

PART TWO
THE BOOKS
OF THE
APOCRYPHA

(COMBINED AND EXPANDED)

DEDICATION

To Jan Johnson

The first Reformed Druid to write an epistle.



Drynemetum Press



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2003 Introduction

It has been a perplexing dilemma, of what to add to the fourth installment of the Apocrypha. I'm approaching my goal of making a portable set of archives, yet making it less portable in the process. After raking through old letters, new documents began to take on greater historical weight and importance. Recent letters from the internet correspondence seems timely, but I wonder if they will stand the test of time; and could one be removed at a later point if it fails such a test? In any event, the apocrypha has been expanded 2 or 3 times in size, and perhaps become unwieldy; yet I hope it is wielded wisely.

I have divided the Apocrypha into various convenient historical periods that will assist the browser to focus in on the "themes" of various collections of letters. As always, the letters are the opinions of the authors on that subject; and the absence of discussion on neglected topics does not necessarily indicate a lack of interest. The lamentable gap between 1980-1994 at Carleton is best explained by the lack of letter-writing tradition, burn-out amongst prominent members, lost computer files, and poor maintenance of contacts between Groves. A lot more went on than what you see here. I figure that most activity at Carleton and other groves is participatory and celebratory, and letter writing probably represents less than 2% of a Druid's activity.

A number of letters from the 80s have been unearthed and included to show how the Reform continued in California after Isaac left. After ARDA was published and I went to Japan, Druidism revived and thrived, and a few selections from the Age of Irony & Merri have been included. Since 1999 the internet has made free and quick correspondence so easy, that a flood of letters has erupted, more like chit-chat than the deeply laborious projects in the older days of typewriters and handwritten missives.

As we move into a new era with this update, when my own personal knowledge, experience and participation definitely increases, I am faced with the additional problem of controlling my own ego. It is difficult to be objective about one's own literary career. I should not overstate my own influence, but neither out of excess humbleness, should I understate the impact of my own frequent letters. As always, dozens of acceptable letters were not included, because I don't know of their existence, or am I not yet wise enough to grasp their importance to the course of the Reform. When they are brought to my attention, of course, they will be considered.

So I leave you to stumble and lumber through this forest of words and ideas as best you can. Take what lumber you need and build wisely with it.

-Michael Scharding

Day 1 of Earrach, Year XL of the Reform

(Feb 1st, 2003)

Embassy of Japan, Washington, D.C

1996 Introduction

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

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

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

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

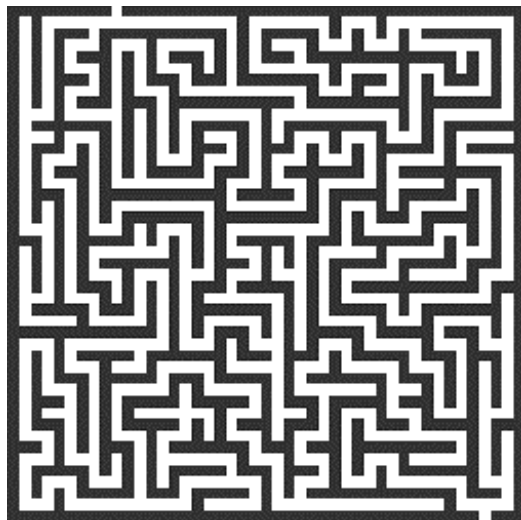
References of a sexist or creedist nature have been left intact, in order not to spoil the historical value of the various books. I have broken The Book of Changes into three parts to aid the reader in following the chronological dialogue. Except for arranging them in biblical-verse format, few spelling changes or emphasis has been added to these documents. All words in square brackets have been added by Michael Scharding for clarification. Longer side-notes were compiled in a document called the "Endnotes" and were placed the end of the letters; check them out. You may treat the Apocrypha as a collection of undoctored primary sources. I provide some background information on each letter in the Historiography section.

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

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



**Figure 1 Jan Johnson,
first epistle writer, c. 1963.**



Why Were Two Separate Apocryphas Printed? 1996

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

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

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

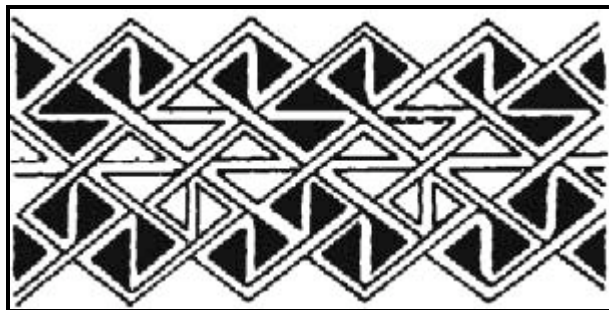
Good fortune to thee,
Michael Scharding
Day 1 of Samradh, Year XXXIV of the Reform,
May 1st, 1996 c.e.

Contents of the 1996 ARDA Apocrypha

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Why Were Two Separate Apocryphas Printed? 1996
Preface to Carleton Apocrypha 1993
Contents of original Carleton Apocrypha 1976
Introduction to Carleton Apocrypha 1976
Introduction to Berkeley Apocrypha 1976
Contents of Original Berkeley Version 1976

The Book of Faith 1964
The Epistle of David the Chronicler 1964
The Outline of the Foundation of Fundamentals 1966
Leabhar Toirdhealbhaigh 1967
Letter to My Brothers 1968
The Discourse of Thomas the Fool 1970
The Wisdom of Thomas the Fool 1970
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The Epistle of Richard 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
The Speaking of Beliefs 1987
The Third Epistle of Robert 1996
The Book of Lacunae 1996

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



Preface to the Carleton Apocrypha 1993

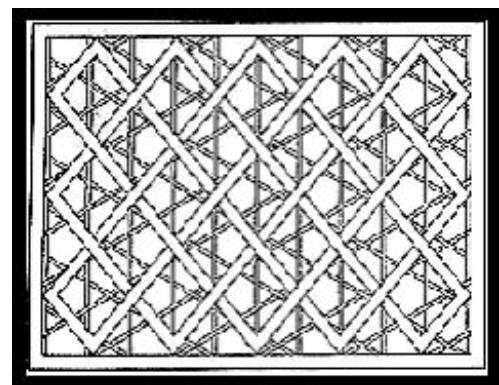
My purpose in printing the writings here collected is (of course) threefold. First, I would like to preserve some of the history and tradition of Carleton Druidism that was not preserved in *The Druid Chronicles (Reformed)* or that developed after the *Chronicles* were written. The intended audience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

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

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

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

Richard M. Shelton
Midsummer Day 1993



Introduction to the Carleton Apocrypha 1976

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

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

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

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

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

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

"The RDNA is an Eclectic Reconstructionist Neo-Pagan Priestcraft, based primarily upon Gaulish & Celtic sources, but open to the ideas, deities and rituals from many other Neo-Pagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personifications of various aspects of our experience."

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

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

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

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

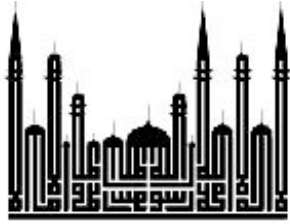
The Epistle of Norman was drawn from a letter by Norman Nelson to Isaac, dated 10 November 1974. Norman's response to Isaac was probably the most charitable, and Norman later spent time with Isaac, answering questions and eventually turning out *Between the Lines*, a set of historical notes on the *Chronicles*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

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

In June of 1976, toward the end of this period, several Carleton Druids gathered at Carleton on the occasion of Midsummer Day. We had hoped to meet Isaac and other members of his Twin Cities Grove to work out our differences and come to some amicable understanding, but Isaac returned somewhat precipitously to California a month or so earlier. David and Deborah Frangquist, then living in Germany, could

not come themselves, but sent in their stead, *The Midsummer Epistle*. This letter has special significance for me, as it articulates what I had come to learn about my own feelings about Druidism (and religion in general) in the course of the struggle with Isaac. I hope Druidism will continual to bask in its light, as we basked in the light of the setting sun of Midsummer Day on the Hill of Three Oaks!

-Richard Shelton, 1993



Contents of the Carleton Apocrypha 1976

Preface, 1993
Introduction, 1976

Apocryphal Works

The Epistle of David the Chronicler
The Book of Faith
The Discourse of Thomas the Fool
The Wisdom of Thomas the Fool
Letter to My Brothers
The Words of Green
The Epistle of Norman
The Epistle of Richard
The Epistle of Midsummer
Outline of the Foundation of Fundamentals
Some Final Thoughts

Historical Background

The Record of the Council of Dalon Ap Landu
What is Reformed Druidism? (1965 pamphlet)
Between-the-lines (footnotes to DC(R) & Apocrypha)
The Druid Calendar (Carleton's timekeeping)

(NOTE: the last four selections are now in Part 4 of ARDA)

Carleton Addendum 1976

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

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

Richard Shelton,
Circa 1976

Contents of the Berkeley Apocrypha 1976

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

Introduction to the Berkeley Apocrypha 1976

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

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

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

Isaac Bonewits
Summer 1976 c.e.

Earliest Selections:

The Quiet Years

A Spring Thaw?

(By David Frangquist, 1964)

(New to ARDA 2)

1. It has been a mild winter. I hope that this foreshadows an early spring thaw, in Laird and Severance as well as the Arb.
2. After the ground has dried, and a small flock of seekers after religious truth makes its return to Monument Hill, I hope that they will find that the fog of religious discrimination has also cleared. Last fall, as well as the spring before it, was a difficult one.
3. The college has proclaimed that the religious requirement may be satisfied by participating in worship in one's own church. Yet, several churches have not been granted the privilege of credit.
4. Among them is the Reformed Druids of North America. The reason for this sort of discrimination has never been fully justified.
5. Charges have been made that the Reformed Druids have not been in existence long enough to be given credit. This is rather like saying that Christianity was not a religion until, say, the time of Constantine.
6. But the fact is that, although the Druids have been actively organized at Carleton only since last April, the movement springs from a tradition older than Christianity itself: ancient Celtic Druidism.
7. It has been said that the Carleton Druids are not serious about their religion; but an altar on Monument Hill, weighing over a ton of rock, carried there manually, is evidence of their seriousness.
8. Finally, Druidism is said to have no relevance to the college's so-called Judeo-Christian tradition. I would only point out that Christian missionaries pushing into Gaul and Germany from Rome, in order to more easily convert large segments of the local population, incorporated large amounts of Druidic practice into the tradition of the Christian church.
9. I would assume that when the college says tradition, it means to include more than simply the Old and New Testaments. It might also be noted that credit is even denied to students participating in discussion conducted by missionaries of the church of Jesus Christ of the Latter Day Saints.
10. I really should not have dealt with these charges, for to do so would seem to affirm the principle that there is some basis on which a religious group may be denied credit.
11. This is not the case. No clearly definable basis can be established. Any basis for judgment must be purely subjective, for religion is essentially a question of personal conviction.

12. This is the reason for the failure of the student negotiation committees. Committees may provide help in solving political problems, but not in religious problems. The committees have tried to deal in logical arguments; religion deals in faith.
13. Dr. Maitland has said that religion is concerned with "ultimate personal questions."
14. Reformed Druids could not agree more strongly. Perhaps the characteristic which distinguishes them, however, is the seeking of these ultimate questions through Nature.
15. John B. Sparks has demonstrated that all of the major religions of the modern world have developed directly or indirectly from Nature Worship.*
16. Druids, find themselves, concerned, then, with the questions of the origins of religion and the ultimate nature of religious experience. Their reward for this concern has been simply discrimination.
17. The Reformed Druids of North America do not plan any mass demonstrations of strength, nor do they wish to personally attack any member of the Administration for his handling of the problem. They seek only to make their case known.
18. Reformed Druids do not seek direct abolition of the religious requirement, nor do they desire to upset modern religious institutions.
19. They merely seek recognition and credit for their personal efforts in dealing with "ultimate personal questions."
20. I hope only that they will not be disappointed, but that as spring brings good weather to Monument Hill it will also bring good news of acceptance.

-David Frangquist

Broadcast of KARL AM radio, 1964

*John B. Sparks, *Histomap of Religion*. Rand McNally, 1943.



The Book of Faith

(by David Fisher, 1964)

(Carleton & Berkeley Apocryphas)

1. I, David, Arch Druid of the Grove at Carleton, write these words so that those who come after me may know and understand some of the feelings which moved me to found the Druid movement. The tone of these writings will differ from the rest of the Books, but I write as I do for clarity, and, in accordance with Druid practice, make no request that my words become a dogma.
2. In the beginning, Druidism was formed as a protest against a religious requirement at Carleton College, not in affirmation of anything, except to affirm a mutual protest against coerced religion. The History of the Druids will be found elsewhere in the various books of this canon.¹
3. The founders varied considerably in their degree of religious commitment. Some believed in no God, others in their own uncertainty, and others in the Christian religion. I am a believer in Christianity, and still hold myself as such.
4. Attacks have shifted in time from charges of insincerity to charges of emptiness and lack of real value. I write to reaffirm a new purpose, set forth elsewhere in the canon.
5. Druidism boasts no ethos. Since Druidism has never claimed to be a religion, dogmatism has always seemed incompatible with the organization. This does not mean that, as an individual Druid, I have no ethic, nor that any others who call themselves Druid are without beliefs as to what is right and wrong. As Druids, however, we can only affirm a mutual desire to ask ourselves questions about the meaning of life, and about the degree to which religious truth can be truth for us.
6. If I were to pass on any advice to my followers, it would be to never consider that they have found, as Druids, the ultimate answer to any of their questions. Druidism is a faith, if a faith, in questioning, not in answering. Awareness, to a Druid, is an individual thing, to be shared, perhaps, but never codified.
7. It has been asked, and with good reason: what is awareness. I can only answer that for me, awareness has meant a strengthening of my own faith, through communing with myself and with the world of Nature around me. I have come to a closer vision of the greater Reality that lies beyond this world, precisely because I have come to appreciate this world.
8. It has been asked, and again with good reason: if your purpose is to ask and to inquire, then why your use of ritual? Can not men seek for answers without the crutch of a ritual which has no real religious purpose? I can only answer that the Druid ritual has a value because it can be used by different men in different ways.
9. For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of his mind to a search for truth. As a priest, I repeat the great Answer to calm men's hearts and minds, not as a magical formula of absolution; but for some, the Answer is an absolution, washing away the distractions of a week of worry, and reaffirming confidence in the idea of a purpose in life.
10. For one man, the partaking of the Waters of Life is a mystical sacrament of communion with a god or gods. For another, it is an act of common fellowship with other seekers of the truth. As a priest, I do not seek to consecrate the Water to any use with my words, but rather think of my words as a common means for others, who watch and listen, to consecrate the Water within themselves.
11. Whether what has been founded at Carleton remains or passes away is now unclear. I will always have a concern for the Druids. My own feeling is that if the experience has helped any men to better see themselves, and to become aware of the problems of life in a new way, then it will have served its purpose.
12. I have called this book the Book of Faith. It is my faith in what I have done and in what I have seen grow. In accordance with a basic principle of Druidism, I do not presume to speak for anyone else except for myself. Yet I would add one word to the skeptical, to the vain, and to the self-satisfied.
13. Before you, O reader, pass a judgment on the Reformed Druids, look first into your own heart and be very sure that all is right and at peace. Then without false pride, ask those who call themselves Druids what they have learned from being Druids. Then, when you have weighed the amused against the serious, the scoffers against the men who call themselves aware, then only will you be able to judge.
14. In the name of the Earth Mother, the great personification of all that moves and walks and lives and is upon the Earth, and in the name of Be'al, the source of all truth without whom no Druid is aware, but whose nature remains to each man his own mystery, I ask upon you peace. May you, in your own way, find the truth, as I have found it.

So be it.
David Fisher
April 12th, 1964.



The Epistle of David the Chronicler

(by David Frangquist, 1964)

(Carleton and Berkeley Apocryphas)

Chapter the First

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

Chapter the Second

1. When I First came to arrive at Ma-Ka-Ja-Wan³, I was fully resolved to there establish my mission.
2. But it was only with great difficulty that I did succeed in persuading two of my friends to attend the ceremony at Midsummer, which it was my duty to perform nevertheless.
3. But I was to be greatly disappointed in mine efforts, for in the following two weeks I was able to persuade no-one to join me in the worship of the Earth-Mother.
4. But the writings of our cause were well received, such that after I had made them available no fewer than nine people did attend the services which were held during the next two weeks.
5. Now we did continue to meet, and in the course of time there were seven who did see fit to become Druids of the First Order in the service of the Earth-Mother. And so earnest were two of these that they did take upon themselves the responsibilities of the Second Order.
6. Now it was at this time that they did come unto me, desiring to know if we might form a grove. And at their insistence, I did finally agree.

7. And a number there were who were most greatly impressed by our cause, and they did declare that at last had been found that for which they had made their search.
8. Now I bear proudly the title of Archdruid of Ma-Ka-Ja-Wan, not because of the title, for in that it is nothing, but because of the light that Druidism has now been able to bring into the hearts of a few people here.
9. I am firmly persuaded that what I have seen this summer is a clear demonstration that our message is an important one.
10. Here there were no restrictions against which to rebel, but only the desire to find truth in our own way.

Chapter the Third

1. It is mine observation that religion is composed of two parts: the philosophy and the ritual. Should either be absent, there is no longer religion.
2. For without the philosophy the ritual is but playacting; and without the ritual the philosophy lacks the warmth and vitality, which is capable of perpetuating it beyond its originator.
3. For there is in all men a certain desire for the glory of ceremony.
4. Often it is indulged in for its own sake, as in the case of secret organizations and in the worship of the state (which is often confused with patriotism).
5. For ritual is capable of crowding all else out and becoming the end in itself. It is for this reason that we are constantly threatened by the Druid ritual shedding its philosophy and becoming mere playacting.
6. I am persuaded that our philosophy is valuable, for in Nature we have found a peace and a fulfillment that was otherwise lacking.
7. But we have also recognized that ritual is most often a hindrance; and to eliminate it is simply to encourage non-ritual to become the ritual. Rather as Druids we have endeavored to build a ritual which will be the destroyer of its own importance.
8. We have therefore adopted a ceremony, which is sufficiently foreign to our cultural tradition as to shock, whereas being sufficiently close to it to be taken seriously.
9. It is our fervent hope that in this way we will be able to impress upon men that ritual is only relative, and thus help them to rise above its limitations toward the greater truth beyond.
10. It is for this reason that we must be careful not to admit of any ceremony which would be too closely allied with our cultural traditions or which would tend to focus too much attention on the ritual itself.
11. We must not utilize any practice which is not derived directly from ancient Druid custom or from analogies from Nature.
12. And as leaders of our cause, we must always keep in mind our principal objectives.
13. For I would again affirm that insofar as we can continue to bring to others a greater appreciation of the wonders of the Earth-mother, I am persuaded that our effort is not in vain.
14. May the Peace of the Earth-mother be yours, and may the radiance of Belenos daily illumine your spirit.

Peace!

Outline of the Foundation of Fundamentals

(By David Franquist, 1966)

(Carleton and Berkeley Apocryphas)

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

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

I. The Relentless Rebellion (threefold)

A. The categorical If

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

B. The Principle of Non-Confirmation

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

C. The Principle of Non-Conformation

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

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

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

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

II. The Paths of Paradox (also threefold)

A. The Ceremonial Syndrome

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

B. The Primacy of Ambiguity

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

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

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

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

A. The Noble Fivefold Formulation

1. The Nature of Life

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

2. And Man?

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

3. And Man?

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

4. Unity for All and All for Unity

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

5. Back to Nature

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

B. The Basic Tenets

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

1. Nature is good!

And the second is like unto the first:

2. Nature is good!

C. The Last Refuge

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

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

It is not so simple to stand alone under the pretty blue sky and watch all your preconceived systems come tumbling down.

But when they come tumbling down, there is a refuge: in Nature. There one may find a clearing of the head, a freedom from stagnant forms, a beginning. (The End)

David Frangquist

6/6/66



Leabhar Toirdhealbhaigh

(Translates as "Book of Torvel")

(By Robert Larson 1967)

(Berkeley Apocrypha Only)

I

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

Softly go, wanderer
Where the wood calls
And lives.

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

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

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

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

II

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

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

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

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

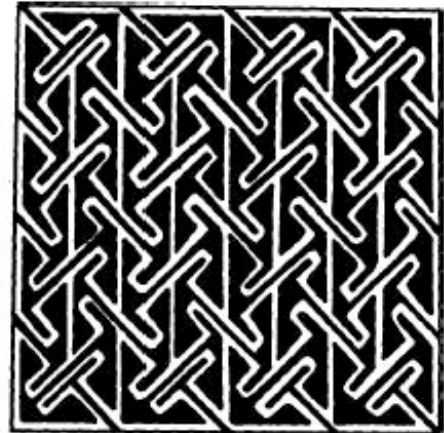
He stays doing nothing
Breathing, absorbing
Speaking at time
Throwing his head back
And laughing
Enjoying
Accosting the grass
Kissing the flowers
Teaching and learning
Talking with animals
On their way
Entranced, pause and
Tell of nightmare worlds
Of strange tales
And marvel at his
Yet stranger tale.

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

No more seen in the city
No more seen in the field

No more seen but felt and heard
Kindly master-slave of all
Unwielding of power possessed
Yielding of love and life
Breath on the wind
Yet learning
Teaching, preaching
Lore-filled in every pore
Ethereic and solid
Whispering into unknown ears
The man the grass teaches how to grow.

Toirdhealbhadh MacLorcain
Ard-draoi Clann na Brocheta
Earrach 12 y.r.
[circa Spring 1973 c.e.)
a.k.a
Robert Larson, DAL, Be.
Archdruid, Berkeley Grove



Letter to my Brothers

(By Steve Savitzky, 1968)

(Carleton Apocrypha Only)

I

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

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

I will speak of myself
and what I know

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

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

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

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

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

40. there are other powers
I have not yet found

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

brothers and sisters
afraid
uncertain of our strength

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

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

II

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

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

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

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

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

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

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

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

and we will cast off these chains
for a little while
these chains of time and space

of loneliness
of darkness and of distance and of fear

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

III

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

-Hesse

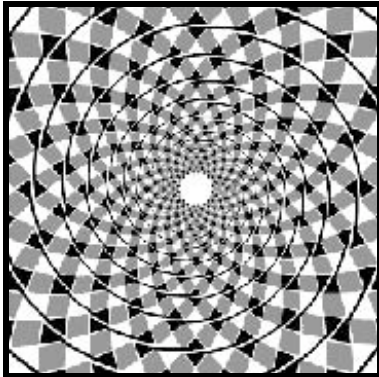
2. "Hypocrite lecteur, mon semblable, mon frere!"

-Baudelaire

3. "I can call on spirits from the vasty deep!"

"Why so can I, and so can any man,
but do they come when you do call them?"

-Shakespeare



The Discourse of Thomas the Fool

(By Thomas McCausland, 1970)

(Carleton Apocrypha Only)

I Invocation

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

II Text

I am the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the willows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
I am the fairest of plants,
I am a wild boar in valor,
I am a salmon in the water,
I am a lake in the plain,
I am a word of knowledge,
I am the point of the lance of battle,
I am the God who created in the head the fire:

Who is it who throws light into the meeting on the mountain?

Who announces the ages of the moon?

Who teaches the place where couches the sun?

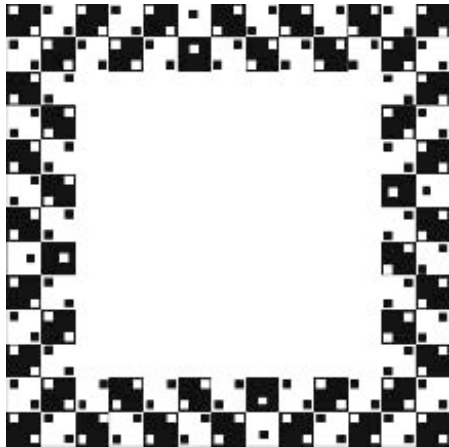
If not I-

III Discourse

1. Often it is that the Archdruids do read this ancient mystery. It is indeed one of the greatest treasures we know for it came verily from the ancient Sage-Druids who pleased the earth in younger times. But who among you have verily heard this ancient mystery?
2. Oft it seems that these lines refer to the All-Mother, for she is truly all of these and more. But what is the mystery there? Not mystery but shining fact. No, the mystery is not the Mother. Nor is it Be'al. For this mystery is even more secret than He, though He knows and speaks it.
3. Verily, I am that mystery. Not the Mother, not Be'al, but I. How is it that I came to be all these things? I am the God who created in the head the fire! It is there. Look and understand! Who else could it be, if not I?
4. Now there may be some among you who would agree and would say that this was so, for ultimately Be'al and I are one. How deceived they are! While I am, Be'al is not, and there is no touching of these two. No, not oneness. For Be'al is not to have oneness with. Be'al is not! Understand this. It is only delusion which lends you to believe in Him and the Mother. Verily, a poor hoax it is!
5. Now listen carefully so you can understand. Be'al is not, for he is invented by man. He was invented to give man the freedom to relax in Man's creation. If Be'al is great,

how much greater is man, the creator of Be'al. Nothing more than the Highest spirit of man is Be'al. And though that seems most wondrous, it is but a poor hoax. Be'al is not great for He needs Existence and Non-Existence. He is All and Nothing. Can One be great and still be so dependent upon such limited realms? No. Be'al, though He is more than you or I can comprehend, is very powerless.

6. He who created the Universe cares not for All and Nothing. They are nothing to Him. He is so beyond that even all the Words of Knowledge said at one time would change Him not a drop. Be'al is merely the half-drop that almost changed.
7. Great it is to be one with Be'al, but to be one with Him is not great at all. *If not I*. Is the water great because it flows and trickles and dances, in other words, because it is water? No, water is not great: it is merely water. He is not great. I am not great. He and I are one. But hear the greatest mystery.
8. He is all of me, but I am not all of Him. And yet, by being merely a drop of Him, I am all of Him. Understand this!
9. Now you understand the Words of Power. Be the lake in the plain; be the ox and the boar; throw light upon the mountain. *If not I*.



The Wisdom of Thomas the Fool

(By Thomas McCausland, 1970)

(Carleton Apocrypha Only)

Chapter the First

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

Chapter the Second

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

Chapter the Third

1. But how do we know that True Names exist? Listen and understand!
2. When we consecrate the waters, we do not say, "O great and glorious grove, thou of power deep rooted in the Mother; thou of power deep rooted in the Mother; thou of power sky rending; thou of power to block the sun and rain; consecrate these waters." Nor do we say, "O Healing

waters, consecrate this thyself by thy powers of All-pervading Wisdom." nor yet, "O power of the most secret essence of the vine, hallow this." nor even, "Mighty swirling Ocean, pounding the Mother, as mighty and as vast as even She is, hallow this drop of thee." We do not say, "O great light which rends the sky in storm, hallow this as thou dost hallow the rain by the great leveling fire." nor, "O greatest of the powers we see, Mighty Sun, hallow this which thou didst bring into being!" Nor do we say, "O gentle stream, by thy joyous power hallow this thy essence." nor even, "O great mysterious Life, hallow this, the essence of all life."⁴

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

Chapter the Fourth

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

This is my folly.
 Thomas the Fool
 August 25th, 1970
 Peace to those who dwell in the Mother!



Earlier Selections: The Smiley Affair

The Smiley Letters, Part One

(By Richard Smiley, 1969)

(New to ARDA 2)

Chapter the First

Richard F. Smiley
 226 S. Grant St., Apt. 1
 West Lafayette, In. 47906

1969 February 5

Local Board No. 151
 Selective Service System
 213 Water St.
 Waukegan
 Illinois 60085

Dear Sirs:

This is to inform you that

(1) My address has changed to the following
 Richard F Smiley
 226 S. Grant St., Apt. 1
 West Lafayette, In. 47906

(2) I am no longer a student at Purdue University

(3) I am now a minister, and as such I wish to apply for a draft exemption (class IV-D). If you need any additional information before placing me in this class, I will be glad to provide it. Simply inform me about what information is necessary.

Yours truly,
 Richard F. Smiley
 SSS no. #AA-BBB-CC-DDD

Chapter the Second

/letterhead/ SELECTIVE SERVICE SYSTEM

/stamp/

LOCAL BOARD NO. 151
SELECTIVE SERVICE SYSTEM
213 WATER ST.
WAUKEGAN, ILL. 60085
(Local Board Stamp)

February 20, 1969

In Reply, Refer To:
#AA-BBB-CC-DDD

Richard F. Smiley
226 South Grant St., Apt 1
West Lafayette, Indiana 47906

Dear Sir:

We have received your letter dated February 5, 1969. Please be advised that we can place you in a minister, 4-D, classification you will have to have some official verification submitted, stating your present status.

Yours truly,

For the Local Board:

/s/
(Mrs.) Jacqueline Bradbury
Executive Secretary

jb

Chapter the Third

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 February 26

Local Board No. 151
Selective Service System
213 Water St.
Waukegan
Illinois 60085

Dear Sirs:

Thank you for your letter of February 20 (replying to mine of February 5, in which I informed you that I was a minister. According to your letter, you need some sort of official verification before placing me in classification 4-D. I expected that would be the case. However, your letter was not as specific as I had hoped it would be about what type of verification you wanted.

There should be no trouble involved in submitting verification (either from the person who ordained me or from our central organization) that I was properly ordained, or verification (either from our central organization or from people here in West Lafayette) that I am currently engaged in preaching and teaching our beliefs. Is any of these what you had in mind? If so, which would you prefer? If not, could you state more specifically what you do want?

Thank you very much.

Yours truly,
Richard F. Smiley
SSS # AA-BBB-CC-DDD

cc: D. Frangquist
S. Savitsky [sic]

Chapter the Fourth

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 February 28

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Dear Sirs:

I have just received from you a Notice of Classification (SSS Form 110) dated February 25. This Notice places me in Class 1-A, which seems to contradict your letter of February 20. I note also that the address on the Notice is incorrect. (See my letter of February 5.) The address was correct on the letter you sent me February 20. I would guess from this that some sort of mistake has been made. Would you check on this, and see whether the classification can be withdrawn, or, if not, whether there is something else which can be done? (See also my letter of February 26.)

Yours truly,
Richard F. Smiley
SSS # AA-BBB-CC-DDD

cc: D. Frangquist
S. Savitsky [sic]

Chapter the Fifth

/letterhead/ SELECTIVE SERVICE SYSTEM

/stamp/

LOCAL BOARD NO. 151
SELECTIVE SERVICE SYSTEM
213 WATER ST.
WAUKEGAN, ILL. 60085
(Local Board Stamp)

March 13, 1969

In Reply, Refer To:
AA-BBB-CC-DDD

Richard F. Smiley
226 South Grant St., Apt 1
West Lafayette, Indiana 47906

Dear Sir:

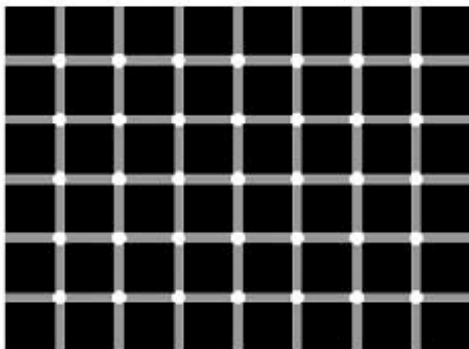
We have received your letters dated February 26, 1969 and the 28th. Please be advised that the Local Board had met on February 6, 1969 and you had already been issued a 1-A when I wrote to you on the 20th of Feb. The last school information that we have indicates that you were a Mathematics major at Purdue, when did your seminary training take place, what church or religion do you belong to, and when were you ordained?

Your I-A classification is correct at the present time until we receive new information for the Local Board to consider.

Yours truly,

For the Local Board:
/s/
(Mrs.) Jacqueline Bradbury
Executive Secretary

jb



Chapter the Sixth

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 March 24

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Dear Sirs:

In accordance with our previous correspondence (see my letters at February 5, 26, and 28, and yours of February 20 and March 13), I submit the following information for your consideration: I am a minister of the Reformed Druids of North America. I received my training concurrently with my regular undergraduate education, at Carleton College, Northfield, Minnesota. I was ordained a third-order priest of the Reformed Druids in October, 1964. I currently conduct services, etc., for the Reformed Druids in greater Lafayette, Indiana.

I believe the Military Selective Service Act of 1967 would term me a "duly ordained minister of religion" (Section 16 (g) (1): "The term 'duly ordained minister of religion' means a person who has been ordained, in accordance with the ceremonial, ritual, or discipline of a church, religious sect, or organization established on the basis of a community of faith and belief, doctrines and practices of a religious character, to preach and to teach the doctrines of such church, sect, or organization and to administer the rites and ceremonies thereof in public worship, and who as his regular and customary vocation preaches and teaches the principles of religion and administers the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization.") Consequently, I ask that you reopen my classification, and consider placing me in class 4-D (ministerial).

I will ask our central organization to write to you, confirming the above information.

Sincerely,
Richard F. Smiley
SSS # AA-BBB-CC-DDD

cc: D. Frangquist
S. Savitsky [sic]

Chapter the Seventh

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 March 27

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Dear Sirs:

A few days ago (March 24) I sent you some information regarding my status as a minister. I am currently in class 1-A. According to your letter of March 13, you had not yet received my letter of February 5 (in which I informed you that I was a minister) when you classified me.

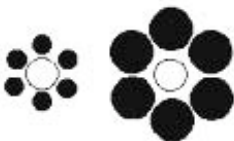
Thus, my letter of March 24 contains "facts not considered when the registrant was classified which, if true, would justify a change in the registrant's classification" (see Selective Service Regulations, 1625.2), so in that letter I requested that you reopen my classification, and place me in class 4-D (ministerial). I have every hope that you will do this, but if you decided not to reopen my classification, I would want to request a personal appearance, so that I could find out the reasons for your decision and supply you with any information I might have overlooked before. Unfortunately, I cannot delay my request until I find out whether a personal appearance will be necessary; since my Notice of Classification was dated February 25, my right to request a personal appearance evidently expires today.

So if you do reopen my classification, feel free to ignore this letter. However, if for any reason you decide not to reopen my classification, please schedule me for a personal appearance.

Thank you.

Sincerely,
Richard F. Smiley
SSS # AA-BBB-CC-DDD

cc: D. Frangquist
S. Savitsky [sic]



The Smiley Letters, Part Two

(By Richard Smiley & Steve Savitzky, 1969)

(New to ARDA 2)

Chapter the Eighth

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 March 28

Steve Savitsky
Carleton College
Northfield
Minnesota 55057

Dear Steve,

(I put this in business form so there would be an inside address on the letter, for our records.)

I am enclosing carbon copies of all my correspondence with my draft board. I think you should add these to the permanent files of the Council of Dalon ap Landu. Some one may in the future want to know how it was done.

By the way, I suspect the permanent files of the Council have fallen by the wayside. If so, I strongly suggest that you revive them. One item, which should be in the files, is a report, which Dave Frangquist sent out at the end of his term of office. In this report there is a list of the seven people who were at that time members of the Council, and on that list is the year in which each became a third-order priest. These are the only records you will have which indicate that I was ordained. (By the way, in case you are interested, I believe the ceremony--done by Dave Frangquist--was at about the time of the last full moon of Foghamhar, in 1964.)

So that you will be able to say so in the letter, I hereby ask you to write my draft board, confirming that I was ordained a third-order priest.

I'll enclose a rough draft of the letter as I think you should write it. (Actually, although I call it a "rough draft," I think it is probably well-worded right now. Probably the only change you will want to make is in your name. Since I didn't know your full name as you sign it, I put down "Steve Savitsky." Presumably this is not the way you sign letters, and should be changed.

I also enclose a certified mail slip, to be pasted on the front of the envelope, at

the left (see instructions on back of slip) and a receipt form to be glued to the back of the envelope after it has been sealed. Don't get these very wet when gluing them on--there isn't much glue. Also enclosed are a 40 cent stamp, a 10 cent stamp (airmail) and a 30 cent stamp (special delivery). These all should be pasted on the envelope (airmail to the right and special delivery to the left, I guess). Mail the letter at the post office Certified/Registered Mail window bright and early Tuesday morning. It has to get to Waukegan sometime Wednesday. So get it typed up by sometime on Monday. You'll notice that it is dated April 1. (I thought that was a nice touch.)

As I think I mentioned to you over the telephone, there may be some sort of investigation to make sure that the Reformed Druids are a legitimate organization. So let me point out, to reassure you, that as far as I can tell, not only are the Reformed Druids a legitimate organization, but also, If you read the Selective Service Act, I think Reformed Druid priests are eligible for 4-D classification if their regular and customary vocation is being a Reformed Druid priest.

I think my draft board will write to Carleton. I would very much appreciate it if you would find out from Dean Smith whether he is willing to back us up at all. If he is, tell him the whole story, or as much of it as he wants to know.

I will call you up Sunday night to make sure there has been no trouble with the letter. It would be nice if you could get some one else to type it up, and go through the whole bit with the secretary's initials, as I have indicated. In any case, make sure the letter is extremely neat--a professional-looking job with (preferably) no erasures. I have sent you most of the letterheads we had printed up. They should have arrived by now, but in case they haven't I'll enclose a few of the ones I kept here for emergencies.

By the way, when you open the package of letterheads you'll find that there are also some matching blank sheets for second and third pages of letters. According to a secretarial handbook I consulted in our library, the front side of the paper is the side from which the watermark printing can be read.

As I have indicated on the letter, make carbon copies for me and for Dave Frangquist, and send them to us. I am enclosing two extra airmail stamps for this purpose. In case you don't have Dave's address, it is:

D. Frangquist
625-B Ft. Baker

Sausalito
California 94965

Also keep a carbon copy of the letter for the permanent files of the Council. Attach the certified mail slip, and the receipt when it comes back, to your copy of the letter. After you have typed the letter, make a notation on the three copies that the letter was typed on the "Carleton... Council.." letterhead. I'll enclose carbonpaper and onion skin to make the copies with.

Be sure to use a nice neat letterhead for the letter. (They vary some in quality-- on the envelopes there is sometimes a little smearing of the symbol, at the right, and on the letterhead itself there are sometimes flaws in the letters or the symbol because of a lack of ink.)

I still expect to show up at Carleton one of these days, but I don't know when. When you send the copy of the letter back to me, put in a note telling me when third term classes are over. I may not get there until almost then.

My plans are more definite than when I wrote the previous page. I'll be going to a conference Sunday through Wednesday. (It's a conference on computer graphics at the University of Illinois.) We'll be leaving here about 4:00 pm (3:00 pm your time). If you get this letter Sunday afternoon, call me collect--station-to-station--immediately after reading it. If there is no answer, I have left, and I will call you at 10:15 pm Sunday (your time). Incidentally, I will be staying at the Ramada Inn in Champaign, Illinois. The number there is (217)352-7891. In an emergency, you could try to get me there after 10:00 pm Sunday, Monday, or Tuesday. (That's local time, which I think is the same as Minnesota time.)

Thanks for your help. And to close with the traditional close,

Peace be with those who walk in the ways
of the Earth-mother!

/s/
Dick Smiley

P.S. Dave Frangquist thinks we should have gotten a post office box and used that as the address on the letter-heads. For the record, I'll put down in writing here two things: (1) I agree that it would be more impressive, although I'm not sure that even with a post office box we would be believable; (2) the reasons we decided differently were that it would cost more money that way, the money and bother of having to go down to the post office to

check for mail all the time would impose a strain on the rather weak organizational structure of the Druids, and (I guess this last point is just summary) we are guaranteed that the Carleton address will be permanent.

cc: D. Frangquist

Chapter the Ninth

(Original typed on Carleton College Council of Dalon ap Landu letterhead)

April 1, 1969

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Gentlemen:

We have received a letter from Richard F. Smiley (Selective Service No. AA-BBB-CC-DDD) stating that you wished confirmation that he was a minister or the Reformed Druids of North America.

Our records show that Mr. Smiley was ordained a third-order priest (i.e., a minister) in 1964.

We would appreciate being kept informed or Mr. Smiley's classification.

Sincerely,
THE REFORMED DRUIDS OF NORTH AMERICA
Stephen Savitzky
Chairman of the Council

SS/bl

Certified
Return receipt requested
Air mail
Special delivery

cc: D. Frangquist
R. Smiley

The Smiley Letters, Part Three

(By Richard Smiley & Richard Shelton)

(New to ARDA 2)

Chapter the Tenth

/letterhead/ SELECTIVE SERVICE SYSTEM

/stamp/

LOCAL BOARD NO. 151
SELECTIVE SERVICE SYSTEM
213 WATER ST.
WAUKEGAN, ILL. 60085
Local Board Stamp)

In Reply, Refer To:
AA-BBB-CC-DDD

27 May 1969

Richard F. Smiley
226 South Grant St., Apt 1
West Lafayette, Indiana

Dear Mr. Smiley:

The local board requests a letter from the Chairman of the Council of your church or your superior verifying that your full time occupation is preaching and teaching the doctrine of your church. When this information is received, your file will be reconsidered for a 4-D classification.

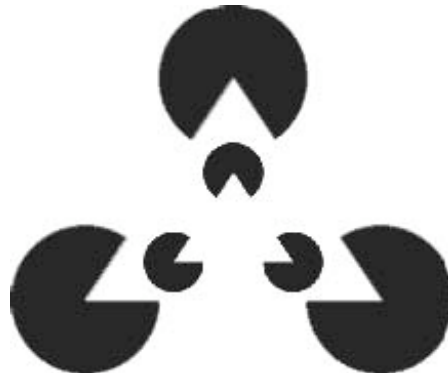
Please give this your immediate attention.

Very truly yours,

FOR THE LOCAL BOARD;
/s/

(Mrs.) Henrietta Morton
Executive Secretary

HM:dak



Chapter the Eleventh

Richard F. Smiley
226 S. Grant St., Apt. 1
West Lafayette, In. 47906

1969 June 5

Richard M. Shelton
The Reformed Druids of North America
%Carleton College
Northfield
Minnesota 55057

Dear Dick,

(I suggest you read my letter of March 28 before or after reading this.)

I am enclosing two copies of the letter for my draft board--the original and a carbon copy. The latter is for the RDNA files. I have kept a copy for my files, and another one which I will take to Dave Frangquist. Notice that the letter is dated June 9. (That's Monday.) On that day (probably the day you get this) take the letter to the Post Office (after first signing it, putting it in the envelope, sealing the envelope, and gluing the receipt to the back of the envelope), and give it to the man at the Certified/Registered Mail window. When he gives you back the receipt from the front of the envelope, attach it to your copy of the letter, and file it. The return receipt present more of a problem. I suggest you take the other envelope I have enclosed to the Carleton post office and ask them to use it to send you the receipt when it comes. Also ask them to forward to you, during the summer, any mail which comes addressed to the Reformed Druids. (Another possibility is asking Dean Smith to handle it, but I don't think that's a good idea.) You'd better take the correspondence concerning me home with you this summer, too, in case you need it. (But be sure to bring it back in the fall. It begins to look as if this could be important to some other people, too.)

I am also enclosing, for the files, the latest letter from my draft board to me (dated May 27) and a cartoon strip, which appeared in The Chicago Tribune on May 1.

As I told you on the telephone, I hope to see you next week, up at Carleton. If I don't, thanks for your help.

Peace be with those who walk
in the ways of the Earth-mother!
/s/
Dick Smiley

cc: D. Frangquist

Chapter the Twelfth

/ Handwritten on notepaper imprinted
Carleton College
Northfield, Minnesota /

5 June 1969

Dear Dave [Frangquist],

This is just a quick note to inform you of my investiture as Arch-Druid of Carleton (pro tempore) to succeed Steve Savitzky (who will be, hopefully, at Stanford this summer or fall). I have been in touch with Dick Smiley and have the file concerning his ordeal with the powers that be; I would appreciate copies of any official missives you may be asked to write on his behalf. Also, much needed is a list of all priests (of 3rd & higher orders) known to you, together with addresses of same, etc. My summer (& home) address is 339 W. Pierce St., Macomb, Ill. 61455. I'll send out more official announcements, proposals, and so forth, later. Peace,

Dick Shelton

Chapter the Thirteenth

(typed on C. D. L. letterhead)

June 9, 1969

Local Board No. 151
Selective Service System
213 Water Street
Waukegan
Illinois 60085

Gentlemen:

Richard F. Smiley (Selective Service No. AA-BBB-CC-DDD) has informed us that you have requested a letter from us confirming that he actually is "teaching and preaching the doctrine" of Reformed Druidism (in contrast to our letter of April 1, 1969, in which we simply confirmed that he was qualified to do so).

Mr. Smiley's current work is of a missionary nature --that is, he is in the process of establishing a church (or "grove," as we prefer to call it) in an area where previously we have not had one. We will have only indirect evidence of Mr. Smiley's activities until the group which he has formed in Greater Lafayette applies for formal affiliation,

Accordingly, we feel it would be inappropriate for us to testify to Mr. Smiley's activities until this group has become formally affiliated with the Reformed Druids and regular communications are established. We anticipate such action

shortly, but in order to expedite matters, we are advising Mr. Smiley to ask some members of his group to send you letters testifying to his current activities.

If we can be of any further assistance, please contact us.

Sincerely,

THE REFORMED DRUIDS OF NORTH AMERICA
Richard M. Shelton
Chairman of the Council

RMS/dz

Certified
Return receipt requested
Air mail

/ added by hand in the copy: /
cc: D. Frangquist
R. Smiley

Chapter the Fourteenth

/handwritten/

339 W. Pierce St.
Macomb, Ill. 61455

28 June, 1969

Dear Dave [Frangquist],

After I mailed my report of 24 June, it struck me that Dick Smiley might not have returned to Lafayette yet. Since he mentioned that he was going to see you, it seems possible that he with you now or that he has not even reached you yet. If he is or when he does, tell him that he will find a copy of a letter very similar to yours waiting for him.

[Note by RMS, 2003: presumably this referred to a confirmation by Frangquist that he had ordained Smiley in 1964; a copy of this seems not to have survived.] [The paragraph continues:]

If he has already left, let me know if you know when he plans to return to Lafayette and where I could reach him if doesn't plan to return soon.

Secondly, do you have current addresses for Dave Fisher, Norm Nelson, and Robert Larson? Dave's and Robert's reports were returned marked "moved, not forwardable," and I expect Norms to be. I've written C. A. S. [Carleton Alumni Service] and haven't heard yet.

Peace,
Dick Shelton

Chapter the Sixteenth

(typed on C. D. L. letterhead)

August 1, 1969

Local Board No. 151
Selective Service System
213 Water Street
Waukegan, Illinois 60085

Gentlemen:

Richard F. Smiley (Selective Service No. AA-BBB-CC-DDD) has informed us of your recent decision not to reopen his selective service classification file. We feel, in light of our correspondence with you, that there has been a misunderstanding concerning Mr. Smiley's activities. As we stated in our letter of April 1, Mr. Smiley is an ordained third-order priest and as such is charged with the ministry and dissemination [sic] of our faith; he is accordingly performing missionary work in Indiana. If we can furnish any further information to clarify this matter, please inform us immediately.

Sincerely,

THE REFORMED DRUIDS OF NORTH AMERICA
Richard M. Shelton
Chairman of the Council

RMS/dz

Certified
Return receipt requested
Air mail
Special delivery

cc: D. Frangquist
R. Smiley

Chapter the Seventeenth

/handwritten/

339 W. Pierce St.
Macomb, Ill. 61455

3 August, 1969

Dear Dave [Frangquist],

Enclosed is a copy of a letter to Dick Smiley's draft board, sent at his instigation.

Re my letter of 24 June [Shelton to Council]: Dick mentioned that he thought it unnecessary to write liturgy before it was needed; I agree and should have made it clear that I had no intention of having consecration orders for orders 8-10 or

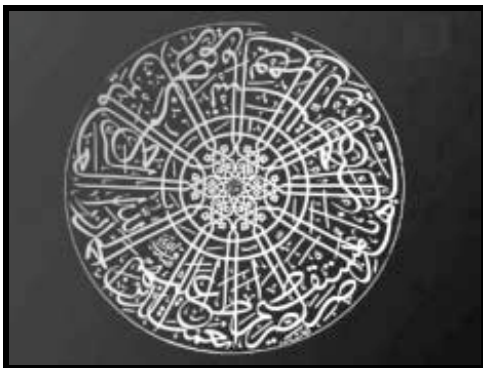
marriage ceremonies written until the need arises. However, I feel the rest is needed and should be collected.

I've had no responses yet; I shouldn't have expected too much in the summer. There have been several address changes, and the Alumni Service has lost track of Robert Larson completely. I have yet to hear from U.S.D. regarding addresses for Anne Beloof & Wesley Hubbard.

Fisher is in England (was in England?) Norman Nelson is at the College of Emporia, Kansas (66801) and Steve Savitzky is at 1640 Bay Rd., East Palo Alto, Cal. -- try to get in touch with him.

Peace,
Dick [Shelton]

[The Editor's Note: The letter trail abruptly ends here, but the result was that by the time the hearing was to be held, Dick Smiley was already too old to be considered for the Draft, leaving the issue unresolved.]



Early Selections:

The Codex Affair

The Codex of Form Missive

(By Richard Shelton, 1969)

(New to ARDA 2)

(a.k.a. The Massive Missive Mistake)

Chapter The First

1. Council of Dalon Ap Landu
2. 16 October, 1969
3. Dear Reverend Brothers- and Sisters-in-the-Mother,
4. This constitutes my second missive to the Council. The first (which apparently did not reach very many of you) contained an announcement of my appointment as Arch-Druid (pro-tempore) of Carleton and an outline of some of my goals.
5. This letter will serve as an announcement of my election as Arch-Druid by the grove and as my first general report to the Council.
6. Enclosed is a copy of the First Proposed Codex of Form and a commentary on it. As you can see, it is primarily the previous resolutions of the Council, together with regulations, designed to improve communications. There are, however, three new major provisions:
7. The creation of the Secretary to the Council
8. The provision for replacement of Patriarchs; and
9. The interpretations regarding priestesses, found in Article III (section 2) and Article IV (sections 4 and 6)
10. The commentary gives explanation and justification for most of the important measures that have no established precedent; I consider most them fairly straight-forward.
11. The title indicates my attitude toward amendment; I expect to have to submit at least one more proposed version before putting it to a vote. Please respond.

Chapter The Second

1. The Codex of Liturgy is not going so well. I still need the consecration ceremonies for orders five through seven and urge the Patriarchs concerned to forward these to me as soon as possible.
2. I also lack liturgy for Midwinters, Beltain, and Lughnasadh; anyone is invited to try his hand at writing services, for any or all three of these.
3. Druidism at Carleton is still very much alive, thanks due in large part to Steve Savitzky's recruiting efforts last spring. The Beltain service was attended by no fewer than thirty-one, though most of these did not customarily attend regular services.

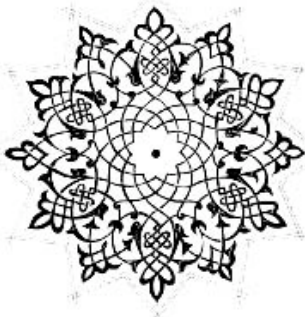
- Attendance on Saturdays currently varies between six and twelve, and we expect a large turn-out for Samhain. We have three or four candidates for the priesthood, of who two or three are now sophomores, so the grove is not yet in danger of extinction.

Chapter the Third

- Other groves seem not to have fared so well. I have records of four groves besides Carleton: those of Rapid City (S.D.), Vermillion (S.D.), Ma-Ka-Ja-Wan (Wis.), and the City of New York.
- All of these are mentioned in David Frangquist's report of April 20, 1966, but aside from this, documentation is poor. I have no other reference to the Rapid City grove at all and only an announcement of the founding of the New York grove.
- And while the founding of the University of South Dakota Drynemetum at Vermillion is well documented, the grove seems to have vanished; the University knows nothing of the Druids nor D. Wesley Hubbard nor of Anne Beloof.
- Similarly, I have lost all track of Leonard E. Holding, the only priest consecrated at ma-Ka-Ja-Wan. To the best of my knowledge, none of these groves now has a third-order priest in residence. In light of this, I must consider all of them currently inactive. Any information concerning any of them will be appreciated.
- A minor calamity transpired this summer: the college managed to lose one of my boxes in storage; it just happened to contain (1) the mimeograph masters for the Chronicles, and (2) most of the letterhead stationery.
- I am looking into various means of producing a new edition of the Chronicles but doubt that such an edition will appear until after Midwinters. I don't know who had the stationery printed, who did the printing, or if another batch can be printed; again, information would be appreciated.
- Please send me some indication that you received this.

Yours in the Mother,
Richard M. Shelton
Arch-Druid of Carleton

[**Editor's note:** The following documents were subsequently withdrawn in great haste and embarrassment as a "Big Mistake" by Richard. It should in NO way, be considered official, binding or inspired (nor should anything else in ARDA) and is here for historical purposes and representative of the thinking of Richard Shelton at that time, after a difficult period of transferal of tradition in the 1967-1968 period. There are also several errors in the text.]



FIRST PROPOSED CODEX OF FORM

Article I – Documents

- The religious scriptures and basic law of the Reformed Druids of North America shall be collected in the Druid Chronicles, which shall include the Early Chronicles, the Book of Law, the Book of Custom, the Latter Chronicles, and the Book of Meditations.
- The official liturgy of the Reformed Druids of North America shall be collected in the Codex of Liturgy, which shall include liturgy for the Common Orders of Worship, for the High Orders of the Feast Days, for the High Order of Investiture, and for the High Orders of Consecration.
- The procedural and organizational regulations of the Reformed Druids of North America beyond those of the Druid Chronicles shall be set forth in this Codex of Form.

Article II – Liturgy

- Any religious ceremony performed by a priest or priestess and utilizing the official liturgy adopted by this Council of Dalon ap Landu shall comprise an Order of Worship, of which there may be distinguished two types:
 - The Common Orders of Worship, for use at regular services, and
 - The High Orders of Worship, for use at services celebrating special religious events.
- The High Order of Consecration to each high order of priesthood shall be presented by the first Patriarch of that order to the Council of Dalon ap Landu for approval and adoption as part of the Codex of Liturgy.
- The Order of Worship may be celebrated by one who is a duly-consecrated priest or priestess of the third order. The High Order of Consecration of any higher order of priesthood may be celebrated only by a priest or priestess of or unto that order.
- The waters-of-sleep shall be used during Geimredh and Earrach and the waters-of-life shall be reserved for Samradh and Foghamhar, except when they are need for healing or for consecration.
- Priests and priestesses of the third order shall wear the white ribbon during Geimredh and Earrach and the red ribbon during Samradh and Foghamhar. But any priest or priestess consecrating the waters-of-life shall wear the red ribbon regardless of season, and any priest or priestess consecrating the waters-of-sleep shall wear the white ribbon, regardless of season.

Article III – The Council of Dalon ap Landu

- The highest authority of the Reformed Druids of North America shall be reserved to all duly-consecrated priests and priestesses of the third order collectively in the Council of Dalon ap Landu.
- Verses thirteen through fifteen of the eight chapter of the Book of Custom shall be hereby interpreted to apply only to the fourth through tenth orders of priesthood.
- The Arch-Druid of Carleton, whenever that office be occupied, shall serve as Chairman of the Council. The Council may appoint one of its members as Secretary to the Council for a specified length of time, and whenever

the office of Arch-Druid of Carleton be vacant, the Secretary shall assume the responsibilities of that office.

4. The Arch-Druid of Carleton may grant to the Secretary any of the responsibilities of the Chairman normally reserved to the Arch-Druid, but these shall revert to the office of the Arch-Druid upon demand of the Arch-Druid or upon the election or appointment of a new Arch-Druid of Carleton.
5. The Arch-Druid of Carleton shall assume the responsibility of maintaining a record of the resolutions of the Council and of submitting to the Council a general report on the current state of the Reformed Druids of North America upon his retirement from office.
6. Each priest or priestess of the third order shall assume the responsibility of maintaining a current address on file with the Arch-Druid of Carleton.

Article IV – High Orders

1. The fourth through tenth orders shall comprise the high orders of the priesthood. The purpose of the high orders shall be to stimulate priests and priestess of the third order to continued spiritual inquiry and to honor achievement rather than tenure.
2. All high orders shall be considered equal in rank and honor, and equal in the sense that none shall be considered prerequisite to any other, save only with regard to the election of the first Patriarch of each order.
3. Any priest of a high order may consecrate priests or priestesses to that order, but no priest shall be so consecrated unless he be also a priest of the third order.
4. Any priestesses unto a high order, provided she be also a priestess of the third order, may consecrate priestesses to that high order, but no priestess shall be granted the right to consecrate priests to any high order.
5. Upon the consecration of a priest or priestess to a high order, the priest or priestess performing the ceremony shall so notify the patriarch of that order and the Arch-Druid of Carleton, and both the Patriarch and the Arch-Druid shall return confirmation of the consecration. Until such confirmation be received from the Patriarch, the newly-consecrated priest or priestess shall assume no rights or duties of that order, save only the right to the mark of the order.
6. The highest authority within each high order shall be its council, which shall include all priests of the order and over which the Patriarch shall preside. A priestess unto the order, who is also a priestess of the third order, shall enjoy the same voice and vote as does a priest of the order.
7. The Patriarch of each high order shall assume the responsibility of maintaining a record of the resolutions of the council of that order and of sending to the Arch-Druid of Carleton reports of all such resolutions.
8. A Patriarch of any high order shall hold office until his death or resignation. Upon such death or resignation, the Arch-Druid of Carleton shall appoint a priest of the order concerned to direct that council's election of a new Patriarch, who must be a priest of that order.
9. Each priest or priestess of or unto any high order shall assume the responsibility of maintaining a current address on file with the Patriarch of that order.

Article V – Groves

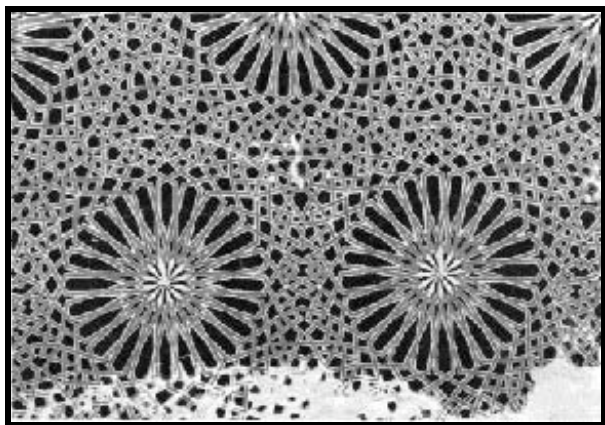
1. To establish a legally-constituted grove, a priest or priestess of the third order must see that the following are fulfilled:
 - a. That a constitution be adopted;
 - b. That the offices of Arch-Druid, Preceptor, and Server be filled by election as directed in the Book of Law (such election to be held at any time of year);
 - c. That thereupon the Arch-Druid of Carleton be sent notification of the with a copy of the newly-adopted constitution and a list of the newly-elected officers.If he deem all in order, the Arch-Druid of Carleton shall then return written confirmation of the grove's establishment, which confirmation shall be included in the archives both of the Council of Dalon ap Landu and of the new grove.
2. All priests and priestesses of the third order shall be charged not to establish groves of a transitory nature.
3. Election of officers (except as noted in section 1) must be held during the period of Foghamhar as directed in the book of Law. Should it be necessary for an Arch-Druid to resign his office before the election of a successor, he shall appoint as Arch-Druid pro-tempore a member of his grove who is qualified to hold the office of Arch-Druid and who shall serve until the next election. An Arch-Druid pro-tempore shall assume all rights and duties of a duly-elected Arch-Druid.
4. A retiring Arch-Druid shall notify the Arch-Druid of Carleton of the election or appointment of his successor, and the Arch-Druid of Carleton shall return confirmation of such election or appointment.
5. Should a retiring Arch-Druid find no qualified member of the grove to fill his office, he shall notify the Arch-Druid of Carleton that he is leaving the office vacant and shall send him the archives of the grove. The Arch-Druid of Carleton shall thereupon declare that grove inactive. An inactive grove may be re-established as directed in section 1, on which occasion the Arch-druid shall return the archives of that grove to the new Arch-Druid.
6. Upon receiving confirmation of his election or appointment from the Arch-Druid of Carleton, the Arch-Druid of any legally-constituted grove shall assume the right to consecrate priests and priestesses to the third order. Further, consecration of priests and priestesses to the third order shall be reserved exclusively to Arch-Druids of legally-constituted groves.
7. Immediately following the consecration of a priest or priestess to the third order, the Arch-Druid performing the consecration shall so notify the Arch-Druid of Carleton, and the Arch-Druid of Carleton shall thereupon return confirmation of the consecration. Until such confirmation be received, the newly-consecrated priest or priestess shall assume no rights or duties of his order, save only the celebration of the Common Orders of Worship and the right to the mark of the order.
8. Each grove shall retain the right to organize itself in any way which will best serve its own need, so long as such organization does not violate the regulations herein set forth.

Article VI – Vestment

1. All Druid, particularly priests and officers, shall be encouraged to wear robes, for since ancient times the traditional sign of the Druid has been the white robe.
2. A Patriarch (and only a Patriarch) may wear a black robe, in honor of the first Patriarch. He may not, however, at the high order of which he is not Patriarch.
3. The mark of the third order shall be the red or white ribbon, to be worn as directed in Article II.
4. The first Patriarch of each high order shall establish, subject to the approval of the Council of Dalon ap Landu, the identifying mark of his order.
5. Each individual grove shall retain the right to establish any identifying marks for its officers as it sees fit, provided these do not conflict with marks adopted to identify any of the order of priesthood.
6. No druid may wear any established mark to which he has not the right.
7. No restriction on vestment than those herein noted are expressed or implied.

Article VII – Missives

1. The appended forms shall be the standard forms for reports, letters, and local constitutions.
2. The following shall be noted for purposes of dating:
 - a. The First Year of Worship shall be considered to have begun with Samhain, 1963.
 - b. The Druid day shall begin at the sundown immediately preceding the corresponding civil day.



The Reply of David

(By David Frangquist, 1969)

(New to ARDA 2)

Chapter the First

1. Council of Belenos and Dalon ap Landu
2. 23 October, 1969
3. Dear Reverend Brother-in-the-mother Mr. Shelton:
4. I am aghast!
5. When I first received your letter this summer, I ran to our Webster's 3rd in near panic. I must confess that the word "codex" was new to me and I was afraid that you were actually going to try to codify something.
6. I found, however, that the only applicable definition in current use was a collection of "unbound sheets in manuscript, esp... ancient mythological or historical annals."
7. I couldn't think of a more constructive undertaking for an Arch-Druid. I was most friendly toward the idea of a perhaps slightly more organized collection of Druid memorabilia.
8. Besides, there was your assurance "that it is not my intention to inflict a strict procedural or liturgical code on the Reformed Druids." (As if you or anyone else could.)
9. However, I now cannot reconcile that statement with "The official liturgy of the Reformed Druids..." or "The procedural and organizational regulations of the Reformed Druids..." It does not matter how those sentences end, the phrases themselves are totally foreign to anything I ever knew of the Reformed Druids.
10. There are some constructions in the proposed code which have a delightfully Druidic, ambiguous flavor ("Any religious ceremony... shall comprise..."), but I am not encouraged by the fact that I suspect that you did not intend them that way.
11. Before I left Carleton, we (those of us who were around when this all started – I hesitate to say "founders") often wondered aloud about what would happen in the future to Reformed Druidism.
12. Much of what was delightful about it was unsaid. There was a tone or mood to all the Druid proceedings. Everyone understood it fairly soon after becoming a part of the "movement," it didn't have to be explained.
13. I fear, however, that during the discontinuities which the Druids at Carleton seem to have suffered in the last couple of years (of which I have only second-hand reports) there may have been a confusion of some of the more intangible values.
14. I am therefore going to try to deal in some of the specifics which have gone unstated in the past but which I now hope may clarify our original intentions. Naturally, what I say here is my own opinion only. I hope that it is also the opinion of my associates-in-the-mother.

Chapter the Second

1. There is one thing in your codex about which I am in complete agreement. That is your interpretation of the role of priestesses.
2. Your “alternative system” is probably closer to the actual practice in 1966, but we were then in a period of transition. A bit of historical background might be instructive here.
3. When the RDNA was first formed, women’s dormitory restrictions at Carleton were considerably more severe than now. It did not seem conceivable that a candidate for priestess would have the remotest opportunity to engage in a vigil. Consequently, an alternative path into the priesthood was established which did not require a vigil and so that women would not be stuck at the 2nd order.
4. Unfortunately, some priests, particularly David H. Fisher, developed the opinion that priestesses were forever doomed to a second-class status. I am enclosing some correspondence from David on this subject.
5. It is too bad that I did not retain copies of my letters to him, but I think that even one side of the conversation should be enough to convince you of the strong feelings involved on both sides. The result of all this controversy was a series of compromises and never any clear interpretation. Yours is perceptive and just.
6. I do not, however, feel that the matter of priestesses should be put to a vote. The question which is now at stake is whether or not a priestess (who has vigiled) can vote in the Council of Dalon ap Landu. Can they, then, vote on this question itself? Once that is decided, there is no need for a vote.
7. My own position is that priestesses have always, by right, been members of the Council, and that the Council does not have the power to exclude anyone from its membership once admitted. (Excommunication, anyone?)
8. I therefore recognize your interpretation as a decision from the chair, which is not subject to appeal. I will refuse to recognize any resolution of the Council on which priestesses are not permitted to vote.

Chapter the Third

1. There are not, and ought not to be, established “religious scriptures and basic laws” of Reformed Druidism.
2. As far as I am concerned, the Chronicles are not closed. Naturally, while I was typing all the stencils, I was in no mood to waste my time on anything which I did not feel was stylistically appropriate.
3. I would also warn anyone who wishes to add to them that if the additions are not consistent in style with the rest, the whole may be damaged. I also reserve the right (as bearer of the title “Chronicler”) to consider apocryphal anything I don’t like. But I see no reason for spelling out the contents of the Chronicles as if we were setting up some sort of holy canon.
4. I am disturbed by all this confirming nonsense. You may feel that it will improve communication. It will not. It will only cause everyone to ignore the Arch-Druid of Carleton.
5. It is red-tape, pure and simple. As a veteran of three years in the army and currently a civil servant, I think I can speak with some knowledge on the subject of red-tape, and I know it when I see it.

Chapter the Fourth

1. The following points are worth keeping in mind:
2. The only authority in any higher order is the Patriarch, it was never intended in any other way. He is the only one who can select new members of the order and he must give his OK before the consecration (according to the intention of the resolution of 26 May, 1964).
3. The Patriarch alone decides the ceremonies for his order. He needs the approval of no one to establish the first one or to change it whenever it strikes his fancy.
4. Whenever anyone is consecrated a priest(ess), that’s it, baby. There’s no waiting in Reformed Druidism for the “official” shingle to arrive from the national office. Anyone who has made it through an all-night vigil has the right to be a priest right then and there.
5. By the way, just what are these rights and duties of the higher order that aren’t going to be assumed until “national” gives the OK?
6. There was never intended to be any kind of official liturgy in Reformed Druidism.
7. Only the ceremony for the third order is fixed, and that only for reasons of nostalgia and continuity in what is the most important office in Druidism. Besides, it does happen to be one area which is the proper business of the Council of Dalon Ap Landu.
8. Liturgy is used as a tongue-in-cheek subject heading for some of the resolutions of the Council, but it should be noticed that they fall in the category of interpretations of existing customs.
9. As far as the adoption of the “basic order of worship” (7 May, 1964), that is a foundation only, a basis and a starting point for infinite variations.
10. I see no reason why there could not be ceremonies which could be performed by second or even first order Druids. David Fisher, in designing the original order, felt that any second order could offer up a sacrifice. The only customary restriction is that the waters-of-life should only be consecrated by a priest(ess) who has vigiled.
11. Does one need a ribbon to consecrate waters???

Chapter the Fifth

1. Don’t flatter yourself that you’ve thought of something we missed: It is perfectly clear from the Chronicles that each Patriarch is elected by the council below.
2. It says nothing about those verses applying only to the first Patriarch of each order. You say that’s awfully unwieldy? That’s why we like it.
3. While I’m on the subject of Patriarchs again: Although a formal vote was never taken, a majority of the Council of Dalon Ap Landu expressed their opinions in the fall of 1965 (in response to a question from David Fisher) that resignation from the office of Patriarch was impossible.
4. Secretary of the Council? As in First Secretary of the Party?
5. It would appear that the only use this thing could serve would be to allow someone who was really attached to Druidism to pick up the ball and run with it—permanently. We don’t need that.
6. We left the chairmanship at Carleton so that it would see a constant turnover and, hopefully, constant injection of new spirit. Also, we felt that we would all maintain a continuing interest in Carleton for other, obvious reasons,

and that this would be the easiest way to maintain communications.

7. If the interest dies out at Carleton, I'm sure the Council can take care of itself – if it wants to. If not, what materials would be best turned over to someone to whom they would have a personal significance.
8. I really don't see what's so bad about transitory groves. True, they are something of a pain in the neck for the Arch-Druid of Carleton, who is destined to never know what is going on. But I have a certain fondness for them – they're so... spontaneous.
9. Actually, you never know whether a grove is going to be permanent or not until a couple of years after it's founded. Besides, since it takes a grove to consecrate more priests we might miss consecrating someone in a transitory situation that might subsequently be in a position to star a really going concern.
10. Elections can be held any time the local grove wants. Don't forget that the Book of Law is only a translation of the Carleton Grove constitution into King Jamesian, including the section on amendments.

Chapter the Sixth

1. I don't see the need for setting up a calendar of Druid years, especially since there is not evidence that the ancient Druids recognized a beginning and end to the year. It is more likely that they viewed time as circular in nature.
2. Whenever precision is necessary, a civil date is usually used, whenever it is not, the year is seldom mentioned. And what's to prevent another grove from dating in terms of its own founding, or any other event, for that matter?
3. I'm surprised to find that those old standard formats [for letters] I wrote up are still in existence. Perhaps you would be interested in their origin?
4. It is true that they do generally describe the style originated and popularized by David Fisher. But the details grew out of the fact that they were produced as a diversion while I was in Army Clerk school. I was being pumped full of that junk eight hours a day, and those formats are basically a parody of the army correspondence manual.

Chapter The Seventh

1. By way of a summary, I should like to turn my attention to the very resolution of the Council which reserves authority to the Council. This resolution had two purposes.
2. First, we were anticipating the possibility that it might some day become expedient to incorporate. Whenever that occurred, it was likely that only one of the original members would be in a position to conduct the incorporation proceedings. We wished to agree before that time on the form the organization would take.
3. The resolution had the effect of establishing a potential board of directors, if in name only. The legality of the resolution is highly questionable since it was passed by the Council itself. However, it makes sense if you consider it in a negative way.
4. That was the second purpose of the resolution: not to give authority to the Council so much as to insure that no one else exercised it. Whether Arch-Druid, Patriarch, or Founding Father.
5. I am enclosing an epistle from David Fisher, which he originally asked to have included in the Chronicles. I

suppressed it partly because he had second thoughts about it after it was written and partly because it exhibits the terrible tendency of those of us who founded to try to solidify those traditions for which we were responsible.

6. We expected in a few years it would be impossible to muster a quorum in the Council and that therefore the creative originality of individual Druids and Arch-Druids would be forever safeguarded.
7. Once the Council was instituted, it became convenient, as long as it was still small, to use it as a means of expressing our opinions on a number of controversial questions – a means of recording our intentions for posterity. But the resolutions are just that: an expression of the resolve of the members of the Council.

Chapter the Eighth

1. Now that I have had my tirade, it occurs to me that I may have misunderstood you completely, and that I am only furthering the cause of misunderstanding by attacking your codex so violently.
2. It is possible that you intended it all as a parody of organization, but if that is the case you might take my reaction as an indicator of your success. I suspect you were motivated primarily by a desire to bring a bit of organization to the Reformed Druids, but that's what it's all about!
3. Reformed Druidism is a statement that religion has a tendency to become organized religion, which then becomes organization devoid of religion. It is difficult to tell until we have communicated more just what you are seeking for Druidism.
4. In the meantime, I shall reserve my right as Patriarch of Belenos to withhold the ceremony for the sixth order from your proposed codex as long as there is any implication that it is the business of the Council of Dalon Ap Landu or the Arch-Druid of Carleton.
5. If what you wish to do is collect the current customs and traditions of the Druids in topical form, than I will gladly assist you, so long as it is made clear that they represent only the present version of a constantly changing picture. I do not feel, however, that such a collection should be submitted to the Council for approval.
6. It is worth noting that the Chronicles, the Order of Worship, and the various pamphlets were never submitted to the Council or anyone else for edit or imprimatur. Every Arch-Druid should feel free to develop whatever materials he needs to spread the word.
7. In any case, if you do submit anything for a vote, you can count on a negative vote from me if it contains the word "religious" (a word found nowhere in the Chronicles), "official" ("Get your OFFICIAL Captain Midnight magic decoder ring"), "regulation" (three years in the Army were enough to turn me against that one), or even "shall" (unless used in the first person).
8. May the Carleton Grove grow in strength and awareness and may those who sit on the Hill of Three Oaks find there a fresh breeze – blowing away stagnation and the petrification of religious forms.



Yours in the Mother,
David A. Frangquist
Patriarch of Belenos
Arch-Druid Emeritus of Carleton

Reply of the Other David

(By David Fisher, 1969)

(New to ARDA 2)

1. November 28th, 1969
2. Dear Richard,
3. I am enclosing several Druid documents, including a form for the sealing to the Fourth Order. The badge of that Order is a green glass chalice, which in my time could be purchased at the local Woolworth's.
4. I am also, as you will notice, appointing you Patriarch of the Fourth Order, for the period of your Arch-Druidship. This has always seemed a sensible move to make, for it will permit an active and continuing membership in the Fourth Order.
5. Since I have left Carleton, my Druidism has become pretty much an inactive affair, mostly, I suspect, because of an increasing amount of certainty about my own Christian vocation. I still think Druidism served a useful purpose and will continue to do so, and I look forward with interest to further letters about the work.
6. I shall only comment briefly on your proposed Codex. It seems to me that although interesting, such a document does not represent the original intent of the founders of Druidism, among whom I was one.
7. We never meant it to be an elaborate and highly developed religion; we only saw it as a means of holding the college's then religious requirement up to ridicule: if they gave people credit for attending services, we would unmask ourselves as jesters, and if they withheld credit, they would be branded religious bigots.
8. It was really David Frangquist who began the serious work, although I had noted in my own sermons and meditations that Druidism did in fact seem to be helping some people along on their spiritual quest.
9. If the grove has continued, then I assume that this is a sign of people's interest, but the original three founders, Norman Nelson, Howard Cherniack and myself never saw the Druids as a permanent feature of Carleton life.
10. One minor note about vestments: do you still wear the white alb, the red and green reversible garment, (and carry the carven wooden staff) which I wore? Or have you reverted to the white robe only and the red or white ribbon? This was made a by a faithful second order Druid and I bequeathed it to Frangquist who added the staff.
11. By the way, the identifying mark of the Fourth Order ought to be a green silk ribbon.
12. You are correct in your surmise about Samhain 1963 since that was the time when the Druids were born, but actual worship on the hill began the next spring.
13. You ought, by the way, to have the Book of Faith among the Council records, my one actual contribution to the "official scripture." I would still stand by it, and if you have no copy, let me know and one will be sent.

Yours in the Mother,
David Fisher

P.S. There is no New York grove so far as I know, and I have no plans to establish one in St. Louis. I may be able to re-visit Carleton next year; if so, I would enjoy meeting the Druids and perhaps leading a service.

Fisher's Farewell

(By David Fisher, 1970)

(New to ARDA 2)

1. 13 April 1970
2. DAVID, FIRST ARCH-DRUID OF CARLETON, PATRIARCH OF GRANNOS, TO THE REFORMED DRUIDS OF THE CARLETON GROVE, PEACE AND GREETING IN THE MOTHER:
3. Brothers and Sisters:
4. I understand from Reverend Brother Shelton that certain aspects of the history of the Druids have been lost. To fill that lamentable gap, I am writing the following epistle.
5. You should understand first of all that Jan Johnson, author in large part of the Chronicles, because of the style he chose, had of necessity to alter a number of early events. David Frangquist, the second Arch-Druid, codified and printed the Chronicles and added much material, but Johnson is responsible for the main body of material.
6. He was, or is, a Druid of the Second Order, and served at one time as Preceptor. He chose not to fully record, in particular, the origin of the R.D.N.A. in full detail.
7. Even the Chronicles cannot disguise that R.D.N.A. was at least in part understood as a protest movement against the then religious attendance requirement at Carleton. The thought was that if no credit was extended, we could claim religious bigotry on the part of the Administration; if it was extended, on the other hand, we could reveal the frivolous origin of the cult.
8. For you must understand that whatever Frangquist made out of it, Reformed Druidism was originally the product of an interest of mine in Celtic and Norse mythology, and of Norman Nelson and Howard Cherniack's interest in setting up a quasi-religious body.
9. It began over a dinner table in April, and I held the first service on May Day. I never claimed any special consecration by a Druid in England, nor did I ever claim a vision or an inspiration. I simply proclaimed the glories of the Earth Mother and held services, constructed largely out of my imagination.
10. You will not have any of my early meditations; they were never written down. Basically, they upheld a panentheism, a general admonition to practice inwardness, and were originally intended to simply be as general as possible without offending anyone. They only became more intense and serious when I discovered that some of the persons who had come to laugh had found real meaning in the service.
11. Despite all of this, however, I think that it is to David Frangquist, far more than any of the three founders, that you owe your continued existence. Howard Cherniack soon lost interest and drifted away, once the requirement was abolished. Norman Nelson was a great lover of ritual and form for itself, but he shared with me a worry lest Druidism become too serious. I do not know what his current attitudes are.
12. For myself, I can only say that although I no longer hold services, nor am involved in a grove, I consider myself to retain much of the spirit of the original movement. Druidism's open and flexible character is part of my own theological outlook, which I attempt to incorporate as a Christian theologian.

The Polite Refusal

(By Richard Shelton, 1970)

(New to ARDA 2)

13. I would not in principle object to holding a service if I were ever at Carleton, for example; it is simply that my spiritual needs are currently being met by something which seems to have more substance and more depth.
14. Indeed, when Druidism began to get "serious," Norman and I agreed that it would be well worth the trouble if the R.D.N.A. served as a way-station for homo viator, a place to be used for temporary refreshment and nourishment, perhaps, during years when alienation from more conventional forms of religion was greatest, but not as a final resting place.
15. We would have been far more definite in formulating our tenets had we intended the R.D.N.A. to be a self-sufficient religion. The tenets, in fact, as embodied in the Constitution, are the only remaining contribution of Howard Cherniack, and may reflect his lawyer's desire to frame a deliberately flexible instrument.
16. Some other marginal notes may be of interest. The higher orders were suggested Norman Nelson (his love of ritual perhaps getting the better of him) and given their names by Frangquist. The reversible chasuble was made and designed by Barbara Beahm, a Second Order Druid. The altar was build of discarded stones near the monument on Monument Hill, and torn down within a day of its building.
17. There are other sidelights that I could add, but I think this forms the substance of what I had intended to say. If you have the time, I should appreciate hearing from as many of you as care to write to me just what R.D.N.A. means to you. As founder, I feel a certain responsibility for all Druids, and your current ideas would greatly interest me.
18. Finally, as Patriarch of Grannos, let me mention that any of you who feel especially called to the work of healing, whether in a physical or other sense, and can journey to St. Louis, will, upon due thought, be welcomed by me into the Order of Grannos.
19. BLESSING AND PEACE, HOPE AND JOY FROM THE MOTHER EARTH, THE GROUND OF ALL LIFE, BE AND REMAIN WITH THE DRUIDS OF THE GROVE OF CARLETON.

David
Patriarch of Grannos
13 April 1970

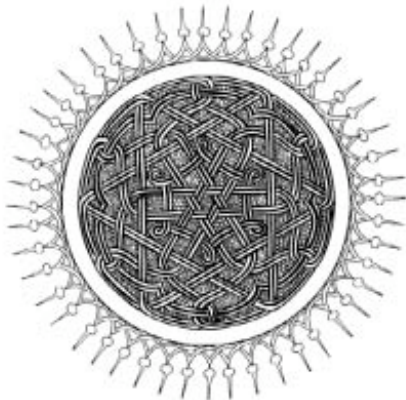


1. April 7, 1970
2. Dear David,
3. Many thanks for your letter of 28 November and for the assorted documents enclosed therewith. Since overseas mail is not often returned if undeliverable, I had no idea whether my missives were getting through, but I see that the most important did. Please let me know whether the St. Louis address will be relatively permanent.
4. I am returning the copy of the fourth order consecration service since I have what seems to be the original in the Archives. I do not, however, have the Book of Faith, so the proffered copy would be welcome.
5. The red and green reversible vestment is indeed still in use, although the staff apparently fell by the wayside some time ago (it would be an interesting custom to revive). Steven (Savitzky, 7th Arch-Druid), never one for ceremony, would throw the robe on over whatever he happened to have on at the moment, but I usually wear a white alb under it and have lately taken to wearing a cope-like robe under it.
6. It is, unfortunately, a bit weak about the hems, and I argue with my self periodically whether I should tamper with such a relic and re-stitch them. Who, by the way, is the faithful second order Druid that created it?
7. The codex has not been received well. Looking at it now, I see that it is much too stringent, and, as Frangquist has suggested, it really doesn't accomplish what I had in mind, i.e., improvement of communications.
8. Some of what has roused much ire was intended to do just that in order to ensure response, but most was due to the fact that a lot of tradition had not survived at Carleton – we suffered a break in the chain of Arch-Druids during which much was forgotten. At any rate, the Codex will be withdrawn.
9. Through cognizant of the honor you have done me, I must decline the Patriarchate.
10. My reason are based on two traditions that are as absolute as anything in Reformed Druidism: (1) that the Patriarch of any given order is chosen by the council of the next lower order, and (2) that within any high order the Patriarch wields absolute authority. In light of (2) I recognize your right to resign and will convey your resignation to the Council if you so desire – although I would do so with great unwillingness and would counsel you rather to maintain your well-deserved office and title.
11. However, I cannot accept the Patriarchate from any but the Council. Similarly, I shall not claim fourth-order priesthood unless I am actually consecrated to the order or am created Patriarch by the Council.
12. But there is a further difficulty in the implementation of your directive, and that is simply that, inasmuch as the Patriarch holds absolute authority within his order, no human force except the Patriarch himself can require that a Patriarch resign.
13. Steve has suggested the possibility of abolishing the Patriarchate and attaching to the office of Arch-Druid of Carleton the position of "Psuedo-Patriarch" with the

desired properties, but I doubt that such a radical change is either necessary or desirable.

14. The principal difference between the current arrangement and your proposal (with the logical extension to other high orders) is that the former forces priests of the higher orders to seek out new priests for elevation, while the latter makes the propagation of the order virtually automatic.
15. Since the high orders are not yet in grave danger of dying out, the former seems preferable in that it requires more effort on the part of the older priests and that it encourages paths to cross more often than would otherwise be the case. And I think that Druids are mobile enough to make the current arrangement work.
16. Having said that, I hardly need add that, should you be able to re-visit Carleton, you would be more than welcome.

Yours in the Mother
Richard Shelton
Arch-Druid of Carleton



Apology for Simplicity

(By David Fisher, 1970)

(New to ARDA 2)

1. REFORMED DRUIDS OF NORTH AMERICA
2. Patriarch of Grannos [i.e. David Fisher to Shelton]
3. Dear Reverend Brother-in-the-Mother,
4. I am sorry that you have misunderstood my proposals as reactionary in character and as attempts to hinder Druidism. Accordingly, acting on your advice and counsel, I direct the following: 1. That my vote on priestesses remain the same, but my letter not be circulated or reasons given to the Council.
5. That proposals No. 1, 4, and 5 be withdrawn.
6. That proposals 2 and 3 be submitted with whatever explanation the Arch-Druid of Carleton sees fit to add.
7. Believe me when I say that, far from being anti-feminine or attempting to impose a rigid dogma, I was merely attempting to return to the original, simple spirit of Druidism.
8. Analyzing the movement historically, I can see that I was responsible for many of the trends towards more complicated organization and ritual, as well as a more clearly developed theology, leading to what seems to me an invalid assumption on the part of some Druids, that Druidism is a religion, and a valid substitute for it.
9. I feel that Druidism is not a religion nor was ever intended to be by the founders, Norman Nelson, Howard Cherniak, and myself. Now I see my attempt to interject meaning into the services in the middle of my first year as Arch-Druid as a mistake, for while some meaning was necessary, it has been carried, I fell out of all proportion.
10. The original spirit vitiating Druidism was a fresh and as simple as the winds blowing over Monument Hill. There was a spicy irreverence not uncommon to Carleton which I could not appreciate but see now as a healthy balance.
11. In my proposals, I was but attempting, perhaps clumsily, to maintain some sort of guideline by the founders and original Druids on the organization which is, after all, our proximate, if not our ultimate, responsibility.
12. As you well know, from my widely varying letters, I have been worried at times over what I have done. At times I have been moved to consider resigning my orders. Now, however, I see my duty as remaining, and advising. If you wish to add priestesses, by all means do so, for my feeling is really tied to a desire to keep organization simple.
13. I must insist, however, that proposals 2 and 3 are vital if those who began the work of the Mother are to be kept in touch with new developments. The Reformed Druid has always boasted of his democratic ways, and I do not wish to impose control. But to advise is, I think, a minimal right which I maintain.
14. My sincere apologies for any disturbance this may have caused, and my best wishes for you personally next year in graduate school.

Yours in the Mother,
David Fisher
Arch-Druid of New York (Elect)
Patriarch of Grannos

The Report of Richard

(By Richard Shelton, 1970)

(New to ARDA 2)

1. Council of Dalon Ap Landu
2. 8 April 1970
3. Dear Reverend Brothers-and Sisters-in-the-Mother,
4. It is my pleasure to convey to the Council Robert Larson's announcement of the founding of the Berkeley Grove of the RDNA and of his election as its Arch-Druid. This grove is to my knowledge the only active grove besides the Carleton Grove; its advent is most welcome.
5. [New priests and available publications follow.]
6. The Codex of Form has not been received well. One reason for this is undoubtedly that my reconstructions of original practices from the tantalizingly incomplete Archives were wide of their mark, but the paramount reason lies simply in the conception of the Codex as a codex, i.e., as a codification of the material included therein.
7. I have been convinced (several times over) that such a great degree of regulation is not only unnecessary but also distinctly detrimental – and would only be ignored. Acceding, therefore, to the principle that the lack of rigid structure is one of the greatest assets of Druidism, I hereby withdraw the Codex from the consideration of the Council. Neither do I intend to develop a Codex of Liturgy inasmuch as I myself would feel unnecessarily fettered by a fixed liturgy.
8. On the other hand, a collection of tradition and of liturgy, to be observed at the priest's discretion, could be useful in the administration of a grove or mission. Further, it is my firm conviction that candidates for the priesthood should be thoroughly schooled in the history and traditions of the Reform, and such a collection would expedite matters considerably. It is this, then, that I shall direct my efforts.
9. Finally, I direct your attention to the enclosed proposal concerning priestesses. The proposal, submitted by Robert Larson and myself, seeks to abolish the restrictions that relegate priestesses to what Mr. Larson has called "second-class Druidship."
10. These restrictions, which have no foundation in the basic tenets, are difficult to justify and have left the priestesses in a rather ambiguous position. This we have tried to remedy. As to some of the specific provisions of the proposal, Mr. Larson writes the following:
11. "Women, Danu bless 'em, have been causing men problems since the first. It's time to resolve this situation of priestesses.
12. As you are probably aware, the hours problem is not met with in most places, and I am sure that we can rise above our male chauvinism and accord them an equal place with priests if they want it.
13. This proposal would also enable them to refuse equality if they wish, and leave room for consecration of a priestess unto a higher order without a vigil where problems are met.
14. However, she could not be a third order without a vigil, nor could she perform the sacred worship, but only the duties of the order unto which she has been given until

such time as she shall take the vigil if it is her wish to become a Third Order Druid."

15. You will note that this rather wordy proposal maintains the special place that women have among us while raining them to first-class Druidship. Maintaining their special place by allowing them to be consecrated to a higher order without being a Third Order, it nonetheless encourages their vigiling and preserves the decision-making area of the Council of Dalon ap Landu to those who have earned it by vigiling upon the bosom of the Mother and have Her find them worthy."
16. As Chairman of the Council, I have the responsibility of maintaining the legality of its resolutions lest that of any future resolution be jeopardized. Therefore, since the Council has operated under the directive in Customs 8:13 since its constitution, and since the Council has never formally granted priestesses of the third order any voice or vote in the Council, I must request that the priestesses refrain from casting ballots. Further, if the resolution is not passed, I cannot allow the priestesses to vote on any subsequent proposal until such privileges are granted them by the Council.
17. With that, I shall close, asking you to indicate your vote on the enclosed card.

Yours in the Mother,
Richard M. Shelton
Arch-Druid of Carleton

[Note: The vote did pass unanimously among priests (and priestesses) who voted, and was the last to do so. See Records of the Council of Dalon Ap Landu, in Part 4 of ARDA.]



The Epistle to the Encyclopedist

(By David Fisher, 1973)

(New to ARDA 2)

Chapter the First

1. 13 Jul 1973
2. The Rev. J. Gordon Melton, Research Director
3. The Institute for the study of American Religion
4. P.O. Box 1311
5. Evanston, Illinois 60201
6. Dear Mr. Melton,
7. In response to your letter of 26 June, I will be glad to provide you what information I can for your article. I make only two request in advance: that if you quote from this letter, you send advance copies of the article, and, if you merely use the information I provide you, that you send me a copy of the article as it appears in print.
8. My reason for this request is quite simple: there has been a tendency among the Reformed Druids of North America (hereafter RDNA) to expand statements, especially those made by myself as “founder,” and I should not like further cultic legends to grow.
9. The RDNA began as a result of a conversation between myself and two other persons, Howard Cherniack, later to become first Preceptor, and Norman Nelson, later to become first Server. The conversation had been centered upon Carleton College’s then religious requirement, a requirement that students be present at one of several religious exercises on Sunday.
10. My own reading in Frazer, Wesson, and other sources which I cannot at present locate, suggested the “Reformed Druid” concept, i.e. non-bloody sacrificial Druids, with a simplified “Earth Mother” pantheism accompanied with a ritual is reminiscent of Christian communion services and Quaker meetings.
11. Howard, I think, made the proposal that we actually form such a group, the strategy being as follows: if students are denied credit for attending our services, we will shout “religious persecution,” and if they do receive credit, we will expose the whole thing as a hoax, thereby ridiculing the requirement. Either way, it seemed an excellent ploy for disturbing the status quo.

Chapter the Second

1. I shall not detail the gradual growth of ritual, for the most part the product of our fertile imaginations. For the most part, the meditations I gave were nature meditations, stressing quietism, peace, and reverence for life.
2. I personally never conceived Druidism as a genuine alternative to other religions, but as an additional source of meditation. What I think changed the direction of the Druids was the inspiration of my immediate successor, David Frangquist, and the literary work of Jan Johnson. Perhaps I should also add the ecstatic trances of a girl named Jackie, whose last name eludes me at present.
3. David, unlike myself or the co-founders, took his Druidism seriously, and meditated long and hard before asking for “ordination” as a Third Order priest. I think that whatever longevity the Druids possess owes more to his

religious vision and vigor than to my “founding” activity, although I set the form and the theology, of which more later.

4. I think all three founders thought the Druids would fold with the ending of the religious requirement our senior year. Instead, there was such interest that I continued services, and agreed to make David a “Third Order” Druid, agreed to let him and Norman set up a hierarchy of Patriarchs, of which I was to be the first, and continued to hold services until David took over.
5. Jan Johnson composed the “Chronicles,” which I assume are still in use at Carleton, and this further intensified the aura of religious zeal, for despite the mock-Biblical style of most of the books, elements in the “Customs” and in the “Meditations” from the hand of David Frangquist (identified as the Chronicler) were genuine.
6. Jackie was a co-ed who fancied herself as having powers to foresee the future, and my last year, at a fire on Samhain (Halloween), as we sat in a circle holding hands, she did indeed prophesy, and a month later, after President Kennedy’s death, many claimed that she had given an exact picture of the Capitol Rotunda as it was for the funeral.
7. Out of these elements, and an innate hunger for a nature-mystical religion of the sort the Druids had become, the Druids grew. To my knowledge, there is still an Arch-Druid and Grove at Carleton, as I have received communications for a number of years from various Arch-Druids and I have no reason to believe that the phenomenon has died out.
8. I have heard of other “Groves” established throughout the United States by Successive Arch-Druids and other Third Order Druids, but have no knowledge of how or whether they are flourishing.

Chapter the Third

1. As an Ph.D. candidate in philosophical theology, I could write an elaborate statement on the kind of pantheistic theology I helped to form, but I think that the most adequate statement of my thinking – and of the thinking of the other Druids at the time – is contained in the pamphlet called “What is Reformed Druidism?” offered by David Frangquist with some editing by myself. I am also enclosing a copy of Frangquist’s other pamphlet, “The Song of the Earth.” These documents, written in 1964, capture much better the spirit of what Druidism tried to become, than I can now bring to memory.
2. You ask whether I am still a Druid. I am an Episcopal Deacon, and plan to spend the rest of my life as a Priest of the Episcopal Church, so formally, the answer is no, if one cannot serve two masters. I do not continue the rituals I and Norman Nelson wrought in 1963 on Saturdays.
3. On the other hand, I think the quality of my religious life has been influenced by the whole Druid experience, and since Druids never required members to renounce their previous religious preference, I suppose in a sense I still count myself a Druid. I am still listed, at least if your information source was Druidic rather than administrative, as a Third Order Druid, and am interested in the future of the group which I and other helped bring to life.
4. I think that Druidism was a phenomenon which was able to flourish through birth at the right time.
5. The Sixties were, after all, a period of intense interest in mysticism and strange religions, and a period also of the rise of the counter-culture. While none of the founders, or

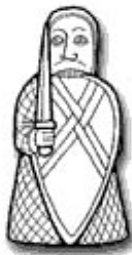
David Frangquist, were then self-consciously “counter-culture,” I think we provided those alienated by the turgidity of main line Protestantism a surprisingly viable alternative.

6. To the extent that Druidism has continued, I suspect that for some at least, the scanty theology of the RDNA provides a haven. Of course, there could not be Druid ethic, except of a minimal sort, and this is perhaps one of the strongest features of the RDNA. Certainly, many of those who became interested at the time of my leaving were rebels against an overly-moralistic Bible-Belt fundamentalism. But I am only guessing here.
7. One final comment, this time personal and evaluative. I think that RDNA meets Whitehead’s requirements for a rational religion: it is capable of verification at all temperatures, to the extent that it is even possible to verify religious claims. This is, of course, easier for a non-historical religion with minimal theology than for a historical faith with a detailed doctrine of God and the world. Having said that I remain to some extent a Druid, let me conclude with the other side.
8. We formulated Druidism as a religion of the least common denominator, a faith that few could object to, and were surprised when some embraced it as adequate (making, of course, their own additions on the way).
9. For me, Druidism was not enough. Praying “to whom it may concern,” which is what prayer to a personification of Nature amounts to, was not and has not been sufficient to sustain me.
10. However, despite my ambivalence about my responsibility for bringing the Druids to birth, I am happy if there have been and are those who have found in its minimal belief stance a helpful source of meaning in life.

Yours sincerely,

(The Rev.) David H. Fisher

P.S. I would appreciate any information you have on the current activities, or lack thereof, of the RDNA at Carleton.



Middling Selections: The Isaac Affair

The Book of Changes, PART ONE

(By Isaac Bonewits, 1974)

(Berkeley Apocrypha Only)

Chapter the First

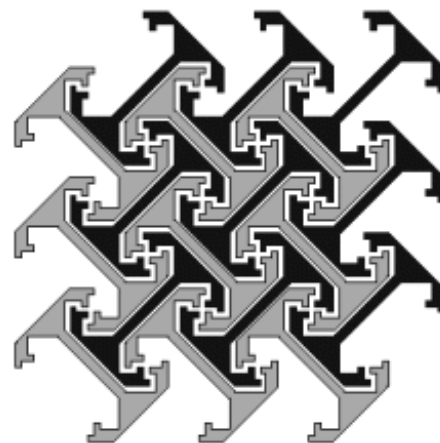
1. On July 18, 12 y.r. (1974 c.e.), the letter which follows was sent out by the Archdruid of the Twin Cities Grove to all the members of the Council of Dalon Ap Landu.
2. "Dear Brothers and Sisters:
3. "I have thought long and hard about the difficulties facing the RDNA in the years ahead, and have come up with the following suggestions.
4. "as is traditional among the Druids, I make no request that my words become dogma, but rather that they be pondered and acted upon (either pro or con) by those of you who give a damn about Reformed Druidism, or would like to see it survive and even grow.
5. "Let us begin by admitting that we *are* a religion and describe ourselves to each other and the outside world roughly as follows:
6. "The RDNA is an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous gods and goddesses as personifications of various aspects of our experience. We offer no dogmas or final answer but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritually with members of all other belief systems that are compatible with our own approach and Nature."
7. "Let this be how we view ourselves and approach others.
8. "Next, I would recommend that, without getting into an evangelistic trip, we make our writings available to others and publicize the location and mailing addresses of our Groves through the Neopagan media.
9. "Next, let all the members of this Council who may in traveling meet other Neopagans of equivalent dedication to the search for awareness, act more swiftly to found Groves and to telescope (if ethically possible) the time needed to ordain these others to the Third Order down to a few months or even less; leaving the new Druids and Druidesses to take over the fledgling Groves while the ordainer travels on.
10. "Most especially can this be done, without the loss of 'quality control' within the Council, with those individuals who are already Priests and Priestesses in other Neopagan traditions based upon similar philosophies.

11. "In this way, a single Third Order Druid or Druidess in traveling about and meeting other Neopagans could in the space of one year provide legitimate ArchDruids or ArchDruidesses for three or four new Groves. This would solve the problem of maintaining our "Apostolic Succession" without the necessity of forcing would-be Druids to travel up to 2,000 miles to attend the services of one of the two surviving Groves for a year and a day.
12. "A similar program of 'exchanging ordinations' has already been carried out by many Witchcraft and other Neopagan organizations; and as long as reasonable care is exercised in the choices of who to telescope training for, no major problems arise.
13. "As for the conducting of the business of the Council, we are going to have to make some serious decisions immediately. Do we really need the Council? If the Carleton Grove is defunct (which it seems to be) how can we convene the Council when its official Chairperson is nonexistent? Was it really that wise to have the election of the head of the Council left to the caprice of any one Grove, especially a Grove whose membership changes every four years by 100%???
14. "I will make the following organizational proposals and ask that all members of the Council contact me with their reactions, before September 15th.
15. "Let the office of the Chairperson of the Council rotate from year to year among the heads of genuinely active Groves (i.e., holding at least one meeting per month). I will nominate Robert Larson, D.A.L., Be., Archdruid of the Berkeley Grove and an original Carleton Grove member as the First Chairperson.
16. "Let the By-Laws be changed so that members of the Council who do not keep in touch with the Chairperson (and send in change-of-address notes, etc.) may be temporarily dropped from the rolls of the Council until they get back into communication. This would solve the quorum problems so that we could actually get some work done now and then.
17. "Let the rules governing the Higher Orders and the selection and replacement of their Patriarchs and Matriarchs be changed or else let the Higher Orders be abolished.
18. "It is my earnest belief that these changes need to be made immediately and I hope that when this letter is eventually edited and tacked on to the end of my addition to the *Apocrypha*, that it will give a better picture of the RDNA than this letter presently presents.
19. "If the RDNA is to survive as an organization, these or similar changes are going to have to be made. I request all members of the Council to contact me as I said before, by September 15th at the latest.
20. "If the majority of the Council members approve (and remember, this is only the majority of those members known to exist as of two years ago, because nobody ever bothered to send out updated lists), then I will go down to Carleton College and attempt to recover the Archives. These I will send to Robert Larson.
21. "If the majority of the letters I receive disapprove of my suggestions, Robert and I will take our Groves and leave the RDNA to found a new group to be called the SDNA or Schismatic Druids of North America.
22. "We will declare *The Druid Chronicles [of the Foundation]* to be our 'old Testament' and will rewrite those portions we consider objectionable (though for historical reasons we will retain the original readings in

footnote form). Then we will write additions of our own, incorporating the contents of this letter as our guidelines.

23. "This we will do, not because we seek to destroy Reformed Druidism or to co-opt it, but because we honestly feel that this is the only way that the principles that the RDNA stands for can be spread and grow into any form that can help either humanity or ourselves.
24. "The RDNA being basically anarchistic, has little it can do to prevent schisms and we are ready, willing and able to schis if that is what it takes.
25. "We are open to other suggestions, but suggest that they come quickly for our decision to schis or remain within the RDNA will be made before *Samhain*.
26. "May the Mother bless us all, and inspire us with the wisdom we need.
27. [signed] "Isaac Bonewits, D.A.L., Be.; Archdruid of the Twin Cities."

[Continued in The Book of Changes, part two]



The Epistle of Renny

(By Renata Seidel, 1974)

(New to ARDA 1)

Chapter the First

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

Chapter the Second

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

Chapter the Third

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

Chapter the Fourth

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

6. The entrance into any "public" system of information dispensing is itself a very touchy question, the importance of which you seem entirely unaware.

Chapter the Fifth

1. I have many objections to your "definition" of Druidism.
2. Unfortunately, you have presented it as subject to a yes or no vote, and not even revision by the members.
3. In the past, form and definition have always been of the greatest flexibility, and there is a principle and a spirit behind that fact - unexpressed, but all the more solemn for its unexpressibility.
4. You act as if this flexibility were a result of disinterestedness, rather than meaningful interest.
5. In other words, you have presented a very complex question in a very narrow and political manner.
6. One might almost say tyrannical.

Chapter the Sixth

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

Chapter the Seventh

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

Peace,
Renny the Silent
Archdruid of Carleton
August 10th, 1974

The Epistle of Ellen

(By Ellen Conway Shelton, 1974)

(New to ARDA 1)

Chapter the First

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

Chapter the Second

1. "Verily, I say unto you: is it not written:
2. "And each took this to be a sign, each in his own way"?
3. "Which of you, having risen up saying: 'This is truth, for I have seen it, will be followed? For even as ye have seen it, have not the others also seen it not; and where therein is the proof?
4. "Rather, that which is as the bright light unto one man is as but the thick cloud unto the other." (Med. 6:1-3)

Chapter the Third

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

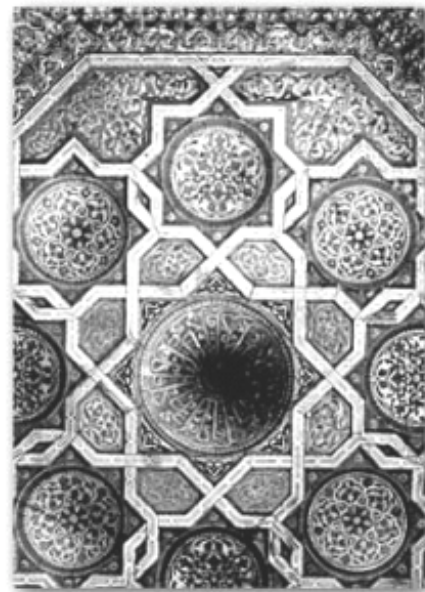
Chapter the Fourth

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

Chapter the Fifth

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

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



The Words of Green

(By Richard Shelton, 1974)

(Carleton Apocrypha Only)

Chapter the First

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

Chapter the Second

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

Chapter the Third

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

Peace be unto all of you!

Richard M. Shelton

14 Foghamhar XII

14 August 1974



The First Epistle of Isaac

(By Isaac Bonewits, 1974)

(Berkeley Apocrypha Only)

Chapter the First:

On the Disintegration of the Druids

1. Dear Brothers and Sisters: The Reformed Druids of North America today seem to be facing an inevitable choice; a choice that most organisms, be they physical, psychic or social, must eventually face.
2. That choice is between growth and change on the one hand or stagnation and disintegration on the other; that is to say, between Life and Death.
3. As I write these words in the late summer of the Twelfth Year of the Reform (1974 c.e.), the RDNA *as an organization* is nearly defunct.
4. For of the many Groves which have been founded (Carleton, Berkeley, Chicago, Ma-Ka-Ja-Wan, New York, Stanford, Twin Cities, Vermilion and others) few are known to be thriving still.
5. The Berkeley Grove and the Twin Cities Grove meet frequently and have a score of members each. The Chicago Grove has a score of members who meet only on High Days. The Stanford Grove has only a handful and, as far as I have been able to determine, the other others are defunct or nearly so.
6. Does this mean that the RDNA is dead?
7. Nay, for as someone from the apparently defunct Carleton Grove recently wrote to me, "The Druids are dead. Long live the Druids!"
8. For Reformed Druidism, as an idea, can never die as long as there is one individual still seeking awareness through Nature.
9. Now there are many possible interlocking explanations for the impending demise of the organizational body of Druidism, some of which should be briefly noted.
10. First of all, there is the basic anarchism of the majority of the Founders.
11. This dislike of authority and organization is vital and basic to our philosophy; for it has kept dogmatism and politics from engulfing the Druids.
12. But it has also prevented us from effective communication not only with each other, but with the outside world as well, many of whose inhabitants would have benefited greatly from Reformed Druidism, had they been able to find out about it.
13. Secondly, while many both inside and outside of the RDNA consider us to be one of the oldest public Neopagan movements in the country, nonetheless, it seems that many of the Founders were either Neo-Christians, Atheists or Agnostics.
14. Most of these have in the last ten years become respectable Neo-Christians, Agnostics, Marxists or members of other traditional and accepted religions, and have quietly but firmly dropped out of the RDNA (except to protest vigorously whenever anyone suggests changing the structure of the RDNA).
15. Thus, because most of its leaders have abandoned it, the RDNA has quite naturally tended to fall apart.

16. Thirdly, the RDNA has never been very "evangelistic" or anxious to recruit members, and therefore our numbers have never been very great.
17. Perhaps at our largest we have had sixty members and thirty priests and priestesses across the entire continent.
18. This is too small for an organization to survive in small, scattered units, without a logical and sensible structure.
19. There are no doubt that many other factors which have played important roles in our increasing disintegration as an organization, but there is no room to go into them here.
20. Let us instead turn to consider possible answers to what I feel are the two most important questions facing us in this Twelfth Year of the Reform:
21. Is Reformed Druidism, as an organization, worth bothering to keep alive at all? If so, how can we do it without violating our basic principles of individual autonomy and freedom?

Chapter the Second: Neopaganism and Reformed Druidism

1. "Neopaganism" is a term that was first brought to the attention of our generation by Ven. Tim Zell, Primate of the Church of All Worlds (in St. Louis, MO), which is the second oldest public Neopagan organization in America, having been founded in 1961 c.e., two years before the Reform (2 b.r.).
2. As he uses it, "Neo-Paganism" refers to a complicated and constantly evolving philosophy based upon "viewing humanity as a functional organ within the greater organism of all Life, rather than as something separate and 'above' the rest of the natural world."
3. Other philosophers have since expanded the term to make it far broader than Ven. Zell might consider proper.
4. As I use it, "Neopaganism" refers to the modern polytheistic (or conditional monotheistic) nature religions that are based upon the older or "Paleopagan" religions; concentrating upon an attempt to retain the humanistic, ecological and creative aspects of these old belief systems while discarding their occasionally brutal or repressive developments which are inappropriate to the "Aquarian Age."
5. "Neochristianity," to give a parallel that might make things clearer, is a term used by some to refer to such groups as the Christian Scientist, Quakers, Unitarians, and other "liberal Christians;" while the "Paleochristians" include Roman Catholics, High Church Anglicans, Baptists, Pentecostals and other "conservative Christians."
6. There are of course people who could be called "Neojews" (Reform) and "Paleojews" (Orthodox), "Neobuddhists" (Mahayana) and "Paleobuddhists" (Theravada), "Neowitches" (Wiccans) and "Paleowitches" ("Fam-Trads"), etc.
7. The major Neopagan movements include modern, humanistic versions of Egyptian, Norse, Celtic, Roman, Greek, Slavic, African, Chinese, Native American and other ancient religions from around the world.
8. Perhaps the most well-known of such Neopagan movements are the various diverse belief systems that refer to themselves as being "Wicca," "Witchcraft," "The Old Religion," etc.; based upon many different cultural backgrounds (though primarily Celtic) and of widely varying levels of scholarship and practice.

9. The major principles that these Neopagan religions have in common would seem to be these: (1) a reverence for Nature and a willingness to live by Her laws, rather than trying to "conquer" Her; (2) a constant search for awareness and growth, beginning in the realm of Nature; (3) a belief that there are certain Archetypal forces in the cosmos, usually called "gods," "goddesses," "nature elementals," "spirits," etc., that humans interact with for mutual benefit; and (4) a knowledge that psychic talents do indeed exist and can be trained and developed through the use of ritual, among other methods.
10. So it is clear that, in this expanded sense of "Neopagan," the RDNA fulfills more than one qualification to be a Neo-Pagan movement, though whether it is a "religion" or a "philosophy" was never decided by the original Carleton Founders.
11. I will maintain that Reformed Druidism is, or can be, a Neopagan *religion*, even though this contradicts the word of the major Founder of the RDNA (see *The Book of Faith*, verse 5) and absolutely horrifies him and others.
12. I will maintain further, that if it is to survive, Reformed Druidism must recognize its own Nature, as an originally proto-neopagan movement that has evolved into a genuine Neopagan group, and accept its duty to take it rightful place among the Neopagan movements of America.
13. But let me now approach this subject from another angle, one that will make more sense to some of you and less sense to others.
8. Now the rituals of the RDNA, though not originally designed to be magically strong, can be (and have been) used by trained Druids for powerful magical purposes; ranging from the mere charging of the chalice with stronger than usual psychic energy, to healings of physical diseases and the performance of drastic weather spells.
9. So, while the RDNA has not been around long enough as an organization to acquire a strong circuit of power in the collective unconscious (as the 40+ Catholic Churches have, for example), nonetheless, under the leadership of a Druid/ess who has been properly trained in magic, our rites can be used to reach back to touch the Ancient Gods invoked.
10. Yet another advantage to the rituals of the RDNA is their ecumenical or eclectic structure; for almost any good Pagan deity can be contacted within the context of our liturgy, including the Pagan deities behind the Christos myths.
11. When the waters of Life are passed about the circle and a psychic link is forged between those who drink and the Old Gods that is magic!
12. When Grannos of the Healing Springs is invoked to heal a sick person and that sick person is healed that is magic!
13. When Taranis is beseeched for rain and clouds suddenly gather from the four corners of the sky, rushing together to pour their bounty upon the Earth below that is magic!
14. All these things I have seen, and more.

Chapter the Third: Magic, Witchcraft and Reformed Druidism

1. "Magic"; is a word that has many meanings to many people, but for the purposes of this Epistle, I shall define it as "Folk Parapsychology," the techniques developed for centuries all over the globe that are designed to facilitate the use of psychic talents.
2. While respectable clergy and physicists scream to the contrary, it is a *fact* that psychic phenomena exist and that they rarely follow the desires of scientists or other preachers.
3. A religious ritual is a spiritual psychodrama done for magical purposes, whether simple or complicated, heavy or lightweight.
4. When the ritual is led by a priest and/or a priestess who perform(s) the act of channeling the energies raised, and who act (s) as the official representative(s) of the deities invoked, then we have a psychic technology that is referred to as a system of "Priestcraft."
5. If, on the other hand, all the members of the religious group share the task of channeling the energies equally, and all expect to develop their psychic abilities, then we have a psychic technology that is referred to (at least by some) as a system of "Witchcraft."
6. But be warned that both of these approaches can blur together greatly! And they are both interwoven with Ceremonial Magic, Wizardry, Shamanism, Strega, Macumba and other system of magic working; for these terms have always been in flux and today are more slippery than ever.
7. But it is safe to say, from a scholarly viewpoint, that the RDNA is a Priestcraft and not a Witchcraft; though many Druids and Witches seem to encounter no difficulty in attending each other's rituals.

Chapter the Fourth: Magic vs. Science?

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

respectable), and work to develop our psychic talents for our benefit and that of the Earth-Mother.

Chapter the Fifth: What Can Be Done

1. Now this can be accomplished through many means: through ritual and music, poetry and song, enchantment and the seeking of oracles.
2. Groves may easily add magical spells to the middles of the Orders of Worship, or reserve those enchantments for magical Orders within the Reformed Druid movement.
3. For while there are three Lower Orders and seven Higher Order at present, still there is no reason why more may not be founded and dedicated to patron deities for there are many more Gaulish, British, Irish, Scots, Manx, Welsh, and Pictish gods and goddesses who are not mentioned in *the Chronicles of the Foundation*, but who were known to the ancient Druids, whose ways we seek to reconstruct.
4. Now among these other deities were many who are now worshipped by some of those who call themselves "Witches"; and although the Triple Moon/Earth/Sea Goddess and the Horned God of the Woods are not mentioned in our scriptures, still they are a part of our Paleopagan heritage.
5. Let us therefore cooperate with those Witches and Covens who are of a like mind to our own, neither lording it over them nor bending the knee, but treating them as sisters and brothers along the Paths to Awareness.
6. For while Ancient Druidism (*Druidecht*) had little if anything to do with Ancient Witchcraft (*wiccacraeft*), representing in all likelihood different social classes, in today's world it is best for Neopagans of all kinds to assist each other in whatever way they can, for the befit of All.
7. And as we attempt to resurrect and reconstruct the religious and magical practices of the of the Ancient Druids, let us not forget one of their most powerful ones, poetry.
8. For every Druid and every Druidess should be a poet.
9. It is said that the Ancient Druids spent twenty years or more in training, learning the unwritten lore of their peoples and how to fashion it into poetry that could inspire and subdue, crown a brave warrior and dethrone a tyrant, heal the sick and enchant the world.
10. Surely, Reformed Druids can continue this tradition.
11. So therefore, Sisters and Brothers, let us return the magic of ritual and poetry, music and song, dancing and feasting to our forms of our worship.
12. Only in this way do I think we may provide the psychic revitalization which we and the world so sadly need.
13. Only in this way, by forging the bond between us through the *waters-of-life* into an unbreakable chain linking us with the Earth-mother and Be'al, may we survive as anything other than a quaint Carleton College Alumni Club.
14. Only in this way may the *spiritual body* of Druidism be revived from the malaise that has brought it low.
15. *The organizational body of Druidism* can then be easily resurrected, though in what forms remains to be seen.
16. But since this is already the longest book in the *Apocrypha*, I will close with this assurance:
17. Rejoice!
18. The Gods are alive! Magic is afoot!

Peace!

Isaac Bonewits, D.A.L., Be.

Archdruid, Twin Cities Grove

Foghamhar, 12 y.r. [circa late August, 1974 c.e.]

Goobledegook and Red Tape

(By Gerre Goodman MacInnes, 1974)

(New to ARDA 1)

Chapter the First

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

Chapter the Second

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

Chapter the Third

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

Chapter the Fourth

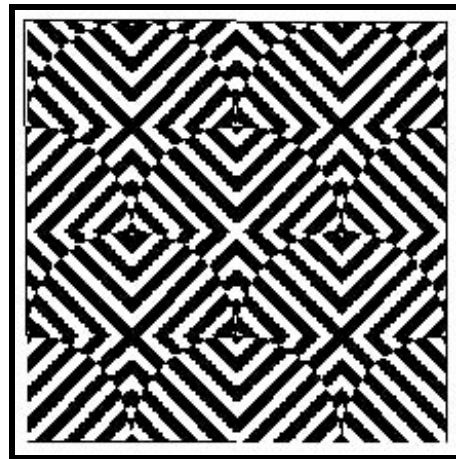
1. I am afraid that I regard your suggestions for increasing the number of Third Orders and Groves with some amusement, especially your suggestion to ordain (or re-ordain) those who are already "Priests and Priestesses in other Neo-Pagan traditions based upon similar Philosophies."

2. If the philosophy is similar, and the person in question has already received a call to the ministry, so to speak, the re-ordination to Third Order seems slightly redundant.
3. It's like saying "you have to be confirmed in our church before you can take communion with us."
4. In my opinion, you are trying to make holy those things which are, by their very nature, already holy to those who have eyes to see.

Chapter the Fifth

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

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



The Epistle of Norman

(By Norman Nelson, 1974)

(Carleton Apocrypha Only)

Chapter the First

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

Chapter the Second

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

Chapter the Third

1. To return to the question of your schism (repeating that I've been out of touch with what Druidism has been doing from about 1970 on):
2. Druidism is wide enough to embrace almost anything you want to do; if you feel it constrictive, then schism is best. I fear that you are getting away from the RDNA I know and if you're going to make great changes, then there is no question that to continue to call it the RDNA is doing a disservice to the RDNA we have known.
3. I am not frightened off by the Neopagan label. The only thing disturbs me about it in connection with RDNA is that we never conceived of ourselves as pagans! Druidism was a supplement or a complement to other religions.
4. I must admit that I have ceased to practice any other religion (unless you count church at Christmas and Easter) and *do* still occasionally have a Druid service (usually improvised, since I never remember to have the book with me), but the only time I have used the term "pagan" to describe myself has been when the Mormon missionaries were at the door. (And I recommend the effect *that* produces!)
5. My biggest concern is that Druidism will be submerged, will be merely another quaint alternative ritual for those who are grabbing a straws in an effort to be different. I am still convinced that for most of the practitioners thereof, neo-paganism is either a fad or a self-conscious revolt against mummy and daddy.

Chapter the Fourth

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

Chapter the Fifth

1. Finally, I want to stress one crucial fact in the development of RDNA; it just happened!
2. We had some literally incredible events (such as the prediction of the death of Kennedy, which is hinted at in Latter Chronicles 5:12ff., and scared the hell out of us; or the efficacy of the Druid curse, which after being used two or three times, with effect, made us decide to let the secret of it die with us who know it).
3. We almost convinced ourselves sometimes that we were playing with some power greater than ourselves. But we also always managed to keep the perspective; even at its most serious moments, Druidism kept one slightly askance eye on itself!
4. Today I still call myself a Druid, although I no longer call myself a Christian; I can't accept the story of Jesus as the Christ.
5. But all that Druidism asks of one is belief in the tenets. You can come up with all sorts of deep and jargonistic statements, but you can't get away from the tenets;
6. North American Reformed Druids believe that one of the *many ways* (emphasis added) in which the object of man's search for religious truth can be found through Nature, (which we personify as) the Earth-Mother. Nature, being one of the primary concerns in man's life and struggle, and being one of the objects of creation (we never bothered about the implications of that; a creator) is important to man's spiritual quests.
7. Druidism isn't to me what it would seem to be to you. Perhaps you are right, but, being as close as I am to the origins, I can't forget what it meant then, and what it evolved into in the first few years. You can't; I can't!
8. This has been a long and rambling epistle apologize. As I said, I didn't know when I started where I was going; I'm still not sure that I have covered all the bases, but it's after midnight, so I'll quit.
9. May the blessing of the Earth-Mother, the never-changing All-Mother, be upon you in whatever you do.

Norman Nelson
10 Geimredh XII
10 November 1974



The Book of Changes,

PART TWO

(By Isaac Bonewits, 1976)

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

(Berkeley Apocrypha Only)

Chapter the Second

1. The reactions to this missive were, as usual for Reformed Druids, varied.
2. Out of the 33 copies mailed, some were returned by the Postal Service as undeliverable. These were: D. Wesley Hubbard, Marta Peck and Richard Smiley.
3. The following members of the Council of Dalon Ap Landu objected *vigorously*: Diane Erbe (Adr. of Carleton), David Fisher, David and Deborah Frangquist, Gerre Goodman MacInnes, Thomas McCausland, Renata Seidel, Ellen Conway Shelton (Adr. of Ann Arbor) and Richard Shelton."
4. The following members of the Council agreed with the basic concepts outlined: Michael Bradley (Archdruid of Chicago), Joan Carruth, David T. Geller, Charles Hixson, Robert Larson (Archdruid of Berkeley), Cathy MacQuilling, Stephen W. A. McCalley, Steven Savitzky, S. Vokhvy Sterba and E. David Uggla (Archdruid of Stanford).
5. The following member of the Council sent no reply at all: Thomas Carlisle, Phillip Cooper, Stephen Corey, Victor Henney Jr., Robert Hirsch, Laura Kiigimagi Keeting, Glen McDavid, Don Morrison and Gary (of Schenectady) Zempel.
6. The following member of the Council sent as his reply a definite "maybe": Norman Nelson.
7. Thus it was that a majority of those who managed to communicate about the contents of the letter, including four ArchDruids of the Groves known to be active in July, 1974 c.e., desired that changes of the general sort outlined be made.
8. However, these Druids were divided into two factions: those who were of the majority, who favored the staging of a coup d'etat and those, who were of the minority, who favored a full or partial schism.

Chapter the Third

1. Now the ArchDruids who desired changes conferred with their Groves at Services and with each other by telephone and mail, and came to these conclusions.
2. That two new organizations would be formed which would, for at least a while, be semiautonomous branches of the RDNA; and that these groups would be known as the New Reformed Druids of North America (NRDNA) and the Schismatic Druids of North America (SDNA).
3. That the name NRDNA would probably wind up being used by those Druids who wished to continue to acknowledge the Council of Dalon ap Landu; to wit, those who favored a *coup*.

4. That the name SDNA would likewise probably wind up being used by those who favored a full or partial schism from the Council of Dalon Ap Landu.
5. That a new Council to be known as the Provisional Council of ArchDruids would be formed for at least a while, and that this Council would consist of all willing ArchDruids and ArchDruidesses of all active branches of the Reform that might exist or be formed in the future.
6. That all Groves would continue to retain their traditional autonomy.
7. That the purpose of the Provisional Council of ArchDruids would be to confer with and represent their Groves for the consideration of various matters of import and controversy.
8. That among these matters would be those of: new Constitution(s) and By-Laws, the continuation or ignoring of the Higher Orders, the possible need or ethical reasons for the institution of defrocking procedures, and the final decisions concerning the future political structure and interrelationships of the various branches of the Reform.

[To be continued in The Book of Changes, Part Three]



The Epistle to the Myopians

(By Joan Carruth, 1976)

(Berkeley Apocrypha Only)

000. To all the orders of Druids, peace; from Joan, priestess and Druid of the Order of Dalon Ap Landu, and Preceptor of the Grove which is in Berkeley.
00. May the Lord of the Groves guide my hand in this writing. Blessed be the Earth-Mother who bringest forth all life.
0. May the Earth-Mother keep David the Fisher in Her sight and bless him, for this is all his fault.
1. Priest and Patriarchs, hear me! Druids of much ilk, hear me! Worshippers in the Groves, hear me! Brothers and Sisters, Children of the Mother, followers of the way called Druid, attend unto my words and ponder them!
2. Much have I read the *Chronicles* and wondered at the beauty of them, and at the signs the Earth-Mother has shown, and still I am disquieted.
3. Much grief it is to me to see in the *Chronicles* words that do not indicate balance and harmony, nor true knowledge of the Ways of the Mother, and I wonder greatly that none have seen it.
4. Behold the Ways of the Mother, for all of them are good, and not just half of them.
5. If the Mother would bring forth life, First She must commit the seed to the grave, and bury it in the darkness, and surround it with effluvia, and the bodies of Her children of past seasons. If the plant would survive, and bring forth new plants to the glory of the world, First must it put its life into its seeds and die unto the world.
6. In this the great Mystery of the Mother is seen, that we are wont to call Defeat is turned to the *sine qua non* of Victory. Hearken unto my words and consider them, for there is a sadness in the Reformed Druids that wisdom would see turned to joy!
7. Fear not the waning of the Moon, lest ye would never again see Her wax. It is not a time of Evil, but of simplification and consolidation unto the seed, and though, lo, we see around us only growth and youth and wealth praised, many of the troubles we Druids are trying to escape from arise from this fallacy that half the work of the Mother is Evil. From it arises plagues upon the Earth. If Man is good, Woman is Evil. If Light is good, Darkness is evil. If Getting is good, Losing is evil. If Summer is good, Winter is evil. If the Spirit is good, the Body is evil. Long would my Epistle be if I listed them all.
8. Hence we praise the summer and reject the Winter, all unknowing that by doing so we reject the seed the mother would plant in the darkness of our hearts and compost with out "defeats" and our unfulfilled longings.
9. Fear not *Geimredh* nor *Earrach* therefore, nor disregard them, nor cease to worship them. Call upon Belenos to return with all your hearts, but with all your hearts accept the answer of the silence and the dark. Accept not in despair, nor in hope, but in peace and certitude: yea, even in joy. Though the Mother seem turned to Hag, it is not so: She's just a bitchy pregnant woman. Though the Lord seem merciless Hunter, it is not so: He slays the old that the new might find birth. Without *Samhain*, *Beltane* could not come. Therefore rejoice even in the gathering dark, for

it is the Repository of Mysteries and the Progenitor of Wisdom.

10. In our shortsighted desire for Life, we have disrupted the whole Biosphere, the living mantle of the Mother. In our attempt to defeat Death, we have created a true waste. Of all the Mother's creatures, we alone may be able to accomplish that defeat, and the world would not live but die. Then indeed would Arawn weep, for there would be no young children or tender blossoms to play upon His knees.
11. I am a warrior. I am a gardener, and a medicine-person, and a student of Life. That I worship, as I know you do. We have reclaimed the right-brain wisdom of the past. Let us not out of hand reject the left-brain wisdom of the present. It is only without each other that either becomes evil, and they do not contradict each other. Though all around you desire Life without Death, fall not into that trap, though your body and your senses much desire it; or the ways of the Mother and plans of the Lord of the Groves will be lost unto you and you shall be at odds with yourself until the end of your days. Blessed be the Lord who has given me to understand this. Blessed be the Lady who givest life.

Joan Carruth, D.A.L.

25 *Mean Earraigh*, 14 y.r.

Year of the Bison, c.e.

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



Lessons for a New Archdruid

(By Richard Shelton, 1976)

(New to ARDA 2)

Chapter the First

1. 21 April 1976
2. Shelton to Morrision
3. Dear Don,
4. We were delighted to get your letter, and to learn that you'll be around this summer and next year.
5. It's beginning to look as though the Midsummer service will break a record for number of 3rd Orders present; there will probably be people from the cities (though not Isaac), and there's even a side chance that we'll have a majority of the Council.
6. You should receive shortly a document from Diana appointing you Arch-Druid of Carleton (pro-tempore).
7. When you receive it, you will become 13th Arch-Druid of Carleton and Chairman of the Council of Dalon ap Landu.
8. The "pro-tempore" signifies only that you are appointed, rather than elected, and you don't have to mention the "pro-tempore."
9. You can drop it altogether as soon as you can rustle up a Grove to elect you Arch-Druid.
10. But you will have all powers of a regularly elected Arch-Druid, including the right to consecrate priests to the third order.
11. I want you to have this office by Beltaine so that you can meet Isaac on equal footing.
12. If necessary, you should make it clear to him that you are the presiding Arch-Druid, and that you are running the show.

Chapter the Second

1. Now any Arch-Druid needs some paraphernalia, and to help tide you over until you can get the real thing, we enclose the following:
2. The Order of Worship – containing basic services for the Summer Half and Winter Half, 2nd Order Consecration, and a few other things.
3. This is most of what you need in the way of liturgy. Always remember: except for third order consecration, all priests are encouraged to write their own liturgy, and (except for third order consecration) there is no fixed liturgy.
4. Oh yes I have written in pencil the text as it appears in the Carleton Liturgy (the Black Books) as it differs somewhat from the printed version.
5. The black book version is the one we used (when we were following the book at all).
6. Second order consecration was the one service of these that we regularly did follow the book on.
7. A Service for Beltaine. This is meant only as a suggestion; if you like it, use it, but don't feel bound to it.
8. I guarantee it will take Isaac by surprise, since whatever he is calling the "Standard Beltaine Service" he must have written himself – the Black Book contains none (or didn't at my time, anyway).

9. This service I wrote myself at Carleton, Glenn might have stuck it in the Black Book, but Isaac can hardly have found a copy anywhere.
10. Also enclosed are some “stage directions,” which might be useful. If you use this service and if Isaac asks for a copy, refer him to me, its mine, and I don’t want it showing up in his Magnum Opus.
11. A copy of our printed version of the Green Books.
12. Read the introductory material carefully, and peruse the contents with pleasure; for here is the essence of Druidism.
13. Without the Green Books, no Grove is complete. But: for the time being, keep this to yourself.
14. Our problem is that we do not yet have all the copyright releases necessary, and I have been using that as an excuse not to send a copy to Isaac until after it’s too late to include in his thing. So let him have no inkling that you have a copy.
15. Of course, you will get the real Green Book with the paraphernalia; in the meantime find a bind for this – and keep the temporary copyright page right after the title page, as its our only protection against pirated copies.
16. A handy-dandy Druid Calendar – works even in leap years! – plus directions for use.
17. Copies of the Outline of the Foundation of Fundamentals and of Letter to my Brothers. They are part of the Carleton Apocrypha. Isaac has O.F.F. , but not letter- it would be best if he did not know of the existence of the latter.
18. Our very last copy of the Chronicles – we haven’t been able to reach Kelton, so I don’t know yet whether he has been able to recover the rest.
19. The Carleton Constitution. (as amended) Notice the striking resemblance to the Book of Law.
10. MORAL: Don’t forget to bring a Sacrifice. This is the responsibility of the presiding priest.
11. (This is particularly important for 3rd Order consecrations – the candidate will be pretty groggy, and very impressionable, so it is important that the A-D have gotten a good night’s sleep and have everything all ready for the consecration so that everything goes smoothly. This instant is the most serious Druidism gets – it means a lot to the candidate, and it is important that it be done well.)
12. The responses in the Answer are given by the assistant, who should be of 2nd order (or more). If no 2nd order are available, they can be given by the congregation in union. But it doesn’t really matter.
13. Waters of life: the traditional ratio of Scotch to Water is determined by the marks on the cruet (part of the paraphernalia): one fills with Scotch to the first mark, then with water (traditionally from a drinking fountain from 1st Goodhue, but only because A-D’s traditionally forget about the water until the last minute) up to the 2nd mark. I measured out once what this came to in milliliters, but have forgotten exactly.
14. It came to about 1 part Scotch to 2 parts water, for a total of about _ cup. Remember, for 2nd Order consecration, you need another cruetful in reserve for each 2nd order to be consecrated – for it is required that the aspirant consume the lion’s share of the standard cruetful of waters.
15. Waters of Life (for Beltane): the ration is reversed: fill with water first, then Scotch. (This is one reason 2nd order consecration is traditionally **not** performed on Beltaine!)
16. Waters of Sleep: Straight water (“neither do they sing...”)
17. Mechanics of 2nd order of worship (p.3) it say the 2nd order consecration is performed before the remainder of the waters is returned to the Earth-Mother. However, you need that chalice for the consecration, and the aspirant isn’t supposed to leave any to be returned. So instead you proceed as follows: (suppose you have an aspirant)

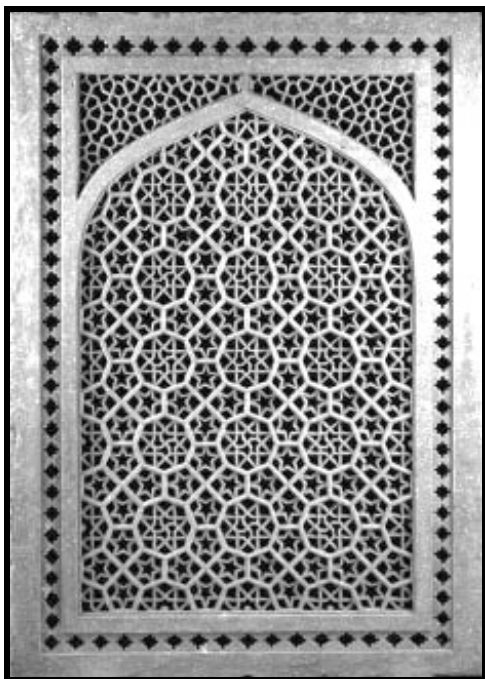
Chapter the Third

1. That should be enough to get you started. Let me know if you require anything else.
2. I don’t know how well-versed you are in the art of performing a service, so please forgive me if you already know all the following. But just in case you don’t, I offer these tips:
3. It is traditional for Carleton priests to inscribe (with their fingers) the Druid symbol on the North (Blank) face of the Monument just before services.
4. This is a token, looking forward to the day when we can have it inscribed (with a chisel) together with the legend “The First Reformed Druid Service was held on this spot on May 1st, 1963.”
5. The presiding priest (usually, though not necessarily the A-D) gives the invocation somewhat apart from the congregation, and then processes (with his assistant, e.g. the Preceptor) to join the congregation.
6. Upon reaching it, the two draw a symbol with their staves, into which the presiding priest steps, and from which he gives the rest of the service.
7. SYMBOL ILLUSTRATION
8. An incantation is nice, though not necessary. It is hard to find (or write) good ones. The ones in Customs are nice, but they are given much too often.
9. “the Sacrifice” Oh yes, the Sacrifice. Did anybody remember to bring a Sacrifice? -Uh, just a minute folk, I have to find a Sacrifice. Be right back.”
18. Hallow the waters of life and serve the congregation, returning the remainder to the Earth-Mother, exactly as in a regular service.
19. Go to the aspirant. Ask him to kneel. Hallow the next batch of waters. Proceed with the consecration.
20. Go back to your homeplate (the Symbol) and continue the service (with the reading).
21. Now you begin to see why you need an assistant or two: to hold bottles (of water and of scotch), cruets, chalice and liturgy, and torches at night!
22. Sermons. Nobody gives sermons anymore. A reading, or three or four, followed by a period of silent meditation is usual. I believe Renny was somewhat more imaginative – but you would know more about that than I.
23. Oh yes, the official liturgical scotch of RDNA is Black & White (Although we considered changing it when they changed the clip tops to screw tops – wrote them a letter to about it, too (didn’t get any response)).
24. That’s all I can think of. Hope it helps. Let me know if I can be of further assistance.

Chapter the Fourth

1. News Department: The Ann Arbor Grove has been revived (see enclosed missive, which is for the Archives). So I may be addressed as "Richard, Arch-Druid of Ann Arbor" though I'll think you stuffy if you do! (Except formally of course.)
2. Although it is not required, if you fell energetic it might be a good idea to send out an accession letter.
3. But you might hold off until after Midsummers, in case anything important is decided (Hah!)
4. Whatever you think best.

Peace
Richard



The Epistle of Richard

(By Richard Shelton, 1976)

(Carleton Apocrypha Only)

Chapter the First

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

Chapter the Second

1. If I may draw an analogy. I would say that Schismatic Druidism is to you what Episcopalianism is to David Fisher; a personal path that satisfies your religious needs, and which has been influenced for you by Reformed Druidism.
2. I, too, have (or am attempting to find) a personal path that goes beyond the Basic Tenets.
3. This is not to say that you or David or I cannot be Reformed Druids; but when you do Schismatic Druidism, you are doing something different.
4. You are surely right when you say that Reformed Druidism is not a stone monument. But I don't think that the Oak is the right symbol either.
5. Reformed Druidism is really a frame of mind, more a way of looking at religion than a religion myself. To borrow an idea from Robert Graves,⁹ Druidism is like mistletoe, grafting itself onto other, preexisting trees.
6. Thus David brings his Druidic outlook to Christianity, and you bring yours to paganism.
7. In this sense, I don't think it correct to describe Schismatic Druidism as an outgrowth or evolved form of Reformed Druidism; it is rather the result of applying Druidic ideas to the religious inclinations that you brought with you or found among other individual Druids.
8. It is true that the forms of your religion bear more resemblance to those of Reformed Druidism than to those of Christianity, but that's simply because Schismatic Druidism developed after Reformed Druidism, and in its light, while Christianity developed long before.

Chapter the Third

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

Chapter the Fourth

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

Chapter the Fifth

1. In your draft you attribute to us "traditional" Reformed Druids the notion that it is a mistake to structure one's beliefs. I doubt many of us would go so far. If beliefs are not structured, what are they but incoherent? It is *formalization* that you will find us wary about.
2. Even so, we will not say it is a mistake for you individually to formalize *your* beliefs, whether in a Neopagan fashion or otherwise. We do not believe that Neopagan Druidism *per se* is a step backwards; we do feel that as with *any* formal religion you must be careful with it, and it does not seem to me that your position and ours on this are very different.
3. Also, we are concerned not so much with "the abuses of the sorts for which monotheistic religions are so well known" as with the stagnation of spiritual development. For the latter is by far the more serious disease, and is the one from which all the others arise.
4. (And I must say that the anti-monotheism in your book comes close to being a disease, it is certainly un-Druidic.)
5. Some of us would go further. I have observed, as a Druid and later as a priest, that for many the big step is not the formalization of belief, but rather the prior attempt to translate religious experience and emotion into belief.
6. Our rational selves seduce us into believing that spiritual experience cannot have value or "validity" (a *rational* category, after all) until it is recast into rational belief. But belief, once formulated, draws attention away from the underlying experience to its own rational claims, clamoring to be proven true or denounced as false.
7. Myth that arises from profound experience has a power to reach deep into our souls. But myth all too often congeals into belief and creed, the original experience becoming secondary and contingent upon the truth of the mythology.
8. I have come to feel that for me and many others, this process of deriving belief from religious experience is

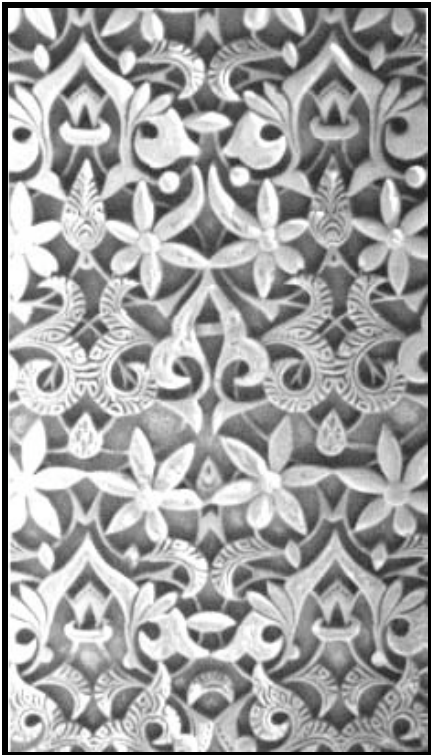
Post Carleton Perplexations

(By Richard Shelton, 1976)

(New to ARDA 2)

- irrelevant to spiritual growth, and frequently gets in the way. Therefore it is a process I try not to perform.
9. If pressed, I might say that *I do not believe* that there is one god, or many gods, or no god, or that we cannot know whether there is a god.
 10. For me, these are, in that delightful eastern phrase, "questions not tending to edification."
 11. *The wind's breath catches my ear;
I cannot speak what it says.*
 12. *The hawk's flight commands my eye;
my tongue does not read its mystery.*
 13. *The oak's bough enfolds my heart,
its incantation not mine to pronounce.*
 14. *The mountain's peak exalts my very being;
I gaze at the abyss on every side and
wordless, shiver at my smallness and mortality.*
 15. *The dark of night brings me face to face
with the dark wisdom of the soul;
by dawn's light I can but dimly recall it.*
 16. *O tongue, where is thy subtlety!
O word, thy mastery!*
 17. *God's presence I will not speak but sing!*

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



Chapter the First

1. 5 May 1976
2. Dear Dave & Dee [Frangquist]
3. I don't know how much you hear from Isaac, so I am enclosing a copy of his pamphlet and a copy of my last letter to him. It took me much longer to write the letter than I had expected, and I ended by sending only a fraction of what I had originally intended to say.
4. My main difficulty is simply that my attitude towards Isaac, and Druidism, has become so mercurial. I would like to take Isaac at his word and to believe in his basic honesty, but I cannot; it is too easy for me to read sinister intentions into his every word. That is perhaps unfair to Isaac, but I can't help it; I am not the master of my emotions.
5. And Druidism. For me at Carleton, Druidism was very easy and something I shared with many close friends. Druidism was a large part of Carleton for me, and to this day, a visit to Carleton makes me feel very Druidic.
6. But since leaving Carleton, I have become somewhat withdrawn, - and not only Druidically! - I fell no need to hold services here, and derive little benefit from them, for example. This is not to say I will not "minister unto those of her followers who have need of [my] aid," but I don't feel the need to go questing for them.
7. When we first came to Ann Arbor, there was no question of starting a grove, since neither of us had any time. While Diana [Erbe] was here we did found a grove, with Ellen as Arch-Druid (since, ironically, it was Ellen, whose Druidism has always been very private, and who was not really part of the Carleton Druid circle while we were there, who wanted to begin services again). But when Diana left, services stopped for a while.
8. Now that my coursework is finished and our financial situation has improved to the point where Ellen no longer has to work full time, we have started holding services again. But these services are for me like pulling teeth. I feel I spend far too much time explaining what Druidism is not.
9. Perhaps this will change as the attendance stabilized, and as people (and I) learn what to expect. But I suspect that the grove will become meaningful to me only when (if) it becomes something like the Carleton grove was for me: a communion of close friends.
10. I do not yet believe that it ever will, for much the same reason that I have found other aspects of Ann Arbor uncongenial. Ann Arbor simply is not Carleton. We never see any Druids, except at services; we never see any folk-dancers, except dancing; we never see our colleagues, except at work or in class.
11. We both find this profoundly depressing. Is this the real world? Is this the way it will always be? Perhaps to hope for better is merely to hope, vainly, sadly, to recapture Carleton. And that depresses me most of all.

Chapter the Second

1. 8 May 1976
2. Reading over what I wrote the other day, I realize I was pretty down when I wrote it. Ellen and I had a rather heated discussion (? , that the wrong word) shortly after I finished the letter to Isaac, and both of us were feeling miserable.
3. Anyway, thanks for being there to write to; curiously, though I've never met you, I feel confident that you will understand why I was so depressed and why I feel ambivalent about Druidism. There aren't many people I could write this to.
4. There remains one more thing I'd like to ask you about. It will be clear from Isaac's pamphlet that SDNA is worlds apart from what Druidism was (and I think still is) at Carleton.
5. Moreover, it is not clear just what Isaac understands his schism to be. From the pamphlet, it seems that he and his followers do not regard themselves as having left the Reform. That does not bode well, for at their current rate of growth, it will not take too long before they can command a majority in Council – and that is a spectacle I would not like to watch.
6. Can it be prevented? I have begun to doubt it, simply because the only counter-actions I can think of are all more or less un-Druidic. To wit:
7. Ask the Chairman to recognize the Schism, and sorrowfully accede to their “demand” that their names be removed from Council rolls, and not embarrass them any more with Council business. This is of course perilously close to excommunication, and flies in the face of precedent (cf. Fisher's trying to resign his orders.)
8. Adjourn the Council permanently, perhaps granting the Council of Grannos the right to choose its own Patriarchs. Perhaps also setting up some machinery for calling the Council to action in case of a real emergency (e.g. Druidism is declared the State Religion) – something like granting two Patriarchs (or the Chairman and a Patriarch) together the power to convene the Council; something strong to ensure it won't happen. This route strikes me as sort of an ostrich approach; besides, we would have to work fairly fast, since we would have trouble getting a majority (19) w/o counting on any SDNA Druids, and the size of the Council is likely to increase now that Samhradh is upon us.
9. Somehow establish firmly our principle of “rule by consensus” – to the effect that any small blocks of priests would have an effective veto on any Council business. – But I am at a loss to imagine how this might be done, though it strikes me as the most Druidic approach.
10. Am I needlessly bothered with all this? Is Isaac the demon I have come to think? (At least when I am not careful about disciplining my thoughts!) I don't know. Let me know what you think of all this. But at the same time, I do feel quite strongly about Druidism, and I strongly resent what Isaac is turning it into.
11. Perhaps it is true that Druidism (aside from Isaac's brand) can really only flourish at Carleton, and perhaps it is silly to get so upset over all this. But I am upset, and despite myself, I find myself spending an inordinate amount of time trying to salvage as much as I can.
12. But it is becoming more and more difficult, because I no longer know what I want for Druidism, and I am not sure what is reasonable to expect from Druidism.

Chapter the Third

1. Much has happened in the last year and a half. Isaac schised, of course, and founded the Schismatic Twin Cities Grove, and another offshoot (The Hassidic Druids), also Schismatic, is reputedly being found this year in St. Louis. Berkeley, however, did not follow Isaac into schism, so I really don't know what's going on there. I don't even know whether Bob Larson is still A.D. (cf. the last page of Isaac's pamphlet.) I don't know any of the people involved in any of these groves, or even who's behind the St. Louis grove.
2. I have only just learned of the NRDNA, and of the provisional Council of A.D.'s. I know no more than is contained in the pamphlet, though I am writing to Dave Uggla for more information. I am hoping we can persuade some of these groves to drop that first N, and Ellen and I (we trade off) are willing to join any unofficial Council of A-D's for the purpose of keeping communications healthy if that will help persuade them. But we're not willing to go very much father.
3. As for the Carleton Grove: Diana did us dirty by not issuing a general letter. But she was working on a double major and was poor to boot, so I guess I can understand why she didn't. When she graduated, Don was not prepared to take on the Arch-Druidship- or hadn't returned from France yet, or something or other. I haven't asked either of them what went wrong, and it's not important.
4. But Don does want to start holding services again, so we have sent him enough to get started, and told him to ask for the Archives whenever he wants them (Steve Corey still has them!) My judgment of Don is that if it's possible at all to start it up again, then Don can do it. Don's judgment of the situation at Carleton is that the grove should have no difficulty coming back to life. And that's better news than I've had in a long time.
5. You may have wondered why the 5 copies of Chronicles I promised you from Diana never arrived. Answer: the 5th printing (and all the mimeo masters) are still hiding somewhere in the cities. Steve Corey's memory has failed him and we have looked everywhere he can think of. But: my room-mate Kelton (who lives in the cities and is our Johnnie-on-the-spot) finally has a good lead, and we are confident this one will work out.
6. Kelton has promised to write as soon as he knows. Kelton is mildly amused that we have managed to lose these so thoroughly, and is responsible for dubbing the missing Chronicles “the Dead Sea Scrolls”

Chapter the Fourth

1. Speaking of Chronicles: did you ever register them with the Copyright Office? I know much more about copyright law than I did two years ago, and it is clear that these are in the public domain, but I would feel much safer knowing that they were registered, just in case Isaac should try to establish a copyright. (Although that's one thing I really doubt he would try.)
2. It's not clear that that Outline, Epistle of David, and Book of Faith are in the Public Domain; again I would feel happier if those were registered. Would you have any objection if I did so? Since I am not the author (keep that; that's evidence!), such registration would not help me establish a copyright. But it would be a big obstacle to Isaac should he try to establish a copyright. [Yes, I know B of F is by Fisher; I just threw it in because it's the only

- other thing Isaac's printing that I am thinking of using, too.]
3. About the Apocrypha: Isaac's magnum opus includes a section entitled "Apocrypha," though the only pre-SDNA stuff therein is Outline. I would like to have available (and I have felt the need for, in trying to run a grove) Outline, Letter to my brothers, B of F, and E of Richard.
 4. I have the option of sending the ones Isaac doesn't have to him for inclusion in his Apocrypha, or of publishing a Carleton Apocrypha for inclusion in his Apocrypha, or of publishing a Carleton Apocrypha myself. I would prefer the latter. What I have in mind is pretty much what I described to you in '74;
 - Book of Faith (Fisher)
 - Epistle of David to the Druids at Carleton (fisher)
 - Epistle of Jan? (Johnson, mentioned in L.C. 1st chapter)
 - Epistle of David the Chronicler (Frangquist)
 - Epistle of Richard to the Druids of Chicago (Shelton)
 - Letter to my Brothers (Savitzky)
 - The Wisdom of Thomas the Fool (McCausland)
 - Outline of the Foundation of Fundamentals (Frangquist)
 5. Notice the absence of the Wanderings of Oisín, which was a piece of unmitigated presumption on my part. Besides, Yeats thought of it first.
 6. My original idea in publishing Apocrypha was to round out the description of the Reform in the Chronicles with some later works. I don't think that's feasible now, and in any event, it's clear that I can't speak for the Reform.
 7. So my idea is now to publish a collection of Apocrypha works that originated at Carleton and are in the spirit of the Reform (without claiming anything about how they may or may not describe the Reform today).
 8. In a sense, this idea is still to round out the picture given by the Chronicles, but I would take pains to indicate that this is not a "New Testament," that this is not a publication of the Reform, or even representative of the Carleton grove today, although it does tend to illustrate how much variety there has been in the Reform (at least at Carleton).
 9. A word about the Epistle of Richard. Were I not Richard, I would regard Richard presumptuous for including Epistle of Richard. (Just as I regard Isaac presumptuous for including TWO Epistles of Isaac – but I think Isaac is beyond hope, and I fear his collection is too.)
 10. It was written shortly after Glenn founded the Chicago grove, and as Glenn would be returning to Carleton, leaving Mike Bradley in charge, he asked me to write something about the traditions and practice of Druidism to help the grove along. The result was five rough drafts and my first serious thinking about how I saw Druidism- and a lot of frustration for not being able to say exactly what it meant.
 11. In the end I went myself to Chicago, and the letter was never written. But the drafts stayed in my files, and I found them particularly, in training new priests, and I have spent much time recently revising them, so that I think it has become a fairly good description of Carleton style Druidism. And since that's what I would like to establish here, I would like to have this available, since it is much better than Isaac's pamphlet, regardless of what I said in my letter to Isaac.

12. So, could I ask of you:
13. Tell me what you think of publishing Apocrypha at all.
14. Let me know what you think of the stuff I sent you: in particular, comment on the accuracy of David's letter.
15. Send me a copy of Epistle of David the Chronicler, if you think it would go well here (send one anyway, I'd like to see it)
16. Let me know if you mind my printing this stuff.
17. (If you sent a letter after the one dated 3 Sep 74, it miscarried. If you didn't – well, Druids are like that!)
18. Green Book: With Isaac prodding us, we finally got around to sending out a request for permission to print the various selections that are not yet Public Domain, but have not heard from everyone yet. Peter Pauper wanted to charge us \$110, until we pleaded poverty ourselves, and pointed out what a small and profitless venture this is!

Chapter the Fifth

1. Last Minute notes: received today a card from Isaac and a letter from Don. Isaac promises to write more later, but it seems that he may change the title after all (to Druid's Compendium, largely, I suspect because "Compendium" has the same number of letters as "Chronicles" so that previously set material can be changed with minimum effort)
2. Don writes that the Beltane service was snowed out, and that Isaac and company will be coming down this coming Sunday instead. By that time, Don will have a bonafide grove started – he already has one 2nd order and perhaps by Sunday another. You might enjoy the following, which Don sent for my delectation. It is from the service Isaac wants to use for this service.
 - Many a gallant Pagan fought,
 - Many a gallant Witch did burn;
 - Priest and Priestess, both have sought,
 - To sing the prayers Ye canna spurn!
3. This seems to be a song, perhaps one of those the pamphlet says is so important for SDNA. Next question: do they take it seriously?
4. Oh, yes – this coming June 18-20 (coincidentally Alumni Weekend) the folkdancers of my era (and somewhat before and after) have planned a big folk-dance reunion bash at Carleton. It's turning into a Druid reunion too since from Steve Savitzky onwards, most of us are dancers.
5. And the 20th is Midsummer's Eve this year, so I thought "let's have a midsummer's service- after all how often do you get 10 third orders together at once!" Then discovered that Don will be at Carleton all summer, so will have a lot of time to talk, since we will be on campus those full 3 days, maybe more. (Moreover, Don is also a dancer, which I hadn't known.)
6. So we've invited TC grove down as well to show them Carleton Druidism in force. Unfortunately, Isaac will have returned to Berkeley by then.
7. Well, I had better cut this off or you'll never get it. Thanks for a pair of shoulders to cry on. And please write.

Peace
Richard

The First Epistle of Robert

(By Robert Larson, 1976)

(New to ARDA 1)

Chapter the First

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

Chapter the Second: Personal

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

Chapter the Third: What is Reformed Druidism?

1. Above all, it is different things to different people. Rather than supplying a set theology, mythos, ethos, or whatever, Druidism supplies a basis from which each individual Druid defines his own mythos, ethos, etc.
2. This very characteristic is what sets us apart from most other "odd-ball" groups. In a way, we are a religion, since we worship certain vague deities in or rituals, but most things that distinguish a religion, such as set dogmas, are lacking in Druidism and should remain so.
3. Rather than looking upon Druidism as a religion or a philosophy, let us look upon it as a way to achieve or augment a religion or philosophy.
4. Druidism is neither polytheistic nor monotheistic; if anything, it is vaguely pantheistic. Most of the early members of the Reform were either Christian, like the First Patriarch, or agnostic.
5. What they held in common was a commitment to the search for "truth" and a belief that "truth" must come to each from within rather than being forced upon one from without.

6. For these reasons, I am opposed to Isaac's attempted redefinition of Druidism as "pagan," though I can see practical advantages and despite my personal pagan orientation.
7. Though I have found much personal religious truth and experience in my researches into Celtic (especially Irish) paganism and mythology, these are my "trip" and I have no wish to impose it on others.
8. Emotionally I am drawn to Isaac's proposition, for many of the groups he mentions have views very similar to that of Druidism, but I consider such a definition as over-restrictive for Reformed Druidism as a whole. For individual Druids and groves, however, it's a different matter.

Chapter the Fourth: Organization

1. By the reaction to Isaac's proposals it would seem that the fiercely individualistic spirit of the Reform is still alive and well in many of us. We remain mavericks, though it is to be hoped that we have mellowed a bit with age.
2. The organization, however, is sick.
3. For this sickness we all must bear some blame. We've gone our individual ways and failed to keep in touch. Though natural, this lack of communication and the intermittent nature of the Carleton grove have combined to yield a total lack of cohesion.
4. Most members of the Council of Dalon ap Landu are known to each other by name at best, and at times it's been impossible to register new members due to the Carleton grove's being in a state of suspended non-animation. Obviously, such a state cannot be allowed to continue if the Reform is to regain its health.
5. The council of Archdruids is an attempt to alleviate these problems. As I have been tentatively appointed chief of the council for its First year of existence, it behooves me to delineate what I hope and expect the council to be and do.
6. The main task of the Council of Archdruids will be the maintenance of communications between groves. The council's duties will be primarily organizational.
7. "Theology" will remain the province of the full Council of Dalon ap Landu. Since it is virtually impossible to get anything through the full council, we may expect nothing in the way of change in the basis of the Reform.
8. However, increased communication should lead to increased cohesion and understanding and, hopefully, new ways to "awareness" for us as we exchange ideas.
9. To increase communication, I propose that the chief of the Council of Archdruids write at least one report a year detailing the state of the Reform in each of the groves. To do this, he will, of course, need information from each of the groves.
10. Therefore, each member of the Council of Archdruids should be required to write at least one report a year on the state of his grove to the chief of the council, who would correlate these reports into the general report.
11. Eventually, I would like to see the council operate as a clearinghouse for organizational problems of groves, favorite meditations, philosophy, and general Druidical ravings, but first we must achieve the communication.
12. I suggest Samhain as an appropriate time for the general report and a month earlier for the reports of the individual Archdruids to the chief. This year let us get an idea of the problems we may have to resolve. All Archdruids will

- receive a note from me in September to request a report. Next year we'll try to get this thing really off the ground.
13. Since the Council of Archdruids will not concern itself with policy decisions, I see no reason for any Arch-Druid to remain out of it, be he RDNA, NRDNA, or SDNA and I suggest that the general report be sent to all Archdruids whether they have declared themselves in on the council or not, and whether or not they have sent in reports. If they don't want to read it, they can throw it away. Though addressed to Archdruids, this report would be available to any Third Order Druid on request for the cost of printing and postage.
 14. The Council of Archdruids could also provide a safeguard against the failure or suspension of the Carleton grove. Each Arch-Druid should report new ordinations to the chief of the Council of Archdruids as well as to the Arch-Druid of Carleton, thus giving us a backup list of members of the full Council of Dalon ap Landu.
 15. In case of suspension of activities by the Carleton grove, the chief of the council of Archdruids could temporarily become head of the Council of Dalon ap Landu until such time as the Carleton grove should be reconstituted. Thus, proposals to the full council could be made and votes taken even should the Carleton grove be in abeyance.
 16. Since some apocrypha have not been sent to all priests, I would suggest that all new apocrypha be sent to the chief of the council, too, for distribution to the various groves, so that at least the most active members of the priesthood would have them.
 17. The chieftainship of the Council of Archdruids would rotate yearly among the Archdruids of all established groves in order of seniority. However, the chieftainship should be restricted to Archdruids of groves that have been in continuous operation for at least three years. At present, this order would be Berkeley, Stanford, Chicago; though by the time Chicago's period of office was up other Archdruids could be eligible.
 18. Due to the intermittent history of the Carleton grove and the responsibilities of the Archdruid both to the full council and to studies, it might be advisable to skip Carleton in the succession. In fact, any Arch-Druid who felt unable or uninclined to accept the chieftainship should be allowed to pass it on to the next on the list.
 19. Within the Council of Archdruids, each Arch-Druid would have an equal voice and each grove would retain its autonomy.
 20. If a grove chooses to declare itself pagan, Buddhist, Jewish, Episcopalian, or even Pentecostal, that's its right and its own business, though it should be made clear that it's the individual grove's orientation, not that of Druidism in general.
 21. If we ever got as big as the Catholic church (fat chance), it would be nice to be able to say to someone who did not like one grove, "Well, try the one down the trail a ways, they're on a different trip."
 22. Within the basic tenets of the Reform, all sorts of development are possible and desirable. The more ways we develop, the more we will be able to offer those who cannot find their "awareness" within the context of the standard religions.
 23. To paraphrase Mao Tse-Tung, let a thousand branches grow from the oak trunk of the reform.
 24. But for the Mother's sake, let's keep the branches connected to the trunk.

25. Go mbeannai an Mhathair sibh go leir. (May the Mother bless all of you.) I look forward to your comments, ideas, and Bronx cheers.

Yours-in-the-Mother,
 Siochain (Peace)
 Robert G. Larson,
 Arch-Druid, Berkeley Grove
 May 26th, 1976 c.e.

The Second Epistle of Ellen

(By Ellen Conway Shelton, 1976)

(New to ARDA 2)

1. REFORMED DRUIDS OF NORTH AMERICA
2. COUNCIL OF DALON AP LANDU
3. 29 Samradh XIV/ 29 May 1976
4. Dear Reverend Brother Robert [Larson],
5. We were delighted to receive your letter yesterday, especially as I had been meaning to write you very soon to inquire into the difference between RDNA and NRDNA. It seems, from the little information we've received about it, that NRDNA differs only in an expressed concern for organization. True?
6. It is most certainly true that the original Reform did not expect such growth and scattering, and did not provide a framework for handling such diversity, so that it is very difficult now for any individual to know what the Druidic climate is like beyond his or her own grove and circle of correspondents.
7. But, please, don't equate the Reform with its organization! ("The organization... is sick. ... such as state cannot be allowed to continue if the Reform is to regain its health.") The organization has never been the important part of Druidism. So long as it provides a means of helping people in their search for awareness, the Reform is healthy.
8. Communication is a convenience and proselytization is an option, but if I choose to develop quietly by introspection and to write privately to my friends, I am as much an active Druid- and, I believe, contribute as much to the Reform – as if I broadcast my views to the entire Council of Dalon Ap Landu.
9. However, I do agree that it is important to have a central source of information. By council resolution of 20 April 66, this is the responsibility of the Arch-Druid of Carleton, just as it is for the responsibility of the other Arch-Druids to send in the information necessary for maintaining the records.
10. But since Glenn announced Renny's election as his successor, no Arch-Druid (and there has always been one) has received anything to report – so it is evident that the existence even of a permanent center of communications has not been enough to get people to communicate even the existence of new groves and new priests. So I am somewhat dubious of the likely effectiveness of a rotating center.

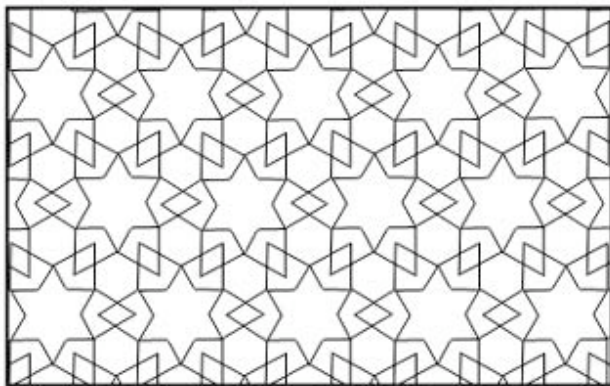
11. Nevertheless, both Dick and I would be willing to participate in an unofficial Conspiracy of Arch-Druids – and given the universally acknowledged difficulty of getting anything through Council, it does not seem likely the Conspiracy could ever become official.
12. We would be perfectly willing also to serve as Chair (Chief Conspirator?) on our turn in the rotation. As long as Arch-Druids are free to pass up the Chair if they lack the time or inclination, the Carleton grove should definitely not be left out of the rotation.
13. In fact, the Conspiracy’s report would only be necessary if the current AD of C neglected to send his/hers (presumably this worthy fellow could be persuaded to state his/her intentions to the Conspiracy).
14. All of the groves which enter the Conspiracy should undertake to maintain a complete set of the general reports, so that the revolution of the Chair would not involve entrusting any archival material to the mails. This duplication of records should also increase the chances of this stuff reaching Posterity.
15. I look forward to hearing your reactions to all this, and hope you can include an explanation of the differences between NRDNA and RDNA. I am also curious to know what sort of information you are considering including in a report of the state of a grove; and I would like to pool ideas on how not to leave out Druids (of all orders) who are not currently affiliate with groves.

Peace

Ellen Conway Shelton

Arch-Druid Emeritus (Emerita??) of Ann Arbor

Cc: Chairman, Patriarchs, Arch-Druids.



Felicitous Communications

(By Deborah and David Frangquist, 1976)

(New to ARDA 2)

1. 8 June 1976
2. Zweibruecken, Germany
3. Dear Dick and Ellen [Shelton],
4. Yes, we are still here. We must have a lot people wondering, though. Please rest assured that although we never write anybody (and I do mean anybody), we remain just as interested in Druidism as ever.
5. We are not now actively engaged in trying to form new groves or win new “converts,” and like Fisher, our spiritual interests have taken a decidedly Christian turn, but we continue to consider ourselves Druids and value Druidism as a strong antidote for the kind of simplistic thinking most people engage in.
6. Following a flurry of activity a year and a half ago, when we were so concerned about Isaac’s schism nonsense and about copyrights, we researched copyright law and found that there was nothing to worry about. In fact, it is clear that the Chronicles could not now be registered since they were published without a copyright notice.
7. So once there was no immediate crisis, we slipped into our usual slothful habits. No, there is not some other letter lost in the mail since ’74. Perhaps it is a good thing you sent us those extra copies of the Chronicles, though. If they are now needed at Carleton, we can send them back.
8. We are glad to be able serve as shoulders to lean on. Even though we have never met you, we sense more and more that we are really kindred spirits.
9. Unfortunately, we are not felling very encouraging right now. Yes, the real world really is like that. Yes, there really is no place quite like Carleton, or at least we haven’t found it. Your lament sounds sadly like the things we have said to each other on many occasions.
10. We have had many long discussions trying to figure out how to recapture some of that Carleton atmosphere, or even how to identify Carleton type people out here in the world. We haven’t found any very good solutions, but we have resolved that when we get back to the states, we will make every effort to look you guys up.
11. We thank you very much for keeping us informed of Isaac’s activities. We have the feeling that there must have been some letters of his that we never got, and we were a little in the dark at first this spring as to what he was doing.
12. We are probably not as concerned about him as you are, although we get frustrated and maddened by his obvious lack of stylistic sensitivity and good sense. But we generally feel that if he has captured any of the essence of Druidism, it will come out in the end; and if he has not, then people will get bored with him. But keep up the fight.
13. This letter would have been longer, but we put most of our effort into composing the accompanying epistle. It is intended to be read aloud at your Midsummer Bash. We hope it helps. We hesitate to promise to write again soon, but we do have good intentions.

Peace
Dave & Dee [Frangquist]

The Epistle of Midsummer

(By David & Deborah Frangquist, 1976)

(Carleton Apocrypha Only)

An Epistle to the Druids assembled at Carleton

On the Occasion of Midsummer

In the Fourteenth Year after the Establishment of the Reform

Chapter the First

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

Chapter the Second

1. We would do well to remember this in these days. For word has come to us on the wings of great birds that once again the Reform is threatened with schism.
2. This is no new thing. You may read in the Early Chronicles how at the very dawn of the Reform there was the threat of schism.
3. The schismatics were then led by Jan [Johnson], who wished to impose on other Druids practices and doctrines which were repugnant to them.

4. But Jan had the Mother in his heart, and he did relent that there might be no schism but rather peace and unity in the fellowship of the Druids.
5. Thus he demonstrated the true spirit of the Reform and established a tradition far more important than those he had first sought to establish.
6. Therefore seek peace, harmony, consensus, unity; for that is the Druid way.

Chapter the Third

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

Chapter the Fourth

1. You may ask; "Is it not possible that the Council could become perverted and transform Druidism so that we could not recognize it?" But what authority does the Council have except what all Druids accept?
2. If the Council does what glorifies the Mother, what establishes unity and harmony among Druids, and what promotes enlightenment, then rejoice in the work of the Council and do not concern yourselves with factions.
3. But if the Council does what does not glorify the Mother, what causes dissension and conflict, and what becomes a stumbling-block for Druids, then it is not the True Council. Then the Council will have passed away.
4. For it is an institution and like all institutions it will pass away, though we know not whether the time be near or far. And when it passes away, do not grieve for it, but rejoice in the Mother who will abide.

5. And do not be concerned for the future of the Druids, for they too will abide, at least for a time. Even so, the Mother will be glorified in new and wondrous ways, for she is ever changing even as she remains the same.
6. You may ask; "How can we preserve the True Council?" That is a question not tending to edification.

Chapter the Fifth

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

David Frangquist Deborah Gavrin Frangquist

Priest of Dalon Ap Landu Priest of Dalon Ap Landu

Patriarch of Belenos Priest of Belenos

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



The Second Epistle of Robert

(By Robert Larson, 1976)

(New to ARDA 1)

Chapter the First

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

Chapter the Second

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

Chapter the Third

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

Chapter the Fourth

1. Sister Shelton implies in her letter that there is little real need for the Provisional Council, as most of my proposed functions are supposed to be taken care of by the Arch-Druid of Carleton. True, with emphasis on the "supposed."
2. The Provisional Council may well become a "goosing" agency more than anything else. I have never maintained that there was a spiritual malaise in Druidism, only that its organizational structure was not all that could be desired.
3. The Provisional Council is an attempt to resurrect Druidism as an organization (or disorganization). I would

also point out that in the years to come, most new priests will probably not be ordained from the Carleton grove, but from one of the other groves. It's a simple matter of arithmetic.

4. The Provisional Council will, I feel, give these new priests more of a feeling of belonging and access to other Druids. Talking with your Arch-Druid is a lot easier than trying to communicate by letter either directly or through the Carleton grove.
5. With an effective council of Archdruids, each Arch-Druid will have input from all the groves to enable him to advise and give answers to other Druids and those who are interested in Druidism, so that it won't be a matter of "Well, this is the way we think here."
6. Nor do I wish to rule out input from Druids not associated with a grove. Input from all Druids would be welcomed. However, since the Provisional Council will address itself mainly to the organizational problems of groves, input from grove members or those who have tried to organize grove, whether successful or not, would be particularly valuable.

Chapter the Fifth

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

Chapter the Sixth

1. Finally, in answer to Brother Morrison, I will now relate this incredibly ancient Druid fable which I have just written.
2. Ahem.
3. Once in the long ago there were three Druids, and very fine Druids they were, too. It came to pass that each of them inherited a piece of land with a large rock on it.
4. Now the First of these Druids went to his land and looked at his rock and immediately fell in love with it.
5. To make his rock even more beautiful he fell to rubbing and buffing it until it bore a bright polish.
6. Every day he would rub and buff it till it almost outshone the sun, so bright it was.
7. The people who lived nearby would often come to see the rock and say what a wonderful, bright rock it was being.
8. Now eventually the Druid died and went to the Sidhe hills as all good Druids do. But the wind and rain did not die.
9. Slowly it was that the rock lost its polish, but lose it it did. No longer did the people come to see the rock, now neither wonderful nor bright, for of what interest is a mere rock, except to geologists?
10. The second of the Druids went to his land and looked at his rock and thought what a wonderful statue his rock would make.
11. So he took a hammer and chisel and carved a statue of his god out of it. Paint he put on his statue, and gold and

jewels also, until it looked exactly like his idea of his god. And the people who lived both near and far came to marvel at the statue and worship at it, saying such things as "You could swear that it's alive, that it's being."

12. To which the Druid would reply, "It is."
13. Eventually the second Druid too died and went to the Sidhe hills where all good Druids go. But the wind and rain did not die, nor did human nature change.
14. Thieves came and stripped the statue of its gold and its jewels. Wind and rain completed the destruction, until the statue once again resembled nothing so much as a rock.
15. And the people stopped coming to marvel and to worship, for, after all, who wants to worship a rock after he's had the most wonderful statue in the world?
16. The Third Druid went to his land and looked at his rock. Then he climbed upon it and looked about him, liking what he saw.
17. He planted flowers, trees and bushes about the rock and lichen on it. Every day he would herd his cows and sheep on the land about the rock, sitting on or resting against it.
18. As time went by, the flowers, the bushes and trees grew and the lichen covered the rock, giving the Druid an even more beautiful view and a softer seat to watch his herds from.
19. So beautiful did the Druid's land become, that people came from far and near to sit with him and watch the deer and fox play and the flowers bloom, for it was said to be the most beautiful and peaceful place in the world.
20. The time came when the third Druid died and went to the Sidhe hills where all good Druids go. But the flowers did not stop growing, nor did the bushes and trees and lichen.
21. Still did the deer and fox play in the Druid woods, and still were cows and sheep herded about the rock.
22. The Druid's name was forgotten, but some people still came to sit on his rock and look at his woods, for it was yet the most beautiful and peaceful place in the world.
23. And so it remains to this day.
24. Beannachtaí na Mathar libh. Siochain

Robert, ArchDruid, Berkeley Grove

28 Mean Samhraidh, 14 y.r.

(July 2nd, 1976 c.e.)



The Second Epistle of Isaac

(By Isaac Bonewits, 1976)

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

(Berkeley Apocrypha Only)

Chapter the First:

The Baby and the Bath Water

1. Sisters and brothers, the purpose of this missive is to make clear some matters concerning the subjects of Theology (the study of more than one God) and Hierurgy (the practice of sacred workings) insofar as they relate to ritual.
2. For there appears to be a great deal of ignorance about these subjects among Reformed Druids and more than a little hostility towards the very existence of ritual at all.
3. And this is understandable from those who have been raised in a monotheistic culture, especially since the religious leaders of that culture long ago lost what knowledge they once had about the proper use and purpose of ritual.
4. So that today the rituals of the Established Religions of the West have almost no power and very little positive use; but on the contrary, have been perverted into tools of manipulation and tyranny.
5. Now since all of us growing up in monotheistic cultures have been taught from birth that the only "real" religions are the Western ones, and since it has always been made deliberately difficult for us to get accurate information about non-western religions, we have naturally tended to reject the non-monotheistic religions we do not know along with the monotheistic ones we are familiar with.
6. This shortsightedness has been planned, for the powers that we would rather have us as atheists and agnostics rather than as non-monotheists, for thus we are still playing their game by their rules.
7. Also as intellectuals, we have been raised to have a knee-jerk reaction to such terms as "Magic," "the occult," "ritualism," "the supernatural," etc., so that we can only think about these subjects in the ways that we are supposed to.
8. For a full understanding of these terms by intellectuals, and eventually large numbers of other people, would spell the death of organized Western religion (though it would have little effect on the non-monotheistic systems).
9. *What I have to say in this Epistle are, of course, only my opinions.* {Emphasis added by Editor} But they are the opinions gathered from a career of studying many forbidden subjects and learning to think that which a Westerner is not supposed to be able to think.
10. For I have studied magical, religious and psychical phenomena from all around the world and have learned that the overwhelming majority of cultures in which these strange beliefs and occurrences appear happen to agree upon the same basic theories of magic and religion.
11. Granted, the explanations offered by these non-western thinkers may seem a little strange to Western philosopher and theologians, as well as their students, but historically

- speaking it is the Western monotheistic thinkers who are out-of-step.
12. And I will submit that monotheism, far from being the crown of human thought and religion, as its supporters have claimed for several bloody millennia, is in fact a monstrous step backwards, a step that has been responsible for more human misery than any other idea in known history.
 13. And I will suggest that, in rejecting all religion and ritual because of disgust with the only religions known to you, the monotheistic ones, some of you have thrown out the baby with the bathwater; just as you were supposed to do.
 14. And I will further ask you, sisters and brothers, to read my words with as open of minds as you can, for whether you wind up agreeing with me or not is really not important; but you will at least understand my motivations and concepts, and those of my colleagues in the Neopagan movements.
 15. Perhaps you will come to understand that we are not irrational, anti-intellectual, "back to the caves" fanatics, but that rather our philosophies are the equal in complexity to any ever invented in the West.

Chapter the Second: Reality and Non-Reality

1. In order to understand the original ideas behind most magical and religious rituals, one must begin with the fact that the Gods are real.
2. Their type of reality is not that of a block of wood or of anything physical that we are familiar with, but a kind of reality it is nonetheless.
3. This may seem somewhat confusing to the dualists among us, so I will attempt to explain this rather complex matter.
4. The theological system that framed the philosophical structure of Western Civilization and conditioned westerners as to what was logically thinkable, is basically a "conditionally monotheistic dualism."
5. That is to say, while claiming to be monotheistic, it is in fact *polytheistic*, with the Father, the Son, the Holy Ghost, Mary and Satan (Allah and Shaitan, in Islam) as the major deities, with a host of lesser deities called Saints, Demons and Angels, all of whom are divided into two grand armies: the Good Guys and the Bad Guys.
6. Dualism is the metaphysical view that the cosmos is divided into two irreconcilable forces, usually described as Good and Evil; frequently, it is stated that the Good God is the God of the Spirit (and therefore everything nonmaterial is good, except of course the Bad God and his minions, who are also spirits) and the Bad God is the God of the Material World (and therefore everything material and fleshly, including all the female deities of the Earth, such as our Earth-Mother is irretrievably evil).
7. Unlike the Oriental systems, there is no overlap between Good and Evil, White and Black, Light and Darkness.
8. Now while Western theology claims that Satan/Shaitan is weaker than Jehovah/Allah, nevertheless, in their day-to-day statements, most Western theologians ascribe to the Bad God all the miraculous powers usually ascribed to the Good God (or his representatives, such as Jesus or Mohammed); in order to be able to explain the "counterfeit miracles" performed by the members of other faiths.

9. It is obvious to any Pagan theologian that Western theology is basically dualistic, with the forces of Good and Evil pretty much evenly balanced; it is equally obvious that these theologians managed to force Western philosophy and metaphysics to become strictly dualistic as well.
10. Pushing Aristotle (and later Descartes) as the supreme logician, Western theologians created a worldview in which every object of perception or conception was either Good or Evil, True or False, Right or Wrong, White or Black, Real or Unreal.
11. The entire cosmos was sliced into two warring halves, and whoever refused to accept this worldview was automatically ascribed to the Evil half and executed as a menace to civilization.
12. All of this, mind you, is somewhat different from the views that have been held by 99% of the human race, throughout history, and probably for a million years before history began.
13. Polytheists have a tendency to develop logical systems based on "multiple levels of reality" and on the magical Law of Infinite Universes: "every sentient being lives in a unique Universe."
14. What is true for one person in one situation may not be true for another person in a different situation, or even for the *same* person in a different situation.
15. 'Truth' is defined as a function of convenience (the magical Law of Pragmatism, also used in most engineering and scientific activity: "if it works, it's true"); Truth does not exist in a comprehensible form as an eternal essence.
16. The simplest example of this is your favorite table: slam your fist down on it.
17. After yelling with pain, you will notice that, on the level of ordinary mundane reality, that table is quite solid.
18. Yet we all know that, on another level of reality (one we all believe in, even though we've never seen an atom), that table is 99.9999% empty space, as is your hand.
19. For the table is simultaneously solid and not solid, depending upon which level of reality we care to consider.
20. A beautiful perfume in my universe may be a terrible stench in yours; to a colorblind person, red and green may appear the same; sound is a false concept to a person born deaf, he or she has to be taught to perceive that which does not exist to his or her senses.
21. The wonderful theories of relativity being so proudly produced by modern physicists were known millennia ago by Pagan philosophers and mystics; the only reason relativity came as such a shock to our scientists was because the Western worldview does not allow for ambiguity or relativity, everything is either Absolutely Eternally True or Absolutely Eternally False ("He who is not with me is against me," "The lukewarm I vomit forth from my mouth," "Kill them all, God will know His own," etc.).
22. This is not the place for an extensive theological analysis of Western Religion; but it is necessary to point out these matters rather bluntly, in order to allow one to think the unthinkable by reasoning out that which Aristotle says is impossible to reason out.

Chapter the Third:

The Reality of the Gods

1. Now, with the preceding background, we may come to the fascinating point where metaphysical relativity intersects the realm of theology (one may use the term "polytheology" if the slight change in the usual spelling of "theology" is upsetting).
2. For the Gods are both real and unreal, "true" and "false," depending upon which level of reality one cares to deal with.
3. Taranis, for example, is on the physical level merely a quaint myth of our Celtic ancestors.
4. On the euhemeristic level, He may be the memory of a once famous and powerful warrior and weather magician.
5. On the intellectual level, He is an Archetype of thunder and lightening, as are Thor, Perkunas, Indra, Perun, the Thunderbird, and other deities.
6. But what if you invoke Taranis several times to start storms and *each time you get a storm?*
7. You must then face the fact that, on *some* poorly understood level of reality, Taranis is a real, living entity, one you can interact with.
8. I would say that Taranis is, in fact, like all gods and goddesses, a powerful Archetype in the collective unconscious of humanity; this collective unconscious (Jung's term) is what I have called elsewhere "The Switchboard" (in *Real Magic*), C. Taliesin Edwards (the leading theologian in the Neopagan movements has called "The Da Mind" (in his *Essays Towards a Metatheology of the Goddess*), and that others have called by a variety of names.
9. I would assure you that this gigantic interlocking net of Archetypes *exists* on what, for lack of a better term, has been called the *psychic* level (or sometimes the "spiritual" level, but that term tends to confuse matters more than it helps).
10. It is the source of the divine power used in *all* religious rituals, including those of the monotheists who think they are communicating with a Supreme Being.
11. Further details can be found in the above cited writings, but for now let it suffice to say that *all* the Gods and Goddesses, Angels, Demons, Saints, Avatars, Buddhas, etc., *exist*, they are real.
12. They exist as, if nothing else, many powerful circuits of psychic energy in a gigantic web linking every living sentient being on this planet Earth.
13. And although it became fashionable in Western Religion to promote local tribal gods to the rank of Supreme Being (through a process known as *hyperapotheosis* or "The Palestinian Heresy"), most theologians would insist that the Most High God/ess is only a distant parent to the Gods and Goddesses of Earth, no matter how grand the claims of religious partisans.

Chapter the Fourth:

Earthly Deities and the Supreme Being

1. Followers of Reformed Druidism who are horrified by being associated with Paganism will be surprised to learn that traditional Pagan attitudes towards a Supreme Being are highly similar to those held by most Reformed Druids towards Be'al.
2. Most Paleopagan and Neopagan systems of theology tend towards a belief that the High God or High Goddess lives very far away and is not concerned with the actions of mortals; although He/She/It may have been the original parent of the tribal Gods, nonetheless, the High God/dess is not usually described in anthropomorphic way.
3. The Most High God/dess is neither male, nor female, nor even neuter; He/She/It has no human emotions or other characteristics whatsoever.
4. In accord with the mystics from around the world, theologians will assert that any statement made about the Most High God/dess is bound to be incorrect, simply because He/She/It is Infinite and human minds (no matter how "divinely inspired" they may think they are) are all too finite.
5. Human languages are not equipped to deal with Infinity; neither are human emotions.
6. The Gods and Goddesses of Earth, on the other hand, *are* anthropomorphic, they laugh and cry, become angry or vengeful, feel love and hate, can be tricked and taught, send mercy or punishment, etc., and this is precisely *why* They are loved.
7. These are the entities that humans actually reach in their rituals, although westerners usually fool themselves into believing that they have reached the Supreme Being.
8. Theologians would insist that none of the deities worshipped by westerners are as powerful as They are claimed to be, but They are powerful enough to produce magical effects ("miracles") once in a great while, and that is more than sufficient to allow those who are ignorant of the magical and psychic sciences to claim each of the Gods worshipped as the Supreme being.
9. And since occultists and theologians are executed as quickly as possible by monotheists, there is no one around to contradict the leaders of whatever religion is the One True Right and Only Way in a given culture.
10. Now the official party line of Western theology for five thousand years has been that "all Pagan deities are demons in disguise," and that it was an insult to the Supreme Being to worship any lesser deities.
11. Naturally, this came as something of a surprise to the Pagans, who were more likely to say that "All Gods and Goddesses are of the Most High, and in honoring Them do we honor the One."
12. Western dualism, however, forced its theologians to insist that all the deities they met in their missionary work had to be turned into Saints or Demons immediately.
13. The closest that Neopagans seem to come to the direct worshipping of a Supreme Being (outside of one Egyptian monotheistic cult, and there seems to be some controversy as to whether or not they count as Neopagans) will be found in the cult of "The God and the Goddess."
14. Known as *duotheism*, this belief system states that the Ultimate Godhead is bisexual, or hermaphroditic.

15. As direct emanations form "The Star Goddess and Her Consort," there is an Earthly Goddess and God (referred to in Neopagan Witchcraft, for example, as a Moon/Earth/Sea Goddess and a Horned God of the Wildwood and the Sun).
16. This Earthly God and Goddess are the rulers and at the same time the quintessence, of all the male and female deities of planet Earth.
17. Every god or goddess of this planet is seen as an "aspect" or "face" of these Two, who are in turn the humanoid aspects of the Most High God/dess.
18. But most Neopagans are perfectly willing to admit that the dolphins might have an Earthly Dolphin God and Goddess, and that beings of another world might have deities of their own Who would be just as "real" as our own are, though totally inhuman.
19. It's a big cosmos and the universe is perfectly capable of counting higher than two.

Chapter the Fifth:

But What About Ritual?

1. Now as a Reformed Druid, I am entitled to believe any sort of nonsense, simple or sophisticated that I care to, and you will no doubt be happy to allow me that right.
2. But you may be wondering what all of this intellectual discussion has to do with the positive or negative values of ritual; therefore, I will turn to that subject as quickly as possible.
3. But first it is necessary to explain some of the terms I will be using in the forthcoming discussion, for Heirurgy (which means the work of worshipping) is a complex subject and cannot be understood without the use of fairly precise terms.
4. "Magic" is the art of science of getting one's psychic talents to do what one wants; in other words, "Folk-parapsychology."
5. A "ritual" is any sequence of ordered events designed to produce a desired effect.
6. A "magical ritual," therefore, is a psychodrama designed to facilitate the generation of psychic energy and the focused disposition of that energy, in order to accomplish a given result.
7. A miracle is a magical act or paranormal phenomena performed by a person working within a religious context of which you approve. A "counterfeit miracle" is an identical magical act or paranormal phenomena performed by a person working in a religious context of which you *don't* approve (this is often referred to as "evil black magic done with help of demons").
8. A "religion" is a combination of a philosophical system and a magical system (as mentioned in *The Epistle of David*) which is oriented primarily towards higher beings, period. There's no need to go all gooey and mystical about it.
10. An "active ritual" is one designed to have an effect upon a situation or entity outside of oneself (praying for rain, for example, or faith healing another).
11. A "passive ritual" is one designed to change oneself; to receive or store psychic energy rather than sending it elsewhere (doing a self-healing, for example, or becoming possessed by a Holy Spirit).
12. As a general rule, the **major** distinction in psychic technology between magical and religious rituals is that

magical rituals *usually* involve few people and are actively oriented, while religious rituals *usually* involve large numbers of people and are passively oriented.

13. Because the majority always define cultural reality, it is easy for a theologian who is dishonest to claim that the ritual activity involving large numbers of people is somehow morally superior and qualitatively different from those rituals involving a minority.
14. So what really goes on at a religious ritual? Not, what do the people *think* is going on, nor what their theologians and priests may *tell them* is going on, but *really*?
15. Actually, the art of Priestcraft (which is what we are, after all, discussing) is rather simple, so simple in fact that the over mystification of the psychic technology involved is what led to the term having such a bad aroma.
16. The answer to the question of what really happens at a religious ritual will be answered in Chapter Seven, using the Reformed Druid Order of Common Worship as our example; but First we should consider the tools of ritual.

Chapter the Sixth: The Tools of Ritual

1. In a typical magical ritual various techniques are used to get the magicians(s) into the proper frame of mind to release psychic energy in a focused manner, including the following:
 2. "mandalas" or "yantras" (known in the West as "pentacles" or "sigils") which are pictures or diagrams illustrating the type of energies being dealt with....
 3. 52
 - "mantras" or "incantations", which are sound sequences which have both physical and psychological effects....
 4. "mudras" or "gestures," which are postures having physical and psychological effects....
 5. props (chalices, swords, wands, etc.)....
 6. scenery (the decoration of the ritual room with appropriate colors and textures)....
 7. costumes (special clothes or the lack of them, worn during the ritual)....
 8. intoxicating methods and methods for otherwise altering the state of consciousness including breathing exercises, sexual techniques, alcohol, tobacco, other drugs, physical exercises and other methods.
- 8b. Each and every single one of these techniques and supporting elements shows up in religious rituals as well.
9. The mandalas may be two-dimensional paintings, icons or tapestries, or else they may be three-dimensional statues or idols (an "idol" is someone else's religious statue); in any event, they stimulate the sense of sight.
10. The mantras are, of course, the prayers, psalms, litanies and hymns used to stimulate the sense of hearing.
11. The mudras can include kneeling, genuflecting, kissing of sacred objects, saluting the Four Quarters of the sky, etc.; these are for the kinesthetic senses.
12. The props are frequently the same as those used in magical rituals, chalices, pointing sticks, plates of precious metals, altars, etc.
13. As for scenery, every temple or church building is decorated in whatever manner the congregation feels is most powerfully spiritually (i.e. "holy").
14. Naturally special costumes are worn by the clergy and laity alike, such as skullcaps, black shirts with white collars, prayer shawls, white robes, maniples, etc.

15. In Western Religions these days, the principal drug used to alter the state of consciousness is wine, though Oriental Religions frequently use cannabis, Voodoo uses rum, and Native American rituals will use tobacco, peyote or magic mushrooms.
16. Is it only a coincidence that religious ceremonies make use of exactly the same ritual tools as those used in ceremonial magic?
17. It is perhaps true, as some have claimed, that the ceremonial magicians are "actually" worshipping demons and deliberately stole the techniques from the organized religions in order to blaspheme and desecrate them?
18. Bullfeathers!
19. Ceremonial magicians shamans, witches and medicine-people have been around for millennia, since long before the rise of our modern organized faiths.
20. They were using those techniques then because they worked, a fact the organized religions know full well, because each of the organized religions was originally a tribal religion run by just such a local shaman or witchdoctor or prophet.
11. When the Sacrifice is offered, we are not only intellectually making an offer to the Gods, but we are also sending life force from the severed tree branches we are sacrificing (in a similar fashion, those religions that sacrifice animals are using that exploding life force to strengthen the psychic energy being aimed at the Gods).
12. We are in effect, by sacrificing anything living, taking advantage of the life force broadcast by any dying entity (see some Kirilian motion pictures of sliced plants, for example), and using it, along with our own psychic energies (the "sacrifice of our hearts") to "feed" the Gods.
13. This is a basic principle of Pagan theology, that the Gods need human worship as much as the humans need the blessings of the Gods; for every time you think emotionally (positively or negatively) about a deity, you feed more psychic energy into the collective unconscious about that deity, and reinforce its energy circuit.
14. This is why one can legitimately say that the Christians in the West (not so much in Russia and Eastern Europe) actually worship their Devil, because they think so much about Satan that they give Him tremendous power, certainly as much as they give to their Jesus.
15. Satan's power, like Christ's power, comes from human thoughts and human psychic energy, and not particularly from the Supreme Being, but both of these two Gods have more than enough psychic power to produce occasional magical effects.

Chapter the Seventh:

The Magic of Druid Worship

1. As you no doubt might imagine, brothers and sisters, I have been alternately amused and angered by comments about how easy it is for ritual to "independently acquire magical properties of its own."
2. My amusement was based upon my own knowledge that any effective religious ritual will already have magical properties or it won't work at all.
3. Whereas my anger was not directed at the speakers of the derogatory comments, for they had no way of knowing otherwise, but rather at the theologians and philosophers of the West who have so carefully assured that intelligent men and women will somehow separate magic from religion in their thinking.
4. As we have seen, what goes on in a religious ritual is exactly the same thing that goes on in a magical ritual: the manipulation of psychic energies by humans for human benefit.
5. The details of the technology may be a little different, but the forces used are basically the same.
6. In order to make my wild sounding statements a bit clearer, let us examine the Order of Common Worship in use by the various Reformed Druid movements.
7. Like all religious rituals, it opens with an Invocation, asking the deities to take notice of our presence and simultaneously initiating a form of unity between the members of the Grove.
8. In most religions, this is a far more elaborate part of the ritual and is designed to really make the group-mind (a telepathic resonance set up between a number of people thinking similar strong thoughts about a single subject) as strong as possible.
9. Note also that the Reformed Druid Invocation used includes a "confession of sins," another common element in opening prayers, designed to remind the people of their dependence upon the Gods.
10. Next is the Processional and the Hymns or Incantations of Praise, designed to "uplift" our emotion; i.e., to get us emotional and to focus that emotional/psychic energy towards the Earth-Mother and Be'al.
16. Formalized worship services are not usually the time when the deities are fed the most psychic energy, for that is a day-by-day process; instead, the energy raised and sent to a deity in a typical religious ritual acts primarily as a catalyst: it is there to trigger a return flow of psychic energy, to be used for magical purposes under the direction of the priest or priestess leading the rite.
17. Now this kind of mechanistic approach to deity is distressing to most nonpagans in the West (though the Ancient Greeks or the modern Hindus would understand it perfectly), and it is, of course, an oversimplification; for there are thousands of variables involved in even the simplest exercise of psychic talents, and the response from the deity is not always as expected.
18. Is this the "free will" of the deity acting, or merely incompetence on the part of the worshipers? Perhaps it is both.
19. In any event, once the triggering energy has been sent via the Sacrifice to the deity (Who is usually visualized as "up there" somewhere, even if immanent as well), there is usually a response.
20. In Reformed Druid ritual, it is the presiding Druid/ess who listens for the answer, and joyously announces (at least during the Summer Half of the year) that the Earth-Mother has accepted the sacrifice and is ready to bestow Her blessings upon the Grove.
21. In other words, a message has been sent and acknowledged.
22. As in most religious rites, a Catechism then follows; though in Reformed Druidism this is a very brief one indicating the unity of belief among the members of the Grove concerning the Waters-of-Life.
23. The purpose of this is to further tune the group-mind, so that it will be ready to receive the psychic/spiritual energy sent it by the Gods (or, to put it another way, to open the group-mind to the reception of a message and a source of energy that is always available, if one merely tunes in and listens).

24. The presiding Druid/ess then Consecrates (psychically charges) the chalice, making it a focus for the energies of the Gods and the Grove to meet, just as in many other religions.
25. As the holy waters are drunk, each member of the Grove is linked more tightly to the Gods and to each other.
26. The intoxicating effect of the whiskey or wine is meant only as an additional shove to open any closed doors left in a member's mind; it symbolizes the fires of the spirit as it burns in us and serves to break down the conscious resistance to the Other Worlds.
27. Now is the time, in most other religious rites, when something active would be done by the spirit-filled Grove; a prayer would be said and repeated, to focus the linked and strengthened energies of the Grove, i.e., a "spell" would be cast (although that dirty word might never be used).
28. In Reformed Druidism, however, that energy is usually used for more passive purposes; to facilitate introspection and meditation, for the improvement of one's spiritual growth.
29. However, there is nothing to prevent a presiding Druid/ess from inserting a healing spell or a crop-growing prayer just before the pouring of the Libation ("To Thee we return...")
30. After the Communion is over, the presiding Druid/ess usually goes directly to this Libation, which has the dual effect of both strengthening the link between the members of the Grove and the Earth-Mother, and of "grounding out" the circle of energy generated in the ceremony.
31. This grounding and internalization of energy continues through the Meditation and Sermon. The last remnants of the energy are directed into the members of the Grove by the Benediction which, as in all religions, is designed to scatter the last blessing of the Gods over the people, while assuring them that their ritual worked and will accomplish their long term goals (this is known technically in ceremonial magic as "follow through" and is very important).
32. Now I know that this entire discussion of religion and magic has come as somewhat of an annoying shock to many of you, especially perhaps to those brothers who were the creators of the rite we have just been discussing.
33. But the fact is that, by accident or design, consciously or under the direct inspiration of the Earth-Mother and Be'al, they managed to create a ritual that follows the standard patterns all over the world for contacted supernatural entities and obtaining benefits from Them.
34. It is not a very powerful ritual as it stands, but with loving care and performance by individual Groves willing to put in a lot of work ("Hierurgy") it can produce as much in the way of spiritual force and fulfillment as those of the Established Religions and more than most.
35. With proper vestments, tools (like sickles, chalices, etc.), music and song, choreography and rehearsal (a good set of Bards helps here), Reformed Druid rituals can be as spiritually uplifting as any.
36. But rituals are another one of those things in life where "what you get out of it depends on what you put into it."
37. Heirurgy is hard work; but it's worth it when you have sick friends, failing crops, a long drought or spiritual malaise.

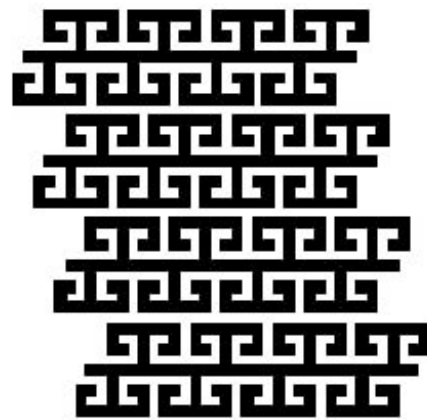
Chapter the Eighth: Conclusion (finally!)

1. The purpose of this Epistle has not been to convert anyone to my particular world view, but rather to share that worldview in detail with my brothers and sisters in the Council.
2. For many of you have expressed bewilderment at my words and actions.
3. And I have wanted you to be able to at least understand where I am coming from, whether you agree with me or not; for I am not alone in my beliefs, bizarre as they may seem.
4. There are thousands of us in this country, and millions around the world, and for the first time in hundreds of years of genocide against us, we are beginning to grow in numbers again, as the Gods return to claim Their own.
5. And we firmly believe that whether rituals become a stumbling block or a steppingstone to the stars is entirely dependent upon the discipline, knowledge and wisdom of those performing the rituals, not upon the rites themselves.
6. Blessed be the Most High Goddess, Who was and is, and is to come, always, now, forevermore, throughout all eternal space and time.

Peace!

Isaac Bonewits, D.A.L., Be.

Samradh, 14 y.r. (circa July 1976 c.e.)



The Book of Changes,

PART THREE

(By Isaac Bonewits, 1976)

[The Voting Results of the Isaac Affair]

(Berkeley Apocrypha Only)

Chapter the Fourth

1. Now other tentative decisions were made by the four ArchDruids with the majority consent of the Third Order members of their Groves; and these were as follows:
2. That no Reformed Druid should speak for the beliefs or nonbeliefs of *all* Reformed Druids, save to mention the Basic Tenets outlined in *The Book of the Law*, and that members of each branch of the Reform should speak only for themselves.
3. That the general definition mentioned in the letter of July 18 (Chapter 1, verse 6, above) for the RDNA might be used by the SDNA and/or the NRDNA instead.
4. That it be specifically mentioned to all Reformed Druids that they may found affiliated, subordinate or allied Orders, of whatever sort desired, to enhance their experience of Reformed Druidism.
5. That the suggestions made in the letter of July 18 (Chapter 1, Verses 8-12, above) concerning missionary work and the ordaining of new Third Order Druids might be followed by the NRDNA and/or the SDNA.
6. That the new addition of *The Druid Chronicles* being prepared by Isaac Bonewits and Bob Larson should be edited to remove obsolete passages and sexist phraseology, but that the original readings (for the benefit of those who prefer them, as well as for historians) of all passages changed drastically would be retained in *The Book of Footnotes*.
7. That the revisions to *The Druid Chronicles* as well as all associated materials to be published with them, would be agreed upon by the Provisional Council of ArchDruids *before* printing, and that in cases of disagreement, the original readings of each controversial passage would be retained in the body of the text, and the alternate readings be placed instead into *The Book of Footnotes*.
8. That copies of *The Druid Chronicles* would subsequently be printed and made available to all Reformed Druids, as well as to other interested persons, at a reasonable cost; save only that (a) copies of the ordination ceremonies to the Third Order would be available only to members of that Order, and that (b) copies of the ordination ceremonies or other rituals of the Higher Orders (as well as any other Orders founded) would be available only to members of each Order, unless the leader of a given Order were to say otherwise.
9. That editions of the original RDNA *Orders of Common Worship* for the Winter and Summer Halves of the year, as well as the original RDNA Second and Third Order ordination rites, would be printed intact; although individual ArchDruids and Groves might alter or rearrange these liturgies as desired (save only that nothing be actually removed from the Third Order ordination).
10. That copies of special rituals for the celebration of High Days, weddings, funerals, child namings, etc., would be

incorporated into each new edition of *The Druid Chronicles* as they became available and/or were composed by individual members of the Third Order.

11. That the First Chairperson for the Provisional Council of ArchDruids would be Robert Larson, DAL, Be., ArchDruid of Berkeley and veteran of Carleton.
12. That the final proposals concerning the various matters of controversy and import would be submitted by the Provisional Council of ArchDruids to a vote of all Third Order members of all existing Reformed Druid Movements in or before *Foghamhar* 15 y.r. [i.e. August 1977 c.e. Ed.]
13. And that all concerned should abide gracefully by the decisions of the majority, or else feel free to form their own separate groups in mutual respect.

Chapter the Fifth

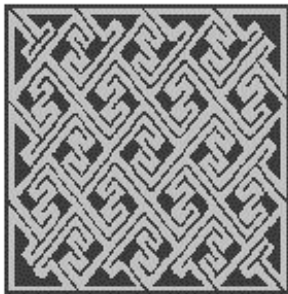
1. Now all these events herein recorded [in *The Book of Changes*, ed.] did occur in August of 12 y.r. and the decisions were originally meant to take effect as of the following *Samhain* (the beginning of 13 y.r.)
2. Indeed the Twin Cities did decide upon a partial schism at that time and did call itself the Schismatic Druids of North America.
3. And they did because they felt that it was unfair to present themselves as representative of all Reformed Druids, and because they were unhappy with what they felt was the negatively anarchistic structure of the Council of Dalon Ap Landu.
4. Still did they wish to remain in communication with the other branches of the Reform, so they did determine that their current and all future ArchDruids would become members of the Provisional Council of ArchDruids and that the ordination ceremonies to the Third Order of the SDNA would consist of the same elements and words used by the RDNA, with additions, so that the members of the Schismatic Third Order might also be members of the Council of Dalon Ap Landu.
5. But none of the other decisions reached by the four ArchDruids and their Groves did take effect, because no one was notified of them.
6. This was because the ArchDruid of the Twin Cities Grove, who was supposed to print and mail this addition to *The Books of the Apocrypha*, was busy with a new job and a new wife.
7. And he was living on Central Druid Time.
8. Thus this Book was not printed and distributed to all the members of the Council of Dalon Ap Landu as it was supposed to be.
9. And so no one outside of the four active Groves knew that the Provisional Council of ArchDruids had been formed, or that 13 y.r. was supposed to have been "The Year of Changes."
10. And that year was over and gone before this book was ready to be printed and distributed.
11. And it is now, as of this writing, *Samradh* of 14 y.r. (1976 c.e.) and the official notice has still not yet been properly distributed.
12. And behold in June of 14 y.r. was born yet another Grove and Branch of the Reform; for then was founded the Arch Grove of the Hassidic Druids of North America in the city of St. Louis, Missouri.
13. And in that same month did Eleanora Auvinen become the ArchDruidess of the Twin Cities Grove of the SDNA, for

the former ArchDruid did move back to Berkeley, California, there to preside over the Mother Grove of the SDNA.

14. Now therefore, because, because of all these things which have occurred and not occurred, has this last Chapter been added to this Book, and have the first four Chapters been edited to eliminate or expand various dating references.
15. And this *Lughnasadh* 14 y.r. edition of *The Druid Chronicles*, in which this Book appears for the First time, is being read and approved by the entire Provisional Council of ArchDruids prior to publication.
16. And therefore this Book is also being read and approved by the members of that Council, and shall be taken to be the proper and official notice of their actions and intentions in these matters.
17. May the Earth-Mother and Be'al bless us and guide us through this period of evolution.

Peace!

[The end was written in July of 1976 c.e. -Ed.]



A Cup Filled to the Brim with Druidism

(By Gerre Goodman MacInnes, 1976)

(New to ARDA 1)

Chapter the First

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

Chapter the Second

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

Chapter the Third

1. To keep from confusing the issue we will stick to your definitions as expressed in the DC(E) as much as possible
2. I would like to note that my husband Brian, who is an Anthropologist (no doubt a cult in itself, by some definitions) has observed that you are playing fast and loose with both the terms 'Christian' and 'Pagan' as they are generally understood.
3. To illustrate this point, let us consider Quakerism, which you have labeled 'Neo' Christianity; many Friends, myself included, consider Quakerism to be closer to the 'original' sect than the practices of Roman Catholicism, which you place in the 'Paleo' category.
4. There are other things about that 'Neo' category which bother me: Christian Scientist, for instance, fit much more comfortably into 'Neo Pagan' by your definitions, yet most C.S would definitely consider themselves Christians.
5. On the other hand, many Universalist-Unitarians are emphatically non-Christians, while many spiritualists, who are sometimes very dogmatic in their approach to Christ and the Bible, are positively pagan in their approach to psychic phenomenon.
6. I think that I must say that maybe you don't know all that much about Christianity and that perhaps you have done to that group exactly what you accuse them of doing to you-throwing the baby (in the case, perhaps the Holy Babe?) out with the bath water.

Chapter the Fourth

1. Having stirred up that matter, I will proceed to the next topic: my current position in all this.
2. According to your definitions I find myself in the curious position of being both Neo Pagan and Neo Christian.
3. To explain this, a brief history lesson is necessary: I was born and raised Roman Catholic, became a born again Christian ala Billy Graham at the age of 15, served as a pillar of the Methodist Church in high school, discovered Zen, Siddhartha, yoga, T.M., and drug-induced mystical experiences during my first two years at Carleton, along with my growing interest in Druidism.
4. I began to evolve into a Quaker at the same time of the Cambodian Incursion in 1970.
5. Druidism has remained dear to my heart at the same time, although my involvement has been more with the Quakers due to the lack of other Druids and the marked propensity we seem to have for moving around every nine months. (That makes it rather difficult to find enough like-minded people to get a Grove going!)
6. I was attracted to the Friends for several reasons. They have historically placed the responsibility for the search for religious awareness squarely on the head of the individual.
7. They allow (encourage) considerable latitude in translating the traditional Christian doctrines; there are many Quakers who are not Christians.
8. They consider both men and women equal in the eyes of God.
9. They are socially involved and believe their concerns to be a part of their religious life, and not something separate.
10. They have put the emphasis back on meditation and dismissed the ritual and trappings that had become empty shells for most people.

11. Druidism, on the other hand, fill spiritual needs that Quakerism does not.
12. I would be less than honest if I denied my heritage. The ritual and symbolism speak to my former selves, as many pagans as Christians.
13. Both Quakers and Druids are basically anti-dogmatic and joyful in their approach. Both have accumulated enough traditions over the years to distinguish them from other groups; from each other, and from the purely individual approach to the questions of life.
14. The two systems are complementary as far as I'm concerned; they act as a system of check and balances, keeping the participant in a constant state of uproar and making it impossible to ever become too comfortable about religion.
15. If I were to succumb to the nutshell tendency, I could say "I am a Druidic Quaker" or, "I am a Quakerly (or Friendly) Druid." However that doesn't make it by a long shot.
16. Brian has rightly stated that I am Gerre, and my beliefs are what they are; a part of me.
17. To categorize does a disservice to anyone who would seek to really understand me or my beliefs.

Chapter the Fifth

1. Part of my responsibility as a person is to articulate my religious position and interpret it to those who come in contact with me in a way they can understand.
2. The search is barren if not interpreted; another way of saying 'faith without works is dead'.
3. Adherence to tenets is meaningless if the individual involved can't define what that adherence involves and what degree of truth they are willing to accept about those terms.
4. Blind faith has no place here: as a skeptic I tend to look askance at those who claim to be willing to die for their beliefs, but who cannot explain in some detail and with thoroughfulness exactly what those beliefs entail.
5. One really ought to know what one is dying for; it seems a waste of time to sit around afterwards and wonder, not to mention the karma involved!
6. Better to be a thoughtful nonbeliever.
7. At this point the only belief that I am willing to die for is the conviction that the individual has a right and a responsibility to formulate hi/her own beliefs without being dictated unto, whatever they may be. Only in this way can we be free enough to follow the paths of awareness and come to an understanding of what it all means to us.
8. In view of this I must agree with you about the short-sightedness of the monotheistic traditions. It does seem to me, however that your total rejection of that tradition is unfortunate. Some of my most meaningful and mystical experiences have come directly from the Christian tradition.
9. I say unto you, Isaac, that magic does not have to be skyclad to be magic, but can come in the guise of the communion, the stained glass windows or the Rosary of the Catholics, the hymns and the baptismal font of the Protestants, or the tremendous power of the gathered meeting of the Society of Friends.
10. Amulets and talismans can be just as powerful and hold just as much potential for the user when they represent the Christian Saints as when they represent the Ancients.

11. Do you really believe that the worship of the Virgin holds less power than the worship of the Mother for the true believer? The same spirit answers, the same results occur.
12. You tell St. Francis, St. Teresa, St. Bernadette that miracles (magic) don't happen in monotheism. You tell the hundreds healed by faith that their healings weren't real because they appealed to Jesus of Nazareth and not to Grannos or Diancecht.
13. Verily I say unto you, Isaac, you are a victim of the forces of anti-faith if you would condemn Christianity as totally negative and life-denying.
14. I agree that many things have been done in the name of God that ought not to have been done, but atrocities have ever been committed by humans on other humans in the names of their gods.
15. To humankind is given free choice, and to blaspheme in that way is part of the choice and the karma.

Chapter the Sixth

1. Although the names and forms of the gods have changed over the ages, anyone who is really paying attention can draw parallels between the 'old' gods and the Judeo-Christian God. I have always thought that it was Hera trying to get even with Zeus, imagine demanding all that attention!
2. I think you would agree that magic is meaningless (or ineffective, anyway) unless the participants are all in the same (or very similar) space.
3. The traditional Western ritual, which you claim powerless, has tremendous potential for magic and can be quite useful in focusing the participant's energy.
4. The sole stumbling block to the realization of this potential is guilt and self-abnegation.
5. It seems that this element was introduced by humans and not by the gods; while humbleness of spirit may be a good thing, guilt and low self-esteem are not, and have proven to be effective barriers to human-divine communication.
6. We have a right to be here.
7. We are part of the universe, and are worthy to be called the daughters and the sons of gods.
8. We are part of 'the burning oneness binding everything' that Kenneth Goulding describes so beautifully in the Naylor Sonnets.
9. I'm sure that you are familiar with Heinlein's Stranger in a Strange Land with its 'Thou art God, I am God' philosophy.
10. We all possess the potential to be magical, to make magic, to hold and use the power. Only our sense of guilt and powerlessness keep us from our heritage.
11. The Ancients (ha, the Good Old Days!) were no better than we are: if they held and wielded the power as it ought to be, we wouldn't be paying back the karma now.

Chapter the Seventh

1. I don't feel brash or blasphemous in stating things this way. Too many times have I felt 'at one with Be'al in the great dance of time' to believe otherwise.
2. One of the third orders once told me that I was the Mother personified, and he was more right than wrong.
3. Beset as I am by the dross left by centuries of negativity, by fear, guilt, hatred, still and always have I sought the mystic, the magical, the other-worldly contacts in my religious search.

4. In my lives I have gravitated always towards the awareness that would place me in rapport with my innate powers. This search has been sometimes more, sometimes less successful.
5. This life has been a complex search both for what has gone before and what is to come after.
6. I feel a sharp sense of urgency; a great need to consolidate the masses of information that I know I possess.
7. I need to reawaken the knowledge; the herb lore, the meditational techniques, the physical and psychic disciplines I once exercised.
8. I must do this before it is too late, before the chaos catches up and hurls us back to the very beginnings again.
9. Something slipped up this time around, and I have a feeling that it was meant to be so, and that someone has arranged a time out, so to speak, from the usual cycle for the express purpose of reevaluation and consolidation.
10. Being not foresighted in this life (at least not on a regular basis) I have no way of knowing how long this will last or whether I will ever be given another chance.
11. Therefore, I cannot and will not deny any of the experiences that are mine. Even the negatives are helpful, they have enabled me to see the shape and manner of the traps and given me the information need to avoid the ensnarement.
12. I will be free, and none can keep me from it save myself. I am the savior and the saved, the priest and the penitent, the master and the slave. I have the keys to the locks in my soul.
13. I give thanks in humbleness of spirit that I am, and rejoice that the awareness that I am has been given to me by the powers that be.

Chapter the Eighth

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

Chapter the Ninth

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

Chapter the Tenth

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

Chapter the Eleventh

1. We have all been hurt so much!
2. We have been so closed to one another.
3. Alas for our generation, for we have come so close in so many ways, and yet in our defensiveness we have shut ourselves off from each other, and we shout the truth but have forgotten how to listen to the inner voice.
4. Quakers hear the inner voice; each person hears it differently.

5. There are as many true voices as the stars in the sky, and each voice is valid, loving, supportive, caring for all that is.
6. The trick is to hear that voice, to see with the inner eye. Satori, nirvana, astral projection, visions: all part and parcel of the same exercise.
7. Possession works if we let it. If we seek it. If we listen, and recognize it when it comes to us.
8. The inner voice is as valid as the voice of thunder. Each can be frightening or welcomed, depending on the state of the recipient.
9. May we be ever open to the voices, whatever their form.

Chapter the Twelfth

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

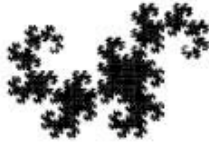
Chapter the Thirteenth

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

Chapter the Fourteenth

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

Gerre MacInnes Goodman,
October 10th, 1976



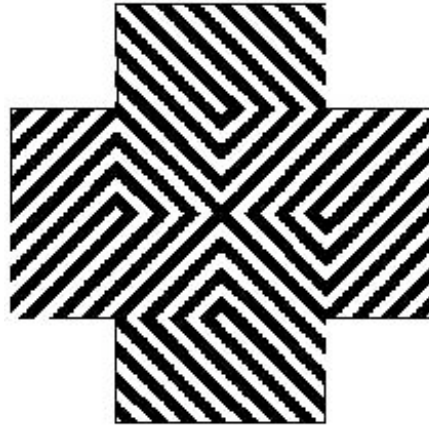
Salutations

(By Dale Fierbe, 1977)

(New to ARDA 1)

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

Dale Fierbe
Feb. 1, 1977 c.e.



Late Selections:

Trouble in Paradise

The Third Epistle of Isaac:

Doing Things the Rite Way

(By Isaac Bonewits, 1979)

(New to ARDA 2)

Chapter the First: A Complaint

1. Here with a moderately rude and impertinent article by Isaac Bonewits on a topic that should be of concern to all of us.
2. In recent years a number of people around the country have been complaining more and more about the quality of the rituals being performed by Druids, Witches and other Neopagans.
3. If we're going to be brutally honest about the matter, we'll have to admit that on a scale of one-to-ten the average ceremony in our community rates between two and four as far as the actual amount of psychic energies raised are concerned.
4. Even the best rites, the ones that people talk about in glowing terms for weeks later, still only rate between four and six. But this is a topic that, until recently, nobody wanted to talk about very much.
5. Politeness, interpersonal and intergroup politics, lack of fundamental psychic and magical training, and simple ignorance of what really strong psychic energies feel like, all conspired to make people reluctant to voice their growing doubts about the ritual technology in common use in our community.
6. Perhaps it is about time to forget about politeness and try to analyze just what's wrong with our ceremonies. We can't settle all the questions in one article, but if we can get folks discussing the topic openly we can at least start to work on the difficulties.
7. Readers of PJ&DC are invited to write articles commenting on this and other related matters.

Chapter the Second:

From Whence the Problem?

1. I'll start my theorizing with the observation that most American Neopagans are Americans first and Neopagans second.
2. Most of us are white, from middle class backgrounds and have high IQ's.
3. These factors combine to steer us towards highly intellectualized, "all head no gut" rituals.
4. It's no coincidence that most Druidic, Wiccan and other Neopagan ceremonies bear a strong resemblance to High Church Anglicanism.

5. The Reformed Druids were founded by an Anglican, as was Gardnerian Witchcraft, the Hermetic Order of the Golden Dawn and most of our other sources.
6. Most white middle class people have a positive terror of strong emotions to begin with. We've had strong programming through parents, school, and peers that inhibits our outward expressions of emotion.
7. As a result, most of us are stuck trying to do wordy, "head - tripping" rituals while trying to get excited enough to generate psychic energy.
8. As a result, we find that our fanciest theatrical rituals often generate only a fraction of the sheer energy that many "low class" Pentecostal or Voodoo ceremonies get routinely.

Chapter the Third:

Lessons from the Theater

1. Theatrical rites can be done effectively, if some basic factors are taken into consideration.
2. Because they have so little emotional power to begin with, they must be handled very well indeed in order to beguile the participants into enough excitement to generate any useful amount of mana.
3. This means that the theater aspects of the rite must be done properly: every important line must be memorized (or at least understood enough that the speakers can improvise effectively), all the cues for movement or speech must be memorized, the participants must rehearse all the elements of the rite (though the design could be flexible enough to allow spontaneous additions without disruption), and people must learn how to effectively speak and move for maximum effect.

Chapter the Fourth:

Dancing for the Gods

1. If dancing is going to be part of a ceremony, which I highly recommend, the participants should actually learn how to dance.
2. Holding hands and skipping (or more usually, stumbling) around in a circle is not dancing - it is, in fact, an insult to the Gods, particularly when done without any true involvement in the movement.
3. Every metropolitan area in the country has one or more folk dance centers where people can go for little or no expense and learn a few simple steps in only a few evenings or afternoons, and dancing with joy (or solemnity for that matter) would add a great deal to the energy raising.

Chapter the Fifth:

Study the Rules of Magic

1. If magic is going to be a part of the ceremony (which is usually the theory), it helps if the participants, and especially the leaders, know something about the generation and focusing of psychic energy fields.
2. Every single element of the ritual must be in a dynamic state of balance with every other part, and all must contribute to the general dramatic and magical atmosphere while still being focused around the general flavor and specific goal of the rite.

3. Every person participating in the ritual must be working (and playing) hard - our clergy are not good enough to do 100% of the work by themselves, which is what most Groves, Covens and Lodges seem to expect them to do.

Chapter the Sixth: Hard Work

1. Now all this sounds like it requires an incredible amount of time and effort. It does.
2. The name of the game, as I stressed in an overly long and pompous sermon last Winter Solstice, is "commitment." Too many of us want the excitement and glamour of being able to call ourselves "Druids" or "Witches" or "Psychics" without actually wanting to do any of the work required to justify those titles.
3. For people who did not grow up in a culture where effective magical and religious rituals are common, where everyone learns to dance as children and magical knowledge is commonplace, preparing to perform effective rituals is a time consuming and often expensive proposition.
4. One has to be willing to give up quite a bit of time in order to study theater, dance, psychism and mythology. This is not easy, especially if we are also trying to practice what we preach by being involved in ecological or other social activities in keeping with our beliefs, not to mention the amount of time involved in basic survival.
5. But if we aren't willing to invest the time and energy, and to make personal sacrifices for the deities and ideas we claim to love, then perhaps it's time we re-evaluated our motivations and personal priorities.

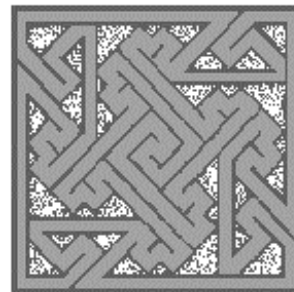
Chapter the Seventh: Commitment

1. This kind of commitment is hard to achieve, especially for the sort of intelligent, creative anarchists who make up our community.
2. Most of us are afraid, for very good historical reasons, to have a really deep commitment to any belief system.
3. Many of us have been burned before by established belief systems that tried to coerce us into following them.
4. Many of us, on a gut level, simply don't believe in magic no matter what our intellectual concepts on the topic may be.
5. As Americans, and anarchists, most of us have a strong aversion to discipline of any sort, including self-discipline.
6. We've been trained by television advertisers to expect "something for nothing" and "instant success," and this programming has been drummed into our heads from a very early age.
7. And most of us work so hard just to earn a living that we have very little time or energy to spare.
8. Now all of this means that we are unlikely to be a danger to anyone, but it also means that we are unlikely to be much of a help either. And that is a real tragedy, one that makes the topic far more important than our wounded egos.

Chapter the Eighth: What to Do?

1. As Archdruid of the Mother Grove, I am well aware that the Reformed Druids in general, and I in particular, suffer from these weaknesses as much as the rest of the community.
2. But the time is long past to start doing something about the situation instead of just bemoaning it in private.
3. Pentalpha is making a start.
4. We have one dance class going now and are planning others for this spring. We're organizing a song and dance workshop that we hope will be a learning experience as well as a good time.
5. We have organized a group that is creating a new sort of ritual for Oimeic with a nonverbal "gut" emphasis and some elements similar to those in Voodoo and Pentecostal ceremonies (see the front page for more details). After the ritual is done, we'll sit down and do a careful critique of it all, then start rewriting for the next one.
6. We would love to hear from folks in other parts of the country who are experimenting with nonverbal or balanced verbal/nonverbal ceremonies.
7. With a little luck and help from the Gods, combined with a lot of hard work, emotional commitment and lost weekends, we can create satisfying and effective forms of worship, celebration and magic.
8. And we can actually start practicing what we preach.

-Isaac Bonewits
1979/80?



Musings of An Ancient Religion in a Modern World

(By Shirin Ann Morton, 1979)

(New to ARDA 2)

Pentalpha/Druid Chronicler Vol. 2 No.4

Chapter the First

1. Today, as a necessity, I woke up, took my Javacruian drug, (i.e. coffees, saluted the Sun (eyes scinching at the early AM light) through the walled and windowed barrier to the outside world, and proceeded to journey to the marketplace where I could buy a few volumes of printed matter.
2. As I fumbled for my pen to write the check to purchase words on myth and symbolism, the thought occurred to me at how far we are from the reputed ability of our ancestral religion where learning began at birth and the history and knowledge was reputedly all orally learned.

Chapter the Second

1. I think about the lack of oral traditions we are faced with in our society.
2. If I want to know something, I have to resort to the printed word.
3. If I were a survivor of a great calamity, there would be no way I could relate the history of my culture from memory to the new generation, yet we see this ability time and again in groups of people who did not rely on writing for scholarship.
4. Who is more scholarly – I, who have a large library and can research obscure facts of knowledge, or the Navajo Indian, who can walk out into the dry prairie and find means to survive and teach the tradition to the new generation?

Chapter the Third

1. A sandchanter medicine person has to have the history of the clan in his/her mind along with the myths about the healing, along with complicated mandalas of sandpainting and all the herbal knowledge to compliment the ceremony.
2. This tradition is completely oral and visual, whereas mine is all written.
3. Admittedly as the young lose interest in the clan, parts of the system may be lost as has happened.
4. It seems to me that many who claim to follow the old ways should begin looking within and studying techniques of visual and oral retention.
5. When I look about me and see people doing rituals they have to read, working up ceremonies from written works, and reading them, I wonder about whether our so-called primitive ancestors were all that primitive.

-Shirine Morton

March 1979

The Fourth Epistle of Isaac

(By Isaac Bonewits, 1980)

(New to ARDA 2)

Pentalpha Summer 1980

Chapter the First

1. Isaac Bonewits has retired as Archdruid of the Mother Grove, so that he and his wife Selene could move down to Santa Cruz.
2. Joan Carruth, Matriarch of the Order of Dian Cecht, is now the Co-AD with Stephan McCaully of the combined Mother Grove and Hazel Nut Grove merging.
3. Isaac has kicked himself upstairs to the previously nonexistent position of Archdruid Emeritus. He swears up and down that he will not start a grove, coven, lodge, temple, or koffeeklatsch in Santa Cruz for at least another year. (No one believes him.)
4. He sends this following letter:

Chapter the Second

1. Dear Druidic and other Neopagan siblings:
2. It's true. I am now living near Santa Cruz, California, in something vaguely resembling a state of magical retirement.
3. While Selene goes to the University (to get her B.A. in Modern Ritual!), I'm working in the book composition field (typesetting, layout, camera work, etc.) and spending what spare time I have reading studying guitar (so I can actually start playing some of the songs I've been writing) and working on a couple of new books.
4. As Archdruid Emeritus, I get to take a break for a year or so. This means that people interested in knowing what's going on with the current Neopagan Druid movements should write to Joan or Stephen, not me. I'm on "sabbatical."
5. One of the projects I'm working on this year is a sort of "Druidic Handbook." I'm rewriting a lot of the material I originally wrote for The Druid Chronicles (Evolved) and adding a sizable amount of new stuff.
6. The book will include history, polytheology, philosophy, rituals, liturgical customs, music, poetry, organizational structures, and everything else necessary so that any qualified reader can use the book to start up his or her own Neopagan Druid group -with or without any "apostolic succession" from the Reformed Druids of North America.
7. It will be written and published in such a fashion that it can be taken into any court in the country and presented as "sacred scriptures" for legal purposes. Whether one wants to start up a Druidic group or not, it will still serve as a source of ideas on how to start a new religion.
8. The reason I'm mentioning all this is not to promote advance sales (it won't be available for at least a year or two anyway), but to ask for help. I want to include the best and most usable materials from any and all Druidic, semi-Druidic and pseudo-Druidic sources.
9. I'm looking for copies of Masonic (Mesopagan) Druid ceremonies, remnants of old Celtic folksongs and dances, experimental liturgies from current Neopagan groups and individuals, even people's "past life memories" of Druid

lore. Mind you, I will footnote everything properly, and I'm not going to present something as historical fact unless it can be pretty well documented. But there are many kinds of truth, and each can be presented on its own level of reality.

10. So if you would like to get involved in helping me create a new Neopagan Druid religion, feel free to send me whatever you've got to offer. Items that are copyright, or which you refuse to let me change, should be marked clearly as such. I won't print much of either kind of item, since I plan on altering, merging, and otherwise transmuting 95% of everything I can get my hands on.
11. As soon as I have working drafts of various sections of the handbook, I'll circulate copies among the dozen or so people who have shown the greatest interest, including members of as many other Druidic movements as I can find. With luck, we can come up with a consensus of what Aquarian Age Druidism might be like.
12. If you'd like to help, send your stuff to me at Box 9398, Berkeley, CA, 94709. Please mark your envelopes "Druid Handbook," so they won't get mixed up with the regular Pentalpha mail.
13. Oh, and I should point out that I am terrible at answering correspondence, (I'm about nine months behind on my current pile of letters), so don't think I'm not appreciating your stuff if I don't write you a letter back immediately. I will try and send postcards out to acknowledge receipt of your materials.
14. From time to time, bits and pieces of this project, as well as questions for people to argue about, will appear in The Druid Chronicle, along with occasional progress reports. But don't expect anything in a hurry, at least not from this Archdruid Emeritus. After all, folks in the magical community should be able to handle a little A.E. wait!



The Fifth Epistle of Isaac:

The Farewell

(by Isaac Bonewits, 1981)

(New to ARDA 2)

Chapter the First:

Cycle Ends, Cycle Starts

1. FROM THE ARCHDRUID
2. The ancient Druids are said to have built their solar-lunar calendar around a 19-year cycle (that is, 235 lunar months).
3. Samhain this year ends the first 19 years of the Reform begun at Carleton College, and begins a fresh cycle.
4. Samhain also begins the season of Geimreadh (winter), a traditional time of reforming and resurrection.
5. This winter bodes fair to continue those traditions in the grand old style.
6. Last September 20th I was (re-)elected Archdruid of what was then called the Berkeley Grove. I ran for the office on a "Revolution ticket," warning the Grove's members that I would make sweeping changes, especially in the areas of liturgy, organizational structure, and training.

Chapter the Second:

The Revolution Ticket

1. I said it was time for the Reformed Druids to begin the work necessary to create a complete religion, to grow beyond the loose framework that is the sum of its current liturgy.
2. I painted out that, little as we know of the ancient Druids, we do know that they were the Brahmanic caste of the Celtic/Germanic/Slavic peoples (though they were called by different names in different times and places.) They were the artists, musicians, poets, healers, judges, historians, diviners, magicians, clergy - the cognoscenti of their societies.
3. Any neopagan group with the audacity to call itself Druidic should have, above all, a commitment to excellence and a willingness to be everything that the name implies.
4. These ideals are far beyond the pale of what the Founders of the Reformed Druid movement wanted in the early 1960s. Their image of a Druid was that of an anarchistic philosopher, a sort of Zen Unitarian, and most of them had no intention of starting a "real" religion; they had no idea that the Gods they were invoking happened to be very much alive.

Chapter the Third: The Gods are Alive

1. The Old Gods are alive - although I will grant that they're a little sleepy. After all, it's been a long time.
2. But what the folks at Carleton College built was not meant to last, to grow, to spread, and that Reformed Druidism is still around 19 years later is a testimony to the power of the Gods and of the Druidic archetype.
3. And given this archetype, these Gods and the power inherent in the concept of Druidism, we have the basis for a healthy, growing religion, a religion that works.
4. I have always thought that there was more to Druidism (Reformed or otherwise) than was dreamt of in the philosophies of those at Carleton College. It's out there somewhere, and through diligent hard work, we can find it. We will find it!

Chapter the Fourth: Criteria for Druids

1. Do I hear the Old Gods stirring in their sleep?
2. Everyone advances through the Circles according to their knowledge, ability and commitment.
3. We are still developing the Circles system and the criteria for admission and advancement, but a few things have become clear based on what we are trying to do:
4. There will be set criteria for advancement, and everyone no matter who they may be, elsewhere will follow the same criteria.
5. Various rituals will be structured to the level of their participants.
6. Everyone will be required to show mastery of the knowledge in one circle before being advanced to the next.
7. This has allowed us to get back to the OLD idea of what a "Druid" was. He or she was a priest, a bard, a magician, a healer; he/she was of the *cognoscenti*.
8. Not everyone was cut out to be one, nor did everyone qualify in the Gods' sight.
9. If you were proper Druid's material, you could demonstrate that fact. Nobody questioned your right to wear that robe because you had been challenged long before you were ever given it.
10. We are trying to return to that method and that standard.

Chapter the Fourth: Connections With the Old Order

1. Does this mean that we have cut all ties with the old NRDNA structure?
2. After all, we're talking about making people *work* for what they want, then rewarding them for what they produce!
3. The old New Reformed Druids offered everybody the same things, and it was open to the public - in fact, they even held their rituals in public parks.
4. We haven't cut all our old ties; just most of them. For instance, we will not instantly invest someone into the third Circle just because they are a Third Order Druid in some other Grove.
5. In view of what we're trying to do with our Druidism, there is no way we can do that without compromising our objectives.

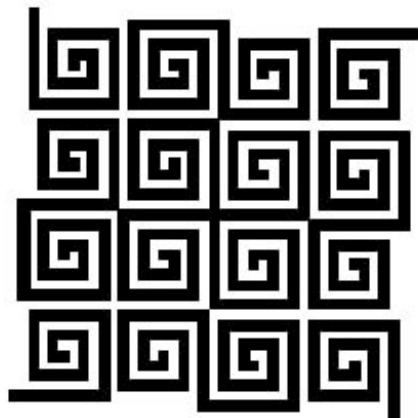
6. We will, however, keep our lines of communication open to other Groves and other groups of Druids. We want to hear what they are doing, and we want to tell them about ourselves.
7. We will allow public participation in some of our rituals. (Emphasis on the "some"). There will most assuredly be rituals that are open only to members who have been admitted to the First Circle or higher, and rituals closed to lower Circles.
8. It depends what we're trying to accomplish with any given ritual. Why close some rituals? What do we have to hide? Nothing.
9. Druidism will continue to be as it ever was. But we will hold closed rituals. This is not because we hold any secrets; rather, it's because we want our rituals and services to *work*. When we look for an omen, we want an unmistakable omen.
10. We are going to help our rituals work by requiring everybody who participates to be familiar with our methods.
11. For these reasons, of course, we cannot participate in the old Council [or its successor, the "Coalition Council" (CoCoDAL)] of Dalon ap Landu. We do not recognize their authority to govern our activities, because their aims are not ours. How can the Mormon Elders guide a Roman Catholic congregation? Their ideals are too dissimilar.
12. Isaac spent some time during Samhain this year addressing that subject. In an open letter which he (perhaps unfortunately) finally decided not to mail, he said:
13. "We will not participate in the original Council (or the current "Co-Council") of Dalon ap Landu - the original governing body of the R.D.N.A., composed of all the priests and priestesses - unless it is made abundantly clear that we do not recognize their authority to make any decisions regarding our activities, structure, 'orthodoxy,' etc.
14. "We will participate to the extent of sharing ideas and information with other Reformed Druid groups.
15. "As for the 'Higher Orders,' the Mother Grove will not help reorganize, nor will we recognize the revival of the old R.D.N.A. Higher Orders or the more recent N.R.D.N.A. Special Orders.
16. "We're not going to be in any hurry to start any new ones either, save for revamping the Bards inside our own Grove.
17. "Members of the Mother Grove may start Special Interest Groups, or participate in the Higher & Special Orders already existing in other Groves, but such SIGs or Orders will have no official status for now."

Chapter the Fifth: What Are We

Trying to Accomplish?

1. If we are throwing out so much of the old system, what will we replace it with? Exactly what are our goals?
2. At the bottom line, they're simple enough.
3. We want to establish a true relationship with the Gods.
4. We think that this is best done through a combination of ritual, magic, music, dance, poetry, and theatre.
5. The Gods love a good show! And to make this the best show possible, we are going to stress personal development and personal achievement within the Mother Grove.
6. We want dedication, and we think that the rewards - personal, spiritual, even perhaps physical - to be had from that dedication are more than worth the effort.
7. In addition, we want to see a balanced energy raised in our rituals. Too many Neopagan groups in the past have had a bias (however well-intentioned or even unconscious) toward either the male or the female in their workings.
8. For this reason, we strongly emphasize the value of working with a partner of the opposite sex for balance and completeness.

Isaac Bonewits
December 1981



The Epistle of Sally:

Avoir Mes Amis

(By Sally Eaton, 1981)

(New to ARDA 2)

Chapter the First

1. FROM THE ARCHDRUIDESS
2. My name is Sally Eaton. Bonewits is my legal last name, but I prefer to use Eaton. My own identity is very important to me, for all the usual reasons.
3. I've been involved with NRDNA since 1979. I've been a practicing Witch since my early teens and involved heavily in magic all my life.
4. I was attracted to Druidism because of my Celtic ancestry and because of the emphasis on music; among other things, I'm a singer and songwriter.
5. During 13 y.r. [1979-80], I was Server to what was then the Berkeley Grove. At that time we had two Archdruids, a woman and a man.
6. I liked this idea very much; the precisely equal division of leadership between male and female is my ideal.
7. I thoroughly agreed with the basic ideas of Druidism, but as time went on I found myself dissatisfied with certain aspects of the services.
8. We were meeting in public parks so newcomers could join freely, and I felt like I was working in a fishbowl.
9. Moreover, the services reminded me most of liberal Christianity - they didn't feel *Pagan* to me.

Chapter the Second

1. I'm not a Duotheist, I'm a Polytheist.
2. I work with particular Goddesses and Gods, not just the Great Mother and Father.
3. I wondered why we didn't bring back the real deities of our Celtic forebears.
4. I thought it was our *job* as Druids to do this.
5. When I tried to tell people this, though, I found myself bucking a rigid "tradition" that dated all the way back to 1963.
6. I made suggestions, and was told, that isn't the way we do things."
7. I was frustrated. I could make few creative contributions.

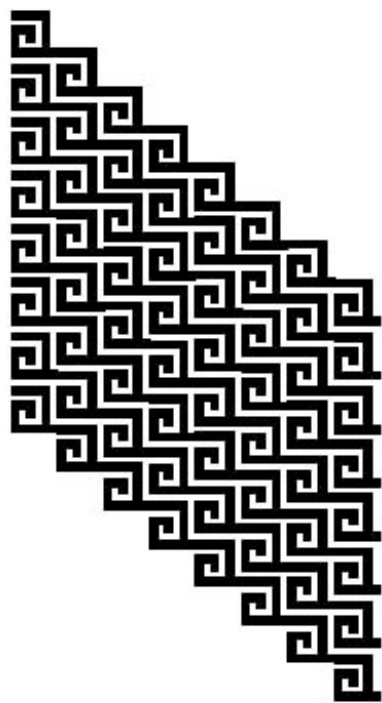
Chapter the Third

1. The Carleton College Druids never thought in terms of starting a "great" religion. Anarchy was their byword.
2. They had no training system for the clergy, even though the very word Druid is most often taken to mean "High Priests.
3. The ancient Druids often took twenty years to complete training in the arts of healing, divination, music, priest craft.
4. I myself have devoted my life to magic. Why should I want a part-time religion?

Chapter the Fourth

1. Folks in NRDNA who wish to continue the Carleton style of worship are welcome to do so, but there are those of us who felt it was our Karma to find a Druid way both older and deeper.
2. I want to see the ancient way restored to its full power and splendor.
3. I want to know the Gods of my ancestors, to come face to face with them on their own terms.
4. I want to know their music, their language, their teachings, and their love.
5. It may take more than our individual lifetimes, but I know it can be done.

Sally Eaton
December 1981



The Beginning of ADF

(© Isaac Bonewits, 1983)

(New to ARDA 2)

Originally published in Druid's Progress #1 of ADF

Welcome to the first issue of the Druids' Progress. Some of this Report will be familiar to a few of you, since I'm combining materials from several previously published articles with the contents of the first announcement letters about ADF. I'm doing this so I can send out this first issue to new Inquirers and give you all the data you need at once. Please note, however, that only supporting members of ADF will be guaranteed future issues. This whole project is being run on the proverbial shoestring... and the original Druids apparently did their rites barefoot! Let's start with the original "Open Letter" that planted the first seeds:

This is going out to all the people who have written to me wanting Neopagan Druid literature, training and/or fellow Druids with whom to worship. Copies are also going to various Neopagan publications, as well as a few folks who have indicated interest in the general topic of Druidism.

As many of you may know (perhaps from reading my book *Real Magic* or Margot Adler's *Drawing Down the Moon*, I've been a priest of the Reformed Druids of North America ("RDNA") since 1969. I've led groves (congregations) in Berkeley and Minneapolis, and founded others elsewhere; published newsletters (both Druidic and general Neopagan); and wrote most of, edited and produced *The Druid Chronicles Evolved*, (the closest thing to official scriptures the RDNA has). I'm also a priest and elder of the Craft, and I've been a Neopagan magician and occultist for nearly twenty years.

I've studied, practiced and written about many different forms of magic and religion over the years, yet always I find myself going back to Druidism. Many people have written to me to tell of similar spiritual histories, of their knowledge that they are meant to walk a Druid path. Yet what can we, who wish to worship and to grow as Neopagan Druids, do for fellowship? The Masonic Druids have much to teach us, yet they are not Neopagan. The "Druidic" traditions of Wicca are interesting, but they're not really very Druidic. The members of the RDNA have no interest at all in being organized by anyone, nor in recruiting and training would-be Neopagan Druids. There doesn't seem to be any organized group of people trying to reconstruct what the Paleopagan Druids actually believed and did, nor trying to apply such knowledge to creating a Neopagan religion fit for the Space Age.

What can we do? We can do it ourselves. Thanks to the researches of such scholars as Dumézil, Ross, Piggott, Duran and others, we now have a sizable amount of realistic data about Indo-European Paleopaganism and its clergy. But how do we apply this knowledge to creating a modern Neopagan religion? What does it mean to be a Druid in the 1980's? Using accurate information as starting point, how do we create rituals and fellowship, art and music, polytheologies and lifestyles that will give meaning to our lives and those of others?

Well, of course, I have my own vision of Neopagan Druidism. I see Druids as artists and intellectuals, magicians and clergy, holders of the highest wisdom their cultures (or subcultures) have to offer. This is what they used to be, and what (with sufficient hard work and dedication) they could be again. A number of people have told me that they share my vision and approve of the wars in which I think it could be accomplished. So, after a great deal of soul-searching, I've

decided to try once again to see what I can do to create a form of "reconstructionist" Neopagan Druidism.

The purpose of this letter is an announcement of, and an invitation for, your participation in, the creation of: *Ár nDraíocht Féin*. The Irish words (pronounced "arn ree-ocht fane") mean "Our own Druidism," and that's what I have in mind -- a brand new form of Druidism, not just Pan-Celtic, but Pan-European. (By this latter term, I mean to include any of the European branches of the Indo-European culture and language tree -- Celtic, Germanic, Slavic, Baltic, even the pre-Classical Greek & Roman.) Paradoxically, this would resemble the original Paleopagan Druidism far more than any efforts of the last thousand years. It would be based on the best scholarly research available, combined with what has been learned (about art, psychology, small group politics and economics) through the theory and practice of modern Neopaganism, and my own knowledge of the polytheological and practical details of magical and religious phenomena.

I've already started this project, through the organizing of my notes and the beginning of a new book. The purpose of the druid handbook will be to enable anyone who has a copy to start up their own Druidic grove, or to practice as a solitary Druid. Everything necessary will be included: history, polytheology, liturgy, legal structures, art and music, calendars and customs, etc.

This is where you come in, I'd like to make sure that what I'm creating will fulfill genuine needs in other Neopagans. So I'm going to need feedback, advice and research help from many people in order to make this project work. Unfortunately, I'm also going to need some sort of minimal financing in order to devote the time necessary to do this right (I'm talking about 10-20 hours per week for 2-3 years). Otherwise I simply can't do the huge job of coordinating the research and writing the book in anything less than 5-10 years.

What I have in mind is this: despite my experiences with Pagan publishing in the past, I'm willing to produce a highly irregular, nonscheduled Druid publication (that's what you're reading now). This will come out three or four times per year, and will simply consist of xeroxed sheets of dot matrix type. (I'm deliberately going to keep the format as simple as possible, so as to avoid falling into the common Neopagan pit of spending increasing amounts of time and money on improving the physical appearance of the publication, when I should be concentrating on content). Issues will include selections from the work in progress; research materials (advice, requests and reports for and from the readers); scholarly, liturgical and polytheological debates; Druidic rituals and guided meditations; and anything else that looked interesting and Druidic around publication time. (And since more and more people are wanting ADF to turn into an active Neopagan religion as soon as possible, I'll be including organizational materials and advice as well.)

Now Druidism is not everyone's cup of tea, so I'm not expecting a large response to this announcement. Professional journals for specialized interest groups charge as much as \$850 per year, but I'm willing to mail out this stuff to people donating \$20 or more per year (depending upon what each supporting subscriber honestly feels they can afford to contribute to the project). That won't be enough for me to "earn a living from my religion," but it could enable me to devote the time and energy needed (not to mention the expense of paper, postage, computer disks, printer ribbons, phone bills, etc.) without my actually losing, money on the project.

If you're interested, send your donation to me with a clearly printed or typed name, mailing address, zip or postal code, home and work phones (optional, with hours you can be reached at each), areas of expertise (European languages you can read and write, artistic skills, research background and

resources, Neopagan training already received, etc.) and areas of special interest (what you would most like to learn and what you think would be most useful to publish). Make our your check or money order to "P. E. I. Bonewits," and enclose a large (manila 9"x11" or 6"x9") self-addressed stamped envelope. If there aren't enough people who are enthusiastic about the project, the envelopes will be used to return the money of those who have responded. Otherwise, I'll use them to mail out the first issue sometime this spring. (Obviously, the response, though small, was enough to encourage me to go ahead. If you're receiving this issue in response to one of ADF's ads, then you don't really need to send in envelopes with your donation, unless you want to help out with the mailing costs on your future issues.)

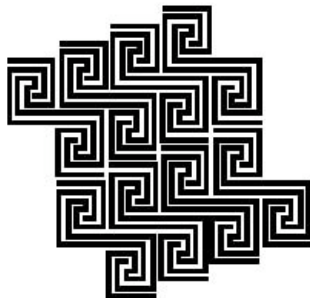
With a little bit of luck, the blessings of the Gods and a great deal of hard work, we can create an authentically Druidic Neopagan religion our ancestors would be proud of. ADF is an idea I have been wrestling with for years: a Neopagan Druid Order whose members would not be ashamed to honestly compare themselves with the original Druids. This requires mature, dedicated and talented people who are willing to invest both time and energy over a long period (remember, the original Druids took up to twenty years each to be fully trained, and they had an intact tradition).

The response to a rather small mailing of the Open Letter has been remarkable. About ten percent of the recipients have replied, and among them are a dozen linguists (who speak/read/write French, Spanish, German, Irish, Welsh, Russian, Czech, Latin, Greek, Sanskrit, Anglo-Saxon, Gothic, etc.). Several people who come from families that have always considered themselves Druidic have written, as have a few folks who are already students of Indo-European and/or Celtic studies. I expected a high proportion of Ph.D.'s and self-taught scholar, since they are common in the Neopagan community, but the actual proportion is amazing! Many have written to say how unsatisfied they have been with the scholarship and technical skills of other Neopagan traditions, and of how they have been looking for a group that took these matters seriously.

I've also had contact from poets, healers, and people who just talk to trees -- and ADF will need these types just as much as we will need scholars (though there is a large overlap, of course). I haven't heard from very many traditional musicians, singers or dancers yet, but I hope we'll be able to recruit some. We also need participation from folks who are active in various ecology and conservation groups; therapists willing to help train Neopagan clergy in pastoral counseling techniques; people from Celtic and other cultural revival movements, and so on.

At this point in the birthing process, details are in short supply, but the general outlines are becoming increasingly clear. I can at least give you some specific ideas as to...

-Isaac



Later Selections: The Live Oak Years

Open Letters to the Grove

(By Emmon Bodfish, 1985)

(New to ARDA 2)

Chapter the First

1. 11 November, 1985
2. Dear Stacey,
3. We will not be having Druid meetings at 616 Miner any more. Herb will be receiving a letter from my attorney to this effect.
4. This is not an indication of hostility towards you or anyone in the group; it is what I have to do to protect myself legally.
5. Yes, some bad, heavy garbage came down from that quarterly Monday meeting. Till we get it worked out, there won't be anything going on at this place.
6. I guess you should call Bob Blunt or Lesley for when and where they are going to be doing Druidism. If and when Larry and I get together anything on our own, I'll sure let you know.
7. Poor Larry seems pretty disgusted and burned out right now.
8. Let's hope for the future,
9. Emmon

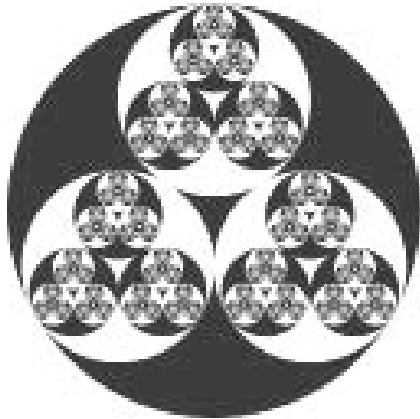
Chapter the Second

1. 12 November, 1985
2. Dear Bob Blunt,
3. In the last year I have seen the official status, Incorporation, and the prospect of material gain corrupt the Reformed Druids. This has happened over and over again in the history of religion.
4. I don't want this to happen or to help it on its way to becoming a political power grab or established religion.
5. I would like to see it become again a group of like-minded people who met for spiritual purposes, as when Joan had it, or Larry.
6. In line with this, I have changed my will and the Grove Site will no longer be left to The Reformed Druids, Inc., but to my son.
7. Material has corrupted us.
8. Since I am retired, and since it is the Sweeney Gelt figure's duty in Celtic society to give off-the-wall opinions, I offer this one for the improvement of the Live Oak Grove.
9. Disincorporate. Go back to being just a group of friends who meet, moons and High Days.

10. Whomever's house we meet at would be clearly understood to be just hosting that one meeting, like a party for friends.
11. No precedents, no obligations, no misunderstandings.
12. This would get rid of all the insurance and legal hassles, also.
13. -Emmon

Chapter the Third

1. Resolution Suggestion:
2. WHEREAS the so-called "election" that took place on November 10, 1985, was conducted in an atmosphere of fear, hostility and intimidation, and,
3. WHEREAS some people were afraid to participate because of the aforesaid atmosphere, and,
4. WHEREAS the outcome of this "election" was reported erroneously in "A Druid Missal-Any," a publication which has, in the past, purported to be the official publication of RDNA, Inc.,
5. BE IT THEREFORE RESOLVED that those "elections" were neither valid nor binding upon the membership of this corporation.
6. BE IT FURTHER RESOLVED that Fair and Genuine Elections will be held on or before the Feast of Brigit, 1986, and the results reported to "A Druid Missal-Any" for publication.



Druidism and Truth

(An Editorial by Thomas Cross, Nov.1986)

(New to ARDA 2)

Chapter the First: "Druid"

1. The word druid itself is rooted in the same Indo-European source as the English word true and truth: names *dru – the zero-grade form of *deru "firm, solid, steadfast" which also gave us such words as tree, endure, durable, the Greek drus, Sanskrit druvam and so forth.
2. Since Druid means "he who is truthful" or "the firm, solid and steadfast one" (in Gaulish druis "druid" in nominative case, druidos in the genitive), it is appropriate that we look always for the truth and always utter the truth.
3. In old Irish sagas, the druid or seer who utters a falsehood is cursed and some disaster befalls him and whenever he takes an oath he promises or swears that if he should utter a falsehood knowingly, he may be swallowed up into the earth or some other calamity take him.

Chapter the Second: "Truth"

1. In our modern information age that we are now entering, I urge that us modern day druids do our share of preserving truth and guarding against falsehood and dishonesty.
2. I am of course speaking in terms of advertising, everyday speech, on the job, in school, in business, etc.
3. The truth must be able to stand on its own. Truth is not opinion, truth is fact, truth is not values, but truth, though it be impersonal, often hurts when people cannot face it.
4. I find that my greatest pet peeve is misinformation, misleading speculation, propaganda, deception in reporting and teaching. There is much deliberate writing of misinformation in the writings of the occult world.
5. Often the authors are too lazy or too hasty to do the proper research for supporting their opinions or they deliberately falsify their sources and present pseudo-history as history or vice versa.
6. There are so many popular misconceptions held by so many that the truth will be distorted for a long time in the folklore of the modern occultist and neo-pagan in the years to come – although we have the correct information available in most public libraries alongside the misinformation.

Chapter the Third: "Fundgelicals"

1. Another source of misinformation being disseminated to the general public (outside of the neo-pagan milieu) is the propaganda of the Christian Fundamentalists and Evangelists or "Fundagelicals," who deliberately report falsehoods about the beliefs of others in order to build "straw-men" of their religious and ideological competitors.
2. Often the Fundagelicals report or present their own idiosyncratic or personal religious views as if they were fact – that is, as if they were the objective truth!
3. The Fundagelicals, one might say, confuse fact with values or opinions – a blatant error in logic!

Chapter the Fourth: “Readings”

1. In the field of Celtic scholarship concerning the ancient or paleo-Druids, there is so much nonsense being passed off as fact that it is a time-consuming and tedious task to begin to research the subject.
2. To the beginner and those who have fallen victim to the nonsense, I recommend that you read many of the books coming out in the field of comparative religion and mythology by Georges Dumézil, Jaan Puhvel, Gerald Larson, Bruce Lincoln (to name a few) and consult the works of Mircea Eliade – one of the great 20th century scholars.
3. For those who are concerned about ecology and conservation, I recommend Lovelock’s Gaia.
4. For the general reader I would recommend The New Apocrypha by John Sladek, Psychology’s Occult Doubles by Leahy, The Psychology of Transcendence by Andrew Neher, the Dictionary of Misinformation by Burnam, More Misinformation by Burnam, There are Alligators in our Sewers by Dickson.

Chapter the Fifth: “Skepticism”

1. Also I recommend that all neo-pagans develop a skeptical side to how they view these things, to read between the lines, and question things and be curious. It is o.k. to be curious – in fact, it is healthy to be curious about life.
2. Most everyone reading this newsletter, will probably think to him or herself, “Oh I always think for myself, I question things, I read between the lines” and so forth.
3. I ask that you even question that, and even question what I have written as you read.
4. I am not suggesting that we be distrustful, or become reductionists, or overly critical and skeptical.
5. I am suggesting though, that we become less emotional and more inquisitive about learning... that we don’t just accept things because they merely feel good or seem to work.
6. Playing around with metaphysics and making experiments with our consciousness is serious business, and one can so easily fool oneself into believing things that are not the case which can have serious repercussions for the future.
7. If anyone has read the book “The Day the Universe Changed” by James Burke or seen the series on PBS, you will understand on the worldly level also.

Chapter the Sixth: “Logic”

1. I recommend that you get a copy of a good simple-to-read book on Logic or Reasoning – especially if you have never studied the subject and read it carefully (I recommend “Introduction to Logic” by Copi).
2. Take a course in logic at a local college or school, it will well be worth it for anyone.
3. A fun pastime would be to identify fallacies while reading or watching TV or listening to the radio – (advertising is rife with fallacies and propaganda techniques).
4. Pretty soon you can tear apart the arguments of books simply on grounds of incorrect reasoning or illogic.

Chapter the Seventh: “Worlds”

1. I am sure this article will have offended many right-brain, purely emotional mystics, who believe that truth can only be found through some altered state or dream-world; my rebuttal to them is that they are not speaking of this world that we all must live in together.
2. I am talking about the physical world, the here and now, and the rules for living here depends upon people getting along with each other, keeping the environment clean and inhabitable, avoidance of war, avoidance of crime, learning to live with the weather and climatic conditions and avoiding stress, disease, poisons and dishonesty.
3. We all must face that we have to have the mundane necessities in order to survive and we cannot live by spiritual and visionary or magical experiences alone.
4. -Tom Cross

Chapter the Eighth: “Nonsense”

1. P.S. Nonsense or Popular Fallacies in the Neo-Pagan World:
2. That worshipping a Male deity is a trait of a male dominated society, or, that worshipping a female deity is the trait of a female dominated society.
3. That a society that used matrilineal descent was “matriarchal.”
4. That all patriarchal societies treated females as inferiors.
5. That the mother goddesses of Europeans in pagan times are derived from a pre-Indo-European matriarchal or matrilineal people, and/or that they all represent a universal Mother-Earth.
6. That all celestial deities are male deities.
7. That removing sexism from our language will help us to be less sexist. (The Turks and Persians or Iranians have almost genderless mono-sexist languages – yet their cultures are very sexist).
8. That religious beliefs can be handed down genetically – that certain races have certain types of souls or spirits.



Letter to the Editor

(By Albion, January 1987)

(New to ARDA 2)

1. I especially have come to enjoy “The Heathen on the Heath” series – it’s well written and thoughtful, there is a place for both the scholarly point of view and “the country pagan” point of view. In my opinion, both are important.
2. I’ve lived in the country twice in my life, and it’s much easier to be a “real” pagan in the country than in the city.
3. In my opinion – the natural cycles of the Earth and the seasons are far easier to follow and to be in tune with in the country – I long for the mountains and woods in my heart – I really don’t like living in the city, but for now, that’s reality I suppose.
4. Thom Cross tells me that the Celts really weren’t Chthonic oriented – or Mother Earth oriented, but were more sky and astronomically oriented.
5. Well, the Celts loved Nature, from what I read – and I personally believe that some of their Goddesses were very much Earth Mother types (Dana or Danu for one example) – and in a way, it doesn’t matter what the historic Celts believed in, or how they practiced their faith in the ancient times, but what we believe in and where we are going now.
6. I believe that Mother Earth needs our help, and now perhaps some of the “Balance” lost can be restored – perhaps I’m wrong – but that’s one of the major reasons that paganism is important to me – that I’m of Celtic descent is important too, but it’s second to the feelings above.
7. I believe that modern pagans should become more involved in ecology, because, at least to me, that is where the real “power” comes from – from our attunement to Nature, and to the natural cycles of building and decay-life and death.
8. I’m not trying to negate the role of scholarship and study either, for these are very important too – but one can probably learn more about the role of one’s life in relation to the whole, and to “the Gods” by a few days in the wilderness, than by weeks spent studying in the library, or in one’s study.
9. I suppose that it comes down to a question of balance in our lives, as well as in nature (which are lives are a part of – no matter if we live in city or country), to balance the studying and scholarship, and the playing and questing in Nature out, one with the other – “the middle path” as the Tibetan Buddhists might say.

-Albion



A Rebuttal to Albion

and the Irrationalists and the Anti-Intellectual

and Anti-Celtic “Druids”

(or Those who call themselves “Druids”

‘cause they like the name)

(By Tom Cross, Feb 1987)

(New to ARDA 2)

Chapter the First: “Celts”

1. I would like to point out that I never told him that the Celts were “astronomically” oriented nor did I tell him that the ancient Celts had no chthonic beliefs (at all).
2. Mr. Albion has made a “straw man” of me and he uses an ad hominem argument by implying that I am anti-ecological or anti-nature because I happen to believe in BOTH the celestial and terrestrial.
3. Albion is apparently stricken with urban romanticism and somehow believes that knowing “too much” about the ancient Celts will somehow keep you from appreciating nature (which he equates with mother-earth).
4. The Celtic peoples of pagan times were very much concerned with natural phenomena. This is clearly not the same thing as MOTHER Nature, whom we have seen on margarine commercials (and elves do not bake cookies in trees either).
5. The ancient Celts have been romanticized for three centuries or more, and the Druids have been characterized as anything from White-Robed Hermits to Astronomers and medicine men.
6. I believe that we modern Druids are above this kind of la-de-da romanticism that contributes nothing to our intellectual and spiritual growth, but merely serves to obscure the truth behind pseudo-science and whimsical folklore and fairy-tales.
7. If paganism or NEO-paganism has to hide behind pseudo-science and irrational obscurantism, then it is not better off than the rubbish promulgated by mad-men, the delusions, the fads and falsehood that will certainly lead our civilization to ignorance and ruin.
8. Mr. Albion has attacked the years of research I have put into reconstructing and organizing the vast amount of comparative studies on the Druids and what they might have actually taught.
9. Because Albion has learned much from me (well, maybe not) and because he seems to be disappointed in what the paleo-Druids were about, he has decided to attack the messenger for the message.
10. However, he would not have been so quick to attack had he understood the significance of what the paleo-Druid’s message had to teach, but unfortunately he finds his own reality a safe place than to try to comprehend the world of the ancient Celt.
11. Of course it is not easy to understand the world-view of the ancient pagans – but nothing worth knowing is always going to be EASY.

Chapter the Second: “Danu”

1. Furthermore, Albion hasn't his facts straight... Danu (Anglicised as Dana) was not an EARTH MOTHER type so far as scholars can deduce, for the name Danu comes from an Indo-European root meaning “to flow” or “to drip” (see page 175 of Julius Pokorny's Dictionary)...
2. Going by the fact that Danu is cognate with the name of the Danube river (*Danu- in Celtic renamed Danuuius by the Romans) it seems that She is (or was) originally a River Goddess.
3. This is not uncommon since rivers all over Britain and Ireland (also Gaul) are named after Celtic goddesses.
4. Danu's role in Celtic myths is very shadowy and ill-definable – all we can surmise is that she is the Mother-of-the-Gods since the name Tuatha De Danann (=tribes of Goddess Danu) and Welsh Mabinogi characters with divine names are frequently “ap Don” (= “son of Don” or “Son of Danu”).
5. Also there are river names all over Britain resembling this Don/Danu: Donwy river, Don river (in Scotland) and the two Dee rivers (the Dee= Celtic Deua in Gaulish (or Brythonic) “goddess” the feminine equivalent of Deuos “god.”)
6. Therefore, we have no real evidence for believing that Danu was an earth goddess.
7. Out of respect for the intelligence of Missal-Any readers I believe I am obligated to research and substantiate my assertions before I allow my ideas to be published... in Albion's case, what he has written speaks for itself.. as what many others have written in neo-pagan journals.
8. If you were led to think that Danu was an earth goddess and it was never presented to you any other way, you would not know any better.

Chapter the Third: “Tailltiu”

1. Unfortunately, Albion didn't know or consider using a better and more plausible example of an earth goddess for the ancient Celts (which I might add is quite obvious if one knows anything about Celtic mythology) that is Tailltiu who gave her name to Teltown – the site of an ancient shrine for ancient Irish pagans.
2. The name Tailltiu is etymologically cognate with the Latin Tellus and these names go back to an Indo-European root meaning “ground, floor” *Tel- and this gave the Gauls their word for earth talamu (genitive talamun) in Irish this word is talamh.
3. The ancient Romans had Terra mater ‘mother earth’ or quite literally “mother land.” The Greeks had Gaia which James Lovelock used as the title of a well-known book...
4. And well the Celts loved nature so much but... if you're like Albion: just go out to the country and make up you own religion... why give a rat's arse about all that boog larning' anyway!?!?!
5. -Thomas Cross



Chapter the Fourth: “Satire”

1. The Modern Irrationalist
2. Of Fundamentalist Paganism
3. (A Satire by Thomas Cross)
4. I'm a kentree pagan ya see s'I doan need no ejjy-kayshunz
5. I doan give a dayam 'bout whut them ancient Droods tawt
6. I bleeve to be a true nay-o pagan ya need misty-cull oh-cayshunz
7. I doan wanna hair no tock 'bout them seltic or kelchick stories
8. I thank we should jest make it all up from our own thought.
9. I bleev that iffen ye larn too mech 'bout them myth-all-jeez
10. Ye aint goan get haaa oan naychur lag hawkin' in the wudds
11. Them payble who sets cheer in they lah-berries an' steddies
12. Hey man I doan wanna larn nuthin' I jest wont vibrations.
13. Whudda hair ya sayin' is thet yew bleev in yer reality
14. Well Ah got ma own reality ma min' is closed to what them skollies have to say
15. I thank all ye gotta do is go outside and teeka hawk through the wudds
16. I shore do miss them mountains I hate the setty laugh
17. I wants to get backy nachur lag the good ole daze
18. Although I'm not a blood-selt Ifail it een ma hort
19. I gnaw een ma hort awm a drood dude, man
20. So doan go conner-dickin' ma re-al-it-tee
21. So daon go tailin' me 'bout them oldtimey Droodz
22. It herts ma broyn to hair that steff 'cuz I
23. Done made up moan red-legion annitz my re-al-it-tee
24. I'm kenchee pagan ya see s'I doan bleev in HIS-story
25. I doan keer whut them SIGH-en-tists bleev or soy
26. I doan keer fer TAKE-gnaw-lujjy or air Eek-con-gnome-ee
27. Een ma hort an' spert I gnaw it all jest from what ah fail
28. Doan gimme them high-falutin' kolleej wurds
29. All I wont is them vibrations, man
30. I bleev in getting' back to nature with nuthin' but a a shovel and SIGH-kick energy
31. I doan need no Sigh-enz to hep out the earth jest my reality.

Chapter the Sixth: “Irrational”

1. “The Irrational Pagan”
2. -By Tom Cross, 1987
3. Bein’ a pagan’s nothin’ more than goin’ outside
4. Going out in the country and talkin’ ‘bout ecology
5. Yer only a true pagan when you go out in the woods
6. And getchy self in tune with nature or Mother Earth
7. We don’t need Science and Tech-nology
8. To make the world a better place for what it’s worth.
9. Though I don’t care what they had to say
10. I call myself a Druid anyway
11. I also say I’m a Celtic –man
12. Though I aint interested in their culture.
13. It don’t matter what’s in history’s plan
14. I jest know what I fail in ma hort with nature
15. So don’t go telling’ me ‘bout them ancient folks
16. You can only learn about them in books.
17. It hurts my eyes and brain to read ‘bout ancient stuff.
18. So I bleeve what I fail in my hort is enough.
19. What I hair yo sayin’ man is that you bleeve in yer reality
20. Well I got my own reality and it’s a safer place for me
21. In my own world where I b’long I get high on nature
22. I pine for the trees and mountains where there’s no one
23. To Contradict me or disagree (with humongous college words)
24. There, I can say whatever I bleeve is pagan and Druidic
25. I can say that I am a Celt or Tibetan Buddhist and
26. No one can ask me questions about the Celtic or Buddhist bleefs.
27. Yep, I’m safe in my own reality there in the country
28. I am all alone to be a real backwoods mystic
29. Aint it a shame though that I have to live in the big city
30. Where there’s a bunch o’ other people talkin’ and learnin’
31. I feel so damn powerless against them high rise buildings
32. I can only sound out magical energy to restore nature’s balance.
33. But ahil there goes them damn scholars a-studyin’ things again
34. Tellin’ me it aint enough to be sendin’ out vibrations
35. They tell me I got to read and learn things, damn that education!

-Thomas M. Cross 1987



A Rebuttal to Cross

(By Albion, Jan 1987)

(New to ARDA 2)

Chapter the First: “Corrections”

1. First off, I’d like to say that it saddens me deeply that I have obviously lost a good friend.
2. Thomas, my letter was not an attack upon you personally, though you obviously took it that way.
3. I am truly sorry to have offended a friend over something like having different opinions (and it seems that we are indeed worlds apart in our views).
4. If I could offer some opinions here, (notice I said “opinions,” that’s exactly what I mean) I am going to ignore all the pointed jabs that Thom Cross makes at me personally, but I do want to address several of the issues that he raises.
5. I never meant to imply that Thom was “anti-ecological” or “anti-nature,” I can’t see where he finds this from after re-reading the original letter (which, by the by, was a personal letter to Emmon and was only published after he asked me if I minded if he did so) of mine.
6. On the contrary, I knew that Thom loves nature, long before I wrote this letter.
7. Where in my letter in question, do I attack “the years of research” that you have done, there is a need for scholarship, as I pointed out, but reading and studying will never take one all the way to a spiritual experience, it can help, but something more is needed.

Chapter the Second: “Celts”

1. It would be nice to know much more about what the Ancient Celts believed in and did, but even if I did know, it’s doubtful that I would live or practice ritual in the same manner as they did.
2. Paganism, like all living religion and true forms of spirituality, is an evolving and changing thing.
3. I find it highly doubtful that we could go back to the world of the Ancient Celts, as time at this level is linear, we can only go forward (or around, as the case may be).
4. The Celts, as all ancient cultures, did some rather ghastly and Barbaric things – that I personally would never want to be part of.
5. I stand corrected about Danu, however, as the meaning of words changed, Dana, or Danu, came to be connected with the land in general in Ireland, this holds true today, as well in yesteryear.

Chapter the Third: “Pagans”

1. I think Thomas Cross is missing the point here, where paganism survived (at least in the British Isles) it was not usually the scholarly class who helped it do so, but the simple country people who had passed their beliefs on orally for hundreds of years, these people were not researchers, nor did their knowledge come from books-but it was passed down from generation to generation (by word of mouth).
2. I don’t advocate “making up” one’s own religion.

3. I do advocate getting to know your own Higher Self, I do advocate getting out of the cities if it's possible, which in many cases it isn't, in these cases some sort of "quest" into Nature and your own relationship to Nature at all levels is in order, I feel.
4. I feel that we as a species are at a turning point that could go either way – certainly, being an active ecologist is part of being pagan (at least for me).

Chapter the Fourth: "Albion"

1. After living in California for two years, the condition of much of the air and water in the heavier populated places is simply appalling to me. So much for my "urban romanticism."
2. I am proud to be of Celtic descent, I am interested in my ancestry and always have been.
3. I am not a "Druid" –since the real Ancient Druids all died off centuries ago (or thousands of years ago). What really qualifies one to be a "Druid?" There are many Druid-revivalist groups both here and in Europe, are any of them "real" Druids?
4. I have received teachings from a hereditary pagan from England, from two "Wicca" groups of modern origins, and done much research into Native-American Spirituality and Religion, as well as much reading into the Celts and everything Celtic, including their religion.
5. I'm probably also affected by "Quaker" thought (or "The Society of Friends") which was the last branch of Christianity that I was associated with before I adopted paganism.
6. I am not especially fond of titles, but "pagan" serves quite nicely at this time.
7. I do not think of myself as a scholar, but as a reasonably simple person, who wishes to see Life thrive and our planet survive these turbulent times.
8. If I have offended the readers of "A Druid Missal-Any," including Thomas Cross, I apologize. But, we are all entitled to our own opinions.
9. P.S. As to the mocking of my Southern accent: as Mark Twain once said, "You got the words, but you ain't got the tune."



The Balanced Epistle

(By Les Craig, March 1987)

(New to ARDA 2)

Chapter the First: "Balance"

1. Balance? Not to doubt You, oh my Mother, but I don't see it.
2. As the hill greens around me, and the ducks begin to lay, work looms large; winter's anomie begins to thaw, and my own identity pokes its nose out of hiding – a belated groundhog in search of its shadow.
3. Where is meaning, or mission, or will? There is a place for me in these hills, and right easily could I stagnate in it.
4. Seasons come to us, reminding us that we are neither omnipotent nor alone, but seasons have as many names as there are folk to speak them.
5. I give rose-cuttings to a Wiccan neighbor 'for Brighid', because if I said Oimelc, she'd say "huh?"
6. And local farmers have other names for it: lambing-time, and also a pain in the ass, with bummers to nurse and marauders to repel – coyote, cougar, dog-pack. And then one must ask, are the berry-bushes cut yet?
7. Does the nursery have seed-potatoes? The time to remember the Equinox, and planting, is in February, before it is too late.

Chapter the Second: "Tradition"

1. Much is said in these pages of tradition, and of scholarship, and of knowledge that must not be lost.
2. Others, I among them, point in turn to the knowledge that sits directly in front of our noses, just waiting to be ignored.
3. Neither the traditional scholar nor I can do anything as a purist but yell at the other; in the vibrating tension between us is most of reality.
4. So let me say now that I do not set out to abandon the mythic awareness of our forefolk, but only to live a life with leaves as well as roots.
5. If we are not merely the inventors of myth, but co-participants with the gods, then we must recognize that myth springs both from humanity and from the soil itself.
6. Gladly will I learn what my people once knew of their homeland. But if you ask me (or even if you don't; you can always read something else!) I will tell you what I learn from my own homeland, for that may well be the only thing on Earth that I know and you don't.
7. Myth likes the grubby liberty of the hills, and hillfolk join gladly in the game, taking to themselves small notorieties as straight-men to Nature's comedies, or soldiers in mythic battles.
8. There is a Trickster here, called The Buck You'd Better Not Shoot At: he's robbed a thousand gardens with impunity, and whoso shoulders a gun against him is injured in the attempt.
9. I've seen him myself; he's magnificent.
10. There are good-lucks and bad-lucks, many of them founded in common sense: don't hunt between the houses, could hardly be called baseless superstition, nor could the

rough interpretations of Karma or hubris that passes for common knowledge.

11. "Something will hear you!" we warn our braggarts, and they turn pale and shut up.
12. And "god" help the one who drives heedlessly by a neighbor's stalled or swamped vehicle, for the local gods will not.

Chapter the Third: "Trees"

1. Where do these youthful, local traditions and the elder traditions of Celtic Druidism meet?
2. I spent as many days as anyone else with neither any recognizable knowledge, nor any use for it; then a neighbor came to me. "You're the Druid around here," he said; "which trees should I be careful not to cut?"
3. I could have said that Druids don't deal with things like that, except that what little I know of tradition states that our forebears were priests and cognoscenti, meant to be consulted by their neighbors.
4. I could have said that Neopagan Druidism was a religion –but since when does that make it irrelevant?
5. So "the Druid around here" spent a long day in a neighbor's woodlot, trying to feel the life-forces of trees, inspecting roots for firmness and tops for fullness, and trying to remember snatches of an ecology course she took in 1970.
6. Seat of the pants flying, indeed- but it might have been less confusing if I'd spent more time studying!

Chapter the Fourth: "Conclusion"

1. And there, perhaps, we have balance, if not stability. Just so is the spring a time of balance, though when it snows one day and cooks my greenhouse the next, it may be too pretty to appreciate it.
2. The year is not an orderly, well-mannered procession; it goes by fits and starts. And learning, if it is to take us anywhere we haven't been before, must see-saw between study and appreciation, with each testing the other.
3. And when I am confused, I shall admit confusion – not by intoning that there are Things I Was Not Meant To Know, but by realizing that I can't see (or portray) the whole picture at once.
4. I speak to you only as one person speaking, saying one thing at a time.
5. We are not the people of the One God, the One Truth, or the One Way; we are like the forces of Nature that we worship – a howling confabulation of extremes.
6. This is our balance (as when we chant to a March windstorm, "Balanced now are we!" and burst into giggles.)
7. Let no voice among us be silenced; this is what we are, and how we grow.



Spring Equinox Salvo

(By Tom Cross, April 1987)

(New to ARDA 2)

Chapter the First: "Credentials"

1. Why does Albionn think that a religion should evolve and grow away from scholarship and towards some opinions unsupported by facts or contradictory of facts?
2. The fact is that the Celtic myths were composed by a scholarly class, the intelligentsia made up of bards, filidhe and druids, not by mere eclectic pluralism.
3. Why does Albionn bring up some boasts about learning from some "hereditary" pagan group or about "Native-American Spirituality" and then "humble" himself with an appeal to plain folks (false modesty) about "I do not think of myself as a scholar?"
4. The last statement is certainly partly true, what he truly is (as far as I am concerned) is a scholar manqué – a half-hearted scholar who hasn't the interest to carefully read and utilize the materials he has requested.
5. If he were only using the data for his personal use and distorting it, I would not protest, but since he is putting his misrepresentations before many others – I must protest strongly.
6. I am vehemently opposed to deliberate misrepresentation of the tradition for the purpose of changing it to suit an individual's personal biases and prejudices and to deliberately pervert it.
7. As much as he has said, he is not promoting evolution or anyone getting to know his or her higher self – but rather to close people's minds to the possibilities offered by a reasonable and competent study of the ancient tradition.
8. He is promoting darkness, not enlightenment.

Chapter the Second: "Titles"

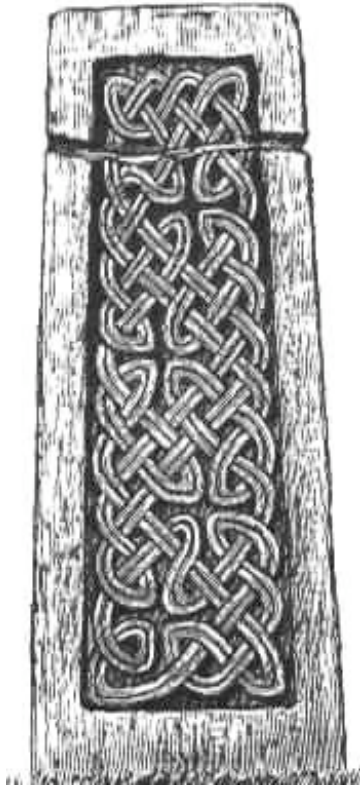
1. While Albion uses the genetic fallacy saying he's a Celt simply because he MAY be descended from Celts and saying that he has studied them (that's questionable to a degree) he appeals to authority (fallacy) by saying he's privy to some other traditions unrelated.
2. Scholars have better methods than mere fallacious reasoning to find the truth, and not just self-congratulatory appeals to folk wisdom and hearsay, but rather documentation.
3. Albion speaks for himself only as an individual (this I can say is his only defense), but somehow he expects that everyone should agree with his opinions because he appeals to the crowd by saying "it is highly doubtful we could go back to wishing to "see Life thrive and our planet survive."
4. Is he running for office? Certainly he is right in saying that "being an ecologist is part (my underscore) of being a pagan."
5. Albion suffers from onomatophobia when he is not fond of titles, because he has a problem with words and categories.
6. He doesn't want to label anything cause that means he would have to express himself, that he would have to define things and categorize them; which is something

he'd rather not do because that means getting to know something about them.

7. Also I might add, the avoidance of labeling things by many people, is simply to avoid giving them any meaning so that they can mean whatever they want them to at will and whimsy.

Chapter the Third: "Conclusion"

1. We were friends and he originally wrote to me asking for information on the ancient Celts, but unfortunately he's given me more reasons for mistrust because of his insincerity (pretending to understand the data when he didn't even read it) then taking what little he remembered and distorting it before our fellow pagans.
2. Albion had the data that would reconstruct the ancient Druids' wisdom right under his nose, but he ignored it because it required some intellectual thinking and an imagination as well as some difficult studying (philology, a bit of structural anthropology, comparative mythology, etc.)
3. If I had known that this stuff was too difficult for him, I would not have wasted my time trying to provide him with guidelines, but he led me to believe otherwise.



Druidaxta

(By Tom Cross, April 1987)

(New to ARDA 2)

Chapter the First: "Names"

1. Onomatophobia, onomaphobia- these are the fear of words and names.
2. To be afraid of labeling oneself and other thing about oneself is to be afraid to categorize things.
3. To be afraid to refer to something in writing and any other communication is certainly a sign of a lack of self-confidence and certainly a lack of knowing whom one's self is.
4. Honesty in the use of words, or phrases, that is, true communication, is a very real and vital form of Life.
5. It is, along with actions or deeds, a divine and human phenomenon that is important to the expression of love, of freedom, of joy, of thought and emotion.
6. As the ancient Druids of Gaul were to say, according to Diogenes Laertius, "the gods must be worshipped, and no evil done, and manly behaviour maintained."
7. And from the Colloquy of the Ancients (Acallamh na Senorach) Caelte told Patrick, that "truth in our hearts, strength in our arms, and fulfillment in our tongues" were the virtues of the pagan Irish.

Chapter the Second: "Maya"

1. The elder Druids, which were reconstructionists (such as me), accept as our forbearers both spiritually as well as in name, were deeply concerned with the speaking of truth – intellectual and spiritual honesty.
2. The misuse of words is illusion – maya as the Indian Druids, the Brahmins, would call it.
3. Perhaps, the whole universe, the cosmos, the order, as we have named it and as we have perceived it in our mythologies and metaphysics are all pure maya, and in order to transcend it, we must get to know the illusion well enough to become disillusioned and then we can achieve the experience of deeply knowing and transcending the walls of illusion.
4. One cannot jump immediately from naïveté to transcendence with out experiencing a profound disillusionment first.
5. But one cannot change the world without changing the self and to change the self is a process of transcendence, a process of disillusionment, of accepting the truth about one's self and the cosmic order.
6. There is an eternal order to the external and internal world that does not evolve in any perceivable and contrived manner, the perceived evolution is within. The unperceived evolution is only identifiable by its results and not the process.

Chapter the Third: "Tradition"

1. The gods of the ancient Celts are like those of the Vedic Indians, Germanic peoples, etc. because they evolved from their Indo-European forbearers, as did the others, but the essential characteristics did not change by direct manipulation of the myth by people on the folk level.

2. The Druids always strove to keep the tradition intact, to keep it pure from foreign influence, to be caretakers of tradition so that it would not be diluted by those who would use it for maya (for deception) to contrive to force it to fit some purely modern needs in their time.
3. The Druids were indeed the cognoscenti of the ancient Celts and not peasants practicing some deviant religion.
4. Even the keepers of the traditions today, the seanchaithe of the Gaeltacht, tell the tales as they were told to them, that is they try to keep the tales word for word as they were transmitted, they avoid distorting and perverting the tradition... except, perhaps, a fabulist here and there, who may parody himself.
5. Even those pagan cults, which survived Christianity, were usually isolated and kept their traditions pure from some “new fangled” eclectic influence.
6. By the way, any pagan cult of the British isles which professes to be a PAGAN religion or cult, is more than likely not to be any older than this century, but you can see the oldest pagan cults (which have more links with the ancient pagan religion) carrying on through the Catholic Church tradition (e.g. the holy wells, saints cults, relic cults, and other hagiographical sites and traditions).
7. But it must be admitted that these are on a folk-level, not the products of the Celtic society of the time of the Druids.
8. Many scholars have gone out into the field to work with the conservators of ancient tradition. The Irish Folklore Commission has collected hundreds of recordings of Irish seanchaithe (shanachies – the traditional story-tellers) and published many transcriptions of the stories.

Chapter the Third: “Inheritance”

1. Similarly, the Parsis of India are continuers of Zoroastrian religion who fled Iran for Gujarat, India. There are still the Irani (Zoroastrians) of Iran, who knows what has happened to them since Fundamentalist Islam has risen there?
2. But the mobads (the magi or priests) of the Parsis has not succumbed to eclecticism from the coming of western religious tourists who went there to study under them and over them in the twentieth century.
3. Although, some theosophists did succeed in converting some Parsis to Theosophy, they were very few and the mobads or magi did not allow it to pervert their tradition which was handed down to them from the ancient magi (mobad is the direct linguistic descendent of magu- (patis) that ancient Persian word for a magus, our word is Latinized and Hellenized.)
4. Modern Parsis, though, do not inherit their religion through their genes; its not a biological concept flowing through blood into the cerebrum.
5. There are many people of Irish descent who could claim legitimate descent from the Druids, filidhe, and bards of Old Erin.
6. If one has the last name of McNeilly, one may be a direct paternal descendent of an fili (“poet” “seer”) since McNeilly derives from Mac an Fhilleadh “son of the fili,” and other names of Ireland and Scotland’s Highlands derive from occupational surnames of the Druids and Bardic class. Some clans and septs were hereditary bards.
7. I, myself, could be descended from ancient Irish satirists since my forefathers were the MacCrossans of Donegal, but my Welsh and Scottish forbearers do not have

occupational surnames but other kinds of surnames and they are not paternal or patrilineal.

8. However, these do not mean we are what our names mean any more than people named Smith are really smiths, or people named baker are really bakers or people named Taylor are really tailors.
9. Religion is not inherited genetically anymore than one’s profession and is even less determined by birth than a name.
10. The Indo-Europeans were a culture which developed from a segmentary lineage (according to the French structural anthropologists) and this culture pattern is found among the Nuer of Africa who developed a very similar religion to that of the ancient Indo-Europeans.
11. Their version of the sky-father (Taranus of the Gauls) is called Kwoth and his descendents the gods of heaven are their version of the Irish Tuatha de Danann, but they also have equivalents of the Fomoir and numerous other similarities.
12. The genealogy of the gods and goddesses are a segmentary lineage, their culture is pastoral, and there are numerous other similarities. The metaphysics of the Druids of antiquity is more sophisticated than some “savage barbarianism” we get from hard primitivists and we need not romanticize them by elevating them to “Noble Savage” either.

Chapter the Fourth: “Revival”

1. Sure, they have much in common with shamans, but the term shaman has been so abused by popular usage that the term has become almost meaningless.
2. Certainly they were not that much like classic shamans (as defined by Eliade, in his famous book) and only appear so on the most superficial level.
3. Do we want to popularize our Revivalist Druidism to some low proletariat level?
4. Do we want to succumb to creating some mass-media hype version of Druidism for display of middle-class or proletariat deviance because we may feel alienated?
5. Why not be rational and live according to what is honest and truthful?
6. We do not need self-deception.
7. We do not need to build walls by making our individual opinions become our dogmas.
8. The strength of our commitment to our “revived” and Reformed Druidism is productive efforts to create and not stagnate into some disunified sects professing some fundamentalist, fragmented dogmas and retreating into non-communication, non-participation, into a darkness of “belly-aching,” complaining, and alienation.

Chapter the Fourth: “Sacrifice”

1. We are not together as independent individuals battling for a monopoly of truth, but we are all part of the sacred cosmos.
2. We cannot defy nature; it is impossible, for we destroy ourselves in the attempt.
3. We must grow and allow evolution to take place by realizing that we are not mere individuals but a part of the whole cosmos and that we are interdependent upon each other and everything of all that is.

4. Every one of us are a microcosm of the total order, we possess within ourselves the very physical elements of everything in the cosmos.
5. The cosmos, is interdependent also, it and all depends upon us both as individuals and as a collective unity.
6. The gods are within us. We need not look always for external manifestations of the divine and sacred.
7. Every act and deed we perform either conforms to nature, is creative and productive, or destructive and violent, both go together and both are part of the process of evolution.
8. Our act of eating, learning, and working (to create) are sacrifices... they are acts of sacrifice and when things become used, when things are given or spent, they are sacrificed also.
9. The food you eat has been sacrificed to you, and the water you drink has been sacrificed to you as an individual.
10. The love you give to someone else is a sacrifice to that person. And as Queen Medb made clear (she being a euhemerized goddess of Connacht) as her expectation of a husband (a king married to her-the tutelary goddess), “without jealousy, without fear, without stinginess.”
11. Thus the embodiment of Royal Celtic and Druidic virtues in this triad includes generosity.
12. The king sacrifices cattle to feed his people and himself and he is a sacrifice himself. He stands as the leader and patriarch married, not only to his wife or wives, but to his goddess who protects and serves the people (her children).
13. The goddess is the land and people, the reign and the society and she is a part of the tribes’ divine segmentary lineage, which itself is descended from the higher lineage of the Tuatha De Danann, the race of the gods of heaven and their lineage from the primordial family that rose from the oceans of chaos, from the fecundated darkness.
14. Thus the appearance of mankind is itself from the same and everyone has a bit of all within.
15. Therefore, “I am... , I am...” spoke Amhairghin when he stepped out of the boat of the “Milesians” and consecrated the sacred land of Erin by proclaiming himself, by meditating on the sacrifice within.
16. Donn, the Yama of the Irish pagans, is sacrificed and he dwells down into the otherworld where he built a home for mankind and his descendents.
17. He was a sacrificial victim, not so much placating the Tuatha De Danann, but as the ancestor (Dis Pater as Caesar would have called him) of mankind who prepared Teachh Duinn for the others.
18. There are many other themes in the early literature of the Irish and Welsh which correspond with other Indo-European themes right down to the detail: e.g. dogs which guard the entrances to the Otherworld/Underworld.. Cwn Annwn (Welsh), the Cu Sidhe, Kerberos (Greek), Garm (old Norse), the Hounds of Yama (Vedic) and so forth.

Chapter the Fifth: “Barriers”

1. We do not need to create an ad-hoc Druidism to fit our preconceived notions of religion and something else; we do not need to distort Celtic myths to fit a modern ideology created to fit our prejudices and our own individual experience.
2. To do so, builds walls, breaks down communication, obstructs others’ quest for truth, obscures learning and growth.

3. It is an obscurantist attitude to moan “there are things I am not meant to know” and to take to the fields as a neo-Luddite and curse the repressive socio-economic-political system or the establishment; and get back in tune with nature is another thing.
4. Sure and certainly we are not “the people of one god, on Truth, one Way” but we are not “a howling confabulation of extremes” either. And if we are, why should we be?
5. It’s something of a cop-out to merely point out that we are diverse in our attitude and opinions and not still grow like the branches on the tree, both in sharing a common knowledge, some common thread, some ground that we may share, that we may grow together?
6. The dialectic of various opinions may grow to a higher level of unity when we are well informed and can speak in similar terms.
7. We need not be some pluralistic society of people with no direction. We can have our philosophical pluralists, dualist, triplist, etc.
8. We can be all of these, and we can transcend mere complaining and semantic arguing, we can transcend the proletarianization of our religious and philosophic ideals. In short, we can deal with things on a much higher level.

Chapter the Sixth: “Scholarship”

1. Scholarship is important to achieving these means, because it is not mere “book learning,” it is an attitude which opens doors and enlightens and if one has trouble with reading and comprehending the materials, then one must have patience and courage.
2. We should not feel that we must compete with each other, that is not the purpose of learning. Not to be clever and show-off, but to take away darkness and help other to learn also.
3. For everyone may benefit when one more person takes the time to learn something new. We are all interdependent and so the more one individual knows, the better is the world.
4. When one person refuses to learn, he or she keeps the totality down, or that is, he or she makes it more difficult for others. It slows down progress when many do not make the effort to allow progression.
5. We all can change the things we see around us that we do not like. Take action for positive change and not merely complain about it!
6. Study is more than formulating theories, scholarship is more than mere perusal of old manuscripts, it is testing those theories, it is going out and practicing what you preach.
7. The higher your standards are, the more difficult it can be to practice what you preach.
8. But going out to preach what you practice is another thing, and it is quite easy to do if you make no effort toward growing.
9. Still, you can be an instrument of deception, and not practice what you preach, because you are not the kind of person you’re preaching at.
10. We know exactly about those famous men who don’t practice what they preach because they’re not the kind of people they’re preaching to! I needn’t mention them by name because there are many of them in America and they are frequently or constantly in the public eye.

1. Reconstructionist Druids (like me) endeavor to reconstruct what was lost and use that as a foundation on which to build, it is an old time-tested foundation and well-grounded in the past
2. We do not seek to slip into some time-warp to become living anachronisms. There's the S.C.A. for that kind of fun!
3. We, however, take the identity of Druidism seriously enough to make it work, to create something that actually owes something to the elder Druids besides a mere word or name.
4. We are not ashamed to use labels, names or words; we do not suffer from onomatophobia or onomaphobia.
5. We do not commit human sacrifices or go out and play ancient Gaul in the woods.
6. We [the Post-Oak Protogrove] do enjoy ourselves. Jim C. is a musician in his spare time, Jim W. does Tai Chi, Chas. H. is in Drama and art, we have many friends and acquaintances from all ages and all walks of life.
7. I, Tom Cross, myself happen to be an English teacher, a literary person and so naturally I like writing different things.
8. This piece and other pieces for the Missal-Any is just one facet and subject of which I like to take a little time to write about. There are other bits and pieces I write, some fiction, some poetry, some non-fiction.
9. This is why we differ from say a Wiccan coven or a Hermetic Lodge, or New Age networks for centering or trance channeling.
10. We are not all of one mind, one way, one truth, but we share enough interests to talk, to meditate, and have some enjoyment of life.
11. I have friends who do not belong to the neo-pagan movement at all, who are Agnostic, Taoist, and Roman Catholic, and we respect each other's religions and some of them know more about the Celts and the Druids than many neo-pagans simply because they have read my stuff (including stuff I've read and written) as well as hearing it from me (when I show them the latest piece of literature I've read or bought).
12. I am the mere spokesman here because I like to write, while other do not or prefer to remain anonymous.
13. One Jewish friend of mine like to debunk falsehood and fallacies and for a while we were making it a game and running gag – it got me into the habit myself and I use it as part of my thinking habits.
14. So while we look to the ancient Druids for inspiration, we are also very tolerant of other's opinions and we have respect for other people's rights.
15. We do not believe ourselves pious ones, as braggarts and dogma-mongers – we are not evangelists or some Gospel of the Druids, but we have an interest in the hermeneutics of Celticism.
16. What is wrong with that? What is wrong with reconstructing Druidism in this regard?
17. If no one is interested in hearing anymore from me or us, let me know immediately and we shall not waste our time anymore.

Thomas Cross

An La Bhealtainne Maith

Any comments? If you care to write to me personally, write in care of 2009 Sunnybrook Lane, Garland, TX 75041.

Albion's Response

(By Albion, April 1987)

(New to ARDA 2)

1. I came to the pagan faith because generally speaking, it is more tolerant than any other form of religion or spirituality I have found. But gee, Tom Cross may have changed my mind.
2. "Promoting darkness" Ay?
3. This tidbit comes to you from one who is supposedly "very tolerant of other's opinions," could've fooled me.
4. I stand by what I wrote last issue.
5. Paganism, as I see it, is made up of many different strands of thought, and if Tom Cross doesn't like that or can't deal with that – that is his problem, not mine.
6. It is a fact that the pagan faith survived in the British Isles, it was diluted or changed to a certain extent by folkways or ceremonial magic, or both, but it did survive. There really are hereditary pagans in the British Isles who practice a religion, that has survived for a very, very long time.
7. But let me ask the readership to judge the psychic quality of Tom Cross' letters in this issue and the last issue of *A Druid Missal-Any*.
8. Pagans should be beyond this brutal, personalized, backstabbing that goes beyond defense to simply being hurtful and attacking someone because they are different from you, or hold a different opinion than yours.
9. The views expressed by Tom Cross in print [here] are tame compared to at least one of the letters I received through the mail.
10. If this was the work of "born-again" Christians or someone from the Nazi Party or the Klu-Klux Klan, I could perhaps understand – but this is a person who calls himself a "pagan," this implies (in my mind at least), some sort of tolerance for other's views.
11. Once again, I stand corrected.
12. I have always like the *Missal-Any* because of it's scholarship and approach, this sort of b.s. cheapens and degrades the quality of the *Missal-Any*, in my opinion.
13. I do care deeply for the Truth (in all of its forms), and I will not stand for someone saying that I don't.
14. There is not one way to the Gods, but many ways, even in the Celtic Tradition, and my suggestion is that Tom Cross meditate upon that.
15. If I could close with a quote from an earlier form of Revived Druidism: "Truth against the World."

-Albion



The Gift of Horses

(By Les, June 1987)

(New to ARDA 2)

Chapter the First: “Invocation”

1. I invoke that portion of compost, which is the gift of horses.
2. Do you guys know how many times I’ve rewritten this #!%?! thing? I think we can settle down and admit that the Missal-Any has become a new format: Interactive Nonfiction.
3. Is there some Hitchiker’s Guide to the minority-theological Galaxy? Or are we headed for the Snit at the End of the Universe? Stay tuned...

Chapter the Second: “Summer”

1. This is the season of battle; the Sun stands ringed by hero-light, facing the confrontation He cannot win.
2. In the summer blaze of midsummer, YES!, we stand cocky and feisty at his side. The day is long and summer just begun – will it not last forever?
3. By August, each warm hour is precious: our words and deeds will echo with the gentleness of farewell.
4. The (Carleton) traditional services chant our glee at the conquest of day over night, but most of us have our moments of rooting for Pryderi.
5. We are in our glory, our attitude of immortality unsmirched, yet we can still take comfort in saying “This, too, shall pass.”

Chapter the Third: “Respect”

1. We (genetic and/or emotional) Celts are historically marked as argumentative cusses, as witness the forms of lampoon, rant, and challenge-in-verse.
2. Boldness is our legacy, and defensiveness our last year’s garbage.
3. What is the appropriate channeling of our quibblesome nature?
4. I, for one, would not go back to my pacifist beginnings; I have little respect for the tameness of a toothless dog.
5. My most honored comrades are dangerous folk, controlled by volition rather than weakness.
6. When people are scarce enough to be a resource rather than a nuisance, the strong can stop apologizing.
7. We don’t sheathe our blades in the neighbor’s house out of fear, but because we respect our neighbors.
8. Also, if we love, we are having too much fun to care overmuch what our beloveds can do to us...

Chapter the Fourth: “Neighbors”

1. As a religious minority, we are an automatic rural neighborhood.
2. We have our local characters, but let the stranger say, “Do you know that nut-case?” We will quite likely say, “Oh, he/she’s okay once you know him/her,” and find that, against the perspective of the rest of the world, we mean it.

3. I know, I know; you’ll all howl that this kind of neighborhood loyalty is not something you reserve for Druids or extend to everyone who takes that name. That’s true.
4. My primary clan relationships are likely to differ from Tom’s, or Albion’s, or Mad Sweeney’s, and a good number of the members of my clan or clans do not name Neopagan Druidism as their religious orientation.
5. They are all, however, joined to me in avowed and reliable goodwill, and respectful of the orientations I profess.
6. So okay, I am available to my own clansfolk before I would be available to Tom, or Albion, or any other Druids that I don’t personally know.
7. But I am available (willingly, and in good faith) to my Druish brethren and sistern before I am (willingly, and in good faith) available to the mainstream authorities.
8. I assume that we squabble en tutoyant, and will still be there for each other if that is necessary. (And yes, you can call me on that. Box 215, Myers Flat, CA 95554).
9. This doesn’t mean you have to agree with me, or approve of me. Your minds, especially in devotion to the Gods, are your own.

Chapter the Fifth: “Names”

1. Fear of names? Sometimes.
2. What do I most fear to name: my Gods, or myself?
3. My dealing with some Gods are embarrassingly private. And I myself possess a name that will call me from sleep, or draw my energy to the user of it; I don’t give that to just anybody.
4. But Tom and Albion have boldly “named” themselves in these pages, to a degree that I have not.
5. Ergo, the Summer Statement: Here am I, a woman 35 years old, attempting to farm a hillside steading in southern Humboldt while making a living as a freelance reporter and general odd-jobber (currently, selling cherry cider and produce to tourists.)
6. The untidy generosity of my physique bears witness to my undisciplined nature, but I’m still pretty functional.

Chapter the Sixth: “Work”

1. I write- basically, anything that anyone will print, and a lot of things they won’t.
2. Most dear to me of all our lore are the poetic, emotionally-charge stories of Erin.
3. Like Albion, I was once a Quaker. My religious practice contains little of formal observance, but I operate under a number of what I see as my own geasa and obligations. (Laugh if you want; sometimes I do, too.)
4. I use magic only as a last-ditch adjunct to doing my damndest on the physical plane, and only for certain purposes.
5. I honor ethics and deplore morality.
6. My greatest weakness is a reflexive snapping and snarling at what I see as elitism or authoritarianism.
7. I once beaned a wife-beater with my purse, but I am not reliably or consciously brave.
8. I’m a solitary 3rd, married, with a 7-year-old son who lives with me full-time and a 9-year-old daughter who visits.

Chapter the Seventh: “Wrap-up”

1. Tom, Albionn, I offer this: who among us has the power to be a threat to the others? (Hopefully none of us is such a slob as to throw energy around as we argue, instead of grounding it out!)
2. Both “promoting darkness” and “Klu Klux Klan” show a fine sense of drama, but you know effing well that if the storm troopers showed up looking for any of us tomorrow, the rest would lie like right valiant rugs to cover his/her ass.
3. So will you guys kiss & make up, or at least wait for the bell?!!
4. -Les

Chapter the Eighth: “Praise”

1. In any Neopagan Druid service, we pause self-consciously to remind ourselves that we are standing in one limited spot, using limited names to offer the limitless Gods a parcel of praise and sacrifice that They don’t actually need.
2. In Beltane’s disorderly abundance this reminder becomes especially poignant. Where is need of any kind in all of this?
3. Fullness approaches, and our need is for union, for celebration: to be drawn into the riotous family of nature.
4. Beltane is a love story, and I shall go a-Maying.
5. Shall I call you Earth Mother? Talithu? Nerthus? Ina? In all languages You have a name.
6. I have trusted the seed to its rebirth in the rich death-and-life cycle of the loam; the plant has risen.
7. Someday I shall be part of this, in body as well as in spirit.
8. Is composting and mulching and planting and watering praise? Is gratitude praise?
9. Shall I call you Danu, Wellspring, Mother of Gods and of Mysteries? Mysteries are not that-which-man-was-not-to-know, but that which lures the mind beyond its depth, lest it grow too stolid to swim.
10. Is it praise to seek our origins, to stare into the past and future, to revel in identity? Is it praise to be ourselves?
11. I begged my vision through night’s chill, and morning’s first ray was a kiss.
12. Belanos, Lovelight, Seed-father; what is my praise but desire? The praise of green grass means the same, but love does not judge.

Chapter the Ninth: “Amusement”

1. An antlered Cernunnos, may we amuse You!
2. Ever the joke is on us, Lord of Beasts and of deep woods, dark fear and bright mockery.
3. By green bough and animal-cry I know I shall live and lust and die in good company, but praise? You’ve heard me say things less polite.
4. My flower gardens belongs to Rhiannon, for what She has taught me. In birdsong and sweet scents nature may praise the wise Horsewoman, but I can only learn.
5. Let there be forgetfulness of that cruelty too often called justice: honor is a fresh blooming wild flower, and valor a note of music.
6. Is a life praise? I cannot know while I am living it.

7. Like children, we praise greedily, reaching up for notice and acceptance, as a baby demands a hug.
8. Our Gods are Mothers, Fathers, Lovers, Teachers; our gratitude quivers with wants yet unspoken.
9. Like children, we have little to offer but ourselves and our works, in the hopes that our arch-Parents will gather us to them as sentimentally as we do our own children. (All the while trying their patience by attempting to shove our siblings out of the way, and hog all the attention for ourselves!)
10. Is sharing praise, or service, or respect for fellow-creatures?

Chapter the Tenth: “Worship”

1. Surely we do not worship because we think our guaranteed annual year depends on it.
2. And if we worship for the sake of the Gods, what shall we say to the Gods we do not know?
3. The people of Thor offered wary respect to the White Christ, until Christian priests rejected, on Christ’s behalf, the brotherhood of Thor. Then might Thor’s people denounce Christ as a Wimp; but never did they take the view that what they did not know did not exist.
4. Defining “unproven” as “false,” or “myth” as “fabrication,” or “unknown” as “nonexistent” is a popular failing of the current scientific establishment; in seeking our own science, we must remember that the modern mind is trained to the square corners and shut doors of monotheism.
5. Though pre-existing knowledge is there for us, we are denied the cheap tricks of Central Authority.
6. Do we worship in ritual? And what is our ritual: the mutable traditions of a farmer in the garden?
7. A window opening on the visions of our forbears? Or a door to shut between emotion and thought, magic and work, religion and real life?
8. Lugh help us; it’s not an easy path.
9. We seek the path of heroes, for the modesty of the monotheist is another copy-out we don’t get.
10. Saints are safe in Heaven, beyond the reach of our kind, but heroes are meant to be emulated- though they may shine brighter out of antiquity, all their awkward moments over and one with.
11. We need only remember that some being or circumstance will eventually play Emer to our Cuchullain, and require us to place money where our mouth is.

Chapter the Eleventh: “Conclusion”

1. So be splendid in the splendor of May, fellow wedding-guests! If our praise is presumptuous and our dreaming extravagant, only look around: with gaudy flower fields, flooding light, and leaping beasts, we have a fine example.
2. Salacious Spring Meditation:
3. Make Sure the rigor of your mind is not rigor mortis, but the other kind!



Farewell of Tom Cross

(By Tom Cross, May 1987, pub. Sept '87)

(New to ARDA 2)

Chapter the First: "Apologies"

1. Dear Emmon,
2. Got your letter of "May 1st." Sorry to have been so didactic – perhaps I am out-growing neo-paganism – or perhaps I am rebelling against it – the theology of modern religion.
3. If I have offended anyone by defending myself, then it must be a sure sign that I no longer fit in anymore.
4. Still, I believe I have been unjustly criticized or whatever you want to call it.
5. It seems, also, now, that I have offended you. I truly regret this, if this is so.
6. I never intended to upset anyone but merely to state my position so that I could get on with writing scholarship or scholarly research type of stuff.
7. When I have to stop and defend scholarship, it took away from just writing it. I was beginning to feel that no one cared – no feedback – no positive feedback, either!
8. There's mysticism in scholarship which, I believe, we both share. Correct me if I'm wrong!
9. You have shared really great stuff with me and I like James Duran's exposition, because of listening to him, I was turned on to Structuralism, Cultural materialism, and comparing African New Religion, etc.
10. I believe that this turned my direction toward getting at the bottom of the I-E religious stuff- yet at the same time that I wanted to reconstruct the religion, I also turned away from its "modern" application.
11. It's like taking a shamanic journey into another time or another world. I believe there is mysticism in studying history – when you can imagine the past – dream about it and see it.
12. I'm not going to send in anymore stuff to the Missal-Any because I believe that it is not apparently of any interest to the readers anymore – unless someone wants to write to me, I'm going to keep my mouth shut and only contribute if requested!
13. I enclose the letter fragment I wrote a few days ago.

–Tom
May 1st, 1987

Chapter the Second: "Mystical"

1. [Emmon's note: to our new subscribers: This is the finale on a debate that has raged for eight or more months. To get the full fight, send a stamped large envelope for relevant parts of the back issues. Then write up your opinions and send them in.]
2. Scholarly pursuits and research can be very mystical and to deny this is missing the point of my attempt to reconstruct the ancient Druids' tradition.
3. When one takes the time to consume the writings of Indo-European scholars, archaeologists, comparative-mythologists, professors of religious history and socio-cultural anthropologists – you are disciplining yourself to a set of guidelines that will keep you on the path to truth.

4. The scholarly data are the guideposts and signs along the road to another time and place.
5. One forms a mental image or set of images; it starts out blurry and fuzzy, but the more you journey backward in time, the clearer it becomes.
6. When you study linguistics and philology- you can begin to hear the voices of the ancient ones. You can read the ancient inscriptions or etymologies and that helps you to hear the voices from the past.
7. When you study the culture of the ancient Celts or the Indo-Europeans, you begin to form clearer and clearer pictures and images of their lives.
8. And then, when you begin to organize and integrate the data you've collected, your mental picture becomes a whole, built-up upon many pictures, sounds and even feelings.

Chapter the Third: "Journey"

1. It is like a shamanic journey, but you are not witnessing or experiencing an Otherworld, but a past world – this world as it was.
2. When the puzzle pieces fit together – correlating and corroborating – the image must be true and real and you must reject those pieces which do not fit together, which are not verifiable by comparison and contrast.
3. When it comes together – the image can become so sharply focused that you can feel it.
4. When you are studying it and organizing it all – you are absorbed into it and you become like a shaman possessed by spirits.
5. But the important thing, when you take the journey, is to leave behind all assumptions – to become a detached observer leaving behind judgmental thoughts- prejudices, biases and misconceptions.
6. When you come back from the journey, you are in the here and now, and you may then form opinions about it (what you saw and felt), this is where you can apply the data, but the data is a reconstructed tradition and the more facts (verifiable through tests, correlation, corroboration, etc.) the closer your reconstruction is to the ultimate truth.
7. Another way of testing the truth is by its internal logic and also by substantiating it with appeals to the BEST authorities who have used strictest standards of reconstruction.

Chapter the Fourth: "Facts"

1. There is mysticism in scholarship, indeed!
2. It is very useful scholarship to reconstruct the past – for many reasons that are obvious.
3. It is not a matter of taste or opinion when you have actually seen or demonstrated a matter of fact – the reaction to the facts are something entirely different!
4. If something is an established fact, then it is right for its own sake and for the sake of truth.
5. Whether or not an ancient Druid said or did something is either a fact or not a fact, and can either be demonstrated or not!
6. One only has the authority to facts about something, but truth is contingent to facts.
7. You can choose to base your beliefs on a factual matter or not, but a belief which expresses to deny a fact is a false belief, no matter how you categorize it!

8. Example of a false belief: “Lugh is an Egyptian god believed in by industrial workers in China. I believe in this.”
9. Example of a true belief: “I believe that the sunset occurred at dusk this evening.”

Chapter the Fifth: “Assembling”

1. My vision of Druidism is to reconstruct the ancient religious beliefs and allow it to become part of a new tradition.
2. Now in reconstructing the old traditions – I am engaging in an activity that is subject to being fact or non-fact. Either the Druid said this (did this) or he did not.
3. Whether I can verify it through cultural, anthropological, linguistic, literary or historical evidence is the criteria for establishing its veracity.
4. If it is verifiable, provable, or demonstrable through scholarship, then it is worthy of becoming integrated into the tradition.
5. Once established into the reconstructed tradition, then it becomes a matter of fact – and only then can we say whether or not we agree with it or believe in it.
6. If we choose not to believe in it, then we have broken off from ancient tradition, but it is still part of our heritage as neo-Druids, for after all we have named ourselves after them and that implies that we have drawn from them somehow.
7. If we make-up a false tradition, on the other hand, we encourage false beliefs and we become a ridiculous joke in the history of human folly.
8. If we take ourselves too seriously, of course, we could very well become the sort of “Our way is the only right way” authoritarian fundamentalist type of thing.
9. But if we are not serious enough, we cannot fulfill ourselves, we are a joke and we can degenerate into a superficial band of people who miss out on thoughtfulness.

[Note: Here the letter turned into an incomplete collection of notes on Celtic priesthood, kingship and other matters. See the Fall Equinox issue of 1987 for the continuation.]



Albion’s Thoughts

(By Albion, Sept 1987)

(New to ARDA 2)

Chapter the First

1. I don’t want this to be another face-off with Tom Cross.
2. There is a need for scholarship and research into the ways of our Ancestors, there is a place for what Tom does, there is a need for what he does.
3. As I’ve said before, I’m not a “Druid.”
4. Ritually, I practice some hereditary pagan ways (that came from the Midlands of England) mixed liberally with some modern paganism, (oriented towards the Celtic God/desses).
5. I also carry a “medicine bag,” I ritually sweat in a sweatlodge whenever I can, and sometimes I smoke the ceremonial pipe as well.
6. I don’t “blend” all of these ways together (i.e. the Celtic and Native American ways), but practice them separately, but they are different paths to the same source, and in some way, the Inner God/dess forms are very similar.
7. And, both paths, most importantly, work.
8. I’ve gone into all of this to say that it’s O.K. to take whatever path(s) that you need to take to achieve your own personal union with the Gods, no matter what anyone else says, follow your own path, for this is “the High Road” to spiritual freedom.
9. There is one last thing that I’d like to address here.
10. “The Gods,” like us, have grown.
11. We aren’t in 2nd Century Ireland or Gaul, but reside in 1987 North America.
12. Our approach to the Gods is going to change over time, and change with our evolution as a race and species.
13. As we have changed and continued to grow, so too, have the Gods – although their space-time frame is not like ours, the Gods also “grow” and change.
14. The “Other-word” is different than 2000 years ago, just as our world is different.
15. Don’t believe me, but take your own Shamanic journey to find out.
16. It is also O.K. to “update” our spiritual approach to the Gods, no matter what anyone else might say.
17. And I’m not saying that the Celtic “Old Ways” are no longer “valid” for our modern age, but perhaps our faith is a new, and I feel, improved form of the Old-Faith.
18. As I turn 36 years old on Samhain, I want to begin a new year of my life, and this is the last that I wish to write on this particular subject.
19. There is a place for us all on these pages, and no one should “give up” on helping others to learn, but, we all hopefully, have learned some important lessons about our selves.
20. This is true growth, and is a great spiritual lesson, and a gift.

Blessings to All,
Albion

Chapter the Second

1. I am calling an end to the Cross vs. Guppy et. Al. Debate.
2. It has become too acrimonious.
3. We Druids are a tiny minority within a minority, the modern pagans, and need to support and understand each other, or at least extend tolerance to one another, being as we are surrounded by an intolerant world, much of which wishes we did not exist.
4. Articles on the subjects are always welcome, but no more personal vilification.

By Emmon, Dec. 1987

The Epistle on Gruntwork

(By Les, 1988)

(New to ARDA 2)

Chapter the First

1. Tim was when I tried to tie every column in with the theme of the seasons.
2. But I've ridden at least one revolution of the year-wheel with this column, and it has finally occurred to me that Mad Sweeney handles the seasonal aspects of the Missal-Any quite well, without the aid of my scholly sloppership.
3. So I think I'll stop the year and get off.
4. What, I haven't succeeded? Why, so I haven't.
5. For I have here a subject of rant and rave quite appropriate for winter's dark insistence.
6. You see, it occurs to me that winters- especially country winters- are a fine time to get down to the gruntwork of our religion.
7. We have sung and feasted and sacrificed, and yelled at one another and praised our ancestors.
8. But what do we do next?
9. What is a pagan, or more specifically a Reformed Druid, life, in grubby day-to-day detail?

Chapter the Second

1. I must first admit that hard, clearheaded scholarship is something that I perceive as a duty, badly neglected on my part.
2. I am currently poking my nose into the study of history, in bits and snippets, including more of the world than the U.S., or Celtic Britain and Ireland.
3. The future springs from the loam of the past; if one wants to add a few nutrients for its proper growth, it helps to know what was thrown on the compost heap to begin with, and also to be reasonably aware of the nature of composting.
4. But what do we want to do with that future?
5. Could I say that most of us would like to bring with us some of the values that we find in the visions of our Celtic forebears – the stubborn individualism that has led

English-speaking peoples (and those who still speak Gaelic) into political experimentation that has continued to this day?

6. Do we want to continue the openhearted pride and hospitality of the Celt, and the bold curiosity that looks the very Gods squarely in the eye?

Chapter the Third

1. We can only start right now.
2. And though we may debate the correctness of possibility of writing, or rather rewriting, our own religion, the need to rewrite our culture is hardly worth an argument.
3. Culture gets rewritten, and one can either participate actively or be manipulated by those in power.
4. We're living a script that was heavily re-written in the aftershock of two world wars: although the sanctity of the family per se is a very old concept, the sanctity of the nuclear family is no older than our own parents.
5. Cut! We're gonna have to do that scene over again.
6. The previous generation meant well. They probably hoped, by isolating the breeding unit, to achieve greater individual prestige, and in some cases, it worked.
7. No one could have explained to them, without first trying it, that isolating small groups of people with specialized roles under heavy economic pressure would provide all sorts of motivation for abuse.
8. And the failure to deal with Grandma and Grandpa, though a grandiose glitch, is no bigger than some of the boners we'll pull, once we get the lead out and start doing things.

Chapter the Fourth

1. Who's that in the back row?
2. You say "doing things" is a fine idea for flaky South Humboldt hippies, but what about you real folks with real jobs and real bosses and neighbors and such to deal with?
3. You win a few, you lose a few.
4. Actually, country folks can be just as hardheaded in their expectations as city dwellers, and although rural neighbors are fewer, they have more influence on your day-to-day life.
5. Which brings me to the next point; if we expect to have any influence on our surroundings, we must exercise it as neighbours do, a little at a time.
6. It would perhaps be more fun to establish, immediately, a clan-type family structure with a set of equal-opportunity social customs.
7. This is always a favorite fantasy, probably because everybody wants to be The McGregor. But if you are the leader of your embryo clan, you have my heartfelt sympathy.
8. Chances are that your contributions pass unremarked, except by loud complaints of stubbornness, meddling, egotism, and being late when you drive the neighbors' kids to school.
9. The loudest grousing will come from your own immediate family, since time devoted to a larger group is time not lavished exclusively on them.

Chapter the Fifth

1. To be even responsible, much less acceptable or polite, we must start small. This means noticing small things.
2. To whom do we show respect, for what, and in what ways?
3. What are our prejudices? (Careful, lying saps power.)
4. Is there any subject regarding which we would not want to pass our beliefs on to our children?
5. Are our religious ideals reflected in our etiquette?
6. Do we give lip service to the Mother, but expect human mothers to stay home until their figures look normal and their kids don't cry unexpectedly?
7. Do we fear and ridicule old age?
8. Do we revere Nature, but describe biological processes in the language of disgust (Footnote: this correspondent is aware of the glory-in-grossness rhetoric of Crowley, or the Hell's Angels. She is also aware that the excuses for such rhetoric only fool men. Please don't refer to a pregnant acquaintance as 'spawning', at least in my hearing.. probably also in hers. We do know what you mean, and we don't like it.)
9. Or do we use euphemisms to shove conversation away from a subject, rather than handling it in a calm and neutral tone?
10. If a child asked you to describe sex, what words would you use? My "well, they fit together" may have been less than articulate, but it at least allowed my daughter to laugh, especially when I explained that when she was old enough, her instincts would cause her to enjoy it. "I always knew grownups were weird!" said she.
11. Do we deplore patriarchalism in the home, autocracy in business, and arbitrariness in law, but allow them to function unmolested?
12. Do we 'mind our own business' about socially acceptable cruelties, but pretend to the 'normality' of the busy bodies in power?
13. Do we vote? Do we volunteer in the service of our beliefs?
14. Do we have a relationship with our surroundings? With plants? With animals?
15. How well do we know our climate, our soil, our geography?

Chapter the Sixth

1. See, This is the gruntwork. This is the kind of thing a religion faces you with, once you've lasted through the honeymoon phase.
2. And half the time, once you've decided what the Gods really want you to do, your first impulse will be to try to talk Them out of it.
3. Like, there's a quintillion bazillion gophers in my garden, and You Guys don't want me to use any poisons? Not even one little pellet?
4. And about that geas, Folks, You really mean to tell me that You expect people to have geasa in the Eighties?
5. Next, You'll be asking us whether we believe in magic.
6. But if you readers are members of the NRDNA or related organizations at this point in their development, you're the diehards, the ones who have made it this far.
7. You've lived through the political snits and social catastrophes that drove away the dilettantes and novelty-seekers.

8. Your pagan eyes have seen births and marriages and divorces and deaths.
9. You have, somewhere within you, a worldview not taught to you by either mainstream religious or secular authorities.
10. Now, obviously, there's no law that says you can't just bug out on the project at this point.
11. Taking your feral spiritual priorities out for a spin can make you conspicuous, especially in the current sociopolitical climate of enlightened despair.
12. Giving up always looks terribly sophisticated.
13. But you can't bug out on winter.



Balance & Synthesis

(By Les, Sep 1988)

(New to ARDA 2)

1. In the time of balance, I think of Hairpulls, and of the doubts as old as religion that we may either decry or embrace.
2. Myself, I have learned to be fond of them; otherwise I suffer a lot.
3. Rationalism is a cold place. It also makes the sensations of one's isolated consciousness a little uncomfortable.
4. Why should I be peering out these two wet windows, instead of someone else?
5. And whatever I may think of it, does it matter very much?

Chapter the Second

1. I'm not really the believing kind.
2. Yet I walk in a world of many gods and goddesses, all part of the divine universe, and all workers of great magicks.
3. I speak, "Lord," "Lady," and solemnly declare that a living world hears me.
4. I also walk among others of my non-faith who call upon methods of divination, by cards and stars and crystals. And I have various odd means of justifying my refusal to reject such things outright: archetypal imagery, channels of intuition.
5. Phooey.
6. I cast cards on a table and read the pictures in them as a way of grasping at straws in confusion.
7. I count the images in star patterns and permutate and combine them in the sky of this or that moment in time, because the star-pictures are a handle on the mystery of personality, not because they name aught that I can truly know.
8. And I collect the lessons of each, ancient and well-laden with the thoughts and dreams of my forebears.
9. Help me, Old Ones! What did you know that I don't?
10. When does this – or the channeling of my energy through arbitrary places in my body, or the repetition of mantra or Wiccan doggerel - pass over the line between seeking and superstition?

Chapter the Third

1. When I walk among the people, I remember a card sent by Mad Sweeney: "Nature is not dirty, but it provides the raw materials from which we manufacture dirt."
2. And I tell myself that people are not foolish or shallow, but they have the materials in them from which foolery and crassness are made.
3. So I am still responsible for the times when I get used or jerked around, but for individual errors in present judgment, rather than for outreach to strangers at all.
4. People need not be mine to be benevolent, nor need they have been of my time to be wise.
5. Can we translate the speech of poets? And can our materialistically-trained minds then put to use what we hear?
6. Or is it lost to us forever, our efforts warped to fallacy by the indoctrination of an utterly alien culture?

7. And can we give our Mother any protection but our own extinction?
8. By loving Her, have we become the enemies of our own kind?
9. Many of the so-called scientific community think so.
10. Yet in rejecting all that they know, we continue in ignorance to wound that which we love.
11. We need more than balance: Synthesis. Turn in your compost, and think of that.

