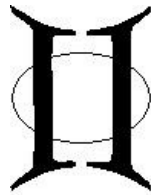


A Reformed Druid Anthology

Second Edition

A.K.A.

“Son of A Reformed Druid Anthology: The Druid Strikes Back”



40th Reunion 2003

The Drynemetum Press



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Frangquist, Fisher & Nelson
Founders of the RDNA
Picture, circa 1964
Hill of Three Oaks, Carleton



Press, Carruth (obscured), Nelson,
Frangquist, Shelton & Weber at the
40th Anniversary Service, Beltane
2003 at New Stone Circle.

A REFORMED DRUID ANTHOLOGY

2nd Edition

In three volumes.

(Main Volume, Green Books Volume & Magazine Volume)

This is Volume One of the Saga
(Parts 0-5, 7-10, & 12 of ARDA 2)

THE MAIN VOLUME

ARDA is an odd collection of wandering writings by, for and about Reformed Druids over the last 42 years, drawn from a myriad of collections and authors.

Familiarize yourself with the layout of its overall contents. One day, even obscure corners of ARDA may become useful. Use it or disregard it, as you will.

ARDA is merely a collection of what one individual Druid has considered important enough to type, edit and distribute. It is not authoritative or particularly inspired.

So, I hope that it proves to be a handy reference source to complement your interaction with other Druids (& other wise folks), in addition to Nature, of course.

Perhaps other groups will find someone too who is this obsessive to compile their own works, and if so, I'd love to commiserate with that poor fellow. Enjoy.



The Drynemetum Press



Part Zero: Introductory Materials

Section One: Preliminary Information

Detailed Library Bibliographical Information

Limited Publication:

Only 50 copies were physically printed.

This is copy #**Given to:****Obtaining Additional Copies**

A web-site at <http://www.geocities.com/mikerdna> also has copies of these files available for downloading and ready to print on a double-sided laser-printer. Another possible site to download from at <http://www.geocities.com/mikerdna/arda.html> or perhaps at <http://www.student.carleton.edu/orgs/Druids/ARDA/> or at yahoo.com on the RDNAtalk conference, in the file section. If these web sites also becomes unavailable, visit the main Carleton page at <http://www.carleton.edu> and search for the Carleton Archives. Adobe Acrobat versions of this collection should be available then on CD-ROMs from the Archives for a nominal fee of \$10 cash, in such case.

Title:

A Reformed Druid Anthology, 2nd Edition

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1st Edition 1996 c.e. (1 Volume)
Some materials from 1963-2004.

Most materials in the main volume are likely of the public domain, except where indicated by Copyright. Parts 6 & 11 have numerous copyright material whose permission have not been granted to us, and thus not published in the main volume, but printed separately for a private study program. See our policy in the ten important notices on the next page. Questions should be sent to the Drynemetum Press.

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A Reformed Druid Anthology

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2400 pages. Three Volumes. 8 1/2" x 11" dimensions. Hardback.

**Suggested Catalogue Description of the
Collection:**

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



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 Drynemetum 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. Stacey Weinberger has proven of inestimable assistance in acquiring and understanding material from the 1980s at the Live Oak Grove. Without Mark Heiman's professional layout experience, it would not look as fine and polished as it is in the 1st Edition, and whose influence continues in the 2nd's organization. Steve Crimmins contributed enormous energies to provide photos and transcriptions and typing up last minute articles to fill up this 2nd Edition. I would like to thank Eric Hillemann for providing space at the Carleton Archives for the Carleton Druid Archival Project, for conducting many oral interviews with past Druids, and offering helpful hints in collecting and organizing a mountain of materials. I thank Professor Philip Niles and Professor Dietheim Prowe for their academic support and counseling during the 1992-1994 period when I was collecting many these materials to complete my senior comprehensive exercise in the history department. I would like to thank my parents, my friends, roommates, fellow Carleton Druid grove members, Ar nDraiocht Fein, The Henge of Keltria, all the other groves of the Reform, and the authors of the First Amendment. In order to be true to all my friends, I should boldly state the following about Druidism:

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

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

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

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

'Ten Important Notices'

1. Nearly all of this material in the main volume, except where indicated by the author (& Parts 6 & 11), are likely 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, such as study, 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 Drynemetum Press (see above).
2. Please, do not take this stuff too seriously. Most of us certainly do not!
3. Materials represent only the individual opinions of their authors and no one else.
4. We do not have official group dogma. We merely have our individual opinions, and we bicker frequently.
5. Just because it was printed, doesn't mean the authors haven't changed their minds since they wrote the materials.
6. Most Druids get along just fine without ever reading ANY of these unofficial materials. Many (if not most) Druids thrive better without this literature!!
7. In general... most of us consider Reformed Druidism to be a perspective, not a religion. Do not be fooled by all the external trappings, whistles, and bells.
8. Membership in Druidism is considered very compatible with all religions by many members and the term "Druid" is usually considered to be gender neutral. Or, at least, we tend to think so.
9. Technically speaking, those who do not have the Apostolic Succession descending from Fisher are not permitted to use most of the traditional liturgies.
- 10 Within reason, all documents have been presented here in their original historical forms (i.e. after spell-checking and versical numbering).

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PREFACE 2003

Thoughts on the Second Edition

Does anyone read a preface anymore?

If so, thank you. I've spent a lot of time writing this essay to help orient you in using this collection in a simple manner.

I hope the gentle readers will approach this Anthology primarily as a historical literary collection, since it is really intended as a jumpstart for researchers, and a model for other groups interested in preserving their history. It was not prepared to be a coherent step-by-step induction into the mysteries of Reformed Druidism, but it is rather a sprawling mish-mash of materials that should be dived into, played with, pondered and utilized, if needed. Siblings await your counsel and Nature waits beyond your window with a myriad of more important lessons.

What a strange beast ARDA must seem to those new to the RDNA. Even to old-timers, there's quite a lot of new material in here, overwhelmingly so. A veritable mountain of trivia, various customs and other debris of different groves and individual recollections. But this is still a minute fraction of all the unrecorded personal and group activity and conversations of the movement (just the wrapper on the Twinkie). The most I have been able to do is draw a few cupfuls of water from several swift streams. Even then, few could possibly have the time to incorporate it all into their religious life, and much is contradictory. But it is said, "the opposite of a truth is often another truth." Not all of it is pertinent to you. As with diamond mining, there is one ton of rock for every jewel, so I wish you the best of luck in treasure hunting here and elsewhere.

As you can tell by all the stars in the Table of Contents, there's much material you haven't seen even if you have read the entire first edition of ARDA. Despite the massive bulk, I am still hesitant to publish it now because I know of other great reserves of archives that may soon come to light that will change my perspectives on group dynamics, especially at the Berkeley and Seattle Groves. Yet, I want to get this collection published first, and then start working on the next collection. If I constantly put it off, no one would be able to enjoy it in the intermediary period. What a delightful never-ending task I've assigned to myself!

The question arises often to me whether many of the gaps should be filled in, or even published. Often when information is missing, we have a tendency to put the most reasonable piece of information into a hole, to "smooth" out the story, even if it is wrong or unnecessary. Probably because it's fun. I don't agree with the opinions or styles of many contributors in this edition, but I have chosen not to censor or unduly filter the resources for future scholars. Hopefully the 2013 edition will give me an opportunity to remove those unworthy gap-stoppers. All these documents for me are like fallen leaves in autumn, lying on a trail, passed by many without a thought, and perhaps inspiring a few to stop and gaze awhile and contemplate the tree from which they came.

I don't think Druidism needs to fulfill all the roles of big-time religions. Not all areas have to be explored, detailed, or codified by Druidism alone to enjoy some benefits. Silence on some matters can often be as instructive. The great outdoors remains there to inspire us. The materials collected here may portray us with a greater sense of continuity and fullness than actually ever existed in reality or attainability. I've always likened the RDNA to mistletoe grafted onto another tree's branches, a set of glasses, or perhaps as a cybernetic implant on another organism. Others see it as a borrowed practice to improve their own spiritual lives, like Zen Meditation or Yoga. For those to whom the RDNA is sufficient unto itself, and there

are a few out there, they will eventually dream up confessionals, baptisms, coming-of-age ceremonies, training programs, visions of the afterlife; and thereby design with it, a most recognizably full-fledged religion in the eyes of many, such as happened with ADF.

Feel free to add more, but try to do so in a way, and I emphasize, that enriches it but does not limit the possibilities for your successors (if any). Like a campsite or wilderness, leave it cleaner than you found it. The rest of us probably won't go that far, or other faiths will supply those needs; if such is fervently desired. For me, Druidism & philosophy has been about constant questions, and religions are the accumulation of accepted answers. Hopefully those who go "full-time" in their Druidism will say to themselves and others, "These views go beyond the basic tenets, and cannot be hoped to be believed by all within the Reform."

It is thought that the original Founders chose the name "Druids" not only because of the connection with Nature, but also because so little was known about them. Over the last 40 years so much has been learned about the beliefs of the Celts, that the mere application of 10% of those findings & suggestions might overwhelm the pleasant simplicity of this little movement. However, some groves may choose such an orientation, and I wish them good fortune.

I hope you don't just go only for the easy "paste and play" mode of Druidism, with the belief that older Druids are unquestionably ever so much better at finding the truth than we are. This is just not so. Truth may ring true through the centuries, but mistakes and outmoded ideas may also accompany them. The ARDA is not a bible, at least for me and most people I've talked to about it. It can be referred to, but should not be deferred to. These materials are not necessarily divine, and some are certainly not inspired. We heartily recommend a visit to a forest or beach or gaze up at the sky. Go out there and wing it sometimes or figure out what you want to do, and don't be so busy that you can't hear the quiet response of Nature to your cries for assistance. Perhaps that odd afternoon on July 23 really is a perfect day to celebrate, despite not being a traditional day. Druidism need not get so complicated. I'd like to think that the first orders are the most innocent of the organizing tendency, they are probably just in an absorbent stage and not externally manifesting this desire to stack the blocks together (and then weld them). But some will stack them tightly.

The First Edition of ARDA has been both more popular than I hoped and than I feared. Although only 30 copies were printed, a few thousand downloads have occurred since they became available on-line. Like the anthropologist whose very interaction with remote populations will change the very cultures he wishes to study, I also know that ARDA will change the group that I so dearly love. I have also unwillingly been mis-understood as the Archdruid of the Reform by several individuals, rather than as a simple archivist of information. I had intended to release a heavily illustrated Y2K version in January 2000, but was unable to pull the resources together, and the 40th Anniversary of the RDNA provided the next appropriate opportunity, but did not come together until 2003/2004. I have spent far too many hours in this project for my graduate studies to be successful, and yet this final result is far from polished, and likely to be fraught with errors. For this, I apologize and ask for assistance in making corrections in the next edition which will be 2013. This edition actually came out a full year later than expected, but fortunately Druids believe Time is a circular phenomenon rather than linear, so I'm still on time in that sense.

It's hard to tell which section will appeal the most to the general reader. Part Zero offers a study course for trying to absorb the whole collection in stages. Part One (Chronicles) and Part Five (HDNA) have no noticeable changes except for

spelling, but you'll notice enormous additions to Part 3 (Rituals) with better classification, and new subsets for advice on seasonal activities and should be assisted by Green Book 7. Part 2 (Apocrypha) now has numerous debates being added on new themes and events. Part 4 shows more documents elucidating how various groves organized themselves; how various off-shoots organized & diverged from those patterns, and recent general publications by RDNA showing how groves have represented themselves. Part 6 (Green Books of Meditations) has a large diverse compilation of stories, essay, historical materials, poems and quotes of interest to the Reform, but has been removed from the main volume of ARDA, due to copy-right concerns, and is viewable at the website. Part 6 has also mushroomed enormously in size, and represents my largest contribution to RDNA literature.

Part 7 (Miscellany) has been ransacked and a grab-bag of various research articles on the RDNA and other essays on historical Druidical matters has been relocated to Part 6 Green Book 10. Part 8 (History) contains a short update on 80's and 90's Druidism, but will undoubtedly go into greater depth in the 2013 collection after I have further access to the archival collections of Stephen and Emmon, and better evaluate the current frenetic period with the hindsight of passing time. Part 9 has a new delightful collection of mini-histories in the Dead River Scrolls. Most of the epistles in Part 9 weren't quite the right material to add to the apocrypha, so this section remains a useful repository. Part 10 has a few new interviews to give future Archdruids an idea of the scope of high and low points from other AD's tenures. Part Eleven (Druid Magazines) won't be ready until Winter 2004/5 and will be published separately, but will offer a 25 year perspective on the changes and fortunes of the NRDNA branch of the Reform through the regular newsletters.

As an interesting side note, as Norman Nelson put it, the Druids seemed to have forgot to put guilt, moralizing and after-life promises into their writings, which they expressly self-deprecate. Lastly, for the bookish again, I repeat that these primary historical materials, while useful, cannot replace primary experiences of your own. Go out and seek those! I can think of no other group of companions with wish to seek such experiences, and delight in presenting these records to you. It is my gift to you, and how you use it will be your gift to me.

I'd like to add more and encourage you further, but everything I'd like to tell you has probably already been said somewhere in this Anthology. So, I will stop here. If you come up with other materials that you'd like to add, feel free to contact me. I wish you clarity of thought and purpose in your life.

-Mike Scharding
Grand Patriarch of the Ancient Order of Bambi
April 1, 2003 c.e.
Day 60 of Earrach, Year XL of the Reform

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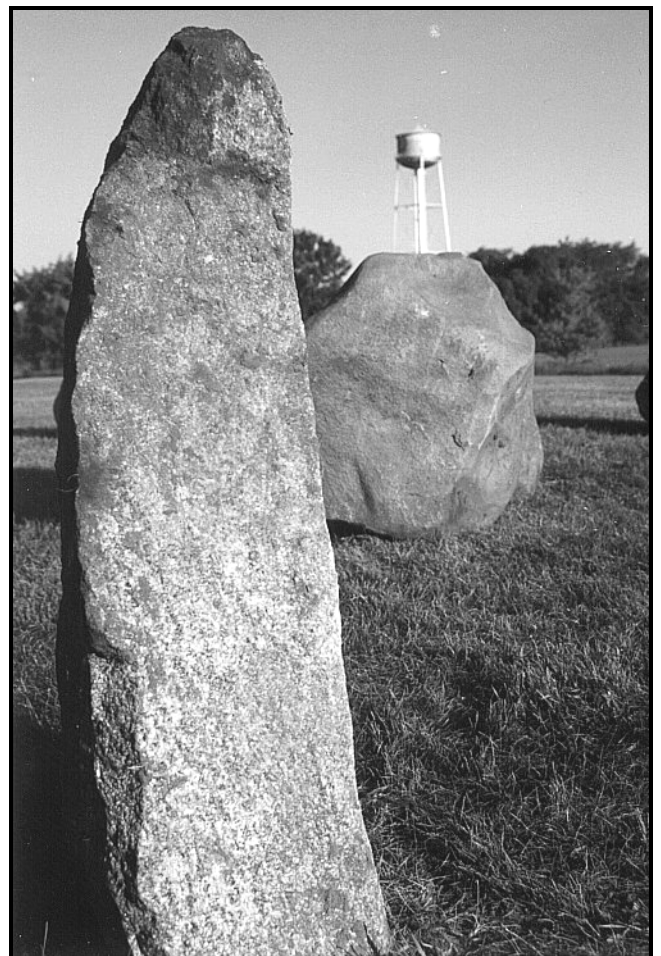
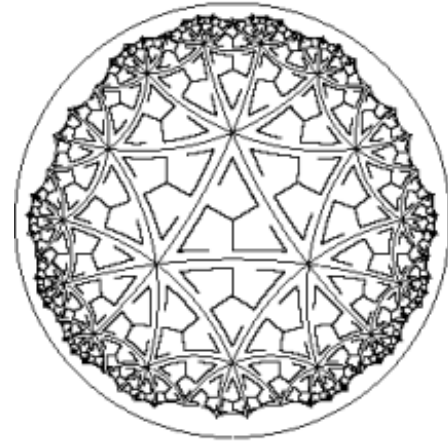


Figure 1 First Stone Circle, c. 1956.

PREFACE 1996

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-upmanship, 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 useful 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 than 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 1996

(By Robert Larson 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 Great 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 evenhanded 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.

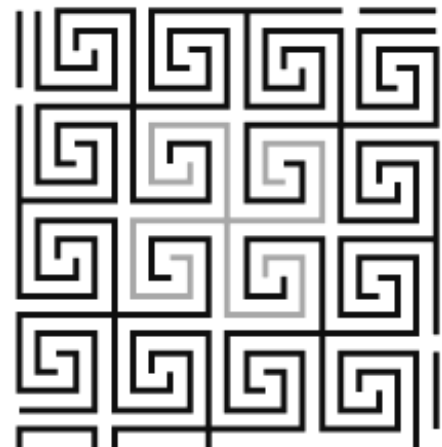
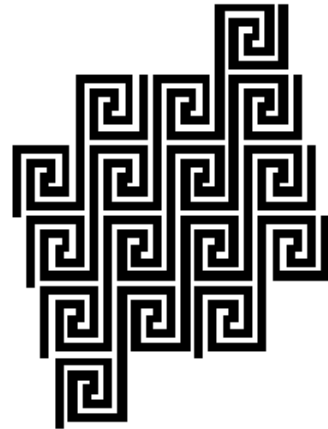
Firstly, druid communications must be taken with a large dose of salt. As a class, we druids tend to discuss trivial matters seriously and serious things jokingly. Often the difference between a serious belief and a joke is obscure, even to the writer. (I've maintained that many serious things are jokes, 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? Well, 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 camaraderie 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 religions 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.



SIMPLE TABLE OF CONTENTS

ARDA 2 is divided in three separate volumes:

The Main Volume Pt 0-5, 7-10
The Green Books Pt 6 (with 12 sub-sections)
Magazine Volume Pt 11-14

* * * * *

Part Zero: Preliminary Information & Study Guide - IV

Part One: Druid Chronicles - 1

Part Two: Books of the Apocrypha - 23

Part Three: Liturgy of the Druids - 213

Part Four: Tradition & Customs - 491

Part Five: Great Druish Books - 593

Part Six: Green Books (**separate volume**) - 609
Green Book 1 The Original -G1
Green Book 2 Europe & Africa -G21
Green Book 3 Asia & Monotheist -G51
Green Book 4 Ill-AD & Odd Essay -G89
Green Book 5 Chicken Soup for Druids -G197
Green Book 6 Eight Books of Songs/Poetry -G319
Green Book 7 Seasonal Selections -G431
Green Book 8 Order of OMS -G505
Green Book 9 Plants, Animals & Food -G531
Green Book 10 Research Resources -G585
Green Book 11 Druidic Board Games -G759
Conclusion -G821

Part Seven: Druid Miscellaneous - 613

Part Eight: General History of RDNA - 631

Part Nine: Latter Day Druids - 683

Part Ten: Oral Histories - 745
Main Volume Wrap-Up Page - 848

**(Parts 11,12,13 &14 as a separate volume)
(uncertain numbering)**

Part Eleven: Druid Magazines -
The Druid Chroniclers 1978-1979 -M1
The Pentalpha Journal 1979-1980 -M23
The Druid Chroniclers 1980-1981-M107
A Druid Missal-any 1982-1990 -M123
Standing Stones 1993 -M421
A Druid Missal-any 200 -M425
Magazine Conclusion -M762

Part Twelve: Conclusion -M763

Part Thirteen: "Gatorr, Fighting Rabbit" DVD -M765

Part Fourteen: CD-ROMS of ARDA files. -M771
End of Magazine Volume - M793

FULL TABLE OF CONTENTS

(To the 15 Parts of ARDA 2)

* = a new addition to the ARDA 2.

PART ZERO: INTRODUCTORY MATERIALS -IV

SECTION ONE: PRELIMINARY INFORMATION - IV

Detailed Library bibliographical Information
Acknowledgements
Basic Tenets Summary
Ten Important Notices
Preface 2003 *
Preface 1996
Introduction 1996
A Table of Contents

SECTION TWO: STUDY AIDS - XXIII

Who are the Reformed Druids?
An ARDA Study Program
Advice for Generic Religious Scholars
Advice for Neo-Pagans, Celtophiles, Wiccans, etc.
Study Advice for the Old Warhorses of the RDNA
How to Correct Errors in ARDA
How To Get More Copies of ARDA
Other Sources on the RDNA
Printing Advice *

SECTION THREE: CONCLUSION XXXII

Dedication
Editor's Blessing on the Readers & Two Poems

PART ONE: THE DRUID CHRONICLES (Reformed) -1

Introduction, 1996

Introduction 2003

* * * * *

The Early Chronicles 1964
The Book of the Law 1964
The Customs of the Druids 1964
The Latter Chronicles 1964
The Book of Meditations 1964

* * * * *

Cross References of the Chronicles 1971 - 14
End-Notes to the Chronicles 1976
Printing History of the Chronicles
Historiography of the Chronicles



PART TWO: THE BOOKS OF THE APOCRYPHA - 23

Introductory Selections - 24

New Stuff:

Table of Contents 2003 *
2003 Introduction *
1996 Introduction
Why Were Two Separate Apocryphas Printed? 1996
Contents of the 1996 ARDA *

Old Stuff:

Preface to Carleton Apocrypha 1993
Introduction to Carleton Apocrypha 1976
Addendum to Apocrypha 1976
Contents of original Carleton Apocrypha 1976
Introduction to Berkeley Apocrypha 1976
Contents of Original Berkeley Version 1976

Earliest Selections: The Quiet Years - 30

A Spring Thaw? 1964 *
The Book of Faith 1964
The Epistle of David the Chronicler 1964
The Outline of the Foundation of Fundamentals 1966
Leabhar Toirdhealbhagh 1967
Letter to My Brothers 1968
The Discourse of Thomas the Fool 1970
The Wisdom of Thomas the Fool 1970

Earlier Selections: The Smiley Affair - 39

The Smiley Letters, Part One 1969 *
The Smiley Letters, Part Two 1969 *
The Smiley Letters, Part Three 1969 *

Early Selections: The Codex Affair - 47

The Codex of Form Missive 1969 *
The Reply of David 1969 *
The Reply of the Other David 1969 *
Fisher's Farewell 1970 *
The Polite Refusal 1970 *
Apology for Simplicity 1970 *
The Report of Richard 1970 *
The Epistle to the Encyclopedist 1973 *

Middling Selections: The Isaac Affair - 58

The Book of Changes, Part One 1974
The Epistle of Renny 1974
The Epistle of Ellen 1974
The Words of Green 1974
The First Epistle of Isaac 1974
Gobbledegook and Red Tape 1974
The Epistle of Norman 1974
The Book of Changes, Part Two 1976
The Epistle to the Myopians 1976
Lessons for a New Arch Druid 1976 *
The Epistle of Richard 1976
Post Carleton Perplexations 1976 *
The First Epistle of Robert 1976
The Second Epistle of Ellen 1976 *
Felicitous Communications 1976 *
The Epistle at Midsummer 1976
The Second Epistle of Robert 1976
The Second Epistle of Isaac 1976
The Book of Changes, Part Three 1976

A Cup Filled to the Brim with Druidism 1976
Salutations 1977

Late Selections: Trouble in Paradise -93

The Third Epistle of Isaac 1979 *
Musings of an Ancient Religion in a Modern World 1979 *
The Fourth Epistle of Isaac 1980 *
The Fifth Epistle of Isaac 1981 *
Epistle of Sally 1981 *
The Beginning of Ar nDraiocht Fein 1983 *

Later Selections: The Live Oak Years - 101

Open Letters to the Grove 1985 *
Druidism and Truth 1986 *
Letters to the Editor 1987 *
A Rebuttal to Albion 1987 *
A Rebuttal to Cross 1987 *
The Balanced Epistle 1987 *
Spring Equinox Salvo 1987 *
Druidaxta 1987 *
Albion's Response 1987 *
The Gift of Horses 1987 *
Farewell of Tom Cross 1987 *
Albion's Thoughts 1987 *
The Epistle of Gruntwork 1988 *
Balance & Synthesis 1988 *

Latest Selections: The Carleton Revival – 120

The Speaking of Beliefs 1987
Mike's Farewell Epistle 1994 *
The Third Epistle of Robert 1996
The Book of Lacunae 1996
The Epistle of Amanda 1997 *
The Sigil Letters 1997 *
The Epistle of Sam 1997 *
What are Druids? 1998 *
The Exile Letters, Part One 1998 *
Epistle of the Rising Sun 1998 *
Freedom Within – Freedom Without 1999 *
Being a Druid, 1999 *
The Exile Letters, Part Two 2000 *

New Selections: The Internet Years - 146

(The Parenthetical Epistle of Mike) 2001 *
Why Are We Called Reformed? 2002 *
Responses to Mairi 2002 *
The Epistle of Adaptation 2002 *
The Silent Cacophony 2002 *
The Epistle of Alyx 2002 *
The Second Epistles of Norman 2002/3 *
The Epistle of Eric 2003 *
Wind Borne Seeds 2003 *
When Leaves Leave Us 2003 *
Thoughts on Chaos 2003 *
Thoughts on Discord 2003 *
A Whole of Druidry 2003 *
Sacrificial Sentiments 2003 *
The Third Epistles of Norman 2003 *
The Missionary Im-Position 2003 *

Newer Selections: The OMS Affair - 180

The OMS Letters (64 pgs available on-line) 2003 *

Newest Selections: Rambling Onwards - 181

The Epistle of Corwin 2003 *
The Epistle of Stephen 2003 *
Mike's Mini-Missive 2003 *

The Alphabet Epistle 2004 *
The Arch Epistle 2004 *
The Epistle of Ric of the North 2004 *
The Sixth Epistle of Isaac 2004 *
The Last Epistle of Robert 2004 *

Reference Selections - 193

Some Final Thoughts 1996
A Conclusion 1996
End Notes to the Apocrypha 1976
Historiography of the Apocrypha

PART THREE: LITURGY OF THE DRUIDS -213

Section Zero: Introductory Materials -214

2003 Introduction *
1996 Introduction
2003 Table of Contents *
1996 Table of Contents

Section One: The Simple Package of Generic Liturgies -219

Simple Order of Common Worship (Summer Version) 1993
Simple Order of Common Worship (Winter Version) 1993
Ordination of Second Order Druids 1963
Ordination of First Order Druids 1963
Various Traditional Invocations 1963
Detailed Order of Common Worship (Summer Version) 1976
Detailed Order of Common Worship (Winter Version) 1976

Section Two: Old Carleton Seasonal Versions - 224

1964 Samhain, Version #1
1970s Samhain, Version #2
1960s Cold! Cold! *
1963/4 Service at Winter Solstice
1964 A Call to Mother Nature
1963 A Chant for Midwinter
1964 A Meditation for Midwinter *
1964/5 Oimele Service of Worship
1964 Festival of Oimele Mediation *
1966/7 A Service for Oimele
1970-4 Yet Another Service for Oimele
1963 Beltane(?) Original Order of Worship:
Summer Half of the Year
1960s May Day Surpassing *
1970s A Service for Beltane
1976 Beltane Tips *
1964 Midsummer Service *
1963-64 A Chant for Midsummer
1964 Incantation to Midsummer
1970-74 A Service for Lughnasadh
1970-74 A Reading for Lughnasadh
1978 Service for Lughnasadh *

Section Three: Early Berkeley Seasonal Versions - 236

Samhain 1975
Winter Solstice 1975
Oimele 1975
Spring Equinox 1975
Beltane 1975
Summer Solstice 1975
Lughnasadh 1975
Fall Equinox 1975

Section Four: Later Berkeley Seasonal Versions - 250

1979 Order of General Common Worship: Summer
1979 Order of General Common Worship: Winter
1978 Samhain *
1979 Samhain *
1979 Oimele *
1979 Pentalpha Oimele *,
1979 Oimele Poem *
1980 Oimele *
1978 Spring Equinox Fragment *
1981 A Chant for Spring Equinox *
1980 Spring Equinox *
1980 Order of Common Worship, Earrach Season *
1977 Beltane *
1978 Beltane *
1979 Beltane *
1980 Beltane *
1980 Beltane (Variant #2) *
1977 Lughnasadh Fragment *
1978 Lughnasadh *
1979 Lughnasadh *
1979 Order of Common Worship, Foghamhar *
1978 Fall Equinox *
1979 Autumn Equinox Service *

Section 4 ½ Other Druids' Liturgies - 295

1983 ADF generic liturgy *
1984 Step By Step Guide to the ADF Liturgy *
1987 Mean Samhradh ADF Liturgy *
1991 A Full ADF Liturgy *

1993 Keltrian Druid Ritual Walk-Through * -313
1998 Solitary Keltrian Ritual *

1999 Cauldron Online Druid Service Spring Equinox * -323
1999 Cauldron Online Druid Service Beltane *
1998 Cauldron Online Druid Service Midsummer *
1998 Cauldron Online Druid Service Lughnasadh *
1999 Cauldron Online Druid Service Lughnasadh *

2001 Order of Common Worship – OMS Version * -331

Section Five: Liturgies from the Later Years - 334

1987 Samhain, Carleton
1987 Fall Equinox, Carleton
1992 Midsummer, Carleton *
1994 Oimele, Carleton *
1997 Beltane, Akita Japan *

1999 Order of Common Worship, Summer, Live Oak * - 342
1999 Order of Common Worship, Winter, Live Oak *
1999 Samhain, Live Oak *

2001 Yankee Doodle Fall Liturgy, DC Grove * - 347
2002 Fall Equinox Peace Liturgy, DC Grove *
2004 Calling Ritual Addendum, Carleton Grove *

Section Six: International Liturgies - 356

Greek Order of Worship (Summer) 1970
Greek Supplements 2004 *
Irish Order of Worship (Summer) 1976
Irish Order of Worship (Winter) 1976
Irish Ordination of Second Order Druids 1976
Irish Ordination of Third Order Druids 1976 (Absent)
Japanese Order of Worship (Summer) 2002 *
Japanese Order of Worship (Winter) 2002 *

German Order of Worship (Summer) 2003 *
German Order of Worship (Winter) 2003 *
French Order of Worship (Summer) 2004 *
French Order of Worship (Winter) 2004 *
French Ordination of Second Order Druids 2004 *

Section Seven: Orderly Chaos - 371

Order of Investiture for Arch-Druids 1969
Unofficial Ordination of Zero Order (Acorn) Druids 2002 *
Ordination of First Order Druids 1963
Addendum to 1st Order by Duir De Danu Grove 2004 *
Ordination of Second Order Druids 1963
Addendum to 2nd Order by Hazlenut Grove 1993
Addendum to 2nd Order by Akita Grove 1998 *
Addendum to 2nd Order by Carleton Grove 1999 *
Addendum to 2nd Order by Poison Oak Grove 1999 *
Addendum to 2nd Order by DC Grove 2004 *
Ordination of Third Order Druids 1964
Ordination of Fourth Order Druids 1964
Ordination of Fifth Order Druids 1964
Ordination of Sixth Order Druids 1964
Ordination of Seventh Order Druids 1966
Ordination of Eighth Order Druids 1998/2004 *
Unofficial Ordination of Ninth Order Druids 1998/2004 *
Unofficial Ordination of Tenth Order Druids 1999 *
Pre-Emptive Ordination of Tenth Order Druids 2004 *
Unofficial Danu Sermon 2004 *
(Official 9th & 10th ordination services will be hopefully be inserted into the final hard copy)

New Order of Diancecht 1976 -386

New Order of Oberon 1976 *
New Order of Lugh 1978
New Order of the Earth-Mother 1986*
New Order of the Phoenix 1993 *
New Order of Puck 1994
New Order of Suzuki 1996
New Order of Bambi 1996
New Orders of Hermes 1997 *
New Order of Brigit 1998 *
New Order of the Evening Mystic 1999 *
New Dis-Order of the Mithril Star late 1990s *
New Order of the Volcano 2000 *
New Order of Hephaestus 2000 *
new order of druids minor 2001 *
New Order of the Pack Rat 2004 *

Section Eight: Unusual Services -400

Exorcism in Time of War 1970
Order of Consecration (of Altars) 1963
A King's Wedding 1975
A Marriage Ceremony 1975
An Old Fashioned Wedding 1976
A Wedding Contract 1978
Invocation to the Elements, 1978 *
An Invocation Poem, 1978 *
Wedding Ceremony 1992 *
Suggestions for A Druid's Funeral 1976
Further Suggestions for A Druid's Funeral 1989 *
A Sample Druid Funeral 1998 *
Memorial for Beth Harlow 1998 *
Memorial for Robert Larson 2004 *
(see also 10th Order of Danu)
Baby Blessing 2003 *
Fertility Cycle of the Druid Year 2002 *

Section Nine: Solitary & Miscellaneous Services -415

Ordination of Zero Order (Acorn) Druids 2002 *
Order of Worship for a Protogrove 1976
Another Protogrove Service 2002 *

The Quick Order Liturgy 2001 * -418

Daily Druid Devotional 2002 *
Optional Activities for Voluntary Simplicity 2002 *
Prayer in the Work Place 2001 *
Sigil Construction 101 2002 *
Ritual Vestments for Druidic Services 1978 *
A Druid Staff, 1988 *
The Staff, 1988 *
Four Salutations of the Day 1986 *
The Fire Ceremony 2002 *
Fire Building Fun 1992 *
Sweatlodge Traditions 2004 *
Norse Ritual Experimentation 1977/1978 *
Sirona's Shower Shugyo 2001 *
Hot Tub Healing 2001 *
The Great Cailleach Search 2002 *

Druid Cross Tarot 1980 * -435

Creating a Wizard's Lite 1983 *
Back to the Shadows Again 1983 *
Candle Staring 1984 *
Why Another Article on Scrying? 1988 *
On Divination: Short Talk & Dialogue 2001 *
Divination Techniques 2004 *
Book of Ultimate Answers 1994

Planting Your Own Grove 2000 * -455

Winter Tree Care & Planting Tips 2002 *
Creation of a Druid's Nemeton 2002 *
Tree Meditation 2001 *
Michelle's Meditation 1997 *

Section Ten: Non-Liturgical Festival Activities -461

(See also Pt 6, Green Book 7 and Part Four)

Samhain Activities 2001 *
Various Winter Customs to Try Out 2001*
Yule Time Caroling 2001 *
Winter Solstice Drama, 2001 *
Christmas Plant & Picking the Yule Log 2001 *
Some Optional Things for Oimelc 2002 *
Things to do for Spring Equinox 2002 *
Ten Things to Do for Beltane 2002 *
Summer Solstice Activities 2002 *
Some Possible Lughnasadh Activities 2002 *
Some Optional Activities for Fall Equinox 2002 *
Suggested Topics for OMS Grove Meetings 2002 *

Section Eleven: Final Things - 469

David's Final Meditation 1966
Original Introduction to Black Book by Fisher 1964
Printing History of the Liturgies
Historiography of the Liturgies



PART FOUR: TRADITIONS, CUSTOMS AND OTHER TRIVIA -491

Section Zero: Introductory Materials -491

Introduction 2003 *
Introduction 1996
Table of Contents 2003 *

Section One: RDNA Councils' Documents - 493

Record of the Council of DAL 1971
A Summary of How the Council of DAL Worked 1996
Coalition Council of DAL Intro 1996
Initial Letter of CoCoDAL 1981 *
Important News for CoCoDAL! 1981 *
Coalition Council of DAL 1981
More News on the CoCoDAL 1981 *
Coalition Council of DAL 1982 *
To the Council of DAL 1990 *

Section Two: RDNA Constitutions - 498

Carleton Constitution 1965
Univ. S.D. Constitution 1966 *
Berkeley Constitution 1968 *
Chicago Constitution 1970 *
Ann Arbor Constitution 1973 *
SDNA Constitution 1975
Carleton Constitution 1977 *
Big River Constitution 1995 *
Amon Sul Constitution 2001 *
Eurisko Constitution 2002 *

Section Three: Evolution of Modern Druidic By-Laws -505

Articles of Association of Pentalpha 1978 *
By Laws of Pentalpha 1978 *
Un-Official Introduction to ADF By-Laws 1994
By-Laws of the Henge of Keltria 1998 *
Order of Mithril Star Constitution 2002 *

Section Four: Pertinent Past Proselytizing

Propaganda Publications - 526

The Song of the Earth! 1964 *
What is Reformed Druidism? 1965
What and Why is Reformed Druidism in the 1970s? 1976
What is Reformed Druidism? 1987 *
What is Reformed Druidism? 1995
What is Up with Reformed Druidism? 2003 *
Basic Form Reply Letter 1998 *
Dear Perspective Druid 2001 *

Section Five: Online Outreach Materials - 539

Reformed Druids F.A.Q. 2000 *
Quick Statistics on Reformed Druids 2000 *
The Two Basic Tenets 2000 *
Less is More 2000 *
Grove Formation 2004 *
Thoughts on Ordination 2004 *

Section Six: Who Did What When? - 547

Simple Time Line of Druidism 1996
Roll of Groves & Arch Druids 1996
Carleton ArchDruids 1996
Carleton Missionaries 1996
Family Tree of Modern Druidism 2004 *

Grove Maps 2004 *
Statistical Commentary on the Reform 1996
Credits, Founders & Known Innovators 1996

Section Seven: RDNA Glossaries - 561

Various Notes, Miscellaneous Customs & Liturgy Notes 1996
Ritual Vestments for Druid Services 1978 *
Druid Terminology 1996
Standard Literary Abbreviations 1996
Standard Letter Format 1966 *
Standard Committee Format 1966 *
Standard Council Resolution Format 1966 *
Standard Constitution Format 1966 *

Section Eight: The Druid Calendars - 574

Introduction 1996
The Carleton Dating System and Calendar 1976
The Berkeley Dating System 1996
The Berkeley Calendar 1975
Calculating and Deciphering Druid Dating Methods 1996
Druid Seasons of the Year 1976
Holidays of the SDNA 1976
Reflections of Celtic Time Reckoning 1978 *
Cross Quarter Day Calculations 2003 *

Section Nine: Conclusion to Part Four - 592

Conclusion 2003 *

PART FIVE: THE GREAT DRUISH BOOKS -593

Introduction 1996 -593
Introduction 1976

The Mishmash of Hassidic Druidism - 594

On Identity
On General Ethical Priorities
On Food and Drink
On Sexual Conduct
On Blood
On Grooming
On Wars and Weapons
On Ecology
On Divination and Magick
On Liturgical Customs
On Healing
On Hasidic Time
On Altered States of Consciousness
On Dealing with Outsiders
On Study and Scholarship

The Te-Mara: Commentaries on the Mishmash -598

Considdur: The Alternatives - 606

Prayers
Litany of the Earth-Mother
Spectrum Plus
Psalm of the Star Goddess
Prayer of the Sea

PART SIX: GREEN BOOKS OF MEDITATION -609

(Removed for Copy-right Reasons.)

(12 sub-volumes in total.)

(Extracted and printed in a separate volume.)

Abbreviated contents of Volumes 1-5 due to sheer quantity.

Detailed Library bibliographical Information
Acknowledgements & Basic Tenets Summary
Ten Important Notices
2003 Introduction
A Table of Contents

Green Book, Volume One 1966/76 -G1

Two Introductions
Sayings of the Ancient Druids
Sayings of the Hindus
Saying from the Buddhists
Sayings from Zen Masters
Sayings of the Taoist Sages
Sayings of Confucius
From the Old Testament
From the New Testament
Sayings from the Zoroastrians
Sayings of Mohammed
Sayings of the Unitarians
Sayings of Baha'u'llah
Sayings of the Poets
Sayings of the Psychologists

Green Book, Volume Two 1992

European & African Inspirations –G21

English Poetry
Welsh and Irish Poetry
Thirteen Fold Mysteries
The Voyage of Bran
Wisdom of the Modern Gaels
Wisdom of the Native Americans
The Vigil
Wisdom of the Africans
More Wisdom of the African World
Wisdom of the Hindus and Greeks

Green Book, Volume Three 1993

Oriental & Monotheistic Wisdom –G51

Zen Koans
Thoughts from Confucius
Haiku Collection
Tao of Pooh
Te of Piglet
The Gospel According to Zen
The Butterflies of Chuang Tzu
Is God a Taoist?
Christian Thoughts
Scots-Gaelic Poems
Three Random Pieces
Wit and Wisdom of Islam
Various Other Quotes

Green Book, Volume Four 1997 *

The Ill AD and the Odd Essay –G89

Chapter One: American Sources - G90

Native American Thoughts *
Native American Proverbs *
Spanish American Thoughts *
Aztec Thoughts *
American Wisdom *
African-American Proverbs *
Tales from the South *

Chapter Two: African/European Sources – G110

African Thoughts *
African Stories *
Aphoristic Advice *
Wisdom of Aesop's Fables *
Wit and Wisdom of Women *
Welsh Proverbs *
Akkadian Proverbs *

Chapter Three: The Monotheistic Faiths –G137

The Way of the Sufi *
Jewish Thoughts *
Christian Thoughts *

Chapter Four: The Indian Sub-continent –G162

Hindu Thoughts *
Jain Thoughts *
Buddhist Thoughts *
Sikh Thoughts *
Tibetan Thoughts *

Chapter Five: The Far East –G171

Chinese Proverbs *
Chinese Stories *
Roots of Wisdom *
Taoist Thoughts *
Mongolian Proverbs *
Korean Proverbs *
Korean Stories *
Japanese Lessons *

Chapter Six: Down Under and Beyond –G192

Australian Thoughts *

Conclusion –G195

Green Book, Volume Five 2002 *

Chicken Soup for the Druid's Soul

Introduction * -G197
Monky Business * -G201
The Next Book of Nasrudin the Sufi * -G214
Religious Jokes * -G226
Wisdom of the Internet * -237
Falling Hazelnuts of Wisdom * -G242
The Book of Self Motivation * -G257
The Book of Booze * - G272
The Book of Al-Anon * -G276
The Book of Ultimate Answers –G277
The Book of the African Jedi-Knight –G281
The Book of Bantu
The Book of the Jedi

The Nightingale * -G291
The Book of Interfaith Peace * -G294
The Book of Freedom and Liberty * -296
 Quotes on Religious Liberty *
 Supreme Court Materials *

Green Book, Volume Six 2003 *

8 Collected Books of Songs and Poetry

Green 6 Vol. 0 Book of the Bards 1976 –G319

2003 Introduction *
1996 Introduction *
Processional Hymn
Do We With Songs and Rejoicing
The Lady's Bransle
The Host is Riding
Oimelc Hymn
The Rune of Hospitality
Will Ye No Come Back Again?
May Their Devil Take the Preachers
Hymn to Hurry the Return of Spring
Midsummer: The Turning of the Year
Thanksgiving Grace
The Falling Asleep of the Mother of Gods
The 13 Days of Samhain
The Woad Song
The Gods of the West
The Mystery
Pagans Are We
Be Pagan Once Again!
A Celebration of Summer
The Lord of the Dance
I Fell In Love With the Lady
She Was Here
The Rising of the Druid Moon

Green 6 Vol. 1 Mike's Poetry 1993 -G327

1993 Introduction
Samhain Procession Hymn
The Triples Song
Moon Chant
The Caring Song
We All Come From the Goddess
This is My Song
Fur and Feathers
Hymn to the Russian Earth
Circle Chant
Song of the Earth-Mother
Eagle Chant
Dawning Chant
Morning Prayer
Circles Song
Oimelc Song for Brigit
Oimelc Silly Song of Brigit
The Thirteen Fold Mystery
Chant to the Earth Mother
The Old Bard
The Desert
Night's Things
Night's Things Revisited
The Four
The Dead Ghost
Two Welsh Triads

Three Things I Won't Tell
A Winter's Poem for Heather
The Sweat Lodge
A Vision
Return to the Lodge
The Camel
The Prairie Fire
The Search
Sonnet 1: The Would-be Bard
The White Jewel
Sine Ceolbhinn
To Jean Sweetmusic
A Poem to my Harp

Green 6 Vol. 2 Friends of Earth-Mother 1994 –G334

1993 Introduction
Dark Clouds
The Comet
The Cruellest Joke
The Friend of the RDNA
The Search
When I Grow Up
A Handprint
Dancing Winds
Silverton
The Rock
Silence
The End of Mother Nature
HUE
Mother Superior
Untitled
From Ben Nevis
The Hill of Three Oaks
Salutations
Wood Carving
Someone Said My Name

Green 6 Vol. 3 Words from the Bards 1996 –G338

2003 Introduction *
Sir Gilbert De Veere *
Sounds of Silence *
The Earth is My Mother *
Honor the Earth *
Now is the Cool of the Day *
Solar Carol *
Prayer of St. Francis *
Old Time Religion *
Teach Your Children *
Catch the Wind *
God Bless the Moon *
Morning Has Broken *
The Sound of Music *
Nowhere Man *
Here Comes the Sun *
May There Always be Sunshine *
Hymn for the Russian Earth *
I Circle Around *
We Are the Flow *
Turning Toward the Morning *
Weave Me the Sunshine *
River *
Today *
Turn, Turn, Turn *
The Brandy Tree *
What a Wonderful World *

Lord of the Dance *
 Simple Gifts *
 Lord of the Dance *
 Circles *
 The Rainbow Connection *
 You Bash the Balrog *
 The Rattling Bog *
 Burden of the Crown *
 What is Courage Now? *

 Rocky Mountain High *
 Boy of the Country *
 Spirit *
 Wind Song *
 Blowing in the Wind *
 Don't Think Twice *
 Mr. Tambourine Man *
 Too Much of Nothing *
 Watching the River Flow *
 With God on Our Side *
 A Hard Rain's Going to Fall *
 Bob Dylan's Dream *
 Box of Rain *
 Rosemary *
 Death is a Door *
 St. Stephen *
 Uncle John's Band *
 Mountains on the Moon *
 GIANT *
 Field Behind the Plow *
 Delivery Delayed *
 Mary Ellen Carter *
 Witch of the West Moreland *

Green 6 Vol. 4 Older Selections 1999 –G354

Old NRDNA Magazines

An Invocation Poem *
 O Danny Boy *
 The Lair of Great Cthulu *
 HUNTRESS *
 Winter *
 Goddess Gift *
 Winter's Ending *
 Lament of the Witch *
 Oimelc Hymn *
 Oimelc Blessing *
 Oimelc Poem *
 Let it All Happen *
 Goddesses, Goddesses *
 Love is Lord of All *
 Let the Spirit Come to You *
 We Are One Family *
 Lughnasadh Dance *

Selections from the Missal-Any

Erec, Erec, Erec *
 Vehicle Chant *
 Mount Cua *
 Hymn to the Three Brighids *
 Druid's Chant *
 Beannachadh Brathain *
 Quern Blessing *
 Ogmha Incantation *
 Deidre Remembers a Scottish Glen *
 May-Time *
 Suibhne Wild Man in the Forest *

Stock Market Crash *
 Mad Sweeney News *
 Furniture Rune *
 Cry of the Hobbit *
 Hatching Blessing *
 To the Sun *
 Cairoll Callaig *
 Hogmanay Carol *
 Calluinn a Bhuilg *
 Hogmanay of the Sack *
 Eolas an Deididh *
 Swift Chariots *
 Beltaine Fire Invocation *
 Emmon the Fildih *
 Give me a Hidden Rill *
 To Display Our Magic *
 Dearest Vivian *
 Bootlegged Concert *
 Samhain Vigil Song *
 The New Moon *
 A Ghealach Ur *

Selections from Emmon:

The Mountain *
 October *
 To My Teacher *
 The Fairy Luring Song *
 A Phiuthrag 's a phiuthar *
 Clach Mhin Mheallain *
 Furich an Diugh *
 Oidhche 'n Fhoghar *
 Lughnasadh Night *
 An Coineachan *
 Mo Bhata, Boat Song *
 Talking With Trees *
 Mountain Streams *

Poems of the Season

Solstice *
 Nights of Winter *
 Walk Amongst the Trees *

Green 6 Vol. 5 Recent Songs 2002 -G370

2003 Introduction

Irony's Druidic Verses

Sands of Time *
 Hypnosis *
 The Spring *
 The Pilgrim's Lament *
 Untitled *
 Solitude *
 On Wind Driven Raindrops *
 Poems from Footprints *
 Upper Arb, Spring 98 *

MerriBeth's Druidical Poetry

Sand Dreams *
 Musings in a Colorado Hotel *
 Northeast Stone *
 The Storm *
 Untitled *
 Walking with Dad *
 The Dance *
 Circle Building *

Untitled *
Untitled *
Mississippi Mud *

The Poems of Chris

Something to Look Forward To *
Untitled for Obvious Reasons *

The Poems of Brad

The Seven Precepts of Merlin *
The Gorsedd Prayer *
Stolen Child *

The Poems of Corwin

Utter Blackness *
Bear Me Up, O World *
Infinity, in an Open Plain *
Spent *
Transcendence *

Odd Selection of Current Works

One *
The Wood Song *
Dalon's Daily Ditty *
The Existential Moment *
13 Fold Incantation *
Yankee Doodle Druid *
Blessing *

The Chronicle and the Ballad of the Death of Dalon Ap Landu *

Rhiannon's Songs

The Druid Prayer: Deep Peace *
Land, Sea & Sky *
Tall Trees *
People of the Oak *
Flame Within *
Walk With Wisdom *
Invocation to Manawyddan *
Triad Invocations *
Honoring Mother Earth *

Mike's Selections

The Duty of the Heights *
The Well *
I Got the Feel of You With My Feet *
My Village Tonight *
Love's Colors *
Dathach a' Ghraidh *
A January Day *
The Hard Bend *

Green 6 Vol. 6 2001-2002 Bardic Contest –G384

2003 Introduction, Rules & Winner *
Love Oghams on the Stones *
The Druid's Lament *
Only Yew! *
Sitting on the Hill of Three Oaks *
Back in the Old Grove Again *
While My Bagpipe Loudly Wails *
Old Druid's Hill *
Dreams *
Haiku Corner *
The Existential Moment *
Yule-time Caroling *

Pondering Celtic Clans *
Untitled *
I Told the Arch-Druid *
If I Had a Rich Grove *
Grief Stricken America *
I'm a Believer *
Silbury Hill *
Och, Baby, Baby, Yee're'n Cannie Bard *
Incipit Gestis Rudolphi Rangifer Tarandus *
Hrodulf the Red-Nosed Reindeer *
AMERICA *
The Land of the Rising Sun *
Bard Arm *
Solitary Druid *
Only a Faery Song *
Fairylad City *
The Work of the Wee-Folk *
Killing Us Softly With His Rules *
The Ways, We are Reforming *
Romantic Songs for your Deity *
Celtic Goddess Chant *
R.D.N.A. *
Here We Are *
I am a Man of Constant Borrow *
Spring Time is on the Rise *
Don't Scry Out Loud *
Why Do Fools Join My Grove? *
Are You Sleeping? *
Are You Sleeping Tonight? *
I Can't Help Falling Asleep at Night *
May (in Minnesota) *
Mother Earth *

Green 6 Vol. 7 2002-2003 Bardic Contest –G400

2003 Introduction, Rules & Winner *
Unpronounceable Deity Chant *
I Will Survive *
Mabon *
Wild One *
Samhain *
Knockin' On Samhain's Door *
The Fallen Kelt *
I am the Very Model of a Modern ADF Druid *
A Million to One *
They Call Me Fluid Druid *
Reformed Druids *
I Am *
Healing *
The Netherworld *
Winter Window *
Minnesota *
Missionary's Song *
My Wishy Washy Faith *
Achy Breaky Heart Line-Dance *
Earth Goddess *
Under the Dolmen *
Solstice Song *
I've Got Friends in Stone Circles *
Friends in Stone Circles Line-Dance *
I'm Gonna Start a Grove *
One is the Loneliest Deity *
Like a Vigil *
Brigit Goldenhair *
Nobody Does it Simpler *
Crazy for You *
Bloodletting of War *

Ode to the RDNA Anthology *
Strong Yet Lost *
Secular Teaching *
My Lady *
Chalk upon her Hands *
Sister Druid *
Vigiler's Song *
Liturgy *
R-E-F-O-R-M-E-D *
Bible Belt Blues *
Something to Look Forward To *
Untitled For Obvious Reasons *
Gods Bless America *
God Out of Politics *
Have Yourself A Bonny Blithe Beltane *
I Can't Get No Ordination *
Dalon Ap Landu *
The Hidden Heart *
The Fire of the Soul *
Queen of the Night *
Spiral Dancers *
It's Ostara's Whole *
Beltane Spell *

Green 6 Vol. 8 Soul of Juliana Spring 2003 –G419

The Soul of Juliana Spring, A Short Story. *

Green Book, Volume Seven 2003 *

Seasonal Selections –G431

Introduction 2003 *

Section One: Essays of the Seasons

Samhain –G433

Samhain Notes 1976
Samhain Essay: The Tuatha 1982 *
Samhain Essay: Talking to Ancestors 1983 *
Michaelmass 1983 *
Samhain Essay: The End of Summer 1984 *
Welsh Folk Customs for Pagans at Nos Galan Gaeaf 1984 *
Samhain Essay: Samhain Customs 1985 *
Samhain Essay: The Other World 1986 *
Samhain Essay: Celtic Feast Days 1987 *
Samhain Essay: Gatherings 1988 *
Samhain Essay: Paying Respects 1989 *
Samhain Essay: Vigiling 1990 *
Samhain Explanation 1996 *
Samhain Essay: Summer's End 2000 *
Samhain Essay: A Thin Time 2001 *
A Few (?) Thoughts About Samhain & Sacrifice 2001 *
Samhain Essay: Prophesizing 2002 *

Winter Solstice / Yule –G445

Winter Solstice Notes 1976
Yule Essay: What is Yule? 1982 *
Yule Essay: Where Is Your Sun? 1983 *
Yule Essay: Holly & Mistletoe & Sickles 1984 *
Yule Essay: Bards, Oghma & Ogham 1985 *
Yule Essay: Mistletoe 1986 *
Poems of the Season 1986 *

Yule Essay: Motherhood 1987 *
Yule Essay: Alignments & New Years 1988 *
Yule Essay: Mistletoe & Sickles 1989 *
Yule Essay: Yule & Mistletoe 2000 *
Yule Essay: Tree Lore 2001 *
Christmas Plants & Picking the Yule Log 2001 *

Oimehc / Imbolc –G452

Oimehc Notes 1976
More Oimehc Notes 1979 *
Oimehc Essay: Oimehc and Brigit 1983 *
Oimehc Essay: Brigid and Birch 1984 *
Oimehc Essay: Brigit 1985 *
Hymn to the Three Brighids 1985 *
Oimehc Essay: Notes on Oimehc & Brigit 1985 *
Oimehc Essay: Baby Naming 1986 *
Oimehc Essay: Candlemass 1987 *
Oimehc Essay: Bride 1988 *
Oimehc Essay: Brigid's Monastery 1989 *
Oimehc Essay: Triumph of Light 1990 *
Oimehc Essay: End of Publication 1991 *
Oimehc Essay: Various Brighits 2000 *
Goat's Milk Ice Cream 2001 *
Oimehc Essay: Brigit and Animals 2002 *

Spring Equinox –G459

Spring Equinox Notes 1976
More Spring Equinox Notes 1979 *
Spring Equinox Essay: Festivals & Eggs 1983 *
Spring Equinox Essay: Plowing Charm & Whiskey 1984 *
Spring Equinox Essay: Plowing and New Years 1985 *
Spring Equinox Essay: Sequanna and Rivers 1986 *
Spring Equinox Essay: Epona and Horses 1987 *
Spring Equinox Essay: Eggs & Rabbits 1988 *
Spring Equinox Essay: The Birch 1989 *
Spring Equinox Essay: What is an Equinox? 2001 *

Beltane –G463

Beltane Notes 1976
About Beltane and Lughnasadh 1980 *
About Beltaine 1982 *
Grove News on Beltane 1982 *
Beltane Essay: Shafts and Gatherings 1983 *
Beltane Essay: I-E Drink & Sacrifice 1984 *
Beltane Essay: Maypole & Shamanism 1985 *
Beltane Essay: Fire Making 1986 *
Beltane Essay: Maypole & Sacrifice 1987 *
Beltane Essay: Bonfires 1988 *
Beltane Essay: Old Cronas 1989 *
Beltane Essay: Presiding over the Festival 1990 *
Beltane Essay: Sacred Maypole Tree 2001 *
Beltane Essay: Fire and Water 2002 *

Summer Solstice –G471

Summer Solstice Notes 1976
Summer Solstice Essay: Midsummer 1980 *
Summer Solstice Essay: Danu & Diana 1983 *
Summer Solstice Essay: Danu & Megaliths 1984 *
Summer Solstice Essay: Stonehenge & Mugwort 1985 *
Summer Solstice Essay: Firbolgs vs. Tuatha De Danaan 1986 *
Summer Solstice Essay: Danu & Stonehenge 1987 *
Summer Solstice Essay: Danu & Summer Fun 1989 *
Summer Solstice Essay: Belenos 2001 *
Summer Solstice Essay: Anu 2002 *

Lughnasadh –G475

Lughnasadh Notes 1976
Lughnasadh Essay: Funeral Games 1983 *
Lughnasadh Essay: Rosmearta 1984 *
Lughnasadh Essay: Reaping & Dolls 1985 *
Lughnasadh Essay: Tales of Lugh 1986 *
Lughnasadh Essay: Balor v. Belenos 1987 *
Lughnasadh Essay: Summer Games 1988 *
Lughnasadh Essay: Lugh the Protester 1989 *
Lughnasadh Essay: Cycle of Lugh 1990 *
Lughnasadh Essay: Harvest Games 2001 *
Beannachadh Buana, Reaping Blessing 2001 *

Fall Equinox –G480

Fall Equinox Notes 1976
Fall Equinox Essay: Cernunnos 1982 *
Calluinn a Bhuilg 1982 *
Fall Equinox Essay: Hunting & Raiding 1983 *
Fall Equinox Essay: Cernunnos 1984 *
Fall Equinox Essay: Michaelmass 1985 *
Bonnach Recipe 1985 *
Fall Equinox Essay: More Michaelmass 1986 *
Carmina Gadelica: Michaelmass 1986 *
Fall Equinox Essay: Sirona 1987 *
Fall Equinox Essay: Preparation for Winter 1988 *
Fall Equinox Essay: Cernunnos and Dance 1989 *

Section Two: The Heathen on the Heath – G487

Dying, Samhain 1986 *
Death, Samhain 1987 *
Seasonal Festivities, Yule 1986 *
Making A Tradition, Yule 1987 *
Balance & Planting, Spring Equinox 1986 *
The Balanced Epistle, Spring Equinox 1987 *
Fertility, Spring Equinox 1988 *
Growth and Life, Beltane 1986 *
Praising the Gods of May, Beltane 1987 *
Coffee & Critters Beltane 1988 *
Babbles on about Patronage, Beltane 1989 *
The Gift of Horses, Summer Solstice 1987 *
Garden Wars, Lughnasadh 1986 *
First Fruits, Lughnasadh 1988 *
First Fruits & Hunting, Fall Equinox 1986 *
Harvesting, Fall Equinox 1987 *
The End of Summer, Fall Equinox 1988 *

Section Three: Non-Liturgical Festival Activities –G498

Uncommon Activities for Samhain 2001 *
Various Winter Customs to Try Out 2001 *
Yule Time Caroling 2001 *
Winter Solstice Drama of Akita Grove 2001 *
Some Optional Things for Oimelc 2002 *
Things to Do for Spring Equinox 2002 *
Ten Things to Do for Beltane 2002 *
Summer Solstice Activities 2002 *
Some Possible Lughnasadh Activities 2002 *
Some Optional Activities for Fall Equinox 2002 *
Fertility Cycle of the Druid Year 2002 *

Green Book, Volume Eight 2003 *

Order of the Mithril Star –G505

2003 Introduction *
Printing History *
2003 Table of Contents *

Section One: Druidcraft 101: –G507

Lesson 1: Background of Modern Neo-Paganism *
Lesson 2: Ethics (Part 1 of 2) *
Lesson 2-B: Ethics of the Druids Part 2 of 2) *
Lesson 3: Magical Theory *
Lesson 4: The Nature of Deity *
Lesson 5: Tools *
Lesson 6: Ritual Construction *
Lesson 7: Raising Energy *
Lesson 8: The Wheel of The Year Part 1 of 2) *
Lesson 8: The Wheel of The Year (Part 2 of 2) *
Lesson 9: Protection *
Lesson 10: Divination *
Lesson 11: Water Sharing *

Section Two: Organizational Materials –G527

The Dis-Order of the Mithril Star *
Degrees of Druids *
The Pledge *
Symbolism *
Customs *
The Coastal Redwood *
(Sequoia Sempervivrons) *

Section Three: Conclusion –G530

Conclusion *

Green Book, Volume Nine 2003 *

Plants, Animals, Food & Drink –G531

Section One: Food & Drink –G532

The Breakfast of Champions 2002 *
Celtic Dietary Health Problems 2002 *
Salmon of Knowledge 2002 *
Druidical Diet Decision Dilemma Discourse 2002 *
Irish Spring and Irish Cleanliness 2002 *

Section Two: Tree Research: –G544

Cad Goddeau (Battle of the Trees) *
The Wood Song 2001 *
Some Notes on Oaks 1978 *
More Notes on Oaks 1978 *
Bristlecone Pines 1979 *
Hawthorn 1982 *
Mistletoe 1982 *
Life is a Birch whose Bark is Appealing 2002 *
The Hazel Tree 2002 *
Ivy and Vine 2002 *
The Ash Tree 2002 *
The Willow Tree 2002 *
The Oak Tree 2002 *
The Apple Tree 2002 *
The Canny Conifers 2002 *
Christmas Plants & Yule Log 2001 *
The Redwood 2003 *

* * * *

Planting Your Own Grove 2001 *
Leave No Trace 2001 *
Creation of a Druid's Nemeton 2002 *
Winter Tree Care and Planting Tips 2001 *
Tree Meditation 2002 *
Michelle's Meditation 1997*

Green Book, Volume Ten 2003 *

Research Resources on Druidism –G585

2003 Introduction *
Printing History *

Section One: Essays on Modern Druidism –G588

The Sociology of the RDNA 1998 *
Why Are We Called Reformed? 2002 *
Responses to Mairi 2002 *
Mini Essay on the RDNA 2002 *
Most Famous Reformed Druids 2002 *
Where Do People Get Ideas About Druids? 2001 *
Fantasy Druids 1999? *
Druidess: An Overview 2002 *
Where Are My Druid Ancestors? 2002 *
Now About Those Human Sacrifices... 1975? *
Druid Ritual Differences 2003 *

Section Two: Quoted Material on RDNA –G614

Real Magic 1971
Authentic Thaumaturgy 1977
Druid Chronicles 1976
Drawing Down the Moon 1978, 1986
Encyclopedia of American Religions c. 1990
Encyclopedic Handbook of Cults 1988
Harper's Encyclopedia on Mystics 1991
Magic, Witchcraft, & Paganism in America 1991
Magic, Witches & Witchcraft in USA 1993?
American Druidism: RDNA 1995
My Review of Other Essays 1996

Section Three: Book of Isaac Rants –G664

RDNA & Its Offshoots 1996, 2001 *
Currently Existing Druid Groups and Friends 1999 *
Druidism – Past, Present & Future 1993?
The Other Druids 1975
Neopagan Druidism 1975
A Basic Wiccan Rite 1975
Money & Priesthood 2001 *
Materials About Isaac 1990-96*
Cult Danger Evaluation Frame 1979, 2003 *
A Call to Arms 2001 *

Section Four: Celtic Stuff –G690

Ancient Celtic History in an Instant! 1975
The Decline of Druidism 1986 *
Welsh Pronunciation 1978? *
The Gaulish Language 1986 *
A Pronunciation of Irish Gaelic Terms 1975
A Guide to Celtic Deities 1975
The God List 1983 *
Gaulish Gods 1985 *
Celtic Goddesses of the Moon A-C (1978) *
Celtic Goddesses of the Moon A-C, cont.(1978) *

Section Five: Recommended Resources –G704

A Bibliography of Druidism 1976
My Druid Bibliography 1994
Academic Resources for Researching Druidism 2000 *
Popular Books About Druids, 400 years 1993 *

Section Six: Book of Ancient Sources * –G712

2003 Introduction *
Printing History *
Ammianus Marcellinus, Ausonius, Arrian, Pausanias, Athenaeus,
Dio Cassius, Cæsar, Dio Chrysostom, Cicero, Epistle to the
Galatians, Clement, Diodorus Siculus, Herodotus, Hippolytus,
Diogenes Laertius, Livy, Lucan, Valerius Maximus, Paulus,
Orosius, Pliny the Elder, Pomponius Mela, Strabo, Suetonius,
Tacitus, Vopiscus, Lampridius, Life of St.Columba Book 2,
Nennius (All are new to ARDA 2 *)

Green Book Volume Eleven 2004 *

Druidic Board Games

Introductory Materials - G759

Introduction 2004
Table of Contents

The Book of Druidic Games -G760

Sigily, A Druidic Board Game 2003*
Down the Danube 2003 *
Bricriu's Bluff & Bluster 2004 *
Mystifying Celtic Board Games 2003 *
Hebridean Hijinks 2004 *
Brythonic Brewhaha 2004 *
Voyage of Mael Dun 2004 *

PART SEVEN: THE DRUID MISCELLANY -613

2003 Introduction * -613

1996 Introduction
2003 Table of Contents *
1976 Table Of Contents
Pagan Musings 1970
Different Strokes 1975
Sociology of the RDNA 1998 * -624
Michael Scharding & the History of Reformed Druidism 2003 *
Fisher *the* Founder? 2004 *

OLD CONTENTS:

This old appendix has been redistributed and fixed to remove unnecessary materials.

Introduction
Different Strokes
A Pronunciation of Irish Gaelic Terms (Pt. 6, Vol 10)
A Guide to Celtic Deities (Pt. 6, Vol 10)
The Book of Bards (Pt. 6, Vol 6)
Pagan Musings
Ancient Celtic History (Pt. 6, Vol 10)
The Other Druids (Pt. 6, Vol 10)
Neopagan Druidism (Pt. 6, Vol 10)
A Basic Wiccan Rite (Pt. 6, Vol 10)
A Bibliography of Druidism (Pt. 6, Vol 10)
Conclusion (deleted)

PART EIGHT: A GENERAL HISTORY OF REFORMED DRUIDISM -631

Introductory Materials: -632

Blessing and Dedication
Acknowledgements
Prominent Disclaimer
Table of Contents
Forward 1994
Introduction 2003 *
Introduction 1996

Chapter One: -636

Resources, Methodology, and Biases

Chapter Two: --640

Reformed Druidism 1963-1973: Carleton's Golden Age

Chapter Three: -651

Reformed Druidism 1964-1973: Expansion Beyond Carleton.

Chapter Four: -657

Reformed Druidism 1968-1983: Choosing Your Waters.

Chapter Five: - 666

ADF & Keltria 1983-2003: The Branching of Modern Druidism

Chapter Six:* - 674

Reformed Druidism 1983-1993: The Post-Isaac Years

Chapter Seven: * -677

Reformed Druidism 1993-2003: Revival & Research

Chapter Eight * - 682

The Conclusion

Endnotes -682

Appendices (All moved to Pt 6, Vol 10)

PART NINE: THE BOOKS OF THE LATTER DAY REFORMED DRUIDS - 683

2003 Introduction *
2003 Table of Contents *
1996 Introduction
1996 Table of Contents

Dead Lake Scrolls 1993 -684

Introduction
Publishing History
The Book of Introduction
The Book of Years
The Book on John Burrige
The Book of Opposition
The Book of Post Scripts: Part One
The Book of Paul: Part One
The Book of Post Scripts: Part Two
The Book of Vigils
The Book of Cattle Raids
The Book of the Great Dream
The Book of Stones
The Book of Fire

Dead Bay Scrolls 1993 - 702

Introduction & Publishing History
Das Edda Todvolkfortgeschritten
The Book of the Boring Times
The Book of Games
The Book of the Thirtieth Anniversary
The Book of the Laundry Think-Tank
Addendum to the Ordination of the Second Order
The Book of Samhain

Dead River Scrolls: 1996-2004 * - 707

2003 Introduction *
The Mini-Epistle of Michelle the Dark *
The Epistle of Amanda *
The Sigil Letters *
The Book of Exile, Part One *
The Tree Epistle of John *
The Book of Q *
The Book of the Sermon *
The Book of Exile, Part Two *
The Book of Stones, Part Two *
The Book of Vigils, Part Two *

* * * * *

Ein Tanz Dream * - 722

The Winter King: A Dream *
The Wild Hunt *
The History of Legitimacy *

* * * * *

The Poems of Irony * -734

The Poems of Merri *
The Poems of Chris *
The Poems of Brad *
The Poems of Corwin *

PART TEN ORAL HISTORIES -745

Introduction 1996

1993 The Frangquists '66 & '67 -746
1994 Robert Larson '65 -761
1993 Richard Shelton '71 -768
1994 Isaac Bonewits * -780
1993 Alice Cascorbi '88 * -797
1996 Mike Scharding '94 * -808
1999 Irony Sade '99 * -819
2003 Merri Beth Weber '03 * -831
2004 David Fisher '65 * -841



The Magazine Volume (All New to ARDA 2)

(Printed in a Separate Volume)

Final page numbers & contents not checked yet, as of Sept 2004
Full contents was 14 pages, so only a very abbreviated list is here.

Introductory Materials

Detailed Library bibliographical Information
Acknowledgements & Basic Tenets Summary
Ten Important Notices
Preface 2004 *
Introduction 2004
A Table of Contents

PART ELEVEN:

NRDNA DRUID MAGAZINES – M1

The Druid Chroniclers 1978-1979 –M1
The Pentalpha Journal 1979–1980 -M23
The Druid Chroniclers 1980-1981–M107
A Druid Missal-any 1982-1990 -M123
Standing Stones 1993 -M421
A Druid Missal-any 2000-2004 -M425
Magazine Conclusion -M762

PART TWELVE:

CONCLUSION –M763

Conclusion 2003 *
Conclusion 1996

PART THIRTEEN: DVD of “GATORR THE FIGHTING RABBIT” –M765

Introduction 2004
“Gatorr: the Fighting Rabbit” DVD 1996 *
“Making of Gatorr”, DVD 1996 *

PART FOURTEEN:

CD-ROM of ARDA FILES –M771

Introduction 2004 *
Contents of Druid Archives 2004 *
List of Books at Carleton 2004 *
Druid Chronicler (Evolved) Files 2004 *
ARDA 1 Files 1996 *
ARDA 2 Files 2004 *
Druid Notes 1992 *
RDNA Letter Files 2004 *

End of Magazine Volume – M773

SECTION TWO: STUDY AIDS

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 lightheartedly 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.

An ARDA Study Program

Introduction 1996

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 a 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 would like to think so.

Let's face it, this is a big collection and it all looks very complicated. Druidism is actually 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, with the occasional inspiration from Nature. 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 broad tradition of the Reform, or may be referring to local Grove membership rules. Most people have probably 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 more 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 eggheads 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 Twenty Step Study Program

You should have no doubts that there is more than one optional possible schedule, yea, it is one among many ways. I jokingly refer to it as my "Druidic Twenty Step Program" and I made it up by myself in December 1995 and modified it in 2003 after an online teaching session, 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 lifelong 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 Study Program

The basic maxim of the study program is "slow and steady ploughs the farm". It may easily take over three or four diligent months to fully digest this reading regimen that I have listed below. Fortunately, you will not need a sponsor. 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 reread 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 (or yes, you can send it me anyways). I also welcome the submission of alternative study plans that you may come up with based on your firsthand experiences of studying Reformed Druidic scriptures with a clean slate of mind. Who knows, someday your recommendations just might get read by someone. It is rather chronological in format, but here it is.

The Beginning Phase: The RDNA from 1963-74

Step 1. What was Reformed Druidism in the Beginning at Carleton?

Begin by reading the five books of The Druid Chronicles (Reformed) in Part One. Then read the interview with Frangquist in Part Ten. Finally read "A Spring Thaw", the first Epistle in Part Two. This will essentially provide you with a colorful history of what happened during the very first year of Reformed Druidism. The Chronicles are also a 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. Develop a general feel for the group and write a brief summary.
- The DC(R) was written and rewritten through the first year of founding (May 1963-May 1964), and may be Frangquist's attempt to prepare the foundations for his formative Archdruidry (1964-1966).
- 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 creative outburst actual occurrence is far more important than the specific ceremonies, holidays, or hierarchy.
- How many biblical allusions can you spot?
- 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 all the letters in "The Earliest Selections" in Part Two. This part of the Apocrypha is a collection of letters and sermons by Reformed Druids that were written after the Druid Chronicles (Reformed) were written by Frangquist, and before Shelton's departure. I suppose some might consider this the "Golden Age of Reformed Druidism." Step 2 stops with the letters written in May 1970. We will pause in our reading of the Apocrypha at this point, 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. Finally, read Robert Larson's interview in Part Ten, Robert would go on to found the Berkeley Grove (1968) after nearly graduating from Carleton in 1965.

- 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.
- 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 Green Book, Volume One in Part Six. 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. Afterwards, do a little research on Rinzai (concerned with Koan riddles) and Soto (concerned with sitting meditation) forms of Zen Buddhism.

- 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 the Green Books and see if something then looks interesting.

Step 4. Learning those Strange Terms, Rules and Trivia.

Casually skim through the Traditions, Customs and Other Irrelevant Trivia in Part Four. In particular, read "Record of the Council of Dalon Ap Landu" in Pt. 4 Sect 1, Carleton & Berkeley Constitution in Pt. 4 Sect 2, What is Reformed Druidism? (1965) in Pt. 4 Sect 4. This section explains the pesky terms that are peculiar to Reformed Druidism. It will be valuable to acquaint yourself with the location of Pt.4 Sect 6 & 7, and their general contents, may help you when you try to understand the actors, timeline and terms used in the future Apocrypha debates.

- Acquaint yourself with the location of the selections, but do not memorize them.
- Note in the Expansion Chart the bi-polar nature of Carleton and Berkeley in spawning new groves.
- Skip areas that don't look useful now, like by-laws & calendars. You can always return later when you need to know more.
- 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 Early Druids Do at Services?

Leisurely examine The Liturgy of the Druids in Part Three, especially focusing on Sect 1 & 2. 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 95% of all the written liturgies that I've been able to get my hands upon. I suspect they represent less than 25% of all the actual variety of scripts ever performed by Reformed Druids. Much of the time, Druids repetitiously used either the original Black Book scripts at Carleton up to 1980, or the DC(E) versions (Sect 3) amongst the NRDNA & at Carleton 1986-1993, 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 Pt. 4 Sect 7 & 8, 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? Review Pt. 2's "Earliest Selections".
- 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?

Step Six. The Affairs of the Shelton Archdruidcy

Read "The Early Selection: Smiley Affair" and "Less Early Selections: Codex Affair" in Part 2. Then read Shelton's interview in Part Ten. Finally read Pt. 3 Sect 8's "Exorcism of War" and Sect 2's "Beltane Tips" Shelton is one of the most outstanding Druids in the upcoming Reformed debates, and his powerful influence reached throughout the 70s up to the present day, but he was not always so wise. His troubled Archdruidcy, from 1969-1971, rebuilt the foundations and foresaw many of the issues and concerns with continuity, dogma and publication, that would arise again in the Isaac Affair debates of the mid-70s.

- Note the influence of the Vietnam War on his Archdruidcy.
- Note the difficulty he had re-establishing the smooth operation of a grove after a short break in the oral tradition.
- His attempt to impose strict order and firm guidelines on the practices of the Druids drew strong rebukes, not unlike the future Isaac Affair.
- Also during his Archdruidcy, the last measure passed unanimously through the Council to unequivocally give equality to priestesses. He also oversaw the reprinting of the simple Druid Chronicles (Reformed) and withdrawal of the Founders from frequent intervention in the affairs of the Reform.
- Many of the 1970's liturgies in Section Two of Part Three are also likely of Shelton's authorship, as are several of the selections in the first volume of the Green Book.

The Intermediate Phase: The Great Debates of the Isaac Affairs

Step 7. The opening groundwork of the debates.

Read Pt. 2 "The Middling Selections: The Isaac Affair" from The Book of Changes, Pt. 1 upto and including The Epistle of Norman. 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 7 through Step 9 are some of the most argumentative 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. Perhaps you should research how other religions have experienced schisms; like Catholic/Orthodox & Protestant Christianity, Shia & Sunni Islam, Mahayana & Theraveda Buddhism, Orthodox and Reformed Judaism, etc.

- Go slow, and use your reference skills from Step 4 to look up the people and terms being bandied about here.
- It is vital to remember that these are all personal opinions and are not doctrinal statements.
- Up to now, you haven't really 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?
- Notice the attempt to respectfully discuss their deeply personal opinions.

- What do you think are the key points in the debate for the groups on both sides of the Rocky Mountains?

Step 8. The branching of the Reform into three groups.

Read from the second part of The Book of Changes up to and including the Second Epistle of Isaac as found in The Books of the Apocrypha in Part Two's "Middling Selections: The Isaac Affair". Review the Liturgies in Pt. 3, Sect 3. Also read the SDNA Constitution in Pt. 4 Sect 2 and "What and Why is Reformed Druidism? 1976 in Pt. 4 Sect 4. Read some of the NRDA songs in Pt. 6 Green Book Volume 6 (Book of Songs and Poetry Zero and 4 "Old NRDNA Magazines"). Finally examine the HDNA's materials in Part Five, one of the few other active SDNA groves, besides Isaac's Mother Grove.

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 Schismatic 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 comments as in Step 7.
- It is intriguing how even the most individualistic Druids will sometimes rely on local custom rather than a personal understanding or experimentation.
- What's are the pros and cons of the proposed hierarchy upon Reformed Druidism?
- In what ways do you see substantial differences between the RDNA and the SDNA?

Step 9. The Conclusion to the Great Debates of the Isaac Affair and the Formation of ADF.

Conclude your Apocryphal studies with readings from the third part of A Book of Changes in the "Middling Selections" up to the final entry (Beginning of ADF) in "Late Selection: Trouble in Paradise", in The Books of the Apocrypha. Then briefly review the liturgies from Pt. 3 Sect 4 (paying special attention to the historiographical notes at the end of Pt. 3) which show a transition from NRDNA style to the ADF liturgy format. The Council of Archdruids gave way to the Coalition Council of Dalon Ap Landu, whose notes are in Pt. 4 Sect 1. Isaac published several magazines, and you're welcome to skim through the Druid Chronicler and Pentalpha Journals in Part 11 (which is a separate volume of the ARDA collection). Skim through the By-Laws of Pentalpha and ADF in Pt. 4, Sect 3. Finally read the biographical notes on Isaac in Part Ten. More essays by Isaac on Druidism in general are available in "Pt. 6 Green Book Volume 10 Sect 3".

Basically this collection is a winding down of the Isaac Affair and the beginning of new attempts to organize a subset of the Druids. Isaac stopped writing letters about change, and simply started printing a magazine known as The Druid Chronicler & Pentalpha Journal, in which Druids could hold discussion on various topics. Eventually he realized that the RDNA was not the best organization to further develop his plans for a Neo-Pagan church and ADF was founded, using many lessons learned in his years with the RDNA. If you have time read from the works of Dumézil on Indo-European culture.

- Again, follow the same steps as in Steps 7 and 8.
- 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.

- How did the liturgies change during Isaac's liturgical experimentation, and which items carried over into the early ADF liturgies?
- 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 Eleven may demonstrate.

Step 10. Review of First 20 Years

Read my "General History of Reformed Druidism" in Part 8 up to and including Chapter Four. Up to this point, you have only read primary historical resources, unfiltered, and should be able to devise your own opinion on the early history of the Reform.

- How is your perception of events different from mine?
- Write your own summary of these first twenty years, perhaps a page or two, listing the main themes and trends towards organization.
- 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, which you should be familiar with by now; documents, oral interviews, and wild conjecture.
- How could Scharding's Carleton background & Zen-Christian inclinations bias the history?
- What underlying message is Scharding trying to convey?
- What would be different if this history were written by Bonewits, Larson or Carruth? See Pt. 4 Sect 6 "Credits, Founders & Known Innovators" to see what and where they wrote materials.
- What a historian does not talk about is very revealing. Is something missing?

Upper Intermediate Phase:

Druidism Since Isaac

Step 11. The Live Oak Years

Read Pt. 2's "Later Selections: The Live Oak Years" which tells of some of the debates in the Druid Missal-Any magazine that came out after Live Oak Grove split off from the Berkeley Grove under Larry Press, Joan Carruth (Epistle of Myopians, Order of Dian Cecht) and Emmon Bodfish. Also skim through Part 11's issues of "A Druid Missal-Any" from 1982 to 1991; and then review the essays by authors in that period within Pt. 6 Green Book Volume Seven. Note the Live Oak liturgies in Pt. 3 Sect 5. Read the "What is Reformed Druidism? 1987" in Pt. 4 Sect 4. Read Pt. 9's "The Dead Bay Scrolls" which tells of the mood at the Hazlenut Grove during the 80s and early 90s in California. Browse through all the liturgical selections from the 1980s in Pt. 3 Sect 9. Read some of their poetry in Pt. 6 Green Book Vol Six Book #4. Part 8's Chapter Six has a short history of those years at Live Oak. Green Book 7 in Part 6 may be an interesting compilation for you. In the early 90s, Emmon Bodfish's failing health led to the closing of grove activities, and the premonitions "Suggested Funeral Activities" in one of the final issues. Services stopped around 1993 at the Orinda site.

- Notice the drop in organizing enthusiasm in the Missal-Any after the Coup attempt referred to in 1985 ("Open Letters to the Grove" of Pt. 2).
- Tom Cross seemed to make many Druids in the Neo-pagan community angry by what has been described as scholarly fundamentalism on Celtic matters, possibly a result of the increase in research materials.
- Coincidentally Tom and Albion are the only non-Thirds to have letters in the Apocrypha.
- How would you describe the tone and general mood of these materials? Contemplative? Hermetic?
- It does seem that most attempts to organize the Druids have brought rather increasingly disappointing end-results.
- What would you say Emmon's primary interests are?
- What you can't tell from the layout in Part 11 is that the Druid Missal-Any was laden with small pictures, cartoons and hand-drawn notes, local clippings, filled with light hearted anecdotes, as opposed to the relatively austere version that Isaac produced.

Step 12. The Carleton Revival 1986-1996

Read "Latest Selections: The Carleton Revival" in Part 2. Peruse Pt. 3 Sect 5's liturgies & historiographies. Note the new orders in Pt. 3 Sect 7. Read The Big River Grove Constitution in Pt. 4 Sect 2 and the most recent publications in Pt. 4 Sect 4, except Dear Perspective Druid. Skim quickly through Pt. 6 Green Books Volume 2, 3 & 4 to gauge the eclectic interests of those years. Read the poetry of Scharding and the Carleton Grove in Pt. 6 Green Book Vol. 6 (Book of Songs & Poetry # 1, 2, 3). Then read Pt. 9's "Dead Lake Scrolls" for the 1990-1995 years at Carleton. Finally read Mike Scharding's interview in Pt. 10.

Carleton had a difficult period of transition between 1980 and 1985, in which they mostly fell apart twice, and the succession of the Third Order and most traditions had been broken. The group that formed afterwards naturally filled the gaps with amazing social and activity experiments, such as Wiccan & Native American services (which have sadly not been recorded in the Archives). In 1992, Scharding brought back many of the traditions and produced a flood of materials and archival efforts that have shaped developments since then. The period ends with Mike going to Japan.

- Note the greater flexibility and diversity of ordination customs.
- Note the sharp lack of interaction with other groves. It was very isolated, although many grove members attend Pagan Festivals.
- This was an era of increasing complexity out of the raw experiments of the early years.
- How would you describe Scharding's writing style?
- Did it change in any way by 1996?
- It was a period of greater interaction with past members and amongst other RDNA groves.
- I have to admit, I was crazily publishing non-stop from 1992-1996, and the burnout led to my decision to go to Japan in 1996.
- The archives were established around this time, but haven't grown much since 1996. They reflect my interest in studying the relationship between the different Druid groups. The website is at www.geocities.com/druidarchives
- Despite the publication outburst, grove activity only slowly grew from 30 on the mailing list in 1992 (a low point) to 160 in 2000 (a high point), although the attendance at services was between 3-10, with triple that at bigger festivals.
- Andrea Davis (AD 90-93) also had significant influence as an advisor with the Carleton Druids throughout the 90s.

Step 13. Recent Developments 1996-2003

Read Pt. 2's "New Selections." Skim through the Online Services and most recent liturgies in Pt. 3 Sect 5. Note the emphasis in Pt.3 Sect 10 on non-liturgical activities, a trend encouraged by Mike's living in Japan's traditional farming villages, attending Shinto festivals. Irony's trip to Europe, like Mike's in 1991, also led to a re-evaluation of their Druidism. Note Pt. 4 Sect 5's internet "wait and see" proselytizing efforts along with Dear Perspective Druid in Sect 4. Pt. 6 Green Book Volume 5 and 9 show a greater increase in humor, activism, and traditional lore in the Druid Missal-Any newsletter that began again in 2000 under Stacey Weinberger. Skim through those issues in Part 11. After Mike left, and Carleton was on its own, the brakes on its creativity were lifted, and Pt. 9's Dead River Scrolls ensued. Also check out the poetry in Pt. 6 Green Book Vol. 6 (Books # 5, 6, 7, 8).

This era was essentially the digitalization of the Druidism. The number of groves and protogroves skyrocketed, and the time and postage costs grew minimal with free communication and data transfer of materials, such as ARDA, to members all over the country, far from a functioning grove. The NRDNA and RDNA talk conferences on Yahoo groups.com quickly swelled to over a hundred members, including several old-time Druids and lots of new seekers. Postings steadily rose to about 40/day on the average in late 2002. Most active members know each other online, but still haven't met each other in person, a trait becoming common in the late 70s with Isaac's newsletter efforts.

- I consider Irony Sade one of my most gifted successors, but this was an age of great creativity by many other members in non-literary areas.
- Note the rapid growth of groves and complexity of the Druid Missal-Any, as a rallying device for loosely organizing Druids.
- Many interesting new voices enter the records during this point.
- Can you see parallels between Carleton in the 90s and Berkeley in the 70s?
- What are the recent trends?
- What do you feel are the likely future developments?

Step 14. Review of the Last 20 Years for the RDNA

Read Pt. 8's "General History" chapters 6, 7, & 8. You've now finished most of the material generated by the Reform, and should be able to quickly locate and explain the contents to someone inquiring about RDNA literature.

- What do you think of the developments?
- What is the RDNA like without strong organizing members?
- Are members in greater contact than ever before?
- How do members stay in touch?
- What are the continuing weaknesses of the Reform?
- Is the Reform a religion, or something else?
- Can you see similar developmental trends in other groups that you are familiar with? (e.g. KMT & CCP split in modern Chinese history)
- If you were going to start a grove, in which tradition would you found it and how would you go about allowing creativity and encouraging members to grow?
- What is your favorite Reformed literature so far?

Step 15. Reviewing Literature on the RDNA

Read Pt. 6 Green Book 10, Section 1 & 2. Since you now know quite a great deal about the RDNA history, it's time for you to read what other people have written about the RDNA. I haven't found any significant new postings since 1996 in the reference section, most of which assume the Reform is more or less moribund.

- What are your reflections on the various reviews?

- What are the limitations of the various sources?
- What is the major concern of each piece?
- Note the influence of Fisher letter to Melton and succeeding encyclopedists.
- What are they trying to convey to the reader?
- What do you hope to see covered in future reviews?
- What are the likely summaries likely to mention in future reviews?
- Why is the RDNA even covered at all in this collection?

Step 16. Unexamined Sections

Go back and review the various sections of the book especially sections that you haven't read. There should be large gaps in your reading in Pt. 3, 4, 6 & 11.

- Enjoy and take your time, perhaps a week or two.
- Try to work out a blue-print for starting an imaginary grove. How would you structure it, how would you fill positions, what materials would you use to advertise it, what would your grove espouse, how would you run the services, which activities would you sponsor?
- Review the terminologies, famous Druids, grove rolls and try and understand how the enormously complicated calendars worked at Carleton, Berkeley and among the ancient Celts.
- Try to place every article or selection with a writer's name or a grove or a trend in the RDNA. (e.g. Pt. 3 Sect 9's "Four Salutations of the Day" could be quickly summarized as "Written by Emmon Bodfish for the Druid Missal-Any during the Live Oak Grove period of the 1990s, belonging to the NRDNA movement in a Post-Isaac environment, showing Emmon's special interest in magick and the occult and Eastern martial arts.") As you do so, the historical usefulness of this collection will greatly increase as you put together the pieces of the puzzle, and can appreciate the larger pattern that comes together before you.
- Perhaps put together your own Green Book collection over the next year?

The Advanced Phase: Beyond the RDNA

Step 17. Researching Spin-Off Groups

Read Chapter 5 of Part 8. Go online and read or download as much information as you can on Ar nDraiocht Fein (ADF) at www.adf.org and Henge of Keltria at www.keltria.org. Read as many of their old magazines, group statements, liturgies, by-laws and essays as you can. Perhaps sign up membership with them, and stay current on their events. Go to a few festivals or services with them. Perhaps enroll in their study courses (if this study course hasn't already exhausted you!). Many of their materials are available at the Carleton Archives, but many are also available at the on-line sites or can be back-ordered. Also try to learn about affiliated groups like Missionary Order of the Celtic Cross (Used to be Reformed Druidic Wicca) and the Order of Mithril Star (OMS). Find their home pages and talk conferences, if you can. Buy a copy of "American Druidism" on Amazon.com if it's still available, plus any of the books on modern Druidry, such as "Druidcraft- the Magic of Wicca and Druidry" or "Druid Renaissance" by Philip Carr-Gomm. To understand other Waters brotherhoods, read "Stranger in a Strange Land" & "Dune" in the science fiction field.

- How are their organizations run differently or similarly to the RDNA?
- What are the primary inheritances from the RDNA?
- What are their areas of specialty?
- What can they teach the RDNA?
- How big are they and where are their groves located?
- Who runs the groups, who are their leaders?

- Why attracts some groups to affiliate with the RDNA or ADF?

Step 18. Researching Ancient Druids

Now that you know so much about Modern Druids, it wouldn't hurt to brush up on your ancient Druids. This will require a life time of reading, but for about two weeks or so, read some of the suggested books about the ancient Druids for Pt. 6 Green Book Vol. 10 Section 5 & 6.

- I highly recommend authors Ellis, Piggott & Miranda Green.
- John & Caitlin Matthews have put out a large number of resource collections on various ancient Druids and modern fraternal groups. They don't often write about the faults of the various pieces, rather, they just present them to you.
- Note interesting practices you'd like to adopt.
- Note certain customs that don't seem to be possible in modern society.
- Continue to read a book every two or three months after you finish this study course. After 10 years that's 50 books, and you'll be quite learned by then.

Step 19. Researching Neo-Paganism

Read the most recent edition of Drawing Down the Moon (1979, 1986, 1997), and refer to some of the resource materials in Pt. 6 Green Book Vol 10, Section 5 "Academic Resources for Researching Druidism" which has a selection on Wicca and Neopaganism.

- Read Drawing Down the Moon and two or three other books.
- This may take a few weeks.
- How similar is the RDNA to the history of the modern Wicca and other Neopaganism?
- What is the "niche" of the RDNA?
- What generally sets the RDNA apart from everyone else?
- How does Druidism stand apart from other forms of Neo-Paganism?

The Super Advanced Phase: A review

Step 20. Final Thoughts and a Time for Reflection.

Slowly review all your questions, notes and insights from the first nineteen 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 well.



Certificate of Completion for this ARDA 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, and drawing a few simple sigils with your drawing program. Most copy shops can provide fancy border strips to line the edging or a word processor can put a black-line-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 (Season)

Year of the Reform ____

DD/MM/YYYY c.e.



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.
- It is a manageable microcosm of the new religions movement.
- The RDNA is the great grandmother of the modern Neo-Druid movement.
- It is rather old in the eyes of the Neo-Pagan movement, with a history over 40 years.
- All of the primary movers and shakers are still alive and can still be interviewed.
- The RDNA has a remarkably good archive of its history, all publicly accessible.
- In fact, this Anthology represents perhaps only 70% of printed records by the RDNA.
- Even if it does not like to use them, it has all the external trappings of a religion in a Protean sense.

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.
- Terribly isolated and unorganized in reality despite the appearance of this volume of readings.
- The Celtic cultural trappings, prominent in several groves, may be unfamiliar to many students.
- The hierarchy's sole purpose seems to be to inhibit 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, and try to get the 1997 edition or newer, 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.

Other possible accompanying texts for a course on Modern Druidism or Neo-Paganism would include "Being a Pagan: Druids, Wiccans & Witches Today" by Ellen Evert Hopman, "Complete Idiot's Guide to Paganism", "Contemporary Paganism: Listening People, Speaking Earth" By Graham Harvey, "The Druid Renaissance" by Phillip Carr-Gomm, "Paganism: An Introduction to Earth Centered Religions".

The main volume of the Anthology should be available online in a print-on-demand format soon, so inquire to mikedna@hotmail.com if you want to order printed versions.

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, although it's hard to find now on Amazon.com.

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, certainly. 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 liberal Christianity or 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 etc.
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.

Advice for Neo-Pagans, Celtophiles, 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 for whom I devised the study program, since 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, and a copy when you're done.

If you are reading this collection because you think that we know all 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 in Pt. 6 Green Book Vol. 10 Section 5, which should have some leads in it. There are also addresses for modern Druid groups, on Isaac's website at www.neopagan.net. 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 Druids?

Where to Study After Working on the Reformed Druids?

If you are enamored with our pseudo-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)

Advice for the Old Warhorses of RDNA:

Well it's here. What can you do with it? And how do you like being written about?

1. Use it as evidence that I've gone mad (more than usual) 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, and that edition will be reprinted (minus some artistic flourishes in 2003 also). 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.

How to Correct Errors

Since I'm going to be distributing this primarily online, so I can make corrections relatively easy for the next edition. If you send in lists of corrections, they'll eventually get worked into an updated version. Please especially tell me if there is a misquoted author or copyright violation, so that I can amend or remove the offending element.

I should continue to have an operative e-mail for a few years after publishing ARDA 2, barring a catastrophic disaster, at mikerdna@hotmail.com

Call Carleton's Alumni service at www.carleton.edu/alumni and do a people search to find me, or write to: Carleton College Archives, regarding IDA, 300 North College St., Northfield, Minnesota 55057.

How to Get More Copies

Free downloads of the main volume are available at <http://www.student.carleton.edu/orgs/Druids/ARDA/> or at the site of <http://www.geocities.com/mikerdna/arda.html> and the Green Books and Magazine volumes should also be viewable there. They should be ready to print on a double-sided laser-printer. My own web-page at www.geocities.com/mikerdna should be up for a few more years. Mikerdna@hotmail.com and I'll send the files.

If that really fails, send \$10 in cash to cover a CD-ROM copy of this publication for research purposes 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.

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

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. Although we are not famous, there have been many other attempts to analyze and discuss Reformed Druidism.

Published Reviews of the RDNA

Although I might have missed a few of them, most of them will be available at Pt. 6 Green Book Vol. 10 Sect 1, 2 & 3. It should give a wider sense of understanding than just my own views by encyclopedia makers and professional writers. So far, little has been written about the RDNA by either ADF or Keltria, perhaps due to a low historical consciousness, as both groups have not produced their own archives or historical collections yet.

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. They also have a web-page online. A reasonably full list of Druid archival contents are at <http://www.geocities.com/druidarchives>

Printing Advice

Make a more focused printout collection to carry with you:

Liturgist Collection: Main 3 & Green 7 --- 300pages
Traveling Missionary: Main 1,(2),3,4 & Green 7 --- 450 pages
Contemplative: Main 1, 2 & Green 1-4 --- 500 pages



SECTION THREE: CONCLUSION

Dedication

This edition is dedicated to Robert Larson, Be. who died on Aug. 6th, 2004 prompting the revived enthusiasm to get this volume published. Robert Larson, as you'll read in here, was the Druid who brought RDNA Druidism to California, where it prospered and initiated the modern Druid movement of America. May he rest with peace and frolic in the Land of the Young evermore.

Editor's Blessing upon the Reader

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

As For Written Tradition...

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

Julius Caesar 44 b.c.e.

Midwinter

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

Richard Smiley, 1964

The Inheritance

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

Ryokan's deathbed poem, 1831

Thus Endeth
Part Zero
of ARDA 2