
Besides,
No visitors. 593

So the full moon is admired
Like a well-rounded mind
But once it was a
Sharp-edged crescent. 603

Be round,
Thoroughly round,
Human mind!
Square minds
Often scratch. 604

You may try to be round,
But keep one corner,
O mind,
Otherwise you'll
Slip and roll away. 605

While faithfully throwing their
Shadows to the water,
Flirting with the wind:
Willows by the river. 615

No sound is heard
In the creeks where
Waters run deep;
Shallow streams
Always splash. 618

The man
Who's escaped the world
To live in the mountains,
If he's still weary,
Where should he go? 710

The Tao of Pooh

(A must buy by Benjamin Hoff)

The Stone Cutter *The Tao of Pooh* pg. 118

There was once a stonecutter, who was dissatisfied with himself and his position in life.

"One day, he passed a wealthy merchant's house, and through the open gateway, saw many fine possessions and important visitors. "How powerful that merchant must be" thought the stonecutter. He became very envious, and wished that he could be like the merchant. Then he would no longer have to live the life of a mere stonecutter.

To his great surprise, he suddenly became the merchant, enjoying more luxuries and power than he had ever dreamed of, envied and detested by those less wealthy than himself. But soon a high official passed by, carried in a sedan chair, accompanied by attendants, and escorted by soldiers beating gongs. Everyone, no matter how wealthy, had to bow low before the procession. "How powerful that official is" he thought. "I wish that I could be a high official!"

Then he became the high official, carried every where in his embroidered sedan chair, feared and hated by the people all around, who had to bow down before him as he passed. It was a hot summer day, and the official felt very uncomfortable in the sticky sedan chair. He looked up at the sun. It shone proudly in the sky, unaffected by his presence. "How powerful the sun is" he thought. "I wish that I could be the sun!"

Then he became the sun, shining fiercely down on everyone, scorching the fields, cursed by the farmers and laborers. But a huge black cloud moved between him and the earth, so that his light could no longer shine on everything below. "How powerful that storm cloud is!" he thought. "I wish that I could be a cloud!"

Then he became the cloud, flooding the fields and villages, shouted at by everyone. But soon he found that he was being pushed away by some great force, and realized that it was the wind. "How powerful it is!" he thought. "I wish that I could be, the wind!"

Then he became the wind, blowing tiles off the roofs of houses, uprooting trees, hated and feared by all below him. But after a while, he ran up against something that would not move, no matter how forcefully he blew against it—a huge, towering stone. "How powerful that stone is!" he thought. "I wish that I could be a stone!" Then he became the stone, more powerful than anything else on earth. But as he stood there, he heard the sound of a hammer pounding a chisel into the solid rock, and felt himself being changed. "What could be more powerful than I, the stone?" he thought. He looked down and saw far below him the figure of a stonecutter.

The Cork *The Tao of Pooh* pg. 88

The Wu Wei principle underlying Tai Chi Ch'uan can be understood by striking at a piece of cork floating in water. The harder you hit it, the more it yields; the more it yields, the harder it bounces back. Without expending energy, the cork can easily wear you out. So, Wu Wei overcomes force by neutralizing its power, rather than by adding to the conflict. With other approaches, you may fight fire with fire, but with Wu Wei you fight fire with water.

The Te of Piglet

(a must buy by Benjamin Hoff)

Making the Best of It *The Te of Piglet* pg. 234

It is fitting that for centuries Taoists have been associated with magic, as Taoism is, on one level or another, a form of magic—a very practical form, perhaps, but magic all the same. Here we will briefly describe two secrets of that—magic—two principles of Taoist transformation that may prove useful in the coming years. The first is Turn the Negative into Positive. The second is Attract Positive with Positive. Unlike some other Taoist secrets, there is little danger of these principles falling into the Wrong Hands; because in the wrong hands, they won't work. We might add that they work best for Piglets.

Turn the Negative into Positive is a principle well known in the Taoist martial arts. Using it for self-defense, you turn your attacker's power to your benefit by deflecting it back at him. In effect, he swings his fist and hits himself in the face. And after a while, if he has any intelligence at all, he stops and leaves you alone. Transforming negative into positive, you work with whatever comes your way. If others throw bricks at you, build a house. If they throw tomatoes, start a vegetable stand.

You can often change a situation simply by changing your attitude toward it. For example, a Traffic Jam can be turned into an Opportunity to Think, or Converse, or Read or Write a Letter. When we give up our images of self-importance and our ideas of what should be, we can help things become what they need to be.

Sherlock Holmes, in The Naval Treaty. *Te of Piglet* pg. 254

"There is nothing in which deduction is so necessary as in religion," said he, leaning with his back against the shutters. "It can be built up as an exact science by the reasoner. Our highest assurance of the goodness of Providence seems to me to rest in the flowers. All other things, our Powers; our desires, our food, are all really necessary for our existence in the first instance. But this rose is an extra. Its smell and its colour are an embellishment of life, not a condition of it. It is only goodness which gives extras, and so I say again that we have much to hope from the flowers."

The Emperor's Horses *The Te of Piglet* pg. 196

"A Great man retains a child's mind." And, as the following story by Chuang-tse shows, the great man respects the child's mind, as well:

Accompanied by six of his wisest men, the Yellow Emperor journeyed to Chu-T'zu Mountain, to speak to the mystic Ta Kuei. In the wilderness of Hsiang Ch'eng, the procession lost its way. After wandering for some time, the men came upon a boy tending horses.

"Do you know the way to Chu-T'zu Mountain?" they asked him.

"I do," the boy replied.

"In that case," they said, "would you know where we might find the hidden dwelling of the hermit Ta Kuei?"

"Yes," he answered, "I can tell you."

"What a fascinating child!" said the emperor to his companions. "He knows this much!" He stepped from his chariot. "Let me test him," and called the boy to him.

"Tell me, said the Yellow Emperor. "If you were in charge of the empire, how would you go about ruling it?"

"I know only the tending of horses," the boy replied. "Is ruling the empire any different from that?"

Not satisfied, the emperor questioned him again. "I realize that

governing is hardly your concern. Still, I would like to know if you have ever had any thoughts about it.”

The boy did not answer. The emperor asked him once more. The boy replied by asking,

“Is governing the empire different from tending horses?”

“Explain the tending of horses,” said the Yellow Emperor, “and I will tell you.”

“When taking care of horses,” said the boy, “we make sure that no harm comes to them. In doing so, we put aside anything within ourselves that would injure them. Can ruling a nation differ from that?”

The Yellow Emperor bowed his head twice to the ground. “Heavenly Master” he exclaimed.

Incognito *The Te of Piglet* pg. 186

The word for Taoist sensitivity is Cooperate. As Lao-tse wrote, “The skilled walker leaves no trace nor tracks—he is sensitive to (and therefore respectful toward) his surroundings and works with the natural laws that govern them. Like a chameleon, he blends in with What’s There. And he does this through the awareness that comes from reducing the Ego to nothing. As Chuang-tse put it:

“To him who dwells not in himself, the forms of things reveal themselves as they are. He moves like water, reflects like a mirror, responds like an echo. His lightness makes him seem to disappear. Still as a clear lake, he is harmonious in his relations with those around him, and remains so through profit and loss. He does not precede others, but follows them instead.”

The Taoist alchemist and herbalist Ko Hung described one of the benefits of non egotistical awareness: contentment.

“The contented man can be happy with what appears to be useless. He can find worthwhile occupation in forests and mountains. He stays in a small cottage and associates with the simple. He would not exchange his worn clothes for the imperial robes, nor the load on his back for a four horse carriage. He leaves the jade in the mountain and the pearls in the sea. Wherever he goes, whatever he does, he can be happy—he knows when to stop. He does not pick the brief blossoming flower; he does not travel the dangerous road. To him, the ten thousand possessions are dust in the wind. He sings as he travels among the green mountains.

He finds sheltering branches more comforting than red-gated mansions, the plow in his hands more rewarding than the Prestige of titles and banners, fresh mountain water more satisfying than the feasts of the wealthy. He acts in true freedom. What can competition for honors mean to him? What attraction can anxiety and greed possibly hold? Through simplicity he has Tao, and from Tao, everything else comes; the light in the “darkness,” the clear in the “cloudy,” the speed in the “slowness,” the full in the “empty.”

The cook creating a meal with his own hands has as much honor in his eyes as a famous singer or high official. He has no profits to gain, no salary to lose; no applause, no criticism. When he looks up, it is not in envy. When he looks down, it is not with arrogance. Many look at him, but nobody sees him. Calm and detached, he is free from all danger, a dragon hidden among men.

I have Three Treasures *The Te of Piglet* pg. 220

I have three treasures, Which I guard and keep.

The first is compassion.

The second is economy.

The third is humility.

From compassion comes courage.

From economy, comes the means to be generous.

From humility comes responsible leadership.

Today, men have discarded compassion in order to be bold.

They have abandoned economy in order to be big spenders.

They have rejected humility in order to be first.

This is the road to death.

Fantasies *Te of Piglet* pg. 132

The fearful fantasies we have inherited have conditioned us to believe that we need to be protected from the natural world, Better Living Through Heavy Industry, and so on. In reality, as anyone ought to be able to see by now, the natural world needs to be protected from us. Its wisdom needs to be recognized, respected, and understood by us, and not merely viewed through the distorted lenses of our illusions about it. As Sir Arthur Conan Doyle cautioned, through his character.

“One’s ideas must be as broad as Nature if they are to interpret Nature,” and “When one tries to rise above Nature one is liable to fall below it.”

Live, But Live Well *The Te of Piglet* pg. 155

Taoism is not the reject-the-physical-world theory of living that some scholars (and a few Taoists) would have others believe. Even Lao-tse, the most reclusive of Taoist writers, wrote, “Honor all under Heaven as your body.” To a Taoist, a reject-the-physical-world approach would be an extremist absurdity, impossible to live without dying. Instead, a Taoist might say: Carefully observe the natural laws in operation in the world around you, and live by them. From following them, you will learn the morality of modesty, moderation, compassion, and consideration (not just one society’s rules and regulations), the wisdom of seeing things as they are (not of merely collecting “facts” about them) and the happiness of being in harmony, with the Way (which has nothing to do with self-righteous “spiritual” obsessions and fanaticism). And you will live lightly, spontaneously, and effortlessly.

Illusions *Te of Piglet* pg. 109

We will begin our examination of illusions with a narrative concerning the Perception of illusions, which show that It All Depends on How One Looks at Things. The first is by the Tao writer Lieh-tse:

“A man noticed that his axe was missing. Then he saw the neighbor’s son pass by. The boy looked like a thief, walked like a thief, behaved like a thief. Later that day, the man found his axe where he had left it the day before. The next time he saw the neighbor’s son, the boy looked, walked, and behaved like an honest, ordinary boy.”

The Samurai's Late Supper *Te of Piglet* pg. 96

A certain samurai had a reputation for hot-tempered behavior. A Zen master known for his excellent cooking, decided that the warrior needed to be taught a lesson before he became any more dangerous. He invited the samurai to dinner.

The samurai arrived at the appointed time. Zen master told him to make himself comfortable while he finished preparing the food. A long time passed. The samurai waited impatiently. After a while, he called out: "Zen Master-have you forgotten me?"

The Zen master came out of the kitchen. "I am very sorry," he said. "Dinner is taking longer to prepare than I had thought." He went back to the kitchen.

A long time passed. The samurai sat, growing hungrier by the minute. At last he called out, a little softer this time: "Zen Master-please. When will my dinner be served?"

The Zen master came out of the kitchen. "I am truly sorry. There has been a further delay. It won't be much longer." He went back to the kitchen.

A long time passed. Finally, the samurai couldn't endure the waiting any longer. He rose to his feet, chagrined and ravenously hungry. Just then, the Zen master entered the room with a tray of food. First he served miso shiru (soybean soup).

The samurai gratefully drank the soybean soup up, enchanted by its flavor. "Oh, Zen Master," he exclaimed, "this is the finest miso shiru I have ever tasted! You truly deserve your reputation as an expert cook!"

"It's nothing," replied the Zen master, modestly. "Only miso shiru."

The samurai set down his empty bowl. "Truly magical soup! What secret spices did you use to bring out the flavor?"

"Nothing special," the Zen master replied.

"No, no I insist. The soup is extraordinarily delicious!"

"Well, there is one thing

"I knew it!" exclaimed the samurai, eagerly leaning forward. "There had to be something to make it taste so good! Tell me-what is it?"

The Zen master softly spoke: "It took time," he said.

The Gospel According to Zen

Editor's Note: This collection of sayings was taken from a book called The Gospel According to Zen: Beyond the Death of God edited by Robert Sohl in 1970. I highly recommend the book to you.

Three Sayings of Jesus

Jesus said to his disciples: Make comparisons; tell me what I am like.

Simon Peter said to him: You are like a just angel.

Matthew said to him: You are like a wise philosopher.

Thomas said to him: Master, my mouth will in no way endure my saying what you are like.

Jesus said: I am not your master.

Jesus said: Let him who seeks not cease his seeking until he find;
and when he find, he will be troubled,
and if he is troubled, he will marvel,
and will be a king over All.

Jesus said:

I am the light which is over everything.

I am the All;

from me the All has gone forth,

and to me the All has returned.

Split wood: I am there.

Lift up the stone, and you will find me there.

Gasan and the Bible

A university student while visiting Gasan asked him: "Have you ever read the Christian Bible?" "No, read it to me," said Gasan.

The student opened the Bible and read from St. Matthew: "And why take ye thought for rainment? Consider the lilies of the field, how they grow. They toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these... Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself."

Gasan said: "Whoever uttered those words I consider an enlightened man."

The student continued reading: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened."

Gasan remarked: "That is excellent. Whoever said that is not far from Buddhahood."

Stringless Harps

Men know how to read printed books, they do not know how to read the unprinted ones. They can play on a stringed harp, but not on a stringless one. Applying themselves to the superficial instead of the profound, how should they understand music or poetry?

Eat when you are Hungry

The Zen sect says, "When you are hungry, eat; when you are weary, sleep." Poetry aims at the description in common language of beautiful scenery. The sublime is contained in the ordinary, the hardest in the easiest. What is self-conscious and ulterior is far from the truth; what is mindless is near.

Sporting Fishes

If your heart is without stormy waves, everywhere are blue mountains and green trees. If our real nature is creative like nature itself, wherever we may be, we see that all things are free like sporting fishes and circling kites.

The Empty Boat

Suppose a boat is crossing a river and another boat, an empty one, is about to collide with it. Even an irritable man would not lose his temper. But suppose there was someone in the second boat. Then the occupant of the first would shout to him to keep clear. And if he did not hear the first time, nor even when called to three times, bad language would inevitably follow. In the first case there was no anger, in the second there was—because in the first case the boat was empty, in the second it was occupied. And so it is with man. If he could only pass empty through life, who would be able to injure him?

Three in the Morning

What is meant by “Three in the Morning”? In Sung there was a keeper of monkeys. Bad times came and he was obliged to tell them that he must reduce their ration of nuts. “It will be three in the morning and four in the evening,” he said. The monkeys were furious. “Very well then,” he said, “you shall have four in the morning and three in the evening.” The monkeys accepted with delight.

Zen Archery

One day Heiko Sensei led his student, Ito, up to the top of a cliff. The waves crashed against the base of the cliff, several hundred feet below. Heiko took up a bow and set up a target 50 yards away.

“Let’s have a contest,” he told the student.

Ito fired an arrow and hit the red bullseye on the target.

“Not bad,” the Master replied. Heiko Sensei took the bow and then fired an arrow into sky as high as it could go and it landed hundreds of yards away in the ocean. He exclaimed loudly, “Bullseye!”

Meshing Nets

“As a net is made up of a series of ties, so everything in this world is connected by a series of ties. If anyone thinks that the mesh of a net is an independent, isolated thing, he is mistaken. It is called a net because it is made up of a series of interconnected meshes, and each mesh has its place and responsibility in relation to other meshes.”
—The Buddha

The Butterflies of Chuang Tzu

Editor’s Note: I used Burton Watson’s translations found in Chuang Tzu: The Basic Writings published by Columbia University Press in 1964. Chuang Tzu was a Taoist contemporary of Confucianist Mencius and lived in the 4th Century before the Common Era. The central themes of his writings are freedom, the pointlessness of words and a Zen-like humor.

The Dream

Once Chuang Chou dreamt that he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn’t know he was Chuang Chou. Suddenly he woke up and there he was, solid and unmistakable Chuang Chou. But he didn’t know if he was Chuang Chou who had dreamt he was a butterfly, or a butterfly dreaming he was Chuang Chou.

What is Acceptable?

What is acceptable we call acceptable; what is unacceptable we call unacceptable. A road is made by people walking on it, and thusly things are so because they are called so. What make them so? Making them so makes them so. What makes them not so? Making them not so makes them not so. Things all must have that which is so and things all must have that which is acceptable. There is nothing that is not so, nothing that is not acceptable.

The Argument

Suppose you and I have had an argument. If you have beaten me instead of my beating you, then are you necessarily right and am I necessarily wrong? If I have beaten you instead of your beating me, then am I necessarily right and are you necessarily wrong? Is one of us right and the other wrong? Are both of us right or are both of us wrong? If you and I don’t know the answer, then other people are bound to be even more in the dark. Whom shall we get to decide what is right? Shall we get someone who agrees with you to decide? But if he already agrees with you, how can he decide fairly? Shall we get someone who agrees with me? But if he already agrees with me, how can he decide? Shall we get someone who disagrees with both of us? But if he already disagrees with both of us, how can he decide? Shall we get someone who agrees with both of us? But if he already agrees with both of us, how can he decide? Obviously, then, neither you nor I nor anyone else can know the answer. Shall we wait for still another person?

But waiting for one shifting voice to pass judgment on another is the same as waiting for none of them. Harmonize them all with the Heavenly Equality, leave them to their endless changes, and so live out your years. What do I mean by harmonizing them with the Heavenly Equality? Right is not right; so is not so. If right were really right, it would differ so clearly from not right that there would be no need for argument. If so were really so, it would differ so clearly from not so that there would be no need for argument. Forget the years; forget distinctions. Leap into the boundless and make it your home!

Happy Fish

Chuang Tzu and Hui Tzu were strolling along the dam of the Hao River when Chuang Tzu said, “See how the minnows come out and dart around where they please! That’s what fish really enjoy!”

Hui Tzu said, “You’re not a fish, so how do you know what fish enjoy?”

Chuang Tzu said, “You’re not I, so how do you know I don’t know what fish enjoy?”

Hui Tzu said, “I’m not you, so I certainly don’t know what you know. On the other hand, you’re certainly not a fish, so that still

proves you don't know what fish enjoy!"

Chuang Tzu said, "Let's go back to your original question, please. You asked me how I know what fish enjoy, so you already knew I knew it when you asked the question. I know it by standing here beside the Hao River."

Seven Openings

The emperor of the South Sea was called Shu (Brief), the emperor of the North Sea was called Hu (Sudden), and the emperor of the central region was called Hun-tun (Chaos). Shu and Hu from time to time came together for a meeting in the territory of Hun-tun, and Hun-tun treated them very generously. Shu and Hu discussed how they could repay his kindness. "All men," they said, "have seven openings in their head so they can see, hear, eat, and breathe. But Hun-tun alone doesn't have any. Let's try boring him some!"

Every day they bored another hole, and on the seventh day Hun-tun died.

Look Under Your Feet

Master Tung-Kuo asked Chuang Tzu, "This thing called the Way—where does it exist?"

Chuang Tzu said, "There's no place it doesn't exist."

"Come," said Master Tung-kuo, "you must be more specific!"

"It is in the ant."

"As low a thing as that?"

"It is in the panic grass."

"But that is lower still!"

"It is in the tiles and shards."

"How can it be so low?"

"It is in the piss and shit."

The Sacred Tortoise

Once, when Chuang Tzu was fishing in the P'u River, the kind of Ch'u sent two officials to go and announce to him: "I would like to trouble you with the administration of my realm."

Chuang Tzu held on to the fishing pole and, without turning his head, said, "I have heard that there is a sacred tortoise in Ch'u that has been dead for three thousand years. The king keeps it wrapped in cloth and boxed, and stores it in the ancestral temple. Now would you this tortoise rather be dead and have its bone left behind and honored? Or would it rather be alive and dragging its tail in the mud?"

It would rather be alive and dragging its tail in the mud," said the two officials.

Chuang Tzu said, "Go away! I'll drag my tail in the mud!"

The Frog in the Well

Have you ever heard about the frog in the caved-in well? He said to the great turtle of the Eastern Sea, "What fun I have! I come out and hop around the railing of the well, or I go back in and take a rest in the wall where a tile has fallen out. When I dive into the water, I let it hold me up under the armpits and support my chin, and when I slip about in the mud, I bury my feet in it and let it come up over my ankles. I look around at the mosquito larvae and the crab and polliwogs and I see that none of them can match me. To have complete command of the water of one whole valley and to monopolize all the joys of a caved-in well—this is the best there is! Why don't you come some time and see for yourself?"

But before the great turtle of the Eastern Sea had even gotten his left foot in the well his right knee was already wedged fast. He backed out and withdrew a little, and then began to describe the sea. "A distance of a thousand li cannot indicate its greatness; a depth of a thousand fathoms cannot express how deep it is. In the time of Yu there were floods for nine years out of ten, and yet its waters never rose. In the time of T'ang there were droughts for seven years out of

eight, and yet its shores never receded. Never to alter or shift, whether for an instant or an eternity; never to advance or recede, whether the quantity of water flowing in is great or small; this is the great delight of the Eastern Sea!"

When the frog in the caved-in well heard this, he was completely at a loss.

The Caged Sea-bird

Once a sea bird alighted in the suburbs of the Lu capital. The marquis of Lu escorted it to the ancestral temple, where he entertained it, performing the Nine Shao music for it to listen to and presenting it with the meat of the T'ai-lao sacrifice to feast on. But the bird only looked dazed and forlorn, refusing to eat a single slice of meat or drink a cup of wine, and in three days it was dead. This is to try to nourish a bird with what would nourish you instead of what would nourish a bird. If you want to nourish a bird with what nourishes a bird, then you should let it roost in the deep forest, play among the banks and islands, float on the rivers and lakes, eat mudfish and minnows, follow the rest of the flock in flight and rest, and live any way it chooses. A bird hates to hear even the sound of human voices, much less all that hubbub and to-do. Try performing the Hsien-ch'ih and Nine Shao music in the wilds around Lake Tung-t'ing. When the birds hear it they will fly off, when the animals hear it they will run away, when the fish hear it they will dive to the bottom. Only the people who hear it will gather around to listen. Fish live in water and thrive, but if men tried to live in water they would die. Creatures differ because they have different likes and dislikes. Therefore the former sages never required the same ability from all creatures or made them all do the same thing. Names should stop when they have expressed reality, concepts of right should be founded on what is suitable. This is what it means to have command of reason and good fortune to support you.

Swimming Boatmen

Yen Yuan said to Confucius, "I crossed the gulf at Goblet Deep and the ferryman handled the boat with supernatural skill. I asked him, 'Can a person learn how to handle a boat?' and he replied, 'Certainly. A good swimmer has acquired his ability through repeated practice. And, if a man can swim under water, he may never have seen a boat before and still he'll know how to handle it!' I asked him what he meant by that, but he wouldn't tell me. May I venture to ask you what it means?"

Confucius said, "A good swimmer has acquired his ability through repeated practice, that means he's forgotten the water. If a man can swim under water, he may never have seen a boat before and still he'll know how to handle it. That's because he sees the water as so much dry land, and regards the capsizing of a boat as he would the overturning of a cart. The ten thousand things may all be capsizing and turning over at the same time right in front of him and it can't get at him and affect what's inside; so where could he go and not be at ease.

"When you're betting for tiles in an archery contest, you shoot with skill. When you're betting for fancy belt buckles, you worry about your aim. And when you're betting for real gold, you're a nervous wreck. Your skill is the same in all three cases, but because one prize means more to you than another, you let outside considerations weigh on your mind. He who looks too hard at the outside gets clumsy on the inside."

Old Man Falls into Water

Confucius was seeing the sights at Lu-liang, where the water falls from a height of thirty fathoms and races and boils along for forty li, so swift that no fish or other water creature can swim in it. He saw a man fall into the water and, supposing that the man was in some

kind of trouble and intended to end his life, he ordered his disciples to line up on the bank and pull the man out. But after the man had gone a couple of hundred paces, he came out of the water and began strolling along the base on the embankment, his hair streaming down, singing a song. Confucius ran after him and said, "At first I thought you were a ghost, but now I see you're a man. May I ask if you have some special way of staying afloat in the water?"

The old man replied, "I have no way. I began with what I was used to, grew up with my nature, and let things come to completion with fate. I go under with the swirls and come out with the eddies, following along the way the water goes and never thinking about myself. That's how I can stay afloat."



Is God a Taoist?

by Raymond M. Smullyan in *The Tao is Silent* 1977 publ. by Harper Collins

Mortal: And therefore, O God, I pray thee, if thou hast one ounce of mercy for this thy suffering creature, absolve me of having to have free will!

God: You reject the greatest gift I have given thee?

Mortal: How can you call that which was forced on me a gift? I have free will, but not of my own choice. I have never freely chosen to have free will. I have to have free will, whether I like it or not!

God: Why would you wish not to have free will?

Mortal: Because free will means moral responsibility, and moral responsibility is more than I can bear!

God: Why do you find moral responsibility so unbearable?

Mortal: Why? I honestly can't analyze why; all I know is that I do.

God: All right, in that case suppose I absolve you from all moral responsibility but leave you still with free will. Will this be satisfactory?

Mortal: (after a pause) No, I am afraid not.

God: Ah, just as I thought! So moral responsibility is not the only aspect of free will to which you object. What else about free will is bothering you?

Mortal: With free will I am capable of sinning, and I don't want to sin!

God: If you don't want to sin, then why do you?

Mortal: Good God! I don't know why I sin, I just do! Evil temptations come along, and try as I can, I cannot resist them.

God: If it is really true that you cannot resist them, then you are not sinning of your own free will and hence (at least according to me) not sinning at all.

Mortal: No, no! I keep feeling that if only I tried harder I could avoid sinning. I understand that the will is infinite. If one wholeheartedly wills not to sin, then one won't.

God: Well now, you should know. Do you try as hard as you can to avoid sinning or don't you?

Mortal: I honestly don't know! At the time, I feel I am trying as hard as I can, but in retrospect, I am worried that maybe I didn't!

God: So in other words, you don't really know whether or not you have been sinning. So the possibility is open that you haven't been sinning at all!

Mortal: Of course this possibility is open, but maybe I have been sinning, and this thought is what so frightens me!

God: Why does the thought of your sinning frighten you?

Mortal: I don't know why! For one thing, you do have a reputation for meting out rather gruesome punishments in the afterlife!

God: Oh, that's what's bothering you! Why didn't you say so in the first place instead of all this peripheral talk about free will and responsibility? Why didn't you simply request me not to punish you for any of your sins?

Mortal: I think I am realistic enough to know that you would hardly grant such a request!

God: You don't say! You have a realistic knowledge of what requests I will grant, eh? Well, I'll tell you what I'm going to do! I will grant you a very, very special dispensation to sin as much as you like, and I give you my divine word of honor that I will never punish you for it in the least. Agreed?

Mortal: (in great terror) No, no, don't do that!

God: Why not? Don't you trust my divine word?

Mortal: Of course I do! But don't you see, I don't want to sin! I have an utter abhorrence of sinning, quite apart from any punishments it may entail.

God: In that case, I'll go you one better. I'll remove your abhorrence of sinning. Here is a magic pill! Just swallow it, and you will lose all abhorrence of sinning. you will joyfully and merrily sin away, you

will have no regrets, no abhorrence and I still promise you will never be punished by me, or yourself, or by any source whatever. You will be blissful for all eternity. So here is the pill!

Mortal: No, no!

God: Are you not being irrational? I am even removing your abhorrence of sin, which is your last obstacle.

Mortal: I still won't take it!

Why not?

Mortal: I believe that the pill will indeed remove my future abhorrence for sin, but my present abhorrence is enough to prevent me from being willing to take it.

God: I command you to take it!

Mortal: I refuse!

God: What, you refuse of your own free will?

Mortal: Yes!

God: So it seems that your free will comes in pretty handy, doesn't it?

Mortal: I don't understand!

God: Are you not glad now that you have free will to refuse such a ghastly offer? How would you like it if I forced you to take this pill, whether you wanted it or not?

Mortal: No, no! Please don't!

God: Of course I won't; I'm just trying to illustrate a point. All right, let me put it this way. Instead of forcing you to take the pill, suppose I grant your original prayer of removing your free will—but with the understanding that the moment you are no longer free, then you will take the pill.

Mortal: Once my will is gone, how could I possibly choose to take the pill?

God: I did not say you would choose it; I merely said you would take it. You would act, let us say, according to purely deterministic law which are such that you would as a matter of fact take it.

Mortal: I still refuse.

God: So you refuse my offer to remove your free will. This is rather different from your original prayer, isn't it?

Mortal: Now I see what you are up to. Your argument is ingenious, but I'm not sure it is really correct. There are some points we will have to go over again.

God: Certainly.

Mortal: There are two things you said which seem contradictory to me. First you said that one cannot sin unless one does so of one's own free will. But then you said you would give me a pill which would deprive me of my own free will, and then I could sin as much as I like. But if I no longer had free will, then, according to your first statement, how could I be capable of sinning?

God: You are confusing two separate parts of our conversation. I never said the pill would deprive you of your free will, but only that it would remove your abhorrence of sinning.

Mortal: I'm afraid I'm a bit confused.

God: All right, then, let us make a fresh start. Suppose I agree to remove your free will, but with the understanding that you will then commit an enormous number of acts which you now regard as sinful. Technically speaking, you will not then be sinning since you will not be doing these acts of your own free will. And these acts will carry no moral responsibility, nor moral culpability, nor any punishment whatsoever. Nevertheless, these acts will all be of the type which you presently regard as sinful; they will all have this quality which you presently regard as sinful; they will all have this quality which you presently feel as abhorrent, but your abhorrence will disappear; so you will not then feel abhorrence towards these acts.

Mortal: No, but I have present abhorrence toward the acts, and this present abhorrence is sufficient to prevent me from accepting your proposal.

God: Hm! So let me get this absolutely straight. I take it you no longer wish me to remove your free will.

Mortal: (reluctantly) No, I guess not.

God: All right, I agree not to. But I am still not exactly clear as to why you now no longer wish to be rid of your free will. Please tell me again.

Mortal: Because, as you have told me, without free will I would sin even more than I do now.

God: But I have already told you that without free will you cannot sin.

Mortal: But if I choose now to be rid of free will, then all my subsequent evil actions will be sins, not of the future, but of the present moment in which I choose not to have free will.

God: Sounds like you are pretty badly trapped, doesn't it?

Mortal: Of course I am trapped! You have placed me in a hideous double bind! Now whatever I do is wrong. If I retain free will, I will continue to sin, and if I abandon free will (with your help, of course), I will now be sinning in so doing.

God: But by the same token, you place me in a double bind. I am willing to leave you free will or remove it as you choose, but neither alternative satisfies you. I wish to help you, but it seems I cannot.

Mortal: True!

God: But since it is not my fault, why are still angry with me?

Mortal: For having placed me in such a horrible predicament in the first place!

God: But, according to you, there is nothing satisfactory I could have done.

Mortal: You mean there is nothing satisfactory you can now do, but that does not mean that there is nothing you could have done.

God: Why? What could I have done?

Mortal: Obviously you should never have given me free will in the first place. Now that you have given it to me, it is too late—anything I do will be bad. But you should never have given it to me in the first place!

God: Oh, that's it! Why would it have been better had I never given it to you?

Mortal: Because then I never would have been capable of sinning at all.

God: Well, I'm always glad to learn from my mistakes.

Mortal: What!

God: I know, that sound sort of self-blaspheous, doesn't it? It almost involves a logical paradox! On the one hand, as you have been taught, it is morally wrong for any sentient being to claim that I am capable of making mistakes. On the other hand, I have the right to do anything. But I am also a sentient being. So the question is, Do I or do I not have the right claim that I am capable of making mistakes?

Mortal: That is a bad joke! One of your premises is simply false. I have not been taught that it is wrong for any sentient being to doubt your omniscience, but only for a mortal to doubt it. But since you are not mortal, then you are obviously free from this injunction.

God: Good, so you realize this on a rational level. Nevertheless, you did appear shocked when I said, "I am always glad to learn from my mistakes."

Mortal: Of course I was shocked. I was shocked not by your self-blaspheous (as you jokingly call it), not by the fact that you had no right to say it, but just by the fact that you did say it, since I have been taught that as a matter of fact you don't make mistakes. So I was amazed that you claimed that it is possible for you to make mistakes.

God: I have not claimed that it is possible. All I am saying is that if I make mistakes, I will be happy to learn from them. But this says nothing about whether the if has or ever can be realized.

Mortal: Let's please stop quibbling about this point. Do you or do you not admit it was a mistake to have given me free will?

God: Well, now this is precisely what I propose we should investigate. Let me review your present predicament. You don't want to have free will because with free will you can sin, and you don't want to sin. (Though I find this puzzling; in a way you must want to sin, or else you wouldn't. But let this pass for now.) On the other hand,

if you agreed to give up free will, then you would now be responsible for the acts of the future. Ergo, I should never have given you free will in the first place.

Mortal: Exactly!

God: I understand exactly how you feel. Many mortals -even some theologians - have complained that I have been unfair in that it was I, not they, who decided that they should have free will, and then I hold them responsible for their actions. In other words, they feel that they are expected to live up to a contract with me which they never agreed to in the first place.

Mortal: Exactly!

God: As I said, I understand this feeling perfectly. And I can appreciate the justice of the complaint. But the complaint only arises from an unrealistic understanding of the true issues involved. I am about to enlighten you as to what these are, and I think the results will surprise you! But instead of telling you outright, I shall continue to use the Socratic method.

To repeat, you regret that I ever gave you free will. I claim that when you see the true ramifications you will no longer have this regret. To prove my point, I'll tell you what I'm going to do. I am about to create a new universe—a new space-time continuum. In this new universe will be born a mortal just like you—for all practical purposes, we might say that you will be reborn. Now, I can give this new mortal—this new you—free will or not. What would you like me to do?

Mortal: (in great relief): Oh, please! Spare him from having to have free will!

God: All right, I'll do as you say. But you do realize that this new you without free will, will commit all sorts of horrible acts.

Mortal: But they will not be sins since he will have no free will.

God: Whether you call them sins or not, the fact remains that they will be horrible acts in the sense that they will cause great pain to many sentient beings.

Mortal: (after a pause) Good God, you have trapped me again! Always the same game! If I now give you the go-ahead to create this new creature with no free will who will nevertheless commit atrocious acts, then true enough he will not be sinning, but I again will be the sinner to sanction this.

God: In that case, I'll go you one better! Here, I have already decided whether to create this new you with free will or not. Now, I am writing my decision on this piece of paper and I won't show it to you until later. But my decision is now made and is absolutely irrevocable. There is nothing you can possibly do to alter it; you have no responsibility in the matter. Now, what I wish to know is this: Which way do you hope I have decided? Remember now, the responsibility for the decision falls entirely on my shoulders, not yours. SO you can tell me perfectly honestly and without any fear, which way do you hope I have decided?

Mortal: (after a very long pause) I hope you have decided to give him free will.

God: Most interesting! I have removed your last obstacle! If I do not give him free will, then no sin is to be imputed to anybody. So why do you hope I will give him free will?

Mortal: Because sin or no sin, the important point is that if you do not give him free will, then (at least according to what you have said) he will go around hurting people, and I don't want to see people hurt.

God: (with an infinite sigh of relief) At last! At last you see the real point!

Mortal: What point is that?

God: That sinning is not the real issue! The important thing is that people as well as other sentient beings don't get hurt!

Mortal: You sound like a utilitarian!

God: I am a utilitarian!

Mortal: What!

God: Whats or no whats, I am a utilitarian. Not a Unitarian, mind

you, but a utilitarian.

Mortal: I just can't believe it!

God: Yes, I know, your religious training has taught you otherwise. You have probably thought of me more like a Kantian than a utilitarian, but your training was simply wrong.

Mortal: You leave me speechless!

God: I leave you speechless, do I? Well that is perhaps not too bad a thing—you have a tendency to speak too much as it is. Seriously, though, why do you think I ever did give you free will in the first place?

Mortal: Why did you? I never have thought much about why you did; all I have been arguing for is that you shouldn't have! But why did you? I guess all I can think of is the standard religious explanation: Without free will, one is not capable of meriting either salvation or damnation. So without free will, we could not earn the right to eternal life.

God: Most interesting! I have eternal life; do you think I have ever done anything to merit it?

Mortal: Of course not! With you it is different. You are already so good and perfect (at least allegedly) that it is not necessary for you to merit eternal life.

God: Really now? That puts me in a rather enviable position, doesn't it?

Mortal: I don't think I understand you.

God: Here I am eternally blissful without ever having to suffer or make sacrifices or struggle against evil temptations or anything like that. Without any of that type of "merit," I enjoy blissful eternal existence. By contrast, you poor mortals have to sweat and suffer and have all sorts of horrible conflicts about morality, and all for what? You don't even know whether I really exist or not, or if there really is any afterlife, or if there is, where you come into the picture. No matter how much you try to placate me by being "good," you never have any real assurance that your "best" is good enough for me, and hence you have no real security in obtaining salvation. Just think of it! I already have the equivalent of "salvation"—and have never had to go through this infinitely lugubrious process of earning it. Don't you ever envy me for this?

Mortal: But it is blasphemous to envy you!

God: Oh come off it! You're not now talking to your Sunday school teacher, you are talking to me. Blasphemous or not, the important question is not whether you have the right to be envious of me but whether you are. Are you?

Mortal: Of course I am!

God: Good! Under your present world view, you sure should be most envious of me. But I think with a more realistic world-view, you no longer will be. So you really have swallowed the idea which has been taught you that your life on earth is like an examination period and that the purpose of providing you with free will is to test you, to see if you merit blissful eternal life. But what puzzles me is this: If you really believe I am as good and benevolent as I am cracked up to be, why should I require people to merit things like happiness and eternal life? Why should I not grant such things to everyone regardless of whether or not he deserves them?...

God: [But] we have gotten sidetracked as it is, and I would like to return to the question of what you believed my purpose to be in giving you free will. Your first idea of my giving you free will in order to test whether you merit salvation or not may appeal to moralists, but the idea is quite hideous to me. you cannot think of any nicer reason—any more humane reason—why I gave you free will?

Mortal: Well now, I once asked this question to an Orthodox rabbi. He told me that with the way we are constituted, it is simply not possible for us to enjoy salvation unless we feel we have earned it. And to earn it, we of course need free will.

God: That explanation is indeed much nicer than your former but still is far from correct. According to Orthodox Judaism, I created angels, and they have no free will. They are in actual sight of me and

are so completely attracted by goodness that they never have even the slightest temptation towards evil. They really have no choice in the matter. Yet they are eternally happy even though they have never earned it. So if your rabbi's explanation were correct, why wouldn't I have simply created only angels rather than mortals?

Mortal: Beats me! Why didn't you?

God: Because the explanation is simply not correct. In the first place, I have never created any ready made angels. All sentient beings ultimately approach the state which might be called "angelhood." But just as the race of human beings is in a certain stage of biologic evolution, so angels are simply the end result of a process of Cosmic Evolution. The only difference between the so-called saint and the so-called sinner is that the former is vastly older than the latter. Unfortunately it takes countless life cycles to learn what is perhaps the most important fact of the universe—evil is simply painful. All the arguments of the moralist—all of the alleged reasons why people shouldn't commit evil acts—simply pale into insignificance in light of the one basic truth that evil is suffering.

No, my dear friend, I am not a moralist. I am wholly a utilitarian. That I should have been conceived in the role of a moralist is one of the great tragedies of the human race. My role in the scheme of things (if one can use this misleading expression) is neither to punish nor reward, but to aid the process by which all sentient beings achieve ultimate perfection....

Mortal: Anyway, putting all these pieces together, it occurs to me that the only reason you gave free will is because of your belief that with free will, people will tend to hurt each other—and themselves—less than without free will.

God: Bravo! That is by far the best reason you have yet given! I can assure you that had I chosen to give free will that would have been my very reason for so choosing.

Mortal: What! You mean to say you did not choose to give us free will?

God: My dear fellow, I could no more choose to give you free will than I could choose to make an equilateral triangle equiangular in the first place, but having chosen to make one, I would then have no choice but to make it equiangular.

Mortal: I thought you could do anything!

God: Only things which are logically impossible. As St. Thomas said, "It is a sin to regard the fact that God cannot do the impossible, as a limitation on His powers." I agree, except that in place of using his word sin I would use the term error.

Mortal: Anyhow, I am still puzzled by your implication that you did not choose to give me free will.

God: Well, it's high time I inform you that the entire discussion—from the very beginning—has been based on one monstrous fallacy! We have been talking purely on a moral level—you originally complained that I gave you free will, and raised the whole question as to whether I should have. It never once occurred to you that I had absolutely no choice in the matter.

Mortal: I am still in the dark!

God: Absolutely! Because you are only able to look at it through the eyes of a moralist. The more fundamental metaphysical aspects of the question you never even considered.

Mortal: I still do not see what you are driving at.

God: Before you requested me to remove your free will, shouldn't your first question have been whether as a matter of fact you do have free will?

Mortal: That I simply took for granted.

God: But why should you?

Mortal: I don't know. Do I have free will?

God: Yes.

Mortal: Then why did you say, I shouldn't have taken it for granted?

God: Because you shouldn't. Just because something happens to be true, it does not follow that it should be taken for granted.

Mortal: Anyway, it is reassuring to know that my natural intuition

about having free will is correct. Sometimes I have been worried that determinists are correct.

God: They are correct.

Mortal: Wait a minute now, do I have free will or don't I?

God: I already told you you do. But that does not mean that determinism is incorrect.

Mortal: Well, are my acts determined by the laws of nature or aren't they?

God: The word determined here is subtly but powerfully misleading and has contributed so much to the confusions of the free will versus determinism controversies. Your acts are certainly in accordance with the laws of nature, but to say they are determined by the laws of nature creates a totally misleading psychological image which is that your will could somehow be in conflict with the laws of nature and that the latter is somehow more powerful than you, and could "determine" your acts whether you like it or not. But it is simply impossible for your will to ever conflict with natural law. You and natural law are really one and the same.

Mortal: What do you mean that I cannot conflict with nature? Suppose I were to become very stubborn, and I determined not to obey the laws of nature. What could stop me? If I became sufficiently stubborn, even you could not stop me!

God: You are absolutely right! I certainly could not stop you. Nothing could stop you. But there is no need to stop you, because you could not even start! As Goethe very beautifully expressed it, "In trying to oppose Nature, we are in the very process of doing so, acting according to the laws of nature!" Don't you see, that the so-called "laws of nature" are nothing more than a description of how in fact you and other beings do act. They are merely a description of how you act, not a prescription of how you should act, not a power or force which compels or determines your acts. To be valid a law of nature must take into account how in fact you do act, or, if you like, how you choose to act.

Mortal: So you really claim that I am incapable of determining to act against natural laws?

God: It is interesting that you have twice now used the phrase "determined to act" instead of "chosen to act." This identification is quite common. Often one uses the statement "I am determined to do this" synonymously with "I have chosen to do this." This very psychological identification should reveal that determinism and choice are much closer than they might appear. Of course, you might well say that the doctrine of free will says that it is you who are doing the determining, whereas the doctrine of determinism appears to say that your acts are determined by something apparently outside you. But the confusion is largely caused by your bifurcation of reality into the "you" and the "not you." Really now, just where do you leave off and the rest of the universe begin? Or where does the rest of the universe leave off and you begin? Once you can see the so-called "you" and the so-called "nature" as a continuous whole, then you can never again be bothered by such questions as whether it is you who are controlling nature or nature who is controlling you. Thus the muddle of free will versus determinism will vanish. If I may use a crude analogy, imagine two bodies moving toward each other by virtue of gravitational attraction. Each body, if sentient, might wonder whether it is he or the other fellow who is exerting the "force." In a way it is both, in a way it is neither. It is best to say that it is both, in a way it is neither. It is best to say that the configuration of the two is crucial.

Mortal: You said a short while ago that our whole discussion was based on a monstrous fallacy. You still have not told me what this fallacy is.

God: Why the idea that I could possibly have created you without free will! You acted as if this were a genuine possibility, and wondered why I did not choose it! It never occurred to you that a sentient being without free will is no more conceivable than a physical object which exerts no gravitational attraction. (There is, incidentally, more

analogy than you realize between a physical object exerting gravitational attraction and a sentient being exerting free will!) Can you honestly even imagine a conscious being without free will? What on earth could it be like? I think that one thing in your life that has misled you is your having been told that I gave man the gift of free will. As if I first created man, and then as an afterthought endowed him with the extra property of free will. Maybe you think I have some sort of “paint brush” with which I daub some creatures with free will, and not others. No, free will is not an “extra”; it is part and parcel of the very essence of consciousness. A conscious being without free will is simply a metaphysical absurdity...

Scharding: I guess the only remaining question is why God created anything in the first place? Probably because God loved the idea of sentience as much as God loves God’s own sentience. But would God not have created sentient creatures once God thought of even their possible existence? God loves even the smallest most imperfect creatures.

Some Christian Thoughts

John Shea *Mystery: An unauthorized biography of God*, pg. 26.

The following passage starts the Dutch Catechism:

“In A.D. 627 the monk Paulinus visited King Edwin in northern England to persuade him to accept Christianity. He hesitated and decided to summon his advisers. At the meeting one of them stood up and said: ‘Your majesty, when you sit at table with your lords and vassals, in the winter when the fire burns warm and bright on the hearth and the storm is snowing outside, bringing the snow and the rain, it happens of a sudden that a little bird flies into the hall. It comes in at one door and flies out through the other. For the few moments that it is inside the hall, it does not feel the cold, but as soon as it leaves your sight, it returns to the dark of winter. It seems to me that the life of man is much the same. We do not know what went before and we do not know what follows. If the new doctrine can speak to us surely of these things, it is well for us to follow it.’

Monika Hellwig *Understanding Catholicism*, pg. 17

When we speak of revelation in a religious sense, we are still using the word in more or less the same sense of a breakthrough experience in insight, knowing and understanding that takes us by surprise and introduces us to a new dimension of depth and intimacy with the ultimate, the One, the source and foundation and goal of our being. This kind of breakthrough can happen in a number of different ways: in our experiences of nature, in the workings of our own conscience and consciousness, in personal relationships with other people, and in the history of the community.

The most basic and universally available kind of revelatory experience in the religious sense is the one associated with an experience of nature. Most of us have at one time or another been flooded by a sense of power, beauty, majesty or mystery at the sight of great mountains, vast sweeps of sky, the immense ocean with its rhythmic waves, the stillness of lakes, the blanketing quiet of forests. Most of us have at some time had a sense of an encompassing providence in spring sunshine, winter snow, autumn’s brilliant colors, summer’s extravagant abundance of life, the wonder of birth and the balm of sleep. These and so many other experiences, not all joyful ones, offer the opportunity for the revelation and discovery of the all-encompassing power and presences of the One who is greater than we are, prior to us, transcending our ability to grasp, our bountiful host in the world of nature, the silent but welcoming backdrop to all our experiences of life. The Hebrew Scriptures (known to most Christians as the Old Testament) are full of allusions to such experiences, suggesting them as starting points for our prayer that will lead us to deeper encounters with the transcendent, hidden but ever-present God. Such allusions form a constant theme, for instance, in the psalms, Jewish prayers which Christians continued to pray from the earliest Christian times, as indeed Jesus himself did.

Elizabeth Johnson *Women, Earth and Creator Spirit* pg. 22

Three basic relationships: human beings with nature, among themselves, and with God. In each instance the major classical pattern of relationship is shaped by hierarchical dualism, that is, modeled on the dominance of ruling male elites and the subjugation of what is identified as female, cosmic, or foreign, an underclass with only instrumental value. As the ecological crisis makes crystal clear, the polarization of each pair’s terms is nothing short of disastrous in its interconnected effects. Our eyes have been blinded to the sacredness of the earth, which is linked to the exclusion of women from the



sphere of the sacred, which is tied to focus on a monarchical, patriarchal idea of God and a consequent forgetting of the Creator Spirit, the livegiver who is intimately related to the Earth.

In the quest for an ecological ethic grounded in religious truth, these three relationships need to be rethought together. But we must be wary of roads that lead to dead-ends. I think it is a Strategic mistake to retain the dualistic way of thinking and hope to make an advance simply by assigning greater value to the repressed “feminine” side of the polarity. This is to keep women, earth, and Spirit in their preassigned box, which is a cramped, subordinate place. Even if what has previously been disparaged is now highly appreciated, this strategy does not allow for the fullest flourishing of what is confined to one pole by pre-assigned definition. In truth, women are not any closer to nature than men are. This is a cultural construct. In truth, women are every bit as rational as men, every bit as courageous, every bit as capable of initiative. At the same time, precisely because women have been so identified with nature, our voices at this moment in time can speak out for the value of despised matter, bodies, and nature even as we assert that women’s rational and spiritual capacities are equal to those of men. What we search for is a way to undercut the dualism and to construct a new, wholestic design for all of reality built on appreciation of difference in a genuine community. We seek a unifying vision that does not stratify what is distinct into superior-inferior layers but reconciles them in relationships of mutuality. Let us then listen to women’s wisdom, discern our kinship with the earth, and remember the Spirit, as we step toward an ecological ethic and spirituality.

Women, Earth and Creator Spirit pg. 34 “Iron in our Blood”

A crucial insight emerges from this creation story of cosmic and biological evolution. The kinship model of humankind’s relation to the world is not just a poetic, good-hearted way of seeing things but the basic truth. We are connected in a most profound way to the universe, having emerged from it. Events in the galaxies produced the iron that makes our blood red and the calcium that makes our bones and teeth white. These and other heavy elements were cooked in the interior of stars and then dispersed when they died to form a second generation solar system with its planets, on one of which the evolution of life and consciousness followed. In the words of scientist Arthur Peacocks:

“Every atom of iron in our blood would not have been there had it not been produced in some galactic explosion billions of years ago and eventually condensed to form the iron in the crust of the earth from which we have emerged.”

Chemically, humanity is all of a piece with the cosmos. The same is true of our genes. Molecular biology shows that the same four bases make up the DNA of almost all living things. The genetic structure of cells in our bodies is remarkably similar to the cells in other creatures, bacteria, grasses, fish, horses, the great gray whales. We have all evolved from common ancestors and are kin in this shared, unbroken genetic history. To put it more poetically, we human beings as physical organisms carry within ourselves ‘the signature of the supernovas and the geology and life history of the Earth.’

Living in the present moment, furthermore, involves us in a continuous exchange of material with the earth and other living creatures. Every time we breathe we take in millions of atoms breathed by the rest of humanity within the last two weeks. In our bodies seven percent of the protein molecules break down each day and have to be rebuilt out of matter from the earth (food) and energy from the sun. Seven percent per day is the statistical measure of our inter dependence. In view of the consistent recycling of the human body, the epidermis of our skin can be likened ecologically to a pond surface, not so much a shell or wall as a place of exchange. In a very real sense the world is our body.

Original Lilith Myth

After the Holy One created the first human being, Adam, God said: “It is not good for Adam to be alone.” God created a woman, also from the Earth, and called her Lilith.

They quarreled immediately. She said: “I will not lie below you.” He said, “I will not lie below you, but above you. For you are fit to be below me and I above you.”

She responded: “We are both equal because we both come from the earth.”

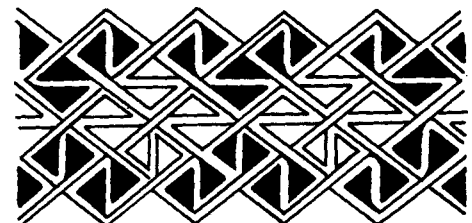
Neither listened to the other. When Lilith realized what was happening, she pronounced the Ineffable Name of God and flew off into the air.

Adam rose in prayer before the Creator, saying, “The woman you gave me has fled from me.” Immediately the Holy One sent three angels after her.

The holy one said to Adam: “If she wants to return, all the better. If not, she will have to accept that one hundred of her children will die every day.”

The angels went after her, finally locating her in the sea, in the powerful waters in which the Egyptians were destined to perish. They told her what God had said, and she did not want to return. (ALPHABET OF BEN SIRA 23A-B)

And God created the human species in God’s own image... male and female created God them. (Genesis 1:27)



Scottish Gaelic Poetry

Editor's Note: This collection is from the book Nuadh Bardachd/ Modern Scottish Gaelic Poetry (you won't find it in the Library) with collections from many authors with English translations. I have met and talked with these authors while in Scotland.

The Heron by Sorley Maclean

A pale yellow moon on the skyline,
the heart o the soil without a throb of laughter,
If a chilliness contemptuous
of golden windows in a snaky sea.

It is not the frail beauty of the moon
nor the cold loveliness of the sea
nor the empty tale of the shore's uproar
that seeps through my spirit to-night.

Faintness in strife,
the chin of Death in essence,
cowardice in the heart,
and belief in nothing—

A heron can with drooping head
and stood on top of sea-wrack,
she folded her wings close in to her sides
and took stock of all around her.

Alone beside the sea,
like a mind alone in the universe,
her reason like man's—
the sum of it how to get a meat

A restless mind seeking,
a more restless flesh returned,
unrest and sleep without a gleam;
music, delirium, and an hour of rapture.

The hour of rapture is the clear hour
that comes from the darkened blind brain,
horizon-breaking to the sight,
a smile affair weather in the illusion.

On the bare stones of the shore,
observing the slipperiness of a calm sea,
listening to the sea's swallowing
and brine rubbing on the stones.

Alone in the vastness of the universe,
though her inaccessible kin are many,
and bursting on her from the gale
the onset of the bright blue god.

I am with you but alone,
looking at the coldness of the level kyle,
listening to the surge on a stony shore
breaking on the bare flagstones of the world.

What is my thought more than the heron's:
the beauty of moon and restless sea,
food and sleep and dream,
brain, flesh, and temptation??

a dream of rapture with one thrust
coming in its season without stint,
without sorrow, without doubt, but one delight,
the straight unbending law of herons.

My dream exercised with sorrow,
broken, awry, with the glitter of temptation,
wounded, with one sparkle, churlish;
brain, heart, and love troubled.

The Great Artist Ian Smith

In the silence of the wood
where the sun
gilds the winter grass
and everything is still
in the clearing,
I thought of the great artist—
so skilled a painter,
so fluent a musician,
the world's chief poet:
I thought that He
also deserved praise,
that He wished to be extolled
for His terrible visions—
I will certain, take His picture home
and hang it
beside the Picasso.
The birds will sing their love
in the happiness between us.

Brotherhood Collected by Donald Morrison, o.d.a.l.

From Faith and Practice of London Yearly Meeting of The Society of Friends:

The life of a religious society consists in something of principles it professes and the outer garments of organization it wears. These things have their own importance: they embody the society to the world, and protect it from the chance and change of circumstance; but the springs of life are deeper, and often escape recognition. They are to be found in the vital union of the society with God and with one another, a union which allows the free flowing through the society of spiritual life which is its strength. Such words as "discipleship," "fellowship," "brotherhood," describe these central springs of religious fellowship....

A Starfish Anonymous, collected by Scharding

One day a young man was walking along a deserted beach. He saw a frail old man bend over and pick up a starfish and put it back into the receding ocean. He watched for awhile, and to his amazement, the old man picked up one starfish after another and placed it back into the water. The young man walked up to the old man, who was holding a small starfish in his hand, and said,

"Old man, why are you putting starfishes into the ocean."

"They will die on the drying sand unless I put them into the water." he replied.

"But that's silly! There are thousands of beaches in the world and millions of starfish who will die each day. Why should you waste your time on such a meaningless act."

The old man paused, and in reply he tossed the starfish far out into the water. After a while he spoke, "It makes a difference to this one."

The Island with Two Churches

collected by Sam Adams, o.d.a.l., gr., be.

A Welshman was shipwrecked upon a deserted island for twenty years before a rescue party finally discovered him. The Welshman was delighted at his rescue, but wished to show his rescuers all the work that he had done. He had missed civilization greatly, so he had cut down several trees in order to build a village. There was a bank, a theatre, a pub, a hotel, a jail and two churches. When the rescuers saw the two churches they asked him why he had built two churches.

He smugly replied, "You see the one on the left? That's the one I don't go to!"



The Wit and Wisdom of Islam

Sufism is a generic Western term for the various mystical orders of the Muslims. It would be too difficult to try to explain them or even to compare them to any other group. Sufis are Sufis. Shelton and I recommend further readings on Sufis by the author Idries Shah. One interesting characteristic about them is that they are known for a sense of humor, often with religious undertones. Two of their most renowned fool-sages in their jokes are Mulla Nasruddin and Bohlul. Please enjoy these lessons, which are disguised as jokes, that have been collected from throughout the Muslim world. These selections represent only the tip of an iceberg, so if you like these stories then search out further collections.

The Fool and the King

One day, Bohlul walked into court and sat himself down upon the royal throne of King Harun. The entire court was incensed by Bohlul's impudence, so they began to beat him with sticks and to pelt him with stones. Then they dragged him from the throne and threw him out of the palace.

Bohlul dusted himself off and went to talk with King Harun and said, "I only sat on the throne for one minute and the courtiers nearly beat me to death! God have pity on the man who must rule there for his entire life!"

The Breaking

Nasrudin was transporting a great grinding stone to a new site and two other men were helping him to carry it. While transporting it across a treacherous gorge, it slipped and fell a great distance and broke into several pieces.

Nasrudin began to laugh without control and this greatly angered the other two men. "See here now, Nasrudin," they cried, "We have carried that stone a great distance and now it is useless to us. We have wasted a great deal of effort."

"Do not be angry with me," Nasrudin replied, "I was not laughing at our loss, but instead I was rejoicing for the grinding stone. For many years it has been in bondage, busily grinding and turning out flour, when all it had to do to escape was to break!"

The Stink of Greed

At every weekly bazaar, the town's fool was seen pinching his nose next to the merchants' tables. After a while, a townsman asked him why he pinched his nose.

"Because, the bazaar stinks with greed," replied the Fool.

"Then don't sit in the bazaar," instructed the townsman.

"There's no such escape for me, because I'm greedy too," lamented the Fool, "I want to study their ignorant way of life in order to learn from it."

The Claim

A man claiming to be God was taken before the Caliph.

The Caliph told the prisoner, "Last year, someone claiming to be the second coming of the Prophet was executed."

"Serves him right," replied the prisoner, "I hadn't sent him yet."

Names

A certain conqueror said to Nasrudin:

"Mulla, all the great rulers of the past had honorific titles with the name of God in them: there was, for instance, God-Gifted, and God-Accepted, and so on. What would be the best name for me?"

"God Forbid," said Nasrudin.

The Muezzin's Call

One day Mulla was acting as Muezzin and calling the city to morning prayers from the top of a tall minaret. After each vocalization, he would zoom down the stairs and race out into the nearby streets. After doing this several times, a passerby asked him why he did this. Mulla replied, "I am very proud of my calling, and I wish to hear how far my voice can be discerned."

The Drum

A fox was prowling in a forest one day and saw a drum caught up high in a tree. The occasional breeze pushed a tree limb into the drum, making a wonderful sound.

The fox was impressed and thought, "With such a beautiful noise, there must be good innards inside of it to eat."

After the fox had done his work, and had managed to tear open the skin of the drum, he found it empty and only full of air.

The Majesty of the Sea

Regally the waves were hurling themselves upon the rocks, each deep-blue curve crested by whitest foam. Seeing this sight for the first time, Nasrudin was momentarily overwhelmed.

Then he went near to the seashore, took a little water in his cupped hand and tasted it.

"Why," said the Mulla, "to think that something with such pretensions is not worth drinking."

Ambition

Nasrudin was being interviewed for employment in a department store. The personnel manager asked him:

"We like ambitious men here. What sort of a job are you after?"

"All right," said Nasrudin, "I'll have your job."

"Are you mad?!"

"I may well be," said the Mulla, "but is that a necessary qualification?"

The Acquaintance

One day, Mulla Nasruddin was traveling down a rural road when he saw a great host of picnickers having a great feast. Without a word, Mulla walked into the crowd, sat down, and began to eat with these strangers.

One of the picnickers paused in his eating, turned to Mulla, and asked him, "How many do you know here?"

Mulla replied, "I only know the bread, the cheese, the dates and the melons. That is enough."

The Guest

Mulla Nasruddin went to stay at the house of a friend for a few weeks. However by the second day, his host and his hostess began to take a dislike for Nasruddin. They began to plot for an excuse to rid themselves of his company. They devised a scheme in which they would pretend to have a fight and ask Nasruddin to adjudicate a decision in favor of the husband or the wife. After that, the other party would take offense and kick him out of the house, and possibly have him beaten too.

"By Allah who will protect you on the journey that is but one day away," said the host, "Tell us who is in the right, myself or my wife."

"By Allah who will be my protector in this house during these three weeks," replied Mulla, "I don't know."

The Man with a Really Ugly Face

There once was a man with such an ugly face, that few could stand to look at him. Despite this, the ugly man never acted as if he was embarrassed to be seen in public. When asked about his curious boldness, he replied, "I have never had to see my own face, because it is fixed to my head. Therefore, let the others worry about it."

The Mirror

A Fool was walking down a road when he saw a valuable silver mirror lying in the road. He picked up the mirror and saw his reflection. Immediately he placed the mirror back on the road and apologized, "I'm sorry, I didn't know that the mirror belonged to you!"

Is it me?

Nasrudin went into a bank with a cheque to cash.

"Can you identify yourself?" asked the clerk.

Nasrudin took out a mirror and peered into it.

"Yes, that's me all right," he said.

The Gypsy and his Son

One day, a gypsy was cursing and yelling at his indolent son. "You lazy idler! Do your work and do not be idle. You must improve your juggling and clowning in order to earn a living and to improve your life!"

Then the Gypsy raised a finger in warning, "If you don't do as I say, I'll throw you in school, to gather lots of useless stupid knowledge, become a learned man, and spend the rest of your life in want and misery!"

Where there's a will...

"Mulla, Mulla, my son has written from the Abode of Learning to say that he has completely finished his studies!"

"Console yourself, madam, with the thought that God will no doubt send him more."

The Sermon of Nasrudin

One day the villagers thought they would play a joke on Nasrudin. As he was supposed to be a holy man of some indefinable sort, they went to him and asked him to preach a sermon in their mosque. He agreed.

When the day came, Nasrudin mounted the pulpit and spoke:

"O people! Do you know what I am going to tell you?"

"No, we do not know," they cried.

"Until you know, I cannot say. You are too ignorant to make a start on," said the Mulla, overcome with indignation that such ignorant people should waste his time. He descended from the pulpit and went home,

Slightly chagrined, a deputation went to his house again, and asked him to preach the following Friday, the day of prayer.

Nasrudin started his sermon with the same question as before.

This time the congregation answered, as one voice:

"Yes, we know."

"In that case," said the Mulla, "there is no need for me to detain you longer. You may go." And he returned home.

Having been prevailed upon to preach for the third Friday in succession, he started his address as before:

"Do you know or do you not?"

The congregation was ready; "Some of us do, and others do not."

"Excellent," said Nasrudin, "then let those who know communicate their knowledge to those who do not."

And he went home.

Nasrudin and the Wise Men

The Philosophers, logicians and doctors of the law were drawn up at Court to examine Nasrudin. This was a serious case, because he had admitted going from village to village saying: "The so-called wise men are ignorant, irresolute and confused." He was charged with undermining the security of the State.

"You may speak first," said the King.

"Have paper and pens brought," said the Mulla.

Paper and pens were brought.

"Give some to each of the first seven savants."

They were distributed.

"Have them separately write an answer to this question: 'What is bread?'"

This was done.

The papers were handed to the King, who read them out:

The first said: "Bread is a food."

The second: "It is flour and water."

The third: "A gift of God."

The fourth: "Baked dough."

The fifth: "Changeable, according to how you mean 'bread'."

The sixth: "A nutritious substance."

The Seventh: "Nobody really knows."

"When they decide what bread is," said Nasrudin, "it will be possible for them to decide other things. For example, whether I am right or wrong. Can you entrust matters of assessment and judgment to people like this? Is it or is it not strange that they cannot agree about something which they eat each day, yet they are unanimous that I am a heretic?"

First Things first

To the Sufi, perhaps the greatest absurdity in life is the way in which people strive for things—such as knowledge—without the basic equipment for acquiring them. They have assumed that all they need is "two eyes, a nose and a mouth," as Nasrudin say.

In Sufism, a person cannot learn until he is in a state in which he can perceive what he is learning, and what it means.

Nasrudin went one day to a well, in order to teach this point to a disciple who wanted to know "the truth." With him he took the disciple and a broken pitcher.

The Mulla drew a bucket of water, and poured it into his pitcher. Then he drew another, and poured it in. As he was pouring in the third, the disciple could not contain himself any longer:

"Mulla, the water is running out. There is no bottom on that pitcher."

Nasrudin looked at him indignantly. "I am trying to fill the pitcher. In order to see when it is full, my eyes are fixed upon the neck, not the bottom. When I see the water rise to the neck, the pitcher will be full. What has the bottom got to do with it? When I am interested in the bottom of the pitcher, then only will I look at it."

This is why Sufis do not speak about profound things to people who are not prepared to cultivate the power of learning—something which can only be taught by a teacher to someone who is sufficiently enlightened to say: "Teach me how to learn."

There is a Sufi saying: "Ignorance is pride, and pride is ignorance. The man who says, 'I don't have to be taught how to learn' is proud and ignorant." Nasrudin was illustrating, in this story, the identity of these two states, which ordinary human kind considers to be two different things.

Whose Shot was that?

The Fair was in full swing, and Nasrudin's senior disciple asked whether he and his fellow-students might be allowed to visit it.

"Certainly," said Nasrudin; "for this is an ideal opportunity to continue practical teaching."

The Mulla headed straight for the shooting-gallery, one of the great attractions: for large prizes were offered for even one bull's-eye.

At the appearance of the Mulla and his flock the townsfolk gathered around. When Nasrudin himself took up the bow and three arrows, tension mounted. Here, surely, it would be demonstrated that Nasrudin sometimes overreached himself.

"Study me attentively." The Mulla flexed the bow, tilted his cap to the back of his head like a soldier, took careful aim and fired. The arrow went very wide of the mark.

There was a roar of derision from the crowd, and Nasrudin's pupils stirred uneasily, muttering to one another. The Mulla turned

and faced them all. "Silence! This was a demonstration of how the soldier shoots. He is often wide of the mark. That is why he loses wars. At the moment when I fired I was identified with a soldier. I said to myself, 'I am a soldier, firing at the enemy.'"

He picked up the second arrow, slipped it into the bow and tweaked the string. The arrow fell short, halfway towards the target. There was a dead silence.

"Now," said Nasrudin to the company, "you have seen the shot of a man who was too eager to shoot, yet who having failed at his first shot, was too nervous to concentrate. The arrow fell short."

Even the stallholder was fascinated by these explanations. The Mulla turned nonchalantly towards the target, aimed and let his arrow fly. It hit the very center of the bull's eye. Very deliberately he surveyed the prizes, picked the one which he like best, and started to walk away. A clamor broke out.

"Silence!" said Nasrudin, "Let one of you ask me what you all seem to want to know."

For a moment nobody spoke. Then a yokel shuffled forward. "We want to know who fired the third shot."

"That? Oh, that was me."

The Same Strength

Nasruddin attended a lecture by a man who was teaching a philosophy handed down to him by someone who lived twenty years before. The Mulla asked:

"Is this philosophy, in its present form, as applicable today, among a different community, as it was two decades ago?"

"Of course it is," said the lecturer. "That is just an example of the ridiculous questions which people ask. A teaching always remains the same: truth cannot alter!"

Some time later, Mulla Nasrudin approached the same man for a job as a gardener.

"You seem rather old," said the lecturer, "and I am not sure that you can manage the job."

"I may look different," said Nasrudin, "But I have the same strength I had twenty years ago."

He got the job on the strength of his assurance.

Soon afterwards, the philosopher asked Nasrudin to shift a paving-stone from one part of the garden to another. Tug as he might, the Mulla could not lift it.

"I thought you said that you were as strong as you were twenty years ago," said the sage.

"I am," answered Nasrudin, "exactly as strong. Twenty years ago I could not have lifted it, either!"

The Value of the Past

Nasrudin was sent by the King to investigate the lore of various kinds of Eastern mystical teachers. They all recounted to him talks of the miracles and the sayings of the founders and great teachers, all long dead, of their schools.

When he returned home he submitted his report, which contained the single word "Carrots."

He was called upon to explain himself. Nasrudin told the King: "The best part is buried; few know—except the farmer—by the green that there is orange underground; if you don't work for it, it will deteriorate; and there are a great many donkeys associated with it."

Second Thoughts

Hundreds of people were streaming away from the evening meeting of a certain Sufi, while Nasrudin was making his way towards that house. Suddenly Nasrudin sat down in the middle of the road. One of the people stopped and asked:

"What are you doing?"

Nasrudin said: "Well, I was going to the house of that Sufi. But since everyone else is going away from it, I'm having second thoughts."

The Orchard

A man snuck into another man's orchard and filled his apron with lemons. On his way out of the orchard he was caught by the owner. The owner demanded, "Have you no shame before God?"

The man casually replied, "I don't see any reason to be ashamed. One of God's creatures wants to eat a couple of God's dates from one of God's trees on God's Earth."

The owner called to his gardner, "Bring me a rope, so that I may demonstrate my reply." A rope was brought and the thief was tied to a tree. The owner took a stick and began to fiercely beat the thief. The thief cried out, "For God's sake, stop it! You're killing me!"

The owner coolly told the thief, "Just a creature of God is hitting another creature of God with a stick from one of God's trees. Everything is His and I, His servant and slave, do what He ordains. Who's to blame?"

"Great quibbler," whimpered the thief, "From this day on, I give up my zealous Determinism. You made me see the truth of Free Will."

The Grammarian

Nasruddin sometimes took people for trips in his boat. One day a fussy pedagogue hired him to ferry him across a very wide river. As soon as they were afloat the scholar asked whether it was going to be a rough ride.

"Don't ask me nothing about it," said Nasrudin.

"Have you never studied grammar?"

"No," replied the Mulla.

"Then half of your life has been wasted," clucked the Grammarian.

Storm clouds began to fill the sky and powerful winds dragged the boat into the rapids and dangerously deep eddies. The boat was smashed and began to quickly fill with water.

Nasrudin asked the Grammarian, "Have you ever learned to swim?"

"No, certainly not!" the Grammarian said with a pretentious sniff.

"In that case," replied the boatman, "all of your life is lost, for we are sinking."

Not a good pupil

One day Mulla Nasrudin found a tortoise. He tied it to his belt and continued his work in the fields. The tortoise started to struggle. The Mulla held it up and asked:

"What's the matter, don't you want to learn how to plough?"

Hidden Depths

One day the Mulla was in the market and saw small birds for sale at five hundred reals each. "My turkey," he thought, "which is larger than any of these, is worth far more."

The next day he took his pet turkey to market. Nobody would offer him more than 50 reals for it. The Mulla began to shout:

"O people! This is a disgrace! Yesterday you were selling birds only half this size at ten times the price."

Someone interrupted him "Nasrudin, those were parrots -talking birds. They are worth more because they can talk."

"Fool!or over the wall than a brother over the s" said Nasrudin; "those birds you value only because they can talk. You reject this turkey, which has wonderful thoughts, and yet does not annoy people with chatter."

The Secret

A would-be-disciple haunted Nasrudin, asking him question after question. The Mulla answered everything, and realized that the man was not completely satisfied: although he was in fact making progress.

Eventually the man said: "Master, I need more explicit guidance."

"What is the matter?"

"I have to keep on doing things,; and although I progress, I want

to move faster. Please tell me a secret, as I have heard you do with others."

"I will tell you when you are ready for it."

The man later returned to the same theme.

"Very well. You know that your need is to emulate me?"

"Yes."

"Can you keep a secret?"

"I would never impart it to anyone."

"Then observe that I can keep a secret as well as you can."

The Wisdom of Silence

Some hunters were in the woods looking for game. They discovered a group of three orangutans and managed to catch one of them. The other two orangutans escaped and hid behind some nearby bushes and trees.

As the hunters were dressing the corpse of the first orangutan, a steam of blood issued forth. "How red the blood is!" cried a hunter.

The second orangutan called out, "It's red from eating so many raspberries."

Hearing the second orangutan, the hunters discovered its hiding place and began to beat it with sticks. As they were killing it, the second orangutan mourned out loud, "Now I know the wisdom of silence. If I had held my tongue, I wouldn't have gotten killed."

Hearing his companion's dying words, the third orangutan said, "Thank God I was wise enough to keep silent."

He was killed.

Grateful to Allah

One day Mulla found that his donkey was missing and began to cry. Suddenly he stopped crying and began to laugh and sing. He ran about the village rejoicing in his good fortune. A villager asked him why he was so happy about losing a donkey. Mulla replied, "At least I wasn't riding the donkey when it disappeared. If I had been riding it, I would also have vanished!"

Safety

There was a slave on a boat that was being tossed about by some very turbulent weather. The slave screamed and yelled in fear, until the other passengers could stand it no longer. They asked Bohlu to deal with the slave.

Bohlul told them, "Take the slave, attack a strong rope to him and throw him into the water until he begins to slip under the waves. At that point, pull him back into the boat so that he can realize the relative safety of the boat."

Happiness is not where you seek it

Nasrudin saw a man sitting disconsolately at the way-side, and asked what ailed him.

"There is nothing of interest in life, brother," said the man; "I now have sufficient capital not to have to work, and I am on this trip only in order to seek something more interesting than the life I have at home. So far I haven't found it."

Without another word, Nasrudin seized the traveler's knapsack and made off down the road with it, running like a hare. Since he knew the area, Nasrudin was able to out-distance the tourist.

The road curved, and Nasrudin cut across several loops, with the result that he was soon back on the road ahead of the man whom he had robbed. He gently put the bag by the side of the road and waited in concealment for the other to catch up.

Presently the miserable traveler appeared, following the tortuous road, more unhappy than ever because of his loss. As soon as he saw his property lying there, he ran towards it, shouting with joy.

"That's one way of producing happiness," said Nasrudin.

There is more Light here

Someone saw Nasrudin searching for something on the sidewalk. "What have you lost, Mulla?" he asked. "My key," said the Mulla. So they both went down on their knees and looked for it.

After a time the other man asked: "Where exactly did you drop it?"

"In my house."

"Then why are you looking here?"

"There is more light out here than inside my own house."

The Blind Man and the Lamp

One night, a blind man was carrying a large vase over his shoulder with one arm and holding out a torch with the other hand. A passerby noticed this and cried out, "Ignorance! Day and night are but the same to you, so why do you carry a torch before you?" The blind old man replied, "The light is for blind people like you, to keep you from accidentally bumping into me and breaking my vase."

Salt is not Wool

One day the Mulla was taking a donkey-load of salt to market, and drove the ass through a stream. The salt was dissolved. The Mulla was angry at the loss of the load. The ass was frisky with relief.

Next time he passed that way he had a load of wool. After the animal had passed through the stream, the wool was thoroughly soaked, and very heavy. The donkey staggered under the soggy load.

"Ha!" shouted the Mulla, "you thought you would get off lightly every time you went through the water, didn't you?"

The Trip

Nasrudin's friend Wali slipped and fell from the immense height of the Post Office Tower in London. The eyewitnesses, who had seen him plummet past their open windows, were questioned by Nasruddin. They all agreed that Wali's last words at each floor on the way down were: "So far, so good."

Something fell

Nasrudin's wife ran to his room when she heard a tremendous thump.

"Nothing to worry about," said the Mulla, "it was only my cloak which fell to the ground."

"What, and made a noise like that?"

"Yes, I was inside it at the time."

The Tax Man

A man had fallen into some quicksand when Nasrudin came along one afternoon. People were crowding around, all trying to get him out before he drowned.

They were shouting, "Give me your hand!" But the man would not reach up.

The Mulla elbowed his way through the crowd and leant over to the man. "Friend," he said, "what is your profession?"

"I am an income-tax inspector," gasped the man.

"In that case," said Nasrudin, "take my hand!" The man immediately grasped the Mulla's hand and was hauled to safety.

Nasrudin turned to the open-mouthed audience. "Never ask a taxman to give you anything, you fools," he said, and walked away.

Appreciation

"Never give people anything they ask for until at least a day has passed!" said the Mulla.

"Why not, Nasrudin?"

"Experience shows that they only appreciate something when they have had the opportunity of doubting whether they will get it or not."

The Forgotten Question

One day as Bohlul was hastily riding from one place to another, he was stopped by a peasant who wished to ask him to answer a question that had been long in bothering him. Bohlul didn't wish to be interrupted in his journey.

"But it is a matter of life and death," protested the peasant.

"All right then," Bohlul snapped, "But be quick about it then, for my horse is restless to continue on the journey."

The poor peasant, disquieted by the pressing need for speed, stutted and sweated.

"Well, what is it?" Bohlul demanded.

The peasant forgot the question.

Moment in Time

"What is Fate?" Nasrudin was asked by a scholar.

"An endless succession of intertwined events, each influencing the other."

"That is hardly a satisfactory answer. I believe in cause and effect."

"Very well," said the Mulla, "look at that." He pointed to a procession passing in the street.

"That man is being taken to be hanged. Is that because someone gave him a silver piece and enabled him to buy the knife with which he committed the murder; or because someone saw him do it; or because nobody stopped him?"

All I needed was Time

The Mulla bought a donkey. Someone told him that he would have to give it a certain amount of food every day. He considered this to be too much food. He would experiment, he decided, to get the donkey used to less food. Every day, therefore, he reduced its rations. Eventually, when the donkey was reduced to almost no food at all, it fell over and died.

"Pity," said the Mulla. "If I had had a little more time before it died I could have got it accustomed to living on nothing at all."

The Short Cut

Walking home one wonderful morning, Nasrudin thought that it would be a good idea to take a short cut through the woods. "Why," he asked himself, "should I plod along a dusty road when I could be communing with Nature, listening to the birds and looking at the flowers? This is indeed a day of days; a day for fortunate pursuits!"

So saying, he launched himself into the greenery. He had not gone very far, however, when he fell into a pit, where he lay reflecting.

"It is not such a fortunate day, after all," he meditated; "in fact it is just as well that I took this short cut. IF things like this can happen in a beautiful setting like this, what might not have befallen me on that nasty highway?"

To Deal with the Enemy

Mulla's mother once instructed her son, "If you ever see a ghost, or an apparition in the graveyard, don't be afraid. Be brave and attack it immediately! They will run away from you."

Mulla replied, "But what if their mothers gave them the same advice?"

Various Other Quotes

Gleaned and compiled by Michael Scharding

How could I conclude the Green Books without a whole mess of miscellaneous quotes that I've picked up along the way? Perhaps they will inspire you to search more widely for what you already know, or vice versa? As always, all opinions expressed here belong to their authors or cultures and do not necessarily represent the views of other Reformed Druids.

The main resources for this last collection in The Green Books were the following:

- *Racial Proverbs* by Swlwyn Gurney Champion, 1938.
- *A Druid's Path: Readings Along the Way* by Sterling Lee Few, Jr. (aka Treebeard1@AOL.com) of ADF, Keltria, and OBOD. Unpublished as yet. 1995.
- *Crazy Wisdom* by Nisker, 1990.
- *Wisdom from the Ancients: Proverbs, Maxims and Quotations*, compiled by Menahem Mansoor of the University of Madison Wisconsin in 1994.
- The *Dune* series by Frank Herbert, 1966?
- *Quotations for the New Age* by Rosenberg, 1978.
- *Peter's Quotations: Ideas for our Time* by Laurence J. Peter, 1977

Art, Beauty, and Poetry

Art is frozen Zen. —R.H. Blyth

Beauty is loved without knowing anything, and ugliness is hated without being to blame. —Maltese

Consistency is the last refuge of the unimaginative. —Oscar Wilde

Poets and pigs are appreciated only after their death. —Italian

Community and Conversation

In necessary things, unity; in doubtful things, liberty; in all things, charity. —Richard Baxter

The basket that has two handles can be carried by two. —Egyptian

Eat according to your taste, and dress according to the taste of others. —Moorish

Two are an army against one. —Icelandic

The avalanche has already started. It is too late for the pebbles to vote. —Unknown

Man can do without his friends but not without his neighbors. —Egyptian

Better a neighbor over the wall than a brother over the sea. —Albanian

Choose the neighbor before the house and the companion before the road. —Moorish

Argument is the worst sort of conversation. —Jonathan Swift

Without conversation there is no agreement. —Montenegrin

“Yes and No” make a long quarrel. —Icelandic

Faults are thick where love is thin. —Welsh

The faultfinder will find faults even in paradise. —Henry Thoreau

Real progress is made not by the loud, ostentatious, push majorities, but always by small and obstinate minorities. —Henryk Skolimowski

Nothing makes you more tolerant of a neighbor's noisy party than being there. —Franklin Jones

Whether women are better than men I cannot say—but I can say they are certainly no worse. —Golda Meir

Love does not consist in gazing at each other but in looking outward together in the same direction. —Antoine de Saint Exupery

An old southern Methodist Preacher was asked if there is a difference between union and unity. He replied, “You can tie two cats' tails together and throw them over a clothes line, in which case you have union, but not unity.” —W.T. Purkeson

Always forgive your enemies, nothing annoys them so much. —Oscar Wilde

Custom, Justice and Law

An agreement will break a custom. —Welsh

Men do more from custom than from reason. —Latin

Custom and law are neighbors. —Montenegrin

The slogans must be rejected and the complexities recognized. —Michael Harrington

A good catchword can obscure analysis for fifty years. —Wendall Willkie

History shows that men and nations behave reasonably only when they have exhausted all other alternatives. —Abba Eban

The chains of habit are too weak to be felt until they are too strong to be broken. —Samuel Johnson

Originality is the art of concealing your source. —Franklin Jones

There is nothing new under the sun. —Ecclesiastes 1:9

When people are free to do as they please, they usually imitate each other. —Eric Hoffer

We despair of changing the habits of men, still we would like to alter institutions, the habits of millions of men. —George Iles

Equality in injustice is justice. —Egyptian

The more a man knows, the more he forgives. —Italian

He who is accustomed to evil is offended by good. —Mexican

To an unjust government, a martyr is more dangerous than a rebel. —Italian

Everyone should be allowed to keep his natural clothes, his natural food, and his natural religion. —German

Justice flees the world because no one will give it shelter in his house. —Maltese

Moral decisions are always easy to recognize. They are where you abandon self-interest. —Rev. Mother Superior Darwi Odrade, *DUNE*

Every judgment teeters on the brink of error. To claim absolute knowledge is to become monstrous. Knowledge is an unending adventure at the edge of uncertainty. —Leto Atreides II, *DUNE*

Before I judge my neighbour, let me walk a mile in his moccasins. —Sioux

I am free of all prejudices. I hate every one equally. —W.C. Fields

Law separates, compromise conciliates. —German

Treat all men alike. Give them all the same laws. Give them all an even chance to live and grow. —Chief Joseph

Laws are spider webs through which the big flies pass and the little one get caught.

Fear not the law, but the judge. —Russian

Thieves increase with the making of new laws. —Romanian

Custom is stronger than law. —Russian

First, we kill all the lawyers... —Shakespeare?

Harken to the spirit of the law rather than the letter of the law. —Jesus

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority. —Henry David Thoreau

Most people would rather defend to the death your right to say it than listen to it. —Robert Brault

One lawyer in a town will languish, two lawyers will prosper. —Sam Adams, RDNA

The successful revolutionary is a statesman, the unsuccessful one a criminal. —Erich Fromm

The only thing necessary for the triumph of evil is for good men to do nothing. —Edmund Burke

When the system defines our choices, it channels rebellion into modes that it is prepared to control, into acts that harm the rebel, not the system. —Starhawk

Laws to suppress tend to strengthen what they would prohibit. This is the fine point on which all legal professions of history have based their job security. —Bene Gesserit Coda, *DUNE*

Death and Fate

He who has been near to death knows the worth of life. —Turkemestan

The fall of a leaf is a whisper to the living. —Russian

He who is fated to hang will never drown. —Scottish

One Calamity is better than a thousand counsels. —Turkish

Your karma ran over my dogma. —Unknown

I'm not afraid to die. I just don't want to be there when it happens. —Woody Allen

I cannot tell you your fate, a man should not know his fate until he is halfway through life. If he were to know sooner, it would all seem an illusion. —Plexus, *Gatorr*

Earth and Ecology

The Earth is a blessing to those upon her. —Egyptian

Do not damage the earth, or the sea, or the trees. —Book of Revelations 7:3

Men go and come, but earth abides. —Ecclesiastes, 1, 4

We didn't inherit the land from our fathers. We are borrowing it from our children. —Amish belief

The universe is made up of stories, not atoms. —Muriel Ruckeyser.

You will find something more in woods than in books. Trees and stones will teach you that which you can never learn from a master. —St. Bernard of Clairvaux

He who follows Nature's lantern never loses his way. —German

O Sacred Earth Mother, the trees and all nature are witnesses to your thoughts and deeds. —Winnebago Indian saying

The world is older and bigger than we are. This is a hard truth for some folks to swallow. —Ed Abbey

The essence of deep ecology is to ask deeper questions... We ask which society, which education, which form of religion is beneficial for all life on the planet as a whole. —Arne Naess

When one recognizes the unity of nature, he also perceives the singleness of mankind. —Gus Turbeville

The highest function of ecology is the understanding of consequences. —Planetologist Pardot Kynes, *DUNE*

To be solitary is alone worthy of God. —Kurdish

Eventually all things merge into one, and a river runs through it. The river was cut by the world's great flood and runs over rocks from the basement of time. On some of these rocks are the timeless rain-

drops. Under the rocks are the words, and some of the words are theirs. I am haunted by waters. —Norman MacLean.

I'm often asked the question: "Is it possible to do valid rituals alone?" First of all in nature ritual, one is never alone. All the other beings of nature are present: either sun or moon, trees, plants, or animals. To consider that you are alone when you are in nature is simply a remnant of Eurocentric thinking. —Dolores LaChapelle, *Sacred Land, Sacred Sex, Rapture of the Deep*

Nature confuses the skeptics and reason confutes the dogmatists. —Blaise Pascal

A man said to the universe, "Sir, I exist." "However," replied the universe, "the fact has not created in me a sense of obligation." —Stephen Crane

Indeed I now realize that a man requires intimate and solitary contact with the wild places if he is to survive. When he is deprived of this state he begins to withdraw into himself, a prey to inner demons and the psychic wallpaper that passes for his estrangement from any genuine inner life. —James Cowan, *Letters From a Wild State*

If my decomposing carcass helps nourish the roots of a juniper tree or the wings of a vulture—that is immortality enough for me. And as much as anyone deserves. —Ed Abbey.

Earth-wise, we are as altars on which the divine fires can burn. The stone of the Druids is still within our bodies, as it was within theirs; for holy sacrifice or sacrilegious exploitation. —Graham Howe, *The Mind of the Druid*

In metaphysics, the notion that the earth and all that's on it is a mental construct is the product of people who spend their lives inside rooms. It is an indoor philosophy. —Ed Abbey

We shall never achieve harmony with the land anymore than we shall achieve justice or liberty for people. In these higher aspirations the important thing is not to achieve, but to strive. —Aldo Leopold

Education and Learning

Let not thy heart be great because of thy knowledge, but converse with the ignorant as with the learned. —Ancient Egyptian

I hear and I forget. I see and I remember. I do and I understand. —Chinese

Thou dost not practice what thou knowest; why, then, dost thou seek what thou knowest not? —Muslim

He who learns well defends himself well. —Argentine

First learn, then form opinions. —Talmud

Knowledge that can be stolen is not worth having. —Al-Ghazdi

The men who deserted thee will teach thee knowledge. —Talmud

By searching the old, learn the new. —Japanese

We learn from history that we learn nothing from history. —George Bernard Shaw

Awareness means suspending judgment for a moment..., then seeing, feeling, experiencing what this condition in front of you is all about. —Stephen Altschuler

If knowledge does not liberate the self from the self, then ignorance is better than such knowledge. —Sinai

With great doubts comes great understanding; with little doubts comes little understanding. —Chinese

God protect us from him who has read but one book. —German

The world is a fine book but of little use to him who knows not how to read. —Italian

Better unlearned than ill-learned. —Norwegian

Ask people's advice, but decide for yourself. —Ukrainian

A good listener makes a good teacher. —Polish

To inquire is neither a disaster nor a disgrace. —Bulgarian

If you would know the future, behold the past. —Portuguese

Cultivate your own garden. —Dutch

So great is the confusion of the world that comes from coveting knowledge! —Chuang Tzu

Teaching is a long way, example is a short one. —German

Knowledge too hastily acquired is not on guard. —Latin

Doors are not opened without keys. —Maltese

Discussion is an exchange of knowledge; argument an exchange of ignorance. —Robert Quillen

The man who strikes first admits that his ideas have given out. —Chinese

Nothing is so firmly believed as that which is least known —Michel de Montaigne

Too much knowledge never makes for simple decisions. —Ghanima Atreides, *DUNE*

An intellectual is someone whose mind watches itself. —Albert Camus

A book is a mirror. When a monkey looks in, no apostle can look out. —George Lichtenberg

Many complain of their looks, but none complain of their brains. —Yiddish

There is nobody so irritating as somebody with less intelligence and more sense than we have. —Don Herold

One learns from books and reads only that certain things can be done. Actual learning requires that you do those things. —Farad'n Corrinno (Harq al-Ada), *DUNE*

Most men, when they think they are thinking are merely rearranging their prejudices. —Knut Rockne

There's a difference between a philosophy and a bumper sticker. —Charles M. Schulz

I can evade questions without help; what I need is answers. —John F. Kennedy

I often quote myself. It adds spice to my conversation. —George Bernard Shaw

The art of teaching is the art of assisting discovery. —Mark Van Doren

For every person wishing to teach there are thirty not wanting to be taught. —W.C. Sellar

You can teach a student a lesson for a day; but if you can teach him to learn by creating curiosity, he will continue the learning process as long as he live. —Clay Bedford

Learn to reason forward and backward on both sides of a question. —Thomas Blandi

Form your opinion of a man from his questions rather than from his answers. —French

At the moment you are most in awe of all there is about life that you don't understand, you are closer to understanding it all than at any other time. —Jane Wagner.

Agnosticism simply means that a man shall not say he knows or believes that for which he has no grounds for professing to believe. —Thomas Huxley

The road to ignorance is paved with good editions. —George Benard Shaw

Criticism comes easier than craftsmanship. —Zeuxis (400 BCE)

No writer or teacher or artist can escape the responsibility of influencing others, whether he intends to or not, whether he is conscious

of it or not. —Arthur Koestler

Students achieving oneness will often move ahead to twoness. —Woody Allen

History is mostly guessing; the rest is prejudice. —Will and Ariel Durant

One part of knowledge consists in being ignorant of such things as are not worthy to be known. —Crates (4th cent BCE)

Education is a method by which one acquires a higher grade of prejudices. —Laurence Peter

Scratch an intellectual and you find a would-be aristocrat who loathes the sight, the sound and the smell of common folk. —Eric Hoffer, *First Things & Last things*.

An educated man is not necessarily a learned man or a university man, but a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, and sane in all the affairs of life. —Ramsay Macdonald, statesman

Many philosophers build castles in the mind, but live in doghouses. —Arne Naess

Fear and Freedom

He who is afraid of a thing gives it power over him. —Moorish

Do not fear a bright gun but a sooty one. —Montenegrin

Fear has created more gods than piety. —German

A warrior without fear is to be feared. —Anonymous

The man is not escaped who still drags his chain after him. —French

Be a master of your will and a slave to your conscience. —Yiddish

You have nothing to lose but your chains. —Spartacus, Greek rebel

“Freedom” is just another word for “nothing left to lose.” —Janis Joplin

A hero is a man who can change his fear into positive energy. —A.S. Neill

The only thing we have to fear is fear itself. —Franklin Roosevelt

You can jail a revolutionary, but you can't jail a revolution. —Fred Hampton

Those who make peaceful revolution impossible will make violent revolution inevitable. —John F. Kennedy

Liberty means responsibility. That is why most men dread it. —George Bernard Shaw

I must not fear. Fear is the mind-killer. Fear is the little-death that brings total obliteration. I will face my fear. I will permit it to pass over me and through me. And when it has gone past I will turn the inner eye to see its path. Where fear has gone there will be nothing. Only I will remain. —the Bene Gesserit litany against fear, *DUNE*

Fools and Humor

He is a fool who speaks and listens to himself. —Turkish

The wise aspire to know, the foolish to relate. —Muslim

Even a fool can govern if nothing happens. —German

A man can make mistakes, but only an idiot persists in his error. —Cicero

The first stage of folly is to think oneself wise. —Greek

The Errors of a Wise Man make your Rule Rather than the Perfections of a Fool. —William Blake

Beware the man who can not laugh. —Anonymous

Seriousness is the only refuge of the shallow. —Oscar Wilde

The aim of a joke is not to degrade the human being but to remind him that he is already degraded. —George Orwell.

Humor is an affirmation of dignity, a declaration of man's superiority to all that befalls him. —Romain Gary

For the present, the comedy of existence has not yet "become conscious" of itself. For the present, we still live in the age of tragedy, the age of moralities and religions. —Frederich Nietzsche

A satirist is a man who discovers unpleasant things about himself and then says them about other people. —Peter MacArthur

Defining and analyzing humor is a pastime of humorless people. —Robert Benchley

It is easier to be original and foolish than original and wise. —Gottfried Wilhelm Leibniz

It is the test of a good religion whether you can joke about it. —G.K. Chesterton

The secret source of humor itself is not joy but sorrow. There is no humor in heaven. —Mark Twain

The one serious conviction that a man should have is that nothing is to be taken too seriously. —Nicholas Murray Butler

The total absence of humor from the Bible is one of the most singular things in all literature. —Alfred North Whitehead

Leadership

Even a fool can govern if nothing happens. —German

If you want to know a man, give him authority. —Montenegrin

The tyrant is only a slave turned inside out. —Egyptian

Ambitions tend to remain undisturbed by realities. —The Preacher, *DUNE*

The five fingers are not equal. —Turkish

To alter and to make better are two different things; much has been altered but little has been made better in the world. —German

The ditch is the master of the field. —Finnish

Honors change manners. —Latin

Shadows follow those who walk in the sun. —German

Do not blame what you permit. —Latin

Even God has His Mother. —Montenegrin

Heroism consists in hanging on one minute longer. —Norwegian

No matter how exotic human civilization becomes, no matter the developments of life and society nor the complexity of the machine/human interface, there always come interludes of lonely power when the course of humankind, the very future of humankind, depends upon the relatively simple actions of single individuals. —from *The Tleiaxu Godbuk*, Frank Herbert, *DUNE* books

It's hard to look up to a leader who keeps his ear to the ground. —James Boren

Use the first moments in study. You may miss many an opportunity for quick victory this way, but the moments of study are insurance of success. Take your time and be sure. —Duncan Idaho, *DUNE*

Practical Simplicity

Man does not eat what he desires, but what he finds. —Turkish

Whoever abandons a thing may live without it. —Egyptian

Too much wax burns down the church. —Portuguese

We can never see the sun rise by looking to the west. —Japanese

The best luxury is simplicity. —Kurdish

It is stupid to make a long introduction to a short story. —Book of Maccabees

To drink pure water go to the spring. —Italian

The more abundantly water gushes from its source, the less the source is esteemed. —Russian

The good ass is sold in his own country. —Maltese

Taste is in variety. —Chilean

The marvelous and the astonishing only surprise for a week. —Amharic

Do not become too hard, lest you get broken. —Ukrainian

Sharp acids corrode their own containers. —Albanian

To an inverted vessel, nothing adheres. —Sikh

If the evil will not leave you, then leave it. —Bosnian

He who embraces much collects little. —French

No hemlock is drunk out of earthenware mugs. —Latin

Pass at a distance from him who chops wood. —Maltese

To be a Druid was to be a Master of the art of living.—Graham Howe, *Mind of the Druid*

To remain whole, be twisted. To become straight, let yourself be bent, To become full, be hollow. —*Tao Te Ching*.

Einstein was a man who could ask immensely simple questions. —Jacob Bronowski

Do not catch everything that swims. —Russian

Concrete is heavy, iron is hard—but the grass will prevail. —Ed Abbey

When logic fails, another tool must be used. —Honored Matres Axiom, *DUNE*

When the bridge is gone the narrowest plank becomes precious. —Hungarian

What cannot be cured must be endured. —Scottish

The function of an ideal is not to be realized but, like that of the North Star, to serve as a guiding point. —Ed Abbey

The number of things we can really make our own is limited. We cannot drink the ocean because we are ever so thirsty. A cup of water from the spring is all we need. —John Burroughs

The largest tree was once a seed ; and the most complex of all our machines was once only an idea. —Graham Howe, *The Mind of the Druid*

The willow submits to the wind and prospers until one day it is many willows—a wall against the wind. This is the willows' purpose. —Rev. Mother Gaius Mohaim, *DUNE*

Here is a man who uses a pearl like that of the marquis of Sui to shoot at a bird at a distance of 10,000 feet. All men will laugh at him. Why? Because the thing he uses is of great value and what he wishes to get is of little. And is not life of more value than the pearl of the marquis of Sui? —Chuang Tzu 28:3

There are a thousand hacking at the branches of evil to one who is striking at its root. —Henry David Thoreau

The US consumes more energy for air conditioning than the total energy consumption of the 800 million people in China. —Robert O. Anderson

Under tension, a chain will break at its weakest link. That much is predictable. What is difficult is to identify the weakest link before it breaks. The generic we can know, but the specific eludes us. Some chains are designed to break at a certain tension and at a certain link. But a good chain is homogeneous, and no prediction is possible. And because we cannot know which link is weakest, we cannot know precisely how much tension will be needed to break the chain. —

Gregory Bateson, *Mind and Nature*

No one is useless in this world who lightens the burdens of another.
—Charles Dickens

Like using a guillotine to cure dandruff. —Clare Boothe Luce

Those who write clearly have readers; those who write obscurely have commentators. —Albert Camus

Confine yourself to observing and you always miss the point of your own life. The object can be stated this way : Live the best life you can. Life is a game whose rules you learn if you leap into it and play it to the hilt. Otherwise, you are caught off balance, continually surprised by the shifting play. Non-players often whine and complain that luck always passes them by. They refuse to see they can create some of their own luck.' —Darwi Odrade, *DUNE*

1st Farmer: "If you had 100 horses, and I had none, would you give me one?"

2nd Farmer: "Yes."

1st: "If you had 100 cows, and I had none, would you give me one?"

2nd: "Yes."

1st: "If you had 2 pigs..."

2nd: "Now cut that out, you know I have two pigs!"

Prayer

If the prayers of dogs were accepted, bones would rain from the sky.
—Turkish

He lingered between two mosques and returned home without having prayed. —Turkish

Call upon the name of God, and ask for what is good for you. —Koran

One hour in doing justice is worth a hundred in prayer. —Koran

If that which is within is not bright, it is useless to pray for that which is without. —Shinto

Call on God for help, but row away from the rocks. —Indian

Prayer is not asking. It is a longing of the soul. —Mohandas Ghandi

Prayer does not change God, but changes him who prays. —Kierkegaard

Lord, give me chastity, but not yet. —Saint Augustine

Priests

A rabbi whose congregation does not want to drive him out of town isn't a rabbi. —Talmud

Clever preacher, short sermon. —Japanese

Us nature mystics got to stick together. —Ed Abbey

There are many preachers who don't hear themselves. —German

When the fox starts preaching, look to your hens. —Basque

To go barefoot does not make the saint. —German

Many of the insights of the saint stem from his experience as a sinner. —Eric Hoffer

Malta would be a delightful place if every priest were a tree. —Maltese

No matter large the mosque is, the Imam preaches what he knows. —Turkish

Have no faith in a priest, even if his turban is covered in gems. —Kurdish

Clergyman: A man who undertakes the management of our spiritual affairs as a method of bettering his temporal ones. —Abrose Bierce

The High Priests of telescopes and cyclotrons keep making pronouncements about happenings on scales too gigantic or dwarfish to be noted by our native sense. —W.H. Auden

It is good that a philosopher should remind himself, now and then, that he is a particle pontificating on infinity. —Will and Ariel Durant

Returning from visiting her friend's church, a woman said, "The minister kept talking about Epistles this morning. I didn't know what they were." Her friend replied, "Oh, my dear, your ignorance is refreshing. I thought everyone knew that the Epistles are the wives of the Apostles." —Anonymous

In the primitive Church there were chalices of wood and priests of gold; in the modern Church there are chalices of gold and priests of wood. —German

If you offer words of the spirit to a man who does not ask for them, you waste the words. But if a man asks for those words and you do not offer them, you waste the man." —*Planet Steward*, Stephen Levine

At a certain dinner, the chairperson, looking around the tables, could not find any clergyman present to ask Grace. So he turned to an actor for the prayer. The actor began "Since there are no clergymen present to say grace, let us thank God...." —Anonymous

Religion

"God"—a word for not thinking. —Ed Abbey

No one but God and I know what is in my heart. —Arabic

Whatever we cannot easily understand we call God; this saves much wear and tear on the brain tissues. —Ed Abbey

Many millions search for God, only to find Him in their hearts. —Sikh

Working is half of religion. —Turkish

A man without religion is like a horse without a bridle. —Latin

All "isms" should be "wasms." —Abbie Hoffman

Most sects are right in what they affirm and wrong in what they deny. —Goethe

Only the deaf and the blind are obliged to believe. —Romanian

No religion without courage. —Arabic

Science investigates; religion interprets. Science give man knowledge which is power; religion gives man wisdom which is control. —Martin Luther King, Jr.

Religion has two children, love and hatred. —Russian

Doctrine is nothing but the skin of truth set up and stuffed. —Henry Beecher, 19th cent

Religion destroys evil, morality merely hides it. —Welsh

God has no religion. —Mahatma Gandhi

Small is his religion who seeks daily for it. —Welsh

All conditioned things are impermanent. Work out your own salvation with diligence. —The Buddha's final words.

The best sermon is to listen to oneself. —German

Just before leaving on an European Crusade, Billy Graham was asked if he expected to bring back any new creeds with him, and if so, would he be able to get them through customs. He replied, "Oh that would be easy enough, since few of the new creeds have any duties attached to them."

The fundamental rule of the spiritual quest—to establish direct contact with the sacred rather than depend on intermediaries, authorities, dogmas, or institutions —*Hymns to an Unknown God* by Sam Keen

All religions will pass, but this will remain: simply sitting in a chair and looking into the distance. —V.V. Rozanov in *Solitaria 1912*

Rituals mend ever again worlds forever breaking apart under the blows of usage and the slashing distinctions of language. —Roy Rappaport

Man is a Religious Animal. Man is the only Religious Animal. He is the only animal that has the True Religion—several of them. He is the only animal that loves his neighbor as himself and cuts his throat if his theology isn't straight. —Mark Twain

Provide a religious organization with wealth and power and it begins to change into a secular agency. —Edmund A. Opitz

Fantastic doctrines (like Christianity or Islam or Marxism) require unanimity of belief. One dissenter casts doubt on the creed of millions. Thus the fear and the hate; thus the torture chamber, the iron stake, the gallows, the labor camp, the psychiatric ward. —*Planet Steward*, Stephen Levine

Metaphysics is a cobweb the mind weaves around things. —*Planet Steward*, Stephen Levine

Questions are more likely to make good communications than dogmatic statements, which usually only create resistance, shutting the door which they were designed to force open. —Graham Howe, *The Mind of the Druid*

The fact that a believer is happier than a skeptic is no more to the point than the fact that a drunken man is happier than a sober one. —George Benard Shaw

A great deal of intelligence can be invested in ignorance when the need for illusion is deep. —Saul Bellow

I consider myself a Hindu, Christian, Moslem, Jew, Buddhist and Confucian. —Mohandas Ghandi

To become a popular religion, it is only necessary for a superstition to enslave a philosophy. —Dean William R. Inge

Modern man has not ceased to be credulous, the need to believe haunts him. —William James

Science without religion is lame, religion without science is blind. —Albert Einstein

"Mystery" is a better word for "God" because it suggests questions, not answers. "Why" is always a good question, the one question that distinguishes us from the other brutes. —Ed Abbey, *Confessions of a Barbarian*

When religion and politics travel in the same cart, the riders believe nothing can stand in their way. Their movements become headlong - faster and faster and faster. They put aside all thought of obstacles and forget that a precipice does not show itself to a man in a blind rush until it's too late. —Bene Gesserit Proverb, *DUNE*

The inspiration of the Bible depends upon the ignorance of the gentlemen who reads it. —Robert Ingersoll

The dogma of the infallibility of the Bible is no more self-evident than is that of the infallibility of the popes. —Thomas Henry Huxley

Don't change beliefs, change the believer. —Werner Erhart

All the religion we have is the ethics of one or another holy person. —Waldo Ralph Emerson

People in general are equally horrified at hearing the Christian religion doubted and at seeing it practiced. —Samuel Butler

The writers against religion, whilst they oppose every system, are wisely careful never to set up any of their own. —Edmund Burke

Treat the other man's faith gently; it is all he has to believe in. —Henry Haskins

A fanatic is one who sticks to his guns whether they're loaded or not. —Franklin Jones

The more fervent opponents of Christian doctrine have often enough shown a temper which, psychologically considered, is indistinguishable from religious zeal. —William James

There is something inherently ridiculous in ecumenical dialogue because in the first stage everyone says "if you would only listen to

me and my confession, we would have the answer." A great many never get beyond this stage, never listen to the other peoples speeches because they are so busy writing their own and, of course, never see how funny it must appear to God or to the secularist in the world who does not see much to choose amongst any of us. —Eugene Carson Blake

All words are plastic. Word images begin to distort in the instant of utterance. Ideas embedded in a language require that particular language for expression. This is the meaning within the word exotic. See how it begins to distort? Translation squirms in the presence of the exotic. Dangers lurk in all systems. Systems incorporate the unexamined beliefs of their creators. Adopt a system, accept its beliefs, and you help strengthen the resistance to change. —The Stolen Journals, *DUNE*

Silence

The silent man is often worth listening to. —Japanese

A listener needs more intelligence than a speaker. —Turkish

Give every man your ear but give few your voice. —William Shakespeare

Silence is the best answer to the stupid. —Arabic

Silence is not only golden, it's seldom misquoted. —American

Example is a mute admonition. —German

Those who know don't talk. Those who talk don't know. —Lao Tzu

Tact is the art of making a point without making an enemy. —Wilson Mizner

Zen is not letting yourself be horsewhipped into words about it, so as you read these words just unfocus your eyes and stare at the blurry page. —Jack Kerouac

Never answer a critic, unless he's right. —Bernard Baruch

You have not converted a man because you have silenced him. —John, Viscount Morley

As I grow older, I pay less attention to what men say. I just watch what they do. —Andrew Carnegie

He who silently reforms himself has done more towards reforming the public than a crowd of noisy, impotent patriots. —J. Lavater

My father gave me these hints on speech-making: "Be sincere, be brief, and be seated." —James Roosevelt

The quieter you become the more you can hear. —Baba Ram Dass

When Abbot Pambo was asked to say a few words to the very important Bishop of Alexandria, who was visiting some of the Desert Fathers, the elder Abbot replied: "If he is not edified by my silence, then there is no hope that he will be edified by my words." —Thomas Merton.

Travel

Unless we change direction, we are likely to end up where we are headed. —Chinese

The dog that trots about finds a bone. —Romanian

Seek knowledge even in China. —Muslim

He who seeks, finds either his God or his misfortune. —Turkish

A journey of a thousand miles begins with one step. —Chinese

There is no bridge without a place on the other side of it. —Welsh

Better to turn back than to lose one's way. —Russian

All men are not like trees; some must travel and cannot keep still. —Romanian

The torch of doubt and chaos, this is what the sage steers by. —
Chuang Tzu

Every road has two directions. —Ukrainian

The stone that remains in one spot becomes covered with moss. —
Lithuanian

To know the road ahead, ask those coming back. —Chinese

Let everyone praise the ford as he finds it. —Welsh

When you have something to do and you find no companions, take
your stick and go slowly. —Albanian

God blesses the seeking, not the finding. —German

When the path is before you, do not look for a road. —Greek

It is not worthwhile to go around the world to count the cats in
Zanzibar. —Henry David Thoreau

Infinite Diversity in Infinite Combinations. —Vulcans of *Star Trek*

Walk down that lonesome road all by yourself. Don't turn your head
back over your shoulder and only stop to rest yourself when the
silver moon is shining high above the trees. —James Taylor

Truth

He who speaks the truth must have one foot in the stirrup. —Turkish

The eyes believe themselves, the ears believe others. —Egyptian

The story is only half told when one side tells it. —Icelandic

Being a Sufi is to put away what is in your head—imagined truth,
preconceptions, conditioning—and to face what may happened to
you. —Abu Said.

He uses statistics as a drunken man uses lamp-posts, for support
rather than illumination. —Andrew Lang.

All great truths begin as blasphemies. —George Bernard Shaw

The sky is not less blue because the blind man does not see it. —
Danish

All say the lamb is good, but each likes a different way of cooking it.
—Chinese

Don't deny the truth even for the sake of your friend. —Hungarian

An old error has more friends than a new truth. —German

The greatest truths are the simplest; and so are the greatest men. —
John Hare 19th cent.

He who dies for truth finds holy ground everywhere for his grave. —
German

There is no disputing a proverb, a fool, and a truth. —Russian

Hope clouds observation. —Rev. Mother Gaus Helen Mohaim,
DUNE

The unclouded eye is better, no matter what it sees. —Rev. Mother
Odrade, *DUNE*

The truth is so simple that it is regarded as pretentious banality. —
Dag Hammarskjold

The opposite of a correct statement is a false statement. But the
opposite of a profound truth may well be another profound truth. —
Niels Bohr

When I use a word, it means just what I choose it to mean—neither
more nor less. —Lewis Carroll

Facts do not cease to exist because they are ignored. —Aldous Huxley

There are three kinds of lies: lies, damned lies, and statistics. —Ben-
jamin Disraeli

Then there is the man who drowned crossing a stream with an aver-
age depth of six inches. —W.I.E. Gates

Natives who beat drums to drive off evil spirits are objects of scorn to
smart Americans who blow horns to break up traffic jams. —Mary
Ellen Kelly

None attains to the Degree of Truth until a thousand honest people
have testified that he is a heretic. —Junaid of Baghdad, Sufi

Truth suffers from too much analysis. —Ancient Fremen Saying,
DUNE

Wisdom

A narrow place is large to the narrow-minded. —Turkemestan

The supposition of the wise man is better than the certainty of the
ignorant. —Moorish

The best preacher is the heart; the best teacher is time; the best book
is the world; the best friend is God. —Talmud

The believer is happy, the doubter wise. —Greek Proverb

A man should never be ashamed to admit he has been wrong, which
is but to say, in other words, that he is wiser today than he was
yesterday. —Jonathan Swift

Only the shallow know themselves. —Oscar Wilde

For of the wise man as of the fool there is no enduring remem-
brance, seeing that in the days to come all will have been long forgot-
ten. How the wise man dies just like the fool! For all is vanity and a
striving after the wind. —Ecclesiastes.

The father of wisdom is memory; his mother is reflection. —Welsh

Ask the opinion of an older one and a younger one than thyself, and
return to thine own opinion. —Syrian

In much wisdom is much grief; and he that increaseth knowledge
increaseth sorrow. —Ecclesiastes

Doubt is not a pleasant mental state, but certainty is a ridiculous
one. —Voltaire

Be wiser than other people, if you can, but do not tell them so. —
Lord Chesterfield

A man who stands behind a wall can see nothing else. —Japanese

The wise make more use of their enemies than fools of their friends.
—German

Each of us finds his unique vehicle for sharing with others his bit of
wisdom. —Baba Ram Dass

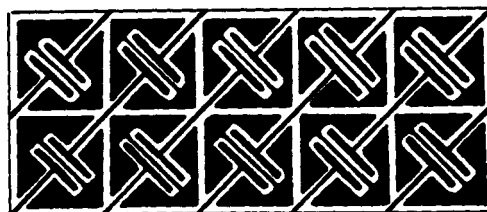
A man begins cutting his wisdom teeth the first time he bites off
more than he can chew. —Herb Caen

Remember your philosopher's doubts... Beware! The mind of the
believer stagnates. It fails to grow outward into an unlimited, infinite
universe. —Rev. Mother Taraza, *DUNE*

CONCLUSION TO THE GREEN BOOKS?

I hope that you have enjoyed them.

Please feel free to seek more selections to add to this collection.



PART SEVEN

THE DRUID MISCELLANY

Introduction

Most of the material in this section is of very little importance to most pre 1986 Carleton Druids (because of its heavy Celtic Pagan orientation), but I feel that it has great importance for understanding the later NRDNA, and it may be of use to modern Carleton Druids.

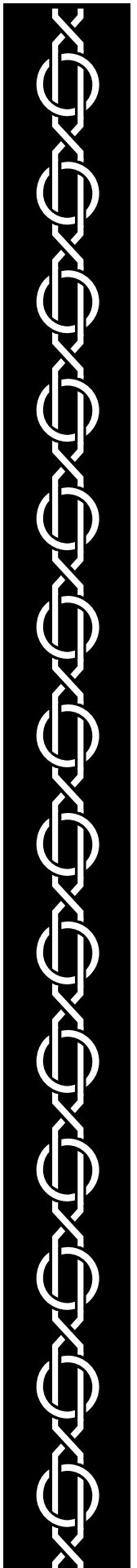
The books have been pretty much reprinted in order and verbatim from DC(E). This is better preserves the historical nature of these documents, to show the approach and “angle” that the DC(E) of 1976 was presenting, especially to the compilers of religious encyclopedists. Many issues of The Druid Chronicler magazine would essentially add to this section from 1976 to 1980. I removed the Book of Footnotes, broke it up and placed them under the appropriate texts rather than stuffing all of them in this obscure section of ARDA. I have added those sections and indicated so.

As with every section of this collection, none of this material is necessarily indicative of the opinion of any other Druid except that of the author(s). The material is not dogmatic or canonical, and can not be assumed to represent the Reform as a whole. Most of it is terribly out of date, and much **better** recent materials are available.

Day 1 of Foghamhar Year XXXIV of the Reform
(August 1st, 1996 c.e.)

Michael Schardin

THE DRYNEMTUM PRESS



The Original Chapter Contents in DC(E)

Different Strokes
The Pronunciation of Gaelic Terms
A Guide to Gaelic [sic] Dieties
The Book of Bards
Pagan Musings
The Other Druids
A Basic Wiccan Rite
The Book of Footnotes
A Bibliography of Druidism
Credits
Corrections

Different Strokes

[This section is terribly out of date, but it is shown to you in its historical originality. Do you notice a bias in the presentation?—Scharding]

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 append 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 ever request for information. Those organizations with a star (*) attached publish newsletters, magazines or other periodicals.—Bonewits

Neopagan:

Coven du Bandia Grassail, Alliston, MA
Manhattan Pagan Way Grove, New York, NY 10022
Children of the Moon, Bladensburg, MD 20710
Ordo Templi Dianos, Lake Worth, FL 33460
Sabaeen Religious Order, Chicago, IL 60613
Chicago Mithraeum, Chicago, IL 60614
Temple of Isis, Chicago, IL 60656
Temple of Uranus, Chicago, IL 60637
Church of All Worlds,* St. Louis, MO 63130
Church of Seven Arrows, ULCDenver, CO 80210
Feraferia, * Altadena CA 91001
Temple, Tujunga, CA 91042
Church of the Eternal Source,* Burbank, CA 91505
Council of Earth Religions, San Diego, CA 92116
Temple of the Golden Calf, Berkeley, CA 94704

Wiccan:

Seax-Wicca, *Weirs Beach, NH 03246
Temple of Rebirth, Inc., Passaic NJ 07055
Theos & Phoenixm,* Commack, NY 11725
Moonstar/Starrcraft, Watertown, NY 13601
Association of Cymmry Wicca, * Atlanta Metro Branch, Smyrna, GA 30080
American Order of the Brotherhood of Wicca, St. Paul, MN 55165
Church and School of Wicca, * Salem, MO 65560
Wicca Contact Service, Dallas TX 75205
The Dianic Craft,* Dallas, TX 75221
Arianhu Church, Albuquerque, NM 87101
Susan B Anthony Coven, Venice CA 90291
Church of Wicca of Bakersfield, CA 93304
New Reformed Oorthodox Order of the Golden Dawn,* Oakland CA 94661
The Covenant of the Goddess, C/o NROOGD
Nemeton, * Oakland, CA 94661
The Elf Queen's Daughters, Seattle, WA 98104

Other:

The Humanist Society:* check local phone book.
The Theosophical Society:* clpb
The Vedanta Society:*
The Universal Life Church, Inc.,* 601 3rd St, Modesto, CA 52951
The Buddhist Churches in America:* clpb
The Socialist Party:* clpb
The Society of Friends (Quakers):* clpb
The Swedenborgian Churches: * clpb
The Spiritualist Churches:* clpb

Note: The Majority of the addresses in the first two sections were taken from "The Pagan Yellow Pages," which were published over two years ago. Addresses may not be current. A letter of inquiry to the "Forum" of Green Egg (Box 2953, St. Louis, MO 63130) will usually produce a reply.—Bonewits

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 St., San Francisco, CA 94105
Defenders of Wildlife, 2000 "N" st NW, #201, Wash DC 20036
Environmental Defense Fund, 162 Old Town RD, East setauket, NY 11733
Friends of the Earth, 529 Commercial St, San Francisco, CA 94111
National Audubon Society, box 5133 Church St Station, NY NY 10008
National Parks Association 1701 18th St NW, Wash DC 20009
National Wildlife Federation, 1412 16th St NW, Wash DC 20036
National Resources Defense Council, 15 West 44th St, NY, NY 10036
The Nature Conservancy, 1800 North Kent St, Arlington VA 22209
Point Reyes Bird Observatory, Box 321, Bolinas, CA 94924
Sierra Club, 220 Bush St, San Francisco, CA 94104
Wilderness Society, 1901 Pennsylvania Ave NW, Wash DC 20006
World Wildlife Fund, 901 17th St NW, Wash DC 20005

The Pronunciation of Irish 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 them to pronounce those words found in the DC(E).

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 noticeably as in Russian. A broad consonant is one which 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.—IB

<u>phonetic</u>			
<u>consonant</u>	<u>translation</u>	<u>broad sound</u>	<u>slender sound</u>
b	b	as in boot	as in beauty
c	k	" " cool	" " cure
d	d	" " do	" " dew
f	f	" " foot	" " few
g	g	" " good	" " jewels
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	" " <i>scots</i> loch	" " <i>German</i> ich
dh	gh	<i>voiced</i> ch	'y' as in year
fh	(silent)	<i>silent</i>	<i>silent</i>
gh	gh	<i>as dh</i>	
mh	v	" " bh	
ph	f	" " f	
sh	h	" " h	
th	h	" " h	
r	r	" " trilled	

2) Vowels are a whole 'nother kettle of fish. These will be the symbols used and the sounds they represent; (remember the words are spoken by a cultured English voice):

<u>symbol</u>	<u>sound</u>
a	At
·	fAther
e	bEt
È	fAte
I	sIt
Ì	shEEt
o	OUght
Û	sOOOn
u	bUs
·	dUne

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 Berkeley Calendar under the Druid Months 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.

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 grammatically 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. Another good source is *Learning Irish* by Micheal O Siadhail from Yale University Press, 1988.

Modern Comments by the Editor, Scharding

"Unless you are one of the rare ones, like myself, you probably won't have a clue on how to pronounce most of the Irish Gaelic terms bandied about in the Druid Compendium. It is not necessary to know hardly a single word of Irish to be a Reformed Druid, at least in the RNDA sense. However, a great number of people are attracted to Reformed Druidism because they would like to be in a "Celtic Religion," and something called "Druid" sounds Celtic. The usual result of this is that many of the people who are Reformed Druids have at least a passing interest in Irish culture and Irish language.

"It is an interesting fact that celtic-oriented Druids in America seem to have a dominant preference for Irish language, gods & culture. This is probably due to the fact that the Irish culture retained intact more elements of a Paleo-pagan culture into the modern era than the Welsh, and certainly longer than the Gauls. It is also due to the fact that over 45 million Americans claim Irish descent versus less than the 15 million who claim Welsh descent. It is also a result of the Irish dominance in Folk music. Irish is only one of the Gaelic languages, there is also Scottish Gaidhlig and Manx Gaalige; but Irish language tutorials are by far the most abundant in America. This is but the most simple of pronunciation guides, most major libraries and book-store chains should be able to provide lexicons & language instruction books."



A Guide to Celtic Deities

[In the same sense that many in the Reform are at least mildly interested in Celtic languages, there are some who prefer to research, venerate and meditate upon Celtic forms of deity. Whereas some forms of Reformed Druidism have chosen primarily Asian, African, Philosophical or Native American paths, there is a very large percentage of our membership interested in Celtic religion, so a handy guide of Celtic gods has many been provided here for them. Although there are far better collections of material on Celtic deities out there, I thought I'd reprint this list from the DC(E)—**Scharding**]

The following article was originally written as a course supplement for a class entitled “Witchcraft: the magic of ancient Classical and Celtic beliefs in a Contemporary Society,” taught by its author, Michael Nichols. It has been mildly edited in order to make the data more relevant to Reformed Druids, but it is essentially intact. Comments by the Editor appear in brackets. God names with a “#” after them are of particular relevance to Reformed Druids. Mike depended almost entirely upon one book (MacCulloch's), which is an excellent one, but others of equal interest may be found in the Bibliography of Druidism. It should be noted that Celtic Paleopaganism is a highly controversial subject and experts will frequently disagree with one another. Therefore this article should be taken as merely a starting point in your researches in the field.—**Bonewits**

Introduction

The First writers to attempt any clarification of the topic of Celtic Paleopaganism were the Romans, who helped little with their habit of replacing the names of Celtic deities with the names of their own Roman deities. A modern scholar attempting to recapture the lost legacy of Celtic religions finds that he or she has rather limited resources. Briefly, these are: dedicatory and votive inscriptions, manuscripts dating from the Middle Ages but perpetuating much more ancient traditions, stories and chronicles and mythical legends, and most importantly, the Bardic tradition which inspired Gallic, Breton and even Norman minstrels.

Such religious anthropology is discouraging and tedious, yet in this field there is one scholar who stand out and deserves all the accolades that a grateful Pagan can bestow upon him. Unfortunately, his mammoth contribution is seldom remembered, or acknowledged, or even realized. The man in question is the Can J. A. MacCulloch and his 390 pages of amazingly exciting research was published in 1911 c.e. under the title *The Religion of the Ancient Celts*. All research (others would disagree with such a sweeping conclusion) in this area since 1911 c.e. is merely a footnote to this great man's pioneering efforts. It is for this reason that the bulk of the following material is culled from MacCulloch's extensive work, for his own publication is long since out of print and is exceedingly hard to find.

[MacCulloch's book can be gotten in microfilm from several places, however. Also to be highly recommended are the works of Squire, Piggott, Greene and MacCana.]

The Gods of Gaul and the Continental Celts:

Though many Druids are concerned more with the traditions developed in the “British Isles” it must be remembered that these majestic and magical deities ultimately had their origin in the beliefs of the Continental Celts [who were spread all the way into Turkey!] and one must keep in mind at all times that the great majority were local, tribal Gods, of the roads and commerce, of the arts, of healing, etc. There were very few Pan-Celtic deities. MacCulloch quotes another authority, Professor Anwyl, to this effect: 270 Gods are mentioned only once on inscriptions, 24 twice, 11 thrice, 10 four times, 3 five times, 2 seven times, 4 fifteen times, 1 nineteen times (Grannos #), and 1 thirty times (Belenos #). If the notes on the following deities seem brief, you may console yourself with the understanding that it is all that we know of them:

The Following Gods were most frequently associated with the Roman God Mercury, and are said to have had many of His attributes:

Artaios (Artaius): A Bear God, and God of Agriculture.
Moccus: A Swine God, a Corn God and a vegetation spirit.
Cimiacinus: God of Commerce, Roads and (perhaps) Leys.
Ogmios: God of Speech, binding humans with His eloquence.
Dumias: God of Hilltops and Mounds (and beacon points?).
Alaunius, Acecius, Arverniorix, Arvenus, Adsmerius, Biausius, Canetonensis, Clavariatis, Cissonius, Cimbrianus, Dumiatius, Magniacus, Naissatis, Tocirenus, Vassocaetus, Vellaunus, Visucius: Gods whose attributes and functions are not specifically defined, though generally identified as Mercury-like. [Several of these deities may be the same, under different spellings.]

The following Gods are associated with Apollo, both in His capacity of God of Healing and God of light:

Grannos #: God of Thermal Springs, name means “burning one.”
Borvo (Bormo, Bormanus): God of Bubbling Springs, “boiling one.”
Votive tablets inscribed to these two show that They were often invoked for healing.
Belenos #: Sun God, name means “the shining one” [from root “bel”— “bright”— “good.”], the most popular and widely known of the Celtic Gods.
Maponos (Mabonos): God of Youthfulness.
Mogons (Mogounos): Sky God, God of Plenty, God of Increase.
Anextiomarus, Cobledulitavus, Cosmis, Livicus, Mogo, Sianus, Toutiorix, Vindonnus, Virotutis: Gods whose attributes and functions are not defined, though Apollo-like. Certain Gods in this group are said to have been worshipped in a circle of stone by priests called Boreads [from Greek myths of a land called Hyperborea, the land beyond Boreas, the North Wind]. There is a report by one of the Classical writers that every 19 years the Sun God appeared dancing in the sky over this stone circle, playing the lyre. Many past and present scholars speculate that the circle may have been Stonehenge and the 19 years refer to the 19 year Solar-Lunar cycle said to be measured by these stones [see “The Mysteries of Stonehenge” for a detailed reporting of this matter].

The following are tribal War Gods associated with aspects of Mars, and there many [some 60 are known]:

Caturix: “battle king.”
Belatu-Cadros (Belacetudor?): “comely in slaughter.”
Albiorix (Albius?): “world king.”
Rigisamus: “king like.”
Teatates (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-uisce 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, Camenelus, Cicollus, Carrus, Cocosus, Cociduis, Condatus, Cnabetius, Coritiacus, Dinomogetimarus, Divanno, Dunatis, Glarinus, Halamardus, Harmogius, Leusdrinus, Lacavus, Latabius, Lenus, Leucetius, Laucimalacus, Medocius, Mogetuis, Mullo, Nabelcus, Ocelos, Ollondios, Randsosatis,

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 Gods and Thunder Gods*].

Taranis #: (Taranos, 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-Fir-War-Demon Killing Gods. Quite possibly He is also related to the Sylvannus/ Esus/ Cernunnos trinity and/or Sucellos mentioned below.*]

Cernunnos: "the Horned One," pictured as a three-faced God, squatting, with a torque and ram's headed serpent, and sometimes holding a cornucopia [*He is the one usually shown with antlers or other large horns, and with furry legs, cloven hooves and a large phallus (erect). More than one scholar has pointed out the similarities both to the Hindu deity Shiva and the postulated "shamanistic" cult of the Horned Sorcerer*"]. He is considered a God of Abundance, an Earth and Underearth God, Lord of the Underworld, and an Ancestral God [*also as a God of the Hunt and God of the Wildwood. Among Wiccans, He is the most widely worshipped male deity, combining all of the above aspects, plus a few more (including Sun God, God of Animal Life, etc.).*]

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 Esus, He is many times associated with a bull and three cranes. [*Cernunnos, Sylvanus and Esus form a trinity comparable to Diana/Hecate/Selene [or Jupiter/Neptune/Pluto]. Some times They are seen as three separate deities, while at other times they are viewed as three aspects of the same God. The confusion is felt in that Aeracura is a Consort to one of the three, but it is not clear which one. If the three are considered to be as one, the problem is greatly reduced.*]

Dio Casses: a collective name for a group of Gods worshipped by the Celts, possibly Road Gods. On some of the inscriptions, the name Cassiterides occurs, which was an early name for Britain, meaning beautiful or pleasant land.

Grouped Goddesses were considered more important than individual Goddesses, Who were known only as Consorts to certain specific Gods [*so much for the theories of the Celts having a matriarchal religious system*]. Professor Anwyl gives the following statistics: there are 35 Goddesses mentioned once, 2 twice, 3 thrice, 1 four times, 2 six times, 2 eleven times, 1 fourteen times (Sirona #), 1 twentyone times (Rosemerta), and 1 twenty-six times (Epona). The following listing includes both individual and grouped Goddesses.

Belisama: "shining Goddess," representing Woman as the first civilizer, discovering agriculture, spinning, the art of poetry, etc. Perpetual fires burned in Her temples. [*Also known as the Goddess of Light, and sometimes as Consort to Belenos*].

Sul (Sulis): "to burn," associated with a cult of fire.

Nemetona: a War Goddess.

Andrasta (Andarta): "invincible." sometimes worshipped [*it is alleged*] with human sacrifices.

Sirona # (Dirona): associated with Grannos, the "long lived" Goddess of Healing Wells and Fertility. [*in England, She is also a Goddess of Rivers and of Wisdom*]

Vesunna and Aventia (Avenches): also associated with Grannos.

Stanna: "the standing or abiding one."

Sequanna: Goddess of the Seine River.

Bormana and Damona: associated with Bormo.

Dea Brixia: Consort to the God Luxovius.

Abnoba, Clota, Divona, Icauna, Sabrina, Sinnan: River Goddesses.

Dea Arduinna and Dea Abnoba: both Forest Goddesses.

Rosemerta: Consort to one of the Mercury-like Gods, but which one is not clear.

Epona: A River Goddess and Goddess of Animals (especially Horses). Deae Matres: grouped Goddesses, usually three in number, representing fertility and abundance.

Berecynthia: an individual representation of a triple Goddess.

Abonde: A fairy Goddess who brough riches to house.

Esterelle: a fairy Goddess who made women fruitful.

Aril: A fairy Goddess who watched over meadows.

Melusina and Viviane: two extremely popular fairy Goddesses [*the latter of Whom was responsible for distracting the wizard Merddyn in the Arthurian 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, who were the earlier dark inhabitants. [*It is believed by many scholars that*] the Formorians are actually a personification of the fierce power of the storms of the western sea [*however, they could also be (a) memories of a real tribe—perhaps even Neanderthals—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 Milesians from landing on the 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" in the DC*]. 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 & less by mortals.

The Following is a [*short*] list of some of the Gods and Goddesses who play in the great Irish mythological drama, with genealogy and attributes where known:

Dagda (sometimes called Cara or Ruad-rofhessa): the Great Father, Chief of the Gods, a cunning deity with great knowledge [*like most 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.

Danu # (Anu): Daughter of the Dagda, She gave Her name to the entire family of Gods [*and in many way superseded Dagda in importance*]. She had three sons (Brian, Iuchar and Iucharba) and is associated with Brigid and Buanann.

Oengus (Angus #) : "the young son," He superseded Dagda in cult worship. A God of Love [*and of Youth*], He was Patron to Diarmaid na Duibhne.

Brigid (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 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 [equivalent to Babd or Badhbh, the War Goddess].

Elatha (Elathan): son of Net, husband of two War Goddesses, Babd (Badhbh) and Nemaïnd (Namhain, 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 commemorate his father.*]

Cenn Cruich: God of Burial Mounds (equivalent 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 variant on Anu or Danu*]

Morrigan (Morrighu), 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 invoke for purposes of exorcism, the Morrigan at least has many similarities to the Hindu Goddess Kali, as a Demon Slayer.*]

Brian (Bran), Iuchar, Iucharba: the three sons of Danu [*and Turien?*], together they gave birth to Ene (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 equivalent of Braciaca, because of the 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 Persephone in Roman mythology.

Ler: A majestic and ancient Sea God, father to Manannan [Equivalent 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 the 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 Formors what Danu is to the Tuatha. Her son, who was

also a sea God, is Indech.

Cathlenn: 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 propped 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 an [Celtic] land. Most of the information which scholars now possess concerning the religions of ancient Wales has been garnered from this wondrous work, which is an enthralling and enchanting now as when it first passed from the 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 petite-point, creating sparkling clarity of 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 correspondences 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 the genealogy and attributes where known:

Llyr #: ancient, majestic Sea God, father of Manawyddan [*and equivalent of Irish Lir*].

Manawyddan (Manawyddan Ap Llyr): a master craftsman who battles great wizards, Pryderi's father and husband of Rhiannon. He is a Lord of the Celtic Elysium, as Rhiannon is its Lady [*and equivalent to Irish Manannan*].

Bran the Blessed: a God of huge proportions, altered time perception was conveyed to those who attended His several head [*which also gave prophecies*]. He is considered by most scholars to be equivalent to Urien or Uther Ben [*known in the Arthurian cycle 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: Equivalent to the Irish Danu, a Goddess of Fertility [*connected with a God named Donn*]. Her distinguished children include: Gwydion, 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 might 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 Blodewedd who is transformed into an owl, and thus becomes a Dusk Goddess. [*He is equivalent to the Irish Lugh # and the British Lug*]

Govannon (Gofannon): the Smith of the Gods, creator of magic armour and weapons and (working with Man) inventor of the drink of immortality. [*Equivalent to Irish Goibniu and Gaulish Braciaca*]

Arianrhod: "of the Silver Wheel" and thus a Moon Goddess. Both sister and lover to Gwydion: 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 Dyfed, His wife is Rhiannon and His son is Pryderi. Lord of an Underworld called Annwn (Anwyn).

Pryderi: Lord of Annwn, 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 equivalent to the Irish Nuada (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 Nuada, lover of Creiddylad (daughter of Llud). Gwyn is both a great warrior and hunter and a Lord of Fairy land. 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 forest, 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").

Movran "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 (originally 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 splashed 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.

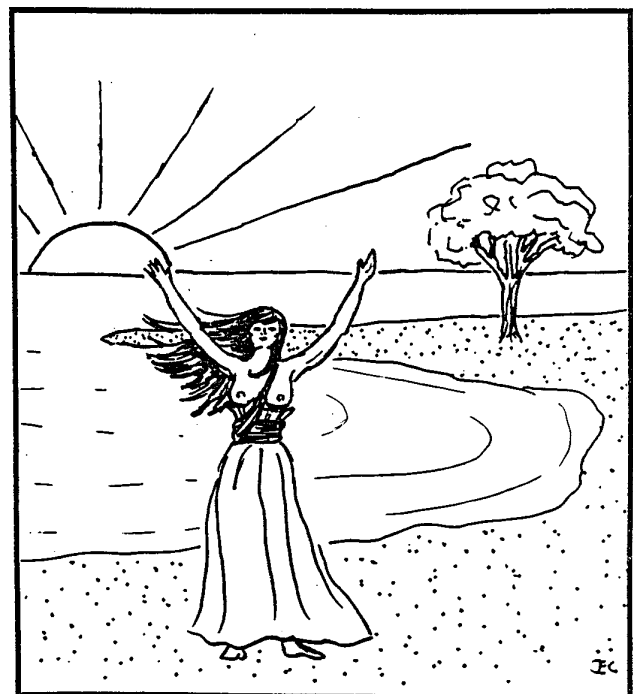
[*Dalon Ap Landu # : an obscure Welsh God who is associated in Reformed Druid worship with Trees and Who is the special Patron of Druids. However, in at least one other Druidic cult now in existence (and totally unconnected with any Branch of the Reform), He plays the role we assign to Be'al; as the Supreme Essence of the universes, and is also the Patron of Druids. The name "Dalon" may be a variant 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.—Larson

[*Larson's last notes: Any mistakes or errors in this article should be attributed to myself, not to the author, whether in parenthetical insertion of alternate spellings for names or the italicized and bracketed comments. Unfortunately, I did not have access of 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

Of all the selections in the Miscellany, this is the one that has been added to the most by the Druid Chronicler magazine. Many of these selections were designed to be inserted into liturgies, and most were unknown to (or unused by) most Carleton Druids until 1986. Some of the songs, to the say the least, are anti-Christian in the sense that they call for revenge for the “Burning Times” of the Inquisition and Witch Hunts. I find those songs disturbing, and I don’t know of their place in any religion. Others will say they fortify the singers in face of persecution.—Scharding

Processional Hymn (Customs 2:1-3)

*Words by Kathie Courtice
Music by Peter Basquin*

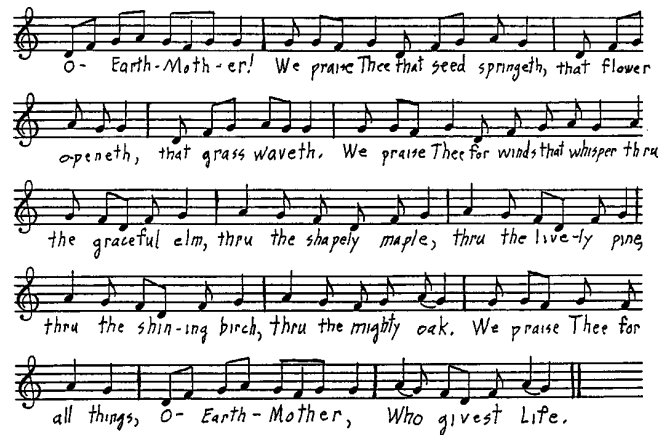
O Earth-Mother
We praise thee that seed springeth,
that flower openeth,
that grass waveth.
We praise thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.
We praise thee for all things,
O Earth-Mother, who givest life.

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. A note on the Hymn to the Earthmother at the start of the collection. Here is a letter that may 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 that would bear to the musical systems of earlier peoples. True, a singline notation was not even invented until the last thousand year or so, but it seemed somehow more fitting than the modern staff and clef.

“At all events, I enclose ehre the molody as it would read in modern notation, albeit chant-notation. The rythmic 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 is 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 sugges, so the two lower notes stand nearly in ratio of 6 to 7 in the overtone series. You may be interested to know that the author of the poem is now my—the Earth Mother has blessed us with a very happy and compassionate marriage. She would prefer to be credited with her then (maiden) name, Kathie Courtice, and I, simply as Peter Basquin.”



Now Do We With Songs and Rejoicing (A Processional Hymn)

*Words by David T. Geller (NRDNA)
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)

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 a gleam,
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."

Oimelc Hymn (for use during Communion)

Words by Robert Larson (NRDNA)

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 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.

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 love 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!!

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!

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—motorized!
Oh WON'T the preachers be surprised!!
Wack-for-...

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 skeptics 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,

The 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.

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 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 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 Mor-Rioghna
Four Pooks
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
Thirteen beansidhes crying.

The Woad Song

*Authorship unknown
(But obviously English!)
Sung to the traditional tune
of "Men of Harlech"*

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

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

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

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

The 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 'ere the midnight,
And high over ever 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 expel 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 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.
An 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 church's 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 bough,
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,
Know 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, might 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.

The Lord of the Dance

*Modification by Isaac Bonewits of original words by Aidan Kelley to
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 kernel
and I dance in the rain.
I dance in the 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!

—taken, with one modification ("Peter" to "Pwyll") from Medieval
Welsh Lyrics.

I Fell In Love With the Lady

words by Chwerthin
Sung to "The Lady Came from Baltimore"
by Tim Hardin

1

Her people came from off the moor,
Live 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 stop 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,
Matier Sotier, Mother Savior,
Goddess of all sea and land!

Repeat 1

5

Queen of Heaven, Queen of Hell,
Mother of all Gods, and kin!
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, 2, 3

The Rising of the Druid Moon

*Words by Robert Pennell & Isaac Bonewits
Sung to the traditional tune of:
"The Rising of the Moon"*

"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!

"Oh 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 havoc 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!

Scharding's Note:

I suspect that the author of many songs in this collection,
Chwerthin, was a member of Hasidic Druids of North America, or
perhaps of the NRDNA.

Pagan Musings

Bonewits' Introduction:

This 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 in Britain and Pagan Way in the US 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. As such, I feel that the Neopagan Druids will still find it inspiring for them. As for the non-Pagan Druids, it may increase their knowledge of diverse traditions and give them to appreciate the finer aspects and dreams of 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, recognizable 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 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 in to 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 One? Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the green wood 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 exact 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 metropolises 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 Neanderthal is no more and her magic faded as the Lil and Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess.

Man looks 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 it 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 yield 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 mathematician's computation, and we were old when the first alchemist was a child. We have walked in the magic forest, bewitched in the Old Green Things; 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 committed 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 unrecknowned nor the moon ride in the skies above; when the stones tell of the Horned God and the green wood 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, C, n y Lloer, Ffarmers, Llanwrda, Sir Gaerfyrddin, Cymru, Wales)

Ancient Celtic History in an Instant!!

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 begin.

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 La Tene Culture is spread to the British Isles and most of Western Europe.

279 B.C.E.

Large numbers of Celtic tourists invade 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 the Druids.

43 C.E.

Roman general Claudius begins the conquest of Britain. It takes him awhile.

432 C.E.

Patrick begins the conquest of Ireland. It takes him awhile.

563 C.E.

Colum Cille starts a monastery-fort on the Island of Iona in order to convert Scotland.

590 C.E.

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

The Other Druids

by Isaac Bonewits

Modern Introduction

This article is taken verbatim from DC(E), except for spelling adjustments and such, but I have added extra bracketed paragraphs, i.e. “[xxxxx],” from Isaac’s later 1979 Pentalpha version (titled “Druidism—Past, Present & Future”) where he expanded certain ideas (most notably the first few of the following paragraphs). I’ve dealt with this issue enough to leave it at that. As an overview of past “Druidic” groups, it is a nice compilation. See my own up-to-date bibliography at the end of Part Eight for other good overviews of Paleo, Meso and Neo-Druidical movements.—Scharding

The Article

{“Druidism is a topic that has been fascinating people for thousands of years, yet man folks (even within the Neopagan community) are confused about what is actually known and unknown, fact and fancy (whatever those words may really mean), about the various phenomena that have all been labeled Druidism. The purpose of this article will be to briefly outline the current consensus among scholars about Paleopagan, Mesopagan and Neopagan Druidism. Comments by those having more accurate data will be welcomed by the author.”}

{“It should be pointed out, however, that the author is working strictly on the traditional, “earthplane,” historical level of reality. It is not unusual for religious and philosophical movements to have legends about their origins, in fact, all of the world’s “great religions” have them. The existence of such mythic material says nothing about the validity of spiritual, philosophical or magical concepts such groups may have to offer their members or observers; especially since many of the legends about the origins of groups were created for archetypal, mystical and otherwise symbolic purposes and are not necessarily meant to be taken literally.”}

{“Earth-plane reality is not the Dreamtime; many modern religious and magical orders are based on psychic rather than physical links to the past and that past is often one that may never have existed physically on this planet. But profound metaphysical insights are still profound, regardless of whether or not those promulgating them are accidentally or deliberately passing on unprovable tales about their origins. Modern Druids are as likely as modern Witches to suddenly go mystical and romantic when hard historical questions are brought up. Some avoid the problem entirely by citing “reincarnation memories” or other divinatory techniques as the sources of their beliefs. Such sources deserve respectful analysis but at parapsychology’s current state of development, historians do not yet have the proper mental tools to adequately perform the necessary evaluations.”}

{“The term “Pagan” comes from the Latin *paganus*, which appears to have meant “country dweller, villager, or hick,” and not necessarily in a polite way. The Roman army seems to have used the term to mean “a civilian,” and the Roman Church later used it to refer to those who were not part of “the Armies of the Lord,” i.e., those who were nonchristian. After 1500 years of propaganda, the term became synonymous in many people’s minds with “atheist, devil worshipper, or heathen” (heathen, of course, means “people of the heath, where heather grows”). Today, most people who define themselves as Pagans use the word as a general term for “native and natural religions, usually polytheistic, and their members.”}

{“This is the sense in which this author uses it. The term “Paleopagan” refers to the original polytheistic tribal faiths of Europe, Africa, Asia, the Americas and Australia, when they were still practiced as intact belief systems. “Mesopagan refers to those movements founded as attempts to recreate or revive what the founders

thought of as the (usually European) Paleopagan faiths of their ancestors; but which were developed by those founders within the basically monotheistic or dualistic worldview of Judaism, Christianity and Islam. “Neopaganism” refers to the recent attempts to revive what the founders perceived as the best elements of Paleopaganism (of varying ethnic origins) within the context of modern humanistic ideas of psychological growth needs and mutual human interdependence. The first term was coined by this author, the second by Robin Goodfellow, and the third (as “Neo-Paganism”) was rediscovered by Tim Zell.”}

Here the original article from DC(E) begins.

It will come as a surprise to no one that the Reformed Druid movements in North America were not the first attempt to resurrect 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 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, , we actually know very little of them. The ancient Greek writers who mentioned the Druids were, according to Stuart Piggot’s *The Druids* (which is the best book in English available on the subject), for the most part suffering from either the Savage Barbarian (“Hard Primitivism”) or else the Noble Savage mystique (“Soft Primitivism”). The accounts of Julius Caesar 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 them 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 take as long as twenty years and seems to have included poetical composition, memorization techniques, law, ritual practice, weather predicting and other specialties. There appear to have been several subcategories, all vaguely called “Druid.” 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 categories seem to have overlapped, along with healing, animal husbandry, time keeping, astrology and the transmission of oral traditions.

They definitely were respected authority figures and this may relate to the fact that the word “Druid” is from the root “dru-” meaning “oak tree, firm, strong.” Therefore, it is possible that “druidecht” or Druidism may relate much to the concepts of “firm knowledge givers,” “dogma knowers” or “sources of orthodoxy” as it does to “oak worshipping priests.” This would make it an interesting contrast to “wiccraft” 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 oak trees. They appear to have been polytheists (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 the 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 that 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 “Pre-Christian 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 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 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 centuries 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 aspect 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 Carmarthenshire 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 license 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 reshaped, 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 Pre-Christian religions in Europe.

It is said by some that in 1245 c.e. a gathering was held of underground Druids and Bards from several 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 this hardly constitutes proof of such an extraordinary claim. It may indeed go back a few centuries (probably to the id 1700) 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 correspondence with his fellow scholars and in the notes for his never fully-published work, *Templa Druidum*. In 1694, a fiery 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 then 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 though 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, Brittany, Ireland, Scotland, Anglesey, Many, York, Oxford and London appeared and formed *The Universal Druid Bond* (U.D.B.). The UDB has supposedly continued to this very day (or rather, at least one current grove is 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 UDB 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 mountebanks and theocratic tyrants. This was rather surprising act for the man who had 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 Patriarchal Druid (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 Freemasonic organizations. In 1781 c.e., Henry Hurle set up *The Ancient Order of Druids* (AOD), a secret society based on Masonic patterns (not surprising, since Hurle was a carpenter and house builder). This group, like most of the similar mystic societies form 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.

{“Overseas, the link between Deism, Masonry and Druidism was once again established, in the small town of Newburgh, New York. G. Adolf Koch has an entire chapter on “The Society of Druids” in his book *Religion of the American Enlightenment*. Deism and down-right atheism were popular during the 1780’s and 90’s among the American intelligentsia, especially those who had supported the American and French revolutions. In fact, a rather large number of the key political figures involved in both revolutions were Deistic Masons and Rosicrucians (see Neal Wilgus, *The Illuminoids*). Koch tells the story of the Newburgh Druids thusly:}

{“Some Influential citizens of Newburgh had organized themselves into an interesting radical religious body called “The Druid Society.” Like its sister organization, the Deistic Society in New York, it was a radical offshoot of an earlier and more conservative society. A Masonic lodge had been established in Newburgh in 1788, and it seems, as one attempts to piece together the fragmentary facts, that as the brothers, or at least a number of them, became more and more radical in the feverish days of the French Revolution, the metamorphosis from Mason to Druid resulted. The Druids held their meetings in the room formerly occupied by the Mason and continued to use a ceremony similar to the Masonic. It is interesting to note, too, that as the Druid Society dies out contemporaneously with the end of Palmers’ activities in New York City (he was a famous Deist of the time-PEIB), a new Masonic lodge was instituted in Newburgh in 1806.”}

{“Koch continues, “The question naturally arises as to why those apostate Masons chose the name of Druids. It seems that when they abandoned Christianity, with which Masonry in America had not been incompatible, they went back to the religion (as they conceived of it—PEIB) of the ancient Druids who were sun worshippers. It was commonly believed at that time, by the radicals of course, that both Christianity and Masonry were derived from the worship of the sun.. The Druids thus went back to the pure worship of the great luminary, the visible agent of a great invisible first cause, and regarded Christianity as a later accretion and subversion of the true faith, a superstition, in short, developed by a designing and unscrupulous priesthood, to put it mildly in the language of the day.” }

{“It appears that Thomas Paine, among other radicals of the time, was convinced that Masonry was descended from Druidism. Koch refers us to an essay by Paine, *The Origin of Freemasonry*, written in New York City in 1805. In this essay he mentions a society of Masons in Dublin who called themselves Druids. The spectacular fantasies and conjectures that have been offered over the centuries to explain the origins of Masonry and Rosicrucianism will have to await another article to be properly discussed. Suffice it to say for now that the sorts of Druidism with which the noble Paine and his friends might have been familiar were far more likely to have been offshoots of Masonry than vice versa.”}

{“As for the group of Druid Masons in Dublin, this author knows nothing else about them. Perhaps they were a branch of the UDB or AOD. I will speculate that they may very well have been intimately

linked with the Irish Revolutionary politics, which might or might not have strained their relations with Druid Masons in England. There doesn’t seem to be much data about Irish Masonic Druidism available in this county, but we do know a bit about developments in Wales.”}

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 Autumnal 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 proceeds (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” this term became part of the 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 Piggot)

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 face 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* (UAOD). 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 reasonably, 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 (AOD), also continued to exist, as a mystical Masonic sort of organization. The AOD 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) to 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 AOD, 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 Blenheim 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 group, 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 AOD and the British Circle of the Universal Bond (BCUB). In 1955 the AOD seems to have disappeared, leaving the plain to the BCUB. But the latter also had a problem, when a group succeeded in 1963-4, calling itself The Order of Bards, Ovates and Druids (OBOD), and decided to celebrate elsewhere (usually Primrose Hill).

Things of a Druidic nature were occurring outside of Stonehenge, of course. In Wales, the National Eisteddfodd 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, Brit-

tany, 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 spent tremendous amounts of time and energy on internal warfare.

Ecumenical movements, of course, have appeared and disappeared. The UDB, 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 BCUB referred to above) that suffered the split in 1963-4. Both groups, naturally, claim to be the only legitimate representatives in the UDB. 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 400 independent 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.

{“ The author has recently been in contact with yet another Druidic group in England, called the Golden Section Order Society, which may or may not be connected to any of the other Mesopagan Druids over there. We hope to learn more about them, and the other groups, in future correspondence. For now, let me emphasize that this series of articles is being based on the best research of which the author is aware. Readers having further data or corrections are sincerely requested to share their evidence so that future writings on these topics can be appropriately rewritten.”}

{“I will make one further comment before leaving the Mesopagan Druids of the “British” Isles (I put “British” in quotes, by the way, so my Irish, Scots and Welsh friends won’t lynch me). Masonic Druidism as a religious and philosophical system that has lasted for at least two centuries, helping hundreds of people to gain a better understanding of themselves and their times. Its attitude of reverent skepticism is fully in keeping with the ideals of the founders of the Reformed Druid movements in North America. These Mesopagans have a great deal of wisdom and experience that modern Neopagans would do well to avail themselves of, and many of the current Masonic Druids are right on the borderline between Meso- and Neo-. It is to be hoped that more lines of communication will be opened between us in the years to come.”}

In the United states, there have been branches of most of the British Druid groups discussed in the 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 (no relation to Tony), 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 US in the early 1970’s, giving lectures on “Druidic Witchcraft” and founding covens.

Evidence would tend to indicate that Taylor invented his “Druidic Witchcraft” form 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, UFO ology, 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 resemblance 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 items 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 DCW is a strictly authoritarian and patriarchal 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 correspondence lessons are available, however (judging from the copies of the correspondence 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 Melchizadeck”) involved the placing of a “Spirit Guide” on the back of the neck of the initiate. According to exmembers, this is actually a vampire or artificial elemental, used to psychically bond to 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 “spiritual 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. Through out 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 a 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 result of his training system, for those who stick with it, are obvious even to little-old-lady-tea-readers; classic examples of the “sleazy-satan-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 resemblance to or connections 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 [possibly the Celtic College of Reformed Druidic Wicca?—Scharding]. 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.

Neopagan Druidism

by Isaac Bonewits

Here is the article from Vol. 2, Issue 6 of Pentalpha/Druid Chronicler by Isaac Bonewits as it was printed in 1979. At the time of writing this article Isaac was essentially on a sabbatical away from Reformed Druidism and doing intensive study of ancient Indo-European religions. Much of Isaac’s materials of this time period may be interpreted as indicative of the theme of the Ar nDriocht Fein organization that he formed between 1981 and 1983. Perhaps this was yet another attempt of Isaac to bring the NRDNA fully into an organized Neo-Pagan religion?—Scharding

In the last two issues we have discussed both the probable and the fanciful history of Druidism in Western Europe and North America. In this concluding section I’ll talk about the one Druid movement with which I am the most familiar, since I both an Archdruid within it and its resident historian: The New Reformed Druids of North America. Few, if any, legendary tales have to be dealt with here, since the movement was founded only sixteen years ago and its actual history is easily traced.

But first I will repeat the main definitions I’ve been using for the historical varieties of Paganism, mentioning once again that these are broad and frequently overlapping categories.

What are Neopagan Religions Like?

The New Reformed Druids of North America represent only one of the many varieties of Neopagan religions now being practiced in this country. Together, these various groups form a rich tapestry of friendly differences and strong similarities.

Most Neopagans (of various persuasions) seem to agree that their similarities are often of more importance than their specific doctrinal distinctions or ethnic focuses. Some of these common beliefs appear to include:

1. *The idea that divinity is immanent (internal) as well as transcendent (external).* This is often phrased as “Thou art God” and “Thou art Goddess.”
2. *The belief that divinity is just as likely to manifest itself as female.* This has resulted in a large number of women being attracted to the faiths and joining the clergy.
3. *A belief in a multiplicity of “god” and “goddesses,”* whether as individual deities or as facets of one of a few archetypes. This leads to multi-value logic systems and increased tolerance towards other religions.
4. *A respect and love for Nature as divine in Her own right.* This makes ecological awareness and activity a religious duty.
5. *A distaste for monolithic religious organizations and a distrust of would-be messiahs and gurus.* This makes Neopagans hard to organize, even for “their own good,” and leads to constant schisming, mutation and growth in the movements.
6. *The firm conviction that human being were meant to lead lives filled with joy, love, pleasure and humor.* The traditional western concepts of sin, guilt and divine retribution are seen as sad misunderstandings of natural growth experiences.
7. *A simple set of ethic and morality based on the avoidance of actual harm to other people* (and some extend this to some or all living beings and the planet as a whole).
8. *The knowledge that with proper training and intent, human minds and hearts are fully capable of performing all the magic and miracles they are ever likely to need,* through the use of natural psychic powers.
9. *A belief in the importance of celebrating the solar, lunar and other cycles of our lives.* This has led to the investigation and revival of many ancient customs and the invention of some new ones.
10. *A minimum amount of dogma and a maximum amount of eclecticism.* Neopagans are reluctant to accept any idea without personally

investigating it, and are willing to use any concept they find useful, regardless of its origins.

11. *A strong faith in the ability of people to solve their current problems on all levels, public and private.* this leads to...

12. *A strong commitment to personal and universal growth, evolution and balance.* Neopagans are expected to be making continuous efforts in these directions.

13. *A belief that one can progress far towards achieving such growth, evolution and balance through the carefully planned alteration of one's "normal" state of consciousness,* using both ancient and modern methods of aiding concentration, meditation, reprogramming and ecstasy.

14. *The knowledge that human interdependence implies community cooperation.* Neopagans are encouraged to use their talents to actually help each other as well as the community at large.

15. *An awareness that if they are to achieve any of their goals, they must practice what they preach.* This leads to a concern with making one's lifestyle consistent with one's proclaimed beliefs.

And Neopagan Druidism?

Neopagan Druidism is the latest phase in a movement, the Reformed Druids of North America, that started out as a quasi-religious Mesopagan protest against coerced religion at a small midwestern college, back in 1963 c.e. The RDNA was invented in order to test the amount of freedom allowed by the college's rules requiring all students to attend church. Much to the surprise of the founders, even after they had won their protest, many of the Druids wanted to continue the movement. The prayers to the Earth-Mother and the old Celtic divinities, combined with the anarchistic philosophy, had come to represent a valuable part of the spiritual lives. Graduates of Carleton College spread the Reformed Druid movement wherever they went.

It was in Berkeley, California that one of these alumni became the local Archdruid for a group of people who were already thinking of themselves as conscious Neopagans. Under their influence, an increasing overlap between RDNA and the rest of the Neopagan community began to form. Today, the handful of active groves (congregations) are almost all Neopagans and are using the "NRDNA" (for New RDNA).

Are Druids Witches?

Only recently. Since the Paleopagan Druids were long gone by the time the Anglo-Saxons began the word "Wicca" ["bender" or "magician"], all speculation about "witches" having been the remnants of the Prechristian Celtic clergy (i.e., the Druids) are unprovable. There is, in fact, no hard evidence to indicate that witches were ever thought of as religious functionaries until the Church invented Neogothic (or Satanist) Witchcraft in the middle ages.

But in recent years a number of Neopagan religions have been founded by people who have chosen to call themselves "witches." These Neopagan Witches have a great deal in common with other Neopagans, including the Druidic sorts, and several initiated Witches have become ordained Druids and vice versa. This sort of overlapping membership is extremely common in the Neopagan movements and is an understandable result of polytheistic theologies (or "theologies") and ecumenical meetings.

What are the Basic Beliefs of Neopagan Druidism?

Neopagan Druidism retains the "Basic Tenets" of the original RDNA movement and builds upon them. According to one Druid document, *The Book of the Law*, they run thusly:

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

And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for 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!

The material realm is personified as the Earth-Mother (or Mother Nature), one of the oldest archetypes known to humanity. Many now apply this name to the biosphere as a whole, in order to emphasize our dependence upon Her. The nonmaterial essence of the universe(s) is called Be'al (which is believed by me to be an ancient Celtic name of an abstract divinity, based on "Bel" or "shining one"), and the concept is rather similar to some version of the Native American idea of the Great Spirit. Thus a polarity (or a dualism) of matter and energy, female and male, darkness and light, is established; but it is vital to realize that *neither* half of the polarity is believed to be superior to the other. There is a very strong gender equality running throughout the Neopagan Druid worldview, and an Earth-Father/Sky-Mother polarity (as in ancient Egypt) would be considered just as valid.

The "object of Humanity's search" is called "awareness," and is defined as "unity with Be'al," a task that can only be accomplished by also attaining unity with the Earth-Mother. Thus Neopagan Druids are used to develop all the different aspects of their beings—physical, mental, emotional, psychic, artistic and spiritual—in order to attain the required state of dynamic balance that will lead them towards awareness.

Beyond these fundamentals of Neopaganism in general and Neopagan Druidism in particular, the philosophy and theology are kept deliberately vague. It is up to each member to work out her or his own path towards awareness. Other goddesses and gods, both Celtic and nonceltic, are invoked by the Druids, but each member has his or her own personal definition of the concepts involved.

What About Organization?

The Neopagan Druids are organized into congregations called "groves," each with from three to ten or more members (though dozens of others may show up for major holiday celebrations). Only a handful of these are still active (in the San Francisco/Berkeley, St. Louis, and Olympia areas), though a couple of dozen have been founded over the years. Every grove is an independent entity, and each may operate its own "flavor" of Neopagan Druidism. Currently there are groves practicing Norse, Wiccan, Eclectic, Zen and even Hasidic Druidism. Individuals frequently follow more than one variety at a time, depending upon their personal interest. Attempt to keep any sort of a "National government" going have been fruitless, due to the strong individualism of the members.

Pentalpha is currently instituting a Neopagan Training Program for members and would-be clergy of various Neopagan belief systems who wish to work within the Pentalpha structure (though followers of other Aquarian paths might find it of value as well). Neopagan Druidism is one path among many that participants in the program may choose to follow. Eventually Pentalpha will issue legal church charters to Neopagan Druid groves (as well as other groups) led by participant in the program.

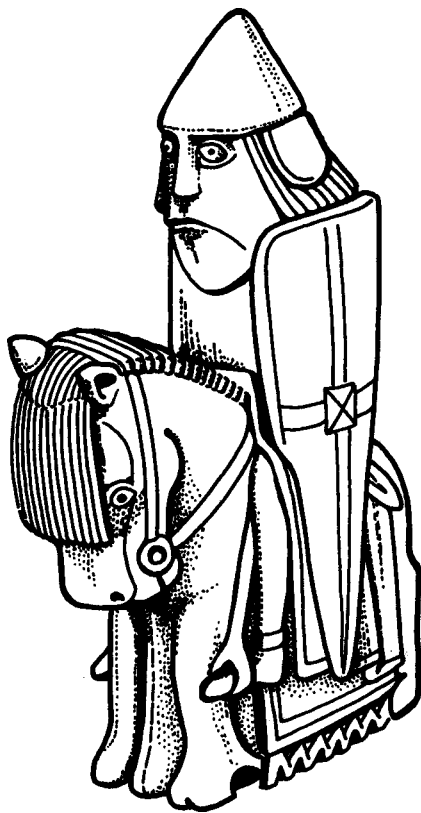
But is it "Really" Druidism?

Obviously, Neopagan Druidism is a uniquely American phenomenon. Because of its tolerance for theological and philosophical differences, its lack of discrimination against women and other minority groups, its sense of humor about itself, its distrust of all organizational structures and its other similarities with the rest of the Neopagan

community, it is drastically different from most other philosophical movements that have called themselves "Druidic."

And yet the Neopagan Druids do have some fundamental concepts in common with the Paleopagan and Mesopagan Druids who preceded them. Down through the ages, their communities have known how to tell who the Druids among them were, because the role of the Druid has always been clear—scholar, and artist, poet and priest, philosopher and magician—the one who seeks, preserves and extends the highest wisdom her or his people are capable of handling safely, and who uses the knowledge and inspiration for the benefit of their community.

The Path of the Druid, like that of the Brahmin, the Medicine Person, the Shaman or the Rabbi, is one of heavy responsibilities and hard work. But like these others, it is also a path of great rewards—physical, intellectual, artistic, magical and spiritual. For those who feel a link to the Paleopagan Celtic peoples, and who find themselves wanting to use their highest talents to serve their communities, Druidism can be a challenging and exhilarating way of life to explore.



A Basic Wiccan Rite

by Isaac Bonewits

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 competent 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 anointing, 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, statues 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 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 coveners are too far apart to hold hand, 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 and 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 anoint each other and coveners with special consecrated oil in triangle or pentagram shape, with special poem or blessing chant (procedure is easier if coveners are skyclad, i.e., naked). Females anoint males and vice versa.

11. With bell in weak hand and athame in strong, HP or Hps goes to beginning Quarter, rings bell, cuts pentagram 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 equivalent.

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 equivalent, 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 group 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 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 peak of the Power (which is made easier if there is music— especially drums—available). However this is usually done only in groups that use sexually activity to raise the power rather than dancing.

22. Hps & HP bless the wine and 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 equivalent 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 equivalent. 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 folkdancing 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.



A Bibliography of Druidism

by Isaac Bonewits

[Nearly verbatim from 1976, so it's terribly out of date.—Scharding]

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Wod, Eric S; COLLINS' FIELD GUIDE TO ARCHOLOGY IN ENGLAND

Yeats, William; MYTHOLOGY

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, forum 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. box 1164, San Pedro, CA 90733.

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 sate 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 1973 c.e. In conjunction with the Pagan Yellow Papers (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 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 is 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.

Parabla: 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 St, NY, NY, 10021.

RECORDINGS:

The following records and tapes may be of use in rites as well as in rewrites. They are divided roughly into these categories; 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
THE DUBLINERS
THE CLANCY BROTHERS
OSCAR BRAND
THE CHIEFTAINS
URUBAMBA
EVEREST RECORDS : "Authentic Music of the American Indian"
FOLKWAYS RECORDS; "Healing songs of the American Indian"
DR JOHN THE NIGHT TRIPPER
NONESUCH RECORDS: "In praise of Oxala and other Black Gods"
COLUMBIA RECORDS; "Medicine, Mine & Magic"

Classical:

PROKOFIEV: "Alexander Nevsky"
OFFENBACH: "Tales of Hoffman"
WAGNER; "The ring Cycle"
MENDLESOHN: "Walpurgis Nacht"
VISTA RECORDS; "Fantasia"

Popular:

PENTANGLE:
TRAFFIC "John Barleycorn"
INCREDIBLE STRING BAND
MOODY BLUES: "search for the Lost Chord."
GRAHAM BOND "We put Our Magic on You"
Donavan

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 WB box 1367, Spring Valley, CA
92077. \$5.95 plus Tax?
ENVIRONMENTS





PART EIGHT

A GENERAL
HISTORY OF
REFORMED
DRUIDISM IN
AMERICA

a.k.a
The Gregarious Epistle of
Michael
or
The Adventures of Prolix the
Druid

An unofficial and very controversial attempt by Michael Scharding to provide his own personal overview of the main historical events that he believes has affected the development of the various Reformed Druid movements in North America over the first 34 years of their organizational histories. Best read with the primary materials that are found in the other parts of "A Reformed Druid Anthology" (see next page).

THE DRYNEMTUM PRESS

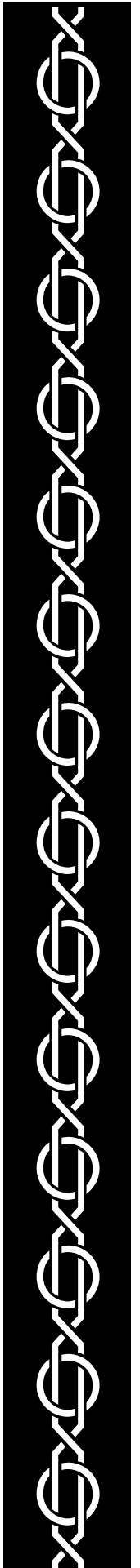


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(You know an Epistle is way too big when it has a table of contents!)

Blessing

May the blessings of the all-surrounding Earth-Mother be upon you, gentle reader. May my words find a welcome home with you. Please excuse the gregarious nature of my ramblings. It is over ten times longer than any other epistle in Druidic history, but probably of less value than their compact wisdom. Read it at a slow pace, ponder it, and then tell me what you think of it. Please, do not consider it dogma and try to forgive my errors and biases. If you do this, you may receive the greatest blessing of all.

Dedication

I'd like to dedicate this paper in the memory of my grandparents, Emmet Gerald Scharding and Billie Johnston Scharding, without whose love and funding I would not have been able to attend Carleton or to write this epistle.

Acknowledgements

Special Thanks goes to Eric Hilleman for helping me to gather, organize and interpret the International Druid Archives. I'd also like to thank all the people whom I have interviewed to write this paper, especially the Franguists, the Sheltons, Norman Nelson, Robert Larson and Isaac Bonewits. Mark Heiman is to be thanked for the final visual format.

It would be remiss not to thank Professor Phillip Niles for his superhuman patience with my first 10 proposals and innumerable redrafts. Without his help, I wouldn't have ever come even close to the dubious quality of this paper.

YO!

BIG, PROMINENT DISCLAIMER TO OTHER DRUIDS

This work is **not** to be assumed to be THE definitive, nor official, statement of the history of Reformed Druidism, regardless of my previous position as ArchDruid of Carleton. This paper is a composite of conversations and documents from past Druids that has been molded by the imposition of my personal thinking processes. It is one history, yea, *one history among many* of what was and is and may be Reformed Druidism. I disagree with some of the trends, but I will try my best to be objective in my presentation. Read this paper with caution, because it will be filled with my biases.

Another note, the RDNA tradition of Carleton has been to call both male and female members, "Druids." I will specifically refer to gender of members if it is necessary. I've also been lazy and used "Neo-Pagan" when I should have put "Neo-Pagan, Wiccan, Followers of the Old Way, Crafters, Worshipers of the Goddess, practitioners of personal spirituality, Polytheists/Pantheists/Duotheist, etc." But that would have eaten up alot of time, and you know what I mean. Also please insert c.e. after all dates.

NOTE: This epistle has little to do with British, Neo-Paganistic, Masonic or other forms of Druidism now in America. We welcome any scholarly comparisons with your groups and we offer the use of our archived materials stored at Carleton.

Blessing

Dedication

Acknowledgements

Disclaimer

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FOREWARD BY THE AUTHOR

(Feel free to skip ahead)

The Importance of Origin Stories

Why does a history of Reformed Druidism matter to other modern Druid groups in America? Probably for the same reasons that the study of Judaism is important for studying Christianity. Few religious movements, even spontaneous ones, can resist the temptation to borrow material from other groups. Often this borrowing is never explicitly acknowledged and scholars are forever doomed to waste many precious hours debating where every idea came from, rather than debating what was the importance of the idea. I hope that this history of the RDNA, in some small way, may serve as an origin-story for the other modern Druid movements in America. I certainly hope that other stories will follow and expand the discussions on the influences that I was unable to adequately discuss; for example the full extent of the Neo-Pagan/New Age or Environmental influences upon Reformed Druidism.

All religious movements have a need for origin-stories; i.e. what year did they begin, how did they begin, who started the traditions and (of course) who's to blame for all the crap that has happened since the Golden Age of Founding. These origin-stories help to define whence we came from, to notice how much we've changed, and to help us to decide where we may wish to go. Most religious movements keep rather spotty records in their beginnings, mainly because they are too busy establishing the group. By the time that most origin stories are written down, the Founder(s) are long dead and multifarious myths have obscured much of the truth. Sometimes, as with the ancient Druids, the people never got around to writing down the thoughts, lore & history, and their wisdom has thus vanished into the mists of time.

Not so with the Reformed Druids of North America. Within 2 years of the Founding of Reformed Druidism, a history was written by David Frangquist and efforts were made to preserve early documents and paraphernalia for the edification of future Arch-Druids. Primarily, this was done because of the high turn-over rate that is inherent with a college-based group; a system that precluded the establishment of a resident-elder & made oral-based transmission of stories an uncertain risk. From our copious records, and interviews with living members, it is still possible to reconstruct a (overly) detailed history of Reformed Druidism in America.

Although it is *possible* to make such a history, I sometimes have wondered if a history *should* even be published. In many ways, Reformed Druidism is far too simple a subject to be written about, for Awareness must be experienced. Even the most complicated explanation cannot contain the complexities of the simplicity that is Reformed Druidism. By even writing a history of Reformed Druidism, I fear that I may lead hasty scholars even further away from the truths of Reformed Druidism. If I should do so, I apologize and I hope that further careful cross-study & comparison will lead you back to the true purposes and truths of Reformed Druidism. Even worse, I would be terribly saddened if a Reformed Druid, amidst their struggle for awareness, should begin insisting that the "only true" Druidism lies in repeating the ways of the past Reformed Druids. That would be a tragic waste of time on their part and for those who must listen to such rantings.

So why am I writing this?

In the spring of 1993, my grove members and previous leaders knew little of our RDNA history. Much of the heritage of the Reformed Druids had been forgotten by the Carleton Grove by the late

1980s, not that this had inhibited their Druidism by the slightest bit. We knew that the RDNA began as a protest movement in 1963, that we supposedly had three orders of membership, that we should be wary of Isaac Bonewits, that we should allow anybody to participate irregardless of their religion and that the RDNA was the ancestral-origin of many modern Druid movements in the United States. Some Druids would have been content with the freedom of ideas that come out of a vague background, but I stubbornly wished to know what my predecessors had done so as to augment the possibilities of grove activities and to predict the long-term effects and cycles of Druidism on my fellow grove-members and myself.

As a result of this research, I've probably collected and read more Reformed Druid material and talked with more Druids from the different factions than any other Reformed Druid (except possibly Isaac Bonewits). This means that I'm either an "expert" or I am now more irreparably confused in my Druidism than ever as a result. (More than likely it means that three precious years have passed from my youth.) I have always enjoyed reading the "small scale" history of communities and items of local interest, and this is shown in my choice of studying the Reformed Druids. As a result of my research, I firmly believe that the simple lessons that can be learned from Reformed Druidism are just as valid as those from big, "mainstream" religions with millions of members. Perhaps the Reform's lessons are easier to understand since Druidism doesn't require too many presuppositions. The archived discussions that I have read about the simplicity, honesty and omni-compatibility of basic Reformed Druidism have made my "tidying up" of its history a real labor of love and sorrow. I have watched the dramas unfold, both the touching loyalty to ideals and the disappointing misunderstandings between members. Indeed, each and every Reformed Druid has an interpretation and a history that are just as valid and important as this lowly epistle. I now wish to share my insights with others to heal some of the wounds that have festered from the frequent misunderstandings and to enlighten others with a few thoughts that might be applicable to their lives.

As a historian, I have often bewailed & cursed the dead of past ages for not writing down their thoughts and stories for the future generations to read & cherish. In some way, I hope that this book will set a precedent for members of other nascent religious movements to write down their own religious histories, while the details are fresh in their minds (and make frequent updated versions available). I only wish that those groups will not forget to be spontaneous and willing to discard the past when it is no longer helpful.

Final Thoughts

During this era of unending questioning, I feel most at home with calling myself a Reformed Druid. I am tied to no religious dogma or creed by my association with the RDNA, beyond the two Basic Tenets. The vagueness of Druidism has ironically proved itself to be a sure anchor in my personal search for religious truths in this chaotic world. I am currently studying the teachings of many religious organizations and individuals, with occasional successes and failures here and there. I doubt that I will find any one system capable of answering all my questions; although I'm interested in Zen, Tao and Christianity. Perhaps no religion is perfectly fitted for me, or perhaps I can not bring myself to fit in any one religion. If so, then I may have to create a religion for myself, or perhaps even create/modify one for every passing moment.... Who knows?, I may find truth in a few years and then look back on all this as a silly moment of confusion. Yet if I find my true faith, I'm sure it will be far richer and more fervent because of the long study and search that I have made for it. In the meantime, Druidism will be my haven during a storm.

-Mike Scharding
Goodhue Hall 310

April 1994, revised April 1996

INTRODUCTION

(Please, feel free to skip to the first chapter)

The purpose of this paper is to drastically re-interpret and provide a general historical overview of a nation-wide movement known as the Reformed Druids of North America and the origins of its various offshoot branches, up to 1996.¹ With the help of newly collected and mostly un-published resources, I will provide a new perspective on the role of Reformed Druidism² in spawning the American Druid Neo-Pagan movement, including the founding of “Ár nDraíocht Féin” in 1982 and the Henge of Keltria in 1986. In addition to influencing Neo-Paganism, Reformed Druidism has played a small role in shaping the atmosphere & character of Carleton College.

I hope that this paper will provide better chronological and organizational understanding to future researchers after which they can conduct further studies on the RDNA. A good researcher must use more than one source in order to gain a balanced perspective. The biases of earlier researchers are the result of an over-reliance upon interviews taken solely with Isaac Bonewits (or Fisher) or by a primarily exclusive reliance upon his writings. There are no experts in Reformed Druidism, merely voices who can provide personal definitions. Therefore, I hope that future studies do not use my study as their sole source either. If they do write reports, I hope that they will mail a complementary copy of the document to: Carleton College Archives, 300 North College Street, Northfield, MN, 55057, USA.

For those unacquainted with Reformed Druidism, I will now provide this introductory synopsis to prepare you for a more detailed history of Reformed Druidism and perhaps foreshadow the debates of this paper. I hope that you will find Reformed Druidism to be an attractive case model for use in your future studies.³ By the end of this epistle, I hope that you'll know more about the overall history of Reformed Druidism than most present, past & future members. As for our theology or philosophy, it's relatively simple, and you'll be a master of it by the end (as far as any of us ever will be).

Why Reformed Druidism is important to Carleton College:

Reformed Druidism has a special place in the modern history of Carleton College. Originally conceived as a student protest against mandatory attendance of religious services, the RDNA rapidly became a powerful and personal tool for individuals at Carleton to explore the depths of religious truths and comprehend the religious & cultural diversity of the increasingly pluralistic United States.

Over 33 years old, the Carleton Grove of the RDNA was by far the longest running, largest, extant, *unofficial* student-run organization at Carleton.⁴ It is now an official organization as of May 1995. Probably only 2% of past Carleton students since 1963 have directly participated in at least one RDNA service or have received it's mailings. But, it is likely that a greater number of Carleton students have interacted with Druids (knowingly or unknowingly) or been introduced to an RDNA member's religious/philosophical curiosity over the last 33 or so years. If nothing else, the Druids have become another nostalgic background ornament contributing to Carleton's mystique; joining the ranks of Rott-blatt, Schiller and the Tunnel Graffiti.⁵ The RDNA has also produced a rare, very personal, and unrivaled amount of alumni-student inter-communication and assistance, which alone should attract closer study by Carleton historians.

The RDNA is the only known religion or, if you prefer, group-philosophy, to have indisputably originated at Carleton College (& perhaps in Northfield or south Minnesota) and spread so far from home; being a recognizable extension of a Carleton-wide attribute of respectful skepticism towards all matters. As local chapters of the

RDNA, called “groves,” were established across the nation (at first mostly at colleges), a renaissance of religious exploration and correspondence developed within the RDNA's nurturing anti-dogmatic structure. Importantly, this expansion also brought ideas back to isolated midwestern Carleton students and alumni from Druids experiencing different environments.

I might add that I am not alone in my respect for the importance of the Reformed Druid debates and their impact on Carleton College. The RDNA has probably not had much more than 1,000 total members at Carleton,⁶ but the previous College Archivist, Mark Greene and the current Archivist Eric Hilleman feel that:

“The Druids are one of Carleton's most interesting, long-lived, and (in terms of national following) most influential traditions. As time passes, I hope that their history will receive some scholarly attention—either within or from outside of Carleton.”⁷

Why Reformed Druidism is important in the Neo-Pagan movement:

Upon entering the catalytic environment of the Bay Area and urban Universities in the late 60s/early 70s, some RDNA members quickly allied themselves with the nascent Neo-Pagan movement which was concentrated there. This quick allegiance was made possible by the RDNA's amazing coincidental similarity of liturgy, organization, and doctrine of religious searching, as will be discussed later.

After years of sometimes bitter infighting during the 1970s over how to more “effectively” organize themselves and as a result of a poor economy, a great number of RDNA groves collapsed or went underground. Some members “left” Reformed Druidism to continue the growth of the American Druid Neo-Pagan movement, by founding “Ár nDraíocht Féin,” which possesses few immediately recognizable connections to the RDNA, yet they acknowledge the RDNA as their origin.⁸ Yet we should note that RDNA and NRDNA groves have stubbornly continued to persist alongside with the ADF and with ADF's offshoots such as Keltria & Druidactios.⁹ Put together, these three newer groups have currently under 800 paid members in 20+ groves/henges/toutas and perhaps 2000+ irregular attendees. The American Druids have always been a small, very recognizable and reasonably public group within Neo-Paganism. But, their numbers are not so insignificant when one considers that the Neo-Pagan movement has between 50,000 to 200,000 members in America, depending on your statistics.¹⁰ In fact, many people see Reformed Druidism in America as being defined by its larger, noisier offshoots, ADF & Keltria or even by the unrelated British/European Druid or Masonic Druidical movements. As a result, accounts of Reformed Druidism history could easily be falsely portrayed as being fated into *evolving* towards these more noticeable organizations.

Neo-Paganism is a collective umbrella term for nature-oriented religious movements with an intense interest in borrowing from pre-Christian cultures coupled with modern sensibilities. Neo-Paganism has been expanding geometrically since the early 70s and will become more and more noticeable in the future.¹¹ In the coming years, I predict there will be greater number of scholarly studies upon the artistic, musical, liturgical, scholastic, philosophical and theological accomplishments of these highly creative minority religions.¹² These studies will likely be initiated by Neo-Pagan scholars, from secure Neo-Pagan traditions, who are seeking to unearth and explore their groups' relatively recent historical origins.

Because Reformed Druids have often been playfully pushing the definitional boundaries of “Neo-Paganism” as much as they have with Judeo-Christianity, it will continue to attract some interest. Another attraction with the RDNA for scholars is Isaac Bonewits' prominent presence and activities within Neo-Paganism and Reformed Druidism throughout the 70s, which was prophetic of the progressive Neo-Pagan Druidic religion known as “Ár nDraíocht Féin.”

Finally, the extensively archived history of Reformed Druidism

will provide those scholars with rich comparisomal models and materials when writing the future organizational histories of Neo-Pagan movements (especially Druids¹³). This paper will help them overcome the often treacherous, paltry and deceptive misinformation currently available about the RDNA and may even change preconceptions of what a “Druid” organization has to be.

Why Reformed Druidism is Important for 60's Exploration of Religion:

Finally, as a side note, this study will remind scholars how the multi-faceted influences of local environment can influence the thinking and structures of local chapters of the same religion/philosophy. With the great advantage of hindsight, I will show how the radically different administrative policies of Carleton College and Berkeley College during the 60's & 70's may have well led to the development of different understandings and methods of protest among student populations and in the local communities. This difference in protest methodology has in turn drastically affected the course of the “Carleton” RDNA faction and that of the “Berkeley/Bay-Area” NewRDNA faction.



Chapter One: Methodology & Biases

(Casual readers may skip to Chapter Two, where the fun begins)

Section One: Problems of Researching Recent History & Neo-Paganism

Most Neo-Pagan scholars have never had access to peruse the newly available resources that I have used to write this paper, so I feel it is necessary to explain, at what will seem at an extraordinary length, just what led to my writing this paper. This section may even provide some new research ideas to future scholars of Neo-Pagan history. Non-academics may freely skip ahead to Chapter Two.

Ways of Writing A Neo-Pagan History

I suspect that there will be few groups over ten years old that can resist writing a history. There are a number of important questions that the Neo-Pagan historian should ask themselves while planning the process of writing a history. Let's explore them.

1. Who am I writing for?

This is the crucial question. There are different types of histories for different types of audiences.

Diaries are appropriate for solitaries. While you may pass a diary onto a child or disciple, you want a diary to remind yourself of personally important memories, personal oaths, and to keep track of the effects of spells. Diaries, unlike Shadow Books, often includes the mundane *and* the magical elements of your lives.

If you are writing a history for a handful of close friends or disciples, you may prefer the Book of Shadows format commonly used in Wicca with one large handwritten book being copied by every new member. Such a book contains a brief description of apostolic succession, basic rites and basic organizational rules. What's more since only initiates will be reading it, you can write very personal details and be free about naming people. Since everyone in the group, knows the ins-and-outs of the group, you could avoid explaining the simple things, place descriptions and take a lot of knowledge for granted.

If you are writing a history for scholarly study or to enlighten other Neo-Pagan groups, you will probably go into about as much depth as a Book of Shadows, but leaving out any craft-secrets (without hopefully making the history unintelligible). You can expect most Neo-Pagans to understand the Neo-Pagan mindset and opinion background, but the average scholar will require explanation of such simple concepts like “the eight festivals,” “sabbats,” “cones,” “degrees” and “athames.”

If you are writing a history for a recruitment flyer or leaflet for mass distribution, you need to condense it drastically and emphasis the drawing points, remove personal details and avoid describing conflicts (acrimony may turn off recruits).

In my case, I'm writing this Epistle & ARDA collection for the scholarly audience and as an public-oriented “book of shadows.” The result, I thoroughly explain the terms, introduce all the players, tie events into greater sociological cycles, and avoid extremely intimate goofs.

2. What are my biases and reasons?

This is the hardest thing to do. Writing a history can lead to some deep soul-searching and you should ask yourself some probing questions. Why are you writing a history? Is it to try to build a historical sequences that support your opinion of what the group's true purpose? Is it to show off your knowledge of the trivia? Are there certain

types of people or faction who will resent your history? Is it to cover up a disgrace in your organization? Is it to share joyful stories and helpful hints of group coordination? Most of the time we do not recognize what a small pond a coven or a grove is. Do you really know what the real history of your group is? Do you plan to exclude the input of certain people? Why? Are you the best suited person for the job of writing a history or should you co-author it with other people? If you don't like the answers you get from such questions, then beware starting such a task.

3. How will I distribute my history?

There are a number of ways to distribute histories nowadays. I highly recommend that you do it on a computer, as you will amend it several times, and it will give it a professional appearance. Photocopy shops can print and bind small histories rather cheaply nowadays. An exciting new method, if you (or a friend) has a talent is that you can set up a web-page and allow people to download files containing your history. You can then just release it on to the Internet and let interested people find it and distribute it to their friends, and it won't cost you a cent after the initial set up.

4. What can I include in a history?

Any thing you'd like. Histories are merely records of what is meaningful to a group of people. Kind of like a big scrapbook. A partial list includes; why a group was founded, chronologies, a series of letters, recipes, sets of bylaws, specialized dictionaries, bibliographies, favorite activities, politics of leadership struggles, jokes, meditations, quotes, mythologies, rituals, blessings, artwork, poetry, music, songs, eulogies, favorite meeting sites, or even stories about how popular members came to join the group. You could even make a video tape documentary. Your imagination is your only limitation.

"The Golden Rule" of researching Neo-Paganism

Any researcher of Neo-Paganism will understand when I say that a good rule in reconstructing the history of the RDNA (which many "outsiders" consider to be one of the oldest, identifiable, public Neo-Pagan movements) is that disagreement among RDNA members is the general reality and that agreements are the unusual exception. Each individual Reformed Druid (esp. Californian ones) had a different purpose and view of what Druidism meant to them. Although this diversity could apply to members of many mainstream religions, rarely do we see a group give as much free reign, affirmation and empowerment to the individual's beliefs as we find in Reformed Druidism. With that in mind, it is appropriate to beware rashly accepting any statements in documents claiming to be authoritative upon a Neo-Pagan group's beliefs (especially in Reformed Druidism) and to realize that any such statement may be a disguised personal bias (such as this Epistle, for example). The type of person who leaves written documents may be quite different from the person who does not feel the need to canonize their ideas on paper.

In the case of the RDNA, the "authorities" have tended to be the Third Order Druids who left us the majority of the contemporary written documents and wrote most of the inter-communications on "key" issues. Much of the time, they were also the only ones knowledgeable about the existence & politics of inter-grove communications. Therefore, it is fitting that they should be my primary informants since I am constructing a history on inter-grove activity and organizational change.

However, in future histories about specific groves, there will have to be a great number interviews of 1st and 2nd Order Druid members taken from each grove, something that is difficult to do since few records are kept of non-Third members. Third Order Druids only constituted (at most) 5% of all past Reformed Druid membership, but they are always the easiest to locate because of their prominence and long-term commitments to the group. It is also important

to remember that only a very tiny portion of the activities or attention of most grove members were expended on issues "outside" of their groves. For most members, the local grove and the lives of its own members were all that really mattered and thus documentation of the opinions of non-Thirds on external issues is almost non-existent.

Difficulties of recent history for me:

Because I have never academically studied post-1950 history, I adopted some of the research tools of a journalist because I see them as the most ingenious historians of very recent events. Almost all of the major figures in Reformed Druidism are still alive at the time of this writing (1996), but they are still so active in careers that memoirs are not likely to be on their agendas for some years to come. Nor could I use existing research on the RDNA, since most of the other researchers didn't interview many Druids, or probably met with only one Druid. Therefore, I have discarded their work and pursued a very active search and questioning of past and present members. This new research has included a great number of interviews, surveys and document collection from past & present members rather than relying upon poorly researched and published studies.¹⁴

Interviewing

I must tell researchers how important one's choice of relevant resources is when studying "Neo-Paganism" or any other small, modern, religious groups. Because of the richer amounts of material that are often available on recent historical events, students of recent history sometimes have the joy and burden of having too many resources. This problem of apparent "chaos" can be offset by the fact that many of the principal "movers-and-shakers" of recent events in Neo-Paganism are still alive. Interviewing them allows you to supplement contemporary records with the often '20/20' vision of hindsight and maturation. These "live witnesses" can decipher mysteries found in the available texts or make up for the paucity of documentation. Those interviews can often reduce the extraneous background reading needed by the researcher by the interviewees' indications of which aspects of a group were relatively unaffected by contemporary events. Much of what happens in a grove will never be put down by a pen. Mood and environment are difficult to capture in words, especially written words, but are retained in oral stories.

But we will always face the problem that some people are often too close to an event to step back and give us a un-biased interpretation of that situation. To correct the lies, errors, the "purposeful exclusion of pertinent facts" by certain people and to arrive at a more insightful interpretation of past events, one must cross-check their testimonies with those of others (especially their enemies). Fortunately, much of the stressful RDNA history has occurred over 15 years ago and the Druids are getting less uptight about it.

The Necessity and Benefit of Related Background Reading

Idealistically, the researcher of Neo-Paganism should explore the major interests of the people that they are studying, before they begin to study the people directly. It greatly helps when studying "Neo-Pagan" groups to have already acquired a broad background with folk-lore/music/dance (regardless of country), mythology, non-Christian religions and pertinent foreign languages. Such studies limber the mind for exploring new modes of thought, modes which may seem hardly comprehensible to the average Western-trained mind. Many Neo-Pagans are very intelligent, well-read, eclectic and scholastically inclined.¹⁵ If you approach their "official" published materials with little knowledge of the foundational culture and *mentalite* among Neo-Pagan social circles, you are very likely to be over-whelmed or (worse) distracted by the sheer diversity of topics that are being bandied about. I recommend at least a full year's close interaction with a

Neo-Pagan group before claiming to competently understand it.

I possessed certain knowledge and experience which greatly helped to research American Druidisms and to study Celtic Neo-Paganism:

1. A great deal of familiarity with the many reputable (& un reputable) published studies on Ancient Druidism and Celtic Religions. I also have done a great deal of reading of the published materials of modern Druid movements; both those descending from and those independent of RDNA origins. I therefore can better discern which customs & aspects adopted by modern Druid groups are historically valid and which are actually adaptations from newer, more modern sources of inspiration.
2. An understanding of the basics of a few Asian religions, which is particularly crucial to understanding the origins of Carleton Druids of the RDNA. Any understanding of 60/70s mysticism must include a study of the growing interest in Asian religions.
3. I can read the Scots-Gaelic, French and German languages; all important for studying Ancient Druidism and understanding the academic studies, deities & terms referred to by Neo-Pagans/Wiccans; who are reconstructing old religions of Indo-European origin. Another useful language would have been Welsh or Irish Gaelic.
4. A five year background in observing the rites, interactions, world-views and morals of Wiccans, RDNA Druids, non-RDNA Druids, other Neo-Pagan groups and some rather unusually “liberal” Christian groups.¹⁶
5. I am also familiar with the customs, terminology and activities of people belonging to the folklore/music/dance groups, Sci-Fi clubs, Society for Creative Anachronism¹⁷ and role-playing groups. These groups are considered, by many, to be four of the primary organizations (plus the Occult arts) that are very compatible with Neo-Pagan views.
6. Also of great help, of course, was my position as the ArchDruid of a very well known Druid organization. Titles will still open doors in this world, but only knowledge, patience, and personality will keep those doors open. Honesty and respect go a long way when interviewing Neo-Pagans. Most Neo-Pagans will not respond well, if they believe you are a closed-minded Fundamentalist or if you are mocking/belittling their beliefs. Gods help your research project if you should try to “convert” them!

Section Two: New Resources for RDNA Scholars

(Casual readers are encouraged to skip this and continue to Chapter Two)

As stated before, most of the documentation available for this Epistle has been un-accessible, ignored, unknown or misused by previous researchers. As the list of the International Druid Archives shows,¹⁸ there are many types of materials now available. For the instruction of the outsider who will be confused by constant references to strange books in the footnotes, I will describe the disadvantages and characteristics of the various categories of resources that were of primary use in this paper. A copy of the index will be included on Disk versions of this publication.

Inspirational Collections (scriptures and collections of sayings)

In addition to the aforementioned *Druid Chronicles (Evolved)*, I have used other unofficial collections to provide a Carleton perspective. *The Druid Chronicles (Reformed)*, a.k.a. DC(R), was first published in 1964 and it is David Frangquist's¹⁹ description of the first year of Reformed Druidism. DC(R) contains the accumulated laws, customs, the basis of liturgy, several meditations, and valuable suggestions for organizing the RDNA groves. While *much* of the *Black Book of Liturgy*,²⁰ *Druid Chronicles (Reformed)* and the *Carleton Apocrypha*²¹ are found in Isaac's compendium, not so with *the Green Book of Meditations*. The Green Book is an optional resource for lazy Arch-Druids to draw Druidic meditations from the many religions in the world. All these sources are merely an alternative resource available for inspiration and story telling. They should not be seen as representing every Druid's viewpoint or personal theology. All of these publications are reprinted in “A Reformed Druid Anthology,” often in a their original verbatim format with extensive historiography.

Non-Intramural Letters

These are letters that Reformed Druids have written to newspapers, various institutions, government agencies and encyclopedia researchers. They tend to fall into two main camps: outright deceptions and careful attempts to convey the “joke.”

When vitally necessary, all Reformed Druids would be willing to use their resemblance to a conventional religion to fool and thwart authorities; especially those authorities who have made the false assumption that **they can** actually define what is a religion. When writing to newspapers (after 1964) and magazines, the Reformed Druids try to share the basic joke and the protest that lies at its core in order that prospective members would join in the correct spirit of introspection instead of blind devotion to a set of principles or a group.

These letters provide a valuable insight into how contemporary “outsiders” viewed the Druids, depending on the year and location in the US. Common mis-conceptions of contemporaries about “Druidism” are conveniently expressed.

February 1993 Questionnaires²²

As discussed earlier, the responses from 23+ past Carleton members of the years 1963-1986 provided me with a view of how many non-priest druids felt about the Druids and also gave me some Carleton grove statistics. The long years appear to have led most Druids to discard the unimportant trappings of Reformed Druidism, i.e. ritual, leaving the essential freedom of everyone to their own religious belief at the core of their Druidism.

Oral History Tapes²³

Unexpectedly, this has turned out to be the greatest research tool. As stated before, the researcher gains the apparently 20/20 hindsight to supplement the contemporary documents of the past. These oral discussions fleshed out the history of RDNA, NRDNA, SDNA (and ADF) groups that possessed only a skeletal description when viewed from written documents. Some of the tapes were recorded by Carleton's Oral History project, but most were done by myself with the questions oriented towards writing this Epistle.

These interviews are especially valuable for understanding the infighting and troubles of the NRDNA and SDNA which, up to now, have often only been alluded to in materials relying on Isaac's writings. Interesting to this study is the lack of concern that is orally expressed by most of these people towards the politics that seemed to dominate the collection of **written** documents, although they are often the very people who wrote the documents. There is a tendency among researchers to assume that any written document, in the absence of other background material, automatically contains the most important issues of the day. Sometimes it is only the minutiae & trivia that gets written down. Any future *local* grove histories except Carleton & Berkeley & Live Oak, will probably have to rely exclusively on oral interviews.

Internal Correspondence (Int. Corr.)²⁴

This category was previously known as the "Records of the Council of Dalon ap Landu," which was appropriate, but it now includes all unofficial correspondence between Reformed Druid members (whether priests or not). This collection consists of a sizable portion of the networking that went on between the priests and arch-druids, with a current quantitative bias of authors coming from Carleton students/alumni.²⁵ An early voting tradition arose that any attempt to impose a new doctrine upon the entire Reformed Druids must get a consensus of acquiescence of all returned replies that had been sent out to **all the known** Reformed Druids priests on this Council. But since most of the Carleton priests didn't want Reformed Druidism to get too complicated, and this was always a sizable if not dominant block of Council members, correspondence ended up being primarily a vehicle for debating and exchanging gossip, not deciding on new laws. The Council also became a means to frustrate anyone from seriously considering that they had finally figured out how to "save" Druidism from itself.

The private internal correspondence also shows the elaborate and humorous back-stage preparations for devising a public front of being a "real, organized religion" when faced against oppressive institutions; such as Carleton College, the Draft Boards (and Isaac Bonewits to some extent).

One of the curious notes about Internal Correspondence (and the oral interviews) is that of Isaac (nearly) alone writing to the "Carleton Faction" until 1978. The "Carleton Faction" wrote to many members of the vague "Isaac" & NRDNA factions, asking them not to exclude non-Pagans. However, we only hear replies from one or two NRDNA members in response, besides Isaac. Besides Isaac Bonewits & Larson & Sherbak, we have no written documents from other NRDNA members writing to RDNA members until 1979. Larson, himself, usually only steps in to soften & correct some of Isaac's ruder letters to the RDNA. Otherwise we have only silence from all the "Neo-Pagan" Reformed Druid priests in the NRDNA on all the debates. This silence could indicate two likely conclusions:

1. The other Reformed Druids, not from Carleton, only wrote or talked amongst themselves on Isaac's "reforms."
and/or
2. Isaac (& occasionally Larson) was the only one, at that time, who really wanted to fight about the issues.

It is possible that the more extended periods of grove membership in the NRDNA groves allowed deeper discussions of issues exclusively by oral communication. However, except for Larson & Sherbak, no other communications are on record from the "NRDNA" & SDNA to the "RDNA" members until 1979, long after any reputed splits would have taken place. Surely if the NRDNA & SDNA (besides Isaac) were litigious for official reform, more of them would have written to Carleton alumni?

Resources Regarding Carleton's Administration²⁶

A good study of the "Carleton Experience" will aid in the study of Carleton Druidism, which is inseparable for many Druids. The Carleton College Archivist has shown me the best selections now available in the very valuable "Oral History Project." I have relied upon the Oral Histories of administrators, faculty and (Druid & non-Druid) students from the 60s and 70s to synthesize a view of the many factors influencing the Carleton environment (and therefore the Druids).

Resources Regarding Berkeley²⁷

Berkeley Druids & Druids from the Bay-Area were the backbone of the NRDNA movement, and therefore an understanding of Berkeley atmosphere is necessary to contrast with Carleton. Any research on the NRDNA should include some study of not only the history of the University at Berkeley, but it should also include a study of the "Berkeley Community." As I mentioned before, I knew nothing of the Sixties before starting this research and I still know but a little. I have relied on the general overviews of Berkeley provided in the excellent books and videos mentioned in the bibliography. Researchers should pay special attention to *Experimentation in American Religion* because it provides valuable statistics on the religious scene in Berkeley in 1970; which would be valuable for further studies. Interviews with Berkeleyites and the NRDNA are supplementary and provide first-hand accounts.

Resources Regarding Neo-Paganism

Of course, the best book to start with is Margot Adler's *Drawing Down the Moon*. The book is a result of the skills of Adler's long journalistic career being applied towards the study of Neo-Paganism/Wicca. It is by far the most liked and comprehensive survey of the Neo-Pagan and Wiccan movements in America. It is invaluable in its detailed study of many forms of Neo-Paganism and its provision of contact addresses & resources for the scholar. Most people usually regard Gardner (founder of Modern Wicca), Margaret Murray and Starhawk as prominent writers in the field at the beginning, but there are lot more modern authors out there. Each offers a different view that is valuable, but scholarly works are rare and often denigrated by academics. Future scholars should note that I lack familiarity with the subjects of astrology, kaballa, ceremonial magick and deep theological works by Neo-Pagans and Wiccans. I have relied on personal observation & conversations, Isaac Bonewit's letters and *Drawing Down the Moon* for most of my understanding of Neo-Paganism & Wicca

As I mentioned, there are an increasing number of encyclopedias in the reference section of libraries that deal with Occultism and Neo-Paganism/Wicca.²⁸ Magazines & newsletters, although the best sources of information, are not so difficult to obtain anymore, even if you're not already in such circles. I recommend going to a Sci-Fi convention or spirituality lecture series in order to start finding these periodicals and then order back issues.

Chapter Two: Reform Druidism from 1963 to 1973

The Influences of Carleton College

I would like to begin this paper with an appropriately Zen-ish koan (an especially ancient one that I just made up) to reflect the unusual mentality of the early Founders of Reformed Druidism at Carleton College.

The Three Water Bowls

Master Druid and his clueless disciple, Dumb-one, were strolling in the garden on a very hot day and Master Druid decided to test his pupil's wisdom. It was a warm Thursday.

Master Druid: You!, imagine that you are terribly thirsty and that resting before you are three clear glass bowls filled with red, blue & green colored water. Each bowl is three inches deep, with a wooden base of identical design. Now, imagine that I ask you to tell me what colors are the bowls are in front of you? What would you do?

Dumb One: I would say; “Red, blue & green, Master.”

Master Druid: The bowls themselves are clear and without colour! But that was the first of your errors.

Dumb One: Sorry, master. I would say “Clear,” then.

Master Druid: Secondly, you should have just drank from one of the bowls, because water is good for you when you are thirsty and yet you are still worried about the colour of the bowls.

Dumb One: Sorry, master. Forgive me.

Master Druid: Your greatest mistake was to think you had to apologize to me because you feared that I wouldn't teach you again! Begone from my presence forever!

(And Dumb One was suddenly enlightened.)

Dumb One: Thank you...{pauses & bows} Master.

Master Druid: Hmph! Eat your rice.

Interpreting the Koan

The true debates that raged in the 1970s within Reformed Druidism, as alluded in the Zen analogy, are not to be found in examining the imperfect superficial definitions that have been used to separate the Reformed Druids of North American (red-bowl), the New RDNA

(blue-bowl) and Schismatic Druids of North America (green-bowl) from each other. Nor is it the point of this Epistle to judge which of these branches is the “most true” form of Druidism; I really couldn't care less. As each of the bowls had equally good water in them, I find that it was unimportant to defend the choice of one colour of water over the other. The debate, as I see it, was how to satisfy one's basic needs for religion (i.e. “thirst for water”) without worrying about pointless, extraneous details like dogma (i.e. “color”), or how the surrounding institutions (i.e. “Master Druid”) would react to your choice.

I will not try to prove that an actual transformation occurred **from** a philosophical RDNA (as represented primarily by Carleton) **into** a religion known as the NRDNA. For that, we must take each Druid's own personal definition of their own Reformed Druidism as the most valid litmus test and relinquish our desire to perfectly pigeon-hole their individual beliefs based on the group labels: RDNA, NRDNA and SDNA. Quite a number of Druids were and still are straddling the fuzzy technical borders between “religion” and/or “philosophy” by modern definitions. Many have occasionally chosen either definition for various purposes and then gone back to straddling the fence or even started building a new fence. Instead, I declare these terms to be an unwelcome distraction from other more hidden, but very important, debates that were important to Reformed Druidism as a whole.

The Four “Essential” Debates of Reformed Druidism

These debates, *as I like to see them*, are: >ahem<

1. What are the basic needs that a religion **alone** can fulfill?
 2. How and who can tell when it is truly appropriate to propose and/or ratify an adoption of dogma in response to a perceived need? Druidism wishes no extraneous permanent accretions²⁹ or unnecessary leaders upon itself whenever something **else** can be temporarily utilized instead.
 3. How many obstacles should be placed in the path of proposals in order to allow suitable time to consider the issues and to prevent adaptations that may lead to an unstoppable process of “complications;” ones which will alienate the first two goals (and possibly exclude most of the earlier members)?
- And most importantly...
4. Do the first three points really matter to us? Isn't the organizational aspect of Reformed Druidism all just a silly joke? Why bother arguing? Why not go out and just follow what you know to be true!?

The “Carleton” Influences upon the initial RDNA

I believe it is best to continue Chapter Two of this paper by an original exploration of the “why, who, what, when and where” origins for the underlying structure and faith of Reformed Druidism. In the period 1963-1966, the basic philosophical and organizational foundations were formulated and established in the forms they would mostly bear unto this very day. Unfortunately (as some Founders saw it) this was also the time when potential defects, faults, Celtic trappings & “Fisher-isms” were adopted. From 1966-1973 many of the issues of expansion and stability that Isaac brought up in 1974 would seem to have already been brought up and tacitly decided (or apathetically ignored) upon by members of the Carleton Faction. Since Carleton students & graduates composed the majority of the members, priests and ArchDruids within Reformed Druidism up until the late 70s,³⁰ it is pertinent to understand the strong role that the “Carleton Experience” had in establishing, modifying, maintaining and undermining the foundations of Reformed Druidism.

Blame it on the 60s

Reformed Druidism is an offspring of the era known as the Sixties, an era which lasted from roughly 1960 to the end of America's involvement in Vietnam in 1973. The 60's, as most people remember (or have heard), were a tense time during which the preceding twenty years of seeming national unity and homogeneity was increasingly coming to doubt and reappraisal. Big issues at colleges were primarily *In Loco Parentis*³¹, Civil Rights, the Draft, American foreign policy and the beginnings of the women's rights movement.³²

The "G.I. Bill" had led to an unprecedented flood of students into colleges during the 40s/50s, which had in turn led to an expansion of faculty size.³³ With this increased college population came a greater interest in a broader "liberal arts" education. Departments like religion, philosophy & English ballooned in comparison to old standbys such as science and economics. These disciplines, by their inherent skepticism about the certainty of cultural concepts, allowed greater numbers of students to see college as a way to continue to explore new ideas amongst relatively supportive age-peers during this period of their lives, rather than being amalgamated into an older society at the age of 18. College administrators, however, were often seen as repressive tools of the Military complex and the Ancien Regime, both by students and many of these newer faculty members.³⁴

Carleton appears to have had a somewhat "softer" passage through the 60's than most of the Associated Colleges of the Midwest (ACM), and far smoother than the big universities which were more tightly tied in with the Military Complex such as Berkeley, U of Michigan, Penn State or State University of New York at Buffalo (SUNY Buffalo) as described in Heineman's book, *Campus Wars*. Heineman's book is very valuable in showing that student protest movements and SDS groups, tempered by the Civil Rights movements, preceded and were mostly independent of Berkeley's Free Speech Movement which had captured the Media's attention (and therefore the attention of historians).

Carleton was blessed by its quiet rural location, small size, lack of governmental research and a long history of broad liberal arts education. But by far, it appears to have been blessed by having relatively "liberal" administrators during the 60's, in particular President Nason (1962-1970), Chaplain David Maitland (1958-1986) and religion Professor Bardwell Smith (1962-1995). Each of these men contributed or exemplified crucial elements, in my opinion, of the Carleton atmosphere that permitted Reformed Druidism to flourish in its peculiar way at Carleton.

John Nason (President 1962-1970)³⁵

When the late President Larry Gould (1945-1962) foresaw the upcoming turmoil that was beginning to simmer in the country and its colleges, he wisely judged that it was unsuitable for him to continue his benevolent "patriarchy" of administration and retired. President Nason was the first Carleton graduate, class of '27, to become president of the college, thus perhaps giving him a closer feel for the Carleton "mystique." Nason saw a need to get faculty and students more involved with the administration of the college, rather than to "repel boarders at all costs." He himself, with the approval of the Trustees, had already tacitly decided that the *In Loco Parentis* rules were outdated and he often was a step or two ahead of the student demands.

An important result of this was a development of a Carleton tradition of a more civil and polite (but mockingly "good humor") methods of protest among students & faculty that actually led to some tangible results. Though hang-ups occurred, they were overcome by long discussion where both sides listened and learned. Nason's presidency was an orderly dismantling of some of the "Top-down" imperial policy of his predecessors.

Chaplain David Maitland (Chaplain 1958-86)³⁶

The office of the chaplaincy at Carleton was initiated by President Larry Gould as a separate institution because Gould was the first president of Carleton who was not an ordained minister. Feeling that religion was important, Gould gave the administration of religious needs of Carleton students to the Chaplain, of which Maitland was the third and longest serving.

As I've discovered, the dismantling of the religion requirement was in many ways aided by Maitland's background. Maitland was against **forcing** anyone to believe, and he himself helped in the dismantling of the mandatory Chapel attendance. Maitland, like his gifted successor Jewell Davis, was concerned in expanding and diversifying the nascent religion department of Carleton because understanding a "foreigner's" religion made them seem less foreign. In particular, Maitland supported the expansion of teaching about Asian religions in Carleton.

Professor Bardwell Smith (1962-95) ³⁷

Bardwell Smith, and other professors like Eleanor Zelliot, brought a much richer understanding of non-Western religions and cultures (especially the Asian faiths) to Carleton. Having witnessed racism and the patronizing attitude toward Asian religion and culture from his fellow marines while serving in Korea, Smith was always cognizant of how education must one day overcome prejudice. Carleton already had already developed many ties with colleges in Japan and India by the time Smith arrived. What Smith and his confederates did was to make Asia a greater focus-specialty at Carleton and bring the humanity and thoughts of Asia back home to the campus. Smith's deep empathy and knowledge of Hindu, Taoist and Buddhist cultures was important as a Dean of College (or a Druid advisor) during 1968-71 when students and faculty began to hotly protest the Vietnam war.

In comes the RDNA (at last)

With that background in mind, let us re-examine the mythical origins of the RDNA. The RDNA began in April 1963 when a group of students closely examined this age-old statement from Carleton College:

"Attendance is required at the College Service of Worship or of the Sunday Evening Program or at any regularly organized service of public worship. Each term, every student must attend seven [of ten] of the services or religious meetings."³⁸ [emphasis theirs]

A goodly number of Carleton students felt that a wasteful amount of time was being spent by religious and secular authorities to keep people "in line" and to keep them from thinking. This was seen as a hindrance to their personal growth. This activity by authority figures is often called the "Fossilization Theory," and the fear of it proves to be the greatest motivator for the RDNA:

"Reformed Druidism is a statement that religion has a tendency to become organized religion and which then becomes organization devoid of religion."³⁹

So it came to pass, that in April 1963 the "Triumvirate" (David Fisher, Howard Cherniack and Norman Nelson) were seeking a group-name for an unusual ploy for protesting the compulsory attendance of Chapel services. They intended to test the leniency of the exemption to the Chapel Attendance that Carleton allowed for those students who attended *regular* services of one's own religion. The Triumvirate wanted to test this by making an outrageously "un-orthodox" group, holding regular services and claiming that it filled the implied requirement as stated in the Handbook: i.e. *regular atten-*

dance. Cherniack, a prominent protester at Carleton⁴⁰, commented to the Triumvirate that his parents did not like filling in government forms that they were Jewish, so they had the custom of putting down “Druid” instead.⁴¹ The Triumvirate liked the name, because it was both exotic sounding and linked to a historical religion concerned about Nature and one that had opposed a powerful centralized power (Rome). Because none of them knew much more on Druids⁴² and thus feared being discredited, the name “Reformed” was adopted in order that they could claim to have dropped any historical practice that was brought up by opponents which they had forgotten to incorporate or that they disagreed with.⁴³

Weekly rituals were dutifully held on Saturday afternoons in the Arboretum from May 1963 to June 1964 with most members coming from KARL radio workers, theater, computer and folk dance enthusiasts. It was a group of friends meeting outdoors and having a good time together while meditating on religion. The men received a cold shoulder from the Dean when they turned in their attendance slips (saying they had attended RDNA services) while the women’s attendance slips were accepted due to a loophole in their collection system.⁴⁴ Strangely, neither group received any disciplinary punishment, so their ploy was working. However, they also went to Chapel service or other religious services to cover their butts just in case their RDNA applications failed.⁴⁵ When the requirement was rescinded, and the immediate purpose of the rebellion was over, the RDNA mysteriously continued.

Druidism did not begin as a long term movement

There appears to be a common assumption among some historians that those organizations that outlast competitors had better-laid foundations and more careful planning. I know that Chaos rules far more influentially than Order in these matters. Fisher, Cherniack & Nelson (and contemporaries) have always maintained:

“It was NEVER our intention to “start a religion;” I don’t think any of us expected it to outlive our time or life at Carleton, especially after the religious requirement was dropped in 1964.”⁴⁶

And had not the RDNA hit some powerful chord of possible validity as quickly as it did, Reformed Druidism probably would have ended in summer 1964 when President John Nason sent out a letter abolishing the Chapel Requirement.⁴⁷ Important to realize here is that the rescission of Chapel Requirement **may** have been more likely a result of other more formal protests and administrative initiatives rather than the results of the Druids (who were mostly ignored), but they took the credit anyway.⁴⁸ During the first years, the RDNA was a shadowy group; a group that most people thought didn’t exist in reality. Many Founders⁴⁹ still have a hard time convincing their classmates that the RDNA actually existed in reality.

There were several important reasons that kept the RDNA members from dissolving the RDNA, reasons far more complicated than a simple fascination with ritualism or “Paganism” or any other such pat answers. For a great many Druids, the RDNA had introduced the possibility of taking personal responsibility for understanding and believing one’s own faith. The RDNA had also shown them (in an experiential way) the benefits of learning from people from other faiths in a non-hostile forum of interaction. For many it was:

“A period of being together as a group & being quiet together. Doing whatever happens during that period. People liked that, enjoyed it. They found it refreshing, something they valued. I saw, when I became ArchDruid, a goal of introducing people to the riches of other religions.”⁵⁰

ism radically changed or replaced the beliefs of the early members. For some this proved true, but it is hardly satisfying as a general statement. It should be remembered that College is a time when many young adults change their religion, regardless of whether they belonged to a group such as the RDNA. A number of Druids later became Unitarians or changed denominations, but several remained in their previous faith—with a new perspective.⁵¹

The Reformed Druids did not really begin with a genuine Celtic philosophy.

Indeed, this leads up to the greatest hindrance to the entire study of Reformed Druidism; the name “Druid.” Many scholars will see the word “Druidism” on a sheet of paper and suddenly a myriad of assumptions will strangle their minds.⁵² Such assumptions about “Druids” conjure up visions of the prominent use of Celtic languages & culture, human sacrifices, visiting Stonehenge every summer, being fiercely patriarchal, transmigration of the soul, Atlantis, people lying in dark rooms with rocks on their bellies, long beards and other silly stuff. It is true that the origin of the **names** of the RDNA’s organizational structures, its god/archetypes and the titles of some of its officers⁵³ come from Celtic sources, but there is very little that is definitively Celtic about the **substance** of the early RDNA at Carleton, except it’s penchant for chaos & entropy. If the Founders had wished to reconstruct a tightly-knit polytheism or to build an intricate system they probably would have chosen to emulate a Nordic Pagan religion or a Classical Pagan tradition, because there was far more material available to them in the libraries of Northfield than on Celtic traditions. The Celtic origin was probably deliberately chosen **because** of the vague scholarly information that was then available on Druids in 1963.⁵⁴ Because they were looking for a model that was relatively empty of restrictions, the early members felt no compunction about diverging from the historical authenticity of the Celts at a moment’s notice. If you wish, we swiped the name and image for our own uses. There we said it.

A fateful decision to follow their own pathway, whether or not it fell in line with Celtic customs, occurred early on in May 1963 during a stirring debate that almost led to a schism. The Druids were preparing to consecrate their second stone altar⁵⁵, when the question of what object to sacrifice came up for debate. While many past⁵⁶ and current religions⁵⁷ had/have an animal die during a religious activity, Western civilization now generally frowns upon animal or human sacrifice, preferring to practice impersonal slaughter by machines at distant abattoirs.⁵⁸ One faction, led by Jan Johnson, declared (perhaps a little facetiously) that an animal sacrifice was necessary because:

“Have you 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.”⁵⁹

However, Howard Cherniack (a Founder) did counter with:

“Have ye not forgotten that we are reformed, yea, even do we call ourselves by the name of Reformed, wherefore we must put behind those things which do bring offense to our senses.”⁶⁰

The debate was resolved by Jan Johnson relenting his position to avoid Schism during their tender time of foundation. This is the first of the two major schism attempts within Reformed Druidism. Thus the early schism debate was waged over whether to have an animal sacrifice *like the ancient Celts*. The resulting decision not to have animal/blood sacrifice, albeit argued in a light manner, set an early

precedent for ignoring scholarship on issues in variance with the members' needs or tastes.⁶¹ Since that time the Reformed Druids and all Modern American Druids have only performed vegetable sacrifices or offerings of tree leaves. This was also a precedent for a renunciation of *slavish* subservience by Reformed Druidism to any surviving remnants of lore left by the ancient Druids of the past.

10: Do you teach the ways of the Ancient Druids? If so, it is good.

11: For they had their wisdom, and that is oft forgot. But verily I say unto you: in their day, even they also were young in their traditions.⁶²

There was at least one hard-core Celtic Enthusiast in the original group, Robert Larson, whose importance in the whole of the Reformed Druid movement would come up again much later on in the history. So whereas, the ancient Druids may have been students of Nature, the orientation of the Reformed Druids towards Nature and Brotherhood may have been more a result of influences that were not Celtic. In fact there was, of all things, a demonstrably strong bias towards Far-Eastern Asian religions, Liberal Christianity and Fraternalistic ideals.

The Asian Influences at Carleton

It may sound rather strange to the reader, but nearly every newspaper article with a first hand *observation* of a grove service led by a Carleton student or alumni, while mentioning the "Celtic" structures, says that the RDNA's services drew mostly upon Hinduism, Buddhism & Liberal Christian thought.⁶³ One reason for this, as I've stated, is the remarkable availability of coursework on Asian religions, languages and overseas studies in Asia provided by Carleton College during the Founding Years. But more importantly, it was the "weird," living perspectives of Asian religions in regards to authority and learning which were far more attractive to young students than the prospect of scouring dusty old books to dig up scraps of old Celtic customs.

This Asian preference is especially seen in the Carleton RDNA's fond love of Zen Buddhism and Taoism with their *seemingly* anarchic attitude that defies the need for defining itself or relying upon the aid of "authorities":

Question: What is Zen?

Answer: Try if you wish. But Zen comes of itself. True Zen shows in everyday living, consciousness in action. More than any limited awareness, it opens every inner door to our infinite nature.

Instantly mind frees. How it frees! False Zen wracks brains as a fiction concocted by priests and salesmen to peddle their own wares.

Look at it this way, inside-out and outside-in: consciousness everywhere, inclusive, through you. Then you can't help living humbly, in wonder.⁶⁴

A brief thumbing through the pages of the Book of Meditations in *the Druid Chronicles*, *"The Green Book"* or the *Carleton Apocrypha*⁶⁵ will reveal a close similarity with a book of Koans (Zen Buddhist paradoxical statements) and Taoist anecdotes. This is not "koan-cidental" because many of the initial RDNA Druids had been greatly influenced by courses taught in or about India or Japan, both of which were countries where valuable ideas from outsiders' religions had been incorporated or absorbed into the previous belief systems.⁶⁶ This idea of "interactive and overlapping" religions versus "combative" religion especially impressed the Frangquists⁶⁷ during their trip to Japan:

"[From] When I [Fisher] had last seen you [Frangquist], your Druidism has begun to take on a definite Zen Slant, just as mine showing over from Hindus and Christianity."⁶⁸

Take this excerpt by Frangquist, which is very Zen-ish in style:

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.

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 children of Be'al.⁶⁹

7. One of these is like unto one who keeps the Vigil;⁷⁰

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.⁷¹

An interesting sidenote was the growing importance of Zen, Asian religions & "mystery" religions to the greater "Counter-Culture" movement of the 60s, not to mention the Beat culture of the 50s. This Asian influence greatly increased after 1965 when President Johnson repealed the 1917 Oriental Exclusion Act.⁷² Many leaders in the Eastern sects that subsequently immigrated to America were influential because the:

"60's were, after all, a period of an intense interest in mysticism and strange religions, and a period also of the rise of the counter-culture. While none of the founders, or Dave Frangquist, were then self-consciously "counter-culture," I [Fisher] think we provided those alienated by the turgidity of native Protestantism a surprising, viable alternative."⁷³

It is therefore no mere coincidence that the selections of *the "Green Book of Meditations"* come predominantly from Eastern religions.⁷⁴ Shelton, whose "influence on Carleton Druidism was significant long after his graduation"⁷⁵, was particularly insistent that every succeeding ArchDruid of Carleton should have a personal copy of the Green Book. Shelton felt that; "In a real sense the Green Book was the heart of Druidism in my day (70s)," which was diversity.⁷⁶

But I should immediately state here that the Green Book also had many selections from monotheistic religions⁷⁷ and secular sources. Also important to realize is that a number of Carleton Druids would bring in meditations from Sci-Fi⁷⁸, newspapers, children's books and secular sources. Sometimes no readings were done at a ritual and the meditation was simply to quietly stare at the landscape. Also many students would seek out wisdom in their own time and way, separately from the "group."⁷⁹

Perhaps it was the prominence of the Vietnam war, more than anything else, which led to an early-times RDNA emphasis for drawing on Asian religions. Knowledge and understanding of Eastern faiths may have strengthened the resolve of Carleton students to oppose the inhumanity of the Vietnam war. Through their readings of Asian philosophy and religion, the Vietnamese, Thais, Cambodians and Chinese were no longer some godless, shadowy people who lived far away; but possessors of valid beliefs, souls & morals; although not always expressed like ours.

Another telling sign of the relative unimportance of ancient Celticity

in comparison to Asian studies for the early RDNA was that after the RDNA's faculty advisor, John Messenger (an Irish paleo-archeologist), left Carleton in 1965 the RDNA was faculty-supervised by Bardwell Smith (a modern Asian religion professor and ex-Episcopal priest). If they had wished to revive a pre-Christian religion of Europe, wouldn't they have chosen a History or Classics department professor?

Another element, which I'll bring up again in Chapter Five, is the calendar dating system of Carleton. While the RDNA acknowledges that the Celtic Year begins on Samhain (November 1st), the Druids from Carleton date the "Years of the Reform" from May 1st, 1963 (half way through the Celtic Year) instead of dating from Samhain 1962 as did the more Celtic-inspired Reformed Druids in California. This led to conflicting dating systems, but also shows that the Reformed Druids of Carleton origin were more interested in their own organizational ways, than fitting into a Celtic mode.

Because of the variety of inspiration that existed within Reformed Druidism, some Carleton Druids (in hindsight) therefore regretted the "vivid Celtic Imagery [that] made some interaction with the growing Neo-Pagan movement inevitable."⁸⁰ I, however, don't feel that the Neo-Pagans disagreed with Reformed Druidism so much on the theological grounds, but rather on political and organizational issues, as I'll discuss later.

Fraternal and Pseudo-Judeo-Christian influences on the Carleton Druids

These two influences are intricately linked and vital to a deeper understanding of Reformed Druidism, but it would be premature to discuss them at this point. They were not-so-clearly visible as an influence on Reformed Druidism and the magnitude of their influence is still new and speculative; therefore I would prefer not to discuss them until Chapter Four. After finishing Chapter Three you will better appreciate the matters of possible Masonic/Fraternal influences. But if these influences existed, they were most likely sub-consciously accepted or noticed by those outside the initial Founders of the RDNA. And until David Fisher verifies this matter, these hypotheses must remain forever as speculations. Without further ado, let me introduce you to the Philosophy/Theology of Reformed Druidism.

The Two Basic Tenets of Reformed Druidism

Since the RDNA probably came from no one recognizable or known preceding institution, you may be wondering now "Just what do the Druids believe, and whence came their beliefs?"⁸¹ From the spring of 1963, the two Basic Tenets have been the **only** statement accorded complete theological agreement amongst all the Reformed Druids, both priests and lower Orders. The recruitment for Reformed Druidism was aided and guided by the very short and simple list of beliefs that were devised by Cherniack.⁸²

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

And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it people do live, yea, even as they do struggle through life are they come face to face with it.⁸³

These two short paragraphs are the most recounted quotation of Reformed Druid theology and are as roughly equivalent in importance to the RDNA as the Ten Commandments are to Judeo-Christian theology and the Five Pillars are to Islam. They are the **only** beliefs that have ever been required of new members to become a

valid Druid in the RDNA or NRDNA. Norman Nelson, a Founder of the RDNA, stated that they "were careful in setting forth the original Tenets, to make it clear that Druidism (at least in 'our' Reform) did not conflict with other beliefs;"⁸⁴ The Founders had in effect "formulated Druidism as a religion of the least common denominator, a faith that few could object to, and [we] were surprised when some embraced it as adequate."⁸⁵

It is important to note here that there are no explicit gods or goddesses mentioned in the Basic Tenets. The Earth-Mother is said to be Nature, but she is not **defined** as a Goddess. While the Earth-Mother would immediately be considered a Goddess by most Wiccans and Neo-Pagans who would hear this statement, here is a loop-hole for an atheist or monotheistic Reformed Druid to view the Earth-Mother as a personification of the material world, Nature. The result is that more people can agree on the same thing, while interpreting it differently. As Larry Press related to me, there are no traditional mythologies or stories attached to any of the Celtic Gods by the RDNA in their publications.⁸⁶ The god-names remained as uncarved blocks of wood to be wrought upon freshly by each member's imagination in their own way, or to be simply left as blocks.

The Founders had realized that many religions from around the world (past & present) have used analogies drawn from the material world to express Divinity; whether that Divinity is immanent or transcendent.⁸⁷ In fact, David Frangquist felt that Nature was at the root base of all religions:

"John B. Sparks has demonstrated that all of the major religions of the modern world have developed directly or indirectly from Nature worship."⁸⁸

The trick that the RDNA used was that if the same story about, say, a bird making a nest, can be interpreted by all religions as a useful analogy for their own religious beliefs, then people of all religions could benefit from getting together and hearing that same story of how a bird built its nest. ("One mouth telling a story, many ears interpreting."⁸⁹) As long as dogmatic theological statements remain out of the stories, the group can enjoy each other's company, because dogma is more often a testing-device primarily for exclusion rather than for inclusion.

Resultant Philosophy/Theology of Carleton Druids

The combination of the Basic Tenets and a general Carleton disinclination to overradicalize on an issue, but to maintain a respectful interest (or at least a concerted apathy), comes a great many unofficial practices among Carleton Druids. I remind you that former Carleton Druids were, at least nominally, the ArchDruids of almost all RDNA and early-NRDNA groves until 1976.⁹⁰ Because the first core-members of a grove are often chosen by the founding Archdruid, the background of that missionary Third Order Druid is important. Therefore this "Carleton" philosophy/religion is worth expounding further upon before mentioning the hierarchical roots of Reformed Druidism, because these views are older than the political structures themselves and should be known and understood before delving into the "Druid Politics."

Some Druids felt the greatest need for Druidism was to instruct people that they had a right to believe what they knew to be true, regardless of what others said. A person joining the RDNA and/or NRDNA was never required to renounce their previous faiths, whether mainstream or Neo-Pagan.⁹¹ It was important to Druidism that you believed your own views instead of slavishly following those of others, provided that you had carefully examined them and judged them sound:

"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.”

But take heed, lest you should fall into the trap.”⁹²

A way that one could oppose such bigoted authority and still prevent one’s own participation in the same blame-worthy activity (“the trap”) was:

“...to be intellectually honest with himself, and not blindly bigoted, his faith must be based on a rational & prayerful consideration of the alternatives.”

“We pity the man whose faith is based only on a fear of questioning that faith. For our faith is a faith freely embraced—the only kind of faith worth having.”⁹³

Once that is realized as a noble goal for one’s self, it should follow that an opportunity for holding one’s own beliefs should also be ceded as the right to others because:

“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.

...And make your way not after the ways of others, but after your own way:

and go too to the fountain of Awareness, which is in Nature.”⁹⁴

This led to the conclusion that one could never successfully force one’s own “awareness” upon another, or even reliably judge whether such a transformation had indeed occurred in someone else.⁹⁵ This philosophy/religious precept of firmness in one’s own beliefs and respectful uncertainty over the validity of another’s beliefs underlies all the future debates in Reformed Druidism. Above all, the Druid should remember that in all the religions outside our own: “There were treasures there that related to our tradition as Druids of looking to Nature.”⁹⁶

Early on, Druids had already vaguely answered the first of the four essential debates in Druidism: “What are the basic needs for religion?” One apparent answer, one among many, was that religion (and Reformed Druidism) should encourage & support people to continue questioning and searching for religious truth, but religions should not limit the searcher.

“If I were ever 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.”⁹⁷

“[I] saw it [Reformed Druidism] as a slightly more organized way of pursuing moral, ethical (+later) spiritual issues from new perspectives.”⁹⁸

“It also reinforced my own conviction in the universality of core religious beliefs which lie beneath the varying disguises of various religions.”⁹⁹

As for the 4th “Essential” Debate, that Druidism shouldn’t get too serious about itself, lest it succumb to the “Fossilization Theory.” For once a group can’t laugh at itself then the organization has stifled a possible expression of religiosity:

“[T]he strength of Druidism lies in its rejection of the orthodox, a quality which often leads to humorous results.

Without ever being too sure of ourselves, we must provide an opportunity for introspection—in a religious setting, but a setting in which the participant will not feel constrained by the old conventions with which he was formally familiar.”⁴⁴

Organizational Roots of the RDNA Leadership

The basic beginning of group-structure was devised by David Fisher, because he wrote the original liturgy. A more detailed analysis of the ritual is discussed in Chapter Four, but the basic important issue was that three liturgical roles were required to “officially” perform the Order of Worship. The three liturgical roles included 1) an “Arch-druid” chanting the week-end service liturgy, later known as “The Order of (common) Worship,” 2) a “Preceptor” who answered to a formulaic set of questions asked by the Arch-Druid before consecrating the “Waters-Of-Life”¹⁰⁰ and 3) a “Server” who carried the cup of the Waters-of-Life around to all the Druids.¹⁰¹ There was no initial imposition of hierarchy of orders (except in Fisher’s mind) at the first service, so anybody could have technically filled each role, including being the Arch-Druid¹⁰² however things didn’t happen to go towards complete democracy.

In order to fulfill Carleton’s requirements for being a student religious group, the RDNA had to file a Student Constitution with the Carleton Senate and appoint three officers. These three organizational officers of the RDNA were drawn directly from the liturgical roles and led to the development of the three primary Orders of Reformed Druidism. Fisher had already claimed initially to be an initiated “third order Druid in high school”¹⁰³ when the “Triumvirate” had first met, so Fisher apparently filled in this credibility-gap by applying one Order to each of the roles in the Liturgy. In the 1963 RDNA Constitution of the Carleton Grove, only one month into the group’s existence, the ArchDruid was listed as being held by “at least a third order” Druid, the office of Preceptor by “at least a second order” Druid and the office of Server by “at least a first order” Druid.¹⁰⁴ The ArchDruid’s requirement of being “at least a third-order” refers to the fact that Fisher had stated that there were actually **ten(!)** orders all together.¹⁰⁵

Here I must pause and refer you back to the second and third “essential” debates of Reformed Druidism; (2) how to prevent Fisherisms and (3) what could be done to delay a proposal until it could be determined whether or not it was a “Fisher-ism.” Already we can see that the dreadful “self-feeding” process in (3) appears to have been established and permitted to attach itself to Reformed Druidism. But before we assign some form of heavy guilt on the head of Fisher for “dooming” Reformed Druidism to eternal power-struggles and schisms that result from hierarchy, let’s remember that none of the Founders “expected the group to outlive our time and life at Carleton.”¹⁰⁶ The real “guilt,” if such a thing exists, would have been the continuation of the previous structure along with the original philosophy, under David Frangquist and his successors. For it is they, who have appeared to have nostalgically retained the customs, laws and the seemingly unnecessary hierarchy that were first established to give cohesiveness to the group to oppose the Chapel requirement.

If Dave Frangquist truly believed in Druidism’s simpler messages, why did he add Fisher’s hierarchy and terminology to his own dissemination of the spirit of the Basic Tenets? Nostalgia? Lack of foresight? Fear of breaking with the past? A little of each, plus a realization that the RDNA was still needed by some at Carleton and something was necessary to keep the group from being mis-used or overly confused. The answer would be the role of the Third Order Druid, as guided by the Druid Chronicles (Reformed) and the Ordination service’s instructions to the Third Order.

Chapter Three:

Reformed Druidism from 1964-1973 Missionary Expansion Beyond Carleton College.

In the spring of 1964, Druidism really looked as if it would die with Cherniack retired, Nelson about to graduate, Fisher slowly distancing himself from Druidism in preparation for Episcopal Seminary,¹⁰⁷ and the Chapel requirement about to be rescinded. Frangquist & Nelson, however, came up and asked to enter Fisher's mysterious Third Order with the realization that they had a good thing going with the RDNA. Frangquist & Nelson had decided that they wanted to share Druidism with others after leaving Carleton, or as Zempel later put it:

"Due to the temporary nature of membership in the Carleton Grove, nearly every priest ordained can be expected to eventually serve a missionary function, making Druidism available other than its birth place."¹⁰⁸

Frangquist was not an *original* Triumvirate Founder (but close enough to be an honorary fourth Founder), but he had soon become a very active Druid in the grove.¹⁰⁹ He did not make this commitment lightly and showed quite a bit of preparation:

"David [Frangquist], unlike myself [Fisher] & co-founders, took his Druidism very seriously, and meditated long & hard before asking for ordination as a 3rd order priest."¹¹⁰

Together, Frangquist and Nelson had decided to use and maintain the Third Order priesthood as a sort of check upon future groves from becoming too serious or becoming too dangerously wild. But they wanted to ensure that the Third Order would not become too domineering, or take itself too seriously. Most of all, the Third Order should not become a goal for title-hungry people on ego-trips.

A word here about the Third Order is in order (pun intended). There is not much known about the archetype/god of the Third Order, Dalon ap Landu. He does not exist in any archaeological or literary sources. There is some rumor that "Dalon ap Landu" is a variant of "Dylan eil Ton" which would explain the Welsh name "Dalon son of the Sea," but I suspect that there is little connection between the two. Dylan in the Mabinogi was a young boy thrown into the sea and drowned. In outrage, the sea has ever since been throwing itself in anger against the shore-rocks in an attempt to reach the malefactors. Perhaps there is a symbolic representation of the Druids continually throwing themselves against the breakers of Dogma? The only revealing verse in the Druid Chronicles, doesn't mesh with this hypothesis because it refers to Dalon as a tree:

"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."¹¹¹

If Dalon is a tree-god, that would explain why he's in charge of "groves," and their keepers, the Third Order. Isaac claims that at least one Masonic Druid organization, whose name he can't remember, also has a Dalon Ap Landu. It is perhaps revealing of the mentality of Reformed Druids, that they would chose such an intentionally **obscure** Welsh name for the most important office of Druidism, a Patron that was for all intents and purposes laden with no preconceptions or descriptions.¹¹²

This type of attitude of letting others disprove their own misconceptions is similar to the essence of mysticism in fraternal organizations, when done correctly.¹¹³ The unfounded hopes, fears and ex-

pectations can build to a frenzy as the initiation approaches the climax. Then, all the danger is revealed to be a holy "joke" and one sees that all the disappointments were brought on by one's own frenzied fears and hopes. The result is that the initiate begins to realize that appearances can be deluding with regard to ritual and religion, necessitating a deeper observation. Unlike most of the fraternal organizations, Reformed Druidism's services are not secret, and the private nature of the Third Order ordination is merely done to form a closer bond, to leave a little bit of surprise for future initiates and possibly to reduce embarrassment in the unlikely case that the candidate is rejected.¹¹⁴ Several times, other non-Thirds would be around to observe it, but realistically, how many people would really want to tromp into the Arb at 6:00 am just to watch someone else's ordination?

In the spring of 1964 Fisher was reluctant to continue his Arch-Druidship into his senior year, primarily because he thought the group was getting too close to a religion; however Fisher was hesitant to relinquish control. Nelson, wishing to be ArchDruid from a love of titles, began this new stage of post-Fisher Druidism. Under Nelson's brief summer ArchDruidcy in May 1964 to Sept. 1964, the Order of Worship was fixed as **the basic** liturgy and the Higher Orders (i.e. 4th to 10th) were established to "stimulate priests of the 3rd Order to continued spiritual inquiry," much like honorary academic degrees.¹¹⁵ The Higher Orders were also considered very extraneous compared to the First, Second and Third Orders. After a few years the Higher Orders vanished from memory, until the 1970s when the NRDNA wished to revive them as magical badges of office. After the Higher Orders were established, Nelson graduated and left Carleton to start the first of the missionary groves at Vermilion, S.D.¹¹⁶ during the summer of 1964, essentially acting as the ArchDruid of both Groves. Meanwhile over the summer, Frangquist founded the short-lived Ma-Ja-Ka-Wan Grove in a Wisconsin summer camp.

David Frangquist's subsequent two year reign as ArchDruid at Carleton from Fall 1964 to Spring 1966 completed the basic formulation of the hierarchy and philosophical foundations of the RDNA, except for the final clarification in 1971 to correct a few elements of sexism that were disturbing to many in the Reform.¹¹⁷ Because there were only a handful of initial priests on the membership rolls of the Council of Dalon Ap Landu during the early 60s, it was easy for a lot of rules to be hammered out in a consensus very quickly. The consensus tradition is very important to remember because, in later years, it became increasingly difficult to get the increasingly large rolls of priests to either abstain or vote positively on Councilor issues.

Complete authority over the Reform (if such a thing ever existed) was invested in the Council of Dalon ap Landu under the perpetual Chairmanship of the currently presiding ArchDruid of Carleton.¹¹⁸ This in effect turned Carleton into the central administration of the Reformed Druid movement in a vaguely similar way to how Catholicism, Eastern Orthodoxy, Islam and Judaism all have a "main Headquarters." Voting membership on this Council was limited to those of the Third Order, each of whom must have been initiated by an Arch-Druid (who is, of course, of the Third Order).¹¹⁹ New dogma would require a consensus from the replies of **known**, not active, members of the Council who had been contacted.¹²⁰ If an Arch-Druid found a prospective initiate too fanatical, or likely to turn Druidism into a personal cult-following, they could do little to avoid ordaining her/him into the Third Order, within reason.¹²¹ The flaw was that once a "rogue" slipped into the Third Order, there was nothing you could do to defrock them or stop their propagation. To defrock them would be an un-Druidic thing to do, because you would be claiming to understand their soul better than they could themselves. It was figured that Grove members would eventually spot the rogues and leave them.

Missionary Dilemma

Once they had been initiated into the Third Order, Nelson and

Frangquist pondered how to form missionary groves away from Carleton. The problem, known as “the Missionary Dilemma,” which hinged on the proper consecration of the Waters-of-Life, as performed in the Order of Worship.¹²² In order to properly consecrate 1st, 2nd and 3rd Order Druids, you need to have consecrated Waters-of-Life. The only way to consecrate the Waters-of-Life was to have a Preceptor (of the Second Order) and a Server (of the First Order) already present in the Grove before the consecration began. In a technical way, a traveling Third Order couldn’t perform the ceremony or consecrate the waters without also having two traveling companions, one of at least the Second Order and another of at least the First Order. Since it was very unlikely that three such graduating Druids from Carleton would go on to the same graduate school, it appeared that Druidism couldn’t technically ever leave Carleton.

For some reason, the possibility of carrying pre-consecrated Waters was never discussed. Instead, the informal decision was made that a missionary Third Order Druid has the right to perform the ceremony in absence of an already consecrated Preceptor and Server. This decision had a precedent (not that precedents are needed or respected in the RDNA) in the way that Fisher (originally the only “consecrated” member of the Carleton Grove) ordained the first 2nd and 1st Order Druids into existence. This was vaguely referred to in the Council decision on 27 January, 1965 which stated:

“That any priest has the right to conduct worship and receive members into the First and Second orders.”

With this obstacle to growth now removed and already tested at the Vermilion Grove of S.D. by Nelson and Frangquist in Wisconsin in the Summer of 1964, the missionary expansion of Reformed Druidism can be said to have begun.¹²³

Great Amounts of Freedom Established For Groves.

Each resolution further limited the numbers of distracting cosmetic touches to ritual or organization that could be lobbied for “official” approval. That type of bowing and begging to central authority would distract the attention of the Druids from the virtues of careful introspection and self-reliance. An example of this is that the *contents* of the Order of Worship were never described as firmly fixed in the Council’s records.¹²⁴ There is no phraseology there that limits anyone from building upon or subtracting from the liturgy. One essentially had absolute freedom to fool around with it, although few went too far away from the basics.¹²⁵ The only absolutely fixed ritual of the RDNA was for the Third Order. In fact, it was the Third Order which is restricted by such laws rather than the lower orders.

Because of early missionary activity by the Founders (Fisher, Nelson & Frangquist all started groves) and the inconvenience of regular correspondence, the difficulty of controlling and directing distant groves was quickly realized. It is also possible that they realized that a fully-enrolled Carleton student (which is **traditionally** the requirement for being the Archdruid of the Carleton Grove) just doesn’t have the time to be bothered with supervising and/or controlling far-away distant groves. These elements when combined, led to a great amount of freedom being granted to possible future groves beyond Carleton.

By the Spring of 1966, all it took to found a grove was a Third Order Druid (who could ordain anyone to 1st or 2nd Order) and two other **elected** people to fill the appropriate liturgical roles during the initial service. The Grove’s officers of Arch-Druid, Preceptor and Server were then elected by a majority and a new constitution was voted on by unanimity¹²⁶ and that was mailed to Carleton.¹²⁷ Amendments to a grove’s constitution were generally by majority vote of a quorum of the grove’s known members (1/8 of those of 1st order on up) at two consecutive meetings. Members missing the first meeting must be notified of the second meeting.¹²⁸ No specific contents were

ever required for the later grove constitutions by the Council to be submitted to Carleton by the new grove, not even clauses of subsequence to the Council! Freedom. Hoping to further limit extension of power by future Councils upon future groves, the Council declared:

“That the local Groves retain the right to organize themselves in any way which will best serve their own needs.”¹²⁹

These rules taken together, allowed each individual grove the freedom to make any liturgical, hierarchical or theological rules that they wanted. In many ways it was like the separation of Federal and State government in the USA; with the Council being the Federal government and the local groves (including Carleton) being the States. The only thing the groves couldn’t do was to claim that all the rest of Reformed Druidism also had to follow their own modifications. Any dissenters in the grove could leave or even step forward to be ordained into the Third Order, choose to schism from the group, and then form their own equally independent grove. Thus if Berkeley wanted all of its grove members to declare themselves as Neo-Pagan to serve their own needs, there was nothing the Council could do about it, except to grumble about their exclusionary actions. What the Council *could* do was hope that the Berkeleyites would show enough independent will of their own, which they did. But if Berkeley wanted all of Reformed Druidism to declare itself Neo-Pagan, then the Council would have to discuss and then vote on it.

It should be noted that the individuals of the Third Order, while given the privileges of holding services and ordinations, are **nowhere** granted control of the grove in matters of theology. Nowhere in the laws or traditions does a Third Order Druid have the right to tell someone that they are a “heretic” to Reformed Druidism. While a Third Order could theoretically opt to withhold services and ordinations until their parishioners agreed with her or him, such actions would be generally considered “un-Druidic” or at least a poor way to resolve internal disputes. I believe that the Records of the Council of Dalon Ap Landu, are firmly silent on the powers of individual Thirds to prevent any legal precedent for *enforceable* personality cults centered around one individual’s personal beliefs. You can have a charismatic Arch-Druid, but they should have a following based on love and understanding, not on fear of organizational rules/dogma. Entrusting theological issues to the *total* Council, would by default, keep the groves of the Reform open and free of local dictators. If this wasn’t the original intention, it certainly was the eventual effect.

The Druid Chronicles and Green Book of Meditations

Perhaps the greatest legacy to the RDNA that Frangquist left to Carleton wasn’t the Third Order and the Council, but rather *The Druid Chronicles (Reformed)* and the *Green Book of Meditation (Vol. I)*. These two books were considered, by many members, to have been the heart and soul of Reformed Druidism.

The *Druid Chronicles (Reformed)* were completed before the Summer of 1964 by David Frangquist. They contain light-hearted accounts of the major events of the turbulent first year of Reformed Druidism from May 1963 to May 1964 under David Fisher. The humor and cheeky presentation of the Foundation was a reminder to Druids not to get misty-eyed or seriously concerned about preserving the “sanctity” of the many organizational aspects. DC(R) also lists some of the early customs, lists the two Basic Tenets as the sole theology of the group, and provides a number of inspiring meditations to encourage individualistic exploration for personal truth. The book, itself, does not claim to be divinely inspired and there was no decision by the Council to make DC(R)’s statements or customs into official law. DC(R) was left behind as a helpful collection of suggestions, put into writing, on how Druidism was originally run (perhaps in case you’d like to duplicate it). Despite a lack of official endorsement for DC(R), all the different branches of Druidism have

claimed that DC(R) is a good thing to keep around for a healthy grove. As we'll discuss later, the only problem with the DC(R) was that it had four verses in Customs that were sexist and would continue to frustrate attempts to legislate gender equality. So while I say it was never official dogma, it had some weight of implied tradition behind it.

The Green Book of Meditations, (The Green Book), was primarily compiled by David Frangquist from 1964-1966. Unlike the universal popularity of DC(R), the Green Book is practically unknown outside of the alumni from the Carleton Grove. Ostensibly, the Green Book was a collection of handy meditations for potential use at Druid Services by Arch-Druids who were too lazy or busy to research their own readings. As such, it is hard to understand its popularity at Carleton, who are usually pretty industrious in pursuing their interests. But on successive readings, one quickly realizes that the Green Book is not just a random selection, but contains an underlying integrity. I feel, and many agree, that it generally sets forth to provoke thinking about such Druidical topics as "certainty," "leadership," "reality," "nature," and "individuality." In essence it contains the kernels of Reformed Druidism as understood by David Frangquist. Because it included illuminating examples from many of the world's existing faiths (including monotheistic ones), it gave positive reinforcement to the Carleton tradition of openness to possibility of valid truths to be found in the teachings all faiths. It is amazing that Berkeley stayed so close to the Carleton ideals of openness as it did, without the Green Book. Perhaps this can be traced to the presence of the DC(R) and Larson, or maybe Druidism can sustain itself by common sense without reference to books?

Crowning Touches

The last hierarchical touch was the creation of a central record-keeping office for the RDNA. The April 26, 1966 decision required future ArchDruids of Carleton (each of whom will be a Chair of the Council) upon retiring to send a report of the state of Druidism to ALL members of the Council. This allowed the initial Third Order Druids to keep track of what was going on at Carleton and elsewhere, even if no voting took place, probably more out of curiosity than from a fear of "heresy." They certainly never expected the Council to get too large or to become embroiled in politics.

Not long after Frangquist stepped down in Spring 66, the Council had started to become a difficult (but not impossible) voting tool because, as membership rolls quickly swelled in the late 60s, it became very difficult to come to a unanimous consensus on basic issues or even just to keep track of the Council's addresses (especially updating the addresses of Third Orders consecrated outside of Carleton). The Council had done its main purpose by 1966 of setting up a basic system. The major flaw to be seriously debated until 1974 was how to remove any remaining doubts concerning sexual equality within the Third Order (considered to have been fixed in 1971). Basically, any further claims of dogma were left to the whims of the individual groves' members.

"Druidism boasts no ethos. Since Druidism has never claimed to be a religion, dogmatism has always seemed incompatible with the [RDNA] organization."¹³⁰

We'll pick up the voting problems again later with Isaac's proposals in Chapter Five, but now let's address the question of whether Druidism is a religion or a philosophy.

Did the Missionaries consider the RDNA to be a Religion or Philosophy?

I think most scholars of Reformed Druidism will be surprised to

learn that this issue of whether Reformed Druidism was a religion was debated and quietly addressed in 1968-9 in what I happily call "The Smiley Affair"¹³¹ when the RDNA took on the Vietnam era's Draft Board. Even before Isaac began his revolutionary testing of the RDNA's organizational limits in the mid 1970s, that important question of Philosophy vs. Religion had already been firmly decided by a definite "Maybe! Why don't you ask each of us?"¹³²

What is important to note is that although Reformed Druidism (as a whole) can not claim to be a religion in the eyes of all its members, there is no denial that an individual could claim that Druidism had become their own personal religion. The Reformed Druid groves (except maybe the SDNA) never, ever, required a Druid member to give up their previous religious affiliation or adopt a new one. This principle often boiled down to an assumption that the group can not and should not validly declare anything itself, something that can only be done by the individuals. This is an important lesson of Druidism that I've often come across. This common assumption within Druidism was that one just had to have confidence in one's own beliefs because all theologies come down to an issue of faith, which is basically a personal choice of convictions. Besides, I've rarely found two people who can agree on the same air-tight definition of "philosophy" or "religion." The two definitions become especially difficult to separate if your group doesn't have any explicit gods or goddesses in them. Without definite deities, philosophies and religions both seem to be systems of moral and ethical guidelines. It should be remembered that even ethicists can disagree strongly with each other on what is ethical. More often than not, people "give in" a little in certain private opinions in order to further the pursuit of a group accomplishment, which can be good or bad (usually bad).

It is interesting to note that Reformed Druidism lacks many of the elements considered important to the popular understanding of a religion. It lacks a world creation story (besides the story of the group's origins) and it simply refers to Nature as "one of the objects of Creation," which is rumored to be a "Fisherism" that somehow slipped into Reformed Druidism (although no one has really complained). We've already mentioned that Reformed Druidism has no explicit gods in its belief structure. It also lacks an obvious eschatology, it has no judicial system of rigid ethics or morals, there are no injunctions about family/social arrangements, it has no real problems with people editing/criticizing its own scriptures, it has no legal punishments (e.g. chopping off people's hands), it has no Messianic prophecies or exclusionary methods of claiming its people to be "the only chosen ones." By Western standards, it's at best a "half-baked" religion. But I believe that Taoism and Zen also lack these elements and yet they are considered to be religions. Which answer is correct? I'll discuss this further with the discussion of the highly speculative possibility of influences from Freemasonry on the RDNA in Chapter Four.

In conclusion, the RDNA was amenable to its members believing (or not believing) in a god (or gods) on a personal level, but vagueness and indecision on this issue prevailed on a group level. I personally see it this way: the RDNA was originated as a philosophy on a group level and it had the possibility of becoming a religion on the individual level; as is evidenced in the following case.

"The Smiley Case" Elaborated

I mentioned earlier that there were two cases where a united "front" was put on by Reformed Druids to surmount an authoritative threat to its membership. The first was the Chapel Requirement of Carleton College and the second was the US Draft Board; which I refer to as "The Smiley Case" or "The Smiley Affair."

Richard Smiley, (CL65:Fisher)¹³³ was a Third Order priest from the early days of Reformed Druidism who had founded the Purdue grove in 1966-7. Smiley was studying at Purdue and leading a grove there, but the Draft wanted him to kill people in Vietnam. Smiley saw a chance to use Reformed Druidism to protest both the Draft

and the special exemptions from military service that were being granted to the priests of mainstream religions (but not to equally “religious” laity who merely lacked the hierarchical titles). In this respect, Smiley was acting in the true spirit of the Reform because “[Smiley] enjoyed playing the Game as much as anyone, but still was getting something out of it.”¹³⁴

In the spirit of testing definitions, Smiley wrote to the Draft Board that he was a minister seeking a 4-D ministerial exemption.¹³⁵ When the Draft board cautiously wrote back that they were unaware of his Seminary training, Smiley flatly responded:

“I am a minister of the Reformed Druids of North America. I received my training concurrently with my regular undergraduate education, at Carleton.”¹³⁶

Smiley, the Frangquists, Savitzky¹³⁷ & Richard Shelton¹³⁸ worked together to explore the loose governmental definitions of a minister, all of which hinged upon a person performing *organizational* functions in a religious group rather than holding definable *religious* beliefs.¹³⁹ Also hidden in this protest was the indignation common to young adults; namely, that the “elders” felt that a “young’un” couldn’t be as strong in their beliefs as someone over thirty. Whenever a letter was required by the Draft Board to prove Smiley was a priest in good standing, the Arch-Druid of Carleton would send a **very formal** letter affirming Smiley’s actions as *performing the required functions*.¹⁴⁰ The conclusion of the story was that the Council delayed the Draft board so long, that Smiley became too old to be drafted and Druidism remained happily **undefined** in its beliefs and never had to lie.

The RDNA came close to a brush with fame here because in the unlikely event that the board said “You are exempt because you are a Third Order Priest,” then the RDNA might have made some media coverage and grown substantially. Smiley was all prepared to do the paperwork necessary for acquiring the legal & financial trappings of a religion. About this time, the Universal Life Church, who will ordain anyone, went to court in 1970 to successfully protect one of its ministers from the Draft. As a result, the ULC membership swelled by the thousands. In many ways, Druidism is similar to the Universal Life Church, of which many Reformed Druids are also members for the ministerial credentials.¹⁴¹ The ULC “rights” start:

“Every person has the right to determine his/her own faith and creed according to conscience.

Every person has the right to the privacy of his/her belief, to express his/her beliefs in worship, teaching, and practice, and to proclaim the implications of his beliefs for relationships in a social or political community.”¹⁴²

But regardless of the successful outcome, one sees a recurring example that if a Third Order (or any other Druid, of course) should claim that Reformed Druidism is their religion, members within Reformed Druidism will generally support them without committing other Druids to accepting the RDNA as a religion. The above listed Druids were even cautiously supportive, of Smiley turning his Grove into a legal church; as long as the rest of the RDNA groves didn’t have to become “official.” Whereas Isaac could have pointed to this as a good reason to keep the Council going (if he had he known of it by 1974), supporting the option of Third Order minister status, the whole thing was done without officially involving the Council.¹⁴³ Shelton felt that this was appropriate, since the draft board had only asked the Carleton Arch-Druid to verify that Smiley was “in good standing” and that he led a grove in West LaFayette, “both of which clearly fall within the Arch-Druid’s competence.”¹⁴⁴ The issue of incorporation was dropped until Isaac brought it up in 1974, and eventually his Pentalpha/Druid Chronicler group briefly incorporated in the late 70s.

The “Codex of Form” Affair

Partly due to a brief break in continuity during the winter of 67-68 and the chaos of passing time, much tradition had been lost and Shelton

was the first ArchDruid of Carleton not to have personally known a Founder. Shelton, with a prodigious natural talent for legalese, attempted to resolve and clarify the motley assortment of customs, laws and traditions that were handed to him by Savitzky in the spring of 1969. Most of his codified statements have clear precedents from the original Blue Book of the Carleton Archives and the Records of the Council of Dalon Ap Landu. Shelton was determined “to settle one way or the other what I perceived as contradictions in the existing Record of the Council, I presented it [*the Codex*] to the Council for discussion only, and I later withdrew it. It was never put to a vote.”¹⁴⁵ The Record of the Council, at that time, was defined as ALL of the past correspondence letters currently on file (kind of like a Talmud).

There was a generally negative response in the discussion concerning the collection of customs in the Codex, although they did have precedents. The written replies acknowledged that the Codex showed the standard way how things had once operated, but the Council made it clear that they did not wish to give official or unofficial sanction to its very own customs as being the only “correct” way to perform Druidism, as that would have closed down other potential avenues of exploration and growth for its members. Some things are better left unofficial.

What drew heavy fire were Shelton’s two innovations (1) a Secretary to the Council to serve as an anchor due to the rapid turnover of the Chairmanship at Carleton and (2) explicit requirements to keep the Chair informed about new addresses, new Groves, new Priests and such. Reformed Druid priests bridled at being told that they were **required** to send in reports (although, in letter, the Records of the Council are pretty explicit on this fact). This showed that a strong objection to sturdier organization beyond the Grove level existed as early as 1969. In many ways, the previous “laws” of the council were being considered as “suggestions,” not as inviolable rules. The Codex affair would later inspire another young reformer, Isaac, to codify Druid practices with similar results. The Codex affair foreshadowed the more well-known Isaac Affair.

“It is no surprise that the Council that shot his stuff down in 1969 (and attributed nefarious intent to its author then) should get so hot under the collar again in 1974 (and likewise suspect the new author’s motives).”¹⁴⁶

In many ways, the Codex Affair showed the extent to which the RDNA was willing to go and how far they definitely were not willing to go. The “Codex Affair” also alerted past Carleton RDNA Druids (especially the Sheltons) that the Carleton grove was going to require some occasional advice and supervision to keep it on the right path. A sort of protective attitude can be seen to have developed by the Council toward the Carleton Grove. In fact, even to some of the other groves, Carleton would become sort of a mystical shrine.¹⁴⁷

Women’s Equality Precedent of 1971

Despite intensive earlier legislative attempts, the RDNA could still “technically” have been viewed as a sexist institution in 1970 -as defined by its laws and printed customs. Most noteworthy amongst the evidence, there were 4 unpopular verses in the *Druid Chronicles (Reformed)* that had implied since 1964 that women were unequal to men in the priesthood:

13. But no priestess shall be admitted into the councils of 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 priest 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 priest not *of* the Order, but rather a priest *unto* the Order.

16. For so it is written; thus it was, thus it is, and thus it is to be. (Customs, Chapter 8:12-16, italics mine)

These statements in DC(R) were not carved in stone, but they did have the power of tradition and Fisher behind them. Up until the Fall of 1970, one of Carleton College's *In Loco Parentis* rules did not allow women to be out of their rooms after 10 pm. The penalties were stiff and permitted exceptions were rare. Since the Third Order requires an all night vigil of at least 7 hours (usually sunset to sunrise), women were effectively excluded from entering the Third Order. Whether or not this barrier to the Third Order was planned by Fisher is unascertainable. To get AROUND this tradition, and to allow women a chance to enter the 3rd Order and the Higher Orders, Frangquist and Nelson proposed that women could be given "unto the Third Order" without having to vigil. Women were now admitted to the Third Order, but with a stigma of being "unto the Order" instead of being "of the Order," like the men. However, in its own way, it was the first step towards greater equality, because it at least meant that women could get into the upper Orders. There was also the restriction of entry by women to only one Higher Order, with no such restriction on the men.

Frangquist, from the beginning, wished to amend this tradition still further and managed to pass the following rules through the Council of Dalon Ap Landu regarding women:

27 January, 1965 (voted)

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.

This furthered cemented the entrance privilege of the women "unto the Third Order," an Archdruidcy, a Higher Order, or to hold a service. The women could now hold the Arch-Druidcy if they vigiled, but what if they did not want to risk breaking the curfew? Besides, there still was the problem that, even if the women vigiled *and* became Arch-Druid that she couldn't ordain other Third Order people (much less people to the Higher Orders, still mostly a Male preserve), and she couldn't be Arch-Druid without *permission* of the Council. Men didn't need Councilor permission to hold services or to be an Arch-Druid. Frangquist was not yet satisfied and a further vote was taken and passed:

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.

Part (a) again gave women, who actually *vigiled*, the unabashed right to hold any ceremonies (which included 1st, 2nd Ordinations), ordain people to the upper Orders that she holds, and to hold Orders of Worship services. Part (b) makes it clear that the female Arch-Druid need not require special permission of the Council to ordain 3rd Order Druids. Although not really important, there was also the restriction on the number of Higher Orders as said in the DC(R). Despite the vigil, many women were still traditionally called "unto the Order," according to custom of the DC(R), and therefore the earlier rules which talk about "priests *of* the Order" might be interpreted as not including them.

So matters stood until 1969, by which time there had already been 5 female priestess admitted "unto the Third Order," and one woman to the Archdruidcy of Carleton. The Priestesses and most of the Priests resented the traditional wording "of unto the order," rather

than "to the order," but the tradition was still upheld by a few old fogies. After reading the 1969 Codex of From, Larson suggested a new referendum on the priestess issue, especially to deal with the four verses from Customs. This new call for reform struck a positive chord with many members and Larson (now Arch-Druid of the Berkeley Grove) asked Shelton to draft a new proposal on priestesses.

The completion of the vote took most of the rest of Shelton's Archdruidcy (spring 69–spring 71). Generally, support was expressed by most of the members. While voting by mail was expected to take time, the real delay was caused by the reservations of a few of the older male Druids and by Shelton's insistence that only the male priests should vote; so that no possible question of the legality of the vote could ever be raised later on. The following was submitted for a vote to the council:

1 May, 1971 (Voted by Mail)

- (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 any restriction—other than those applying equally to priests—on the number of high orders to which a priestess of the Third Order may be consecrated.

Eventually in 1971, the votes were tabulated. "The four clauses that carried were finally passed by consensus, and we felt that this was a major step forward in the reform."¹⁴⁸ By this time, the curfew on women at Carleton had been rescinded, so this no longer posed a problem on women vigiling at Carleton. Part (a) ensured that reference to previous resolutions would not be raised in the future. Part (b) reiterated most of the previous resolution's positive points and changed the phraseology of "unto the Third Order" into "of the Third Order." Part (c) ensured the equal rights of a woman in a Higher Order. Finally, Part (d) removed any limitations on entry into multiple Higher Orders. These four amendments by the Council essentially negated the 4 verses of the DC(R), but it wasn't until the 1975 publication of the *Druid Chronicles (Evolved)* [known as DC(E)] that those verses were first excised (which incidentally upset many pro-priestess voters).

As Deborah Gavrín Frangquist related, one of the appealing things about the early RDNA was that its leadership was [somewhat] open to women, unlike other protest movements at Carleton. Besides that, the RDNA was attractive to women who liked to see Divinity represented in a female form. While that idea seems relatively old hat to us now, seeing God as a Goddess was an exciting, revolutionary idea back then.¹⁴⁹ It is therefore relatively puzzling, in afterthought, that there is such a paucity of records left to us on the activities of early priestesses in the RDNA. Perhaps this is due to history's favoring those leaving written records of their conquests. However, priestesses show up and demonstrate the equal verve and vim of their views in the written records in the mid-70s during the Isaac debates. In the future, more oral interviews will have to be done to supplement the historical record of role of women and female priests in the RDNA.

Chapter Four

The Highly Speculative Possibility of Fraternal and Pseudo-Judeo-Christian Influence

Section I: Fraternal Influence

The (Slim) Possibility of Fraternal Influence on the Carleton Druids.

An hypothesis brought up by my research was the possibility of Masonic and/or Fraternal influence on the very early RDNA. It is important to state here that little to no attention has been spent on this idea before now by the members of the RDNA (partly due to the Fisher's reluctance to talk about the issue), and because very few members really consider it to be important. For them, the group started in 1963. Period. However, I feel it is necessary to address this issue because of the recent renaissance of modern Druid groups in Europe and America whose origins came from fraternal organizations. Out of academic honesty, scholars using the International Druid Archives at Carleton should be aware of any uncertainties pertaining to the independent origins of the RDNA and the American Druid Movement. I should however caution the reader that I am not a member of any such Fraternal/Masonic order, and that I am only relying upon common, published matter for my information.

There are a number of elements that lend credence to the possibility that the RDNA may unwittingly be an offshoot of previous Druid Masonic order, or perhaps based on a few ideals snatched from a fraternal organization.¹⁵⁰ Both groups (RDNA and Masonic Druids/Fraternal Organization/Fraternities) have some vague similarities in the areas of liturgy, calendars, costume, philosophy, drinking, and a Judeo-Christian bent. In addition to this, I believe that there were minor opportunities of access to such information by the early members of the RDNA.

Loose History of Masonry and Fraternal Organizations by a Non-Expert

For the reader who is completely unfamiliar with Fraternalism, I will share my meager outsider knowledge on the subject, although I am no expert. Modern Freemasonry is generally believed to have begun in the 17th/18th century, although they claim to go back to the Templar knights, and through other groups back to Old Testament times. Very soon after its "re-emergence" back then, Freemasonry became very popular, and the liturgy and hierarchy of Freemasonry soon became the template upon which nearly all later "secret" societies were developed, including Greek College Fraternities; which is a point that I'll bring up again. Mark Carnes explained that the peak popularity of fraternal organizations, during the 19th and early 20th century, was a result of males being disgusted with the rising prominence of women in molding the Faith at the local parish community and at home.¹⁵¹ By the late 1950's, fraternalism was rapidly declining at colleges and communities as the generation-gap widened between the youngsters and older lodge leaders. However Fraternalism had many other attractions to the general member than just male-bonding.

The premise of the purpose of Freemasonry is to preserve and disseminate (in a secret manner) a set of "ancient rituals," wisdom and knowledge of construction that were entrusted by the first builder of the Temple of Solomon, Hiram Abiff, who was murdered for keeping the secrets, to a select disciple (and down through the ages to the Freemasons). For Freemasons, God's simple message was complicated by the accretions of later Jewish generations and then by the Catholic church. The true doctrine was given to the supposed dis-

ciples of Abiff, who then supposedly founded Freemasonry. The secrets of Freemasonry were then reportedly guarded by stonemasons and construction workers up through the fall of the Roman empire and the medieval ages until Freemasonry supposedly resurfaced in the 18th century. Other groups imitated the Freemasons and claimed the transmission of ancient knowledge, although not always of the Judeo-Christian variety; e.g. The Red Men organization in which Caucasians dressed up like Native Americans and supposedly passed on the knowledge of Native Americans.

The liturgy and hierarchy of Freemasonry is somewhat based on various Old Testament precedents, in particular with respect to the "patriarchal/male" elements; which is understandable given the male audience for which it was developed. Intrinsic to the beliefs of Freemasonry is the symbolic image of God as the Supreme Architect of Creation.¹⁵² Nature and Man reflect the perfect mathematical/geometrical genius of God. Through the order and chaos inherent in Nature, and of course Mankind, one could see the mind of God. While few Freemasons ran out into the woods to seek God, some did.

Some of the Nature-oriented Freemasons and Fraternally-oriented people were also familiar with the Renaissance interest in studying ancient Classical documents, some of which referred to a group of Celtic priests who didn't hold services indoors but in wooded areas; i.e. the God in Nature element. Also in ancient Classical documents on Druids is the recurrent belief among Greeks and Romans that the Druids were the heirs of Pythagoras' philosophical beliefs (or vice-a-versa); which were derived from purity of the science of geometry.¹⁵³ Add on to this that the Druids were primarily located in Western Europe (but also on Danube & Turkey) and were possibly the ancestors of some of the people in Britain, France, Germany and Italy; and you have race-pride thrown into the equation. During the early 1700s, William Stukeley (during one of his more addled states of mind) gave authority to the rumors that the stone circles in Europe and the British Isles were built by Celtic Priests. Nobody could understand how the megaliths were raised with simple tools, so of course some secret knowledge of architecture was required. Because the builders of the Temple of Solomon were, *of course*, the greatest architects a few Fraternalists claimed that the Druids were the direct heirs of Freemasonic ideas and knowledge. As a result, hordes of fraternal organizations popped up calling themselves Druids. Because little to nothing was academically known about ancient Celtic religion, few academics openly doubted the groups' statements and their "ancient" documents. As a result, much confusion still exists in the public's understanding of ancient Druids. But in the 60s, the British Druids were still making headlines for showing up at Stonehenge, and thus at least the idea of a Druidic brotherhood (or siblinehood) was feasibly available for the founders of the RDNA through the media.

Possible Fraternal Influences on the earliest stages of the RDNA

Isaac Bonewits, a liturgist and an insightful arm chair scholar of Modern British Fraternal Druidism, believes that the liturgy and core philosophy of the RDNA bears a remarkable similarity to those found in the United Ancient Order of Druids; a primarily charitable organization of a few thousand members in the US that still retains some remnants of ritual from their fraternal past. I must defer judgment to Isaac on the liturgical similarity. This is a valid possibility, because UAOD material was stocked at the St. Olaf library, which is only a 20 minute bike ride from Carleton. Although David Fisher was headed for Episcopal Seminary, even during the founding of Reformed Druidism, it does seem unlikely that he would have ever visited St. Olaf's Library, because St. Olaf was not then of the same caliber as Carleton, as it is today. Back in the 60s, even the 70s, Olaf's academic level was looked down upon by Carleton students, and there would have been little to induce him to have gone there.

As for the belief in a universal siblinghood and seeing all religions as evolved from Nature; these could easily be found in the doctrines of Deism and Unitarianism which are often attributed to Druids in unacademic books and reference materials then available in the Carleton and St. Olaf libraries. It should be noted that there was also a bit of Unitarian background among some of the Founders of the RDNA before they reached Carleton.¹⁵⁴

The final answer will have to come from David Fisher, who has refused any further interviews since the early 70s. In spring of 1963, David Fisher devised the Order of Worship.¹⁵⁵ In contrast to Isaac's opinion, most Druids and non-Druids claim the liturgy bears a remarkable resemblance in form to the Episcopal rite, not surprising since David Fisher and most early leaders of Reformed Druidism were familiar with the Episcopal church.¹⁵⁶ For the sake of the joke and to lend an air of venerable age to the group, David Fisher is reputed by Norman Nelson as having claimed that he [David Fisher] had been initiated as a "third order Arch-Druid while in high school."¹⁵⁷ Not long after the group's purpose was completed by the repeal of the Chapel Attendance ordinance, Fisher denied his high school ordination and claimed that he had acquired the symbology through Frazer's "Golden Bough," which is also plausible. Fisher's motives for denial are slightly suspect because he feared not being admitted to Episcopal Seminary.¹⁵⁸ However, because Fisher unsuccessfully tried to start other "secret" groups before founding the RDNA while at Carleton,¹⁵⁹ one may suspect Fisher (and an undisclosed other person) as having at least some Masonic or fraternal knowledge or at least an inclination to form a group similar to those based on Fraternal principles (even if Fisher had not been previously a member of a Fraternal group).

Other evidence of Fraternal influence are the 10 orders of the RDNA. In the Scottish Rite of Freemasonry there are 10 orders of initiation; the first three have different functional purposes within the group, but the next 7 are honorary. The RDNA has three basic orders of 1st, 2nd and 3rd, and the 4th through 10th orders are completely honorary. Each order in Freemasonry and the RDNA is accompanied by an initiation by someone of that order. Whereas in Freemasonry a ritual, a password or handshake is learned, Druidism only gives a distinctive ribbon and a ritual as a sign of office.

Another interesting possibility of connection is the title of "preceptor" for one of the three officers of a grove. "Preceptor" often appears as a title of organizational hierarchy in some Fraternal organizations, particularly Freemasonry. I believe the title could also have come from a position in the Anglican mass.

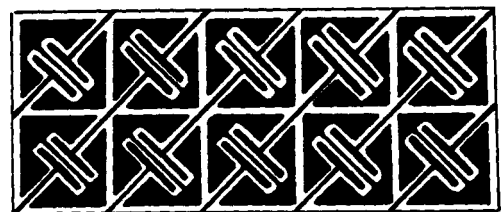
Then there is the surprising similarity of names and dates of the same eight festivals of the Reformed Druid calendar with the "8-fold wheel of the year" found in Neo-Paganism and the British Druid Fraternal system. I believe that this can easily be explained in that all three groups could have easily researched the popular literature written on Celtic customs. Beltane, Oimelc, Lughnasadh and Samhain were common Celtic festivals in the British Isles up until the 19th/20th century. So anyone spending an hour or two reading MacCulloch (1910) or Kendrick (1932) could have learned of these four great calendar festivals. As for the "cross-quarter" festivals (named so because they lie exactly half-way between the aforementioned holidays) of the solstices and equinoxes; these can be explained by the common (possibly false) assumption that the Druids or Celtic peoples had built the megalithic stone circles as observatories to measure the lunar cycles and the movements of the sun. Since many of these megalithic circles do bear some validity for judging the equinoxes and solstices, many have assumed that great Druid festivals must have occurred at these times also. While Christmas and St. John the Baptist/Midsummer's days are carryovers into the Christian calendars, it is harder to prove the case with the equinoxes.¹⁶⁰ Since these holidays were of easily locatable knowledge, I assume that the founders of the RDNA, various British Fraternal Orders, and the Neopagan movement could have devised the same calendars by independent

initiatives and a quick study in their local libraries.

The early Freemasons were notorious for their drinking habits, as are the college fraternities which are their indirect offshoots. Was the RDNA originally set up as a Fraternity? Perhaps in Fisher's mind, but hardly in the eyes of the other druids. Carleton College has a strict policy of no fraternities or sororities on or off it's campus. Most-to-all students are very supportive of this policy, because of a tradition of openness in the entrance requirements to organizations. The Reformed Druids have always been extremely welcoming of new people, and lacks the "hazing" common to fraternities. As for the use of alcohol at rituals, it was never much more than a shot per person, except in the 2nd Order initiation where it can be as high as 3 shots. A few wild parties occurred after the services of the main festivals, but no more than could be expected for a general College crowd on a weekend. I doubt this is a conclusive point of evidence of a fraternal influence or fraternity influence. I'll discuss the issue later under the Pseudo-Judeo-Christian influences.

Conclusion to Section I: Fraternal Influences

The possibility of a Masonic connection must remain open to debate, but NONE of the Carleton Druids have ever shown much concern, credence or knowledge of a possible preceding Druid group. For them, it STARTED in 1963, irregardless of what future evidence may show to the contrary. Many of the similarities can be chalked up to similarities that exist between organizations founded for the same purposes (in this case: universal siblinghood and opposition to tyrannical organizations). IF there was any influence it soon ceased within the first months of Reformed Druidism as David Fisher's influence within the group was supplanted by the interests of the other Founders and members. If the fraternal influences existed in the earliest weeks, they were greatly overshadowed by other factors; such as the need to look like a religion to get rid of the Chapel Requirement, the prominence of the philosophies of Asia and the pseudo-Judeo-Christian influences.



Section II: Judeo-Christian Influences on Druidism

Pseudo-Judeo-Christian Influences/Attributes of Reformed Druidism

It is a pretty good bet that at least 85% of all the members of Reformed Druidism were raised in a Judeo-Christian household (or a Western Atheistic one). It is therefore not unreasonable to think that the Founders of the RDNA should have sought a little inspiration from the Bible and other Christian literature when they were devising a “religion” to spoof the Chapel Requirement. This “swiping of ideas” and lighthearted spoofing of the Judeo-Christian tradition may seem a bit blasphemous or heretical to some, but we must remember that the RDNA felt that a religion had to be able to laugh at itself.¹⁶¹ I think that the first elements to be borrowed from the Judeo-Christian tradition borrowed was the Liturgy, as written by David Fisher in the first few weeks of April or at the latest by May 1st, 1963; and upon which the apparent hierarchy of the RDNA was based.

ORDER OF COMMON WORSHIP: SUMMER HALF OF THE YEAR

The Earliest Known Version

I. OPENING BLESSING:

O Lord, forgive these 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;

O 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— and 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 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 cause 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.

A Crude Analysis of the Ritual¹⁶²

For many people, the words of the invocation are their fondest memory of the ritual. Primary amongst the reasons they give is that the expression of how we worship is inherently inferior and flawed to the way we'd LIKE to worship; how the very framework of our mind inhibits true worship. The words “sins” were often replaced with “errors” in later versions.

The liturgical roles of the three officers of the grove are laid out here. The Priest has the center stage in the ritual, governing the actions and timing. But the Preceptor also has a very active role in the etching of the Druid Sigil, the fetching of the sacrifice, answering of the catechism of the waters in part V.1. (which may also be answered by the congregation), and the confirmation of the sacrifice's acceptance. The Server's role is like that of cup-bearer/acolyte and passes the waters amongst the group between V.2. and V.3., and little more. The secular role of the these officers is small. Usually there was only one Priest in a grove, the Arch-Druid. The role of the Priest (or priests, if there are several in a grove at the same time) is to maintain the calendar of observance and hold weekend services (especially during the early 60s). The Preceptor is supposedly in charge of the any paperwork and gophering in the grove's activities. The Server has no secular responsibilities.

The service has a vague resemblance to the Holy Mass of the Episcopal church, but besides the consecration of an alcoholic beverage; the Order of Worship follows the generic liturgical template of the services of most religions (i.e. Greeting, Adoration, an invocation to Deity, a consecration/blessing of the community with an optional communal activity or feeding, a meditation/sermon and a parting with blessing). Stangely, any of the participants could well be interpreting the “Lord” in the beginning to the be the Judeo-Christian God. However, they could also be viewing “Lord” as Krishna or Allah or the Great Spirit or Buddha or Cerunnos or “Bob” or etc. Remember that Reformed Druidism has no EXPLICIT gods in it's “theology;” therefore interpretation of the terms and names is up to the individual Druid. The invocation of Dalon ap Landu and the Earth-Mother could be interpreted as however wished by the participant; either as Gods in their own right or as personifications of philosophic ideals.

Waters-of-Life¹⁶³

It is very surprising that there is no consecration of a foodstuff as a parallel to the bread in the Christian Mass. I find the choice of whiskey, as the drink of consecration, to be a rather intriguing choice. The Irish Gaelic for “whiskey” is “uisce-beatha,” or translated literally it is “waters of life,” which is well known.¹⁶⁴ Whiskey being an purely Celtic invention, it was a natural and appropriate choice as

the beverage of a “Celtic Religion,” like Druidism was portraying itself in the beginning.¹⁶⁵ So it would seem to have been another little Celticism of the group, yes? Possibly not. In a very popular classic Science Fiction book of the 50/early 60s, *Stranger in a Strange Land*, a beverage known as the “waters of life” are used to unite the people in a strange exotic religion. What is interesting to note is that *Stranger in a Strange Land* became the inspiration for a NeoPagan religion known as “The Church of All Worlds,” which was started among the science-fiction loving college students in 1961 down in Missouri. Coincidence? Perhaps, it was the inspiration for Fisher’s RDNA, as well?

It should be noted that it was decided at the first Samhain ritual (Nov. 1st, 1963) that the Waters of Life would not be served from Samhain to Beltane (May 1st). Instead the Waters of Sleep (plain water) would be served at all rituals during this period. This required a change in the Order of Worship. One reason for the change that I’ve come up with is that the season of winter in Minnesota is very fierce and uncompromising to outdoor Druid services from November until at least April/May. As a result, Saturday services would have to be held indoors during the winter, and alcohol was prohibited on the Carleton campus in the early 60s. The use of alcohol was unofficially tolerated off-campus, and the arboretum of the Druid Services was pseudo-off-campus. Thus developed the two halves of the Druid Calendar, the Summer Half from Beltane to Samhain and the Winter Half from Samhain to Beltane. Another possibility for the halves of the year is found in the Benedictine Rule of having different vigils and psalm readings between November 1st and Easter from those used between Easter and November 1st. Fisher would likely have been aware such a difference.

The Calendar of Reformed Druidism¹⁶⁶

A comment is pertinent here about the eight celebratory festivals of the RDNA. Four of them are tied in with the agrarian/husbandry practices of pre-20th century Europe. Those are Beltane (May 1st) cattle go into the higher elevations to pasture. Next is Lughnasadh (Aug 1st) which is the celebration of the beginning of the harvest. Then comes Samhain (Nov. 1st) when cattle were slaughtered for meat over the winter and dead relatives are remembered. Finally there is Oimelc (Feb. 1st) when the ewes drop their lambs and begin to lactate. These traditional celebrations of the rhythms of Nature were seen as more important and less divisive by the RDNA than remembering the holidays from each of the many World religions.¹⁶⁷ At any rate they are more Indo-European than Celtic and were written about in books like Frazer’s *Golden Bough* & MacCulloch.¹⁶⁸

The other four festivals are the equinoxes and solstices. Yule/Christmas and Midsummer have their basis in the solstices, but the equinoxes have less celebrated carryovers like Paddy’s Day, Easter/Passover and Lady’s Day. In fact the equinoxes were not officially celebrated by the RDNA until them late 80s, because of the lack of ‘proof’ that they were Celtic, and because they are not mentioned in the *Druid Chronicles (Reformed)*. The Berkeley grove was the first Grove of the Reform to raise the equinoxes to a status of High Festival. Regardless, equinoxes and solstices did not play an important role in the Druidism at Carleton until the late 80s. This is primarily because they mostly fall on vacation times when Carleton Students are unable to meet.

What is interesting is that Carleton’s weather and academic schedule makes most of the “big eight” festivals, except Fall Equinox, Samhain & Beltane uncelebratable outdoors. The result is that the cycles of the seasons may not be as apparent and important to most of the Carleton members who are unable to participate in all 8 spokes of “The Wheel of the Year.” However, as the years progressed after the Chapel Requirement was rescinded, the festivals began to take on a much greater importance than the weekend services, which were an appendix left over from the early days. By the end of the 70s, weekend services had completely dropped out of use at Carleton. As

far as I know, they were rarely in common use at most NRDNA groves or in RDNA groves besides Carleton.

Other Pseudo-Judeo-Christian Carry-overs

Seeing as how the Chapel requirement was seen as enforcing Judeo-Christianity at Carleton, it is not surprising that the Druids would poke fun at Judeo-Christianity in a few other ways: scriptures, altar building and missionary activity. In some ways I find this the most interesting part of the early Druid days. It gives me a better understanding of how easy or hard it is to imitate the progress and quarrels of the early centuries of Christianity; and thereby exposes some of our conceptions to a humorous light.

Scriptures: Druid Chronicles

The *Druid Chronicles (Reformed)* was the summer 1964 work of David Frangquist to leave a faithful account of the early days for Druids who weren’t there in the beginning. It is an amazing work, a self-contained blueprint for Reformed Druidism as the Carleton Grove initially understood it.

The *Druid Chronicles (Reformed)* look very much like conventional biblical scriptures to our eyes. It has the same verse-numbering system and mimics the now-awkward, repetitive and elegant vocabulary of the *King James Bible* of the Episcopal Church of the 1960s. It is divided into 5 books, perhaps like the Pentateuch of the Torah, and it has an Early Chronicles and Later Chronicles to parallel the Old and New Testaments. It is filled with tales of “great” happenings, heroic deeds and omens (although few prophecies). It has a book of Laws and a book of Customs which set forth the simple structures of Druidism. It also has a book of Meditations which is still referred to for inspiration by members of the present RDNA and NRDNA groves, much like the Book of Psalms. The characterization of David (a Fisher) “crying out in the wilderness,” invokes a comparison with how John the Baptist foreshadowed Jesus (perhaps as David Fisher did for Frangquist?). With a bit of imagination, the words of hopeful reunion by Fisher in Early Chronicles before the summer vacation, could be paralleled with Jesus telling his disciples that they would meet again. Heck, if you really wanted to push it, you could see the parting speech as a model for building an eschatology or an afterlife (although I haven’t seen anyone try it). For many, it is all they will ever need to practice Druidism, with little Dogma or “shoulds/should-nots” or “ethical” issues to be contentious over.

Despite its popularity, the *Druid Chronicles (Reformed)* are not inviolable dogma like the Bible is to many Christians. Although there was an early decision not to add additional writings to the DC(R), but rather to make all further additions to an Apocrypha, this does not indicate that the DC(R) was a holy scripture. It was written with the intention of being a self-standing handy guidebook to be used, or not used. It is perfectly possible to break all the customs in DC(R), disagree with most of the suggestions, not like the meditations, and still be a Reformed Druid in good standing with the group.

Scriptures: Carleton Apocrypha

Over the years a Talmud-like collection of letters, memoranda and rituals made by the Founders of Druidism and other letter-writing Druids (originally known as the Records of the Council) slowly accumulated in a mammoth tome called the Blue Book of the Archives; which was the predecessor to the present International Druid Archives. From 1964, until the publication of the *Druid Chronicles (Evolved)* by Isaac in 1974/1976, there was some debate over whether certain letters should be added onto the original five books of the *Druid Chronicles (Reformed)* (esp. *The Book of Faith*). It was finally agreed that the *Druid Chronicles (Reformed)* should stand as an independent publication. Isaac came up with several letters that he assembled into his Book of the Apocrypha. Many within the RDNA did not like his choices, so certain special documents were extracted

from the Blue Book and put into a separate production known as the Carleton Apocrypha under the aegis of Richard Shelton in the period of 1971-1976. To continue the Christian/Druid comparison, one could perhaps compare the Druid Apocryphas to the New Testament or the Lost Books of the Bible, but still with the caveat that the Apocryphas are not dogma or indicative of the whole Reform.

Missionary Letter Writing

This tradition is roughly similar to the activity of the Early Christians writing to each other. Early debates, as already discussed, were mostly resolved by mail. Most of this is pretty obvious to the reader. Occasional encouragements to spread the “faith” of Druidism (whatever that meant?) only serve to highlight much of the tongue-in-cheek aspect that accompanied much of the growth of Druidism.

In Conclusion to Section II

Judeo-Christianity, while it had some flaws for many members, was still a primary influence on the beginnings of Reformed Druidism; perhaps even greater than the Asian influences (which themselves, were definitely more influential than Celticity). And perhaps it is right that Reformed Druidism should continue to occasionally lead its members in a study of the Western religions, for like Nature, we will forever “come face-to-face” with them. Many members would return to Western monotheistic religions after a brief bout with Druidism, often with an enhanced understanding of what it means to be religious.¹⁶⁹ Sometimes the RDNA’s light-hearted spoofs of elements of Judeo-Christian religions would bring about a revelation and signal a bold exploration into other faiths.



Chapter Five:

Reformed Druidism from 1968 to 1982

Choosing the Color of Your Water

Why was definition and exclusion so upsetting to Reformed Druidism? We are brought back again to the 2nd and 3rd essential debates and we’re going to examine them now from a “non-Carleton” viewpoint. At Berkeley, Reformed Druidism first left its primarily collegiate base of operations to enter into the general society, where some Druids tried to make it meet the full spectrum of needs that exist in an adult’s life.¹⁷⁰ Such “major” issues dealt with by “mainstream” religious groups include: marriage, births, deaths, spiritual maturation rites, and religious instruction of children.

The debates after the period of Shelton and McDavid’s Archdruidry of Carleton (1969-72) become very difficult to understand or even to review appropriately unless you have a basic understanding of Berkeley’s protest movements, the religious diversity of the Bay Area of California, and the rise of the Neo-Pagan & Wiccan movements. So we’ll begin with some basics, although I would strongly recommend reading *Drawing Down the Moon* by Margot Adler to supplement my cursory presentation of Neo-Pagan and Wiccan beliefs. I do not have the time here to refute all the common myths about Neo-Pagan practices fostered by the Media.¹⁷¹ The best way to read this section is to generally add “but many disagree and differ” after my statements. Please forgive me the use of “RDNA,” “NRDNA” & “SDNA” terms plus the unwarranted use of “Neo-Pagan” as a catch-all term. All four of these terms are very unsatisfactory and are riddled with exceptions, but I must refer to groups using those terms, whose labels often shifted every other year....

UC Berkeley in the Sixties

The University of California at Berkeley student protest movements received a disproportion amount of media publicity in the early 60s. Berkeley was of equivalent academic caliber to Carleton, but it was a large urban university with an attached graduate school so that students hung around a lot longer than in Northfield. UC’s Board of Regents, administrators, Science & Economic departments were also heavily dependent upon funding from the Defense industry, NASA and Atomic Energy Commission. As a result of this retractable funding and a rather conservative Board of Regents, UC found it exasperating when a small core number of students and/or faculty protesters brought bad publicity to the University. In addition to this, Berkeley city had a great deal of volatile racial tension, despite being the only major school district to voluntarily and peacefully integrate their schools.¹⁷² The result was a lot of heavy-handed, conservative suppression of discussion.

A result of the deceitful practices and unaccommodating attitudes by the Berkeley administration and certain confrontative activists led to the wild radicalization of many Berkeley protest movements. For me, radicalization means that you know that the other side is unwilling to give you anything, so you raise your demands to idealistic levels and then exploit the inevitable rejection of the “baser” test case to show to all the undecided moderates how “wrong” and “backwards” the opposing side is about “common” rights & ideals. As a result of seeing an authority in a vilified light, the moderates will join the radicals rather than willy-wallying in the middle of the debate. A clue to a group becoming radicalized is some catchword resembling the expression “If you ain’t for us, you are against us.”

As a result of poor communication and intolerance, both sides became increasingly embittered and resolute in refusing mediation. Every earned victory for student or faculty liberties was followed by a new, more bitter battle. But when it came to Vietnam, the issue became too big to be settled on a campus level and it led to permanent widespread dissatisfaction and rebellion amongst students and

their local allies. By the mid-60s, the Bay Area had become a magnet for rebellious youths and gurus as a result of the media lime-light on Berkeley.¹⁷³ These youths formed a large base for the Bay Area Counter-Culture and new forms of music, thinking and behavior began to flourish, sometimes just to spite the Establishment, but out of these experiments of individualism, several valid new ideas took deep root. Among these experiments, there were forming new ideas about religion.¹⁷⁴

The dissatisfaction with secular authorities eventually led to disgust with the religious authorities backing them up. Here, to a greater extent than Carleton,¹⁷⁵ was a profound distrust of “anyone over thirty” or who was linked to the Establishment. In the mid 1960s, the first of the groups to later identify themselves as Neo-Pagans were already developing. What had been an intense interest in Astrology, Fraternal societies, Parapsychology, Ceremonial Magick, Kaballah, Numerology, Zen and Divination understood from a mostly Judeo-Christian background, suddenly changed in the early 1970s when two new terms were introduced: “Neo-Paganism” and “Wicca.”¹⁷⁶ I am not an expert in this history, but what is important for this study is that, amongst a small group of people, a lot of the trappings of the Occult scene were dropped along with the Judeo-Christian reference point. Everything was modified towards a new “from-scratch” reconstruction of the beliefs from pre-Christian religions, while often retaining 20th century ideas.¹⁷⁷ Their goal was to avoid the traps of thinking inherent in Western monotheistic culture.

This disorganized “revival” movement was vaguely named in 1972 by many people as Neo-Paganism. Wicca concurrently emerged under the initial leadership of the feminists, pushing a conception of divinity as having feminine (and sometimes masculine) traits. The differences of polytheism vs. duotheism, ancient religions vs. modern sources and terminological differences between Neo-Paganism and Wicca pale before their similarities. Both groups hold a reverence for Nature and a tolerance for other people’s understanding of divinity and culture. While Neo-Paganism could be seen as an intellectual and emotional reaction against patriarchy, ecocide and monotheistic “Black & White” thinking, several people soon found Neo-Paganism sufficient, in and of itself, to provide the religious framework for their own lives. Initially, Neo-Pagans tended to focus on a specific ethnic group and its associated pre-Christian religious tenets, although eclecticism was becoming increasingly popular. The ethnic possibilities that quickly come to the Western-trained mind are Egyptian, Nordic/Germanic, Greco-Roman and Celtic. In the 60s/70s, Neo-Pagan groups like Church of Eternal Source, Asatru and Fere-Faerie already existed for the first three groups, but the field for Celtic Neo-Pagan religion was inhabited only by the RDNA and Wicca.¹⁷⁸ Wicca’s use of Celtic symbology is dwarfed by the heavy reliance on multiple traditions that are non-Celtic in origin.¹⁷⁹ Therefore, Druidism was “needed” by the Neo-Pagan movement to complete the picture and the semi-public RDNA came in, fully formed, at a very propitious time for filling that void.¹⁸⁰

Differences from Early Missionary Grove Activity

The early groves of Vermilion & Rapid City S.D., Ma-Ka-Ja-Wan in Wisconsin and New York #1 that had been founded by the Founders (+Frangquist) before 1968 were located at schools and had promptly folded when that Founder left the grove.¹⁸¹ The members of those groves tended to be a lot like those of Carleton, mostly disgruntled and rebellious young people of various religious backgrounds without much knowledge in the Occult or mystical religions. Besides, the RDNA was young and new members were expected to be students who would continue their own faith or find a new one after their experience with Druidism. However, in the groves which were founded after 1967 by Carleton students (which included Purdue, Berkeley, Stanford, Chicago, Ann-Arbor, New York #2 and Princeton) most of the Druids seeking to enter the RDNA were either not currently students and/or possessed an Occult or a strong Counter-

Culture background.¹⁸²

In fact, we see in these new groves more examples of a Neo-Pagan trend of drawing members from the SCA,¹⁸³ SCI/FI,¹⁸⁴ computer geeks¹⁸⁵, Folk-dance¹⁸⁶ and role-playing clubs.¹⁸⁷ All of these groups, however, now had contingents of Neo-Pagans and seekers of *alter-nate* spirituality. Those types of people were interested in examining alternatives to modern 20th century society and could easily have seen the RDNA as a “revival” of ancient Druidism. It wasn’t that skeptical monotheists or atheists weren’t still joining, but they were becoming a relative minority compared to the eager Mystics, New-Agers, Neo-Pagans and Wiccans.¹⁸⁸ These new types of people, however, were probably confused by a “clearly Neo-Pagan” organizational RDNA system and its strange reluctance to call themselves Neo-Pagan (or anything else for that matter).

The Berkeley Grove

The Berkeley Grove was founded in 1968 by Robert Larson, who remained the ArchDruid from roughly 1968-77, sharing his great interest in early-Irish culture and its pre-Christian paganism with his grove. Larson had left Carleton (ungraduated) in the spring of ‘65, and had gone to Berkeley to join the Counter-Culture and live in “Hippie-dom.” The Berkeley Grove was never associated with the University, because public universities would not allow religious groups to operate, recruit or meet on the campus and Larson never went to school there, but Bonewits did.¹⁸⁹ Larson’s first and most energetic disciple was Isaac Bonewits, whose specialty was net-working, ceremonial magick, liturgical design, and what would become Neo-Pagan theology. Between these two men, and several later Druids, the Berkeley Grove found the concentration of talent, complementary Celtic interests and long-term commitments that would be needed to form a more consistent and longer-term RDNA activity than was feasible in Carleton’s turbulent 4 year cycle of rotation.

Thus it was that the ideas of the little RDNA club of Carleton for religious and philosophical introspection was supplemented by the second major ideology, reconstructive Neo-Paganism instead of deconstructive Druidism. It wasn’t that this idea of looking to the ancient Celts was new to the RDNA, but most of the original Druids of Carleton were busy elsewhere with introspection or the study of the living religions of the world. Perhaps the Carleton students didn’t feel the impulse to piece together an old tattered system; which might have been historically as tight-minded and dogmatic, in its own ways, as the mainstream Protestantism that they were trying to escape.

Interviews with Berkeley grove members shows that there were many intolerant religious sects (in addition to very liberal groups) roaming around the Bay Area. While this made Druidism’s lesson of ecumenical introspection an even more vital message, it also limited its ability to openly attract refugees from an Intolerance War. Persecution there was a very tangible possibility, so that people were a bit leery in joining groups that were vague about their purpose and intent (like the RDNA). Because an RDNA priest is required to minister to those who ask for help,¹⁹⁰ irregardless of their religion, imagine how frustrating it would be to have to dodge specific theological questions and answer vaguely to label-seeking novitiates!

Indeed, there was a significant difference in age and religious attitudes among the members that generally entered the Berkeley Grove (and later-founded Groves). The Founders of the RDNA had originally intended Druidism to be such a bizarre and jolting concept that it would shake previous conceptions about religions down to their rudimentary bases among rebellious college students and thus lead them to new introspections. Since most of the Berkeley (and later groves) Druids were older than the average Carleton College student and had entered the RDNA with a Neo-Pagan or Occult background, the validity of drawing valid religious experiences from a variety of ritualistic forms did not seem too unusual or jolting. They quickly grasped that religious experiences could only be judged by oneself, but now they wanted to emphasize the RDNA’s activities to bring

individuals of all religious backgrounds into a group to celebrate/worship/study Nature, a group that was non-dogmatic and unpretentious. An excellent way to worship Nature, they thought, would be to follow the customs and stories of a true Nature-worshipping religion (e.g. ancient Celtic Druids) because they would be more finely tuned by centuries of practice.¹⁹¹ To them, the idea of studying Asian religions through the label Druidism might have seemed a bit bizarre, seeing as how there were already active religious groups practicing Asian religions in the Bay Area that could teach them Asian faiths in a much more “professional way.”

Events leading up to the Isaac Affair¹⁹²

Isaac Bonewits enters the RDNA records in 1972 as a powerfully energetic and intellectual person engrossed in the Bay-Area activities.¹⁹³ Isaac has many enemies of whom the researcher must be leery of listening to without some cross-checking of their tales with other testimonies. Dan Pierson once described Isaac as having “Negative Charisma” which meant that you couldn’t help liking him in person, despite contrary messages from your gut instincts. Isaac was energized by the Neo-Pagan renaissance of 1972 where previously uncommitted Occult or Neo-Christian groups redefined themselves as Neo-Pagan; previously separate and individualistic people were now getting together and doing things. Around the time of the early SCA & Sci-Fi conventions came the Gnosticon spirituality festival in 1974, after which the Festival movement of Neo-Paganism noticeably blossomed.¹⁹⁴ The result was more frequent and intensive networking and hybridization between previously unacquainted and isolated groups who now recognized an underlying kinship through Neo-Paganism that transcended barriers of local ritual practices and dogma. The question facing Isaac was who was going to organize the Celtic/Druid facet and “lead” it into Neo-Paganism? Why not himself and his friends? They had a group with plenty of flexibility, humor and history to it—why not bring in the RDNA?

The Council of Dalon Ap Landu (Revisited)

Isaac would have been aware of the poor reception of the Codex of Form, the successful vote on women’s equality in Reformed Druidism and the tinkering theories on voting revision in the Council. Seeing all this activity in the Council may have got him thinking about further possible legal refinements.¹⁹⁵ While most of the elements of the Codex were dropped, one element remained ambiguous — the voting rules for the Council of Dalon Ap Landu. As of 1969, the only official statements pertaining to the Council’s voting were:

To declare in perpetuity that the Arch-Druid of Carleton shall be the Chairman Ex-officio of the Council of Dalon Ap Landu.¹⁹⁶

To reserve to all the priests, collectively in the Council of Dalon Ap Landu, the highest authority of the Reformed Druids of North America.¹⁹⁷

Whereas all the previous Council votes had been pursued until they reached a consensus of all the members who chose to vote, this was only a *tradition*—not a *rule*. When Shelton’s voting proposal was made, he was looking for unanimous positive votes with replies from a majority of the known members; with an unspoken implication that no negative votes would be cast. Clarification: if there were 23 Third Orders, at least 12 positive votes would have to be cast (and none against) for a bill to pass. It was assumed that all attempts at contacting members would have been made. When that proposal on voting failed to receive a majority *response* of unanimous affirmation after being on the floor for two years, it was withdrawn in June 1972 by McDavid. The last measure to pass the Council (the Priestess vote of 1971) was passed by unanimity of the votes cast (after much cajoling of some patriarchal objectors) with a majority of potential voters

participating in the voting. Therefore, it appears that a sturdy tradition of unanimity is required for a proposal to be approved by the Council and it having been voted upon by at least half the members.

Following the unanimous passage of the proposal giving female priests unequivocal equal treatment and ranking as their male counterparts in 1971, the Council records show a 2 year gap (June 1972 to July 1974) in Council activity and proposals. The ensuing silence during the reigns of the three succeeding busy Carleton ArchDruids gave the Carleton Grove (and it’s Chair of the Council) the understandable appearance of having died off,¹⁹⁸ which (according to Berkeley’s knowledge) would have only left Larson’s Berkeley grove and Isaac’s Twin Cities grove. The truth was that the Carleton graduates just couldn’t think of another proposal that wouldn’t prove divisive and there had never been much “Council-wide” correspondence before, just friendly letters between individual friends. Or as McDavid put it in 1972:

“I do not see any issues concerning the Council as a whole, and apparently no one else does.”¹⁹⁹

But importantly from Isaac’s goals of forming a stable Druid organization, Carleton’s ArchDruids were neglecting to send out the required “State of the Groves” letters upon their retirement, showing obvious irresponsibility in what appeared to be the duties of the “national” headquarters of the RDNA. What if an issue did come up that needed an official OK from the Council? With no active Chair of the Council, how could the Council be convened and the votes counted and declared?

The Isaac Affair Begin²⁰⁰

Isaac Bonewits realized that the RDNA would be a very appealing organization, especially for Celtic enthusiasts, in a predicted upcoming flood of interest. Bonewits saw a need to transform the Carleton Druids from a “Meso-Pagan” stage of evolution towards the “Neo-Pagan” age, just like other groups had already done.²⁰¹ More than that, Isaac wished to *define* the ideas, organization and documents of the RDNA into concise, “marketable” products. To test the waters for his rather complicated agenda, Isaac sent out a proposal on July 18th 1974 to the Carleton ArchDruid to distribute to the Council members for an immediate vote. I recommend reading the full text of Isaac’s letters in the Apocrypha, which I will make many references. The tone, haste, assumptions and verbiage of the letters helps to explain the resulting animosity, misunderstanding, confusion and hostility that was engendered towards Isaac amongst many Carleton and non-Carleton Druids. In hindsight, the letters can be seen as Isaac’s way of explaining himself before doing something new on his own. But to the Reformed Druids, it was a bolt out of the blue and looked like an aggressive reformation attempt.

This letter proved to be a set-back for Isaac’s public relations with many of the Druids on the Council. This letter put about 20 minor changes or statements of doctrine to be debated and voted upon between July 18th and September 15th, with a *majority* vote to decide the matter or else a schism would take place!²⁰² This was seen as break-neck speed, since the vote on the equality of female priests alone had taken two whole years of debate to reach the traditional *consensus*, and that decision merely affirmed a standing tradition! A few of Isaac’s later letters better defined Isaac’s terms and intentions, but they did little to abate the fact that such proposals would hastily lead the RDNA in the direction towards greater formalization and organization (especially above and beyond the Grove level). In other words, the changes would result in a completely different organization, much like the eventual form of the ADF.

Was Isaac’s Neo-Paganism more inclusive or more exclusive than Druidism?

Now the RDNA has always prided itself upon being potentially

capable with any religion (or lack of religion), but Neo-Paganism could not make the same claim in the early 70s. In its youth, Neo-Paganism generally saw monotheism (or rather, Judeo/Christian/Islam) as being patriarchal and anti-Nature and therefore not compatible with itself.²⁰³ Their position has mellowed out over the years as exceptions were noted here-and-there, but during the Isaac debates the Carleton Faction definitely saw this attitude being expressed by Isaac. Now if Isaac had solely described Neo-Paganism as:

“Neo-Paganism sees divinity manifest in all the processes of nature. According to this view, Neo-Paganism is a constantly evolving philosophy that views humanity as a ‘functional organ within the greater organism of all Life’”²⁰⁴

there wouldn't have been *too much objection*. But instead many Druids were getting their primary definition of Neo-Paganism from Isaac as:

[Neo-Paganism includes] “polytheistic (or conditional monotheistic) nature religions that are based upon the older or Paleo-pagan religions; concentrating upon an attempt to retain the humanistic, ecological and creative aspects of these old belief systems while discarding their occasional brutal or repressive developments, which are inappropriate.”²⁰⁵

and

“Let us begin by admitting that we are a religion and describe ourselves to each other and the outside world roughly as follows:

The RDNA is an Eclectic, Reconstructive, Neo-Pagan Priestcraft, based primarily upon Gaulish and Celtic sources but open to idea, deities and rituals from many other Neo-Pagan belief systems.....”

“We are willing to interact philosophically and ritually with members of all other belief systems that are compatible with our own approach and Nature.”²⁰⁶

While mostly the same description as that of the earlier definition, Isaac's version appeared to have an implicit dislike for monotheism and was concerned with organizational politics. For many, “the main problem [with Isaac's definition] was that it was becoming exclusive, even in implication.”²⁰⁷ Such a firm alliance with any group (such as Neo-Paganism) could have been seen as an alliance against another group(s).

Despite Isaac's claim that the RDNA members from Carleton were against Neo-Paganism, most members were actually against Isaac and there was a difference between the two. They were very unsure of Isaac's intentions, or as one put it:

“The cardinal rule of the Third Order was always keep everybody guessing. Isaac picked up on it in spades. We never did really know what Isaac was up to.”²⁰⁸

But, many finally understood that this far-away and strange Neo-pagan movement wasn't some kind of “evil cult” and then affirmed Isaac's **personal path** of Druidism,²⁰⁹ but firmly stated that Reformed Druidism was not synonymous to them with Neo-Paganism. To some it was as restrictive on Druidism to describe the RDNA as Neo-Paganism as it would have been to call it Taoism, Neo-Shinto or Mystical Christianity.

“Dick [Shelton] replied that while Neo-Paganism was *compatible* with the Basic Tenets, it was not *required* by them. He also said that he opposed all the attempts to *impose* such a doctrine on the Reform. I maintained this policy during my term as Arch-Druid.”²¹⁰ (emphasis mine)

“Let us in particular not represent our private paths as Reformed Druidism.”²¹¹

Others expressed hesitancy also.²¹² Even Larson, from Berkeley, was opposed to calling the RDNA a Neo-Pagan religion.

“Rather than supplying a set theology, mythos, ethos, or whatever, Druidism supplies a basis from which each individual Druid defines his own mythos, ethos, etc.

“Rather than looking upon Druidism as a religion or a philosophy, let us look upon it as a way to achieve or augment a religion or philosophy.

I am opposed to Isaac's attempted redefinition of Druidism as “pagan,”...[and] I consider such a definition as over-restrictive for Reformed Druidism as a whole. For individual druids and groves, however, it's a different matter.”²¹³

Some people will always dislike the term “Pagan,” irregardless of whether Paganism is good or bad, and using it in your definition will frighten off a lot of foolish people.²¹⁴ These are the very people who need to feel free to join and shed their fearful definitions. The problem with the name “Neo-Pagan” has led to many long defenses by Neo-Pagans against all sorts of misconceptions by “outsiders.” Their frustration has reached the point where many Neo-Pagan groups have chosen to refer to themselves as “the Old Way” or other similar terms that are less laden with baggage. Reformed Druidism was special in that it claimed it was separate from, but applicable to, all other religions. The RDNA had been attractive as an organization because it was not inclined to make any such divisive conclusions, definitions, affiliations, alliances, or blanket statements:

“We had also done something rather wise, early on, and I don't know whether it was Fisher or consensus. Druidism was compatible with any other religion, even if other religions denied that.”²¹⁵

“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.”²¹⁶

Some Druids, both from Carleton and in California, felt that this “definition-making” was an attempt by Isaac to discourage certain members in the group from staying, because Reformed Druidism would then *only* be for Neo-Pagans.

Mike: Were the members [of Berkeley] ever before [circa 1976] required to renounce their previous religion?

Stefan: Never! Never! That's b*llshit! The whole philosophy here was: “Be what you want to be.” But, when you were in circle,²¹⁷ you were a Druid. That was the philosophy here. You could be any other religion, but when you were here, you were a Druid. Period. That's the way it should be.”²¹⁸

“**Stefan:** One of my roommates became a Jes-oid,²¹⁹ but we were perfectly willing to accept him for what he was... forced out by Isaac.... Roman Catholics.. Jews... As I understood it, in Reformed Druidism, everybody was accepted.”²²⁰

Thus, even a “Jes-oid” could have found acceptance in Reformed Druidism of the early Berkeley RDNA. Unfortunately, once the existence of Neo-Paganism became widely known, people would probably naturally assume that the RDNA was not open to monotheists or atheists. That has proven to have been one of the sad after-effects for many Carleton RDNA, because, ever since the rise of Neo-Paganism, Druidism couldn't easily claim to be unlike anything you've ever seen before. It became very easy for outsiders to pigeon-hole it as Neo-Paganism.

“The near-universal association of Druidism and Neo-Paganism has kept me out of public Druidic life for nearly 20 years (Isaac lost the battle but he won the war).”²²¹

Emphasis on Celtic Elements:

It is interesting to note that the Neo-Pagan enthusiasm for drawing inspiration from Ancient Celtic religion occurred at precisely the same time as many of the present definitive books on Ancient Druidism were published. In fact, since 1966, a veritable flood of good research has been published on ancient Celtic societies, drawing upon a multi-disciplinary review of available data. I suspect that if the Founders had started with the foresight of post 1974 events, they might have chosen a different name for the group than “Druids.”

Due to an understandable mistake, Isaac had assumed that the other RDNA groves had been as interested in Celtic religion as his Twin Cities Grove or the Berkeley Grove. After all, Larson’s specialty was paleo-Irish studies, he came from Carleton and Celticity is what Larson had explored with the Berkeley group. The tradition of exploring modern religions was never heavily explored in Berkeley, although the policy of allowing anyone of any religion to join did exist. Isaac just couldn’t understand how these people from Carleton could invoke the names of Celtic gods and not consider that they were actually dealing with what were to him and his friends real deities. Despite all the Celtic surface trappings, the Berkeley Grove was not culturally restrictive, and many members explored various faiths and ideas through Reformed Druidism under Larson’s laissez-faire Archdruidcy.

Emphasis upon ritual

Occultists and Neo-Pagans, like the practitioners of most mainstream religions, believe rituals and prayers can affect reality. The form and contents of ritual in many occult and Neo-Pagan groups can take upon themselves an overwhelming importance.²²² If you feel that the way a liturgy is performed affects the mental state of the congregation, then liturgical experimentation might prove beneficial to the search for truth. This is perhaps one aspect in which the older Druids didn’t experiment too much, but they never objected to it. If one of the goals of the search for religious truth is to thereby improve or change the world, then the improvement of your methods of attainment of truth is a valid exercise.

But Reformed Druid ritual wasn’t just about getting things done, it was about being together in an enjoyable way. It is pertinent to state that even the Carleton RDNA had its share of magick-working or special rituals going on from the foundation of the RDNA up to 1980. There were weather-workings, the “Druid curse,” divinations, an incident of speaking in tongues & prophesy, “exorcisms” of the spirit of war, consecrations of altars, prayers, marriages, “Druidings,” and occasional blessings.²²³ But many of these were done from an understanding of the power of one’s faith being the source of power or as an innocent experiment with their “tongues firmly planted in their cheeks.” The older Carleton Druids, despite their dabbling in magick (especially weather working), did not see group ritual as having much purpose in and of itself for Druidism. Ritual was more incidental in some ways.

“Cannot men seek for answers without the crutch of ritual which has no religious purpose? I can only answer that ritual has a value because it can be used by different men in different ways.

“For one man, the sacrifice of life²²⁴ is the offering of himself to a god or gods. To another it is offering up of his mind to a search for truth.”²²⁵

Frangquist reminds us of the dangers of ritual indulgence:

“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.”²²⁶

Ritual flow and directing of magickal energy was important for Occultists since they believe it can change reality, just like prayers in Christianity. However, explaining this whole ritual process is an art and science that no two Occultists ever could entirely *define* in the same way. Reformed Druidism never sought to justify what was in its ritual because the **content** of the Order of Worship was never fully finalized. Neo-Pagan and Druid experimentation had been always tacitly encouraged within undisclosed limits.

The Use of the Council of Dalon Ap Landu

Isaac’s other big gripe was that the Council was “inactive” and should be constantly debating to keep their Druidism “in shape.” The state of meditation and introspection is not always an easy state to enter. For some, it requires self-discipline or asceticism, for others seeing a mere falling leaf or a chance conversation may catapult them into the mysteries of the multi-verse. Druidism is a “never ending search” for religious truth, but that does not mean that Druidism is a “never-resting search.” A lag here or there in the correspondence may be part of a greater rhythm of rise-and-fall. For those who have difficulty in exploring Druidism alone, the presence of others in conversation may light-up new avenues of inspection. While at College, one is already in a continual state of constant challenge over the validity of truths, but such a state is much harder to maintain in the loneliness after graduation. I suspect that this search for continued Druidic siblinghood after college is one of the main motivators for the missionary efforts of the Carleton RDNA. Unfortunately for many missionaries, something seemed to have been missing in the new groves, some mysterious Carleton flavor. Many found that they spent more time explaining what Druidism was *not*, rather than being able to explore Druidism. I suspect that the Council’s true business up to 1974 was much more oriented towards this lonely communication of observations between far-spread Druids than as a forum for the debate of referendums.

A great concern, that never left many RDNA members, was that Isaac would ordain so many Third Order priests who would be unconcerned with the original purpose of *unconditional* tolerance and unanimity that the Council (or a pseudo-Council) would become “functional.” Once functional, such a Council could pass legislation or officially advocate actions that, by claiming to be believed by all members (although decided only by a majority), would alienate many former members into sadly abandoning any formal connection with the RDNA. It was okay for a single member to expand their own views, but it was not kind to force their conclusions upon the Council or even their own grove. Frangquist, long ago, had come to the conclusion that:

“religion is essentially a question of personal conviction. This is the reason for the failure of the student negotiation committees. Committees may provide help in solving political problems, but not in religious problems. The committees have tried to deal in logical arguments; religion deals in faith.”²²⁷

For some, Reformed Druidism had quickly become an intensely private and personal search, so much so that they had dropped from participation in Groves. These Druids did not take kindly to the assumption that their search had to be open to the examination of others through constant correspondence in order to be valid. Nor did they like the idea that Druids active in Groves were more “active” than solitary Druids. The search for truth could also be helped by private conversations with non-Druids. One may well wonder if the mere act of living was true Druidism in action. Therefore the attempt to bolster the identity of Reformed Druidism by increasing the required participation in the Council met with such reactions:

“Communication is a convenience and proselytization is an option, but if I choose to develop quietly by introspec-

tion and to write privately to my friends, I am as much an active Druid- and, I believe, contribute as much to the Reform- as if I broadcast my views to the entire Council of Dalon Ap Landu.”²²⁸

Isaac also feared that the Carleton ArchDruid, as chair of the Council of Dalon ap Landu, was not stable enough for keeping Reformed Druidism alive as an *organization*. In this attitude, he was again missing the point. The high turn-over rate at Carleton was considered to be a boon to their organizational nexus; it essentially prevented Druidism from ever being secure enough in its footing that it could be bureaucratic or imperialistic. Shelton, who had six years earlier attempted the same defining and stream-lining process with the Codex, was now wisely trying to caution and slow-down Isaac:

“If you would seek to save Druidism, you will lose it; but if you seek the Mother and what she can teach you, Druidism will grow, prosper to her joy and to your great benefit.”²²⁹

Evangelism and Missionary Activity

Perhaps another thing about Isaac that worried many Reformed Druids, especially from Carleton, was Isaac’s insistence on speedy growth, recruitment and swapping priestly ordinations with Neo-Pagans of other traditions. Before 1976, new groves generally only appeared when a Third Order Druid had to leave a pre-existing grove and move to a new area for a while. While recruitment was an understandable necessity to build and maintain a grove around oneself, the desire to plant and fill up new groves for their own purpose was a bit more unusual. Usually, a priest would only ordain a person to the Third Order when that person had been with them for awhile (perhaps a year). Isaac was suggesting that roving Missionary Druids should begin ordaining priests and priestess from other Neo-Pagan religions (with little to no background in Reformed Druidism) into the Third Order so that a few missionaries could seed lots of new groves. This driving interest in the Third Order disturbed many of the older Druids. To them, the preservation or expansion of the priesthood of the Third Order was not to be taken so seriously. By emphasizing the Third Order, one may forget about the equality, regardless of their order, amongst all Reformed Druids.

While Reformed Druids often pride themselves that there are few lessons to learn when teaching Reformed Druidism, most will realize that there are often many lessons that one has to un-learn; simplicity often being a hard concept for new-comers to understand. If nothing else, the sense of urgency (possibly because of Isaac’s concern to promote eco-awareness) in Isaac’s letters seemed just a little bit too manic for the slower, more contemplative Druids.

The Danger of Over-Emphasis on Focusing on these Debates

The real achievement of Isaac was to generate a great deal of worry and introspection among members of the Council. They were waken from a lethargic contentment by the constant goosing of Isaac and Larson.

“From my communications with Isaac, it would seem that he has stirred up a minor hornet’s nest with his proposals. Good. That was the intent. Now that he has you thinking about the RDNA as more than a quaint club and has you concerned (or so I hope) about its future, perhaps something can be accomplished.”²³⁰

In this way, the Druids are ironically in debt to Isaac because, for many, they too had been unaware of how much of what they believed to be Druidism was **also** beyond the Basic Tenets. Everything one brings to Druidism necessarily goes beyond the beliefs required by the Basic Tenets. In this way, both sides realized the pomposity they each

had been nurturing from being out on contact with other Druids.

Rather than dwelling anymore upon the two fascinating years of retorts and recriminations, or providing a running commentary of one-on-one debates,²³¹ I’ll return to my history and put the debates into a larger context of the history of Reformed Druidism among the branches in the late 70s. I should mention here to future historians that many of the things said in those two years were out of justifiable shock and ignorance, but were often patched up by unofficial and unrecorded communications between the Druids of the many factions. In fact, once they had overcome the common misconception that Neo-Pagan Druidism had to be anti-monotheistic (i.e. rejecting the validity of some paths of religions) most Carleton members finally had accepted Isaac’s Neo-Paganism as a good thing for him & others.

In fact, it has been very easy and pleasantly diverting for a researcher to become over-absorbed in these written debates and feel that Isaac spoke for-and-of the greatest concerns of all the NRDNA and SDNA people. If anything, the Isaac debates brought a clearer understanding of what Reformed Druidism was not to many people. However, in reality, some of the NRDNA and SDNA Druids had many of the same disagreements as the Carleton RDNA with many of Isaac’s plans and politics.²³² These conflicts in California increased until 1981 or 1982 when Isaac finally left Reformed Druidism to work on a fresh start with the organization “Ár nDriáocht Féin.” Therefore let us widen the perspective to relate the diversity that was the NRDNA and SDNA.

The After-Math of the Initial Isaac Wars:

As Bradley related to me, there were far too many independent-minded Druids in the RDNA and New RDNA traditional camps by the 1970s for Isaac or anyone else to tighten the Reformed Druid organization and its definitional identity without excluding large numbers of the current members. The results were therefore predictable; a majority of the replies from Council members disagreed with Isaac’s program; some favored better communication channels while remaining “unorganized” and loyal to the Council and a few Council members followed Isaac into a full schism.²³³ The three branches of Reformed Druidism then came into name based on these perceptions at this point: respectively the RDNA, the New RDNA and the third group became the Schismatic Druids of North America. The SDNA was to break many of the formal ties with the Council’s authority, so as to determine it’s own national rules, but still retaining the Reformed Druid apostolic succession and basic hierarchical pattern and scriptures. The schism was perhaps a wise move by Isaac, because an attempt to “defrock” the earlier members would have just stirred up more animosity and wasted more time and energy from his plans. It was much simpler for Isaac to form a new smaller subset within the expansiveness of Reformed Druidism and then to experiment with new forms of organization.

New Reformed Druids of North America (NRDNA)

Now the initial ArchDruids of the early NRDNA groves were, surprise!, past Carleton students: Larson of Berkeley, Savitzky/Uggla of Stanford and McDavid/Bradley of Chicago.²³⁴ The early NRDNA, in association with the SDNA and HDNA,²³⁵ felt that an *official* Provisional Council of ArchDruids (PCoA) was necessary to discuss new issues and release “steam” to prevent any future explosion of built-up tensions that could result from the Druidic vice of infrequent-communication. It would also allow an exchange of religious insights to the benefit of all and take over the duty of the Chair of the Council in case the Carleton Grove should fail.

The RDNA Groves of Ann Arbor, New York #2, and Carleton were deeply suspicious of the PCoA²³⁶ and would much rather have had an “*unofficial*” PCoA,²³⁷ which would have been more in spirit with the anti-organizational streak of Reformed Druidism. They also

disagreed with the idea that Arch-Druids could vote on issues that affected their groves, without allowing the grove to affect such a vote. Understandably, because of the PCoA's composition of mostly ex-Carleton students, there was a PCoA decision that stated:

"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."²³⁸

After that statement, the PCoA mostly talked about three issues: the method and contents of printing of the Druid Chronicles (Evolved), keeping a second record of Grove statistics in case Carleton went 'dormant' again (which was not infrequent), and to forward the voting proposals and other statements of theology to the Council for an official vote.²³⁹ It is important to note that these three issues were never voted upon by the Council due to a forgetful error to mail the ballots, but they showed the rather tame agenda of the PCoA.²⁴⁰ Even getting the Arch-Druids, usually the most "responsible" Druids, to communicate with each other was proving to be too difficult. The end-result was that Druids everywhere firmly understood their independence and went on ahead with their own local grove projects without asking for the Council's permission anymore, just like I believe the Founders would have hoped. The communicative aspect of the defunct PCoA was performed later by the publication of the Druid Chronicler newsletter.

Schismatic Druids of North America (SDNA)

The SDNA was the embodiment of Isaac's reforms and its headquarters were generally centered upon whatever grove of which Isaac was ArchDruid (which then became called the "Mother Grove"). In a unprecedented flurry of activity over the six years after the Letter, Isaac had ordained over 15 Third Order Druids across the country, all "officially" therefore SDNA. The touchiest point for the SDNA was the stipulation that only self-avowed Neo-Pagans would be ordained to their Third Order and fill their liturgical offices. Isaac wanted to ensure that no more neo-Christians, Unitarians and Taoists would clutter up further the Neo-Pagan definitional & organizational experimentation of the SDNA. Strangely, many of those that he ordained refused to follow this SDNA restriction.²⁴¹

Here we come up again with the difficulty of a single individual keeping updated address lists of the Council and coordinating activities. The Carleton Druids and those from the early graduate school groves were easy to locate through the College's alumni offices. It was much more difficult for Isaac to keep track of the many people he had ordained because they were not tied to a central tracking institution (unless you count Isaac himself) and they often neglected to keep him informed of address changes. Add to this the Neo-Pagan and Reformed Druid tendency to belong concurrently to several religious organizations that may take precedent and you'll see that Isaac was slowly learning a valuable lesson: Neo-Pagans and Reformed Druids are often rather ungovernable people upon which to build complicated, national organizations. Moreover, it was certainly taking a lot of time and money on his part to keep a firm national group identity going. Currently authorities with pro-organizational prejudices will often give more credence to a group than to an individual when protesting or defending religious rights. Isaac wanted that kind of mainstream recognition for Neo-Paganistic Druidism and to achieve this there were necessary activities for Druidism such as hiring paid clergy, showing more external structure and playing other games of bureaucracy.

Isaac describes his difficulty in dealing with other Neo-Pagans by a theory called "The Ten Year Gap."²⁴² Like an Old Testament prophet, Isaac was residing on the cutting edge of the intellectual debates far ahead of the general crowd. Many of the current issues about centralization, standardized definitions, paid clergy, membership fees, proselytizing, day-care, legal defense, seminary training, clergy evaluation

and legal "church" status were being broached by Isaac and a few others in the early 70s, about ten years before they become acceptable issues for debate amongst the general Neo-Pagan community. It is like Noah's warning being ignored and scorned until the rain starts a falling; only then were the previous insults retracted by his enemies and old wounds became healed, if ever. The traditional Carleton reaction to this formalization might have been; let your other religious group-affiliation(s) take care of those issues and keep your Reformed Druidism simple and free.

Title-Happy Druids

An important fact for the researcher to realize is that most Reformed Druid groves were playing fast-and-loose with those three major definitional titles and were constantly changing "sides" and even gleefully making up new branches like "Orthodox DNA," "Humanistic DNA," "Hasidic DNA," "Zen Hilaric DNA," "Norse DNA" or even returning back to RDNA to describe each grove's individual bent. In September 1978, even Isaac was so uncertain as to what the differences were between these many titles, that he chose to limit them to "RDNA" for groves that were not composed primarily of Neo-Pagans and NRDNA for groves that were primarily composed of Neo-Pagans (including the SDNA).²⁴³ Even this labeling proved unsatisfactory to some Druids who weren't sure they were Neo-Pagan, Wiccan, Humanist, etc.

Disagreement of the NRDNA and SDNA with Isaac

While every NRDNA and SDNA Druid seemed to disagree with Isaac on many issues, it is only fair to say that they also disagreed with every other NRDNA and SDNA Druid on a number of issues. Remember the Golden Rule that "disagreement among Reformed Druids is the general reality and that agreements are the unusual exceptions." In a way, the illusionary unity of the Carleton Faction was merely a consensus of agreement that future agreements on such issues was impossible so don't bother trying to pass those new proposals. But, that doesn't mean they didn't enjoy a good debate.

Isaac's prominence in most of the debates was a result of his tendency to stick his neck out and play the "devil's advocate" just to ruffle another Druid's feathers²⁴⁴ and thereby have a really good all-out debate. Knowing and writing to so many people, Isaac ruffled a lot of people's feathers. Unfortunately, Isaac was not especially good at apologizing, nor were any of the other Druids.

The Politics were not always important or divisive

As with the study of any Neo-Pagan group, one must remember that the prominence of the squabbles over power often hide the underlying agreements. The primary effect of the infighting politics of the 70s in Reformed Druidism was to "burn-out" the Arch-Druids and thereby weaken local grove stability. In hindsight, there also appears to be a natural rise and fall of Groves. Groves usually faltered when the close friends at the core of the grove had to move somewhere else or couldn't meet on a weekly or even other-weekly schedule. Groves started up when an ArchDruid had regained the financial stability to host rituals and parties for their friends.²⁴⁵ The vast majority of Druids, who were not of the Third Order, found the politics of organizational hierarchy to be an annoyance and distraction from the joy of celebrating the natural rhythms of the seasons and life's cycles.²⁴⁶ For many, regardless of the battles over national organization, life in the grove went on as usual as the grove continued to investigate and explore the paths of Truth. With that quick reminder, let's first talk about some good things the NRDNA and SDNA did together.

Druid Chronicles (Evolved)²⁴⁷

Most conflicts with Isaac were a result of his trying to stabilize some of the groups' vague self-definitions, which to many were the essence, fluidity & fortitude of Reformed Druidism. In many ways, Isaac's earlier proposals could be seen as a great deal of noise & commotion to show where he was headed with his own brand of Druidism and to invite others of like mind to make the jump and to go with him. It was reasonable for Isaac to have stayed around for a few years trying to give the RDNA and NRDNA that last push to bring it to its supposed *evolutionary* conclusion. Unfortunately for Isaac, most Neo-Pagans were still very anarchic and liberty-intoxicated in the mid 70s. More members would have likely joined from Carleton if they had truly been more interested in Celtic religion and less oriented towards Asian and Christian religions. It is good to bear in mind that Neo-Paganism was (and still is) but a very tiny collection of religious systems with the amazing diversity of religious choices in America. As for the Neo-Pagans who disagreed with him, Isaac had to wait for the "Ten Year Gap" to close between his views and those of Neo-Pagans.

In the meantime, Isaac's industriousness contributed a very powerful anchor (or should I say noose?) of stability²⁴⁸ to the RDNA and NRDNA movements through his efforts to collect the early "scriptures," essays, historical trivia and reference lists considered reflective or important to the many branches of Reformed Druidism. The Carleton Druids were at first a bit suspicious that Isaac was going to become a "Druid Fundamentalist" and turn the original writings into inflexible canons of indoctrination. Rather than chancing this by leaving him alone, the Carleton Druids worked very closely with Isaac to keep the facts straight (especially about the RDNA's original purposes). One objection was in the name "Druid Chronicles (Evolved)" with the implication of "Evolved" being an improvement over an older form.²⁴⁹ They also feared that the history of Reformed Druidism would be forever filtered and interpreted through Isaac's writings ("To the victor goes the history books"), a fear that has proved to be not without grounds.

To their general relief, *The Druid Chronicles (Evolved)* was published with reasonable disclaimers of any "divine inspiration" or application to the original branch of the Reform, but the evolutionary bias towards Celtic paganism remained a sore point with the Carleton RDNA faction. But for the later NRDNA and SDNA, the DC(E) became their own compact version of the Carleton Archives (which they never had access to). Very compact and densely crammed with facts, trivia and liturgies, DC(E) has proved an invaluable reference source for many of the surviving NRDNA groves. It also proved crucial in the revival of Carleton Druidism in 1986, when the Carleton Druid Archives had been misplaced. In fact, with that book there was hardly any more danger of a grove losing its roots from isolation, as long as they didn't take the book too seriously.

The Druid Chronicler (DCr) (Dec. 9th 1977 to 1982?)

Not to be confused with the *Druid Chronicles (Reformed or Evolved)*, the *Druid Chronicler*²⁵⁰ newsletter replaced the Berkeley Grove newsletter and served many of the coordinating efforts of the defunct PCoA. Under several different editors and networkers, the DCr maintained up-to-date addresses of ArchDruids and spread news on their grove's activities to each other. DCr also printed new additions to liturgies and announced new members of the Council of Dalon ap Landu, and later its subset, the Coalition Council of Dalon ap Landu (CoCoDal). I also believe that these issues were meant to be inserted into the *Druid Chronicles (Evolved)*, in order to keep DC(E) up-to-date and useful as a personal reference tool in the various branches. DCr was run by Joan Carruth, in Isaac's absence, from 1979-81, just as competently from all appearances.

The Eclipse of Carleton Druidism: 1978-1986²⁵¹

It's important to note here, before continuing the analysis of the NRDNA vs. SDNA conflicts, that the early NRDNA groves led by the ArchDruids from Carleton had all collapsed or were dropping out of the picture. The groves of Ann-Arbor and NewYork #2 had been abandoned by their founders, as somehow lacking that Carleton flavor. Larson left the Berkeley Grove while he was working with an Irish Entertainment group called "Clann Na Brocheta." In retrospect, Larson mused that if he had stayed around, he may have been able to smooth down some of the later problems. However, he also noted that it was time for him to explore other outlets, allow Joan more elbow room, and let the grove try out new slants. The ArchDruids of Stanford and Chicago experienced financial crises, core members moving away and personal difficulties that made a grove too much of a trouble to maintain. Eventually the SDNA Third Orders became the leaders of groves bearing the title NRDNA. So it came to be that the early NRDNA disappeared to be replaced by a mostly (but not exclusively) neo-pagan organization also called the NRDNA between the years 1977 & 1979.

The Carleton Grove experienced a lack of enthusiastic recruitment after Morrison's strong ArchDruidy. The eclipse of Carleton Druidism was partly a result of "burn-out" by those Carleton alumni who felt that Carleton's independence from "outside" control was pretty much established and also that the Carleton grove should now control its own destiny. I also suspect that Druidism had long since stopped being the only liberal religious outlet at Carleton. During the 70s, a stronger Unitarian presence developed, the Catholic & Protestant churches mellowed, and drug-induced mysticism had increased. Between 1980-2 there were no Third Order priests present on the campus, just a few bewildered 1st and 2nd orders who didn't know what to do.

The Political Storm-Clouds gather in California (1978-1982)

It is worth reminding you that the initial anti-monotheism of Neo-Paganism of the early 70s never prevented non-Pagans from participating or (potentially) leading an NRDNA grove except possibly in Isaac's grove or the Hassidic DNA of St. Louis. It's also worth mentioning again that many in the NRDNA groves were a long ways from solely relying upon Celtic sources.²⁵² Isaac had many other complaints, primarily organizational and they will be dealt with in the next Chapter of the Epistle.

What seemed on paper to be a rather thriving Druid community was already changing in 1979, a time when Isaac Bonewits left on a two year sabbatical and left Joan and Stefan in charge of the Mother Grove (which they quickly renamed the Berkeley grove again). The late 70's and early 80s was a time when inflation was hurting everybody's budget and most of the groves in California's later NRDNA and SDNA folded soon between 1979 and 1982. The Twin City Acorn Grove, St. Louis Arch Grove (HDNA), San Diego Tuatha Grove and Clan na Brocheta groves had already collapsed, within four years of their foundings.²⁵³ As mentioned before, most Neo-Pagans and Druids ran on a rather tight budget and the cost of getting groves together became increasingly not worth it. Without the devoted net-working of Isaac, these groups slipped out of touch and later quietly passed away as they would have anyway, but without any noisy fanfare. This left the Berkeley Live Oak Grove, Los Angeles and Olympia Washington's Evergreen Grove and Greenwood Grove in the roll of active groves. All were pretty distant from each other and therefore unlikely to communicate too much during a time which was called "The Boring Times."²⁵⁴

The Death March on the Beach²⁵⁵ Fall 1981

Joan had run the Berkeley Grove as a co-ArchDruid from 1977-79 with Isaac and then as ArchDruid from 1979-1981 with a little help from Stefan McCaully. It appears that the Grove was running happily when Isaac returned in September 1981 and wished to regain his role as “ArchDruid Emeritus”²⁵⁶ of Berkeley. The election for Berkeley officers was held after a particularly unsuccessful ritual, in which Joan endlessly led the grove up and down a long beach looking for a good ritual site while Druids collapsed from fatigue, anger and boredom.

Accounts vary greatly about what happened during the elections but Joan and Isaac were contesting the title of ArchDruid. It was a very tense and bitter election with Isaac promising drastic changes for Reformed Druidism if he was elected. The first vote split evenly 6 to 6, but a second vote was held and it came out 7 to 5, in favor of Isaac. Now, Joan felt that Isaac had betrayed them by changing his vote and had voted for himself instead of voting for the other opponent, as was the tradition. Whether this is true or not; a lot of bad blood and anger was raised amongst the Berkeleyites.

Joan, Stefan and Emmon split off from Isaac’s Berkeley Grove (which promptly became “The SDNA Mother Grove” again) and formed the Live Oak Grove, also in Berkeley (later in Orinda). The Live Oak Grove of the NRDNA felt that Isaac’s reforms were taking the Druids too far from what the initial Founders had planned it, a “Dis-organized Religion.”²⁵⁷ Live Oak Grove lasted for many years under Joan, then Emmon’s Archdruidship publishing The Druid Missalany newsletter and it even incorporated for a few years before dissolving. Greenwood Grove of Seattle and Hazelnut Grove remained staunchly independent of any association with the Mother Grove of Berkeley and are very active up to this day. Interestingly, the current NRDNA groves are far closer to the original RDNA liturgical format and customs than the present Carleton Druids.

Chapter Six:

Return of Reformed Druidism 1982-1996 The Post-Isaac Years

Return of Carleton Druidism (1982-1994)

The 1982-5 revival, under the help of the Frangquists and Sheltons, was weakened by three overly academic Third Orders who couldn’t keep up a Grove and still pass Senior Comprehensive Exercises.²⁵⁸ Very little was done in these years. In 1983, Meg Ross & a friend brought three first-year women into the First Order before they themselves graduated. One of these women was Alice Cascorbi.

In 1985 there was a group of people on campus who were very interested in feminist spirituality, Neo-Paganism and Dakota religion. They formed a group called Pagan Studies, which got official CSA funding, and brought Selena Fox of Circle Sanctuary over from Madison Wisconsin as a guest speaker on Wicca. The presentation went very well, and Selena was having dinner with some students when Koester (a Carleton student with a nature bent) mentioned that Carleton used to have its own form of Neo-Paganism called the Druids. When Selena asked if there were any still left, they all said no, but Alice Cascorbi stood up and said “Wait a minute, I’m a Druid.” Everybody got very excited and an old copy of *Druid Chronicles* (Evolved) was dragged out and Pagan Studies renamed themselves The Carleton Druids.

They never stayed too close to the original Order of Worship and would often experiment with sweatlodges and Wiccan rites. Influence from Shelton and Bonewits lay mostly (respectively) in the *Druid Literature of the Green Book of Meditation* and the *Druid Chronicles* (Evolved). Although the *Druid Archives* were available to them, only a handful took any interest in the older debates, because they had more interesting things to study. The continuity of the Second and Third Order had been officially broken and they couldn’t get it reestablished officially. However, many vigiled on their own and considered it just as good. This eclectic mix of Neo-Paganism, Wicca, Native American religion, Unitarianism into Carleton Druidism lasted with a more or less anarchic leadership until 1990 when most of the Revivalists had graduated or had gone inactive, leaving a confused system to the few young members who were their successors.²⁵⁹

Andrea Davis kept the grove going for a while on her own, despite burnout, with the help of Catalyst spirituality club; I began my Reconstruction program in Winter 1992. Not having much personal interest in Wicca, I acquired a fondness for the older styles of Reformed Druidism. I located Shelton and was ordained into the Third Order and began to provide a feeling of heritage in the grove, while allowing a great deal of freedom and mobility for members to do as they like. I’ve ordained over eight people to the Third Order since, including several past Carleton Druids, and reopened contact with the Council and other NRDNA groves in the USA.

The International Druid Archives has amassed a wealth of diverse opinions about Reformed Druidism and other varieties of Druidism in the world. The last of my projects was to produce and publish *A Reformed Druid Anthology*, which I hope will invite more historical studies among Druids and the general Academic world. I intend to put all this gathered information onto a WWW web-site for the public to access and read. I hope these two projects will provide future ArchDruids and grove members with an understanding of the incredible diversity and a fervency of beliefs that can celebrate together without rancor. I expect Druidism at Carleton and the country to rise and fall for decades. It remains to be seen what will happen next.²⁶⁰

Other Druids Off-shoots in the 1980s

Under the baneful existence of Reagan²⁶¹ and Bush, many Neo-Pagan groups withered under the conservative backlash. ADF experienced various schisms from members seeking their own Druidism

in a different way from Isaac, the most significant of which was the Henge of Keltria. But currently in the Reform, the Greenwood Grove, Live Oak/Hazelnut and Birch groves of the NRDNA have survived in various forms through the 80s and are relatively stable. In fact most of them are thriving at the time of this writing. More details on the histories of these groups must await further collections of material and more interviews. The significant point is that the NRDNA did not require Isaac's organizing reforms to in order to continue to survive or to spring up in new forms. In fact the Bay Area is now seeing a number of new groves.²⁶²



Chapter Seven: The Conclusion to the Paper

I hope that my rather long Epistle has helped to disperse some of the possible myths and misconceptions fostered by common assumptions of the term “Druids” and those printed by previous researchers (see appendix D& E). Primary among those myths that I hope to have dispelled are the assumptions of inapplicability of Reformed Druidism to monotheistic faiths or with Neo-Paganism. Similarly I hope the reader no longer associates the RDNA solely with Celtic forms or previous forms of Druidism, nor believes the often printed inevitability of becoming “organized,” the overwhelming leadership status of Isaac Bonewits, the idea that humor is incompatible with religion and realizes the problems inherent with researching Reformed Druidism from a sole reliance on Isaac Bonewits or published sources (*including this one!*).

I welcome responses and corrections, but remember in the end that this is my own view of Reformed Druidism and it is but one way, yea, one way among many to understand its chaotic history. Further studies by NRDNA members will probably paint a very different understanding, especially by a researcher more familiar with the background of Neo-Paganism than I am. I hope this paper will act as a guide and reminded us of the many issues discussed and the many independent solutions we applied to the problem of how to be Druids.

Go with my blessing and I thank you for spending the time to read and think about my words.

Master Druid: Tell me, student, what do you believe?

Dumb One: I believe what I believe, Master.

Master Druid: You have learned well.

Concluding Reminder

In case you've forgotten, this is a very unofficial history and it presents the RDNA in a far-too organized light. Many (if not most) other Reformed Druids will probably disagree with me on many of my interpretations. Let my ideas be considered as my own personal opinion and do not interpret them as a decisive statement in your further studies of Reformed Druidism. I recommend a closer inspection of the original documents and interviews before tentatively accepting my personal interpretations.

Appendix A:

The Formation of Ár nDraíocht Féin

It is not my purpose here to give a detailed, complete history of the ADF, which could only come from a collaboration of several inner-members who would be intimately familiar with the development of events and people of the ADF. I can only hope to show some of the relationships and similarities/dissimilarities that exist between ADF and the N/RDNA. To do so will require that I talk a lot about Isaac, because of his major influence in both ADF and in the later NRDNA, which makes him a good focal point for discussion of cross-overs and carryovers between the two groups. Also, because the focus of this epistle is the history of Reformed Druidism, most of the discussion of ADF will be in relation to the N/RDNA instead of with the Neo-Pagan community. It was to the Neo-Pagan community which was the major audience to which ADF catered to. The history of Neo-Pagan organizational attempts and ADF's role in debating and exploring Neo-Pagan issues will have to be written by another person.

The reason for Isaac's prominence in the history of the RDNA was his penchant for trying to put order and stability into the organizational structure of Reformed Druidism. Empire builders have always attracted the lion's share of attention from the historians, more so than the simpler history of those who are conquered. Isaac also printed/published a lot of letters and magazines on the debates which have survived to produce a historical record naturally inclined to favor/emphasize his role. Whereas many of the terms and/or structures now used in ADF originally were used in the NRDNA; such as proto-grove, council of ArchDruids/senior druids and others; most of them disappeared from prominence and general use in the NRDNA after Isaac's departure. In effect, they went with him to be used with a new group that was better oriented and appreciative of their potential applicability. While Reformed Druidism was not quite chaos or anarchy incarnated, I like the image of ADF emerging from Reformed Druidism just as Order emerges from Chaos in the genesis myths of many religions.

The Beginnings of Ár nDraíocht Féin (ADF) (Dec. 1981)

During Isaac's sabbatical from 1979 to 1981, he was putting together the foundations for a new Druid Organization that would be more stable, legally-recognizable and coherent than the "anarchy" and "ridiculous egalitarianism" of the RDNA and NRDNA. The major problem with the Reformed Druids, in Isaac's & other's eyes, was its obstinate refusal to allocate power to the leaders and its having a system that defeated any "official" attempt to improve the coherency and/or functionality into a national organization. Isaac's liturgical or organizational changes from scholarly study of Celtic and/or Proto-Indo-European cultures would forever contend with the RDNA's multiple (and possibly more enticing) systems of beliefs from around the world and from the members' own devising. The RDNA, as a whole, would never resemble authentic, historical Druidism.

At best, Isaac could have formed and shaped one Reformed Druid grove in his vision and slowly founded others. However, each member of those new groves would be constantly reminded by the Druid Chronicles and Reformed Druid correspondence that they could do anything and still be a Reformed Druid, regardless of what Isaac or any pseudo-governing body said to them. It was like sand slipping out of Isaac's fingers or King Canute trying to stop the tides. The RDNA and NRDNA would always be a loose federation of autonomous groves operating in effective isolation; never a complex national organization.

I don't mean to imply that Isaac wished to control people's lives

(he may have, but I don't know that), but that he wished to create a functional organization that would reciprocate and appreciate his (and other's) interests and suggestions. He wanted a group that would unearth the lost ways and beliefs of the Proto-Indo-European religion, keep itself from lapsing into decrepitude and be able to share that knowledge with the world. He wanted a group that he could be sure would be around 30 years from now. For Isaac to have continued to convert Reformed Druidism into that tool would have been like using a fingernail-clipper to hammer in a nail.

One thing is for sure, Isaac gave it the best attempt possible. After all there were many potential recruits within Reformed Druidism and a some did join him in his new projects; but for the most part, he left the Reformed Druid organization that he had so carefully maintained and it slowly decayed into happy, anarchic simplicity. In fact, it is still happily decaying; with occasional growth spurts. As for Isaac, he was to develop new alliances and friendships with people even more like himself.

Reasons for Isaac's "leaving" Reformed Druidism

Why did Isaac "leave?"²⁶³ Legal status had a lot to do with why Isaac left; and respect for the group's concerns makes up the rest. One of the many weakness of the Neo-Pagan movement was the fact that most of them were not recognized as religious organizations and/or lacked the respect that "established" religions had. As a result it was easy for the oppressors of Neo-Paganism to downplay the convictions of these tiny groups and mis-present them as "cults." Isaac had had his fill of this bias in the courts, when he was running the Aquarian Anti-Defamation League in the mid-70s. Isaac wanted a Neo-Pagan religious group that could appear to function as smoothly and bureaucratically as the "big boys," preferably a Druidic group, and yet still retain the spontaneity and personal freedom of Neo-Paganism. He wanted a group that could act as a role-model for other Neo-Pagans and/or as an umbrella organization for other Celtic/Druidic groups with similar goals. Reformed Druidism was definitely ecumenical enough for his goal, but perhaps a bit too disorganized. Despite full-hearted attempts to "correct" them, the Reformed Druids proved to be incapable of meeting certain standards that he felt were necessary for achieving the nebulous (but vitally important) definitional status of a "stable religious organization."

On casual observation, there would seem to be no carry-overs from Reformed Druidism to ADF except the title "Druid," the Waters-of-Life, the Druid Sigil and Isaac himself; but a more careful examination proves otherwise. Without his experiences in the "anarchic" RDNA, he would have probably made many (more) blunders in setting up a group formed in the way that he wished. In a sense the RDNA provided a very accurate model for what Isaac wished to avoid in his new group and also what he did want included in his new group. I recommend a close study of the ADF for those curious about the RDNA, because what the ADF **did** do sheds a lot of light on what the RDNA **couldn't (or wouldn't)** do. Isaac (and others) was familiar from his past experiences (with AADL and Pentalpha) with the criteria needed for a religion to be considered "respectable" in a court of law. These "failures" on the part of the RDNA, and similar Neo-Pagan anarchic groups, were carefully "corrected" when planning the new Druid Organization; and they were primarily:

1. Stable, effective, strong central organization.
2. Effective Clergy training and the controlled appointment of Leadership
3. "Defrocking" and "excommunication"
4. Concerted unity in court cases
5. Financial stability.
6. Capability of steady expansion without lessening central power.
7. Official dogma and an ability to speak for a group and make official alliances.

8. Willingness to ally exclusively to Neo-Paganism.
9. Willingness to adapt and change to accommodate scholarly facts on Indo-Euro religion
10. Respect for the group's goals.

All of these goals are carefully tied into each other, with one leading string leading to another. We shall therefore start with one of these strings in the Gordian Knot.

1. Stable, Effective, Strong Central Organization

Despite Isaac's attempts at removing chairmanship of the Council of Dalon Ap Landu from Carleton and later a Provisional Council of Archdruids; most of the Reformed Druids (including the NRDNA) were still allied to the Council of Dalon Ap Landu as governed by Carleton. Because of Carleton's rapid and total membership turnover and eternally young Archdruids (always under 23 years old); there was little hope of "mature" and bureaucratically competent leadership for the Council. Besides this, the Carleton Archdruid (and a major chunk of the Carleton alumni members of the Council) was, for a long time, poorly cognizant of the religious beliefs and needs of the Neo-Pagan members of the Reformed Druids living on the West Coast and elsewhere.

One of the first things Isaac did was to become life-long, supreme Archdruid of the whole ADF organization.²⁶⁴ As you can read in the ADF By-laws in the Part Four of ARDA, the Archdruid was given rather extensive powers for the appointment of bureaucrats, to influence legislation and to veto or to remove problems. The office of Archdruid becomes accountable to electionary influence beginning with his successor, but Isaac is sure to massively influence the formative years of the group's history. As you can further read, there are elected positions to the legislative offices; the ability to vote is not a right of office like in the RDNA priesthood, it's a privilege granted to the general members (except when some are selected as in the board of Trustees). This privilege is not only granted, but it's effectiveness increases with the length of time you stay active in legislation; no more sitting back and occasionally vetoing every 10 years or so. Every year in consistent attendance at legislating increased the number of votes you could cast; which implies that experience in ADF affairs makes you a more competent voter than a new-comer. This position has its advantages and drawbacks, of course.

Furthermore in the voting on issues affecting all groves, the decisions are made by quorums, not unanimity like in the RDNA. The wishes of the majority override those of the minority. In the RDNA, the rules affecting the entire collective of groves which were passed by the unanimity of the Third Orders were effective on the non-thirds; the custom of a groves' constitution were by quorums. That small change from unanimity to quorum on the organizational level makes all the changes possible for ADF to travel a different fate from the RDNA. The ADF can change more easily on the total-organizational level than the RDNA; which in all reality could only change on the Grove-level. If Isaac could have changed that one tradition of unanimity in the RDNA, he could have stayed in the RDNA and slowly transformed it into the ADF. Needless to say, this was one of the things the RDNA and NRDNA were most reluctant to change.

Once that single change was made, it naturally follows to allocate the collective power and *endorsing capability* of the group by appointing bodies of member like Boards of Trustees, Councils of Lore and Advisory Councils. I do not wish to go into the deep checks-and-balances of his group. The critical change from the RDNA had already been made and it would be belaboring the point to describe further deviations from the organized anarchy of the RDNA's structure. In effect, he had created a constitutional monarchy, as he will freely admit, much like Britain's government which blends autocracy and representation democracy.

2. Effective clergy training and appointment of leaders

Once the issue of legislating by the majority's wishes had been conceded (i.e. that people need to be instructed and led by the (hopefully) better-informed-majority's wishes), the next issue to deal with was appointing good leaders to avoid tyranny and promote the group's goals. The placement of term-of-office limits helps greatly, so is the need for election, but some power is always taken away from the individuals. Unlike secular authorities, religious authorities (excepting Cults) can not hope to "control" the lives of its members—if the congregation member does not wish to be controlled. There is always the option of quitting, both in ADF and/or mainstream religions.

The RDNA is not entirely "innocent" of the danger of Priests potentially dominating the religious congregation, because the Third Order could technically impose oppressive dogma, but the tradition of unanimity hinders such possible imposition on an organizational level, although it could easily happen on the local level. Such an event could occur by the RDNA's priest being given greater powers in the grove's constitution or by "levering" techniques, like the decision of the Archdruid or any priest refusing to grant initiation or refusing to hold services. That method is only currently restricted by the tradition to initiate any who comes forward and asks for initiation. No special knowledge or conditions were required of the initiate, it was on the honor system, if you felt ready then you were ready. So in effect the RDNA had no control or educational requirement on who became its leaders (i.e. the Third Order) and no need to worry, because the Third Order had no real, effective power or authority to wield. It was very cleverly planned that way. In fact within the RDNA, many priests tell me that the aspirants to and attainers of the Third Order could very well themselves be considered failures at Druidism, because they seek to take part in "organization."

The RDNA's system would not satisfy the ADF, which wished a clergy that could be like the "mainstream" religions with equally well "trained" clergy. A well-educated clergy would go a long way in currying respect from monotheistic clerical faiths. Indeed, one of the cornerstones of the ADF is its seminary program, which is quite impressively organized on paper in comparison with other Neo-Pagan systems currently out there. It is designed to produce a group of informed, "liberal arts-ish" trained clergy by the end of its 13 track program. Each of the 13 tracks is a different area of learning including:

1. Physical Health and Survival, 2. Therapy and Counseling, 3. Communication, 4. Magic and Divination, 5. History and Social Sciences, 6. Natural Sciences, 7. Movement awareness and Discipline, 8. Artistic and Bardic Skills, 9. Drama and Liturgy, 10. Philosophy and Scholarship, 11. Comparative Religion and Mythology, 12. Mysticism and Altered States of Consciousness, 13. Human Services Administration. Each track has five degrees/levels of increasing "competence" in that area of knowledge, called "circles." When a candidate has read/studied/practiced the suggested materials in that track, and wishes to be accredited for completing a "circle," they take a test/exam/demonstration to show competency. When one has completed 1st Circle competency in each of the thirteen tracks, one becomes a full second circle ADF druid. It is, of course, quite possible to be third circle competent in History while lagging behind in 1st circle with the other 12 tracks, in which case you'd still be a 1st circle Druid. However, the minimum competency to be a priest in the ADF is to have completed the 2nd circle competency requirements in each track and therefore be working on (at least) the 3rd circle competency for each of the thirteen tracks. The image is of circles within circles (like rings in a tree) with greater proven competency allowing further progression to more inner circles; and correspondingly greater responsibilities and power. A 3rd circle status is roughly equivalent to a B.A., a 4th circle to a M.A. and a 5th circle to a Ph.D. It is interesting to note that the circle-status does not affect, at least now, the right to fill the roles of offices of the Mother Grove's administration or the local roles. This is in itself very interesting. This is coupled with the fact that no one need be in the seminary program

to be an ADF member, participation in the seminary program (although encouraged, at least for self-development) is purely optional.

3. Ability to Defrock and Excommunicate

Closely allied with its clerical training program was ADF's desire to remove troublesome members from its priesthood and general membership, when the necessity arises. Defrocking and excommunication are traditional methods used by Organized Religions to maintain a group's definitional identity when all other forms of persuasion have failed. They are used to protect the group from the development of serious factionalization (though it doesn't always work).

In the RDNA there was **no** known method for defrocking or excommunication officially available. Any action would have to be done by an "unofficial" shunning of the problematic person; i.e. not going to that Priest's rituals or everybody just avoiding that person. However, "officially," that person would still be entitled to retain their RDNA "priesthood" and "order of achievement." If they were already a 3rd Order they could still officially found a new RDNA grove, even if they were considered to be demon-spawn. This defect never actually caused a real problem to the RDNA, but it was a potentially devastating problem in Isaac's eyes. Hypothetically, what if someone came into the ADF grove with a bunch of really strange, dangerous ideas and/or seriously broke the U.S. law? Without excommunication, there would be no way for ADF to disavow the group's connection with that person except to say that each person was following their own way and no one can speak for the beliefs of others in the group. That might work for the RDNA, but not for ADF which had a destiny to preserve. It was far better, in Isaac's eyes, to remove any group connections with that person by "defrocking" them and excommunicating them.

The RDNA tried not to worry enough about the group's survival to forget the rights of the individual. The ADF is self-consciously establishing a right for the group to survive and it's an interesting choice of potential priorities. This has the advantage of not having to start from scratch with one's Public Relations after a scandal, assuming one is concerned about Public Relations.

Each ADF grove has to toe the line with new national changes or it will lose the benefits of participation in the national group. These include a loss of ADF allegiance status (which implies a "loss of name and identity" of that group), a loss of legal protection and supportive advice and/or moneys from the central powers-that-be.

4. Concerted unity in court cases: EXPAND

ADF wants to legally protect and empower its members to practice and publicly-affirm their religious beliefs. One of the main reasons that people joined the ADF is for a legal status for their church. It is expensive, paper-consuming and difficult for each small group to independently obtain/maintain/prove all the requirements of a religious organization in the eyes of the IRS and the public Courts. It is far cheaper for one group (i.e. the ADF Mother Grove—consisting of all the officers of the organization) to attain religious organizational status and then give out franchises to the individual groves that are sort of huddling under its umbrella. Thereby the poorer groves/members have a better shot of gaining a victory in the courts.

In the RDNA, the original Carleton Grove *could* have performed all of these legal tasks for itself; however expansion soon exposed a problem to a possible extension of legal protection: deep-seated apathy towards making themselves appear organized enough to survive an "inspection" by the government. The unusual precedent/exception to this was the Smiley incident; whereupon a few members of the Council backed-up a member currently active in a Grove distinct from the Carleton Grove. The reason such legal protection was not possible in the RDNA was because nobody wanted to pay membership fees that would pay the costs of such concerted legal action. Each new grove meant more people for the already over-burdened

Archdruid of Carleton; who was trying to survive a rigorous educational program and maintain a national organization. The fraternal aid in the Smiley case was relatively cheap (mere postage costs) and was therefore feasible; hiring a lawyer for Smiley on RDNA funds would have been impossible. Smiley would have had to hire his own lawyer to defend his religious beliefs, with testimonial backing from the other Council members. Isaac didn't want the little ADF guy out there on his/her own.

Isaac was familiar, from his association with AADL, that court cases are a possible hazard for any Neo-Pagan organization. There had to be a clear representative of the organization to arrange a defense (or mount a prosecution). A representative for the group was necessary for the group in legal cases and for flushing out frauds from the group. In 1989, ADF worked in conjunction with other Neo-Pagan groups to expose the nefarious activities of the Divine Circle of the Sacred Grove. DCSG's leader was misrepresenting herself as having 3rd circle ADF credentials.

5. Financial Stability

Paying for the costs of running the bureaucracy, legal aid in court cases, educational grading of the seminary tracks and to publish/mail periodicals or the new by-laws for the organization costs money. Lots of money. With money comes the threat of corruption, which requires more bureaucracy to self-police itself. You see the viscous cycle now. However, financial compensation for such activities prevents financial "burnout" by goodwill supporters.

The RDNA has never had much to do with enforcing money collection. A tradition of passing the hat was the best method they came up with. The one rule regarding money was that it was required for all Third Order Druids to pay compensation for the postage of the up-date (or "State of the Grove") mailings that the Archdruid of Carleton sent out upon retiring. If people wanted it, they paid for it; and if they didn't want it, they didn't pay for it. It should be noted that this practice is common among Neo-Pagan groups. It will be interesting to see how direct financial support from Carleton College will affect the internal dynamics of the Druids.

Isaac was presenting a valid gripe that it costs money to run an organization within the N/RDNA and that he was tired of paying for all of it; however many did not wish the organization and so they didn't pay. The arguments on both sides have many pros and cons which the reader can argue out for her/himself.

The result was that Isaac required membership dues on both individual membership **and a due for the groves themselves to be franchised.**(???) There was considerable debate but it has passed, and no one has gotten rich off it, so it seems to be working out. It is the hope of ADF to have its clergy's efforts compensated with money/services in the future.

6. Capability of steady expansion without lessening central power/importance

It is inevitable, that the physical distance between people will weaken the bond of friendship/allegiance. Distance is not so potent a force of division today as it used to be because of technological achievements that make mass-communication cheaper and easier to access. Photocopy machines, computer publishing, multi-line phone communication and e-mail have greatly improved the organizational skills of smaller dispersed organizations.

The RDNA's apparent apathy (or respect for autonomy) towards its other groves and suspicion of the motives of organized religions, inhibited any initiative towards central government. While many Reformed Druids were happy at the founding of new Groves, and might even offer friendly advice if asked for it, they kept a respectful distance from involvement. The center of attention for each grove, or solitary Druid, was itself. The NRDNA of the Bay Area was blessed (cursed?) with lots of groves within a close geo-physical distance so

that physical visits were practical and intergrove-relations & shared rituals were common; permitting shared goals and activities that could breach autonomic tendencies. The "Mother Grove" newsletter of the SDNA and various succeeding magazines disseminated coordinating news and discussed issues important to various members.

The ADF was begun with the intention of operating on both the local level **and** the National level from the beginning. ADF was ready to be a really big family and several devices from Isaac's NRDNA days were used to foster a national level of group-unity. The most obvious is the Annual ADF festival, usually held in conjunction with other groups for cost/fun reasons, in which ADF issues are debated and voted upon. Elections for some offices are also held and just plain physical meetings between members is made possible so that trans-grove friendship are made more possible. For those not able to attend the meetings for financial or obligatory reasons, electronic communication or proxy voting are now possible. Most of the Mother Grove's councils meet on a more frequent and regular basis (in person, proxy or electronically) to snip problems in the bud.

This sense of inter-Grove connections is increased by a Council of Senior Druids. A Senior Druid of the ADF is in a job similar to that of an Arch-Druid of the N/RDNA; s/he's in charge of leading a grove's rituals and is technically the leader. They are called Senior Druids because there can only be **one** Archdruid in ADF at a time; which is more historically correct (at least in Gaul/France, where the only mention of the title existed). The Council of Senior Druids' purpose of establishing inter-communication between the Grove's leaders is identical to the original purpose of the Provisional Council of Archdruids in Reformed Druidism; including making some general statements and minor legislation (most of which was never officially completed in the N/RDNA).

The "Druid's Progress" is the national journal of ADF and brings the academic, liturgical and artistic achievements of far-spread grove members together for display and shared knowledge. In some aspects, DP's importance has decreased as local newsletters grow among Groves, but DP will probably remain for those seeking a wider audience. "The News from the Mother Grove" acts to disseminate business mews of the ADF organization and share addresses/locations of officers and groves. The role of a central journal and a more frequent newsletter holding together a group is a general phenomenon of Neo-Paganism and it was preceded in the N/RDNA by the Druid Chronicler and Penta-Alpha magazines also begun by Isaac Bonewits (and others). Local grove publications are exchanged between groves for a similar purpose.

Traveling visits by the Archdruid, usually while going to present a lecture at a nearby convention, are another method of keeping abreast of local development of the many groves in the ADF. However, in recent years, these tours have declined due to Isaac's failing health. ADF groves are also encouraged to visit neighboring groves once in a while, when possible.

The last area of intergrove activity would be on computer bulletin board conferences, such as America On-Line & Prodigy. The cheap, instant communication that this provides for isolated solitary members may be enough to swell ADF's ranks, and advertise it more widely.

7. Official dogma and ability to speak for a group and thereby make alliances

As we've stated before, because the Council of Dalon ap Landu was likely to deadlock on a decisive vote of support for any issue, the individual RDNA member was officially incapable of speaking for the group, being appointed to act as its ambassador, or making an alliance of between the entire RDNA organization and other groups. They could "pretend" to do such things or act informally on the wishes of individuals, but could not represent the RDNA as a whole. This weakened the RDNA's potential "clout" as an organization, since it has trouble sending group-wide ambassadors, making alliances or being represented in court.

ADF, in contrast, has frequently sent ambassadors to religious conventions, set up public relations committees, produced official literature, appointed lawyers and done everything necessary to define itself as a recognizable entity.

8. Willingness to ally exclusively to Neo-Paganism.

Now the Carleton RDNA and it's RDNA offshoots were generally open to the public in a cautious manner, mainly as a result of its exploration of world religions which, if a bit odd (Asian, Atheism and Middle-Eastern), were not met with as much suspicion as Occultism and Wicca. The truth was, the RDNA and NRDNA (as a whole) weren't too picky about where they looked to find religious truth; and Neo-Paganism was merely one option among hundreds of possibilities. While the NRDNA steadily grew to have a preference for Neo-Pagan members and inspiration, it was like the RDNA in that it was never exclusionary towards non-pagans. All were welcome, pending good behavior, even into the Third Order or higher! However, Isaac's SDNA (and the HDNA subset) was very clear in its Neo-Pagan allegiance, especially in the criteria needed for entry into the Third Order.

Isaac's attitude carried over into the ADF, where one must pledge to be a Neo-Pagan/Wiccan/etc.(preferably polytheistic instead of duotheistic or even feminine monotheistic) to fulfill any "official" leadership in the organization. He wanted the ADF to be squarely in the camp of Neo-Paganism. Members partaking in the Study tracks who wished to be accredited as clergy (and not just studying for the enjoyment) would also have to ally to Neo-Paganism. While this requirement was nothing to most of its prospective members, it was a definite egalitarian (non-pagans aren't welcome and certain types of Pagans were only cautiously accepted), and while no tears will be shed by ADF over it, it is one of the greatest changes from the RDNA. However, as far as the Neo-Pagan Community was concerned, ADF was a very ecumenical religious organization indeed. One interesting custom of the ADF was to allow its own members to practice in other Neo-Pagan religions at the same time.

9. Willingness to change to accommodate scholarly facts on Indo-European religion.

Closely linked with point 8 is ADF's choice of which cultures were to be the official inspiration of the group. The RDNA had shown from it's very founding year, with the debate over choosing what to sacrifice, that it wasn't going to change it's organization to meet historical realities of the ancient Druids. The NRDNA groves under Larson and Bonewits and a few other Archdruids were more willing to model the liturgies, songs and officers to match the known historical facts from one or two ancient religions (including Norse, Celtic and paleo-Hebraic religion), but they usually remained close to the Order of Worship's general plan. Despite some specialization, members within those groves continued to draw upon diverse sources of inspiration.

ADF was founded to research and recreate the original religion of the ancestors of the Indo-European family-tree. ADF was dealing with a pretty broad selection of cultures to work backwards from; including Celtic, Scando-Germanic, pre-classical Greco-Roman, Slavic, ancient Hindu, etc. (and a specially permitted addition, Native American). Truly diverse, but it is still exclusionary of many African-originated religions, Eastern Asian religion, Greco-Roman, Islamic, Meso-Pagan and Judeo-Christianity, not to mention Modern Wicca and Science-Fiction inspired cultures. The ADF is not racist, but they wish to retain a focus. Members are welcome to practice privately any religion they wish and learn from whatever source they wish, but for the purpose of official public ADF rituals only materials pertaining to Indo-European cultures will be considered relevant.

10. Respect for the group's goals

A kind of catch-all conclusion, but it is a point that underlies all of the previous 9 points. The RDNA had a respectful wariness and

suspicion about a religious group taking upon itself more tasks, powers of coercion, dogma, sanctity and self-importance than was safe/helpful for the rights/purposes of the individual to be able to pursue and express their religious truth with their siblings. From this stems the Reformed Druid penchant for “anarchy” (as it is called in some people’s opinions).

While a certain amount of humor and self-mocking has and will continue in the ADF, it has set forward serious goals that it hopes to accomplish—as a group.

Carryovers from the Reformed Druids

It’s hard to say what Isaac borrowed from the RDNA since many of the organizational structures that carried over from it were devised by himself in the first place. But, assuming that he devised these ideas and implemented them with the help of other Reformed Druids, they can be said to belong in part to Reformed Druidism.

By far, the most apparent carryover was the symbol of Reformed Druidism itself, the Druid Sigil. Perhaps not so significant to the general reader, but I consider it a powerful identifying symbol of shared siblinghood between ADF and Reformed Druidism, sort of like South Carolina and Nebraska both having the US flag flying in front of their public schools. The Druid Sigil was expanded from its merely RDNA-affiliation into a grander role as a symbol of Druidism in general. This importance as a pan-Druidical banner was increased further by the Henge of Keltria’s adoption of the Druid Sigil as one of its symbols of identification.

ADF also adopted a unique symbol for its own. It looks like a stump which has axe-marks upon it and one small oak branch growing anew from it. Each year they enlarge the branch, adding more leaves and girth. The roots of the symbol are knotted in a Celtic interlace and symbolize how Celtic Druidry has its roots in a pan-indo-european form of religion.²⁶⁵

The Waters of Life and some of the questions of the Catechism of the Waters is the only noticeable liturgical carryover from the Reform. The initial services of ADF were very similar to the Order of Worship, but with succeeding years, more and more elements disappear until only the waters remain. They meet outdoors in groves, when possible, like the Reform. The office of Preceptor in the ADF has no liturgical role and is a mere paper-pushing official now.

Conclusion

What Isaac had been doing was essentially overhauling the RDNA system so entirely that it was becoming unrecognizable. In fact, the last issue of *Druid Chronicle* (Dec. 1981) shows a blueprint for what would become the ADF organization. He and a few other NRDNA/SDNA members wanted a stable, legally recognized, hierarchical Neo-Pagan religion that would academically discover the original Indo-European religion by piecing together clues from different cultures. Within a year of the Death March, Isaac left Berkeley and renamed his vision “Ar nDriaocht Fein,” which is Irish for “Our Own Druidism,” to make it very clear that he had finally broken away from Reformed Druidism.

ADF was in all senses, a new organization. ADF has since developed an envied seminary training program, a rigid hierarchy based on merit not popularity, become a legal church and has been promoting more academically based liturgies and interaction with local communities for Neo-Paganism.²⁶⁶

The official leadership as ArchDruid of ADF was resigned by Isaac Bonewits on January 1st, 1996 c.e. due to health problems and due to his distaste for the restrictions that the office place upon his ability to freely speak his mind. The Arch-Druidcy is being temporarily held by Ian Corrigan until an election can be held during the Spring. Isaac wishes to spend more time on three of his book projects and with his family. I suspect that ADF will go off in strange new directions, hopefully for the best.

Appendix B: ADF’s Spin-off Organizations

Just as ADF took the parts of the Reform it liked and left the rest, so too have groups split off from ADF to form new Druid Groups. Each group has adopted different influences and the connections may seem tenuous, but as Daniel Hansen says in his book, *American Druidism: A Guide to American Druid Groups*, we all live in America, we’re all modern, we lack definitive links to Europe, and everybody lumps us together anyway. I like to think of all these Druid groups as part of the family of American Druidism.

The analogy is that the original RDNA is the parent; the NRDNA, SDNA, HDNA & ZDNA are its children; ADF is its grandchild; Shadowpath, Henge of Keltria, Druidactios, DCSG & Primitive Celtic Church are its great grandchildren; and American Druidic Church would be its great great grandchild. It should be remembered that like a family tree, the RDNA “blood” has a thinner concentration in each generation. But since the current Carleton Grove has had 28-33 successions of Archdruids, it may be fairer to call the current Carleton Grove to be a 31st Grandchild of the original grove and therefore something like a 23rd cousin of ADF (and a couple places removed)? Maybe the analogy doesn’t work very well, eh?

I will describe each group rather briefly, because Daniel Hansen’s book (see Appendix C, D & E) does the cataloguing job well enough so I will not have to duplicate his efforts. We have materials in the Druid Archives from these groups, which you are welcome to come and inspect.

Shadow Path Grove, mid 1980s

This was one of the first Druid Groups to break off from ADF in the mid 80s and their one grove hails from Connecticut. They broke off because they did not wish to have public rituals. They continue to use ADF ritual in private.

The Henge of Keltria, 1988

Keltria is by far the largest of the groups to break off from ADF, taking a good part of the mid-western ADF Druids with them in 1988 (and most of their membership & groves are still in the middle-US). Led initially by Patricia and Tony Taylor, they wished to stop ADF’s pan-Indo-European focus and focus squarely (or is that triangularly?) upon Celtic Druidism, reduce the publicity of the group, start their own training program, have more responsible financing, and publish their a journal (called Keltria) on a regular time schedule (unlike ADF’s erratic publishings). They made their headquarters in Minneapolis, which is interestingly only a short drive from Carleton. An initially strong Wiccan flavour has diminished over the years. The Henge of Keltria is almost the same size as ADF and both groups have a large overlap of membership. Keltria has kept the Druid Sigil and added the three rays of Awen also. Keltria has a five circle program similar to ADF, but with far less essay-writing.

Uxello-Druidactios, 1988

It is more difficult to understand how Druidactios is part of the American Druid family. Druidactios was founded by Tadhg MacCrossan (Tom Cross) in 1988 after a very short stint in ADF, to study its organizational patterns & literature. His well published book “The Sacred Cauldron: Secrets of the Druid” is considered to be a handbook for starting a Druidactios touta (grove). MacCrossan has spent most of the years since writing poisonpen letters about the deficiencies of other Druid Organizations; in particular that they are

“infected” with Neo-Pagan clap-trap and Wiccan influences. Most Druids classify Druidactios as “Meso-Pagan” (and it has many connections with the Continent), similar to the original RDNA in that the group does not consider itself pagan. The group is currently in the process of fragmenting into four new groups

Divine Circle of the Sacred Grove, 1991

This group has some nefarious elements, primarily Janette Copeland, and was trying to attract members to increase its profits. It attempted to use “A Druid Fellowship,” which belongs to ADF, in its name but it quit in 1992. DCotSG then claimed phoney ADF credentials. The group came under tax-scrutiny and disappeared from the Twin City area. The remnants of the group formed a new group, The American Druidic Church.

American Druidic Church, 1992

Jay Tibbles and Patricia Fields made this new spin off from Divine Circle of Sacred Grove and have been relying heavily upon proffered help from ADF and OBOD (Order of Bards Ovates and Druids). They are currently working out their own customs, myths, newsletters and a training program.

Primitive Celtic Church, 1992

This grove, like Keltria, broke off to spend more time focusing upon the Celtic aspects of Druidism. Like the DCotSG, they also hail from the Seattle area where they operated a small grove of 4-8 people. One of their plans was to build a small Druidic village on some private land. Recent gossip claims that they have disbanded.

I predict that many more groups will splinter off of ADF during the late 90s. Here’s a current address list of Druid Groups in America: All data is current as of March 1, 1995 c.e. If you are represented on this list, please check your listing carefully and send any additions, corrections and other pertinent information to our Chief Electronic Information Officer, Jaguar, via regular mail at Shining Lakes Grove, ADF, Box 15585, Ann Arbor, MI 48106-5585, U.S.A.; or via modem to the Shining Lakes Grove BBS (1-313-665-0552) or via the Internet to: kithoward@delphi.com

Note that email versions of this file will *not* have proper accent marks on non-English names, due to the limitations of ASCII text.

Central Addresses for Druidic Organizations

American Druidic Church – “ADC” – Jay & Patricia Tibbles, Box 2642, Fontana, CA 92334, U.S.A.
Aos Dana – “AD” – Fiona Davidson, Invergowrie House, Ninewells, Dundee, DD2 1UA, Scotland.
A’r nDraíocht Féin: A Druid Fellowship – “ADF” – Skip Ellison, Box 516, East Syracuse, NY 13057, U.S.A. Email: Skpellison@aol.com.
Bardic Order Group – “BOG” – Alex Gunningham, Flat 2, 20 The Common, Ealing, London, W5 3JB, England.
British Druid Order – “BDO” – Box 29, St. Leonards-on-Sea, East Sussex, TN37 7YP, England.
Council of British Druid Orders – “COBDO” – Elizabeth Murray, 76 Antrobus Road, London W4 5NQ, England.
Druid Clan of Dana – “DCD” – Lady Olivia Robertson, Clonegal Castle, Enniscorthy, Ireland.
Druuidica Comardia Eriutalamonos: Druidical Fellowship of the Western Land – “DCE” – M.G. Boutet, 32 Fourth Ave. South, Roxboro, PQ, H2I 3W3, Canada.
Ecole Druidique des Gaules – “EDG” – Bernard Jacquelin, Villa Montmorency 75016, Paris, 45 27 74 79, France.
Glastonbury Order of Druids – “GOD” – R. Maughfling & J. Pater-

son, Dove House, Barton-St. David, Somerset, TA11 6DF, England.

Henge of Keltria – “HK” – Tony Taylor, Box 33284, Minneapolis, MN 55433, U.S.A. Email: Keltria@aol.com

London Druid Group – “LDG” – Gordon Gentry, 74 Riversmeet, Hertford, SG14 1LE, England.

New Reformed Druids of North America – “NRDNA” – Stephen Abbott, Box 6775, San Jose, CA 95150, U.S.A.

Olloutouta Druidique des Gaules – “ODG” – Pierre de la Crau, B.P. 13, 93301, Aubervilliers, Cedex, France.

Order of Bards, Ovates and Druids – “OBOD” – Philip Carr-Gomm, Box 1333, Lewes, E. Sussex, BN7 32G, England. Email: Oaktreepress@eworld.com.

Reformed Druids of North America – “RDNA” – Current Archdruid, Carleton College, Northfield, MN 55057, U.S.A.

Local European Addresses for Druidic Organizations

Grove of the Four Elements, DCD; BM Grasshopper, London, WC1N 3XX.

Brigantia Grove, OBOD; Chris and Bill Worthington, Hall Croft, Worston Nr. Clitheroe, Lancs., BB71QA.

Derby Grove, OBOD; Bill Ramsbottom, 24 Stocker Avenue, Alvaston, Derby, DE2 0QS

Northumbrian Grove, OBOD; Dave & Kate Tully, 2 Bonchester Pl., Eastfield Grange, Cramlington, Northumberland, NE23 9SQ.

Grove of Sinaan, DCD; Chris & Lawrence, Teach Shinanna, Sean Rath, Keshkarrigan, Co. Leitrim, Ireland.

Western Lowland Grove, OBOD; Jan & Wilma Borchers, V. Brakelstr. 15, Den Haag, 2518 VV, Netherlands.

Silurian Grove, OBOD; Cheryl Summers, 17 Castle Street, Cwmparc, Rhondda, Mid Glamorgan, Wales.

Local North American Addresses for Druidic Organizations

Note: “SD” – Senior Druid, “GO” – Grove Organizer, “Adr.” – Archdruid

Crystal Springs Grove, HK c/o Gwion Bach, 15 Hazel Ave., Amherst, MA 01002

Gárran na bPréacháin Naomh: Grove of the Sacred Crows, A.D.F. SD: Gwynne Green, Box 388, East Bridgewater, MA 02333

Internet: pdg@nutter.com or wl-gwynne-adf@society.com

World Tree Grove, A.D.F. SD: Paul Maurice, Box 10036, Cranston, RI 02910 Internet: Deborah_Kest@brownvm.brown.edu

Gárran Slat Glas: Green Wand Grove, A.D.F. SD: Ragnar Arneson, Box 27, Goffstown, NH 03045 Internet: manra@tec.nh.us

Birch Grove, N.R.D.N.A. Adr. Joan Carruth, 18 Parker St., Winchester, NH 03470

Grove of the Ancient Green Mountains SD Mischa Wolfgang, Box 5862, Burlington, VT 05401

Green Man Grove, A.D.F. SD: Veronica Skowronsky, Box 3495, Jersey City, NJ 07303 Internet: 76042.55@compuserve.com (Alice Farrell)

Bergen/Rockland Protogrove, A.D.F. GO: Isaac Bonewits, Box 72, Dumont, NJ 07628 Voice phone: 1-800-DRUIDRY Internet: Ibonewits@aol.com or I.BONEWITS@genie.com

Segomarus Ategnatos, D.C.E. President, 58 Orchard Lane, Staten Island, NY 10312-6161

Avalon of Riverdale Protogrove, A.D.F. GO: Nancy Thalblum, Box 358, Bronx, NY 10463 Internet: Archer42@aol.com or archer42@access.digex.net

Muin Mound Grove, A.D.F. SD: Skip Ellison, Box 592, East Syracuse, NY 13057 Internet: Skpellison@aol.com

Brushwood Protogrove, A.D.F. GO: Frank Barney, #1 Bailey Hill Rd., Box 154, Sherman, NY 14781

Sassafras Grove, A.D.F. SD: Earrach Canali, Box 100091, Pittsburgh, PA 15233

Iron Hill Protogrove, A.D.F. GO: Nisza Zeron, Box 9765, Newark, DE 19714

Seusayers' Protogrove, A.D.F. (Washington DC area) GO: Elizabeth Croyden, c/o ADF Mother Grove Box 516, E. Syracuse, NY 13057-0516

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Gárran Siorghlas: Evergreen Grove, A.D.F. SD: Sarafina Moore, Box 2814, Woodinville, WA 98072 PODS: 93:9400/1734 (Sarafina) FIDO: 1:343/216 Internet: Sarafina@f216.n343.z1.fidonet.org

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A.D.F.'s Guilds and SIGs (Special Interest Groups)

Alternative Gender and Alternative Sexuality SIG RavenWolfe (Muin Mound Grove, A.D.F.)

Archeo-Anthropology SIG Cypress Knee (Wakulla Folklore Center, 154 Elena Drive, Tallahassee, FL 32310)

Arts Guild — Samildinach Bryan Perrin (Green Man Grove, A.D.F.)

Bardic Guild Gwynne Green (Grove of the Sacred Crows, A.D.F.)

Druid Corps of Engineers Nisza Zeron (Iron Hill Protogrove, A.D.F.)

Fire and Ice Kindred (Norse) Paul Maurice (World Tree Grove, A.D.F.)

Healers Guild Ann Socolofsky (Protogrove of the Inland Sea, A.D.F.)

Indo Studies SIG Erica Friedman & Pattie Lawler (Green Man Grove, A.D.F.)

Polyrelationships SIG Deborah Lipp (Bergen/Rockland Protogrove, A.D.F.)

Prisoner Relations Committee and Prisoners' SIG Camille Grant (Bri Leith Grove, A.D.F.)

Solitarities' SIG Chris Sherbak (Mystic Willow Protogrove, A.D.F.)

TechnoDruids Guild Elric and Jaguar (Shining Lakes Grove, A.D.F.)

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Appendix C:

My Druid Bibliography

Mostly from April 1994, but with a few updates in 1996

The references to First Search and "YY:XXX" codes are for an online library computer database for locating over 250,000,000 books. First Search is also available at Carleton and St. Olaf College in Northfield. All numbers are Library of Congress numbers, unless noted otherwise, like ISBN. These are the works that have primarily shaped my background knowledge while researching and writing this paper. This list will prove useful for further exploration of points I've glossed over.

Other Fields and Reference Sources

- Cosette, Nikies. *The Occult in the Western World: An Annotated Bibliography*. Library Professional Publications 1986 . REF BF 1411.K53 1986. at Carleton.
- Fairchild, Hoxie Neale. *The Noble Savage: A Study in Romantic Naturalism*. Columbia University Press:NY 1928 (NY 1964). PR146.F3. at Carleton. Very good overview of Romantic literature.
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- Geisendorfer, James V. *Religion in America:A Directory*. E.J. Brill:Leiden 1983 REF BL2525.G45 1983 at Carleton. Good resource for alternative groups.
- Guiley, Rosemary Ellen. *Encyclopaedia of Witches and Witchcraft*. Facts on File: NY & Oxford 1989 REF BF 1566.g85 1989. at Carleton. Usefull for Wiccan research. not Druids.
- Hansen, Daniel. *American Druidism: A Guide to American Druid Groups*. Peanutbutter Press, Seattle 1995. ISBN 0-89716-600-0 at Carleton. **Excellent**
- Leslie & Shepard. *Encyclopaedia of Occultism and Parapsychology*. 2nd edition. Gale Research Company 1983. REF BF 1407.E53 1983. 3 Volumes. at Carleton. Vol 1 gp 168, Vol 2 pg 973. A good occult, but pretty useless for pagan religions.
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- Melton, J. Gordon. *Directory of Religious Bodies in the U.S.* Garland Publishing Inc:NY & London. 1977. REF BL2530.U6 M44 at Carleton. Good LIST of groups, not much Info.
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- Melton, J. Gordon. *Religious Leaders of America*. Gale Research Inc:Detroit Mich 1991 REF B72. M458 1991 at Carleton. Pg 91. Includes Biographies of Pagan and eastern cult leaders.
- Unknown. *Magic, Witches, and Witchcraft in USA* 1992
- Unknown. *Encyclopaedic Handbook of Cults*,

Ancient Druids and Celtic Life

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- Bromwich, Rachel. *Trioedd Ynys Prydain (the Welsh Triads)*. Cardiff 1979 (1961) D113.76 at Univ. Minn. This is Welsh and English. The Definitive translation of Welsh Triads, extremely academic. Not Fun.
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- Chadwick, Nora. *The Druids*. Cardiff University:Cardiff Wales 1966. BL910 .C5. at Carleton. Important for understanding the limits of classical sources.
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- Cross, Tom and Slover, Clark. *Ancient Irish Tales*. Henry Holt & Co:NY 1936. PB1421.C76. at Carleton. A compendius LITERAL translation. Boring, but good resource of major irish cycles with a glossary.
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- Dinan, W. *Monumenta Historica Celtica: Notices of the Celts in the writings of Greek and Latin Authors from the 10th century B.C.E to the Fifth Century A.D. Arranged Chronologically, with English Translation*. London 1911. Volume One and Two. Excellent Reference for classical celts.
- Elder, Isabella. *Celt, Druid and Culdee*. Covenant:London 1962. at First Search. Okay reading, not much on Druids, persay, unless you consider Columcille to be a Druid.
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- Green, Miranda. *The Gods of the Celts*. Alan Sutton Publishing Ltd. Gloucester UK 1986. ISBN 0-86299-292-5. or Barnes and Nobles ISBN 0-389-20672-5.
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- Hansen, Daniel. *American Druidism: A Guide to American Druid Groups*. Peanutbutter Press, Seattle 1995. ISBN 0-89716-600-0 at Carleton. **Good**
- Hood, A.B.E. *Saint Patrick: His Writings and Muirchu's Life*. Phillimore & Co. LTD:Sussex, 1972. BX4700. P3 A213. At Carleton.
- Hoysh, Wentworth. *The Life of Saint Columba*. ED Dutton & Co: NY 1908. BX4700.c7 A2. At Carleton.
- Humphries, Emyr. *The Taliesin Tradition*. Black Raven Press: 1983. at Univ Minn. An excellent overview of Welsh Bardism/Druidism and the historical underpinnings of Welsh poetry/nationalism.

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- Kendrick, Thomas D. *The Druids: A Study in Celtic Prehistory*. Frank Cass & Co Ltd 1966 (1927) Carleton. One of the FIRST and BEST analysis of Druidism, paring away Modern Druidism from the ancient. It also has most of the classical sources in the original and literally translated. **EXCELLENT SOURCE**.
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- Laing, Lloyd. *Celtic Britain*. Charles Scribner's Sons: NY 1979. DA140.L33. at Carleton. An acceptable description of Celtic ethnology, especially the Picts.
- MacCulloch, John Arnott. *The Religion of the Ancient Celts*. T & T Clark: Edinburgh 1911. BL900.M44. at Carleton. Despite its early date, this big book has a lot of good info on the continuity of Celtic customs until 1900. Covers all areas of religion, without enough footnotes. Contains synopses of major Irish mythology.
- MacLennan, Malcolm. *Gaelic Dictionary*. Aberdeen University Press: Aberdeen 1925. ISBN 0-08-025712-7 A popular English-Scottish Gaelic cross dictionary.
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- MacNeil, John T. *The Celtic Churches: A History 200-1200*. Chicago University Press. 1974. BR748. M33 at Saint Olaf. Excellent for understanding how Druidism disappeared or blended with Christianity.
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- O hÓgain, Daithí. *Myth, Legend & Romance: An Encyclopaedia of the Irish Folk Tradition*. Prentice Hall, New York 1991. ISBN 0-13-275959-4. A compendium of useful and interesting articles running the historical gamut from Cu Chulainn to Daniel O'Connell. Lots of good stuff. Also has a useful guide to language and pronunciation, both Old Irish and Modern.
- O'Rahilly, C. *Tain Bo Cuailgne: From the Book of Leinster*. Dublin 1967. A well received translation.
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- Polybius (trans. Iann Scot-Kilvert). *The Rise of the Roman Empire*. Penguin Books: Great Britain 1986. DG241.P64213. at Carleton. Good for understanding the negative Roman attitude to Celtic life as a result of Celtic treachery during the Punic Wars of Hannibal.
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- Piggott, Stuart. *The Druids*. Thames & Hudson: NY, NY 1985. First Search. **A newer version**.
- Piggott, Stuart. *William Stukeley: A Portrait of an Antiquarian*. Oxford 1950. at Univ Minn. A biography of the man who popularized Druids among Archeology more than anyone else.
- Quinn, David Beers. *The Elizabethans and the Irish*. Cornell University Press: Ithaca NY 1966. DA 937. Q5 at Carleton. A good overview of Irish culture and institutions and how much the English despised them.
- Rankin, H.D. *The Celts and the Classical World*. Croom Helm: London & Sydney 1987. D70.R36 1987. at Saint Olaf. Another **great** source on the attitude and encounters that background classical writers on Celts.
- Rees, Alwyn. *Celtic Heritage: Ancient Tradition*. 1961. GR147.R4. 428pgs at Saint Olaf. Full of tidbits.
- Reid, Donna. *Dragons, Leeks and Druids*. FirstSearch. Thesis at CA: CLU.
- Ross, Anne. *The Pagan Celts*. BT Bartsford Ltd: London 1986 (1970). D70.R67 1986. at Saint Olaf. For those with little knowledge of the daily life and appearance of Celts and their institutions, **you should read this book**. Like Jackson's book, it shows the agreement of classical, early Irish and archeological sources on the material life of Celts. Very well illustrated and footnoted.
- Ross, Anne. *Pagan Celtic Britain: An Archeological Examination*. Columbia University Press: NY 1967. BL900.R6. at Carleton College. Less exciting, but like Chadwick, it is a PAIN-staking examination of any relic in archeology that can be tied in with religion.
- Ross, Anne. *The Life and Death of a Druid Prince*. Summit Books: NY 1989. ISBN 0-671-74122-5.
- Scharding, Michael. *Ancient Sources about Druidism*. Drynemeton Press: Carleton College Archives. A private compilation of ancient classical references to Celtic religion in the original and translation. Highly in violation of many copyrights and swiped from other books.
- Wiseman, Anne & Peter. *The Battle for Gaul*. DC 62 .c2813 1980 at Carleton. David R. Godine: Boston 1980.

Modern Paganism, Fraternalism and (American and British) Religious Pluralism

- Adler, Margot. *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers & Other Pagans in America Today*. Beacon Press: Boston 1986. ISBN 0-8070-3253-0 at Carleton. This book is considered by nearly everyone to be **the best overview** of modern Neo-Paganism and Wicca, with a special chapter on the Carleton Druids.
- Buckland, Raymond. *Anatomy of the Occult*. Samuel Weiser Inc: NY 1977 BI33.4 B924a. ISBN 0-87728-304-4 Interlibrary Loan. General descriptions of Satanism, Witchcraft, Alchemy, Ceremonial Magic & Voodoo.
- Bryant, M. Dorrol (editor). *Pluralism, Tolerance and Dialogue*. Univ. of Waterloo Press: Ontario 1989. BL410.P58 1989 at Carleton. More good essays on how religions can get along.
- Carnes, Mark C. *Secret Ritual and Manhood in Victorian America*.

- Yale Univ. Press:New Haven & London 1989. HS204.C37 1985 at Carleton. An **EXCELLENT** book that really explains, in an un-hostile way, what fraternal organizations really about (Male-Bonding) and an excellent historical overview. Valuable starting book before heading into British Druidism.
- Cherry, Conrad. *Nature & Religious Imagination*. Fortress Press:Philadelphia 1980. BT695.5 C47 at Carleton. I recommend this for future studies of Neo-Pagan, transcendentalism & ecology origins in the US. Dry.
- Cross, Tom. *Fire in the Head: Shamanism and the Celtic Spirit*. Harper Collins:San Francisco 1993. ISBN#0-06-250174-7. A good example of what the popular public is learning about celtic religions.
- Curtes, Lewis Perry. *Anglican Moods of the 18th Century*. Archon Books 1966. BR756.C8 at Carleton. Provides a better understanding of how common people thought back then when studying British Druidism.
- Fairchild, Hoxie Neale. *The Noble Savage*. Columbia Univ. Press:NY 1928. PR146 .F3 at Carleton. A well-known study on the Romance period and Naturalism. Usefull for understanding shifting public views of Nature and people practicing Indigenous religions.
- Gardner, Gerald B. *The Meaning of Witchcraft*. Samuel Weiser:NY 1959. BF1566.63 at Carleton. A description of what witchcraft IS and IS NOT by the man who is a founder of Modern Witchcraft.
- Godwin, John. *Occult America*. DoubleDay & Company Inc:Garden City NY 1972. BF 1434. U6 G6 at Carleton. About Astrology, Witchcraft, L.Ron Hubbards' Scientology and Dianetics, Edgar Cayce and TM.
- Grell, Israel, Tynacken (Editors) *From Persecution to Toleration*. Clarendon Press: Oxford 1991. BR757.F76 1991 at Carleton. All about the 17th and 18th century difficulties of religious toleration in England. Good background reading (very hard on the head, though) for studying 18th century British Druidism.
- Hammann, Louis J. & Buck, Harry. (Editors) *Religious Traditions & the Limits of Tolerance*. Anima Books: Chambersburg PA 1988. BL85.R39 1988 at Carleton. A good collection of light essays in many religions.
- Hansen, Daniel. *American Druidism: A Guide to American Druid Groups*. Peanutbutter Press, Seattle 1995. ISBN 0-89716-600-0 at Carleton. **Excellent**
- Heineman, Kenneth. *Campus Wars: the Peace Movement of American State Universities in the Vietnam Era*. NY Univ. Press: NY 1993. DS 559.62. u6 H45 1993 at Carleton.
- Heinlein, Robert A. *A Stranger in a Strange Land*. Ace Books:NY 1961 & 1987. ISBN 0-441-79034-8. The "sacred" sci-fi book that inspired the oldest & largest Neo-pagan group in America (Church of All Worlds).
- Holzer, Hans. *The New Pagans*. Doubleday & co Inc:Garden City NY 1972
- Miller, David L. *The New Polytheism*. Harper & Row:NY 1974. at Carleton. Mostly a dull treatise on how we should focus on Greek Paganism not Celtic paganism. Considered excellent by other researchers.
- Morgan, Edmund S. *The Puritan Dilemma: The Story of John Winthrop*. Harper Collins Pub:San Francisco 1958. Personal Copy. Before talking about stodgy Protestantism in America when studying Neo-Paganism and modern liberal theology, read this and reconsider the origins of religious toleration in America.
- Needleman, Jacob. *The New Religions*. Doubleday:Garden City NY 1970 245pgs. at Carleton. Mostly on Eastern cults in the U.S. and Mormonism. Recommended by a lot of other researchers, I found it dull.
- Roberts, Maire. *British Poets & Secret Societies*. Barnes & Nobles Books: Totowa NJ 1986. PR508.S43 R63 1986 at Carleton or Olaf. Interesting reading about how the elite in Britain belonged to many groups.
- Roberts, Marie. *Gothic Immortals: The Fiction of the Brotherhood of the Rosy Cross*. Routledge:London & NY 1990. PR868.R75 R67 1990 at Carleton. Rosicrucian literature analysis, out of my league.
- Robbins, Thomans & Anthony, Dick.(Editors) *In Gods We Trust: New Patterns of Religious Pluralism in America*. Transaction Publishers, New Brunswick & London 1990. BL2525.I5 1990. A **good** collection of essays, especially one's on the weakness & secularist biases of anti-cult experts and good chapters upon women's spirituality.
- Robson, John. *College Fraternity and its Modern Role*. 1966. First Search MN:MNU & MUO. Okay.
- Rowley, Peter. *New Gods in America*. David McKay-Cambell Inc.:NY 1971 207pgs.
- Scott, Gini Graham. *Cult and Countercult: A study of a Spiritual Growth Group and a Witchcraft Order*. Greenwood Press: WestPort Conn. 1980. BP 605 . I42 S38. at Carleton. A very **Good** book giving a detailed examination of self-help "religions" and an insider's view of what witchcraft was like n the early 70's
- Swidler, Leonard & Mojzes, Paul.(Editors). *Attitudes of Religions & Ideologies Toward the Outsider*. Edwin Mellen Press:Lewiston/Queenstown/Lampella 1990. BL410.A8 1990 at Carleton. Rather heavy reading.
- Valiente, Doreen. *The Rebirth of Witchcraft*. Phoenix Publishing: Washinton State 1989. at Carleton. AN **Excellent** book (along with Adler) on the various strains of Wicca; by the woman who founded it.
- Whalen, William J. *Handbook of Secret Organizations*. Bruce Pub. Co.:Milwaukee 1966. HS204.W45 at Carleton. Very useful and simple historical and organizational histories of secret and public organizations up to the sixties. *Useful in pursuing Reformed Druidism as a fraternal group Thesis Idea*.
- Wuthow, Robert. *Experimentation in American Religion: Thier New Mysticism and Their Implications for the Churches*. Univ Calif Berkely:Los Angeles, 1978. BL2530. U6 W87. at Carleton Library. A statistical analysis of a survey in the San Francisco Bay Area. This is the hotbed of alternative religion, and it gives a lot of **very good information** on what type of people choose to be mystics and pagans.

Modern Druidism by Druid Authors Since 1697

- Blake, William. *Jerusalem*. at Carleton. supposedly an OBOD leader, and the work is "mysterious."
- Bonewits, P.E.Isaac. *Druid Chronicles (Evolved)*. Drynemeton Press: Berkeley 1977. at IDA. History, customs, rituals and lore garnered from different branches of the Reformed Druids of North America.
- Bonewits, P.E.Isaac. *Real Magic*. Creative Arts Book:Berkeley 1971. 1979 reprint. ISBN 0-916870-19-7 from Berkeley. A leader of modern Druidism (incl RDNA). This was his widely read Bachelor's thesis that won him a Bachelor's of MAGIC at Berkeley 1970. Excellent view of his thinking and a modern reinterpretation of magic. Valuable for the liturgical analysis of the Order of Worship of the RDNA.
- Bouchet, Paul. *Hu Gadarn, Le Premier Gaulois. La Princesse de Vix. La Divination par les Nombres*. These may possibly be interesting to Druidism as they are written by the Chief Druid of French OBOD. **Unavailable as yet**.
- Bouchet, Rene. *Les Druides:Science et Philosophie*. Robert Laffont:Paris 1976. BL910. B67. at Carleton. A French version of OBOD beliefs.
- Bouchet, Rene. *Les Druides? Toujours Vivants!* Interesting.
- Carpenter, William. *A Critical Study of Ezekiel's Temple. and Israelites Found in the Anglo-saxons*. 1872 supposedly an OBOD chief Druid. Questionable source to investigate.

- Carr-Gomm, Phillip. *The Druid Way*. Element:Rockport Mass 1993. ISBN 1-85230-365-4. at First Search. Present Chief Druid of OBOD giving teachings of his group.
- Carr-Gomm, Phillip. *Elements of the Druid Tradition*. Element: Rockport Mass 1991. ISBN 185230202x at First Search. See previous article. Excellent book, but of dubious scholastic quality, but a reasonably good philosophical treatise.
- Connelan, Owen. *Proceedings of the Great Bardic Institution*. First Search **Unavailable**.
- Davies, Rev. Edward. *Celtic Researches*. JBooth: London 1803. at Univ Minn & IDA. **Extremely Widely Read** book that influenced a lot of people. Unfortunately he recieved poor translations to base his book on. Very difficult to read unless you know the Bible, Hebrew, Latin, Linguistics and Celtic Mythology. Full of Bunk.
- Davies, Rev. Edward. *The Mythology and Rites of the British Druids*. JBooth:London 1806. at Univ Minn. & IDA See previous note. very difficult to understand. Helio-Arkite Theory that Druids were the heirs of Noah's patriarchal religion.
- Evans, Edward. *Poems, Lyrics and Pastoral*. **Unavailable**. Questionable.
- Griffith. *The Welsh Question and Druidism*. R. Bank & Son:London 1887. at Saint Olaf.
- Hansen, Daniel. *American Druidism: A Guide to American Druid Groups*. Peanutbutter Press, Seattle 1995. ISBN 0-89716-600-0 at Carleton.
- Herbert, Algernon. *The Neo-Druidic Heresy*. 1838. **Unavailable due to age**. Soon to be at IDA. Believed that the Culdee church was infiltrated by pagan druids.
- Higgins, Godfrey. *The Celtic Druids*. 1829. Supposedly a leader of OBOD, this book is suspect.
- Howe, Graham. *The Mind of the Druid*. Skoob: 1989. ISBN 18171438756. at First Search.
- James, D. *Patriachial Religion of Britain*. **Unavailable**.
- Kendrick, Thomas D. *The Druids:A Study in Keltic Prehistory*. Frank Cass & Co Ltd 1966 (1927) Carleton. One of the FIRST and BEST analysis of Druidism, paring away Modern Druidism from the ancient. It also has most of the classical sources in the original and literally translated. **EXCELLENT SOURCE**.
- Keneally, Edward Vaughan. *An Introduction to the Apocalypse. The Third Messenger of God*.
- Massey, Gerald. *Book of Beginnings*. 1881. *Seven Schools of Man*. 1887. *Man in Search of his Soul*. 1887. *The Coming Religion*. 1889. *Ancient Egypt: The Light of the World*. *** Supposedly a Chief Druid of OBOD, and his works contain "hidden" references to OBOD knowledge. **All Sadly Unavailable**
- Matthews, John. *Taliesin: Shamanism & the Bardic Mysteries in Britain and Ireland*. Aquarian Press of Harper Collins Publishers: San Francisco 1991. BL980.G7 M39 1991 at Wesleyan and IDA. More interesting arm-chair philosophy from an OBOD member.
- Matthews, John. *The Celtic Reader: Selections from Celtic Legend, Scholarship and Story*. Harper Collins: San Francisco 1990. ISBN 1-85538-228-8. An **EXCELLENT** collection of antiquarian articles on Druids collected by an OBOD member. Invaluable.
- Morgean, Owen. *The Light of Britania*. D. Owen:Cardiff 1890. at First Search **somewhere**. Writer at the tail end of really weird antiquarian Druid beliefs.
- Nash, David William. *Taliesin: The Bards and Druids of Britain*. John Russel Smith:London 1858. PR8920.N3. at Dennison University. A devastatingly **GOOD** piece of critical study on Rev Davies' and Owen's translations of Welsh poetry. It gives Welsh ORIGINAL and a non-mystical translation. This is a better book to read than Davies' actual book!
- Nichols, Ross. *The Book of Druidry*. Harper Collins:San Francisco 1990. ISBN 1-85538-167-2. An **EXCELLENT** source of history on OBOD, it's Leaders, archeological beliefs and customs.
- Nichols, Ross. *Prophet, Priest and King*. Element Books. 1993 **Unavailable as yet**
- Nichols, Ross. *Prose Chants & Poems*. 1941. **Unavailable**
- Piggott, Stuart. *The Druids*. Frederick A Praeger:NY & Washington 1968. BL910 P5 1968. at St. Olaf. and Thames & Hudson:NY,NY 1985. at First Search. Piggott gives an excellent 60 pg discussion on how modern Druidism started. follows with a detailed description of classical sources. **EXCELLENT**
- Reid, Donna. *Dragons, Leeks and Druids:Welsh Nationalism*. Thesis at FirstSearch CA:CLU
- Scharding, Michael J.A.U. *A General History of Reformed Druidism in America*. Drynemeton Press: Carleton College Archives 1994. at IDA. **Rather good work** for an undergraduate History Thesis. A fresh, invigorating look at correcting the myths of the first 33 years of the American Druid movement from its origin with the Reformed Druids of North America in 1963 at Carleton College to the foundation of "Ar nDriaocht Fein" in 1983 and beyond. Includes photocopies of past research on Reformed Druidism, extensive annotated Bibliography and useful time-charts.
- Spence, Lewis. *The History and Origins of Druidism*. Rider & Co:London 1938 and Aquarian:Northhampshire 1979. First Search. Another member of OBOD, and mythologist.
- Stukeley, William. *Abury:A temple of the British Druids*. Reid:London 1745 at FirstSearch Facsimilimy EU-EMW. One of the important books in British neo-druidic revival and archeology in general.
- Stukeley, William. *Stonehenge: A Temple Restored to the British Druids*. Reid:London 1838. at First Search Facsimile EU-EMW, real MI-EYB, NY-ZCU. One of the important books in British neo-druidic revival and archeology in general.
- Toland, John. *Christianity not Mysterious*. 1697. *Pantheisticon*. 1717. *State Anatomy of Great Britain*. 1717. Toland was one of the first to support Druids as builders of stonehenge. Also is "claimed" to be the first chief Druid of OBOD. He has written over 100 books and was quite a rebel.
- Toland, John. *The History of Celtic Religions and Learning*. Norwood Editions:Norwood PA 1978 (1726). at Firsh Search NY:ZTS soon to be at International Druid Archives. One of first modern books on Druidism.
- Wallace, Gillian E. *Druids, Archaeology and Changing Interpretation*. at First Search. Thesis CA:CUY.
- Ward, Rutherford. *Celtic Lore:The History of the Druids & Thier Timeless Traditions*. Aquarian/Thorsons:London 1993. ISBN 1855381346. Light-weight Arm chair reading.
- Ward, Rutherford. *The Druids and their Heritage*. Atheneum: 1979. First Search. Armchair reading.
- Ward, Rutherford. *The Druids: Magicians of the West*. Sterling Pub Co:NY 1990 (1978) ISBN 085030346x First Search. More Arm-chair reading.
- Wiese H. & Fricke H. *Handbuch des Druiden Ordens*. Munich 1931. **Unavailable?** A very **GOOD** source, in German, about the A.O.D. and the Druidic revivals in Europe.
- Williams, John. *Barddas*. Llandovery 1862 at First Search IL-ATL, MN-MNU. (Copy in International Druid Archives, Both Volumes) One of the biggest fraudulent studies. Facing pages of Welsh and English translation. This is a very unacademic source, **full of lies**, very dull, but with the occasionally interesting bit.

The 1960s and Campus Protest Movements and Recorded Interviews

- Abbot, Stefan. *Oral Interview 1994*. at IDA. Berkeley protester and Druid.
- Adams, Sam *Oral Interview 3/28/1994 at IDA*. at IDA.St.Olaf Druid in 80s/90s
- Bonewits, P.E.Isaac. *Oral Interview 2/23/1994*. at IDA. Berkeley

protester and Druid Theologian.
 Bonewits, P.E. Isaac. *Oral Interview 4/1/1994* in 2 tapes at IDA. Berkeley protester and trouble maker (oops!)

Burke, Edward Moore. *Unrecorded Discussion*. Carleton Graduate '93.

Cascorbi, Alice *Oral Interview 10/29/93* in 2 tapes at IDA. and Carleton Archives. Carleton RDNA revivalist in 1986 and knowledgeable about modern Neo-Paganism.

Corrigan, Ian. *Oral Interview 1/7/1994* in 3 tapes at IDA. Bay Area and Midwestern Druid

Corruth, Joan. *Oral Interview 3/1994* at IDA. Bay Area protester and Druid.

Frangquist, Deeborah & David. *Oral Interview 10/31/1993* at Carleton Archives and IDA. Founders of Reformed Druidism at Carleton. Interviews cover protest scene and state of women's lib at Carleton.

Heineman, Kenneth J. *Campus Wars: The Peace Movement at American State Universities in the Vietnam Era*. NY Univ. Press: NY & London 1993. DS559.62.U6 H45 1993 at Carleton. This book focuses upon the protest movement of SUNY Buffalo, Kent State Univ, Penn State Univ. and Michigan State Univ. It is valuable for showing that Berkeley wasn't the originator or role model for protests in the early 60s.

Hixon, Charles *Oral Interview 4/1994* at IDA. Berkeley protestor and Druid.

Kitchell, Mark. *Berkeley in the Sixties*. PBS Home Video. 117 minutes 1990

Larson, Robert. *Oral Interview 4/1994* at IDA. Carleton and Berkeley protester and Druid

Maitland, David C. *Oral Interview 5/26/1993* in 3 tapes at Carleton Archives. Chaplain at Carleton and Professor of Religion from 1958-1986ce. Valuable interview for history of Reformed Druidism.

Nason, John. *Oral Interview 8/12/1992* in 3 tapes at Carleton Archives. President of Carleton 1962-70.

Oldfeather, Felicia. *Oral Interview 4/8/1993* in 2 tapes at Carleton Archives. Protestor at Carleton in the very early 1960s.

Press, Larry. *Oral Interview 3/3/1994* in IDA. Berkeleyite and Druid

Rorabaugh, W.J. *Berkeley at War, the 1960s*. Oxford Univ. Press: NY & Oxford 1989. F869.B5 R67 1989 at Carleton. A wonderful

long term perspective of Berkeley with good local and Bay Area maps followed by a close blow-by-blow history of the events in the 60s both on campus and in the town of Berkeley.

Salee, Cindy *Oral Interview 4/1/1994* at IDA. Bay Area protester and leader of Native American Druidism

Savitzky, Steve. *Oral Interview 1994* at IDA. Prominent Carleton protester in 60s and Archdruid.

Shelton, Richard. *Oral Interview 3/31/1994* in 1 tape at Carleton Archives and IDA. Archdruid at Carleton and student protester in late 60s/early 70s.

Shelton, Richard. *Oral Interview 5/8/1993* in three tapes at Carleton Archives and IDA. More questions.

Sherbak, Chris. *Oral Interview 4/1994* at IDA. Berkeleyite and Druid

Smith, Bardwell. *Oral Interview 12/28/1993* in 3 tapes at Carleton Archives. Professor of Asian religions and faculty advisor for RDNA at Carleton in 60s

Taylor, Tony. *Oral Interview 1/1994* in IDA. Bay Area Druid and leader of Henge of Keltria.

Tezera. *Oral Interview 1994* at IDA. Berkeley protester and Druid

Recommended Reading Books in A Druidic Flavor

Cleary, Thomas. *Zen Antics: 100 Stories of Enlightenment*

Elder, John. *Family of Earth and Sky*. 0-8070-8528-6 1994

Hoff, Benjamin. *The Tao of Pooh*.

Hoff, Benjamin. *The Te of Piglet*

Nisker, Wes. *Crazy Wisdom: Provocative romp through the philosophies of East and West*.

Johnston, William. *The Still Point: Reflections on Zen and Christian Mysticism*

Johnston, William. *The Mirror Mind: Zen Christian Dialogue*.

Reader, Ian. *Religion in Contemporary Japan*. 1990

Reps, Paul. *Zen Flesh, Zen Bones*.

Shah, Idries. any of his books about Sufis

Suzuki, D.T. any of his books about Zen

Tworckov, Helen. *Zen in America*

Shinto: The Way of the Kami



Adams being ordained by Scharding into Sixth Order, May 1994

Appendix D:

Copies of Previous Research

Introduction

Because of the difficulty of finding all these sources, I've included primary sources of other third party studies of Reformed Druidism. Most of them are tolerable. This will allow you to better understand my mild dislike of their fragmentary nature or inclination towards seeing the Reform as solely Pagan. These are all the sources that I could find as of 1994. Please feel free to search out new sources or updated information in further editions of these works. The full bibliographic data of these works can be found in Appendix C.

Real Magic by Isaac Bonewits pg. 155-9

Isaac's book, published in 1971 for his Bachelor's Thesis (kind of like my History), was intended to impress the world with a scientific approach to magic. The book was well received. In it, Isaac talks about comparative similarities between ritual structures and uses the RDNA's Order of Worship as an example. This recount is probably from the Berkeley Grove of the late 60s/early 70s, because of the Ceremonial magic that follows afterwards. The older Carleton Druids did practice some magic, but far less than the Californian Druids or the current Carleton Druids. A few notes; Isaac's description here of the purpose of the RDNA is a bit different than mine, but Isaac knew relatively little about the RDNA at Carleton before he wrote to them in 1974. This excerpt is the only major part in the book that is specifically concerned with the RDNA.

In the hills, lit only by the moon, the Reformed Druids of North America (RDNA) are celebrating Samhain (pronounced "so'ahn"). This is the night that others call Halloween and in the old Celtic cultures was the "day between years," or the beginning of the new year. The RDNA is a revival of old Celtic (especially Irish) religious beliefs and practices, "reformed" in that it forbids the practice of blood sacrifice. The group was founded in the early 1960's and is not to be confused with other groups using similar names or claiming to go back in unbroken lines to prehistoric Ireland. The RDNA makes no such grandiose claims.

The service starts with prayers to the Earth-Mother (the personification of the "Life Force"), to Be'al (the personification of the abstract essence of the universe), to Dalon ap Landu, Llyr, Danu, and other deities of ancient Ireland. Reciting hymns translated from old Celtic relics and manuscripts, these latter-day Druids send up their praise to Nature. They admit their human frailties and limitations.

Then passages from the Chronicles of the RDNA are read and meditated upon (the Chronicles are a history of the movement written in pseudo-King James style, plus the translations mentioned above, plus meditations and poetry. All is considered the work of men, though possibly written while inspired).

The members of the congregation are wearing ribbons around their necks; these are red, the color of life. As the ceremony continues, the "Waters-of-Life" (about 80 proof) are exchanged for the "Waters-of-Sleep" (pure H2O); and the red ribbons are exchanged for white ones, the color of death. This is to symbolize that the Season of Sleep has begun; the red ribbons will not be worn again until May 1, the beginning of the Season of Life.

A short sermon is given by the Arch-Druid upon the subject of man's constant destruction and defilement of

Nature (the RDNA was into ecology long before it became a fad). The Earth Mother is asked to bless her children and fill them with her powers, so that they may do Her will. The participants identify themselves as a part of the Earth Mother and assert their interdependence with each other and with her.

After a few more payers of praise the service is over. The participants, feeling refreshed and strong, sit on the hilltop to finish the Water-of-Life and gaze at the stars and the city below.

But all is not yet quiet upon that hilltop, for after all it is Halloween and the night is still young. A warning is given but all choose to remain. The thin line between religion and magic is about to be crossed. Still wearing their traditional tabards, the two leaders of the group prepare for a ritual of ceremonial magic.

The altar is a chunk of rock imbedded in the hilltop, once used by the Indians for their rituals. It now becomes the center of a "magic circle." Holes are dug by daggers and staffs are planted at the four points of the compass; a fifth staff (the largest one there) is placed at the base of the altar pointing to the evening's target.

A wandering hippie out for a stroll in the woods happens on the group. When they tell him what they are doing, he decides to leave quickly (in that area one knows better to mess around in the affairs of magicians). A stick is used to trace a circle around the staffs and altar, and they enter. Unlike most magic circles this one is not designed to keep anything out but rather to keep energy in until it is time to release it.

The members of the group are mostly professionals, specialists in Green and Brown Magic. The two leaders of the group, one a Green, the other a Yellow Magician, are neither ignorant nor gullible (in fact, most of the group are college graduates with years of training in magic). The leaders have designed a ceremony with great care to take advantage of every method in the books to insure successful spells. Two items are on the agenda—a curse and an exorcism.

The ritual begins with a circumlocution of the ring of staffs. Readings from the Chronicles follow. The ring is cleared of all hostile entities and thought patterns. They now begin to concentrate.

A series of litanies is read to all corners of the globe, conjuring and summoning gods, demigods, nature spirits, and the spirits of great men. They are called on to join the group and lend their powers. The language is flowery and emotional, the expression rhythmic; emotion is built up as the Druids feel presences outside the circle. The moonlight or something is doing strange things outside the ring.

An image of the target is built up until every member has it clearly in mind. The past history of the man is retold, his atrocities enumerated, his danger declared. The wishes of the group are announced to the beings assembled.

The target is not to be destroyed outright, for he is well skilled in repulsing ordinary attacks of Black and White Magic. Instead he will destroy himself by being forced to suffer personally and directly the consequences of his every magical act. An impenetrable shield is imaged around him, with a "psychic mirror" covering the insides. Every time he attempts to use magic for any purpose, his energy will bounce off this mirror and strike himself instead of his intended victim. This is known as the "Boomerang Curse," or as a variation of "the mirror effect," and it can be harmless or deadly, depending solely upon the future

actions of the target. It is pure “poetic justice” in action.

Emotion has been aroused and the target visualized. The desire has been declared in detail. The group focuses its energy with another extemporaneous chant and fires! More than one member sees amorphous shapes winging across the sky toward the target.

The second ceremony is an exorcism of the area. Using similar techniques emotion is once again raised and brought to a peak. Incantations are read declaring the intent. All great violence both physical and psychic is forbidden. Neither right-wingers nor left-wingers will be able to sway crowds into rioting; all White Witches and Black Witches who attempt destruction will find their powers neutralized. Once again it is not destruction that is done, but rather a stripping of power from those who would destroy. Peace and quiet are to reign, at least until the next High Holy Day. With grand and sonorous tones the Druid magicians fire the energy produced.

After both ceremonies a statement of success or “follow through” is made, asserting that all has gone and will continue to go as planned.

The second ritual finished, the assembled entities are thanked and dismissed. The circle is broken and the hilltop cleaned of litter. The Druids head home satisfied, leaving the hilltop to the moon and the rabbits.

They have used principles unknown to establishment occultists. They have mixed Yellow, Green, and Brown Magic as well as the roles of magicians, wizards, and witches. The targets were unprepared for anything but traditional attacks.

Extensive postmortems are later done, with interesting results. Shortly after the rituals were done, the first target lost the best sensitive in his coven; not long afterward his entire group had fallen apart and he was close to bankruptcy. The exorcism seems to have been a rousing success, as well; reports from various covens throughout the area revealed total confusion and consternation. As for the politicians, despite the fact that excuse after excuse popped up, they were unable to stage one riot in the next three months, not in fact until after Candlemas!

It was, of course, sheer coincidence. Naturally.

Note the pattern so far: Supplication-Introduction, Reply from the Deity (or personified group-mind), Identification of Participants with the Deity (same Note), Statement of Requests and Statement of Success.

The opening prayers at the Christian altar, the opening dance steps of the Hopi, the clapping of the Pentecostals and Vodun people, the chanting of the Buddhists, the singing of praises to the Earth Mother, and the Conjunction of Beneficiaries; all these are Supplication-Introduction.

The readings of sacred scriptures, whether the Bible, the Chronicles, or incantations written for the occasion, or the recital of histories; these are all in effect a Reply from the Deity or Power being addressed.

The priest consecrating the Host, the Druids changing their ribbons, the Hopi, Pentecostals, Vodun people, and Buddhists “possessed” by their deities; all have achieved Identification with the Deity concerned.

And every single group asks for specific benefits and ends with a positive assertion that their requests will be granted; thus, we have the Statement of Requests and Statement of Success.

Grab a scrapbook of comparative religions, and I’m sure you will be able to find more examples of this pat-

tern. But what is the basic theory behind it and why is there so much diversity in its realization?

The Druid Chronicles (evolved), DC(E)

pub. in 1976 by Robert Larson and Isaac Bonewits

It is of course impossible to put the entire 250 page collection here, but the pertinent documents that I comment upon in Appendix E are the First & Second Epistles of Isaac, the Book of Changes, and most of the Druid Miscellany section (called part six in DC(e)). There were occasional swipes in the footnotes, but we won’t go into those.

Encyclopedia of American Religions, 2nd Ed pg. 139

In Chapter 18, The Magick Family, makes assumptions that all forms of Neo-Paganism, including those “of a particular pre-Christian tradition (Druidic, Norse, Egyptian)” are believed to be “products of the Gardnerian revival, from which they are believed to have originated.” Which is simply false in the case of American Druidism.

Encyclopedia of American Religions, by Gordon Melton.

2nd Edition *1079* pg. 656. Informational material was mostly collected between 1971 and 1976 with some updates in the mid 80s. Numerous Errors are in here.

Reformed Druids of North America. The Reformed Druids of North America was formed in 1963 by a group of students at Carleton College, Northfield, Minnesota, as a protest against a compulsory chapel attendance requirement. It began as a result of a conversation between David Fisher, Howard Cherniack and Norman Nelson. The idea emerged of forming a non-bloody, sacrificial Druidic group. If students were denied credit for attending its services, then they would claim religious persecution; if they received credit, the whole project would be revealed as a hoax, thus ridiculing the requirement. The requirement was dropped during the 1963-1964 school year, but the group decided that, since it enjoyed the rituals so much, it would continue. At that time, the structure was completed and the major system of beliefs outlined.

Rituals had been constructed by the Reformed Druids from materials in anthropological literature, such as *The Golden Bough*, the classical text by Sir James Frazer. A henge (an open-air temple) was constructed on nearby Monument Hill, where the first Protestant service in Minnesota was held. Though frequently destroyed, the henge was constantly replaced. Ritual is directed toward nature and is held outdoors (in an oak grove) where possible. Robes of white are worn. The passing of the waters-of-life is a symbol of oneness with Nature. Festival days are Samhain (Nov. 1), Midwinter, Oimelc (Feb. 1), Beltane (May 1), Midsummer, and Lughnasadh (Aug. 1). The Celtic/Druidic gods and goddesses are retained to help focus attention on nature. They include Donu, the mother of the gods and humanity, and Taranis, one of her children, the god of thunder and lightning.

The Reformed Druids are organized into autonomous groves. Each grove is headed by an arch-druid, a preceptor (for business matters) and a server (to assist the arch-druid). Three orders of the priesthood are recognized. Higher orders are honorary. *The Druid Chronicles*, consisting of the

history, rules and customs of the Reformed Druids of North America, serve as the scriptures. These were composed mainly by Jan Johnson and David Frangquist, who succeeded the first arch-druid.

Over the years, a continuation of organization was effected through a lineage of arch-druids. The original arch-druid entered the priesthood of the Episcopal Church. Others established groves in different parts of the country. In 1978, locally autonomous groves were functioning in Northfield and Minneapolis, Minnesota; Chicago and Evanston, Illinois; Ann Arbor, Michigan; Webster Groves, Missouri; New York City; and Palo Alto and Berkeley California.

In the Mid-1970s, leadership of the Druid movement passed to Isaac Bonewits, who had made national headlines when he graduated from the University of California at Berkeley with a degree in magick. Bonewits headed a Berkeley grove. More importantly, he compiled the Druid writings, adding material he had written on Druidism and in 1977 published the *Druid Chronicles (Evolved)*, which contain the history, rituals, laws, and customs for the Reformed Druids. In 1978 he began *Pentalpha* as a national Druid periodical. After several years of publishing the magazine and trying to promote Druidism, Bonewits withdrew from all leadership roles (though he continues to be active in Pagan affairs otherwise). Emmon Bodfish became preceptor of the Berkeley Grove, which was renamed the Live Oak Grove and moved to Orinda, California.

Membership: In 1984 there were three groves: Orinda, California; Garland, Texas; and Keene, New Hampshire.

Periodicals: *Druid Missal*-any, Box 142, Orinda, CA 94563.

Sources:

P.E.Isaac Bonewits

Real Magic

Authentic Thaumaturgy

Druid Chronicles (Evolved)

Drawing Down the Moon by Margot Alder

1978 & 1986 pg. 319-328

(WHICH YOU SHOULD BUY!)

1978 Notes

"Large Parts of the Neo-Pagan movement started out as jokes, you know," Robert Anton Wilson, author, *Witch (& Reformed Druid)*, and a former editor of *Playboy*, told me one day. "Some of the founders of NROOGD will tell you their order started as a joke; other will deny it. There is a group that worships Mithra in Chicago which started out as a joke. The people in many of these groups began to find that they were getting something out of what they were doing and gradually they became more serious."

There have always been spoofs on religion. But religions that combine humor, play, and seriousness are a rare species. A rather special quality of Neo-Pagan groups is that many of them have a humorous history.... Since we live in a culture that makes a great distinction between "seriousness" and "play," how does one confront the idea of "serious" religious groups that are simultaneously playful, humorous, and even (at times) put-ons? How *seriously* can we take them?

The relationship between ritual and play has long been noticed. Harvey Cox, in *Feast of Fools*, develops a theory of play, asserting, like others before him, that our society has lost or mutilated the gift of true festivity, playful fantasy, and celebration. In 1970, when an interviewer asked Cox about the "rise of the occult," he replied that astrology, Zen, and the use of drugs were "Forms of play, of testing new perceptions of reality without being committed to their validity in advance or ever..."

... Huizinga writes that play and ritual are really the same thing and that all sacred rites, mysteries, sacrifices, and so forth are performed in the spirit of play, that poetry is a play function, and that all these things may well be serious since "the contrast between play and seriousness proves to be neither conclusive nor fixed... for some play can be very serious indeed."

"The Reformed Druids of North America (RDNA) began in 1963 at Carleton College as a humorous protest movement directed against the school's requirement that all students attend a certain number of religious services. Since "attending the services of one's own religion" was one way to fulfill this requirement, a group of students formed the RDNA to test it. The group was never intended to be a true alternative religion, for the students were Christians, Jews, agnostics, and so forth and seemed content with those religions.

In 1964 the regulation was abolished but, much to the surprise—and it is said, horror—of the original founders, the RDNA continued to hold services and spread its organization far beyond the college campus. One of the founders, David Fisher, who wrote many of the original rituals, is now an Episcopal priest and teacher of theology at a Christian college in the South, having apparently washed his hands of the RDNA. Many of the original founders considered Reformed Druidism not so much a religion as a philosophy compatible with any religious view, a method of inquiry. They certainly never considered it "Neo-Pagan."

The original basic tenets of Reformed Druidism were:

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, 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.

These Tenets were often shortened to read

1. Nature is good!
2. Nature is good!

The original founders seemed to hold the fundamental idea that one should scrutinize religion from "a state of rebellion," neither embracing traditional faiths nor rejecting them. They intended RDNA to avoid all dogma and orthodoxy, while affirming that life was both spiritual (Be'al) and material (the Earth-Mother) and that human beings needed to come to a state of "awareness" through unity with both spirit and nature. The founders also seemed to distrust ritual and magic, sharing the prejudices and assumption of most of the population.

RDNA has always had a sense of humor. The Early *Chronicles of the Druids*, as well as many later writings,

are written in a mock biblical style. Here, for example, is a description of how the regulations at Carleton were abolished:

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.
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, the Druids did sing the praises of the Earth-Mother.

Similarly, the original "Order of Worship" has many similarities to a Protestant religious service, complete with invocations and benedictions. Reformed Druids are not required to use these rituals and—as is true of so many Neo-Pagan groups—participants have created new rituals to take their place. I did attend an RDNA ritual in Stanford, California, that sounded not much different from a number of liberal Christian services I have attended, despite its being held in a lovely grove of oaks. But when I described this ritual to another leader of a Reformed Druid grove, he merely laughed and remarked, "It all depends on who's doing the ritual. A service by Robert Larson (Arch-Druid of an Irish clan in San Francisco and a former Christian Scientist) often sounds like Christian Science. My services are influenced by my own training in Roman Catholicism. Besides, most religious ceremonies follow the same kinds of patterns. It is natural to find similarities." The Reformed Druid movement is extremely eclectic, to say the least.

The festivals of the Reformed Druids are the eight Pagan sabbats we have come across before: Samhain, the Winter Solstice, Oimelc (February 1st), the Spring Equinox, Beltane, Midsummer, Lughnasadh (August 1st), and the Fall Equinox. The rituals are held (if possible) outdoors, in a grove of oaks or on a beach or hill. The officiating Druids often wear robes - white is traditional, but other colors are acceptable. During the ritual, which can include readings, chants, and festival celebrations, the waters-of-life are passed around and shared to symbolize the link between all things and nature. (During the ritual I attended in Stanford, California, the waters-of-life was good Irish Whiskey. Whiskey in Gaelic means 'waters-of-life'.) All worship is directed toward Nature and various aspects of nature retain the names of the 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

The "paganizing" of the Reform Druids came as a great surprise to many, and some of the originators regard it as a regression. But from its inception there has been much in RDNA that is Neo-Pagan in nature. The "Order of Worship" includes hymns to the Earth-Mother, to Be'al, and to Dalon Ap Landu, lord of the groves, as well as ancient Welsh and Irish poems. This is fertile ground for

anyone with a love of nature, an interest in Celtic lore and myth, and a love of poetry, music, and beauty.

Once the initial protest was over, the most important aspect of Reformed Druidism had to be that it put people in touch with a storehouse of history, myth, and lore. Isaac Bonewits, Arch-Druid of the Mother Grove of the NRDNA in Berkeley (see below) and certainly an avowed Neo-Pagan, told me "Over the years it grew and mutated, much to the horror of the original founders, into a genuine Neo-Pagan religion. There were actually people who were worshipping the Earth-Mother and the old gods and goddesses, who were getting off on it and finding it a complete replacement for their traditional religion." Bonewits, Larson, and one or two others played a large role in this change of direction.

At present [in 1978] there are branches of Reformed Druidism in at least seven states. The grove at Carleton has existed on and off to this day as a philosophic path open to the members of many different religions. There are also non-Pagan RDNA groves in Chicago, Ann Arbor, and San Jose. In addition there are a number of Neo-Pagan branches. Calling themselves the New Reformed Druids of North America (NRDNA), these groups include Norse Druids in San Diego, Zen Druids in Olympia, Wiccan Druids in Minneapolis, Irish Druids (with services in Gaelic) in San Francisco, Hassidic Druids in St. Louis, and various Eclectic Druids in Oakland, Berkeley, and Los Angeles. All these groups are autonomous. Bonewits has publicly stated that Reformed Druidism can survive only if it recognizes its own nature, which is that of a Neo-Pagan religion.

The NRDNA, unlike the RDNA, is Neo-Pagan. And Isaac's Eclectic Druid grove in Berkeley requires the members of the priesthood to declare themselves Neo-Pagans and make a commitment to the religion. His grove, writes Bonewits, "is avowedly Neo-Pagan" and defines itself as :

...an Eclectic Reconstructionist Neo-Pagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neo-Pagan 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 dogma or final answers but only continual questions. Our goal is increased harmony with ourselves and all of Nature.

Bonewits publishes a newsletter, *The Druid Chronicler*, available from Box 9398, Berkeley, California 94709 [now moribund]. He has also published a book, *The Druid Chronicles (Evolved)*, which gives the history of Reformed Druidism, the liturgy, and much more.

The Hassidic Druids were formed in 1976 and the group is made up primarily of former Jews who wish to keep certain aspects of Hebrew and Yiddish culture but want to avoid the oppressive nature of what is in many respects a patriarchal theology. They add Yiddish and Hebrew sources to the Gaulish and Celtic ones. They have a set of additional scriptures called the *Mishmash* and the *Te-Mara*, which, in Reformed Druid Tradition, satirize in a good natured way the scriptures -this time the Talmud. Most of it is both humorous and profound.

The Reformed Druids have never been a large movement. Even now, with two different branches and twelve different groves, the active members probably number no

more than a hundred. Yet they seem to illustrate an important point: When one combines a process of inquiry with content of beauty and antiquity, when, even as a lark, one opens the flow of archetypal images contained in the history and legends of people long negated by this culture, many who confront these images are going to take to them and begin a journey unimagined by those who started the process.

Recent Notes in 1986

By 1985, most of the Reformed Druid groups were moribund. A few groups are still flourishing. There's a Druid group in Seattle and a lively group in Berkeley, California—the Live Oak Grove. This group publishes *A Druid Missal*—any, has planted a sacred grove, and is doing research into Gaelic rituals.

Meanwhile, after a long absence from the Pagan scene, Isaac Bonewits has started his most ambitious Druid project yet; *Ar nDraiocht Fein* (Our own Druidism). He has started a new journal, *The Druid's Progress*, and, by the time the second issue was out, scores of people were joining the process of slowly, carefully creating a new form of Neo-Pagan Druidism.

Bonewits told me, "It started out as a simple network for a few dozen people who wanted to coordinate research on the old religions of Europe. Then more and more people wanted rituals and clergy training. Now it's a collective act of creation. With the help of 200 people we're creating a new religion."

Bonewits said that he came to realize that the Reformed Druids was not an appropriate vehicle, at least for him. "Most people in the RDNA were Zen anarchists," Bonewits said. "They had a philosophical approach, applicable to any religion. Most of the RDNA were not Pagans. They resented me and felt I was infiltrating their group."

In *The Druid's Progress*, Bonewits lays out his vision of *Ar nDraiocht Fein*. It would be an attempt to reconstruct using the best scholarship available, what the Paleopagan Druids actually did, and then try to apply such knowledge to creating a Neo-Pagan religion appropriate for the modern world. It would use the scholarship of authors like George Dumézil, Stuart Piggot, Anne Ross, and Mircea Eliade. It would create rituals and liturgy and would set up a complex training program to achieve excellence. It would "keep nonsense, silliness and romanticism down to a dull roar," he told me. "after all, the Druids had some unpleasant customs which I have no intention of perpetuating. They were headhunters, for example. But it is important to know where you are coming from if you are going to claim you are connected to certain ancestors or traditions. If you say you are a "Druid" you ought to know what kinds of thoughts they had. Then you can pick and choose what parts make sense in modern America."

Bonewits' vision of Druidism is not entirely Celtic or even Pan-Celtic, but Pan-European. It would include all the branches of the Indo-European culture and language tree—Celtic, Germanic, Slavic, Baltic, even pre-classical, archaic Greek, and Roman. While most people are aware that fragments of Druidism seem to have survived in parts of Wales and Ireland, some of them surviving in disguise through the institutions of the Celtic Church and among bards and poets, research done by Russian and Eastern European folklorists, anthropologists, and musicologists, writes Bonewits, "indicates that Paleopagan traditions may have survived in small villages, hidden in the woods and

swamps, even into the current century! Some of these villages still had people dressing up in long white robes and going out to sacred groves to do ceremonies, as recently as World War One!" Much of this research has been published in Soviet academic literature and has never been translated. Bonewits believes that this material, combined with Vedic and Old Irish sources will provide most of the missing links in reconstructing Paleopagan European Druidism. Translating these sources will be one of ADF's tasks.

One of the most important aspects of *Ar nDraiocht Fein* is its training system, which is based on a series of levels or circles, somewhat like the organization of the old Church of All Worlds. You can move forward and (if you lose knowledge or skills) backward! Since the Indo-European clergy were supposed to be the intelligentsia of their culture—the poets, the musicians, the historians, and the astronomers, the training for each level includes drama, music, psychic arts, physical and biological and social sciences, counseling, communications, and health skills. Languages are also emphasized. Bonewits is partial to Irish but is seeking scholars in all European languages. Along with many others, he has come to believe that when you invoke a deity in the language their original worshippers used, you get a more powerful magical response.

Bonewits has always been extremely opinionated and often difficult, even egotistical, but he remains one of the most interesting Pagans around. In talking about Druidism, he says flatly that there is no indication that the Druids used stone altars. They did not build Stone Henge, the megalithic circles and lines of northwestern Europe, the Pyramids, or have anything to do with the mythical continents of Atlantis or Mu. What's me, he will not accept what he considers to be the questionable scholarship of Louis Spence, Margaret Murray, Robert Graves, H.P. Blavatsky, and others.

While the local druid groves will have lots of autonomy, Bonewits makes no apologies for the fact that this group will have a structured hierarchy and that Bonewits will be the Arch-Druids. He told me, "I'm being extremely out front about running it as a benevolent dictatorship. I get a lot of feedback, but I make the final decision. These are the rules of the game. If you don't want to play by them, you should probably start your own Druid groups, and I hope you succeed. Some people will think that makes me autocratic," he laughed, "and they're probably right."

Reaction to this approach in Pagan periodicals has ranged from attacks: "Bonewits has come out with his plea in the wilderness. 'Support me and I'll be your Guru.' Give me a break Isaac" (*Pegasus Express*) to great praise: "This is actually a good approach for a young organization whose founder wishes it to be proliferate and generally be successful" (*Panegyria*). Appearing at a major Pagan festival, Isaac has had a rousing response. Clustering around him on an evening, you might find an intense discussion, or three Celtic harpists playing for each other and exchanging information. His training program has gotten many people talking. Several priest and priestesses in other traditions, feeling that their own training was haphazard, have talked about incorporating elements of his system into their own groups. Several local Druid groves have already formed. There is clearly a thirst for structured study and scholarship within the Pagan movement and *Ar nDraiocht Fein* is one group that is going to try and fill that need. The pendulum always swings.

Encyclopedic Handbook of Cults pg. 216

It's very short so I'll quote it entirely:

"Neo-Pagans generally adopt a single national-ethnic tradition, the Norse, Druidic, and Egyptian being the most popular....Druids are tied together by The Druid Missal-any, a periodical published by the Live Oak Grove of Orinda, California."

The RDNA's mention in the section on Neo-Pagan Organizations is an indication of the recognition that the RDNA usually gets in lists sharing prominence often with "biggies" like Asatru, Church of All Worlds and Church of the Eternal Source.

Harper's Encyclopedia of Mystical and Paranormal Experience

BF1407.G85 1991 article by Rosemary Guiley on Druids. Pg. 167-169.

In the United States, modern Druidism has had a small following, beginning in 1963 with the founding of the Reformed Druids of North America. The order was conceived by a group of students at Carleton College, Northfield, Minnesota, as a facetious protest against a school requirement that students attend religious services. Though the requirement was dropped in 1963, the Reformed Druids caught on. The order expanded in a collection of autonomous "groves." Rituals were written from anthropological literature, such as Fraser's *The Golden Bough*. P.E.I. (Isaac) Bonewits emerged as a Druidic leader in the mid-1970s and added much to the modern writings. Some groves eventually split off to form the New Reformed Druids of North America, and Bonewits left to form his own organization, Ar nDraiocht Fein ("Our Own Druidism") in 1983. By the late 1980s, Ar nDraiocht Fein was the only active, National Druid organization, with its headquarters in Nyack, New York. Isaac Bonewit's goal was to pursue scholarly study of the Druids and their Indo-European contemporaries, and to reconstruct a liturgy and rituals adapted for modern times. Like the British Druidical organizations, the American groups claim no connection with the ancient Druids.

Modern Druids celebrate eight holidays...."

Magic, Witchcraft and Paganism in America, 1992, pg. 18-19

While Gardnerian Witchcraft was growing, so was a vision of Neopaganism that posited a Mother Goddess faith from anthropological, historical, and science-fictional elements. The vision was based in part on some of the same material that Gardner had found. Three groups illustrate this impulse."

{a description of Fere Faeria by Fred Adams}
{a description of the Church of All Worlds}

"In the early 1960s a group at Carleton College in Northfield, Minnesota, sought a means to protest the compulsory chapel attendance rules. From anthropology books such as James Frazer's *The Golden Bough*, they constructed the Reformed Druids of North America, whose worship services they attended instead of chapel. After a year of controversy the rules were lifted, but the Druids had discovered a new faith which they preferred. Today Druid groves are found in every section of America and at last report were still active at Carleton."

Magic, Witchcraft and Paganism in America,

1992, pg. 30

Bonewits' Real Magic offers a perspective on the contemporary practice of magic by someone with both a sense of humor and formal training in both anthropology and occult history. A leader in the Druidic movement, Bonewits had his moment of fame when he graduated from the University of California in Berkeley with a degree in magic. He has continued to produce theoretical material on modern Paganism that keeps him near the top of the list of Pagan intellectuals.

Magic, Witchcraft and Paganism in America, 1992, pg. 225

To speak of Druids in England calls up images of ancient priests and modern counterparts who annually gather at Stonehenge to salute the rising sun on June 21. In America, Druids are a completely different reality. American Neo-Pagan Druidism was created in 1964[!] as a new religion by a group of students protesting compulsory chapel services at Carleton College in Northfield, Minnesota. Beginning with the reading of several anthropology textbooks, they founded the Reformed Druids of North America. Once they won their crusade, they also discovered that they preferred their new Paganism over whatever they had previously been given as a spiritual format. The Reformed Druids survived at Carleton into the 1980s and as each class graduated, the Druid members took the movement around the world. The most prominent Pagan attracted to Druidism was Isaac Bonewits, who with the zeal of a convert, edited and published the Druid "scriptures" generated at Carleton and became their leading intellectual voice. The Druids have been one of the few non-Wiccan groups within the larger Neopagan community which has an identifiable existence.

Magic, Witches and Witchcraft in the US, 1992, pg. 13 on ADF

Ar nDraiocht Fein: Irish Gaelic for "Our Own Druidism," Ar nDraiocht Fein (ADF) is an American based neo-Pagan Druid religious fellowship. It has no direct links to the ancient Druids but is a reconstruction of Druidic and Indo-European pagan rituals and religions (see Neo-Paganism). It was founded in 1983 by P.E.I. (Isaac) Bonewits, former Archdruid of several groves within the Reformed Druids of North America. Bonewits serves as the organization's only Archdruid, and Shenain Bell as Vice-Archdruid.

ADF integrates religion with alternate healing arts, ecology-consciousness, psychic development and artistic expression. It is organized in groves, many of them named after trees. The oak tree is sacred, as it was to the ancient Druids. The groves observe eight seasonal High Days (the sabbats in Witchcraft) and conduct regular study and discussion groups and a wide range of artistic activities. Through study and training, members advance through a series of five circles, the fourth of which is the equivalent of a master's degree, and the fifth the equivalent of a doctorate. The idea of the circle structure was borrowed from the Church of All Worlds.

Worship and rituals usually are conducted outdoors. ADF is polytheistic, and recognition of various deities depends on the individual grove and the purpose of individual rites. The one deity who is worshipped at every ritual is the Earth-Mother (Mother Nature). Deities, ancestors and nature spirits of the Three Worlds—Land, Sea

and Sky—are invoked. The Waters of Life, passed or aspersed (sprinkled) in rites, represent the spark of immanent deity.

Liturgy and rituals are based on scholarly research into old Indo-European religions, folk magic, art and social customs. While little is known about the Druids themselves, scholars say it is likely that Druidism had much in common with other Indo-European religions of the time. The research is ongoing and involves translation of numerous foreign and archaic language texts.

Bonewits has identified five phases of liturgical design common in the religions of related Indo-European cultures:

1. The consecration of time and space; the psychic centering, grounding and unifying of the participants into a “groupmind.”
2. The opening of the Gates between the Worlds and the starting of a flow of energy back and forth between participants and deities.
3. The raising and sending of the major part of the congregation’s energy to the deities being worshipped.
4. The returning of power from the deities to the congregation.
5. The reversing of the rite’s beginnings, and closing down of the psychic, magical and spiritual energy fields that were created.

Sacrifices made to the deities include tree branches, fruits, flowers and vegetables. Although animal, and even human, sacrifices were performed in most paleo-pagan religions, they are strictly forbidden in ADF rituals, as well as in neo-Paganism in general (see sacrifice).

Clergy wear long white robes; members of the congregation are encouraged to dress in paleo-pagan garb. Bonewits has introduced the white beret as a signature of ADF; the berets and any other headcoverings are removed upon entrance to a ritual site, except during very hot weather. The ADF’s sigil (see sigils), a circle pierced by two vertical parallel lines, was first associated with neo-Pagan Druidism by David Fisher, the founder of the Reformed Druids of North America (inactive). The sigil may have been taken from the shape of a foundation of an old Roman-Catholic temple. The logo, a branch sprouting from an oak tree stump, is a Celtic rendition inspired by the badge of the Scottish MacEwen clan.

The journal of ADF is *The Druid’s Progress*, edited by Bonewits and published twice yearly. *News from the Mother-Grove* is a newsletter published bi-monthly.

Magic, Witches and Witchcraft in the US, 1992, pg. 33-35 on Isaac

Bonewits, P.E.I. (Isaac) (1949-) One of the brightest and most colorful figures of the neo-Pagan movement, Phillip Emmons Isaac Bonewits is best known for his leadership in modern Druidism (see Neo-Paganism). He is a priest, magician, scholar, author, bard and activist, and has dedicated himself to reviving Druidism as a “Third Wave” religion aimed at protecting “Mother Nature and all Her children.”

Bonewits was born on October 1, 1949, in Royal Oak, Michigan—the perfect place, he likes to joke, for a future Archdruid. The fourth of five children (three girls, two boys), he spent most of his childhood in Ferndale, a suburb of Detroit. When he was nearly 12, the family moved to San Clement, California.

From his mother, a devout Roman Catholic, Bonewits developed an appreciation for the importance of religion; from his father, a convert to Catholicism from Presbyterianism, he acquired skepticism. He bounced back and forth between parochial and public schools, largely due to the lack of programs for very bright students—his I.Q. was tested at 200.

His first exposure to magic came at age 13, when he met a young Creole woman from New Orleans who practiced Vodoun. She showed him some of her magic and so accurately divined the future that he was greatly impressed. During his teen years, he read extensively about magic and parapsychology. He also read science fiction, which often has strong magical and psychic themes.

In ninth grade, Bonewits entered a Catholic high school seminary. He soon realized, however, that he did not want to be a priest in the Catholic faith. He returned to public school and graduated a year early. After spending a year in junior college to get foreign language credits, he enrolled at the University of California at Berkeley in 1966. At about the same time, he began practicing magic, devising his own rituals by studying the structure of rituals in books, and by observing them in various churches.

His roommate at Berkeley, Robert Larson, was a Druid, an alumnus of Carleton College, where the Reformed Druids of North America (RDNA) had been founded in 1963. Larson interested Bonewits in Druidism and initiated him into the RDNA. The two established a grove in Berkeley. Bonewits was ordained as a Druid priest in October 1969. The Berkeley grove was shaped as a neo-Pagan *religion* unlike the other RDNA groves, which considered the order a *philosophy*. The neo-Pagan groves became part of a branch called the New Reformed Druids of North America (NRDNA).

During college, Bonewits spent about eight months as a member of the Church of Satan, an adventure that began as a lark. The college campus featured a spot where evangelists of various persuasions would lecture to anyone who would listen. As a joke, Bonewits showed up one day to perform a satirical lecture as a Devil’s evangelist. He was so successful that he was approached by a woman who said she represented Anton Szandor LaVey, founder of the Church of Satan. Bonewits attended the church’s meetings and improved upon some of their rituals but dropped out after personality conflicts with LaVey. The membership, he found, consisted largely of middle-class conservatives who were more “right-wing and racist” than Satanist (see Satanism).

Bonewits had intended to major in psychology but through Berkeley’s individual group-study program he fashioned his own course of study. In 1970 he graduated with a bachelor of arts degree in magic, the first person ever to do so at a Western educational institution. He also was the last to do so in the United States. College administrators were so embarrassed over the publicity about the degree that magic, witchcraft and sorcery were banned from the individual group-study program.

The fame of his degree led to a book contract. In 1971 *Real Magic* was published, offering Bonewits’ views on magic, ritual and psychic abilities. A revised and updated edition was published in 1979 and reissued in 1988.

In 1973 Bonewits met a woman named Rusty, a folksinger in the Berkeley cafes. They moved to Minneapolis, where they were married, and where Bonewits took over the editorship of *Gnostica*, a neo-Pagan journal published by Carl Weschcke of Llewellyn Publications. He

gave *Gnostica* a scholarly touch and turned it into the leading journal in the field. But the job lasted only 1 1/2 years, for the editorial changes resulted in the loss of many non-Pagan readers, who found the magazine too high brow.

Bonewits remained in Minneapolis for about another year. While there he established a Druid grove called the Schismatic Druids of North America, a splinter group of the RDNA. He also joined with several Jewish pagan friends and created the Hassidic Druids of North America, the only grove of which existed briefly in St. Louis, where its membership overlapped with that of the Church of All Worlds. In 1974-5, Bonewits wrote, edited and self-published *The Druid Chronicles (Evolved)*, a compendium of the history, thealogy, rituals and customs of all Reformed Druid movements, including the ones he invented himself.

He also founded the Aquarian, Anti-Defamation, League (AADL), a civil liberties and public relations organization for members of minority belief systems, such as Rosicrucians, Theosophists, neo-Pagans, witches, occultists, astrologers and others. Bonewits sought to convince such persons that they had more in common with each other than they realized. By banding together, they could effectively fight, through the press and the courts, the discrimination and harassment of the Judeo-Christian conservatives.

Bonewits served as president of the AADL and devoted most of his income—from unemployment insurance—to running it. The organization scored several small victories in court, such as restoring an Astrologer to her apartment, after she had been evicted because a neighbor told her landlord that her astrology classes were “black magic seances.” In 1976 Bonewits and Rusty divorced, and he decided to return to Berkeley. The AADL disintegrated shortly after his departure.

In Berkeley, Bonewits rejoined the NRDNA grove and was elected Archdruid. He established *The Druid Chronicler* (which later became *PentaAlpha Journal*) as a national Druid publication in 1978. He attempted to make the Berkeley grove as Neo-Pagan as the groves in Minneapolis and St. Louis, which caused a great deal of friction among longtime members. After a few clashes, Bonewits left the organization. *PentaAlpha journal* folded.

In 1979 he married for a second time, to a woman named Selene. That relationship ended in 1982. In 1983 he was initiated into the New Reformed Order of the Golden Dawn. The same year, he married again, to Sally Eaton, the actress who created the role of the hippie Witch in the Broadway musical, *Hair*. They moved to New York City in 1983 where Bonewits met Shenain Bell, a fellow Neo-Pagan, and discussed the idea of starting a Druidic organization. The fellowship, Ar nDraiocht Fein (“Our Own Druidism” in Irish Gaelic), was born as a fresh neo-Pagan religious organization with no ties to the ancient Druids or to the RDNA, which by this time was apparently defunct. Bonewits became Archdruid, and Bell became Vice-Archdruid.

In 1986 Bonewits and Eaton separated, and he moved to Kansas City for several months, where he worked as a computer consultant. He then returned to Berkeley, but could not find work in Silicon Valley, which was in a slump. He moved back to the East Coast, to Nyack, New York, near Manhattan, in November 1987, with his intended fourth wife, Deborah, a Wiccan high priestess. He continued work as a computer consultant and worked on the building of Ar nDraiocht Fein. He also began work

on a book on the creation, preparation and performance of effective religious ritual.

The “Ten Year Gap.” Bonewits has discovered, he says, a “10-year gap” between many of his views and their acceptance among neo-Pagans. In 1973 he was the first neo-Pagan to state publicly that the alleged antiquity of neo-Pagan Witchcraft (Wicca) was “hogwash.” The Craft, he said, did not go back beyond Gerald B. Gardner and Doreen Valiente. Bonewits was held in contempt by many for that yet by 1983, neo-Pagans generally acknowledged that neo-Pagan Witchcraft was a new religion, not the continuation of an old one. The Aquarian Anti-Defamation League was also ahead of its time. In 1974-5, neo-Pagans were not ready to admit that they needed public relations and legal help. By a decade later, a number of such organizations were in existence.

Around 1985 Bonewits began regularly discussing the need to provide social services for domestic and personal problems and drug dependencies. Neo-Pagans, he points out, represent a cross-section of the population, and such problems cut across religious lines. Bonewits estimates that as many as 80 percent of neo-Pagans come from “nonfunctional family” backgrounds. Neo-Pagans, he observes, are brighter and more artistic than average, but also, therefore, “more neurotic.” The community has been quick to address these social issues with programs.

Bonewits also began lobbying for financial support for full-time neo-Pagan clergy (the priesthood is essentially a volunteer job), but the idea fell on uninterested ears. In 1988 Bonewits was pursuing a goal of buying land and establishing an academically accredited Pagan seminary.

Magic, Witches and Witchcraft in the US, **1992, pg. 107-109**

In the United States, another modern Druidic movement with no connection to the ancient Druids or to the modern Druids in England, was formed in 1963. The Reformed Druids of North America (RDNA) initially was conceived as a hoax by a group of students at Carleton College in Northfield, Minnesota, who were protesting a school requirement that students attend religious services. The requirement was dropped in 1963-4, but the Reformed Druids decided to take themselves seriously and continue as an organization of autonomous “groves.” Rituals were reconstructed from anthropological material and included non-bloody sacrifices. The founders of the RDNA did not intend for it to become a religion but rather viewed it as a philosophy. Some groves split off to form a separate branch, the New Reformed Druids of North America (NRDNA), which emphasized neo-Pagan religion. Among these groves was the Berkeley grove, which was led by Archdruid P.E.I. (Isaac) Bonewits in the mid-1970s. Bonewits left the organization around 1978-9. In 1983 he formed his own Druidic organization, Ar nDraiocht Fein (“Our Own Druidism”).

By 1985 modern Druidic activity in the United States had declined. The Reformed Druids of North America was no longer active as an organization, though individual groves remained scattered around the country. Ar nDraiocht Fein had approximately 400 members as of 1988.

Modern Druids observe the eight seasonal Pagan holidays (see Sabbats), holding their rites outdoors. American Druids gather at a Stonehenge replica in Washington.”

Now for a few short excerpts from the monumentally important tome of:

American Druidism: A Guide to American Druidism

By Daniel Hansen 1995 ISBN 0-89716-600-0 (An important Book!!)

pg. 19-21

The Neo-Druid movement in America had begun independently of any direct British or French influence at all. Because America was spared the meso-Druid phase of development, it was not bound by any of their traditions. In fact, American Druidism didn't start out as a religious movement or even as a Celtic appreciation society at all, but rather it was a humorous protest.

In 1963 a group of students at Carleton College in Northfield, Minnesota rebelled against the college's mandatory chapel attendance requirement. For their protest they formed what they called the Reformed Druids of North America (RDNA) and they held pseudo-religious services once a week. Keep in mind that initially none of these students were Pagans or heathens; most were Christians and their services or sermons took on the forms of religious services they were familiar with. Because Carleton College had a large Asian Studies department, there was a considerable amount of Eastern philosophy mixed in with their free-thinking style. Their protest had the desired result and in 1964 the mandatory chapel requirement was repealed, however the RDNA continued to hold services and meet once a week, much to the surprise of the college officials. With time, the early RDNA took on most of the external aspects now common among neo-Pagan organizations; the eight festivals, a simple hierarchy and almost no dogma. Yet the original group eclectically chose inspiration from primarily Asian and Middle Eastern living traditions. Of the original members was Robert Larson, who was the first to observe a seriously Celtic emphasis and would years later set the foundations for what would be known as the neo-Druid outlook. As these first Druids graduated from Carleton and moved, they planted a new grove of the RDNA wherever they settled down. At one point there were about a dozen RDNA groves across seven states, most fading away by the end of the 70's. It is most noteworthy that among these offshoot groves was the Berkeley grove headed by Robert Larson, established in 1968. It is from this Celtic-oriented grove that the neo-Pagan Druid movement would find its avatar, Isaac Bonewits.

In 1974, the RDNA promoted a man to the post of ArchDruid [of Twin Cities] who has the distinction of having the only accredited degree in Magic from the University of California at Berkeley; his name is Philip Emmons Isaac Bonewits. Bonewits saw great potential in the neo-Druid movement, but he decided that the RDNA (or the NRDNA which he established in 1975) was not the proper vehicle to promote Druidism. Primarily amongst the RDNA's faults was the refusal to call itself exclusively neo-Pagan. The RDNA, as was found in most neo-Pagan organizations of the time, a phenomenal lack of effective organization beyond the local grove level. In 1983, Isaac Bonewits carried some elements of the RDNA with him and founded a new neo-Druid group that would become known as Ar nDraocht Fein: A Druid Fellowship (ADF). ADF as a slow start, but it worked its way up to being the largest branch of neo-Druidism in America today. ADF even had a "missionary" branch in Ireland. ADF's strength lies in its insistence on academic excellence on all scholarly research into Celtic and Druidic subjects. One of their

mottoes is "Why not excellence?" Their other motto is "Fast as a speeding oak." which is to point out to them that these things take time.

Pg. 26.

(Referring to the 60's counterculture) During this time, the concepts of the ancient Druids was revived. It began at Carleton College in Northfield, Minnesota in 1963. What started out as a protest against mandatory chapel attendance turned into a religious revitalization movement, much to the surprise of the college officials and to many of the original founders as well.

Originally their concept of Druidism was little more than the revival of a name and the use of a few Celtic deity names. A few of the Reformed Druid groves located in California's Bay Area, a hotspot of 60's radicalism, narrowed Carleton's global eclecticism into primarily Celtic and neo-Pagan areas of inspiration. These Berkeley-ites paid greater attention to the ecology/anti-nuke movements, borrowed from esoteric philosophies and dabbled into some of the occult arts. The modern version of Druidism was growing in leaps and bounds, but it lacked direction and a leader with a vision for the future of Druidism. Eventually Phillip Emmons Isaac Bonewits got involved with Druidism. It was he who took the leadership position. He had a vision of a pan-Indo-European Druidism in America based upon sound scholarly research of the ancient Indo-Europeans, the Celts in particular.....

pg. 145.

For every movement there has to be a beginning and for the neo-Druid movement, that beginning was at Carleton College, with the humorous protest which led to the creation of the Reformed Druids of North America (RDNA). It is interesting to note that the founders of the RDNA never intended it to be a true alternative religion. They were simply protesting against the school's regulation requiring mandatory chapel attendance. The RDNA was founded in 1963 at Carleton College to test the chapel requirement by "attending the services of one's own religion." The next year the school dropped the chapel requirement, but the RDNA continued to meet. The RDNA combined a bit of seriousness with play; in fact they always had a sense of humor. As an example of this humor, the "Early Chronicles of the Druids," was written in a mock biblical style. The original founders of the RDNA distrusted both rituals and magick as being the primary causes of ossification in religion. Although their name implied a Celtic viewpoint, they remained extremely eclectic in their choice of inspirational material, primarily drawing upon Eastern philosophies and liberal Christianity. The RDNA intended to avoid all dogma and orthodoxy, while affirming that life was both spiritual (Be'al) and material (the Mother Earth) human beings needed to come to a state of "awareness" through the unity of spirit and nature. The original "Order of Worship" has many similarities to a Protestant religious service with both innovations and benedictions. Typically their rituals are held outdoors in a grove of oaks, on a beach or on a hill.

The Early RDNA were "Reformed Druids" in the sense that they ostensibly followed the festivals of the paleo-Druids such as Samhain, Winter Solstice, Oimelc, Spring Equinox, Beltane, Midsummer, Lughnasadh, and the Fall Equinox and worshipping the following Celtic deities; Dalon Ap Landu, Lord of the Groves; Grannos, God of Healing; 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, and Danu, Goddess of Fertility. However it was up to the Druids to interpret them as gods of Jungian archetypes or philosophical ideals. For their Grove meetings the RDNA used the four point of the “magic circle” not to keep anything out, but to keep energy in until the time to release it. After the Ring was cleared of all hostile entities and negative thought patterns they began to concentrate in conjuring and summoning the gods, demigods, nature spirits, and spirits of great men to lend their powers. At this point they pass around the “waters of life” (good ol’ Irish Whiskey) and the “waters of sleep” (pure water). The language used is flowery and emotional, the expression is rhythmic, and emotions are built up as the Druids feel the presence outside the circle, once their emotions have been aroused and the target is visualized. Their desire has been declared in tail, the group then focuses its energy with another extemporaneous chant and fires it built up magic. The ritual is then finished by thanking the assembled entities who are then dismissed. The circle is broken and the site is cleared of litter. The RDNA emphasized the importance of the ecology long before it became a popular movement. The RDNA makes no claim to prehistoric Ireland.

The original basic tenets of Reformed Druidism were:

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, 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.

These previous two tenets were often simplified as:

1. Nature is good!
2. Nature is good!

The RDNA’s fundamental idea was that one should scrutinize religions from a “state of rebellion,” neither embracing traditional faiths nor rejecting them. They were the first neo-Druid group to admit their human frailties and limitations. This has been a distinguishing characteristic of most of the neo-Druid branches which followed it.

The RDNA has never been a large organization, at its largest it had three branches and twelve Groves across the United States, its membership has rarely exceeded two hundred members participating in grove-activities at any given time. Shortly after it was formed, the RDNA underwent a schism of sorts in that it developed a number of branches. During the 70’s, the missionary grove of Berkeley (California) took their Reformed Druidism onto a new pathway; in effect they chose to primarily borrow ritual elements and customs from modern neo-Pagan and ancient Celtic sources. There were New Reformed Druids of North America (NRDNA), Norse Druids in San Diego, Zen Druids in Olympia, Wiccan Druids in Minneapolis, Hassidic (Jewish Mishmash) Druids in St. Louis, and Eclectic Druids in Oakland, Berkeley, and Los Angeles. By 1985, however, most of these branches of RDNA had disappeared leaving at least four active groves; Carleton, Berkeley/Bay Area, Seattle, and New Hampshire.

One of the reasons that many of the groves of the RDNA have faded away was the short term nature of most groves. The RDNA has never espoused itself as the true

path for its members, merely a place for open-minded seekers of all religions to gather and exchange stories and thoughts. When some members sought religious systems with greater, more organized collections of “dogmas” or “truth,” their activity in the RDNA dwindled. Another cause was the exit of Isaac Bonewits from the NRDNA, due to differences of opinion over organizational methods and aiding the establishment of new groves to fight the RDNA’s natural entropy.

Perhaps one of the RDNA’s greatest legacies has been the encouragement it has given its members to follow their dreams. In that, Isaac was the founder of perhaps the most enthusiastic off-shoot of Reformed Druidism, Ar nDraocht Fein; a nationwide neo-Pagan Druid movements. Most 2nd and 3rd generation offshoot Druid organizations bear little resemblance to their simplicity of the original RDNA, but one way to identify them is the Druid Sigil (the circle with two parallel lines cutting through them).

Hansen’s Sources:

Druid Chronicles (evolved), by P.E.I. Bonewits

Drawing Down the Moon, by Margot Adler

Real Magic, by P.E.I. Bonewits

A General History of Reformed Druidism in America, by Michael Scharding

To order a copy of Hansen’s book (as of 1995) send 14.95 plus \$3 shipping and handling (Washington residents please include 8.2% sales tax) make check or money order payable to Peanut Butter Publishing 226 2nd Ave W, Seattle WA 98119 (206) 281 5965. Include your address.



Appendix E:

My Review of Other Essays

Having read this Epistle, you should better be able to appreciate this review of previous research and information published on Reformed Druidism.

Inadequacy of Previously Published Studies on the RDNA:

Unless you come to the International Druid Archives at Carleton College, your investigation of Reformed Druidism would be lucky to have found the resources in Appendix D. While I should be grateful for the relative abundance and accessibility of small printed reference materials on Reformed Druidism, I fear that this material is likely to lead to hasty prejudices or simplifications that have not been substantiated by my research. Appendix D contains a copy of all the studies²⁶⁷ that I could find. You may wish to read through the previous field of research, before reading my evaluations.²⁶⁸

In summary, these reference materials falsely imply Isaac Bonewits to be the sole influence or the most important Reformed Druid,²⁶⁹ that the RDNA is obviously defined as or destined to be “Neo-Pagan,” that philosophy & religion are easy labels of difference between the RDNA & the NRDNA, that Reformed Druidism became a religion that replaced the previous religions of all members, that ritual attendance in a Grove defined an “active Druid,” that the unfavorable reactions to Isaac’s initiatives only came from fuddy-duddy Carletonian members, and finally that the RDNA has died away since 1979.

Real Magic by Isaac Bonewits 1971, revised 1978, 1988

Authentic Thaumaturgy by Isaac Bonewits 1977

Although these reasonably widely published books are not specifically about Reformed Druidism, they were written while Isaac was an active Reformed Druid, and they can provide instructive insights into how Isaac Bonewits understood magick, ritual and group dynamics. They also show the complexity of religious theology that Isaac possessed and is a strong contrast to the frequent simplicity of the Reform. Especially interesting is a liturgical analysis of RDNA ritual. Even to the cursory reader, it is obvious that Isaac has an incredible talent & joy for tying-up slippery subjects into intricate, working definitional structures. Isaac can make a definition for just about everything, definitions which mesh with each other like cogs in a clock. Unfortunately if you disagree violently with one or two cogs, the whole system (like most theologies/theologies) can grate on you.

This is important later in this study, because it was Isaac’s impulse of applying very detailed definitions (in a perhaps overly authoritative tone) that drove many RDNA members into a frenzy. Perhaps it is the common assumption of the layperson that every group’s theology needs to be detailed and fixed (and then published) that led to the assumption that Isaac must have been the most inspired Reformed Druid leader. Most other Reformed Druids did not really care too much about liturgy, and were probably therefore never considered leaders. I highly doubt that many Reformed Druids have ever intellectualized the Order of Worship to the same extent as Isaac. While certainly the most published Druid, Isaac’s works must be understood to be elaborations of his own personal beliefs rather than those of Reformed Druidism, which can never be more than simple.

Druid Chronicles (Evolved)²⁷⁰ “DC(E)” published 1976

Edited by Isaac Bonewits & Robert Larson with dozens of contributing authors.

This tome was the most recent predecessor of this paper in providing a history of Reformed Druid. DC(E) is also very likely to bias

future scholars who decide to begin their study of the RDNA with this tempting resource. Because of DC(E)’s between-the-lines view of Reformed Druidism as mainly oriented (and fated) to become a part of the Neo-Pagan community (with a Celtic focus), this book is a biased source (but thus very valuable for presenting the later-NRDNA & SDNA sides of the debates). DC(E) has never been widely printed, (perhaps 300 copies) but it appears often as the source used by researchers for obtaining RDNA documents. DC(E) has long served as the collection of primary resources for those RDNA and NRDNA groves that were without access to the Carleton archives. DC(E)’s resulting authority in the bibliography of researchers has probably led many scholars to the conclusion that Isaac was the main (if not tacitly, the only) inspirational leader of Druidism. The truth is that there were many leaders, in different ways, at different times and in different senses.

While DC(E) does not overtly claim to be the only resource for studying Reformed Druidism, it is very attractive because it brings together in one tome what used to be very difficult-to-obtain written materials from the many branches of Reformed Druidism. Although DC(E) possesses a long introductory chapter and another quick disclaimer in the beginning:

Indeed, many of the members of the original RDNA accept only these Books [the first five] as relevant to Reformed Druidism and consider other written material of a Druidic nature to be either irrelevant, optional or perniciously heretical.²⁷¹

many reviewers have assumed or implied that the whole book is pertinent to all of Reformed Druidism. Because of the local Celtic ethnic emphasis amongst the Berkeley grove,²⁷² many of DC(E)’s sections are very heavily Celtic in focus, the exception being the section on Hassidic (Jewish) Druids in the back. The DC(E) leaves a false impression that Celtic sources of inspiration prevailed in the whole of Reformed Druidism. Because many researchers probably only skimmed through it at best or perhaps hastily concluded that if Berkeley was like this; so must everyone else. DC(E) is definitely written for the insider-Druid, not for the casual reader or quick researcher. Perhaps the encyclopaedists wished to pigeon-hole the RDNA and used Isaac as a willing or convenient “figure-head” for the group.

An important omission from this compendium was the Green Book of Meditations, a result of copyright problems, which illustrated the core of the Carleton policy of drawing upon diverse **existing** Asian & World religions in addition to religions of the past.²⁷³ A hind-sight problem with Isaac’s Apocrypha, is that all the letters that argued against Isaac’s definitional referendum in 1974 were not found in Isaac’s Apocrypha.²⁷⁴ This is primarily justified in that Isaac expected additional letters to be added to the Apocrypha by the individual owners of copies of DC(E). The unfortunate result is a general bias amongst the printed matter in his favor. Isaac printed a remarkably careful and honest account of the voting results in “The Book of Changes” about the pivotal issues of self-definition of the debates on Neo-Paganism vs. Multi-religioned, Religion vs. Philosophy and about organizational change. Isaac also showed that the following events led to everyone re-affirming the traditional right of individuals choosing their own definitions.

While still a handy compendium of primary documents and arcane past customs, the DC(E)’s place as THE SOLE REFERENCE tool for serious and balanced scholarship should be soon replaced by the International Druid Archives and A Reformed Druid Anthology²⁷⁵. In the IDA collection, the DC(E) will still serve as a historical document for understanding how the NRDNA & SDNA saw themselves as different from the RDNA. Since several of the documents and customs in DC(E) are still found written down nowhere else, this will ensure the continued importance of DC(E) for study in future years, just like the original Blue Book of Archives at Carleton. But its greatest importance remains for understanding one or two

sides in a very many-sided debate.

***Encyclopedia of American Religions*, 2nd Ed pg. 656**

Mostly a description of the basic founding history, rituals, sites and terminology of Early RDNA. The first error in the article was that the Druids used “Henges,” when the proper term was “altars.” “Donu” should be spelled “Danu.” The editor mistakenly claims that the Druid Chronicles were written: “by Jan Johnson, and David Frangquist, who succeeded the first Arch-Druid.” This error is based on a 1973 letter by David Fisher to Gordon Melton (the editor). Jan Johnson had nothing directly to do with RDNA after the summer of 1963, especially with writing the Chronicles. It is more likely that Fisher meant to say Norman Nelson, not Jan Johnson, because Norman both helped in the Chronicles and succeeded Fisher as ArchDruid (followed by Frangquist).

We return to a pro-Isaac view of organizational leader. First, the term “leadership of the Druid movement” would enrage and confuse most of the Druids, especially if “Druid movement” was implied as only the early RDNA. Isaac definitely was the most public leaders, but he was not the only one. The phrase “headed a Berkeley grove” hides the fact the Berkeley grove was riddled by schisms during the mid 70s. The compiling of Druid materials, published in 1976 (not 1977), was also an exercise of propaganda on Isaac’s part, although very entertaining and excellently arranged.

An error about membership requirements is expressed:

Membership: In 1984 there were three groves: Orinda California; Garland, Texas; and Keene, New Hampshire.

Greenwood Grove and Carleton were functioning, but not very well, at this time, and it is understandable that he could have overlooked them. Note the academic’s erroneous emphasis on Groves being linked with membership. There were many solitary members all over the nation who considered themselves just as “active” as those in a grove.

This article, as so often, limits the discussion to the purpose of the RDNA as fighting the Chapel Requirement and then as mildly continuing because:

the group decided that, since it enjoyed the rituals so much, it would continue.

That’s a rather shallow examination of the debates and an frequent over-concentration on structure versus purpose. It assumes that participation in ritual is the only definition of who is a Druid, a point I have refuted. But, these errors are understandable if one looks at the sources: Real Magic, Authentic Thaumaturgy & Druid Chronicles (Evolved) all by Isaac Bonewits the greatest ritualist ever in the Reform.

***Drawing Down the Moon*, published 1978 & 1986**

by Margot Adler

Margot Adler appears to have a well balanced investigation on how play & paradox were vital elements in the RDNA, NRDNA and SDNA. Adler’s book comes the closest to examining the fundamental debates of Reformed Druidism, as I have elaborated upon. An important side note to remember is her heavy reliance upon Isaac Bonewit’s definitional skills and essays to better explain and differentiate the diversity of Wiccans and Neo-Pagan philosophies.

Her well-balanced coverage is fortunate because “Drawing Down the Moon” is the most comprehensive and well-known authority (if such a position can exist) upon Neo-Paganism and Witchcraft. It’s hard to imagine anyone studying Neo-Paganism, Modern Druidism or Wicca without beginning with Drawing Down the Moon; preferably the 1986 edition (or the most recent edition). So important is it as a textbook and reference guide, that the previous entries from the 1978 publication were kept intact and then merely followed with updates.

1978 edition

The section on “Religions of Paradox and Play” admirably espouses quite a bit of the “Carleton” stance instead of only relying on an “NRDNA” stance. It was published during the 1978 “zen-ith” of Grove formation in Reformed Druidism. Adler starts her evaluation by comparing the RDNA to other prankish groups that also evolved into semi-serious religious groups, while still retaining a great deal of ambiguity about self-definitions. Because of her visits to Savitzky’s Stanford Grove and conversations with Robert Larson, (both Carleton alumni) she has a more balanced & insightful understanding of Druidism.²⁷⁶ A particularly delightful statement is the vague difference of religion and philosophy:

Many of the original founder considered Reformed Druidism not so much a religion as a philosophy compatible with any religious view, a method of inquiry.²⁷⁷

She actually listed the two Basic Tenets, which are at the heart of Reformed Druidism, as we’ll discuss later. She also grasps the basic message of Reformed Druidism:

The original founders seemed to hold a fundamental idea that one should scrutinize religion from “a state of rebellion,” neither embracing traditional faiths nor rejecting them. They intended RDNA to avoid all dogma and orthodoxy, while affirming that life was both spiritual (Be’al) and material (the Earth-Mother) and that human being needed to come to a state of “awareness” through unity with both spirit and Nature.²⁷⁸

Although the spiritual/material conclusion was a little hasty.

She then outlines the basic liturgical structures, missionary growth, the diversity of local styles and the trend of the newer groves to increasingly attract members from a Neo-Pagan background. All this is fine, but she only specifically lists Carleton as a grove open to all faiths. Her list of the extant groves is followed by:

The NRDNA, unlike the RDNA, is Neo-Pagan. And Isaac’s Eclectic Druid grove in Berkeley requires the members of the priesthood to declare themselves Neo-Pagans.

She implies to the unwary reader, by singling out Carleton as being unlike the NRDNA, that because the NRDNA calls itself Neo-Pagan that they will therefore refuse to allow non-Pagan members to participate. There is also the problem that many of the members in the early NRDNA didn’t consider themselves primarily Neo-Pagan and the late-NRDNA was still open to members of all faiths.²⁷⁹ The immediately following blurb about Isaac’s grove furthers such a hasty assumption. This was a poor omission which may have lead to confusion by the readers.

1986 Edition

This version of Drawing Down the Moon, came out after the aftermath of Isaac’s Berkeley administration and formation of “Ar nDriaocht Fein.” She provides a rare printed hindsight view from Isaac:

Bonewits said that he came to realize that the Reformed Druids was not an appropriate vehicle, at least for him. “Most people in the RDNA were Zen anarchists,” Bonewits said. “They had a philosophical approach, applicable to any religion. Most of the RDNA were not Pagans. They resented me and felt I was infiltrating their Group.

In this, Isaac is sadly right, many did feel that he was infiltrating the group; but he also had many supporters who merely objected to his methods and timing rather than his goals. However the phrase “Most of the RDNA were not Pagans” could have been better stated “Most of the RDNA **and some of the NRDNA** were not Pagans” to reflect why his demands for an exclusively Neo-Pagan leadership in a NRDNA grove at Berkeley caused such trouble upto 1981. Of course, the fact that most of the NRDNA were Neo-Pagans, meant they were also rather ornery about being herded. The origin of the Live Oak Grove, mentioned as still existing, is not explained as being a rebel-

lion within the NRDNA against Isaac's 1981 attempt to take over the ArchDruidcy of Berkeley and impose his experiments on it from the SDNA, which were to lay the foundational structures later realized in "Ar nDriaocht Fein." The remaining lines about ADF, gave the group a great deal of valuable free press and new membership.

***Harper's Encyclopedia of Mystical & Paranormal Experience* pg. 168**

What is delightful about this article is there is nothing I object to at all in this article! Therefore I'll praise it. **It is good** because it doesn't claim members gave up their earlier religion. The autonomy of Groves is emphasized. Isaac is mentioned as "a" Druidic leader, not as "the" Druidic leader, which is an unusually correct view. The NRDNA is simply mentioned as breaking off, and no silly business of it having been entirely Neo-Pagan. ADF is mentioned as a split off of the NRDNA with few long-term connections. And finally, after a long article on British Druidism, no assumptions are made that the British, American and Ancient Druids have any real connections.

Magic, Witchcraft and Paganism in America, 1992, pg. 18-19

We find again the common misunderstanding about the chapel requirement:

they constructed the Reformed Druids of North America, whose worship services they attended instead of chapel.

After a year of controversy the rules were lifted, but the Druids had discovered a new faith which they preferred.

The members kept going to chapel, in addition to Druid services, to cover their butts just in case their project failed. I doubt most Druids would have chosen the term "preferred." As long as Druidism is understood as a complementary faith that doesn't necessarily replace a member's previous religions, then it's okay.

Magic, Witchcraft and Paganism in America, 1992, pg. 225

We start off this article's discussion on Reformed Druidism with this gem:

American Neo-Pagan Druidism was created in 1964 as a new religion...

The RDNA started 1963 and was only meant to resemble a religion at first. "Neo-Pagan" was a term unknown to the Founders until 1974 or so. A better understanding would be: "American Neo-Pagan Druidism can trace its historical roots back to the RDNA, which began in 1963." The article continues to bias the reader by stating:

They also discovered that they preferred their new *Paganism* over whatever they had previously been given as a spiritual format.

Paganism? Does this imply non-Christianity? You see the problems inherent in leaving that term in there. Do we see the RDNA members at Carleton denying the validity of their own past beliefs to live wholly by Druidism? Occasionally, but far more often they have said it has deepened their appreciation of their previous religious faith. This article lacks a discussion of the essential debates of Druidism beyond mentioning its purpose of hoaxing the College.

We run into another Isaac-centered quote herein:

The most prominent Pagan attracted to Druidism was Isaac Bonewits, who with the zeal of a convert, edited and published the Druid "scriptures" generated at Carleton and became their leading intellectual voice.

The "leading intellectual voice" is a result of a bias of the letters included in Isaac's Apocrypha which show his long (and very well-thought out) definitions as having been relatively unopposed; although a flood of angry responses from Carleton & Non-Carleton RDNA disputed them vigorously. Reformed Druidism respects all Druids' views as being valid, not submissive to another's interpretations. The final point about Druidism being one of the few public groups is well worth noting.

***Magic, Witches and Witchcraft in the US* (distinct from MWP), 1992, pg. 13**

The two articles pertaining to the study of Reformed Druidism in this excellent encyclopedia are mostly dealing with ADF and Isaac Bonewits, but it refers to the Druid Sigil that the RDNA share with ADF and Keltria as:

first associated with Neo-Pagan Druidism by David Fisher, the founder of the Reformed Druids of North America (inactive).²⁸⁰

This falsely implies that David Fisher started the RDNA as a *Neo-Pagan group* headed towards becoming a Celtic religion (which a lot of Neo-Pagan Druid groups do center around). It is also mistakenly implies that the RDNA was inactive during the time of the printing (1992), when they really meant that Fisher was inactive. The RDNA was active *in Groves* at Carleton, St. Olaf, Berkeley, Seattle & New Hampshire in 1992; but Druidism will always be active in the hearts of each past Druid.

***Magic, Witches and Witchcraft in the US, 1992, pg. 33-35* on Isaac**

The first error in Isaac's biography is:

The Berkeley grove was shaped as a Neo-Pagan *religion*, unlike other RDNA groves, which considered the order a *philosophy*. The Neo-Pagan groves became part of a branch called the New Reformed Druids of North America (NRDNA).²⁸¹

It could be argued that the Purdue Grove was reasonably close to being operated as a religion, at least when under scrutiny of the Draft boards. I believe that I have shown that the philosophy/religion definition is deceptive because it presents a clear-cut division of a very foggy difference between religion & philosophy. In fact, I see the split as mostly a result of differences of mindsets from their respective environments rather than in understanding. Some groves in the NRDNA were not Neo-Pagan, and those that were "Neo-Pagan" were not exclusively Neo-Pagan. Here, as in many articles, the hasty reader is provided with an attractive simplification.

After telling of the SDNA and Hassidic Druid's foundation by Isaac the article continues:

In 1974-75, Bonewits wrote, edited and self-published *The Druid Chronicles* (Evolved), a compendium of the history, theology, rituals and customs of all the Reformed Druid movements, including the ones he invented himself.²⁸²

Isaac was only one member (although the busiest) of a consortium of five to six RDNA members (the others were primarily Nelson, Frangquist, Shelton, Larson) who wrote sections or helped put the book together. It is easy to mistakenly conclude here Isaac was the sole author or that the entire DC(E) was valid for all Reformed Druid movements, probably an oversight.

We are lucky to have this reference to the NRDNA/SDNA conflict in California:

In Berkeley, [1981] Bonewits rejoined the NRDNA grove and was elected ArchDruid. He attempted to make the Berkeley grove as Neo-Pagan as the groves in Minneapolis and St. Louis, which caused a great deal of friction among the longtime members. After a few clashes, Bonewits left the organization.²⁸³

He won by one vote and it wasn't the Neo-Pagan part as much as the exclusion of people refusing to define themselves as Neo-Pagan, taking on political crusades or completely restructuring the leadership of the group.

Besides this few quibbles, it is a good biography of Isaac. However no real mention occurs of the underlying debates is offered. No second opinion is sought for balance from members of the "old" RDNA.

Magic, Witches, and Witchcraft in the US, 1992, pg. 107- 109

The RDNA is tacked at the end of a section defining ancient Druidism and modern British druid groups. Thankfully it states that Reformed Druidism has: “no connection to the ancient Druids or to the modern Druids in England.” The requirement was dropped after the 1963-4 year, in June 1994 to be official.

It treads on difficult territory when it mistakenly claims that:

Among these groves was the Berkeley grove, which was led by ArchDruid P.E.I. (ISAAC) Bonewits in the Mid-1970s. Bonewits left the organization around 1978-79.²⁸⁴

No mention here of the important “leadership” exercised at Berkeley by Larson, Abbott or Carruth before, during and after Isaac’s periods of ArchDruidcy in the 70s. Isaac returned briefly in 1981, of course, as a leader of a remnant of the Berkeley grove; the rest of whom left to form Live Oak grove.

The article correctly states that:

By 1985...The Reformed Druids of North America was no longer active as an organization, though individual groves remained scattered around the country.

Which is true. There is no more Council of Dalon ap Landu, or it’s successor the Co-Council of Dalon ap Landu, each Grove went on its own merry way. But still the article expresses the strange concern that Druids must be in active groves to be active Druids.

American Druidism: A Guide to American Druid Groups by Daniel Hansen

I predict that Hansen’s book will come to be viewed as a milestone in the American Druid movements. For those wishing to tie Reformed Druidism into the American Druid movement, Hansen’s book is a good place to continue with after reading my Epistle here. Because I helped him edit his sections on Reformed Druidism, I have few quibbles with his presentations. Most of it is paraphrasing Real Magic, Drawing Down the Moon and my A General History.

Conclusions to be Drawn with Available Sources:

With the exception of Margot Adler, most of the articles don’t deal with the developments of RDNA philosophies after the initial protest against the Chapel Requirement. Most tacitly assumed that the RDNA became the sole religion of its members (both RDNA and NRDNA) and that it was solely composed of Neo-Pagans. Rarely do we see any accompanying definition of Neo-Paganism and many readers (since Neo-Paganism is not in many dictionaries) would have to assume it meant the RDNA or NRDNA couldn’t be Christians, Jews, Taoists, atheists etc.

Many of these articles’ biases are a result of Isaac’s later prominent organization, “ADF:A Druid Fellowship” and his willingness to be interviewed. There is no mention of the Eastern & Personal philosophies for many groves. In fact, although cursory comments about Hassidic Druidry appear, the overwhelming drive of the RDNA/ NRDNA seems to be obsessively reported as reconstructing ancient Druidism into a Neo-Pagan Celtic religion.

The fascinating debated issues found during the political conflict of “Isaac Vs Carleton RDNA Vs NRDNA” are muted or omitted, though our records shows it to be the primary focus of the entire 70s. No confirmation is sought from the researchers by interviewing other RDNA members, except by Margot Adler & Hansen. Gordon Melton, the eventual source of many encyclopedia articles, got his information solely from a letter in the early 70s by a disgruntled David Fisher seeking to put Druidism behind him before entering the Seminary. Fisher was but one member and it was David Frangquist and others who carried forward the group’s new purpose and philosophy.

I see these sources as generally over-concerned with external organizational structure, festival dates, Isaac’s “leadership” role, the name “Druid,” foreshadowings of ADF, implying that NRDNA is extremely different because it is a **religion** and discussing little of the raison

d’être for the RDNA beyond mentioning that initial protest against Chapel Requirement.

But since these researcher did not have access (or attempt such) to the same resources that I will use, we can forgive them. None of the other RDNA members really seemed that concerned to publicly advertise themselves and provide handy definitions to the unfamiliar outsiders, except Isaac. With all these errors and potential confusions available to the scholar of Reformed Druidism, a new review is necessary to balance and correct misunderstandings. That is what this paper is here to correct, a previously one-sided public knowledge of the Reformed Druid Movement.

I have more than said my piece, I now will proceed with silence.

¹ i.e. New RDNA, Schismatic DNA, Hassidic DNA, etc.DNA

² Reformed Druidism, or “The Reform,” is my general collective term for RDNA, NRDNA, SDNA, HDNA and all other branches; but it does not include ADF or Keltria

³ See Appendix D & E for other well-known studies.

⁴ While we know many student constitutions were handed in up to 1966, they weren’t accepted. See Part Eleven of ARDA: sect XII.

⁵ The 125 year timeline handout in 1991 has the Druids as one of 60+ special attractions. Part Eleven of ARDA IXd

⁶Aver. enrollment at Carleton is around 1500 over the last 30 yrs. See “Celebrating 125 years” timeline Part Eleven of ARDA IXd

⁷ Non-Intramural Correspondence 2/14/87 Greene to Cascorbi

⁸ Primarily the Druid Sigil, “Druid,” pedigree to Carleton and a relationship with Isaac Bonewits

⁹ Part Four of ARDA

¹⁰ Magic, Witchcraft, and Paganism in America pg. 19

¹¹ I recently heard an estimate that there are only 40,000 Quakers and about 180,000 Unitarian Universalist in the US, yet these groups are considered noteworthy.

¹² The last 7 years have seen a lot on encyclopedias and books on Neo-Paganism, feminist spirituality and Wicca. See Bibliography in Part Four of ARDA.

¹³ Appendix F has a few areas that I’d like to see explored further.

¹⁴ Bibliography & Appendix D & E.

¹⁵ I refer you to Appendix 1 in *Drawing Down the Moon*.

¹⁶ Such as Quakers, Universal Life Church & Unitarians

¹⁷ A medieval enthusiast organization founded in 1969 at Berkeley, now with over 50,000 **paid** members world-wide. Nearly every post 1969 grove in the Reform has interacted with an SCA group.

¹⁸See Part Eleven of ARDA

¹⁹ While David Fisher may be considered the biological father of the

RDNA, it was Frangquist who nursed and raised Reformed Druidism from infancy to adulthood.

²⁰ Part Eleven of ARDA: XXXI:A A collection of scripts from early rituals.

²¹ Part Eleven of ARDA: XXXIII. A collection of letters by Carleton Druids explaining Carleton Druidism.

²² Part Eleven of ARDA: XIV

²³ Part Eleven of ARDA: LXXXIII:A

²⁴ Part Eleven of ARDA: IV, V & VI

²⁵ An “active” Druid is defined by some as a member of a functioning grove. Others define “active” as responding to a letter you send them about Druids. Once a Druid, always a Druid, as some say in the RDNA. At present we do not have Isaac’s personal collection which may necessitate a re-write

²⁶ See the last section of the bibliography

²⁷ *ibid.*

²⁸ See Bibliography in Appendix C

²⁹ i.e. Fisherisms.

³⁰ See Roll of Archdruids and Groves in Part Four of ARDA.

³¹ I.e. the college playing Mommy and Daddy for us.

³² Oral interviews, and books on protest (see bibliography) make this very clear. See the Frangquists and Shelton interviews for a closer views on each of these subjects.

³³ Observe in “Celebrating 125 Years” time line publication for effect of these causes on growth at Carleton or read the books on campus protests, especially “Berkeley at War.”

³⁴ See Maitland & Smith interviews and “Berkeley at War” for a closer view.

³⁵ Sources are John Nason’s Oral Interview & 30 pg. transcript, and comments by Maitland, Smith and other Druids in their interviews.

³⁶ Again, oral interviews with Maitland, Nason and Smith; in addition to Druid interviews.

³⁷ Source interviews with Maitland, Nason, Smith, David & Deborah Frangquist and Norman Nelson.

³⁸ March 1964 Carleton College Catalogue pg. 136; thanks NN!

³⁹ Internal Correspondence 10/23/69.

⁴⁰ Oral History interview with Felicia Oldfeather

⁴¹ Feb. 1993 Questionnaire. Howard Cherniack

⁴² It should be noted that the main books used by Druid groups today had not been published yet, that includes the authors Piggot, Ross and Chadwick. They did have Kendrick, which was good. More later.

⁴³ Archival Interview with David & Dee Frangquist 10/31/93

⁴⁴ At that time, women were not considered “deviant” enough to try and buck the system, so the chapel attendance slips were okayed by townswomen who had no idea what RDNA was, and didn’t care. The men’s slips passed under closer scrutiny and were rejected.

⁴⁵ Feb. 1993 Questionnaire with Nelson, Also interviews with the Frangquists and Nelson. I might point out that most researchers believed otherwise. Many Druids continued to go to the Sunday Choir even after the requirement was dropped.

⁴⁶ Feb. 1993 Questionnaire letter from Norman Nelson pg. 3.

⁴⁷ *Ibid.* Pres. Nason became a 1st order RDNA member 2 weeks before the requirement was rescinded. Part Eleven of ARDA: VII: 6/18/64

⁴⁸ See Maitland interview

⁴⁹ I consider them : Fisher, Cherniack, Nelson & the Frangquists (not just the first three)

⁵⁰ Frangquist interview.

⁵¹ Questionnaire and oral interviews recorded & unrecorded.

⁵² As originally happened to me in my first 8 months of research. (growl!)

⁵³ Actually only the office of “Archdruid” has any historical basis.

⁵⁴ Although Kendrick and MacCulloch should have been sufficient

⁵⁵ The story of the continual building of altars and their subsequent vandalism takes up a great deal of space in the Druid Chronicles (Reformed) **XXX**

⁵⁶ i.e. Rome, Greece, Egypt, Israel, Celtic civilization, Sumerian, American Indian, etc.

⁵⁷ I.e. the goats slaughtered during the Islamic Hadj to Mecca, kosher, some Hindu religions, Santeria.

⁵⁸ Except in the case of war, where they will sacrifice thousands of lives for a religious ideal or goal.

⁵⁹ Druid Chronicles (Reformed) Early Chronicles 5:10

⁶⁰ Druid Chronicle (Reformed) Early Chronicles 5:9

⁶¹ Druid Chronicles (Reformed) Early Chronicles Chap. 5.

⁶² Druid Chronicles (Reformed) Book of Meditations 7:10-11

⁶³ See Part Eleven of ARDA: IX & X for samples: Carletonian 11/13/63, Purdue Exponent (on Purdue Grove) 1/5/70 & Drawing Down the Moon article on Druids.

⁶⁴ Reps, Paul. Zen Flesh, Zen Bones. pg. 175

⁶⁵ See Part Eleven of ARDA: XXX, XXXII & XXXIII respectively.

⁶⁶ These included Fisher ‘65, Nelson ‘65, David & Deborah Frangquist ‘66/’67, Gary Zempel ‘66, Dick Smiley, Thomas McCausland, Shelton ‘71, McDavid ‘72. Essentially all the key Dru-

ids in the RDNA's inter-grove history.

⁶⁷ The reader should know by this point, that it was the Frangquists who were integral people in setting of the foundations for the growth and future appeal of Reformed Druidism.

⁶⁸ App B: IV 1964 Fisher to Frangquist.

⁶⁹ I.e. Druids

⁷⁰ I.e. a Third Order "priest" who stays out all night awaiting the dawn initiation.

⁷¹ Druid Chronicles. Meditations Chapter 10.

⁷² Experimentation in American Religion. pg. 15-18. And Encyclopedic Handbook of Cults pg. 8.

⁷³ Non-Intramural Corr. Fisher to Melton 7/13/73

⁷⁴ Part Eleven of ARDA: XXXII: B

⁷⁵ Feb. 1993 Questionnaire Glen McDavid pg. 5

⁷⁶ Int. Corr. 1/28/86 Shelton to Koester

⁷⁷ Especially early Christianity, which I'll discuss later in the Liturgy analysis.

⁷⁸ Quite notably the use of the Waters-of-life in the liturgy, as I will speculate later.

⁷⁹ In many ways, Frangquist may have designed the perfect Zen monastery, a Zen monastery that doesn't know it is a Zen monastery

⁸⁰ Feb. 1993 Questionnaire. Glen McDavid pg. 5

⁸¹ You may be also wondering why it's taking me so long to get to this part. Well, Gibson took over 1400 pages to describe the Rise and Fall of the Roman Empire, but I'll take less than a hundred.

⁸² Some feared to even require these.

⁸³ Druid Chronicle Book of Law, 5 & 6

⁸⁴ Feb. 1993 Questionnaire letter from Norman Nelson pg. 2.

⁸⁵ Non-Intramural Corr. Fisher to Melton.

⁸⁶ Larry Press interview. Be'al and a couple are given just a smidgen of story, but hardly much.

⁸⁷ Neo-Pagans prefer immanent Divinity. Many hard-core monotheists while claiming both, prefer transcendence.

⁸⁸ Part Eleven of ARDA: VIII:4/64 KARL. The Book was "Histomap of Religion" published by Rand McNally in 1943.

⁸⁹ The Strange Proverbs of Michael Scharding.

⁹⁰ See Part Four of ARDA.

⁹¹ I've looked very hard and reviewed all the interviews. I'm not sure the SDNA differed too much in practice, either.

⁹² Druid Chronicles. Meditations 6:7-8.

⁹³ Non-Intramural Corr. Frangquist to Carletonian 11/12/65 This was before sexist terminology was realized. Note "rational" was a loophole for non-religious Druids.

⁹⁴ Druid Chronicles. Meditations 6:9-11.

⁹⁵ Sort of like the academic "honor system" applied to religious beliefs.

⁹⁶ Frangquists interview

⁹⁷ Carleton Apocrypha. A Book of Faith paragraph 5

⁹⁸ Feb. 1993 Questionnaire Ellen Shelton

⁹⁹ Feb. 1993 Questionnaire Faris Keeling

¹⁰⁰ Student Organizational Report RDNA 4/23/65 Frangquist

¹⁰⁰ Translation of Uisge-Beatha (Whiskey). "Waters-of-life" appear as a joining medium in "Stranger in a Strange Land," a science fiction book then available. They also show up in "Dune," but that wasn't published until 1965.

¹⁰¹ Note that "Preceptor" and "Server" are titles swiped from Episcopalian ritual.

¹⁰² Unrecorded interview with James Hall '64 during Mar 1993.

¹⁰³ Again, Nelson Questionnaire response pg. 6. See Druid Chronicles (reformed) Early Chronicles 1:6. I go into Fisher's origins in greater detail in Chapter Four.

¹⁰⁴ Constitutions of the RDNA. Part Eleven of ARDA: XII

¹⁰⁵ It might be noted that there are three primary orders in freemasonry and that one "rite" has exactly 10 orders, they being primarily honorary after the third order. Part Four of ARDA for rules and Part Three.

¹⁰⁶ Again, Nelson Questionnaire response pg. 2

¹⁰⁷ Which is one of the primary reason Mr. Fisher refuses any more interviews.

¹⁰⁸ Student Organizational Report RDNA 4/24/66 by Zempel

¹⁰⁹ In fact, he's the one that collected and preserved the "Celtic" scraps in Druid Chronicles (Reformed)

¹¹⁰ Part Eleven of ARDA: VII: Non-Intramural Corr. Fisher to Melton 7/13/73

¹¹¹ Druid Chronicles (Reformed) Customs 4:12

¹¹² As a contribution to the "Masonic Theory," Isaac claims in DC(E)'s section on Celtic Deities (Welsh cycle) that another Druid group used Dalon ap Landu also.

¹¹³ I refer you to several books on Masonic initiations. See Bibliography, esp. Carnes.

¹¹⁴ Caused by bad omens, candidate falling asleep, or deep doubts by the initiating Druid.

¹¹⁵ See Part Four of ARDA

¹¹⁶ See Appendix C for times of grove foundings.

¹¹⁷ Women had trouble with all-night vigiling at Carleton until 1970 due to a 10pm curfew on females, thus it was harder for women to become Third-Order priests. Therefore, there was some debate as to how valid their priesthoods were in comparison to men's. This proposal, incidentally was started by Frangquist. This problem is ably discussed in the Frangquist Interview.

¹¹⁸ Records of the Council of Dalon Ap Landu 1/27/65 , Part Four of ARDA.

¹¹⁹ This passing of continuity through "Apostolic Succession" may have been a subtle joke on Christianity since it eventually leads back to David Fisher, whom nobody believes to have actually been validly initiated. Zen-point: Apostolic Succession was without foundation, but still considered important. Currently the RDNA of Carleton sees no reason why any Third Order Druid can't ordain another, but the earlier reason was to restrict expansion to responsible people (like, um, ArchDruids?).

¹²⁰ It isn't written anywhere that a consensus is necessary but the only accepted decisions have been by consensus. It is an unwritten tradition.

¹²¹ Int. Corr. Smiley to Frangquist (Part Eleven of ARDA: IV). Savitzky's taped interview.

¹²² See Chapter Four for further discussion on the Waters-of-Life.

¹²³ See the Epistle of David the Chronicler, Chapter 1 in either form of the Apocrypha.

¹²⁴ Records of the Council of Dalon ap Landu 5/7/1964

¹²⁵ Interviews Shelton, Press, Abbot, Bonewits, Salee, Carruth, Savitzky, Bradley, Sherbak

¹²⁶ Druid Chronicles (Reformed) Early Chronicles 2:7-10.

¹²⁷ Records of the Council of Dalon Ap Landu 1/27/65. See Nelson interview for the "Missionary Dilemma" about how to consecrate waters without a current preceptor.

¹²⁸ See Part Eleven of ARDA XII Constitutions.

¹²⁹ Records of the Council of Dalon Ap Landu 1/27/65 Part Four of ARDA

¹³⁰ Carleton Apocrypha. Book of Faith paragraph 5

¹³¹ I refer you to Internal Corr. 9/68 to 9/69 in Part Eleven of ARDA: IV.

¹³² The "Maybe" response is common. See DC(E)'s apocryphal Book of Changes 2:6.

¹³³ I.e. Ordained at Carleton Grove (CL) by Fisher in 1965.

¹³⁴ Frangquists Interview

¹³⁵ Internal Corr. 2/5/69 Smiley to Draft

¹³⁶ Internal Corr. 3/24/69 Smiley to Draft. This statement was true,

for at Carleton, Smiley felt it was his only religion and the title "priest" is a common title of a minister.

¹³⁷ (CL68:Peck) ArchDruid of Carleton Fall 68-Spring 69 and ArchDruid of Stanford from 1970-78.

¹³⁸ (CL69:Savitzky) AD of Carleton Spring 69-71. AD of Ann Arbor 1974-78.

¹³⁹ How similar to being forced to go to Chapel requirement, whether you were religious or not.

¹⁴⁰ See Shelton interview

¹⁴¹ It wouldn't take 1/2 hour to make the RDNA a ULC church without any loss of individuality. But most Carleton students would be too lazy to send in quarterly reports.

¹⁴² Universal Life Church. Life Is pg. 11.

¹⁴³ Isaac did not, in fact, come to hear about this case until 1993.

¹⁴⁴ IV Shelton to Scharding 4/24/94

¹⁴⁵ IV Shelton to Scharding 4/24/94, see also Shelton to Council 16 October 1969

¹⁴⁶ IV Shelton to Scharding, sometime between 1994 & 1995.

¹⁴⁷ Interviews with Stefan and Carruth. Most Druids are delighted to hear Carleton is STILL going.

¹⁴⁸ IV Shelton to Scharding April 24th, 1994.

¹⁴⁹ For more on this see Frangquists & Carruth interviews. Drawing Down the Moon, too.

¹⁵⁰ A fun tidbit is that the large British Druid group, OBOD, also began in 1963. Coincidence?...You, the reader, decide.

¹⁵¹ Perhaps the Neo-Pagan revival was the opposite effect of men and women becoming disgusted at the prominence of males in controlling the understanding of religion. Further study on such a topic would be very interesting to follow.

¹⁵² For which the Compass and Straight edge are it's symbols.

¹⁵³ Intriguingly, Pythagorans also had a seeming prohibition on writing down their beliefs.

¹⁵⁴ Frangquist interviews and Nelson interview. See Bibliography for books available on Druidism at Carleton during the early 60s.

¹⁵⁵ Frangquist Interview 10/31/93 and Nelson & Cherniack. See Part Eleven of ARDA: XXXI.

¹⁵⁶ Norman Nelson & Fisher were both Episcopalian and Druid Founders. Adler "Drawing Down the Moon" pg. 322 thought so of a descendent service at Stanford. This is seen especially in the naming of the lower two officers as "preceptor" & "server." The term "Arch-Druid" was, of course, a common term in academia from the times of Caesar. See Part Eleven of ARDA: IX:B:2 by James Hall.

¹⁵⁷ Feb. 1993 Questionnaire letter from Norman Nelson pg. 6. Frangquist interview.

¹⁵⁸ Archival Interview with David & Dee Frangquist 10/31/93. Int. Corr. 1964 Fisher to Frangquist & 11/28/69 Fisher resigns Patriarch of Grannos.

¹⁵⁹ Interview with Larson. But, Nelson is unsure if it's true.

¹⁶⁰ Larson notes possible Christian carryovers of St.Paddy's Day, Easter and Lady's Day.

¹⁶¹ In order to explain this attitude, I highly recommend that the reader should watch Monty Python's "The Life of Brian"

¹⁶² For Isaac's analysis of the Order of Worship see the Part Two of ARDA , 2nd Epistle of Isaac.

¹⁶³ The precise combination is a matter of controversy. The most prevalent ratio of Whisky to water is 1:3 except on festivals (during the summer half of the year) when it inverts to 3:1.

¹⁶⁴ Latin's similar translation for whiskey is "Aqua Vitae," the waters of life.

¹⁶⁵ However a chronological problem is that distilled beverages were not invented until the 6th century at least, long after evidence for ancient Druids ceases. Larson however suggests that heat distillation may have existed earlier, or perhaps even through freeze-distillation.

¹⁶⁶ We go into far greater detail about the Druid Calendar in the other Volumes of the Druid Compendium, especially the Liturgy.

¹⁶⁷ I.e. Christmas, Sabbaths, Sundays, Fridays (Islam), the birthday of Krishna, etc.

¹⁶⁸ Again, see the Bibliography.

¹⁶⁹ . From the Founders (Fisher, Nelson, Cherniack and Frangquist), three would eventually return to Episcopalianism

¹⁷⁰ I didn't even know of Berkeley's non-collegiate base until a month ago, that's how dangerous any reliance on spotty written records can be without lots of interviews.

¹⁷¹ I.e. animal sacrifice, orgies, kidnapping, brain-washing and other such clap-trap theories by anti-cult "experts." I refer you to Drawing Down the Moon and "In Gods We Trust" in the bibliography.

¹⁷² "Berkeley at War" chapter 2. A delightful chapter.

¹⁷³ I need only refer you to the "Berkeley in the Sixties" video in my bibliography.

¹⁷⁴ I refer statistic-freaks to "Experimentation in American Religion" in the bibliography.

¹⁷⁵ See Shelton, Frangquist, Abbot & and Savitzky interviews.

¹⁷⁶ See Drawing Down the Moon Chapters 3,4,5 & 7 and Bonewits, Hixon, Press, Tezera, Carruth, Abbot, Sherbak, & especially Bradley interviews.

¹⁷⁷ Chapter 3 of Drawing Down the Moon and Interviews with Joan Carruth, Bonewits & Bradley.

¹⁷⁸ Interview with Isaac Bonewits 2/23/94 and see most encyclopaedias' almost exclusive focus on the RDNA's fulfillment of this role. See Appendix D..

¹⁷⁹ Observation, conversations and interviews with Taylor, Bonewits & Sherbak

¹⁸⁰ Since that time, the Celtic field has been swamped with other organizations. See list of groups in Appendices of Drawing Down the Moon and Circle Networking Directory.

¹⁸¹ See Part Four of ARDA

¹⁸² Interviews with Shelton, Bonewits, Carruth, Tezera, Sherbak, Hixon, Press, Salee, Savitzky, Bradley and McDavid (unrecorded). See Drawing Down the Moon Chapter 14 and Appendix I for more discussion on the Neo-Pagan's background.

¹⁸³ A medieval society found in Berkeley in 1968 with over 50,000 paid members world-wide. See interviews with Shelton, Bonewits, Press, Carruth, Salee, Bradley, Larson, Savitzky, Scharding and the Frangquists. Part Eleven of ARDA:IV 4/1/72 McDavid.

¹⁸⁴ Pick any interview

¹⁸⁵ See Interviews with Savitzky, Cascorbi, Adams, Shelton, Bonewits, Bradley, Abbot and Larson. see the Index in Part Eleven of ARDA :XI Computer Notes on the "famous" Reformed Druid IBM program.

¹⁸⁶ See interviews of Shelton, Frangquist, Adams, Cascorbi, Bradley. Seidel was a super folkdancer.

¹⁸⁷ Interviews with Larson, Abbot, Carruth, Bonewits.

¹⁸⁸ Without being elitist, many Carleton missionaries complained about the lower intellect of members.

¹⁸⁹ He received the first and last bachelor's degree in "Magic and Thaumaturgy," to tweak the nose of the University. See Larson, Bonewits, Carruth, Press, Abbot and Sherbak for more personal descriptions about Isaac, good & bad. Isaac was always tweaking noses.

¹⁹⁰ Ordination to the Third Order is, sadly, restricted access

¹⁹¹ One of the irony's of this, sometime obsessive, reliance on Celtic sources is that it may take centuries to nurse together the surviving fragments; in which time a new system might be developed.

¹⁹² I apologize for the use of the term "Affair" which sounds much too sexy, however the "Isaac Intercourse" and "Isaac Interaction" sound equally silly.

¹⁹³ Isaac was ordained in 1969 by Larson.

¹⁹⁴ Drawing Down the Moon 1986 pg. 422 and Interviews with Bonewits and Carruth.

¹⁹⁵ Larson, being Isaac's roommate in 1969, would have told him about Shelton's codex. Larson wrote to Shelton in 1969 about it.

¹⁹⁶ Records of CoDAL 27, January 1965 *Council (a)*

¹⁹⁷ Records of CoDAL 27, January 1965 *Council (b)*

¹⁹⁸ Remember that Carleton students have little free time or money to track down the addresses of everybody, compose mimeograph masters, separate and mail out frequent letters. However, even a yearly

letter was neglected.

¹⁹⁹ Part Eleven of ARDA IV 4/25/72

²⁰⁰ The term “wars” could have been chosen because several correspondents in the RDNA and NRDNA often employed unusually aggressive terminology.

²⁰¹ See “Real Magic” and Isaac Letters in the Apocrypha

²⁰² Isaac’s majority vote is a natural result of widespread confusion regarding voting and Book of Law verse 12 from the Druid Chronicles, which only applied to the Carleton Grove, not the RDNA, although they were identical at the time.

²⁰³ Interviews of Larson, Carruth, Press, Bradley and Drawing Down the Moon chapter 3. Any letter from Part Eleven of ARDA: IV:7/18/74 to V:10/21/76 is also good territory to browse through.

²⁰⁴ Drawing Down the moon pg. 13.

²⁰⁵ The First Epistle of Isaac 2:4

²⁰⁶ Internal Corr. 7/18/74 Isaac to everyone 1:5-7

²⁰⁷ Frangquist interview and any letter by a Shelton.

²⁰⁸ Frangquist interview

²⁰⁹ See Part Eleven of ARDA: V: 10/21/76 and 6/21/76 for explicit affirmations of Neo-Paganism.

²¹⁰ Feb. 1993 Questionnaire Glen McDavid pg. 5

²¹¹ Internal Corr. Shelton to Isaac 8/14/74

²¹² In interviews many “NRDNA” members said that Neo-Paganism for them was an openness to all religions, but that it was hard to communicate this to outsiders so that they could understand this.

²¹³ Part Eleven of ARDA: V: Internal Corr. 5/26/76 Larson to everyone

²¹⁴ Drawing Down the Moon chapter 1 “Paganism & Prejudice” for the pros & cons of names. It might be noteworthy that even the relatively open-minded Carleton Druids were initially frightened by the name and took a bit of time to be calmed down.

²¹⁵ Frangquists interview

²¹⁶ Carleton Apocrypha. Book of Faith paragraph 5

²¹⁷ I.e. in a service, “circle” is a term borrowed from Wiccan practices

²¹⁸ Interview with Stefan Abbot. It should be noted that Stefan is by no means on friendly terms with Isaac.

²¹⁹ Stefan absolutely hated the Jesus People, back then.

²²⁰ Interview with Stefan Abbot, NRDNA member since 1970. It should be noted that the mood of the Archdruid often attracts and repels different people, regardless of intent.

²²¹ Feb. 1993 Questionnaire with McDavid pg. 8

²²² Before laughing, remember that Protestants and Catholics went

to war over what happened to the host during the Mass.

²²³ I’ll cross reference these later, but many are referred to in Druid Chronicles (Reformed), Black Book of Liturgy and in the interviews with Carleton Druids.

²²⁴ Only plants are allowed in Reformed Druidism and nearly all Neo-Pagan groups, Wiccan covens, etc.

²²⁵ Carleton Apocrypha. Book of Faith paragraph 8 & 9

²²⁶ Carleton Apocrypha. Epistle of David the Chronicler

²²⁷ Non-Intramural April 1964 KARL radio broadcast.

²²⁸ Internal Corr. 5/29/76 Ellen Shelton to Isaac

²²⁹ Internal Corr. Epistle of Richard 5/24/76

²³⁰ Internal Corr. 5/26/76 Larson to everyone

²³¹ I’ll save those for future scholarly essays.

²³² **XXX**

²³³ DC(E) Book of Changes Chapter 2. See Part Four of ARDA.

²³⁴ Bradley always gave his vote to McDavid, his predecessor. See Part Four of ARDA.

²³⁵ Hassidic (Jewish) Druids of North America in St. Louis, they were a split-off in the SDNA.

²³⁶ They referred to it as the “Provisional *Conspiracy* of Arch-Druids.”

²³⁷ Part Eleven of ARDA: V:7/18/76

²³⁸ DC(E) Book of Changes 4:2 Appendix C

²³⁹ DC(E) Book of Changes Chapt 3 & 4. Part Eleven of ARDA :V:7/2/76

²⁴⁰ DC(E) Book of Changes Chapt 5. Part Four of ARDA

²⁴¹ 1976 Shelton communication with HDNA (unrecorded) and Interviews with many people ordained by Isaac while he was an SDNA ArchDruid. (Salee, Sherbak, Press)

²⁴² Magic, Witches & Witchcraft in the US pg. 61. Appendix D.

²⁴³ Part Eleven of ARDA: XXXXI Druid Chronicler vol. 2:1

²⁴⁴ “Druidh” in Scots-Gaelic is a little bird. I kill me. Ha! However, Larson believes that “the wren (Irish dreoilin) whose old name was “druidh-en” meaning “druids’ bird.” See you’re not making a pun after all!”

²⁴⁵ Interviews with Savitzky, Salee, Bonewits, Bradley, Larson, Carruth & Abbot.

²⁴⁶ Unless they are a cover-up, the listing of events and activities in the Druid Chronicler issues should indicate the activity-orientation of many of the groves.

²⁴⁷ For further study of backstage amendments and corrections see Part Eleven of ARDA :V:many documents between 1976-1977.

²⁴⁸ Some would say restrictive orthodoxy.

²⁴⁹ If you think that was semantic, the Frosts got into a lot of trouble with Wiccans when the published “The Witch’s Bible” instead of “A Witch’s Bible.” Another interesting trivia point was that the Carleton Grove archives were nearly lost by Corey. This might have made them apprehensive that Isaac’s version would become the only version available to future historians. Of course they didn’t tell Isaac, it would just have shown their incompetence even more. See Part Eleven of ARDA :V 4/10/76 & 9/9/76.

²⁵⁰ It has had various additional titles tacked on. Part Eleven of ARDA :XXXXI B (incomplete)

²⁵¹ The close of a grove is rarely documented because of the stressful causes underlying it. Interviews with Savitzky, Bradley, Bonewits, Press, Carruth, Abbot, Bonewits, Shelton & Larson and the Druid Chronicler are my main sources of knowledge on this period, which will hopefully be clarified in my Second Epistle. See Part Four of ARDA and note the “Bermuda Triangle Years” of 1977-1980 as I call them.

²⁵² See interviews with Carruth, Abbot, Salee, Sherbak, Bradley & Savitzky.

²⁵³ See Part Four of ARDA

²⁵⁴ Read the Dead Sea Scrolls and Dead Lake Scrolls of Part Nine of ARDA for more on this time.

²⁵⁵ A humorous account of the Death March incident is in Part Eleven of ARDA :XXXIV:B:1 is balanced by the uncatalogued 12/81 issue of Druid Chronicler and interviews with Bonewits, Carruth, Abbot & Press.

²⁵⁶ A rarely used title, also found at Carleton, I believe in 1/8/86.

²⁵⁷ See uncatalogued Druid Chronicler 12/81.

²⁵⁸ See Part Eleven of ARDA:V: 4/25/82 onwards to present. Interviews with Franguists and Shelton. Personal conversation Tom Lane & Bob Nieman (unrecorded).

²⁵⁹ Interviews with Alice Cascorbi. Part Eleven of ARDA: IX and XX.

²⁶⁰ Interviews with Sam Adams. Part Eleven of ARDA:VI, VII, IX, XXIII, XXIV, XXXIV:A and personal diary.

²⁶¹ Remember that Reagan was Governor of California in the 60s, Neo-Pagans didn’t like him any better in the 80s! These are known as the “Boring Years” see Part Eleven of ARDA: XXXIV: B.

²⁶² See Part Four of ARDA.

²⁶³ As far as I’m concerned he’s still a member in good standing of the N/RDNA, merely on an individual path that differs wildly from other members at the present.

²⁶⁴ This alone makes many Reformed Druids cringe.

²⁶⁵ Larson notes that the Celtic interlace seems to have stemmed from Saxon/Norse art forms, and it was unknown in Hallstatt or La Tene Celtic art (or pre-Christian). Joke’s on Isaac! A Celtic “tree of life” design would have been more appropriate.

²⁶⁶ I’ve included a copy of “Vision of ADF” in Appendix D to give you an idea of what Isaac was thinking about in the late 70s.

²⁶⁷ Except the 200+ pg. Druid Chronicles (Evolved), for size reasons of course

²⁶⁸ I would, ideally, prefer the reader to be sitting in the IDA, examining the documents.

²⁶⁹ Isaac is definitely an important one, but no one Druid (not even me) can authoritatively speak for the mind of the whole group.

²⁷⁰ See Part Eleven of ARDA:XXX:H for the breakdown of it’s contents

²⁷¹ Druid Chronicles (Evolved) Introduction to Chronicles of Foundation.

²⁷² Most of the contributors and editors were from the Berkeley Grove.

²⁷³ The Green Book was mainly confined to Carleton

²⁷⁴ Part Eleven of ARDA:XXXIII

²⁷⁵ Of which you are reading volume 1.

²⁷⁶ Savitzky and Larson had both studied at Carleton.

²⁷⁷ pg. 300 1978 edition; 321, 1985 edition

²⁷⁸ pg. 301 1978 edition; 323, 1986 edition. The last part of the quote is pushing it a bit far

²⁷⁹ Interviews with Bradley (Humanistic), Savitzky (skeptical), Larson (Paleo-Pagan), Cindy Salee (Taoist/Native American).

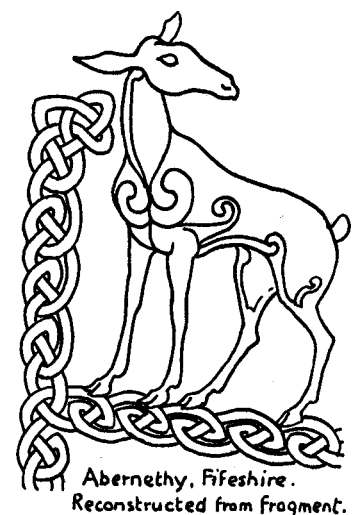
²⁸⁰ Magic, Witches & Witchcraft in the US pg. 13

²⁸¹ Ibid. pg. 34

²⁸² Ibid. pg. 35

²⁸³ Ibid.

²⁸⁴ bold face is mine, not theirs





30th anniversary celebration; Paul Schmidt, Nikki Lambert, Mike Scharding, Hannah Davenport, & Richard Shelton (presiding), Monument Hill, April 1993

PART NINE

THE BOOKS OF THE LATTER-DAY DRUIDS

Introduction

Unlike most of the previous materials written by many authors throughout the Reform, the following materials mostly come from me and my friends at Carleton (the Dead Bay Scrolls come from Hazelnut NRDNA). Most of them were written in the 1993-1995 period (which along with the Green Book volumes 2 & 3 in the Summer of 93, and ARDA) mark this as a period of high literary output. This period is reasonably separate from the 1963-1979 period of earlier-day Druidism, so I have chosen to call it latter-day Druidism. The title is also a slight humorous poke at Mormonism. There are three main categories that group the contents of part nine;

1. Thirtieth Anniversary Histories

The Dead Lake Scrolls (Published Aug. 93)
The Dead Bay Scrolls (Published Dec. 93)

2. Weird Stuff

The Book of the African Jedi Knight (Published Dec. 93)
The Book of Ultimate Answers (Published June 94)

3. Songs and Poetry

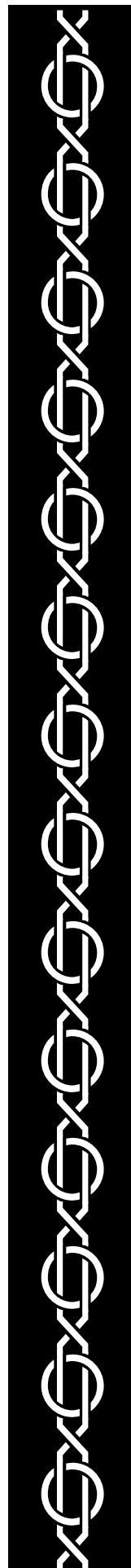
The Book of Songs and Poetry, Volume 1 (Published July 93)
The Book of Songs and Poetry, Volume 2 (Published Dec. 93)

My literary explosion began after reading the long-neglected materials of the Druid Archives and seeing the sheer possibilities of Reformed Druidism. All this was taking place during the May 93 to May 94 period when I was Arch-Druid. I figured that I am better at writing than at leading rituals (although I did hold an unusually large number of rituals), so I spent much of my energies went into producing literature that might outlive my physical presence at Carleton. I also had a great number of things to say, and this was a good time to write them down. Each book has been individually published before, but this is the first time they have all been published together.

Please enjoy them, do not consider them dogma and share with your friends.

Michael Scharding
January 6th, 1996 c.e.
Day 67 of Geimredh
Year XXXIII of the Reform

DRYNEMETUM PRESS



THE DEAD LAKE SCROLLS

Preface

The Dead Lake Scrolls were written at about the time that I began to explore the history of Reformed Druidism and noticed that the records were pretty shoddy after 1980. I resolved to leave behind some type of document to cover the more recent history. It turned out that my comprehensive project would be on Reformed Druidism, so the relevance of this document is no longer as a quick summary, but as an insight into Druidism at Carleton in the early 90s during my active Arch-Druidcy of May 93 to May 94.

The Dead Lake Scrolls received little if any attention from most of my fellow Grove members, but the Hazelnut Grove loved them and wrote The Dead Bay Scrolls in response. I therefore publish them both, hoping that some wisdom will be found in them by the reader.

As with all Reformed Druidic material, none of this is to be considered to be rigid dogma or unassailable truth. Read it in the light-hearted spirit that it was written in.

—Scharding

Publishing History

1st Printing - Summer 93

2nd Printing - Summer 96
(with ARDA)

The Book of Introduction

Chapter the First

1. I tell you the Carleton Druids are truly a marvelous exercise in religious faith. What other group on campus is as dedicated to loving nature and that encourages diversity of religious beliefs?
2. The knowledge gleaned from the practitioners of the Druidic outlook, is worthy of being written down; both for entertainment and the chance it may enlighten someone.
3. I highly encourage others to add to this work with their own writings on miraculous occurrences, insights gained and beauties observed while at Carleton or elsewhere. Poetry and songs would be a welcome addition.
4. The title of this work makes an oblique reference to the state of Lyman Lakes.

Chapter the Second

1. The Contents are:
The Book of Introduction
The Book of Years
The Book of Opposition
The Book on John Burridge
The Book of Post (s)Crypts Pt1
The Book of Paul
The Book of Haiku
The Book of Post (s)Crypts Pt2
The Book of Vigils
The Book of Cattle Raids
The Book of the Great Dream
The Book of Stones
The Book of Fire



Lambert ordaining Michelle Curtis, Hill of Three Oaks, Beltane 1994

Book of Years

by Mike the Fool & Richard the Green

Chapter the First

1. How did the Druids at Carleton progress over the last thirty years? Sit down and I will tell you so that you may see the larger picture of the Reformed movement.
2. For it is in knowing the Past, that the present becomes clear.

Chapter the Second

1. **The Years of Peace** (1963-1968 c.e.) were spent in happy isolation at Carleton's newly founded Grove. None knew of the growing neo-pagan movement then. They only concerned themselves with removing the odious religious requirements and partaking of the waters of life. They researched and solidified a vague philosophic system and hierarchy.
2. The Groves of Vermilion and Rapid City, SD were founded by Nelson and disappeared. Likewise with the Ma-Ka-Ja-Wan, Wisc and New York Grove the First by Frangquist and Fisher.
3. The favorite ritual sites of the Druids, until the Years of Exploration, was the Hill of Three Oaks, Computer Center and Monument Hill.
4. Read the Druid Chronicles to learn more.

Chapter the Third

1. **The Years of Growth** (1968-1974 c.e.) started with the founding of the Berkeley College Grove, from where Robert Larson and Isaac Bonewits did take their knowledge of neo-paganism.
2. These two did also found the Twin Cities Grove and the Stockton Grove.
3. Elsewhere, the RDNA of Carleton College did found the Chicago, the Ann Arbor and the Stanford Groves under Glenn McDavid, Conway and Savitzky.
4. Carleton spent many of these years growing larger after an initial plunge in membership. All of the major publications and codification were finished by this point including the Green Book of meditations, the Apocrypha and Liturgy.

Chapter the Fourth

1. **The Years of Pain** (1974-1976 c.e.) were started by Bonewits' letter to the Council of Dalon Ap Landu (which is all the third order priests) declaring that the RDNA was in fact an "eclectic, Neopagan & Reconstructionist Priestcraft."
2. Many did rend their hair over his terminology! Many were exceedingly wroth with each other. See the Orange Book of the Apocrypha **and** the Book of the Apocrypha found in Bonewits' version of the Druid Chronicles for their words.
3. Since the current Carleton Archdruid was seemingly out of touch, so they wanted to assume a rotating head for the Council of Dalon Ap Landu.
4. A vote was taken: most of the Carleton graduates voted against it, most Californians voted for it.
5. A split developed and the New RDNA was formed.
6. The Yellow Book of The Druid Chronicles (Evolved) was published and the Orange Book of the Carleton Apocrypha was completed but unpublished.

Chapter the Fifth

1. **The Years of the Decline** (1976-1980 c.e.) were the result of problems with the transition of the ArchDruidcy, although Donald Morrison is not to blame, a general decrease in mysticism was.
2. The fermentative years of the Vietnam war were over and were

in the oil crisis. It was not years to be rebellious any more, for Lo!, women and men could drink and sleep in the same dorms now. We were sorely preoccupied with these new pleasures.

3. Likewise, college students could vote now instead of protest.
4. The group withered away and lost touch with the others.

Chapter the Sixth

1. **The Years of the Occlusion** (1980-1982 c.e.) were years in which few druids over the second order existed. Occasional calls to past Druids gained no real support.
2. For Yeal, these were the start of the Reagan years, and what enthusiasm could any Druid have?

Chapter the Seventh

1. **The Years of the Revival** (1982-1985 c.e.) were thus called since David Frangquist returned to Carleton College to ordain Tom & Meg.
2. A weak resumption of the old ways were resumed while the Earth-mother nurtured the returning Druidism.

Chapter the Eighth

1. **The Years of the Exploration** (1985-1990 c.e.) were a result of a break with the third order and the firm introduction of neo-pagan students (& their wisdom) into Carleton.
2. The students did pursue new areas of study, especially in the study of the wisdom of the Lakota.
3. Sweatlodges and nudity were introduced.
4. Waters-of-Life were laid to the side, mostly because they were dangerous with the aforesaid practices.
5. Great Fires blazed at these rituals. One such fire-leader was Joe, whose famous quote rings out through the ages: "Lo! But it is not a real fire until I burn my beard!"
6. Farmhouse was the center of this revival. Many of their names may be found on the "family tree" in Farmhouse on the second floor to this day. The site of choice was the Oak Opening in the lower Arb.
7. The Grove of St. Olaf was started and remained small under Sam's loving care.

Chapter the Ninth

1. **The Years of Chaos** (1990-1993 c.e.) were not a fault of the ArchDruid, Andrea the Fair, but rather because the mainstays of the group had all graduated, or dropped out of school.
2. There were many insider quarrels that did rend apart the group, and although none wished to be the leader, they quarreled anyway.
3. Pagan Studies did stop meeting and Catalyst under Salem and Celia did help to hold the group together. Especially in bringing in the members of the class of '95.

Chapter the Tenth

1. **The Year of Order** (1993-1994 c.e.) was then established when Mike the Fool did decide to bring back a modicum of dogma to the group.
2. The Third order did return to Carleton as may be found in the Book of Vigils and many did return to the pleasures of vigiling. (See Book of Vigils)
3. Documents of the past and certain rituals returned from the Archives.
4. The Basic plan was to give a group structure, teach the history and customs, make documents accessible, to encourage all Druid to try and lead a ritual or group exercise, and provide help in finding spiritual groups outside the Carleton after graduation.

5. Then was the Naples Grove of Florida was founded by Kyle Jemair Clark under Mike & Sam's tutelage.

Chapter the Eleventh

1. **The Years of Legitimacy** (1994?) did begin and great was apprehension.
2. For how can a group based on being the rebellious outsider survive, when it is now accepted by the Institution?
3. This process did perplex the Druids of Carleton for many decades and they wisely chose not to register with the authorities that be.
4. But, in the mid 80s, the quest for cash led them into closer cahoots with the authorities that be and "Pagan Studies" was founded to garner money.
5. Many discussion groups and lecture luncheons with Druids and others were funded by Pagan Studies.
6. But Pagan Studies faded, as must all institutions.
7. Up arose another young organizer, Michael being his name, and another front organization was founded to garner money, and Friends of the Earth Mother at Carleton College was its name.
8. FOEMACC did bring in the loot and much wax, whiskey and magazines were purchased, and this brought joy to the hearts of the Druids.
9. Yet there was still apprehension in the hearts of the older Druids.
- 10 And the day did come in the 33rd year of the Reform (May 1995), in which Becky the Grinner did say unto the other children of the Earth Mother; "Why do we not dispose of FOEMACC and seek to garner money directly, yea, even under the very same name as 'Druids'?"
11. And for the first time in 33 years, our petition for legitimacy was accepted and the Druids were no longer the rebels on the outside of the Institution.
- 12 Or are they?

The Book on John Burridge

by Mike the Fool

Chapter the First

1. It was a dark and stormy night when I first saw John. I was casually strolling by the music building on campus.
2. Suddenly, I saw two green lights flying towards me. They did neither bob nor sway, but straight at me they did come.
3. Just when I thought they would impale me, a figure in a purple and black cloak roller-bladed shuttled by me, yelling "Aiiyyyyeeee!.....Zoom!"
4. That was John and it was sign.

Chapter the Second

1. John was a spiritual guru for me and taught me to play the harp. Sine Ceolbhinn, my harp, is an identical twin of his harp. John loved Hostess Ho-Hos, M&Ms, and Caffeine.
2. He lived in a spiritually powerful house with peeling orange paint called "Orange Awareness House." It was the second oldest house in all of Northfield. Many Druids had lived there including Jon, Dave, Andrea and John.
3. All the Druids did work in the computer center and were VAX geeks. John was the geekiest of them all.
4. His long sable hair had streaks of silver in them, and his tall, nervous, slender figure enjoyed dancing and chasing squirrels. Truly his real name was "Moonhawk Studmuffin."

Chapter the Third

1. Truly did all the Druids love John and his cat, Machka.
2. One day, John became the victim of an evil squirrel.
3. Photon, for that was his nickname, was rollerblading along near Sayles, when he spotted a squirrel who had strayed too far from a tree.
4. He switched into turbo-mode and did strive to grab the squirrel. Verily, he could just about reach its fuzzy tail as its feet madly pounded the earth.
5. Earth became gravel...
6. The gravel caught the roller-blade wheels...
7. His feet stopped, but his body didn't.
8. He hurdled through a bush and broke his wrist.
9. The safe squirrel laughed from the tree top, he having planned it all.
10. A song was composed by Ann to the tune of "Dona Dona" as found in the Rise Up Singing Book used at Picking N Grinning:
11. "On a stretcher bound from Northfield
Lies a man with a mournful eye.
High above him, in a tree top,
Laughs a squirrel from on high...

chorus:

How the squirrels are laughing!
They laugh with all their might
Laugh and laugh the whole night through... and (clap!)
Half that April night.
Dona Dona Dona etc.

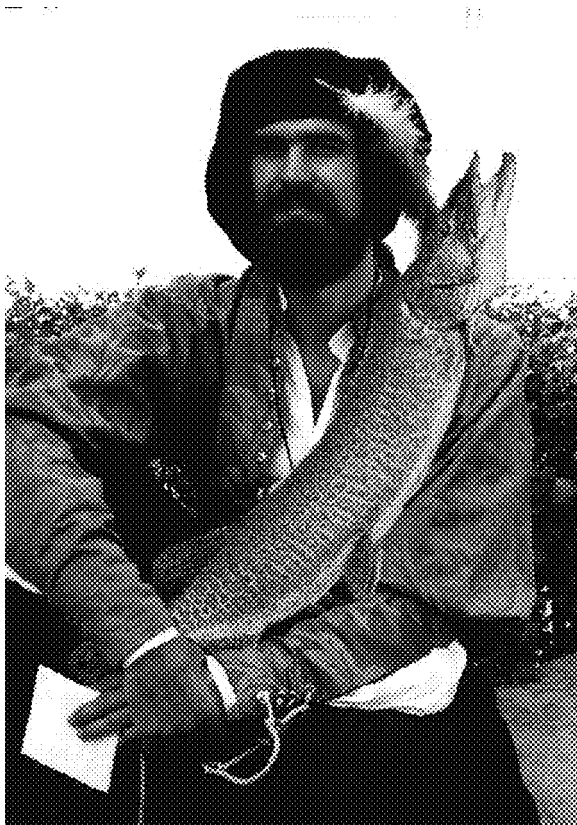
Squirrels are easily bound and slaughtered
Never knowing the reason why
But if you chase squirrels o'er gravel
You will fall and you might die!

Chapter the Fourth

1. Aye! Did not every tear fill with sorrow when John had to leave from Carleton College. In their eyes the very color had left the world
2. He was a victim of the most evil lord of the computer center, Carl, who did purge the office of 'unneeded' ones.
3. A great party surrounded the parting of John, over two score were present at Orange House. Many strange things did occur at that party, including a strange GREEN drink.
4. He then did leave, and then Druidism slumped at this college, having lost its most promising new leader, one who was not a student in fact.

Chapter the Fifth

1. Not long after, Orange Awareness House itself was razed by yellow beasts that belched smoke.
2. John now resides in south Arizona at a Commune known as Arcosanti, a place where a mediocre Sci-Fi movie, NIGHTFALL, was filmed.
3. Machka Burrige, John's owner, is with him there too, and she is doing well.
4. Here ends the Book on John Burrige.



A fish (with John Burrige), c. 1990

The Book of Opposition

by Mike the Fool

Chapter the First

1. As the Reagan/Bush years progressed, the intolerance of religions, especially mystical ones has increased at Carleton.
2. Yea, there were far more fundies than you can shake a stick at, Danu bless their small minds.
3. And here are some of their notorious deeds, names have not been hid to hide the guilty.

Chapter the Second

1. It was a bright, sunny day of April 10th, 1993 c.e. when Andrea the Fair and Mike the Busy did go up to the Hill of two Oaks to thank the Earth for its blessings in an Erisian fashion.
2. There were two people there, and since Mike had well advertised the time and place throughout the college, he assumed they were there for the ritual.
3. All removed broken glass from the Hill's green bosom.
4. The two people, Paul R. and Jason B., did leave with friendly remarks, indeed nothing seemed amiss.
5. Yea, but a Griffin did also mount the hill with the splendor of his red locks of hair. He said 'hi' and left. Mike took it as a sign.
6. Mike and Andrea did don the most sacred Cone-Hats of bright colors and the mystical handpuppets of John Burrige. They did dance around intoning 'Beep-Beep' mantras.

Chapter the Third

1. The ritual was mostly done (see order or worship) and Mike was reading a meditation, when Paul R. strode up and declared:
2. "I have come to tell you that you dance before false gods, who will crumble into dust before the superior might of my God on the Final Day of Judgment, and I will see you burn in the Flames of Hell as a result of your worship!!!" He then returned to Monument Hill where a prayer service was being held.
3. Andrea turned to Mike and said "What the Hell was that?" but Mike did not know at first.
4. Mike finished the service and pondered on Andrea's words as she returned to Goodhue. "At first I thought he was just being an asshole, but then later I realized it was harassment." Mike later was prone to say.

Chapter the Fourth

1. Mike did decide to reason with this Anti-Druid, but this is difficult, for Anti-Druids deny the validity of any view but their own.
2. Mike did reason with all his might against the great Anti-Druid encampment. He received an "apology" from Paul, "I didn't want to do it, but God told me to do it." Humph!
3. Mike was unable to coax an assurance that Paul would not interfere with the 30th anniversary ritual on the next week.
4. Mike did beseech upon the authorities for protection, but a legalistic loophole in the Carleton list of student rights did not feel that students had a right not to be harassed for racial, ethnic or religious background.
5. Mike did spit forth angry recriminations. Had these baboons missed the 60's all together? Were they maliciously stupid?!
6. Mike indeed did lose his countenance, which is oft ill befitting a Druid.

Chapter the Fifth

1. Posters had been put up on walls by fundies all this year and last, proclaiming the glory and superiority of the Christian faith.

2. Many of the said posters were removed by enlightened people, yeah!
3. Mike and others did fill the spring Carletonian paper with articles about freedom of religion and tolerance for race.
4. But was this the only time the Anti-Druids have acted? Nay! Listen and I will tell you of what I have learned.

Chapter the Sixth

1. Dave and others have told me of many persistent conversion attempts.
2. While preparing wood for a Beltane fire in the Oak Grove in 1990, I did stumble upon a group of pale people dressed in white in silent meditation. They replaced our maypole with a 8' cross.
3. A few times we've arrived at a ritual site only to find the ground LITTERED with strewn crosses.
4. The cross at Monument Hill, is not the work of Anti-Druids, but merely a religious shrine. It has been there since 1987, you should not remove it. Treat it as a symbol for the four directions.
5. Sam, Heather, Alex and I were having a sweatlodge and vigil in May 1992 on the Hill. As we were relaxing in the nude, in between sweats, a contingent of party-fiends did overrun the Hill. They would not leave nor wait 10 minutes! For they had the Hill of Oaks reserved and we did not and we were forced to pull up our stakes and finish at the Little Grove.
6. Read the Druid Chronicles for Anti-Druid activities. Also see the Book of Vigils.

Chapter the Seventh

1. I will now tell you how to deal with Anti-Druids.
2. If you enter arguments with them, you will seem to lose, since their rules to win prevent them from accepting yours.
3. But do not wage war with them, but meet their arguments with compassion, for many a fundie is suffering from insecurity. Reasoning will not get them to abandon their only anchor, that they

have found the ONLY way, and are thus saved, and that you damned.

4. Beware of rousing them. The Public will sympathize as long as you are not shown to be the aggressor.
5. Never announce the site nor time of a ritual via the Carletonian, NNB or in the VAX Notes Conference. All these are publicly accessible and may encourage attacks.
6. Never allow mailing lists to fall into the hands of non-druids.
7. Stuffing the mailboxes is safest.
8. Archdruids, meet with all druid-wannabes to sniff out spies, for we've had them before, and we'll have them again. Meeting with them also encourages the real Druids-wannabes into participation.
9. Always reserve the site at the Campus Activities Office, if you fear interruption. If the register looks funny at you, say you're reserving the FIRE-RING at the site. Of course, the Anti-Druids could also read that reservation book to find you.
10. Many of the Fundy groups have taken to outdoor services, this is good. That's OK. Avoid running into them.
11. Having a person be a "guardian" to detour drunks and bad tempered fiends often helps a ritual. The Preceptor should take any divine "messages" and deliver them, after the ritual is finished.
12. Do not fear bringing them up on charges. First you must tell the Dean of Students of the problem. He will write to the offender with an official warning. If the warned person repeats their behavior then you have a case against them. If you don't complain the first time, you can not smite the person the second time!
13. Remember, security is on your side if they start a fight.
14. However, the Anti-Druids could say you were nude or giving alcohol to under-21 year olds. So practice these with caution.
15. If this sounds paranoiac, then ignore it, for you must live in an age at Carleton where students have resumed civility in their discourse to eachother. You are blessed.
16. So ends this Book.



The Book of Post Scripts: Part One

by Mike the Fool

Chapter the First

1. It was April 17th, 1993 when the Druids did gather at Monument Hill, where all that started did occur, to celebrate thirty years of Druidism at this college. It was a sunny day and all did agree it was a gift from the Earth-mother.
2. And Lo!, Richard, an Arch Druid of 1971 c.e., was present and did lead us in the order of worship. For at that time there were no third order priests at the college. (Nor had there been since 1984, though many did the work without being able to be ordained.)
3. And Lo!, Michael, who was but a chick in an egg with his Druidism, was the preceptor, for he knew the stuff cold!
4. And Lo!, others did show up. And their numbers were counted as four people. They were the one called Blake (of the Sci-Fi club), the one called Hannah (of the dazzling cuteness), the one called Paul (of the blond hair) and the one called Nikki (known for her wardrobe). Many more had decided to sleep late or to play Frisbee.
5. Squirrels, birds, deer and bugs were also there in attendance, although they were not always visible nor audible.
6. No Anti-Druid dared to disturb this most momentous occasion, for Michael had taken many precautions and had set up powerful wards.
7. The ritual went well, and wise words and stories were told from the wise ones of the middle-east. The difference between a camels and its rider can be confusing!
8. After the ritual, many did go to the Hill of Two (or three oaks) and did partake of food & Tang while watching the fierce Frisbee teams vie for supremacy.

Chapter the Second

1. Not long after Beltaine, Sam, an ArchDruid of St.Olaf since 1987, and Michael the Fool, did decide to undertake the duties

of the office of ArchDruids for the period of time of Beltaine 1993 to Beltaine 1994.

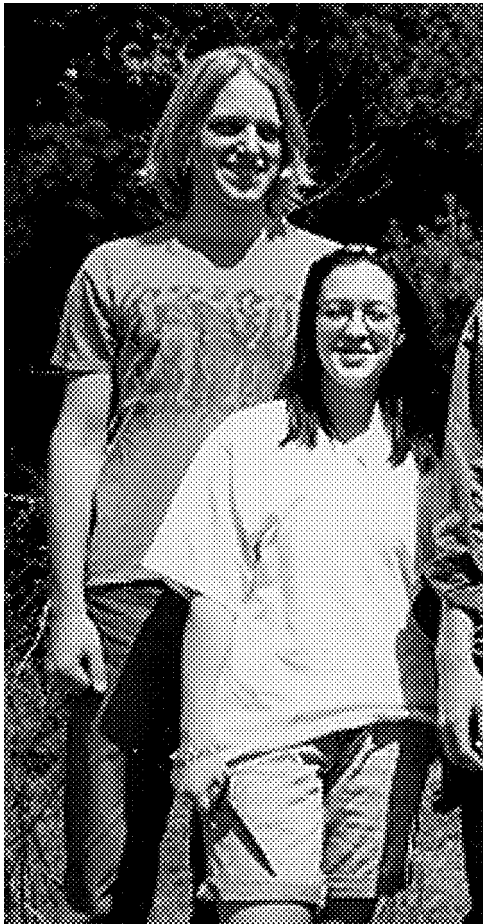
2. These two druids did dress up and carried their ensouled musical instruments ("Stormus" the Bodhran and "Sine Ceolbhinn" the Harp) and flaming brands to the top of the Hill of Two oaks on a moony night.
3. They were enraged to find a sleeping person already on the Hill. Where else could they hold their ritual? What to do?
4. Michael said to Sam that they should build a circle of stones around this victim, who had apparently offered himself as a sacrifice. But Sam saith to Mike, "Nay, that would get us in trouble."
5. Mike also wished to pin a note to the sleeper that said "Sorry, but we didn't need you for a human sacrifice after all, thanks though!" But Sam, full of wisdom, said unto Mike, "Nay, that would get us in trouble!"
6. Mike and Sam did mosey unto the Hill of Monument, whose blank fourth side reflects upon our dogma, and they did dance around the obelisk until they became ArchDruids of Carleton and St. Olaf respectively (and quite dizzy!) and they did ask for wisdom and a sign of blessing.
7. And Lo!, next morning when Mike mounted the Hill of Two Oaks on the next morning, to give thanks to the sunrise, there were now THREE trees present!
8. Once, this Hill bore three oaks, but many years past, a lightning bolt did blast this third tree reducing it to a stump. Rain and the Grounds Crew further had reduced this stump to a depression on the Hill. Many gentiles thought they saw three trees, but were mistaken, for one tree was split into two trunks and deceived many people.
9. Mike had planted many acorns on the site afore this time, but here was a new oak tree, 3 men tall, sprung forth from the earth over night. It was not far from where the previous tree had stood.
10. He did fall to the ground and gave many thanks for this sign from the Earth-Mother of her love for her Druids.
11. Later, Mike realized that the Earthmother had worked through the Carleton alumni of the Men's rugby team and their treeplanting memorial fund, but that did not detract from the miracle.
11. Here Paul, of the dazzling blond hair, doth add comments of his own wisdom:



The Book of Paul: Part One

Chapter the First

1. Shortly following the arrival of the new oak, the foliage of all the arboretum did shower forth their blessings unto the new oak.
2. Mike, the most-knowlegeable, did collect the offerings for the oak and did skillfully weave them into a ring of life and blessings.
3. Herewith did the two elder oaks contribute to that ring. With familial support, Mike and Paul braved the dizzying heights of the oaks to collect their leaf offerings.
4. Yea, they were like unto squirrels!
5. With the offering to the fledgling oak complete, Mike and Paul did proceed with a ritual of goodwill and blessing.
6. After completing the noon-ish ritual under the gaze of the benevolent sun, and with the support of the Hill of Three Oaks, a libation from the waters of life was imparted unto the oak.
7. The oak did quickly drink from the waters and, with minimal coaxing, persuaded the two nearby ape descendants to bathe it with more powers of life.
8. Immediately after the oak had consumed all Druidic nourishment available, a strange wanderer did appear, and he did stare with wonderment and delight upon the healthy new oak.
9. Lo!, the powers of the Earth Mother surged through the oak and it did shine with glory.
10. So sayeth Paul, the mighty.



Paul the mighty with Nikki Lambert, 30th Anniversary

The Book of Haiku

Placing the kitten
To weigh her on the balance
She went on playing.
—Issa

Nine times arising
To see the moon whose solemn pace
marks only midnight yet
—Basho

O sprint time twilight....
Precious moment worth to me
a thousand pieces
—Sotuba

O summer twilight
bug-depreciated to a
mere five hundred.
—Kikaku

Snow Whispering down
all day long, earth has vanished
leaving only sky
—Joso

Carven Gods long gone
dead leaves alone forgotten
on the temple porch.
—Basho

Vanishing springtime
wistful the lonely widow
pouts at her mirror.
—Seiki

A bright autumn moon...
in the shadow of each grass
an insect chirping.
—Busoh

Black cloud bank broken
scatters in the night... now see
moonlighted mountains!
—Basho

Two ancient pine trees
a pair of gnarled and sturdy limbs
with 10 green fingers.
—Ryota

Yellow butterfly...
fluttering, fluttering on
over the ocean.
—Shiki

Crossing it alone
in cold moonlight, the brittle bridge
echoes my footsteps
—Taigi

Every single step
is quivering now with light
O how bitter cold!
—Taigi

One fallen flower
returning to the branch? oh no!
a white butterfly.
—Meritake

Grey moor, unmarred
by any branch... a single branch
a bird... November
—Anonymous

The soft summer moon...
who is it moves in white there...
on the other bank?
—Chora

Here is the dark tree
denuded now of leafage...
but a million stars!
—Shiki

He who climbs this hill
of flowers finds here a shrine
to the kind goddess.
—Basho

Some poor villages
lack fresh fish or flowers,
all can share this moon.
—Saikaku

Under a spring mist
ice & water forgetting
their old difference....
—Teitaku

Colder far than snow...
winter moonlight echoing on
my whitened hair.
—Joso

After moon viewing
my companionable shadow
walked along with me.
—Jodo

Coolness on the bridge...
Moon, you and I alone
unresigned to sleep
—Kikusa-ni

Winter moonlight casts
cold tree-shadows long and still
my warm one moving.
—Shiki

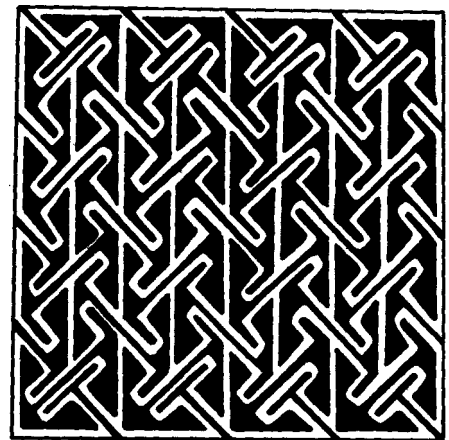
Weeping...Willows
kneel here by the waterside
mingling long green hair.
—Kyorai

In stony moonlight
hills and fields on every side
white and bald as eggs
—Yansetsu

Penetrating hot
September sun on my skin
feel the cooling breeze.
—Basho

Feeble feeble sun
it can scarcely stretch across
winter-wasted fields
—Bokuson

Ah leafless willow
bending over the dry pool
of stranded boulders.
—Buson



The Book of Post Scripts: Part Two

By Mike the Fool, Alice, Heiko & Brandon

Chapter the Third

1. Verily, the third order has languished over the last 15 years. Problems with over devotion to the Waters-of-Life, led to a lack of devotion to the Druids. Beware, ye!, the curse of over-devotion! The next ArchDruid, Katya was unable to fix the damage and went into Occlusion.
2. From 1980 to 1982, the years of occlusion, few above 1st order did roam these sacred groves. Great was their despondency! Lamentations did pour forth from those who sought guidance. A weak call for help did ensue, and yea!, it was answered by a David's love! He did travel forth to fix the damage done.
3. David the Chronicler, did return in 1982 to revive a languishing group at Carleton. Tom, Bob, and Margaret, newly of the 3rd order, did lead the group until 1984 during these Years of Revival. Yet, sadly, none followed these Druids into the third order.
4. Druidism slept at Carleton until the visit by Selena Fox and her husband Dennis in 1985. Many did attend her lecture and ate at FarmHouse, where a feast was thrown for in her honor.
5. Earlier, Curtis and Paul (who was a Glover) had found Isaac's Druid Chronicles in the basement. But they knew not what to make of Druidism, but some pyrotechnic rites and stuffed toy dinosaurs were applied to the problem, to the amusement of all.
6. Heiko, the dark haired, did show Selena of this book, and she imparted unto them the basic history of the RDNA. Many desired to restart this group, but there was no Druid initiate then known. All despaired.
7. Then, by luck or fate, Alice (the good person) did pass by and stated that she was an initiate of the Druids of the second order, or at least of the first order. All did jump up in amazement and asked her for the story of how this event had come to be. She said unto them:
8. "In my freshmen year, the ArchDruid did reside in Burton, on the highest floor thereof, which I and my friends did also reside upon. Their names were Judith and Maggie.
9. "One night, that Druid asked us, 'Do you wisheth to be Druids, fair ones?' We replied back unto him "Verily, we do!" We went to the Hill of Three Oaks and were initiated by that same ArchDruid, who wore a blue bathrobe. He told us 'I don't want you to take this too seriously'. That is my story."
10. All who did listern thereunto did run up to the Hill of Three Oaks. When they had mounted the skybound hilltop, they saw thereon a Stag and a Doe of marvelous beauty. But as they did approach, the two deer had vanished! Each took this in their own way. Many did enter the second order on that night.
11. Unable to bring back another Third Order Druid to 'properly' initiate them, any Druid who led a ritual was considered a third order, and should be respected by all as such. If they so desireth now, they may return for a formal ordination.
12. What did the third order mean before the Years of Exploration? It meant that you vigiled overnight and were initiated by a third order priest with the third order ritual, one that has not been changed since 1965. Back then, only third order priests could lead a ritual, vote on the board of Dalon Ap Landu, received a copy of the annual report from succeeding Archdruids, and were the only ones allowed to initiate a 2nd or 3rd order Druid.
13. What does the third order mean in the Year of Order (1993 to 1994)? It means you have spent a night vigiling in the woods in meditation and was initiated by a 3rd order priest with third order ritual, one that has never be changed since 1965. You will then receive a copy of the annual report from succeeding

ArchDruids and are allowed to initiate a 3rd Order Druid. You will also vote on the Council of Dalon Ap Landu, if it is ever revived.

14. According to our new tradition, Second order Druids may initiate 2nd and 1st order Druids with either the official formula or with a made-up version. Second orders can lead rituals.
15. According to our new tradition, First order Druids are anyone whose ever shown up at a ritual and may initiate anyone else into the 1st order. First orders can lead rituals.
16. The 4th through 7th orders are essentially closed, and will probably never be accessible again. Oh, well, big deal

Chapter the Fourth

1. You may ask, "What happened to our Groves, which were scattered across the country?" I will tell you.
2. During the 70's, the ones led by Isaac Bonewits did break with the RDNA and were known as the New Reformed Druids of North America (NRDNA) and as the Schismatic Druids of North America (SDNA), Hassidic Druids of North America (HDNA), the Other Druids of North America (ODNA) and the Zen Druids of North America (ZDNA). In 1979, all these groups changed back their designation back to NRDNA.
3. During the 80's, a few groves led by Isaac Bonewits did break with the NRDNA and mutated into a grim, scholastic group known as Ar nDraocht Fein ("Our own Druidism"). They did much research on Paleo-paganism in Indo-European cultures.
4. During the later 80's, a few groups led by Pat and Tony Taylor did break with the Ar nDraocht Fein and formed the lighthearted Henge of Keltria, which concentrates almost exclusively upon Celtic Paleo-pagan culture.
5. Today all four groups still survive; the RDNA, NRDNA, ADF and the Henge of Keltria. Rejoice in the Druid Sigil, that all do honor!
6. What does this symbol, found on the altar stone upon the Hill of Three oaks mean?
7. Some say its a floor plan of a temple in Stuart Piggots book. In which case it should have a square around it.
8. Some say the circle represents the year, whose left and right lines part the winter and summer half, being the two days of Samhain and Beltane.
9. Some say that the Druid symbol is a Yunic symbol, in other words, a representation of a vagina.
10. Regardless of what it is, it is a symbol of Reformed Druidism to the world!
11. So ends the Book of Post-(s)Crypts, Part II.

The Book of Vigils

by Mike the Fool & Sine Ceolbhinn

Chapter the First

1. A vigil is an important marker in one's spiritual quest for religious truth. Therefore any vigiler's story may inspire someone to undertake this mystery of vigiling.
2. What is a vigil? It is the spending (at least) seven hours in the outdoors at night, awake and not speaking unto another. A vigil is mandatory for entering the third order.
3. At dawn, the ordination to the third order is delivered unto the vigiler by another Third Order Druid.

Chapter the Second

1. Not long after the planting of the new tree, Mike did undertake the vigil for the third order. In preparation, the dilapidated pentagonal sweatlodge (near FarmHouse) was razed by Mike and Paul, of the long limbs.
2. Much wood was salvaged. A story of its magical origins is therefore appropriate:
3. Not long after the Years of the Exploration (1985-90) began, Heiko, Paul (a Glover) and Jan decided to build the sweatlodge by FarmHouse, where they could sweat.
4. On the soft, dewy morning, of which they would begin construction, they did leave FarmHouse and looked upon the site.
5. There grazing on the spot was a white Stag. Others say it was a Stag and a Doe. This vision then did vanish. Lo!
6. They took this as a sign, each in their own way.
7. Paul, the blond, and Mike, the fool, did take this wood of Sweatlodge to the Little Grove (also known as the Druid Den) near the Hill of at least Three Oaks. By the Earth-mother!, did not the fires from the old sweatlodge not leap 20 feet in the air, ALL NIGHT!
8. That night (may 21st) a sweatlodge was set up and Richard (ArchDruid of 1971), Paul and Mike did partake thrice of sweat sessions. Then the two did leave Mike to vigil under a starry sky.
9. Mike then did stay up all night. Yea, the weariness of a hard day did sore press him. Verily he spent the whole night on his feet. If he did stop for more than two minutes, he felt sleep creep into his thoughts. He did not know if he would truly make it unto morning, every hour was like a day. Every step he walked was like unto a league.
10. Richard was an hour and a half late the next morning.
11. Mike did enter into the third order, and although he grumbled a great deal, he was greatly satisfied that he had not slept!
12. The next 14 hours, though, he did sleep!

Chapter the Third

1. Not long after this, Mike did initiate his trusty loyal harp, Sine Ceolbhinn ("Jean Sweetmusic") into the third order at the island that is called Mai Fete.
2. Sine had vigiled many times and was deemed worthy of the honor bestowed upon her. Mock not the Harp!

Chapter the Fourth

1. Andrea, Arch Druid of Carleton during the Years of Chaos (1990 to 1993), did vigil many times and is revered for her devotion...
2. On June 19th, she and Mike, clad only by the thunderous and roiling sky, performed the third order ordination using only sub-optimal reading light.
3. I say unto ye, always use white paper, large print and a flashlight

in the dark!

4. Taranis bellowed his approval and all ran back to their respective homes, for the Great Flood of 1993 was being unleashed.

Chapter the Fifth

1. Verily it did rain for many days, until new lakes appeared throughout the arboretum.
2. During the same night as Andrea's initiation, Sam, the Wise Ole, did vigil at the Center of the Universe, which is found just north of Skoglum field at St. Olaf.
3. He wore, as he was wont, naught but a black/blue kilt and a smile.
4. Yea!, did he not spend the night in an open field where lightning leapt back and forth across the sky every 10 minutes until dawn?!
5. The following morning to the aforementioned night, Mike found this brave lad, still alive, wrapped in a tarp like an Irish Tamale.
6. Sam's wits were so addled by the experience that he thought he had enjoyed it! Furthermore he had seen things that he not seen, heard things that he did not hear, felt things he had not felt, smelt things he had not smelt and tasted things he had not tasted!!
7. So did Sam enter into the 3rd order!

Chapter the Sixth

1. Yea, a call did cry out from Circle Sanctuary in Mt. Horeb, Wisconsin that a great meeting of students of the Earth-Mother should meet at a Cave of Eagles near a city called Madison.
2. And the ones who did call forth was named Selena, patron saint of the RDNA, and her husband Dennis.
3. And this meeting was called "Pagan Spirit Gathering 1993," and it was the 14th one, 10th at this site.
4. Sam, the wise, and Mike, the not-so-wise, did journey forth with a non-druid friend, Tim-of-the-car.
5. The journey was four hours and they saw many beautiful trees.
6. The site was a steep valley surrounded by trees and, Yea!, did many people who were pitched in tents did roll down the hill side in the night! Yet none were hurt!
7. The number present was over five hundred. Half of them enjoyed the covering of the sky more than that of clothing, Sam and Mike included.
8. Sam and Mike did arrange to have another 30th anniversary ritual and over a score of people did show up! 2 large bottles of the waters-of-life were passed around and drained, which may be a record amongst Reformed Druids!
9. Among the attendants was Alice, from the Years of Exploration. Also there was Tony Taylor and the Henge of Keltria, a member of the Ar nDraoicht Fein, two members of the Order of Bards, Ovates and Druids (O.B.O.D.) and a young man named Kyle. All enjoyed the ritual with the Wisdom of Thomas the Fool being shared.
10. Kyle was so moved by the spirits that he did rush up to Mike and Sam and did ask to enter the third order. The two ArchDruids were puzzled, for Kyle was but a 1st order druid on that very day, but since Kyle was camped next to them, and had given them steak and alcohol all week, they judged him a man of good heart and soul.
11. Kyle was then raised to the second order by Mike and all there present raised the cup and drank yet more of the waters-of-life.
12. Kyle was then raised unto the third order of Dalon Ap Landu by Mike and all present did raise the cup again drink yet more of the waters-of-life, for he promised to vigil on his return home.
13. Kyle was then made ArchDruid of Naples, Florida and all present raised the cup and drank yet more waters-of-life, for Kyle promised to recruit more partakers of the Water-of-Life on his return home, and to write to us often.

14. Mike, Sam, and Kyle, the only three known ArchDruids in the country (although others existed without our knowledge), did pour praise upon the Earth-mother for the creation of a new Grove!

Chapter the Seventh

1. Alice, the reviver, did step forward and asked to be brought into the third order of the most fertile Dalon Ap Landu. Alice having vigiled many times in the past, was deemed quite worthy.
2. Mike did read the words, and all present did partake of the Waters-of-Life yet again.
3. Mike the Fool did consider initiating Sam's drum, Stormus, into the third order, but saw that Kyle was filled with a satiety of holiness.
4. All then did stumble back unto their tents, especially Kyle, to meditate upon the sharing of the Waters-of-Life. Praise Be!

Chapter the Eighth

1. And so it came to pass that Paul, the blond, did decide that he also would vigil with the Earth-Mother.
2. And he did choose a night that did prove to have poor weather, as is common for Druids.
3. The site that Paul had choseth was the Island of Mai-Fete in the lower of Lyman's Lakes, where Mike's Great Dream had occurred.
4. Taranis, god of thunder, enjoys vigils.
5. Mike did long question this blond Druid and found him most knowledgeable and wise, far more than himself.
6. In the morning drizzle, in apprehension of which Mike had wisely laminated the Ordination sheets (O how wise he was!), Mike did ordain Paul the Mighty into the Third Order.
7. The two cloaked members of Dalon Ap Landu did participate in the time-honored tradition of a ritual breakfast this time at Hardee's, of which Paul, of course, paid for, as is custom.

Chapter the Ninth

1. The next who did wish to enter the Third Order that summer was Nikii Lambert, a redoubtable young wench who had decided to vigil in the most inaccessible site yet known to Druidism.
2. We called the site the Pine Forest of the Deep Lower Arboretum. Indeed it took 30 minutes to reach the site on foot!
3. Mike and Nikii did set up camp on the pine needles and collected wood for a long fire.
4. They went to the Cannon River to cool down over with a quick swim, for it was a sweltering night, and to purify themselves in the flowing waters of the Cannon.
5. After the fire was going, Nikki was left to fend for herself on that long night in the woods.
6. There were many four legged critters that did noisily poke about her camp during that night, interrupting her concentration.
7. And, lo!, she found that pine wood burns very quickly and spent most of the night trying to constantly replace the diminishing firewood stock.
8. She also lamented her lack of caffeine.
9. In the morning, Paul & Mike, joined her. She was relatively cranky, but none the worse for wear.
10. With the fire rekindled, the ceremony of consecration was performed by Mike, and Nikki gloriously entered the Order of Dalon ap Landu. And great was the quantity of Waters that was consumed by all parties!
11. Another quick swim in the Cannon was called for, but was kept short due to the persistence of the bugs known as mosquitos.
12. A long becloaked march was made to Hardees for breakfast, parading through the streets in fine cloaks. We were tired, but proud!

Chapter the Tenth

1. The last Druid to enter the Third Order during that busy Summer Break was Brandon Shields, one of the Druids from the late 80s.
2. His ordination occurred after he led a sweatlodge on Lughnasadh evening. Sam, Paul & I attended the sweat and found it good..
3. After the cleansing sweat, we went to the Hill of Three Oaks, and once there, Sam did ordain his dear friend at about 8pm, because Brandon had vigiled on a previous day. It was Sam's first ordination of another Druid into the Third Order, and he did it well.

Chapter the Eleventh

1. That Fall, the Frangquists did visit Carleton and Rebecca Hrobak did vigil on the bosom of the Earth-Mother, not long before the Samhain rite of 1993 was performed.
2. Hers was almost a pleasant vigil in the Little Grove (known also as the Druid Den) not far from the Hill of Three Oaks, except for the strong chill that was in the air. She however burned but one large log during that long night.
3. Indeed she was honored that night by a visit from David & Deborah Frangquist, along with many other Druids seeking to give her company, yet most of her time was spent quietly in meditation of staring into the fire.
3. When a good 5 or 6 Third Order Druids did march up to the Hill of Three Oaks, we saw the Sun break over the horizon and marvelled at how it was framed in the branches of a large oak tree.
4. Mike did bring Rebecca into the Third Order, although there was but little Waters for the service.
5. At that time, Nikki and Mike did enter into the Fourth Order of Grannos with the blessing of Frangquist.
6. Paul did enter the Fifth Order of Braciaca under the blessing of Frangquist.
7. Mike did enter the Sixth Order of Belenos under the blessing of Frangquist.
8. Possibly the largest Druidic bonfire at Carleton was held that Samhain in honor of our guests, the Sheltons and the Frangquists. Mike barely escaped incinerating himself with the unprecedented use of gasoline. It was a grand sight!

Chapter the Twelfth

1. During the next spring of 1994, two more Druids did wish to enter the Third Order; Anne and Michelle the Dark, and they wished to vigil on the same night.
2. Anne vigiled on a sandy Island and Michelle the Dark vigiled under the boughs of great spreading willow tree by the river bank. They were also given much firewood to pass the night.
3. Unlike all the previous vigils that years, theirs was very pleasant, because it did not rain and they had many friendly visitors. In fact it went so smoothly that the previous vigilers were jealous and the air was loud with their jealous comments!
4. After a fortuitous sighting of deer, we processed by Torch Light to the Hill of Three Oaks where Sam brought Anne to the Third Order.
5. Nikki brought Michelle the Dark to the Third Order, and the golden rays of the rising sun did illuminate the Druid Sigil that had been drawn on her forehead by the Waters.
6. We all did drink deeply of the Waters, so much so that we had trouble reaching The Happy Chef, so we instead took a cab there!
7. At Happy Chef, reeking of campsmoke & whiskey, we did try the Black Raspberry Liquor with our pancakes, in addition to more Waters.
8. We were also forced to take a cab back, although we were only

15 blocks from Campus!

9. This did begin the time of the Triple Archdruidcy of Carleton in which the three buxom friends (Becky, Michelle the Dark & Anne) did boldly lead the Druids in seeking the Earth-Mother at Carleton.

Chapter the Thirteenth

1. In the May of 1995, a most unusual ordination took place with Heather Gruenberg.
2. After preparing herself and receiving blessed items through the mail, the ceremony was conducted over the phone, from Jane of Olaf's room with Sam Adams providing Musical accompaniment.
3. And so, with the help of US WEST, Mike did bring Heather into the Third Order.
4. Mike and Sam felt that the ceremony was adequate but deficient in charm compared to a ritual being performed in person.
5. Later that Summer, Mike went to Royal Oak Michigan (a good place for a Druid to live) and aided Heather in vigiling, for she sleeps too easily.

Chapter the Fourteenth

1. Almost a year did pass before another opportunity to enjoy the pleasures of vigiling did arrive. And this did prove to be yet another double vigil!
2. The three Archdruids of Carleton College were tired after 2 years of leading the Grove, so they were delighted when two freshlings, Michelle Hajder and Irony Sade, did ask to enter the Third Order in the May of 1996.
3. And all the Druids did rejoice at seeing these new contenders for the Third Order.
4. Irony, for well he is named, chose to vigil in the pine forest, near where Nikki had once vigiled, although he did not know of Nikki, and he chose to perform the vigil without fire and he chose to walk throughout the night, not staying in one place too long.
5. Michelle the Blond, who did enjoy tea, chose to vigil in a far more distant spot on the Cannon, verily!, it was 40 minutes from Goodhue, in a lowland of enormous trees. No Druid had ever dreamed of vigiling so far from the campus!
6. Anne, Michelle the Dark and Mike did escort them out into the Arb and we did help carry tents (for it looked as if to rain) and blankets.
7. Mike remained with Michelle the Blond, who would become his great-grandchild, and imparted the history of the Druids and explained their ways to her, although she already did know most of them instinctively, although it was only her freshman year at Carleton.
8. After bathing in the chilly waters of the Cannon (for Lo! he stinkethed), Mike did leave Michelle the Blond to meditate on her vigilling and he sought to locate the peregrinous Irony, whose own nocturnal wanderings on that vigil would lead him throughout the arb, as had Mike's Vigil three years hence.
9. Irony did startle Mike by appearing suddenly out of the sable darkness with nary a sound, which is indeed amazing, as Mike was reknowned for travelling without sound in the woods of the Arb.
10. After Mike imparted a few words of advice to him on Druidism, for Irony was already wise in the ways of Druidism in his Freshman year, Mike did notice that Irony was glowing.
11. Mike had already known that Irony was "close" to the spiritual world, but Mike did not know that the spiritual world glowed through Irony in the night!
12. Mike did essay to find a hidden source of light on Irony's personage, but none could be found, and Mike took this as a good omen.

13. That night it did rain only lightly, for the Earth Mother smiled upon this vigil, and Mike did secretly camp in the tall grassy fields near the Hill of Three Oaks, for he feared the wrath of Security guards should he be discovered.
14. Later that night, Irony did startle Michelle the Blond by appearing suddenly out of the sable darkness with nary a sound, which was stupid, for he had to dodge a swinging cudgel, swung by a frightened Druid.
15. Irony did apologize to Michelle the Blond, for they are good friends, and they shared smores and tea over a campfire for a short while as it misted softly around them.
16. Anne and Michelle the Dark, and perhaps others, did visit the two vigiling Druids and shared their wisdom and brought more water for tea & cider mix.
17. Morning did come, as it always does (though slower on vigiling nights, so the vigilers claim), and Anne & Michelle the Dark did essay to discover where Mike had camped. They then fatiguedly processed for 40 minutes to get to the site of the two vigilers.
18. We moved stealthily so as to surprise the vigilers, and to verify that they had not fallen asleep during the night.
19. Irony was not to be found at his allotted site and the three Third Orders did lament that he could possibly be anywhere in the Arb and noted that they were too tired to look for him.
20. So they grabbed Irony's stuff and went to find Michelle the Blond, and soon reached her site.
21. As we approached her site, we noted that Michelle the Blond was in a trance and looked through us and did not see us, although we were but 20 yards from her. So she wandered away into the woods while we quietly packed up her gear.
22. Eventually Michelle and Irony both returned to the vigil site and it was revealed that they were both still of the 1st order. We therefore brought them unto the 2nd Order.
23. After this the ordinations to the 3rd Order were performed by Michelle the Dark with both Michelle the Blond and Irony the Glowing being present together. It rained a little and Mike took many photographs, as he was wont.
24. Then we processed back to Goodhue, noting a fortuitous pair of deer along the way, and drove to Hardees where whiskey and syrup did flow, although the two Vigilers did weasel their way out of buying us breakfast.
25. So, in this way Michelle Hajder and Irony Sade did enter into their Archdruidcy at Carleton and begin a rather intense period of activities during the Years of Legitimacy.



*Michelle
Curtis vigiling
by the Cannon
River, Beltane, 1994*

The Book of Cattle Raids

a.k.a. The Book of Reveling

by Mike the Fool

Chapter the First

1. At this Pagan Spirit Gathering of 1993, all the different Druids and Neo-Pagans did gather together to discuss how to pass the time, as it was the sixth of the seven day festival.
2. Tony, the Tailor, did suggest that all take their stuffed toy cows, stuffed toy animals and cow-ish shaped decorations, and they did have a cattle raiding game. The rules were such:

Chapter the Second

1. Only camps with cow-colored banners are playing.
2. Guile is better than force.
3. All cows must be kept in the open, contentedly grazing before your tents.
4. Do not damage these icons for they support your very lives with their milk.
5. The quality of the raid is better than the quantity of cows.
6. Tony is the final arbiter and A-Druid-icator.
7. Blood-price is assigned by Tony on poor sports, brutes and destroyer of property.
8. Any who weareth a cow on their person may be taken with that cow to the camp and done with as the Druid wishes!

Chapter the Third

1. That morning Sam and Mike did well by capturing 12 of the 24 icons before any guardians could stir from their tents.
2. Mike, the skillful, did climb a tree to fetch Pig-asus, the Pig, and did capture Bill the Cat, who was a most un-cow-like cow.
3. Unfortunately, Mike did overtly & loudly brag of the number of their cows and Sam, the guardian of the cows, was distracted by the charms of a well-endowed sky-clad Keltrian, whilst the many men of that tribe did swipe much of our great herd!
4. Alas! and Alack! for the guile of the Keltrians!

Chapter the Fourth

1. Mike did once again increase their herd with six more cows. Unfortunate for this brave lad, he did stir up the wrath of Cow-Woman. Fear ye her wrath!!
2. Cow-Woman, weighing twenty Stone, did bellow in anger and charged upon Mike and Sam's encampment. With her iron-strong arms she did wrestle both frightened Druids unto the ground and then branded them as chattel. Oh, the shame on these two Druids!
3. She stuffed all her cows, plus two more for interest, into her ample bosom, where no efforts could dislodge them! Mike and Sam did try to no avail! Eventually, they had to admit defeat.
4. With a loud, contemptuous snort she did stomp out of camp as Mike and Sam wept for their lost cows! But, Sam pointed out that other cows were in need of our loving care!

Chapter the Fifth

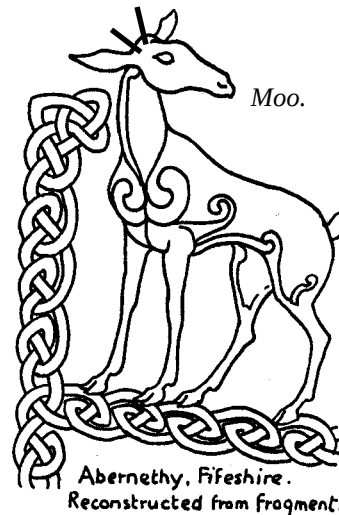
1. One such raid was the raid on the Keltrian camp where eight cows did graze, guarded only by five Druids.
2. Mike and Sam did skillfully creepeth forth using Winnebagos to obscure their progress towards that mighty rival Druid encampment.
3. Waving high above it was a great eight-foot cow-flag that all other desired to possess.
4. With silent guile, they swept upon the cows, scattering the herd

into a wide stampede

5. One Druid, named Kyleen, did grab Mike and did sorely wrestle him down to the Earth before wresting the cow from Mike's grasp.
6. Mike and Sam did dodge and swerve until they escaped with two more cows! MOO!!!
7. They sang as they ran back to their camp:
How many cows have you now?
No Cows! No Cows!
How many cows have we now?
Six cows! Six Cows!
8. For verily they had six cows, though two of them were rather feline in form and so did not produce very good milk.
9. These two druids did feast richly of milk and cheese, as was their right of proud herd owners!

Chapter the Sixth

1. Mike and Sam did make other daring raids, at the cost of many bruises and scratches and showed their bravery and Guile.
2. Mike and Sam did then return to Northfield, with Tim-of-the-Car, with many new connections and friendships with other groups. Ones that they will share with their fellow Druids.
3. So ends the Book of Cattle Raids.



The Book of the Great Dream

by Mike the Fool

Introduction

1. I add the account of this dream because it explains a lot of my devotion to the RDNA.
2. Other dreams, by others, are no less valid a source of inspiration. Dreams deal with things that our waking minds cannot.

Chapter the First

1. I decided that I would lead the Beltane of 1992, since no one else seemed inclined. For truly, many Beltane rituals have bombed in the past.
2. The Beltane of 1990 collapsed because a strange man showed up and threw blood on the altar stone of the Hill of Oaks while Heather was reinscribing the Druid Sigil.
3. This was my first ritual that I had led and it was held on Mai Fete Island, not long after the slime-o-rama in the algae on the previous day.
4. It was done skyclad with Alex the hairy, Heather the Fair, and Sam the wise. We were to make a circuit of the lower Lyman lake. We assumed bird shapes for the first third, wolf-shapes for the second third and horse shapes for the third. Then, lastly, we did assume fish shape and swam to the island in the chilly waters.
5. Then all did bed down by a ROARING hot fire, in a large snuggle of wool blankets under a starry sky. All did dream strange things, and here is mine which I remembered.

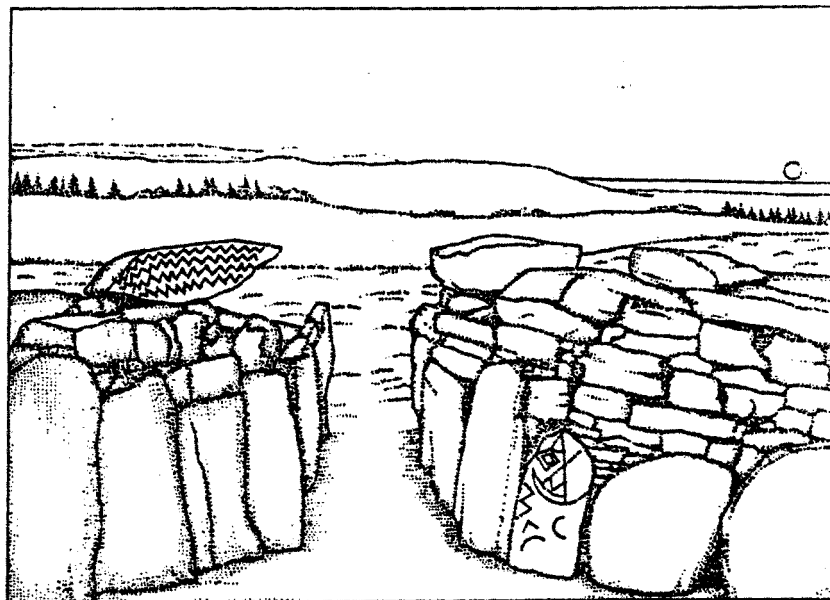
Chapter the Second

1. It was a dark and stormy night in which there was no color but shades of grey. It was a desolate, mountainous road that I was traveling.
2. This road reminded me of the highlands, nothing scenic, just road. So narrow was this road, that I had to press up against the cliff face to avoid oncoming cars which sought to hit me.

3. I traveled many miles in the hard rain and lightning. My soul felt great pain and pity for itself. I stopped at a bus-shelter.
4. A tourist bus did pull up, and then did pour forth its passengers. They were the members of the class of '94 and '95, people of the past who I didn't know and faces of people I had not met yet.
5. When the people got onboard, I asked if I could join them, for my journey was long, and my feet were tired. Miraculously there was only one space open, and they were expecting me.
6. We traveled long and came to another pit-stop. When I got out, they drove off without me. This upset me, but I continued to travel onwards until I reached the top of the hill. Then I slid down the other side for a mile.
7. I finally slid under a parked truck and banged my head mercilessly on the universal joint. I crawled out and saw a youth hostel. A warm YELLOW light did come from the windows.
8. I entered and there were all the people from the bus playing cards and running about doing things. I asked if there was a bed I could sleep on. Miraculously they were expecting me, since a late cancellation had made an opening!
9. Then did a man walk up to me. His body was covered with red, stiff hog bristles (in a black and white background) with a bald head and piercing blue eyes. He reminded me of a Druid, Donny, I had met on the Isle of Arann of Scotland the previous year.
10. This man did shake my hand, in a secret way, much like a mason's handshake and said to me. "Welcome to the club, Michael. You are one of us, now!" He smiled.

Chapter the Third

1. I awoke with a start and then snuggled into the blankets thinking upon this vision until the sun came up and we all chanted
2. He is the sun god! He is the one god! Ra! Ra! Ra! Ra! Ra!
3. I did take this dream as an initiation into a Druid priesthood.
4. Powerful are the spirits on this campus! There are many fairy mounds, stone circles, groves, rivers, diversity of plants and animals. It is a good place to do vigils or seek the spirits.



The Book of Stones

Chapter the First

1. Dark and stormy was the night that I pensively strode forth on my last exploration in the arboretum, for I was preparing to go to the land of the rising sun.
2. I did not know the future of Druidism at Carleton, for the presumptive Archdruids did cry of thier unpreparedness, as often they do.
3. I went to the circle of stones near the Hill of Three Oaks, "the Dancing Sisters" as David Frangquist had named them so many years ago, and asked them, "O mighty stones, bones of the earth, heareth now my plea, we who are thy siblings. How farest Druidism in the future?"
4. Long were the stones quiet, as is their wont.
5. And I waited.
6. Lo, they did not speak, so I did prepare to leave, when they quickly spoke up, and this did they say, "The sea refuses no river. The stone that lieth not in thy way, need not offend thee. Fire is a good servant, but a bad master."
7. And with that they did become quiescent.
8. And I understood message of "The Twelve."

Chapter the Second

1. Many are mysteries found in the alignments of the rocks at Carleton.
2. It is said that under the altar stone on the Hill of Three Oaks is an original copy of Frangquist's Druid Chronicles, but this is false.
3. The Class of 1886 rock outside of the Library is said to have broken in two when the last member of that class died.
4. The obelisk on Monument Hill has a fourth side which is blank and it is said that this side describes the mysteries of Druidism. It is due south of the Hill of Three Oaks.
5. There is a second rock on the Hill of Three Oaks and the altar stone line up with rising and setting sun of Beltane and Samhain. It is said that on both days the sun doth rise behind the crown of an old oak tree in the east and doth plunge at sunset into the brick tower of Carleton's steam plant.
6. "The Twelve" are in line with the Hill of Three Oaks and the Skinner Memorial chapel. It is uncertain what this means.
7. Bracing the sides at the top of the hill path to the Little Grove are two stones known as "King Arthur's Seat" and "Fair Eleanor's Seat" on the north and south respectively. Whosoever sleeps on them all night will be filled with poetry or madness in the morning.
8. Near the lower-arb's tennis courts, on the banks of the mighty Cannon River, are 4 sets of obelisks that once connected Lost Island to both sides of the Cannon, by a bridge that is now gone. It is said that at midnight on midsummer's day, a bridge of light stretches between the obelisks, and whosoever crosses this bridge will be transported to a land of faery.
9. It is rumored that sleeping beneath the arch of the Hadzi sculpture throughout the night will result in a visit by a powerful guardian spirit.

The Book of Fire

by Mike the Fool and Andrea the Fair

Chapter the First

1. How to build a fire, sounds simple? It is. Certain conventions have arisen over the years pertaining to fire collection.
2. The Earth-Mother did choose well in putting her Druids on this campus, for wood abounds for the use in Fire, but you must choose that wood wisely.
3. Sometimes fires are not very important.

Chapter the Second

1. Though shalt use only dead wood. Live plants have psychic abilities and scream in fear when you yank or break their limbs. Do you want bad vibes in your ritual fire?
2. Matches and lighters are permissible.
3. Use of Druid juice, although discouraged, is necessary to encourage wet wood.
4. Always collect a little more kindling that you'll need. You'll need it.
5. Four armloads will do a simple ritual fire.

Chapter the Third

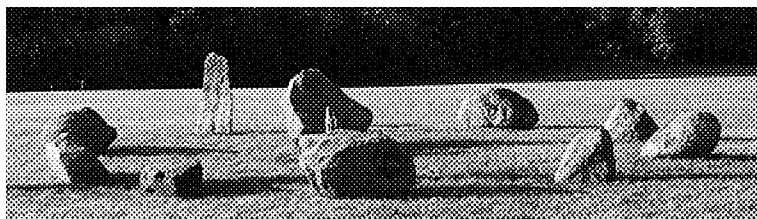
1. Sweatlodges are a powerful spiritual tool for Druidic rituals. Do not use them merely for pleasure.
2. Many Native Americans and Native European cultures used Sweatlodges to purify the body of poisons and negative energy. The mind often travels well in the Dark when all that heat and magic start flying around.
3. Drugs and Alcohol are big NO-NOs, because they are dangerous with sweatlodges and should not be used before hand.
4. Drink A LOT of water and salt during the day of the sweat.

Chapter the Fourth

1. Sweats are done nude and not for perverted reasons. Many mystics claim that magic energy dissipates from the body through the palms and soles, the forehead, the belly, the armpits, the nipples and the genital organs. For the most powerful sweatlodge, it must be done in the nude, and you should warn all comers, before they come, of this fact.
2. Because of the nudity, choose a secluded spot at night where wanderers are unlikely to pass by. A guardian/fire tender is recommended. Little Grove and Oak Grove are Good.

Chapter the Fifth

1. I will tell you how to make a sweatlodge, if no one knows at the time of this reading.
2. Dig a foot deep hole, about one foot wide where the ground is comfortable to sit upon.
3. You build a "igloo" of bent poles, tied down into a dome about three feet high and six feet wide, around that hole in the ground. You cover the dome with plastic tarps to hold in the steam va-



pors. You cover the tarps with blankets to keep in the heat, so that the steam lasts longer.

4. You gather ten or more fist sized rocks. Volcanic rocks are better and they will not 'Explode' when water is poured on them. Most of these 'explosions' are the formation of cracks, but the Sound of that happening is frightening.
5. You gather at least ten armloads of dry, deadwood, with possibly a charcoal base for the fire. You build the fire and insert the rocks into the fire. When they are glowing hot, you transport them into the foot deep hole you dug. Frying pans and thick leather gloves help at this point. Keep the fire going, with possibly a second round of rocks heating up while you sweat.
6. Strip down and purify yourselves. Then you prepare for meditation and enter the sweatlodge. You can do some mantras, chants and prayers until you, or the rocks, are finished. Then exit and drink some water.

Chapter the Sixth

1. Always practice safe fire rules.
2. Use a fire-ring with little surrounding underbrush.
3. Extinguish the fire to the point where you'd be willing to hold all the logs between your legs for a minute.
4. Beware of windy days.

Chapter the Seventh

1. Beware of glass at ritual sites, the best thing to do to prevent build up of glass is for someone to pass the ritual sites after 'party' times of the year and pick up any WHOLE bottles.
2. If whole bottles stay out more than a day, they will become broken bottles.
3. Magnets will pick up nails really well.
4. Encourage shoes to be worn when a site hasn't been groomed.

Chapter the Eighth

1. I tell you that it is far better that the Druids use wood than for it to be chopped into mulch by grounds crew.
2. If you do spot areas of the Arb, where trees have been cut down and stacked into neat piles of log, I tell you that you should abscond with those logs to a hidden spot and store them for future ritual usage.
3. Any bad karma can be dealt with later. Do not delay, for they will return to collect the wood.

Chapter the Ninth

1. You may ask who made the two sweatlodges used from 1992-1995?
2. The first was made by Michael and Matt (the tall) on Mai Fete in the Summer of 1992.
3. The wood for that came from saplings cut down by grounds crew when they cleared the woods next to Lower Lyman lake.
4. The second, of the lower arboretum, was made by Paul the Blond and Michael in the summer of 1993.
5. The wood for that came from saplings cut down by grounds crew when they cleared the woods next to the Oak Opening of the lower arboretum.
6. It should be noted, that there is a rival tradition at Carleton for demolishing the sweatlodge after every usage rather than re-using it.

Chapter the Tenth

1. At campfires, it is always nice to have some type of food that can be cooked after the ritual.
2. Smores, hotdogs, marshmallows and tea pots are the favorite

things to heat.

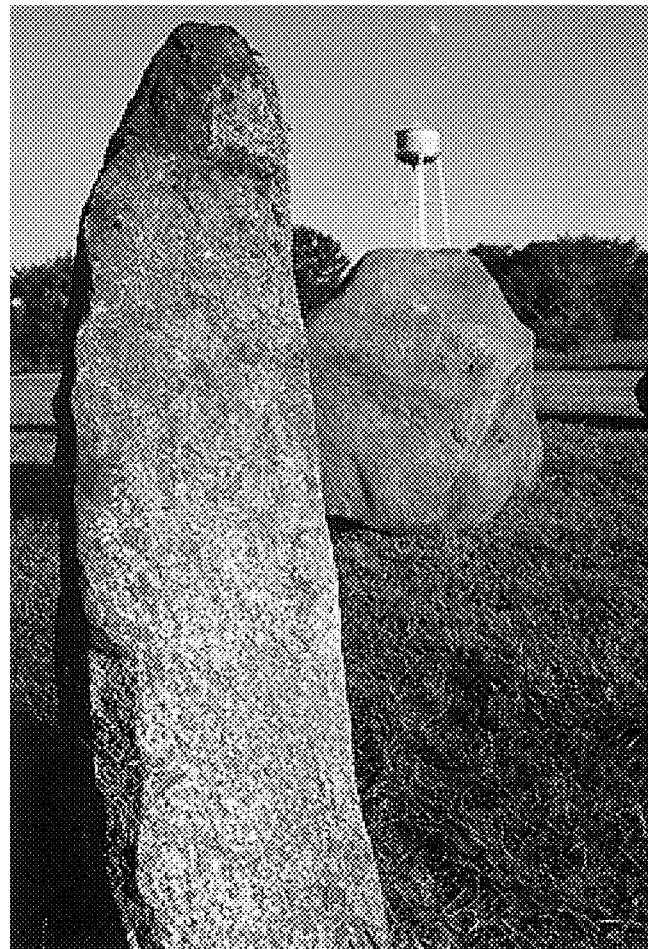
3. Coals cook better than flames.

Chapter the Eleventh

1. Another fun fire activity is making Candles and Torches for Druidical purposes.
2. Both generally require paraffin wax which is cheap, although Beeswax is always preferable in quality.
3. To heat wax, use a double boiler system by filling a pot with water and putting the can holding the wax inside the water. This prevents the wax from surpassing a boiling point, which could produce a cloud of combustible wax vapors!
4. Candles can be made by filling Dixie cups or halved coke cans with wax and suspending a thread in the hardening mixture. Candles can also be repeatedly dipped into the wax, but this will a great deal of time.
5. To make fine torches, you need to gather stalk of dried mullein rods from the fields. They look like crusty corndogs on hollow woody stems between three and seven feet high.
6. One can dip torches gradually or you can take semi-congealed wax in your hands and just squish it onto the torch.
7. Be careful not to put too much wax on a torch that it will cause the stem to snap!
8. A torch made in this way will burn for 10 to forty minutes and is difficult to extinguish by wind or nearby movement.

Chapter the Twelfth

1. It is considered good luck to leap over the Druid campfire. But do so carefully.
2. So ends the Book of Fire.



THE DEAD BAY SCROLLS

or
The Apocryphal of Miracles

by the

New Reformed Druids of North America
of the
Hazelnut Mother Grove South Bay Branch

Original Introduction:

In all the hoop-lah over the Discovery of the Dead Bay Scrolls, I think it's time to set forward the truth of the matter. For those who accuse me of unconscionable delay in taking two years to publish them, I can only remind them that it is taking over 45 years for the Dead Sea Scrolls to be published.

Despite the well-published claims with amply valid evidence, the Dead Bay Scrolls were not written in ancient Icelandic. The often-cited passages of Das Edda Todvordgeshritten is not from translation, but merely bad English. End of debate.

As for the location of the discovery of the documents, I can only state that they were discovered in 1993 at an undisclosed Trailer park in the Bay Region of San Francisco. The Dead Bay Scrolls were then mailed to Carleton College by an undisclosed source. There they were rediscovered in a small mailbox at Carleton by a Nomadic Postal worker who gave them to Michael Scharding. Once there, the original of the DBS were carefully photographed by an Epson Scanner and placed on magnetic media. In order to protect the scholars' rights to publication, Michael Scharding reserved the editor's right to the limited first publication in 1993. However, due to pressing demand for copies by the public, Michael has relented and given free access to the DBS to the general public.

Controversy has raged over the contents. Do they contain information that would undermine the assumed beliefs of the Reformed Druids? Do they tell of disunity with the group before the great Druid Diaspora and the Destruction of the Berkeley Grove? I'll not answer these questions yet, as many more years of study are required by scholarly panels. However for the first time, they are now available to the public. Enjoy.

—Michael Scharding, Editor
Computer Math Center
Dec. 9th, 1993 c.e.
40th Day of Geamradh
Year XXXI of the Reform

New Introduction

I wrote the original introduction after intensive study of the Dead Sea Scrolls for a school project, and was sick of all the bickering that I saw there. Basically, when I wrote the Dead Lake Scrolls in August of 1993, I sent copies to the various existing groves at the time. The Hazelnut Grove was so enamored with them, that they set about writing their own materials to honor the thirtieth anniversary of Reformed Druidism, which had occurred on April 1993.

This is the one of the few NRDNA documents that have been produced without Isaac's influence, and they can therefore give a broader understanding of the NRDNA. Most of the Druids of the Hazelnut Grove were old-time Druids, from the 70s, so here they give voice to their ideas of how Druidism stands in California today.

DAS EDDA TODVOLKFORTGESHRITTEN

The Edda of the People's Death March on the Beach

1. Along the long sea strand did they march
All the folk on their way to what was to be
Unbeknownst to them
Their last moot in the grove for a very long time
5. For a dog a lifetime,
For the mice of the fields, generations would pass
Until one day
Arch-Druids twain, one who had been there
One who had not would gather new clans
10. In a southern land under the oaks
Celebrate the feast of the first grain harvest
And that of Lugh of the Long Hand
Ordain new druids onto the Order Second
Led were they by a Valkyrie
15. Not gay laughing Brunhilde
But one of her grim-faced sisters
Resolute she trod on,
Stopping only when sounds told her
Her charges were not as solemn
20. Or as resolute as she
One by one they dropped to the sand
But the resolute and hale continued
After the grim-faced Valkyrie
Until at length they came to the rock
25. At the northern end
The skraeling (Indian) headed rock
Where two of the number drew the sigil
Sacred of the circle with two spears
One down, one up
30. Their voices lifted
To be carried away on the wind
The anthem the last time to be sung
And then came the Boring Times
Eight years when the Druids' voices
35. Were silenced, and the voices in the trees
Were silent also, a long season of sleep
Until the polarity of Co-ArchDruids met,
To call new clans, to ordain new druids
Onto the First and Second
40. And raise one long a Second onto the Third.
The death march of the Druids had ended
And now came the Parade of Life and Increase.

translated from the Old Tongue by Thorhilde Ooftasdotter var Vinland

THE BOOK OF THE BORING TIMES

Chapter the First

1. Between the last ritual of the Hazelnut Mother Grove in the land of the East Bay—the Death March, and the first meeting of the Hazelnut Mother Grove South Bay Branch (Gee, look at all those puns!), which occurred at the first harvest time of Lughnasadh, there passed several years when Republicans held high office, and nothing was occurring with the Druids of California.
2. Unless things were happening in other parts of the state with other Druids of the Reform, who did not communicate with the Mother Grove.
3. These were called by the Arch-Druid the Boring Times, not to be confused with the Burning Times.

Chapter the Second

1. In that same place where lurked the Orks and the AK-47's there also lurked a young man for a few moons who was a student in Wicca of she who was to become the Co-Arch Druid.
2. This young man had just got out of the Army and was a bit naive.
3. He believed, or so did he tell the Co-ArchDruid, that the ArchDruid was not just playing computer games to play computer games. He was playing them to do important ritual Magick that would either save the world as we know it or change reality so that we would like it better.
4. And the Co-ArchDruid pondered this and wondered at its meaning.



Chapter the Third

1. And the ArchDruid dwelt during most of the Boring Times in the land of Orks and AK-47s—and he was sore displeased.
2. For the quake came and trashed his space, and buried him under a torrent of his books.
3. He crawled out and rent his hair saying “No more! I have had enough!”
4. He had an asthma attack and moved to the South Bay.
5. And there was great rejoicing.

Chapter the Fourth

1. And he then told the Co-ArchDruid that what he was doing with the games was a form of catharsis called kill therapy in which the monsters became fundies and all the other creatures the ArchDruid Stephen would rid the world of.
2. And she came to participate.
3. And he still does so to this day.

Chapter the Fifth

1. And the ArchDruid moved four times during the Boring Times until he came to rest in the Alamo, and then moved one more time to where he dwells today.
2. Always during the Active Times and the Boring Times did he promote musical groups and New Age Fairs by distributing their cards and flyers at many locations in the East and South Bay.
3. While promoting the shows, one of which he himself co-produced, he would collect and tell jokes about he-who-was-then-vice-president, Quayle, who was at that time a figure of fun for many (and horror for more).
4. And he collected until he had 365 of them.

Chapter the Sixth

1. After the end of the Boring times, he participated in the Laundry Think Tanks, at which the officers of the Grove planned the next meeting of the grove, and in what other activities the Grove would participate.
2. At the most recent non-boring ritual, Lughnasadh, even Mr. Boring showed an unboring part of himself by participating fully, which shocked the Arch Druid into having an asthma attack (two days later).
3. And there was great rejoicing.

THE BOOK OF MR. BORING

(AKA EARACHE ALIEN MESS)

Chapter the First

1. In the city of San Jose there dwelt a man called Earache Alien Mess.
2. He was co-producer with the ArchDruid Stephen of the New Age Renaissance Fair, which was not boring.
3. But the Mess prided himself in not thinking and in being boring.
4. The Mess played organ and volleyball, did astrology and had a radio show at the local cooperative radio station.
5. It was called the Eric Mystic show, which Stephen did rename the Earache Mistake Show. It consisted of New Age music and topics with people calling in.
6. Once he and Stephen were subbing for a woman who was then ill. Hers was not a call in show, but Earache told people to call in. It was a show on Celtic Magick and Druidism.
7. People were so bored when they heard his voice they stopped calling in.
8. Stephen then took the mike, and in his Edward R. Murrow voice said, "Earache Mess, the voice that silences communication."
9. People called in after that.

Chapter the Second

1. But in time even Mr. Boring became bored with being boring and not thinking.
2. And so he studied how to be less boring. He also engaged in a very dangerous activity—thinking.
3. And so it was that in the fullness of time his face actually cracked into a smile, and he laughed at times, and no damage was done.
4. But he still had a problem. And it was dealing with women. He did not even try, thinking it not worth the trouble.
5. But women, especially Druidesses, and pagan women are powerful, and he missed much by being sexist.

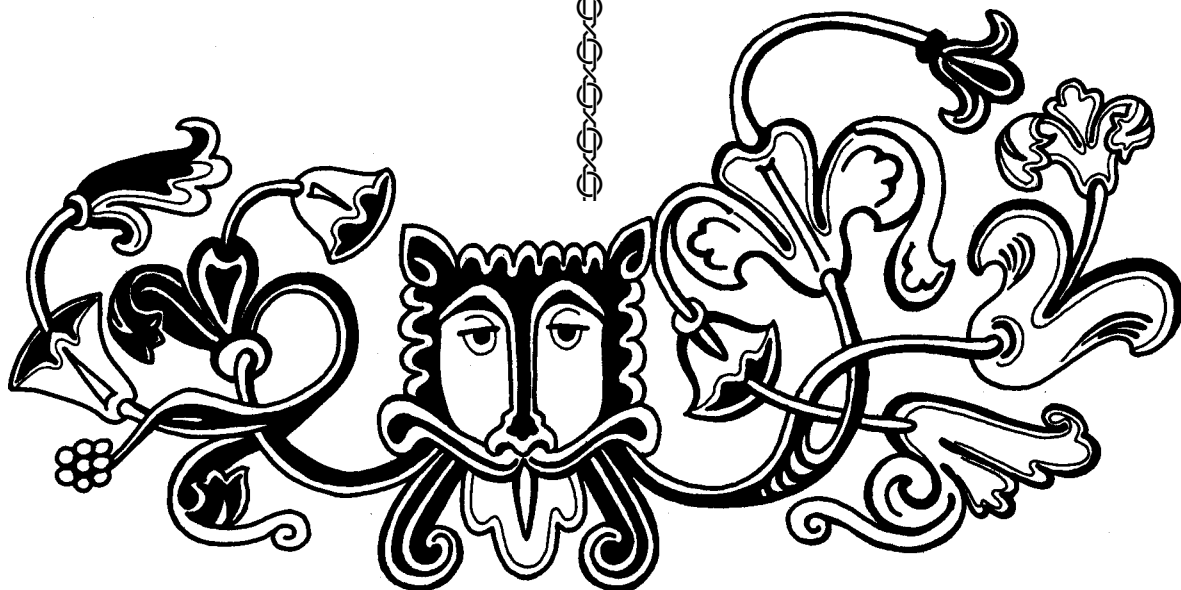
THE BOOK OF GAMES

Chapter the First

1. But still within the Boring times in that same place where lurked the Orks and the AK-47's there also lurked a young man who was a student in Wicca of she who was to, become the Co-ArchDruid.
2. This young man had just got-out of the army and was a bit naive.
3. He believed, or so did he tell the Co-ArchDruid that the ArchDruid was not just playing computer games to play computer games. He was playing them to do important ritual Magick, that would either save the world as we know it or change reality so that we would like it better.
4. And the Co-ArchDruid pondered this and wondered at its meaning.

Chapter the Second

1. Meanwhile the ArchDruid played the computer games, and added more games whenever the Earth Mother did spread Her largesse in his direction.
2. And so also did he put money by to add to his collection of computers on which to play games and so either save the world or to change reality as we know it.
3. And the ArchDruid moved away from the land of Orcs and AK-47's many times until at length he came to dwell in a place called the Alamo which was in San Jose.
4. And he was the only dweller in that place beside the concierge who spoke English. All the others spoke Spanish.
5. And so the Co-ArchDruid spoke to them when she came to visit the Arch-Druid for what she called Kill Therapy.
6. She expiated her anger by killing things on the computer.



THE BOOK OF THE 30TH ANNIVERSARY

Chapter the First

1. And the Druids had now come to their 30th year, and wanted to celebrate and thank the deities for helping them to thrive for 30 years.
2. But there also was a death of an author held high among the People for his wisdom. And many were the books of his writing held and cherished among the people, especially the Co-Archdruids.
3. And the Arch-Druid wanted to honor him now, not wait for Samhain. And so was there a memorial as well as great joy for the 30 years of the Reform.

Chapter the Second

1. And the Co-Arch-Druid was in a state of delight for the Arch-Druid Terlach who had ordained her into the 2nd and into the 3rd also was in attendance.
2. And he was Preceptor, and honored an ancient, hoary tradition of the first Preceptor (Cherniack).
3. And when the Co-Arch-Druid asked him if the Earth-Mother had given forth of Her bounty, he answered "Yup!"
4. And there was great rejoicing.

Chapter the Third

1. And the Arch-Druid, whom she had herself laid the apostolic hand of 3rd Ordination upon after he waited over 8 years after his 2nd, was there and took part in the procession and other parts of the ritual, and was congratulated by the older ArchDruids.
2. And there was great rejoicing.

Chapter the Fourth

1. But there was also in that place great puzzlement, for they wondered that she would ordain when others had refused to, for in many minds and many quarters he was seen as a jerk.
2. And she answered onto them saying, "He did the work. He endured the ordeal. He has studied much in many traditions, but especially the sage Kon Fu Tse, who has wrought many changes within him."
3. For he is a magician. And it is the task of a magician to produce changes in reality in accordance with his will. And he is also a priest.
4. And so did the Co-Arch-Druid anoint him just before the close of the year. Even just before the holy day of Samhain, for she was a sadist.

Chapter the Fifth

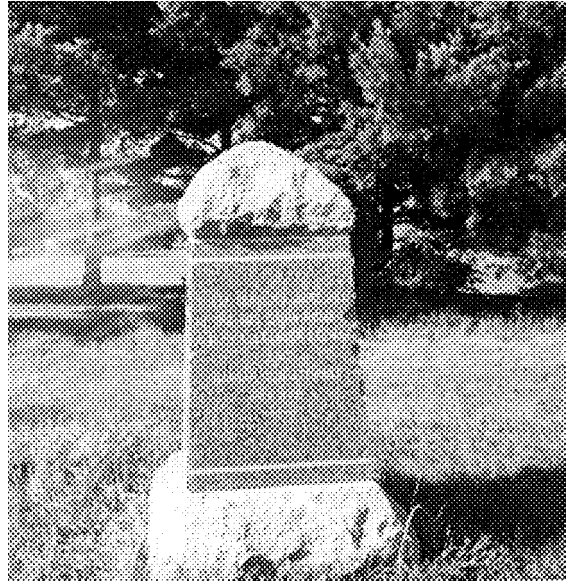
1. He had committed to doing a Samhain druid ritual for the OTO'ers, thinking he could get her to perform it.
2. But it was in her mind to ordain him and have that be his first ritual as an Arch-Druid. And he called his Grove Tuatha De Danaan.
3. And many were the members from Hazelnut Mother Grove South Bay Branch (Gee, look at all those puns!) who attended the ritual and saw that it was well done.
4. And there was great rejoicing.

Chapter the Sixth

1. And great was the Co-Arch-Druid's pride at seeing this, so that

several buttons broke, for she saw that she had ordained well.

2. For it is the way of a true priest to rise above their personal imperfections, act their station and to lead the people in the ritual, and the one called Sommer did that well.
3. And it was the first ritual to be done in the East Bay for several years, and since the Hazelnut had moved, and its name had grown by many characters, it was the first grove in the East Bay to be holding regular rituals.
4. And there was great rejoicing



THE BOOK OF THE LAUNDRY-THINK-TANK

Chapter the First

1. And it came to pass that the Co-Arch-Druid preferred to do her laundry the slow cheap way at her own washer and dryer, rather than at any Laundromat.
2. But the washer and dryer were at her former residence, the house of her mother-in law.
3. And this was also the dwelling of, the Arch-Druid of the Hazel-nut Mother Grove South Bay Branch (Gee, look at all those puns!).
4. And so during the time of agitation, the rinse, and the house shaking spin. (5.4 on the Richter scale) The Co-Arch-Druids discussed the matters that mattered to them. So was born the grand tradition of the Laundry Think Tank.
5. And there was great rejoicing.

Chapter the Second

1. They did reason together, and-occasionally rhymed, and even burst into song, which the others in attendance did try to ignore.
2. They planned the next ritual to be held at which the Arch-Druid always had a guided meditation.
3. And the Co-Arch-Druid included it in her script, and there was great rejoicing.
4. But the Arch-Druid, who was fond of shamanism, hated scripts) and made up a poem:
5. If you must have scripts,
Study them here
'Cause once at the site,
Scripts disappear.
6. And there was great rejoicing.

Chapter the Third

1. And at first only third orders did participate.
2. But behold!, two there were who were only firsts, though one had a high degree in Ar nDriaocht Fein, the Other Druids, and was exceedingly wise in the their ways.
3. So the Co-Arch-Druids said they were invited, because of their wisdom, for they were women. And like the Co-Arch Druid they were Wiccans.
4. And they joined the Think-Tank.
5. For their wisdom was discovered in a Tarot Reading.
6. And there was great rejoicing.

Chapter the Fourth

1. There came one into the Laundry Think Tank also who was large and made good food.
2. Now this one had been named after the Good God, Dagda in a special naming ceremony at Ancient Ways, a gathering of the folk.
3. The ritual came after a 3rd Order Ordination of Don the Blonde also called Butt Boy.
4. And the Arch-Druids did greatly love to give all the people names by which they would be known. The Co-arch-Druid named one woman named Sonya who had blonde hair Paper Moon so that she was Sonya Paper Moon.
5. Now this ritual of ordination and naming was the first Druidic event at Ancient Ways in five years, so it will live in the memory of many. At least eight and thirty.
6. And there was great rejoicing.

Chapter the Sixth

1. For Don the Blond had survived the endless night's vigil without so much as a fire.
2. And he would create the Angus Og Grove of Alameda and Contra Costa counties and thereby create a new kind of Druid, the Ombanda Druids of North America.
3. But it is not known if this had indeed come to pass. And the Arch Druid had doubts.

Chapter the Seventh

1. Also was there discussion of matters of great philosophical weight, such as opening the other orders to others who had interest, not by rank, for the Arch-Druid was not one to love hierarchy, but merit.
2. So each order would have its own color ribbon and a tutelary deity appropriate to its nature.
3. Green was known to all as healing and herbs and called Dian Cecht after the God of Healing.
4. Blue also for Bard, Taliesin, Cerrydwen and Brigid.
5. Grannos for brewing.
6. Martial Red for warriors
7. Purple for Magick and Myrrdin.
8. Silver for Women's Mysteries—Arianrhod.
9. And there was great rejoicing.

Chapter the Seventh

1. But not always was the discussion among the Druids of such great philosophical weight.
2. Many times did they play games on the great electronic philosopher's machine, and kill things which were imaged electronically, for in the Arch-Druid's (strange) mind were these activities linked ritually.
3. Also was there a game of the role-playing, and the Co-Arch-Druid got to play the parts of the non-player characters, and monsters, and growl and wroth greatly with delight.
4. And there was great rejoicing.

Addendum to the Ordination of the Second Order

After finishing the chalice, the Candidate goes off for a period of isolated meditation in which s/he assembles an altar/sacred space, and meditates upon the five-fold Powers of the Mother. When s/he returns, the AD asks the following five questions in order to determine what has been discovered in hir meditation.

AD: Of what did you meditate upon the Power of the Mother? (Fire of Earth)

C: *Gives an extemporaneous reply.*

AD: Of what did you meditate upon the Beauty of the Mother? (Water of Earth)

C: *Gives a reply*

AD: Of what did you meditate upon the Understanding of the Mother (Earth of Earth)

C: *Gives a reply*

AD: Of what did you meditate upon the Wisdom of the Mother? (Air of Earth)

C: *Gives a reply*

AD: Of what did you meditate upon the Magic of the Mother? (Spirit of Earth)

C: *Gives a reply*



THE BOOK OF SAMHAIN

Chapter the First

1. And as the great wheel of the year turned the Grove came to its favored place to celebrate a ritual for Samhain.
2. And when the Co-ArchDruid offered the sacrifice the winds were silent for it was the coming of the time of Sleep for the Earth Mother.
3. But the Grove had new spears to consecrate and three new Druids were sealed to the First Order.
4. One of the bearers of these spears was a new First Order named Crazy Bear.
5. And he did the greeting of the quarters according to the Native American medicine way.
6. The ArchDruid called up the quarters in the familiar Celtic tradition.
7. And there was great rejoicing.

Chapter the Second

1. And the officers of the Grove, the ArchDruid, the Co-ArchDruid, the Cocoa-ArchDruid, and the Preceptor told the People of the Grove what Samhain meant to them, and each person in attendance put the name of the honored dead into the circle.
2. But there were in that same place boys racing through on bicycles, for it was a public park.
3. And so they had a right as well as the Druids to be in that place. But the boys showed themselves to be Anti-Druids, for they heckled and called out rude comments, which the ArchDruid and Crazy Bear were unable to ignore.
4. And so Crazy bear ran towards them brandishing the spear.
5. And the Anti-Druid boys rode home and told their parents, and the parents called the police, who came and interrupted the ritual.
6. But the Co-ArchDruid was able to give the Grove the blessing, which was traditional.

Chapter the Third

1. And the people pondered what they had seen and were of several minds (at least one more opinion than there were those present, as is traditional).
2. And the ArchDruid was greatly irked and prophesied dire things for the Grove as a part of this.
3. He thought it was the Brit Bitch or the followers of Bush & Wilson, and the religious right on the warpath to wipe out pagankind. But the Co-ArchDruid took it as a sign of the Druids' innate strength.
4. For it was not until they showed their strength that the Anti-Druids acted against them, for they were not worthy of notice before. But flex a little muscle and the Anti-Druids suddenly sit up and take notice.
5. The Druids and pagankind in general will just have to work a little harder, and fight a little harder from now on.
6. And if getting a permit is required, get a permit.

The Books of the African Jedi-Knight

To the Reader,

Welcome to the Books of the African Jedi-Knight. I do not mean, by any means to belittle African-Americans or Africans by the publishing of this book. It's merely an exercise in comparative religious readings on my part, for Jediism is very much a philosophy, if not a religion.

Many of the materials herein are copyrighted, not that that slowed me down in choosing to include them. I hope that anyone obtaining a copy of this publication will show at least some respect to those copyright owners by not charging a profit when distributing these works to another person.

By no means are any of the documents here in contained to be considered "secret" or "oathbound" by our members. Nor does this book express the opinion of anyone but its author. Feel free to show them to anyone you will.

The RDNA, especially Carleton, has never officially called itself a Neo-pagan religion. However, many of its members may feel themselves to be a neo-pagan. Some prefer to look upon it as merely a philosophical union that deals with religion. Both of these are good. However, we can learn from all the spiritual masters of most (if not all) religions that have appeared on this world. Take the opportunity to peruse and cogitate on what you find inside.

Only one of the greatest complements you can give to the RDNA is to publish a little work of your own to help others looking for the ways. Also try to practice what you preach. Imitation is the highest flattery.

Peace! Peace! Peace!

Michael Scharding,
Archdruid 93-94, O.D.A.L., Bel., Gran.,
Dean of Druidic Textology (DDT)
39th Day of Geamradh,
Year XXXI of the Reform
(12/8/93 and updated in 1996)

The Books of the African Jedi-Knight

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A Book on the Bantu

This little publication is an attempt to dissuade the belief that the Star Wars trilogy was overly "Christian" in its symbology of the Force. This work came about through my readings of "Bantu Philosophy" (LOC # GN.T4513 C3) by Rev. Placide Tempels, a Jesuit Priest of the early 20th century (*translated from the French*). The Bantus called the spiritual and divine entity(s) "The Force." Correlations began to develop with further readings, but by no means is Lucasian Theology identical to Bantu Theology.

For those unfamiliar with Africa, the Bantus are the people of Zaire (AKA the Congo) and Angola. Most are pagan in the sense that they do not call Christ their personal savior. They may have been drastic changes in their beliefs since the early 1950s when this was published.

We start with some readings from the book. I apologize for the sexist use of "he" referred to in the book, as it was written in the 50s.
—Michael

What is "Force"? pg. 52

I believe that we should most faithfully render the Bantu thought in European language by saying that Bantu speak, act, live as if, for them, beings were forces. Force is not for them an adventitious, accidental reality. Force is even more than a necessary attribute of beings : Force is the nature of being, force is being, being is force

When we think in terms of the concept "being," they use the concept "force." Where we see concrete beings, they see concrete forces. When we say that "beings" are differentiated by their essence or nature, Bantu say that "forces" differ in their essence or nature. They hold that there is the divine force, celestial or terrestrial forces, human forces, animal forces, vegetable and even material or mineral forces.

The reader will be able to form his own opinion at the end of this study as to the validity, the exact worth of this hypothesis : in contradistinction to our definition of being as "that which is," or "the thing insofar as it is," the Bantu definition reads, "that which is force," or "the thing insofar as it is force," or "an existent force." We must insist once again that "force" is not for Bantu a necessary, irreducible attribute of being : no, the notion "force" takes for them the place of the notion "being" in our philosophy. Just as we have, so have they a transcendental, elemental, simple concept with them "force," with us "being."

It is because all being is force and exists only in that it is force, that the category "force" includes of necessity all "beings." God, men living and departed, animals, plants, and minerals. Since being is force, all these beings appear to the Bantu as forces. This universal concept is hardly used by the Bantu, but they are susceptible to philosophical abstractions though they express them in concrete terms only. They give a name to each thing, but the inner life of these things presents itself to their minds as such specific forces and not at all as static reality'.

Energy and Life Force pg. 47

The spirits of the first ancestors, highly exalted in the superhuman world, possess extraordinary force inasmuch as they are the founders of the human race and propagators of the divine inheritance of vital human strength. The other dead are esteemed only to the extent to which they increase and perpetuate their vital force in their progeny.

In the minds of Bantu, all beings in the universe possess vital force of their own: human, animal, vegetable, or inanimate. Each being has been endowed by God with a certain force, capable of strengthening the vital energy of the strongest being of all creation: man.

Supreme happiness, the only kind of blessing, is, to the Bantu, to possess the greatest vital force: the worst misfortune and, in very truth, the only misfortune is, he thinks, the diminution of this power.

Every illness, wound or disappointment, all suffering, depression, or fatigue, every injustice and every failure; all these are held to be, and are spoken of by the Bantu as, a diminution of vital force.

Illness and death do not have their source in our own vital power, but result from some external agent who weakens us through his greater force. It is only by fortifying our vital energy, through the use of magical recipes, that we acquire resistance to malevolent external forces.

We need not be surprised that the Bantu allude to this vital force in their greetings one to another, using such forms of address as: "You are strong," or "You have life in you," "you have life strongly in you" {or "The Force is with you"—Editor} and that they express sympathy in such phrases as "Your vital force is lowered," "your vital energy has been sapped." A similar idea is found in the form of sympathy, "wafwa ko !" which we translate "you are dying;" and by reason of our mistranslation, we are quite unable to understand the Bantu and find them given to ridiculous exaggeration when they continually say

that they are “dead” of hunger or of fatigue, or that the least obstacle or illness is “killing” them.

In their own minds, they are simply indicating a diminution of vital force, in which sense their expression is reasonable and sensible enough. In their languages, too, are words like “*kufwa*” and “*fukwididila*,” indicating the progressing stages of loss of force, of vitality, and the superlative of which signifies total paralysis of the power to live. It is quite erroneous for us to translate these words by “to die” and “to die entirely.”

The General Laws of Vital Causality. (pg. 67)

After what we have said upon the question of “force-beings” grouped in respect of their natures, of intensity of life class by class, and of the precedence according to primogeniture, it will be now clear that, among clan peoples, the universe of forces that are organically constructed in what we can call an ontological hierarchy. The interaction of forces and the exercise of vital influence occurs, in fact, according to determined laws. The Bantu universe is not a chaotic tangle of unordered forces blindly struggling with one another. Nor must we believe that this theory of forces is the incoherent product of a savage imagination, or that the action of the same force can be now propitious and now pernicious, without a determining power to justify the fact. Doubtless there are force influences acting in this unforeseeable manner, but this assertion does not allow the conclusion that action occurs in a manner scientifically unpredictable, in a totally irrational mode. When a motorcar breaks down, one can say that this event was not determined in advance by what constitutes the essential nature of a motor-car, but we do not on that account believe ourselves obliged to deny the correctness and validity of the laws of mechanics. On the contrary, the breakdown itself can be explained only by adequate application of these very laws. The same is true of the laws of the interaction of forces. There are possible and necessary actions, other influences which are metaphysically impossible by reason of the nature of the forces in question. The possible causal factors in life can be formulated in certain metaphysical, universal, immutable and stable laws. These laws can, I think, be set out as follows:

RULE I. Man (living or deceased) can directly reinforce or diminish the being of another man.

RULE II. The vital human force can directly influence inferior force-beings (animal, vegetable, or mineral) in their being itself.

RULE III. A rational being (spirit, manes, or being) can act indirectly upon another rational being by communicating his vital influence to an inferior force (animal, vegetable, or mineral) through the intermediary of which it influences the rational being. This influence will also have the character of a necessarily effective action, save only when the object is inherently the stronger force, or is reinforced by the influence of some third party, or preserves himself by recourse to inferior forces exceeding those which his enemy is employing.

Note: Certain authors claim that inanimate beings, stones, rocks, or plants and trees are called by the Bantu “*bwanga*” as exercising their vital influence on all that comes near them. If this were authenticated, it would open the question: “do lower forces act by themselves upon higher forces?” Some authors say that they do. For my part, I have never met any African who would accept this hypothesis. A priori, such an occurrence would seem to me to contradict the general principles of the theory of forces. In Bantu metaphysic the lower force is excluded from exercising by its own initiative any vital action upon a higher force. Besides, in giving their examples, these authors ought to recognize that often a living influence has been at work, for example, that of the manes. Likewise, certain natural phenomena,

rocks, waterfalls, big trees, can be considered -and are considered by the Bantu- as manifestations of divine power; they can also be the sign, the manifestation, the habitat of a spirit. It seems to me that such should be the explanation of the apparent influences of lower forces on the higher force of man. Those lower beings do not exercise their influence of themselves, but through the vital energy of a higher force acting as cause. Such an explanation accords in all cases with Bantu metaphysic. Such manifestations belong to the third law enunciated above.

Loneliness, pg. 103

Just as Bantu ontology is opposed to the European concept of individuated things, existing in themselves, isolated from others, So Bantu psychology cannot conceive of man as an individual, as a force existing by itself and apart from its ontological relationships with other living beings and from its connection with animals or inanimate forces around it.

The Bantu cannot be a lone being. It is not a good enough synonym for that to say that he is a social being. No; he feels and knows himself to be a vital force, at this very time to be in intimate and personal relationship with other forces., acting above him and below him in the hierarchy of forces. He knows himself to be a vital force, even now influencing some forces, and being influenced, by others.

Ancestors, pg. 64

The Created Universe is centered on man. The present human generation living on earth is the center of all humanity, including the world of the dead.

The Jews had no precise views of the beyond, nothing more than that of compensation in the future life for earthly merit. The idea of bliss became known to them a short time only before the coming of Christ. “*Sheol*” was a desolate region; and sojourn there seemed a gloomy business, offering little enough to attract those who had the good fortune to be still living on earth.

In the minds of the Bantu, the dead also live; but theirs is a diminished life, with reduced vital energy. This seems to be the conception of the Bantu when they speak of the dead in general, superficially and in regard to the external things of life. When they consider the inner reality of being, they admit that deceased ancestors have not lost their superior reinforcing influence; and that the dead in general have acquired a greater knowledge of life and of vital or natural force. Such deeper knowledge as they have in fact been able to learn concerning vital and natural forces they use only to strengthen the life of man on Earth. The same is true of their superior force by reason of primogeniture, which can be employed only to reinforce their living posterity. The dead forbear who can no longer maintain active relationships with those on earth is “completely dead,” as Africans say. They mean that this individual vital force, already diminished by decease, has reached a zero diminution of energy, which becomes completely static through lack of faculty to employ its vital influence on behalf of the living. This is held to be the worst of disasters for the dead themselves. The spirits of the dead (“manes”) seek to enter into contact with the living and to continue living function upon earth.

The unconscious, evil vital influence, pg. 131

Those who have lived among Bantu have of given striking illustrations of cases in which one finds himself accused of “excising a pernicious influence and is condemned by reason of the illness or death of another, without his being convicted of fault, or even of any wicked intention. Often the elements of proof are entirely lacking and the miscarriage of justice is palpable to an European witness. And yet it is said that the accused, after making a feeble defense, submits, to the declarations and decisions diviners or ordeals, or to the sentence of elders and wise men; and he accepts the penalties

which are inflicted. Such facts are incomprehensible to the minds of European jurists. I believe that I have found an adequate explanation in Bantu philosophy

The vital forces are under the governance of God, without human intervention. The hierarchy of forces is an ontological order, founded in the nature of being, not depending only on external agreements and on external meddling. All forces are in relationships of intimate interdependence; vital influence is possible from being to being without recourse to external intermediaries. The vital forces, moreover, are not quantitative, mathematical values, nor are they static qualitative values definable by philosophy. They are active forces not distinct from the being itself, which function not only in themselves and on themselves; but forces whose actions can pulsate through the whole universe of forces, to whatever extent they are in vital relationships with them.

Such vital influence is possible from man to man: it is indeed necessarily effective as between the progenitor, a superior vital force and his progeny-an inferior force. This interaction does not occur only when the recipient object is endowed, in respect of the endowing subject, with a superior force, which he may achieve off himself, or by some vital external influence, or (especially) by the action of God.

What evil demands restitution? pg. 144

Since, in the minds of Bantu, the worst evil—and, indeed, the only real injustice—is the harm done to the vital force, it should be at least, surprising that they should measure exactly the amount of restitution by the *lex tallonis*, an eye for an eye. The exact restitution of an object stolen, or the drawing of a tariff of damages, can in no wise be founded upon their conception of life as centered in man. How can they hope to measure good and evil done to man by, criteria which are external to him? From their point of view this overlooks the essential point; the re-establishment of the ontological order and of the vital forces that have been disturbed. Even when the restitution takes the form of a transfer of natural goods it is considered as part of the re-establishment of life; or, rather, as being a re-establishment of life.

Besides and beyond economic damages, the “*bisan-so*” the sorrow or the wrong done to the Man, constitutes the right to reparation. The man, wounded during his Peaceful enjoyment of life, in the fullness of his vital force, the wholeness of his life, has a right to restoration of being. Material indemnities have no other significance than that of achieving the restoration of the man.

Conclusion, pg. 78

If one desired to ridicule this philosophy or to give a childish caricature of it, objecting that its concepts do not rest upon the discipline of rigorous scientific experience, it would be as well to take care not to commit oneself to arguments more ridiculous than the pretended stupidity of these primitive peoples themselves.

Is our philosophy based upon scientific experiment? Does depend upon chemical analysis on mechanics or on anatomy? Natural sciences can no more refute a system of philosophy than they can create one. Our elders used to possess a systematized philosophy which the most advanced modern sciences have not broken down. Moreover, our ancestors came by their knowledge of being at a time when their experimental scientific knowledge was very poor and defective, if not totally erroneous. The tool of empirical science is sense experience of visible realities, while philosophy goes off into intellectual contemplation of general realities concerning the invisible nature of beings. But no instrument exists for measuring the soul, though this fact does not exclude the possibility that experiences may occur in order to furnish intelligence with reasonable proof of the existence of the spiritual principle in life. It is the intellect that creates science. Indeed the experiments of the natural sciences, as also the

generalizations of the philosopher ought to be made methodically and with discernment and analyzed in accordance with sound logical reasoning. This presupposes that one does not question the objective worth of intellectual knowledge. Happily, primitive peoples are no more tortured with doubt than our *subevolues* or human reasoning.

And now we will apply this newly-won knowledge to the:

The Book of the Jedi

Words by George Lucas and Co.

Typed up by Chris A. Johnson

Edited by Michael Scharding

Obviously, distribution of this is against the copyright law, so be careful not to charge money for it. Every time I now watch the Star Wars series I note deeper and deeper religious symbology impregnating it. As you've read in the Bantu Philosophy introduction, now apply what you have learned towards this text. LOOK for possible parallels and connections. On later read-throughs, try searching for Taoist, Buddhist and Confucian parallels, they're really in there. By understanding common themes amongst religious systems, one gains a greater appreciation of their vital differences. I suspect that by understanding the unique points on one's faith, one is strengthened in resolve to hold to that faith; and one also acknowledges areas that are further elaborated in other religions.

I consider this book to be a religious text in and of itself. Enjoy!

STAR WARS

(On Tatoine, at Luke's Home)

Aunt Roe: Luke is not much of a farmer, he's got too much of his father in him.

Uncle Owen: I know.

(In Ben's home)

Ben: Owen disagreed with your father's ethics and would not have gotten involved. He was the best star fighter in the galaxy and a cunning warrior... and my friend. I have something for you. Your father wanted you to have it when you were old enough. Your uncle wouldn't allow it. He feared you would go off with Obi Wan on a suicidal adventure. It is a light saber. It is the weapon of a Jedi, not clumsy like a blaster or a laser, an elegant weapon from a more civilized era. For over a 1000 generations they were guardians of the civilization before the Dark Times when the empire hunted down the Jedi....Now the Jedi are all but extinct. Vader was seduced by the Dark Side of the Force. He betrayed and murdered your father.

Luke: The Force?

Ben: Now, the Force is what gives the Jedi his power. It's an energy field created by all living things; it surrounds us, it penetrates us, it binds the galaxy together.

Ben: Learn about the Force, Luke.

Luke: I want to learn the ways of the force and be like my father.

Ben: You must do what you feel is right.

(In the Death Star's Meeting Room)

Admiral Motti: This station is now the ultimate power in the universe. I suggest we use it.

Vader: Don't be too proud of this technological terror you've constructed. The ability to destroy a planet is insignificant next to the power of the Force.

Admiral Motti: Don't try to frighten us with your sorcerer's ways, Lord Vader. Your sad devotion to that ancient religion has not helped you conjure up the stolen data tapes, nor given you clairvoyance enough to find the Rebels' hidden fort—(Vader chokes him through the Force)

Vader: I find your lack of faith disturbing.

(on the streets of Mas Eisle)

Stormtrooper: How long have you had these droids?

Luke: About three or four seasons.

Ben: They're up for sale if you want them.
Stormtrooper: Let me see your identification.
Ben: You don't need to see his identification.
Stormtrooper: We don't need to see his identification.
Ben: These aren't the droids you're looking for.
Stormtrooper: These aren't the droids we're looking for.
Ben: He can go about his business.
Stormtrooper: You can go about your business.
Ben: Move along.
Ben: Move along. Move along.
(They continue to the tavern. A Jawa appears and covets Luke's speeder.)
C3PO: I can't abide those Jawas—disgusting creatures.
Luke: (To Jawa) Go on, go on. (To Ben) I can't understand how we got by those troops. I thought we were dead.
Ben: The Force. It has a strong influence on the weak-minded.

(En route to Alderaan. Luke fighting a target remote.)
Ben: Remember, a Jedi can feel the force flowing through him.
Luke: You mean it controls your actions?
Ben: Partially. But it also obeys your commands.
(The remote hits Luke with a stinger blast in the seat of the pants.)
Han: Hokey religions and ancient weapons are no match for a good blaster at your side, kid.
Luke: *(Deactivates lightsaber)* You don't believe in the Force, do you?
Han: Kid, I've flown from one side of this galaxy to the other and I've seen a lot of strange stuff, but I've never seen anything to make me believe there's one all-powerful Force controlling everything. There's no mystical energy field that controls my destiny. It's all a lot of simple tricks and nonsense.
Ben: *(takes flight helmet from wall)* I suggest you try it again, Luke. This time, let go your conscious self and act on instinct. *(Places helmet on Luke's head.)*
Luke: But, with the blast shield down I can't even see! How am I supposed to fight?
Ben: Your eyes can deceive you. Don't trust them. *(Luke reactivates his lightsaber. Remote fires, hits his leg.)* Stretch out with your feelings. *(Luke blocks three blasts from the remote.)* You see? You can do it. *(Luke deactivates lightsaber, removes helmet.)*
Han: I'd call it luck.
Ben: In my experience, there's no such thing as luck.
Han: Look, good against remotes is one thing... Good against a living that's something else. *(Console beeps)* Looks like we're coming up on Alderaan. *(Han and Chewbacca exit.)*
Luke: You know, I did feel something. I could almost see the remote.
Ben: That's good. You've taken your first step into a larger world.

(After the planet blows up, Ben faints)
Luke: Are you all right?
Ben: I felt a great disturbance in the Force, as if millions of voices cried out in Terror.

(In the hanger.)
Imperial Commander: There's no one on board, sir. According to the log, the crew abandoned ship just after takeoff. It must be a decoy, sir. Several of the escape pods have been jettisoned.
Vader: Did you find any droids?
Imperial Commander: No sir. If there were any on board, they must also have jettisoned.
Vader: Send a scanning crew on board. I want every part of this ship checked.
Imperial Commander: Yes sir.
Vader: I sense something, a presence I've not felt since....

(In the control room.)
Luke: I wanna go with you.
Ben: Be patient, Luke, stay and watch over the droids.
Luke: But he can—
Ben: They must be delivered safely or other star systems will suffer the same fate as Alderaan. Your destiny lies along a different path from mine. *(opens door)* The Force will be with you. Always.

(In the meeting room)
Vader: He is here.
Tarkin: obi-Wan Kenobi? What makes you think so?
Vader: A tremor in the Force. The last time I felt it was in the presence of my old master.
Tarkin: Surely he must be dead by now.
Vader: Don't underestimate the Force.

Tarkin: The Jedi are extinct; their fire has gone out of the universe. *(Comlink buzzes.)* You, my friend, are all that's left of their religion. *(Answering comlink)* Yes?
Commander: We have an emergency alert in detention block AA-23.
Tarkin: The Princess? Put all sections on alert.
Vader: Obi-Wan is here. The Force is with him.
Tarkin: If you're right, he must not be allowed to escape.
Vader: Escape is not his plan. I must face him alone.

(Ben uses Force to distract soldiers.)

(The duel)
Vader: I've been waiting for you, Obi-Wan. We meet again at last. The circle is now complete. When I left you, I was but the learner. Now I am the master.
Ben: Only a master of evil, Darth. *(They fight)*
Vader: Your powers are weak, old man.
Ben: You can't win, Darth. If you strike me down, I shall become more powerful than you can possibly imagine. *(They fight)*
Vader: You should not have come back. *(The fight continues. Vader strikes down Ben. Ben's cloak falls to the ground, empty.)*
Luke: No! *(Stormtroopers turn from covering Vader and attack Luke & co.)* Han, Leia, and Artoo urge Luke—to get in the ship. Vader prods Ben's cloak with his foot.
Han: Blast the door, kid! *(and Vader—and stormtrooper reinforcements are cut off from the hanger bay.)*
Ben: Run Luke, run!

(At the Rebel briefing)
Dodonna: Then man your ships. And may the Force be with you.

(In the Rebel hanger)
Luke: ...Take care of yourself, Han. I guess that's what you're best at, isn't it?
Han: Hey, Luke. May the Force be with you.

(As Luke takes off)
Ben: Luke, the Force will be with you.

(During the battle)
Ben: Luke, trust your feelings. *(Luke does a nice strafing run.)*

(In the trench Luke activates his targeting computer.)
Ben: Use the Force, LUKE. *(Luke looks away from the computer)* Let go, LUKE.
Vader: The Force is strong in this one.
Ben: Luke, trust me. *(Luke deactivates the targeting computer)*

(Later, Luke destroys the Death Star without aid of the computer. But you knew that.)

(After the battle)
Ben: Remember, the Force will be with you. Always.

THE EMPIRE STRIKES BACK

(In the Wampa ice cave, Luke uses the Force to pull his lightsaber from the snow into his hand and slice off the Wampa's hand.)

(In snowstorm.)
Ben: LUKE. Luke!
Luke: Ben?
Ben: You will go to the Dagobah system.
Luke: Dagoba?
Ben: There you will learn from Yoda, the Jedi Master who instructed me.

(When the Imperial Starfleet comes out of lightspeed too close to Hoth and the Rebels activate their energy shield, Vader chokes Admiral Ozzel through the Force from a completely different room and thereby promotes Captain Pielt to Admiral.)

(on the Super Star Destroyer)
Star Destroyer Captain #2: ...And that, Lord Vader, was the last time they appeared on any of our scopes. Considering the amount of damage we've sustained, they must have been destroyed.
Vader: No, Captain, they're alive., I want every ship available to sweep the

asteroid field until they are found.

Piett: Lord Vader!

Vader: Yes, Admiral, what is it?

Piett: The Emperor commands you to make contact with him.

Vader: Move the ship away from the asteroid field so that we can send a clear transmission. *(In Vader's chamber)* What is thy bidding, my Master?

Emperor: There is a great disturbance in the Force.

Vader: I have felt it.

Emperor: We have a new enemy: Luke Skywalker.

Vader: Yes, my Master.

Emperor: He could destroy us.

Vader: He's just a boy. Obi-Wan can no longer help him.

Emperor: The Force is strong in him. The son of Skywalker must not become a Jedi.

Vader: If he could be turned, he would be a powerful ally.

Emperor: Yes ... yes. He would be! Can it be done?

Vader: He will join us or die, Master.

(On Dagobah)

Yoda: Why are you here?

Luke: I'm looking for a someone.

Yoda: Help you I can!

Luke: I don't think so, I'm looking for a great warrior.

Yoda: Great Warrior?

Luke: I'm looking for a Jedi Master.

Yoda: Jedi Master, you are looking for. Come, I'll show you.

(In Yoda's home)

Yoda: Why do you want Yoda?

Luke: I want to be a Jedi, like my father.

Yoda: Your father, a powerful Jedi, powerful Jedi he was.

Luke: You knew my father?

Yoda: I cannot teach him. The boy has no patience.

Ben's Voice: He will learn patience.

Yoda: Much anger in him. Like his father.

Ben's Voice: Was I any different when you taught me?

Luke: Yoda... I ... I am ready! Ben! Ben, I can be a Jedi! Ben, tell him I'm re—*(bumps his head on the ceiling)*

Yoda: Ready are you? What know you of ready? For eight hundred years have I trained Jedi! My own council will I keep on who is to be trained! A Jedi must have the deepest commitment, the most serious mind. This one, a—long time have I watched. All his life has he looked away: to the future, to the horizon. Never his mind on where he was, mm? What he was doing. Mm. Adventure. Heh! Excitement. Heh! *(pokes Luke)* A Jedi craves not these things. You are reckless!

Ben: So was I, if you remember.

Yoda: He is too old. Yes. Too old to begin the training.

Luke: But I've learned so much.

Yoda: Will he finish what he begins?

Luke: I won't fail you. I'm not afraid.

Yoda: You will be. You will be.

(Luke's training I. Luke runs through the swamps with Yoda on his back.)

Yoda: Run! Yes! Yes! A Jedi's strength flows from the Force! But beware of the Dark Side. Anger, fear, aggression: the Dark Side are they! Easily they flow, quick to join you in a fight. If once you start down the dark path, forever will it dominate your destiny, consume you it will! As it did Obi-Wan's apprenticeship.

Luke: *(Stops, panting.)* Vader. Is the Dark Side stronger?

Yoda: No! No. No. Quicker, easier, more seductive.

Luke: Then how am I to know the good side from the bad?

Yoda: You will know! When you are calm. At peace! Passive. A Jedi uses the Force for knowledge and defense. Never for attack.

Luke: But tell me why I can't—

Yoda: No, no, there is no why! Nothing more will I teach you today. Clear your mind of questions. Mmmm. Mmm.

Luke: *(Sets Yoda down, puts on jacket.)* There's something not right here. I feel cold ... death.

Yoda: That place *(indicates cave)* is strong with the Dark side of the Force. A domain of evil it is. In you must go.

Luke: What's in there?

Yoda: only what you, take with you. *(Luke takes his weapons.)* Your weapons—you will not need them. *(Luke ignores him. He enters the cave and fights a slow-motion battle with Darth Vader, who he beheads. Vader's mask explodes, revealing the face beneath: Luke's own.)*

(Luke's training II. He is standing on one hand with Yoda perched on his foot.)

Yoda: Good, yes. Feel the Force flow! Yes! Now: the stone. *(Luke lifts a stone through the Force.)* Feel it. *(Artoo notices the sinking X-Wing. His whistling breaks Luke's concentration.)* Concentraaaaaate! *(Luke and Yoda fall.)*

Luke: *(Looking at X-Wing)* Oh no. We'll never get it out now!

Yoda: So certain are you? Always with you it cannot be done. Hear you nothing that I say?

Luke: Master, moving stones around is one thing. This is—totally different!

Yoda: No! No different! only different in your mind. You must unlearn what you have learned.

Luke: All right, I'll give it a try.

Yoda: No! Try not. Do, or do not. There is no try. *(Luke raises the X-Wing a bit, then drops it. It sinks completely.)*

Luke: I can't. It's too big.

Yoda: Size matters not. Look at me. Judge me by my size, do you? *(Luke shakes his head)* Hum. And well you should not. For my ally is the Force, and a powerful ally it is. Life creates it, makes it grow. Its energy surrounds us, and binds us. Luminous beings are we, not this crude matter. *(Pinches Luke's shoulder)* You must feel the Force around you: here, between you, me, between the rock, everywhere! Yes! Even between land and ship.

Luke: You work the impossible. *(Luke sulks. Yoda raises the ship and deposits it on the shore. Luke is incredulous.)*

Luke: I don't—I don't believe it!

Yoda: That is why you fail.

(Vader chokes captain Needa through the Force for loosing the Falcon.)

(Luke's training III. Luke standing on his hands with two boxes levitated.)

Yoda: Concentrate! Feel the Force flow! Yes! *(Luke levitates Artoo.)* Good, calm. Through the Force, things you will see. Other places, the future, the past, old friends long gone.

Luke: Han? Leia! *(He drops the boxes and Artoo and falls.)*

Yoda: —Hmmm. Control, control, you must learn control!

Luke: I ... I saw a city in the clouds!

Yoda: —Mmm. Friends you have there.

Luke: They were in pain.

Yoda: It is the future you see.

Luke: The future? Will they die?

Yoda: Difficult to see. Always in motion is the future.

Luke: I've got to go to them.

Yoda: Decide you must how to serve them best. If you leave now, help them you could, but ... you would destroy all for which they have fought and suffered.

(On Cloud City, in the dining room, Vader blocks Han's laser bolts with his hand and pulls Han's gun across the table through the Force.)

(Luke's departure from Dagobah)

Yoda: Luke, you must complete the training!

Luke: I can't get this vision out of my head. They're my friends, I've got to help them!

Yoda: You must not go!

Luke: But Han and Leia will die if I don't!

Ben: You don't know that. *(Apparition of Ben appears)* Even Yoda cannot see their fate.

Luke: But I can help them! I feel the Force.

Ben: But you cannot control it. This is a dangerous time for you, when you will be tempted by the Dark Side of the Force.

Yoda: Yes, yes, to Obi-Wan you listen! The cave, remember your failure at the cave!

Luke: But I've learned so much since then! Master Yoda, I promise to return and finish what I've begun! You have my word!

Ben: It is you and your abilities the Emperor wants. That is why your friends are made to suffer.

Luke: That's why I have to go..

Ben: Luke, I don't want to loose you to the Emperor the way I lost Vader.

Luke: You won't.

Yoda: Stopped he must be. On this all depends. Only a fully trained Jedi Knight, with the Force as his ally, will conquer Vader and his Emperor. If you end your training now, if you choose the quick and easy paths Vader did, you will become an agent of evil.

Ben: Patience!

Luke: And sacrifice Han—and Leia?

Yoda: If you honor what they fight for ... yes.

Ben: If you choose to face Vader, you will do it alone. I cannot interfere.
Luke: I understand. Artoo? Fire up the converters. *(Luke enters the X-Wing.)*
Ben: Luke! Don't give into hate. That leads to the Dark Side!
Yoda: Strong is Vader! Mind what you have learned, save you it can!
Luke: I will! And I'll return. I promise. *(Luke takes off)*
Yoda: Told you I did. Reckless is he. Now, matters are worse.
Ben: That boy is our last
Yoda: No. There is another.

(After Han is frozen in carbonite)

Imperial Commander: Skywalker has just landed, my Lord.
Vader: See to it that he finds his way in here. *(Lando attempts to take Leia by the arm, but Chewie snarls at him.)* Calrissian, take the Princess and the Wookiee to my ship.
Lando: You said they'd be left in the city under my supervision!
Vader: I am altering the deal. Pray I don't alter it any further. *(Vader chokes Lando for a brief instant. Lando's hand goes to his throat. This one is taken from the novelization, but in the film Lando's hand does go to his throat. Sort of.)*

(The duel I. Luke holsters his blaster. The lights come up, Vader's breathing is heard.)
Vader: The Force is with you, young Skywalker, but you are not a Jedi yet. *(Luke ascends the steps and they duel.)*

(The duel II)

Vader: You have learned much, young one.
Luke: You'll find out I'm full of surprises. *(They exchange blows. Vader knocks Luke's saber from his hand and it falls to the floor below. Vader swings at Luke, Luke rolls down the stairs. Vader leaps, and lands between Luke and his lightsaber.)*
Vader: Your future lies with me, Skywalker. Obi-Wan knew this to be true.
Luke: No. *(He is backing towards the pit. Vader lunges—Luke falls in.)*
Vader: All too easy. *(He turns on the carbonite switch with the Force. Luke leaps from the chamber and climbs the pipes above. Vader doesn't notice.)* Perhaps you are not as strong as the Emperor thought. *(A clang comes from above. Vader sees Luke)* Impressive. *(He slices a hose. Steam spews out.)* Most impressive. *(Luke drops and aims the broken pipe at Vader.)* Oomph! *(Luke picks up his lightsaber with the Force and blocks Vader's next swing with it.)* Obi-Wan has taught you well. You have controlled your fear. *(They exchange blows.)* Now, release your anger. Only your hatred can destroy me. *(They fight. Luke drives Vader off the side of the chamber. Luke deactivates his lightsaber and follows. He enters a connecting tunnel, then the Control Room. Vader appears. Rather than fight, he sends large machinery hurtling at Luke. When Luke blocks the machinery, Vader attacks. Then Vader simply hurtles the machinery at Luke, who can't block it all. One piece breaks the large window, causing a pressure difference which pulls Luke out. He catches a catwalk and pulls himself up.)*

Vader: Trust your feelings, I'm your Father!
Luke: *(Luke wines)* No, that can't be! That's Impossible!

(Beneath the city, Luke calls first for Ben and then for Leia, who hears his call. As they attempt to escape)

Vader's Voice: Luke
Luke: Father.
Vader's Voice: Son, come with me.
Luke: Ben, why didn't you tell me? *(Luke gets up and goes to the cockpit.)*
Lando: Chewie! *(Chewie bashes his tool against the ship.)*
Luke: It's Vader.
Vader's Voice: Luke, it is your destiny.
Luke: Ben, why didn't you tell me?

(Aboard the medical frigate)

Luke: Chewie, I'll be waiting for your signal. Take care, you two. And may the Force be with you.

THE RETURN OF THE JEDI

(Luke in Jabba's palace. He chokes the guards a la Vader to get past them. He plays with Bib Fortuna's mind like Ben did to the stormtroopers. He also attempts to use his mind powers on Jabba, but they are ineffective. In the book, he leaps to the grate above the rancor and swings around up there out of reach, but the scene was cut from the movie.)

(Luke makes extensive use of the Force in fighting Jabba's guards. Leia also uses it to choke Jabba.)

(The Emperor's arrival)

Emperor: Rise, my friend.
Vader: The Death Star will be completed on schedule, my Master.
Emperor: You have done well, Lord Vader. And now, I sense you wish to continue your search for young Skywalker.
Vader: Yes, my Master.
Emperor: Patience, My friend. In time, he will seek you out, and when he does, you will bring him before me. Only together can we turn him to the Dark Side of the Force.
Vader: Yes, My Master.
Emperor: Everything is proceeding as I have foreseen.

(Yoda's farewell)

Yoda: That face you make. Look I so old to young eyes?
Luke: No. of course not.
Yoda: I do. Yes I do. Sicker I've become. Yes. Old and weak. When nine hundred years old you reach, look as good you will not. Hmm? *(Chuckles, then coughs.)* Soon will I rest. Yes. Forever sleep. Earned it I have.
Luke: Master Yoda, you can't die!
Yoda: Strong am I with the Force, but not that strong. Twilight is upon me, and soon night must fall. That is the way of things. The way of the Force.
Luke: But I need your help. I've come back to complete the training.
Yoda: No more training do you require. Already know you that—which you need.
Luke: Then I am a Jedi.
Yoda: Oh! Not yet. One thing remains. Vader. You must confront Vader. Then, only then, a Jedi will you be. And confront him you will.
Luke: Master Yoda, is Darth Vader my father?
Yoda: A rest I need. Yes. Rest.
Luke: Yoda, I must know.
Yoda: Your father he is. Told you, did he?
Luke: Yes.
Yoda: Unexpected is this, and unfortunate.
Luke: Unfortunate that I know the truth?
Yoda: No! Unfortunate that you rushed to face him! That incomplete was your training! That not ready for the burden were you.
Luke: I'm sorry.
Yoda: Remember, a Jedi's strength flows from the Force. But beware: anger, fear, aggression: the Dark Side are they. If once you start down the Dark path, forever will it dominate your destiny! Luke.. do not ... do not underestimate the powers of the Emperor, or suffer your father's fate you will. Luke ... when gone am I, the last of the Jedi will you be. Luke! The Force runs strong in your family. Pass on what you have ... learned ... Luke ... there, is ... anoth...er... Sk ... Sky ... walk ... er... *(Yoda dies.)*

(Luke uses the Force to remember who the heck his sister was.)

(When the strike team is attempting to get past the security shield of the Death Star, Luke and Vader sense each others presence.)

(Luke uses the Force to levitate Threepio and thereby convince the Ewoks to join them.)

Luke: The Force is strong in my family. My father has it ... I have it ... and ... my sister has it.

(Luke and Vader meet)

Vader: The Emperor has been expecting you.
Luke: I know, father.
Vader: So, you have accepted the truth.
Luke: I have accepted the truth that you were once Anakin Skywalker, my father.
Vader: That name no longer has any meaning for me.
Luke: It is the name of your true self, you've only forgotten. There is good in you. The Emperor hasn't driven it from you fully. That was why you couldn't bring yourself to kill me before. That's why you won't bring me to your Emperor now.
Vader: I see you have constructed a new lightsaber. Impressive. Your skills are complete. Indeed you are powerful, as the Emperor has foreseen.
Luke: Come with me.
Vader: Obi-Wan once thought as you do. You don't know the power of the Dark Side. I must obey my Master.
Luke: I will not turn, and you'll be forced to kill me.
Vader: If that is your destiny.

Luke: Search your feelings, father. You can't do this. I feel the conflict within you, let go of your hate!

Vader: It is too late for me, son. The Emperor will show you the true nature of the Force. He is your master now.

Luke: Then my father is truly dead.

(Emperor's throne room I)

Emperor: Welcome, young Skywalker. I have been expecting you. You no longer need those. *(He motions to Luke's binders. They fall to the ground.)* Guards, leave us. I am looking forward to completing your training. In time, you will call me Master.

Luke: You're gravely mistaken. You won't convert me as you did my father.

Emperor: oh no, my young apprentice. You will find that it is you who are mistaken. About a great many things.

Vader: His lightsaber. *(Hands it, butt first, to the Emperor.)*

Emperor: Ah yes. A Jedi's weapon. Much like your father's. By now you must know that your father can never be turned from the Dark side. so will it be with you.

Luke: You're wrong. Soon I'll be dead, and you with me.

Emperor: Perhaps you refer to the imminent attack of your Rebel fleet. Ah yes, I assure you, we are quite safe from your friends here.

Luke: Your overconfidence is your weakness.

Emperor: Your faith in your friends is yours.

Vader: It is pointless to resist, my son.

Emperor: Everything that has transpired has done so according to my design. Your friends, out there on the sanctuary moon, are walking into a trap, as is your Rebel fleet. It was I who allowed the Alliance to know the location of the shield generator. It is quite safe from your pitiful little band. An entire legion of my best troops awaits them. Oh, I'm afraid the deflector shield will be quite operational when your friends arrive.

(Space battle. The Rebel fleet roars from hyperspace. All wings report in.)

Wedge: Lock s-foils in attack position.

Admiral Ackbar: May the Force be with us.

(Emperor's throne room II)

Emperor: Come, boy, see for yourself. From here you will witness the final destruction of the Alliance, and the end of your insignificant Rebellion. *(Touches lightsaber)* You want this, don't you. The hate is swelling in you now. Take your Jedi weapon. Use it. Strike me down with it. Give in to your anger. With each passing moment you make yourself more my servant.

Luke: No.

Emperor: It is unavoidable. It is your destiny. You, like your father, are now ... mine.

(Emperor's throne room III)

Emperor: Your fleet is lost, and your friends on the Endor moon will not survive. The Alliance will die, as will your friends. Good... I can feel your anger. I am defenseless. Take your Jedi weapon. Use it. Strike me down with all of your hatred, and your journey towards the Dark side will be complete! *(Luke takes his sword through the Force, ignites it, and swings. Vader blocks the blow. Emperor laughs.)*

(Emperor's throne room IV)

(Luke and Vader duel. Luke kicks Vader down the stairs (reminiscent of the falling down stairs bit in the previous film).)

Emperor: *(laughs)*. Use your aggressive feelings, boy! Let the hate flow through you. *(Luke deactivates his lightsaber.)*

Vader: obi-Wan ... has taught you well.

Luke: I will not fight you, father. *(Vader climbs the steps. Luke backs away.)*

Vader: You are unwise to lower your defenses! *(Luke reactivates his lightsaber to defend himself. They exchange blows. Luke jumps into a control booth and deactivates his lightsaber. He then flips up onto a catwalk.)*

Luke: Your thoughts betray you, father. I feel the good in you, the conflict.

Vader: There is no conflict.

Luke: You couldn't bring yourself to kill me before and I don't believe you'll destroy me now.

Vader: You underestimate the power of the Dark Side. If you will not fight, then you will meet your destiny. *(Throws his sword, which causes catwalk to fall. Luke slides down below the throne room. Vader follows.)*

Emperor: *(laughing)*. Good. Good!

(Emperor's throne room V)

(Vader searching for Luke beneath the throne room)

Vader: You cannot hide forever, Luke

Luke: I will not fight you.

Vader: Give yourself to the Dark Side. It is the only way you can save your friends. Yes! Your thoughts betray you. Your feelings for them are strong, especially for ... sister! So, you have a twin sister! Your feelings have now betrayed her., too! Obi-Wan was wise to hide her from me. Now, his failure is complete. If you will not turn to the Dark Side, then perhaps she will.

Luke: NEVER! *(Attacks Vader, beats him back. Knocks him to his knees, slices his right hand off.)*

Emperor: Good! Your hate has made you powerful. Now, fulfill your destiny, and take your father's place at my side.

Luke: *(looks at his mechanical hand, then to Vader's severed mechanical one.)*. Never. *(Deactivates lightsaber and throws it away.)* I'll never turn to the Dark Side. You've failed, your Highness. I'm a Jedi, like my father before me.

Emperor: So be it, Jedi.

(Emperor's throne room VI)

Emperor: If you will not be turned, you will be destroyed. *(Hits Luke with lightning. Vader stands by his Master.)* Young fool. Only now, at the end, do you understand. *(Hits Luke with lightning.)* Your feeble skills are no match for the power of the Dark Side. *(Hits Luke with lightning.)* You have paid the price for your lack of vision. *(Hits Luke with lightning.)*

Luke: *(Screams, including:)* Father, help me!

Emperor: Now, young Skywalker, you will die. *(Hits Luke with lightning.)*

Luke: *(Screams, including:)* Father!

(Vader grabs Emperor and throws him into a pit. Luke pulls Vader away from the pit.)

(Vader, unmasked)

Anakin Skywalker: Now go, my son. Leave me.

Luke: No. I'll not leave you here, I've got to save you.

Anakin Skywalker: You already have, Luke

(On the Ewok Planet)

Ben: The Force will always be with you, young Skywalker.



The Book of Ultimate Answers

written by
Rev. Michael Scharding, D.D.
in June 1994 c.e.

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Another Fine Product of the Drynemeton Press

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If this product doesn't work (and I don't mean if it works well) then please feel free to shred it or give it to your friend (or enemy) as a present.

When I call this a Reformed Druid publication, I mean it is a publication by a Reformed Druid. I hope that most other Reformed Druids disagree with my views.

Dedication

I would like to dedicate this book to Rev. Jewelnel Davis, who has inspired the Carleton Campus with her wisdom during her years here. I hope that this book will likewise provided needed answers to those faced with the inscrutability of the universe, or at least get them to give up using similar books and go back to talking with real people (which is a much wiser thing to do) .

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Other Thanks

There are a number of people I would like to thank for making this enormously difficult work possible. First I would like to thank my ancestors and all the past populace of the world which have made my culture(s), philosophy(s), religion(s), environment, language(s) and genetic code what they are today (you know who you are!).

I'd also like to thank the Carleton Academic Computing and Networking Center for the use of their computers while formatting this book for publication while I attended school there. Carleton's faculty, staff and students also deserve my thanks for instilling the knowledge, moral teachings and education that made this book possible.

Not to forget you, are all the many plant, animal & microbial creatures I've ingested to sustain my biological processes. I'm also very thankful that I can breathe the oxygenated air and that the sun comes up in the morning. For all these myriads of interlacing cycles and miraculous events (including hormones) I would like to thank the Creator(s). You're doing a fine job, keep up the good work!

I would also like to thank the Sheltons, the Frangquists, Isaac Bonewits, Glenn McDavid, Sam Adams, Norman Nelson and the many Druids who have enlightened me on "the mysteries" of Druidism (whatever they are...).

To conclude, I'd like to thank whoever (or whatever) else I'm forgotten to include.

Preface: Why this book was written.

I was once sitting under a large oak tree on a sunny day when I came to the realization that there are a lot of unanswered questions in the world. Think about it, do you know the names of all the people in Ghana; or why do English speakers often put the adjectives before the nouns? We live in world awash with doubt and distressed with uncertainty. Will we ever know the right answers to every question? Probably not. However, we live in a society that demands answers. To not provide answers is to show incompetence or lack of education. Would you want to look incompetent or uneducated? I wouldn't, but it would seem fated that we will have to continue to live with that persistent embarrassment.

I decided that someone had to take care of all these loose ends, even at the risk of giving the wrong answers. I mean, isn't it better to have an answer, even if it is not THE answer, especially one that works; rather than to stand there and sheepishly say that you don't have an answer? Once I accepted this monumental task I was faced with a more daunting undertaking than passing my Senior Comprehensive exercise at Carleton while retaining a social life; providing viable answers to all the possible questions that can be posed in the English language. It was a toughie, but I managed to complete it in a few hours. Drawing upon my extraordinary ability to pull answers out of a baseball cap, I wrote this book. I have intended it to be a quick handbook to use whenever you are confronted with a perplexing problem or question.

While divinatory purposes are probably not a very effective use of the book, your use of the book is not my concern. Like the dis-

claimer says, you can do what you want with the book, that's your decision. This book has worked many times for myself and I hope it proves so for you. Enjoy!

Rev. Michael Scharding
June 20th, 1994 c.e.

Third Edition Update:

Due to the overwhelming desire for more answers, I've massively expanded the chapters of answers to provide more customized answers.

Recommendations

1. If you are not competent in the English language, have a friend help you use this book.
2. Similarly if you are blind, have them read this book to you or type it in Braille so that you can scan it.
3. If no one answer works, try combinations and permutations.

Reminders

1. If you are not using the book properly, then you perhaps don't deserve an answer.
2. Be persistent, it will work if you don't give up.
3. There's an answer in this book that works for your question!

Introduction: How to use this book

There are three chapters to the Book of Ultimate Answers, one each for affirmative, negative and mixed answers. I have found that the Book of Ultimate Answers works best for me when used as outlined in the following flow-chart:

- I. Get comfortable.
- II. Pray and/or meditate for the recommended time (see below) on how to best formulate the question in the English languages.
- III. Open to the first chapter.
 - A. If an appropriate answer is there, you're done.
 - B. No luck? Try chapter two.
 - i. If you find an appropriate answer, cool.
 - ii. If that doesn't work, try chapter three.
 - a. If it worked, you're done.
 - b. If it you couldn't find a usable answer then return to chapter one.

How Long to Prepare Beforehand

Now depending on how difficult or important the question is, you'll have to formulate the question and ready your mind to spot a useable answer in your search. Imagine you're going to be asking this to Mahatma Ghandi at a press conference. You want to be very clear. This is because your mind is often running many sub-processes at the same time and it might be actually more concerned with finding an answer to another problem. The result? You get the right answer to a sub-conscious question instead of the one you asked. Remember, the answer may not be the one you want to find, so don't force it.

To help remedy this frequent problem, I'm providing the handy-dandy scale that I recommend to meditate and/or pray before using this book. It's roughly:

Difficulty to Time List

Inconsequential: 5 seconds
Simple: 1 minute
Pesky: 1 hour
Important: 1 day
Life-Changing: 1 month to a Year

Earth-Shattering: 2 years
Universe-Shattering: 15 years
Future Career/Marriage: 20 years and a day

Clarifying Examples for the Scale Categories:

Inconsequential: What color is a tomato?
Simple: What should I watch on TV tonight?
Pesky: Should I change brands of shampoo?
Important: Do I wish to learn Gaelic?
Life-Changing: Do I get a nose-job?
Earth-Shattering: Shall I reveal my divinity to CNN?
Universe-Shattering: Shall I bestow warp-engine capability to mere mortal Earthlings?
Future Career/Marriage: Do I want to marry Alex?

Other important notes:

Feel encouraged to modify the words in any answer (i.e. the tense, conjugation, plurality, gender, inflection, punctuation, cultural understanding, order, grammatical purpose, spelling or definition) in order to make it a more suitable answer. Remember, you only need an answer that works, not the best answer!

Chapter One: Affirmative Answers

Could be a positive answer to your question:

'Fraid so.
Yes.
Of course!
Probably.
Because.
Easily.
With difficulty.
Perhaps so.
Go with it.
Definitely.
I said so.
Once and a while.
Why not?
Partially so.
Some of the world's greatest people have thought so.
Occasionally.
It bodes well.
In a twisted way, yeah.
I wish so to.
I have it on good authority.
So a rumor has it. Next question please.
Uh, huh.
In a mytho-poetic sense.
In some situations.
That would be nice.
Few have ever doubted it.
When you are ready.
Only if you do it the right way.
Some would think so.
Yeah!
If you can accept the risks.
At the appropriate time.
If things favor it.
Do what's best.
Trust in yourself.
It has always been so.
If you trust them.
Couldn't agree with you more.
I'd say go with it, but ask someone for a second opinion.
True.
If you're lucky.

If Ghandhi would do it, so should you.
 You'll win.
 When one truly loves someone.
 You are ready and skillful enough to do it.
 No problem.
 Cautiously.
 Oh, I've got the answer, but you must try that again in a "yes-no" format.
Didn't find a suitable answer? Try chapters two and three.

Chapter Two: Negative Answers

Oh, it might be a negative on this one. An answer could be one of the following:

No.
 Never.
 Because.
 Couldn't be.
 Unlikely.
 Don't.
 You'll lose.
 Mustn't
 When the "hot-motified-culture's interpretation of Hell" freezes over!
 Can't.
 Give up.
 Not often.
 Won't.
 Not worth the bother.
 Not with your resources.
 Try not to.
 Shouldn't.
 Impossible.
 Not in my book!
 Might not.
 Don't you dare!
 If your friend jumped off a cliff, would you also jump off a cliff?
 Think about it, it wouldn't work.
 Cautiously.
 Most likely not.
 In your dreams!
 If you do, you'll be sorry.
 Not now.
 Later.
 Too late.
 Not here.
 Not there.
 That isn't legal, is it?
 Forget it.
 It's unprecedented.
 Someone else can do it.
 That's morally reprehensible!
 Not soon.
 Not ever.
 When clams sing Beethoven from mountain-tops!
 Best to wait.
 Try a different alternative or approach.
 You know that I've got the answer, but you must phrase it in a "yes-no" format.

Didn't find a suitable answer? Try chapters one and three.

Chapter Three: Mixed Answers

You asking a complicated question or one requiring an overly specific answer. I think the answer would be one of the following:

Maybe.
 Answer unclear, ask later.
 Do more meditating or praying.
 You're not ready to use this book. I'd recommend that you talk with your friend, relative, superior/inferiors.
 Tricky.
 That's a matter of faith, isn't.
 You're not intelligent enough to understand the fine mechanics of the solution.
 I bet the word(s) you're looking for are in a dictionary.
 Wait.
 It's hard to express the answer with written words, try waving this book around.
 There is no clear answer.
 There are no clear answers.
 I would offend somebody if I answered that one.
 What would you say?
 42.
 That's a toughie, send oodles of money to the Mayo Clinic and perhaps they'll tell you.
 Look it up.
 Could be.
 That's a fact, this book deals with slippery issues!
 If you only knew....
 You cannot make the decision by yourself.
 We tried that one before, inconclusive.
 No one knows.
 Nothing knows.
 Whenever.
 Whatever.
 Whoever.
 Whyever.
 However.
 Because.
 Whenceever.
 Rephrase the question.
 It's unlike anything we've ever seen before, Cap'n.
 Why bother?
 In time, you will come to know.
 That is a question not tending towards edification.
 Wait a minute, at what time?
 Wait a minute, who?
 Wait a minute, which?
 Wait a minute, why?
 Wait a minute, how exactly?
 Only if she/he/it/them/I/you/we/you-all does it first.
 Are you sure you got the facts straight?
 That really depends.
 Ask an expert.
 Pay stricter attention.
 I'll get back to you on that one.
 Ha! Ha! That's a good one.
 Well, now!...
 If I could walk that way, I wouldn't....
 Best to do more research first.
 I've already answered that one.
 That question has been outdated, try a newer one.
 That's a secret.
 The answers definitely a real number.
 Could be an imaginary number.
 Too many possible answers.
 If you were paying attention...
 You're not asking the right question.
 There are better books on the subject, check the library.
 If there aren't better books... write them.
 Could you make that a bit more clear.

Only if they/it don't find out.
 A thousand years from now, who'll care?
 It wouldn't make sense, even if I explained it to you.
 Consider it from their point of view.
 The first.
 The latter.
 Both.
 Neither.
 One of the middle ones.
 One (or more) but not the other(s)
 D.
 All of the above.
 None of the above.
 One of the above.
 You're not using English, this only works for English.
 Is something green stuck between your teeth?
 Is that a rhetorical question?
 If I told you that, I would have to shoot you.
 Not even Nixon knew that.
 Slower. Slower.
 I don't know.
 I don't care.
 Sleep on it.
 Isn't there something else you should be doing right now?
 Time to make the donuts.
 It's interesting you should ask that, I was thinking the same thing.
 It doesn't matter.
 It would be alot easier if you could ask that again, but as a "yes-no" question.

Didn't find a suitable answer? Try chapters one and two.

Conclusion: Why this book was really written.

Actually, I did write this book for most of the pre-said reasons, in a way. As a Reformed Druid, and a North American one at that, I have a right to say what I believe and other Reformed Druids won't claim that I'm a heretical Druid. The RDNA lacks recognizably official dogma and its customs or traditions are very mutable. The RDNA's official doctrine is summed up in the two Basic Tenets:

1. The object of the search for religious truth, which is a never-ending and spiritual search, can be found through Nature, which is the Earth-Mother; 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 people do live, yea, even as they do struggle through life are they come face to face with it.

This is the only statement that all Reformed Druids agree with (and possibly most Druids...). Anything more or less than this is your own variant, and we all bring our own stuff willingly or unwillingly. None of us are "pure" Reformed Druids, we are all possessors of differing beliefs, but share a stated agreement with those two identically worded beliefs; irregardless of our own interpretation. Can one have unity through difference? Richard Shelton said "Reformed Druidism is compatible with all religions, even if they deny it." The way I've looked at it, most religions that I'm familiar with use images from Nature at least once to demonstrate or symbolize a theological point; say—a bird building a nest in the spring time. If this is so, then people of all religions should be able to gather and hear the same story of a bird building a nest, and come away with a personal gain of spiritual understanding. This is what the RDNA is about.

One of the unstated purposes of the RDNA is to deepen our critical awareness of the foundations underlying our personal, individual beliefs and/or to understand the roots of our religion(s) or philosophy. In a way, I've pursued this goal by writing & publishing my thoughts as a focusing tool for this exploration, because knowing

someone will read your musings makes you work harder. But truth seems to be a thing that changes with new facts reveal an unseen twist in your understandings. God is guiding me on a strange path of mysticism to find Her spiritual truths. Nothing that I've published is necessarily what I currently believe, at the time that you are reading this. Ha!

Another side-effect of Reformed Druidism is a desire to pull people's legs. David Frangquist once stated "The role of the Third Order is keep people guessing....Druidism has it's tongue planted firmly in its cheek." I wished to poke fun at a book called "Dianet*cs" and other self-help books that purported to have answers for your personal problems. I think these books cater to those folk who are unwilling to talk with real live people and those who consider any book to be true as gospel if it is published by someone with loads of letters behind their name (esp. Ph.D.).

In the Reformed Druid fashion, I have endeavored to bring you to a deeper realization of the inconsistencies inherent in being an expert on other people's problems, especially about people you don't even know. The Book of Ultimate Answers actually works, but it may be the wrong way to come to answers. Sometimes the most flawless systems can also be the most devious if they are inappropriate. Just because it works doesn't mean it should be used.

Sarah: "I've got a splitting pain in my head."

Jean: "Have you considered amputation?"

Imagine how many leaders and experts daily make decisions based on blind reliance upon long-accepted collections of official answers (i.e. files, dossiers, scriptures). It's not that written sources do not contain truths, they do!, but one cannot always use the same answer to the same question. Abiding by precedents can be a problematic habit, as the expression goes: "give a child a hammer and soon every-thing looks like a nail."

One of my other gripes with the self-help genre is that they often have only a very short section of practical answers and advice. What seems to take a great deal of those books (and, incidentally, this one) is a lot of bibble-babble (or Bible-Babel as a friend of mine calls it). The author usually has their own personal philosophy which they would be delighted if everyone else shared. The people easiest to "convert" are those with weak self-images whose insecurity draws them to powerful, charismatic "know-it-alls." If you are still reading this and are one of those people, you won't find the answer through Reformed Druidism either ("Druidism is a faith, if not in answering, then in questioning"). You'll find your answer, if it's to be found, by your own efforts (possibly divinely aided).

The last rumor I'd like to share is that people do not always lie, sometimes they are just misinformed and don't realize it or (more likely) won't admit it. I am, myself, greatly "uneducated" in accredited forms of theological training. I am merely winging it, which so many "experts" are also secretly doing. I hope this book has jolted you into a deeper speculation of the purpose, motives and capabilities of the "self-help book" genre.

The Book of Songs and Poetry

Volume One

Compiled by Michael Scharding and Sine Ceolbhinn

This book is a collection of songs, chants and poems that I have heard used or composed that may be deemed suitable to Druidic usage (or maybe not..). It is in no way an exclusive or exhaustive collection. Feel free to add or delete to its contents with songs or poetry of your favorite writers or historical sources. Even better, include some of your own compositions.

The Song notation (only in printed copies) that I've included is the best that my meager skills could provide. There are tonal inflections that sometimes cannot be conveyed in script. Use the music as a guide, not as a taskmaster. Many are in strange modal forms of the key of C, my favorite singing key (but perhaps not yours)

Mike Scharding
Day 81 of Samradh
Year XXXI of the Reform
(July 21st, 1993 c.e.)

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1st Printing—1993
2nd Printing—1996
(in ARDA)

Samhain Procession Hymn

by Michael Nov. 1, 1992

Thanks to the Earth for giving us birth.
Thanks to the Sky, both wet and dry.
Thanks to al creatures in between,
Those that have bodies, and those unseen.

We of the oak groves here first arose,
Praisin' you in song, thirty years long.
Now comes the winter's cold, harsh test,
When Sun and Earth are at their rest.

The Triples Song

by Michael

I see the Moon and the Moon sees me
Phases of the Goddess, numbered three:
Maiden, Mother, Cro-ne
Maiden, Mother, Crone.
I see the Sun and the Sun sees me
Phases of the Sun God, numbered three:
the dawn, no-on and du-sk
the dawn, no-on and dusk.

Moon Chant

by Michael

(a round to the tune of "Rose, Rose")

Moon, Moon, Moon, Moon
Will you shed your light on us?
I will shed my light on you
As—I—rise.

The Caring Song

(Source Unknown)

The Earth is our Mother
We must take care of her
The Earth is our Mother
We must take care of her.

Other verses:

The Sky is our Father...
The Animals are our pals...
The Plants are our friends...
All people are our race...

We All come from the Goddess

From Circle

We all come from the Goddess,
And to her we shall return
Like a drop of ra-ain
Flowing to the ocean.

We all come from the God,
And to him we shall return
Like a tongue of fla-ame
Rising to the heavens.

This is My Song

by Michael 6/22/93

The blue sky above me
the green earth below
The love of the spirits
Where ever I go.

Chorus:

So this is my song
and this is my call
to love the Earth-Mother
and to love Be'al

We play in his forest,
We dance in her fields,
Eating their bounty
they joyfully yield.

To be a Druid
is to be Aware
that all paths are one,
where ever we fare.

Fur and Feathers

Keltrian

Fur and Feather and Scales and Skin
Different without but the same within
Many the bodies but one in soul
Through all creatures are the gods made whole.

Hymn to the Russian Earth

If the people lived their lives
As if it were a song for singing out of light
Provides the music for the stars
To be dancing circles in the night.

Circle Chant

Circle

We are a circle,
We are one, we are one.

Song of the Earth-Mother

O Earth-Mother!
We praise thee that seed springeth,
That flower openeth,
That grass waveth.
We praise thee for winds that whisper
Thru the graceful elm,
Thru the shapely maple,
Thru the lively pine,
Thru the shining birch,
Thru the mighty oak.
We praise thee for all things,
O Earth Mother, Who givest life.

Eagle Chant

Fly like the Eagle
Fly so high
Circle round the universe
On wings of light

Dawning Chant

He is the sun god!
He is the one god!
Ra! Ra! Ra! Ra! Ra!

Morning Prayer

by Michael

I thank you for the morning with the sun shining bright.
I thank you for last evening with the stars in the night.
I thank you for tomorrow, may their days be without end.
I thank you most of all for being my dear, close friend.

I thank you for my ancestors, the people of my past.
I thank you for my kith and kin, may their love for me last.
I thank for my children, may their numbers be without end.
I thank you most of all for being my dear, close friend.

Circles Song

Gwen Zak Moore (& Anne Cass)

In days gone by, when the earth was much younger
Men wondered at spring, born of winter's cold knife
Wondering at the games of the moon and the sunlight
They saw there the Lady and the Lord of all life.

Chorus

And around, & around, & around turns the good earth.
All things must change as the Seasons go by.
We are the children of the Lord and the Lady,
Whose mysteries we know, but will never know why.

In all lands the people were tied with the good earth
Sowing and reaping as the seasons declared,
Waiting to reap of the rich, golden harvest,
Knowing her laugh in the joys that they shared.

Through Flanders and Wales and the green lands of Ireland
In Kingdoms of England and Scotland and Spain
Circles grew up all along the wild coastlines,
To work for the weather with the sun and the rain.

Circles for healing and working the weather.
Circles for thanking the moon and the sun.
Circles for thanking the Lord and the Lady.
Circles for dancing the dance never done.

And we who reach for the stars in the heavens,
Turning our eyes from the meadows and groves
Still live in the love of the Lord and the Lady:
The greater the circle the more the love grows.

Verse DDGA/DDGD/DAGD/DAGD

Chorus DAGD/DAGD/DAGD/DAGD

Oimelc Song For Brigit

Sam and I wrote a song this Sunday for the Oimelc ritual. We had to work with some major imagery. We had to incorporate a song with newborn lambs, rising sap in trees and Brigit. Brigit is the Celtic goddess of fire, blacksmithing and poetry. She was christianized as St. Brigit. We're sure we had her rolling on the ground in mirth at our pathetic attempt at a song.

Lyrics: Feb. 1st, 1992 Michael Scharding and Samuel Adams
Music: The Ash Grove

The Hammers are pounding, The new sound is sounding,
the forge is resounding with promise of spring.

The Good Earth is forming, the new leaves are forming,
the birds are performing, the songs that they bring.

The New lambs are grazing, your song we are raising,
again we are praising you, now as before.

Now Brigit enlighten me, strengthen and righten me,
sharpen and brighten me, now evermore.

Now there are some poor verses worth reminding ourselves with. Writing is a learning process, and many ideas pop up. The only way to get rid of them is to work out the silly verses:

Oimelc Silly Song of Brigit

The Hammers are beating, the sheep they are bleating,
it's soon we'll be eating, I brought my own fork.

The Good Earth is warming, the sheep they are swarming,
we bards are performing, but not very well.

The new leaves are budding, the pagans are rutting,
we'll all go streak Nutting, and wave Hi to Skeeche.

Sam forded the river, its cold made him shiver,
we don't like the winter, please take it away.

Oh gods we admire, we can't start this fire,
it's raising our ire, Damn!, why won't it start?

Now Brigit enlighten me, please do not frighten me,
or throw lightning at me or blast me to bits.

The Thirteen Fold Mystery

source: Ancient

I am the wind that blows upon the sea.
I am the wave upon the ocean.
I am the murmur of the willows.
I am the ox of the seven combats.
I am the vulture on the rocks.
I am a beam of the sun.
I am the fairest of plants.
I am a boar in wild 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

Who is it who casts light upon the meeting on the mountain?
Who announces the ages of the moon?
Who teaches where couches the sun?
—If not I?

Chant to the Earthmother

by Norman Nelson '65 RDNA

O Earth-mother, we praise thee.

In all that we 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 and in our every act too we praise thee.**

REFRAIN

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; 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.

REFRAIN

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 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 hear and smell and feel and taste is of thee, and for all sensible do we praise thee.

REFRAIN

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.

REFRAIN

In our meditations and services do we praise and think upon thy works and power.

REFRAIN

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.

We praise thee in the day, and in the night, in all 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 and art all, and we can praise and admire nothing without praising and admiring thee.

REFRAIN

The Old Bard

April 9th, 1992 by Michael Scharding

How good it would be to be an old bard,
back in the times when living was hard.
I'd sit near the top of the table that's long
and fill hungry minds with the meats of my song.

I'd pass their hours thru the longest winter.
I'd take them away when the wind was bitter
to the land of fruit and youth and pleasure
where none can die, and all have treasure.

I'd sing of tragedy, the deaths of lovers,
who cried in this world, and laughed in the Other.
I'd praise the chieftain, whose valor and might
would bring us to vict'ry in all of our fights.

I'd tell of the Sidhe (SHEE), whose places shine
within the hills since the start of time.
I'd tell of the strength and the powers of oak,
and the things that lurk under night's blue cloak.

I'd sing of our gods: Dagda and his harp,
Ogmos of the tongue, Angus of the heart,
Lugh of the crafts, Cuchulain the strong,
Nuada silver hand, Bricriu who did wrong.

I'd play for the Clann the three Bardic airs:
the songs that free those weighed down with cares,
the songs of tears that brings them to weep,
the lullaby that calms and soothes them to sleep.

I'd be the link that binds and gathers
the youngest bairns to the oldest fathers.
But I well know that this life cannot be
while I'm still here on this side of the sea.

The Desert

by Michael 10/5/91

Is it better to travel in the night or day?
At night, the way is cool...but confusing.
At day, the sun guides...but grinds you.
Is it better to be lost than to suffer?

Night's Things

by Michael Scharding 5/1/90 (My first Adult poem)

a supple tree by the lake shore
swaying and calming
servant to the whims of the wind

a moist-eyed deer on the forest's edge
sensing and searching
for the new place to call home

a green grassy field and Night 's cloak
rolling and tossing
like bedsheets of a sleeper

a bare-foot man sits on a knoll
thinking and listening
to the moon's whispering shadows

the speckled stone in the stream bed
hard'ning and eroding,
shaped by the sure passage of time.

Night's Things Revisited

by Michael Scharding 5/1/92

a supple tree by the lake shore,
swaying and calming
to the whims of the Night's breeze.

a moist-eyed deer on the wood's edge,
sensing and searching
for the new place to call home.

a green grassy field in Night's dark,
rolling and tossing
like bedsheets on a sleeper

a young bard sits on a tall knoll,
thinking and list'ning
to the moon's whisp'ring shadows

a stone in the unlit stream's depth,
wearing and smoothing
under the whetstone of time.

The Four

by Michael Scharding May 27th, 1992

I listen to the music of my harp
as fingers twist to a will of their own.
I feel the pulsing of my living heart
measure the poems by it's thunderous drone.

In the warm groves, I talk with the Good Folk,
my toes rooted firmly in Mother Earth.
How subtle the changes Time will invoke,
Earth is ever-ready for a new birth.

I splash the water, rile it with my toes,
but it always falls into shape again.
Angry, rough seas pounding upon the coasts
their strident message is that of Earth's pain.

The desert air flickers with flames of heat
and I look out upon the scorched lands.
Could I survive long if I were set free?
Or would I die and burn upon the sands?

The Dead Ghost

by Michael Scharding April 9, 1992

A musical ghost haunts that hill,
most can't hear it, and I doubt Jean will.
The phantom mourns love lost long ago
and sadly sings about the lying foe
who stabbed him over a women's false claim.
That woman and I now share our last name.

Two Welsh Triads

by Michael Scharding 3/7/92

Three Things No One Knows:
Where your soul was before you were born.
What you should do during the short break.
Where the greatest journey stops next time.

Three Things I Won't Tell:
What things lurk under my kilt and sporran.
Whose wife I call my lover in the night.
How much I had to bribe the judge when I did tell the second in
order to keep the first.

A Winter's Poem for Heather

by Michael

In this season where all seams dead,
and life's sleeping in snow's white bed,
know that nature's strong energy
will soon, in spring, bloom forth for thee.

The Sweat Lodge

by Michael April 26th, 1992

We stood, clad, around the fire
When will it start?
Heartbeat so hard I can see it.
Madonna songs waft in from a nearby bonfire party
That is not us.

I look around at the faces
People I know.
Labmates, Roommates
Friends I've eat Pizza with.
Men and Women,
Not Children.

Why are they here?
Will we work together?

Gosh, what if I get a hard-on...
And they see it?
I won't, I hope.
I'm mature. Control.
Control.
Stop beating so fast!
Dry those hands.
Still wet.
The priestess disrobes and joins us.
I try and not stare.
They're bodies. Swallow.

The fire is judged hot.
Glowing rocks hunted,
Fished from the coals,
Prodded with sticks,
Herded into skillets,
Transferred to the Lodge.
Sparks and Activity
Another portaged.
How many more? A few.
Time, you're slow.
From fire to Lodge.

I built that lodge with them.

Things are progressing.
It's all right.
You're not a novice.
cool down, Mike.
Checklists.
what if....
They're done!
It's starting!
Straighten up!
Clear away thoughts.
They look nervous.
I'm nervous.
She says were ready.

Right!

Clothes off! Clothes off!
Damn laces!! Argh!
Alright, that's done.
Return to the circle.

Everybody is naked.
Every body is naked.
Arms
Legs
Chests
Bellies... Genitals..
Wow.
We really are...
 Different?
No.
Mostly alike...
Pay attention!
Hum, Mike! Chant!
Hummmm mmmmmm
Aahahaha! Hooooooooo!
His hand, her hand.
We are a circle.

The waves settle.
The mind softens.
Armor straps loosen.
Steel plates fall softly.
Family.
They see me.
Aohhhhhm.
The sky churns slowly.
My breathing..
 slows..
 down.
A vision!

A vision

Eagles and cranes
Soar. SOARING.
Owl is there.
Feathers out stiff and feeling the
Currents of air.
A push here, an ebb there.
I turn my head and look down.
Wind rushes over my eyeballs.
Sharp vision scans the running countryside.
Galloping of veins in my head.
Cross-current ruffles my feathers.
I compensate.
Pull the wings closer.
Drop.
 Drop.
 Drop.
Extend.
Push from gravity's embrace.
Tree tops.
Many types.
Thin twigs.
Strong arms.
Flowing grass.
Moonlit prairie.
Flap.
 Flap.
 Flap.
Pull the wings back.

Stretch the legs out.
Reach.
Close the talons.
Ground so close.
Its legs churn.
Eyes trying to reach safety from me.
It's body slowing down its eyes.
Close the talons.
Sink them.
Weight is added.
Scoop up the rabbit.
Its legs now useless.
Torso twitches and thrashes.
Cannot escape.
Take it home.
Flap.
 Flap.
 Flap.
Kill it.
Food.
Time to leave.
"Bye Owl."
"Bye Owl-man."

Return to the Lodge
Feathers to fingers.
Branches to dirt
Heaves to a plastic tarp.
I am back.
Voice strong.
Heyah! Yah Hah! Ho! Hey!
Lead them in mind.
Mind's strong legs dance about the lodge.
Body imitates by twitch.
They also traveled.

Steam is lessening.
Keening and cries soften.
Pull strength in.
Channel to friends,

People in torture far away,

People without hope.

We fold our weary wings.
Ready? Yeah.
"Grab a support Pole."
One. Two. Three!
Lift!

The black sky rises and falls away.
The sky churns above us.
Heat goes, cold comes.
Steam spreads.
Cold rubs on us.
Mist rises from bodies.
We laugh!
Dance!
Shout!
Hop about like Frogs!
Hug!
It worked! Oh Gods! It worked!

The Camel

by Michael April 6th, 1992

The Camel sails upon the desert
It knows the way will be long & dry.
The Camel sails upon the desert
And only its rider can know why.

The Falcon soars with its outstretched wings
It feels the ebbs and puffs of the air.
The Falcon soars with its out-stretched wings
On it's destination does it care?

The Salmon leaps o'er the churning falls
Leaving the water it briefly flies.
The Salmon leaps o'er the churning falls
And reaching its birthplace, the fish dies.

The Prairie Fire

by Michael April 6th, 1992

A boring biolab fieldtrip...
How much longer?
Smoke! Look, Smoke!
What type of fire is that?
Run to the cause.
Branches dodge me.
Emerge from the quiet woods.
Roaring frames before me
Rippling downwind.
One spark started it.
The spreading ring.
Inside, all is burnt.
The area of Change is thin.
Outside, all fear it.
The Change is painful.
That-which-changes
can see but the pain.
Should I jump through,
or let it catch me?

The Search

by Michael Nov. 22, 1992

Do I aimlessly wander the silent hills?
Are my sylvan prayers better spent in church?
Can an Outsider cure the world's dark ills?
Will I ever find That for which I search?

Sonnet 1: The Would-be Bard

by Michael

My Muse, she gathers songs of man and elf,
the moving ballad with feuds and flowers.
Yet this is all to waste, just like my self,
if we can't write a song by our powers.
Knowledge, she knows what I attempt to say.
Skill, he molds out my dreams (time pays his hire).
Wisdom, she pushes us onward when we tire.
With the, the mind of the wise bard can sing.
Och!, how I seek to obtain their prowess.
Fain that I were the master of one thing
than the journeyman with twelve not of his!
There's more value in my crafted object
than the finest scale could ever detect.

The White Jewel

by Michael Nov. 22, 1992

Some mock my lovely jewel,
"She is merely a moon."
She can move seas... Can you?
Her light is scorned by lamps,
"I can turn them on or off!"
She leads women... Can you?
She always will return.
"She is in fixed orbit."
She's eternal... Are you?

Sine Ceolbhinn

by Michael April 8th, 1992

'Se Sine Ceolbhinn a tha an anam oirre!
Seinn i an amhrainn sean agus an amhrainn og!

Tha thu mor clarsach beag agus mo caraid fhior!
Tha mo gaol bog ort, an drasda gu siorraidh!

To Jean Sweetmusic

Jean Sweetmusic is the name that is upon she!
She sings the ancient songs and those that crawl on knees!

You are my little harp and my most loyal friend!
My soft love is on you now till the final end!

A Poem to my Harp

When we go to Eire what will it be like?
Will I explore on foot or ride on a bike?

Will I unpack you on a wind torn strand
to play for dancing spirits of that land?

Will the Quiet Ones come from hidden doors
to sit around us at Her heath'ry moors?

Will my chilled hands pluck random melodies
while the streams sing of lands with golden trees?

Will Night's chorus join us in a sad tune
with your strings backlit by a silv'ry moon?

Perhaps the bardic Muse will whisper things
that reveal stories of lovers and kings.

Let's go, good companion, maybe this year,
and see what wonders may to us appear.

A Book of Songs and Poetry

Volume Two

To the Readers,

Welcome to this collection of songs and poetry dealing with nature. All of the items were obtained from students, faculty, friends and staff of Carleton College. Our campus is beautiful and well representative of the marvelous beauties still extant in Nature.

Whether Christian, Jew, Muslim, Hindu, Neo-Pagan etc. the earth is our responsibility to take care of. Only when we truly feel the importance of the earth to our spiritual lives, will we override our short-sighted material greed to exploit it. Hopefully, in a small way this publication will help.

Please do not reproduce this book for monetary gain but only to give a copy to a friend. None of the authors have expressly given their assent for their work to be abused or reused.

Michael Scharding—Editor
December 8th, 1993
Goodhue Hall by Lyman Lakes

Printing History

1st Printing 1993
2nd Printing 1996
(in ARDA)

Dark Clouds

by Scott Stearns

Dark clouds roll over the land
The quickly moving storm
Devouring the light in its path

Lightning and thunder
Signs of the gods displeasure
Warning of the rains to come

The very air crackles
with horrible anticipation
of horrible things to come

Then comes the rain
cascading, a sheet of water
a torrent of angel's tears

All in its path are drenched
The storm's sheer ferocity
unmatched in Measured time

hopelessness fills my heart
as I sit idle
and watch the falling water

when of a sudden
as quick as Hermes himself
the black clouds roll past

Rays of light, less than nothing
smash the clouds
as if they were hammers

I wish I were an artist

able to paint the sky
for I Would paint it as it is

Hope fills my heart
light fills my eyes
and a rainbow glows in the distance

Sir Isaac Newton:

"So then the first religion was the most rational of all others, till the nations corrupted it. For there is no way (*implied*: without revelation) to come to your knowledge of a Deity but by the Frame of Nature." —**Yahuda Manuscript 41, Fo. 7**

The Comet

by Matt Cohen

Chrome and copper
the comet collided with the sky
sliding sideways across the slight canyon of my sight.
A screaming song. A
sizzling,
sputtering,
sibilant
serpent.

Horace (65 - 8 b.c.e.):

"Drive Nature off with a pitchfork, never the less, she will return with a rush."

The Cruellest Joke

by Scott Stearns

The cruellest joke
played by the gods
upon man

is not a winter's day
the sun shining like never before;
yet the world is frozen
and dead

Nor is it autumn
when the leaves turn brilliant
yet they soon die
in splendid agony

Nor is it spring
when the earth is being renewed
yet storms do rip
all the land asunder

Nor is it summer
when the sun is nearest the earth,
yet the heat does scorch,
and all the land turns brown

No, the cruellest joke
that not even the Trickster
in all his malevolent mischief
could surpass

is life.

The Friend of the RDNA

words: Sam Adams, ArchDruid of St. Olaf.

tune: Ystwffwl (welsh, in “English, Irish, Welsh & Scottish fiddletunes” by Robin Williamson.)

Here is a song I sang at a Mistletoe Rite of the Henge of Keltria in Minneapolis. It was more or less commissioned by Mec.

The Druids and Mages of earliest times
Kept the Wisdom of Ages in memorized rhymes
But they lost all their files when the System went down
If they'd kept the hard copies, they'd still be around.

In the year '63 there were Druids again
And they wasted no time putting paper to pen.
They saw the Reform, and they thought it was good
And they all started writing as fast as they could.

Epistles and Libers and Writs and Decrees
By thirty years on they'd come up to our knees
In the Carleton Archives there's shelf after shelf
With half of them needed for Isaac himself.

But many were tattered and battered and lost
To find and replace them would be of great cost
But then came the grace of a well-lettered friend
To make sure we'd not lose our Druids again.

Here's to David, and David, and Norman, and Tom
And Richard, and Robert, and Isaac and Don
And our love and our blessing and a hip-hip-hooray
To Tony, the Friend of the RDNA.

(The men in the last Stanza were prominent early members of the RDNA (David Fisher, David Frangquist, Norman Nelson, Thomas McCausland, Richard Shelton, Robert Larson, Don Morrison and Tony Taylor of the Henge of Keltria. The regrettable lack of women is due to the regrettable sexism of the early RDNA; there were great women leaders throughout, but they did more ritual leading than Scripture writing. Which might just explain a few things about the Christian Bible.)

The Search

by Mec 11/22/92

Do I aimlessly wander the silent hills?
Are my sylvan prayers better spent in church?
Can an outsider cure the world's dark ills?
Will I ever find That for which I search?

When I Grow Up

by Fer Horn

When I grow up,
I want wings like a seagull,
That ripple as I fly,
Starting at the body
And spreading to the tips.
To soar low above the waves,
To swoop up and then plunge
Into the water
And then bob up like a cork.
To fly far and fast,
Never touching the shore.

A Hand Print

by Fer Horn

A hand print is an interesting thing
To leave on the wall of a cave.
What else so eloquently says,
“I was here. I Am.”
To put your hand there
And leave the mark of your passing.
A hand, reaching out from the past
To the people of the future,
Who will come and think
On those who Were before
And touch their hand to yours.
“Yes, we Are.”

Dancing Winds

by Fer Horn 10-1-91 Tuesday Queenscliff, Victoria

Storm driven winds howl through my mind.
So like a stormy night at home.
It sounds the same in different trees,
Whistles in the alley, screams along the sea.
It even has the same feel;
Of power beyond control,
Bringing creatures not seen
Out to dance with the blowing trees.

Silverton

by Fer Horn 10-29-91 Tuesday Silverton, NSW

Silverton is a ghost town located outside of Broken Hill, New South Wales. It used to be a mining town until the 1920s when the mines ran out and all the people moved away. There used to be a train that ran from Broken Hill to Silverton. The townspeople of Broken Hill would ride out to Silverton every Sunday in their Sunday-best for picnics. The only occupied buildings there are a tourist bar, a museum and a seasonal movie production facility.

A voice calling as the sun rose
Pulls me out of sleep
To stand dimly in the light of the sun
Touching an empty town.
Something wants my attention
Wants me to do something.
I wander the streets to listen
As the sky tummy to rose,
Searching for that which calls me in dreams.
The lived-in homes are silent now
As is the levee that runs straight to the sky.
Echoes of the train to Broken Hill
Clatter briefly as I cross
But fade away as I stop to listen.
Finally, a small white building,
Windows peaked in perpetual worry,
Catches my gaze.
The battered sign reads
“Methodist Church 1880.”
Ornate black and red grillwork
Bars the door a padlock seals.
This place is unhappy.
Churches should not be barred
No matter how old
Or that all their people are gone.
Let the animals come to worship here
If no one else remains.
But the door remains locked and barred

So the tourists look but don't touch.
I can do nothing to help this one
But sit a while and keep it company.

The Rock

by Fer Horn on 10-3-91 Thursday Port Campbell, Victoria

"It is very hard to speak to a rock; they have such an odd sense of time and priorities."

—Vanyel Ashkevron, Magic's Promise by Mercedes Lackey

Twelve Apostles standing in the waves.
I count 8, maybe 10.
I wonder if they are all named.
Did someone say, "This is Peter,
'The rock on which I shall build my church',
And this is John, the Beloved,
And Judas, 'He who would betray',
Or maybe Paul, called on the road to Damascus."
But Damascus is a long way from here,
And John is an odd name for a rock.
It seems silly to name a rock
For a disciple of a man who lived
Long ago and far away.
Perhaps I should ask the rocks
What they call themselves;
Surely they have wondrous names.
I expect they will be a long time in answering.

Silence

by Fer Horn on 10-22-91 Tuesday Silvertown, New South Wales

I never realize how unusual
Silence is until I hear it.
Everywhere you go now,
There are birds, or planes
Or the hum of a distant highway
Or the murmur of the people you are with.
Today, for just a moment, I heard the silence of the Outback,
Where, as hard as you listen,
The only thing to hear
Is the wind flowing through the bush.
And I felt like I was standing
On the edge of eternity.
Looking out over the plain
Imagining what it looked like
To the first person to stand here.
Probably very much the same.
And it will probably be the same
For a long time to come.
This is a place that is hard to live in.
What truly belongs is not much;
Just the wind and the bush
And the eternal silence.
May there always be places like this.

The End of Mother Nature

by Randal Lee Peck

Deep dark sky, which makes me write
clouds filled with her cottony breath
turning black and green with an evil beyond our control
MOTHER IS PISSED!

For all we do is waste our water
Pour pollutants into the sky
And into our rivers and lakes; ruining the Earth;
Destroying her soul!

She has one way of getting back.
I understand you can't take it anymore
You just can't take the pressure of man too much, too much.
You break open your womb at your faults
The earth is shaking.

I know you're crying—I almost drowned in your tears.
And with one blow you can obliterate everything in your path.
Lightning can stop anybody dead in their tracks.

Drying up our watercrops, and life itself,
You almost baked everything away
with your radiant first born son,
or you can freeze us all, bone chilling frozen
hard as a rock.

We've got to change and change now!
Before it's too late!
We have to protect this world, love it, and beautify it!
I hope, have we still time?

We have to stop our government
From having one chance to destroy it all.
The world's end and neutralization,
For I fear it will happen.

But hopefully there will be somebody left on this earth
And I will be one of them to survive.
And to live on and teach our children
The way things should be,
Not, the way they are.
Or were?.....

HUE

by Randall Lee Peck

A ZOO WITH IN ZOO WITH IN A ZOO
WITHIN THE 4 WALLS OF HUE.

AND A COLLEGE RUN BY ADMINISTRATIVE FOOLS

WITH A LYMAN LAKES NO CLEANER THAN A CESSPOOL

THICK, GREEN, ROTTING, ROTTING SLIME IS ALWAYS
ON MY MIND!!!

Mother Superior

by Randal Lee Peck

Here I sit on the poetry rock
and mother starts to talk
I'm Mother Superior
and I might cry!
There's too much pollution
and I might die!
I'm the biggest, deepest, coldest
and I'm scared
I wish for the last few years
somebody cared

Untitled

*by Louise Wickenhauser in Earth Prayers from around the World ed.
Liz Roberts and Elias Aniden 1991 Harper San Francisco. Used with
permission*

Sensuous during life
do not deny me in death!
Wash me with scent of apple blossom.
Anoint me with essence of lilac.
Fill my veins with honeysuckle nectar.
Sprinkle me with perfume of purple violets.
Envelop me in shroud saturated with fragrance of freshly
mown meadow hay.
Rest me in moss velvet earth.
Cover me with soil exuding flavor of maple and oak leaves.
Command a white birch to stand guard!

From Ben Nevis

by Lawrence "Smiley" Revard

I came from the sea to the sky
and burnt the blunt bridge of my nose
to an itching red crisp,
trekking to the jugged head
of Ben Nevis. Later, I hiked
the valleys alone to the mountainside
above Gray Mare falls and onwards;
I saw only one shrew and a few fleeing
field mice, and felt thousands of midges.

Along the way, I thought
Scotland was half-dead with English blood.
No bears, few eagles, few deer, no wolves,
and a tide of tourists.
In the unmountainous and untouristed scraggle
of Oklahoma, I remembered crouching
for a single half-hour and seeing six
turkey-vultures and two marsh hawks
ride updrafts past a sandstone crag.
And I remembered hearing the dear
rustle in the persimmon grove below.

Once, in the tower of London (where
several well-attended but alternatively
maniacal and derisive ravens nip popcorn
from Italian or American or French
fingers), I heard an American ask
a portly Beefeater guard how
he liked being on a bottle of gin.
Well, he said, when off-duty.

Atop Ben Nevis there was
a monument to the young dead
of World War I. There was also
a peculiar and anonymous snow bird
peeping low among the stones and
the company of clouds was miles and miles.

From there I could see
the dead land was far below
in history, like the ruins at Ludlow
where (so I'm told) a lord named Lawrence
held his castle carefully at the brambled edge
of Wales, where one Bertilak and one
Morgan le Fey had their hide-out.
But this was mostly imagination:
there was little to hear since the last thunder of British cannon

volleys mowed down the Scots.
There was little to see since the trees
had fed the ships that fended off
imperial onslaughts of Spain,
France, and, at last, Germany.
And I knew that even half my ancestry
had flew their native tongue
and the empty, gray-green hills.

It is said that when the ravens
in the Tower of London are dead,
imperial England will no longer stand.

Those six days on the highland trails, I
saw not even a rabbit carcass,
and never did a carrion-black shadow
cross my path.

The Hill of Three Oaks: Midwinter 1964

A Haiku by Dick Smiley '66

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

Salutations!

Feb. 1, 1977 by Dale Fierbe

Salutations on this day of Oimelc!
The Magnolias stand serenely in this winter wind.
The pines shrug their branches
Snow drops to the ground
Unable to smother the spirit
Of Evergreen.
The Cedar whispers it's valiance
The quiet sentinel while other
Creatures and Flora
Wait for the name of Spring to
Brush past them, awakening them
From their sleep.

—Peace, Peace, Peace.

"Wood Carving"

by Chris Markwyn

The wood couldn't begin to catch
All of the light and life in its
Sad poor-grained structure. The
Polished flesh of some long-dead
Oak, smoothly grainless, was
Carved to artificial perfection by
Some zealous artisan.

Not alone I stood in the shop,
Clutching my saw and knife in
An all too sweaty hand. I look
At what lies before me, and tremble
At its pathetic presumption of merit.
Shaking, I turn to the light
That pours in

Through the window, broken by
The frame and the panes. I turn back
To my creation to view it once more.
Outside the sunlight, it lies dead and
Cold, a lifeless bit of wood shaped
Randomly into the face of a thing
I do not know.

Someone Said My Name

by Chris Markwyn

a name, subtly carved
into the bark of some ancient oak,
now warped and bent
by the ravaging years

a name, engraved on a door
deep in the dimly lit dungeon
of my heart; a chamber sealed
by the weight of years

a name, whispered in the dark,
written on a crumpled page,
spoken softly in the quiet
hours of life's night

a name unheard for years



Historiographies of the Books of the Latter-Day Druids

THE DEAD LAKE SCROLLS

It is worth noting that in the originals, I put in pictures, fancy fonts, amusing titles and other items, which would make distribution difficult. They have therefore been removed. With the exception of the Book of Paul, all are authored by Michael Scharding with advice from his friends. This book is mostly to tell Carleton Druids of their past and to record the events of Scharding's ArchDruidcy of May 93 to May 94.

The Book of Introduction

As the contents suggest, this book is setting the purpose and mood for the collection.

The Book of Years

As some of the gaps prove, this was written early in my research on Reformed Druid history. The titles for their different periods are my own and are of little relevance to other people.

The Book on John BurrIDGE

During his brief time at Carleton as a staff member, John BurrIDGE made a lasting impression on the Druid community. This book was written to honor his memory. The Orange Horse referred to was one of the focal points of Druid life in the campus. I believe it was torn down in 1992. It was kitty corner from Berg house.

The Book of Opposition

The atmosphere at Carleton since 1984 was getting more and more conservative. Incidents of proselytizing increasingly became annoying to Carleton Druids. Now looking back on this book, I am slightly embarrassed by my paranoia, but it was the first time that I had ever been religiously assaulted. Many aspects of my life changed as a result, and much of my ArchDruidcy after the event was dedicated towards increasing inter-religious understanding among the Druids. Most of these precautions listed were commonplace before I came to Carleton in Fall 1989. I feel that I've mellowed a bit since then, and now count it as a moment of enlightenment.

The Book of Post Scripts: Part One

This recounts Carleton's 30th anniversary picnic and ritual held at Monument Hill. It also recounts the stages preceding the re-establishment of the official ArchDruidcy. Sam and I became ArchDruids of Olaf and Carleton, before entering the Third Order (officially) although we did vigil like Third Orders before the initial assumption of the Archdruidcies. My official ArchDruidcy began at Andrea's Third Ordination in June, when she passed the title on to me.

The Book of Paul: Part One

Written by Paul Schmidt, it tells of the special ceremony that we two performed to give greater strength to the new Third Oak on the Hill of Three Oaks, to ensure it wouldn't die. It was one of the more complicated ceremonies I had done up to that point. Paul was a good preceptor and I always enjoyed his support.

The Book of Haiku

I can't seem to get enough Haiku, and I consider it one of the most effective ways to teach other Druids. Each is a quick and simple lesson, with little verbiage. Its tri-fold nature is also dear to my Celtic proclivities.

The Book of Post Scripts: Part One

This book provided a basic understanding of how the Third Order had disappeared from Carleton, and explained why I wished to revive it. There was some distrust of the Third Order, and being disinclined of hierarchy myself, I chose to be very careful of the uses of the office in my upcoming ArchDruidcy. Most of the Druids did not know of the other Druid groves across the country, or about ADF, so I told them about this. I hoped to convey their participation in a larger community. The 1985-1993 Druids had gone on field trips to Pagan Festivals, but we never got around to organizing such an activity, to our own loss, I believe.

The Book of Vigils

Despite some early reluctance to reviving the Third Order, once I entered it under Richard Shelton, there was a veritable horde of requests to enter the Third Order. I suspect more people were ordained in those 6 months than in 3 of the most busy years in the Reform. Such frequent vigils, with all the necessary preparations, brought the community together for a good sized camping party. Strangely enough, poor weather was the rule when it came to Vigils, but this appears to be a historical constant.

The Book of Cattle Raids

Basically a wild tale of Sam and Me at the PSG festival of 1993 in Wisconsin. It was the first time that I had run into the Henge of Keltria and during this trip I discovered that several NRDNA groves still existed.

The Book of the Great Dream

Like the April Fool day proselytizing event, this Dream, in May 92, was one of the great inspiring events before my ArchDruidcy. Having returned from Scotland, I was intrigued by the Dalriada group and the international scene of Druidism. I've always had interesting dreams, with some degree of autonomy within them, so this type of dream was uncommon but not rare.

The Book of Stones

A collection of myths and stories about Carleton stones; handed down to us from time immemorial. I find the story about the Hadzi particularly doubtful.

The Book of Fire

A basic collection of fire-related customs at Carleton during my College days.

THE DEAD BAY SCROLLS

Using the Dead Lake Scrolls & Druid Chronicles as a model, Stephen Abbot (Archdruid of Hazelnut Grove) wrote a history of the California Druids since 1980 up until the Thirtieth Anniversary of Reformed Druidism. The common parallels of tongue-in-cheek humor and faint whiffs of paranoia are intriguing. Although Stephen wrote all these following words, I put them into biblical notational format, for easy reference. This is one of the few NRDNA documents that was not written by Isaac, and it is therefore a good tool for understanding the various attitudes within the NewRDNA.

Das Edda Todvolkfortgeshritten

This poem describes the disastrous ritual leading up to the Grove elections at Samhain 1981 in the Berkeley Grove. Difficulties in finding the ritual site, along with Isaac's strong platform of changes should he be elected Archdruid, and a disagreement about voting procedures caused an eruption of discord in the Grove. Not long after this pivotal moment, Isaac left to found ADF, the Live Oak grove schised from Berkeley and everybody stopped talking to each other. The leader of the Death March was Joan Carruth. The Co-ArchDruids mentioned were Stephen and Tezera of the Hazelnut grove.

The Book of the Boring Times

A clever pun on the Neo-Pagan term "The Burning Times" (the Inquisition). I assume the place of the Orks is a military base in the San Francisco bay. As we can tell from this book, Stephen moves around alot and has worked at many types of jobs.

The Book of Mr. Boring

In some fashion, this work almost seems to be a conversion story about how Druidism can change even the most boring person into an interesting thinker.

The Book of Games

More discussion about the passing of spare time during the Boring Times.

The Book of the 30th Anniversary

The author was Anderson, a prominent Wiccan author. The Terlach referred to here is Robert Larson, the founder of the Berkeley Grove. It also tells of how Jeff Sommers was ordained and founded the Tuatha De Danaan Grove in the Bay Area. This book gives a little insight into the attitudes of the NRDNA to the role of the Third Order. It also has a rare reference to a person being previously denied entrance to the Third Order, but eventually entering in time. It is a difficult area to deny entry, as I discuss in my General History.

The Book of the Laundry Think-Tank

A good overview of the group activities in the Hazelnut Grove.

Addendum to the Ordination of the Second Order

This is unusual, to add to an traditional ordination ceremony. The fact that they required extra meditation by the Candidate seems to confirm that the NRDNA were less interested in hierarchy than in personal growth.

The Book of Samhain

Like my own Book of Oppositions, the Hazelnut Grove was having their own problems.

The Books of the Jedi Knight

As the book says, it is a comparative exercise in religions. I was also drawn to producing it because I felt that the Druids up to this point had not really emphasized the validities of drawing upon African religions or Science Fiction. By choosing Star Wars, I hoped that people would come to realize how much of our culture can have religious undertones, but never indulge in ritual. As a historian, I like to provide documents to people, and then allow them to analyze them. Chris Johnson, although not a Druid, was friendly to many of the Druids.

The Book of Ultimate Answers

The annoying thing that I found about Druidism was that it couldn't provide easy answers to people, but it did push the Druids to formulate important questions. I kind of threw this book together in a tongue-in-cheek manner to poke fun at self-help books. I hoped to inculcate the difficulties of seeking wisdom and guidance from outside of oneself.

Book of Songs and Poetry Volume One

As with the Dead Lake Scrolls, this volume was originally printed with amusing fonts, pictures and musical notation. This book was an attempt to capture all the poems and chants in use during my college days and to preserve some of my bardic explorations. I don't think many other people read it.

Book of Songs and Poetry Volume Two

This is not officially a RDNA publication, but was published under a front name of the Friends of the Earth Mother at Carleton College (FOEMACC). The only official Druids in the whole work were me, Dick Smiley and Matt Cohen. The rest of the people were friends of mine who had an interest in Nature poetry.

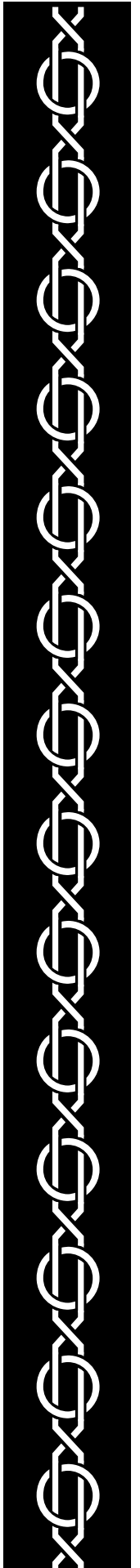
PART TEN

ORAL HISTORIES

Introduction

It is my intention to provide the reader with more than one history of Reformed Druidism by presenting the reader with transcripts of oral interviews with prominent Reformed Druids. Their viewpoints should provide more balance than my voice alone could provide.

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David Frangquist, '66 Deborah Gavrin Frangquist, '67

October 31, 1993

Eric: This is Eric Hilleman, the Archivist at Carleton College, and I'm conducting an interview today with David Frangquist, class of 1966, and his wife, Deborah Gavrin Frangquist, class of 1967. The Frangquists have both been very involved with the Carleton Druids, and we're expecting that to be the main topic of discussion today, but I think I'd begin by asking you, David, to tell us something about your own personal background, how you got to Carleton College, and then we'll get into the founding of the Druids right after that.

David: I was born in Chicago in 1944 and grew up in the North Shore Suburbs, Lake Forest specifically. As far as coming to Carleton: about the middle of my junior year in high school, we started, as juniors do, thinking about colleges. I think actually Carleton first came to my attention in an article in the *Chicago Tribune* about quality liberal arts colleges in the Midwest. I suffered from childhood asthma, and so one of my concerns was to be as far north as possible to get away from the ragweed areas, so we drew a line through, oh, about Milwaukee and looked at places north of that. Carleton really seemed to be the outstanding school in that area. I did visit other schools that were at that time in the same conference as Carleton; I looked at Ripon and Lawrence and visited Macalester, but Carleton was the place where I just felt most at home. Carleton seemed to have it together better than the other places that I visited, and Carleton was the only place I applied.

Eric: For this tape, actually, I think it would also be relevant if you wanted to say something about your religious background, if any—I don't know what that might be.

David: I was raised in the Presbyterian Church in Lake Forest. I think the main reason that my parents chose that church was that it was the largest, most active church in town, having been founded originally by the McCormicks, or at least largely supported by McCormick money for a long time. So it was sort of interesting: it was the society church in Lake Forest, and there was a lot going on there, so that's what they chose. I was not real active; I mean I attended Sunday school and all that. I was never active in the high school youth group, although there was one.

In the middle of high school I started becoming interested in other religions, and began buying books about other religions. I had my own copy of the Koran. I acquired through the services of some Mormon missionaries a copy of the Book of Mormon and actually read the whole thing. Perhaps my interest in doing some of the scriptural writing for the Druids came from that period—and wanting perhaps to do a better job than Joseph Smith did! Nevertheless, I became interested in world religions at that time, and was doing a lot of questioning and exploring, as students will do at that

age. So I was ready when I came to Carleton just to do more exploring, and the idea of the Druids intrigued me.

I don't believe that I have ever at any point abandoned my sense of being a Christian. The strength with which I have felt that has varied over time, but my interest in other approaches has been one, for me, of personal accretion: that the more that I could learn about other belief systems, the more I felt that that was a benefit and useful. I've always been intrigued by parallels that would exist in different religious traditions. That began in the middle of high school, but I never felt the need to jump from one religion to another. It was largely a matter of curiosity.

Eric: The Reformed Druids of North America began during your freshman year, and I'd like to hear your perspective on the founding and early days of that illustrious organization.

David: Well, at that time of course there was a requirement that we all attend chapel or something like it seven out of ten weekends in the quarter. I didn't particularly question that; I was used to the notion that schools made you do things you didn't want to do, necessarily. And I initially generally did attend chapel, because that was convenient, and it left the rest of Sunday free to do other things. I can't say that I found the chapel services all that meaningful at the time. They were of a general Protestant nature: a little hymn sing, a little reading, a sermon that might or might not mean something.

In the spring of that year, I just overheard that there were some people, some of whom that I knew, some friends of mine, who were starting up this group of Druids, and they were doing it, clearly, to protest the chapel requirement—which we in those days always referred to as “the religious requirement.” Nowadays we tend to say “chapel requirement” because it's a little clearer, I think, for people hearing what we're talking about, but it was the “religious requirement” that they were protesting.

I was not involved in the initial founding meeting, which I believe occurred in Goodhue, and involved David Fisher and Howard Cherniack. I think Norman Nelson was present for that also, although I was not there, so I'm not certain. I know that Howard was one of the people who was particularly interested in getting something going here, and I believe that he saw it largely as a political thing. The motivations of others who were involved is murkier; best to ask them, I guess.

I don't know who actually came up with the notion of having Druids be the form, because the discussion, as I understand it, started out with the idea that we needed to form some new religion on campus. The wording in the Catalog, as I recall, was that you could get credit for attending chapel, or the Sunday evening program, or any regularly organized service of public worship. So they said, “Let's organize something.” And the idea was that it should be sufficiently off-the-wall to obviously be a protest to challenge the established order, but to be believable enough that a credible argument could be made that this was, in fact, a valid alternative religious

service.

I think the thing they liked about the Druids so much was that so little was known about Druidism. Looking at what few references were available in the Carleton library at the time, we knew that Druids existed; we knew that they had something or other to do with the priesthood of the pre-Roman Celtic peoples in Britain; and not much else was known, partly (probably) because their rituals were secret and nothing was written down. Or at least if anything was written down, it hadn't been found. So we were free, really, to invent as much as we wanted about what Druidism was going to be here at Carleton. But nevertheless it was something that had historical reality; it was not being just totally made up out of whole cloth—we did not have to pretend to have a latter-day revelation from some source that had been started all off fresh. We could at least pretend to have some continuity with an older tradition.

The first meetings were held in April of that year [1963]. I was not present at the first service, which involved setting up David Fisher's record stand on Monument Hill. They put a draping of cloth over it, and that was the altar for the day. I do believe I was present at the second service. I'm no longer sure who invited me to that. I knew David Fisher at the time through work at KARL, where he was an announcer and I was a control operator. For quite a while I was control operator for David, and I can't remember now what years I was his control operator for a Saturday night program that he did. I may have already been doing that at that time, and it's quite possible that he invited me. Jan Johnson was another person that I knew from dorm life who was involved in those days with the founding of the Druids, or the early meetings. Either of them might have been the person who got me out there.

There were just, maybe, half a dozen of us at the time, a circle of friends who started the meetings. At that time, we hadn't worked out much in the way of calendar and ritual and so on that we later did. *Now* of course we would say the meetings would normally be held between May 1st and November 1st, during the summer half of the year, but at that time, holding our services in April didn't bother anybody because we hadn't figured out there was anything wrong with April!

David Fisher, as far as we know, made up the ritual. He had an Episcopal background and is currently an Episcopal priest, and there are certain echoes of Episcopalian Prayer Book language that show up in his design of the service. He pretended—perhaps that's a pejorative word—he *represented* that he had been ordained as a Druid somewhere in Missouri by someone else, and so therefore there was continuity with the past, and he could come in here and be Arch-Druid and carry the tradition into Carleton. But he was always vague about this prior experience and who this was and where it occurred, and I have to say that I don't really know anything about it, other than the fact that he said that it occurred.

All of the rest of our Druid tradition, then, springs from David Fisher as the first Arch-Druid here at

Carleton. We can trace lines of ordination from one person to another, and it all goes back to him. If it goes back prior to him—well, you'll have to ask David Fisher about that. He was the source of our early liturgy, and where he got it from—who knows?

We did decide after a couple of meetings that the little metal record stand was not really a very adequate altar. The idea was that we would build something a little more substantial. It seemed like Monument Hill was the right place to do it: there were all of these inscriptions on the monument about first services of various sorts that had occurred on that site, and so, therefore, this seemed like a good place in Northfield to start another religious tradition. So we found a bunch of rocks. At that time in a little grove of trees near Monument Hill there were quite a few rock piled up because, I believe, Williams had been torn down only a couple of years before, and some of the rubble from that had simply been dumped in this little spot in the trees. So it wasn't hard to go and find rocks and cart them over to Monument Hill and pile them up—which is basically what we did to create our altar.

It didn't last very long! In fairly short order, people we identified as the Anti-Druids came—we believe that these were mostly jocks from Goodhue, who probably had a keg amongst them prior to this escapade—they came and ripped all the rocks apart and threw them about Monument Hill. All of this is written up in the *Early Chronicles*. I have to say that when I wrote the *Early Chronicles*, I really was describing in there true events. Now the language is in some cases deliberately vague, or deliberately flowery, but the events behind it all really did occur. So the language in there about the building of the altar, and the Anti-Druids coming and tearing it down, and all this—that all happened. We made several attempts at building the altar, and after a while we kind of gave up that spring, because, well, it was getting to be a bit of a chore!

At the same time we were also carrying the protest to official levels. This was the thing that Howard was the most interested in. We filled out the little slips—I believe they were little green slips that we had to fill out for chapel. You'd put on there the date and the institution that you attended, and turn it in. In the case of the men, we would turn it in to our proctors, and women turned them in to...

Deborah: We turned them in to the Dean of Women's Office. My recollection is that they were yellow, which may have been women's slips, I don't know.

David: OK. Maybe I'm confusing the convo slips with the chapel slips. Anyway, we filled out little slips saying that we had attended these Druid services, and we expected to have credit.

Deborah: We may have given them to our house mothers; they got to the Dean of Women's Office, anyway.

David: Again, after this passage of time I don't remember exactly when all these things happened, but I believe we did do it that first spring. It met with varying responses,

in that the men's slips were rejected as being not legitimate or not qualifying for credit, [while] only a couple of slips were turned in by women, but they did, in fact, get credit. We had great fun speculating over why the women got credit. In the case of the men, the slips were reviewed by someone in the Dean of Men's Office (the Dean was then Casey Jarchow), and they spotted these things and said they were not legitimate.

So a delegation was led by Howard Cherniack to the Dean's office to protest this action, and to raise the question: why would the Druids not be acceptable? They went armed with Yellow Pages from the Twin Cities and lists of various strange and wonderful groups that met there. I remember there was something about the Seventh Hour Trumpeters, and several other groups that sounded very strange. Nevertheless, these were established churches—they were in the phone book. So Howard said to the Dean: well, suppose that one of us wanted to attend one of those churches and put that on the chapel slip; would *that* be acceptable? And he said no. So Howard said, well, then, what gives you the right to decide what is a religion and what isn't? These others are established churches, and you're saying they're not legitimate. What gives you that right? To which Casey's response basically was: the fact that I'm the Dean of Men. I get to decide. There was no pretense here to any intellectual defense of this position; it was purely arbitrary.

Being the good, obedient children of the fifties that we were, when our slips were rejected, we simply went off to chapel, or whatever we needed to do to get enough points. We did not push the thing to the wall. We were not going to jeopardize our Carleton education for this thing, but we did try to make a lot of noise about it.

One of the difficulties that we had was people tended not to believe that we existed. We thought that we had this wonderful protest vehicle, and yet when we tried to get students excited about the fact that we were being denied credit, and that this was not legitimate, it was very hard to get other people on campus interested in that. They simply believed that we didn't exist. Occasionally we would get people to come out to the Hill and meet with us on Saturday afternoons, but many people that we tried to invite simply believed that we were pulling their legs, and that if they went out there, they would be the fools for showing up for something that didn't in fact happen. So we never were able to drum up a ground-swell of opinion. We couldn't get the *Carletonian* to write editorials on our behalf, or any of that sort of thing—which we found very interesting, given the climate of protest that was beginning to develop in a number of areas having to do with things like women's hours and the like.

So that was kind of where we were at the end of that first spring. The following fall we made an attempt to get a little more organized. By that time I was writing things that later became *The Druid Chronicles*, trying to put together some "scripture" and add a little more legitimacy to what we were doing. We also printed some pamphlets, and we got ourselves a table at the day where various campus organizations could put out literature

and get people to sign up. We got ourselves a table and passed out pamphlets and tried to get people to sign up. Not too many did. And again, we kept getting this response: oh, well, this is all just a put-on; there aren't really any Druids; you're just pretending. But a few people would believe that we really were there, and [would] come out and meet with us.

At some point we decided that when we had thirty people, that was a magic number of some sort, and we declared that that was a *multitude*. So whenever we had thirty, we could say, "Oh, we had a *multitude* present for our meeting"—and that did happen a couple of times.

I believe we had a multitude present for Halloween that year, the Samhain service. That was really quite an elaborate affair, with a number of people in robes. We had torches, and we had a grand procession through the Arb from Monument Hill to a nice fire area in the Upper Arb somewhere near the southern-most bridge and up the hill a little bit. I probably could find it again if I went out and tromped around out there. We had this long procession along the various trails through the Upper Arb to get there, shocking a number of people along the way. I don't know whether they were more shocked by our regalia or just by the fact that we were carrying all of these flaming brands through there.

Again, the events that are recounted in—by this time the *Latter—Chronicles* that evening really did happen. We had sort of a fortune-telling period, which started with a process of melting bits of lead in a ladle in the fire, and pouring them into water, and then people would look at whatever shapes were formed in the water, and attempt to interpret them, much as you would tea leaves. I had read somewhere that this was a fortune-telling technique, so we did that. And as people got into the swing of it, there were some things that sounded a little bit like prophecy, and like some people were in fact having some kind of profound experience—one of which we later interpreted to be a foreshadowing of Kennedy's assassination. There were enough echoes in that prophecy—and it is described in the *Chronicles*—that it really later sounded like, gee, that fits. Which was a little scary—there were some people who weren't at all sure that they liked this. It was beginning to sound awfully real.

And there were, in fact, I think, a number of us who were beginning to value the experience we were having. Is it a real religion? Well, that's always one of the questions. Were we just playing games, or were we really doing something here that has validity in the spiritual realm? I think that's a question that each of us has to answer for ourselves. It was certainly becoming something that was increasingly important to us in ways outside of the initial protest idea.

After November 1st, we decided it was convenient—by that time Fisher had worked out the notion that there were these two halves of the year, and that there was going to be a period of the Waters of Life in the summer, and a period of the Waters of Sleep in the winter, and so we would not meet between November 1st and May 1st. This was the period of the Waters of Sleep. And besides, it was not very congenial to be meeting

outdoors in the bosom of the Earth Mother during that part of the year.

Deborah: Well, not only the Waters of Sleep, but the suggestion that the Earth Mother herself was asleep during that season, which did make a great deal of sense here in Minnesota.

David: Right. So there wasn't much activity during winter, other than I kept on writing on *The Druid Chronicles*. I do remember having a discussion with David Fisher about that time (I think it was more toward the spring) in which he was beginning to feel that maybe this thing was going too far, that maybe we should just stop it, that it was in danger of becoming a "real religion." I remember him saying very specifically to me, "Well, I don't want to become another Joseph Smith." And, basically, I told him that it was too late, that this was going to happen anyway, and that I had no problem at all with being Brigham Young! But I think in many ways he was hooked anyway. He was definitely enjoying playing the Arch-Druid.

Deborah: He always had a flair for the dramatic.

David: Yes.

Eric: At what point did the structure of Arch-Druids and Preceptors and all the various offices get established? Was that something that happened very, very early?

David: That happened very early. I would have to go back and look at the dates that occur on the copies of the constitution that we have. One of the aspects of the political gambit here was to become a recognized, legitimate campus organization. We felt this would help our argument that we should get credit for this. To do that, there were prescribed formalities. You had to adopt a constitution. You had to submit the constitution to CSA and have them recognize you as a campus organization. You had to have a faculty adviser. There were a number of things to be checked off.

So it was necessary to write a constitution. I believe that Howard Cherniack wrote the constitution, and in the course of that developed the terminology: the Arch-Druid, the Preceptor, the Server as the offices. I don't remember any specific conversations with them about where those things came from. The Arch-Druid was obvious. It's a term that you see in the literature about Druids. We believe that there was somebody that at least we call the Arch-Druid, who was a leader of Druids in Britain.

The other terms—I don't know where they came from. It appears that Howard may have designed the rôle of Preceptor for himself. The description in the constitution says that the Preceptor is charged with responsibility for secular matters, which involved things like writing the constitution, getting it submitted to CSA, leading the delegation the Dean's Office, and so on. But I, at least, had no direct involvement in the development of the constitution, but that was all done the first spring in '63, I believe. So we were going through those mechanics of trying to get recognition the following school

year.

Eric: Do you know anything about how a faculty advisor was obtained?

David: Well, Jon Messenger was on campus the year '63-'64. I think he was only here a year, as a visiting professor. But his area of specialty was Celtic studies.

Deborah: It was fairly obvious, and he was willing to do it.

David: So I believe Howard approached him, and he said, oh yeah, sure. He was quite willing to do that. He was not actively involved, in that he did not come out to our meetings and so on. We chatted with him a few times, and he shared some lore with us. [He played] largely a figurehead rôle. He understood that he needed to be there as an advisor, and that that was mainly what we required of him. Later, after he left, we approached Bardwell Smith, whom we believed to be sympathetic to our point of view, as indeed he was, and he was quite happy to be our official advisor. But again, Bardwell never really took an active rôle in working with the Druids. He was simply willing to lend his name to the project, and chat with us one on one if we wanted to.

Deborah: There may be a small gap, historically, there, because Bardwell was on sabbatical '64-'65, and if our recollection is correct, that Jon Messenger left at the end of '63-'64 school year, I'm not sure who we had as faculty advisor '64-'65. But if we remained a club in good standing, we found someone.

David: Well, I don't believe there was an advisor that year, and I don't believe we were a club in good standing, either!

Deborah: That's possible.

David: During the '63-'64 year we did make all the proper applications and so on, and my recollection is that CSA had no problem with our being a campus organization. Anybody who wanted to be an organization could, as long as you got the appropriate things checked off. I do have correspondence from Jon Kaufman, who was one of the CSA people responsible for putting together a booklet about campus activities, and we had submitted a piece about the Druids for that booklet. The correspondence that I have is essentially an apology for the fact that that piece had been deleted just prior to the final printing at the end of the '63-'64 year. Without any prior warning or discussion or anything, it had simply been summarily deleted by whoever finally put the thing together. So there was certainly an atmosphere of persecution there. There were people who really didn't want us to be legitimate, for whatever reason.

The thing that changed, of course, was that in the summer of '64 the chapel requirement was abolished. Suddenly the rules of the game were all different, and the importance of our being an official campus organization greatly diminished. We were never interested in getting any money out of CSA, or anything like that, so what point was there, really, in being an official organi-

zation, other than perhaps getting your name in a booklet, which they obviously weren't going to allow? So I think we paid less attention after '64 to the details of whether we really were a club in good standing. I don't remember spending any time on it when I was Arch-Druid, walking paperwork through CSA or anything like that. I think we just decided that that didn't matter so much any more.

Deborah: '64-'65 was certainly a year of some soul searching, the question being whether we had any reason to exist any longer. That was an important topic of discussion during that time, more important, as David says, than our official status.

David: To back up a little bit: during the '63-'64 school year we were still attempting to get organized. I guess I had a little more interest in that sort of thing than the other people. I was busy writing the *Chronicles* and finding what I could in the library about Druidism. One of the things that happened: in the course of events David Fisher had made some references to the Ten Orders of Druidism. He said he was a Third Order Priest, and he was busily admitting other people to the First and Second Orders. Well, what about Fourth through Tenth? What were they? He was not very specific about that, and I suggested that perhaps we should associate each one of them with some god or goddess from Celtic mythology. That was all right with David Fisher, so I went off to the library, and combed through the books, and managed to come up with some names, and invented the so-called higher orders.

Then the problem was: how were we going to get them populated, since this whole thing was sort of a bootstrap effort. I was having great fun inventing structures and procedures, and so invented this mechanism whereby each order would elect the Patriarch of the next order. There was no consideration of Matriarchs at this point; everything was still very patriarchal, and I'm sure Deborah will have things to say about that when it's her turn. It just didn't occur to us that that was an issue yet. "Us," I say—the men. It did not occur to the men that that was an issue. So we were going to have a Patriarch of each of these higher orders, and the Patriarch would be able to consecrate anyone that he chose as a member of the order, and when the order felt like getting around to it, it could elect the next Patriarch.

So we had a structure that would allow us to climb up the ladder and get somebody into each of these higher orders over a period of time. Norman Nelson was very sympathetic to that. Norman particularly liked to collect titles, so he wanted to be member of a bunch of different orders. My recollection is that David Fisher was a little luke warm about the whole "higher orders" thing. Perhaps because it would dilute his primacy as Arch-Druid? I don't know. I should not attribute motives to him. But Norman definitely was interested, so we put that all together.

Meanwhile, my own ordination as a Third Order Druid occurred in April of '64. I think this was a watershed for David Fisher, certainly. When I told him that I wanted to be ordained as a Third Order—become a

priest—he was really very reluctant at first, perhaps because that meant that it really was going to move beyond his control. He would no longer be completely in charge. It would have more of a life of its own than he had initially anticipated, perhaps. But he did go along with it.

We had an extenuating circumstance, in that we had made one more attempt to build an altar on Monument Hill. This time we had put the thing together with mortar, and we needed to give the mortar a chance to dry before somebody would come and take it apart. David did the talking about, well, to become a Third Order, you had to do this all-night vigil. I don't know where he came up with the notion. Of course, vigils have occurred in various traditions. There are vigils in the course of becoming a knight, for example. At any rate, that was the test that he prescribed: that you'd have to do an all-night vigil on the bosom of the Earth Mother. This worked out very nicely with the fact that we needed somebody to guard this new altar.

So that's what I did: I sat up next to it with my little fire all night, and made sure that nobody came and disturbed it. David came up in the morning, and we had the ordination of the first Third Order Druid after David. Shortly thereafter, Norman Nelson wanted also to be ordained as a Third Order, and David and I together performed that ceremony. David actually performed the ceremony, but I was present for it.

We began some traditions at that time, too. In the course of the vigil, existing Third Order priests on campus should please come out and spend some time with the person; make it a little easier to get through the night: some conversation, a little story-telling, some reading, whatever—provide company. Also, all the Third Orders around should if possible attend the ordination service, but at the very least, have breakfast together afterwards. After that ordination of Norman Nelson, we all got together in Goodhue for breakfast, and had what counts, I believe, as the first meeting of the Council of Dalon ap Landu, at which we began the process, that I was outlining in the *Chronicles*, of how we would populate the higher orders. I believe it was at that breakfast meeting that we elected David Fisher as Patriarch of the Fourth Order.

At about the same time, David Fisher resigned the office of Arch-Druid and turned it over to Norman Nelson, who as I say, was interested in collecting whatever titles he could collect. He wanted to be Arch-Druid for at least a couple of months before he left Carleton. (He was a senior that year.) So he finished out the year as Arch-Druid. Then since he was gone from campus, that meant that the following fall we had to have some sort of passing on of the torch to somebody else. It was at that time that I was elected Arch-Druid. David was not particularly interested in taking that on again. As a senior he had plenty of things to do, and was quite willing for me to do it.

In the spring of '64, then, on one day we populated as many of the higher orders as we could at that time. It was sort of an assembly-line process in which David Fisher first admitted Norman and me to the Fourth

Order. We had our ceremony doing that—this was all on the Hill of the Three Oaks—and we all sat down and had our meeting of the Council of the Fourth Order and elected Norman as the Patriarch of the Fifth Order. Then we all stood up and did the ceremony that Norman had written. He admitted David and me to the Fifth Order, and then we sat down and had our meeting of the Fifth Order to elect me as Patriarch of the Sixth Order. The rationale there simply was that I was going to be at Carleton longer than either of them, so by having me as the Sixth Order, I would have an opportunity to admit some other people to the Sixth Order, perhaps, and elect someone in a later class to be Patriarch of the Seventh Order and so keep it going. At least that was the plan.

I don't believe that there was any sense that we wanted [any] higher order to be higher than another. This was certainly one of David Fisher's concerns; he didn't want that to be true, and I didn't see any reason for it to be true. The only reason we were doing this was because at one point he had said there were ten orders, and so we were trying to make that happen. And it was fun, and a lot of what we did was done for fun. There's no question about that.

We were really quite clear that the most important order, in the sense of the continuing Druid activity, was going to be the Third Order: that Arch-Druids would be drawn from the Third Order, anyone who wanted to be admitted to the higher orders would first be Third Order, and so on. The rest of it was just icing on the cake. At least, that was certainly part of the argument that I made to get myself elected to the Sixth Order!

Eric: As an historical footnote, when you mentioned Bardwell Smith, it reminded me that I had mentioned to Charlotte Smith that I was going to be talking to you, and she said, "Be sure to have them note, for the record, that [our] son was the first pupil in the Druid Sunday School."

David: Yes!

Eric: OK, good: it's on the record now, Charlotte.

David: Yes, I do remember Brooks coming to at least one service. He babbled on quite happily while we did whatever it was we were doing.

Eric: This probably is a natural time to bring Deborah into the conversation, since we are now chronologically up to the year that you arrived. Why don't you start the same way that David did; tell me something about your own background, religious as well as otherwise, and how you came to Carleton, and how you encountered the Druids.

Deborah: Actually, I was fascinated by the fact that David chose to tell us when he was born, because that wouldn't have occurred to me, but I will do that. I was born in Brooklyn in 1947. I spent some time as a very young child in New York City, and then in Long Island, but did most of my growing up in Tarrytown, New York, which is probably best known as the site in which the

Legend of Sleepy Hollow took place. Washington Irving lived in the town *that* way; the Legend of Sleepy Hollow took place in the town the other way, and my elementary school was on the site Katrina Van Tassel's home, and in fact my high school was Sleepy Hollow. And our team was the Horsemen.

I say this because I think it may actually have some relation to my willingness to explore non-mainstream traditions, that there was even in this rather respectable New York suburb a slight odor of feyness to what we did as we grew up in the schools. I come from a non-believing Jewish background. It was explicitly non-believing. That is, my father had grown up in an Orthodox Jewish home, my mother in a non-believing home. Their religion was Freudianism. They were both trained social workers, and they didn't have any use for any of that stuff. It was a psychological crutch; virtually any religion [was].

By the time I arrived at Carleton, I had done some significant religious searching of my own, starting when I was about eleven. Starting with the local Jewish Temple, which at the time, I think, was very much in the mainstream of Reformed Judaism—which meant it was extremely rational, and there was no hint of the supernatural, or the transcendent, or much of anything except Jewish history and how to do the rituals. I went to a Quaker camp in Vermont for a couple of years, as a result of which I attended Quaker meetings for some years, which was probably the first hint of any kind of spiritual life that I got tuned into.

Then I began, I guess about the end of my junior year in high school, a rather odd process of attending the local Episcopal church, and also the local Roman Catholic church, because there were a group of us who attended the Episcopal church, but some of those people were Roman Catholic. So after the Episcopal service was over, we had to run down the street and go to Mass so that they could go to Mass. Since most of us who weren't Roman Catholic were studying Latin, and it was still the Latin Mass, this was sort of fun. So I can't claim any major spiritual quest, but I was sure mucking around with a variety of religious traditions and, like David, had begun a process of reading spiritual books, or scripture or whatever, from a variety of traditions by that time.

I came to Carleton as a 16-year-old. My parents had had me skip one grade in elementary school because they felt I wasn't stimulated enough, and then in what should have been my junior year in high school, I decided I didn't want to do any more high school. There were a number of possible pretexts for that, including the threatened election of a couple of John Birchers to the local board who were proposing to eliminate all Advanced Placement courses, which would have made my senior year a *real* desert.

I had already, being an extremely diligent child, early in my sophomore year gone to the guidance counselors, and said, "I want to go to a small liberal arts college somewhere." They had given me a list of, I don't know, seventy schools nation-wide, or something like that. In those days, one could write away to colleges

and get entire bulletins, the entire course catalog and everything; there were no viewbooks that I remember. I had these things stacked all around my room for much of a year, as I sort of whittled things down. So when I decided I wanted to go to Carleton College, I had some idea of places I wanted to check out, even though this was really a year early, and applied to three colleges. The deal my parents made, since this was only my junior year, was that if I could get into a college of the quality they were sure I could get into after four years, I could go. The Admissions Office was doing interviews in downtown New York in a hotel, so that was where I was interviewed. I had taken the SATs by then, but late; so we didn't have any scores or anything like that.

I visited the other two colleges I was interested in, Brandeis and Radcliffe, because they were closer. I had never been to Carleton before I arrived here, but basically made the choice partly on the basis of that interview, because I liked the way the interviewer approached me. It was far less patronizing than the Radcliffe interviewer. That was part of it—the sense of being treated as somebody who sort of belonged in a college. Also, [I was] very attracted by the Social Co-op, and by the total lack of sororities and fraternities here. I have sometimes found myself wondering how different my life would have been if I'd gone to Brandeis, because I probably would have ended up as a good Jew if I had done that.

Anyway, I ended up here in the fall of '63. I may actually have been at that first Samhain service. I cannot remember the chronology exactly, but I remember the kind of procession with torches, and I don't remember whether we did that the same way the following year. I also believe I remember Druids coming through the library in procession, calling people to join in that service—robed Druids.

Eric: Not with the torches, I hope!

Deborah: Not with the torches in the library, no. But with robes.

David: I do remember doing that. I'm not sure which year that was.

Deborah: And I certainly remember the fortune telling with the melted lead, and do not remember how many times we did that. I think I was present at more than one. But what I was actually doing that freshman year, in terms of any kind of religious life, was seriously looking into the Episcopal church: attending Canterbury Club Sunday Mornings, sort of checking out whether I was interested in this stuff. I did not become significantly involved in Druid life or services, except maybe for the great festivals, until the following fall of '64.

But I knew Druids, because I got involved in KARL very early in my freshman year. I ran into the radio station at one of those—whatever they called them then—where there were tables to sign people up. But there was also a radio station open house that I was invited to on that occasion. This was in the days when freshmen wore beanies for about six weeks. One day, very early in my tenure at the radio station, when I was

typing something at the typewriter, the then station manager came up and removed the beanie from my head, and announced that I didn't have to wear it *there*. This sealed my commitment to the radio station, and therefore created a commitment to a place where there were a number of Druids, including David and Dave Fisher, who were present. So I certainly knew *about* Druid activities my first year here, even though, as I say, my recollection is of not being involved, except maybe for the major festivals (since I like bonfires) that first year.

My second year, the '64–'65 year, I began attending Druid services regularly. I'm not sure of the chronology in terms of my doing that and our becoming a couple. That whole fall there was a certain amount of figuring out how we felt about each other, but that didn't get clarified until Thanksgiving, so that was certainly after Samhain. The kind of advice women were given in those days involved appearing, at least, to be interested in the things that interested a man you were interested in. So my motives may not have been at all pure, becoming involved in Druid activities. By Beltane we were a couple. We did stuff on February 1st; we did something with the Waters of Sleep that year; I think it was indoors.

David: Yes, it was in 2nd Willis.

Deborah: And I remember that. One of the things that was going on during that period, in terms of women's status within the Druids—well, there were several things going on. I remember an under-current of slight titillation about possible sexual overtones to a few of the things which I now remember with a kind of horror. One of them was that—although, as David said, we didn't talk about Matriarchs much—the fact is the names you'd come up with for the ten orders, the Tenth was Fertility, and I think was in fact a goddess. So there was some discussion of the idea that that ought to have a Matriarch rather than a Patriarch.

It was also difficult, if not impossible, for us to think about a woman vigiling at that point, because we had curfews. Again, this surprises me a little. We didn't have bed checks, so if you didn't sign yourself out, they wouldn't know that you were still out. But we were very good, even when we objected. You would have had to do a little bit of stuff to not sign yourself out, because if you left the dorm after 7:00, you were supposed to sign yourself out. But with a little bit of advanced planning, with a place like the radio station to leave one's gear during the day, for a vigil, it would have been entirely possible just not to go back to one's dorm after some mid-afternoon hour, so that one didn't have to sign oneself out, so that they—the authorities—would never know that one was still out. It would have been necessary to wait past 6:00 [a.m.], when they reopened the doors, probably until about a quarter of eight, to get back in again without being seen, but this could have been done. We just didn't think about it. We weren't supposed to stay out all night.

So there was this apparently unstoppable obstacle—that you couldn't do a vigil if you were a woman—so you couldn't become a Third Order Druid. But there was

the beginning of a sense that that was perhaps not equitable, so I think it was Fisher came up with the idea that a woman could a priestess *unto* an order—of one of the higher orders, but not *of* any of the orders, and could not be a Third Order Druid. There was someone—I cannot remember who she was—but I was present when she was made a priestess *unto* the Fourth Order.

David: It was Danny [Hotz].

Deborah: Danny, right. It was a fun ceremony, again with these little odd under-currents of there maybe being something sexual about this, but nobody quite knew what. And that was sort of where it rested, and I think she was the only priestess “unto” one of the orders that I recall.

David: As far as I know, yeah.

Deborah: As far as recall, that was it.

David: I think I actually came up with the term “unto,” but it was in response, as I recall, to David Fisher’s wanting to be able specifically to appoint Danny as a priestess, and to get around the fact that she would presumably would not be able to vigil.

Deborah: Right. When you look back at it, we’re basically talking about the 24 months following the publication of *The Feminine Mystique*, which none of us had heard of. This is proto-feminism, if it’s anything like that. We were treated pretty much as equals in the classroom, but none of us had much expectation of social equality, notions of mutuality of relationships. It came very fast thereafter, but it wasn’t there then.

So my participation with the Druids my sophomore year became more frequent. I was a regular attendee at services. I became a Second Order Druid very quickly, but then there was this wall about becoming a Third Order Druid. Meanwhile, our relationship got closer during the summer of ’65, when we were both on the first of the revived Carleton in Japan programs, conducting a courtship in various places in Japan, including many Buddhist and Shinto temples. And there certainly was, I think, some sense of an enhanced importance to the nature-worship aspect of Druidism as I learned more about Shinto. I was studying one of the Shinto fertility goddesses—who’s now pretty much a goddess of wealth, rice having gotten transformed into yen over the generations. It’s possible that in my own mind some of this titillation was settling down a bit as I began to deal with this in an ancient culture that was relatively better documented than the Druids.

That year, ’65–’66, I was both taking formal instruction to prepare for baptism in the Episcopal church (with Bardwell Smith) and trying to figure out some way that I could become a Third Order Druid. In that year there was a loophole created in the system. Upper class women—I think it was *only* upper class women—could get letters from our parents which were filed with the Dean of Women, saying that we could sign ourselves out for some specified number of overnights a term. These were explicitly supposed to be *not* in

Northfield. They were intended to allow us to stay overnight with friends in the Cities if we went to a late play or concert. But it meant that there was a mechanism to sign yourself out. As I was saying before, there was this problem of getting out of the dorm before the hour at which you had to sign yourself out. [This] made it simpler to think about that, and I decided that this was the chance I was waiting for to become a Third Order Druid. We discussed how this should be done, and I decided that I was not comfortable with lying about where I going. I could have in fact claimed that I was going to visit friends in the cities; there were friends who would have insisted that I was there, should I need such backup. But I simply signed myself out to the Hill of Three Oaks.

To backtrack slightly, one possible explanation for why the women who submitted Chapel slips back in the first year got them accepted and the men did not was that because the women were locked into their dorms, there was a system whereby there was someone who stayed up all night just inside Gridley, which connected to all the other dorms, to admit legitimate late arrivals—that is, the other dorms were locked at 11:15, but seniors could have a certain number of times out ’til midnight, and then later to 1:15 or 1:30—but also to admit miscreants who arrived in the middle of the night after falling asleep after who-knew-what sinful activities in the Arb. These were older women from downtown who were employees of the Dean of Women’s office but not regular college employees. And one of their night-time tasks involved checking off Chapel slips. So they just checked off names, and were simply not part of the administration in the way that the Dean of Men’s staff were.

It’s my belief that some similar oversight was why nobody wondered where the heck the Hill of the Three Oaks was, why I hadn’t given a phone number or anything like that. That was how I managed, I think only a year after Danny sort of gave up on the idea of being a Third Order Druid, to become a Third Order Druid.

The experience of vigiling *is* an important experience, and it may have been enhanced for me by the sense of there being something a little daring in doing this, and then of being visited by men during the night, because of course the only other Third Order Druids there were to visit me were male. In a sense, though, we were all taking this very seriously, which was very important to me. So I am both a Third Order and a Sixth Order Druid, since David was still around and could do the Sixth Order [ordination]. Within a couple of years the curfews were gone and it wasn’t an issue at all, but it was an important change that suddenly we had to start thinking about the idea that Third Order Druids were women as well as men. I don’t think we were equipped to think about it very well, because as I say we weren’t thinking very much about changing the nature of female rôles in society.

Eric:

Let’s talk a little bit about “taking this all very seriously” in connection with the fact that in the summer of 1964 the Religious Requirement is gone; the initial reason

for founding the Druids has been removed, but the Druids didn't stop. Say something about why that was.

David: I for one at least had become fond of the Druids. I had put a lot of work into writing the *Chronicles*, and coming up with solutions to various organizational problems. We had had formal meetings of the Council the previous spring to adopt some of the early resolutions that would clarify things after Norman went on to other pursuits, and so on. It would certainly hard to drop it, but I don't believe it was the force of my personality that kept it going, or anything like that.

What had happened in the course of the previous year was that a number of people had found that they were getting something out of it. At least one person, Dick Smiley, considered Druidism to be his *only* religion. He didn't believe in anything else, and yet there was something very compelling about Druidism for him. A lot of fun, of course—he enjoyed playing the game as much as anyone else—but there was something more to it than that. We had made quite an effort, I know David Fisher did and I did also, to find readings that would be meaningful to people. We adopted a tradition, that I don't think was ever formalized in the written liturgy, of there being three meditations as part of each service: there was the Written Meditation, the Spoken Meditation, and the Silent Meditation, in that order. We would read something, and then whoever was presiding (usually the Arch-Druid) would make some observations about what was read, and then there was a period in which we would all sit quietly together, much in the style of a Quaker meeting—although nowhere near as long as you would do in a Quaker meeting—and simply think about what had been said, if that's what you wanted to think about, or think about the noise that the wind was making in the trees, or think about whatever you wanted to think about. A period of being together as a group, and *quiet* together—and doing whatever happened during that period.

People liked that. They enjoyed it. They found it refreshing. They were getting something out of it that they valued. I certainly saw, when I became Arch-Druid, a goal of introducing people to the riches of other religious traditions, which, as I said earlier, I had started exploring in high school myself. [I] had found a number of passages in Buddhist literature, in Taoist literature, in Zen. I was getting very enthusiastic about Zen at that point, and did quite a bit of reading in Buddhism in preparation for the summer in Japan. I wanted to share those things, and I think David Fisher had much the same sense, that he wanted to share things that he had discovered. He was more into Hindu literature than I was. There were treasures that seemed to relate to our Druid tradition of focusing on Nature as an area to concentrate our worship, but that are found in various traditions. We combed the Psalms looking for the nature psalms, so occasionally there would be something from Jewish or Christian tradition that would

be the reading for the day. The idea was to spread it around as much as possible.

I think we sensed, even after the Chapel requirement was dropped, that there was work to be done, that the experience of most students at Carleton was very narrow in terms of what was out there to be learned about people's spiritual experiences. We saw a task to be performed there in terms of broadening that experience, and people responded to that. At least there were enough people who kept coming and listening to what we were doing to keep it going.

Deborah: It's hard now to know what my concepts were at the time, but several things I think are relevant. First of all, one of the arguments made against the Chapel requirement was that it had become an interference with, rather than a furtherance of, spiritual and moral growth for people. It was producing a reaction against religious tradition, which was contrary to its intention. I think there was some feeling that Druidism could be sort of the proof of this claim, that if we were able to follow our—what I would now call our spiritual paths but I don't think was talked of that way then—that there would be some things for us to discover. I still find the opening prayer of the Liturgy—which at one point I believe I was told Fisher had found in Hindu scripture—the one that says

(In the original) *O Lord* (and I would now say *O God*),
forgive these three sins, which are due to our human limitations:
Thou art everywhere, but we worship Thee here;
Thou art without form, but we worship Thee in these forms;
Thou hast no need of prayers and sacrifices,
but we offer unto thee these, our prayers and sacrifices.

I still find that one of the most profound spiritual statements I have ever heard. It informs my understanding of what I as a believing Christian am doing in Christian liturgy, including the Eucharist. Every time I ended out on the Hill somewhere saying that prayer, I was moved anew by it, and I don't think I was alone in that.

The meditations that David was describing, in fact, for me significantly echoed my experience of modified and short Quaker meetings at my Quaker camp. On Sundays we had a full hour of meeting, but every day we had brief chapel services that were Quaker meeting style. But because we were a children's camp, both on the weekdays and on Sundays our counselors read things to us—very much the kind of thing that we also did in Druid services. Perhaps a little more of the Prophet at camp than in the Druid services, but also readings from Buddhism, readings from Hinduism, readings from the mystics of the Western traditions.

There was what I would now call a kind of spiritual freedom in the opportunity to, either on one's own or in formal classes in Eastern religions, find moving passages or thought-provoking passages, and bring them as written meditations to the Druid services. When I look back at what was available in other religious life—this was just *before* things began to explode with experimentation in some branches of Christianity—this was some of the best stuff around, I think for most of us.

David: Another dimension of it that I felt: one of things that was very important at Carleton, and I believe it's important now, is the sense that there is something very real about being intellectually honest. That's a very important value at Carleton. Having said as part of the protest against the Chapel requirement that we should be treated as a legitimate religion, that we were just as legitimate as anybody else, it was necessary to follow through on that. If we had just disappeared when the requirement disappeared, it would have in some way validated the position of the Dean of Men that this wasn't real, that it was purely political, that there was nothing to it. And we were going to do that! We were going to somehow prove that there really was something to this after all, that our claim had been legitimate.

I don't think *that*, in and of itself, would have been sufficient to carry it more than a few months, but I think that was at least part of my initial feeling in that next fall after the requirement was gone. Part of what gave me the energy to keep it going was to demonstrate in some real way that there really *was* something there, that the claims we were making were valid. Over time, things change. New dimensions get added. It begins to take on other aspects of its own life. But in that first year I think that was part of what was going on.

Deborah: That desire gave us enough space to begin to discover that we wanted to continue meeting on the Hill of the Three Oaks on Saturdays during half of the year, that there was value in our lives [there].

David: Also, I was talking before about how a great many students refused to believe that we existed. Even at my own 25th Reunion I had conversations with people, talking about having been one of the founding Druids and having people say "Oh, but they didn't really exist, did they." By now we are officially mentioned in the 125-year history of the College, and yet there are still people saying, "Oh, but they weren't really there." And there was this stubborn insistence that yes we did exist, yes we really did happen, and we were not going to be wished away by people. That sense of being outcasts in some sense, of being an identifiable minority struggling against the rest of the world, gave us cohesion as a group and fueled that desire to prove to people that we could stick it out.

Deborah: There was something else as well, which you touched on when you talked about the fortune telling and the sense that maybe we were onto something more powerful than we thought, which was the weather magic. Which we continued. Before football games, which was essentially what our meeting time was on [Saturday], there was a spring when the skies were very gray and dark, and we processed to Mai Fête Island, and the skies cleared as we did it. There was a sense that we might be performing a public service!

David: There was also one occasion, I remember, where Mark Steinberg and I (Mark was the station manager of KARL and I was the news director at that time) had an invitation from United Press International to come up to the Twin Cities and attend a Twins game. There was going to be a reception beforehand at which we got to meet Eugene McCarthy, and this was a big deal. This was in the old outdoor stadium, and it was raining cats and dogs all morning. It was dreadful. But we had left a request with the Druids that they do the proper incantations and make the weather nice.

Deborah: I think I lead that service.

David: I remember it continued to pour right up to almost game time. We'd had our meeting with Eugene McCarthy, and we came out and went up into the stands, and as we did so, the clouds all drifted away and the sun came out! And the game went on as scheduled.

Deborah: We really came to count on that. We were married in July of '68 in an indoor service in a friend's home, but then the reception was all outdoors on a hillside overlooking the Hudson River in my hometown. The weather forecasts were a bit iffy, but there were quite a number of Druids in attendance in Tarrytown for the wedding the next day. We had a Druid service the night before, rather than the morning, and it was a gorgeous day. It was just perfect! So by that time I think we'd come to count on the weather magic as something that somehow we had found our way into. We didn't quite know how, but it was reliable.

Eric: I'm reminded of the anecdotes in the *Chronicles* about the efficacy of the Curse that David Fisher invoked at one time: anti-Druids coming to great harm, and something to do with a lightning bolt.

David: There are a couple of different stories in there. One had to do with cursing the weather and nearly being struck by lightning, so therefore saying, "Be careful with this." Another had to do with laying a curse on the anti-Druids, the result of which was that one of them did sprain an ankle. And this was taken to be a sign.

So, yeah: when things like this start to happen, you begin to raise questions about what's really going on.

Deborah: And again I would say, looking back on it, that was not an easy time to think (never mind talk) about the supernatural or the transcendent among our peers. We were uncomfortable doing it even in explicitly traditional religious contexts. The official religion of the College was very intellectual. That was one of the things about the sermons in the Chapel services, both before and after the end of the Religious Requirement: if you didn't know that you were in Chapel, and if they hadn't been shorter than 70 minutes, it would have been hard to tell the difference between a lecture and a sermon at Carleton.

David: Lectures didn't normally have a choral accompaniment.

Deborah: Right, and they lasted longer, but the basic presentation style was rational argument. Perhaps somewhat fewer facts than were presented in a Bio lab, but basically you were intended to deal with this mostly with your intellect, rather than with you gut or your psyche or any of those things.

Getting out there on the Hill, in the weather, did what I would now call "pulling us out of our heads" so that we could react with our whole selves. That was a good thing, and I think we recognized that.

David: And for me at least, as I did more studying of Buddhism, the part of Buddhism that became increasingly intriguing was Zen. Of course, there was a lot of Zen going around at the time. It was a faddy sort of thing. Alan Watts was writing his book. But still there was something very compelling about that point of view that challenged the purely intellectual approach to reality, that there were realities that were not purely rational. We had to acknowledge that and deal with them in some way. I think part of what we were doing, sometimes tongue in cheek, sometimes not, was saying, "look, there is more going on here than you can deal with in pure logic."

Deborah: We had also done something rather wise by declaring early on—I don't know whether this was Fisher or a consensus—that Druidism was compatible with any other religion, and every other religion, even if the other religions denied that. (We weren't sure how the Roman Catholic Church felt about this claim of ours.) We were, in a sense, laying claim to a kind of quest that was possible to anyone without having to burn any bridges. I think that fits with some of the Zen explorations that a lot of us were doing at the same time: that there was more than one way to get at truth.

David: It fits with Zen. It also, I think, was a reflection of our feeling, many of us on campus, whether we were Druids or not, that one of the main things that was wrong with traditional Western religion was the exclusivity of it: that you had to be one particular brand, and that if you were that particular brand, then you couldn't be any other brand. In order to become a particular de-

nomination, you'd have to renounce all the others. Many of us believed that this was simply not true, particularly as we began studying the Japanese approach to religion, which is very eclectic.

Deborah: And syncretic; you can be as many things as you want simultaneously.

David: That's right. As they became of new religious traditions, they tended to just incorporate them. Except for Christianity, because the Christians wouldn't let them! It's a great loss, both to the Japanese and to Christianity. But many of us reacted that that's the approach that makes sense. Why not welcome in as much as you can? Therefore, it really did become an article of the faith that you could be a Druid and you could be *anything else you wanted* and it was fine with us.

David Fisher had some problems with that, I have to say. Particularly as he approached the end of his Carleton experience and began looking ahead to the possibility—the probability—of going to seminary. He was afraid that the people who admit people to seminary would not agree with our point of view, and wanted to resign his orders and withdraw from Druidism.

The rest of us simply told him that that was not possible. His being a Druid was part of who he was; it was part of his life experience. It was not a question of rules. It was simply not logically possible to renounce that or to abandon it. As far as we were concerned, he was always going to be a Druid. He could believe whatever he wanted, but he was always going to be a Druid, and that was that.

Eric: We talked a few times about Dave working on the *Chronicles*. When did that come into final form? Was that before you became Arch-Druid those were all finished?

David: Yes, I believe that was all put together finally in the spring of '64. I remember putting out a little pamphlet, "The Song of the Earth," which had excerpts from the various books. By the time that pamphlet came out, I had the shape of the five books, and mostly written and figured out what was going to go into the various pieces of it. Some things got added later. The last chapter of the Latter Chronicles was written by Norman Nelson and contributed fairly late in the game, and it just seemed like a natural way to wrap up the Latter Chronicles. But by spring of '64 I had figured out what the five books were going to be and basically what was going in each one. I had been working on them all through that year, which may explain some of the grades that I got that year, but those grades may also be explained by the fact that my father died during that period.

I dearly wanted to be able to put it in people's hands. I wanted there to be a *real* scripture, that people could

carry around with them the way they carried Bibles around. Not just a pretend scripture, but something really *in print*. Again, this was part of making the whole thing legitimate and real. But there were real, practical production problems in that period. We did not have plain paper copiers.

Deborah: We did have a mimeograph machine that belonged to KARL.

David: No, it belonged to student government.

Deborah: It belonged to student government, but we had access to it because we used it to produce the Noon News Bulletin.

David: Well, I was the official campus mimeograph operator.

Deborah: That's right.

David: People could prepare stencils for campus organizations and functions, and leave them in a box where I would collect them, and I did this, oh, three times a week, I would collect these stencils and run them off, and they were charged at a piece rate to the organization. In the case of the Druids, since we didn't have an account with CSA, we did have to pay cash money for the things that I ran off.

Deborah: For which we passed a hat, as I recall.

David: Not as part of the service. We did not engage in passing filthy lucre around as part of a Druid service. It was not appropriate. But off on the side you could. Some of the materials I donated, and I got other people to help me. We would buy a ream of paper: a "printing" of the *Chronicles* was a ream of paper, because we would buy a ream and then use it. It was cheaper. I donated my labor. Otherwise, if we had to get the paper from the CSA stocks, then the whole charge would be higher.

Getting all those stencils cut was a very time-consuming process.

Deborah: Figuring out how the pages went together on the stencils was exciting.

David: For the *Chronicles* that was not such a problem, because those were full size 8+ by 11 sheets. The pamphlets were a little more complicated, because you had to get it to work out right when you folded it over and cut it.

I typed most of the *Chronicles* myself. I would make typos, and then you had to get out the correction fluid and fill in the holes and wait for it to dry and then retype it.

Deborah: All manual typewriters, of course.

David: All manual typewriters. We did have an electric typewriter. Was it electric? Maybe it wasn't. No, it was just a big old clunky manual.

Deborah: That big old clunky manual. It was a good quality manual, but it was old.

David: The *Chronicles* were all done on the KARL typewriter.

Deborah: Right.

David: The same one we used for the Noon News Bulletin, which was also done on mimeograph stencils. That had nothing to do with Druids, other than the fact that it was the same typewriter, and often the same typist. We would take the news off the UPI wire each day. It would be the 11:00 [news], the latest headlines, the latest Dow Jones averages—get them in, get the Bulletin reproduced, and then we had . . .

Deborah: . . . runners that went to the dining halls, which didn't open until noon.

David: One person for each dining hall would grab these copies and bring them there. They were let in early so that they could put them on all the tables. It was quite a production. I don't know how many years that went on. Tremendous logistics involved in getting that Bulletin out every day.

But it took me a long time to get the stencils made for the *Chronicles*. I believe they were ready, I think we had the first printing by Beltane of '64.

Deborah: Yes, I think that's right.

David: Then we carefully preserved the stencils so that we could do later printings. There was a printing history in the inside cover of each copy of the *Chronicles*. Those early editions were all done from the same set of stencils. The only stencil we would change would be the one that had the printing history on it. Everything else was kept the same; once the typos were in there, and there are some errors in the cross-references, once they got in there, too bad! We weren't going to go through all that again!

Eric: By the time, David, that you became Arch-Druid, you started to have graduation of former Druids, and the issue would come up of people who had been Druids at the Carleton Grove going off and continuing their Druidism at other Groves, founding other Groves. I don't know what the history of that is at all, but perhaps you can say something about the founding of Groves elsewhere beyond Carleton.

Deborah: Norman was the first.

David: Norman was the first, yes. He was the first of our initial group of three to graduate, and he wrote back that

he had found some kindred souls in South Dakota and was in the process of forming a Grove there. I don't know whether he ever really officially founded a Grove or not, but he was the first one to raise the question of how would one go about doing this, and we had some correspondence to that effect. There seems to be a logical problem here. In order to have a service and to admit new members to Druidism, they had to partake of the Waters of Life. This was really the only requirement for First Order, to partake of the Waters of Life and subscribe to the Basic Tenets. How could you do that if you didn't have enough people to officiate at a service? Didn't you, after all, have to have an Arch-Druid and a Preceptor and a Server, and they all had to be at least First Order? If you didn't have those people, how could you have a service, and therefore have legitimately consecrated Waters and admit new members?

Well, it seemed to me that he was just putting up unnecessary obstacles, that there was nothing that required any of this stuff. I talked it over with David Fisher, and we came up with the notion that, well, really, all you had to do was to have a Third Order there to conduct the service. We came up, really, with the notion of a Mission, almost. In the Episcopal Church, you have established churches, and you have missions. In other words, you could have a missionary go out and set up a mission. This was a slightly different class of organization than an established church—or in our case, an established Grove. A Mission could be conducted simply by having any Third Order, and the Third Order could consecrate the Waters of Life.

We did have the notion that you couldn't really have a Druid service with only one person. This didn't make any sense. You had to have at least two. If you didn't have an elected Preceptor, Server, and all that stuff, the other people present could as a group do the responsive parts of the service. The answers that the Preceptor would normally give could just be done by everyone present. Therefore, having Waters of Life was no problem at all, and once you had Waters of Life, then you could have First Orders, Second Orders, and everything flowed from that. When you wanted to, you could adopt a constitution and create a new Grove.

Our model for this was essentially the CSA model. You want to have a legitimate organization? Write a constitution; adopt it. We have forms for you; you just use the same constitution that Carleton uses. We'll just fill in the blanks: instead of saying "Carleton College," it could say "South Dakota" or "New York," or whatever you wanted it to say. Same three officers; you really only needed to have three people to have a legitimate Grove, because then you had a person to fill each office. We didn't think it was quite legitimate to have the same person fill two offices; that wasn't right. So you need at least three people, and then you could have your constitution, you could have your Grove.

In the original tradition, you had to be an Arch-Druid of a properly constituted Grove in order to admit other Druids to the Third Order. I know David Fisher and I felt that that number three was important in terms of demonstrating that you really had gotten something going, that it wasn't just one person out there playing games, that there really was interest. Unless you had those three people out there, there was something that wasn't quite right about having somebody creating other priests.

I guess that's a tradition that has been somewhat modified over the years, but initially at least, you had to get another Grove going before you could legitimately call yourself an Arch-Druid, before you could then consecrate other priests.

Deborah: To backtrack a little: some of this, Norman's desire to create another Grove, also contributed to this reappraisal, once the religious requirement was gone, about what we were doing here. There was some initial discussion about whether you could be a Druid away from Carleton. Norman obviously had a strong desire and interest to be able to continue to be a Druid while not resident here, and he was really the first person for whom that became a pressing issue. But that was another way in which we got to take a look at this question of what does it mean to say that you're a Druid, and what does it mean to be practicing as Druids. I recall that—particularly some of the times when Norman would come back, because he wasn't that far away, and Betsy was still here, so he would come back not infrequently, considering—that was one of the things we talked about: did it have to be the *same* at other places as it was at Carleton? South Dakota never did get to be that important, but I think that was kind of foreshadowing of some of the issues that came up later, in the Seventies, in particular, and other places.

David: I made an attempt to establish another Grove at my summer camp, where I was a member of the staff. This was a Boy Scout camp, Camp Ma-Ka-Ja-Wan. The camp itself is in northern Wisconsin and serves a Boy Scout Council in the North Shore suburbs of Chicago. I actually did have about eight or so people there: other members of the staff, for the most part high school students, and so very impressionable. They were willing to follow my lead, and they expressed an interest, and we had several services in the course of the summer.

Two of that number expressed an interest in becoming Third Order, and I did consecrate them—sort of in absentia, because by the time they decided they wanted to do that, it was already the end of the summer and we were going our different ways. I wanted some sense that they had some idea what was going on here, so I asked them to write to me some things about their reflections on Druidism before I would agree to the consecration. Since I was not going to be at camp the fol-

lowing summer (I was going to be in Japan), I allowed them to consecrate each other in my name. I don't think they ever did anything with it. I lost touch with both of them after I graduated from Carleton, so the Grove didn't really continue there.

But it did pop up in some other places, in particular in the San Francisco Bay area and Berkeley. One of our Druids here, Bob Larson (whom we always called "Larse") . . .

Deborah: Who was probably the first real Celtic hobbyist among us.

David: Yes, he was definitely a Celtic hobbyist. He determined that we were pronouncing a whole bunch of things wrong, and we continued to pronounce them wrong, and it was fine.

Deborah: But he didn't.

David: Right, he always pronounced them in an authentic way. I could never get the accent right, so I gave up. He was one of the people that David Fisher was very suspicious of. He was afraid that Larse was *really* taking this all much too seriously. And perhaps he was, who knows? That's his problem. I did consecrate Larse to the Third and Sixth Orders, and then he went off to Berkeley.

Deborah: Having flunked out of Carleton in his final trimester.

David: Yes, he never actually did graduate.

Deborah: But Berkeley was a good place to be at that point. By the time we arrived, a year or so later, he had hooked up with Isaac.

David: Right. We both wound up in San Francisco because I went into the army after Carleton, and through just pure dumb luck got assigned to the Presidio in San Francisco. So in 1968 I was at the Presidio, and we were married and set up housekeeping out there. I don't remember quite how . . . I think Larse found *us*.

Deborah: Marriage announcement in the *Voice*, or something like that.

David: And so Larse introduced us to Isaac, whom he had by then consecrated to the Third Order, and they had a Grove going in Berkeley. We attended a number of services over there, at various hillsides overlooking the campus.

Deborah: That Grove was *my* introduction to Neopaganism. That was not a word we used when I was here, but the Berkeley Grove was definitely NeoPagan. I remember one service on a hillside in Berkeley in which Isaac called upon a great number of gods and goddesses and spirits by name, and I am quite sure they were there, and was

far less comfortable with their presence than I perhaps would be now. [This] was another one of these moments of "what in heck have we gotten ourselves into?" Isaac was a very powerful presence, wherever Isaac was; small rooms, large mountain tops—it didn't really matter.

David: One of the things we were doing with Druidism [was] being very vague with people about whether we took this seriously or not.

Deborah: That was part of the appropriate Third Order stance!

David: Right. The idea was always keep everybody guessing. Well, Isaac picked up on that in spades, and we never did really know whether Isaac believed this stuff or not. I mean, at moments there would be the tongue-in-cheek approach to it all that we really recognized as being very much Carleton "good hume" type approach, and at other times it seemed very real. I don't to this day pretend to know what Isaac was really doing. Eventually he took the stance that Druidism should put itself squarely in the NeoPagan camp. Those of us who had experienced Carleton Druidism really could not buy that. I think the main problem with it was that it was becoming exclusive again. It was shutting things out, at least by implication. We could not be squarely in any camp, except our own.

Deborah: There could be Groves whose practice was NeoPagan and whose membership was heavily NeoPagan, but that was not to say that those Groves were better or worse, merely different from other Groves. There was sort of a suggestion, it seems to me, that the NeoPagan Groves were taking Druidism where it was supposed to go, and that was the piece that we resented and resisted.

David: I don't think, personally, that the things they were adding were any more legitimately Druid than whatever things we had added. I think Isaac would argue that they were, because *they* were really NeoPagan and the Druids were pagan. But they were various kinds of mythology and anthropology that he had collected from goodness knows where.

Deborah: Just as badly documented as the early stuff we used!

David: Right! So there was quite a controversy about that, which Dick probably could speak to a lot better than we can, because he was in the middle of much of it. Since this is not a video tape, we should mention that Dick Shelton is sitting in the back of the room listening to this.

Eric: We did an interview with Dick, this past spring I believe, and went into the Isaac wars to some extent.

David: I don't know that I need to add very much to that, except that we were very much in touch with Isaac and Larse during 1969–1970. In the summer of 1971 we went off to Germany, where I had a job with the US

government, and basically lost touch with them during that period. Occasional correspondence, but not terribly aware of what was going on, except as the result of the correspondence that we got through Dick.

Deborah: It is worth mentioning, in terms of the Carleton connection, that although we finally met Dick just yesterday, that it was through the Carleton connection that we got to know him and Ellen, mostly through correspondence back when these issues arose, and that we have always been able to find each other through the College directories and so on. That was part of how we became involved, at least tangentially, in some of these issues; not only as people who were physically present in the San Francisco Bay area and trying to figure out what we were going to do in relation to Isaac, but also in terms of this larger question, which Dick was dealing with . . . by that time I think you were in Ann Arbor, if I'm not mistaken?

Dick: Yes.

Deborah: This question of could there be legitimate Groves in the Seventies that were not NeoPagan, and what was the stance of Carleton as the Mother Grove, and what kind of authority lay here, and so on. That was probably of continuing importance to us, even though we at that point were no longer practicing Druids. [We] identified as Druids, but there was no real community to practice in.

Eric: In a formalistic sense, of course, the Council of Dalon ap Landu is continuing. You have membership on that, and if any body has to decide these questions, at that time that's the duly constituted body.

Deborah: Right. That was one of the interesting questions. When you got people like Isaac, who had no tie to Carleton directly, except through Druidism, how do you find people who are Third Order and therefore members of the Council. As long as we were all Carls, there was a fair degree of trust that we would that we would always be able to track each other down. This sense that somehow, in the course of following the nature of Druidism, we'd gotten people in there who didn't buy into the same kinds of values and, just, who were different, raised certain kinds of uneasiness, that I think were independent of the personalities involved.

David: I think I had an early sense that, whatever happened with Druidism, it was going to tend to revolve around Carleton. The Council early resolved that the Arch-Druid of Carleton would be the ex-officio Chair of the Council, in the belief that that most likely to be the most workable approach; that if we had the focus go anywhere else, it would probably get lost.

Deborah: Yes.

David: And think that over time, events have borne that out.

Deborah: That the communication channels that run through or around the College serve us well.

David: The College itself provides nice services in that regard.

Deborah: As this interview attests!

David: And we always tell everyone if you lose track of us, simply call the Carleton Alumni Office. Even if we don't let anyone else know where we are, we will always let the College know. That's a promise.

Another Grove that was founded, and I believe flourished for a while, was started by Dick Smiley at Purdue. I know he did have a number of followers there. He conducted services regularly for several years. We have clippings from Purdue newspapers identifying some of the services that he conducted there, and he did admit people to the Third Order. That was without adding Neopaganism or much of anything else, I believe, other than what Dick wanted to make up.

Deborah: More importance laid on the solstice perhaps than some other practitioners, but that was *perfectly* consistent.

Michael Scharding: My father remembers Dick Smiley just from reading clippings saying somebody was always having a huge bonfire. It was always Dick.

Eric: You say that after a certain point you were no longer practicing Druids, but [in] 1982 you were going to make a visit back to campus, and you had an ad run saying that Druids were coming back to campus and you'd be happy to meet with interested people. That had the effect of starting up I believe what had become largely a defunct Grove again.

Deborah: I had had continuing relationships with the College. In fact, in 1978, shortly after we got back from Germany, I came here in the summer for a week-long course for alumni that was something the College was experimenting with at the time. Even though it was, I believe, July, there were enough students on campus, and I found some poster that there was going to be a Druid service on that Saturday. So I went to a service that was *fairly* recognizable to me, but that did exist, and which I enjoyed. That was when I discovered that in the Seventies it had become pretty normal for the Arch-Druid to be a woman, which was, as we've said, very contrary to our previous practice.

But then somewhere between then and fall of '81, I joined the Alumni Board and attended three meetings that year; then was off the Board for a year, but involved with development work, so I came for at least one meeting during that; and then got back on the Board for two years. So I began a period of being on campus from one to four times a year, for about five years there. I did that again some years later for my 25th reunion committee, but it was particularly at that

- period in the early Eighties when we were doing that. And I was getting the *Carletonian* as a member of the Alumni Board; I received the *'Tonian* regularly. In one of those issues there was a letter to the editor bemoaning the demise of the Druids at Carleton, and did anybody know what happened to the Druids? So we wrote back.
- David: As I recall, that letter was particularly concerned with the valuable functions that the Druids had performed in providing decent weather on the weekends for arbing.
- Deborah: The spring Board meeting was very close to Beltane, because I remember we had our daughter's first birthday on that trip as well, so it was the spring of '82. We were going on to visit other family in the midwest, so David and Joel came with me, as well as Judith (whom I had brought to all the Board meetings because she was a nursing infant). This was very good timing, in terms of this letter showing up in the *'Tonian* and our response to it, announcing that we would in fact be here and would be glad to re-establish the tradition.
- David: I don't know if we took out an ad; I think we sent another letter back.
- Deborah: I think we sent a letter back that was then run in the *'Tonian*, and we were approached on the strength of that. Or we may also have written to whoever had signed that first letter, because we had his name, and you could just write in care of the College. So we didn't start this, but we responded eagerly to this initial stimulus. We met with people here.
- David: We had a discussion in Sayles-Hill. Several people attended that and expressed an interest, and we talked about Druidism and all.
- Deborah: The discussion was advertised on campus in some way or other; flyers or something. I don't remember that anymore.
- David: So I said, well, is anyone interested in having a service? Yes, there was interest in doing that, so we held a service on the Hill of the Three Oaks. And then also raised the question: you really want to get this thing started again; is anybody willing to do a vigil? And sure enough, we had three volunteers.
- Deborah: I think these were all people who lived in Farmhouse?
- David: No; Bob Nieman lived in Farmhouse, I believe.
- Deborah: In any case, we were at least partly tapping into some of the then still relatively new (by our lights) ecological and nature interests.
- David: Bob invited us to have dinner at Farmhouse, which was wonderful. Good cooks over there at that time! We had a very pleasant evening with him. Let's see; it
- was Bob and Tom Lane and Meg Ross.
- Deborah: Yes.
- David: They all did vigil, and I tromped over there in early morning at dawn and performed the ceremony. This was all very spur of the moment, so I did not have ribbons to present them. They got their ribbons in the mail after I got home.
- I believe that it didn't take very well. I didn't get much in the way of correspondence from them; didn't get too much in the way of responses to my letters. I did get a letter from Tom Lane a year or so later, saying, well, they hadn't really done too much.
- Deborah: There was a small cache of Paraphernalia which then ended up in the attic of Farmhouse to be rediscovered later.
- David: I don't really have first-hand knowledge of what really happened there.
- Deborah: One of the other things in terms of what it means to be a practicing Druid: aside from, I believe, the January '82 Alumni Board meeting, when with the wind-chill factor it was unbelievably cold here (the final Board meeting in Great Hall became exceedingly uncomfortable because we were sitting on metal folding chairs and it didn't matter how much we were wearing by the end of that hour and a half; the room was just unheatable)—aside from that, I don't believe I have ever made a visit to campus without going out to the Hill of Three Oaks, whether there were any other Druids that I knew of or not. I suppose in some way that says for me that my Druidism is still anchored at Carleton.
- Eric: What is it about Carleton that made it a hospitable environment for Druidism to go on? I know the historical reasons it started here, but is there something about the nature of Carleton itself that, in your view, makes Druidism particularly compatible here?
- Deborah: Well, one thing that occurs to me when you ask that is my sense of the Carls I've known well having always a bit of tongue in cheek in thinking about ourselves. We can take ourselves very seriously, but we also have a sense of humor about ourselves. I think that is a quality that made this perhaps more hospitable to Druidism, in various times, than perhaps some other schools would have been. It may have been an accident that it started here, but then that made it more possible to perpetuate Druidism. The time was ripe in the sense that there was also the beginning of encouragement of intercultural studies, area studies. I think President Nason on the academic level was strongly encouraging; in other words, I think the intellectual climate was getting more hospitable towards the idea that we didn't all have to be white-bread middle-Americans. For those of us who were beginning to get very worried about the

idea that when we left Carleton we might have to turn into white-bread middle-Americans, this was very satisfying.

Eric: What about the geography of the campus? Is a place like the Hill of Three Oaks a place of spiritual power because of its significance to the Carleton Druids, or is it a place that has something special about it regardless of Druidic associations?

Deborah: I think that's one of these chicken-and-egg questions. As far as we know, it had no name before the Druids called it the Hill of the Three Oaks. That was one of the things people used to give us grief about at first. When we'd announced that we had meetings on the Hill of the Three Oaks, they would insist that not only that we didn't exist, but that *it* didn't exist. We've been very gratified by the fact that *that* at least has become enshrined in the maps, that it's properly recorded.

David: I think the fact of the Arb is very important. It's just impossible for me to imagine something like this starting up, say, at a place like Macalester.

Deborah: Or if we had just the Bald Spot. That wouldn't have done it.

David: I don't think Druidism could flourish meeting in rooms with chairs. It needs to happen outdoors somewhere. I think in all the various other Groves that have been started, that that was a significant component, that they had to meet outdoors somewhere. There are wonderful places above the campus at Berkeley in the Oakland Hills, in the Berkeley Hills, to hold services like this, and I just don't think you can do it without that kind of setting. So the very existence of the Arb was, I think, crucial.

Deborah: Yes.

David: Because I think we all did believe, and do believe, that Nature and an awareness of the world around us, an awareness of Nature as an organic whole is important to us spiritually. You cannot get away from that and have a complete spiritual life. We weren't talking ecology yet at that time, but again, if you look at the history of what was going on in the world, this was at about the same time that awareness of ecology began to be running through the rest of society. Whether Carleton was the right place or not, the *time* was right.

Deborah: And the place was appropriate, in terms of the Arb and the spirit.

David: And I think also, as Deborah has said, that a very important element of Druidism for us—and I think part of what has kept the spark alive, or has allowed it to return over the years—is the sense of not taking ourselves *too* seriously. A meaningful spiritual life is one which has a significant component of humor, of hav-

ing fun together, of enjoying each other's fun, and enjoying each other's company. That's something that I associate with being a Carl, what life at Carleton is like, at least for the people I associated with. We've often said that we never met a Carl we didn't like. There's perhaps one exception to that, but in general, when we have gotten together with other Carleton people where we've had no previous association, and the thing that we have in common is the Carleton Experience, though sometimes separated by decades, we still find that same spark of humor, of having a good time together, much of which is intellectually based: good banter, ability to kick ideas around and have fun with them.

Deborah: Sounds like Druidism to me.

David: Druidism is of a piece with Carleton in that sense. Not to say that there aren't other places that can have that same experience, but it is definitely something that has happened here, and is part of at least our sense of what Druidism is all about.

Michael: I'd like to ask a question. Would you consider the Carleton Druids to be a fraternity attempt at Carleton? With alcohol, big parties, secret rites . . .

David: No.

Deborah: No. David can speak in terms of the men who were involved in the early period, but one of the things that was characteristic of our Druid times here was that alcohol was used very sparingly in Druid rites. Alcohol, for all that we drank, was probably used less, and abused less, in that period in the early Sixties than it was maybe in the succeeding half-decade, when pot also arrived on campus in significant quantities in the late Sixties and early Seventies. Our partying, if you will, the big festivals for the Druids then, have to me a very innocent quality. The party was the fire, the fellowship, the seriousness and silliness of things like the fortune-telling, and about a shot of alcohol shared with everyone who was present. And that was all we drank together, as Druids. Some of us were also friends, and maybe partied elsewhere.

David: We also didn't put much emphasis on secrecy. I don't recall any attempt to keep anything secret from anyone else. The services were always open. There is this pretense of passing on the lore, what some of the words mean, if you go through the Third Order ordination service, but if somebody else wanted to get up at dawn and come up there on the Hill and attend the service, that was fine with us.

Deborah: Right.

David: We were not keeping anything secret from anyone, or "passing on the mysteries." It didn't have that quality at all. Perhaps if there had been fraternities and sororities and things here, there wouldn't have been the time

- or energy to make up the silly rituals; I don't know. Maybe our focus would have been drained off in that direction, so in that sense there may be a connection. But I don't think we were trying to create a fraternity substitute.
- Deborah: Even implicitly. I don't think so. There were some contexts then—*'Tonian*, KARL, Players—where there were intimate sub-communities among Carleton students, because people worked together in intensive ways, and I think for some people who were not as deeply involved in any of those, that was certainly one of the attractions of Druidism. It was another place where you could get together with people and have some continuity without having to study together and stuff. But I don't think that was particularly conscious either. That also wasn't why you joined the *'Tonian* or Players.
- David: I didn't mention, in terms of why I came to Carleton, one the attractions (I don't know that it was the deciding factor) was the absence of fraternities. I didn't feel that fraternities were an appropriate thing to be doing with my college time. I don't know that I'd thought all this out before actually arriving on campus, but by the time I'd been here a while, I believe my sense was that these naturally forming interest groups were a much more appropriate way to form community and to have a sense of bonding than fraternities would have been (which always struck me as highly artificial). I was sort of intrigued by the notion of fraternities, secret rites, and all that sort of thing, but when it came right down to it, it wasn't what I wanted to do.
- Deborah: In any case, one of my criteria for considering colleges, I would not look at any place with sororities, and places which had fraternities, even though no sororities, were sort of downgraded on my list. That was very practical. In those days, as a Jew, there were too many sororities I would have been excluded from. I had no interest in buying into a society in which people would be excluding me. Druidism would not, even if had developed that way, would not have had that problem, but I think probably most of us would not have felt very comfortable if it had begun to feel too much like a secret society. Those of us who were here in our time. Except maybe Norman. But he would have done it with great zest for the sheer fun of it.
- David: I think most of us who were involved were having too much fun with the theater aspects of it to have gone in for any secrecy.
- Deborah: Yes. I hadn't thought of it that way, but I think that's absolutely accurate.
- Eric: Other than the people who refused to believe that you existed, and the Goodhue jocks who would destroy the altars (for whatever reason) . . .
- Deborah: We believe. This is tradition, but we have no proof.
- Eric: ...and administrative hostility, did you experience any hostility toward the Druids as a group from other students, people who were offended by your existence. Particularly the question might relate to existing religious groups on campus, the traditional Carleton religious groups. Did they feel threatened by the Druids, or were there misunderstandings about what the Druids were about?
- Deborah: If so, it was damned low-key. I certainly don't remember anything in Canterbury Club. Inter-Varsity wasn't very active.
- David: I don't remember any specifics of outright hostility. I had maybe a couple of conversations with people who were essentially fundamentalist Christians who believed that dabbling in any of this kind of thing was dangerous and sinful and dealing with the devil. The sort of people who are uncomfortable with Hallowe'en costumes.
- Deborah: Took the spirits far more seriously than we did—do.
- David: Right. But there are always such people around, and they have their point of view. I didn't think that was particularly meaningful.
- Deborah: It wasn't very common as a stance at Carleton when we were here. Certainly not the people we hung out with.
- David: I suspect that there were more fundamentalist or nearly fundamentalist Christians than we were aware of. It was certainly less popular at that time to express that point of view openly, but *somebody* continued to go to Chapel on Sunday morning, even after it wasn't required.
- Eric: Well, I'd like perhaps as a way to bring this to closure, to probe for some reflections on your part about what Druidism has meant in your own lives, how it has informed your subsequent philosophies and outlooks and altered things for you.
- David: I think one thing that's definitely been true: what started out in some ways as a practical matter of being as incorporating as possible, of not wanting to do anything that would turn somebody off, of trying to be as welcoming as possible (part of that was we were trying to get people to join!) turned into a philosophical stance that I now believe very strongly: that a proper outlook on spiritual journey is to be as inclusive and accepting as possible. It doesn't mean you don't make judgments about things; it doesn't mean you don't sort out for yourself what you choose to believe and what you don't choose to believe. But to be open to ideas and to be as accepting of other people and their belief systems as possible is just a way of enriching your own life, your own spiritual experience; and I think it's the only way to go about it. That is something that has grown on

me. It started out as sort of an official stance for me within Druidism, but has really been very much internalized.

Deborah: I would say something similar, and I think my experience of the last nine years has been even more informed by it. I was essentially becoming a Christian at the same time I was becoming a Druid. I'm not sure how much of that stuff I wanted to believe, but [was] very drawn to the people. One of the things, given my background, was that Carleton was the first place where I found people of faith whom I could respect intellectually, which broke with one of my parents' insistences about the nature of the world.

There was a period after I left Carleton where I was spending more energy exploring the Christian faith that was newly mine, but during that period I also began to articulate my one religious and spiritual absolute, the one thing which is always a guiding factor for me, which I see as very Druid: never trust the theology of anyone who cannot laugh at themselves. This has been a wonderful touchstone for a wide variety of groups that I have run into, and was great for clearing away some of the underbrush about people who claim to have hold of the true faith when I was a young Christian. Because it did help me to tell who were the people who were on the wavelength that I was on.

In the last going on ten years, my Christian experience has been very informed by feminism, by lesbian and gay liberation movements, by the spiritual journeys of a number of women that I sort of travel with spiritually (which are not Christian; some of which are NeoPagan). There's been kind of a return to Druid roots in this time, and I'm not sure how much of the rather long process of coming to really abandon a patriarchal image of God was informed by Druidism, but I see a continuity there. There have been times when I found it very reassuring to remind myself that this was not the first time that I had called upon God as the Earth-Mother or as the Goddess; that lightning had not struck me then, and that I was probably on the right track now.

There's a real significant sense in which this is a piece of my spiritual journey that I am reclaiming. I lead women's spiritual circle gatherings in a couple of different contexts, and have been conditioned to adding recent feminist and lesbian theology. I've been thinking a lot as I've put together the most recent ones of how comfortable this is for me. I haven't actually gotten out any liturgies; it may be time to do that the next time I lead a circle. So it's both informed by apparently mainstream religious life, and been what I think of as a kind of underground spring for much of my spiritual journey since Carleton, since I became a Third Order Druid; a real source of energy and life.

in the Presbyterian Church. Subsequent to that I did seek Confirmation as an Episcopalian, although the service was performed by the old Catholic bishop of Germany, which I rather like, because things were just murky and open-ended and as eclectic as possible. One of the things that I continue to find congenial about the Episcopal Church is that, at least in its better moments, it does seem to allow for things to be pretty much open-ended. We believe that it's better to remain in dialogue, even when we disagree with each other; it's better to allow the possibility of different and multiple answers to fundamental questions than to try to nail down *the* truth or *the* single Truth. We've just experienced evidence of that this weekend; we're in Minnesota to attend the consecration of our former rector from San Francisco as Episcopal bishop of Minnesota. There was a protest on the floor of the hall during that ceremony over the fact that this man has announced that he will ordain practicing gay and lesbian people.

Deborah: Non-celibate.

David: That he will allow within the diocese the blessing of same-sex relationships. (He still won't call them marriages because there are legal ramifications having to do with the use of that word.) But these were very controversial positions. They seem in some people's opinions to be directly in conflict with resolutions in the House of Bishops. How can the House of Bishops say one thing and then turn around and allow a person who holds a differing view to be consecrated as a bishop? Well, I think that's delightful. Why not allow that to happen? Why not allow things to remain open-ended and murky; because I think that's the only way that we can continue to move toward anything that would be spiritually malleable for us.

Eric: All right. I thank you very much for the time you've spent with me, and for your memories and reflections and thoughtfulness. Unless you have anything else to say, I think I'll declare this interview closed.

Deborah: It's been a pleasure.

David: Thank you.



David and Deborah Frangquist, 1993

Richard Shelton, '71

May 8, 1993

Eric: This is Eric Hilleman. It is Saturday afternoon, May 8, 1993. I am recording an interview in the Carleton College library for the Carleton Oral History Program. I'm talking with Richard M. Shelton, a graduate of Carleton in the class of 1971. Mr. Shelton, who is currently Principal Mathematician for Unisys, was a Carleton math major who subsequently went on to earn a Ph.D. in mathematics from the University of Michigan.

Dick: That I have to correct: I was in the Ph.D. program, but I left before finishing my thesis.

Eric: I stand corrected. At Carleton, Dick was heavily involved in a number of things, including folk dancing and the Carleton Druids, more formally known as the Reformed Druids of North America, Carleton Grove. I'm told there was actually a large overlap in his time between those two groups, including both himself and Ellen Conway, who is now Ellen Conway Shelton. Mr. Shelton became Arch-Druid of the Carleton Grove during his time here, and has involved himself with interest in the subsequent ups and downs of the Carleton Druids ever since. That will form the principal subject of what we're going to talk about today. Dick, I wanted to start with some general things about your own background, and what brought you to Carleton, and things like that. Why don't you tell me about that.

Dick: I grew up in Illinois, down-state Illinois, nowhere near Chicago. Of course, Illinois is two states: Chicago and the rest of the state. My father's family is deeply rooted in Illinois, and I was born in Jacksonville, Illinois. My father went to school at Illinois College [in Jacksonville] and subsequently did graduate work in chemistry at the University of Iowa in Iowa City. He worked for a brief time at Dupont in Clinton, Iowa, but discovered that he didn't really like the industrial life, and—I'm reconstructing now—he jumped at the first academic job he found, which was at Western Illinois University in Macomb. That's where I grew up. Macomb is a very odd town, because it's in the middle of Bible belt rural America, but it is a university town. As a result, I grew up very strange: a faculty brat in a culture that I was very much not a part of.

Almost the only person in Macomb that I still feel comfortable talking to is my high school librarian, who graduated from Grinnell College. She suggested that I look at Grinnell, or more generally at the Associated Colleges of the Midwest. When I discovered Carleton, I applied here for early admission, and was subsequently accepted. I came here because of my roots, I think. [I was] an ardent Republican, but events in Vietnam and on campus changed that fairly soon. I'm now considerably more liberal, and now find myself in America at large sort of isolated and in the milieu of a culture in which I no longer feel I belong. So in a very real sense,

nothing has changed!

That's how I came to be here. When I applied for admission, I was interested very much in music and in astronomy. I was convinced I was going to be an astronomy major. But when I came here, I discovered I didn't get along very well with the orchestra conductor, and the astronomy department at that time was sort of a college disgrace. It very quickly became clear that I wasn't going to major in astronomy. So I ended up sort of by default in mathematics.

Eric: Were there particular professors at the time who favorably impressed you, or pushed you in that direction, or moved you in that direction because they were good—or was it not something that had so much to do with the teachers you encountered?

Dick: Oh, that's difficult to say. I think like many people that age I didn't have a real strong notion of what I wanted to do with the rest of my life. I considered majoring in several departments. I had come with a fair amount of mathematics under my belt from high school. My high school was not a regular rural Illinois high school, but the Laboratory School of Western Illinois University. We had the opportunity to take college courses there, so I came here with a fair amount of mathematics. Toward the end of my sophomore year I finally decided that mathematics was clearly what I'd had most of, and seemed to be best at, so I might as well stick with it.

There were a few professors that impressed me very favorably. Roger Kirchner, in particular, I had several classes with. I think any math major has to put in a plug for John Dyer-Bennett, who—for math majors—was a very good instructor, and taught me a great deal about the way mathematics is done, rather than specific mathematical material.

Of all the professors I had here, though, I think the person who left the deepest mark on me was not a math professor at all, but David Porter in Classics, from whom I had beginning Greek and (I think more importantly) the course in mythology, which is where I learned that I have a soul. I don't think it's exaggerating too much to say that it changed my life. I had been interested in mythology before then, but as a very academic sort of thing. It wasn't until I had that course that I began to see the relationship between the dry and dusty mythology that you read about in Bullfinch and people's real emotions and religious needs. I believe it's that course, more than any other at Carleton—or indeed any other time in my life—that made me realize that there is another dimension to the human experience besides the academic one.

Eric: Is that a course that you encountered real early at Carleton?

Dick: Fall term of my sophomore year.

Eric: Since it's relevant, as we get into talking about the Druids, do you want to say something about your religious background? You said that was when you first learned

you had a soul; did you *have* a religious background when you came to Carleton?

Dick: My emotional framework is very much a product of my father, who is a typical product of rural Illinois: dyed-in-the-wool Republican, very stiff upper lip. It's almost a cardinal sin to show emotion. I remember vividly one occasion: he had borrowed a tape recorder from the university for some reason—I forget what it was now—but we were having fun just trying it out. At one point he read some Shakespeare into the thing. I thought that was rather interesting; I mean, I had never thought of my father as being interested in literature at all. It turns out in fact that his main extra-curricular activity at Illinois College had been the literary society, but I didn't know that, which gives you some indication of how much he kept things bottled up inside. At one point he read out "In Flanders Fields," which commemorates the fallen in World War I, and about mid-way through he started choking up. After a while, he just gave up trying to finish the poem, and said, "What's the matter with me? I don't understand." There was a big block on the expression of emotion of any sort.

In addition to this, my father, rather atypically for rural Illinois, was a devout atheist. When I was growing up, I remember a couple of occasions—once in nursery school and once in kindergarten, I think once in first grade—some attempt was made to make me familiar with Christianity, but it was clear that it was not something my parents were part of, and it was not something that I was particularly interested in, really. It didn't really touch my life very much. Basically, it involved just being dropped off at Sunday school and picked up. One of the things, I believe, that Druidism is about is that American Sunday schools do very little in actually talking about religion or ethics or morals, or anything of that sort. They're essentially just daycare centers.

It wasn't until I was in, oh, junior high school, I'd say, that I had any significant brush with Christianity. A friend of mine was a Baptist, and he invited me to Sunday school. I went for a few times, and I went to Vacation Bible School class during the summer one year, and became fairly familiar with the Bible. I found it fascinating. I don't think I could ever say that I really believed anything that was in it, as far as the existence of God, much less Christ as the son of God. And to this day, I tend to think that that sort of "religion" is not important to me. It's not what I derive my ethical bearings from. The religious elements in there don't represent things that I regard as historical—although certainly there are a lot of historical things in the Bible. I think my primary interest in the Bible is the historical development of that culture and how the religious elements played off the historical elements.

But I think it's fair to say that by the time I graduated from high school, I had a much sounder grounding in Christian tradition than many people of comparable age in today's society. In fact, I find it very disturbing that many of the ideas and many of the references to religious things or Biblical things one has to explain today; you can't just take for granted that people will know and make the connection. I believe that impoverishes our culture.

But I cannot call myself religious, and it wasn't until Porter's mythology course that I began to understand what religion really is about, and why it is that religion exists as part of human culture. That was the beginning of a very profound change for me. I'm not sure that most people would call me religious now. On the other hand, in a very real sense I am a very religious person, and I think the conjunction of the mythology course and my introduction to Druidism broadened my life dramatically. My spring term sophomore year academically was a disaster, but in a very real sense it was the beginning of my life.

Eric: Let's talk about your introduction to Druidism and your memories of your first encounters with this on campus, or how you got involved.

Dick: Early in sophomore year there was an article in the *Tonian* about Druids, and it mentioned that there were three on campus. There was a photo showing all three of them holding a service. I didn't really think very much of it at the time. It so happened, however, that one of the three, the Arch-Druid, was a good friend of mine by the name of Steven Savitzky, who was two years ahead of me. Steven was involved with a group of people on Third Burton, which was a hot-bed of campus radicalism at the time. The ring-leader, undoubtedly, was Joe Schuman. (Both Joe and Steve were class of '69.)

Joe Schuman looms large in my view of Carleton, and I think many people's. He was, I believe, in Israel my freshman year, so I didn't meet him until my sophomore year, when he came back as a senior. I was taking Econ 10 my first term, and he was in that class. That was an eye-opener; I was still nominally a Republican at that point, I think, although changing fast. '69 of course was the year that the Vietnam war took serious dramatic turns, especially since everybody expected that after the '68 election Nixon would wind the war down. It not only didn't happen that way, it went very dramatically in the opposite direction. It really galvanized the radical community at Carleton, of which I was not a part. But I became good friends with many people who were a part of that.

Steve was one of them, and I had known him in other contexts as well. He was a computer nerd; I didn't really consider myself a computer nerd, but I knew how to use the computer. I don't think I realized at that time how large computers would eventually loom in my life, and they didn't for a long while—not until after I left graduate school, in fact. Of course, at Unisys I live and breathe them. But I was very early attracted to them, and that was another context in which I was familiar with Steve.

One day, in April of '69, we were just sort of walking together, talking about something—at this point I can't remember what; it was probably related to computers—and at one point he just sort of turned and looked at me and said, "You'd make a good Arch-Druid." I was blown away! Over the next few weeks he gave me a few things to read about Druidism, and I glommed on to it. At this point in my spiritual development it was *exactly* the input I needed: a large window into several different religious traditions.

After the original purpose of Druidism was accomplished (the abolition of the religious attendance requirement) back in the early '60s, Druidism shifted to become the sort of thing that I found it to be: a spiritual anchor for people who, for some reason or another, needed something to hang on to. In Druidism there are largely two main groups. There are people like me, who are essentially religious *naïfs*, if you will; and then there are the “spiritually battered”: people who grew up in very strict hellfire-and-damnation traditions, who simply find that it is more damaging than it is helpful. Steve and I were of the former camp. There was always a large contingent from KARL, the campus radio station at the time, who were also of that camp; technical nerds, with essentially no religious upbringing.

The *Druid Chronicles* I found very interesting. I think more important, however, was the tradition in Druidism of bringing readings and discussion of other religious traditions, particularly Taoism and Zen Buddhism, the two big threads in Druidism at that time. Both of them, I think, go back to David Frangquist, who was one of the founders. Taoism, to me, was the “universal truth,” and I still believe it. The formal trappings of Taoism are something I never had much truck with, but the underlying philosophy speaks very deeply to my soul, and it’s largely what I understand by the term “Druidic.” It was very liberating for me, and it gave me a framework in which to explore my religious or spiritual feelings.

After Druid services were started again that spring at Beltaine—there were something like *seventy-two* people at Beltaine, which shows you what Steve had done with Druidism...

Eric: It shows you what an article in the *Carletonian* can do!

Dick: Well, I think, too, it was because Steve was involved in so many things, and a large number of those people were friends of Steve, and friends of Joe’s. A large number of them were folk dancers, which both Steve and Joe were involved with, as was I. Toward the end of the year, [since] Steve was graduating, he appointed me Arch-Druid pro tem, and the next fall I was elected formally as Arch-Druid. I held the office for two years, until I graduated two years later.

Eric: You hadn’t been Preceptor nor Server prior to that?

Dick: No.

Eric: Seventy-two people! That’s a high point!

Dick: Druidism goes in cycles. It was quite popular when it was founded, probably for all the wrong reasons: it was an easy way to protest the religious requirement. After the religious requirement was abolished, it still stayed in strength for a while, I think largely on the strength of David Frangquist. I’ve never met him, but the trail I’ve seen in the Grove Archives and the College Archives and the correspondence I’ve had with him has been full of a very charismatic personality.

When Frangquist left—I believe he left campus in ’66—Druidism started to fade. Gary Zempel was his successor as Arch-Druid. Zempel himself is an interesting character, a radical who “caught Quakerism” and dropped out of society, all the time remaining a chief engineer for General Electric. He had a great deal of trouble reconciling General Electric with his spiritual beliefs.

His successor, Thomas Carlisle, left campus early—I don’t know the details. He was the last Druid priest left on campus, despite the fact that there were still a few people interested in Druidism, mostly at KARL. Marta Peck called Frangquist and was consecrated to the priesthood via long distance. She started the grove up again, and turned it over to Steve, and Steve took it and ran—we were on another cycle here. We caught the radicalism of the 60s, and that became the core of the next generation of Druidism.

After I left in ’71, the Grove carried on for a couple of years, but starting dying down again in the early 70s, until the Isaac affair, at which [time] a good friend of ours on campus, Don Morrison, started the Grove up again. It went again for a few years, and it dropped back. And then I didn’t hear a lot about Druidism for a long time, until in the early 80s, I had a letter from somebody on campus. I can’t remember who it was now. I sent a copy of the *Chronicles* and I believe a copy of *The Green Book*, a collection of readings that Frangquist put together from, oh, all kinds of places: Zen Buddhism, Taoism, a few things from the Old and New Testaments. We stuck in something, “Sayings of the Psychologists,” a reading from [Robert] Ornstein’s book about how people repeat formulas over and over again, until what becomes important is the formula, rather than the underlying spirit.

And then again we didn’t hear anything until the mid-80s. I got a letter from Heiko Koester, and I came down and celebrated Beltaine here with them on May 1. It must have been 1988, because it was the 25th anniversary: we set this thing up and were converting the date into the Reformed Druid Calendar, in which the year is dated from ’63, the founding—and it came out 25! We sat there and looked at each other: my God, it’s the 25th anniversary! It was impossible to believe!

By this time, the Grove had taken an interesting turn. I don’t really know where this impetus came from, although I suspect Isaac had something to do with it. The people who were interested in Druidism were dealing not with the traditional religious cultures, like Zen Buddhism and even Christianity, but with alternative religions—things like paganism and Wicca (I think they pronounce it wik-ka, but the original pronunciation was wit-cha, a good old Anglo-Saxon word). Heiko was interested in Native American religious tradition, and several of his friends were too. I think the chief focus of their activity was a sweat lodge that they’d set up—I don’t know precisely where it was, somewhere around the Farm House.

That was fine with me; I didn’t have any trouble with that. The first letter I had from Heiko was a *little* careful, because I think he was—*afraid* is not the right term—

concerned that us older Druids might not see paganism or Native American spirituality as an acceptable form of Druidism. But that's just nonsense. Druidism isn't about acceptable forms of religious spirituality; it's about religious needs. I myself find paganism, as it's practiced in modern America, a bit on the silly side in most cases, but Heiko and his friends had put something together that I found quite attractive, actually. The Beltaine service that they held was the first overt Druidism that I had done for years, and it was in a very real sense a homecoming—quite apart from the fact that it was here on campus.

So I wish these people luck. I am certainly willing to help preserve traditions, but it is not my place to set these traditions in concrete, to try to force them on anything, because not forcing things on people, in a religious sense, is what Druidism originally began for. It's the underlying principle that, I think, connects all of this stuff.

Eric: I'd appreciate it if you could talk a little bit about the forms of Druidism as they existed at Carleton when you were getting involved with it; what a typical gathering would have been like, the kind of rituals that were done, or whatever went on. What happens when Druids get together?

Dick: A lot less than meets the imagination of the unwashed! The original services had a very strong Christian flavor to them. They were modeled, I think, unabashedly on Congregational and Episcopalian rituals. A large amount of Celtic mythology was intermixed, to try to make it as outlandish as possible, because an important part of the original formulation of Druidism was to make it so outlandish that if, for some reason, religious credit were granted for these ridiculous services, then Druidism could be unmasked as just another way to get chapel credit, holding the whole religious attendance requirement up to ridicule.

But when they put the service together, they included a few remarkable things, including something that when I read it the very first time—actually, I didn't read it; I heard it at a service the very first time—it hit me right between the eyes:

*O Lord, thou art without form
yet we worship thee in these forms;
O Lord, thou art everywhere
yet we worship thee here;
O Lord, thou hast no need of prayers and sacrifices
yet we offer thee these prayers and sacrifices.*

Over time—in fact, already that's not the original form; the original form talks about sins: "Overlook these three sins that are due to our human limitations"—already that had been changed to "errors," and since then I think the Lord has dropped out of it. (Druidism at Carleton today sort of sees itself as a Goddess religion, rather than a patriarchal religion; I have no real complaint with that.) I guess the point I'm trying to make here is that in putting this thing together, they actually touched—at least for me and I believe for many other people, or it wouldn't still be around—some very deep religious or spiritual currents.

After that invocation, the Arch-Druid and the Preceptor would draw a Druid symbol on the ground. (The Druid sign is a circle with two [parallel] lines through it.) The Arch-Druid would enter it and consecrate the Waters of Life—which were rumored to be one part scotch to seven parts water, but when I inherited the Paraphernalia, I sat down and actually measured the thing, and it turned out to be one part scotch to two parts water, so it was quite a bit stronger than people realized. And on Beltaine, the ratio was reversed. You have to realize that at this time this was one of the few places one could get liquor on campus, or even legally drink it!

Eric: The seventy-two people becomes clearer.

Dick: And then the Waters of Life would be passed in a chalice around the circle. People would partake of them. The chalice was carried from person to person by the Server (whence the name). After that there was usually a period of silent meditation, and then the Arch-Druid would "do something." Depending on the Arch-Druid, it might be a reading. Fisher (the original founder of Druidism) used the occasion to give a sermon, and since that time has become an Episcopalian priest. He was into this in a big way. A lot of the original trappings were stolen directly from the Episcopalian way of doing things. After the sermon, people would petition the Earth Mother for things, like good weather for the weekend, or something like that.

This was all done in a very light-hearted way. I think that's the other thing that I learned from Druidism, that spirituality is not just serious. If it is only serious, it is missing a large part of the human experience. Certainly the original Druidism was very light-hearted. On one occasion—this is, I think, documented in the Archives now—Howard Cherniack, who is now I believe a lawyer and not religious at all, from everything I've heard of him, was the Preceptor. In the formula of consecrating the Waters of Life, at one point the Arch-Druid is supposed to ask the Preceptor, "Has the Earth Mother given forth of her bounties?" The proper response is, "She has!" One day, he just said, "Yup!" and they had hard a time keeping a straight face during the service for weeks thereafter!

This became known, by the way, as the "Cherniack Response." It's an official part—inasmuch as anything is official in Druidism—an official part of the liturgy. On occasion you will have a Cherniack Response. And it's very difficult to keep a straight face!

I wasn't very good at giving sermons, so I generally tended not to. I confined myself to readings, for the most part, originally chosen largely from *The Green Book* that Frangquist had put together—it's just a marvelous collection of things—and then from my own readings, particularly from Sufism, which I was interested in—still am to some extent. Again, a large part of the trappings of Sufism I don't find particularly attractive, but the underlying philosophy and much of the poetry is just pure gold. One of the objections that I had to the original *Green Book* is that there was very little there from Islam. I never really understood that, because there are some marvelous things in Islam. But

like many of the Judeo-Christian religions, a large part of it is hellfire and brimstone and doesn't really say much, personally, to me.

The weekly services were pretty much as I've just described. Each of the major feast days had its own ceremony. Again, although originally there were set ceremonies, by the time I joined Druidism, the liturgy had become fairly fluid, and a lot was left to the discretion of the presiding priest. The feasts were almost always celebrated in the evening—the evening *before* the official day. Samhain, for example, the beginning of the religious year, is an ancient festival from the Celtic tradition. The official day of Samhain is November 1st, but it actually begins at sundown the previous day. This period was considered a day between years. It was during that day that the forces of the underworld could come out, and that's the origin of Hallowe'en.

"Us Reformed Druids" were pretty tame: no burnt sacrifices, certainly not human sacrifices, although in the Celtic tradition there is very strong evidence for them. (Although, one always has to remember that virtually all of the historical information about the historical Druids came from their enemies; so a lot of the stuff you have to take with a grain of salt.) Our celebrations chiefly involved lighting a fire; the basic service was pretty much the same as the ordinary weekly service, but it had additional parts in it to commemorate the specific day.

Eric: Where did you hold your meetings? Was it on the Hill of Three Oaks?

Dick: We had three locations that were used with some regularity. I'd say the majority of services were held on the Hill of Three Oaks. I always preferred Monument Hill, although in passing I have to mention that at that time Monument Hill was kept quite mowed, and it was much more manicured than it is now. The grove near the monument, the circular grove, was a very wide and open place, and from it you could see a lot of the Upper Arb. To me, that's the heart of Druidism, and in fact, that's where Druidism started. That's where the first services were held.

Occasionally we would hold services on what we knew as Faculty Hill. If you take the drive that goes behind Goodhue, and go down across the creek and up on the other side where there's that Postage Stamp Prairie, there's a road leading off towards the east that goes by an open area that we knew as Faculty Hill. That's where the Classics Department Picnic was usually held. The Arch-Druid, if he happened to be a Classics student, usually presided over that ceremony as well. That's where the first Samhain service was held, and traditionally, in our day, that's where we usually held Samhain services. But typically those were the only services that were held there.

Nowadays there are several other spots that they use, and I know that they don't use Faculty Hill, because when I walked by there with Michael Scharding, he was surprised to discover that any services had ever been held there. And it's not called Faculty Hill anymore; I'm not sure what they call it. It's not really a hill anyway. But those were the three main locations.

Eric: It was you, wasn't it who actually added something in Greek to one of the books of liturgy?

Dick: Yes. I was asked to do the officiating there [at the Classics Department Picnic], and a friend of mine helped me write a "traditional" Greek sacrifice—traditional in quotes; who knows what actually happened in ancient Greece! We knew that one was supposed to pour libations in the name of various gods, so we did that. And then in addition, I translated the opening part of the Druid service, that I just recited a ways back on the tape, into Greek, and that's there as well.

Eric: You mentioned earlier having received the Paraphernalia. What exactly was all that?

Dick: The most important part of the Paraphernalia were the mimeograph masters for *The Druid Chronicles*, which I believe have since vanished. We did a printing in '71, and I believe that was the last time they were actually used. There was another printing after that, but I haven't seen a copy of that, and I don't know whether [it] came from the same masters or not.

In addition there was a red glass chalice, about four inches in diameter, I'd say. That, I'm pretty sure, was not original. The original chalice, I believe, was green; the tradition is very fuzzy on that. There was a reversible chasuble that was made—I forget by whom—back in Fisher's day for Fisher himself. Fisher had a flair for the dramatic. Everybody else wore sheets, but he wore black! So he stood out, with this chasuble in addition to that. It was primarily green on one side and primarily red on the other. The tradition very early grew up that during the summer half of the year, from May until November 1st, one wore the green side out, and for the [other] half of the year—when actually very little ever happened, except on February 1st, which was one of the feast days—you wore the red side out. (During the winter half of the year, also, the Waters of Life were the Waters of Sleep: they didn't have any scotch in them.) That chasuble was still around in my day, and still around in Don Morrison's day; but I think it's since vanished.

There was originally a staff for the Arch-Druid, but that was lost before my time. A friend of mine gave me a staff, but it turned out not to be particularly useful, because in getting services ready and hauling stuff to wherever the service was to be held, you needed all the hands free you could get. The staff just got in the way, so I tended not to use it. I don't think that's part of the tradition anymore anyway.

Then there were three books. These were all named because of the color of the covers they were in: *The Black Book*, which contained all the liturgy; *The Green Book*, which was the book of readings that Frangquist had put together; and *The Blue Book*, which was all kinds of miscellaneous archives. To this day, when we say "the Carleton Archives," we have to be careful about whether we're referring to the Grove Archives, which was *The Blue Book*, or the Carleton College Archives, which, after a couple of these busts in the boom-or-bust cycle of Druidism, we began to appreciate as the Right Place to keep things!

The sort of things that were in *The Blue Book* were letters from various places, including a note from Lee Mauk, the chapel monitor who informed Fisher (I believe) that the Dean of Men did not look kindly on these chapel slips being submitted by Reformed Druids, and would not count toward the chapel requirement. There were copies of *Tonian* articles, and things of that sort, things of vague historical interest.

That was largely it.

Eric: These things were always passed on from one Arch-Druid to another?

Dick: Yes. In addition to the chalice, there was a clear glass cruet, which is what you used to mix the water and the scotch together. It had a line marked on it: so much water, so much scotch. That's what I was referring to earlier when I said that I sat down and measured what the actual proportions of things was. That, too, I think has vanished.

These things went astray several times. One of the Arch-Druids, three after me, by the name of Steve Corey, didn't appoint an Arch-Druid when he left campus. So he had all of the Paraphernalia in his apartment [in the cities], and when he left the cities, he turned them all over to a friend and said, "Here, take care of these while I'm gone." Well, he never came back, and at one point Don Morrison had enlisted my help trying to run these things down, because I had known Steve. We were looking all over the cities where we could think to find them. I say "we"; I was doing this by long distance, because I was in Ann Arbor at the time. One of my Carleton roommates was my leg man here in the cities, and he was quite amused that we had managed to lose the "Dead Sea Scrolls," as he called them.

But that's about all there was in the Paraphernalia. It wasn't an extensive collection. I think the interesting things were the historical documents. Although many of the originals have, I think, been lost, when I left I Xeroxed most of the stuff of interest there. My successor, Glenn McDavid, also made several copies, and I think left copies of a lot of this stuff in the College Archives, so most of that stuff has not vanished irretrievably. But the non-paper things that were in the [Paraphernalia] I think are all completely vanished now.

Eric: In your day was there a permanent, or semi-permanent altar? In the early Druid days they built an altar and the anti-Druids came and destroyed the altar, and they built it again. Was there one in use?

Dick: First of all, with two exceptions, we never really used an altar in my day, and there wasn't a "built" altar anywhere. One of the two exceptions was the big boulder that's still on the Hill of Three Oaks. Whenever we really needed an altar, that's what we impressed into service.

The other exception was the IBM 1620 in the computer lab, which is where we held the Oimelc service on February 1st. As near as we can tell, historically, Oimelc was a celebration of the birth of lambs, which

occurs about this time in England. The Christian church took it over and made it Candlemas. The Christian church has this wonderful way with holidays: if anybody insists on celebrating something, the general attitude is, "Well, if you can't beat 'em, join 'em; we'll just co-opt this thing and make it a holiday"—which is why, by the way, Samhain is not the festival of any particular saint, but the festival of All saints: one saint wasn't enough to make that properly Christian, I guess!

But Oimelc was always held in the computer lab because it's damn cold on February 1st in Northfield!

Eric: The Druids always have a strong streak of the practical!

Dick: Yes, there's that to be said. The other reason it was held there was because one of the early Druids—the connection with computers goes back almost to the very beginning—was a man by the name of Richard Smiley, who later went on to graduate school in computer science. While he was at Carleton he wrote a program that set up various repetitive loops in the 1620 computer, and you could program this so that you could get the loops to resonate in various frequencies. Because there was a fair amount of electro-magnetic radiation from the computer, you could pick this up on a radio. So you took a transistor radio down there, and you programmed in the notes that you wanted to have the thing play, and you could program it to play any song you liked.

So he wrote this program up for the IBM Systems Journal. It was published as a separate program available to IBM users everywhere in the world, and part of the documentation includes several songs that came pre-programmed in the deck of cards that you'd get with this program. One of the songs was the "Chant to the Earth Mother," and that's what we had the computer play as part of the Oimelc service. For that occasion the 1620 became our altar!

Imagine, if you will, slaving away at a computer program in the dead of night, and having, all of a sudden, the door open, the wind whistling in from the outside, and in march three or four, maybe five or six people dressed in outlandish robes who come around and circle the computer, chanting, "Hallow this altar; hallow this altar"—and then set up a radio on the thing and push off a program that plays some weird tune, and then pass a chalice full of milk (this was, you remember, commemorating the birth of the lambs) and hold this off-the-wall ceremony—and then vanish! We saw an awful lot of startled faces.

Eric: About the garb for people: did all the communicants—or whatever the proper term is—appear garbed outlandishly, or was that mostly the people officiating?

Dick: That was primarily the officers. If there were several priests around—this happens on occasion, but not often; there were during my senior year, and there were in the year after the founding, but typically there are only a couple of priests. But if there are a lot of priests around, it's sort of a badge of honor to wear *something* to set you apart. Not to set you apart as a priest, but to draw attention to the fact that we are Druids.

It was fairly common for priests to have some kind of special garment. I went so far as to have a tunic and a chasuble made up for me, but most people contented themselves with a cape or something of that sort.

Eric: Tell me about becoming a priest, your passage through the orders, as it were.

Dick: One becomes a First Order Druid by partaking of the Waters of Life at a service and letting the Arch-Druid know that you want to be a Druid. That's about all it takes: a verbal commitment of interest. Well, that happened to me at the very first Druid service I ever attended. The next week, I was inducted into the Second Order, which involves polishing off any Waters of Life that are left after they're passed. Ordinarily, the remainder are consigned to the Earth Mother, poured out on the altar or onto the ground, to the formula:

This portion of thy bounty we return to thee, O our Mother, even as we must return to thee.

But if you're inducting somebody to the Second Order, you give him the rest of the Waters of Life.

And then the following—no: it was at the [new] moon. Part of becoming a Third Order priest is performing an over-night vigil, staying awake all night, and I insisted on doing it at the [new] moon, because some obscure passage in *The Druid Chronicles* recommended the new moon as the time to begin New Projects.

I really paid for taking this literally, because it was the worst weather we have had in spring for a very long time! It rained cats and dogs; it was just a disaster. I couldn't keep my fire going. But I resolutely refused to take that as a sign! About half-way through the night, the rain started going away. By dawn the weather had become much more decent.

It was long before this, even before I had become a First Order Druid, that I had what I believe I can legitimately call a "religious experience." It was after Steve and I had been talking about Druidism and religion in general and Zen Buddhism. We had sort of been talked out, I guess, and we just sort of sat there on the Hill of Three Oaks. I sat there looking up, at the Oaks, at the clouds in the sky, and a very odd experience came over me. It's very hard for me to put into words what, really, it felt like. But I had never felt like that ever before in my life: a feeling of being at one-ness with the world, of being part of something that is very much bigger than my own personal life, a sense of connectedness, if you will.

Between bouts of being soaked on my vigil . . . I firmly believe that the whole point of the vigil, as with many other (not necessarily religious) induction ordeals that may involve sacred drugs, or physical hazing of some sort, I really believe that underlying all of these things is an attempt to disconnect the cerebral cortex from rationality: to get it to perceive the world in a different way than it's used to. And it's this dimension that somebody as deeply involved in academics as I

was in my first year at Carleton, and somebody who was taught from birth, practically, that one should keep one's emotions bottled up inside—it was this whole dimension that I had really never uncorked before. And it just came spilling out during my sophomore year. This particular instance on the Hill of Three Oaks with Steve, and later at my vigil, just feeling a part of everything in a way that had no rational sense to it—it was a very moving experience, one that I've felt many times since then, usually not in a religious context. Druid services never really touched me very deeply, with a few exceptions. Most often during a reading that meant a lot to me. Or as I mentioned earlier, the very first time I heard the original incantation, it just spoke voluminously to me, that, yes, this is Right.

But the services themselves—of course, I never really experienced services as an on-looker. I was involved in putting them on from very early on. So a large part of my experience during these things [was] thinking of the stage management. A large part of my religious growth at this time was reading things to find appropriate things to bring to a service to read after the Meditation. I did an extraordinary amount of reading, particularly Zen Buddhism and Taoism, but in other traditions as well.

Eric: Have you had religious experiences beyond the feeling of connectedness? In my readings in *The Druid Chronicles* some people talk about visions that they've had in the Arb or on the Hill. Is that something that has any relevance to you, yourself?

Dick: Robert Graves speaks of a feeling of, or a perceiving of, the Numinous. I wouldn't go so far as to say that I have had visions, but there are definitely times that I've been overwhelmed by—something. I believe that it's that kind of experience that underlies things like visions in people that are more visually suggestible than I am, perhaps. Is it God visiting us? I don't really know. The oriental religions have this wonderful phrase: "That is a question not tending to edification." I believe this is one of those questions; that worrying about what this thing actually *is* is not the right response to it. It's a *rational* response to it. The correct response to it is simply to let it happen, and to let the feeling one has when this happens inform and become a part of one's life in other situations as well.

I have never felt that the feeling I have in situations like this forms the rock upon which one can build an ethical system, much less a religious mythology, which is what I believe most of the Christian religion, and many other religions, to be, primarily. There is a core there of an appreciation of the Numinous that gets expressed in mythological terms, and then somewhere along the line, the truth of the mythology somehow becomes the important religious question. When that happens, you're no longer talking spirituality, you're talking something just entirely different—politics, in fact, is all it really boils down to; power politics.

The number of people that I've talked to that feel that they are religious, but feel that their particular church has *nothing* whatsoever to offer them spiritually, I find just astounding. I think it's just part of the natural course

of religion, that the way people try to describe their religious feelings, the mythology they use to describe it, the ceremonies they use to try to evoke it, somehow take on their own life and become divorced from the actual underlying spiritual experience that started this whole process in the first place. At some point along the way, frequently one finds priesthoods being set up, priesthoods becoming entrenched political entities, and at this point you're so far away from meeting the spiritual needs of people that I think it's a mistake to call them a religion—if by religion one means something spiritual.

Eric: Is Druidism a religion? To you?

Dick: To me? No. I don't think I would call it a religion. Is *my* Druidism a religion? It is for me. I think that's a large part of what "Official" Druidism is about: helping people to find their own solution to the Spiritual Problem, or their own answers to their spiritual needs. I would not characterize what I feel, or what I believe, as Reformed Druidism; it's my own brand. I believe any true Druid has his or her own brand, which of necessity goes beyond the Basic Tenets as spelled out in *The Druid Chronicles*.

Is it reasonable to categorize it as religion? For example, does it make sense, as we tried to do on one occasion, to get a Druid priest classified as a priest for a IV-D deferment for the draft (which was an important issue back once upon a time)? Well, I think I'll dodge that issue and say that this is one of those questions that does not lead to edification. The proof is not in the definition, but in the living of the life.

Eric: I'd like to ask about reactions from others at Carleton, and since Reformed Druidism is one of those things that people aren't used to, when they encounter it I'm sure you've had quite a range of reactions. I'm curious about, especially at Carleton, how your peers who were not Druids saw the Druids at that time, and what their reactions were. I mentioned before that in the *Early Chronicles*, there is talk about the anti-Druids. Did you have experience with anti-Druids during your Arch-Druidship? I'm interested in the reactions of others.

Dick: Carleton in my day was a very tolerant place. When I was there—here—I don't think I ever encountered what I would characterize as anti-Druidism. There was some of this in the early years, although many of the founders thought that it was primarily because these people didn't like them as people, rather than that there was anything religious involved in it. We have always had a great deal of flak from St. Olaf. I think more has been written about Druidism in the St. Olaf newspaper than in the *'Tonian*, and it is all very self-righteously negative.

After I left Carleton, one of the things that pained me greatly was the advent of a large group of fundamentalist Christians on campus. To this day, it is difficult for me to understand how fundamentalist Christians would choose Carleton as a place to come. But there were such people, and several Druids had rather heated discussions and on occasion even violent interchanges with fundamentalist Christians on campus. And that con-

tinues to this day, which is something, as I say, I have a great deal of difficulty understanding.

I do not believe that Druidism is fundamentally incompatible *even* with fundamentalist Christianity. Druidism, I believe, says more about the importance of somebody coming oneself to be convinced of the correctness of one's spiritual ideas, [and] the importance and value of examining other religious traditions. In that sense, I suppose, some fundamentalist Christians would object to it. I don't mean to lump all fundamentalism into the Christian camp. There are fundamentalists in other religions as well. But I think, as a historical fact, people who have come to Druidism came to Druidism because traditional Christianity does not meet their spiritual needs, and so as a simple historical fact, people who have been through Druidism by and large tend not to settle down into mainstream Christian traditions. I think a large number from my day have ended up in *some* kind of Christian church, although the boundaries here are a little wavy: a lot of people would not call Unitarianism Christian.

This is worth saying, too: Druidism as I know it is very much a Carleton phenomenon. Druidism transplanted away from Carleton—and there have been many attempts—has never done well. We tried to start a grove in Ann Arbor and failed miserably. This is very ironic, actually: I keep saying that an important part of Druidism for me was to help me get away from the rational straight-jacket that my life was being played out in, and yet Druidism for me is only possible among a community of very intelligent people. This is a paradox that I've never quite understood, and never plumbed to my satisfaction. But the fact remains that I do not enjoy Druidism in the company of people who are credulous—and that's usually what we got when we tried to hold services in Ann Arbor, despite the fact that that is another very enlightened place with lots of intelligent people around. There's something about the liberal arts tradition that made Druidism click, and Druidism away from Carleton just does not work.

What I believe is the biggest threat to Druidism did not come from Christianity at all, but rather from paganism: *l'affaire Isaac*, the whole affair of Isaac. I've never met Isaac, and to this day I cannot be sure what his motives were. We were not particularly charitable in assigning him motives at the time. It seemed to us that what he wanted to do was to turn Druidism into his own private bailiwick, and set himself up somehow as a Druid pope, a Big Man In Paganism, if you will—latching on to an organization that was older than any of the other pagan organizations that were common at the time that paganism took off.

His original letter [in 1974] proposed that we stop shilly-shallying around about what Druidism really is, and say, "*This is what Druidism is*"—and then put out a paragraph that was the most nonsensical thing that I have ever read in a very long time. It was just anathema to what many of us thought—ah, yes, here it is. This is the paragraph that Isaac proposed:

The Reformed Druids of North America
is an Eclectic Reconstructionist Neo-Pagan

Priestcraft, based primarily upon Gaulish & Celtic sources, but open to ideas, deities and rituals from many other Neo-Pagan 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.

Well—that doesn't say anything to *me*. I'm not sure I worship anything; I'm not even sure I know what worship is. But this, at any rate, was not what Druidism was about for me, or for any of the Druids, certainly before my time, and for most of them after my time, until Druidism at Carleton began to take on a paganist flavor. And even when it did take on a paganist flavor, it was a responsible paganism.

Chiefly what we objected to with Isaac's approach is the incredible amount of formalism that he wanted to graft onto Druidism. Rule books, and ceremonies that had to be performed just so, and all kinds of various orders of priesthood—just all the kinds of religious paraphernalia that we were trying to escape from in Reformed Druidism. It was just antithetical to the way we saw spiritual things.

For me this was a very agonized period. The letter came out in '74, and the affair really ended in '76 when he published his huge compendium of paganist writings. When he finally published it, we had made it clear to him that it was fine with us if he published it, but that it was not a Druid publication, it was his publication. We said, "We're not about to stand in your way, we're not even going to say that this is not a Good Thing, because for you it clearly is something that means something greatly to you. But it's a mistake to portray this as Reformed Druidism, because that's not what the Reform is all about." And several people suggested, rather pointedly, that he might want to go off and schis. So he had a schism, and called himself the Schismatic Druids of North America. After the publication of his volume, Schismatic Druidism faded rather quickly.

But during this period, from '74 to '76, there was a lot of correspondence with Isaac and with other more traditional Druids, trying to figure out how we should deal with Isaac. During this period I first faced the question of what, really, do I believe. What *does* religion mean to me? And it was only after I saw myself getting *very* upset, almost homicidally upset, that I began to appreciate the difficulties that can accrue to a religious dispute. I had always wondered before this time what the fuss and hooroar was in Northern Ireland: how can two religious—two *Christian*—sects get so far from the teachings of Christ that they would kill one another over things? In my own small way I began to appreciate that, and it really drained me.

It also changed my willingness to hold services in Ann Arbor at the time. We were having trouble with the grove there anyway, because as I mentioned it was not religiously satisfying to hold services there. But after the Isaac affair, I was no longer even willing to *try* to explain to people, "No, that's not what I'm doing; *this*

is what I'm doing, and this is why I'm doing this." My Druidism became a very much more private affair from that point on.

I'm still very happy that there is something like Druidism going on. I'm still willing to come out of retirement to help when things get sticky. And I don't object to leading a service in the company of right-minded people—doesn't that sound awful? But I am not an evangelist. For a while I would have characterized myself as an evangelist, I think. But I no longer am.

In fact, I've come to believe that in its own quiet way, Druidism is about non-evangelism; that it is one of the cardinal errors of mankind to propagate what one believes by any means other than by *example*. If one feels strongly enough about something, the right way to make people understand that is to live it—not to preach it. It wasn't until Isaac that I really understood that.

Eric: Did you meet him?

Dick: No. I came *this* close. He was in the cities for a while during '75-'76, I think, and actually came down and participated in some services here at Carleton. At the reunion in the summer of '76, several of us old-style Druids came, and I had written to Isaac, saying, "I would like very much to meet you; I think you should meet us." Arguments on paper have a way of living their own kind of life and cut more deeply than they are meant to. I felt that it was important for us to meet face to face. But he made excuses and left for the west coast before then. So I never did have a chance to. I understand now he's severely disabled, from some disease or another, which is not anything I would wish on my worst enemy, even Isaac. I haven't heard from him in—literally—decades.

Eric: I wanted to ask also something about the organizational phenomenon of the RDNA. As part of becoming Arch-Druid at Carleton you became *ex officio* Chair of the Council of Dalon ap Landu. I wonder if you wanted to say some things about that, and the phenomenon of people, after having graduated from Carleton, going out, still being part of the organizational structure; and maybe something about the strengths or weaknesses of the Council.

Dick: Originally Druidism was *simply* a Carleton phenomenon. Several of the early Druids, however, when they left Carleton didn't want to drop Druidism, and started groves in other places. Very shortly it became evident that there needed to be some broader organization than just the campus organization. The priests of the time—there must have been three or four maybe—decided (out of the air really) to say that the supreme authority, such as there is any in Druidism, is the Council of Third Order Priests. The Third Order is the Order of Dalon ap Landu, so this is the Council of Dalon ap Landu.

There are several higher orders, but they function more or less like honorary degrees. There's no real activity in the higher orders. Originally, I think, they were simply part of the initial cult of outrageousness. They've not proved useful and have largely died out. It's the first three orders that are important.

The basic structure of a grove is to have a priest to lead the service, and a Second Order Druid to assist, and a First Order Druid to serve as the Server. These three people are our minyan. You have to have three to start a local organization. If you don't have at least three, there's no real point in having a formal organization.

Fairly soon after the original founding, Robert Larson, who was a Carleton student, left for Berkeley and founded a grove at Berkeley. I have no idea whether this is still going on, but for a very long time it was the only other grove that survived with any permanence at all. There were several early groves. One Fisher founded in New York City, that was doomed to extinction. Frangquist founded one at the summer camp that he worked at during the summer. Of course it died when he left. Norman Nelson founded one at his graduate school in Vermillion, South Dakota, and one at his home city of Rapid City in South Dakota. And they all died. There was one founded by Savitzky at Stanford that went along for a while, but again, I have no idea if this is still a going concern. And we founded one in Ann Arbor that lasted for a couple of years and died when we left. Died before we left, really; we stopped holding services long before we left.

But officially, anything that embraces the Reform as a whole—the organ for deciding things like that is the Council of Third Order Priests. In '76 there were something like 30 of us, maybe a bit more than 30. I have no idea how many there are now.

Fairly shortly after this mechanism was put into place, a series of resolutions were passed: formalizing the normal local grove structure; stating explicitly that there is no official liturgy, with the single exception of the induction into the Third Order. There were some other things as well. Practically from the beginning these were all passed by mail, because never once since the first couple years of Druidism have all the priests been together in one place, or even a quorum of them. All of this business was done by mail.

The last thing that passed was in '71: I insisted that we formalize the equality of men and women. There was a lot of male-chauvinist-pigism in the early years of the Reform, and it's not entirely due to the fact that women had less freedom at Carleton at that time (due to the women's hours). It is directly traceable to the Christian tradition of Fisher and some of his friends. Chief players against that were Frangquist and his wife, and myself. We pushed hard to get this thing; even went to the extent of looking up Druids that we had hadn't heard from in a long time to try to get their votes on this thing.

And in the end it passed by consensus. There were no votes dissenting from the part that was officially adopted. We cultivated that as an ideal. Nowhere will you find it written what a quorum is in the Council of Dalon ap Landu. As an historical fact, everything that was adopted by the Council was adopted by consensus.

When Isaac came along and started consecrating all of his pagan friends to the Third Order, we rapidly saw that if he really wanted to take this and run with it, it

would be possible for him to swamp the Council with pagans, and then he could do whatever he pleased. And so very, very strongly we pushed the notion that *anything* the Council adopts has got to be by consensus, because we knew that when it comes to Neo-Pagan sorts of things, things could not be adopted by consensus. There was no consensus on that sort of thing. But since '71, nothing has happened.

Eric: Do you consider that the Council still exists, in any sense?

Dick: Oh, sure. Sure it exists, just by the fact that there are people in the Third Order. It's never done business for a long number of years, and, I'm convinced, never will. I used to have this recurring notion that we had to be careful with this, because it is exactly this kind of organization that pulls a religion away from the spiritual into the formal and political. If one wants Druidism to survive as an organization—which on the face of it is nonsense; Druidism isn't about organizations—but if one wants Druidism to stick around, you have to have some formalism.

Perhaps the best way of perpetuating this formalism is as, in fact, has happened: by word of mouth, from one retired priest to a struggling undergraduate here at Carleton, trying to understand all this stuff, what the founders had in mind when they wrote this kind of thing. I feel strongly enough about Druidism that I'm willing to go out of my way to be part of that. But I think setting up a formal structure to try to keep this thing going is a mistake; it's the trap that religion falls into.

I didn't always believe that. In fact, when I first started as Arch-Druid, I set about codifying all the tradition I could find. It was in the summer after I was appointed Arch-Druid pro tem; I put together a "Codex of Form" (as I called it) that had all of the tradition that I could glean from *The Blue Book* and everything I could put together about what old-style Druidism was about. It was full of "thou shalt" and "thou shalt not" and so forth. It was such an anti-Druidic sort of thing; I have done penance for this many, many times over! But I was put right in no uncertain terms by several people. It was the beginning of a long correspondence with many people whom I've never met but value as friends. And this, too, is a part of my religious education, in understanding just exactly what true religion is all about.

And it was exactly this sort of thing that we objected to in Isaac: just form run rampant. Yet "Thou art without form."

Eric: If your goal is to continue as an organization, he had at least the point that the Council was not a very effective method of having an organization.

Dick: By design, I would say.

Eric: One of the points he would bring up would be the unreliability, from time to time, of the Carleton Grove Arch-Druid taking their responsibility seriously in reporting to Druids at large happenings and changes.

Dick: And I can understand that kind of frustration, even if he weren't into a power play trying to be Big Fish himself. There was a real divide in Druidism at this time, between Carleton Druids and non-Carleton Druids. The non-Carleton Druids, I'm sure justifiably, felt themselves on the outside, and I'm not saying we're entirely innocent of fostering that. But it remains true that the Druids I'm comfortable with, that I commune with, that I can understand, are the Carleton Druids. I'm firmly convinced that the Reformed Druidism that I know is a Carleton phenomenon, and so it's not particularly important to me that there be an organization for the rest of Druidism.

At the same time, I don't want to give the idea that I don't think people outside Carleton aren't important, or that spiritual development outside Carleton isn't important. But I am convinced that the kind of organization that Druidism adopted survives well only at Carleton. Spiritual enlightenment for other people is important, but probably ought not to be done that way.

Eric: I was reading yesterday, preparing for this, through a lot of the correspondence that I have, a great deal of which comes out the '74-'76 Isaac wars. This correspondence pretty much stops as soon as Isaac's *Druid Chronicles (Evolved)* is published. At that time there had been talk about a Provisional Council of Arch-Druids to do some of the—well, people had different ideas as to just what it would do. There were indications that you would not necessarily be opposed to being part of it if it was going to exist. Did anything ever come of that, or did that just fritter away, or what? What's the end of that story?

Dick: I don't really know the end, to tell you the truth. The Provisional Council of Arch-Druids was suggested by Robert Larson of Berkeley as a way of trying to keep the official face of Druidism somewhat more consistent than the Arch-Druid of Carleton was capable of doing. You have to realize that most Arch-Druids of Carleton had very little in the way of resources, and little time, to spend on this kind of thing. The argument is just, that if Druidism was going to be a nation-wide phenomenon, there needed to be something beyond the Arch-Druid of Carleton to give it some kind of permanence.

At the time [though], most of us from Carleton deeply mistrusted Isaac's motives. We were not at all clear just what the Provisional Council was designed to accomplish. What made us even more suspicious was the fact that this thing was organized—as we saw it—behind our backs, because no Carleton Druids were involved except Robert himself. But again, that's not necessarily attributable to them; they didn't know of the Ann Arbor grove. Although we had announced it to the Arch-Druid of Carleton, she had left campus and not issued anything like a formal report, as she is required to do by the Council.

A large part of the animosity at that time is attributable certainly to deep differences in spiritual matters, but also to a bad lack of communication. It's exactly that sort of thing that the Provisional Council was to try to correct. But the Provisional Council really didn't meet the needs of anybody, so it died fairly soon. It didn't

meet Isaac's needs, because Isaac wanted to be leader himself, and this was yet another obstacle in his way. It didn't meet our needs, because Arch-Druids and groves in general, beyond Carleton, have not been particularly important to Carleton Druids.

If Druidism was to be a national organization, the need for something like that was clear—but it's never been clear that Druidism *needs* to be a national organization. Some of us at the time thought, wouldn't it be just *terrible* if Druidism became a religion in this sense! One of my recurring nightmares would be to wake up and discover that Druidism had been declared the state religion! Something to rob Druidism of its essential nature; and that would do it very rapidly. So the Council didn't really answer anybody's needs, and it didn't survive very long.

Eric: I wanted to back up just briefly to a minor point. You [spoke] about the higher orders as being the equivalent to honorary degrees: did you get such an honorary degree?

Dick: Yes . . .

Eric: What orders were you?

Dick: I am a Druid of the Fifth Order, which is the order headed by Norman Nelson, whom I regard as probably the quintessential Druid. He was one of the original founders. The Fourth, Fifth, and Sixth Orders were all created in a single day, by who were then the three priests of the time: Fisher, Frangquist, and Nelson. They each became Patriarch of one the higher orders. I've had a lot of correspondence with Norman, and at one point he sent me a letter that said, "Find somebody to consecrate you to the Fifth Order!" So I did. It was in fact Steve [Savitzky], and I asked Norman's permission to have Steve consecrated to the Fifth Order, and he granted it, so I consecrated Steve to the Fifth Order.

Eric: As I understand it, you never were consecrated to the Fourth Order?

Dick: No, that's right. Beyond the Third Order it's just catch as catch can. I'm honored that Norman thought enough of me to grant me this honor. It's not an honor I wear on my sleeve. It's not the sort of thing that I will admit to unless I'm asked it point blank, because I do not believe that it is fundamentally an essential part of my religious experience, or fundamentally a part of Druidism.

Eric: Continuing with the trivial historical footnote, then: as far as I could tell from my readings, it wasn't clear that anybody had ever gone beyond the Seventh Order, which was the Order that Gary Zempel was made Patriarch of.

Dick: Right. Gary Zempel was the Arch-Druid after Frangquist. The first three Arch-Druids were Fisher, Nelson, and Frangquist, and they became Patriarchs of their high orders in that single day back in '64. As sort of a matter of course, the Sixth Order elected Zempel, the next Arch-Druid, to be the next Patriarch. But Zempel never

selected any other priests to his order, and not too long after he left Carleton, he sort of dropped out. At one point, he felt that he should do something about the fact that the line of higher orders had stopped there, and mentioned to me that he wanted to be considered as retired, and somebody else should be appointed as Seventh Order [Patriarch]. So I wrote to Frangquist, the Patriarch of the next order down, which is responsible for electing the Seventh Order Patriarch, and said, "Well, Gary doesn't think that he's Patriarch anymore, or doesn't want to be considered Patriarch anymore. This is your bailiwick; if you want to do anything about it, fine." And nothing happened. I didn't expect anything to happen. As far as I'm concerned, he's still Seventh Order Patriarch, and there are no other Seventh Order priests, and it's ending there. It's not a big deal for me. It was for Isaac.

Eric: There have from time to time been other orders created, besides the numerical things, some of them not within the RDNA structure, but others "possibly" within. The Archives includes something from a person who was a Carleton Arch-Druid, at least during the summer of 1978. (It's not too clear what the chronology is in some of those years!) She's announcing the creation of a new order, and she considers herself RDNA. Do you have any comments on that kind of thing, or are these higher orders or not? Where is that for you?

Dick: I've never understood this penchant for creating orders. It's largely a Neo-Pagan phenomenon, the orders created beyond the first [set of] higher orders. The first higher orders, I think, were created simply because Frangquist and Nelson wanted a bigger piece of the action. The higher orders have never been important to me as part of my religious experience. Do I recognize these as orders of Reformed Druidism? Well, I think probably Orders Four through Ten I will acknowledge as part of Reformed Druidism because they're in the *Chronicles*. Are they an important part of Reformed Druidism? Not at all. Are the other high orders important to Reformed Druidism? Well, they're not to my Reformed Druidism. To their members they may be important; far be it from me to gainsay that. I'm perfectly willing to live and let live. Am I going to refuse to have anything to do with somebody that comes to a service wearing the insignia of such an order? No, not at all. I don't feel the need to wear my insignia; it doesn't bother me one way or the other if they want to. It's just not part of my view of Druidism. I know they're there; certainly to me they're not important.

Eric: OK, I want to do a radical shift of where we've been, and return you to college and talk a little bit about some of the other things that were going on at Carleton while you were there, possibly as they relate to you as Arch-Druid, and possibly not. For instance, in May of 1970 the college has its Strike for several days following the invasion of Cambodia. As when I'm doing an interview with *anybody* who was here at that time, I'm interested in knowing your perspective on that and how it affected you, what part you may have played. This is turning into a long question, but I noticed, I guess it must have been in the Black Book, you had a poem or a chant "In Time of War," with the notation that it was

written following the invasion of Cambodia. Obviously international politics was on your mind at the time.

Dick: The Exorcism.

Eric: An Exorcism, that's right. There; it's a long question; run with it!

Dick: In the mid sixties several things happened at Carleton. In the earlier sixties, about the time that Druidism was founded, various requirements were being abolished, like the religious attendance requirement. In my freshman year convocation requirement, the requirement that you attend the convocations, was abrogated. In the early sixties a lot of these *in loco parentis* things were falling, and there was a great deal of animosity between the student body and particularly the Dean of Men's Office, to some extent to President Nason as well, because—and, I feel, rightly—the students resented these things as not being an appropriate part of an adult educational experience.

I was not really part of that. A large part of this bitterness was over and done with by the time I got here in '67. In '67 the burning issue was race relations. The year book for that year ['67-'68] was virtually taken over by essays about the relationship between races. Oddly enough, that seems to have been restricted pretty much to that one year, I think largely because while I was at Carleton we never did have much in the way of a minority student population. I think that's changed somewhat now, but we had a few token blacks, and that was it.

But increasingly as the years went on, certainly by the time I was a sophomore, when Joe came back from Israel, the burning issue, bar none, was Vietnam. It consumed every aspect of our lives, from watching the body counts on TV to the Damoclean sword of the draft hanging over every male one of us. The death of somebody whose name I've forgotten, and whom I never knew, who was the only Carleton grad I know of that was killed in Vietnam—these were all impinging on us all the time.

The election of 1968 really galvanized the campus, and large numbers of students went on buses to Wisconsin to help in the primaries for Gene McCarthy. Many of my close friends, in fact, went on that. I did not, because, I think, at that time I was still a Republican. I had come to campus in '67 supporting the war. It did not take long to change my mind. (This was quite apart from worrying about the draft, although my mother certainly did! It hadn't yet really crossed my mind that I myself could possibly be drafted. This changed later on!)

When it became evident that Nixon was not going to wind down the war in Vietnam, there was a dramatic change of attitude on campus, I believe, and people became radicalized in a way that heretofore had not been.

My junior year was the year of the Strike. I was involved as a member of the CSA government: I was a

CSA senator for a while, and then I was secretary of CSA, because I got so fed up with the incredibly poor performance of the previous secretary. One of my duties as secretary was to issue minutes for the meetings. This involved typing them up on mimeograph masters and then taking them upstairs to Fourth Willis. (Willis at that time was the Union.) Fourth Willis was where the government offices were and where the mimeograph machine was.

In the process of doing that, I came to know another person who was up there frequently. She had an office up there, but also she used the mimeograph machine. She had been a graduate student at the University of Michigan. Even before the Strike we had had conversations about what had happened at the University of Michigan. I don't know if you're aware of this history, but Michigan, outside of Berkeley and Columbia, was probably the most radicalized campus, and it was that campus that was overrun by the sheriff's office. Really brutal police tactics were used against students there. In fact, a couple of years later I myself went to Michigan as a graduate student, and I remember thinking once, walking past a building on campus, realizing—something suddenly clicked—*that's* the building where all this happened! It was like a thunderbolt from a distant time.

But this woman I talked to quite a bit, and she was a large part of my radicalization. During the Strike we were up on Fourth Willis every day, churning this mimeograph machine, trying to gather and put out all the rumors from all across the country that we knew about. After Kent State and the calling out of the National Guard, there was a very real sense that the powers that be in this country were starting to turn—maybe “Nazistic” is a little too strong a term—but repressive and Fascist. The March on Washington happened—I forget precisely when it was, but I'm sure it was that spring—and Joe was part of that. (I didn't go on that, having essentially no resources and no way of getting there—and refusing to hitch-hike.)

But basically the whole educational structure of the campus came to a halt. There may have been some classes, but virtually everybody stopped going to most of the classes. I can still remember standing by the teletype (KARL had a teletype; that was on Third Willis, I think) and watching as these things came through, and literally ripping them off the teletype and taking them upstairs and typing them onto mimeograph masters. There was a very strong feeling that you couldn't trust the national press. You couldn't trust anybody over 30; that was the phrase, right?

It was a very paranoid time. The threat of the draft really burned that into us: if we got out of line, we *would be drafted*. Our draft boards would be told, and our deferments would be canceled, and we would be called up. I don't really believe that happened a lot. I know it did happen on a couple of occasions. But that was one of the threats that was held over us.

I can still remember the first draft lottery. I think it was when I was a sophomore; it must have been the spring of '69. The numbers came off the teletype, and they

were ripping them off the teletype and posting them on the glass window in the KARL studio. I remember coming into the room—it was packed—and starting at the beginning, looking for February 28. I was aware by the time I had gotten to the second of these sheets (there must have been maybe ten of them all together) that my heart was beating so hard I was sure everybody could hear it. As I got farther and farther along down the sheets and I still hadn't found February 28, I started to relax—until I got all the way to the end of the sheets and I *still* hadn't found February 28, and I realized I'd missed it and it might very well be the second date for all I knew!

It turned out it was number 299, which, even I knew at that time, meant effectively that I wouldn't be called for the draft. And there was a real moral crossroads for me: once the threat of the draft had been removed, was I really as radical as I said I was? This was something I had to think long and hard about. I knew that I was against the war in Vietnam. Would I actually march in demonstrations against it? Well, I didn't—until the invasion of Cambodia, and at that point I was finally pushed over the line; I realized this was something you had to stand up and be counted about, and it was then that I wrote the Exorcism. We held that Exorcism complete with blazing torches that we smothered to put the flames of war out.

Earth Day also happened about the same time. I forget just what year that started.

Eric: Same year.

Dick: Druids were part of the first Earth Day. We gave an invocation. The summer that Ellen and I graduated, we were married that August. The wedding present that I remember best, and that we still have, was *The Last Whole Earth Catalog* that was sent us by Steve.

Eric: How appropriate!

Dick: But it was all part of the times. The radicalism of those couple of years is just impossible to forget, and it really shaped an entire generation. It's been said so many times that it sounds almost trite now. But those were the formative experiences of my generation.

Eric: Do you want to say anything to wrap up—you've touched on this many times, of course—summing up the meaning of the Carleton Druids in your life. That sounds much too vast! Anything that would be an appropriate way to close, stepping back and putting it in its place for you.

Dick: Well, for me personally Druidism was another one of those formative events—experiences, not really an event. Druidism determined the way that I look at life, the way that I deal with not just my spirituality but with almost every aspect of my life, the way I approach writing a computer program, even. A very strong belief that (thinking of it in terms of a computer program now) the user must be respected. As the designer of a program, you can't foist your way of looking at things on the user; you have to adapt your program to what the

user wants to do, what is valuable for him. And that's just another bit of Druidism, really. The whole idea of making life user-friendly, if you will.

In a very real sense I live and think and breathe Druidism every day, every hour of my life. As a formal religion I scarcely ever think about it any more, except when I get calls of distress from Carleton! I am occasionally asked to speak about it by other enlightened groups, like the Unitarians. It is not important—no, that's not true: I was going to say it's not important to me that Druidism continue as a "religion". I am very pleased that it has, and not because it validates in any sense something that I was a part of or something that I helped to continue, but because I believe very strongly in its principles and its approach to life.

As religious fundamentalism rises in this country, and in the world, I feel very strongly that it's important that we stand up for an alternative view; that we make clear that no matter how firmly someone may feel that fundamentalist Christianity is the only way to salvation, it is important in a pluralistic society (I would say important anywhere in the world, but certainly in America) not to let that destroy the fabric of society, no matter how sinful you may view that society. In the long run, that is the road to, I won't say damnation, but certainly to destruction. It's important to me that this contrarian view be promoted.

It's not important to me that that view take on a particularly Celtic view or form, or a Reformed Druidistic form, although I would say that this entire contrarian view is a druidic—small d—outlook. So the particular forms that it takes are not really important to me, but the principle itself I think is one that is one of the most basic in our society.

It's not an anti-Christian view; it's an anti-totalitarian view. I have nothing against the beliefs of Christianity; there are many beliefs of Christianity that I believe in. The moral teachings of Christianity I feel quite in tune with. But the *modus operandi* of fundamentalist Christian sects is to me just another version of totalitarianism, and it needs to be called that, and it needs to be countered.

Then again, one can apply the same principles in other situations that are not spiritual at all. The traditional top-down management that I encounter every day of my life at Unisys is totalitarianism, and it is counterproductive, and it's why the Japanese are beating us. And this is another way in which I am Druidic, trying to sabotage this top-down management.

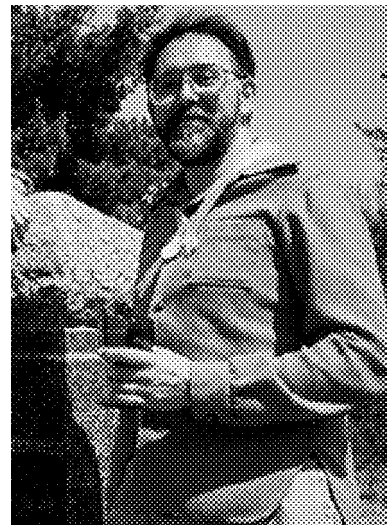
Western civilization has from the very earliest times been pushed by and propagated by control freaks. At root, that is what I think Druidism is: a statement against control; that the best things in life come by letting them happen, not by controlling them to make them not happen. All valuable change—well, this is awfully dogmatic—but all valuable change (yes! I firmly believe this!) has come about in situations where the status quo simply can no longer hold, and the people who are trying to keep it from changing are willing to stoop to totalitarian tactics. It is at junctures like these where the

Druidic approach is *necessary*.

Eric: Thank you.

Notes added by Dick during the editing of the transcript:

1. *Although at the time of the interview I had not met either the Frangquists or Isaac, I have since met both: the Frangquists in October 1993 and Isaac in April 1994.*
2. *My numbering of the floors of Willis may leave some puzzled. The government offices were on what is generally known as Third Willis, the fourth floor if you count the Ground Willis as the first floor. My account is probably influenced by the memory of the three long flights of stairs from the ground floor where I got my supplies to the top floor where I ran off the minutes.*



Richard Shelton, 1993

Interview with Robert Larson '66

April 20th, 1994 c.e.

Mike: I am Michael Scharding, class of 1994, and I am interviewing Robert Larson, who was an important Druid because he knew the ways of the original Carleton Druids and also the ways of the Berkeley Druids. Robert founded the Berkeley Druids and thereby with Isaac, he set the stage for the birth of the Neo-Pagan Druid movement in America in 1969. As Archdruid of Berkeley 1969-177, his views will help us to understand the Berkeley Grove during the troubling times.

Robert: Hi, everybody!

Mike: You're probably the only Third Order Druid from Carleton who I've not phoned, talked to or written to yet.

Robert: Well, congratulations.

Mike: Except Fisher.

Robert: Well, yeah.

Mike: You're also the only Druid to have known most of the competitors in the New and Reformed Druid movements. So you'll be helpful to my paper. Let's start off with what you remember of the early Founding Days and how you came to find the Druids at Carleton.

Robert: Ah, well, that was my Sophomore year. 62-63. I was at, I think, the second service. I made it to most of the services thereafter. Have you talked to Fisher? Fisher won't talk?

Mike: Fisher won't talk.

Robert: That figures. With the ideotheos of young intellectual people, you come up with strange ways of passing the time. The early 60s they still had the religious requirement in force. That went out about 65. That's when you had to go to a certain number of services every term and they made it pretty easy though. It was all nicely hypocritical. At any rate, David Fisher's method of rebellion was forming secret societies which never really took off.

Mike: Oh, I didn't know there were other secret societies.

Robert: Well, he had a couple others that he tried to get off the ground beforehand. Nothing ridiculous or outrageous, but they were illegal by the laws of the college at that time.

Mike: One of things that Bonewits mentioned is whether Fisher was a member of the United Ancient Order of Druids.

Robert: I have no idea. I don't believe he was. I have no idea of what was in his background.

Mike: Ah. But what you said there made me suspicious.

Robert: Well, no. It was just his method of rebelling against college regulations. We all had our own ways. Mostly sneaking girls into the guys' dorms and getting drunks. But there were other ways, as Fisher never had much of a head for alcohol and he was planning on becoming a minister, it was just his way of rebelling, I guess. I really didn't know Dave that well, and we didn't get along that well. At any rate, he came up with this Druid thing to resist the Chapel requirement, the idea being that when we put in our religious slips we'd write down the Druid thing, and if they accepted it it would prove that the religious requirement was absolutely ridiculous, and if they denied it we could claim religious discrimination. Funny thing was when the men put it in, it was denied, but when the women put it in, the women's dean said "fine".

Mike: What happened there, according to Deeborah Frangquist, is that the slips were checked by dorm mothers over at the women's places. And they didn't know anything and they said, "whatever. pass. whatever. pass".

Robert: Well, I know one guy, who was not a Druid, named Bob Miller who was getting by putting in things like the "Wesleyan Presbyterian and Fire Reform of Colorado" and they were getting accepted. But we had trouble with the Dean, but that was straightened out. Most of us covered our butts by going to the Sunday night lecture any way, which was a painless way of fulfilling the religious requirement. At any rate, there we were in 63 and we went away and came back the next year. For some reason, people found something in in, people on a religious search or philosophical search, kids trying to find their basis of being. "Roll your own religion" has always had an attraction to me, and I rolled my own. At first year, you had Fisher as ArchDruid & Howie Cherniack as Preceptor and we had various serverss, but it eventually came down to Frangquist. He eventually became Preceptor and then Archdruid after Fisher had left, and I was his Preceptor for awhile. Anything else you need to know of the early days?

Mike: What was your idea of what the RDNA meant to you at that time?

Robert: As I say, it's a nice excuse to get out in the woods on Saturday, but I've always looked at it as a way to search for philosophical/ethical/religious truth. Of course, the search is more important than the finding in those cases. The search led you in various directions. Nature is the focal point. My personal predilection even at that time, although in the introductory state, was in Celtic language, history and practices. I've always had a taste for the obscure.

Mike: I know what you mean.

Robert: Among Northern Europeans, the Celtic mythos was one of the more obscure and one of the more puzzling. I always had a tendency for the pagan religion, but most of my formative experiences were influenced by Nordic traditions. The Celt mythos & ethos & world

view is more conducive to my particular soul. There are many more good books now coming out, but at that time there was very little available and you just had to get your information where you could and I had always been interested in that culture since the age of 12, although for no reason that I could figure out. It's just one of those things, I mean, where do your interests come from? It didn't really become focused until I was in my 20's and since then I've tried to pick up everything I could find on it, which is fairly good. I did more than a bit of work on Muenster Gaelic and now I can..... (long discourse on languages)

Mike: So you graduated in 65...

Robert: No, I didn't graduate...

Mike: Oh, you didn't graduate, what happened?

Robert: Loss of interest mainly. The final term I was laid up with one sprained ankle on another. I was majoring in English, which was interesting, but not overwhelmingly interesting. I just couldn't see working that hard. The general academic atmosphere just got to me.

Mike: I know that the Third Order was pretty much fixed at this point.

Robert: You mean in the ritual and how you became a Third Order?

Mike: Yes, I think so.

Robert: Yeah, it was pretty much fixed. As far as I know, it was fixed when Fisher ordained his first one, Nelson or Frangquist, I can't remember which was first. The ritual has not changed that much since, in order to keep some ilk of apostolic succession going.

Mike: And did you have the traditional curse of having it rain on your vigil?

Robert: No. But on my vigil, it was colder than an Eskimo's outhouse and I couldn't get my fire going. I found some deadfall in one of the thickets, and I had a nice staff that I was trying to whittle on to pass the time. It was a cold one. Eventually the dawn came, after I was walking around for awhile slapping my arms to my side for two hours, saying "When the fuck is Frangquist going to show up?" Just as dawn came, off to the west from the Hill of Three Oaks, where I stood my vigil, was a nice lightning bolt striking the ground in the shape of my staff.

Mike: Whow!

Robert: Wasn't that a lucky thing? Fortunately there was no thunder at the time of the ordination!

Mike: Yes, I know we had to do that with the ordination of one of my friend. There was a lightning storm going on and everytime it thundered we had to start it all over again.

Robert: That's one way to do it.

Mike: By the end of it, I was speaking 6 times the ordinary rate.

Robert: The way we would have done it is, "Well we're going to have to do this again." Because at that point we were taking it halfway seriously. Still got snow on the ground out there?

Mike: I'd say no, but if I do then we'll get another foot in the morning.

Robert: Oh, I know. Minnesota weather sucks.

Mike: We've had six of seven springs so far.

Robert: Has the Cannon River flooded yet?

Mike: Oh, you should have seen it last July! You know it was my fault. I ordained two people that night in July. There was a backlog for ten years when no one was third order and so when Shelton came down and ordained me, absolutely everyone wanted to catch up before they left.

Robert: Oh that's good. A new crop.

Mike: So, two people wanted to be ordained, and I think that was too much, and we got the Flood.

Robert: I ordained two on one night once. The problem out here is that we separated them, otherwise the vision quest doesn't go down, but mankind two or three visits each night, they were about a mile apart. It was one of those nights. We had a crazy Christian up in the hills back then. Never again will I try two in one night. It wasn't convenient to go home and lie on my own bed while they vigiled, because then I would have to make a mile or two mile hike to check up on them. So I had to stay up all night too...even though I'm a night person...

Mike: I've so far ordained 8 people and I've never been able to sleep on those nights.

Robert: No, you're concerned for them.

Mike: Yeah, you're concerned for them. So you trot out and check up on them, even if they don't see you.

Robert: Well, yeah, it's always the nice thing to do to give them a scare around 12:00.

Mike: A scare? Oh no!

Robert: Oh, yes, it's part of the vision quest. If you're in fairly dense woods, it's almost impossible not to give them a scare tracking through the goddammed underbrush. It's about 1 o'clock at night when things are getting a bit hairy. It's a matter of getting their adrenaline going, which at that time they can probably use to keep awake.

Mike: Sometimes, I don't know about you guys.

Robert: We're a little crazy. If you're half-way intelligent, you're

already crazy. If you aren't crazy by the time you're 20, the world will drive you crazy by the time you're 30. I never really intentionally scared anybody, because I'm the type if you snuck up behind me and startled me, I'd jump up about three feet in the air. Most people are that way, especially in the woods at night.

Mike: You left in what year then?

Robert: Spring of 66, after winter term.

Mike: That was when Frangquist was winding down?

Robert: Yes.

Mike: And most of the rules had been passed?

Robert: Yeah. The originals had gone on.

Mike: During that brief flurry of voting, do you think they expected a vote to happen again?

Robert: I'm sure Fisher didn't.

Mike: I heard he always got pulled into consensus.

Robert: That's an interesting tale there. You're familiar with the stalled patriarchy of the upper orders? It stalled with Zempel at 8th? When they were starting up with the Druids, we thought, "Let's make some more Orders so that we can put more initials after our names." and so it was Fisher, Nelson, Frangquist, Zempel, and Zempel wanted the eighth but he got the seventh.

Mike: I wanted the Eighth!

Robert: Everyone wanted the Eighth or the tenth, because there is all sorts of initiation possibilities. But the idea at that time, that I got from Dave Frangquist, was they wanted to edge Dave Fisher out because he was getting a bit too Christian and so they gave him the honor of being the first patriarch of the Fourth Order. He raised the others up to Fourth order, and they elected the fifth order, and then the sixth Order, and that's as far as they got until Zempel. Everyone would be appointed to the higher order, but the point would be that Fisher would be the lowest ranking Patriarch. Since he always wore black anyway, he was preparing himself to become an Episcopalian priest. He's always been embarrassed by the whole thing. We once had a science fiction novel with busty broads on the cover and we gave it to him to autograph, and he turned pale at the sight of it.

Mike: So you went off somewhere after Carleton?

Robert: I went home for a while and, let me assure you, living in Indiana is no treat for someone who wants to do something. Well, I went over to Berkeley and my main objective was keeping out of Vietnam, which I managed to do with one trick. Overweight.

Mike: But you didn't actually enroll at Berkeley?

Robert: No. I was a hanger-on. I was a typical 60s hippie, but I didn't do as much drugs as some other people. I did my share, but everyone did back then. But that was before you time, wasn't it.

Mike: Yeah. I wasn't around then. I was born in 1971.

Robert: You weren't even a sparkle then. Oh, young ones... (Conversation trails off into Scottish & Irish History)

Mike: So, there never really was a Berkeley College Grove?

Robert: No. Religious groups are not allowed in Berkeley at all. It's a state institution. So that can't have groups directly connected with the campus. At that time, Berkeley was a hotbed of radical politics and anti-Vietnam, which is where I was at the time.

Mike: Not even Catholic groups could meet?

Robert: Not for religious services. I'm not sure of the rules there. The first service that we held out there, we purposely flaunted this regulation and had it in the Eucalyptus Grove or somewhere along strawberry creek. After that we had all of our services in Strawberry Canyon out beyond the Stadium.

Mike: Did that inhibit your ability to recruit on campus?

Robert: I've never been into proselytization. I don't believe in proselytization for any religion or philosophy.

Mike: So how did members find you?

Robert: They found us. That's always been the way I've conducted things, you let people who look who find. If you're not looking, you won't find. But then we wouldn't want you if you're not looking for something. It really took off when Robert Anton Wilson was out here, he's the author of the Illuminati Trilogy, and we used to meet at his house before we went off to the hills, in order to arrange transportation. At that time I didn't drive and most people didn't have cars.

Mike: So did you notice a different type of people who came looking for Druidism?

Robert: oh. Well, it's hard to say, because Carleton is much more homogenous than anything in Berkeley, Carleton's a much smaller environment. The thing in Carleton was that lots of people were coming out for a good time. Just following their noses a little bit. Most of the people here were searching for something, but I've never been sure with any of them, though there was a definite pagan or anti-Christian bent... at that time, the anti-Christian bent did not bother me, although it does now to a certain extent. I've mellowed over the years. But, the pagan bent never bothered me, although they tended to go too far into the occult, magical aspect of paganism, rather than the cultural aspects, for my taste. But I find, I believe you'll find, if you continue on... that what will happen is that the type of people that you get in a grove (that you set up outside the College) will have a fairly similar outlook to you. If they don't like your services, they ain't going to come

and the result is, (although you'll have all sorts of factions and people you don't like, some people you like and some people you don't give a damn) you'll find that the general milieu is fairly homogenous within the group. And that's the interesting thing about Druidism, that because of the lack of dogma and the lack of standardization, disorganized religion as we always called it, in a sense it's very Mao-istic with "Let a thousand heresies bloom!" And they do! And I think that's good, because it makes people think. And thought is the main part of the search, that and experience and feeling, which is why the search goes on until you finally kick the bucket, then you may find out something,... or you may not.

I always kept the magic to a minimum although I was always very good at calling the winds, and I always got very good results. But theologically, or rather philosophically, I got more conservative than the group, and my bat has always been paleo-paganism rather than neo-paganism. I could make excellent arguments for human sacrifice.... if I wanted to.

(laugh)

In the original group, I probably would have been on the side of the animal sacrifice. Let's sacrifice a cricket, rather than a purely vegetarian passport, ... but whatever works. And it worked, though the building of the altars and the fire was really a nice touch, after they got rid of the portable record stand, which was definitely not a good altar. But the anti-Druids of the old days, Jocks in other words, were drunks (but so were we, so what the hell!). It's a matter of what side you want to be on.

Mike: You mentioned that in Berkeley people came searching for things. I always thought the Carleton group, back in the early 60s, broke down their beliefs into the very basic question of fate.

Robert: Some of them, probably. For others, no. For some of them, well, Carleton at that time was a fairly Christian place, but not offensively so. Not like Bob Jones. But barriers were falling everywhere in the early 60s. You have to remember that this was the time of the Civil Rights, the time of Vietnam. Of course, the early 60s were before Vietnam, but the Civil Rights were very big. There was a big thing about getting blacks on campus. There was a big thing about getting more sexual freedom, about getting more open houses. At that the dorms were strictly segregated by sex, and college kids being what they are, that was a real big issue at that time. It was the start of the general breakdown of society, which has continued to this day. As soon as we wreck the old form of oppression, we'll erect a new form of oppression. That's what's happening now. My bent has always been towards anarchy rather than socialism, or rather towards conservatism. I always believed you should let people go to hell in their own handbasket rather than your own handbasket. And definitely most people will. That's their choice.

Mike: Let's talk about how you met Isaac Bonewits.

Robert: That was in Berkeley, of course. Interestingly, at that time, he was involved in infiltrating the Church of Satan.

Mike: I heard about that.

Robert: And the cult of Tony Levay, as he called him. He used to come out on the Gate Entrance with a nice black wooden throne and would heckle the Christian bible thumpers. That was just off campus, you see, where all the stuff was happening. Just off of what is called red square. And I was, at that time, in my hippiedom, to use an Irishism, and I was selling newspapers to skin a living at the Gate, which is one of the better places to sell, if you wanted a congenial atmosphere rather than money. I soon met up with Isaac. Isaac, at that time, was collecting ordinations, he'd join any group in order to be ordained, just to collect them. So, I said what the hell, let's do it real quick and we did it real quick. And at that time, I was in financial trouble which is no stranger, and we took up rooming together. He had to get out of his place and I had to get out of my place, so we roomed together in an apartment. We got along fairly well for a while. There are a few things between us now, but I've mellowed out quite a bit since then. Monetary again. But that was how I met him. I always thought he went a little overboard on the magic/paganism bit. But that may be part of my essential laziness. I don't believe in enthusing myself over anything, whereas he gets enthused over anything, I control my enthusiasm better than his.

Mike: Okay. When did the actual grove get set up?

Robert: Actually to legally ordain someone, you have to have a grove. So we did that real quick, too. Was Zempel out here at that time?

Mike: Really?

Robert: Zempel was out here for a while.

Mike: Wow!

Robert: And he was studying in physics for graduate work. I don't know whether it was Zempel or another guy. I can't remember, it must have been one of our guys. It was ordain a server quick, ordain a second order quick, to get enough people for a grove, and then, "okay, It's time to ordain some one." But as for getting it going, as an ongoing thing it was a few years thereafter. And I'm not sure what year it was, but Isaac and I were both members of the Society for Creative Anachronism, Isaac more than I. He set up things for them, and I started doing things for them, and it evolved from there. But my recollection of those days are grim. And it kept going for few years. How long...

Mike: I think you were Archdruid until 1977.

Robert: About then.

Mike: And then you went to join Clann na Brocheta?

Robert: Yeah, and that thing broke up fairly quickly. And since then I have only been to one service and that was

Stephan Abbot's (in 1993) 30th anniversary service at Beltane of last year. I always thought that I had run a loose service! And I didn't know what a loose service was. (Laughter.) Of course, Stephan has never been the most focused individual.

Mike: Yes, I've had many conversations with Stephan.

Robert: You poor boy. (Laugh). I've had met him face to face, trying to figure out between what he wants and what he needs, which are two separate things. But, he's a nice boy.

Mike: He's also a Celtic scholar.

Robert: He likes to think he is. He knows his tarot well. He knows a certain amount of Celtic things, but you can't get into Celtic things unless you learn the languages. And as far as I know he's never taken the trouble to learn one. As far as I'm concerned a language is the heart and soul of a culture.

Mike: It is.

Robert: What language you speak orders how your brain will think, as any linguistics person will tell you.

Mike: I get the impression from other people that although you were the Archdruid from 68 all the way up until 77, officially, it seemed that Isaac was doing all the work.

Robert: Work? What work? I don't know what you mean by work?

Mike: Organizing people to do things.

Robert: Oh. I always allowed people to organize themselves. I've always felt that if you as Archdruid try to organize things too much, you will defeat Druidism, which is to let people to discover in themselves. Rather that you discover, you have let them discover what they think. If you organize things too much, you direct things too much, what you're teaching people what you think, and that's not my way. I never believe in that. I always believed that the preceptor should do more of the scutling work. My main responsibility was providing the service, and in making sure everything was there for the service, and trying to collect the money for the waters, which is impossible I've found. Finally I decide, if you want cheap shit, contribute, if you want good stuff, contribute. And people contributed a little after that.

Mike: What was your favorite brand?

Robert: At that time I was into Tattie's, but now I'm into Powers. I don't drink that much, but Irish whiskey is always very nice. I've never liked Scotch that much, except for single malts, but that is prohibitively expensive for waters. Besides, you're supposed to water them down for services, except for Beltane and (hmmph!) Second Order Ordinations. Speaking of drinks, Stephan had some of the worst waters I've ever tasted at that May thing. He doesn't do alcohol and some of his alternative drinks are positively atrocious. The mead which was home-made, and not necessarily bad, was pretty rank. At any rate, we got through it. It was kind of fun seeing some people again. Just like when I resigned from my Archdruidship, and it turned out to be Joan, I believe that when you step down you ought to go away and let them develop their ways, although I've been curious. But I don't want to see what they're doing unless they need help. If anyone asks me for help, or asks me for an opinion, I'm perfectly willing to give it. But, I'm not going to impose upon them. Again, it's not my way. I very much "live and let live" even though I have strong opinions.

Mike: How much of what was written during the Isaac Wars was his part and how much of it was representing the Berkeley Grove?

Robert: As I've said, Isaac has his enthusiasms, which tend to be pro-pagan, anti-Christian. To a certain extent I understood them. In fact, to a certain extent, I shared them, but not to the same radical extent as Isaac, who had unfortunately spent some time in Catholic seminary, which will do it to you any time. Most of the anti-Catholic and anti-Christian people I have known have gone to Catholic schools.

Mike: In the period when you were Archdruid, did you group ever refuse to allow people to join who were Christian?

Robert: No. Not as far as I know. Some people may have tried to discourage them. But they may not have felt welcome, considering the pagan bent of most of the members, which even I was feeling at that time, but as far as I am concerned, everyone was welcome. If what we do doesn't suit you, you don't have to stay. If something we do offends you, go away. If you offend us with the way you act, we'll tell you. I don't recall any problems of that ilk. If so, it wasn't brought to my attention, as it should have been. If they didn't bring it to my attention, I'm rather pissed. I'm a libertarian in that.

Mike: Carleton College had a very, very heavy enthusiasm for Asian religions in the 60s.

Robert: Must have been after my time. Of course Zen Buddhism in the 50s... I got into Zen for awhile, to a lesser extent. There is the Japanese connection at that time, when students went over to Japan to spend sometime.

Mike: Primarily in the 60s.

Robert: I wasn't aware of a heavy enthusiasm for eastern religions in my times. However, in the later 60s, everybody was interested in Asian religions. But Eastern religion and Buddhism are always interesting paths to look into and it's different way of approaching things. I know that Dave Frangquist was one who went over to Japan and that, for a while, he was heavily exploring Buddhist thought. Fisher I doubt.

Mike: Fisher was more into Hinduism, I've heard.

Robert: That makes sense. It's a bit more organized. Anyone who's searching religiously, is going to look into Buddhism and look into Hinduism, as being available to

people. Definitely, the Druish meditative thing (although it was fairly short and people spent the time looking around at Nature like you're supposed to do) is sort of Buddhistic. I read some Zen when I was in highschool, Alan Watts and such, and it interested me at that time. I'd already given up on my native religion, but what can you say about Christian Science? It was, what did Crowley say?, "an excellent grounding for magic, black magic, but magic nonetheless." On the other hand, Christian science, once you get out of the bullshit aspect, has an interesting viewpoint. But they try to control people's mind too much. It's another pseduo-christian religion heavily by eastern thought. But Christianity is Judaism, itself influenced by eastern religion and pagan European thought. That's another kettle of fish altogether.

Mike: I always wondered if Druidism's Eastern influence kept the Druids from evolving into what Isaac thought was it's natural destiny. Becoming Celtic, like it's framework suggest.

Robert Possibly. The main problem with getting Druids off the ground, as Isaac was always want to do, was it's predilection for disorganization rather than organization. When you get alot of independent thinking people (or at least they think they are independent thinking) into a group and you start developing their own views that do not coincide. So, to get any type of organization going is very difficult and once you have a grove structure and a totally decentralized hierarchy, organization becomes counter to what Reformed Druidism is. It just doesn't work. If you get organized, if you start a putsch going, you're going to get dogma. You going to get ritualistic formalism. There is a certain amount of fixed ritualism between apostolic succession, but when you try to get a consistent viewpoint, you won't get that with Druidism as it was structured in the beginning. Now if people want to put forth a dogma and list beliefs in that dogma and then build a church based on that dogma that's fine, but that's not Reformed Druidism. They can call it what they want.

Mike: I can tell that Isaac was headed this direction early on.

Robert Oh yeah.

Mike: With the SDNA.

Robert I'd like to see the movement grow. I would like to see it grow to a magnitude of force that Isaac wanted, but not as an organization. I'd rather see it as a method of thought and as a method of looking into things rather than as a method of organization and control. That should never happen to Reformed Druidism. When Smiley tried to organize and put down rules and regulations and traditions....

Mike: You mean Shelton?

Robert Right. Smiley was another guy. Yeah. He [Shelton] got some nasty reactions from me and most of the others because it wasn't against what he was saying, but for putting it down as a tight little thing. At that time, it was time of do your own thing, and to a large extent, it should continue to be the bat of the druids.

Mike: One of things I've noticed is that the hierarchy of the Druids gives a great deal of autonomy to the individual groves.

Robert yeah.

Mike: Any damn thing they want as long as they leave the third order alone.

Robert Right.

Mike: What made Isaac want to bring everyone into his own system, rather than his own grove?

Robert I think you can call it psychological error. That's a matter between Isaac and his conscience. I hope that he's matured from that viewpoint. I don't know, and I haven't talked to him in many a year. I have a feeling that it was his Catholic seminary upbringing, which gives you a very tight structure and a desire towards a structure. He's a neat freak, I'm a messy freak. I guess you call it anal-retentive in Freudian terms. He always had a tendency to over organize. It's the problem every politician of trying to make people fit in molds. People are very very resistant to fitting in molds. In a mass, you can predict what people will do, but individually it's off the scale. If he ever got the thing going as a big mass, then he probably could get things organized like he wanted to. But then, getting that mass going together as an organization, given the traditional Druid resistance to being plugged into holes, is very difficult. It is probably beyond anyone, but an organizational genius. Who wants a fuhrer? Especially in the late 60's/early 70s? They were everything from Protestant to Unitarians, from every radical movement of that time, and they've become more so since that time. I've always felt that Druidism would be an excellent umbrella organization if you could get it to a reasonably size organization, if you get enough groves going, to incorporate as a non-profit church organization. God knows, it's always been non-profit. To give an umbrella of legitimacy to other odd-ball sects and I think there's a certain amount of need for that in the paleo-pagan, neo-pagan, occult, magickal community, and even for some of the stranger Muslim, Christian and Buddhist sects. There are a lot of very strange sects out there, some of them are dangerous, and some of them are just strange. They have their own little viewpoint. I don't care what someone believes as long as they don't try to put it on someone else and make them believe it. As long as he acts upon his own beliefs in his own group, that's fine. I think there is a need for that time of Umbrella organization and there have been attempts to set up those sorts of umbrella organizations. Most of them failed through the same problem as the Druids; that when you don't have a tight little dogma, people go off on their own little spritzes and pretty soon everything is breaking apart.

Mike: I know there were alot of things during the early 70s which may have made Isaac write in a slightly ruder style. I mean there are three years when nobody wrote to anybody and it looked pretty dead.

Robert That was the time he was in Minneapolis and he was trying to get things going with the Gnostica newspaper. When you get involved in the old form of the occult community you run into organizational stasis

and I suppose that was very frustrating for him, even though there were new people coming in. The Llywellyn press are very much 1920s operations...You have to remember that Isaac has always had a bent for ceremonial magic and that requires a tremendous amount of organizational control both mentally and physically. You can see where you would carry this bent over into the Druidism and attempt to over organize. As I say, if that's the way you want to set up your grove, fine!, But don't try to make me set up my grove that way.

Mike: Did you like being Archdruid in the early 70s?

Robert: Yeah. It was a nice thing to do occasionally. I missed conducting services since I resigned, and I've always wanted to get together with people near Beltane and Samhain and to hold a service. Actually getting together, since I'm out of contact with many people, is very difficult. Maybe one of these days, it'd be nice.

Mike: Did you always have weekly rituals outside of Quarter Days and Cross Quarter Days?

Robert: No. That's the way we started out. Then I worked out the phases of the moon nearest to Sunday and Noon. I didn't have them on Saturday because I like to watch Football myself, I was a 49ers fan before they became good. That was the way we continued most of the time.

Mike: I heard that you used to have alot of pizza conversations at the pizza parlor.

Robert: Some. After Cody & I got together, after each service we'd make a run down to Silano's and have an ice-cream splurge. There's always late night conversations. One winter I tried to organize classes in Gaelic, they lasted a little. I suppose people learned something. At that time I was only middling in my Irish and I could only teach basics. Mainly there were a lot of bullshit session at Bob Wilson's house, before we got going up to the hills. It's at bullshit sessions that you meet people. But organized bullshit sessions, no.

Mike: There weren't any other Druid groups in the Bay Area then?

Robert: There was the Order of Druids. They were a beneficent organization. They still have a few buildings called "Druid's Hall" which are nice to see. But I don't know if they still meet. It's kind of like the Scottish Rite Hall in Oakland, which is mostly a venue for concerts and conventions. I don't think the masons are very active in that hall anymore. I was just printing some directories of cemeteries this week and there are a couple of Druid cemeteries in Sonoma county..... Just Masonic offshoots founded in 19th century.

Mike: But in the Neo-Pagan community?

Robert: No, I don't think so. None that I'm aware. Wait, there were some people basing themselves out of Welsh tradition. I never observed whether they had services.

Mike: So, pretty much the Reformed Druids were sitting out alone in the field?

Robert: Usually it's in a grove. Usually we were sitting around passing the pipe or passing the bottle. I believe in very informal once you get past the winds. You had the sacrifice. You had the meditation and then the bullshit session for 15 minutes and then break it up. Don't want to have long sermons. I've never been into long sermons. I usually took my readings out of the Chronicles, or occasionally dip into poetry (Yeats, Manningly, Hopkins). Everyone knew what was coming after I said the first word, but I thought they were important verses for people to think about.

Mike: What does the word "Neo-Pagan" mean to you?

Robert: To me, it's an attempt to reawaken the spiritual sides that we lost when the evangelical Christian movement took over Europe. Unfortunately, most of the Neo-Pagans have taken alot of New Age philosophy, most of which is clap-trap, and attempted to plug it in, rather than attempting to study what the pagans really thought and felt. Read your Roman philosophers, read your Greek philosophers, read your Celtic & Norse myths and attempt to extrapolate off that and you're better off. I'm more for a paleo-pagan viewpoint. ON the other hand, for many people, a good exploration of their roots and developing a belief system on the natural world rather on the revealed world. For me, the revealed world is never true. It is true to the person who reveals it only, it is not true necessarily to anyone else, but maybe true to some. This is especially true when it has gone through the garbling that happens with all the holy books of the world. The bible is a prime example, although the Koran does a fine job of garbling Mohammad's message too. The Buddhist texts are probably not the bad of an example because they were never that organized or even pretended to be organized nearly as much. The Vedas are also garbled mythologies, but good mythology when you get down to it. Man's religious views were originally developed out of his relationship with nature and in order to understand what man is, one must get in contact with that side. The churches, especially the revealed churches, obstruct that path. The Puritan church in particular define Nature as the realm of the Devil. Well that may be true from the viewpoint of primitive man, because Nature is dangerous and not kind or evil or good, it merely is. You've got to understand where you stand in the phynotony of lifeforms. One of the problems I have with the radical environmentalists is that they understand where the animals and plants fit in, but they don't understand where man fits into that relationships; just as the heavy timber industry doesn't understand where the animals and plants fit in. You have to consider both. The only way... not the only way.. there's no such thing as the only way....one way for me is through the Nature question. Not necessarily an intellectual quest but a soul and vision quest than anything else. SO you can feel where you are and who you are. Find your spot and make it sacred.

Mike: That's seems to be the message that the RDNA is trying to use. The cautiousness of ever trying to instruct somebody.

Robert: Right. What is true for you. Even for something as simple as "2 + 2 =4" is not necessarily true if you are using a base three. (Laugh) If you agree with the Zuni, who don't count 1-2-3-4-5 on their fingers, but who

count on the interstices of their fingers 1-2-3-4. You would end up with a base 8 as a result. The truth may be objective, but the perception is very individual. We all only glimpse one facet and if we move we might see more facets. The object of research is to move and see as many facets as possible.

Mike: I like that.

Robert: You never get to glimpse them all. It's just like science. In the 19th century they figured they reached the end of physics, they had all the answers. Then came atomic theory. Everytime we think we are getting close to understanding the universe, it throws us a curve and I think the curves are going to keep coming as long as man continues or intelligent life survives, because the little universe we have in our brain case is changing it's perception all the time.... I think that each of us desires stasis, unchanging universe, and unchanging within an area of life. So we don't get surprised all the time. So we don't feel threatened all the time. Unfortunately the world doesn't work that way. IF you don't learn to flow a little bit, yourself, you're going to get run over by the river. Druidism is a way to flow. That's not a good analogy.

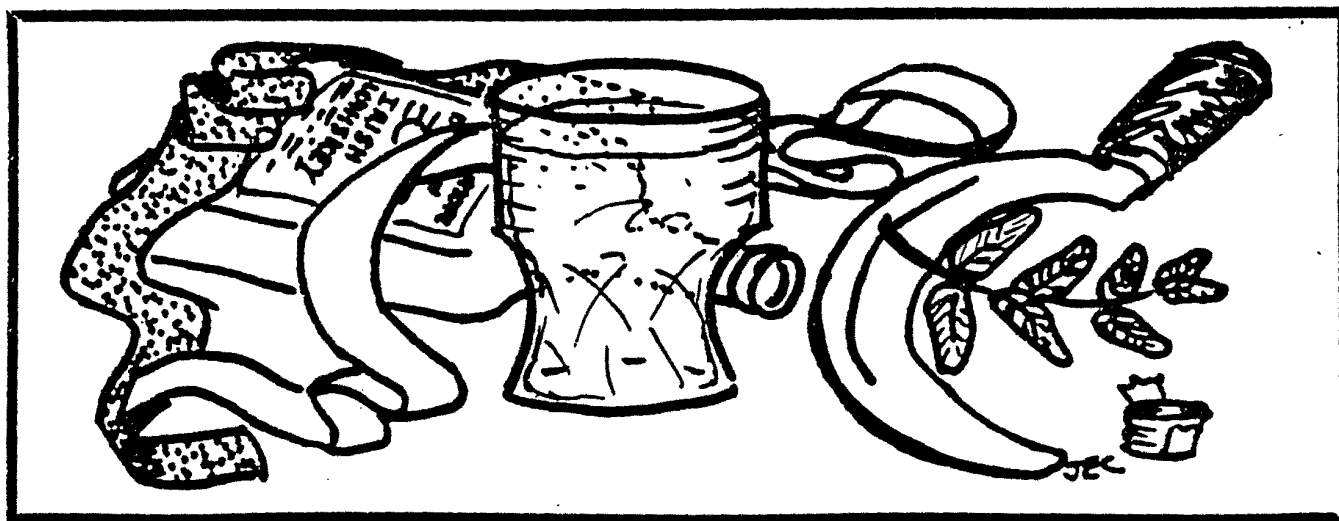
Mike: Religion is a difficult thing to pigeonhole.

Robert: They try. Every little sect of an organized religion thinks they have a copyright on the truth, and that's one thing that pissed off Isaac considerably and one thing that attracted him to Druidism. We didn't claim to have a copyright on truth, or to be the only way of approaching it. Unfortunately, once he found his truth he tried to pigeon hole it himself and that's where he and I part our philosophical company.

Mike: Well, that's all the room we have on this tape. Thank you for this interview.



Robert Larson, c. 1965



To be continued in... *Son of A Reformed Druid Anthology: The Druid Strikes Back*