Green Book
Of Meditations

Volume Ten
Research Resources
On Druidism

2003 Introduction

Originally this was going to be the bulk of ARDA 2's Part Seven Miscellany, but due to some copyright concerns and the general wholeness of the subject matter, it seem that a Green Book was possible out of the material. Much of material of Section Two is from ARDA 1's Part Eight, and much from ARDA 1's Part Seven is now here in Section Three and Four. This section will naturally expand over the years, so it's a good idea to separate it from the main body text of ARDA 2.

I don't wish you to misinterpret this book as if for me to say that you have to be fascinated and obsessed with Celtic research to understand Druidism. That's not what I mean. Yes, I've studied the old ones, but I think there is more than can be learned form living plants and animals and each other than from the few remaining scraps. However, it's still good and interesting to know, even if not practiced. I hope you enjoy it, and have fruitful research.

Yours in the Mother,
Mike Scharding
March 20, 2003
Embassy of Japan, D.C.

Printing History

1st Edition, 2003 (ARDA 2)

Drynemetum Press

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Section One:
Essays on Modern Druidism

The Sociology of the RDNA

By Irony Sade
November 1998
(New to ARDA 2)

Introduction

In this paper I intend to demonstrate that the great sociological theories of Schleiermacher, Marx, Durkheim and others are applicable to the study of the Reformed Druids of North America. I believe that these theories can shed useful light on even a movement as peculiar as the RDNA and that the Druids themselves hold some valuable contributions for the general study of religion. I intend to demonstrate that while they do not call themselves a religion, and perhaps ought not to do so on philosophic grounds, the Reformed Druids share enough of the qualities of a religious movement to be usefully studied as such. I will discuss the sources and methodological problems involved in this kind of study, give an introduction to the Reformed Druids, and a brief sketching of their origins and belief. Next I will address the question of religious applicability, and finally delve into the examination of the sociological theories of Schleiermacher, Marx, and Durkheim as they relate to the Reformed Druids.

Disclaimer and Acknowledgments

It must always be remembered that in matters of religious belief each individual can express only his or her conception of what a religion is or teaches. This is especially true of Reformed Druidism. The Druidic path is an intensely individualistic one and each Druid can only speak for sure of what he or she has found. To a certain extent this also holds for describing the movement as a whole. The way in which I see Reformed Druidism is only one amongst the many views that can be taken of it. Anyone wanting to take a serious look at the subject should be careful to view it through more than one lens.

Which brings me to a certain methodological problem with this study. Most- if not all- of the scholarly work that has been done regarding the Reformed Druids of North America at Carleton has been done by one man, Michael Scharding. Archdruid of the Carleton Grove from the spring of 1993 to that of 1994 he cosponsored the most recent revival of the Druids at Carleton (1995-6) and remains an influentiall - albeit absent - friend at the time of this writing. Michael Scharding majored in History as an undergraduate and in 1994 undertook the wonderfully self-referential endeavor of researching the history of the Reformed Druids for his Senior Integrative Exercise. In 1996 he revised this paper into a rather longer one, A General History of Reformed Druidism in America, and published it along with nearly all the collected writings of Reformed Druids past in A Reformed Druid Anthology, of which he was also the associate editor. "As a result of this research," he writes, "I've probably collected and read more Reformed Druid material and talked with more Druids from the different factions than any other Reformed Druid (except possibly Isaac Bonewits.) This means that I'm either an 'expert' or I am now more irreparably confused in my Druidism than ever as a result."[1] It also means that no academic study of Reformed Druidism to date - to my knowledge - has escaped from his shadow.

Daniel Hansen's American Druidism is a wonderful field guide to the various Druid groups of the Americas, and provides a fine history of the RDNA, but, as Mr. Scharding has commented, "it would not be a good book to compare my opinions against as I had a great deal to do with getting [it] published."

Margot Alder also talks about the RDNA in what many consider the definitive work on the Neo-Pagan movement, Drawing Down the Moon, but says very little that Scharding does not.

Isaac Bonewits also mentions the RDNA at Carleton in Real Magic but discusses them primarily in terms of one of their rituals, which he uses as an example to illustrate his theories on magic working. In short, beyond a few oral interviews performed by the College archivist and others and the preserved writings of past and present Druids there is little written work to study.

To date, Michael Scharding represents the most influential academic voice in the study of Reformed Druidism. Except by performing new, original research it is nearly impossible not to be influenced by his perspective on the movement. As mentioned above, any adequate study of religion ought to view it through more than one lens. Luckily most of the progenitors of the movement are still alive and much of its history has been recorded and stored so the possibility of original studies remains. I write this merely to make the reader aware of Scharding's influence. The study of Reformed Druidism is both indebted to and dominated by him, and, while I have drawn extensively on my own observations, interviews, research, and experience as Archdruid over the past three years, this paper is no exception. People who wish a clearer look at the movement are encouraged to explore it for themselves.

Finally let me make one technical note. Wherever I refer to 'Druids' in this paper I mean the Reformed Druids of North America at Carleton College, past and present. I do not intend to discuss the Paleo-Druids of the Old World, nor the Meso-Druids of Brittany revived in 1717, nor most of the other Neo-Druid groups in America except as they directly relate to our understanding of the RDNA. If you want an overview of them, read Hansen. With that caveat, let us begin.

Irony Sade
Prentice 206
November, 1998

Section I

An Introduction to Reformed Druidism

"Religions that combine humor, play, and seriousness are a rare species," Margot Adler wrote. "Once you embark on a journey of change in perception, even when you start this journey as 'play,' you can end up in waters far different from those you may have originally intended to enter."[2] Reformed Druidism represents the embodiment of this sentiment. Created partially as a joke, partially as a reaction against authority, it nonetheless blossomed and grew far beyond the hopes and desires of its founders, becoming both sillier than they had intended, and far more serious than they had ever imagined.

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1 In his forward to A General History... A Reformed Druid Anthology, pp. 331.
ARDA pp. 16
2 Margot Adler, Drawing Down the Moon, pp. 299-300

Reformed Druidism began at Carleton as a humorous response to the ruling that all students attend a set number of religious services each term. The early flavor of the movement was always one of serious tongue-in-cheek, a combination of the intentionally profound with the pointlessly silly. The early Liturgy, for instance, was written in a playful pseudo-King James style both to provide a semblance of legitimacy and to tease the traditional profundity of holy writings. At the same time it contains some incredibly meaningful passages. Deborah Frangquist, one of the early formative members of the RDNA, recalls one of them nearly thirty years later.

> O Lord, forgive these three sins, which are due to our human limitations:
>
> Thou art everywhere, but we worship Thee here;
>
> Thou art without form, but we worship Thee in these forms;
>
> Thou hast no need of prayers and sacrifices, but we offer unto Thee these, our prayers and sacrifices.

"I still find that one of the most profound spiritual statements I have ever heard," she recalls. "It informs my understanding of what I as a believing Christian am doing in Christian liturgy, including the Eucharist. Every time I ended out on the Hill somewhere saying that prayer, I was moved anew by it, and I don't think I was alone in that."[3] The Druids at Carleton today continue to exhibit this characteristic blend of the meaningful and the frivolous. Their celebration of Beltane - the first of May - in 1998 included both a pair of weddings as serious and beautiful as the nuptial pairs could ask and an extended bout of 'doughnut fishing,' a spontaneous game where people chased a doughnut suspended on the end of a string, trying to catch it in their mouths while being tickled.

It is, I believe, this persistence of humor and spontaneity, respect and seriousness that has kept Reformed Druidism alive at Carleton for the last thirty-five years and enabled it to spread as far as it has. Were it to lose either of these qualities the movement would be finished. It would become either the useless ghost of a religion or a sacrilegious joke. With them it becomes something both meaningful and liberating, a way of searching and of exploring life in the company of others and oneself that is not exactly one thing or another. Neither a religion by its own definition, nor a philosophy by anyone else's, Reformed Druidism represents a unique and valuable creation of the human mind, and a fascinating confusion to the study of religion.

3 This triad first appears in the Order of Common Worship as the invocation and again in nearly all the early liturgy. The Druids at Carleton have currently fallen out of the habit of actually using the old liturgy, but they still read through it for a good laugh and ponder it's many truths. See A Reformed Druid Anthology, Part Three, Liturgy of the Druids.
Deborah Frangquist in an interview with Eric Hilleman, Carleton Archivist, October 31, 1993;pp. 450 of A Reformed Druid Anthology.

Section II

Origins of the Reformed Druids

The Reformed Druids of North America began, with no connection to either the Paleo or the modern European Druids, at Carleton College in April of 1963. At that time the college had a requirement for graduation stating that

> "Attendance is required at the College Service of Worship or of the Sunday Evening Program or at any regularly organized service of public worship. Each term, every student must attend seven [of ten] of the services or religious meetings."[4]

A number of students felt that it was unfair to require people to attend services and decided to test the policy. The protesters were led by the original 'Triumvirate', consisting of David Fisher, Howard Cherniack and Norman Nelson. They noted the escape clause of "or at any regularly organized service of public worship" and realized that they could create and organize such a service themselves and offer it up to the relevant deans as a fulfillment of the requirement. The college would have two choices, as they saw it: either to refuse to recognize them and be accused of religious discrimination, or to let them graduate at which point the movement would be declared a hoax and the requirement further ridiculed.[5]

Instead, in the summer of 1964, John Nason, the president of the college, sent out a memo revoking the requirement. It should be noted that Nason had already decided that the college's policy of in Loco Parentis was outdated and may have been planning to revoke the requirement all along. The role of the Druids in its elimination is debatable, but they cheerfully took the credit for its disappearance.

Two things about this origin are crucial to the understanding of Reformed Druidism. The first is that the founders never intended the movement to last. The second is that the Reformed Druids had no connection what so ever to any other Druid group at the time of their founding.[6] "Indeed," writes Scharding, "this leads up to the greatest hindrance to the entire study of Reformed Druidism; the name 'Druid.' Many scholars will see the word 'Druidism' on a sheet of paper and suddenly a myriad of assumptions will strangle their minds."[7]

The Reformed Druid movement embodies none of the philosophy, worldview, cultural resonance or even religion of the Celts, Paleo, or Meso Druids. The name was picked because it was sufficiently venerable to be taken seriously and sufficiently misunderstood that the young RDNA could make up whatever they chose and not be called on inaccuracies.[8] As the

4 Carleton College Catalogue, March 1964, pp. 136. -ARDA-

5 It should be remembered that these students - the original 'triumvirate' consisting of David Fisher, Howard Cherniack and Norman Nelson - were in no way irreligious. David is currently an Episcopalian priest. They merely felt that the requirement was unfair on principle and should be tested. They also hedged their bets and continued attending the 'legitimate' services throughout their protest.

6 This will be discussed more in section IV.

7 ARDA pp. 339. This seems to be a thing that each researcher is at pains to learn anew

8 "Mec"- Michael Scharding- wasted eight months of research before figuring this out. I knew he'd done so and I still fell for it. My desk is littered with fascinatingly irrelevant books on Druidism that have nothing to do with the RDNA.

story goes, Howard Cherinack's parents did not like indicating that they were Jewish on government forms, and had taken to writing 'Druid' instead. The Triumvirate picked up the idea and ran with it, inventing beliefs as they went. The subsequent history of the movement is complex and fascinating but I do not intend to address it here. Scharding has covered it more thoroughly than I am ever likely to and traces its internal dividing and developments over a thirty-year span. I will attempt to avoid much of that discussion except where it is relevant to our purpose here.

Section III

Beliefs of the Reformed Druids

Two things were of primary importance for the Reformed Druids in the beginning, and have remained fundamental to the movement ever since. The respect for nature, and the respect for each individual's rights. The founders wanted to create a system that would contain a meaningful core while eschewing all dogma and orthodoxy. In the words of one Druid, "Reformed Druidism is a statement that religion has a tendency to become organized religion and [sic] which then becomes organization devoid of religion."[9] The founders were very conscious of this 'fossilization theory' and wished to provide no framework for organization that could be exploited later. As such, when the two tenets were devised and finalized in 1963, they were kept as simple and as inclusive as possible.

> The object of the search for religious truth, which is a universal and never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.
>
> And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it people do live, yea, even as they do struggle through life they are come face to face with it.[10]

These are the only two tenets of the Reformed Druids of North America - and the only two statements with which all Druids are ever likely to agree. Everything else is up to the individual. In their original form the tenets are rather cumbersome. They are often paraphrased as 'Nature is good' and 'Nature is good.' A more serious way of putting it, currently practiced amongst the Druids at Carleton is to say that first: The spiritual search is an important, individual, and life long endeavor, and secondly, that one way of searching lies through the study, understanding, and awareness of nature. Each of these phrasings indicates something rather different if they are taken literally, yet it is at one truth that they point. The only commandment I have ever seen attached to Reformed Druidism is "Think for thyself!" The tenets, however you conceive of them, establish the framework in which to do this.

Druidism teaches that you have the right to believe what you know to be true, no mater what anyone else thinks of it. At the same time it holds that you cannot simply pick what you would like to be the case, nor design a cosmology irrespective of what the world teaches. To be a Druid is to deliberately and consciously seek out the truth of the world and decide for yourself what it is you will believe. Margot Adler sheds some useful light on the matter when she writes "The original founders seemed to hold the fundamental idea that one should scrutinize religion from 'a state of rebellion,' neither embracing traditional faiths nor rejecting them."[11]

Druids look everywhere for inspiration. World philosophies, religions, science fiction, children's books, strange dreams, the flight of swallows; all are considered equally valid insights to potential truths that must be at least examined, if never espoused. As Scharding writes, "It was important to Druidism that you believed your own views instead of slavishly following those of others, provided that you had carefully examined them and judged them sound."[12] This intellectual honesty is a necessary - if not sufficient - feature of the Druidic search. Without it the movement would descend into utter relativism.[13]

Another significant feature of Druidic 'belief' is that it is compatible with almost any other religious system. It serves to accentuate rather than replace a person's faith. Michael Scharding is a devout (maybe) Catholic as well as being a Druid. The group today contains at least one Atheist Druid, Jewish Druid, Quaker Druid, Seventh Day Adventist Druid, and innumerable Agnostic and Confused Druids. Indeed, the people who have taken Reformed Druidism to be their only religion have always been in the minority. The movement is hardly a thing that one can be converted to. The most common reaction to the personal acceptance of being a Druid is one of coming home. My own was, "Oh - now at last I have a name for what I've always done." The inclusiveness with which Druidism approaches all other religions is one of its strongest and most redeeming features.

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9 Internal correspondence ARDA pp. 338

10 An interesting change in the modern phrasing of the first tenet is the omission of the idea that the spiritual search is universal. The reason for this is two fold. One motivation is a desire not to impose even that truth on others. Another is that it has become apparent that one can be a great Druid without holding that the spiritual search holds any immediate, personal, relevancy. David Coil, one of the greatest Druid apologists at Carleton today and the functional right hand of the Archdruid for the last year, holds the above view. He believes that upon death he will go back to being 'nineteen cents of chemicals,' end of story. He would rather live a life that ponders its spiritual significance, and expresses one of the purest Druidic spirits on campus.

11 Drawing Down the Moon. pp. 301

12 ARDA. pp. 341

13 One could argue that the Druids already embody such a relativism in that the closest thing we have to a statement of belief is really simply an insistence that you search truth out yourself. If so, it is only the relativism of individual minds. Yet I do not believe that even this is the case. The intellectual honesty that Druidism fosters encourages clear sight and careful thinking, and it seems that even with a great many people searching in this manner, agreements and commonalties arise. It may be that when people look hard and carefully at the nature of reality they all find, on some fundamental level, the same things. It seems to me that even without an imposed order to the universe, relativism confounds itself against a deeper order that is already present. It is part of the answer to the problem of saying "This is the truth that I have found, which I will force on no one else - but it applies to everybody." A rigorous examination of this confusion will have to await the foredoomed attempt of working out a formal Druidic philosophy and metaphysic.

Section IV

Is Reformed Druidism a Religion?

There is an unwritten rule that whatever any Druid may say about him or herself, no one is to make categorical claims regarding the entire movement. Druidism can be and has been a religion for its individual members. It has never claimed itself to be a religion. Druidism is above all a system of inquiry into life, nature and meaning. Depending on how one takes that the movement could be viewed either way. The official Druidic statement has been that the RDNA does not affirm or deny the validity of any religion, including itself.

The founders of Reformed Druidism certainly never intended to start a religion. Indeed, the persistence of the movement beyond the elimination of the Chapel requirement took many of the founders by surprise. David Fisher left the movement early on because he had begun to fear that he had helped to start something that was becoming dangerously close to a real religion. Its function as a protest was fulfilled, and yet the group remained. "For a great many Druids, the RDNA had introduced the possibility of taking personal responsibility for understanding and believing one's own faith."[14]

Druidism continued because people continued to find it meaningful and useful beyond its initial function as a creative protest. Still, did that make the RDNA a religion? The founders were careful not to call it such, though they wished it to appear as one for political purposes, and the movement has remained deliberately vague on this question ever since. Part of the reason for this vagueness is the fear of the 'fossilization theory.' If the RDNA had indeed found something meaningful in the realm of religion, it was felt that it had done so through its very simplicity. If defining themselves as a religion - or anything else - would engender the complexity and rigidity that people had joined the movement to avoid, they wanted no part of it.

One of the consequences of this refusal was the gradual splintering of the original RDNA into innumerable branches. Every so often someone would enter the movement who felt that it should be further defined. Each time this happened, after a brief struggle to change the whole RDNA, a new splinter group would form centered around the rebel and his or her followers. At present, so far as I can tell, there are nearly two dozen separate and related branches, all bearing the name 'Druid,' all spawned by definition or methodological disagreements. The first and most drastic of these schisms began in 1974 over the question of whether the RDNA should declare itself and its members exclusively pagan. This was exactly the sort of thing that many of the Druids - especially those for whom the Carleton grove had been influential - wanted to avoid. They loved the fact that one did not have to renounce any religious beliefs to become a Druid, and that the Druids brought together people of all different faiths to search together in a friendly, healthy manner. Others felt differently though, and a new group was formed.[15]

The old RDNA remained as it was, happily undefined and unsettled as to the religious question. Even in their second great interaction with authority, which seemed to hinge upon whether the RDNA represented an actual religion or not the Druids managed to escape without really settling the issue.[16]

From a research perspective the question remains. Is the Reformed Druid movement a religion? Is it a 'real religion,' whatever that means? Is it something to which one can legitimately apply the theories of Weber, Marx, and Schleiermacher as I intend shortly to do? It is apparent by now that I, at least, regard it as, if not a religion per se, at least something to which many of the great religious theories and debates are applicable. If I did not, all the time I have put into this project would be seen as wasted.[17]

In what ways can the RDNA be considered a religion? Eliade defined the base of all religious experience as the personal experience of sacred reality or Other. Schleiermacher followed him in stating that it was the encounter between the finite and the infinite, which is the origin and object of all religion. To my mind, it is with exactly this encounter that Druidism deals. It is almost beyond question that on any functional level human beings are finite creatures. Through Druidism they engage freely in the spiritual search - the individual quest for understanding of the sacred. Certainly Druidism can and has dealt with all of the classical religious problems of ontology, metaphysics, soteriology, and eschatology, not to mention that of theodicy, the celebrated 'question of evil.' It has done so, however, on a purely individual level. Druidism never teaches that any particular thing is or is not the case - it simply teaches people to learn and decide for themselves.

All of the classic problems and issues of religion are discussed at Druidic meetings and debated at great length from a variety of views but in the end it is up to each individual to decide what to believe. What the RDNA does is to create a place where people of many different religions can come together to share their traditions and learning. Scharding credits this persistence to the delight in the possibility of taking personal responsibility for one's own faith. The movement had shown people experientially "the benefits of learning from people from other faiths in a non-hostile forum of interaction."[18]

The insight of the Druids, Scharding writes,

> "was that if the same story about, say, a bird making it's nest, can be interpreted by all religions as a useful analogy for their own religious beliefs, then people of all religions could benefit from getting together and hearing that same story.... As long as dogmatic theological statements remain out of the stories, the group can enjoy each other's company."[19]

It has often been denied that Reformed Druidism is a religion because it boasts no dogma or theology. 'How can that be a religion,' we often hear. 'It doesn't teach anything!' The short answer is that Druidism teaches people how to learn, not what is true. It will show you how to walk - not where to travel. In this it is exactly as much a religion as are the Zen Buddhist schools, or, for that matter, Taoism. The theories of the great sociologists of religion are usefully applicable to these systems. I believe that, even if it denies being a religion itself, they are no less applicable to Reformed Druidism.

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14 ARDA pp. 339.

15 See Scharding for a thorough discussion of this initial split, known within the movement as the 'Isaac wars.' Hansen also gives a solid cataloguing of the extant Druid groups in the United States today, their relationship to one another, and how each came to be.

16 This was the almost famous 'Smiley Case' which will be discussed further below.

17 Or as a furthering of the great and subtle joke that some have seen Druidism as being!

18 ARDA pp. 339

19 ARDA pp. 341

There is one other problem that ought to be addressed. The question of what it would mean to declare the RDNA a religion. In a sense the question is academic because the movement intentionally never claims to be one. But from a certain perspective the question remains. If Reformed Druidism declared itself to be a fully fledged religion like any other, would it in effect be denying all religious validity? The argument runs vaguely as follows. Reformed Druidism affirms and denies no religious validity by its own admission. But the essence of religion seems to be a profound respect for the importance and validity of a personal encounter with the sacred. If the RDNA calls itself a religion just like the others, is it stating, in effect, that religious experience is not worth validating? The essence of religious tolerance is not unconditional acceptance of differences but rather an abiding respect for the sacredness of the other's Other. Druidism appears not to contain this. To put it differently, if Druidism includes itself in the set of Religions, is it saying that a religion does not have to affirm or deny anything at all? Druidism does not appear to contain any sacred. By calling itself a religion is it saying that there is no sacred to religion?[20]

I do not believe that this is the case. First of all, Druidism never declared itself, as such, to be a religion. If its members do so, that is their own affair, but almost invariably Druidism mutates and develops into something subtly different and much more complex as soon as it is adopted by a lucid individual rather than a group. Secondly, Druidism does hold an abiding respect for other experiences of the sacred. It simply holds their expressions, through theology, poetry, art, and philosophy as secondary portrayals of that primary experience. The experience of the sacred is holy and respected, whoever happened to have it. Their depiction of it is granted only as much validity as anyone else's. It is taken as one of many fingers pointing at the moon, not the moon itself. The validity of any and all experiences of the sacred stand. Religious expressions are viewed as mutable. Finally, Druidism itself would never - nor would any Druid that I know - state that there is no sacred in religion. It would merely insist that we each critically and honestly examine our own experiences, religious and otherwise, to seek out and understand the sacred within them.

20 I confess that I do not completely understand this argument and have not given it the best statement or defense possible. I would gratefully welcome any clearer formulations of it. It is almost regrettable that there has never been a serious philosophical study of the Reformed Druid movement. Druidism seems such a valuable tool of inquiry that one could see the attraction in developing a solid understanding and perhaps metaphysic of it. But it is not at all clear to me at this point how one would go about doing this, nor even that it should be done. It is not that I doubt Druidism could take the probing, but the defining that it would almost certainly entail seems against the spirit of the system. It may be that anything that was developed in such a manner would become yet another splinter group, another branch of the movement that would leave its original roots unchanged.

Section V

Sociological Theory and the Reformed Druids

Of all the classical social theories, those of Friedrich Schleiermacher seem to most accurately describe Reformed Druidism.[21] Schleiermacher divided the depictions of religion in his time into those reducing it to functions of the will, reason, and imagination. When viewed as such, the primary vehicle for religious expression became morality, philosophy and art, respectively. Schleiermacher believed that each of these conceptions left out something crucial about the nature of religion and so posited a fourth category. The primary faculty of religion, he felt, was feeling. Religion, he posited, was the encounter of the finite to the infinite. Feeling was that by which we experience this encounter. As pure feelings are essentially incommunicable between sane humans, other means of expressing the encounter must be utilized. According to Schleiermacher, morality, philosophy, art, theology, rituals, laws, legends, and even history are all secondary means of trying to express this primary experience. As such, they have no final or absolute validity in the domain of religion! Only feeling can convey the primary experience, and feeling is essentially impossible to communicate.

Schleiermacher's view of religion is a profound call for tolerance. If all theologies and dogmas, all morals and rituals are only secondary expressions of the sacred, then even religious beliefs that completely antagonize one's own can be tolerated. People can realize that it is only the details of expression that they are fighting about when there may be no real disagreement over the feeling of the sacred. This view is almost identical to that espoused by Reformed Druidism. They too regard all expressions of religious truth to be equally valid as secondary indicators of an inexpressible reality that is never the less to be sought by each individual. They too exhibit a unilateral tolerance for all systems of religious belief and practice.[22]

Because no single expression of sacrality can be seen as being its primary experience people interested in approaching that sacred must engage in a constant process of interpretation of these secondary expressions. This hermeneutic circle of translation and interpretation is inherent to the Druidic search.

It is interesting that by both of these views religious experience and validity must remain forever a uniquely individual phenomena. Until it is possible to accurately communicate pure feeling, neither the Schleiermachers nor the Druids of the world will ever be able to convey to another what exactly their encounters with the Other - the infinite - were like. All forms of expression prove not only inadequate for the searcher's understanding of religion, but also for the sage's communication of religious understanding. The consequence of this, were everyone to operate within this model of religious

21 In discussing the sociology of the movement, I do not intend to focus here on social factors leading to or even influencing the Reformed Druids. Michael Scharding discusses some of these including Judeo Christian influences, the influence of Asian religions, of the 'Sixties,' of Carleton, and toys with the possibility of Fraternal influences in the creation of the RDNA. Instead I intend to look at the applicability of some of the classical sociological theories to Druidism, leaving the discussion of factors to those who know more about them.

22 Within reason. Someone whose religious practice involved destroying the natural world on principle, or who ritualy murdered random folks would not be tolerated. But this would be on behavioral grounds rather than religious ones.

understanding, is a plurality of completely unique experiences of the sacred, where each person honored the validity of other's experiences, and realized that no one's expressions of that feeling were any more adequate than their own.

Carl Marx had rather different conception of religion. Unfortunately his understanding of the phenomena was rather stunted by his hatred of it. Marx's insights into the nature of economics and political theory are profound; it is a shame he could not apply the same clarity of thought to the study of religion. It has been argued that Marx's statements on religion are inconclusive and contradictory, making it rather hard to discern what he actually thought on the subject, but from his critiques of Feuerbach, and of Bauer in On the Jewish Question a synthesis of sorts can be made.

It seems that Marx held that the ideas of religion emerged from social powerlessness. Religion served, in his mind, as a superstructure to maintain and perpetuate the economic base, which gave rise to it. It did this by maintaining the social class structure and placating the lower classes with promises of something better to come - so long as they held their peace for the time being. At the same time it seems that Marx held that religion emerged from alienation in the realm of civil society - the same force that produced divergent political and economic systems. Alienation leads to the objectification of an expression of one's self - or one's culture - which then is imagined as being independent of the thing it is an expression of. This is idolatry on Marx's view - the worship of something you yourself have created.[23]

It seems, though, that none of these ideas shed any particular light on Reformed Druidism. Druidism did not arise out of social powerlessness, does not maintain any class structure, and has no economic bearing what-so-ever. It also posits no higher being, objectified or otherwise, that could be viewed as a created and forgotten idol of civil alienation. Instead it seems that the RDNA emerged and has been sustained primarily through curiosity. Furthermore, Druidism does not seek - or serve - to maintain any authority, including its own, other than that of intellectual honesty, which is operative on a solely personal level. Druidism does take a certain delight is frustrating the authority of others, especially that which is seen as arbitrary, restrictive or simply absurd. In this sense it could be seen as a reaction to authoritarian structures, but not at all in the way that Marx envisioned. The RDNA has had only two major interactions with authority, and while one of them was the purpose of the movement's initiation, the struggle against an authority has never since proved a motivating factor in the movement's continuation.[24]

Another sociologist whose theories mesh oddly with the RDNA is Emile Durkheim. Durkheim held fundamentally that religion is not irrational - not at all a function of superstition and error as others have often maintained. All religious experience is the experience of the power of society in his view. The immediate fascination of this view is that no society can ever exist without religion. He also believed that to understand religion we must go back to its base: totemism. On at the same time he held that as a society changes, its god must too. In totemism the individual identifies and becomes one with the totem, which in turn unifies and expresses the nature of his or her social group. As societies advance this identification becomes intellectualized and disguised. By the time a society reaches a reasonably advanced stage its conception of the totem has evolved into a fairly abstract, usually singular god. Along the way this conception of the sacred has been purged of all definable qualities. To adequately represent and unify a very simple social group was easy - they could all be seen to manifest attributes of the bear, for instance. As people specialize and society develops, one definable vision of 'god' can no longer depict them all equally. By abstracting more and more - and by removing all human characteristics - a societies god becomes more philosophic, beyond all description and understanding, all in the attempt to represent as many different objectified people as possible. The eventual and evident end of this so far as religion goes, is that a society will either have to simplify itself drastically to preserve its conception of god, or the individual itself will become seen as sacred - bypassing the objective representation of the individual as a totem, god, or anything else.

Druidism seems to be an exemplification of this second course. The very conception of god has been objectified away to nothing, and we are left with the individuals again, knowing that the sacred is important, but realizing anew that it is basically unknown. Each individual must seek out their own understanding of the sacred and, in doing so, it appears that each individual actually becomes in some sense sacred. While Reformed Druidism itself certainly did not begin as totemism and evolve to something else, it is entirely possible that the society from which it arose did. It may be that the emergence of the RDNA is the exact fulfillment and continuation of Durkheim's theory on religious evolution. It emerged at a time when society had diversified to the extent where not even a completely abstract and indescribable god without any qualities could represent every member of that society - for people are not themselves abstract. A specific conception of a personal deity could represent individuals better than an abstraction.

In this case the theory does shed useful light upon the RDNA. The movement is seen as the natural result of societal change and the forerunner of a greater degree of individual awareness and responsibility for religion soon to come. Indeed, as one looks at the kinds of religious movements that have been emerging since the 1960's when Druidism began one can see that many of them embody just this individualization of the sacred - though none of them do so as simply and carefully as do the Reformed Druids. I need merely instance the vast neo-pagan movement, the Church of All Worlds, and other similar organizations, where any non-socially murderous religious belief is tolerated, and where the church will ordain anyone as a legal minister for the asking.

On the other hand, Durkheim insists that all religious experience is the experience of the power of society. The Druidic path is one that can be followed without reference to society at all. It is useful to talk to others, to read the writings of sages past, or to ponder the teachings of other religions, but the essence of Druidism is clear and careful thinking about the world - a skill that could be practiced by the last man on earth. In addition, most, if not all, of the religious experiences reported by Reformed Druids have taken place in utter solitude. It is in their aloneness with nature that many of the Druids find themselves closest to the sacred. One could argue that if the individual itself has become sacred it is only natural that he or she would feel closest to the sacred when alone with themselves, but this argument smacks strongly of sophistry. It is also possible that the religious experience a person feels when alone is simply the transcendental power of society that they have absorbed and carried with them manifesting itself like a voice in the wilderness. Given the feeling and noetic content of many of these experiences I must seriously doubt that this is the case. I

23 In this understanding of Marx I am deeply indebted to professor Nader Saiedi of Carleton College.

24 The first was the successful attempt to get the mandatory chapel requirement revoked. The second was the 'Smiley Affair' beginning in 1967 when the RDNA successfully stalled the US Military out of Drafting one of their priests. See the Carleton Archives, Internal correspondence, and pp. 345-6 of ARDA.

have yet to see a clear and convincing argument in its favor, but mention it because I cannot refute it completely.

Finally, Durkheim's description and justification of the social contract meshes nicely with Reformed Druidic thought. For him it is the inherent sacrality of each individual that makes it important for us not to break our promises to each other. For the Druids, an inviolate respect for the rights of each individual is inherent to the movement. Life is inherently sacred, many of them hold. No one has the right to violate that.

Section VI

Conclusion

I hope that I have at least demonstrated that the Reformed Druids of North America, while not being a religion in the strictest sense, comprise a movement to which the sociological theories of Schleiermacher, Marx, Durkheim and others are applicable. I believe that much can be learned about the movement by seriously applying the theories of these and other writers, and by examining and developing the philosophic background of the RDNA. I hope that others will continue this search, and if they ever find from within the movement that they are acting against its spirit, that they will listen to the dictates of their hearts before forging ahead or dropping their studies.

What I am not sure that I have demonstrated is that the Reformed Druids actually embody a definable and distinct set of people that could be studied as a religious group. I think that what binds them together is the spirit of their search, the shared history of the movement, and their individual acceptance of the simple tenets. If that is not enough, to convince the reader, I ask you to consider how the world's Christians can be considered part of one movement, embracing as they do both the Catholic church and the Quaker meeting halls.

Finally, let me say that for the most part, the confusion as to who is and isn't a Druid shows up on paper more than it does in life. This seems to be because, despite the changes, there has never really been any doubt as to who the Druids amongst people were. As Isaac Bonewits writes,

> "The role of the Druid has always been clear - scholar, and artist, poet, and priest, philosopher and magician - the one who seeks, preserves and expends the highest wisdom her or his people are capable of handling safely, and who uses the knowledge and inspiration for the benefit of their community." [25]

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25 ARDA pp. 323

Why Are We Called Reformed? Reflections on Judaism and Calvinism

By Mairi Ceolmhor, ODAL, DC Grove
transcribed and assisted by Mairi Ceolmhor
using several dictionaries.

(New to ARDA 2)

Ogmos, and other gods interested in elegant speech, please guide my words to present my own personal views and reach the hearts of my readers; who will not mistake my views for those of the RDNA in general. . I'm sorry it's so long, so perhaps it should be read in two parts if you have a short attention. Enough said, let's roll

What's in a name? Depends on the person, I guess. Many people take great pride and derive much support by the names and associations, which they adopt. Labels, much as we hate pigeonholing, provide a reference point for understanding someone. How about members of the Reformed Druids of North America? We've certainly spent a lot of time researching, defending, deprecating and defining the term "Druid," because in the RDNA, we call ourselves "Druids." It is natural to understand the background and implications of that term. But why are we also called "Reformed?" What are we referring to "Year XXII of the Reform" or when we speak of our movement as "The Reform?" Where exactly does the word "Reformed" come from?

The word "*reform*" first appears in surviving English literature as "*reformen*" in 1340, derived from French "*reformer*" or Latin "*reformare*" with a meaning of "make again" or "restoration." After 1440 it added the nuance, "to improve"; and in 1563 "changed for the better" was added. Around 1663, it was used popularly to denote "improvement by removal of some abuse or wrong," due to its use in describing the 16th century religious movement of the "Reformation." "Reformatory Schools" began in 16th century to "reform" juvenile offenders (did the Founders belief they were in a prison-like school?) In days of Prohibition, it was also used to refer to drunkards who have given up the habit. Today, the Oxford English Dictionary describes it as:

> 1 a. to put or change into an improved form or condition.
>
> 1 b. to amend or improve by change of form or removal of faults or abuses.
>
> 2. To put an end to evil by enforcing or introducing a better method or course of action.
>
> 3. To subject hydrocarbons (gasoline) to cracking to produce new products. (And most Druids like hydrocarbons and they are "crackers")

Some members of the RDNA understand it in the "recasting" or "re-creation" or "re-constructing" modes with moderation. But, it is primarily under the religious and moral meaning that the term is now used in our general society. So in order to appreciate this term, I looked at two churches (I'm not sure if we really are a church) that use "Reformed" in their title; Reformed Judaism and Reformed Christianity (there's no Reformed Islam, I think.) Let's hypothesize how their traditions

may (or may not) have affected our own self-identity in the early 60s. If nothing else, when discussing your "reform" during inter-faith dialogue, we should understand what their "reform" means.

We know that a movement, known as "Reformed Judaism," solidified around 1810, see www.ccarnet.org/platforms/principles.html It is described on several sites on the internet as:

> "Judaism marked by a liberal approach in nonobservance of much legal tradition regarded as irrelevant to the present and in shortening and simplification of traditional ritual." -Anonymous

> We Reform Jews are heirs to a vast body of beliefs and practices embodied in TORAH and the other Jewish sacred writings. We differ from more ritually observant Jews because we recognize that our sacred heritage has evolved and adapted over the centuries and that it must continue to do so. And we also recognize that if Judaism were not capable of evolution, of REFORM, it could not survive. Reform Judaism accepts and encourages pluralism. Judaism has never demanded uniformity of belief or practice. But we must never forget that whether we are Reform, Conservative, Reconstructionist, or Orthodox, we are all an essential part of K'lal Yisrael -- the worldwide community of Jewry. **http://rj.org/index.html**

> The vernacular language is used in most services. Judaism is adapted to contemporary conditions. The spirit of the law, rather than the letter of the law, is observed. Revelation is seen as coming through the human spirit and nature, as well as sacred text. Traditional home rituals are not as highly valued as in other traditions of Judaism**.**

> **www.interfaithcalendar.org/ReformedJudaism.htm**

> Reform Jewish services allow for women cantors, choirs, organs and pianos as well as other instruments, and "music" as well as chanting. Women are also allowed to read from and chant the Torah, as well as pray aloud. The worship service involves the congregation much more than Orthodox and Conservative counterparts. This allows for quite a bit of variety in worship, especially with regards to the musical language used in worship. http://simplechemistry.w00tcentral.com/Kyles/rejud.htm

Gosh, that sounds quite a bit like us! I believe, there were at least a few members with a Jewish background in the Founding Days of the Carleton Grove, such as Howard Cherniack and Deborah Frangquist. Throughout our history, some members have knowingly called ourselves "Drues," and cracked jokes like "That's funny, you don't look Druish" in Berkeley. We also had our very own Hassidic Druids of North America branch in St. Louis Missouri during the mid-70s (for more info see, ARDA part 5.

This belief seems also to niche in with the neo-old-testament style of the early Druid Chronicles of the 60s; e.g. rebuilding the altar, the psalm-like meditations of "David" Frangquist, lonely hermits seeking god in the wilderness, invocation of weather, prophetic ranting at authorities, and images of a persecuted people seeking release ("let my people go" by Cherniack.) The prevalent "Cult of Carleton" has an apparent belief that Northfield is a special holy-land (let's see, that makes Israel in the Middle East and Carleton in the Mid-West…) That, plus an innate desire for academic excellence, love of dancing & song, self-deprecating humor, a world-wide Diaspora, a tendency to delve into anti-defamation and fight persecution, adaptation to various cultures, and inveterate kibitzing, plus being human beings is as far as the resemblance seems to extend.

Of course, there are points of difference. We look to the possibility of more than one divinity. Most of the Druids aren't obsessed with returning to Ireland. We don't have sacred scriptures, and don't read what few words we do have recorded. The ancient Celts were illiterate, and we proudly continue that tradition by not "liter"-ing indiscriminately. We also try to not blow our own horn, "sho far" as I can tell. Nor do we have any dietary customs, except to eat enough to live and limit whiskey during the winter season (which sounds backwards in practicality to me,) although the vegetarians amongst us are rather noisy and self-righteous. (I'm a Texan; we worship cows best when they're inside our bellies and on our feet.) There is a definite lack of a sense of racial separatism (i.e. "us vs. the gentiles") among Druid (with the Celtophiles excepted,) and we have no objections to marriage with members of other religions (in fact we seem to practice a bit of all of faiths) as long as they are civil. And, we don't require members to cut off pieces of their bodies (either gender,) although the Orthodox Druids have this thing about lopping off the heads of their enemies…. Finally, except for Brother Peter, most Druids don't seem to wear strange headgear.

We also know that many of the Founders were also members of the Protestant branch of Christianity, such as Fisher, Nelson & David Frangquist, and so the term "Reform" must have had several inescapable meanings that were attractive to them (although the first image of Presbyterian-style Druidism is a bit comical at first.) "Reformed" often indicates a Protestant church that is related to the Calvinist branch, as formed in various continental European countries. Calvinism had a "strong emphasis on the sovereignty of God and especially by the doctrine of predestination." At first, this seemed like a strong mis-match for the RDNA, so I further investigated a lengthy sermon at a "Reformed" site at http://www.graceonlinelibrary.org/theology/full.asp?ID=625 This is when I discovered other meanings latent in the term. The lecture taught that;

> "This position commits us to a high view of Scripture. We receive it as the infallible and fully inspired Word of God. **We will bow to no higher authority**. Historically this has meant that we do not elevate church tradition to the level of Scripture - as the Roman Catholic Church has done. But neither do we canonize our own experience, no matter how spectacular or supernatural it may be. Church tradition and personal experience have no independent status and are always subservient to the teaching of the Bible." (My emphasis)

Again, much of that does not mesh well with most Reformed Druids' beliefs (or, at least the Druids I know.) However, the revolt against the original Roman Church (the history of Catholicism is about warring factional beliefs) by a strong-willed minority of the oppressed is quite heroic (despite what many of them would later do to other minorities) and well paralleled by the early Grove at Carleton. The Founders of the RDNA revolted against the Deans of Men and Women for the imposition of mandatory religious attendance, but perhaps not to the extent of nailing 95 complaints onto their office doors (I'm sure they would have used thumb-tacks.) The distrust of "experience" part written above doesn't jive that well with us either. Again, the RDNA apparently does not look highly upon its own literature. Attempts were made to stop publishing the 1976 Druid Chronicles (Evolved) and that 1996 A Reformed Druid Anthology, because the works were seen as encouraging dogmatism by providing too much material in a portable format that could encourage spiritual dependency on others' past experiences in written form (i.e. Bible hugging.) Brother Mike, an assistant editor of ARDA, recommended the book as a doorstopper or paper-weight on a desk; rather than as a 'brain-stopper' or 'dead-weight on the soul'. He is pleased to report that, "very few people have read it." Indeed, the RDNA seems to lean more toward the individual's experiences as having greater spiritual power, rather than asserting the institutionalized fossilized customs of past members. Reading further, I noted:

> Because God is sovereign, He is Lord of all of life. Hence, we seek to live all of life to the glory of God. As Paul wrote to the Corinthians, "Lo, whether you eat or drink or whatever you do, do it all for the glory of God" (I Cor.10:31.) This is a far-reaching command, which Reformed people have generally taken quite seriously.

Hey, I'm not a Christian myself; but, change that deity to "Earth-Mother," remember that every sovereign has court officials, and add a flavor of Zennish "Everyday life as religion" with unexpected moments of enlightenment, and I can swallow that pretty well. A bit further:

> Hand in hand with this missions emphasis goes a concern for revival. Although this word has suffered abuse in recent years, there is nothing unreformed about revival! Again and again throughout the history of the church God has poured out His Spirit to bring times of refreshing.

IMHO, my own Reformed Druidism believes in the cycle of revivals of Nature and the pressing need for a continual discovery of Awareness and Wisdom through introspection and revelation from the gods. And Gods know!, how the Groves crash and need a good rejuvenating jolt every few years. The coming and going of members, or a change of focus, often breathes new life. So I can parallel with this thinking again. As for missionary activity, I am rather neutral. Make your presence findable and those who come will come. Don't be a public nuisance (unless it's necessary.) That's my system. I'm not a missionary of Druidism or grove-oriented like Brothers Isaac, Larson or Mike. I think a well-balanced RDNA Druid can enjoy fulfilling participation in any religion's congregation, without forming their own "druid" grove. This is what I plan to do. It's called "Guerilla Druidism," but I'm not into aping those around me (that would "Gorilla Druidism," something I'm not bananas over.) I'm definitely a "Solitary Druid," see my song in http://www.geocities.com/mikerdna/bard.html (Salvo #5.)

> "To the Reformers the Roman Catholic sacramental system seemed to be part of a transaction that was always going on between man and God. In it, people made sacrifices designed to appease and please God. They would attend the mass, bring offerings, show sorrow, do penance--which might involve self-punishment or compensatory good works--until God would be gracious. The leaders of the church, from priests through bishops and popes, mediated the transaction. The Reformers believed that such an arrangement could easily be misused as a political instrument for forcing rulers to comply with the church's wishes and as a personal instrument for keeping people in uncertainty or terror. It was this vision of Catholicism that helped inspire the Protestant leadership to rebel and to define justification in other terms."

The RDNA doesn't fit in with this, as we definitely are into pleasing the Gods, sacrificing, and seeking their wishes. I think, if you're going to live somewhere, you should ask those in the neighborhood what the rules are (including Nature, the first resident) and follow them. The Brothers David (Fisher & Frangquist) say much on this subject of sacrifice;

> 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 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. Book of Faith, V.9. The Apocrypha. http://www.student.carleton.edu/orgs/Druids/ARDA/ARDA-02.pdf

I feel, that if the Gods don't like us at all, then they shouldn't have made us (or we shouldn't have made them.) We all have our good days and bad days, and any omniscient deity should realize that and take it into consideration on what to dish out to us. I also believe that a mother knows what her child needs, no matter whether it gurgles, coos or grimaces; so we should remember that when the debate on "proper" ritual is brought up. Brother MaDagda & Sister Tegwedd claim that the "Reformed" refers to some ancient practices which we have "reformed"; notably, our decision in 1963 to end the sacrifice of animals for religious purposes (including humans -and arguably- even politicians) or the offering of blood. Sister Tegwedd recommends getting consent from the plant sacrifice by some means. "The Book of Customs in the "Druid Chronicles (Reformed)" recommends several Celtic customs and practices, but does not require their mandatory obeisance. Now, I'm not a bible-stroking, verse quoting, steely-tongued debater; but Cherniack once said,

> "Have ye not forgotten that we are reformed, yea, we do even call ourselves by the name of Reformed, wherefore we must put behind us those things which do bring offense to our senses;" –Book of Latter Chronicles, Ch 5 Vs 9

The RDNA has been firmly silent on issues of an afterlife (and strangely reticent on a "before-life," by the way!.) I think most people should concentrate on this existence, or basically to "get a life." Some members use the RDNA as a garnish or decoration attached to other religions that provide full-service after-life systems; other members treat the RDNA as the main-course and consider it to provide for all their needs. Call me a Humanist, but I think there are enough good reasons to be gentle, responsible and caring member of a community or have a religious life without an "afterlife bribe/threat." I believe that Confucius said, "How can a virtuous man understand the world of ghosts and spirits when they can't even program a VCR to stop blinking 12:00 on its clock?! Oi vey!" or thereabouts.

The Protestant "priesthood of believers" revived an ancient concept of a direct link to God(s) without the mediation of professional priests (who still have a role.) Members of the RDNA appear to be very careful not to vaunt the offices of the three orders; and we certainly don't get paid well enough to make a living off it. I, personally, see them more as undertaking extra responsibilities rather than as an achievement of "perfection" or "completion" of Druid-ity. In other words, a life-long First Order might just as speedily reach enlightenment or Awareness as a high muckety-muck 9th Order Patriarch, without vigiling or drinking the Waters of Life every weekend. Surely, the Earth-Mother knows her own, and all our fancy titles won't bias her relationship with us. More than likely, according to the ARDA history, these orders were both an attempt to overthrow Fisher's control of the Carleton Grove, plus a carry-over from the Fraternal groups that David Fisher wanted to simulate at Carleton. Yet, I believe they still have proponents who've found a use for them. Going back to the "Reform Sermon";

> "In theory, Protestantism has stood throughout its history for a principle of protest that calls under judgment not only the beliefs and institutions of others but also one's own movements and causes. On those grounds, however, most students of Protestantism would recognize that the Protestant tradition has not been substantially more successful than have other faiths at remaining self-critical or at rising above institutional self-defensiveness."

This last aspect seems the firmest legacy of Protestantism for the RDNA. I have heard, "Show me two Druids and I'll give you at least 3 opinions on any topic." Well, in my opinion, we are a rather argumentative, critical bunch of curmudgeons, who take matters into our hands, and are fiercely suspicious of hierarchy and the institutionalization & fossilization of religion. (And some aren't.) Our name does have a potentially empowering meaning that could encourage activism and rebellion, without demanding it. Yet, like the last part, we also sometimes slip into ruts, avoid hard choices, resist natural adaptations and don't seek to know or correct our errors. Remember the expression that, "It is easier to see smoke coming from a neighbor's kitchen window than to notice the burning roof on top of our own house?" At the end of the ritual, we have to go home, sweep our corners, air the linens, and wash the dishes like our other fellow mortals.

I would add one last shade to the word "Reform" as in OED's 1A definition; its first meaning. That is to change into a new form. As Nature breaks down and rebuilds all things (vegetable, animal or mineral,) there is no "eternal," only change and adaptation. Again, in my opinion and twelve years of experience, the RDNA's greatest power has been the power to take older diverse creeds, traditions, rules, and faiths and transform them into a product (perhaps even "improved") by using our humor, reflection and piercing inspection such that could meet the current needs of our grove members. As Brother MaDagda states, "As reformed druid, I take what I can from our ancestor s of the Oaken Brotherhood and reshape, reform it to fit within this time, this age."

Until now, the usual response to "Why are you called Reformed?" has always been (and Brother Mike just loves this joke,) is "Because we also worship bushes… except elected ones…" I hope that this essay will help you to go beyond that sort of reply in some way and start a good dialogue with other faiths.

Peace!
Mairi Ceolmhor

P.S. Proudly call yourself Reformed Druids when the Celtophiles criticize you. We can stand up to them also. Perhaps you can console them that without a "Reformed Druid" you can't have an "Orthodox Druid"?

Responses to Mairi

(Various Authors, 2002)

(New to ARDA 2)

Chapter the FIRST

1. Date: Tue, 16 Apr 2002 07:09:28 -0400

2. In the Vernal Equinox edition of the Druid Missal-Any, Mairi Ceolmhor speculates that Reformed Judaism "sounds quite a bit like us!" (in reference to the RDNA.)

3. Though this may be only one perspective on the historical similarities between the RDNA and other "religious movements" throughout history, and not to reflect on other Groves beyond an historical anecdote, Silent Grove does not in any way, past or present, draw parallels to any aspect of Judaism, whether Reformed or not, or it's natural extension - Zionism.

4. Indeed, Silent Grove strongly disengages itself from the current atrocities committed by the Zionist regime, and does not wish to have its Grove sullied by any suggestions of connections, associations or similarities with historical or contemporary Judaism/Zionism in part or as a whole.

5. -Glen

6. Silent Grove

Chapter the SECOND

1. Dear Glen,

2. I'm glad you've broken your silence to speak out on issues that matter to you. :) The following, is of course, my personal opinion in reply to your personal opinion for the possible benefit of the readers' opinions. :)

3. Each grove in the Reform is naturally free to choose its sources of inspiration, and equally free to choose which one's not to be inspired by (if it is possible to ignore a "purple rhino" once the idea is mentioned to you.)

4. I believe what you most object to here is the collaboration between politics and religion.

5. Any religion, once it has a desire to achieve and keep political or military power, will then proceed to protect that power, usually against rival religions.

6. This is the sad fact of Northern Ireland, Cyprus, Sri Lanka, Israel/Palestine, Timor, the Wild West and numerous other locales.

7. I understand the dilemma that possible association or resemblance to any group can bring about unfavorable comparisons.

8. I'm still proud to have German ancestry, although I disdain the Nazism of the 20th century.

9. I'm proud to be part Irish, but deplore the violence of North Ireland.

10. I speak English, despite the millions of Celts killed, disenfranchised or enslaved (etc.) by Anglo-Saxon & French descendents.

11. I doubt that any western institution (especially a religious one) or academic environment that hasn't been affected, influenced or involved with Judaism or Christianity (which is Judaism blended with Mithraic and Greek Mystery cults) or Islam for that matter, which was Mairi's argument.

12. While I'm sure some Reformed Judaics support Zionism, I believe the underlying purpose of that movement is to adjust Judaism to the realities of modern life, rather than to adjust the world to Judaism, which is more Zionic to me.

13. If there is one lesson I've learned in Reformed Druidism, it is that there are allies and good lessons in nearly every religion, if you know where to look (the opposite also holds true) and search well.

14. But I will agree with you, that the current situation in the Middle East, with its messy blend of racism/ politics/ religion/ class/ lunacy is just plain discouraging.

15. I hope that America doesn't go any further down a similar road of its own, towards extremism or preferential treatment for population based on religion.

16. But, I do not know enough of the details and history behind these religious conflagrations which touch so many related topics. But I am applying myself to a growing understanding.

17. After all, the last reason why we're "reformed" is that we're trying to fix our mistakes, and we can learn much by relating to and engaging ourselves in the dilemmas of others, and we'll need your help.

18. This reminds me of what Isaac told Carleton-graduates in the 70s about "throwing the baby out with the bath water" (2nd Epistle of Isaac) when it comes to magic and associations with neo-paganism.

19. Interestingly, Isaac (of all people) was accused by several people of being Jewish because of his name (which resembles the founder of Reformed Judaism,) involvement with founding the Hassidic Druids of North America, and a few other reasons.

20. I believe his reaction was "I'm charmed, but you're very mistaken."

21. On a final thought, I'm reminded that poem by Issho (Zen Harvest #19):

1. Over the pond
2. Every night casts its light
3. But the water won't be soiled
4. The moon won't be either.

22. But, I hope you at the very least found Mairi's article to be thought provoking? I welcome other input on dealing with PR issues of association with other groups and movements by the readers.

23. Yours moderately,

24. -Mike

25. April 16, 2002

Chapter the THIRD

1. Dear Mike,

2. Actually, Brother Mike, all I am saying is that Silent Grove does not consider itself, in any way, influenced by historical or modern Zionism.

3. We despise the situation in the Middle East, as provoked by war criminal Ariel Sharon in 1999 by his visit to a Palestinian holy location. We also despise the fact that your nation continues to fuel Zionist arrogance by providing $3B/annum in aid to a bellicose nation whose hegemonistic aspirations in the region are a detriment to world prosperity.

4. Any Druid would plainly see that the balance is completely torn asunder by misguided foreign policy that funds 'war brokers' to pad their corporate coffers.

5. This is not the wish of the Mother. As such, and I am sure you feel it as well, things will be corrected in the near future. Divination would tell you as much.

6. With warm regards,

7. Glen

Chapter the FOURTH

1. Dear Glen,

2. It seemed a poor choice on his part, wasn't it?

3. Canada is a wonderful country, after all, I've thought of moving there. In a way, your grove appears to be negatively influenced by Zionism, as is shown by your outrage.

4. It doesn't take a Druid to realize such matters of the world exist. But it would take a Druid to know how to respond wisely. Without time travel, what would be a good course to take?

5. Most of my divination is about the Earth-Mother's acceptance of my sacrifices, not those of others'. I'm sure the gods hear those.

6. With warm regards,

7. -Mike

Chapter the FIFTH

1. All in the Mother,

2. It is in the spirit of good ale, good music, and a good heart, that I need to rectify Brother Mike in his assumptions as to my sunrise message.

3. Indeed, the message is that each Grove delivers unto themselves the deeds they see as fit.

4. It is simple to be an editorial proxy, however to be representative, that has been the downfall of all political/ religious movements.

5. I welcome, each and everyone of you, to visit our website in the weeks to come, as we begin to practice "Druidism" without getting lost on provocations such as, "What is Reformed?" and glorify far more important trivial frivolities from days a' yore! Indeed, you may find our catalogue will soon surpass the "un-official website" of the RDNA.

6. Tsk! Such a shame that your arrogance exudes in statements that extol the self, rather than the Grace of the Mother. An old Taoist once proclaimed, "visit the river and sit there until you forget yourself. Only then can you become selfless."

7. As far as the Zionist regime is concerned, our Grove feels no bitter hatred, only a sullen remorse that such a wondrous group of people could degrade themselves to the pit of hate once again, such that many societies will reward them with violence as they have done throughout history.

8. BTW, I'm glad you left in question marks.

9. A Zen Buddhist once dropped by a pizza parlor called "Zen Pizza."

10. He ordered one with everything.

11. The pizza came, and he paid, but he complained when the clerk didn't give him any change.

12. The clerk quickly pointed out that, "change comes from within"

13. Therein lacks the wisdom.

14. With the Mother in our hearts,

15. Silent Grove

Mini Essay on the RDNA

By Mike Scharding
August, 2002
(New to ARDA 2)

Dear Gale Group,

I have long appreciated your coverage of our little group in your Encyclopedia of American Religions. Isaac Bonewits forwarded this copy to me, because "Mike, you're the Archivist of the RDNA, so you do it." Well, I did edit the 500 page "A Reformed Druid Anthology" http://www.student.carleton.edu/orgs/Druids/ARDA/, so I hope that can help amend your copy, which is reasonably accurate.

I have underlined corrections and new information. If you'd like a disk version of this document please send me your e-mail address. My address is mikerdna@hotmail.com

-Yours sincerely,
Michael James Scharding
Arch-Druid of D.C. Grove
Former Arch-Druid of Carleton Grove (1993-1994)
Archivist of the RDNA since 1992.
www.geocities.com/druidarchives
You can reach me at work 9-5 M-F at 202-238-6918
Email: mikerdna@hotmail.com
www.geocities.com/mikerdna Largest page on the RDNA

*** *** ** ** ** ** ** ** ** ** **

The Reformed Druids of North America was formed in 1963 by a group of students at Carleton College in Northfield, Minnesota, as a protest against a compulsory chapel attendance requirement. It began as a result of a breakfast conversation between David Fisher, Howard Cherniack and Norman Nelson. The idea emerged of forming a non-bloody sacrificial Druidic group. If students were denied credit for attending its services, then they would claim religious persecution; if they received credit, the whole project would be revealed as a hoax, thus ridiculing the requirement. The requirement was dropped in the summer of 1964, and the Druids quickly claimed victory. The group decided that, since it benefited from the spiritual inquiry and enjoyed rituals so much, it would continue. At that time, the loose structure was completed and the two basic tenets of belief were outlined.

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

Most Druids couldn't remember this, so it was soon simplified to:

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

Rituals had been constructed by the Reformed Druids with a resemblance to the Episcopal service, in addition to materials in anthropological literature, such as The Golden Bough, the classical text by Sir James Fraser. A fire burning altar was constructed on nearby Monument Hill, where the first Protestant service in Minnesota had been held. Though frequently destroyed, the altar was constantly replaced, proving to be an inspiration to future Druids whenever persecuted. Later on, prominent, immovable boulders were used. Ritual is directed toward nature and is held outdoors, in an oak grove where possible. Robes of white, originally made from bed sheets, were often worn with various colored ribbons of office. Inspirational readings and concepts were drawn from the texts of all the world's religions, with a strong emphasis on Oriental and Celtic sources. The passing of the waters-of-life is a symbol of oneness with nature and each-other. The eight major festival days are Samhain (Nov. 1), Mid-Winter, Oimelc (Feb. 1,) Spring Equinox, Beltane (May 1,) Mid-Summer, Lughnasadh (Aug. 1) and Fall Equinox. The Celtic/Druidic gods and goddesses are retained to help focus attention on nature, but some groves now use other pantheons or call the simple spirit of the Earth.

Some Reformed Druids are organized into autonomous groves, others are solitary. Each grove is headed by an Arch-Druid, a Preceptor (for business matters) and a Server (to assist the Arch-Druid.) Three orders of the priesthood are recognized, but the majority of members do not enter them. The original "Druid Chronicles," written by David Frangquist (the third Arch-Druid of Carleton) in 1964, consist of the history, and the few rules and customs of the RDNA. The Chronicles serve as entertaining reading, although they are written in King James style English. Despite the abundant writings in later years, the RDNA is not a scripture-based religion; rather deriving wisdom from experience and inspiration. Many in the group refused to acknowledge it as a religion, preferring to call it a philosophical form of inquiry**.** (In this regard, those members resembled the fraternal groups such as the United Ancient Order of Druids.)

Over the years, a continuity of organization was affected through a lineage of Arch-Druids. The original Arch-Druid entered the priesthood of the Episcopal Church. About half of even the most active members also eventually join mainstream religious movements, since the lessons of Reformed Druidism are often seen as a catalyst to inquiry and compatible with nearly all faiths. In 1978, about fourteen locally autonomous groves were functioning, especially in Northfield and Minneapolis, Minnesota; Chicago and Evanston, Illinois; Ann Arbor, MI; Webster MO; New York City; and Palo Alto and Berkeley, California.

In the mid-1970s, the motivational leadership of the Druid movement passed to Isaac Bonewits, who had made national headlines when he graduated from the University of California at Berkeley with a degree in magick. Bonewits and Larson headed a Berkeley grove, which was the center of druidical activity on the west coast. Many members of various groves were active protesters against the Draft, which was seen as a target similar to the chapel requirement of the Founding days, and other prominent issues. This motivated the first unsuccessful attempts to register as an official religious organization with the IRS. During the mid-70s, a great debate arose over whether the RDNA was part of the Neo-Pagan movements of California that had blossomed in early 70s. A schism developed, led by Bonewits, to form the New Reformed Druids of North America (NRDNA,) which was amenable to Neo-Paganism and greater organization; and then schismed again into the Schismatic Druids of North America (SDNA,) which was exclusively Neo-Pagan. The Carleton faction preferred that the RDNA branch remain undefined and silent on such matters. The most lasting contribution of Bonewits & Larson was the compilation and distribution of the numerous Druid writings by various authors. In 1977, he published the 250 page "Druid Chronicles (Evolved)," which contained Frangquist's original publication plus more history, rituals, laws, customs and humor for the many branches of the Reformed Druids. In 1978 he began Pentalpha as a national Druid Periodical and established a 501(c)(3) tax-exempt charity.

After several years of publishing the magazine, trying to promote Druidism and research into Indo-European religious origins, Bonewits formed a new organization called Ar nDraiocht Fein ("Our Own Druidism") in 1983. ADF was famous for a broad Indo-European source of inspiration, seminary training, intensive research into liturgical formulation, church tax-status, and strong organization; and soon became one of the largest Neo-Pagan groups in the country. In 1986, some members of ADF rebelled and formed "The Henge of Keltria," based in Minneapolis; focusing on Celtic religion and more relaxed training methods. ADF, Keltria, RDNA and NRDNA all bear the Reformed Druid sigil (a circle with two vertical lines) that David Fisher invented in 1963. The bulk of Druids in America belong to one of these four members of the family of American Druidism. Their only other major rival in North America is the British organization, Order of Bards Ovates and Druids (OBOD.)

Arch Druid Joan Carruth and many other members hived off the Berkeley Grove and founded the Live Oak Grove in Orinda, California in 1981. Live Oak took over the lead during the lapse at Carleton & Berkeley, eventually incorporating as a tax-free religious organization. After Berkeley's "Pentalpha" & "Druid Chronicler" newsletter ended, Live Oak's Emmon Bodfish published the "Druid Missal-Any" newsletter until 1991. At that time, there were only four remaining active groves; Orinda, CA; Seattle, WA; Northfield, MN; and Keene, NH. The Live Oak grove ended in the mid 80s as did many of the scattered groves of the RDNA & NRDNA, and the torch of activity reverted back to Carleton. A slow revival had begun silently in 1982 when Frangquist re-established the Carleton Grove with some energetic young students. In the mid-80s, a greater interest in Neo-Paganism, Native-American and ecology drove Carleton into new realms of spiritual experimentation, adding a few elements of Wicca (such as Lunar rituals,) austere vigiling, and the sweat-lodge (blending Scandinavian and Sioux customs.) Members of any order, not just the Arch-Druid, were encouraged to lead services, activities and other methods of participation. Ironically, the groves of the NRDNA remained closer to the original liturgy and structure.

Mike Scharding (31st Arch-Druid of Carleton, 1993-1994) established the Druid Archives with the help of the Carleton College archives. Materials from all the past RDNA groves and the other Druid movements in the world were gathered there for public access, and a list of contents was posted on-line. Many consider the RDNA is the best archived In 1996, Scharding compiled the 500 page "A Reformed Druid Anthology," which updated Bonewits' 1976 publication, carried new history, detailed the great debates of the 70s, and made it all available to the Public Domain on the internet. After Emmon's death, his protégé from the Live Oak Grove, Stacey Weinberger, re-established a grove on the same site in 1999 (called Baccharis Grove) and succeeded to the role of publishing "A Druid Missal-Any" in 2000 on each of the eight Druid holidays. During the 90s, a greater communication ease of E-mail, free down-loading capacity, the uncomplicated organizational style, and the RDNA's high-profile name, assisted the resurgence of grove formation in the RDNA. In addition to the four remaining groves of 1991, thirty-odd new groves were operating in 2002, mostly on the west and east coast, the Midwest, Japan and Canada.

The current Reform has about 4000 members, but only 400 engage in grove activity. The vast, silent majority of solitary members live apart from groves, quietly observing the changing seasons, celebrating the cycles of their life, engaging in moving conversation with their non-Druidic peers, and reflecting with Awareness on what passes around them. Therefore, what happens in the groves, perhaps, should be seen as the exception of what is standard in the RDNA. Regardless, the RDNA (and descendent organizations) continue their quirky self-deprecating activities, in many different traditions, with its trademark mixture of reverence and playful humor.

The Most Famous Reformed Druids

By Mike, Digitalis Grove
Druid Missal-Any, Summer Solstice 2002
(New to ARDA 2)

I'm sure you've heard these jokes:

> "I'm a Reformed Druid, I worship bushes, except the elected kind."
>
> "I'm a Reformed Druid; Pacific Chapter, I only worship Douglas Firs"
>
> "I'm a Reformed Druid; I don't hug trees and sacrifice virgins, I sacrifice trees and hug virgins..."
>
> "I'm a Reformed Zen Druid; I worship trees AND bushes that aren't there."

Who started this infamous series of jokes? Apparently a very famous Reformed Druid is at the origin. Strangely enough, it isn't Isaac Bonewits, but a man who never actually existed. For most Americans, Captain Jonathan S. Tuttle, is the most widely recognized Reformed Druid that they will likely know.

Background on Tuttle

On January 14th, 1973 the 15th episode of the first season of M*A*S*H was written by Bruce Shelly, David Ketchum and directed by William Wiard and was simply titled "Tuttle." The episode opens with Hawkeye Pierce and Trapper McIntyre stealing camp supplies to give to Sister Teresa and her nearby orphanage during the Korean War. They say the goods are delivered on orders from Capt. Jonathan S. Tuttle. Of course, Capt. Tuttle doesn't exist; he was Hawkeye's imaginary friend as a kid. Tuttle always took the rap for Hawkeye's misdeeds. He's described as "George Washington, with John Wayne's agent," "Mister Humility," "an inspiration to us all," and one who "brings out the best in me." Col. Blake wants Tuttle to be "officer of the day," so Hawkeye cleverly creates a personnel file,

> Hawkeye: "Religion..."
>
> Trapper: "Atheist?"
>
> Hawkeye: "I don't believe in Atheism. Let's make him a Druid."
>
> Radar: "What's that?"
>
> Hawkeye: "They worship trees."
>
> Radar: "Ah, tree surgeon."
>
> Hawkeye: "Druid, Reformed. They're allowed to pray at bushes."

Other Purported Vitals:

Full Name: Captain Jonathan S. Tuttle

Serial number: 39729966.

Born: Battle Creek, MI in 1924.

Religion: Druid, Reformed.

Medical school: Berlinisches Politechnicum.

Parents: Harry & Frieda Tuttle

Height: 6'4"

Weight: 195lbs

Hair Color: Auburn

Eye Color: Hazel

Tuttle soon gives all 14 months of neglected back pay to the orphanage. When Tuttle was going to be decorated for this gesture by Gen. Clayton, Hawkeye runs into camp saying how Tuttle was volunteering to do field surgery and jumped out of a helicopter without his parachute. "No sacrifice was too great." Of course, Trapper's new imaginary friend, Captain Murdoch, obtained the fake dog tags and parachute! Hawkeye even delivers a eulogy for Tuttle:

> "We can all be comforted that he's not really gone. There's a little Tuttle left in all of us. You might say, that all of us made up Tuttle. Our grief will pass, and it's already hard to remember exactly How Johnny looked, how he talked, his little laugh. Thankfully, he's left behind a memorial. I've been informed by Radar, he's named Sister Teresa's orphanage As the sole beneficiary of his GI insurance. How typical. We salute you, Captain Tuttle. Humanitarian and healer. Good luck, Doctor, in that big waiting room in the sky..."

What an amazing fellow Druid! But the mystery doesn't end there. Perhaps a cover-up is involved since he didn't apparently die. At an official air force base, I found:

> Captain Tuttle
>
> Assistant Professor of Political Science, Surgeon HQ USAFA/DFPS - M4 2354 Fairchild Dr. USAF Academy, Colorado 80840-6258 (719)333-2270 Tuttle.dfps@usafa.af.mil
>
> Captain Tuttle is a bit of a mystery man, often seen only late at night by a few lucky souls. His degree area is scholarly, and his teaching talents are legendary. His degree is from the Berlinisches Politechnicum. His studies focused on urban legends and 1970s TV shows. He is 6'3", 195 lbs, born in Battle Creek, Michigan. He is the best darn OD we have ever had. On 24 August 2000, there was a sighting of the elusive Capt Tuttle, however, after analysis of the photographic evidence it was determined the sighting was a mere false alarm.

This evidence is available at: www.usafa.af.mil/dfps/faculty.htm#tuttle It's comforting to know that you can't keep a good Druid down, right?

More About Those Tuttles

This episode is interesting, because it shows how a story can take a life of its own. Most people acknowledge that the myths that surround most heroes are fictitious, but that does nothing to cease inspiring us. Tuttle is a model for us all. I noted his 20 years of schooling, international experience, medical knowledge, and love of home-made liquor.

An interesting point is that nearly all of the major characters in M*A*S*H have Celtic or Border names: Pierce (York.), McIntryre (Scot), Maj Burns (Scot), Maj Houlihan (Irish), Col. Blake (Welsh), Corporal Riley (Scot), Father Mulcahy (Irish); with Klinger (Lebanese) as the exception. Is there some kind of implied rejection of the Anglo-American desire for exporting war being symbolized by a Celtic crew trying to clean up the mess of the aftermath? For me, Pierce and McIntryre are two crafty Druids trapped in the madness of war, trying to remain free by using wit, humor and satire to escape the insanity and dismality imposed by the dull uptight Burns and other various commanding buffoonish officers. For more on M*A*S*H characters see: www.mash4077.co.uk/ TV tapes are available at Amazon.com.

Interestingly, the mythical rebellious Reformer, "Tuttle," also appears in the 1985 movie "Brazil" (by Terry Gilliam of Monty Python.) Brazil is born out of doom-based fiction such as George Orwell's 1984; Aldous Huxley's "Brave New World"; and Franz Kafka's "The Trial," chronicling a story where a reluctant bureaucrat is dragged into a web of conspiracy in a society of automatons. A printing error for the arrest of Archibald Tuttle, leads to the mistaken imprisonment of Mr. Buttle. Ironically, as Sam goes about his business to clear Buttle's name, he aids and is aided by Archibald "Harry" Tuttle (played by Robert De Niro), A renegade heating engineer who is sought after by the Ministry of Information for "Freelance Subversion." Tuttle allies with Sam after fixing Sam's heating system. Tuttle is bent on destroying the bureaucratic state. When asked his motives:

> "Why? I came into this game for the action, the excitement. Go anywhere, travel light, get in, get out, wherever there's trouble, a man alone. Now they've got the whole country sectioned off - can't make a move without a form."

Indeed, this Tuttle is described as:

> Tuttle is a far cry from the slick, self-assured conspirator imagined by polite society; he is simply a human being seeking liberation from paperwork and social regulations. In his denial of society, Tuttle proves that humanity is not entirely lost. Tuttle provides one of the rare occurrences of true humanity in Brazil's dispassionate society, proclaiming, "We're all in it together," when in fact the majority of society seems to believe that every man must fend for himself.

Origin and Further News on Tuttle

So where did they learn about "Reformed Druidism" for the M*A*S*H script? Now, Isaac Bonewits was born in 1949 in Royal Oak, Michigan; so is there a connection with Battle Creek Michigan? Bruce Shelly, the prolific writer, lived in California. (http://us.imdb.com/Name?Shelly,+Bruce.) Unfortunately, I've been unable to make contact with him, and he's at least in his late 60's, so perhaps we'll never know. Perhaps a relative or friend of his was a neo-pagan? Most likely, Shelley heard of Isaac's infamous "Degree in Magic" from UC Berkeley in a 1971 newspaper article and remembered it for the episode 15 months later. Interestingly enough, the Charles E. Tuttle Publishing house has been releasing a line of "linking East & West spirituality" since the 50s, winning Publisher of the Year in 1971, with many titles on Celtic Monasticism, Japan and of course, Korea. Perhaps we have a blending of two figures? Unfortunately, Mr. Shelley did not know that the RDNA was founded in 1963, so Tuttle actually predates the RDNA (being 1951 when he died), unless of course, Tuttle is related to David Fisher...

So to wrap it up. Tuttle is still out there on "Nick at Night" and various re-run channels doing his best to present a noble image of the self-sacrificing hero, that we all hope is in us too. Bring him up in a conversation or utilize him in your daily deeds.

Where Do People Get Ideas About Druids?

(The Paranthetical Epistle of Mike)
July 5, 2001
(New to ARDA 2)

As always, I speak for myself, and certainly do not represent the opinions of the Reform or other members. Why, in fact, I don't often agree even with my self. Sometimes I have the most interesting conversations when I talk to myself…

Few people join the Reform, or any other Druid group for that matter, without some pretty strong preconceptions already established. Man has always wished to control Nature, rather than be controlled (or rather, just a part) of Nature, so myths are rife with gods, demi-gods or even mere mortals who can twist or manipulate mighty Nature to their own whims and needs. "Man" is often defined 'as the animal which uses tools', although we know that chimps use sticks and some birds sew their nests. I would redefine "Man is an animal that uses drugs," which may make you smile (I refer you to the 5th Order for further guidance), but in a real way we all wish that we were something that we are not. There are several avenues to accomplish this goal, mainly: drugs, insanity, and fantasy. Religion tends to wander in and betwixt these three options, acting as a possible accelerant to their flames. Fantasy is by far the most socially acceptable option in our present society. This can take on many forms; day-night-wet dreams, the entertainment media which provides us a brief respite, living our dreams vicariously through other more famous people (i.e. soap operas), myths –gossip- stories, drama and games.

Tolkienn is often credited with being the grand-daddy of the Fantasy movement, so we all should add "The Hobbit" to our Grove libraries. I seriously believe that without Tolkienn, there would be no Reform. (Or if there had been no McCarthy or inquisition. As all of you Dr. Who fans know, changing the past in reality is a very dangerous activity, but changing our understanding of the past is big business.) So, let's talk about Dungeons and Dragons, an influential off-shoot of this Fantasy movement. We all know that Role-Playing Games (RPG) and the medieval Society for Creative Anachronism (SCA), both starting in 1971-ish, grew hand-in-hand with the Neo-Pagan/Wiccan/New-age emergence. Perhaps, those evangelists are correct in saying that RPGs are a breeding ground for Paganism; which they add is a "bad thing." Strangely enough, I kind of agree with them. I first played D&D in 4th grade in the school yard, exploring the "S2: White Plume Mountain" scenario, as, can you guess? Yes, a 6th Level Druid named "Magoor," if I remember rightly. My understanding of magic was heavily influenced by that game over the next 8 years, as well as by the definitions of the 9 alignments (Lawful Good, Neutral Evil, True Neutral, Chaotic Neutral, etc.), and the ordering of the Planes of Existence. (I dare not touch the topic that experience points and advancement are only gained by slaughtering others, which is actually capitalism….) D&D provided a structure for me in which multiple pantheons of deities, ruling separate realms, could co-influence their respective spheres of activity over our mortal plane of existence (a concept that is no doubt conducive to my own eclectic brand of Druidism.) Yet it wasn't until College, that I began to depart from Catholicism (the True Paganism!, according to some people.) I am sure that Brother Isaac Bonewits (refer to his academic "Real Magic" tome or his RPG "Authentic Thaumaturgy") would be the first to agree with me, that these popular visions of fireball-flinging wizards are perhaps detrimental and distracting to the more practical magic that we

are usually inclined towards practicing (although it would be fun to unleash a ninth-level "creeping doom" (i.e. a cloud of bugs) upon certain opponents….)

So that brings us back to Nature and our relation to it. In numerous fantasy novels (in particular, the "Shannara" series), computer games ("The Druid," and the game "Mystery of the Druids," advertised in this issue, etc) and also in AD&D (where we are a special sub-class of Cleric); where we have been laden with the image of a rather crotchety old man, usually robed with a deep hood, who is rather neutral of human concerns (because nature does not concern itself with good or evil), hauling rocks around the landscape for no apparent reason (perhaps they were the inventors of the construction cartel?), in control of secret powers related to the control and protection of Nature, and loitering in dark leafy groves singing groovy tunes (that sounds like me, except the "old" part, I'm only 30.) Unlike most clerics, the powers of fantasy figures come through the study of Nature not the imploration of the god(s), and "absorbing of energies," or the gruesome activities of which the Ancient Druids are often accused (perhaps rightly), we can also change shape! Adding to this stew, are the Celtophiles; who claim the Druids could do anything your ancestors could do, and could do it better (if they really wanted to try), including an imposing list of cultural, judicial, musical, medicinal, philosophical & astrological skills that would make a modern renaissance liberal-arts student blush in shame. I suppose they didn't have specialists back then? Don't forget that famous verse of "Gimme that old time religion" goes "We will worship like those Druids, who drink fermented fluids, waltzing naked through the woo-ids, and that's good enough for me!" (This, at least, describes the Carleton Grove rather too perfectly.) As for the general public's opinion, don't forget lead guitarist Nigel's adept summary, in the movie "Spinal Tap," with his introduction to the song Stone Henge; "Long ago, in a mystical land, were a strange race of people, the Druids. No body knew who they were, or what they were doing…. But their legacy lives on in…. STONEHENGE!" Of course, the Wiccans bring over their ideas, thinking we that we must also like athames, pentacles and quiet moonlit walks on the beaches… (which are cool too.) Finally, there are our siblings in the UK & Europe, who are dotty over dolmens, heady over henges, and have a really poor fashion sense towards ridiculous headgear, unflattering robes, & gaudy jewelry. (I'm sorry, perhaps I'm really AM talking about us?) This has been going on for at least four centuries, (see "The Famous Druids" by Owen in 1979)!

Whew! For good or bad, this is the image and mental baggage, which nearly all our recruits bring with them to the RDNA. What's the problem with it, because it sounds really exciting and it's great for marketing our image (except that bit about sacrificing, which I might discuss further next time)? Well, nothing I guess really is really wrong, but I believe the founders of the Reform had different key elements; simplicity, revolutionary defiance and a love of whiskey (which I might add are key Scottish attributes….) The RDNA began over the issue of not being coerced into worshipping the way other people want us to do (and perhaps it still is?) Now, I'm a rather antagonistic person myself, being 41.32352% or so Celtic-ish ("The easiest way to make an Irishman to decline an action is to order them to do it"), always taking up an opposite view to balance things (there's my lasting imprinted notion of "neutrality" again), so I hate being defined by other's fantasies (mine are sufficiently strange, thank you!.) But it is only by examining your presumptions and preconceptions that you can know where you're coming from and going to.

The previously described image (the word "describe" also has a meaning of corralling or limiting) is rather similar to the one that many in the ADF, OBOD, Keltria & some of us are (perhaps willingly) striving towards, I believe. What has made us stand apart from the pack of other Druid groups, is probably our well-developed sense of sarcastic humor (an ancient Druid trait) & our skillfully inept organizational skills (unfortunately, also an ancient Celtic trait.) However, borrowing the Taoist image of "the un-carved block of wood," whose future shape is yet undetermined, and therefore infinitely versatile; I believe each and every grove, yea!, every Druid in the Reform should consider stripping away these accretions (there's that "Waltzing naked in the woods" cry for simplicity!), return to the seed of Druidism (which may be something about Nature, isn't it?), then allow their trees (& grove) to follow Nature's course (please be reserved on pruning the mistletoe that clings to your boughs, too.)

Like it or not, as a group, we are diverse, anarchic and eclectic. In the past we had Norse, Zen, Celtic, Hasidic, Wiccan, Non-Aristolean, Humanistic, Orthodox and others paths which had no easy labels (take a look at this site for a fuller list:

www.geocities.com/mikerdna/wheregrove.html

In all honesty, our group has not been conducive to a Reform-wide mythology, theology, voting rules, set ritual, long-term membership, powerful-lobbying body, fund-raising, recognition by IRS, or fashion (Och lord, how I've tried, but I am a color blind Scot, yowsers!) For most, that sounds like failure. But a leopard shouldn't complain about its spots. I heard once that a sign of a good teacher (hopefully, one of ours is the Earth-Mother) is not the answers she gives, but the kinds of questions that she raises. I believe that, under her tutelage, we have produced a healthy crop of really good questions about some very basic concepts and issues, (bull-shit is very good fertilizer.) As long as that activity continues, whether we call it Druidism or not (an oak is an oak is an oak), then the RDNA lives on.

Now that I've said my piece, what do you think?

Fantasy Druids

By Daniel Hansen (DC2001:Scharding), Msc.D.
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There we were, sitting at the dining room table with the usual piles of assorted odd shaped dice, a pencil with a well worn eraser, and sheets of paper filled with numbers, cryptic scribbling, and strange names like "Northwind," "Tangen," "Sun Carver," "Greylord," and others just as strange and exotic. The room was pretty well dark except for the hanging light over the table. Scattered around the table were small painted figurines of wizards, fighters, and thieves as well as dragons, unicorns, and orcs. At the head of the table sits the Game Master or Dungeon Master (the DM) with his Game Master screen filled with "to hit" charts and saving throws. Sitting around the table were the usual players, this night there were only four of us, but it could've been as few as two or as many as ten. Off to one side is the usual stack of empty pizza boxes from the local pizza delivery and crushed cans of cola. Together we were playing one of the many fantasy role playing (FRP) games set in the Middle Ages were magic was "real" and "reality" was created in the imagination of the players and directed by the Game Master. There are many variations of these games such as Advanced Dungeons & Dragons (AD&D) TM, Warhammar TM, or Paladium TM. However, if we wanted to play something other than a medieval fantasy there are many other variations. This includes the superhero game Champions TM, the cowboy Boot Hill TM, the post nuclear holocaust Gamma World TM, and space-faring Travelers TM, but this time we were playing the Medieval world most common to fantasy role-players gamers.

These fantasy role-playing games have been around for over thirty years or so, since the early 70's, and untold millions of have experienced these worlds of magic and adventure. For those unfamiliar with fantasy role playing games, the basic idea is gamers create with words and imagination a fantasy world called a "campaign" in which magic is real and works the way its supposed to and its instantaneous. This is where worlds of high adventure abound around every corner. This is where magical treasure and mountains of gold pieces are waiting to be claimed if only your character is brave enough or strong enough or smart enough to meet the challenge, slay the evil monsters, and survive the dungeon traps. Then victory and the spoils are yours for the taking (on paper at any rate), only to renew the quest with a new adventure with even more powerful adversaries, and maybe even do battle with the gods themselves.

In this campaign, I was playing a Druid, one of many character classes," My Druid waved his magic wand and a fireball shoots out and strikes the ugly half-orc warlord. I roll three six-sided dice, all snake eyes. "Just great," I thought to myself. The Game Master rolls his lucky dice. "Ha!" he says, my monster saved for half damage." Now it's his turn, the Game Master rolls his twenty sided dice... a twenty, a hit. He rolls an eight-sided dice... a six. I look at my Druid's character sheet, six points of damage was just enough to take my nature priest out of the game. I set down my dice, leaned back in my chair, and patiently watched as the other players carried on with the game. I picked up my character sheet and wondered, "just what is a Druid anyhow?" Was it something made up by the creators of fantasy role-playing games or was there such a thing as a Druid.

The more I pondered the question of what is a Druid, I had decided to find out what it was, if indeed it was something. Being "killed" in the game it was easy to slip away. Like most people, I looked it up in a dictionary and sure enough there was such a thing as a Druid. Most dictionaries say something like "the priests of the ancient Celtic religion." I decided to look Druids up in the encyclopedia and I found it between "Drugs" and "Drums," (I couldn't help wondering if there was a message in that placement.) Here it said that the Druids were the judges, priests, and advisors to the Celtic kings of Gaul, Ireland, and Britain. It went on to say they held the mistletoe and oak tree to be sacred. It concluded by saying the Roman Empire outlawed them and that Christianity finally wiped out Druidism. While all this information was accurate, it was to say the least kind of vague. Fortunately, today there are a number of books in circulation, which give a more detailed insight than the general information found in a dictionary or encyclopedia.

For modern Druids, how much effect have these fantasy role playing games had on the shape or direction of Druidism today? Having played various fantasy role-playing games (particularly AD&D) since I was in college and later becoming involved with various branches of neo-Druidism, I can definitely see parallel and influences of fantasy role-playing games on the concepts found within modern Druidism. I know that this statement may shock and offend many Druids, especially those who want to eliminate any and all non-factual elements from Druidism, but to deny the truth doesn't make it go away. To realize the effect of fantasy role-playing games on modern Druidism, it is first necessary to look at the ancient or paleo-Druids and contrast them to the neo-Druids. After that, compare and contrast the neo-Druids with the fantasy Druids.

Historically, the paleo-Druids were part of the elite ruling class, while not actually lords, they had enormous political clout. In Ireland a king could not speak before the Druid had his say first. The paleo-Druids were the teachers, the lawyers, the philosophers, healers, prophesiers, and the intermediaries between mortals and the gods. No ritual or ceremony could be performed without a Druid present to ensure it was done correctly. In certain circumstances, it was the paleo-Druid's duty to perform human sacrifice, either burning their victim in huge wickerwork, or a ritual sacrifice such as the Lindow Man. According to Caesar it took twenty years to train to become a Druid as opposed to the hereditary priesthoods of the Mediterranean world where you are born into the role of being a priest. The Druids were considered the most just of men and were attributed with fantastic magical powers to move mountains, control weather, create thorny barriers, and other great magical feats. The Druids were the living libraries of the ancients Celts who practiced an oral tradition and were renown for their memory. It is said that they didn't commit their knowledge or lore to writing because it dulls the mind. The Roman Empire considered the Druids a serious political threat and took extreme measures to eradicate them. An example is the Roman attack on the Druid sanctuary of Mona where the Romans slaughtered the Druids and Celtic defenders and cut down their sacred grove. Later the early Christian Church of Rome would continue the attack on the Druids as serious rivals for the spiritual niche in Celtic society. Sadly, between the Roman Legions and the legion of Christian missionaries, the Druids as a social caste ceased to be by the 5th Century CE.

Fifteen centuries after the last recorded Druid, the Druids reemerged from their ancient slumber. It's safe to say that the current groups of neo-Druids bear very little resemblance to the paleo-Druids. For starters, they are a fringe group and wield little or no political clout (we don't even make a voting block) such as other minorities and like-minded groups do. While some Druids run the rituals, most are content to participate in local grove or circle activities. Leadership takes time to give lectures or teach a few classes on the concepts of Druidism, such as philosophy and magic. They fall far short on their roles of teachers, lawyers, diviners, and philosophers (there are exceptions, but they are few and far between.) Due to modern laws and good sense, modern Druids perform neither human nor

animal sacrifices. Instead flowers, leaves, wine, or other non-animal sacrifices are made as a token of reverence to the Old Gods. As for training neo-Druids, there are no special requirements and training techniques vary from one group to another. Needless to say, it no longer takes twenty years to train a Druid. There are correspondence courses, which take about a year to complete. There is one thing the neo-Druids have in common with the paleo-Druids and that is the Christian Church still seems to consider Druids a serious rival or threat. It is clear from this rough comparison there is considerable fundamental differences between the paleo-Druids and the neo-Druids.

Now then, what about the Fantasy Role-Playing Druids? Well to begin with they exist only in fantasy realms of the imagination. Most game systems present the Druid as a nature priest and as such the Druid seems to be a very weak class. The Druid is given a few abilities that are nature-oriented spells that are in tune with Nature, and are restricted as to armor and weapons available to them. Generally the Druid is given the alignment of "True Neutral," which indicates that the Druid is not motivated by good or evil, lay nor chaos, but seeks a balance between all the forces of the universe. All in all it is a pretty pathetic character class. It is little wonder that they are not considered a popular class and in the recent 2nd editions of Advanced Dungeons and Dragons they have been dropped down to a mere footnote. Still, for many, there is a fascination with the Druid and it has inspired several works of fiction as well as numerous game supplements like AD&D "Celtic Campaign Sourcebook," AD&D "The Complete Druid's Handbook," Culps' "Celtic Myth," and Chaosium "King Arthur Pendragon." Each of these works presents a slightly different variation on the same theme, but the feel of the Druid as a powerful character remains as part of a Celtic realm filled with magical landscapes, mighty warriors, Otherworld monsters, kings, legendary treasures, and Druids. Within the concept of the game, the Druids were themselves associated with other classes such as Bards and Rangers and they were also connected with certain non-human creatures like Dryads, Swanmays, Banshee, and Leprechauns. Within any of these sources it is possible to create a truly impressive character that can effectively leave the forest and take their place within the greater fantasy realm.

Fantasy Role-Playing Druids, and in fact most role-playing, adds quite a dimension within the neo-Druid experience. Keep in mind that the neo-Druids are trying to bring Druidism into relevance for today as an alternative belief system within the neo-Pagan movement. The role, if you'll pardon the pun, of the fantasy Druid can be used to make a working concept of how Druids should interact with others of diverse belief systems, become familiar with working with magic and interacting with supernatural beings, both friend and foe. Here in the fantasy realm, the Druid can regain the power and prestige held by the paleo-Druids of old. It is safe to say that most of the modern Druids are familiar with Fantasy role-playing games and if they played, it is a good bet that they played as either Druids, Bards, or Rangers or a combination of one of these or something else. There is a great deal of truth in that while playing these fantasy type games, individuals can experience a certain spiritual (and some may say religious) satisfaction and insight without ever realizing how or why. The explanations for this can delve from the ridiculous to the metaphysical, but for each person the experience and reason are different so it would be foolish to generalize. The important thing is that the experience does happen and we should just accept it as a gift from the powers that be.

I found that reading up on the Druids, from both scholarly and fantasy books; I was better able to redefine the role of the Druid within the campaign setting and in my practice of neo-Druidism in the real world. In so doing, when I played the Druid I played him as he should have been played in the first place, as a class of high learning and honor. While it is true that being a Druid is not for everyone, but it couldn't hurt to try and who knows, you just might find as I did that I like being a Druid.

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Druidess: An Overview

By Daniel Hansen, Msc.D., Olympia Grove
Druid Missal-Any, Summer 2002

The question is often asked, where there female Druids? This article, the first part of a series by Brother Daniel, hopes to shed some light and give us some answers and evidence.

In our modern world of non-racist, non-sexist egalitarian society, and in particular the neo-Druid movement, we often attribute these modern values on our views or interpretation of history. Now after saying that, I'd like to address the subject of Druidesses. In all neo-Druid branches, men and women play roles of equal importance. A group can be lead by a Druid who is either a man or woman, and it doesn't make the slightest difference which. In ancient times or in the time of the paleo-Druids, there was a clear division of duties between men and women in all aspects of Celtic society. It is true that in Celtic society, women had a great deal of flexibility and social latitude not shared by women of other cultures of the period, but it was still a more or less male dominated society.

All of the early references to the Druids indicated that they were men. It wasn't until around the third century CE that Druidesses are first mentioned. However, there is evidence that a female priesthood existed side-by-side with the Druids and in some cases long before the paleo-Druids. Keep in mind that the question of the existence of the Druidess is a highly controversial topic, one with experts arguing for and against the existence of Druidesses.

After reading over a considerable amount on information on the subject, I have come to the conclusion that there was indeed a Celtic female priesthood of some kind and from our modern perspective, they were in all probability what we call Druidesses.

What are the facts to support such a wild claim?

Actually there is quite a bit, some of it is highly questionable and therefore subject to various interpretations by various authorities. I think it is best to examine the evidence piece by piece rather than throw it all out at once in order to sort things out. I'll start from a rather simplistic overview then I will go into greater detail on each subject.

In the beginning, most experts speculate, the concept of the Divine was that of the Magna Matre or the Great Mother. It is easy to understand how early mankind perceived of God as a woman. In the cycle of the year, particularly in the spring, the Earth literally burst into life. The Earth Mother could be seen in the contour of the land where mountains were her breasts and caves as her womb. This is called dinnshenchas, "The lore of prominent places." It is not surprising that in Europe we should find cave paintings of magical significance, which seemed to ask for abundant animals to hunt and food to eat deep in these caves. Other relics from the past to confirm in the belief in the Earth Mother are the so-called "Venus" figurines. These are small clay or stone models of pregnant women with large breasts and buttocks. What their actual function was is still a mystery to us today, but their relevance as a cult object is obvious.

Is this early reverence for an Earth Mother evidence for a female priesthood? The obvious answer is..."no." We have to look at other early evidence. In some of the more primitive peoples who survived into the era of recorded history, such as the Picts in Scotland, we find a strong tradition of matrilineal succession, that is where your lineage or heritage is traced through your mother rather than through your father. Matrilineal succession is traced to a period before connection between mating and birth were recognized. This is after all a more reliable system than that of patrilinear succession, after all you always know who your mother is, while a father can never really be absolutely sure he is the father.

Paleolithic to Neolithic man knew that women could work great magic in their bodies such as the producing of life. Thus women were assumed to be able to use the magic of their bodies for other purposes. Through time it is highly possible that women became clan or tribal leaders of magical rites and the priestesses of the early Earth Mother religion.

Into the hands of the most powerful women magic-welders were kept the rites of fertility, both plant and animal, as well as the possession of much of the primitive tribal lore. These women must have been regarded as magicians par excellence in the times before the Indo-European invasions. Were these women Druidesses? No, but they can be considered their predecessors.

The Indo-European invasions which swept across Europe were patriarchal in nature with their Sky Father God worship and their male priesthood. It took hundreds of years for the invasions to "sweep" across Europe until it finally reached Ireland around 350 BCE. After conquering a people, the invaders attempted to either oust the local goddess by killing her or they used her for their own purposes. By the latter, the local Goddess was made into the mother, sister, spouse, or daughter of their male God. How is this possible? Keep in mind that the Celtic gods and goddesses were never believed to be inviolable. These local goddesses never really conflicted with the Celtic nature-gods and so the two worships could exist side-by-side.

There is a practical side to this limited toleration of the conquered religions. The conqueror assumed his gods were stronger, but it couldn't be denied the conquered people and their gods were on their home ground. The local gods might have some unguessed powers to do evil such as making the land barren and useless to the conquerors. Over time, the conquering people had taken over the land, the people, and the gods. In primitive societies where the church and state were very close (in some cases one and the same), it was important to break the religion as well as the government of the conquered people. If the old religion were left intact it would be a rallying point for revolt. The strategies for the take over are simple, yet effective. The first step is to adopt as much of the native religion and practices into the new religion as possible. The second step is where it is impossible to incorporate any major part of the native religion, such as a god or ritual, then that god or ritual must be stigmatized as evil. These two tactics tend to force the native religion "underground" and become what the Romans called a mystery cult or religion. On the surface it seems that one Pagan tradition stretches out the hand of welcome to another Pagan tradition and even admits them into their pantheon.

Taking into account the conservative nature of primitive people and their resistance to change or new ideas, there are always pockets of resistance with the ancient Earth Mother cult, it can be seen in the persistence of the Celtic Matres which survived well into the Roman period. The Matre or Mother Goddess was usually found in threes and they had fertility symbols such as fruit, flowers, a cornucopia, or an infant. This fertility cult was served by a powerful female priesthood, who possessed the tribal lore, what we would call "folk wisdom." The Celts regarded the number three to be magical and powerful so they gave their deities the attributes or characteristics, such as three heads, or like the Matre, three sisters. It is possible that this is a literary attempt to explain the Celtic Pagan idea of a single god or goddess shown in triple form in order to emphasize their divine powers.

In other places of Europe, such as the isle of Sena and Loire off the coast of Armoria (France), conservation left these ancient rituals, site, and their priestesses in tact. Wondrous powers were attributed to these women such as shape changing

into animals, raising storms and tempests by songs, curing all diseases, and predicting the future. Were these women Druidesses? If they weren't, then they were as close as you can come without being one. The powers listed are almost identical to powers attributed to the Druids by the Greek and Roman historians. Our prime source of the Druids is Caesar. He speaks of priestesses among the Germans, but he makes no mention of a female Druid caste. Of course we cannot assume that Caesar gives us a full account of the Celtic religion and this must be set against his silence on the subject. It is possible that the Druidesses may have been a very specialized priestess who had some particular purpose, such as diviners. This could explain why they were over looked.

We also know that women were definitely set apart as the priestesses of the Moon Goddess. Everywhere that the Moon was worshiped as a Goddess, it was served almost exclusively by women, although in many areas men also played a part in the Moon Goddess service, but in a very different capacity Women were in charge of the magical practices intended to encourage the fertilizing power of the Moon Goddess.

The first woman to be called Druidesses are found in the third century of the Common Era. However the term used for them is not Druidess, but Dryads, which means "Nymph of the woods." one train of thought is that Druidism and Dryadism were two phases of the same religion. Dryadism was restricted to females in the early matriarchal stage, but it was later opened up to males as well. It then outlasted the male phase and reverted back to a female cult. Some experts say that these women were not actually Druidesses at all, but that they were wise-women in the same genre of being soothsayers who read palms or tea leaves to divine the future for a price. If these Dryads were indeed the descendants of the Druidic tradition, then by third century CE Druidism was in a sad state of retreat.

In Ireland up to the fifth and sixth centuries C.E. there were still Druids who were both male and female, because in the literature that have survived there are references of Ban-Drui or Bean-Draoi female Druids. We know this from the chronicles of early Christian missionaries who came to Ireland to spread the new faith. It is well documented that the Christian Church attacked the Druids for their Paganism, but especially for the Druids propensity to include sacred women to their ranks. The Christians used the same tactics to takeover Druidism that the Indo-Europeans used on the pre-Indo-Europeans, specifically adaptation and stigmatization. In Ireland the power of women was reaffirmed by St. Patrick's prayer asking for protection from "women, smiths, and Druids."

In Ireland, one of the best examples of the survival of women's power is found in the secluded sisterhood of Druidesses in the cloister-like enclosure of Cill-Dara (Kildare) also known as the "Church of the Sacred Oak" where the goddess Brighidh or Brigid was worshipped. This sisterhood managed to survive a thousand years under a thin veil of Christian trappings before it was finally crushed under the religious persecutions in the Protestant Reformation. It is recorded that the women of around 450 C.E. had organized games, or their own at the fairs. They kept a special place or section at the public assemblies and they even had special enclosures reserved for them which men were not allowed in.

So much for the simplistic overview, now it is time to look at each of these aspects of the Druidesses in some detail. The following sections are intended to highlight the various functions and duties of Druidesses at the various stages in history. These are not intended as absolute statements, but my presentation of a wide spectrum of related and interrelated subjects which set the groundwork for the rise of Druidesses, their reign as it were, and their various survivals.

Summary

In these sections of the various phases and aspects of the Druidess, I hope to have shown the remarkable durability and longevity of this often neglected side of Druidism. Their lineage. which extends far beyond recorded history back to the dawn of religious thought and the rise of the cult of the Earth Mother and the Moon Goddess. These early female shaman eventually evolved as their society evolved and they changed as their culture changed.

Whether they acted alone as the village wise-woman or they clustered together in a secluded sanctuary, they had an amazing conservation of their traditions, knowledge, and belief system. Many of these institutions, to varying degrees, exist today as either folklore, bits of "sage advise," or in our veneration for the Earth Mother.

While these sections may have shown the existence of Druidesses in the distant past, what does all this have to offer Druids and Druidesses today? The neo-Druid movement by and large does not have an unbroken link to the past. Druids today, male and female, are products or recreations or anachronism. What I am aiming at in this series of articles was as far as the Druidesses were concerned to show what I call "Arrival-Survival-Revival." In my articles I have shown the "Arrival" of the Druidess from her origins with the Matre, Moon worship, and Corn-Spirit cults. I have shown their "Survival" after the Roman and Christian persecution began with the references Dryads and witches. The neo-Druid movement, as was the Meso-Druidic movement, is in part of the "Revival" stage. In the neo-Druid movement women play a key role in the evolution of modern Druidic thought, but with the revival it is important that we not forget the ancient roots of the Druidess, even if the term no longer applies to our modern concept of Druidism.

Where Are My Druid Ancestors?

By Mike Scharding, Digitalis Grove
Druid Missal-Any, Samhain 2002

I get one of these delightful letters about every week and spend copious amounts of work-time on them. Perhaps this sample response may assist you in your own correspondence. I sometimes wish to tell them that we do keep records, "but only back to 538 A.D., and strangely they are all in a mysterious language on golden plates." But honestly, it is a pressing dilemma for a movement that espouses tradition but rejects many of those traditions of the last 1300 years of recorded history. I hope that it opens your eyes to the desperate desire of many young pagans to fill a "missing link" between themselves and their more ancient ancestors. Is this a curable condition, and do you have any other responses to this perennial question?

> Dear Mike,
>
> My question is about a matter of how does one research their ancestors' involvement with druidism? I am very interested in finding out a few things about my family and believe somehow our lives have been impacted by our ancestor's involvement. This may sound outlandish but I would like to know to figure or trace information. What are the oldest records, and whom does one speak with for this sort of information? If you are not sure, please forward this to somebody who might be of be of some help.
>
> Thank you very much! Yours truly,
>
> Desperately Seeking Seanachi

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Dear Seanachi,

Hi, how ya doing?

I wish I could be of greater help on this subject. My parents have done extensive genealogy back to the 17th century, and we're pretty sure we've got more ancestors before those ones. But in my own Reformed Druidic way, I'll try to offer my best advice on this frequent question. There may be a solution imbedded somewhere in this long reply.

Most genealogical records of American/British/French citizens only go about to the 17th century (ask the Mormons for assistance on research); unless you are linked to a royal family, then you go back into the late medieval age (barring "secret" records, if they exist or are not doctored.) This sadly leaves all of us out of any connection with "actual ancient Druids" who more or less vanished by the 7th to 9th century, probably. It is probable that every clan had its Druid (or at least a Bard or two.)

But given the closeness to royalty and religious power throughout the ancient and modern world (every single U.S. President is a descendent of William the Conqueror, and the one with the most direct patriarchal connection (and always the tallest except for G.W. Bush, but he didn't really win) has always won the presidency. Their family trees are carefully done by a foundation, so finding a president or noble in your family tree would be a good route.

Now although Patriarchy was seemingly well established by the first few centuries of the Christian Era, we cannot be entirely sure that the job of Druid was passed on from parent to child, and there is evidence that in some Celtic area, that inheritance may have passed through the mother and adoption of apprentices or nephews and nieces was frequently an established part of village life and career training. But, let's assume for now that Druids didn't sensibly select the smartest and most promising children of the countryside, and rather only passed on their knowledge and powers to their biological offspring, irregardless of their natural talent (one of the reasons why hereditary Monarchy is not a great idea.) Well, since celibacy wasn't truly in effect until the 16th century for many clergy and monks and popes; and many Druids reportedly re-defined their job-description to "Christian" with changing fashions of power; a link to an ancient abbot, bishop or pope would also be a good bet.

Now, you might have better luck finding a family connection to a meso-pagan Druidic revival organization since 1697 (one of the fraternalistic clubs..) They presumably kept membership records. If there were any "Druidic Survivals," they probably would have joined one of these clubs over the last three centuries. Contact OBOD or (http://druidry.org/) or UAOD or AOD (http://www.igld.org/orgnat.htm) to pursue this route, then provide a list of your family members and time periods and they may or may not be able to confirm or disconfirm their membership.

Another route. Since it is generally agreed that when explicit Druidry was suppressed, the bards probably continued some of the stories, truth or lore of the Celtic religious culture. So if you could find any minstrels or entertainers (like O'Carolan and such) then you might have a connection. Such as a "harper" or MacCruithin, or one of the hereditary piper families of a clann. Many chieftainships and positions were hereditary, and the clann system continued to the 16th century in Ireland and 19th century in Scotland, well into the historical period.

If you wave enough money or foolishness in public, someone will supply all your needs (see credit card salesmen and Madame Cleo.) Anyone who offers you a Celtic pedigree chart is probably just trying to scam some money; and there are lots of them already working the Scottish/Irish-descendent market; adding you would not take much more trouble. Demand to see the original documents and blow the dust off them yourself.

Here are the last few methods, and perhaps least satisfying for pedigree mongers, is Idea, Nature, Divine Inspiration, Simple Mathematics, and of course the Apple and Boat test.

Idea

If the thoughts and beliefs of the Druids can leap from their bodies to non-blood-relationship people through the medium of words and music and custom; then by studying ancient and modern Celtic culture you can regain the seeds of those past souls and hopefully they will regerminate into a similar tree.

Nature

If the Druids gained their knowledge and power through the observation and interaction with Nature over generations; then you can by doing likewise, and thereby you and your descendents will gradually build up a similar bloodline of power.

Being the impatient Americans that we are, you could jump-start the whole process by getting your parents to convert, or even (like the Mormons) retroactively convert your ancestors in their heavenly rest to your new religious program. That would add several generations to your current status of inheritance.

Divine Inspiration

Surely, if you are a good Druid, and I think you are, then you believe in the Gods (or at least on alternative weeks, like me.) Now, the Deities should be technically more powerful than the worshippers (otherwise the roles would be reversed.) If the gods still exist, and the Druids listened to them, then you can ask the gods to download that power and information to you from their backup disk, right? This is known as the prayer method. Are there any signs of artistic, ESP, political or musical prodigies in your family line?

Simple Mathematics

Now there is a famous Irish proverb: "In the veins of every Irishman is the blood of a king, and a slave." Kings and slaves are but two sides of the same coin or "The Wheel of Fortune." Let's explore this further:

By argument: There are 600 Million Europeans today. There were only 30 million Europeans during the Black Plague of 13th century. Probably only seven million in 1 AD in Europe during the Roman Empire (which is why a single legion of 10,000 was so HUGE a problem for the Celts.) Let's assume that two million of those were Celtic religious practioners (France, Switzerland, North Italy, Spain, Dalmatia, Turkey, Britain, Ireland, Wales, Scotland, Belgium, Denmark/West Germany), with about 20,000 Druids/Intelligentsia (1%) okay?

There are plenty of legends with Druids having offspring. Assume 1.2 kids per Druid (probably three is normal, but child mortality, plagues and war reduce it, plus overlapping descendents) and a 20 year inter-generational period with 100 generations since 1 A.D..

So, you've got 20,000 ancient druids (1.3 to the 100th power which is 8,2817,974.5) producing a whopping grand sum of about 165,6359,490,440.3 currently living Druid descendents at a minimum. And it's a possible 2,535,301,200,456,458,802,993,406,410,7520,000 people, if we use 2.0 kids for calculations; but there are only 8,021,020,016 people on earth now.) So with Europe and America and Australia's combined estimated Celtic-descendent population of about 400,000,000 people, you have at least at 40-100% chance of having a Druid ancestor, depending on your calculations, without knowing any more than that your great grandmother was a McWhatzername.

Unfortunately, we don't know their Druid ancestor's name(s) and street postal address(es), but let me assure you by your very presence, that not knowing your ancestor's name will negate your existence or your heritage. I' ve got lots of ancestors I don't know too well, and I do fine.

Apple and Boat Test

Now if you're a "Christian Druid," congratulations, it gets much more simple!! Since you believe in "Ya*weh, then you believe the first Humans were Adam and Eve (among others.) Now Adam and Eve were originally on very close terms with God (as all the Druids were) and lived in a Garden, with intricate association and knowledge of all the plants and creatures of the Earth (in fact they named them all.) This would qualify as "Druidic" by many definitions. So if Adam and Eve were Druids and Druidesses, then we all are Druidic descendents. If by chance, non-Druidic people were around (because some women was marrying all these sons of Adams, unless constructing women was a family business for the Adamses) then the flood killed all of them all, leaving only Noah's offspring, who have a direct link to Adam, thus insuring and cementing our Druidic heritage, including the Maori exchange student at your neighbor's house.

I hope that in someway, I've been helpful and reassuring on this fascinating topic. I wish you the best of luck in your search, and hope you get back to me when you find a promising path to your solution.

-Mike the Fool

AD of DC

Now About Those Human Sacrifices…

by Polifonix Armorica
1970? 1975?

We Celts have been spread over a wide area, and you can never be sure about some tribes, especially those exposed to the influences of other races. Therefore, when confronted with the accusation of practicing human sacrifice which happens whenever I mention that, as a Bard, I belong to the order of Druids. I have until now countered only with the reply that we haven't been doing it in my village for as long as even the oldest inhabitant can remember and that we don't know of any villages that were doing it, even before Caesar came through. But it grows tiresome to hear such statements as, "I don't go along with burning people up in wicker cages," so I decided to investigate the matter.

To this date, even in the New Middle Ages, virtually the only formal sources available to me are those of the mundane world. In the New Catholic Encyclopedia I find: "Although there are references to human sacrifice in Gaul and Britain, it must have been rare. At any event, there is no evidence that this practice was approved or conducted by the Druids. The Catholics of the mundane world have been showing, signs of ecumenism lately, but if they have any ulterior reason for denying or even toning down evidence about pre-Christian Druids, I fail to comprehend what it could be.

However, one encyclopedia doth not an argument make. Turning to Man, Myth & Magic, an illustrated encyclopedia of the supernatural (because it was handy), I found the statement: "The Celts practiced human sacrifice. The Romans considered this ritual to be barbarous and caused it to be discontinued. They also struck a lethal blow at the Druids whose power and political influence was a threat to the success of Roman campaigns in the Celtic areas. Caesar, referring to the practice of human sacrifice, describes the great images of interwoven branches which were filled with men and set alight..." Now, Man, Myth, & Magic is patently aimed at a popular, even sensation seeking market, and if it can find any gruesome lore to repeat, it probably will, and not worry overmuch about strict accuracy. Of the two, I'd be more inclined to accept the New Catholic as an unbiased encyclopedia. Even so, notice who described the sacrifices - Julius, who was out to conquer us. And notice that we Druids had political power which the Romans could not tolerate if they were to rule us. Can you begin to suspect there was a certain amount of propaganda in those tales about wicker baskets? One of the best ways to enlist opinion against your enemy, especially when you're the invader out to get his land, is to spread stories about the really ugly things he does, whether he does or not. And the Romans had some grounds to talk about us, with the way they threw people to the lions?!

Turning to a source which I hoped would be more authoritative than Man, Myth, and Magic, I opened the third edition of Sir James Frazer's venerable The Golden Bough. There, human sacrifices were the Beltane fires in the 17th or 18th century in the Scottish Highlands. Unable to understand quite how Frazer arrived at the unequivocal decision that Gauls practiced human sacrifice because Scotsmen lit bonfires eighteen centuries or so afterwards (couldn't we just as easily argue that Weenie roasts are unequivocal proof that the ancestors of the picnickers indulged in cannibalistic feasts of "long pig"?) I read on and found that "The earliest description of these sacrifices has been bequeathed to us by Julius Caesar " Julius again! As conqueror of the hitherto independent (!) Celts of Gaul, Caesar had ample opportunity of observing the national Celtic religion and manners, while these were still fresh and crisp from the native mint and had not yet been fused in the melting pot of Roman civilization." "Fresh and crisp" seem odd words to describe a centuries old religion and it is strange that Frazer does not seem to realize that Julius was not exactly the most objective observer. "With his own notes, Caesar appears to have incorporated the observations of a Greek explorer, by name Posidonius, who traveled in Gaul about fifty years before Caesar carried the Roman arms to the English Channel."

The Encyclopedia Americana describes Posidonius as a Stoic philosopher and statesman, ca 135 to 51 BC, who went to Rome as ambassador at the age of 50, initiated Cicero into the Stoic philosophy, wrote many works on history, astronomy, and geography, and in his physical investigations was largely a follower of Aristotle. It does not deny that he might have traveled in Gaul, but neither does it stress travels in Gaul as any important part of his life. Besides, if Julius had such fine opportunity of studying us at first hand, why should he fall back on Posidonius in the first place? Sir lames goes on: "The Greek geographer Strabo and the historian Diodorus seem also to have derived their descriptions of the Celtic sacrifices from the work of Posidonius in the first place; Sir James goes on "The Greek geographer Strabo and the historian Diodorus seem also to have derived their descriptions of the Celtic sacrifices from the work of Posidonius, but independently of each other, and of Caesar for each of the three derivative accounts contain some details which are not to be found in either of the others. By combining them, therefore, we can restore the original account of Posidonius with some probability, and thus obtain a picture of the sacrifices offered by the Celts of Gaul at the close of the second century before our era." That is, assuming that Posidonius wrote such an account, and that Strabo and Diodorus were not quoting parts of the tales that Julius spread but did not include in his own books. Frazer begins by saying that Caesar "appears to have used," and Strabo and Diodorus "seem to have used" Posidonius, but, since human sacrifices fit his own theories, he doesn't belabor the uncertainty of this point.

Strabo, according to Americana, lived from 64 BC to 19 AD and traveled from Armenia in the East to Sardinia in the West, and from Pontus Euxinus on the North to the borders of Ethiopia. I'm not exactly sure whether this territory includes Gaul, but if so, Strabo traveled through it after Julius had already subdued most of it and, presumably, crushed out the supposed human sacrifices. As for Diodorus Siculus, the Encyclopedia Britannica, Eleventh Edition, says: "He asserts that he devoted thirty years to the composition of his history, and that he undertook frequent and dangerous journeys in prosecution of his historical researches. These assertions, however, find little credit with recent critics." Collier's Encyclopedia adds: "There are no references to it (Diodorus' history) in pagan literature for it was less a scholarly undertaking than a business enterprise. Diodorus used other but good authorities frequently..." Moreover, those parts of Diodorus which describe Julius' Gallic War and therefore, presumably, our religious activities, have apparently been lost and exist "only in fragments preserved in Photius and the excerpts of Constantine Porphyrogenitus," to quote Britannica again.

But back to Sir James: "Condemned criminals were reserved by the Celts in order to be sacrificed to the gods... If there were not enough criminals, captives taken in war" were added, some being shot with arrows, others impaled, others burned in the famous wicker cages. Even Frazer, who blandly assumes every word Julius and his rough contemporaries wrote about us is true, credits us with sacrificing only criminals and prisoners of war. "Executions" these would be called if Sir

James' own culture were doing it, "sacrifices" only because he is writing about somebody else's culture. He next spends eight pages or thereabouts describing examples of wicker cages and bonfires of Christian times, in which animals, usually cats or snakes, might or might not be burned, and argues that because Christians of later centuries burned cats, snakes, and bonfires, therefore, we Celts burned people.

Sir James provides irony as to why we did it. "If we are right in interpreting the modem European fire festivals as attempts to break the power of witchcraft then we must suppose that the men whom the Druids burnt were condemned to death on the ground that they were witches or wizards" and fire was simply the surest way to get rid of them. Animals sacrificed were thought to be witches in disguise. Witches were believed to blight crops and cast unpleasant spells on people, so that exterminating them was protecting the rest of the populace, not persecution. Even Frazer considers this the most likely reason why witches were done to death the most likely reason why witches were done to death. "On this view," he continues, "the Christian Church in its dealing with the black art merely carried out the traditional policy of Druidism, and it might be a nice question to decide which of the two, in pursuance of that policy, exterminated the larger number of innocent men and women." It might also be a nice question to decide how many of those so executed were innocent in their own opinion. Sir James, taking the stance of the sober and non mystical side of the early 20th century AD considers that anyone accused of witchcraft had to be innocent, because there's no such thing. Self-proclaimed witches seem themselves to protest against that line of reasoning. To say that a culture which did believe in witches should not have taken steps to protect themselves because your culture does not believe in witches is to apply a retroactive scale of justice. More to the point, any Christian who shakes an accusing finger at us Druids on account of Frazer's arguments, had best be prepared to defend the actions of his own church in later centuries.

Yet according to my friend, Lady Frytha of the Marches, ~ Christian witch burnings were almost exclusively a feature of the late medieval and early modern times, not of the early medieval period. 4 This would mean that the Druidic tradition was revived again after a millennium or so of attempts at obliteration which were effective enough, at least, to wreak havoc with our literary works. But the whole "witchcraft" theory (of Druid sacrifice) depends on a few assumptions of less than proven reliability: that we couldn't find any other criminals except witches (witchless centuries don't seem to have any noticeable lack of un-supernatural criminals), and that we did, in fact burn and otherwise sacrifice them.

The Larousse Encyclopedia of Mythology, that majestic tome, states: "Allowing for literary license, there seems to be no doubt that the Celts practiced human sacrifice, perhaps not as a frequent part of their ceremonial, but certainly in times of trouble and possibly, in the earlier period at least, at certain annual ritual gatherings." Larousse seems to base its argument on our own oral tradition, arguing that such and such an ordeal is an allusion to ritual blood letting. At first sight, this looks more damning than the non-Celtic propaganda discussed above. However, most of the traditions known to Larousse appear to be Irish and Welsh; Julius did a fairly thorough job of obliterating Gaulish traditions. What lore has survived in any area was only written down later, a good part of it in Irish monasteries, and subjected to a good bit of re-copying over the centuries, by adherents of another than the original religion. And long re-copying has been known to do strange things even to texts of a single author's literary creation. It can hardly be an easy task to figure out exactly what tales were really told, and when and if that is done, the matter of interpretation still remains. Having watched respected critics almost batter each other over the heads arguing about whether or not Arthur took a swipe at the Green Knight in a comparatively late poem which survives in only one known text, and considering the confusion of symbols which the Mabinogian surely must present to the uninitiated mind, I feel some doubts as to how authoritative a case can really be built against us on such grounds. Still more important, this body of tradition was already ancient when scraps of it were finally put down on parchment; already ancient centuries before Julius came through. Possibly, once, human sacrifices may have inspired some things in the tales; there may turn out to be human sacrifice in almost every people's history, if you go far enough back. (Judeo-Christians are not exempt. In the Judeo-Christian holy writings, there are not simply possible allusions to human sacrifice, there are out and out statements of it.) That hardly means we were still doing it within anybody's living memory by the time of Caesar, nor that anybody by the second or third century BC had any idea that our traditions contained possible allusions to human sacrifice. Long ago and far away I once found a scholarly collection which included an Irish folktale in which a "hung-up, bloody man" came down from a tree to play the role of villain. The notes theorized that this man was the Christus, who had been put into the story as villain by some stout old Pagans resisting conversion, but the Christian generations had long been retelling the tale in total ignorance of the bloody man's identity. And this happened within a short time, compared with the centuries in which our lore had had time to develop! There remains, also, the question of symbolism. Future centuries may read The Lord of the Flies and suchlike, and decide that 20th century rituals included human sacrifice. And The Lord of the Flies is certainly no more symbolic than the Mabinogian. It looks to me as if we could just as easily rephrase this sort of "traditional" evidence and say: "Allowing for literary license, there seems to be no doubt that the Jews slaughtered Christian babies."5

We've heard there is a novel in which Druids are described as committing a particularly revolting sacrifice, something about stuffing a young girl with oak leaves. This sounds to me like the work of some thrill-seeking novelist out to out-Julius Julius. The worst that Caesar, Frazer, and their more serious followers (excluding novelists) say of us is that we executed criminals and, at need, war prisoners. Almost every culture has done such things, many cultures in more painful methods than the grisliest we have been soberly accused of practicing. The great difference is that, according to Julius and Frazer, we saved up our executees and did it at certain times and in possible connection with religious rites. Since Druids were political as well as religious leaders, even Sir James might have some trouble deciding how much of the execution was religious and how much merely legal. The line between politics and religion was not always so clearly defined as in the last few centuries of mundane history. And yet, the highest religious rites are almost universally secret, open only to chosen believers and therefore, if Posidonius and Julius witnessed anything, it was probably an execution more "legal" than "religious" or else they would have to have been sneaking and spying and in the latter case, if we were the barbarians they have made us out to be, they would have been lucky to escaped with their lives.

Julius liked to think of himself a great tactician, and if he witnessed a criminal execution or two, he would have been only too happy to embellish the details and report it as widespread religious practice. These Romans, our earliest accusers, did a few things that make the worst they said of us look almost gentle. I have not yet uncovered any story to the effect that we used torture as part of our legal processes in gathering evidence and confessions--but since torture was accepted juridical process in the Graeco-Roman world, spreading such a report about us

would have had no propaganda value. If according to the picture Julius and Sir James paint, we had been less thrifty about combining ritual with criminal processes, we might have gone down as "civilized."

So far, the burden of evidence that we did even this much rests on Julius, who had good motives (after his own peculiar ways of thinking) to use all the propaganda against us that he credibly could, even if he had to manufacture it; upon Strabo, whose independence from Julius' tales or the effects of them is questionable; upon Diodorus, who seems to have been a popular writer and something of an opportunist. capable of taking the goriest and, therefore, most salvable material and treating it as utter truth; and upon Posidonius, who may or may not have written an account which Julius, Strabo, and Diodorus may or may not have used; and upon a few scraps of mangled Celtic traditions, long transmitted and interpreted by adherents of newer creeds. Until better evidence turns up l In inclined to dismiss the whole case.

Footnotes

1. No connection to the Reformed Druid movements.
2. It doesn't. Pontus Fluxinus is the Black Sea. Strabo's travels include almost none of what is generally thought of as Western and Northern Europe, and only the eastern half of Southern Europe. The only "Gauls" he could have had any contact with were their distant cousins who settled "Galatia" near the southern shores of the Black Sea.
3. That is to say. "witches-as-evil-doers."
4. The biggest persecution period ran roughly 1450 to 1750 or so.
5. Especially if, for example, some future group of Nazis were to (Gods forbid!) conquer the world, murder every Jew and destroy every book about Judaism except their own. Now-consider what our current sources of information about non-Christian religion in Europe and Russia are.

This article originally appeared in the pages of Tournaments Illuminated, Vol. 9, No. 1, Spring 1975. Tournaments Illuminated is the official quarterly journal of the Society for Creative Anachronism, a nonprofit educational, research and social organization for medievalists and pre-medievalists. For further information, write to S.C.A. Information Clerk Box 1162, Berkeley, CA 94701. "Now About Those Human Sacrifices" is Copyright 1975 by the S.C.A. and is reprinted by their permission, and that of the author.

Druid Ritual Differences

By Rhiannon Ysgawen, Nemeton Awenyddion Grove
Druid Missal-Any, Spring Equinox 2003

I'm writing this article on ritual differences to dispel any misunderstanding that people may have learned about Druidry. The traditions as practiced by most Druid Groves today will validate the information I wrote here. I do not speak for all Druid Groves, but the larger Druid organizations do agree with this information. I will compare Druidry with Wicca to try to dispel any ignorance anyone may have about the Wiccan practice being Celtic. Comparing Druid craft and Wicca is not meant to be a put down to the Wiccan path. We do have similarities. Both honor the Mother Earth. There are distinct differences though and that must be taken into account by anyone exploring Pagan religions.

Druid ritual is generally open to the public. In Druid ritual, participants stay in the present by staying on the earthly plane. The Wiccan and others often do astral travel during ritual, and sometimes they relocate their magic circles to another realm.

Druids remain on this middle Earth plane during ritual. The "Between the Worlds" that Druids refer to is the Earthly plane, or Middleworld, the Underworldly sea being below, and the Otherworldly Sky, above. Instead of transporting ourselves to deity, as many other Pagans do, Druids open the veil between the worlds with the helping hands of the voyager Manawyddan or Manannan, inviting the deity into our sacred space to be with us in the here and now.

Druid rituals are inclusive and open for non members and non-Druids to participate during ritual, as long as they are respectful and keep the harmony laws required to participate.

Druids do not cast magic circles or protective barriers around our ritual sites. Instead we build and create Nemetons or sacred space, which have their own place in nature. The four quarters are usually not called in or invoked as they are in many Wiccan circles. We call the Celtic Triads of land, sea, and sky, that is not the same as the quarters of earth, air, fire, and water. The reason it is that most Pagans cast a circle at the beginning of their ritual to ensure protection from invading entities when journeying or transporting space is done during ritual. The circle that is cast creates a containment field for holding the energy that is manifested during their ritual. The circle that gets cast must be undone at the end of the rite. This works well for certain types of magical workings that are part of the practices in Wicca. In Druidcraft, sacred space is marked by stones, or wood, and can be psychically seen as a small fence that can be stepped over but, any negative entities definitely know not to enter the sacred ground.

In Druidry every aspect of nature and the universe, visible and invisible, is respected and revered as a necessary part of the whole. All is seen as equal in Druid ritual. All of Earth's nature and the universe is sacred space. We are not concerned that unfriendly entities not banished from our Nemeton will invade our space and try to take possession. Through the three world invocations, Druids bring deity into our Nemeton while staying in Middleworld. The centering and grounding that most Pagans do with the four corner invocations is done to help participants establish their place. Centering and grounding is something that Druids do during the world tree invocations in ritual and the tree meditation. In Druid ritual, the sacred fiery center within the Grove and within each of us is directly connected with the Otherworld. After many rituals the divine spirit of the Groves sacred fire grows, so does ours. When this Otherworldly fire grows stronger, it strengthens our connection with the illumination of the Otherworld.

Druidry is polytheistic, meaning we have many gods and goddesses. We also have Nature Spirits that exist in nature. We also honor our ancestors. The Wiccan are dualistic believing that all the gods and goddesses are different faces of their lord and lady. Even though the order of the Awen in Druid perception flows through our gods and goddesses, the deities each have their own gifts, seasonal connections, and lore. The Awen embraces every aspect of light and dark, masculine and feminine, life and death, all depending on one another, walking hand in hand always. All is as valuable, all is holy and necessary to wholeness. This perception is unifying and non dualistic, it is all and one. The energy of the circle moves in both directions simultaneously, pro and con.

There seem to be many Wiccan teachers and book writers who are teaching their students that there is such a thing as Celtic Wicca. Wicca is not Celtic. While some Wiccans may call on some of the Celtic deities, they also use practices and call on deities that come from many other different cultures' traditions. Many of these other practices come from works such as Aradia gospel of the witches, Crowley, the Key of Solomon, Masonic rituals, Carmina Gadelica, and other cultures' traditions. All of these listed works are part of the training that Gerald Gardner learned from, and with which he formed the tradition of Gardnerian Wicca back in the early 1900s. Gardnerian Wicca is where most of today's Wiccan practices come from. While there may be many Wiccan practitioners who believe that Wicca is as old as Druidry, or that its practices date way back before Gardner, it may but only for a few decades. From the lineage of Gardner's training anyone could see that his practices were put together from different sources and traditions and he found a way to mix these traditions to make a new one.

Gaelic traditionalists say that the practice of borrowing practices other traditions is disrespectful to that tradition and cultures' ancestors, and dishonorable to the modern day traditionalists who work very hard learning and preserving the ways of their traditions. The cultural pantheon of deities a Druid chooses to work with usually will come from a deep heart felt moment or realization that they've lived another life, or many lives in that culture. They may also have ancestry from that culture. The traditional Gaelic, views a person's dedication to their family, cultural and spiritual, as an oath of utmost importance. This is also where immense value is placed on the honoring of the ancestors in Druidry. In the Celtic World Tree, the ancestors have an entire world of existence that is honored and respected in Druidry. To stick with one culture's tradition and honor their ancestry is quite uncommon in the Wiccan practice because of the eclecticism of the Wiccan way. Druidry today tries to keep and practice from the traditional Gaelic ways. Because there are many Wiccans that borrow concepts, icons, and sacred relics from other traditions, it causes much friction to exist between the other traditions and Wicca. This can manifest itself in such things as the Lakota Declaration of War. Which was created by Lakota traditionals against those who steal words from their spiritual leaders.

Spiritual differences exist between all practices whether they are rooted in a tradition or not. I am just drawing on factual information from the research I've done on both Wicca and Druidry. This does not reflect all of Druidry or Wicca, but most. If you really want to find out if these statements are true, then please do some of your own research to find out.

Section Two: Quoted Material on RDNA and Mike's Responses

Real Magic

by Isaac Bonewits 1971,
pg. 155-9, revised 1978, 1988

In the hills, lit only by the moon, the Reformed Druids of North America (RDNA) are celebrating Samhain (pronounced "so'ahn.") This is the night that others call Halloween and in the old Celtic cultures was the "day between years," or the beginning of the new year. The RDNA is a revival of old Celtic (especially Irish) religious beliefs and practices, "reformed" in that it forbids the practice of blood sacrifice. The group was founded in the early 1960's and is not to be confused with other groups using similar names or claiming to go back in unbroken lines to prehistoric Ireland. The RDNA makes no such grandiose claims.

The service starts with prayers to the Earth-Mother (the personification of the "Life Force"), to Be'al (the personification of the abstract essence of the universe), to Dalon Ap Landu, Llyr, Danu, and other deities of ancient Ireland. Reciting hymns translated from old Celtic relics and manuscripts, these latter-day Druids send up their praise to Nature. They admit their human frailties and limitations.

Then passages from the Chronicles of the RDNA are read and meditated upon (the Chronicles are a history of the movement written in pseudo-King James style, plus the translations mentioned above, plus meditations and poetry. All is considered the work of men, though possibly written while inspired.)

The members of the congregation are wearing ribbons around their necks; these are red, the color of life. As the ceremony continues, the "Waters-of-Life" (about 80 proof) are exchanged for the "Waters-of-Sleep" (pure H20); and the red ribbons are exchanged for white ones, the color of death. This is to symbolize that the Season of Sleep has begun; the red ribbons will not be worn again until May 1, the beginning of the Season of Life.

A short sermon is given by the Arch-Druid upon the subject of man's constant destruction and defilement of Nature (the RDNA was into ecology long before it became a fad.) The Earth Mother is asked to bless her children and fill them with her powers, so that they may do Her will. The participants identify themselves as a part of the Earth Mother and assert their interdependence with each other and with her.

After a few more payers of praise the service is over. The participants, feeling refreshed and strong, sit on the hilltop to finish the Water-of-Life and gaze at the stars and the city below.

But all is not yet quiet upon that hilltop, for after all it is Halloween and the night is still young. A warning is given but all choose to remain. The thin line between religion and magic is about to be crossed. Still wearing their traditional tabards, the two leaders of the group prepare for a ritual of ceremonial magic.

The altar is a chunk of rock imbedded in the hilltop, once used by the Indians for their rituals. It now becomes the center of a "magic circle." Holes are dug by daggers and staffs are

planted at the four points of the compass; a fifth staff (the largest one there) is placed at the base of the altar pointing to the evening's target.

A wandering hippie out for a stroll in the woods happens on the group. When they tell him what they are doing, he decides to leave quickly (in that area one knows better to mess around in the affairs of magicians.) A stick is used to trace a circle around the staffs and altar, and they enter. Unlike most magic circles this one is not designed to keep anything out but rather to keep energy in until it is time to release it.

The members of the group are mostly professionals, specialists in Green and Brown Magic. The two leaders of the group, one a Green, the other a Yellow Magician, are neither ignorant nor gullible (in fact, most of the group are college graduates with years of training in magic.) The leaders have designed a ceremony with great care to take advantage of every method in the books to insure successful spells. Two items are on the agenda curse and an exorcism.

The ritual begins with a circumlocution of the ring of staffs. Readings from the Chronicles follow. The ring is cleared of all hostile entities and thought patterns. They now begin to concentrate.

A series of litanies is read to all corners of the globe, conjuring and summoning gods, demigods, nature spirits, and the spirits of great men. They are called on to join the group and lend their powers. The language is flowery and emotional, the expression rhythmic; emotion is built up as the Druids feel presences outside the circle. The moonlight or something is doing strange things outside the ring.

An image of the target is built up until every member has it clearly in mind. The past history of the man is retold, his atrocities enumerated, his danger declared. The wishes of the group are announced to the beings assembled.

The target is not to be destroyed outright, for he is well skilled in repulsing ordinary attacks of Black and White Magic. Instead he will destroy himself by being forced to suffer personally and directly the consequences of his every magical act. An impenetrable shield is imaged around him, with a "psychic mirror" covering the insides. Every time he attempts to use magic for any purpose, his energy will bounce off this mirror and strike himself instead of his intended victim. This is known as the "Boomerang Curse," or as a variation of "the mirror effect," and it can be harmless or deadly, depending solely upon the future actions of the target. It is pure "poetic justice" in action.

Emotion has been aroused and the target visualized. The desire has been declared in detail. The group focuses its energy with another extemporaneous chant and fires! More than one member sees amorphous shapes winging across the sky toward the target.

The second ceremony is an exorcism of the area. Using similar techniques emotion is once again raised and brought to a peak. Incantations are read declaring the intent. All great violence both physical and psychic is forbidden. Neither right-wingers nor left-wingers will be able to sway crowds into rioting; all White Witches and Black Witches who attempt destruction will find their powers neutralized. Once again it is not destruction that is done, but rather a stripping of power from those who would destroy. Peace and quiet are to reign, at least until the next High Holy Day. With grand and sonorous tones the Druid magicians fire the energy produced.

After both ceremonies a statement of success or "follow through" is made, asserting that all has gone and will continue to go as planned.

The second ritual finished, the assembled entities are thanked and dismissed. The circle is broken and the hilltop cleaned of litter. The Druids head home satisfied, leaving the hilltop to the moon and the rabbits.

They have used principles unknown to establishment occultists. They have mixed Yellow, Green, and Brown Magic as well as the roles of magicians, wizards, and witches. The targets were unprepared for anything but traditional attacks.

Extensive postmortems are later done, with interesting results. Shortly after the rituals were done, the first target lost the best sensitive in his coven; not long afterward his entire group had fallen apart and he was close to bankruptcy. The exorcism seems to have been a rousing success, as well; reports from various covens throughout the area revealed total confusion and consternation. As for the politicians, despite the fact that excuse after excuse popped up, they were unable to stage one riot in the next three months, not in fact until after Candlemas!

It was, of course, sheer coincidence. Naturally.

Note the pattern so far: Supplication-Introduction, Reply from the Deity (or personified group-mind), Identification of Participants with the Deity (same Note), Statement of Requests and Statement of Success.

The opening prayers at the Christian altar, the opening dance steps of the Hopi, the clapping of the Pentecostalists and Vodun people, the chanting of the Buddhists, the singing of praises to the Earth Mother, and the Conjuration of Beneficients; all these are Supplication-Introduction.

The readings of sacred scriptures, whether the Bible, the Chronicles, or incantations written for the occasion, or the recital of histories; these are all in effect a Reply from the Deity or Power being addressed.

The priest consecrating the Host, the Druids changing their ribbons, the Hopi, Pentacostalists, Vodun people, and Buddhists "possessed" by their deities; all have achieved Identification with the Deity concerned.

And every single groups asks for specific benefits and ends with a positive assertion that their requests will be granted; thus, we have the Statement of Requests and Statement of Success.

Grab a scrapbook of comparative religions, and I'm sure you will be able to find more examples of this pat tern. But what is the basic theory behind it and why is there so much diversity in its realization?

Mike's Response to Real Magic

Isaac's book, published in 1971 for his Bachelor's Thesis (kind of like my History), was intended to impress the world with a scientific approach to magic. The book was well received. In it, Isaac talks about comparative similarities between ritual structures and uses the RDNA's Order of Worship as an example. This recount is probably from the Berkeley Grove of the late 60s/early 70s, because of the Ceremonial magic that follows afterwards. The older Carleton Druids did practice some magic, but far less than the Californian Druids or the current Carleton Druids. A few notes; Isaac's description here of the purpose of the RDNA is a bit different than mine, but Isaac knew relatively little about the RDNA at Carleton before he wrote to them in 1974. This excerpt is the only major part in the book that is specifically concerned with the RDNA:

Mike's Response to Authentic Thaumaturgy

by Isaac Bonewits 1977

Although these reasonably widely published books are not specifically about Reformed Druidism, they were written while Isaac was an active Reformed Druid, and they can provide instructive insights into how Isaac Bonewits understood magick, ritual and group dynamics. They also show the complexity of religious theology that Isaac possessed and is a strong contrast to the frequent simplicity of the Reform. Especially interesting is a liturgical analysis of RDNA ritual. Even to the cursory reader, it is obvious that Isaac has an incredible talent & joy for tying-up slippery subjects into intricate, working definitional structures. Isaac can make a definition for just about everything, definitions which mesh with each other like cogs in a clock. Unfortunately if you disagree violently with one or two cogs, the whole system (like most theilogies/theologies) can grate on you.

This is important later in this study, because it was Isaac's impulse of applying very detailed definitions (in a perhaps overly authoritative tone) that drove many RDNA members into a frenzy. Perhaps it is the common assumption of the layperson that every group's thealogy needs to be detailed and fixed (and then published) that led to the assumption that Isaac must have been the most inspired Reformed Druid leader. Most other Reformed Druids did not really care too much about liturgy, and were probably therefore never considered leaders.. I highly doubt that many Reformed Druids have ever intellectualized the Order of Worship to the same extent as Isaac. While certainly the most published Druid, Isaac's works must be understood to be elaborations of his own personal beliefs rather than those of Reformed Druidism, which can never be more than simple.

Mike's Response to Druid Chronicles (Evolved)[270]

"DC(E)" published 1976

Edited by Isaac Bonewits & Robert Larson with dozens of contributing authors.

This tome was the most recent predecessor of this paper in providing a history of Reformed Druid. DC(E) is also very likely to bias future scholars who decide to begin their study of the RDNA with this tempting resource. Because of DC(E)'s between-the-lines view of Reformed Druidism as mainly oriented (and fated) to become a part of the Neo-Pagan community (with a Celtic focus), this book is a biased source (but thus very valuable for presenting the later-NRDNA & SDNA sides of the debates.) DC(E) has never been widely printed, (perhaps 300 copies) but it appears often as the source used by researchers for obtaining RDNA documents. DC(E) has long served as the collection of primary resources for those RDNA and NRDNA groves that were without access to the Carleton archives. DC(E)'s resulting authority in the bibliography of researchers has probably led many scholars to the conclusion that Isaac was the main (if not tacitly, the only) inspirational leader of Druidism. The truth is that there were many leaders, in different ways, at different times and in different senses.

While DC(E) does not overtly claim to be the only resource for studying Reformed Druidism, it is very attractive because it brings together in one tome what used to be very difficult-to-obtain written materials from the many branches of Reformed Druidism. Although DC(E) possesses a long introductory chapter and another quick disclaimer in the beginning:

> Indeed, many of the members of the original RDNA accept only these Books [the first five] as relevant to Reformed Druidism and consider other written material of a Druidic nature to be either irrelevant, optional or perniciously heretical.[271]

> many reviewers have assumed or implied that the whole book is pertinent to all of Reformed Druidism. Because of the local Celtic ethnic emphasis amongst the Berkeley grove,[272] many of DC(E)'s sections are very heavily Celtic in focus, the exception being the section on Hassidic (Jewish) Druids in the back. The DC(E) leaves a false impression that Celtic sources of inspiration prevailed in the whole of Reformed Druidism. Because many researchers probably only skimmed through it at best or perhaps hastily concluded that if Berkeley was like this; so must everyone else. DC(E) is definitely written for the insider-Druid, not for the casual reader or quick researcher. Perhaps the encyclopaedists wished to pigeon-hole the RDNA and used Isaac as a willing or convenient "figure-head" for the group.

An important omission from this compendium was the Green Book of Meditations, a result of copyright problems, which illustrated the core of the Carleton policy of drawing upon diverse **existing** Asian & World religions in addition to religions of the past.[273] A hind-sight problem with Isaac's Apocrypha, is that all the letters that argued against Isaac's definitional referendum in 1974 were not found in Isaac's Apocrypha.[274] This is primarily justified in that Isaac expected additional letters to be added to the Apocrypha by the individual owners of copies of DC(E.) The unfortunate result is a general bias amongst the printed matter in his favor. Isaac printed a remarkably careful and honest account of the voting results in "The Book of Changes" about the pivotal issues of self-definition of the debates on Neo-Paganism vs. Multi-religioned, Religion vs. Philosophy and about organizational change. Isaac also showed that the following events led to everyone re-affirming the traditional right of individuals choosing their own definitions.

While still a handy compendium of primary documents and arcane past customs, the DC(E)'s place as THE SOLE REFERENCE tool for serious and balanced scholarship should be soon replaced by the International Druid Archives and A Reformed Druid Anthology.[275] In the IDA collection, the DC(E) will still serve as a historical document for understanding how the NRDNA & SDNA saw themselves as different from the RDNA. Since several of the documents and customs in DC(E) are still found written down nowhere else, this will ensure the continued importance of DC(E) for study in future years, just like the original Blue Book of Archives at Carleton. But its greatest importance remains for understanding one or two sides in a very many-sided debate.

It is of course impossible to put the entire 250 page collection here, but the pertinent documents that I comment upon in Appendix E are the First & Second Epistles of Isaac, the Book of Changes, and most of the Druid Miscellany section (called part six in DC(e).) There were occasional swipes in the footnotes, but we won't go into those.

Drawing Down the Moon

by Margot Alder
1978 &1986 pg. 319-328
(WHICH YOU SHOULD BUY!)

1978 Notes

"Large Parts of the Neo-Pagan movement started out as jokes, you know," Robert Anton Wilson, author, Witch (& Reformed Druid), and a former editor of Playboy, told me one day. "Some of the founders of NROOGD will tell you their order started as a joke; other wills deny it. There is a group that worships Mithra in Chicago which started out as a joke. The people in many of these groups began to find that they were getting something out of what they were doing and gradually they became more serious."

There have always been spoofs on religion. But religions that combine humor, play, and seriousness are a rare species. A rather special quality of Neo-Pagan groups is that many of them have a humorous history.... ...Since we live in a culture that makes a great distinction between "seriousness" and "play," how does one confront the idea of "serious" religious groups that are simultaneously playful, humorous, and even (at times) put-ons? How *seriously* can we take them?

The relationship between ritual and play has long been noticed. Harvey Cox, in Feast of Fools, develops a theory of play, asserting, like others before him, that our society has lost or mutilated the gift of true festivity, playful fantasy, and celebration. In 1970, when an interviewer asked Cox about the "rise of the occult," he replied that astrology, Zen, and the use of drugs were "Forms of play, of testing new perceptions of reality without being committed to their validity in advance or ever.."...

... Huizinga writes that play and ritual are really the same thing and that all sacred rites, mysteries, sacrifices, and so forth are performed in the spirit of play, that poetry is a play function, and that all these things may well be serious since "the contrast between play and seriousness proves to be neither conclusive nor fixed... for some play can be very serious indeed."

"The Reformed Druids of North America (RDNA) began in 1963 at Carleton College as a humorous protest movement directed against the school's requirement that all students attend a certain number of religious services. Since "attending the services of one's own religion" was one way to fulfill this requirement, a group of students formed the RDNA to test it. The group was never intended to be a true alternative religion, for the students were Christians, Jews, agnostics, and so forth and seemed content with those religions.

In 1964 the regulation was abolished but, much to the surprise and it is said, horror of the original founders, the RDNA continued to hold services and spread its organization far beyond the college campus. One of the founders, David Fisher, who wrote many of the original rituals, is now an Episcopal priest and teacher of theology at a Christian college in the South, having apparently washed his hands of the RDNA. Many of the original founders considered Reformed Druidism not so much a religion as a philosophy compatible with any religious view, a method of inquiry. They certainly never considered it "Neo-Pagan."

The original basic tenets of Reformed Druidism were:

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

These Tenets were often shortened to read

> 1. Nature is good!
>
> 2. Nature is good!

The original founders seemed to hold the fundamental idea that one should scrutinize religion from "a state of rebellion," neither embracing traditional faiths nor rejecting them. They intended RDNA to avoid all dogma and orthodoxy, while affirming that life was both spiritual (Be'al) and material (the Earth-Mother) and that human beings needed to come to a state of "awareness" through unity with both spirit and nature. The founders also seemed to distrust ritual and magic, sharing the prejudices and assumption of most of the population.

RDNA has always had a sense of humor. The Early Chronicles of the Druids, as well as many later writings, are written in a mock biblical style. Here, for example, is a description of how the regulations at Carleton were abolished:

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

Similarly, the original "Order of Worship" has many similarities to a Protestant religious service, complete with invocations and benedictions. Reformed Druids are not required to use these rituals and as is true of so many Neo-Pagan groups, participants have created new rituals to take their place. I did attend an RDNA ritual in Stanford, California, that sounded not much different from a number of liberal Christian services I have attended, despite its being held in a lovely grove of oaks. But when I described this ritual to another leader of a Reformed Druid grove, he merely laughed and remarked, "It all depends on who's doing the ritual. A service by Robert Larson (Arch-Druid of an Irish clan in San Francisco and a former Christian Scientist) often sounds like Christian Science. My services are influenced by my own training in Roman Catholicism. Besides, most religious ceremonies follow the same kinds of patterns. It is natural to find similarities." The Reformed Druid movement is extremely eclectic, to say the least.

The festivals of the Reformed Druids are the eight Pagan sabbats we have come across before: Samhain, the Winter Solstice, Oimelc (February 1st), the Spring Equinox, Beltane, Midsummer, Lughnasadh (August 1st), and the Fall Equinox. The rituals are held (if possible) outdoors, in a grove of oaks or on a beach or hill. The officiating Druids often wear robes - white is traditional, but other colors are acceptable. During the ritual, which can include readings, chants, and festival celebrations, the waters-of-life are passed around and shared to symbolize the link between all things and nature. (During the

ritual I attended in Stanford, California, the waters-of-life was good Irish Whiskey. Whiskey in Gaelic means 'waters-of-life'.) All worship is directed toward Nature and various aspects of nature retain the names of the Celtic and Gaulish gods and goddesses:

Dalon Ap Landu, Lord of the Groves

Grannos, God of Healing Springs

Braciaca, God of Malt and Brewing

Belenos, God of the Sun

Sirona, Goddess of Rivers

Taranis, God of Thunder and Lightning

Llyr, God of the Sea

Danu, Goddess of Fertility

The "paganizing" of the Reform Druids came as a great surprise to many, and some of the originators regard it as a regression. But from its inception there has been much in RDNA that is Neo-Pagan in nature. The "Order of Worship" includes hymns to the Earth-Mother, to Be'al, and to Dalon Ap Landu, lord of the groves, as well as ancient Welsh and Irish poems. This is fertile ground for anyone with a love of nature, an interest in Celtic lore and myth, and a love of poetry, music, and beauty.

Once the initial protest was over, the most important aspect of Reformed Druidism had to be that it put people in touch with a storehouse of history, myth, and lore. Isaac Bonewits, Arch-Druid of the Mother Grove of the NRDNA in Berkeley (see below) and certainly an avowed Neo-Pagan, told me "Over the years it grew and mutated, much to the horror of the original founders, into a genuine Neo-Pagan religion. There were actually people who were worshipping the Earth-Mother and the old gods and goddesses, who were getting off on it and finding it a complete replacement for their traditional religion." Bonewits, Larson, and one or two others played a large role in this change of direction.

At present [in 1978] there are branches of Reformed Druidism in at least seven states. The grove at Carleton has existed on and off to this day as a philosophic path open to the members of many different religions. There are also non-Pagan RDNA groves in Chicago, Ann Arbor, and San Jose. In addition there are a number of NeoPagan branches. Calling themselves the New Reformed Druids of North America (NRDNA), these groups include Norse Druids in San Diego, Zen Druids in Olympia, Wiccan Druids in Minneapolis, Irish Druids (with services in Gaelic) in San Francisco, Hassidic Druids in St. Louis, and various Eclectic Druids in Oakland, Berkeley, and Los Angeles. All these groups are autonomous. Bonewits has publicly stated that Reformed Druidism can survive only if it recognizes its own nature, which is that of a Neo-Pagan religion.

The NRDNA, unlike the RDNA, is Neo-Pagan. And Isaac's Eclectic Druid grove in Berkeley requires the members of the priesthood to declare themselves Neo-Pagans and make a commitment to the religion. His grove, writes Bonewits, "is avowedly Neo-Pagan" and defines itself as :

...an Eclectic Reconstructionist Neo-Pagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neo-Pagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation. Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personifications of various aspects of our experience. We offer no dogma or final answers but only continual questions. Our goal is increased harmony with ourselves and all of Nature.

Bonewits publishes a newsletter, *The Druid Chronicler*, available from Box 9398, Berkeley, California 94709 [now moribund]. He has also published a book*, The Druid Chronicles (Evolved),* which gives the history of Reformed Druidism, the liturgy, and much more.

The Hassidic Druids were formed in 1976 and the group is made up primarily of former Jews who wish to keep certain aspects of Hebrew and Yiddish culture but want to avoid the oppressive nature of what is in many respects a patriarchal theology. They add Yiddish and Hebrew sources to the Gaulish and Celtic ones. They have a set of additional scriptures called the *Mishmash* and the *Te-Mara*, which, in Reformed Druid Tradition, satirize in a good natured way the scriptures -this time the Talmud. Most of it is both humorous and profound.

The Reformed Druids have never been a large movement. Even now, with two different branches and twelve different groves, the active members probably number no more than a hundred. Yet they seem to illustrate an important point: When one combines a process of inquiry with content of beauty and antiquity, when, even as a lark, one opens the flow of archetypal images contained in the history and legends of people long negated by this culture, many who confront these images are going to take to them and begin a journey unimagined by those who started the process.

Recent Notes in 1986

By 1985, most of the Reformed Druid groups were moribund. A few groups are still flourishing. There's a Druid group in Seattle and a lively group in Berkeley, California, the Live Oak Grove. This group publishes A Druid Missal-any, has planted a sacred grove, and is doing research into Gaelic rituals.

Meanwhile, after a long absence from the Pagan scene, Isaac Bonewits has started his most ambitious Druid project yet; *Ar nDraiocht Fein* (Our own Druidism.) He has started a new journal, *The Druid's Progress*, and, by the time the second issue was out, scores of people were joining the process of slowly, carefully creating a new form of Neo-Pagan Druidism.

Bonewits told me, "It started out as a simple network for a few dozen people who wanted to coordinate research on the old religions of Europe. Then more and more people wanted rituals and clergy training. Now it's a collective act of creation. With the help of 200 people we're creating a new religion."

Bonewits said that he came to realize that the Reformed Druids was not an appropriate vehicle, at least for him. "Most people in the RDNA were Zen anarchists," Bonewits said. "They had a philosophical approach, applicable to any religion. Most of the RDNA were not Pagans. They resented me and felt I was infiltrating their group."

In The Druid's Progress, Bonewits lays out his vision of Ar nDraiocht Fein. It would be an attempt to reconstruct using the best scholarship available, what the Paleopagan Druids actually did, and then try to apply such knowledge to creating a Neo-Pagan religion appropriate for the modern world. It would use the scholarship of authors like George Dumezil, Stuart Piggot, Anne Ross, and Mircea Eliade. It would create rituals and liturgy and would set up a complex training program to achieve excellence. It would "keep nonsense, silliness and romanticism down to a dull roar," he told me. "after all, the Druids had some unpleasant customs which I have no intention of perpetuating. They were headhunters, for example. But it is important to know where you are coming from if you are going to claim you are connected to certain ancestors or traditions. If you say you are a "Druid" you ought to know what kinds of thoughts they had. Then you can pick and choose what parts make sense in modern America."

Bonewits' vision of Druidism is not entirely Celtic or even Pan-Celtic, but Pan-European. It would include all the branches of the Indo-European culture and language tree; Celtic, Germanic, Slavic, Baltic, even pre-classical, archaic Greek, and Roman. While most people are aware that fragments of Druidism seem to have survived in parts of Wales and Ireland, some of them surviving in disguise through the institutions of the Celtic Church and among bards and poets, research done by Russian and Eastern European folklorists, anthropologists, and musicologists, writes Bonewits, "indicates that Paleopagan traditions may have survived in small villages, hidden in the woods and swamps, even into the current century! Some of these villages still had people dressing up in long white robes and going out to sacred groves to do ceremonies, as recently as World War One!" Much of this research has been published in Soviet academic literature and has never been translated. Bonewits believes that this material, combined with Vedic and Old Irish sources will provide most of the missing links in reconstructing Paleopagan European Druidism. Translating these sources will be one of ADF's tasks.

One of the most important aspects of Ar nDraiocht Fein is its training system, which is based on a series of levels or circles, somewhat like the organization of the old Church of All Worlds. You can move forward and (if you lose knowledge or skills) backward! Since the Indo-European clergy were supposed to be the intelligentsia of their culture; the poets, the musicians, the historians, and the astronomers, the training for each level includes drama, music, psychic arts, physical and biological and social sciences, counseling, communications, and health skills. Languages are also emphasized. Bonewits is partial to Irish, but is seeking scholars in all European languages. Along with many others, he has come to believe that when you invoke a deity in the language their original worshippers used, you get a more powerful magical response.

Bonewits has always been extremely opinionated and often difficult, even egotistical, but he remains one of the most interesting Pagans around. In talking about Druidism, he says flatly that there is no indication that the Druids used stone altars. They did not build Stone Henge, the megalithic circles and lines of northwestern Europe, the Pyramids, or have anything to do with the mythical continents of Atlantis or Mu. What's more, he will not accept what he considers to be the questionable scholarship of Louis Spence, Margaret Murray, Robert Graves, H.P. Blavatsky, and others.

While the local druid groves will have lots of autonomy, Bonewits makes no apologies for the fact that this group will have a structured hierarchy and that Bonewits will be the Arch-Druids. He told me, "I'm being extremely out front about running it as a benevolent dictatorship. I get a lot of feedback, but I make the final decision. These are the rules of the game. If you don't want to play by them, you should probably start your own Druid groups, and I hope you succeed. Some people will think that makes me autocratic," he laughed, "and they're probably right."

Reaction to this approach in Pagan periodicals has ranged from attacks: "Bonewits has come out with his plea in the wilderness. 'Support me and I'll be your Guru.' Give me a break Isaac" (*Pegasus Express*) to great praise: "This is actually a good approach for a young organization whose founder wishes it to be proliferate and generally be successful" *(Panegyria.)* Appearing a major Pagan festivals, Isaac has had a rousing response. Clustering around him on an evening, you might find an intense discussion, or three Celtic harpists playing for each other and exchanging information. His training program has gotten many people talking. Several priest and priestesses in other traditions, feeling that their own training was haphazard, have talked about incorporating elements of his system into their own groups. Several local Druid groves have already formed. There is clearly a thirst for structured study and scholarship within the Pagan movement and *Ar nDraiocht Fein* is one group that is going to try and fill that need. The pendulum always swings.

Recent Notes in 1997 Edition

Groups Section

Ar nDraiocht Fein: A Druid Fellowship (ADF.) A national religious organization devoted to creating a public tradition of Neo-Pagan Druidism. The name is Gaelic for "Our Own Druidism." Founded in 1983, ADF is and outgrowth of the Reformed Druids of North America, an anarchistic movement begun by college students in the mid-1960s, and describes itself as the largest Neo-Pagan Druid organization in the English speaking world. In developing an independent tradition of Druidism, ADF has been doing research about the ancient Celts and other Indo-European peoples, designing rituals, and developing artistic skills. It sees itself as a group of "polytheistic nature worshippers, attempting to revive the best aspects of the Paleopagan (original) faiths of out predecessors within a modern, scientific, artistic, ecological, and wholistic context, taking a nondogmatic, pluralistic approach." The group was started by P.E.I. Bonewits and has a bimonthly newsletter, *News from the Mother Grove*, and a journal, *The Druids Progress*, that is published (usually) twice a year. There are more than 350 members of ADF and about twenty congregations (groves) around the country. Ar nDraiocht Fein has regional solstice and equinox gatherings, and publishes songbooks, pamphlets, and other works. There are various categories of memberships. A form for membership can be obtained on-line or by sending $3 with your request to: ADF, P.O. Box 516, E. Syracuse, NY 13057-0516. Web site: http://www.adf.org

Henge of Keltria. An international network and Neo-Pagan Druidic tradition. Keltria is described as a third generation Neo-Pagan Druidic tradition whose lineage has roots in the Reformed Druids of North America and Ar nDraiocht Fein (ADF.) There are groves in various parts of the country and members in many parts of the world. The Henge publishes a book of rituals, holds classes, and publishes a correspondence course. The tradition of Keltrian Druidism has its own pantheon, festivals, and a system of initiation where one chooses a primary discipline: bard, seer, or priest. Address: Henge of Keltria, P.O. Box 48369, Minneapolis, MN 55448. E-mail: Keltria@aol.com.

Web site: http://members.aol.com/Keltria/keltria.htm

Shining Lakes Grove, ADF. At present the largest local branch of Ar nDraiocht Fein (ADF), a Druid fellowship (see listing.) "Shining Lakes Grove is working to revive those practices of our Indo-European ancestors that are found to be rewarding and suitable for modern needs and sensibilities." Shining Lakes Grove has many public and private rituals; workshops and lectures; social events; discussion groups; training and fellowship in Bardic, Artisans', Healers, and Warriors guilds; monthly bardic circles; community building activities; family and children's activities; and rites of passage. Address: Shining Lakes Grove, P.O. Box 15585, Ann Arbor, MI 46106-5585

Current Newsletters and Journals Section

THE DRUID'S PROGRESS. This is the journal published by Ar nDraiocht Fein (ADF), (see listing.) Issues include articles, essays, songs, and rituals. Published "twice a year (Gods willing)"; 70-120 pages. Back issue are available. Subscriptions: $15/year (U.S. Bulk rate); $20/year in Canada and Mexico; $25/year overseas. Prisoners can subscribe for $10/year in the U.S., $20/year foreign or airmail. Address: ADF, P.O. Box 516, E. Syracuse, NY 13087-0516

KELTRIA: A JOURNAL OF DRUIDISM AND CELTIC MAGICK. A magazine published by the Henge of Keltria and available to both members and non-members of the Henge. Includes theme articles related to the Henge's three paths of Druidism: The Bardic Path, The Seer's Path, and the Druid's Path. Includes serious articles on Druidic and Celtic traditions. Also includes articles on land, technology, herbs, and divination, as well as letters, reviews, interviews, rituals, poetry, and music. Editor: Tony Taylor. Published quarterly; 26 pages. Subscriptions: $12/year; $13/year Canada; $20/year all other countries. $3/sample issue. Address: Keltria, P.O. Box 48369, Minneapolis, MN 55448

THE MINSTREL. A Canadian/Pagan magazine dedicated to networking and information; a forum for Pagan culture that wants to open discussion and dialogue. Includes articles on Wicca, Druidism, other Pagan traditions, mythology, astrology, poetry, and networking. Editor: Stephen Kendall. Published quarterly, but dependent on submissions from the community. 23 Pages. Subscriptions: $10/year; $3/single copy (Canadian or U.S..) Please make checks payable to The Minstrel. Address: The Minstrel, P.O. Box 3068, Winnipeg, MB, R3C 4E5. Phone: (204) 942-2881.

NEWS FROM THE MOTHER GROVE. The newsletter of Ar nDraiocht Fein: A Druid Fellowship (see listing.) Editor: Jaguar. Published every other month (free to members.) Address: Jaguar, c/o Shining Lakes Grove, P.O. Box 15585, Ann Arbor, MI 48106-5585. Phone: (313) 665-8428. E-mail: Jaguar@adf.org.

Mike's Response to Drawing Down the Moon

published 1978 & 1986
by Margot Adler

Margot Adler appears to have a well balanced investigation on how play & paradox were vital elements in the RDNA, NRDNA and SDNA. Adler's book comes the closest to examining the fundamental debates of Reformed Druidism, as I have elaborated upon. An important side note to remember is her heavy reliance upon Isaac Bonewit's definitional skills and essays to better explain and differentiate the diversity of Wiccans and Neo-Pagan philosophies.

Her well-balanced coverage is fortunate because "Drawing Down the Moon" is the most comprehensive and well-known authority (if such a position can exist) upon Neo-Paganism and Witchcraft. It's hard to imagine anyone studying Neo-Paganism, Modern Druidism or Wicca without beginning with Drawing Down the Moon; preferably the 1986 edition (or the most recent edition.) So important is it as a textbook and reference guide, that the previous entries from the 1978 publication were kept intact and then merely followed with updates.

1978 edition

The section on "Religions of Paradox and Play" admirably espouses quite a bit of the "Carleton" stance instead of only relying on an "NRDNA" stance. It was published during the 1978 "zen-ith" of Grove formation in Reformed Druidism. Adler starts her evaluation by comparing the RDNA to other prankish groups that also evolved into semi-serious religious groups, while still retaining a great deal of ambiguity about self-definitions. Because of her visits to Savitzky's Stanford Grove and conversations with Robert Larson, (both Carleton alumni) she has a more balanced & insightful understanding of Druidism.[276] A particularly delightful statement is the vague difference of religion and philosophy:

Many of the original founder considered Reformed Druidism not so much a religion as a philosophy compatible with any religious view, a method of inquiry.[277]

She actually listed the two Basic Tenets, which are at the heart of Reformed Druidism, as we'll discuss later. She also grasps the basic message of Reformed Druidism:

The original founders seemed to hold a fundamental idea that one should scrutinize religion from "a state of rebellion," neither embracing traditional faiths nor rejecting them. They intended RDNA to avoid all dogma and orthodoxy, while affirming that life was both spiritual (Be'al) and material (the Earth-Mother) and that human being needed to come to a state of "awareness" through unity with both spirit and Nature.[278]

Although the spiritual/material conclusion was a little hasty.

She then outlines the basic liturgical structures, missionary growth, the diversity of local styles and the trend of the newer groves to increasingly attract members from a Neo-Pagan background. All this is fine, but she only specifically lists Carleton as a grove open to all faiths. Her list of the extant groves is followed by:

The NRDNA, unlike the RDNA, is Neo-Pagan. And Isaac's Eclectic Druid grove in Berkeley requires the members of the priesthood to declare themselves Neo-Pagans.

She implies to the unwary reader, by singling out Carleton as being unlike the NRDNA, that because the NRDNA calls itself Neo-Pagan that they will therefore refuse to allow non-Pagan members to participate. There is also the problem that

many of the members in the early NRDNA didn't consider themselves primarily Neo-Pagan and the late-NRDNA was still open to members of all faiths.[279] The immediately following blurb about Isaac's grove furthers such a hasty assumption. This was a poor omission which may have lead to confusion by the readers.

1986 Edition

This version of Drawing Down the Moon, came out after the aftermath of Isaac's Berkeley administration and formation of "Ar nDraiocht Fein." She provides a rare printed hindsight view from Isaac:

Bonewits said that he came to realize that the Reformed Druids was not an appropriate vehicle, at least for him. "Most people in the RDNA were Zen anarchists," Bonewits said. "They had a philosophical approach, applicable to any religion. Most of the RDNA were not Pagans. They resented me and felt I was infiltrating their Group.

In this, Isaac is sadly right, many did feel that he was infiltrating the group; but he also had many supporters who merely objected to his methods and timing rather than his goals. However the phrase "Most of the RDNA were not Pagans" could have been better stated "Most of the RDNA **and some of the NRDNA** were not Pagans" to reflect why his demands for an exclusively Neo-Pagan leadership in a NRDNA grove at Berkeley caused such trouble up to 1981. Of course, the fact that most of the NRDNA were Neo-Pagans, meant they were also rather ornery about being herded. The origin of the Live Oak Grove, mentioned as still existing, is not explained as being a rebellion within the NRDNA against Isaac's 1981 attempt to take over the ArchDruidcy of Berkeley and impose his experiments on it from the SDNA, which were to lay the foundational structures later realized in "Ar nDriaocht Fein." The remaining lines about ADF, gave the group a great deal of valuable free press and new membership.

1997 Edition

A rather disappointing new edition, with few revision on the older articles, with only minor address corrections like these in the groups section. We hope that the recent resurgence in Reformed Druid & European offshoot's activity in America, such as OBOD, will be noted in the next edition.

Encyclopedia of American Religions

by Gordon Melton.
2nd Edition *1079* pg. 656.

Reformed Druids of North America. The Reformed Druids of North America was formed in 1963 by a group of students at Carleton College, Northfield, Minnesota, as a protest against a compulsory chapel attendance requirement. It began as a result of a conversation between David Fisher, Howard Cherniack and Norman Nelson. The idea emerged of forming a non-bloody, sacrificial Druidic group. If students were denied credit for attending its services, then they would claim religious persecution; if they received credit, the whole project would be revealed as a hoax, thus ridiculing the requirement. The requirement was dropped during the 1963-1964 school year, but the group decided that, since it enjoyed the rituals so much, it would continue. At that time, the structure was completed and the major system of beliefs outlined.

Rituals had been constructed by the Reformed Druids from materials in anthropological literature, such as The Golden Bough, the classical text by Sir James Frazer. A henge (an open-air temple) was constructed on nearby Monument Hill, where the first Protestant service in Minnesota was held. Though frequently destroyed, the henge was constantly replaced. Ritual is directed toward nature and is held outdoors (in an oak grove) where possible. Robes of white are worn. The passing of the waters-of-life is a symbol of one-ness with Nature. Festival days are Samhain (Nov. 1), Midwinter, Oimelc (Feb. 1), Beltane (May 1), Midsummer, and Lughnasadh (Aug. 1.) The Celtic/Druidic gods and goddesses are retained to help focus attention on nature. They include Donu, the mother of the gods and humanity, and Taranis, one of her children, the god of thunder and lightening.

The Reformed Druids are organized into autonomous groves. Each grove is headed by an arch-druid, a preceptor (for business matters) and a server (to assist the arch-druid.) Three orders of the priesthood are recognized. Higher orders are honorary. *The Druid Chronicles,* consisting of the history, rules and customs of the Reformed Druids of North America, serve as the scriptures. These were composed mainly by Jan Johnson and David Frangquist, who succeeded the first arch-druid.

Over the years, a continuation of organization was effected through a lineage of arch-druids. The original arch-druid entered the priesthood of the Episcopal Church. Others established groves in different parts of the country. In 1978, locally autonomous groves were functioning in Northfield and Minneapolis, Minnesota; Chicago and Evanston, Illinois; Ann Arbor, Michigan; Webster Groves, Missouri; New York City; and Palo Alto and Berkeley California.

In the Mid-1970s, leadership of the Druid movement passed to Isaac Bonewits, who had made national headlines when he graduated from the University of California at Berkeley with a degree in magick. Bonewits headed a Berkeley grove. More importantly, he compiled the Druid writings, adding material he had written on Druidism and in 1977 published the *Druid Chronicles (Evolved*), which contain the history, rituals, laws, and customs for the Reformed Druids. In 1978 he began *Pentalpha* as a national Druid periodical. After several years of publishing the magazine and trying to promote Druidism, Bonewits withdrew from all leadership roles (though he continues to be active in Pagan affairs otherwise.) Emmon Bodfish became preceptor of the Berkeley Grove, which was renamed the Live Oak Grove and moved to Orinda, California.

Membership: In 1984 there were three groves: Orinda, California; Garland, Texas; and Keene, New Hampshire.

Periodicals:
Druid Missal-any, Box 142, Orinda, CA 94563.

Sources:
P.E.Isaac Bonewits
Real Magic
Authentic Thaumaturgy
Druid Chronicles (Evolved)

Mike's Response to Encyclopedia of American Religions

2nd Edition, pg. 656

Informational material was mostly collected between 1971 and 1976 with some updates in the mid 80s. Numerous Errors are in here. Mostly a description of the basic founding history, rituals, sites and terminology of Early RDNA. The first error in the article was that the Druids used "Henges," when the proper term was "altars." "Donu" should be spelled "Danu." The editor mistakenly claims that the Druid Chronicles were written: "by Jan Johnson, and David Frangquist, who succeeded the first Arch-Druid." This error is based on a 1973 letter by David Fisher to Gordon Melton (the editor.) Jan Johnson had nothing directly to do with RDNA after the summer of 1963, especially with writing the Chronicles. It is more likely that Fisher meant to say Norman Nelson, not Jan Johnson, because Norman both helped in the Chronicles and succeeded Fisher as ArchDruid (followed by Frangquist.)

We return to a pro-Isaac view of organizational leader. First, the term "leadership of the Druid movement" would enrage and confuse most of the Druids, especially if "Druid movement" was implied as only the early RDNA. Isaac definitely was the most public leaders, but he was not the only one. The phrase "headed a Berkeley grove" hides the fact the Berkeley grove was riddled by schisms during the mid 70s. The compiling of Druid materials, published in 1976 (not 1977), was also an exercise of propaganda on Isaac's part, although very entertaining and excellently arranged.

An error about membership requirements is expressed:

> **Membership**: In 1984 there were three groves: Orinda California; Garland, Texas; and Keene, New Hampshire.

Greenwood Grove and Carleton were functioning, but not very well, at this time, but it is understandable that he could have overlooked them. Note the academic's erroneous emphasis on Groves being linked with membership. There were many solitary members all over the nation who considered themselves just as "active" as those in a grove.

This article, as so often, limits the discussion to the purpose of the RDNA as fighting the Chapel Requirement and then as mildly continuing because:

> the group decided that, since it enjoyed the rituals so much, it would continue.

That's a rather shallow examination of the debates and a frequent over-concentration on structure versus purpose. It assumes that participation in ritual is the only definition of who is a Druid, a point I have refuted. But, these errors are understandable if one looks at the sources: Real Magic, Authentic Thaumaturgy & Druid Chronicles (Evolved) all by Isaac Bonewits the greatest ritualist ever in the Reform.

2nd Ed pg. 139

In Chapter 18, The Magick Family, makes assumptions that all forms of Neo-Paganism, including those "of a particular pre-Christian tradition (Druidic, Norse, Egyptian)" are believed to be "products of the Gardnerian revival, from which they are believed to have originated." Which is simply false in the case of American Druidism.

Encyclopedic Handbook of Cults

1988, pg. 216

It's very short so I'll quote it entirely:

> "Neo-Pagans generally adopt a single national-ethnic tradition, the Norse, Druidic, and Egyptian being the most popular....Druids are tied together by The Druid Missal-any, a periodical published by the Live Oak Grove of Orinda, California."

Mike's Response to Encyclopedic Handbook of Cults

The RDNA's mention in the section on Neo-Pagan Organizations is an indication of the recognition that the RDNA usually gets in lists sharing prominence often with "biggies" like Asatru, Church of All Worlds and Church of the Eternal Source. This is likely a result of a reliance on Adlor's book.

The Encyclopedia of Witches and Witchcraft

© 1989 by Rosemary Guiley

excerpt: "A Brief Biography of Isaac Bonewits"

With additional comments and data by Isaac Bonewits.

[Also in 1978, he researched and wrote Authentic Thaumaturgy, essentially a rewrite of Real Magic for players of fantasy role-playing games such as Dungeons & Dragons. It was published in booklet format, shown left, in 1978 and 1979 by The Chaosium, publishers of the Runequest and Call of Cthulu games. "A.T." became highly influential in the RPG community, even though no more than 1,000 copies were ever printed. Many years later, in 1998, he published a dramatically expanded and updated edition shown right, for Steve Jackson Games, which released it as a large trade paperback.]

In 1979 he married for a second time, to a woman named Selene [Kumin]. That relationship ended in 1982. In 1983 he was initiated into the New Reformed Order of the Golden Dawn [the San Francisco Bay Area's best known, and stereotypically "eclectic," Wiccan tradition]. The same year, he married again, to Sally Eaton, the actress who created the role of the Hippie Witch in the Broadway musical, Hair. [During the early 1980s, Bonewits and Eaton were heavily involved in the California revival of the Ordo Templi Orientis, or "O.T.O.," best known for its most important historical figure, Aliester Crowley.] They moved to New York City in 1983 where Bonewits met Shenain Bell, a fellow Neo-Pagan, and discussed the idea of starting a Druidic organization. The fellowship, Ár nDraíocht Féin ("Our Own Druidism" in Irish Gaelic), was born as a fresh Neo-Pagan religious organization with no ties to the ancient Druids or to the RDNA, which by this time was apparently [but not exactly] defunct. Bonewits became Archdruid, and Bell became ViceArchdruid.

In 1986 Bonewits and Eaton separated, and he moved to Kansas City for several months, where he worked as a computer consultant. He then returned to Berkeley but could not find work in Silicon Valley, which was in a slump [they had a glut of unemployed technical writers]. He moved back to the East Coast, to Nyack, New York, near Manhattan, in November 1987, with his intended fourth wife, Deborah Lipp, a Wiccan high priestess [and married her in 1988]. He continued work as a computer consultant and worked on the building of Ár nDraíocht Féin. He also began work on a book on the creation, preparation and performance of effective religious rituals [about three-quarters finished after all these years].

[From 1988 through 1995, Bonewits and Lipp were partners (along with several others across the continent) in making ADF the largest and most successful Neo-Pagan Druid organization in North America, with legal standing and tax exempt status in the USA. For most of this time, they were also partners in running a Gardnerian Wiccan "Pagan Way" group in New York and New Jersey.]

[1990 saw the birth of Bonewits' first known child, Arthur Shaffrey Lipp-Bonewits, at their home in Dumont, New Jersey. Arthur quickly became known among East Coast Neo-Pagans as an intelligent, self-aware, and hyperactive child. 1990 also saw, however, a serious blow to Bonewits' health, when he began showing symptoms of a "new" disease called Eosinophilia Myalgia Syndrome, caused by chemically contaminated l-tryptophane tablets manufactured in Japan and consumed by tens of thousands of Americans in 1989. This multisystemic disease caused Bonewits an increasing inability to perform his

secular or Archdruidic duties, leading to his loss of employment in 1992 and his resignation as Archdruid of ADF, and assumption of the Archdruid Emeritus title, on January 1, 1996. In 1997 and 1998, Bonewits began to show signs of recovering from the disease's worst effects, except for relapses in the winter months, but by this time the disease had also caused severe damage to his marriage with Deborah, and in 1998 they separated.]

The "10-year gap." Bonewits has discovered, he says, a "10-year gap" between many of his views and their acceptance among Neo-Pagans. In 1973 he was the first Neo-Pagan to state publicly that the alleged antiquity of Neo-Pagan Witchcraft (Wicca) was "hogwash." The Craft, he said, did not go back beyond Gerald B. Gardner and Doreen Valiente [Now I'm willing to push it all the back to the 1920's!]. Bonewits was held in contempt by many for that, yet by 1983, Neo-Pagans generally acknowledged that Neo-Pagan Witchcraft was a new religion, not the continuation of an old one. The Aquarian Anti-Defamation League was also ahead of its time. In 1974-75, Neo-Pagans were not ready to admit that they needed public relations and legal help. By a decade later, a number of such organizations were in existence.

Around 1985 Bonewits began regularly discussing the need to provide social services for domestic and personal problems and drug dependencies. Neo-Pagans, he points out, represent a cross section of the population, and such problems cut across religious lines. Bonewits estimates that as many as 80 percent of Neo-Pagans come from "non["dys-"]functional family" backgrounds. Neo-Pagans, he observes, are brighter and more artistic than average, but also, therefore, "more neurotic." The community has been quick to address these social issues with programs.

Bonewits also began lobbying for financial support for full-time Neo-Pagan clergy (the priesthood is essentially a volunteer job), but the idea fell on uninterested ears. In 1988 Bonewits was pursuing a goal of buying land and establishing an academically accredited Pagan seminary. [As of the late 1990's, there are dozens of Pagan-owned land sanctuaries, and a few Pagan seminaries earning accreditation from the national accreditation agencies. Alas, ADF is not among them, though a couple of ADF groves own their own land. A few Neo-Pagan clergy have managed to obtain employment via the Covenant of Unitarian Universalist Pagans as UU ministers.]

[I'll be adding material to this over the next few months and perhaps rewriting it entirely so that I don't have to refer to myself in the third person -- even if us Druids do love threes!]

Harper's Encyclopedia of Mystical and Paranormal Experience

BF1407.G85 1991
article by Rosemary Guiley
on Druids. Pg. 167-169.

In the United States, modern Druidism has had a small following, beginning in 1963 with the founding of the Reformed Druids of North America. The order was conceived by a group of students at Carleton College, Northfield, Minnesota, as a facetious protest against a school requirement that students attend religious services. Though the requirement was dropped in 1963, the Reformed Druids caught on. The order expanded in a collection of autonomous "groves." Rituals were written from anthropological literature, such as Fraser's The Golden Bough. P.E.I. (Isaac) Bonewits emerged as a Druidic leader in the mid-1970s and added much to the modern writings. Some groves eventually split off to form the New Reformed Druids of North America, and Bonewits left to form his own organization, Ar nDriaocht Fein ("Our Own Druidism") in 1983. By the late 1980s, Ar nDraiocht Fein was the only active, National Druid organization, with it's headquarters in Nyack, New York. Isaac Bonewit's goal was to pursue scholarly study of the Druids and their Indo-European contemporaries, and to reconstruct a liturgy and rituals adapted for modern times. Like the British Druidical organizations, the American groups claim no connection with the ancient Druids.

Modern Druids celebrate eight holidays...."

Mike's Response to Harper's Encyclopedia of Mystical & Paranormal Experience

By Rosemary Guiley
pg. 168

What is delightful about this article is there is nothing I object to at all in this article! Therefore I'll praise it. **It is good** because it doesn't claim members gave up their earlier religion. The autonomy of Groves is emphasized. Isaac is mentioned as "a" Druidic leader, not as "the" Druidic leader, which is an unusually correct view. The NRDNA is simply mentioned as breaking off, and no silly business of it having been entirely Neo-Pagan. ADF is mentioned as a split off of the NRDNA with few long-term connections. And finally, after a long article on British Druidism, no assumptions are made that the British, American and Ancient Druids have any real connections.

Magic, Witchcraft and Paganism in America,

1992, pg. 18-19

While Gardnerian Witchcraft was growing, so was a vision of Neopaganism that posited a Mother Goddess faith from anthropological, historical, and science-fictional elements. The vision was based in part on some of the same material that Gardner had found. Three groups illustrate this impulse."

{a description of Fere Faeria by Fred Adams}

{a description of the Church of All Worlds}

"In the early 1960s a group at Carleton College in Northfield, Minnesota, sought a means to protest the compulsory chapel attendance rules. From anthropology books such as James Frazer's *The Golden Bough*, they constructed the Reformed Druids of North America, whose worship services they attended instead of chapel. After a year of controversy the rules were lifted, but the Druids had discovered a new faith which they preferred. Today Druid groves are found in every section of America and at last report were still active at Carleton."

Magic, Witchcraft and Paganism in America,

1992, pg. 30

Bonewits' Real Magic offers a perspective on the contemporary practice of magic by someone with both a sense of humor and formal training in both anthropology and occult history. A leader in the Druidic movement, Bonewits had his moment of fame when he graduated from the University of California in Berkeley with a degree in magic. He has continued to produce theoretical material on modern Paganism that keeps him near the top of the list of Pagan intellectuals.

Magic, Witchcraft and Paganism in America,

1992, pg. 225

To speak of Druids in England calls up images of ancient priests and modern counterparts who annually gather at Stonehenge to salute the rising sun on June 21. In America, Druids are a completely different reality. American Neo-Pagan Druidism was created in 1964**[!]** as a new religion by a group of students protesting compulsory chapel services at Carleton College in Northfield, Minnesota. Beginning with the reading of several anthropology textbooks, they founded the Reformed Druids of North America. Once they won their crusade, they also discovered that they preferred their new Paganism over whatever they had previously been given as a spiritual format. The Reformed Druids survived at Carleton into the 1980s and as each class graduated, the Druid members took the movement around the world. The most prominent Pagan attracted to Druidism was Isaac Bonewits, who with the zeal of a convert, edited and published the Druid "scriptures" generated at Carleton and became their leading intellectual voice. The Druids have been one of the few non-Wiccan groups within the larger Neopagan community which has an identifiable existence.

Mike's Response to Magic, Witchcraft and Paganism in America,

1992, pg. 225

We start off this article's discussion on Reformed Druidism with this gem:

> American Neo-Pagan Druidism was created in 1964 as a new religion...

The RDNA started 1963 and was only meant to resemble a religion at first. "Neo-Pagan" was a term unknown to the Founders until 1974 or so. A better understanding would be: "American Neo-Pagan Druidism can trace its historical roots back to the RDNA, which began in 1963." The article continues to bias the reader by stating:

> They also discovered that they preferred their new *Paganism* over whatever they had previously been given as a spiritual format.

Paganism? Does this imply non-Christianity? You see the problems inherent in leaving that term in there. Do we see the RDNA members at Carleton denying the validity of their own past beliefs to live wholly by Druidism? Occasionally, but far more often they have said it has deepened their appreciation of their previous religious faith. This article lacks a discussion of the essential debates of Druidism beyond mentioning its purpose of hoaxing the College.

We run into another Isaac-centered quote herein:

> The most prominent Pagan attracted to Druidism was Isaac Bonewits, who with the zeal of a convert, edited and published the Druid "scriptures" generated at Carleton and became their leading intellectual voice.

The "leading intellectual voice" is a result of a bias of the letters included in Isaac's Apocrypha which show his long (and very well-thought out) definitions as having been relatively unopposed; although a flood of angry responses from Carleton & Non-Carleton RDNA disputed them vigorously. Reformed Druidism respects all Druids' views as being valid, not submissive to another's interpretations. The final point about Druidism being one of the few public groups is well worth noting.

Mike's Response to Magic, Witchcraft and Paganism in America

1992, pg. 18-19

We find again the common misunderstanding about the chapel requirement:

"they constructed the Reformed Druids of North America, whose worship services they attended instead of chapel. After a year of controversy the rules were lifted, but the Druids had discovered a new faith which they preferred."

The members kept going to chapel, in addition to Druid services, to cover their butts just in case their project failed. I doubt most Druids would have chosen the term "preferred." As long as Druidism is understood as a complementary faith that doesn't necessarily replace a member's previous religions, then it's okay.

Magic, Witches and Witchcraft in the US,

1992, pg. 13 on ADF

Ar nDriaocht Fein: Irish Gaelic for "Our Own Druidism," Ar nDraiocht Fein (ADF) is an American based neo-Pagan Druid religious fellowship. It has no direct links to the ancient Druids but is a reconstruction of Druidic and Indo-European pagan rituals and religions (see Neo-Paganism.) It was founded in 1983 by P.E.I. (Isaac) Bonewits, former Archdruid of several groves within the Reformed Druids of North America. Bonewits serves as the organization's only Archdruid, and Shenain Bell as Vice-Archdruid.

ADF integrates religion with alternate healing arts, ecology-consciousness, psychic development and artistic expression. It is organized in groves, many of them named after trees. The oak tree is sacred, as it was to the ancient Druids. The groves observe eight seasonal High Days (the sabbats in Witchcraft) and conduct regular study and discussion groups and a wide range of artistic activities. Through study and training, members advance through a series of five circles, the fourth of which is the equivalent of a master's degree, and the fifth the equivalent of a doctorate. The idea of the circle structure was borrowed from the Church of All Worlds.

Worship and rituals usually are conducted outdoors. ADF is polytheistic, and recognition of various deities depends on the individual grove and the purpose of individual rites. The one deity who is worshipped at every ritual is the Earth-Mother (Mother Nature.) Deities, ancestors and nature spirits of the Three Worlds, Land, Sea and Sky, are invoked. The Waters of Life, passed or aspersed (sprinkled) in rites, represent the spark of immanent deity.

Liturgy and rituals are based on scholarly research into old Indo-European religions, folk magic, art and social customs. While little is known about the Druids themselves, scholars say it is likely that Druidism had much in common with other Indo-European religions of the time. The research is ongoing and involves translation of numerous foreign and archaic language texts.

Bonewits has identified five phases of liturgical design common in the religions of related Indo-European cultures:

> 1. The consecration of time and space; the psychic centering, grounding and unifying of the participants into a "groupmind."
>
> 2. The opening of the Gates between the Worlds and the starting of a flow of energy back and forth between participants and deities.
>
> 3. The raising and sending of the major part of the congregation's energy to the deities being worshipped.
>
> 4. The returning of power from the deities to the congregation.
>
> 5. The reversing of the rite's beginnings, and closing down of the psychic, magical and spiritual energy fields that were created.

Sacrifices made to the deities include tree branches, fruits, flowers and vegetables. Although animal, and even human, sacrifices were performed in most paleo-pagan religions, they are strictly forbidden in ADF rituals, as well as in neo-Paganism in general (see sacrifice.)

Clergy wear long white robes; members of the congregation are encourage to dress in paleo-pagan garb. Bonewits has introduced the white beret as a signature of ADF; the berets and any other head coverings are removed upon entrance to a ritual site, except during very hot weather. The ADF's sigil (see sigils), a circle pierced by two vertical parallel line, was first associated with neo-Pagan Druidism by David Fisher, the founder of the Reformed Druids of North America (inactive.) The sigil may have been taken from the shape of a foundation of an old Roman-Catholic temple. The logo, a branch sprouting from an oak tree stump, is a Celtic rendition inspired by the badge of the Scottish MacEwen clan.

The journal of ADF is *The Druid's Progress*, edited by Bonewits and published twice yearly. *News from the Mother-Grove* is a newsletter published bi-monthly.

Mike's Response to Magic, Witches and Witchcraft in the US

(distinct from MWP), 1992, pg. 13

The two articles pertaining to the study of Reformed Druidism in this excellent encyclopedia are mostly dealing with ADF and Isaac Bonewits, but it refers to the Druid Sigil that the RDNA share with ADF and Keltria as:

> first associated with Neo-Pagan Druidism by David Fisher, the founder of the Reformed Druids of North America (inactive.)[280]

This falsely implies that David Fisher started the RDNA *as a Neo-Pagan group* headed towards becoming a Celtic religion (which a lot of Neo-Pagan Druid groups do center around.) It is also mistakenly implies that the RDNA was inactive during the time of the printing (1992), when they really meant that Fisher was inactive. The RDNA was active *in Groves* at Carleton, St. Olaf, Berkeley, Seattle & New Hampshire in 1992; but Druidism will always be active in the hearts of each past Druid.

Magic, Witches and Witchcraft in the US,

1992, pg. 33-35 on Isaac

Bonewits, P.E.I. (Isaac) (1949-) One of the brightest and most colorful figures of the neo-Pagan movement, Phillip Emmons Isaac Bonewits is best known for his leadership in modern Druidism (see Neo-Paganism) He is a priest, magician, scholar, author, bard and activist, and has dedicated himself to reviving Druidism as a "Third Wave" religion aimed at protecting "Mother Nature and all Her children."

Bonewits was born on October 1, 1949, in Royal Oak, Michigan, the perfect place, he likes to joke, for a future Archdruid. The fourth of five children (three girls, two boys), he spent most of his childhood in Ferndale, a suburb of Detroit. When he was nearly 12, the family moved to San Clement, California.

From his mother, a devout Roman Catholic, Bonewits developed an appreciation for the importance of religion; form his father, a convert to Catholicism from Presbyterianism, he acquire skepticism. He bounced back and forth between parochial and public schools, largely due to the lack of programs for very bright students, his I.Q. was tested at 200.

His first exposure to magic came at age 13, when he met a young Creole woman from New Orleans who practiced Vodoun. She showed him some of her magic and so accurately divined the future that he was greatly impressed. During his teen years, he read extensively about magic and parapsychology. He also read science fiction, which often has strong magical and psychic themes.

In ninth grade, Bonewits entered a Catholic high school seminary. He soon realized, however, that he did not want to be a priest in the Catholic faith. He returned to public school and graduated a year early. After spending a year in junior college to get foreign language credits, he enrolled at the University of California at Berkeley in 1966. At about the same time, he began practicing magic, devising his own rituals by studying the structure of rituals in books, and by observing them in various churches.

His roommate at Berkeley, Robert Larson, was a Druid, an alumnus of Carleton College, where the Reformed Druids of North America (RDNA) had been founded in 1963. Larson interested Bonewits in Druidism and initiated him into the RDNA. The two established a grove in Berkeley. Bonewits was ordained as a Druid priest in October 1969. The Berkeley grove was shaped as a neo-Pagan *religion* unlike the other RDNA groves, which considered the order a *philosophy*. The neo-Pagan groves became part of branch called the New Reformed Druids of North America (NRDNA.)

During college, Bonewits spent about eight months as a member of the Church of Satan, an adventure that began as a lark. The college campus featured a spot where evangelists of various persuasions would lecture to anyone who would listen. As a joke, Bonewits showed up one day to perform a satirical lecture as a Devil's evangelist. He was so successful that he was approached by a woman who said she represented Anton Szandor LaVey, founder of the Church of Satan. Bonewits attended the church's meetings and improved upon some of their rituals but dropped out after personality conflicts with LaVey. The membership, he found, consisted largely of middle-class conservatives who were more "right-wing and racist" than Satanist (see Satanism.)

Bonewits had intended to major in psychology but through Berkeley's individual group-study program he fashioned his own course of study. In 1970 he graduated with a bachelor of arts degree in magic, the first person ever to do so at a Western educational institution. He also was the last to do so in the United States. College administrators were so embarrassed over the publicity about the degree that magic, witchcraft and sorcery were banned from the individual group-study program.

The fame of his degree led to a book contract. In 1971 Real Magic was published, offering Bonewits' views on magic, ritual and psychic abilities. A revised and updated edition was published in 1979 and reissued in 1988.

In 1973 Bonewits met a woman named Rusty, a folksinger in the Berkeley cafes. They moved to Minneapolis, where they were married, and where Bonewits took over the editorship of *Gnostica*, a neo-Pagan journal published by Carl Weschcke of Llewellyn Publications. He gave *Gnostica* a scholarly touch and turned it into the leading journal in the field. But the job lasted only 1 1/2 years, for the editorial changes resulted in the loss of many non-Pagan readers, who found the magazine too high brow.

Bonewits remained in Minneapolis for about another year. While there he established a Druid grove called the Schismatic Druids of North America, a splinter group of the RDNA. He also joined with several Jewish pagan friends and created the Hassidic Druids of North America, the only grove of which existed briefly in St. Louis, where its membership overlapped with that of the Church of All Worlds. In 1974-5, Bonewits wrote, edited and self-published *The Druid Chronicles (Evolved*), a compendium of the history, theaology, rituals and customs of all Reformed Druid movements, including the ones he invented himself.

He also founded the Aquarian, Anti-Defamation, League (AADL), a civil liberties and public relations organization for members of minority belief systems, such as Rosicrucians, Theosophists, neo-Pagans, witches, occultists, astrologers and others. Bonewits sought to convince such persons that they had more in common with each other than they realized. By banding together, they could effectively fight, through the press and the courts, the discrimination and harassment of the Judeo-Christian conservatives.

Bonewits served as president of the AADL and devoted most of his income from unemployment insurance to running it. The organization scored several small victories in court, such as restoring an Astrologer to her apartment, after she had been evicted because a neighbor told her landlord that her astrology classes were "black magic seances." In 1976 Bonewits and Rusty divorced, and he decided to return to Berkeley. The AADL disintegrated shortly after his departure.

In Berkeley, Bonewits rejoined the NRDNA grove and was elected Archdruid. He established *The Druid Chronicler* (which later became *PentaAlpha Journal*) as a national Druid publication in 1978. He attempted to make the Berkeley grove as Neo-Pagan as the groves in Minneapolis and St. Louis, which caused a great deal of friction among longtime members. After a few clashes, Bonewits left the organization. *PentaAlpha journal* folded.

In 1979 he married for a second time, to a woman named Selene. That relationship ended in 1982. In 1983 he was initiated into the New Reformed Order of the Golden Dawn. The same year, he married again, to Sally Eaton, the actress who created the role of the hippie Witch in the Broadway musical, Hair. They moved to New York City in 1983 where Bonewits met Shenain Bell, a fellow Neo-Pagan, and discussed the idea of starting a Druidic organization. The fellowship, Ar nDraiocht Fein ("Our Own Druidism" in Irish Gaelic), was born as a fresh neo-Pagan religious organization with no ties to the ancient Druids or to the RDNA, which by this time was apparently

defunct. Bonewits became Archdruid, and Bell became Vice-Archdruid.

In 1986 Bonewits and Eaton separated, and he moved to Kansas City for several months, where he worked as a computer consultant. He then returned to Berkeley, but could not find work in Silicon Valley, which was in a slump. He moved back to the East Coast, to Nyack, New York, near Manhattan, in November 1987, with his intended fourth wife, Deborah, a Wiccan high priestess. He continued work as a computer consultant and worked on the building of Ar nDraiocht Fein. He also began work on a book on the creation, preparation and performance of effective religious ritual.

The "Ten Year Gap." Bonewits has discovered, he says, a "10-year gap" between many of his views and their acceptance among neo-Pagans. In 1973 he was the first neo-Pagan to state publicly that the alleged antiquity of neo-Pagan Witchcraft (Wicca) was "hogwash." The Craft, he said, did not go back beyond Gerald B. Gardner and Doreen Valiente. Bonewits was held in contempt by many for that yet by 1983, neo-Pagans generally acknowledged that neo-Pagan Witchcraft was a new religion, not the continuation of an old one. The Aquarian Anti-Defamation League was also ahead of its time. In 1974-5, neo-Pagans were not ready to admit that they needed public relations and legal help. By a decade later, a number of such organizations were in existence.

Around 1985 Bonewits began regularly discussing the need to provide social services for domestic and personal problems and drug dependencies. Neo-Pagans, he points out, represent a cross-section of the population, and such problems cut across religious lines. Bonewits estimates that as many as 80 percent of neo-Pagans come from "nonfunctional family" backgrounds. Neo-Pagans, he observes, are brighter and more artistic than average, but also, therefore, "more neurotic." The community has been quick to address these social issues with programs.

Bonewits also began lobbying for financial support for full-time neo-Pagan clergy (the priesthood is essentially a volunteer job), but the idea fell on uninterested ears. In 1988 Bonewits was pursuing a goal of buying land and establishing an academically accredited Pagan seminary.

Mike's Response to Magic, Witches and Witchcraft in the US,

1992, pg. 33-35 on Isaac

The first error in Isaac's biography is:

> The Berkeley grove was shaped as a Neo-Pagan *religion*, unlike other RDNA groves, which considered the order a *philosophy*. The Neo-Pagan groves became part of a branch called the New Reformed Druids of North America (NRDNA.)[281]

It could be argued that the Purdue Grove was reasonably close to being operated as a religion, at least when under scrutiny of the Draft boards. I believe that I have shown that the philosophy/religion definition is deceptive because it presents a clear-cut division of a very foggy difference between religion & philosophy. In fact, I see the split as mostly a result of differences of mindsets from their respective environments rather than in understanding. Some groves in the NRDNA were not Neo-Pagan, and those that were "Neo-Pagan" were not exclusively Neo-Pagan. Here, as in many articles, the hasty reader is provided with an attractive simplification.

After telling of the SDNA and Hassidic Druid's foundation by Isaac the article continues:

> In 1974-75, Bonewits wrote, edited and self-published The Druid Chronicles (Evolved), a compendium of the history, theology, rituals and customs of all the Reformed Druid movements, including the ones he invented himself.[282]

Isaac was only one member (although the busiest) of a consortium of five to six RDNA members (the others were primarily Nelson, Frangquist, Shelton, Larson) who wrote sections or helped put the book together. It is easy to mistakenly conclude here Isaac was the sole author or that the entire DC(E) was valid for all Reformed Druid movements, probably an oversight.

We are lucky to have this reference to the NRDNA/SDNA conflict in California:

> In Berkeley, [1981] Bonewits rejoined the NRDNA grove and was elected ArchDruid. He attempted to make the Berkeley grove as Neo-Pagan as the groves in Minneapolis and St. Louis, which caused a great deal of friction among the longtime members. After a few clashes, Bonewits left the organization.[283]

He won by one vote and it wasn't the Neo-Pagan part as much as the exclusion of people refusing to define themselves as Neo-Pagan, taking on political crusades or completely restructuring the leadership of the group.

Besides this few quibbles, it is a good biography of Isaac. However no real mention occurs of the underlying debates is offered. No second opinion is sought for balance from members of the "old" RDNA.

Magic, Witches and Witchcraft in the US,

1992, pg. 107-109

In the United States, another modern Druidic movement with no connection to the ancient Druids or to the modern Druids in England, was formed in 1963. The Reformed Druids of North America (RDNA) initially was conceived as a hoax by a group of students at Carleton College in Northfield, Minnesota, who were protesting a school requirement that students attend religious services. The requirement was dropped in 1963-4, but the Reformed Druids decided to take themselves seriously and continue as an organization of autonomous "groves." Rituals were reconstructed from anthropological material and included non-bloody sacrifices. The founders of the RDNA did not intend for it to become a religion but rather viewed it as a philosophy. Some groves split off to form a separate branch, the New Reformed Druids of North America (NRDNA), which emphasized neo-Pagan religion. Among these groves was the Berkeley grove, which was led by Archdruid P.E.I. (Isaac) Bonewits in the mid-1970s. Bonewits left the organization around 1978-9. In 1983 he formed his own Druidic organization, Ar nDraiocht Fein ("Our Own Druidism.")

By 1985 modern Druidic activity in the United States had declined. The Reformed Druids of North America was no longer active as an organization, though individual groves remained scattered around the country. Ar nDraiocht Fein had approximately 400 members as of 1988.

Modern Druids observe the eight seasonal Pagan holidays (see Sabbats), holding their rites outdoors. American Druids gather at a Stonehenge replica in Washington."

Now for a few short excerpts from the monumentally important tome of:

Mike's Response to Magic, Witches, and Witchcraft in the US,

1992, pg. 107- 109

The RDNA is tacked at the end of a section defining ancient Druidism and modern British druid groups. Thankfully it states that Reformed Druidism has: "no connection to the ancient Druids or to the modern Druids in England." The requirement was dropped after the 1963-4 year, in June 1994 to be official.

It treads on difficult territory when it mistakenly claims that:

> Among these groves was the Berkeley grove, which was led by ArchDruid P.E.I. (ISAAC) Bonewits in the Mid-1970s. Bonewits left the organization around 1978-79.[284]

No mention here of the important "leadership" exercised at Berkeley by Larson, Abbott or Carruth before, during and after Isaac's periods of ArchDruidcy in the 70s. Isaac returned briefly in 1981, of course, as a leader of a remnant of the Berkeley grove; the rest of whom left to form Live Oak grove.

The article correctly states that:

> By 1985...The Reformed Druids of North America was no longer active as an organization, though individual groves remained scattered around the country.

Which is true. There is no more Council of Dalon Ap Landu, or it's successor the Co-Council of Dalon Ap Landu, each Grove went on its own merry way. But still the article expresses the strange concern that Druids must be in active groves to be active Druids.

The Truth About Neopaganism

By Anodea Judith
From Llewellyn Publications 1994

Druidism- The Druid branch of Neo-Paganism, largely spearheaded by Isaac Bonewits, is a reconstruction of the ancient Celtic oral tradition. Druid of old were the teachers, the bards (musicians), the scholars, and the traveling Priests who spread knowledge of traditional wisdom, theology, and moral philosophy throughout the Celtic lands from perhaps as early as the 5th century BCE until the 4th century CE, not to be revived again until the 16th and 17th centuries. They were of the higher classes and were skilled in divination, herbal medicine, ritual implementation, astronomy, the construction of calendars, music, and poetry.

Today, Druidism is alive in Europe and the United States. Until recently, English Druids held ceremonies at Stonehenge, a megalithic monument that was once believed to have been built by the Druids, though modern theories refute this. British Druidism is said to have been revived in 1717 by William Stukeley and John Toland, and revised by the Masons.

In 1965 [1963 actually], the students at Carleton College in Minnesota founded a Druid Order, RDNA (Reformed Druids of North America.) It began as a hoax to protest a school requirement to attend religious services, but they soon became so fascinated by the religion that they began to set up an organization of Druid "groves." They joined with the Neo-Pagan movement through NRDNA, or New Reformed Druids of North America, led by ArchDruid Isaac Bonewits, author of Real Magic. Later, in 1983, Isaac founded another organization, still active today, called Ar nDraiocht Fein (ADF), which translates as "our own Druidism." ADF focuses on scholarship and training, with emphasis on healing, ecological awareness, music, and liturgy.

A split-off from ADF, Keltria, focuses more on the Wiccan side of Celtic mythology, and is an initiatory tradition.

Ar nDraiocht Fein (ADF) (Druid)
PO Box 1022, Nyack NY 10960
Keltria (Celtic Druid)
PO Box 33284, Minneapolis MN 55433

Mike's Response to The Truth about Neo-Paganism

Anodea Judith serves as a priestess and was a former president of the Church of All Worlds. She is best known for her books on Chakras and healing. She authored several songs and articles that were reprinted in the RDNA magazines of the 1970s, and would have been an acquaintance of Isaac Bonewits. This book was a 70 page mini-introduction to Neo-Paganism, possibly to be distributed to law enforcement or other interest groups, and since we got a page, I'm rather pleased, but it is disappointing that the address of the Carleton Grove was not listed.

It is not certain if Druid were traveling persons in the early days, and I'd push back Druidry to 7th Century BCE. I would also substitute "Fraternal organizations" rather than "Masons" in her overview of Druidry. She gets the date wrong for the RDNA founding, a common mistake. The article, written at a time of rebuilding of the RDNA, apparently did not know of the continuance of the RDNA into modern times, and the article implies its demise and inevitable slide towards Neo-paganism. I think Keltria would also disagree that it is "Wiccan."

An Interview with Isaac Bonewits

From: "The Druid's Progress," ADF, 1994

In a leaky tent at Dragonfest festival in 1994, Summer, and Robin pulled Isaac Bonewits away from his workshops just long enough for an interview about the past and future of Druidism.

Interviewer: Where did you grow up, where were you born?

Bonewits: I was born in Royal Oak, Michigan which is an appropriate place a future arch druid. Well Royal Oakes is a suburb of Detroit. I grew up the first 11 years in Ferndale Michigan, and Troy Michigan and various suburbs in the Michigan area, either in the Detroit suburbs or at one point we moved out to a distant suburb called Troy. I was raised a Catholic, my mother was a French Canadian Roman Catholic, still is. My father was a Presbyterian agnostic. He didn't pay a lot of attention to religion, but whatever mom said was OK with him. I bounced around a lot between public school and Catholic school. I'd stay in one till I got kicked out and then I would go to the other 'til I got kicked out.

Interviewer: What did you do to get kicked out?

Bonewits: I just had a bad habit of asking rude questions, especially in the Catholic schools about things that kids weren't either a: weren't supposed to know about; or weren't supposed to have the opinions I had.

Interviewer: Do you remember any of those arguments?

Bonewits: I remember one occasion were a nun had told our 3rd or 4th grade class that if everybody got something done we would get to go on this field trip. At the last minute she changed her mind and said we weren't going to go on the field trip after all. I said to her "you lied to us.' She slapped me and I slugged her. I was not about to put up with that. My mom had to send my older brother in to plead with them to not expel me from the school. I could have cared less at that point.

Interviewer: Was the education any good?

Bonewits: Not particularly, I can't say that the Catholic education was any better then public school was. Catholic school was a lot more rigid about making exceptions for exceptional students. Public schools were much more willing to let me read books that were at a higher grade level than the Catholic schools were. Catholic schools were much more interested in making everyone fit into a rigid regimented regime. When I was 11 the family moved to Southern California and I didn't have anything better to do at the time, so I went with them. We lived in San Clemente for a while which was a beach town about halfway between L.A. and San Diego.

Interviewer: Was that a dramatically different environment?

Bonewits: Yeah. Oh yeah, sure. I moved from living in the suburbs, very old suburbs of big city to living in what amounted to a rural town, suburb stuck in the middle of nowhere and I had the Pacific Ocean in my front yard literally. It was wonderful. When I was thirteen I went for the second semester of ninth grade to this

catholic seminary. It was supposed to be a prep school for the college level seminary training. And got in trouble there because I kept asking awkward questions during history class. Because you see, I read books about European history, which weren't written by Catholics. So I was asking questions about the inquisition and the crusades and various corrupt popes. They thought I had a bad attitude. They told me I wasn't to come back the next year.

Interviewer: Did you get away from the Catholic influence when you got to San Clemente?

Bonewits: I was a devout Roman Catholic. I really believed all that nonsense. I was an altar boy. I thought I was going to be a priest. My mom wanted me to be a priest. I was raised to be a priest, like some catholic parents will do whether they are Irish or French Canadian or Italian. The end of the semester came around and the two priests who ran this little hole in the wall Catholic high school/seminary thing realized they didn't have enough student 'volunteers' to run their summer camp for the littler Catholic kids they were going to run to make money. On the last day as I'm all packed up and ready to go they call me into the office and say "well, we've decided we're going to let you stay after all -- if you work for us this summer." I said Well, gee that's too bad because I've decided I don't want to come back next year. They said "Oh, that's too bad, did you decide you don't have a vocation to be a priest"? Without thinking about it at all, I just looked at them and said "Oh no, I have a vocation to be a priest all right, just not in your religion." I made the decision at the moment I spoke the words, and I just picked up my suitcase and walked out to the car where my dad was waiting for me. He was delighted to hear that I had made that decision. Dad had never wanted me to be a priest anyway. Mom was disappointed. Later that summer I was working odd jobs to get spending money and I was working at a doughnut shop, sweeping the floors and washing the windows and running errands and the kind of thing they would let a thirteen year old do. And there was a Creole woman from New Orleans, who was working there. In fact she was having an affair with the owner of the shop. And she had a kid from a previous relationship and I started doing baby sitting for her. She started to tell me about Voodoo and started showing me things about Voodoo, including a couple of very spectacular spells that worked very emphatically.

Interviewer: You were open to this?

Bonewits: I was wide open to it. Voodoo is distinct from voodoon. Voodoo is the American magical system of the Afro-American religions with all the religious matters stripped away. She showed me these magic spells she was doing and I observed that they worked spectacularly well. That really got me very curious about the topic and I started doing all kinds of reading in the library. Every book I could find on magic and then it got into physic phenomenon and ESP, and then it got into anthropology and comparative religion. I just loved all this stuff. Finally when I went to UC Berkeley I started out as a psychology major, but the psychology department at that point was entirely under the control of the rat men. The Skinnerian behaviorists. If you couldn't do something with rats and pigeons it wasn't real, and therefore there was no reason for psychologists to have to learn about it. So I dropped out of the psychology program and started taking classes I wanted to take. Which were classes in folklore, mythology, comparative religion, and statistics so I could understand a little about parapsychology, the experimental design. Eventually I put it all together and got a special degree program in magick. And that's how I got my bachelor's degree in magick.

Interviewer: They had a program where you could design your own?

Bonewits: Yes, we are talking about the late 1960's when the whole idea of student-designed programs were just being invented, ours was one of the first at UC Berkeley.

Interviewer: Do they still do that?

Bonewits: They still have do it yourself programs but they had a sign up in the college of letters and sciences for several years after I graduated that said under no circumstances are any individual group majors using the words magick, witchcraft, sorcery or anything similar to be approved.

Interviewer: Appalled themselves did they?

Bonewits: Yes they did. Although the chancellor did tell me at one social event I met him at a year or so later that I was the first person in some ten or twenty years who had gotten UC Berkeley to get the college any publicity who wasn't either involved in making bombs or throwing them.

Interviewer: There's that. What about high school?

Bonewits: I got out of high school a year early. I took extra classes, went to summer school and got out as fast as I could. I hated high school. I was the typical weird dweeb/nerd/geek or whatever they're calling it this week. I had very few friends and very few people who you could hold an intelligent conversation with.

Interviewer: So how did you hit the Pagan movement?

Bonewits: When I was in UC Berkeley and in the process of studying all these things I stumbled over Gerald Gardeners books. I knew there was a Pagan Community. I had joined the SCA at some point in the late sixties and met some Witches and Pagans there, including Gwydion Pendarwyn, who did the first Pagan music album. I wasn't overly impressed with the quality of their magickal technique. At one point I was living with a guy who was a graduate of Carleton College, in Northfield, Minnesota, which is where the reformed Druids of North American got started. He mentioned Druidism to me. All sorts of bells started going off in my head. I said gee this sounds really interesting; let's do some of this stuff. So we started up a grove in Berkeley of the Reformed Druids of North America. It was October 1969 I was ordained as a third order priest of the RDNA. I am coming up on the twenty-fifth anniversary of my ordination as a priest. I published my first book Real Magick in 1971. Foolishly, I did not immediately go into graduate school from undergraduate studies. I probably could have done it if I had gone immediately in. I wanted to take a break off from Academia for a while. So far that break has lasted about twenty-five years. I am hoping

to go back and get my masters and PHD. The main reason I want to go back is so I will have access to the libraries, to the professors, the database and the online nets. When I went to Berkeley after the first few classes I took it became very clear to me that it was possible to get a good education at Berkeley; but it was going to be in spite of the system rather then because of it. I just started hanging out at the library doing the research I wanted to do. I would start visiting these professors, including ones I wasn't taking any classes from. They would sit there day after day with their doors open during their official hours open for visiting, and nobody ever going by to talk to them. They were delighted to have somebody come and talk who was really interested in learning their topic. I got to sit in on some of the graduate student seminars. I remember I had one professor, Fountainrose, now passed over, who was a scholar and gentlemen. I took his course in Greek religion, and for my term paper I wrote an essay proving one of his pet theories was wrong. He gave me an A on the paper. I wrote a paper on Greek shamanism. What I proved was there were no Greek shamans. Shamanism was not part of the Greek religion, it was something that people on the fringes doing it from Thessely and so forth, and it wasn't really integrated into the Greek religious worldview.

Interviewer: After you got involved in the Pagan religious world did you have the goal or urge to become a religious authority? Did you mean to become a public figure?

Bonewits: No, I just sort of stumbled into it. Publishing the book wasn't originally my idea. When I graduated and there was all this publicity in the newspapers about somebody getting a degree in magick. I got solicitations from three or four publishing houses that said would you like to do a book, we'll be happy to pay you money. I said, oh gosh, gee wiz! So I recycled some of my papers from the college classes, wrote a bunch of new material and published the book. All of the sudden I was an authority figure. Two years later I went out to Minneapolis/St. Paul and becoming editor of Gnostica magazine for Llewellyn publications. In 73 Carl Westke held the first of his Gnosticons, which was a pagan festival. He invented the pagan festival. He did it more like a science fiction convention in a hotel. I went out there to do lectures for it. He invited me to move out there and take over as editor of his in-house magazine and said he wanted me to raise the quality of his magazine. I was there for about a year and a half and raised the quality of the magazine, we made it, what other people besides myself thought was the single best occult journal being published in English at the time. The academic standards and the quality of the writing in general. Unfortunately when you raise the quality of something you lower the readership. He wasn't making as much money as he wanted to make so he kept pressuring me to lower the standards again back to where they had been back when he had a lot of subscribers. So I quit, which was probably a damn foolish mistake.

Interviewer: Well, there are finances and there are principles.

Bonewits: I was young enough to think that the principles were so important that I could ignore the financial repercussions. It was basically publishing Gnostica that made me a national figure for the Pagan community. It was widely distributed. I published articles in there, which were extremely controversial at the time. I was the first person to publish an article doubting the antiquity of the Crafte. I published a later version of that in Gnostica in which I analyzed everything we knew about the history of religion in general, and the history of Wicca in particular, and came to the conclusion that there was little or no evidence that this was actually an ancient religion, and a great deal of evidence that it was a modern one. The screams echoed from one ocean to the other. I got so much flak. I was not prepared for the degree of horrified response that I would get. I didn't understand at that point how emotionally important the myth of antiquity was for people in the Crafte. I know that now but I didn't know it then. A whole bunch of people said "I am gonna fix that bastard Bonewits, I'm going to do research to prove he's wrong." A lot of people did the research and come to the conclusion, "Dammit he's right." So more people started publishing articles saying, well, no guys this really isn't ancient after all.

Interviewer: The idea of famtrads is popping up everywhere.

Bonewits: I really regret inventing that terminology. Over the course of the last 25 years I have met hundreds of people who claimed they were famtrad witches. Maybe one of them was telling the truth, possibly two. The rest were simply lying. Or they had been taught by people who were lying.

Interviewer: In another generation we will have famtrads.

Bonewits: My son is a famtrad witch. All of our kids are going to be famtrad pagans of one sort or another. The problem was that once you proved that Gardener either hadn't been initiated, or if he had been none of the older stuff got into what he handed on, then you had a lot of people, first in Britain and then in the U.S. claiming that we have a witchcraft tradition that is older than Gardener. There had been a group called the Pentagram club, associated with Oxford and Cambridge who had been trying to recreate Witchcraft based on Margaret Murrays' ideas, at about the same time Gardener had been doing what he did. There also seem to be a few occultist who were imitating Murray when Murray's books came out. Its entirely possible that it was one of those Murrayite Witches that Gardener ran into. They told him what they had was ancient, he may have genuinely believed it was ancient. I don't think so, he was a classic scoundrel\guru. People who want to believe there is something ancient, they have that loophole. When I first talked about the concept of famtrads I very carefully defined it as people who belonged to families who had been underground occultists for many generations. And this generation they are calling themselves witches. At any event that's what made me a national figure. At the time I was involved with politics within the Reformed Druids of North American community. I thought what they had was a pagan religion. They are singing hymns of praise to the Earth Mother. They are invoking all of ancient Celtic Gods and Goddesses. They are referring to what they do as nature worship. It sure looks like a religion to me. So I was trying to get the members of the RDNA to accept the fact that what they were was a Neo-Pagan priestcraft. They didn't want to have any of

that. They started out as meso-pagan Druids, believing that Druidism was a philosophy rather then a religion, and that you could apply it to any other religion that you happen to belong to. You could be a Christian and a Druid at the same time. I now have found out just this past year, after consulting with a young man at Carleton College who is organizing the International Druid archives, that across the street from Carleton College was St. Olaf's College, and the St. Olaf College library has a huge collection of Meso-Pagan Druid literature from the 1850's. [Actually only three books, and Carleton students rarely "crossed the Cannon River" to go to Olaf in the 60s.] I think that may be where the founders of the RDNA got some of their material. The founder claimed he was a famtrad Druid, he now refuses to answer letters from anyone who is pagan because he is an Anglican Priest now, and very embarrassed about being responsible for the RDNA. After several false starts trying to start new versions of the RDNA, including the Hasidic Druids of North America, I finally said the hell with it, the group I was with in Berkeley blew up to smithereens. I now know what happened because I know more about small group dynamics. At the time I just said I don't need this garbage anymore, I am tired of trying to be a scholar for a group that doesn't care about scholarship, I am tired of being a leader for a community that trashes it's leadership. I sold three quarters of my magical library, and bought computer books instead. I taught myself some marketable job skills and I earned a living for a while. What an amazing change. The biggest shock was how much I had to suppress who I was to work in a corporate environment. Fortunately at that time, computer tekkies were still a weird enough minority, and a valuable enough minority they were allowed a great deal of slack, that they are not allowed today. The pleasantist surprise I got was how similar computer programming was to spellcasting. I actually got some very good ideas from computers that I could apply to ritual design. Eventually I got dragged by the scruff of my neck kicking and screaming into starting another Druid organization.

Interviewer: I call it the Gods kicking you. If you don't move in the direction they want, they won't send a memo, but they will kick you.

Bonewits: I have been trying to learn the Irish language for the last ten years and one of my Irish teachers is a PHD linguist, he casually mentioned one day, during one of our Irish lessons, an Irish for Pagans class. He said that if you were to combine the material from the Greek and Roman writers, the surviving Welsh and Irish literary traditions, the surviving Indo-European mythological material we have in the Carmina Gadelica and the new material from the surviving Pagan traditions from the Baltic territories, which were still dressing up in long white robes and going out to oak groves in WWII. If you combined all that together you could actually reconstruct 80 or 90 percent of the Old religions really had been in Europe. As opposed to the fantasy that most people think of in the old religion. I foolishly mentioned that quote to a Pagan I met in an Irish class in New York City, who was from Oklahoma he said well why don't we do it then. I said Noooooooooo!!!!! Finally I was persuaded by deities beyond my control, that I had to start it up again. This time I said fine, we are not going to try to rewrite anybody else's system we are just going to start something from scratch. We'll call it Our Own Druidism, that how we got the name ADF, Ar nDraiocht Fein. In Irish that means Our Own Druidism. That way nobody can claim that I am ripping them off or perverting their tradition. It started out as a network of 30 or 40 independent scholars inside the Pagan community. People who actually had academic degrees, people who had actually read a few serious scholarly book on it. As word of what we were doing spread, we had people wanting us to start doing ritual. They wanted Druid ritual. An then they wanted a training program for the clergy. An then they wanted a local grove structure. And the next thing we knew we had a full scale public Pagan church fund.

Interviewer: Where was this centered?

Bonewits: I was living in New York when we started it, and then I moved to Kansas City for a while doing a computer job, then I moved back to California for a while, then I moved back to New York again. One of the major pluses and minuses of ADF was that we became a national organization without going through the preliminary stages of local and regional.

Interviewer: Because of where the scholars were located?

Bonewits: Yes, the scholars were located all over the country. The people who were interested in what we were doing were located all over the country, and I was located all over the country. The central address kept changing a lot.

Interviewer: Did you have a personal life going on here?

Bonewits: Oh I had a personal life, an extremely personal life, going on during all of this. Not assisted by the relocations at all. I had enormous financial problems. I got in serious trouble with the IRS because I completely misunderstood income averaging, so I seriously underpaid my tax bill one year. They found me out ten years later and started hounding me for it, and I'm still paying that off.

Interviewer: I kind of always hoped the IRS would have to dump the database every seven or eight years.

Bonewits: No, oh no.. For people who they have flagged as being weirdoes, or politically suspect, they never throw it away. I was already in the FBI files because I was a medic at the Brooklyn Free Clinic during the demonstrations.

Interviewer: So, they already knew who you were.

Bonewits: So, they followed you around with it. They didn't hold that against us when we applied for tax-exempt status for ADF. We're a 501c3 organization. I was still earning my living through secular employment. Until last May when I became disabled and was no longer able to function in a corporate environment. It's hard to do type setting and layout in graphics work on a computer when you can only type thirty words a minute.

Interviewer: Can we inquire what happened?

Bonewits: I am one of the 10,000 or so unlucky Americans who consumed poisoned tryptophane products during 1989. That's why they took it off the market. It turned out that there was this one sleazy Japanese corporation that decided to improve their profit margin by using the new genetically engineered strain of bacteria to

produce the raw tryptophane powder from the raw dairy product, which is how they do it, they take left over whey from other dairy processing activities and they use bacteria that munch the whey and excrete the tryptophane. I didn't realize I was consuming bacterial shit all this time, what the hell. That's their standard way of doing it. They bought a new genetically engineered strain of bacteria that was designed to produce more of the tryptophane faster. And they simultaneously decided that they would lower their filtration standards from human medicine level to animal medicine levels, since they also did veterinary products. They didn't mention that to anybody and in America vitamins are not controlled by the Food and Drug Administration. They sold tons of this stuff to American vitamin companies who then packaged it up and then sold it to their unsuspecting customers. So, thousands of people came down with this brand new disease. A few hundred of them died, several hundred wound up in wheel chairs, or otherwise seriously paralyzed and the rest of us would up with a wide variety of multi-systemic damage. Tryptophane is a natural amino acid, its found in a lot of foods mostly in dairy products and turkey. Which is why when you have a big turkey dinner, everybody falls asleep. It was used as a treatment for insomnia, it was used as an anti-depressant because it did not affect your mental processes, unlike most of the anti-depressants that were available in the 70's and 80's. I've been taking tryptophane for years, on my doctor's advice. So were most of these other people who came down with this disease.

Interviewer: How did they discover what it was that was causing the problems?

Bonewits: A bunch of people starting coming down with really weird syndromes and the doctors couldn't figure it all out. And they thought a new disease was going on. They reported this to the CDC (Center for Disease Control) and eventually the correlation came through that all the people who had this disease had been consuming tryptophane products. And that was when the food and Drug Administration confiscated a bunch of tryptophane from the shelves of a few stores, examined it and found this chemical contaminate somewhat similar to heavy metal poisoning.

Interviewer: Does this give you more time to pursue other goals?

Bonewits: Yes and no. I'm becoming increasingly physically handicapped. This may be the last year I am able to do festivals. I used to drive all over the country going to pagan festivals. Now I can't drive more than 45 minutes without my hands and feet cramping up. I can't type at a keyboard for more than an hour at a time without having to take a break, a long break. I used to make my living as a computerized typesetter or a writer. It's going to be real hard to make a living as a writer if I can't type for more than an hour at a time. I can still do speaking, but how long that is going to last is in question because of the damage it does to my throat.

Interviewer: So computers are a real interest to you.

Bonewits: Primarily as a tool. I don't do a lot of programming. I play around with BASIC programs from time to time just as an intellectual puzzle. I also buy logic puzzle magazines and do those. I love computers, but I love them as a useful tool, not as an obsession in and of themselves. I'm getting on the nets now. I can't log on very often and it takes forever to read all the messages and write responses. I'm getting a lot of valuable feedback from people on ideas, throwing them out on the nets and seeing what happens. Now I'm on the PODS net, we have an ADF echo and a senior Druid echo, that is distributed by the Pagan Occult Distribution System. Otherwise know as PODS Net, for the tekkies in the audience its run through the FIDO echo net. I am also on GENI and I am also going to be on America On Line. Possibly Compuserve and Prodigy as well. The problem is that they all cost money, and I can't get on these things unless people arrange free membership for me, which has been done for a couple of them. We just don't have the finances for me to be on all the nets all the time I would like to be on. I figure if I am on five or six other nets and I log on them every other week, I can at least keep in touch with people. People can send me questions, I can no longer read everything everybody says, but I can at least read the messages that people have aimed at me.

Interviewer: You mention the ADF. What is it?

Bonewits: ADF has turned out to be one of the most controversial groups in the country, mostly because of what I call the ten-year gap. Usually when I come up with an idea that horrifies the community, ten years later it's old hat and everybody knows it. ADF was one of the first Pagan traditions to talk about the need for excellence and the need for standards, qualifications for clergy, paying for clergy, keeping the bullshit quotient down to the absolute minimum in our community. Things that really offended people in our community, and still do. What I find fascinating by this is that even though people are offended by us that doesn't keep them from stealing our ideas.

Interviewer: Which is the definition of eclectic.

Bonewits: Right. What has happened is we have become a touchstone for comparison. We don't claim perfection and we have made zillions of mistakes, but because we started out with the intent with avoiding all of the old mistakes, that has given us the option to make new ones. We have learned a lot and we have published everything. We publish all of our mistakes, which is some thing that most groups don't do. Because of that it has been very educational, not just for us but for other people in the community. All of the sudden dozens of Pagan groups are talking about standards for Clergy, they are talking about improving the quality of their research. They are talking about the uses of liturgical languages, they are talking about paying their clergy. All this stuff that horrified people when we first brought it up, is now becoming the norm. So even though we are a small group we are dramatically influential nationwide.

Interviewer: How do you see the Druid organizations differ from the Pagan/Wiccan organizations.

Bonewits: There are two major areas of difference. The first is a theological difference, and the other area is a structural focus difference. Theologically most Wiccan groups are duotheistic or monotheistic. All the goddesses are blended into one goddess and all the

gods are blended into one god, except for those groups who refuse to admit the existence of male deities. The god and goddesses are seen to be faces or aspects of the eternal female and the eternal male. Yin and the Yang. In the ADF the focus is very polytheistic. We insist on treating each god or goddess as the unique individual he or she may be. We will compare similarities of different deities but for ritual work we never mix them up. The Wiccan groups who do a lot of drawing down discover they get better results when they treat a god or a goddess as an individual, rather then one vague marshmallow puff goddess or god. This is a practical discovery that people make after they do trance possession work for a while. The other major difference is a structure focus one. Wicca, as a religion, is small group oriented. Groups that are closed, exclusionary and private. The style of work that goes on in a Wiccan coven requires you to bring people in one at a time to screen them carefully to make sure that each new person that comes in will get along with the people who were there previously. Rituals are private and magical space is between the worlds, it's cut off from the rest of reality while doing the ritual. Druid focus, on the other hand, is on large-scale public groups. On being inclusionary, anyone who shows up for a ritual can do so as long as they behave themselves. The sacred area is open rather then closed. We don't cast circles for druid rituals, we consecrate or recognize the sacredness of a particular piece of ground. but the energy flow of a druid ritual is in and out of the area throughout the whole ritual. We don't cut ourselves off. Rather then being between the worlds, we consider ourselves in the center of all worlds. This has practical implications in that if somebody shows up late, or an adult has a child that has to be taken care of, they can enter or leave the ceremony at any point as long as they do so quietly. Druidic liturgy is specifically oriented towards large groups, and Wiccan liturgy is specifically oriented towards small groups. One of the things that Pagans have found out is that you cannot take the liturgical and magickal techniques of a Wiccan circle that is designed to work with eight or nine people and make it work for two hundred people.

Interviewer: These days congregationalism is a hot topic.

Bonewits: How are you defining that term?

Interviewer: From a Wiccan perspective, as you have defined it, they are saying that there are masses of people, who want to attend but they all need to be in a group within the circle. And the idea of having people do ritual for the people somehow negates the idea of claiming the Gods individually. It sounds like what I am hearing that the Druidic design encompasses congregations.

Bonewits: Our theology says that anybody can talk to the gods, anytime they want to. That they don't need mediators. But, we also believe that creating, preparing and forming liturgy is a specific art and science that you need to have training in and that some people are going to be better at than others are - through training and inborn talent. And so we don't think that everybody should be clergy. We think that only the people who have a specific calling to be clergy should be clergy. We also recognize that there are many different types of clergy, other than leading an organization or running ceremonies. Our training system is defining, we have ministries. We have a healing ministry, we have a counseling ministry, we have a divinatory ministry, we have a scholarly ministry, and we have a congregational ministry. These of the specialties people follow in the study program. The future of neo-paganism is very clearly going toward having large-scale public pagan churches. And that is going to happen with or without the input from the Wiccan community. They basically have a choice, they can scream and refuse to participate or they can accommodate and have their concerns brought into the process. Its happening anyway. What we've been finding is that when people start up an ADF grove or a CAW nest for that matter, being another publicly oriented pagan church, we might have a half a dozen people at their first meeting, and a dozen at the second, and twenty at the third meeting, and fifty at the fourth meeting. There is an enormous hunger in the America public for religion that is meaningful, and a sizable number of people are really looking for public paganism. And they do not have either the time or the inclination to go through the kind of intense, small group training that Wicca is designed to do. And yet we have had Wiccan priestesses who have claimed that we don't want to let all these riff raff in, and we've got to bring them in one at a time, in a traditional apprenticeship, outer court training system. And if there are not enough priestesses in town to accommodate all the people who want in, tough luck!

Interviewer: Insisting everyone be priestess?

Bonewits: Precisely. This is primarily Gerald Gardener's fault. Gerald Gardener took Martin Luther's principle of 'every man his own minister' and changed that to 'every witch his/her own priest/ess.' And when you got your first degree, as has been published in quite a few places, you are ordained as a priest or priestess at the same time you are ordained a witch. At your first degree. And that was why they had to invent the term high priest or priestess, because there were people who were functioning genuinely as clergy on a congregational level.

Bonewits: ADF is now ten years old, and we are just now having our first ordination to the priesthood coming up in September. Our first person who has worked her way all the way through the study program to the level where we will ordain her as a priestess.

Interviewer: There is the ongoing issue of professional or paid clergy. But I'm not sure if the new paganism provides adequate teaching, and this is an issue in such a rapidly expanding religion.

Bonewits: In our study we have program the provision that if you are in the first circle, and there happens to be a second circle member near you, we expect you to communicate with that second circle person.

Interviewer: Circles?

Bonewits: Our system is circles within circles. First circle is the absolute beginners. Second circle is sort of like deacons, people who decided they are serious about the organization and they want to start taking responsibility and work toward a leadership role. The third circle is the first ring of genuine leadership. This is where we actually call people a healer, a bard, or a liturgist or a priest or priestess. If somebody is in the

second circle, part of their second circle studies is advising any first circlers who live near them. And part of the training for the third circle is advising any second or first circlers who are near you. This makes that person not the sole source of advice, but one of them.

Interviewer: A self-correcting environment.

Bonewits: The other thing too, is that we have deliberately set up horizontal and diagonal communication as well as vertical communication within our structure. So that everybody can talk to everybody else, without having their message censored by somebody on a totem pole.

Interviewer: I was impressed on how available you were to everyone. I have been to festivals or other events where the important figures come around, but they won't speak to the masses. It seems to me that if you are out to work with the masses, then you ought to be part of that group.

Bonewits: It really depends a lot on the personal, intellectual style of the leadership. Some people are really uncomfortable talking to beginners. And if they are (uncomfortable), then its just as well that they don't, because they won't do a very good job. Some people feel very comfortable talking to people from a variety of levels. It just happens that I am one of them.

Interviewer: Is it energy too?

Bonewits: How much psychological energy they have to put into it, yes. This is one of the reasons why we set up our study program for people to pick specialties. Depending on what their specialties is what kind of interactions they will have with the other members. If someone's specialty is scholarship, then they are probably going to only interact with other scholars most of the time, unless they are teaching a class in a local grove.

Interviewer: So, social skills may not be their specialty.

Bonewits: Right

Interviewer: I think that delivering information is so important, but it requires such a variety of social skills that make it work.

Bonewits: Unfortunately, as you probably know, knowing something and being able to teach it well are not the same thing.

Interviewer: Every tradition has its own flavor, if people are interested in your organization where would you recommend they start to see if there is a fit.

Bonewits: Well, the first thing to do is we recommend people call up our 800 number, 1 - 800 – DRUIDRY, or they can send $3.00 and a self addressed stamped envelope to our mailing address, and we will send out an information packet. Which will include the latest issue of our national newsletter.

Interviewer: This is great.

Bonewits: People dial it up and they get a one-minute spiel on what ADF is and is not, and then we tell them to send three dollars to that address. So, they can do it directly or indirectly.

Interviewer: You see a lot of things about witches and pagans, witches being such a phrase for the media, do you get a lot of generic interest or does it tend to be people more informed about druidism?

Bonewits: I would say that about 2/3 to 3/4 of the members of ADF are also Wiccans. They are either practicing Wicca now or have in the past. A lot of people joined ADF because they were looking for a structured system of training that would give them the well rounded body of skills that they felt they needed and they didn't think they were getting from whatever tradition they were studying in. We also have a lot of people who were informed enough and experienced enough to realize that the small group techniques of Wicca weren't working for larger groups and they wanted to learn appropriate techniques of liturgy and teaching and so forth for the larger groups that they finding coming to their doorstep.

Interviewer: You use the phrase liturgy. Would you characterize that more as a presentation, sacred drama, how does it differ from what they try to do?

Bonewits: Liturgy specifically refers to worship ceremony. Especially in regards to public worship ceremonies. The word originally means literally public works. Litergos. There were all kinds of public works you could do in ancient Greece. Springing the money for a ceremony was one of them. And after a while that took on the connotation that liturgy was primarily arranging to have sacrifices done for a particular deity. And throwing the big communal meal that came afterwards. And the liturgists were the people who had enough money they could afford to pay all the expenses themselves. Does this sound familiar? And then when the Christian came along they chose to use the word liturgy to refer to their central religious ceremony. The mass. And the protestants sometimes still call what they do liturgy and sometimes they call it something else. Liturgy I use as a generic term for worship ritual. It involves magical, and theatrical, and psychological and mundane aspects to create a multimedia experience that enable people to have a closer connection with the divine, however defined by a particular tradition.

Interviewer: In that system, are the observers responsible for raising energy, for feeding energy?

Bonewits: Yes, everybody participates in raising energy in druid ritual. We have a standard liturgical, which is basically an outline that all of our local groves use. That way people traveling from one grove to another grove will know what to expect. And it fits with the general cosmology and theology that we are developing in our particular tradition. But there is an enormous amount of elbow room in how they interpret the liturgical outline.

Interviewer: My thought, is that since I came from a Wiccan background that you had to have an encompassing circle, within which you contained energy.

Bonewits: You don't need to contain energy.

Interviewer: It's an intriguing idea, because coming in and out of circle causes special issues.

Bonewits: What we do in ADF ritual we consecrate sacred space, or in some cases we reaffirm to ourselves that the space is already sacred, we reconstruct the cosmos, which is a standard thing in world liturgy according to our cosmology. That will vary from group to group,

according to whether they are doing a Celtic focus, or a Norse focus, or a Vedic focus, or a Slavic focus, they all have the same cosmology, but with different emphases on it. So you reconstruct the universe according to that cosmology by inviting or invoking entities associated with the different worlds of that ethnic group's cosmology. Then we usually invite the three kindreds, the deities, the ancestors and the nature spirits. We do a placating sacrifice to the outsiders, spirits of discord and chaos. We do that outside of the area, where most of our work is going on. And, we get people into a group mind primarily through the use of music and song. Dance, when we are in a good place for dancing, and when we are with a group of people who know how to dance. Not holding hands and stumbling around in a circle. Which is what most pagan dance is. Then we invoke a specific god or goddess as the special guest for the occasion. And offer our sacrifices. And the sacrifices in druid ritual are artistic performances. We offer songs, poems, sacred dance, ritual drama.

Interviewer: Not so much a sacrifice, but an offering.

Bonewits: They are all offerings, yes. What we do is people make offerings to the god or goddess of the occasions and then we have a prayer in which we take all the energy which has been generated by peoples' perceptions of these artworks and offer that as our sacrifice to the god or goddess of the occasion.

Interviewer: I think sacrifice has such connotations.

Bonewits: I know it does, I know it does. Then you get a return flow of energy from the deity, or deities and you then use that for generic blessings on the congregation or for a rite of passage or for some kind of spell that needs to be done. And at that point you don't need to raise any more energy cause you've already got stuff from the deity. And then we wind it all down.

Interviewer: To be technical, about that piece of it. How do you see that energy? Energy invoked in the deity, is it because the deity is us and we put the energy there? Is it an outside source that has its own existence separate from the energy that we impart to it? Is it part of the great human unconscious? All of the above?

Bonewits: Yes. All of the above. We don't insist on monothesisism..

Interviewer: There's a good word! Monothesisism.

Bonewits: Monothesisism. Ah, yes. I think Sam Wagar or Paul Slee came up with that term, I forget whom. It's the underlying concept to all of Western civilization that there has to be a single best answer or a single best solution to any problem. We use multi-model approaches, we are polytheist, we are pluralism.

Interviewer: Does this work in a practical sense?

Bonewits: Yes it does. What we generally do is after we have given the sacrifice of energy to the central deities of the occasion, we take it back from them, we get a return blessing from them which goes into a cup of the waters of life. We usually have one chalice of whiskey and one chalice of spring water. People can sip from either or both. Sometimes we do a meal but that messes up the pacing of a ritual so we don't usually. This is equivalent to the cakes and wine in a Wiccan ritual. What it does is it takes the divine energy and gives you a physical symbol of taking it into yourself. That is what communion is for. Then people are filled with divine energy and then we do our invocations and our magical work so that everybody is going to get as much energy as they can handle. Then we either absorb it to ourselves for personal blessings and healing or if we have a rite of passage that needs to be done like an ordination or child blessing or funeral or if there is a particular spell that has to be done, we then do it, using standard magical techniques within the aesthetic context of what we have been doing in the ritual. When that is over we drain off the excess energy and we say thank you to everybody we invited and we unwind the ritual. It's all very sensible if you sit down and look at it.

Interviewer: I see people using the cakes and wine as refreshment now that the ritual is over.

Bonewits: Right, part of the problem is that Wiccan magical technology was real confused, Gerald Gardener didn't understand a whole lot about magick, although he belonged to a lot of magickal groups. Some groups used the cakes and wine as a grounding method, and some used it as a reception of blessings from the Gods method, and some use it as a charging us up so we can now do the spell method. I think from a logical point of view it makes more sense in the latter context, that the deities give you their blessings from the cakes and wine and you can then cast your spell. You shouldn't have to raise more energy after the cakes and wine to cast a spell. You should have gotten those things charged up enough. You do your cone of power, your energy raising before the cakes and wine. You do that as a way of giving your love and your energy to the God and Goddess, they then give you the return flow which you then use for magick.

Interviewer: When you are in an open circle and people come and go you don't find that draining because you don't anticipate it to be.

Bonewits: Right, if all of the sudden somebody lands a hot air balloon on the other side of the meadow and everybody's attention is distracted, fine that will cause a problem. But well done public ritual does music and song an poetry and drama that holds peoples attention and keeps it, it keeps everybody thinking more or less along the same lines for the duration of the ritual. That is how you get a group mind.

Interviewer: Let's get away from the details and out to the broader picture. Where do you see the Pagan movement and particularly the Druidic movement going in the next five years. Is it expanding rapidly?

Bonewits: Oh yes, we have been around for ten years now, we have fourteen chartered groves. And those are legal branch churches of the corporation.

Interviewer: What size are the groves?

Bonewits: The newer groves have three or four people in them. The larger groves have 20 to 30 people in them. Once the groves have been around a year or two they tend to have 50 to 100 people showing up for the high days celebrations. Every grove is required to provide publicly accessible worship. We started out thinking that grove would be planted and some would flourish and some would die off, and some would merge and some would split. We expected change and we even

wrote into the grove organizers handbook how to handle change. We have a specific manual that we give people who are organizing a grove, how to run a grove, what specific things you can do, helpful advice for your early years.

Interviewer: Do you have standards or requirements for people before they can start a grove?

Bonewits: No. Any three members can start a grove, any one or two members can start a proto-grove. We have forms that they fill out, we have questionnaires that are mostly for us to assist them in what they are doing. We basically give the groves an enormous amount of local autonomy; provide that they don't violate the national bylaws, provided that they don't violate basic policy.

Interviewer: How extensive are these by-laws?

Bonewits: There are a lot of them, you need them for any corporation that is doing as many things as we are doing. It's about eight pages of small print typesetting. In a large part, we wrote the by-laws the way we did for the benefit for the IRS. Cause the IRS expects you to have certain by-laws if they are going to treat you as a real church. Most of those expectations are reasonable and practical, and some of them that aren't are still understandable as they relate to Christian groups, which is what the IRS is mostly thinking in terms of. Most of the by-laws that affect groves directly, there are about 10 or 11 of them, are pretty damn small. Groves have to call themselves by a name that includes the initials ADF somewhere, and they have to use that in all their flyers, advertising and whatnot, groves have to provide public or semipublic rituals eight times a year minimum. They have to have some kind of meeting at least twice every lunar month. We have a good neighbor policy in every grove, they have to contact the police department, contact the local interfaith council, contact the local religion editors and the local media ahead of time, long before any problems develop. Pre-emptive publicity. This is something I am recommending to the people in Colorado Springs who are having problems with the right-wingers there. Go for pre-emptive publicity, so by the time the Christian right gets around to attacking us directly, we already established credibility and friendly relationship with the local media. So they will come to us and ask our response before they print something. Our meaning the Pagan community.

Bonewits: So the rules for starting a local grove is relatively simple and easy, beyond those rules we try to give each grove the maximum amount of autonomy possible. Every grove has to do a public works project every seasonal quarter, some kind of secular, not magickal, public works project. Planting trees, adopting a highway, working for a weekend in a soup kitchen, working for a suicide hot line. Something physical, mundane and secular that shows the rest of your community that you are part of it. That you are not a bunch of weirdos hiding away being separate. That you are taking responsibility as a citizen of your town to contribute to your community.

Interviewer: So what do you think you'll be doing in the future? Do you write because you love it or because it was something that needed to be done?

Bonewits: Provided I can find ways around my various physical handicaps, I will continue writing and speaking. I would like to concentrate for the next few years on books, but we are having severe financial disabilities, I am earning a third of what I was earning before I went on disability. Those checks will vanish in September. I am involved in a lawsuit with the Japanese manufacturers and that is supposed to bring in a chunk of money sometime real soon now. Sometime in the next year or two I will probably get a chunk of money but that has to be invested so I can live on it the rest of my life. I may never be cured from this particular disease, I may get better, I may get worse. No way of knowing. I don't make a salary as the ArchDruid of ADF. ADF doesn't bring in enough money to pay me a salary. At one point the ADF board voted to pay me a stipend of 300 dollars a month, later we had to borrow some money to pay off some debts and I suggested we suspend the stipend until we had paid off all of our debts. As in many organizations, the board of directors is paying large amounts of the expenses of the organization out of their own pockets. We are trying to get beyond it but we are having to fight tooth and nail this oh so convenient anti-money attitude in the Pagan community. This anti-money attitude of the craft, which was created in 1957 when Gerald Gardener wrote the ancient craft laws, was started because when they canceled the Witchcraft Act in 1951 and shortly thereafter Gardener wrote his first book. They replaced it with the Fraudulent Mediumship Act, which made it a crime to ask for money for psychic readings, so Gerald, when he wrote the ancient craft laws, wrote in a law saying you can't charge money for using the art. People have taken that as meaning you can't charge for anything vaguely connected with the Witchcraft community. It provides a convenient excuse for parasites, which is the blunt way to put it. People today were born in non-Pagan religions, even the folks who were born in famtrads. They were at least surrounded by non-Pagan religions and they are terrified that some of our people will become tele-evangelists. Or at least we say we are and that provides the perfect excuse for freeloaders. The fact of the matter is that the average neo-Pagan in American is not poor. The average neo-Pagan has a middle class, white collar or blue-collar job. They have plenty of money for science fiction books, comic books, video tapes, computers and computer games, they have plenty of money to go to science fiction conventions, go to the SCA or whatever their priority happens to be. The fact that the Pagan community has been reluctant to put money into it's own religious needs is more a sign of peoples priorities then a sign of peoples poverty. Even people who are flat broke can be putting in hours volunteering to help. And some do. Most of our groves in the ADF charge dues, and we have encouraged them to do so because you have expenses running a grove.

Interviewer: What is the population of the ADF?

Bonewits: It is difficult to say with precision, we have some three hundred members in the computer base, we have 250 to 300 who subscribe to our national journal, and there is an overlap of about a 150 people who are both members and subscribers.

Interviewer: What about the people who just come to see - to see if its right for them? Is that a regular population?

Bonewits: That's a constantly changing number. People come to a ritual or two and decide if its their cup of tea. If they like it they come back. If they come back several times the groves will say OK, why don't you join?

Interviewer: Is that population responsive to the media?

Bonewits: Media attention? Oh sure, we encourage local grove sponsors to advertise in metaphysical book stores, at local colleges and universities at coffee houses, places where you'd think you'd find someone who is simpatico. We don't require them to advertise in the local newspaper, or radio, or through the local college radio station. Depending on how the communication fluctuates is how many new people will show up. But because we have a standardized liturgical design after a few months of doing the ritual you can handle a sudden influx of 20 or so people and it doesn't change the ritual. You know what to do when that many people show up. We try very hard to make sure that the people doing this know what the hell they're doing. A lot, one of the things that has been happening with the establishment of groves that have been around for several years now, is that if somebody starts a new grove near them, they get adopted as a sister grove. And the more experienced liturgists go out and help them with their first few meetings and invite their members to attend theirs.

Interviewer: You mentioned CAW are you associated with them in some way?

Bonewits: Not officially, I am a member of CAW and Otter's a member of ADF. We just gave each other lifetime memberships. We exchange publications, we sit and talk on the phone a lot, myself and other members of the board of CAW. We have a lot in common because we're public pagan churches, focused on that particular part of what the pagan movement is doing and needing to do.

Interviewer: From what I know of CAW, which admittedly is not much, they don't have the same type of structure, education and background and common liturgical forms.

Bonewits: They are more anarchistic than we. They have the ideals, but they don't have the detailed instructions to their membership. They prefer to let their membership experiment, invent and see what they come up with.

Interviewer: Is there anything else you would like to cover, something important we didn't get to?

Bonewits: I think I've covered most of the stuff. I have met several people here at this gathering, which has been a lot of fun, who said that they are interested in starting groves in Denver, and Colorado Springs and so forth. So, people should keep an eye open for announcements of new groves in the mountain states.

Interviewer: We have the 1-800-DRUIDRY number and they would have the listing there of what is local?

Bonewits: What we do is we will send people the latest issue of the newsletter and the newsletter lists all of the local groves and the proto-groves and of the local guilds and SIGs we have. So people can then start writing.

Mike's Response to Interview with Isaac Bonewits

I'm sure Isaac's done dozens of interviews. I've done at least four with him alone. This one is remarkable for the number of details of his pre-college days and reaction of the Neopagan community to his activities; something not discussed much in the interviews that I did. It is a solid interview and a valuable tool for understanding the transition to ADF.

American Druidism: A Guide to American Druidism

By Daniel Hansen 1995
ISBN 0-89716-600-0 (An important Book!!)

pg. 19-21

The Neo-Druid movement in America had begun independently of any direct British or French influence at all. Because America was spared the meso-Druid phase of development, it was not bound by any of their traditions. In fact, American Druidism didn't start out as a religious movement or even as a Celtic appreciation society at all, but rather it was a humorous protest.

In 1963 a group of students at Carleton College in Northfield, Minnesota rebelled against the college's mandatory chapel attendance requirement. For their protest they formed what they called the Reformed Druids of North America (RDNA) and they held pseudo-religious services once a week. Keep in mind that initially none of these students were Pagans or heathens; most were Christians and their services or sermons took on the forms of religious services they were familiar with. Because Carleton College had a large Asian Studies department, there was a considerable amount of Eastern philosophy mixed in with their free-thinking style. Their protest had the desired result and in 1964 the mandatory chapel requirement was repealed, however the RDNA continued to hold services and meet once a week, much to the surprise of the college officials. With time, the early RDNA took on most of the external aspects now common among neo-Pagan organizations; the eight festivals, a simple hierarchy and almost no dogma. Yet the original group eclectically chose inspiration from primarily Asian and Middle Eastern living traditions. Of the original members was Robert Larson, who was the first to observe a seriously Celtic emphasis and would years later set the foundations for what would be known as the neo-Druid outlook. As these first Druids graduated from Carleton and moved, they planted a new grove of the RDNA wherever they settled down. At one point there were about a dozen RDNA groves across seven states, most fading away by the end of the 70's. It is most noteworthy that among these offshoot groves was the Berkeley grove headed by Robert Larson, established in 1968. It is from this Celtic-oriented grove that the neo-Pagan Druid movement would find its avatar, Isaac Bonewits.

In 1974, the RDNA promoted a man to the post of ArchDruid [of Twin Cities] who has the distinction of having the only accredited degree in Magic from the University of California at Berkeley; his name is Philip Emmons Isaac Bonewits. Bonewits saw great potential in the neo-Druid movement, but he decided that the RDNA (or the NRDNA which he established in 1975) was not the proper vehicle to promote Druidism. Primarily amongst the RDNA's faults was the refusal to call itself exclusively neo-Pagan. The RDNA, as was found in most neo-Pagan organizations of the time, a phenomenal lack of effective organization beyond the local grove level. In 1983, Isaac Bonewits carried some elements of the RDNA with him and founded a new neo-Druid group that would become known as Ar nDraoicht Fein: A Druid Fellowship (ADF.) ADF had a slow start, but it worked its way up to being the largest branch of neo-Druidism in America today. ADF even had a "missionary" branch in Ireland. ADF's strength lies in its insistence on academic excellence on all scholarly research into Celtic and Druidic subjects. One of their mottoes is "Why not excellence?" Their other motto is "Fast as a speeding oak," which is to point out to them that these things take time.

Pg. 26.

(Referring to the 60's counterculture) During this time, the concepts of the ancient Druids was revived. It began at Carleton College in Northfield, Minnesota in 1963. What started out as a protest against mandatory chapel attendance turned into a religious revitalization movement, much to the surprise of the college officials and to many of the original founders as well.

Originally their concept of Druidism was little more than the revival of a name and the use of a few Celtic deity names. A few of the Reformed Druid groves located in California's Bay Area, a hotspot of 60's radicalism, narrowed Carleton's global eclecticism into primarily Celtic and neo-Pagan areas of inspiration. These Berkeley-ites paid greater attention to the ecology/anti-nuke movements, borrowed from esoteric philosophies and dabbled into some of the occult arts. The modern version of Druidism was growing in leaps and bounds, but it lacked direction and a leader with a vision for the future of Druidism. Eventually Phillip Emmons Isaac Bonewits got involved with Druidism. It was he who took the leadership position. He had a vision of a pan-Indo-European Druidism in America based upon sound scholarly research of the ancient Indo-Europeans, the Celts in particular.....

pg. 145.

For every movement there has to be a beginning and for the neo-Druid movement, that beginning was at Carleton College, with the humorous protest which led to the creation of the Reformed Druids of North America (RDNA.) It is interesting to note that the founders of the RDNA never intended it to be a true alternative religion. They were simply protesting against the school's regulation requiring mandatory chapel attendance. The RDNA was founded in 1963 at Carleton College to test the chapel requirement by "attending the services of one's own religion." The next year the school dropped the chapel requirement, but the RDNA continued to meet. The RDNA combined a bit of seriousness with play; in fact they always had a sense of humor. As an example of this humor, the "Early Chronicles of the Druids," was written in a mock biblical style. The original founders of the RDNA distrusted both rituals and magick as being the primary causes of ossification in religion. Although their name implied a Celtic viewpoint, they remained extremely eclectic in their choice of inspirational material, primarily drawing upon Eastern philosophies and liberal Christianity. The RDNA intended to avoid all dogma and orthodoxy, while affirming that life was both spiritual (Be'al) and material (the Mother Earth) human beings needed to come to a state of "awareness" through the unity of spirit and nature. The original "Order of Worship" has many similarities to a Protestant religious service with both innovations and benedictions. Typically their rituals are held outdoors in a grove of oaks, on a beach or on a hill.

The Early RDNA were "Reformed Druids" in the sense that they ostensibly followed the festivals of the paleo-Druids such as Samhain, Winter Solstice, Oimelc, Spring Equinox, Beltane, Midsummer, Lughnasadh, and the Fall Equinox and worshipping the following Celtic deities; Dalon Ap Landu, Lord of the Groves; Grannos, God of Healing; Braciaca, God of Malt and brewing; Belenos, God of the Sun; Sirona, Goddess of Rivers; Taranis, God of Thunder and lightning; Llyr, God of the Sea, and Danu, Goddess of Fertility. However it was up to the Druids to interpret them as gods, or Jungian archetypes, or philosophical ideals. For their Grove meetings the RDNA used the four points of the "magic circle" not to keep anything out, but to keep energy in until the time to release it. After the Ring was cleared of all hostile entities and negative thought patterns they began to concentrate in conjuring and summoning the gods, demigods, nature spirits, and spirits of great men to lend their

powers. At this point they pass around the "waters of life" (good ol' Irish Whiskey) and the "waters of sleep" (pure water.) The language used is flowery and emotional, the expression is rhythmic, and emotions are built up as the Druids feel the presence outside the circle, once their emotions have been aroused and the target is visualized. Their desire has been declared in tail, the group then focuses its energy with another extemporaneous chant and fires its built up magic. The ritual is then finished by thanking the assembled entities who are then dismissed. The circle is broken and the site is cleared of litter. The RDNA emphasized the importance of the ecology long before it became a popular movement. The RDNA makes no claim to prehistoric Ireland.

The original basic tenets of Reformed Druidism were:

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

These previous two tenets were often simplified as:

> 1. Nature is good!
>
> 2. Nature is good!

The RDNA's fundamental idea was that one should scrutinize religions from a "state of rebellion," neither embracing traditional faiths nor rejecting them. They were the first neo-Druid group to admit their human frailties and limitations. This has been a distinguishing characteristic of most of the neo-Druid branches which followed it.

The RDNA has never been a large organization, at its largest it had three branches and twelve Groves across the United States, its membership has rarely exceeded two hundred members participating in grove-activities at any given time. Shortly after it was ford, the RDNA underwent a schism of sorts in that it developed a number of branches. During the 70's, the missionary grove of Berkeley (California) took their Reformed Druidism onto a new pathway; in effect they chose to primarily borrow ritual elements and customs from modern neo-Pagan and ancient Celtic sources. There were New Reformed Druids of North America (NRDNA), Norse Druids in San Diego, Zen Druids in Olympia, Wiccan Druids in Minneapolis, Hassidic (Jewish Mishmash) Druids in St. Louis, and Eclectic Druids in Oakland, Berkeley, and Los Angeles. By 1985, however, most of these branches of RDNA had disappeared leaving at least four active groves; Carleton, Berkeley/Bay Area, Seattle, and New Hampshire.

One of the reasons that many of the groves of the RDNA have faded away was the short term nature of most groves. The RDNA has never espoused itself as the true path for its members, merely a place for open-minded seekers of all religions to gather and exchange stories and thoughts. When some members sought religious systems with greater, more organized collections of "dogmas" or "truth," their activity in the RDNA dwindled. Another cause was the exit of Isaac Bonewits from the NRDNA, due to differences of opinion over organizational methods and aiding the establishment of new groves to fight the RDNA's natural entropy.

Perhaps one of the RDNA's greatest legacies has been the encouragement it has given its members to follow their dreams. In that, Isaac was the founder of perhaps the most enthusiastic off-shoot of Reformed Druidism, Ar nDraoicht Fein; a nationwide neo-Pagan Druid movements. Most 2nd and 3rd generation offshoot Druid organizations bear little resemblance to their simplicity of the original RDNA, but one way to identify them if the Druid Sigil (the circle with two parallel lines cutting through them.)

Hansen's Sources:

Druid Chronicles (evolved), by P.E.I. Bonewits
Drawing Down the Moon, by Margot Adler
Real Magic, by P.E.I. Bonewits
A General History of Reformed Druidism in America, by Michael Scharding

To order a copy of Hansen's book (as of 1995) send 14.95 plus $3 shipping and handling (Washington residents please include 8.2% sales tax) make check or money order payable to Peanut Butter Publishing 226 2nd Ave W, Seattle WA 98119 (206) 281 5965. Include your address.

Mike's Response to American Druidism:

I predict that Hansen's book will come to be viewed as a milestone in the American Druid movements. For those wishing to tie Reformed Druidism into the American Druid movement, Hansen's book is a good place to continue with after reading my Epistle here. Because I helped him edit his sections on Reformed Druidism, I have few quibbles with his presentations. Most of it is paraphrasing Real Magic, Drawing Down the Moon and my A General History. I'm not sure about how widely Druids feel that they "keep the gods out," and this is probably from reading the ritual description in "Real Magic" by Bonewits.

People of the Earth: The New Pagans Speak Out

Ed. Ellen Evert Hopman & Lawrence Bond 1996
Being Resold Under the Title;
"Being a Pagan: Druids, Wiccans & Witches Today"
The following two excerpts were taken from the interviews with Isaac Bonewits and from Tony & Sable Taylor, with permission from Ellen Hopman.

Isaac Bonewits (May 1993)

……As time went by, I went to college; I met a few Wiccans here and there; I saw a couple of the early copies of Green Egg; and it became obvious to me that I was a Pagan. Then I discovered Druidism, and I knew that was where I belonged.

I had a roommate during my last year in college named Robert Larson, who was a graduate of Carleton College in Northfield, Minnesota. That was the birthplace of the Reformed Druids of North America. He wasn't one of the founders, but he was one of the early members of the organization. He mentioned to me that he was a Druid and told me about the group and showed me their literature, such as it was at that point.

I said, "This is great, this feel just right!" So we organized a grove in Berkeley and started doing ceremonies, and I said, "Yes, this is where I belong." I've been stuck with being a Druid ever since.

Q: So what is the essence of Druidism? What is the most sacred thing? What has kept you a Druid all these years?

I can only say that I have a "vocation" to be a druid, using the Catholic terminology, since I don't know any Celtic terminology to describe the same thing. Every time in my life that I have tried to stop being a Druid, that I have dropped out or semi-retired, gone on sabbatical, or anything like that, someone or something has come by and lifted me up by the scruff of the neck and tossed me back into it again.

To me the essence of Druidism is combining the best of head and heart and hand. Combining the intellect, the emotions, and the artistic creativity and craft that people have. It's using that to worship the Gods and to help ourselves to understand our lives better and understand what we are doing and where we are going.

Q: So you founded a group called Ar nDraiocht Fein?

Yes, or it founded me, I'm never too sure about that. I've been going back through my records trying to figure out when did I actually start ADF. It's very difficult to put a clear-cut beginning line to it. The roots of it go back to the years I spent with the Reformed Druids of North America.

The RDNA did not consider itself Pagan. The RDNA, very much like the Mesopagan or fraternal Druid organizations of England, believe that Druidism is a philosophy. A style of questioning and of metaphysical openness that is applicable to any belief system. On the other hand, I say that if you are gathering people out in the woods, you are singing hymns to the Earth Mother, and you are giving praises to the old Celtic Gods and Goddesses, you are practicing a pagan religion.

Over the years I made a number of efforts to paganize the RDNA and to get the people of the RDNA to accept the fact that what they were doing was a neo-Pagan religion. I was met with varying degrees of success and resistance. Eventually, at one point there was a blowup in the small-group politics, and I just said, "this is it, I am not doing this anymore. I am tired of beating my head against a cement wall." I retired for a couple of years and focused on learning how to earn a living with computers.

Eventually I started getting back into doing ritual that for me was "Druid ritual." It was based originally on the RDNA stuff but increasingly on the studies I was doing of the Celtic materials. I have found early versions of the current ADF liturgy dating back as early as 1981. Yet to the best of my knowledge we didn't officially start ADF until around 1983 or 1984. That was when I was talking to friends about the research that had been mentioned to me by my Irish teacher concerning Indo-European studies. Things like the comparative mythology of Georges Dumezil and the discoveries that had been made of more or less intact Pagan traditions being practiced in the Baltic territories.

A number of friends of mine who were amateur or professional scholars said, "Gee, this is exciting. We ought to organize a group to look into this." The next thing I knew we had ADF.

Almost within the first year of putting ADF together as a network of about forty scholars, we had another hundred people joining us who wanted rituals, rites of passage, and music and art, who wanted a complete religion.

This was before we had finished researching what the old religions of Europe really were. To me it was very important that we plant our roots in firm ground. That we not indulge in the kind of romantic silliness that most Druid revivals of the past have indulged in. I though we should find out what they were actually doing in Europe before the Christians came along, what parts of those religious beliefs do we really agree with today, and whap parts do we think are no longer appropriate.

Q: How is ADF different from other groups?

Most of the people in the rest of the Pagan community are very casual about their scholarship. They read something that sounds or feels good, and they go for it. This is probably the reason why so men and women in the Goddess spirituality movement leapt on the Golden Age of Matriarchy idea, because it felt so nice. The fact that the evidence to support that was shaky to slim didn't seem to bother them much. They could always claim it was the fault of those mean, nasty Patriarchal Evil Folks, or male anthropologists.

There's a line in Lewis Carrol's The Hunting of the Snark about how you close your one eye and then gaze fondly upon the subject with the gleam of true belief in your other eye and you will see the snark, which is otherwise an invisible entity.

The other approach that an awful lot of people in the pagan community have taken to scholarship has been to read until they find stuff they like and then stop reading. Or at least to stop reading anything that contradicts what they want to believe. ADF is to the best of my knowledge the only neo-Pagan tradition that is based on the idea of continual research and on changing and adapting our policies and procedures based on the results of that research.

One of the most revolutionary things we've done in ADF is to spread the idea that credentials should be verified. If somebody makes a claim, you should be able to verify whether or not that claim is valid.

Most other Pagan groups get a system together, and they stick with it. They may elaborate on it, but that's it; they don't really do any more digging.

Tony and Sable Taylor (Feb 12, 1994)

Q: How did you become a Druid?

That was a gradual metamorphosis. There was a mystique about it that called to me. There was something in my ancestral being that urged me to seek it out. It took me a while to realize what I was and that that was what had been calling to me all those years.

What I knew about Druids at that point was what I had picked up from The Golden Bough by Sir James Frazier. Reading about the Fire Festivals in Europe as a teenager started me on the path to Druidism.

When I met Tony, the two of us were drawn to this thing called Druidism, but we didn't exactly know how to define it. We started doing research, and we found out that there were occult bookstores, places where we could find information. The more we found out, the more we knew we were on the right track.

Q: When did you both meet your first Druids?

That would have been Isaac Bonewits at the Pagan Spirit Gathering (PSG.) I think it was in 1985. At that time Isaac was the only person who was putting his name out in public as being a Druid, at least in the American neo-Pagan community. He had the wealth of information from the old RDNA, and since there were no books on Druidism that I knew of, at least not on modern Druidism, he was the only contact point that we had. If there had been other contact points, we might have pursued them. So we talked with Isaac, and we got involved with ADF.

Q: How long were you involved with ADF?

I think it was about four years. It was kind of disappointing, because I had these great expectations that I was going to get all my questions answered, and that didn't happened. There simply wasn't enough information being disseminated by ADF for me to get the answers that I needed.

I wanted to know what Druidism was; I was still wrestling with it in my own head. I was relying on Isaac as my "high guru" to put the pieces of the puzzle together for me. I discovered that was a mistake; I can't put those kind of expectations on another person.

Due to that and to some other disagreements such as administrative issues that Tony and I weren't comfortable with, and due to the promise of a certain amount of goods coming to us for the membership fee and not getting those, we left. We weren't seeing the publications that we had been promised, for example. We eventually just got very frustrated.

We decided that we weren't going to wait for Isaac anymore, and we were going to do it ourselves. We then formed Keltria.

Q: How is Keltria Different from ADF?

Keltria works specifically within a Celtic framework. We don't have Greek Druids or Slavic Druids. We have Celtic Druids. We're more tribal than ADF. We recognize that within the Celtic culture the tribe and the clan were very important. We try to structure ourselves around that idea. We are not trying to be a fraternal organization. We like to work in smaller, closer groups that mirror the tribe – the feasting, the ritualing, the camaraderie that exists within an extended family.

We are organized into groves that operate as extended families. The Druids within each clan are free to interact with Druids from any other clans. Just as the ancient Druids could move from tribe to tribe and be recognized and respected. We stay in contact with the other clans, even though we may have our own.

Q: How is this different from ADF?

We don't specialize in large public ritual. We are certainly capable of doing them – we do them at PSG every year – but it's not our main focus. We have never done a ritual for the whole PSG, but we have done open, public rituals there on nights when people had a choice of four or five rituals they could attend.

We typically don't do things for the public at large. It's not that we are being secretive, it just doesn't feel like something to be scattered upon the wind. Our rituals are designed to speak to the soul, and they only speak to certain souls.

Mike's Response to People of the Earth

This excepts are taken from much longer interviews. Ellen Hopman has been an active member of Keltra and ADF for many years before forming her own split, the Order of the White Oak in the late 90s. Being a major Druid organizer and published author, she approaches this interview from an advanced point of reference, perhaps leaving a few questions unasked that the amateur would have like to have asked. But overall, these were fine interviews, and I look forward to updates. Although the book was first published in 1996, Isaac's interview was from 1993 and Taylor's from 1994. Isaac interviews were made before my first interviews with him (Feb 1994), but Tony Taylor's was made after my interview with him (Jan 1994), so that might be important to keep in mind; not that I've influenced them as much as they have influenced me.

By 1993, Isaac had completed a decade with ADF and was definitely beginning to feel comfortable with its progression and beginning to take stock of its progress so far. The 1980s had been a difficult time, with many long debates and arguments with members of the Neo-pagan community, and several split-offs over this period. Things had cooled off by this point, and this is reflected in his charitable memory of these events. Isaac's method of being generous and inclusively careful may well be his greatest inheritance from the fractious years of the NRDNA.

Tony & Sable Taylor's interview are similarly generous, and any pre-existing acrimony with ADF seems to have dissipated after realizing the inherent difficulties or running their own organization for several years. I've attend some of their PSG services and they worked fine in public. What I remember most about the festival, was Keltria's sponsoring the Cow stealing contest that I wrote about in the Dead Lake Scrolls.

The Druid Renaissance

Edited by Phillip Carr-Gomm
1996 by Harper Collins

Isaac Bonewits writes
A chapter in the book called
"The Druid Revival in Modern America"

Although some fraternal organizations of Druids, such as The Ancient Order of Druids, have been present in the United States and Canada for over a century, the current Druid revival is rooted primarily in the planting of the Reformed Druids of North America, the 'RDNA,' in 1963. Almost all currently existing Neopagan Druid groups can trace themselves back to the RDNA, via my own Druidic organization, Ar nDraiocht Fein: A Druid Fellowship, ADF, and its offshoots, such as the Henge of Keltria, HK. However, before going into this history, we should first review some of the vocabulary used by many modern American Druids, namely the uses of the word 'Pagan' and its three main prefixes- 'Paleo-', 'Meso-', and 'Neo-'.

Paganism, Ancient and Modern

The term 'Pagan' comes from the Lain 'Paganus', which appears to have originally had such meanings as 'country dweller', 'villager', or 'hick'. The early Roman Christians used 'Pagan' to refer to everyone who preferred to worship pre-Christian divinities, whom the Christians had decided were all 'really' demons in disguise. Over the centuries, the word 'Pagan' became an insult, applied to the monotheistic followers of Islam by the Christians (and vice-versa), and by the Protestants and Catholics toward each other, as it gradually gained the connotation of 'a follower of a false religion'. By the twentieth century, the word's primary meaning had become a blend of 'atheist', 'agnostic', 'hedonist', and 'religionless'.

Today there are many of us who proudly call ourselves 'Pagan', but we use the word differently from the ways that most mainstream Westerners do. To us, 'Pagan' is a general term that includes both old and new polytheistic religions, as well as their members. The overwhelming majority of all the human beings who have ever lived have been Pagans, and we believe that there is an enormous wealth of spiritual insight and strength to be gained from following a Pagan path.

'Paleopaganism' refers to the original tribal faiths of Europe, Africa, Asia, the Americas, Oceania and Australia, when they were (and in some cases still are) practiced as intact belief systems. Of the so-called 'Great Religions of the World', Hinduism (prior to the influx of Islam into India,) Taoism and Shinto, for example, fall into this category.

'Mesopaganism' is the word used for those religions founded as attempts to recreate, revive or continue what their founders though of as the Paleopagan ways of their ancestors (or predecessors), but which were heavily influenced, either deliberately or involuntarily, by the monotheistic and dualistic world views of Judaism, Christianity and/or Islam. Examples of Mesopagan belief systems include Freemasonry, Rosicrucianism, Spiritualism, Druidism as practiced by the Masonic-influenced fraternal movements in Europe and the Celtic Isles, the many Afro-American faiths (such as Voudoun, Santeria, or Macumba), Sikhism, and several sects of Hinduism that have been influenced by Islam and Christianity.

'Neopaganism' refers to those religions creates since 1940 or so (though they had literary roots going back to the mid-1800s), that have attempted to blend what their founders perceived as the best aspects of different types of Paleopaganism with modern 'Aquarian Age' ideals, while consciously striving

to eliminate as much as possible of all the traditional Western monotheism and dualism. The Church of All Worlds, most Wiccan traditions, ADF and Keltria, are all Neopagan.

These terms do not delineate clear-cut categories. Historically, there is often a period, whether of decades or centuries, when Paleopaganism is blending into Mesopaganism, or Mesopaganism into Neopaganism. Furthermore, the founders and members of Mesopagan and Neopagan groups frequently prefer to believe, or at least to seem to, that they are genuinely Paleopagan in beliefs and practices. This 'myth of continuity' is in keeping with the habits of most founders and members of new religions throughout human existence.

Druidism, Ancient & Modern

So how does this vocabulary work in terms of Druidism? We know that the original, Paleopagan Druids were a social class of intellectuals and artists, with counterparts in the other Indo-European cultures, such as the Brahmins in India, and the flamens in Ancient Italy; however, only the Celtic ones were called 'Druids'. They were of both genders and had several sub-classes, such as Bards, sacrificers, healers, diviners, and judges. They were polytheists, not monotheists, and it is probably true that they did offer human sacrifices from time to time. However, they did not build Stonehenge or the pyramids, did not all have long white beards, did not come from Atlantis, and probably few of them had golden sickles. These Druids functioned primarily as the transmitters of knowledge and culture from one generation to the next, and as performers and supervisors of the ceremonies they believed necessary to keep the forces of chaos at bay. Though deep in their esoteric and exoteric knowledge, they were probably no wiser than the medicine people, Shamans, and Witchdoctors of any other culture.

Most scholars believe that the original Paleopagan Druids were wiped out by the Roman Empire and the Roman Catholic Church, with only scattered remnants of their beliefs and traditions surviving underground among the Bards and Brehons (or judges), of the Celtic peoples. There is no sound historical or anthropological evidence for a surviving intact tradition of Druidism – as distinct from scattered folk or family customs – anywhere in the world, with the possible exception of their cousins in the Baltic territories, who may have kept a form of Lithuanian Paleopaganism alive well into the twentieth century.

The fraternal or Mesopagan Druid groups were started in the 1700s, probably well over a thousand years after the last Celtic Druid had died, by well-meaning individuals who were not adverse to 'fibbing' about their individual and group histories. Iolo Morganwg, for example, was an early supporter of (Christian) Unitarianism, and by an odd coincidence, it turns out that the Paleopagans he wrote about were all Unitarians too!

These Mesopagan Druid groups met the needs of many people for a form of Paganism that would not require them to be publicly known as non-Christian. They did this by claiming that Druidism was not a specific religion but rather a philosophy applicable to any faith, and that the Paleopagan Druids had 'really' been, not just monotheists, but 'Pre-Christian Christians', waiting around patiently for Jesus to be born so they could all run out and convert!

One of these Mesopagan Druid groups may have influenced the first of the modern American Druid organizations, the Reformed Druids of North America. Originally founded in 1963 as a protest against coerced religion at Carleton, a small Midwestern college, the RDNA wound up continuing long after the protestors had won. Its polytheology was a sort of Zen Unitarianism, supporting a philosophy of constant questioning and meditation which was applicable to almost any religious quest. In this, as in some of its liturgical language, the RDNA closely resembled the Mesopagan groups. The founder of the RDNA, David Fisher, at one time claimed to have already been a Druid when he arrived at Carleton College.

The RDNA ceremonies invoked the Earth Mother as 'a personification of the material world' or Mother Nature, a Sky God called Be'al (based on a prot-Celtic root 'bel', referring to brightness or fire, as in Belenos, a Celtic Sun God) as 'a personification of the abstract essence of reality', and several Gods and Goddesses from the various Celtic countries. The Buddhist-style meditations and Celtic deity invocations had a powerful effect upon the young people who started the RDNA (messing around the with archetypes can do that), and many of them carried the 'faith' to other colleges when they graduated or transferred from Carleton. However, since the founders were far more concerned with individual philosophical and religious freedom than with the efficient operation of organizational structures, few of the local congregations, or 'groves', seem to have lasted for very long and no national network was ever successfully created. Nonetheless, new groves still seem to spring up occasionally in the United States and Canada. Carleton College now has an official part of its library, The International Druid Archives, assembled by recent graduate and RDNA historian Michael Scharding. It includes copies of the just published 'A Reformed Druid Anthology', incorporating my own 'The Druid Chronicles (Evolved)' with much additional materials from other RDNA founders and authors. (This is available on the World Wide Web and in electronic format – look for pointers on the www.adf.org Home Page and on other Pagan Web Pages.)

I was ordained as a Druid priest by Carleton graduate Robert Larson in October 1969. I was actively involved in the RDNA for several years, eventually editing the writings of the founders and adding materials of my own to produce the book mentioned above, 'The Druid Chronicles (Evolved)'. As time went by, I became increasingly convinced that Reformed Druidism should admit to being a Neopagan religion, and I worked to make its liturgy as effective as possible. Not too surprisingly, those early RDNA members who thought of themselves as Christians, Buddhists, and Agnostics, found my missionary zeal appalling.

After several false starts, with the New RDNA, the Schismatic DNA, the Hasidic DNA, to name a few, in 1983 I began 'A Druid Fellowship', or ADF; a fellowship rooted in the use of modern scholarship, effective liturgical design, and artistic excellence. I wanted to create a completely new and emphatically Neopagan Druid tradition. Naturally, small politics being what they are, we have had a few branchings-out of our own. The largest branch is Keltria, which 'schismed' from ADF a few years ago to focus their energies on specifically Keltic Druidism (as distinct from ADF's use of Indo-European sources in addition to Celtic ones), and on the esoteric aspects of Druidry. For the rest of this chapter, I'll discuss Neopagan Druidism as practiced in ADF. Keltria is similar in most ways, but you can write to them directly for details (see the resource list at the back of this book.)

Neopagan Druid Beliefs

Many of the members of ADF have come to accept most of the following beliefs. However, it is important to remember that not everyone would use the term 'belief' in reference to these concepts, and that every concept mentioned has a wide variety of accepted interpretations within the organization.

Thou Art God/dess: We believe that divinity is both immanent (internal) and transcendent (external), with immanence being far more needful at this crucial phase of human history. Deities can manifest at any point in space or time

they choose, including within human beings, through the processes known as 'inspiration', 'channeling', and 'possession'.

Goddesses and Gods: We believe that divinity is as likely to manifest in a female form as it is in a male form, and that the word 'Goddess' makes just as much sense as 'God'. Women and men are spiritual equals, and 'masculine' and 'feminine' attitudes, values, and roles are of equal importance.

Polytheism: We believe in a multiplicity of Gods and Goddesses, as well as lesser beings, many of Whom are worthy of respect, love and worship. We have a wide variety of non-exclusive concepts as to the nature of these entities. While some of us believe in a 'Supreme Being', Neopaganism is emphatically polytheistic. We have no figure of ultimate Evil.

Nature Worship: We believe that it is necessary to have respect and love for Nature as divine in Her own right, and to accept ourselves as part of Nature, rather than Her 'rulers'. Many of us accept what has come to be known as 'the Gaia hypothesis' : that the biosphere of our planet is a living being, Who is due all the love and support than we, Her children, can give Her. We consider ecological awareness and activism to be sacred duties.

Cautious Technophilia: We believe in accepting the positive aspects of Western science and technology, but in maintaining an attitude of wariness towards the supposed ethical neutrality of that science and technology. We consider it important that scientists (like everybody else) pay as much attention to their means as they do to their goals.

Religious Freedom: We believe that monolithic religious organizations, would-be messiahs and super-gurus are a hindrance to spiritual growth. We believe that healthy religions should have a minimum of dogma and a maximum amount of eclecticism and flexibility. Neopagan Druidism is an organic religion, and like all other organisms is growing, changing, and producing offshoots.

Positive Ethics: We believe that ethics and morality should be based upon joy, love, self-esteem, mutual respect, the avoidance of actual harm to ourselves and others, and the increase of public benefit. We try to balance people's needs for personal autonomy and growth with the necessity of paying attention to the impact of each individual's actions on the lives and welfare of others.

Religious Toleration: We believe that it is difficult for ordinary humans to commit offenses against the Gods and Goddesses, short of major crimes such as ecocide or genocide. Our deities are perfectly capable of defending Their own honor without the need for us to punish people for 'blasphemy' or 'heresy'.

The Good Life: We believe that human beings were meant to lead lives filled with joy, love, pleasure, beauty and humor. Most Neopagans are fond of food, drink, music, sex, and bad puns, and consider all of these (except possibly the puns) to be of spiritual value. However, we do not approve of addictive or compulsive behavior, and we support people with dysfunctional histories who have entered appropriate recovery programs.

Magic and Mystery: We believe that with proper training, art, discipline and intent, human minds and hearts are fully capable of performing most of the magic and miracles they are ever likely to need. Magical/miraculous acts are done through the use of what most of us perceive as natural, (some say 'divinely granted') psychic talents.

Liturgical Art and Science: We believe that there is an art and a science to creating, preparing and performing worship rituals. Our worship celebrations are continually evolving as we search for the most intellectually satisfying, artistically beautiful, spiritually powerful, and magically effective rites possible.

Connecting to the Cosmos: We believe in the importance of celebrating the solar, lunar and other cycles of our lives. We consciously observe the solstices, equinoxes, and the points in between, as well as the phases of the moon. Such 'rites of intensification' are human universals, as are the various ceremonies known as 'rites of passage' – celebrations of birth, puberty, personal dedication to a given deity or group, marriage, ordination, death and so forth. Together, these various sorts of observations help us to find ourselves in space and time.

Born-Again Paganism: Many of us believe in some sort of afterlife, usually involving rest and recovery in the Otherworld before reincarnating. We have no concept of 'eternal' punishment, refusing to worship deities who could be that cruel.

Hope and Action: We believe that people have the ability to solve their current problems, both personal and public, and to create a better world. Our utopian vision, tempered with common sense, leads us to a strong commitment to personal and global growth, evolution and balance.

Mystic Vision: We believe that people can progress far towards achieving personal growth, evolution and balance through the carefully planning alternation of their 'normal' states of consciousness. We use both ancient and modern methods of concentration, meditation, reprogramming and ecstasy.

Community Responsibility: We believe that human interdependence implies community service. Some of us are active in political, social, ecological and charitable organizations, while others prefer to work for the public good primarily through spiritual means (and many insist on doing both.)

Authenticity: We believe that if we are to achieve any of our goals, we must practice what we preach. Neopagan Druidism, like any other religion, should be a way of life, not merely a weekly or monthly social function. So we must always strive to make our lives consistent with our proclaimed beliefs.

Cooperation and Defense: We believe in cooperation and ecumenical activities with those members of other faiths who share all or most of these beliefs. We also believe in resisting efforts by members of dysfunctional religions who seek to persecute us or suppress our human rights.

There is more to Neopagan than the information give here, of course, and a great deal of variation in how these beliefs are extended to cover other topics. Some of our members are pacifists, and others are in the military; some are animal rights activists and vegetarians, others are carnivorous hunters; some are committed to conservative, others to alternative lifestyles. We actively encourage everyone to apply these principles to the practical questions of their daily lives.

Neopagan Druid Ceremony

ADF rituals, including the public worship rites known as 'liturgies', are rooted firmly in what we have been able to reconstruct of the cosmologies of the Paleopagan Indo-Europeans. These were woven, complex, and multi-valued, though remarkably similar from culture to culture, and were reflected in the social structures and myths of each culture, as the Dumezilian school of comparative mythology has clearly demonstrated. George Dumezil was the scholar who single-handedly rehabilitated the filed of comparative religion after decades of it being academically unfashionable. His theories have been substantiated and fleshed out by many respected scholars, as well as by myself and other Neopagan researchers.

One cosmology incorporates the idea of a 'polar' vertical axis reaching from the Celestial Realm above, down through "here', or the Midralm that humans normally live and function in, down to a Chthonic Realm or Underworld below. This

vertical axis is often symbolized with a Sacred Fire, a Sacred Well and a Sacred Tree. The Fire represents divinity descending from the Celestial Realm, the Well divinity ascending from the Chthonic Realm, and the Tree represents that which connects all the Worlds and Realms.

Another Cosmology is that of the 'Three Worlds' of Land, Waters (sometimes called 'Sea'), and Sky (sometimes called 'Middle Air'.) There can be seen as a horizontal axis running through the center of the vertical one, which is the here and now, with the Worlds being reflected in the Celestial and Chthonic Realms. A polarity of values running through all these is that of 'light' forces and being (of order/safety, not necessarily of Good) and 'dark' forces and beings (of chaos/danger, not necessarily Evil) existing in every World and Realm. Yet another polarity is that of 'Here' and 'Outside' (or 'the Otherworld' or 'Faery'), marking a distinction between the physical and the spiritual aspects of reality. All of these cosmological concepts can be seen in Neopagan Druid rituals, with emphases varying, depending upon which particular Indo-European culture a given grove has chosen to focus. (all are allowed, though Irish is the most common.)

The primary deity worshipped by Neopagan Druids is the Earth Mother, also known as Mother Nature or Gaia. She can be thought of as the consciousness of the biosphere, as a personification of the fertility of the Earth, the Mother of all other deities – at least those worshipped by humans on this planet- and so forth. Gaia is the literal and metaphysical ground upon which we stand, the source and mirror of all that lives and dies. She is mentioned prominently near the beginning and end of every Neopagan Druid ceremony.

ADF liturgy also focuses strongly on a Divine Gatekeeper, deities or other spirits of Bardic inspiration, the 'Three Kindreds' of Deities, Ancestors and Nature Spirits, and even the forces of Chaos – very carefully. Every ADF liturgy has a specific Divine 'guest of honor' or two, to whom the majority of our worship is dedicated. Our offerings consist of songs, chants, dances, ritual dramas, poems and other works of art. These are 'sacrificed' instead of the blood offerings of our Paleopagan predecessors.

The Vision of Neopagan Druidism

What makes ADF different from other Druidic organizations and other Neopagan traditions? This is how we see it:

In ADF we believe that excellence in scholarship is vitally important. The Goddesses and Gods do not need us to tell lies on their behalf, nor can we understand the ways of our Paleopagan predecessors by indulging in romantic fantasies, no matter how 'politically correct' or emotionally satisfying they might be. So we promote no tall tales of universal matriarchies, of Stonehenge being built by Druid magic, nor of the ancient Druids originally having been Shamanic crystal-masters from Atlantis. We do not whitewash the occasional barbarism of our predecessors, nor exaggerate it. We use real archeology, real history and real comparative mythology – and we are willing to change our opinions when new information becomes available, even if it destroys our pet theories. This approach is rare in the history of Druidic revival and the Neopagan community.

In ADF we also believe that artistic excellence is important, both in ritual and outside of it. The Gods and Goddesses deserve the very best that we can give them, so we encourage our members to develop their creative skills to the highest levels that each can attain. Our Bards, painters, woodcarvers, needle-workers and liturgists are among the best in the Neopagan community.

In ADF we believe that excellence in clergy training and practice is vital for any healthy, growing religion. To that end, we are attempting to create a professional clergy training program equal in rigor and superior in results to anything done by the world's other religions. Unlike many alternative religions, we will never have 'instant initiations' into our clergy. Nor do we assume that every member of our religion will have a genuine vocation to the clergy, though it is likely that, for the first couple of decades, a high proportion will. However, we expect that eventually the vast majority of our people will be laity. Nonetheless, everyone is expected to communicate with the Goddesses and Gods in her or his own way – spiritual growth is not a monopoly of the clergy. Every human being needs to learn how to contact the divine fire within, how to talk with trees, and how to unleash the power of magic to save the Earth. If there is such a thing as 'spiritual excellence', we must strive to express that as well.

ADF's study program is unlike those of any other Druidic organization, in that we assume that the primary purpose of participants is to undertake leadership roles within the Neopagan Community. Thus we have a 'university without walls' system of academic and practical studies, designed to produce professional level clergy, Bards, judges, healers, ecologists and others. Credit is given to life experiences and students are expected to be able to demonstrate their knowledge and skills upon request. While esoteric studies, including magic and mysticism, are part of the program, exoteric studies, including first aid, non-profit management, history, comparative religions, counseling and mainstream science, are emphasized. It can take several years for a person to work here or his way through the program, but we are not in any hurry.

Naturally, we believe that liturgical excellence is rooted in these other forms of excellence. Sound scholarship (especially historical and mythological), beautiful art, genuinely competent clergy, and people who are ready, willing, and able to channel divine energies – all are crucial to creating the powerful religious and magical ceremonies that we and the Earth so desperately need.

We have two mottos that we have been using so far. The first is based on the ideas just described: "Why not excellence?" This emphasis on the excellence as a goal makes us both unique and controversial within the Neopagan community. Although some folks think that such emphasis 'isn't democratic', we feel that our concept of divine immanence implies that everyone has something they are good at (you just need to contact the deities within you and channel Their creative power.) However, our second motto – 'As fast as a speeding oak tree!' – serves to remind us all that the achievement of excellence takes time.

We have already officially declared the first Druidic dogma: the Doctrine of Archdruidic Fallibility. No one in ADF, not even the Archdruid, has all the answers. We make no claims of handing down an 'authentic' unbroken tradition from the past, and have very strong doubts about any group that does make such claims. Thus we are free to evolve our systems within the organic structures already created, adapting them as necessary to suit the needs of coming generations. We are also free to make many mistakes in the process – a freedom we've already taken advantage of. Every member of ADF has both the opportunity and the obligation to contribute her or his time, money, energy and talents to the adventure.

We believe Neopaganism is eventually going to become a mainstream religious movement, with hundreds of thousands (if not millions) of members, and that this will be a good thing, both for the individuals involved, and for the survival of the Earth Mother. Neopaganism is currently riding the crest of the 'baby boom'. Many people who grew up in the 1960s and 70s are discovering us at about the same time that they are realizing

both the desperate state of our planet and the eternal relevance of our youthful ideals. Membership in the Neopagan community is quietly growing at a geometric rate, both through word of mouth and through the many do-it-yourself books now available, giving us an ever greater impact on the mainstream culture.

All these Neopagans are going to need publicly accessible worship, teaching, counseling and healing. Within thirty years we expect to see indoor temples and/or sacred groves throughout North America and Europe, staffed by full-time, paid, professional clergy. These will provide the full range of needed services to the Neopagan community, with more 'corruption' than that experienced by the Unitarians, the Buddhists, or the Quakers. We anticipate globally televised Samhain rites at Stonehenge, and Beltane ceremonies attended by thousands in every major city. We see Neopagan clergy taking part in international religious conferences as equals with clergy from other faiths. We see our children wearing pentacles, Druid Sigils, and Thor Hammers to school as easily as others now wear crosses, Stars of David, or Hands of Fatima. We see talented and well trained Neopagan clergy leading thousands of people in effective magical and mundane actions to save endangered species, stop polluters, and preserve wilderness. We see our healers saving thousands of lives and our Bards inspiring millions through music and video concerts and dramas. We see Neopaganism as a mass religion, changing social, political, and environmental attitudes around the world and stopping the death-mongers in their tracks.

This vision is very different from that of most current Neopagans, who focus on small groups as their ideal. Those small groups will always be an essential part of the Neopagan religious community, operating both within and apart from larger organizations, just as their equivalents have throughout human history. As wee see it, the future of Neopaganism will require a wide variety of different group sizes, structures, and ritual styles. To lose any of the currently existing approaches risks impoverishing our spiritual 'gene pool'. So we are not out to 'replace' other Neopagan traditions, even though we believe that we have something unique and wonderful to share with the world.

Doing that sharing requires 'going public', something that many Neopagan traditions have been reluctant to do. Granted, it may remain necessary, for another decade or two, for some Neopagans to remain in hiding wherever fundamentalist hate is rampant. Even for those of us in publicly-oriented Neopagan groups, it will take courage and caution for us to safely 'come from the shadows'. Yet, if we follow the lessons learned by the civil rights movements of our generation, we will eventually have full freedom to practice our beliefs. Accepting and encouraging our community's growth, while avoiding missionary fever, will be a vital tool in achieving that task.

We believe that Neopagan Druidism has an important role to play in the future of Neopaganism and the survival of the Earth. Already other Neopagan traditions are imitating ADF's training program, our liturgical techniques, and our emphasis on the Arts. If we can attract enough people who are willing to dedicate their time, energy, and money to achieving these goals, the vision can be manifested. We can save the Earth Mother, create a global culture of prosperity and freedom, and usher in a genuine 'New Age.'

Suggested Reading

The following books will get you started on understanding ADF's approach to reconstructing Druidism;

Scott Littleton, C. *The New Comparative Mythology, An Anthropological Assessment of the Theories of Georges Dumezil*, Third Edition, University of California, 1980. This is the best critical introduction to Dumezil's work, with an extensive bibliography of relevant books and articles by Dumezil and others.

Doniger O'Flaherty, *Wendy. Women, Androgynes, and Other Mythical Beasts*, University of Chicago, 1982. O'Flaherty (now known as Doniger) give an extensive discussion of the sexual politics of the IE myth system using sound research and a clear presentation. She is also the author of: *Shiva, the Erotic Ascetic*; *The Origins of Evil in Hindu Mythology*; *Other People's Myths*; and an excellent translation of the *Rig Veda*, among many other books and articles.

Piggot, Stuart. *The Druids*, Thames and Hudson, 1985. The best book on the subject so far, covering the archaeological, classical, and historical evidence concerning the Druids, both Paleopagan and Mesopagan, albeit in a very anti-romantic and anti-religious style.

Adler, Margot. *Drawing Down the Moon*, Beacon Press, 1987. This is the best book that anyone has published about Neopagan movements in America. Note, however, that the discussions of Reformed Druidism do not reflect what is going on in ADF today. There is a nice section on ADF starting at p. 325 in this second edition.

Bonewits, Isaac. *Real Magic*, Samuel Weiser, Inc., 1989. A basic introduction to the theory and practice of magic. Includes an extensive bibliography of other titles that will be helpful.

Friedrich, Paul. *Proto-Indo-European Trees*, University of Chicago, 1970. Primarily a linguistic monograph, this in the only book to cover all the various species of trees known to have had names in the PIE language. He includes a great deal of religious and symbolic detail.

Stover, Leon E. and Kraig, Bruce. *Stonehenge, the Indo-European Heritage*, Nelson-Hall, 1978. A harsh but fascinating look at the people associated with the various stages of Stonehenge's construction. The authors belong to the 'hard primitivism' school of IE studies, are hostile to religion and positively rabid about clergy, but the book does an excellent job of straightening out the bewildering array of prehistoric and early IE cultures. The bibliography and research notes are great.

Smith, Brian K. *Reflections on Resemblance, Ritual, and Religion*, Oxford University Press, 1989. A superb introduction to the complex world of Vedic ritual and metaphysics. Much of what puzzles the author will make perfectly good sense to Neopagan ritualists, and will give us some glimpses of what western Druidism must have been like.

Eliade, Mircea. *A History of Religious Ideas*, 3 Volumes. Novl 1 –*From the Stone Age to the Elusian Mysteries*, University of Chicago Press, 1978, and Vol 2 – *From Gautama Buddha to the Triumph of Christianity*, University of California Press, 1982, are of most value to Neopagans. This is simply the best material on the history of religious ideas available, organized both chronologically and thematically. It includes an enormous amount of information on Paleopaganism and early Christianity.

Rees, Alwyn Brinley. *Celtic Heritage*, Thames & Hudson, 1961. A Dumezilian analysis of Celtic mythology and religion,

based primarily on Irish and secondarily on Welsh materials. Gives an excellent overview of basic patterns of belief, and will explain much of the cosmology underlying Celtic mythology and ritual.

Hutton, Ronald. *The Pagan Religions of the Ancient British Isles, Their Nature and Legacy*, Blackwell, 1991. A brilliant review of the history, prehistory and psuedohistory of British Paleopagainsm. This is an excellent tour of all 'the things we know that just ain't so', and belongs in every Druid's library.

Lewis, Bernard. *History –Remembered, Recovered, Invented*. Princeton University Press, 1975. A succinct introduction to the ways in which people filter history through their personal and cultural needs, fears and wishes, even when they are trying to be unbiased. An excellent cure to excessive romanticism, scientolatry, and matriarchal fever.

Caesar, Julius, trans. Anne and Peter Wiseman. *The Battle for Gaul*, Chatto & Windus, London, 1980. A modern colloquial translation, filled with dozens of explanatory maps, photographs and drawings.

Carr-Goom, Phillip. *Elements of the Druid Tradition*, Element Books, 1991. A brief introduction to the facts and facies of Mesopagan Druidism, by the current Chosen Chief of the Order of Bards, Ovates and Druids. Overly romantic, yet honest about absent historical evidence. Includes excellent guided meditations and good ideas about bridging the gaps between Meso- and Neopagan Druids. Also recommended is Carr-Gomm's *The Druid Way*, the story of a vision quest/pilgrimage through the landscape of southern England, Element Books, 1993.

Some 300 or so additional recommended books can be found in the back of the ADF Study Manual.

We do **not** recommend any non-fiction by Robert Graves (on Celtic topics), D.J. Conway, Douglas Monroe, Lewis Spence, H.P. Balvatsky, Edward Williams (aka Iolo Marganwg), or any works by others based on their writings, nor those of Merlin Stone, Barbara Walker, or other revisionist idealogues. Much of what is available in print about the ancient Druid is hogwash, so read carefully and beware of unverified assumptions, nationalistic biases, monotheistic reinterpretations, or claims of intact underground family traditions of Druidism. When in doubt, consult your nearest tree…

Isaac Bonewits has been a Druidic priest for over 25 years, and a Wiccan priest for 15 years. He is one of North America's best known authorities on Neopaganism, Druidism, Witchcraft and the Occult. He hold the only accredited (B.A.) degree ever given in Magic, (U.C. Berkeley), and is the author of the classic introductory textbook, *Real Magic*, as well as the infamous FRP game magic system, *Authentic Thaumaturgy*. He is the founder and Archdruid Emeritus of Ar nDraiocht Fein: A Druid Fellowship (ADF), the largest and best known Neopagan Druid movement in North America, and co-leads a Gardnerian coven with his wife, Deborah Lipp. He is also a singer and songwriter of Pagan songs, some of which have appeared on two albums: '*Be Pagan Once Again!*' and '*Avalon is Rising!*', with a third, '*We Are One Family!*', to be released in Winter 1995/6. He was an early fighter for Aquarian civil rights, having written the *Aquarian Manifesto* and started the seminal Aquarian Anti-Defamation League in 1974. On January 1, 1996 he resigned his position as Archdruid of ADF and is currently finishing books on Neopagan polytheology and liturgical design, as well as his own histories of Druidism and Witchcraft.

He can be contact through P.O. Box 1021, Nyack NY, USA 10960-1021, as well as through Ibonewits@aol.com and via other online services. He is especially interested in hearing from European and South American Druid organizations.

Resource Guides

[A few select sections incorporated by
Mike Scharding to show extent of computer use in 1996]

The two largest Druid groups in America are Keltria, PO Box 33284 Minneapolis MN 55433 and ADF, PO Box 516, E. Syracuse, NY 13057-0516. Information on these, and other American groups is available in American Druidism: A Guide to American Druid Groups by Daniel Hansen from CSC, 27013 Pacific Hwy S. 315, Kent WA 98032 USA. (Both A Druid Directory and American Druidism are also available from The Oak Tree Press, PO Box 1333 Lewes E. Sussex BN7 IDX. Email: office@obod.co.uk)

Archives

The International Druid Archives holds the largest publicly accessible assembly of documents from modern Druid movements worldwide. To consult, contact Carleton College Archives (re: Druid Archives) 300 North College St, Northfield, Minnesota 55057 USA.

Magazines

Aisling PO Box 196, London, WCIA 2DY
The Druid's Voice PO Box 29, St. Leonards-on-Sea, E. Sussex TN 37 7YP
Keltria Journal of Druidism PO Box 48369, Minneapolis MN 55488 USA
Druids Progress PO Box 9420 Newark DE 18714-9420 USA
Metrodruidz Nuz, Green Man Grove (ADF), PO Box 3495, Jersey City, NJ 07303 USA

Druids on the Net by Erynn Laurie

The Internet and other computer networks are an ever-expanding part of many people's lives. Druids are an active part of this growing network, participating in fascinating discussions, building Web pages, debating the nature of Druidism and building friendships all around the world. If you have a computer and a modem, you can join in this aspect of the Druid renaissance through local bulletin boards, commercial online services like Compuserve or America OnLine, or local Internet service providers….

… Because of the nature of the net, these lists are not and cannot be comprehensive. They are merely meant as an entry into the world of Druidism online. Net resources come and go without notice. Although these sites and lists were active at the time this book went to press, some may no longer be available when you try them. Listings here are almost entirely English language resources, along with a few for Celtic languages.

Local BBS Access…

Usenet Newsgroups…

alt. mythology
alt.pagan
alt.religion.druid
soc.culture.celtic

Mailing lists….

World Wide Web Pages….

ADF Web page
http://www.adf.org/
Anders Magick Page
http://www.nada.kth.se/~nv91-asa/magick.html
Bibilographies of Interest to Mythologists
http://www.the-wire.com/culture.mythology/mythbibl.html
BUBL Information Service: Religions of Ancient Peoples
Http://www.bubl.bath.ac.uk/BUBL/ReligPre.html
Celtic Culture Page
http://www.pic.net/~callahan/celtic.htm
Celtic, Germanic & Nordic Culture Page
http://ukanaix.ce.ukans.edu/~eickwort/cu/hrd_main.html
Celtic & Viking Art Files
http://www.tardis.ed.ac.uk/~feorag/paganlink/gallery/celtpics.html
Ceolas Celtic Music Archive
http://www.standford.edu/ceolas.html
Dalriada Heritage Society
Gopher://gopher.almac.cu.uk/11/scotland/dalriada
DrOOP Home Page
http://www.piexlations.com/users/pixelations/drphome.html
Lysator Pagan Files Directory
http://www.lystaor.liu.se/ftp/pub/religion/neopagan/index.html
Myths & Legends
http://publpages.unh.edu/~cbsiren/myth.html
Nemeton-L Home Page
http://www.speakeasy.org/~mimir/nemeton.html
Order of Bards Ovates & Druids Home Page
http://www.obod.co.uk/obod/
Pagan Resources Page
http://www.ssc.org/~athomps/pagan/paganres.html/
Rowan Fairgrove's Home Page
http://www.crc.ricoh.com/~rowanf/rowanf.html

Brief information on Druid groups is available in the United States by telephoning 1-800-DRUIDRY [not available c.2003]

Email information via the Internet on the large Druid groups is available from:
ADF@aol.com Keltria@aol.com OBOD@aol.com

Mike's Response to The Druid Renaissance

This is the only chapter in the book devoted to America, but there are other very impressive chapters illustrating the chain of lineage and connection between the other Druid movements in Europe and the British Isles. Written not long before his retirement from the role of ADF's Archdruid, Isaac's essay for this chapter is well written and draws upon various early essays that has written; such as "The Other Druids," "Neopaganism Druidism" and several ADF early publications like "A Vision of Neopagan Druidism." Written a year or two after inviting Isaac to the Carleton Grove, this article shows a better understanding of the "family tree" nature of Druidism in America branching out from RDNA to produce ADF, Keltria, Druidactios and other spin-off groups influenced by them.

Isaac continues to push the possible fraternal origins of Reformed Druidism through the agency of David Fisher's statement that he belonged to an earlier tradition. However, I believe, that as Isaac showed Iolo Morganwg creating a Unitarian format for his Meso-paganism; it is quite possible for Fisher's groups to make an Episcopalian/Unitarian format for their Druidism. Certain members were masons, which may have led to the ten orders and the initiatory practices.

Several Groves, besides Carleton, have lasted a long time, such as Berkeley (1969-1993), Hazlenut (1978-present), Birch (1983-Present), Greenwood (1976-Present), but indeed most lasted about three to four years. The recent updates about the Archives and the A Reformed Druid Anthology are well-appreciated to show that the movements isn't moribund.

The Resource Section references to Modern Druidism were included to show the state of available materials as was likely to have been seen in 1996 at the beginning of the Internet Revolution in the Neo-Pagan movement. The RDNA had yet to play a large role in this movement, with ADF & Keltria producing a great deal of information; followed closely by OBOD from England. In those years, it was a small pool, and most people were familiar with each other.

Who is Isaac Bonewits?

(Immodest Third-Person Self-Introduction)

Copyright © 1997 c.e., Isaac Bonewits

Isaac Bonewits is North America's leading expert on ancient and modern Druidism, Witchcraft and the rapidly growing Earth Religions movement.

A practicing Neo-Pagan priest, scholar, teacher, bard and polytheologian for over thirty years, he has coined much of the vocabulary and articulated many of the issues that have shaped the 300,000 strong Neo-Pagan community in the United States and Canada, with opinions both playful and controversial.

As an author (of Real Magic, Authentic Thaumaturgy, and numerous articles, reviews and essays), a singer-songwriter (with three albums to his credit), and a "spellbinding" speaker, he has educated, enlightened and entertained two generations of modern Goddess worshippers, nature mystics, and followers of other minority belief systems, and has explained these movements to journalists, law enforcement officers, college students, and academic researchers.

He is the founder and Archdruid Emeritus of Ár nDraíocht Féin: A Druid Fellowship, (the best known Neo-Pagan Druid organization in North America), a 3° Druid within the United Ancient Order of Druids (the best known Mesopagan Druid order), a retired High Priest in both the Gardnerian ("British Orthodox") and the N.R.O.O.G.D. ("California Heterodox") traditions of Wicca (Neo-Pagan Witchcraft), an initiate of Santeria (Afro-Cuban Mesopaganism) and the "Caliphate Line" of the Ordo Templi Orientis (Aleister Crowley's Mesopagan magical tradition), as well as a member of other Neo-Pagan and Mesopagan Druid orders.

Articulate, witty, yet scholarly, he is currently writing books on Druidism, Witchcraft, liturgical design, and polytheology. Should your topic be outside his expertise, he can quickly refer you to colleagues, scholars and spokespersons for any legitimate Neo-Pagan movement.

Mike's Response to Who Is Isaac Bonewits

This is an accurate summary of how Isaac, and his friends, judge himself. An intriguing fellow.

Encyclopedia of American Religions

6th Edition
Published by Gale Research
Edited by J. Gordon Melton. 1999

***1719 (p. 805)**

Ar nDraiocht Fein: A Druid Fellowship, Inc.

PO Box 516

East Syracuse, NY 13057

Ar nDraiocht Fein: A Druid Fellowship, Inc. is a Neopagan Druid community founded in the mid-1980s by Isaac Bonewits. The attempt to reconstruct and revive a form of Druidism, began at Carleton College during the 1962-1963 school year. It spread from there as the Reformed Druids of North America. Bonewits became a Druid in 1969. The following year he attained some degree of fame when he graduated from the University of California at Berkeley with a degree in Magic. He published his survey of the field, Real Magic, in 1971. Through the 1970s, Bonewits took a prominent role in Druid affairs. He published a newsletter and edited the Druid Chronicles (Evolved) (1976), but toward the end of the decade he withdrew from leadership and kept a low profile for several years.

Bonewits reasserted his position as an Archdruid in 1984 with the publication of the first issue of The Druids' Progress and the announcement of the founding of Ar nDraiocht Fein as a specifically Neopagan form of Druidism. The order maintains a contemporary faith based upon the latest academic research and assessment of ancient Druidism. While reviving the best aspects of the past, this approach advocates self-consciously living in a modern scientific, artistic, ecological, and holistic context. Like other Neopagan groups, it is a nature worshipping, polytheistic faith.

Bonewits also designed the new Druidism so it was not limited to Celtic traditions, but pan-Indo-European to allow a broad inter-cultural participation. Though Neopagan Druidism is seen as very close to Wicca, it is distinguished from Wicca by its emphasis upon polytheism rather than just two major Wiccan deities (the Sky God and the Earth Mother), its large group orientation as opposed to small covens, and its public inclusionary character.

Neopagan Druids are organized into groves that meet twice monthly and celebrate the common eight pagan festivals. Bonewits (with the assistance of other members) has written The ADF Grove Organizers Handbook, the ADF Members' Guide, the ADF Study Manual, and the ADF Liturgical Manual. Recently Bonewits retired and was named Archdruid Emeritus. Ian Corrigan has been named acting Archdruid in the interim before a New Archdruid is designated.

Membership: In 1992 there were approximately 375 members in the United States and approximately 15 in Canada. There were 12 chartered groves in the United States. Individual members could be found in Japan, Czechoslovakia, England, Australia and Ireland.

Educational Facilities: The ADF study program provides college-level training for Druidic clergy and other leaders.

Periodicals: The Druids' Progress. News from the Mother Grove. The ADF Membership Directory.

Remarks: It appears that most, if not all, of the various Druid groups that were functioning in the 1970s and 1980s have disbanded and that their work now survives through the ADF. However, at last report there was a former group of the Reformed Druids of North America still functioning in California.

Sources:

Adler, Margot. Drawing Down the Moon. Boston: Beacon Press, 1986.

Bonewits, Isaac. Real Magic. New York: Coward, McGann, and Goeghengan, 1971.

Bonewits, Isaac. What Do Neopagan Druids Believe? Newark, DE: Mother Grove, 1991. Tract.

Bonewits, Isaac. What is Ar nDraiocht Fein? Newark, DE: Mother Grove, 1991. Tract.

#1747 (P. 816)

Divine Circle of the Sacred Grove

Box 1737

Fontana CA 92334

The Divine Circle of the Sacred Grove was founded in 1985 by Janette Gordon, a priestess who has a long history of participation in Druidism as well as training in Wicca and a broad mastery of occultism in general. In 1965 she founded the Order of Druids, School and Drunements, which was incorporated into the Divine Circle. The church holds weekly religious services and the school offers a full course of study on Wicca, magic, ritual, healing, occultism, and related topics. The school operates as a correspondence school under the tutelage of Janette and her husband, Norman Gordon. She has authored all of the curriculum lesson material.

The church teaches the balance of Nature affirmed in ritual activity, the polarity of Goddess and God, and a way of life based upon personal empowerment through magic. While operating out of a single center in Fontana, California, the church has extended its influence to Wiccans across the United States through its school, which offers master's and doctorate degrees to its graduates. It also offers special training for the priesthood and provides an opportunity for graduates to become initiates and priest of the church.

Membership: Not reported.

#1759 (p. 820)

Henge of Keltria

Minneapolis, MN 55448-0369

The Henge of Keltria was established in 1987 (incorporated in 1995) by co-founders Tony Taylor and Sable Taylor, both former members of the Ar nDraiocht Fein (ADF.) The Taylor had some administrative differences with ADF and rejected its idea of multicultural Druidism. They work within a context of Celtic Druidism. The Henge of Keltria is a Neopagan group dedicated to protecting and preserving Mother Earth, honoring the ancestors, revering the spirits of nature, and worshipping the Celtic gods and goddesses. Special emphasis is placed on spiritual development fostered through study and practice of the Druidic arts and Celtic magick. Through training, networking, resource material, ritual participation, and meaningful communication, the group aims to provide a religious and spiritual framework through which people may reach their full potential.

Affiliated local groups are called groves. Each grove is free to compose and perform ritual and magick geared to its own particular focus, provided such work remains compatible with the beliefs, ethics, and ritual and structural framework of the Henge.

Members progress through three grades of initiation called rings, a symbolic nature derived from the rings of a tree; the ring system measures the growth of its participants. The three rings are named for sacred trees: the Ring of the Birch, the Ring of the Yew, and the Ring of the Oak. Within the highest ring, the Oak, there are three tiers – Hawthorn, Rowan and Mistletoe. Advancements are based on time, knowledge, and service to either a local grove or the Henge. Special provisions are made for those transferring from other Neopagan paths, so that those with several years of training and experience do not need to begin at the bottom.

Membership: Not reported. Groves are found in Minnesota, Wisconsin and California.

Periodicals: Keltria: A Journal of Druidism and Celtic Magic. Serpent Stone: A Journal of Druidic Wisdom.

#1781 (p.825)

Reformed Druids of North America

C/o Live Oak Grove

616 Minor Road

Orinda, CA 94563

The Reformed Druids of North America was formed in 1963 by a group of students at Carleton College, Northfield, Minnesota, as a protest against a compulsory chapel attendance requirement. It began as a result of a conversation between David Fisher, Howard Cherniack, and Norman Nelson. The idea emerged of forming a non-bloody, sacrificial Druidic group. If students were denied credit for attending its services, then they would claim religious persecution; if they received credit, the whole project would be revealed as a hoax, thus ridiculing the requirement. The requirement was dropped during the 1963-1964 school year, but the group decided that, since it enjoyed the rituals so much, it would continue. At that time, the structure was completed and the major system of beliefs outlined.

Rituals had been constructed by the Reformed Druids from materials in anthropological literature, such as The Golden Bough, the classical text by Sir James Fraser. A henge (an open-air ring temple) was constructed on nearby Monument Hill, where the first Protestant service in Minnesota was held. Though frequently destroyed, the henge was constantly replaced. Ritual is directed toward nature and is held outdoors (in an oak grove where possible. Robes of white are worn. The passing of the waters-of-life is a symbol of oneness with nature. Festival days are Samhain (Nov. 1), Mid-winter, Oimelc (Feb. 1), Beltane (May 1), Mid-summer, and Lughnasadh (Aug. 1.) The Celtic/Druidic gods and goddesses are retained to help focus attention on nature. They include Danu, the mother of the gods and humanity, and Taranis, one of her children, the god of thunder and lightning.

The Reformed Druids are organized into autonomous groves.. Each grove is headed by an arch-druid, a preceptor (for

business matters) and a server (to assist the Arch-druid.) Three order of the priesthood are recognized. Higher orders are honorary. The Druid Chronicles, consisting of the history, rules, and customs of the Reformed Druids of North America, serve as the scriptures. These were composed mainly by Jan Johnson and David Frangquist, who succeeded the first arch-druid.

Over the years, a continuity of organization was effected through a lineage of arch-druids. The original arch-druid entered the priesthood of the Episcopal Church. Others established groves in different parts of the country. In 1978, locally autonomous groves were functioning in Northfield and Minneapolis, Minnesota; Chicago and Evanston, Illinois; Ann Arbor, Michigan,; Webster Groves, Missouri; New York City; and Palo Alto and Berkeley, California.

In the Mid-1970s, leadership of the Druid movement passed to Isaac Bonewits, who had made national headlines when he graduated from the University of California at Berkeley with a degree in magick. Bonewits headed a Berkeley grove. More importantly, he compiled the Druid writings, adding material he had written on Druidism and in 1977 published the Druid Chronicles (Evolved), which contain the history, rituals, laws, and customs for the Reformed Druids. In 1978 he began Pentalpha as a national Druid periodical. After several years of publishing the magazine and trying to promote Druidism, Bonewits withdrew from all leadership roles (though he continues to be active in Pagan affairs otherwise.) Emmon Bodfish became preceptor of the Berkeley Grove, which was renamed the Live Oak Grove and moved to Orinda, California.

Membership: In 1997 there were two groves: Orinda, California and Keene, New Hampshire.

Periodicals: Druid Missal-Any

Sources:

Bonewits, P.E. Isaac. Authentic Thaumaturgy. Albany, CA: The CHAOSium, 1978.
Bonewits, P.E. Isaac. Real Magic. New York: Coward, McCann & Geoghegan, 1971.
Bonewits, P.E. Isaac. The Druid Chronicles (Evolved.) Berkeley, CA: Berkeley Drunemetum Press, 1976.

Mike's Response to Encyclopedia of American Religions 6th Edition

ADF: A good essay of ADF, although highly reliant on materials from Isaac Bonewits and Adler. In fact most of the entries in this section of his encyclopedia on Neopagans, are named in Drawing Down the Moon. An interview with another member would add more variety to Isaac's standard history of the group.

DCSG: Although this group has not enjoyed a good reputation after reputedly repackaging ADF materials, and various financial schemes. It is however an adequate representation of the group, and they've moved on-line, operating out of Arizona.

HK: Useful addition of Keltria to the Encyclopedia, one which more or less draws from the interview of Taylor in the book, *People of the Earth*.

RDNA: See my other objections to Melton. Mostly drawing about "What and Why is Reformed Druidism in the 1970s?" at the beginning of Druid Chronicles (Evolved.) A new error was added, referring to a "henge," when they should be referring to an altar repeatedly built on the site in the early 60s. A stone circle has been built nearby at Carleton in 1999, but I'm sure he would not have known about it in 1997. They did not do an update since 1986, as is shown by assuming that the Orinda grove was still operating in 1997, and the Missal-Any had stopped in 1991. Instead, at that time, the major groves operating were at Carleton (MN), Hazelnut (CA), Birch (NH), Akita (Japan), Greenwood (WA) and Big River Grove (MN.) A simple letter to Carleton could have provided that information. Regardless, Melton still puts out one of the wider encyclopedic sources on Druidism.

Modern Druidic Movements:

From www.religioustolerance.org
Circa 1999

Order of Bards, Ovates and Druids (OBOD): There are two beliefs concerning the development of this group. One traces their origin to the Ancient Order of Druids (AOD) by Henry Hurle in England in 1781. This group repeatedly split due to internal dissension into many separate organizations. By 1918, there were five groups attempting to perform solstice ceremonies at Stonehenge; all were breakaway groups from the original Ancient Order of Druids. By 1955, all had disappeared except for the British Circle of Universal Bond which subsequently split in 1963 to form the OBOD. The other lineage is claimed by the OBOD who trace their ancestry back through the AOD to a group founded in England in 1717 by John Toland. He is said to have combined local groups of Druids (called groves) from a 10 locations into the Mother Grove. The OBOD's current address is: PO Box 1333, Lewes, East Sussex, England, BN7 3ZG. Email address: office@obod.co.uk

The British Druid Order was founded in 1979 by Philip Shallcrass and Emma Restall Orr. They "see Druidry as a process of constant change and renewal whereby the tradition is continually recreated to address the needs of each generation." They currently have about 3,000 members, mostly in the UK. 3 Their address is: British Druid Order, PO Box 29, St Leonards-on-Sea, East Sussex TN37 7YP, England. Email addresses are: greywolf@druidorder.demon.co.uk and bobcat@nemeton.demon.co.uk

The Reformed Druids of North America: This movement started as a type of undergraduate prank at a mid-western U.S. college (Carleton College at Northfield, MN) in 1963. (One source says 1957.) The administration had required that all students to attend church. Some students invented the RDNA as a reaction to this rule. The leaders were amazed when many of the students wanted to continue the RDNA, even after the protest against the administration had been won. From this source, a number of Neopagan Druidic movements have split off, including:

Ar nDraiocht Fein: (ADF) This can be loosely translated as "our own Druidism." Their name is pronounced "arn ree-ocht fane." It was founded by Isaac Bonewits who is currently the Archdruid Emeritus. The ADF emphasizes scholarly research, and " a blend of ancient practices and modern realities." His motto is "paganize mainstream religion by mainstreaming paganism." Their goal is to recreate a Pan-European Druidism, involving elements from Baltic, Celtic, Germanic Slavic and even pre-classical Greek and Roman beliefs. The ADF publishes a quarterly ADF journal, a bimonthly News from the Mother Grove, and a semi-yearly Druid's Progress. As of mid-2002, they have 43 groves in the U.S. and two in Ontario, Canada. Their web site is at: http://www.adf.org Their Email is at address is: ADF-Office@adf.org. Their postal address is: ADF, P.O. Box 17874, Tucson, AZ 85731-7874

The Henge of Keltria: Five ADF members compiled a list of 13 concerns about the ADF at the Pagan Spirit Gathering in 1986, Emulating the actions of Martin Luther, they attached the list to the door of Isaac Bonewits' van in 1986. Fortunately for Isaac, they used tape in place of the nails that a Christian urban legend says that Martin Luther used. Keltria has focused on ancient Celtic religion and holds only non-public rituals. They published a journal: Keltria: A Journal of Druidism and Celtic Magick" from 1986 to 1998.

Mike's Response to Modern Druidic Movements:

The website religioustolerance.org has been around since about 1996 and providing a neutral, level-headed third-party description of the various major and minor religious movements on the internet for reference. As such, it has dispelled a lot of rumors. Probably working off Melton's materials and Drawing Down the Moon.

Druid Organizations

Excerpts taken from Jean Markale's
"The Druids: Celtic Priests of Nature."
Published by Inner Traditions Intl Ltd, 1999

It is an accepted fact that there are no official written texts revealing an authentic druidic tradition; moreover, this is quite convenient, for it allows any person to claim that he or she is the heir of a tradition transmitted orally over the centuries. This being the case you should not feel compelled to believe such individuals. It would be quite pointless to ask those who claim descent from an oral lineage for the least little bit of proof, in that, by definition, no proof exists. I am not saying that there are no true oral traditions that have survived the ages. This would be ludicrous to profess and as equally difficult to prove as the fore written statement. It is necessary to say, however, that you should keep your mind clear when making decisions about covens, groves, circles and the like.

The Druidic brotherhoods can be classified into four principle categories. The first is the line of John Toland (1669-1722), an Irish Catholic who founded his druidic order on September 22nd, 1717. This order is quite an antiestablishment movement, currently known under the name of the Druid Order, whose founder's paganizing tendencies have been tempered by modifications introduced by the Anglicans. The influence of the famous poet William Blake, a member of the brotherhood, appears to have been very important on this clearly esoteric druidic branch, that also has the allures of a secret society.

The Second line of druidic brotherhoods, The Ancient Order of Druids, was founded by Henry Hurle in 1781. Hurle, a carpenter, gave this brotherhood a quite visible Masonic coloring, as well as humanitarian preoccupations, particularly those concerning mutualism and social providence. William Blake was also a member of this brotherhood. The ritual of this group appears very similar to that of the Scottish Masonic Lodge. The third druidic line is that of Iolo Morganwg, a masonry worker who was born in Glamorgan County, Wales. This inspired self-taught man was very interested in old Celtic culture, and did much research and published several works on the subject. It is probable that Iolo collected folktales and that he knew medieval Welsh literature quite well, little more of him is known other that the fact that he founded the first druidic and bardic Gorsedd in London, on June 21st, 1792, the day of the summer solstice. This is a good measure of the reliability of this information if one recalls that the ancient druids had no solstice festival whatsoever, a fact substantiated by all the documents that we have at our disposal. The Welsh Gorsedd would become the quasi-official branch of druidism, and it is to this lineage that the currently existing Fraternity of Druids, Bards, and Ovates of Britain is connected. The members of this lineage do not consider themselves as priests of an ancient religion. They do however, consider their druidism an eternal quest for Celtic wisdom and truth.

The fourth category brings together countless brotherhoods, fraternities, groups, and sects not necessarily connected to any one of the three previously described lineages. Some of these brotherhoods are maintained only by the ephemeral will of their founders. Others are tied to different traditions. Each having it's own conception of druidism. Druidism in a sense died when the Celtic society became extinct at the hands of it's predecessor, Roman Christianity. However, that which would have remained are the principles of druidism, for they could not have vanished. Listed below are the Guilds, Brotherhoods, Covens, Groves, and Circles as I am aware of them. I will post more as I find them.

The United Ancient Order of Druids is the oldest of the surviving Fraternal "Mesopagan" Druid organizations. They are primarily active in the Ohio, Nevada and California regions. On the East Coast, Iona Grove #1, UAOD, is an active grove which meets in the Washington, DC, area, at least 4 times each year, on the Solstices and Equinoxes, for dinner, good conversation, and the presentation and discussion of a paper relating to Druidism and/or fraternalism. They have been in existence since 1994 and have grown very quickly to a membership that now numbers over forty. Some of these members come from New York, West Virginia, Connecticut, Ohio, Texas, Minnesota, and California. The Secretary for Iona Grove UAOD is Paul M. Bessel, at 703-418-1172, fax 703-418-6625. You can e-mail him at paulb@cpcug.org. Via snailmail, you can write to Iona Grove #1, UAOD, c/o 2301 Jeff Davis Hwy., #1521, Dept. IBWS, Arlington, VA 22202-3818.

The Order of Bards Ovates and Druids, also known as OBOD, is a modern offshoot of The Druid Order (British Circle of the Universal Bond), and is evolving into a Neopagan movement with over 1,200 members around the world. To receive a packet of information about them, just write to: OBOD, Dept. IBWS, PO Box 1333, Lewes. East Sussex BN7 1DX England, and enclose several International Postal Reply Coupons, or send email to office@obod.co.uk. OBOD publishes an excellent monthly newsletter Touchstone, for members only. Excerpts from previous issues are online at the OBOD site. OBOD's current Chosen Chief is Philip Carr-Gomm, psychologist and author of some good books on Druidism. You can email him at philip@obod.co.uk.

The Druid Clan of Dana or DCD, is a daughter organization of the well known Fellowship of Isis, or **FOI**, perhaps the largest international Pagan networking organization in the world. The DCD is "for all of those who honor the Goddess in the Druid manner." All FOI members may join. It was founded by Baron Strathlock and Lady Olivia Robertson, it's current head (and head of FOI.) Phillip Carr-Gomm, current Chosen Chief of OBOD was an early member. All three were initiated as Druids by Ross Nichols, the former Chosen Chief of OBOD. Each DCD Grove is entitled to interpret Druidry according to its own view, but courses exist to make this easier. The Clan magazine, Aisling, is available to the general public. A subscription for 4 issues is ⌋5 (or $10US), including postage. Send to: PO Box 196, Dept. IBWS, London, WC1A 2DY, UK. A sample back-issue can be obtained by E-mailing Isis@styx.cerbernet.co.uk

The Insular Order of Druids or IOD is a new Druid order, founded in 1993 c.e. They appear to be more Neopagan than Mesopagan, and their Arch Druid Dylan Ap Thuin is a poet and tattoo artist/body piercer! Definitely a 1990's kinda group, appealing to a younger generation of British Druids but enjoying warm relations with other members of the Council of British Druid Orders. You can send them email at: "Druids@insular.demon.co.uk" or write to them via snailmail at: IOD, c/o Labyrinth, 2 Victoria Road South, Southsea, Hants, England.

The Reformed Druids of North America or RDNA, are ancestral to both ADF and Keltria. Michael Scharding, is a former Archdruid of the Carleton Grove of the RDNA, founder of the International Druid Archives at Carleton College, and the editor of A Reformed Druid Anthology.

Ar nDraiocht Fein: A Druid Fellowship, or ADF, which roughly means "Our Own Druidism." The ADF is the fastest growing Druid organization in the world. Its founder, Isaac Bonewits, emphasizes accountable and highly qualified clergy, with a whole Indo-European focus. Write to: ADF, PO box 516, E. Syracuse, NY 13057-0516 The new Archdruid of ADF is

John "Fox" Adelmann, whom you can email at adf-archdruid@adf.org.

The Henge of Keltria is another great Neopagan Druid organization, which branched off from ADF a few years ago in order to form an exclusively Celtic path of Druidism. You can get information about Keltria by emailing Keltria's editor and Co-Founder, Tony Taylor at keltria@aol.com. By snailmail, please send a Self Addressed Stamped #10 Envelope to: Keltria, Dept. IBWS, PO Box 48369, Minneapolis, MN, USA 55448. Subscriptions to their excellent Keltria Journal are $12 year in the USA, $13US per year in Canada, everywhere else is $20US per year. The current President of Keltria is David Schaal, whom you can email at DSchaal@aol.com; while the current Vice President is Ellen Evert Hopman, Master Herbalist and author of several good books on herbalism, as well as People of the Earth: The New Pagans Speak Out. You can email her at Saille333@aol.com for information about her classes and overseas tours.

IMBAS is an organization that promotes the religion of Celtic Reconstructionist Paganism, and traditional Celtic culture and heritage. The Celts are recognized as the tribal Celts of Iron Age Europe and the modern peoples of Alba (Scotland), Breizh (Brittany), Cymru (Wales), E'ire (Ireland), Kernow (Cornwall), and Mannin (Isle of Man.) Celtic Reconstructionist Paganism is a votive religion that is grounded in folk tradition, mythological texts, and the archaeological and historical records; and is based around the home, the family, and the community/tribe in honoring the land, the ancestors, and the traditional Celtic Gods and Goddesses. "We do not practice our spirituality, we live it." The IMBAS website is filled with some of the best Celtic scholarship available on the Web, with a wealth of articles and reviews by people who know what they're talking about. IMBAS can be contacted directly at imbas@usa.net or by snail mail at: IMBAS, PO Box 1215, Montague, NJ, 07827-0215 USA.

Aos Dana, Fiona Davidson, Invergowrie House, Ninewells, Dundee, DD2 1UA, Scotland.

The Bardic Order Group, Alex Gunningham, Flat 2, 20 The Common, Ealing, London, W5 3JB, England.

The Council of British Druid Orders, Elizabeth Murray, 76 Antrobus Road, London, W4 5NQ, England. The Council includes representatives of most of the Druid groups in England and others (as associate members) from around the world (including ADF.)

Druiidica Comardia Eriutalamonos (Druidical Fellowship of the Western Land), M. G. Boutet, 32 Fourth Ave. South, Roxboro, PQ, H2I 3W3, Canada.

The Druid Order, BCUB (British Circle of the Universal Bond), David Loxley, 23 Thornsett Road, London SE20 YXB, England.

Ecole Druidique des Gaules, Bernard Jacquelin, Villa Montmorency 75016, Paris, 45 27 74 79, France.

The Glastonbury Order of Druids, R. Maughfling and J. Paterson, Dove House, Barton-St. David, Somerset, TA11 6DF, England.

The London Druid Group, Gordon Gentry, 74 Riversmeet, Hertford, SG14 1LE, England.

Ollotouta Druidique des Gaules, Pierre de la Crau, B.P. 13, 93301, Aubervilliers, Cedex, France. This group appears to be creating a Gaulish version of Neopagan Druidism, similar in many ways to ADF.

Mike's Response to Druid Organizations

Prof. Markale is a Frenchman, and probably the most familiar with the British and European traditions that are nearest at hands. Having written many books about the Druids, I am honored that he included anything at all about the American Druid movements, seeing as how we've only been around forty years. Another paragraph, at least, on the Neopagan movement and its implications for the fraternal movements would be proper, I believe. However, most academic authors of Druids don't seem to pay much attention to the modern movements.

By the way a contact address for Carleton is:

The Arch Druid
Reformed Druids of North America
Carleton College
Northfield, MN 55057, USA

Websites:
www.geocities.com/mikerdna
and
the RDNAtalk conference at Yahoogroups.com

Outline of Druidism

http://religiousmovements.lib.virginia.edu/
Created by: Karen Junker
For the Religious Movements Homepage
Ms. Junker was a student at the University of Washington
when this page was created.
Fall 1999
Last modified: 08/21/01

I. Group Profile

1. **Name** : Druids; also known as Druidry, Celtic Pagans, Neopagan Druidism, Celtic Reconstructionists, Christian Druids, Pagan Druids, Bards.
2. **Founder** : No single founder is responsible for Druidism. It might be helpful to look at Druids in three categories in order to get a sense of the diversity within the group. The categories are divided roughly into time periods and the terms used within the movement to describe them will vary, but for this discussion we will call them:
    a. *Classical Druids* - the druids of ancient times.
    b. *Revival Druids* - members of groups formed in the eighteenth and nineteenth centuries.
    c. *Modern Druids* - druids who have begun practice since around the 1930's.
3. **Date and Place of Birth** : As there is no actual founder of Druidism, there is no date or place of birth.
4. **Year Founded** :
    a. *Classical Druids* : The prototypes for classical Druidry probably originated in the early Celtic peoples of the Neolithic Hallstadt/La Tene cultures of the lakes regions of modern Austria.
    b. *Revival Druids* : various groups and individuals of the romantic ethnic reconstruction movements of the seventeenth and eighteenth centuries. The Druid Circle of the Universal Bond (An Druidh Uileach Braithreachas) was formed in London in 1717 by John Toland. The Ancient Order of Druids was formed in London in 1781 by Henry Hurle. The Welsh Druids, Maen Gorsedd, formed in London in 1792 by Iolo Morganwg (Edward Williams.) These and many similar groups formed and dissolved at a fairly rapid rate. The Commentatio De Druidis Occidentalum Populorum Philosophis, published in 1744 in Ulm by Jean Frickius showed in the bibliography 261 authors who wrote about druids between 1514 CE and 1744 CE.
    c. *Modern Druids* : There have been a large number of "Here today, gone tomorrow" modern druidic groups. The Order of Bards, Ovates and Druids (a descendant of the Universal Bond group) formed in 1964 under the direction of Nuinn Ross-Nicholls in London. In 1963 David Fisher and friends formed the Reformed Druids of North America in Northfield, Minnesota. In 1983 Isaac (PEI) Bonewits left the RDNA and formed Ar nDraiocht Fein (Our Druidry) in Berkeley, California. In 1989 Sable and Tony Taylor left ADF after four years and formed the Henge of Keltria. In 1992-93 Erynn Laurie and Lorax formed the Inis Glas Hedge School. There were many other small groups formed, dissolved, and re- formed- modern druids rarely formalize their practices to the extent of registering their group with the government or publishing their books.
5. **Sacred or Revered Texts** :
    a. The *Classical Druids* are believed to have retained their vast body of knowledge in an oral tradition. The Celts as a cultural and linguistic group, and especially the brythonic Celts, (who later became known as the Welsh, Breton, Cornish, and Manx language groups) used Greek letters to write their language in daily personal and business life. The oral tradition which contained the 'sacred lore' was written down only by later religious or historical scholars, and is necessarily incomplete and inaccurate. Scholars today are attempting to sort out what is the pure form of the history, law, science, art and religion of the Celtic peoples.
    b. The *Revival Druids* lived in a time prior to the development of archeology and history as areas of rigorous scientific study, so were influenced by broad speculation. The Druids were a fascination of the popular culture of the time; over 260 authors wrote about Druids from 1514-1744 (Raoult.)
    c. *Modern Druids* have developed writings within the various groups which may be considered sacred texts. The Henge of Keltria's Book of Ritual may be considered sacred to the members of that group. Other contemporary Druids will refer to favorite books written about the Druids or Celts. Books by and about Druids appear in greater numbers than ever before. Following the emphasis on learning traditionally ascribed to the ancients, today's Druids often have long reading lists of respected material. Likewise, many will list books or authors they consider fraudulent or based on fantasy. (see Selected References.) Some Celtic Reconstructionists are writing books or articles about material they receive as guided inspiration from their gods or other nature spirits. These works are accepted by some and not by others. Since no governing authority presides over the entire Druid movement, there is no final word on what becomes holy writ. Many Druids rely on the stories and reports which have been preserved in the form of myth or fairy tales to inform their religious belief.
6. **Size of Group** : There is no way to estimate the number of Druids worldwide. A modern druid gathering may number from three to perhaps a thousand. Many druids also belong to affiliated groups and so could be counted more than once. Others belong to no formal group at all, and can be inferred only from book sales. A current (1999) movement in the modern Neopagan community is to encourage all Neopagans and occultists to enter the 2000 US Census line under religion as "pagan" in order to register a unified presence. This would remove the statistical tendency to list 'pagan', neo-pagan', 'heathen', 'wiccan', 'witch', 'druid', and 'bard' as separate and non-related categories.
7. **Cult or Sect:** Negative sentiments are typically implied when the concepts "cult" and "sect" are employed in popular discourse. Since the Religious Movements Homepage seeks to promote religious tolerance and appreciation of the positive benefits of pluralism and religious diversity in human cultures, we encourage the use of alternative concepts that do not carry implicit negative stereotypes. For a more detailed discussion of both scholarly and popular usage of the concepts "cult" and "sect," please visit our Conceptualizing "Cult" and "Sect" page, where you will find additional links to related issues.

8. **Remarks** : The best way to assess the current groups is to visit their web sites, and to read reference books and articles with an eye to separating information into that referring to the three types of Druidry referenced in this page.

II. History

Classical Druids : Modern day knowledge of the actual practice and beliefs of the ancient Druids is limited by the records which survive. Scholars continue to sift through such evidence as archeological samples, Roman inscriptions and the written literature of Wales, Ireland and Britain. It is known that ancient Druids were poets, lawgivers, seers, healers, magicians and philosophers. They had a special relationship with nature as divine. Druids could be trained in the colleges that existed if they were born to a Druid family or if they demonstrated the necessary ability.

Memory was especially important, as their teachings relied on an oral tradition. It is not certain that they acted as clergy to the general population, but they were spiritual leaders and advisors with status almost as great as a king. Some of the names of ancient druids survive in writings by Caesar, Strabo, etc. Scholars are still working to decipher what may have actually been their practices and beliefs, as most of the writing about the druids was done by people who were antagonistic to their ways. Some modern druids claim to be linked to these ancient druids.

Revival Druids : Druid belief and practice varied widely in the 18th and 19th centuries. Professor Ronald Hutton gives us an idea of the characterizations of the Druids made by writers of the time in his introduction to *The Druid Renaissance* ("Who Possesses the Past?"), Philip Carr-Gomm, ed. The Druids were variously the orthodoxy of the Anglican church, the pre-Christian prophets who foresaw the coming of Christianity before the birth of Christ, the superstitious, the barbarous or the political advocates of radical democracy. The practicing Druids of the time concentrated on community service, creating a system of mutual insurance, visiting the sick, widows and orphans, even offering loans to buy houses.

The Druid groups achieved such acceptance in society that even the Prince of Wales is said to have been a member of one of them. The Bardic tradition of Druids formed by Iolo Morganwg in 1792 did a great deal to revive the Celtic roots of the movement, though modern scholars have determined much of the material he based his group upon to have been invented by the bard himself. It is this overlay of poetic romanticism and fantasy (imagination and faith) which influences much of the belief of Druids since that time.

Modern Druids : Many contemporary Druids concentrate on learning as much as possible about the actual practices and beliefs of the ancients, in order to rebuild a Druidic religion. They will quickly point out that reviving the old ways is done thoughtfully, to avoid such horrors as human or animal sacrifice. Druidism is still strictly a fraternal order to some, not intended as a religion. Some Druids are unconcerned about authenticity, looking to the Celtic tradition of poetic romanticism inspired by Morganwg. Whether informed by fact or fantasy, the modern Druid values creativity, faith and the pursuit of knowledge equally as the basis of their practice and belief.

Here is a sample of the development of several contemporary modern Druid groups:

> In 1963, David Fisher and some other students at Carleton College in Northfield, Minnesota decided to come up with an alternative to attendance at religious services required by the college. They formed the Reformed Druids of North America, which exists to this day as a philosophical group at the college. The RDNA was found by the college to fulfill the church attendance requirement. In 1964, the requirement was lifted, but students continue to meet as Druids.
>
> In 1969, Isaac Bonewits joined the RDNA. After starting several other Druid groups in an attempt to meet his need for real religious practice combined with excellence in scholarship, in 1983 he formed ADF (Ar nDraiocht Fein, A Druid Fellowship.) Though it had a Celtic name, ADF was Pan-Indo-European in study and worship.
>
> In 1985, Sable Taylor and Tony Taylor met up with ADF. After four years, they formed the Henge of Keltria in order to create a tribal setting where small groups(called groves) could work within a specifically Celtic framework and yet still interact with other clans of druids. Asked to describe the development of modern Druidism, Tony Taylor says, "Re-construction makes sense. If you are renovating an old building, you replace the old wiring, the lead pipes, you bring it up to code. In Keltria, we are taking material that makes sense and putting it in a modern context, in a form that still makes sense."

Other groups have been formed in the past few decades, some claiming ancestral lineage back to the ancient Druids, some with links to the Revival era groups. Some Druids are individuals who are simply drawn to the spiritual life centered in nature or the poetic wanderings of the romantic bard. This is a short, by no means complete, list:

- Green Druidic Order of Ronan ab Lugh, 1960s, Belgium
- Reformed Druids of North America, formed by David Fisher, Minnesota, USA, 1963
- Order of Bards, Ovates and Druids (O.B.O.D.), formed by Ross Nichols, London, 1964
- Ar nDraiocht Fein, formed by PEI (Isaac) Bonewits, USA, 1983
- Druidic Church of Gaul, formed by Pierre de la Crau, 1985 in Paris.
- Druidic Group of Gaul, 1987, east and central France.
- Henge of Keltria, formed by Tony Taylor and Sable Taylor, Minnesota, USA, 1989
- Grand College du Chene d'Or, 1992, Belgium.
- Comardiia Druvidiacta Aremorica, 1993, Brittany.
- The British Druid Order, led by Philip Shallcrass.
- For a comprehensive list of modern Druid Movements, see:

Raoult, Michel. 1992. *Les Druides, Les Societes Initiatiques Celtiques Contemporaines.* Monaco: Editions du Rocher, 1992, third edition, revised.
Shallcrass, Philip. nd. *A Druid Directory.* privately published by The British Druid Order, PO Box 29, St. Leonards-on-Sea, E. Sussex TN37 7UP, England.

III. Beliefs of Druids

For some, the practice of Celtic or Druid religion is a private matter. It can be the rigorous pursuit of intellectual excellence carried out in furious debate over computerized mailing lists.

For others, the practice of their faith requires them to venture forth, to act upon their beliefs by doing volunteer work in their communities, political activism or building a compost heap in their own backyard.

They tend to abhor dogma, the result being slow growth within the movement, as agreements are slowly negotiated about how to conduct a ritual or what officers should represent the group. The modern Druids stress personal responsibility and education.

While no two Druids will believe exactly the same way or worship the same gods, there are some commonalities.

- They can be monotheistic; some Druids say they are Christian, though this is not the norm.
- Some Druids are following a racist or nationalist agenda, but once again, this is not typical of the majority.
- Some are polytheistic (honoring one or more of the many ancient Celtic gods or heroes, including ancestor worship.)
- They are usually animists, believing that everything in nature possesses a soul or spirit.
- They practice magic.
- Most celebrate the Solstices and Equinoxes as well as the festivals of Samhain, Imbolc, Beltane and Lugnasash.
- They revere nature, often becoming involved in efforts to sustain a balanced ecology.
- They honor their ancestors, whether the mighty dead or grandparents who deserve respect and special attention.
- Their sometimes tribal form of worship can revitalize the values of extended family and community.

Many have considered themselves to be Druid for years before even realizing that other people shared some of their beliefs.

IV. Links to Druid Web Sites

Celtic Pages Links to many, many Druid web sites. Go here first!
http://www.hermetic.com/akashic/celtic.html
Henge of Keltria Home page for the Henge of Keltria, Inc., an organization formed to teach and to worship the gods and goddesses of this Celtic tradition. Good links to other related pages.
http://www.keltria.org/
Order of Bards, Ovates, and Druids Website for a large organization based in England. Some problems with the page design have been reported, but are being fixed.
http://druidry.org/
Ar nDraiocht Fein (ADF) One of the better known American druidic groups, this page has good text about the modern movement.
http://www.adf.org/
Celtic Druidism The Druid page on the Ontario Consultants on Religious Tolerance page. Excellent overview of the Druid tradition.
http://www.religioustolerance.org/druid.htm
Druidism Guide
http://www.uoguelph.ca/~bmyers/druid.html
British Druid Order
http://www.druidorder.demon.co.uk/
Isaac Bonewit's Home Page
Meet the ArchDruid Emeritus of ADF.
http://www.neopagan.net/
The Celtic Traditional Order of Druids
http://www.goodnet.com/~merlyn/ctodmain.htm
Reformed Druids of North America
Http://www.geocities.com/mikerdna

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Mike's Response to Outline of Druidism

Religious Movements is another website, like Religious Tolerance, that provides neutral third-party information on major and minor religious traditions. This format, more of outline than Religious Tolerance, is very well researched, as shown by the sources. The information on American Druidism comes apparently from Isaac Bonewits' and Tony Taylor's interviews in Hopman's books. No real arguments with it.

A Concise History of Druidism

The Modern Neo-Pagan Period

Excerpted from Novitiate Studies,
The Companion's Sourcebook · Volume I
Copyright © 2002 · Covenant of Avalon
http://www.covenantofavalon.org/Writings/history_neo.html

For all of the academic oversight of the meso-pagan revivalists, it is certain that they yearned to somehow reclaim the spirit of Britain and Gaul's pre-Christian, nature-centric and wisdom-based spiritual history. They must certainly be credited with planting the seed that would blossom into a modern spiritual interest in the preservation of our future, through the study and embrace of the ways of the past. Modern Druidism speaks to the need of the human spirit to re-connect with the long alienated spirit of Mother Earth, and of the land, and the sensibility to protect and worship them.

The Meso-Pagan and Neo-Pagan Bridge

Perhaps the strongest link between the meso-pagan and the neo-pagan period is provided in the lineage of the Order of Bards, Ovates and Druids, which traces its origins back to Toland's ceremony at Primrose Hill in 1717 and the formation of the Ancient Order of Druids. The Order of Bards, Ovates and Druids was founded out of separation from the AOD in 1964 by Philip Peter Ross Nichols.

> "When his teacher, the Chosen Chief Robert MacGregor Reid, died in 1964, the Order split into two groupings, as had happened several times before in its history. A group of senior Druids disagreed with the election of MacGregor Reid's successor, Dr Thomas Maughan, and decided to form a reconstituted order with Ross as its Chief, and with the three grades of Bard, Ovate and Druid fully taught and recognized in a way that had not previously been done in the Order's modern cycle.
>
> One of the major achievements of Ross Nichols as Chief of the Order of Bards, Ovates and Druids was to reintroduce the celebration of the fire ceremonies which had been abandoned from the repertoire of modern Druidry, so that the reconstituted Order celebrated not only the Spring an Autumn equinoxes and the Summer Solstice, but also the Winter Solstice and the four Celtic fire festivals of Imbolc and Beltane, Lughnasadh and Samhain."
>
> -- Biography of Ross Nichols, by the Order of Bards, Ovates and Druids

Among the OBOD's other separations from the practices of Orders founded upon romanticized perceptions of Druids of antiquity, was the belief in sexual equality and elimination of exclusionary admission practices. And as the account above provides us with example, the foundation of the OBOD began a new age in dedication to genuine scholarship of the past. Other groups began to emerge in Britain such as the 'British Druid Order', and later many of them despite varying customs would come together to form the 'Council of British Druid Orders'. From the 19th into the early and mid 20th centuries, we see that the sciences of archeology and historical reconstruction improved. As more began to emerge, each of these new, but well rooted Druid groups held similar and strong commitments to historical accuracy, dismissing rightly, much of the romanticized ideas of Druidism and the masonic-like practices of the orders founded upon those ideas. A new age had begun - one that embraced more fully the true nature of the pre-Christian religion of the Druids of old. It wasn't long before new Druid Orders were being formed all across Western and Northern Europe, Australia and eventually, North America.

Druidism Comes to America

In 1963 at Carleton College, Northfield, Minnesota, a number of students, out of objection to a policy mandating regular attendance of religious services, formed a group they playfully named 'The Reformed Druids of North America'. Though the formation of the group was inspired by little more than an intent to mock the policy of the college, many of their members found inspiration in the Druid Path and continued to participate in the group in order to explore world faiths and Earth-based religion. Many of the original members went on to form RDNA Groves in various other states.

Though for the most part, the RDNA did not take itself entirely seriously, it gave rise to the interest of some from among its membership who would go on to carry on the earlier spirit of Druid revival. One such member, Isaac Bonewits, left the RDNA and founded 'Ar nDraiocht Fein' or 'ADF' in 1983, believing that a serious interest in a viable, neo-Pagan, Earth-based religion was emerging to which the RDNA, based on the motivations of its formations, was unable to minister to. The ADF later splintered and soon Henge of Keltria Druidism was formed as group specifically dedicated to precise reconstruction of Celtic religious practices, as opposed to having an Indo-European theological base. Other groups would soon after emerge, holding themselves out to be the 'guardians of true Celtic belief and practice'.

But with the turn of the millennium, the world has seen a resurgence of interest in spirituality not predicated upon dogmatic explication. The new millennium has given rise to a new recognition of the need for the human spirit to connect with the divine presence in nature. And with that, more and more people, particularly within Pagan paths, are beginning to see the disadvantage in limiting the wisdoms of any tradition exclusively to the acceptance of geographical and historical definition. Druidism is an organic, creative, and vital spirituality that has the capacity to speak to any generation, past or present, because it has the gift of timeless wisdom. Philip Carr-Gomm, the present chosen Chief of the Order of Bards, Ovates and Druids, in 'The Druid Renaissance' writes, "It is surely the capacity of each generation to produce its own claim to immortality, which is the essence of that semi-divine inspiration for which the mediaeval bards strove." It was in *this* spirit, that the Covenant of Avalon was formed in the year 2000.

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Mike's Response to A Concise History of Druidism

Well written little overview, of which I've only snipped out the section applying to Modern Druidism. Obviously influenced by Isaac's terminology of Mesopagan and Neopagan, this is a new organization, one of which I still have little knowledge.

A LITTLE HISTORY OF DRUIDRY

Excerpted from Phillip Shallcrass (copyright BDO 2003)
(This is a thoroughly revised and expanded version
of section 2 of A Druid Directory,
edited by Philip Shallcrass and Emma Restall Orr,
BDO, Devizes, 2001)

Modern Druidry: c. 1900 - Date

The Druid tradition underwent further revision throughout the 20th century, one early landmark being the initiation of a young Winston Churchill into a lodge of the Ancient Order of Druids in 1908. The following year saw the foundation of An Uileach Druidh Braithreachas, also known as the British Circle of the Universal Bond, also known as the Ancient Druid Order. This seems to have been largely the brainchild of George Watson MacGregor Reid, second Chosen Chief of the Order, whose other big idea was the tonic drink Sanatogen. His inspirations for the ADO seem to have been many and varied. One was the Victorian magical society, the Hermetic Order of the Golden Dawn, which numbered W. B. Yeats and Aleister Crowley among its members. Another was the Theosphical Society, founded by an eccentric but highly charismatic Russian spiritualist, Helena Petrovna Blavatsky. Others were Buddhism and the writings of Greek Gnostic Christians. MacGregor Reid was a true universalist, seeing truth in all religions, hence the eclectic nature of his ceremonies. Druids sometimes performed these in the traditional white robes topped off with somewhat less traditional outsized turbans. During one oration, he invoked in turn angels of the Lord, Druid ancestors and ascended Tibetan Masters. He came into noisy conflict with the then owners and with the police when he objected to being charged for admission to Stonehenge. This is a tradition still carried on by some Druids at the present day.

A different vision of Druidry was presented through the writings of Lewis Spence, Ross Nichols and others. Spence was the author of a series of popular works on Celtic mythology, folklore and magic during the 1930s and 1940s, some of which are still regularly reprinted. Nichols was a member of the Ancient Druid Order and a friend of Gerald Gardner, the founder of modern Wicca and a fellow member of the ADO. From researches into folklore, members of Gardner's coven devised the eightfold festival cycle now celebrated by most Pagans. Nichols offered the idea to the ADO hierarchy but they refused, being happy to continue celebrating just the summer solstice and the spring and autumn equinoxes. Gardner incorporated the eight festivals into his Wiccan writings in the 1950s while Nichols introduced them into Druidry through the Order of Bards, Ovates and Druids (OBOD,) founded by Nichols and others in 1964 when he led a breakaway from the Ancient Druid Order.

In 1963, modern pagan Druidry emerged in the United States with the foundation of the Reformed Druids of North America. The **RDNA** was begun by a group of university students in Minnesota who were disgruntled at the university rule that said all students had to attend religious services. They reasoned that, since they had no choice over attendance, they could at least choose their religion. So they created **RDNA** Druidry. Much to their surprise, it caught on and they soon had a dozen active groves across seven states.

The global cultural explosion that was the 1960s sparked, among other things, a new level of interest in occultism, mysticism and spirituality. Much of this interest was directed towards Eastern faiths: Buddhism, Taoism, Hinduism, but there

were some whose spiritual explorations led them towards native European traditions including Druidry. A book by John Michell, The View Over Atlantis, stimulated a revival of interest in ley lines, a concept first developed in the 1920s by Alfred Watkins in his book, The Old Straight Track. Watkins defined ley lines as straight trackways laid out across prehistoric Britain linking together standing stones, stone circles, burial mounds and other features of the landscape. By the mid-1970s a whole new discipline had been created, bearing the name Earth Mysteries. Many of its proponents came to see ley lines as channels of earth energy or as paths followed by UFOs. The widespread public interest in Earth Mysteries led more people to explore native spiritual traditions.

When Ross Nichols died in 1975, OBOD effectively ceased to exist. However, in the late 1980s it was revived by Philip Carr-Gomm, himself initiated into the Order by Nichols in the late 1960s in a ceremony on Glastonbury Tor in Somerset. Under Carr-Gomm's gentle leadership and inspired by his talents as a writer and facilitator, OBOD has grown to be the largest Druid Order in the world with some 2000 members currently taking its mail order courses and some 5000 initiates.

Philip Shallcrass became conscious of a calling to Druidry in 1974 after reading Robert Graves' 1961 book, The White Goddess. Failing to find an existing group to join, Shallcrass had the idea of creating a new Druid Order in 1977. He joined a coven of Alexandrian Wiccans the following year. By 1979 the group had dropped so much material from the Wiccan handbook, the Book of Shadows, and adopted so many elements of Druid belief and practice that they decided to stop calling themselves a coven and call themselves a grove instead, the standard designation for a Druid gathering. This Grove of the Badger was the Mother Grove of what was to become the British Druid Order. The cross-fertilization between the traditions of Wicca or Witchcraft and Druidry, first seen in the friendship between Ross Nichols and Gerald Gardner, has continued. Emma Restall Orr, who became joint chief of the British Druid Order in 1995, and the founder of the Insular Order of Druids, Dylan ap Thuin, both have backgrounds in Witchcraft. The increasing numbers of Druids with training in Witchcraft has been a significant factor in shifting Druidry away from the patriarchal image set in the 18th century and towards a more pagan form.

In 1983, a member of the RDNA's grove at the University of California in Berkeley, Philip Isaac Bonewits, founded a new, more overtly pagan group which he called Ar nDraoicht Fein, A Druid Fellowship. ADF was noted for its sense of humour and its scholarly approach, both derived from the personality of its founder. Many other American groups have since emerged as offshoots from ADF, most successful among them being the Henge of Keltria, founded in 1988, of which the writer Ellen Evert Hopman was one of the more prominent members before founding her own group.

The 1980s saw the formation of the Council of British Druid Orders with the intention of bringing together the heads of various Druid Orders to discuss issues of mutual interest. Some members saw it as being mainly concerned with problems surrounding access to Stonehenge. Others saw it as an opportunity to explore broader issues of belief and practice. It brought together a disparate group of Orders ranging from the oldest, the Ancient Order of Druids, to newer, more overtly pagan groups such as the British Druid Order, via Orders whose main interest seemed to be arguing with English Heritage, the official guardians of Stonehenge. By the mid-1990s the tensions between the various groups reached breaking point and the Ancient Druid Order, the British Druid Order and the Order of Bards, Ovates and Druids all resigned. The Council continues, though without the support of so many of the largest Orders it can no longer be seen as representative of the broad spectrum of British Druidry. Following a successful first gathering in Avebury in 1996, the Druid Forum has emerged, in which folk from different Orders come together in peace to explore Druidry. Learning from the mistakes of the Council of British Druid Orders, the Druid Forum has no appointed officers and no interest in political lobbying.

The process of re-inventing the tradition continues at the present day through writers and practitioners such as the singer and folklorist R. J. Stewart and the prolific John and Caitlin Matthews, who, with Philip Shallcrass, Emma Restall Orr and others, have been instrumental in re-introducing 'shamanic' practices into modern Druidry. In so doing, they seem to be restoring the role of Druid to something close to its ancient form, that of the walker between worlds, mediating between them for the benefit of their communities. This 'shamanic' Druidry works directly with spirits of place, of the land, of trees, plants, animals and ancestors. It has been inspired partly by the discovery of 'shamanic' practices described in the medieval literature of Ireland and Wales but also by study of, and contact with, other indigenous earth-ancestor spiritualities. Native American practice has been particularly influential. The living example of Lakota sweat lodge ceremonies led to the re-introduction of sweat lodges into Druidry. Britain and Ireland have a native sweat lodge tradition that dates back at least to the Bronze Age, but it had been lost until its reintroduction in the 1980s.

In the 1990s, the new pagan and 'shamanic' Druidry took on the role of the acceptable face of contemporary paganism, exploiting the positive public image of Druidry to work for a broader acceptance of paganism in general. One flowering of this was the establishment of the Gorsedd of Bards of Caer Abiri among the stones of the Avebury Henge in Wiltshire at the autumn equinox of 1993. With a ceremony composed by Philip Shallcrass, the Gorsedd grew within two years to a gathering of over four hundred that included members of several Druid groups along with Witches, Heathens, Christians and large numbers of non-aligned pagans. This broad community were coming to Druid priests to be handfasted, to have their children blessed and to celebrate the turning of the wheel of the year. The Avebury Gorsedd offered a unique opportunity for many pagans to celebrate festival rites publicly and it attracted a good deal of favourable publicity.

As more people became aware of the new Druidry, it attracted a radical wing that took an active role in the road protest movements of the 1990s. One of the strongest trends in Druidry through the 1990s was the growth of ecological awareness and activism. Such concerns come naturally to a philosophy that has always regarded trees, stones, springs, rivers, lakes, hills and mountains as sacred and imbued with spirit. Part of this ecological movement has led many Druids to rediscover sacred sites in their own neighbourhood and to find appropriate ways of working with those sites both in spirit and in active conservation. This represents something of a return to the localised cults that flourished in pre-Christian times.

Part of the role of the Druid as walker between the worlds has shown itself as an interest in building bridges between different faith groups. Druids such as Tim Sebastian of the Secular Order of Druids and Emma Restall Orr have been instrumental in bringing together representatives of many spiritual paths in interfaith gatherings and conferences throughout the 80s and 90s. This is a process that seems set to continue and gain in strength. The same focus on bridge building has led Druids to become actively involved in discussions with statutory bodies concerned with access to, and the conservation of, ancient sacred sites.

Ideas of Druidry are constantly being revised both by the practical experience of those involved in it, and in the light of new archaeological research and new techniques for exploring

and understanding the past. But the Druidry of today, while it draws heavily on the past, is very different from the Druidry of 5000, or even 500 years ago, and this is as it should be, for a static tradition is a dying tradition, and Druidry is very much alive. Throughout its history, Druidry has changed and adapted in response to circumstances. Each century re-creates the tradition to satisfy its own needs. The fundamental needs of our own age are to find personal harmony and balance amid increasing technological and cultural chaos, and to preserve the ecological balance of our hard-pressed Mother Earth. Modern Druidry seeks to address both these needs.

Current estimates suggest that there are between eight and ten thousand initiated members of Druid orders in Britain alone, divided between about thirty groups. These groups vary in size from one or two persons up to thousands. Some are locally based, others are international. Druid groups also exist in the USA, Australia, France and many other countries. Membership consists of equal numbers of women and men. Beyond the membership of these groups there is a much broader interest in Druidry demonstrated by the fact that there now seem to be more publications available on the subject than at any other time in its history. This is clear evidence of the way in which Druidry continues to resonate in the modern mind, echoing the deep-seated need for a spirituality rooted in the past yet appropriate to the present while holding the opportunity to create a better future.

Where Druidry will go from here is difficult to predict. At present, the tradition is in a state of simultaneous flux and rapid expansion. Recent publications on Druidry by Druids have become less self-consciously 'New Age' or whacky. Druidry is now discussed at academic conferences as a serious component of modern religious culture. Public interest continues to grow, as do numbers joining Druid groups and the number of groups there are for them to choose from. This interest is focused mainly on the younger, more pagan Druid groups, while membership of the older, more staid groups is either stable or decreasing. The Welsh Gorsedd of Bards bucks this trend by continuing to go its own way, as a cultural rather than a spiritual institution, now irrevocably linked to the annual National Eisteddfod.

One of the most interesting developments in Druidry in recent years has been the emergence of Druid camps. These events, pioneered by the British Druid Order and the Order of Bards, Ovates and Druids, take place in Britain, America, Australia and elsewhere, yet they have many aspects in common. They all have a central structure where camp meetings will be held, usually first thing in the morning. They usually have rustic showers and hot tubs, often a sauna. There is a central ritual space, with other, quieter ritual areas away from the main camp. Rituals themselves follow similar patterns, with a circle being marked out, the four cardinal directions honoured, and invocations to the gods and ancestors. Music, poetry and storytelling feature strongly, both in rituals and in their own right, sometimes in the form of eisteddfod competitions, often as a spontaneous part of campfire evenings under the stars. Camps offer a range of talks and workshops on a common range of subjects, including basic introductions to Druidry, divination, astrology, earth mysteries, ritual, and the bardic arts. Perhaps we see here the renaissance of a kind of global Druidry.

Towards the beginning of this essay, I suggested that the ancient Druids might have had a range of beliefs and practices that included yet transcended the localized tribal faiths of prehistoric Europe. Perhaps the global similarity between Druid camps heralds a re-awakening of that uniformity within diversity that allowed Druids from all nations to gather together with at least a fair chance for mutual understanding. Time will tell.

Mike's Response to A Little History of Druidry

Phillip Shallcrass is a reknown author of the British Druid Order, who has been a nexus point for organizing the myriad Druidic groups found throughout the British Isles and Europe. This book "A Druid Directory" was published until recently to keep everyone in touch with each other and provide accurate essays, and information to dispel myths and rumors about the Druids. Naturally it has few words to spare for the American Druid movements, but on the whole it is accurate. It shows the parallel growth on both sides of the Atlantic around the same years, as being perhaps driven more my cultural and technological reasons, than any such personal drives of member caught up in these events.

My Review of Other Essays

By Mike Scharding
ARDA 2, 1996

Having read this Epistle, you should better be able to appreciate this review of previous research and information published on Reformed Druidism.

Inadequacy of Previously Published Studies on the RDNA:

Unless you come to the International Druid Archives at Carleton College, your investigation of Reformed Druidism would be lucky to have found the resources in this volume. While I should be grateful for the relative abundance and accessibility of small printed reference materials on Reformed Druidism, I fear that this material is likely to lead to hasty prejudices or simplifications that have not been substantiated by my research. Appendix D contains a copy of all the studies[267] that I could find. You may wish to read through the previous field of research, before reading my evaluations.[268]

In summary, these reference materials falsely imply Isaac Bonewits to be the sole influence or the most important Reformed Druid,[269] that the RDNA is obviously defined as or destined to be "Neo-Pagan," that philosophy & religion are easy labels of difference between the RDNA & the NRDNA, that Reformed Druidism became a religion that replaced the previous religions of all members, that ritual attendance in a Grove defined an "active Druid," that the unfavorable reactions to Isaac's initiatives only came from fuddy-duddy Carletonian members, and finally that the RDNA has died away since 1979.

Conclusions to be Drawn with Available Sources:

With the exception of Margot Adler, most of the articles don't deal with the developments of RDNA philosophies after the initial protest against the Chapel Requirement. Most tacitly assumed that the RDNA became the sole religion of its members (both RDNA and NRDNA) and that is was solely composed of Neo-Pagans. Rarely do we see any accompanying definition of Neo-Paganism and many readers (since Neo-Paganism is not in many dictionaries) would have to assume it meant the RDNA or NRDNA couldn't be Christians, Jews, Taoists, atheists etc.

Many of these articles' biases are a result of Isaac's later prominent organization, "ADF:A Druid Fellowship" and his willingness to be interviewed. There is no mention of the Eastern & Personal philosophies for many groves. In fact, although cursory comments about Hassidic Druidry appear, the overwhelming drive of the RDNA/NRDNA seems to be obsessively reported as reconstructing ancient Druidism into a Neo-Pagan Celtic religion.

The fascinating debated issues found during the political conflict of "Isaac vs. Carleton RDNA vs. NRDNA" are muted or omitted, though our records shows it to be the primary focus of the entire 70s. No confirmation is sought from the researchers by interviewing other RDNA members, except by Margot Adler & Hansen. Gordon Melton, the eventual source of many encyclopedia articles, got his information solely from a letter in the early 70s by a disgruntled David Fisher seeking to put Druidism behind him before entering the Seminary. Fisher was but one member and it was David Frangquist and others who carried forward the group's new purpose and philosophy.

I see these sources as generally over-concerned with external organizational structure, festival dates, Isaac's "leadership" role, the name "Druid," foreshadowings of ADF, implying that NRDNA is extremely different because it is a religion and discussing little of the raison d'être for the RDNA beyond mentioning that initial protest against Chapel Requirement.

But since these researcher did not have access (or attempt such) to the same resources that I will use, we can forgive them. None of the other RDNA members really seemed that concerned to publicly advertise themselves and provide handy definitions to the unfamiliar outsiders, except Isaac. With all these errors and potential confusions available to the scholar of Reformed Druidism, a new review is necessary to balance and correct misunderstandings. That is what my histories are here to correct, a previously one-sided public knowledge of the Reformed Druid Movement.

Section Three:
Book of Isaac Rants

RDNA and It's Offshoots

By Isaac Bonewits
1996, 2001

The Reformed Druids of North America ("R.D.N.A.") started out as a quasi-religious Mesopagan protest against coerced religion at a small Midwestern college, back in 1963 c.e. The RDNA was invented in order to test the freedom allowed by the college's rules requiring all students to attend church. Much to the surprise of the founders, even after they had won their protest, many of the Druids wanted to continue the movement. The prayers to the Earth-Mother and the old Celtic divinities, combined with Zen meditations, Christian mystical writings and the Founders' anarchistic philosophy now represented a valuable part of their spiritual lives. Graduates of Carleton College spread the Reformed Druid movement wherever they went.

It was in Berkeley, California that one of these alumni, Robert Larson, became the local Archdruid for a group of people, including myself, who were already thinking of ourselves as Neopagans. Under our influence (and my own not-entirely-appreciated agitation) an increasing overlap between RDNA and the Neopagan community began to form. Today, the handful of active RDNA groves (congregations,) such as those led by Stephen Abbot in California and Joan Carruth in New Hampshire (see photo on right) are almost all Neopagan and are using the name "NRDNA" (for New RDNA,) while other Druidic movements, such as ADF and Keltria, have grown from the RDNA's trunk as specifically Neopagan branches.

According to one Reformed Druid document, *The Book of the Law,* the Basic Beliefs of Reformed Druidism run thusly:

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

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

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

The material realm is personified as the “Earth-Mother” (or Mother Nature,) one of the oldest archetypes known to humanity. Many now apply this name to the biosphere as a whole, in order to emphasize our dependence upon Her (though She is usually called “Gaia” then.) The nonmaterial essence of the universe(s) is called “Béal” (which is believed to be an ancient Celtic name of an abstract divinity, based on “Bel” or “shining one,”) and the concept is rather similar to some versions of the Native American idea of the Great Spirit. Thus a polarity (not a dualism) of matter and energy, female and male, darkness and light, is established; but it is vital to realize that neither half of the polarity is believed to be superior to the other.

The “object of Humanity’s search” is called “awareness,” and is defined as “unity with Béal.” a task that can only be accomplished by also attaining unity with the Earth-Mother. Thus Reformed Druids are urged to develop all the different aspects of their beings — physical, mental, emotional, psychic, artistic and spiritual — in order to attain the required state of dynamic balance that will lead them towards awareness.

Beyond these fundamentals, the philosophy and (poly)theology of Reformed Druidism are kept deliberately vague. It is up to each Reformed Druid to work out her or his own path towards awareness.

The Reformed Druids are organized into congregations called “groves,” each with from three to ten or more members (though dozens of others may show up for major holiday celebrations.) Only a handful of these are still active, though a couple of dozen have been founded over the years. Every grove is an independent entity, and each may operate its own “flavor” of Reformed Druidism. At times there have been groves practicing (among the Neopagans) Norse, Wiccan, Eclectic, Zen and even Hasidic Druidism. The older RDNA groves (i.e., the ones run by original Carleton graduates) often continue to mix Christian, Taoist, Native American, and other mystical traditions with their Druidism. Individuals frequently follow more than one variety at a time, depending upon their personal interests.

Attempts to keep any sort of national structure going have been fruitless due to the strong individualism of the members.

Obviously, Reformed Druidism is a uniquely American phenomenon. Because of its tolerance for theological and philosophical differences, its lack of discrimination against women and other minority groups, its sense of humor about itself, and its distrust of all organizational structures, it is drastically different from most other philosophical and religious movements that have called themselves “Druidic” previously.

And yet the Reformed Druids do have some fundamental concepts in common with the Paleopagan and Mesopagan Druids who preceded them and the Neopagan Druids who developed from them. Down through the ages, their communities have known how to tell who the Druids among them were, because the role of the Druid has always been clear — scholar and artist, poet and priest, philosopher and magician — the one who seeks, preserves and extends the highest wisdom her or his people are capable of handling safely, and who uses that knowledge and inspiration for the benefit of their community.

Currently Existing Druid Groups and Friends

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Introductory Comments:

The Paleopagan Druid organization(s,) if there were any, vanished long ago. This does not, naturally, stop some modern Druid groups and individuals from claiming to be surviving underground Paleopagan Druid organizations or the offspring thereof.

Mesopagan Druid orders are among the oldest fraternal groups still in existence, and were once very popular across the USA and Canada. Closely related to the Freemasons in history, liturgy, and theology, they have kept the ideals of Druidism alive for over two centuries. Their activities are generally open to all sincere participants, save that the older ones tend (in the U.S.A. at least) to have separate gender-based groups ("Ladies Auxiliaries.”) Read Elements of the Druid Tradition by Philip Carr-Gomm for details.

Neopagan Druids are reviving the best aspects of ancient Earth-centered religions in a modern context. Their activities are generally open to all sincere participants, regardless of ancestry, gender, sexual orientation or membership in other Pagan or Druidic groups. Read Drawing Down the Moon by Margot Adler, People of the Earth: The New Pagans Speak Out by Ellen Evert Hopman and Lawrence Bond, or The Druid Renaissance: the Voice of Druidry Today by Phillip Carr-Gomm (with a chapter by myself on "The Druid Revival in Modern America") for details.

You can exchange ideas with Neopagans Druids on the Internet newsgroup called "alt.religion.druid,” as well as on the "Pagan Message Boards" of all the commercial online services, including America Online, Compuserve and Pagans Online.Com.

You can do live chatting about Druidism with others off the commercial services by using "IRC" (Internet Relay Chat) and special "java chatters" on specific websites, and join private emailing lists about Druidism and Celtic Studies.

If you decide to send regular or "snailmail" letters to any of the groups listed here, expect to wait a few weeks for your reply, as each of these groups is run by a handful of volunteers working part-time. And it doesn't hurt for you to include a few dollars to help them with their postage and printing costs.

Druidic Organizations:

The United Ancient Order of Druids is the oldest of the surviving Fraternal (what I call "Mesopagan") Druid organizations. For an explanatory essay about them, you can jump to The Story of Druidism: History, Legend and Lore (U.A.O.D..)

They are primarily active in the Ohio, Nevada and California regions. On the East Coast, Iona Grove #1, UAOD, meets in the Washington, DC, area, at least 4 times each year, on the Solstices and Equinoxes, for dinner, good conversation, and the presentation and discussion of a paper relating to Druidism (as a fraternal organization, not a religious movement) and/or fraternalism in general. They have been in existence since 1994 and have grown very quickly to a membership that now numbers over fifty. Some of these members are in New York, West Virginia, Connecticut, Ohio, Texas, Minnesota, and California. I was recently privileged to be initiated into this organization, as a Bard, Ovate and Druid (3º.)

The Secretary for Iona Grove #1, UAOD is Paul M. Bessel, at 703-418-1172, fax 703-418-6625. You can e-mail him at paulb@cpcug.org

Via snailmail, you can write to Iona Grove #1, UAOD, Paul M. Bessel, 2301 Jefferson Davis Hwy., #1521, Dept. IBWS, Arlington, VA 22202-3855.

The UAOD is also active in Sweden, so here's their Swedish UAOD website.

The Order of Bards Ovates and Druids, also known as OBOD, is a modern offshoot of The Druid Order (British Circle of the Universal Bond,) and is evolving into a Neopagan movement with over 1,200 members around the world (including myself.) To receive a packet of information about them, just write to: OBOD, Dept. IBWS, PO Box 1333, Lewes. East Sussex BN7 1DX England, and enclose several International Postal Reply Coupons, or send email to office@druidry.org. OBOD publishes an excellent monthly newsletter Touchstone, for members only. Excerpts from previous issues are online at the OBOD site.

OBOD's current Chosen Chief (they don't use the term "Archdruid") is Philip Carr-Gomm, psychologist and author of some excellent books on Druidism. You can email him at philip@druidry.org. The Insular Order of Druids or IOD is a new Druid order, founded in 1993 c.e. They appear to be more Neopagan than Mesopagan, with Wiccan elements, and their Arch Druid Dylan Ap Thuin is a poet and tattoo artist/body piercer! Definitely a 1990's kinda group, appealing to a younger generation of British Druids but enjoying warm relations with other members of the Council of British Druid Orders.

You can send them email at: Druids@insular.demon.co.uk or write to them via snailmail at: IOD, c/o Labyrinth, 2 Victoria Road South, Southsea, Hants, England.

The Mother Grove of The British Druid Order or BDO "was formed in 1979 as part of a personal quest to recreate a native British spirituality." "The Order is currently under the guidance of founder, Philip Shallcrass (Grey Wolf, aka Wolf Walks With Fire) and Emma Restall Orr (Bobcat) as joint Chiefs, their role being that of facilitators and guides. Philip is a musician, artist, poet and writer. Emma is a writer, teacher and soul counsellor. Both lecture and present workshops on many aspects of Druid tradition. Both have links with other Druid groups in Britain and overseas."

"The Order also works with other faiths and traditions, finding common cause and common sources of inspiration with those who follow other spiritual paths. Philip and Emma have wide practical experience in numerous magical, mystical, spiritual and shamanic traditions, all of which they bring together in the BDO to create a unique brand of pagan Druidry."

You can email Emma Restall Orr at: bobcat@nemeton.demon.co.uk

You can email Philip Shallcrass at: greywolf@druidorder.demon.co.uk

King Arthur Pendragon, Titular Head & Chosen Chief of the Loyal Arthurian Warband, and member of the Council of British Druid Orders, has his own website from whence he rallies "Wizards, Witches and Warriors" to fight for the Earth Mother and for free and open access to Stonehenge for all. He and his followers battle through both nonviolent political protest and through civil and criminal lawsuits, even going so far as to drag the British government before the European Commission on Human Rights. If you're at all interested in these issues (and you should be!), a visit to his website will be quite educational. If you would like to network with him about these and other eco-warrior issues, you may email him at pendragon@dragons4.demon.co.uk

The Reformed Druids of North America or RDNA, are ancestral to both ADF and Keltria. For historical information, you can read an essay on the Reformed Druids of North America and their Offshoots on this website. For current info, visit A Psuedo-Official Homepage of the RDNA maintained by Michael Scharding, who is a former Archdruid of the Carleton Grove of the RDNA, founder of the International Druid Archives at Carleton College, and the editor of A Reformed Druid Anthology. Michael can be emailed at MSCHARDI@carleton.edu

Naturally, I have to include the organization I founded, Ár nDraíocht Féin: A Druid Fellowship, or ADF. To receive a printed packet of information about this Pan-Indo-European Druid Fellowship, just send three US dollars to cover printing, postage and handling, to: ADF, Dept. IBWS, PO Box 516, East Syracuse, NY 13057. You can send email to adf-info@adf.org to get an automated information response or visit the ADF website to find book lists, study materials and several ADF-related internet mailing lists.

If the ADF website is down or busy, you can go back to my Homepage for a list of links to ADF-related essays you can read in my website. Since they're newer versions, and include essays the new board considers "too radical" to be on the ADF website, they won't necessarily reflect current ADF policies, however.

I'm not the Archdruid of ADF anymore, and I haven't been for over two years. For that matter, I'm not on the Board either, and I don't subscribe to the Mother Grove's private emailing list, so I can't tell you anything about current policy discussions inside ADF.

The new Archdruid of ADF is John "Fox" Adelmann, whom you can email at adf-archdruid@adf.org .

Another great Neopagan Druid organization (of which I am also a member) is the Henge of Keltria, which branched off from ADF a few years ago in order to form an exclusively Celtic path of Neopagan Druidism.

"We are a positive path Neopagan tradition dedicated to protecting and preserving our Mother Earth, honoring our ancestors, revering the spirits of nature, and worshipping the Gods and Goddesses of our Celtic heritage. Our focus is on personal growth through the development of mind, body, and spirit. We place special emphasis on spiritual development fostered through study and practice of the Druidic Arts and Celtic Magick. Through training, networking, resource material, ritual participation, and meaningful communication we hope to provide a religious and spiritual framework through which people may reach their full potential."

"We call our religious organization a "Henge." The autonomous local groups working within the Keltrian tradition are called "Groves." Each Grove is free to compose and perform ritual and magick geared to its own particular focus, provided such work remains compatible with the beliefs, ethics, and ritual and structural framework of the Henge."

I can't recommend Keltria: Journal of Druidism and Celtic Magick highly enough. The Journal is no longer being published, but orders are still being taken for back issues. Sample articles, table of contents for the issues and an order form are online at the above address.

You can get information about Keltria by emailing Keltria's President Wren, at HengeofK@aol.com . By snailmail, send a Self Addressed Stamped #10 Envelope to: Keltria, PO Box 17969, Long Beach, CA, USA 90807.

IMBAS "is an organization that promotes the religion of Celtic Reconstructionist Paganism, and traditional Celtic culture and heritage. The Celts are recognized as the tribal Celts of Iron Age Europe and the modern peoples of Alba (Scotland,) Breizh (Brittany,) Cymru (Wales,) E'ire (Ireland,) Kernow (Cornwall,) and Mannin (Isle of Man.) Celtic Reconstructionist Paganism is a votive religion that is grounded in folk tradition, mythological texts, and the archaeological and historical records; and is based around the home, the family, and the community/tribe in honoring the land, the ancestors, and the traditional Celtic Gods and Goddesses. We do not practice our spirituality, we live it."

The IMBAS website is filled with some of the best Celtic scholarship available on the Web, with a wealth of articles and reviews by people who know what they're talking about. They also have live chats via java software at their site, as well as an emailing list.

IMBAS can be contacted directly at imbas@imbas.org or though it's President, Danielle Ni'Dhighe at President@imbas.org , or by snail mail at: IMBAS, 1412 SW 102nd St., #139, Seattle, WA 98146-3770 USA.

The Order of the White Oak is "a loose collection of Celtic Reconstructionists, philosophers, and students of Druidry who are concerned with the matter of ethics in the Druidical community and who meet with our peers from time to time to study the Brehon Laws, to search the ancient stories for Celtic tribal values, and to consult our own consciences for the kind of Druid path we envision. Our purpose is not to condemn or judge anyone. We welcome Druids of every denomination as well as independents and those who care about Celtic culture, history and spirituality to join in our discussions."

For more information, you can email Ellen Evert Hopman (Willow/Saille) at Saille333@aol.com She was the founder of the Whiteoak emailing-list that the Order was sparked by. A founder and early officer of Keltria, Ellen is also a professional member of the American Herbalists Guild and the author of Tree Medicine-Tree Magic, A Druids Herbal for the Sacred Earth Year and People of the Earth - The New Pagans Speak Out (Lawrence Bond contributor) as well as several videos on the subjects of herbs and Paganism.

The Celtic Traditionalist Order of Druids is "a teaching Order, dedicated to the preservation and rebirth of the worship of the ancient Gods and Goddesses, primarily those of the Celtic Nations - Cymru (Wales,) Eire (Ireland,) Kernow (Cornwall,) Bretagne (Brittany,) Alba (Scotland,) Albion, Galicia (Northern Spain,) Gaul/Galica (France) as well as other related lands and peoples."

"The CTOD, officially founded in 1987, is a semi-monastic teaching order dedicated to the principals of Truth, Honor, and Loyalty. While somewhat eclectic in nature, the Order strives to be as faithful as possible to the spirit of the cultures which have gone before -- while introducing modern aspects to the faithful worship of the Old Gods. The Order considers its self semi-monastic, due to the fact that while group formation is practiced, most members walk a path of solitary reflection and study. It is not 'Celtic Reconstructionalist', more 'Celtic Realist'."

The CTOD can be contacted by emailing Howard and Vicki Mieth at merlyn@goodnet.com .]

The Aisling Association of Celtic Tribes "is a Celtic Reconstructionist Pagan organization focused on worship of the Gods, scholarship, and community service. We work to develop a modern form of tribal life, blending Iron Age ideology with modern day practicality and to honor the Gods in all we do. Likewise we are developing reconstructions of many different paths associated with Pagan Celtic cultures that are as true as possible to the ancient ways while being applicable to the society in which we live. We look towards the future of what our paths mean, as much as we learn from the past to develop them."

"We base our ways on research of ancient Celtic culture, mythology,---primarily at this time the Gaels (Irish, Scots, and to some extent, Manx) but as we grow and interest develops among our members we will develop more on the British, Welsh and Gaulish material. We are also deeply influenced by our experiences and do not discount them, although we may strive to validate them on the material out there. We do not make any pretensions to passing on ancient knowledge from unbroken lines, we are a modern religion based on research of the old --- however, we also do not mix our Celtic-based practice with Wicca, Ceremonial Magick, or Shamanism. (This is in no way a statement that our way is better or that we are cultural surpremists --we simply chose to not be eclectic in our practices. Of course, being of Celtic descent is in no way a requirement for involvement ---we wish strongly to disassociate from those misguided individuals who use the terms "Celt" and "tribalism" to promote their agenda of supremism, isolationism, and hatred.)"

"Our primary goal is to develop educated, well rounded members to serve their communities---- their Tribe, their Pagan Community, and their physical neighborhoods. We are in the process of developing a study program to develop clergy, healers, warriors, bards, and others in order to do this. Most of our programs will be individually modified for each participant and will work with standard requirements for professionals in the chosen fields where applicable."

Their email address is AislingACT@aol.com . Their snailmail address is: AACT, PO Box 1946, Dover NH 03821-1946.

The Summerlands is an entire Celtic community on the net, with message boards, classes and a multitude of resources! This huge website is guided by well-known Neopagan Celtic scholar Searles O'Dubhain, his "kitchen witch" shaman wife Deborah O'Dubhain, and several other names you'll recognize from various Druidic organizations and chatrooms.

"The Summerlands is a pagan community dedicated to rediscovering, preserving, disseminating, and when necessary, reinventing that which was lost to us... the magick, history, customs, and religions of our ancestors. We are about worshipping and celebrating the old Gods and Goddesses in Ways both ancient and new."

"The Summerlands is the home of the Heartland, the resting place of the Sun, and the reflecting pool of the Moon. Though our accent is primarily Indo-European and Celtic, all are welcome who come in peace to share our fires. Our goal is to develop into a multi-traditional community that works in harmony. Our Ways welcome your Ways."

They have message boards, a library, live chatting and online classes. They charge a modest fee for membership and classes.

Here's a few other groups I have only snailmail addresses for, along with their contact people:

Aos Dana, Fiona Davidson, Invergowrie House, Ninewells, Dundee, DD2 1UA, Scotland.

The Bardic Order Group, Alex Gunningham, Flat 2, 20 The Common, Ealing, London, W5 3JB, England.

The Council of British Druid Orders, Elizabeth Murray, BM Oakgrove, London, WC1N 3XX, England. The Council includes representatives of most of the Druid groups in England and other Druid organizations (as associate members) from around the world (including ADF.)

Druiidica Comardia Eriutalamonos (Druidical Fellowship of the Western Land,) M. G. Boutet, 32 Fourth Ave. South, Roxboro, PQ, H2I 3W3, Canada.

The Druid Order, BCUB (British Circle of the Universal Bond,) David Loxley, 23 Thornsett Road, London SE20 YXB, England.

Druidiactos, the organization founded by Tom Cross/Tadhg MacCrossan, author of The Sacred Cauldron, is defunct. Since Cross is racist, sexist and anti-Semitic, it's no great loss. The last I heard, he was running a "Celtic Christian" group and insisting that "True Celts" should all be Catholics!

The Divine Circle of the Sacred Grove, the organization founded by Janette-of-the-many-aliases, now operating out of Phoenix, AZ, is not recommended. Compare the contents of that essay just referenced with my Cult Danger Evaluation Frame to understand why this group is as close to being a "dangerous Druid cult" as any could be.

Ecole Druidique des Gaules, Bernard Jacquelin, Villa Montmorency 75016, Paris, 45 27 74 79, France.

The Glastonbury Order of Druids, R. Maughfling and J. Paterson, Dove House, Barton-St. David, Somerset, TA11 6DF, England.

The London Druid Group, Gordon Gentry, 74 Riversmeet, Hertford, SG14 1LE, England.

Ollotouta Druidique des Gaules, Pierre de la Crau, B.P. 13, 93301, Aubervilliers, Cedex, France. This group appears to be creating a Gaulish version of Neopagan Druidism, similar in many ways to ADF.

Druidic Online Chats and Emailing Lists

The #druid homepage contains information about the #druid IRC chat channels that exist on both the Undernet and the PaganPaths servers, as well as transcripts of online classes by Isaac Bonewits. ADF has numerous emailing lists available through their website, including ones devoted to various Celtic and other Indo-European cultures, as well as regularly scheduled online IRC chats. Celt.net is an online Celtic community that sponsors many Celtic emailing lists as well as Celtic websites. You can subscribe to several Celtic Language emailing lists through listserv@listserv.heanet.ie by sending a message saying "subscribe __(listname)__." Included are:

CELTIC-L (Celtic culture)
GAELIC-L (Gaelic Language Bulletin Board)
GAEILGE-A (conversation in Irish Gaelic for fluent speakers/learners) GAEILGE-B (Irish Gaelic for beginners)
GAIDHLIG-A (conversation in Scottish Gaelic for fluent speakers/learners)
GAIDHLIG-B (Scottish Gaelic for beginners)
GAELG (conversation in Manx Gaelic and support for learners)
OLD-IRISH-L (Scholars and students of Old Irish) Website
IRTRAD-L (Irish Traditional Music List)
IE-FILK (Irish Filkers List)
WELSH-L (conversation in Welsh for fluent speakers/learners) Website
CYMRAEG-L (Welsh for beginners) The Celtic Studies Group is "an emailing list for beginners to Celtic Studies and Celtic Spirituality -- along the lines of Nemeton-L and IMBAS only beginner oriented."

The Druids Grove Site is the homepage for the long running Druids Grove chat on America Online. It contains uploads of chat logs, a Druid FAQ, and links to other interesting Druid/Celtic sites.

IMBAS has an emailing list which can be subscribed to at their site, and live Druid chatting on their site.

Keltria has an emailing list available through their website.

Nemeton-L is an emailing list for "Druids and other Celtic Pagans and their friends. It is a place for research, reflection, debate and discussion."

The Summerlands website has both online chatting and classes available to members.

Other Websites of Interest to Druids

Amulets by Merlin is the company and website of Merlin Windsor, "The Official Jeweler to the Archdruid of North America." <G> He's the artist who made the oakleaves and acorns Green Man necklace, with matching bracelet and earrings, that many have seen me wear at festivals. Though there are many fine jewelers in our Neopagan community, Merlin is one of the best -- In My Humble Opinion, of course! If I'm going to mention Celtic jewelry, then I have to tell you about Ancient Circles, a superb source of Celtic-design textiles (including some fabulous capes,) jewelry (pendents, earrings, brooches, torcs,) calendars and other arts. They are well worth paying a visit to!

C.E.L.T. Corpus of Electronic Texts is a website maintained by the University College Cork in Ireland. It contains many historical Irish manuscripts and other documents in electronic format for searching or download, as well as links to other text sites and Irish Studies resources.

The Celtic League is an international organization devoted to the preservation and support of Celtic cultures and languages. If you're going to call yourself a "Druid," then you ought to be paying attention to the issues this organization addresses, even if most modern Celtic activists are Christians. Celtic-art.com --

The Art of Courtney Davis is the website for one of the world's greatest Celtic artists. Mr. Davis is the artist behind the many Dover Clip Art Books that so many of us use as graphics resources (see how many examples you can find on this and other Druidical websites,) and is a reknowned illustrator of books on Celtic Topics. He deserves Druidical respect and honor for helping to make Celtic Art once again the glory that it was.

Every Celtic Thing on the Web is a cauldron full of links to every aspect of ancient and modern Celtic culture and language.

The Irish Bookshop is a major source of books and tapes about Ireland and the Irish language, with some materials about other Celtic languages. I especially recommend the Buntús Cainte series of Irish language books and tapes. The owner travels frequently across the Pond and can pick up special orders on request.

Lisala's Celtic Studies Resources Website is well worth visiting for anyone interested in real scholarship about Druids and Celtic Studies. Lisa is a professional medievalist, specializing in Celtic Studies.

The Rampant Lion is a website for a couple who consider themselves "paleo-pagan" Celts (I haven't asked if they have the severed heads of any revered ancestors in their house.) Though they rudely dismiss all the Druid groups listed above as fraudulent or delusionary, they do have an excellent Celtic Links page that is well worth visiting by anyone interested in serious Celtic Studies.

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(P.E.)Isaac Bonewits, Adr.Em./ADF

Email: ibonewits@neopagan.net Snailmail: PO Box 1021, Nyack, NY, USA 10960-1021 This webpage is copyright © 1999 c.e., Isaac Bonewits Most recently updated: April 29, 1999 c.e.

This page's URL is

http://www.neopagan.net/CurrentDruidGroups.HTML

My Homepage URL is http://www.neopagan.net

Druidism - Past, Present & Future
Part 1: The Paleopagans

This article by P.E.I. Bonewits in 1993 is based on his previous study, "The Other Druids," published in The Druid Chronicles (Evolved,) now out of print.

Druidism is a topic that has been fascinating people for thousands of years, yet many folks (even within the Neopagan community) are confused about what is actually known and unknown, fact and fancy (whatever those words may really mean,) about the various phenomena that have all been labeled *Druidism.* The purpose of this article will be to briefly outline the current consensus among scholars about Paleopagan, Mesopagan and Neopagan Druidism. Comments by those having more accurate data will be welcomed by the author.

It should be pointed out, however, that the author is working strictly on the traditional, "earth-plane," historical level of reality. It is not unusual for religious and philosophical movements to have legends about their origins, in fact, all of the world's "great religions" have them. The existence of such mythic material says nothing about the validity of the spiritual, philosophical or magical concepts such groups may have to offer their members or observers; especially since many of the legends about the origins of groups were created for archetypal, mystical and otherwise symbolic purposes and are not necessarily meant to be taken literally.

Earth-plane reality is not the Drearntime; many modern religious and magical orders are based on psychic rather than physical links to the past, and that past is often one that may never have existed physically on this planet. But profound metaphysical insights are still profound, regardless of whether or not those promulgating them are accidentally or deliberately passing on unprovable tales about their origins. Modern Druids are as likely as modern Witches to suddenly go mystical and romantic when hard historical questions are brought up. Some avoid the problem entirely by citing "reincarnation memories" or other divinatory techniques as the sources of their beliefs. Such sources deserve respectful analysis, but at parapsychology's current state of development, historians do not yet have the proper mental tools to adequately perform the necessary evaluations.

The term "Pagan" comes from the Latin paganus, which appears to have meant "country dweller, villager, or hick," and not necessarily in a polite way. The Roman army seems to have used the term to mean "a civilian,' " and the Roman Church later used it to refer to those who were not part of "the Armies of the Lord," i.e., those who were nonchristian. After 1500 years of propaganda, the term became synonymous in many people's minds with "atheist, devil worshipper, or heathen" (heathen, of course, means "people of the heath, where heather grows.") Today, most people who define themselves as Pagans use the word as a general term for "native and natural religions, usually polytheistic, and their members."

This is the sense in which this author uses it. The term "Paleopagan" refers to the original polytheistic tribal faiths of Europe, Africa, Asia, the Americas and Australia, when they were still practiced as intact belief systems. "Mesopagan" refers to those founders within the basically monotheistic/dualistic worldview of Judaism, Christianity and Islam. "Neopaganism" refers to the recent attempts to revive what the founders perceived as the best elements of Paleopaganism (of varying ethnic origins) within the context of modem humanistic ideas of psychological growth needs and mutual human interdependence.

The first term was coined by this author, the second by Robin Goodfellow, and the third (as "Neo-Paganism") was rediscovered by Tim Zell.

Our discussion in this article will deal with Paleopagan, Mesopagan and Neopagan Druids and systems of Druidism, from before the Christian era to the present day. We'll include a history of the British Masonic/Rosicrucian Druids from the 1700's to date, and detail the origins of the New Reformed Druids of North American back in 1963. We'll end with some speculations about what Druidism may become in the near and far future, in the "British" Isles and the Americas.

But first, let us go over what we know of the original Paleopagan Druids. This can be accomplished swiftly, for we actually know very little of them. The ancient Greek writers who mentioned the Druids were, according to Stuart Piggott's *The Druids* (which is the best book in English available on the subject,) for the most part suffering from either the Savage Barbarian bias ("Hard Primitivism") or else the Noble Savage mystique ("Soft Primitivism.") The accounts of Julius Caesar are mostly war propaganda, heavily weighed down with atrocity tales designed to make the Celts look terrible and the Romans look wonderful. The same comment, of course, holds for the writings of the early Christian missionaries, some of whom encountered Druids in Ireland and Scotland, and found them to be far less gullible than the populace. Indeed, it seems that the overwhelming majority of books written about the Druids, until the 20th century, were far more fancy than fact.

The really hard facts and probabilities about Paleopagan Druidism can be summed up briefly: the Druids practiced a system of priestcraft that was perhaps similar in *some* ways to that of the Brahmins of India. They were active throughout Gaul and the "British" Isles, and perhaps in other Celtic territories as well. They were the victims of a series of successful genocide campaigns waged against them by the Roman Empire and the Church of Rome. First to taste defeat were the Druids of Gaul, around 54 c.e. and those of Britain around 61 c.e. (all by the Roman Legions.) The Christians managed to obliterate Druidism (or at least drive it completely underground) in Ireland, Scotland and the outer Isles during the fifth and sixth centuries c.e. How long Druidism may have lasted (either aboveground or underground) in Wales and other outposts is unknown, but it was probably not for very much longer.

As a social class, the Druids seem to have been just below the warrior/nobility class in power and prestige, though they apparently had the political and religious power to be noncombatants and to start or stop wars. Their training could have lasted as long as twenty years and seems to have included poetical composition, memorization techniques, law, ritual practice, weather predicting and other specialties. There appear to have been several subcategories, all vaguely called "Druids." For example; the "Bards" were in charge of music, poetry, singing and dance; the "Vates" or "Ovates" were in charge of prophecy and divination; the "Brehons" (whom some say were not Druids at all) were judges and law-givers; etc. "Druids" per se were primarily teachers, magicians and priests. All of these categories seem to have overlapped, along with healing, animal husbandry, time keeping, astrology and the transmission of oral traditions.

They definitely were respected authority figures and this *may* relate to the fact that the word "Druid" is based on the root "dru-" meaning "oak tree, firm, strong." Therefore, it is possible that "druidecht" or Druidism may relate as much to the concepts of "firm knowledge givers," "dogma knowers" or "sources of orthodoxy" as it does to "the oak worshipping priests." This would make it an interesting contrast to "wiccacraeft" or "Witchcraft," which seems to mean "the craft of bending" or "the twisting skill" (standard terms used for magical workers, but seldom for religious authorities.)

Druid places of worship *seem* to have been mainly oak groves. They practiced animal (and *perhaps* human) sacrifices and may have performed divination from the remains. They were touchingly fond of mistletoe, especially if it grew on oak trees. They appear to have been polytheists rather than monotheists or duotheists. They believed in an afterlife very much like the fleshly one (not, it would appear, in reincarnation or transn-dgration' except for special persons) and made it a special point to bury tools, weapons, animals and food with dead warriors and kings for use in the Celtic equivalent of the "Happy Hunting Grounds" believed in by some Native Americans. A favorite day for rituals, which may have marked the beginning of their lunar months, seems to have been the sixth day after the night in which the new moon was first visible. They did not appreciate either the Roman Paleopagans nor the Roman Paleochristians very much.

That just about sums up what we really know for sure about the Paleopagan Druids. There are no real indications that they used stone altars (at Stonehenge or anywhere else); that they were better philosophers than the Greeks or Egyptians; that they had anything to do at all with the mythical continents of Atlantis or Mu; that they wore gold Masonic regalia or used Rosicrucian passwords; that they were the architects of (a) Stonehenge, (b) the megalithic circles and lines of Northwestern Europe, (c) the Pyramids of Egypt, (d) the Pyramids of the Americas, (e) the statues of Easter Island, or (f) anything other than wooden barns and stone houses. Neither is there any proof that the Ancient Druids were "Prechristian Christians"; that they understood or invented either Pythagorean or Gnostic or Cabalistic mysticism; or that they all had long white beards and golden sickles. We don't even have any proof that they were the only magical workers among the Paleopagan Celts (or among the tribes conquered by the Celts.) And although there are sporadic references to a "seminary" for the higher training of Druids in "Albion," (which could have meant either the physical country of Britain or Wales, or else the Gaelic "Otherworld," i.e., higher training between lives); there is no proof for this nor for any really developed intertribal communications between Druids.

With that background in mind, let us attempt to trace the revival/survival of Druidism in the Celtic and Gaulish territories. As near as we can tell, Druidism as such had vanished as a public activity by the end of the sixth century of the common era. Bards, however, seem to have survived fairly well, at least in Ireland, Scotland, Wales and the outer Isles. Whether they also managed to keep alive (as an underground cult) other aspects of Paleopagan Druidism, as has been claimed, remains to be proven. It is also possible, though unproven (and perhaps unknowable,) that some of the so-called Family Traditions of Witches in these territories kept alive some of the knowledge of the Ancient Druids.

We do know that, as far back as the 12th century c.e., Bards in Wales were holding large competitions, to which the generic name Eisteddfod has been attached. One of them was held in 1176 c.e. in Cardigan Castle, sponsored by a Lord Rhys, but it was almost three centuries before another competition of any significance was held, at Carmarthen in 1450. The next appears to have been in the north of Wales in 1523, at Caerwys, and another in 1568 where Queen Elizabeth (who was anxious to control the traveling minstrels she saw - probably correctly - as a threat to British rule) examined the Bards and granted licenses to some of them to travel and collect fees.

Throughout these centuries, the scholarship of learned men (women weren't allowed to write) concerning the Druids was abysmal. The same Greek and Roman commentaries were dug up and rehashed, over and over again, and fanciful theories

were built upon them. Most of these "scholars" were not very romantic in their treatment of the Druids; on the contrary, writers seemed to vie with one another in "revealing" the foolishness, barbarity and vanity of Druid worship. This was of course the proper party-line to take for a scholar wishing to survive with either his reputation or his head in Christendom. It did not, however, improve the image of Prechristian religions in Europe.

To be continued!

The Other Druids

by Isaac Bonewits
Druid Chronicles (Evolved) 1975

Modern Introduction

This article is taken verbatim from DC(E,) except for spelling adjustments and such, but I have added extra bracketed paragraphs, i.e. "{xxxxx}," from Isaac's later 1979 Pentalpha version (titled "Druidism Past, Present & Future") where he expanded certain ideas (most notably the first few of the following paragraphs.) I've dealt with this issue enough to leave it at that. As an overview of past "Druidic" groups, it is a nice compilation. See my own up-to-date bibliography at the end of Part Eight for other good overviews of Paleo, Meso and Neo-Druidical movements.

-Scharding

The Article

{"Druidism is a topic that has been fascinating people for thousands of years, yet many folks (even within the Neopagan community) are confused about what is actually known and unknown, fact and fancy (whatever those words may really mean,) about the various phenomena that have all been labeled Druidism. The purpose of this article will be to briefly outline the current consensus among scholars about Paleopagan, Mesopagan and Neopagan Druidism. Comments by those having more accurate data will be welcomed by the author."}

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Here the original article from DC(E) begins.

It will come as a surprise to no one that the Reformed Druid movements in North America were not the first attempt to resurrect Druidism. There are, in fact, dozens of groups that have been started over the centuries in an attempt to carry on or reinvent what their founders thought were the principles and practices of Druidism. Although none of the Branches of the Reform have any historical connection with any of these (up to the present, anyway) with one minor exception considered near the end of this article; nonetheless, a brief review of the histories of these groups will prove of interest to most Reformed Druids.

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The really hard facts and probabilities about Paleopagan Druidism can be summed up briefly; the Druids practiced a system of Priestcraft that was perhaps similar in *some* ways to that of the Brahmins in India. They were active throughout Gaul and the "British" Isles, and *perhaps* in other Celtic territories as well. They were the victims of a series of successful genocide campaigns waged against them by the Roman Empire and the Church of Rome. First to taste defeat were the Druids of Gaul, around 54 c.e. and those of Britain around 61 c.e. (all by the Roman Legions.) The Christians managed to obliterate Druidism (or at least drive it completely underground) in Ireland, Scotland and the outer Isles during the fifth and sixth centuries c.e. How long Druidism may have lasted (either aboveground or underground) in Wales and other outposts is unknown, but it was probably not for very much longer.

As a social class, they seem to have been just below the warrior/nobility class in power and prestige, though they apparently had the political and religious power to be noncombatants and to start or stop wars. Their training could take as long as twenty years and seems to have included poetical composition, memorization techniques, law, ritual practice, weather predicting and other specialties. There appear to have been several subcategories, all vaguely called "Druid." For example; the "Bards" were in charge of music, poetry, singing and dance; the "Vates" or "Ovates" were in charge of prophecy and divination; the "Brehons" (whom some say were not Druids at all) were judges and law-givers; etc. Druids per se were primarily teachers, magicians and priests. All of these categories seem to have overlapped, along with healing, animal husbandry, time keeping, astrology and the transmission of oral traditions.

They definitely were respected authority figures and this may relate to the fact that the word "Druid" is from the root "dru-" meaning "oak tree, firm, strong." Therefore, it is possible that "druidecht" or Druidism may relate much to the concepts of "firm knowledge givers," "dogma knowers" or "sources of orthodoxy" as it does to "oak worshipping priests." This would make it an interesting contrast to "wiccacraeft" or "Witchcraft," which seems to mean "the craft of bending" or "the twisting skill" (standard terms used for magical workers, but seldom for religious authorities.)

Druid places of worship seem to have been mainly oak groves. They practiced animal (and *perhaps* human) sacrifices and may have performed divination from the remains. They were touchingly fond of mistletoe, especially if it grew oak trees. They appear to have been polytheists (probably "conditional polytheists") rather than monotheists or duotheists. They believed in an afterlife very much like the fleshly one (not, it would appear, in reincarnation or transmigration, except for Heroes, Wizards and Gods) and made it a special point to bury tools, weapons, animals and food with the warriors and kings for use in the Celtic equivalent of the "Happy Hunting Grounds" believed in by some Native Americans. A favorite day for rituals (as well as for cutting mistletoe) seems to have been the sixth day after the night in which the new moon was first visible. They did not appreciate either the Roman Paleopagans nor the Roman Paleochristians that much.

That just about sums up what we really know for sure about the Paleopagan Druids. There are no real indications that they used stone altars (at Stonehenge or anywhere else); that they were better philosophers than the Greeks or Egyptians; that they had anything to do at all with the mythical continents of Atlantis or Mu; that they wore gold Masonic regalia or used Rosicrucian passwords; that they were the architects of (a) Stonehenge, (b) the megalithic circles and lines of Northwestern Europe, (c) the Pyramids of Egypt, (d) the Pyramids of the Americas, (e) the statues of Easter Island, of (f) anything other than wooden barns and stone houses. Neither is there any proof that the Ancient Druids were "Pre-Christian Christians;" that they understood or invented either Pythagorean or Gnostic or Cabalistic mysticism; or that they all had long white beards and golden sickles. We don't even have any proof that they were the only magical workers among the Paleopagan Celts (or among the tribes conquered by the Celts.) And although there are sporadic references to a "seminary" for higher training of Druids in "Albion" (which could have meant either the physical country of Britain or Wales, or else the Gaelic "Otherworld," i.e., "Higher training between lives"); there is no proof for this nor any really developed intertribal communications network of Druids.

With that background in mind, let us attempt to trace the revival/survival of Druidism in the Celtic and Gaulish territories. As near as we can tell, Druidism as such had vanished as a public activity by the end of the sixth centuries of the common era. Bards, however, seem to have survived fairly well, at least in Ireland, Scotland, Wales, and the outer Isles. Whether they

also managed to keep alive (as an underground cult) other aspect of Paleopagan Druidism, as has been claimed, remains to be proven. It is also possible, though unproven, (and perhaps unprovable,) that some of the so-called "Family Traditions" of Witches in these territories kept alive some of the knowledge of the Ancient Druids.

We do know, that as far back as the 12th Century c.e., Bards in Wales were holding large competitions, to which the generic name "Eisteddfod" has been attached. One of them was held in 1176 c.e. in Cardigan Castle, sponsored by a Lord Rhys, but it was almost three centuries before another competition of any significance was held at Carmarthenshire in 1450. The next appears to have been in the north of Wales in 1523, at Caerwys, and another in 1568 where Queen Elizabeth (who was anxious to control the traveling minstrels she saw probably correctly - as a threat to British rule, examined the bards and granted license to some of them to travel and collect fees.

Throughout these centuries, the scholarship of learned men (women weren't allowed to write) concerning the Druids was abysmal. The same Greek and Roman commentaries were dug up and rehashed, over and over again, and fanciful theories were built upon them. Most of these "scholars" were not very romantic in their treatment of the Druids, on the contrary, writers seemed to vie with one another in "revealing" the foolishness, barbarity and vanity of Druid worship. This was of course the proper party-line to take for a scholar wishing to survive with either his reputation or his head in Christendom. It did not, however, improve the image of Pre-Christian religions in Europe.

It is said by some that in 1245 c.e. a gathering was held of underground Druids and Bards from several of the British Isles, and that a theological unity was agreed upon and a special group or Grove founded, called the *Mount Haemus Grove*, which is said to still be in existence, with an "unbroken line" leading back. Such claims need to be treated most carefully. There does seem to be a group by that name, recognized by some of the modern Druids in England, but this hardly constitutes proof of such an extraordinary claim. It may indeed go back a few centuries (probably to the id 1700) but that does not make it an unbroken heritage from 1245.

In 1659 c.e., the scholar John Aubrey, having done some archeological fieldwork at Stonehenge, made the suggestion that Stonehenge *might* have been a temple of the Druids. He developed this suggestion cautiously over the next few decades in his correspondence with his fellow scholars and in the notes for his never fully-published work, *Templa Druidum*. In 1694, a fiery young Deist named John Toland discussed the theory with him and became very enthusiastic over it. In 1659, excerpts from Aubrey's book were published, including his theory about Druids at Stonehenge, which then saw light for the first time.

In 1717, a young antiquary named William Stuckeley obtained a transcript of Aubrey's complete manuscript of *Templa Druidum*, including the portions never published. Stuckeley though the theory about Stonehenge being a Druid Temple was a terrific idea and began to develop it far beyond Aubrey's original concepts.

Also in that year, it is claimed, John Toland held a meeting at which Druidic and Bardic representatives from Wales, Cornwall, Brittany, Ireland, Scotland, Anglesey, Many, York, Oxford and London appeared and formed *The Universal Druid Bond* (U.D.B..) The UDB has supposedly continued to this very day (or rather, at least one current grove is claiming to be part of a Universal Druid BOND says that it goes back this far) and the present name of the head group of the UDB seems to be *The Mother Grove An Tich Geata Gairdeachas*.

In 1723 c.e, the Druid Stone Altar was invented by Rev. Henry Rowlands in his monumental work, *Mona Antiqua Restaurata*. His Druids are Patriarchs right out of the Christian Bible, and the altars they use are cairns and the capstones of cromlechs (though he does at least allow the Druids to remain in their groves, rather than forcing them to build huge stone temples.) These Druid Stone Altars quickly became part of the rapidly growing folklore of Druidism. Prior to 1723, Druids were required to use altars made of sod or tree stumps, adequate, perhaps, but hardly as glamorous.

In 1726, John Toland published his *History of the Druids*, in which he pictured the Druids as unscrupulous mountebanks and theocratic tyrants. This was rather surprising act for the man who had supposedly had, nine years earlier, helped to found a Universal Druid Bond and been its first "Chosen Chief." He did, however, put further forward the Stonehenge theory of Druid worship.

Scholarship of equal value was, of course, being produced in France as well. In 1727, Jean Martin presented Patriarchal Druid (Christian style) in his *Religion des Gaulois*. Throughout this century, on both sides of the Channel, Druids were being invented east and west, though in France these "Pre-Christian Christians" tended to be patriotic heroes resisting foreign invasion, while their English counterparts were the greatest mystics in history.

In London, throughout the century, "Druid" groups appeared along with Rosicrucian and Freemasonic organizations. In 1781 c.e., Henry Hurle set up *The Ancient Order of Druids* (AOD,) a secret society based on Masonic patterns (not surprising, since Hurle was a carpenter and house builder.) This group, like most of the similar mystic societies form at the time, was heavily influenced by Jacob Boehme. Jacob Boehme, 1675-1724 c.e., was a Protestant mystic, greatly involved with alchemy, hermeticism and Christian Cabala, as well as being a student of the famous Meister Eckhart. His mystical writings attempted to reconcile all these influences and had a tremendous impact upon later generations of mystical Christians, Rosicrucians, Freemasons, and Theosophists.

{"Overseas, the link between Deism, Masonry and Druidism was once again established, in the small town of Newburgh, New York. G. Adolf Koch has an entire chapter on "The Society of Druids" in his book *Religion of the American Enlightenment*. Deism and downright atheism were popular during the 1780's and 90's among the American intelligentsia, especially those who had supported the American and French revolutions. In fact, a rather large number of the key political figures involved in both revolutions were Deistic Masons and Rosicrucians (see Neal Wilgus, *The Illuminoids*.) Koch tells the story of the Newburgh Druids thusly:}

{"Some Influential citizens of Newburgh had organized themselves into an interesting radical religious body called "The Druid Society." Like its sister organization, the Deistic Society in New York, it was a radical offshoot of an earlier and more conservative society. A Masonic lodge had been established in Newburgh in 1788, and it seems, as one attempts to piece together the fragmentary facts, that as the brothers, or at least a number of them, became more and more radical in the feverish days of the French Revolution, the metamorphosis from Mason to Druid resulted. The Druids held their meetings in the room formerly occupied by the Masons and continued to use a ceremony similar to the Masonic. It is interesting to note, too, that as the Druid Society dies out contemporaneously with the end of Palmers' activities in New York City (he was a famous Deist of the time-PEIB,) a new Masonic lodge was instituted in Newburgh in 1806."}

{"Koch continues, "The question naturally arises as to why those apostate Masons chose the name of Druids. It seems

that when they abandoned Christianity, with which Masonry in America had not been incompatible, they went back to the religion (as they conceived of it -PEIB) of the ancient Druids who were sun worshippers. It was commonly believed at that time, by the radicals of course, that both Christianity and Masonry were derived from the worship of the sun.. The Druids thus went back to the pure worship of the great luminary, the visible agent of a great invisible first cause, and regarded Christianity as a later accretion and subversion of the true faith, a superstition, in short, developed by a designing and unscrupulous priesthood, to put it mildly in the language of the day." "}

{"It appears that Thomas Paine, among other radicals of the time, was convinced that Masonry was descended from Druidism. Koch refers us to an essay by Pain, *The Origin of Freemasonry*, written in New York City in 1805. In this essay he mentions a society of Masons in Dublin who called themselves Druids. The spectacular fantasies and conjectures that have been offered over the centuries to explain the origins of Masonry and Rosicrucianism will have to await another article to be properly discussed. Suffice it to say for now that the sorts of Druidism with which the noble Paine and his friends might have been familiar were far more likely to have been offshoots of Masonry than vice versa."}

{"As for the group of Druid Masons in Dublin, this author knows nothing else about them. Perhaps they were a branch of the UDB or AOD. I will speculate that they may very well have been intimately linked with the Irish Revolutionary politics, which might or might not have strained their relations with Druid Masons in England. There doesn't seems to be much data about Irish Masonic Druidism available in this county, but we do know a bit about developments in Wales."}

Following the tremendously successful Eisteddfod organized by Thomas Jones in Corwen in 1789, a huge variety of Welsh cultural and literary societies mushroomed and flourished. In 1792, a member of several of these groups in London named Edward Williams, using the pen name *of Iolo Morganwg* (Iolo of Glamorgan,) held an Autumnal Equinox ceremony on top of Primrose Hill (in London.) Along with some other Welsh Bards, he set up a small circle of pebbles and an altar, called the *Mean Gorsedd*. There was a naked sword on this altar and a part of the ritual involved the sheathing of this sword. At the time, no one paid very much attention to the ceremony or its obvious sexual symbolism (which if noticed, might legitimately have been called "Pagan,") at least not outside of the London Bardic community.

Iolo, however, was not daunted. He declared that the Glamorganshire Bards had an unbroken line of Bardic-Druidic tradition going back to the Ancient Druids, and that his little ceremony was part of it. He then proceeds (almost all scholars agree) to *forge* various documents and to mistranslate a number of manuscripts, in order to "prove" this and his subsequent claims. Many people feel that he muddled genuine Welsh scholarship for over a hundred years.

In 1819, Iolo managed to get his stone circle and its ceremony (now called, as a whole, the Gorsedd inserted into the genuine Eisteddfod in Carmarthen, Wales. It was a tremendous success with the Bards and the tourists, and has been a part of the Eisteddfod tradition ever since, with greater and greater elaborations.

Iolo's effects did not stop there however, for later writers such as Lewis Spence (who produced more fantasy about Celtic Paleopaganism than any writer of the last century,) Robert Graves and Gerald Gardner apparently took Iolo's "Scholarship" at face value and proceeded to put forward theories that have launched dozens of occult and mystical organizations (most of them having little if anything to do with Paleopagan Druidism.)

By 1796 c.e., all megalithic monuments in Northwestern Europe were firmly defined as "Druidic," especially if they were in the form of circles or lines of standing stones. In that year, yet another element was added, in La Tour D'Auvergne's book, *Origines Gauloises*. He thought he had discovered a word in the Breton language for megalithic tombs, "dolmin," and by both this spelling and that of "dolmen" this term became part of the archeological jargon and of the growing Druid folklore.

At this point the folklore, also called "Celtomania," went roughly like this: "the Celts are the oldest people in the world; their language is preserved practically intact in Bas-Breton; they were profound philosophers whose inspired doctrines have been handed down by the Welsh Bardic Schools; dolmens are their altars where their priests the Druids offered human sacrifice; stone alignments were their astronomical observatories..." (Salomon Reinach, quoted by Piggot)

Art, music, drama, and poetry were using these fanciful Druids as characters and sources of inspiration. Various eccentrics, many of them devout (if unorthodox) Christians, claimed to be Druids and made colorful headlines. Wealthy people built miniature Stonehenges in their gardens and hired fake Druids to scare their guests. Mystically oriented individuals drifted from Masonic groups to Rosicrucian lodges to Druid groves, and hardly anyone, then or now, could tell the difference. Ecumenicalism was the order of the day and in 1878, at the Pontypridd Eisteddfod, the Archdruid presiding over the Gorsedd ceremony inserted a prayer to Mother Kali of India! This might have been magically quite sensible, and was certainly in keeping with traditional Pagan attitudes of religious eclecticism, except for the face that the British attitude towards Indian culture and religion was not exactly the most cordial at the time (of course, if there were no British people leading the rite, it might have been a deliberate bit of Welsh nationalistic magic against England!.)

But before this, in 1833, the Ancient Order of Druids (the secret society founded by Hurle) split up over the question of whether it should be mainly a benefit (charitable) society or a mystical one. The majority voted for being a charitable society and changed its name to *The United Ancient Order of Druids* (UAOD.) This group, with branches all over the world, still exists as a charitable and fraternal organization rather like the Elks or Shriners. An example of their philosophy may be found in a collection of their sayings entitled *The Seven Precepts of the Prophet Merlin*:

> "First: Labor diligently to acquire knowledge, for it is power.
>
> "Second: When in authority, decide reasonably, for thine authority may cease.
>
> "Third: Bear with fortitude the ills of life, remembering that no mortal sorrow is perpetual.
>
> "Fourth: Love virtue, for it bringeth peace.
>
> "Fifth: Abhor vice, for it bringeth evil upon all.
>
> "Sixth: Obey those in authority in all just things, that virtue may be exalted.
>
> "Seventh: Cultivate the social virtues, so shalt thou be beloved by all men."

Meanwhile, the minority group, still calling itself by the old name (AOD,) also continued to exist, as a mystical Masonic sort of organization. The AOD may have been among the groups known to have held ceremonies (Summer Solstice rites were the only ones held by anyone it seems) at Stonehenge prior to 1900

c.e. (it was a popular pastime) and in any event, there were several such groups using the site. In 1900, one of the standing stones fell over and the angry owner of the land (Sir Edward Antrobus) decided to fence the monument and charge admission, the better to (a) keep a closer watch on it and (b) to earn enough money to repair the damage being committed by tourists. This caused a problem almost immediately, when a Druidic group was holding the very next Summer Solstice ceremonies and the Chief Druid was kicked out by the police (he laid a curse on Sir Edward, the effects of which are unrecorded.)

Although the AOD, in the form of one of its subgroups (the Albion Lodge at Oxford) gained a certain amount of notice when they initiated Winston Churchill in August of 1908, the rite was performed at Blenhim Park, not Stonehenge. The only Druidic group known for sure to have used the monument during the years between 1901 and 1914 was called *The Druid Hermeticists*. In 1915, Stonehenge was sold by the weary owner to someone else who immediately gave it to the British Government, at a ceremony in which Druids of some sort assisted. Since 1919 c.e., when Stonehenge became a national monument, at least five different Druid groups have asked government permission to use it, although other groups have celebrated at various nearby spots (because of political and metaphysical squabbles) and some group, of course, may have used Stonehenge without government permission or knowledge.

By 1949, only two groups seem to have been left using Stonehenge for the Summer Solstice rites; the AOD and the British Circle of the Universal Bond (BCUB.) In 1955 the AOD seems to have disappeared, leaving the plain to the BCUB. But the latter also had a problem, when a group succeeded in 1963-4, calling itself The Order of Bards, Ovates and Druids (OBOD,) and decided to celebrate elsewhere (usually Primrose Hill.)

Things of a Druidic nature were occurring outside of Stonehenge, of course. In Wales, the National Eisteddfodd Court runs an Eisteddfod every year (alternating between northern and southern Wales) and has the "Gorsedd of Bards" arrange the rituals for each occasion. Bardic and Druidic groups have also arisen in France, Brittany, Cornwall, the Isle of Man, Scotland, Ireland and in various parts of England. While the Welsh groups (Bardic, Druidic and Bardic-Druidic) spend most of their time and energy looking down their noses at all the non-Welsh groups (and even being so rude as to kick non-Welsh Druids out of their ceremonies); the others in turn spent tremendous amounts of time and energy on internal warfare.

Ecumenical movements, of course, have appeared and disappeared. The UDB, supposedly founded in 1717 by John Toland, claims to have survived since then under a succession of Chosen Chiefs, including such names as Toland, Stuckeley, Lord Winchilsea, Blake and Spence, among others. It appears to have been their English group (the BCUB referred to above) that suffered the split in 1963-4. Both groups, naturally, claim to be the only legitimate representatives in the UDB. There do appear to be a couple of dozen public Druid groups in France and the "British" Isles, many of them using the "Bards, Ovates and Druids" phraseology. One leader states that there may be as many 400 independent Druids not affiliated with groups. Such estimates, like those of underground Witches, Occultists and Pagans, must remain speculation since (thanks to religious bigotry) the estimates cannot be tested without risking the lives of those so exposed.

{"The author has recently been in contact with yet another Druidic group in England, called the Golden Section Order Society, which may or may not be connected to any of the other Mesopagan Druids over there. We hope to learn more about them, and the other groups, in future correspondence. For now, let me emphasize that this series of articles is being based on the best research of which the author is aware. Readers having further data or corrections are sincerely requested to share their evidence so that future writings on these topics can be appropriately rewritten."}

{"I will make one further comment before leaving the Mesopagan Druids of the "British" Isles (I put "British" in quotes, by the way, so my Irish, Scots and Welsh friends won't lynch me.) Masonic Druidism as a religious and philosophical system that has lasted for at least two centuries, helping hundreds of people to gain a better understanding of themselves and their times. Its attitude of reverent skepticism is fully in keeping with the ideals of the founders of the Reformed Druid movements in North America. These Mesopagans have a great deal of wisdom and experience that modern Neopagans would do well to avail themselves of, and many of the current Masonic Druids are right on the borderline between Meso- and Neo-. It is to be hoped that more lines of communication will be opened between us in the years to come."}

In the United states, there have been branches of most of the British Druid groups discussed in the article and there is nothing special that needs to be said about them. There is, however, at least one homegrown group that deserves a mention, if only because of its possible dangers to naive seekers after Druidism.

Around 1970 c.e., a man named Barney Taylor (no relation to Tony,) operating under the name of "Eli" (which he claims means "teacher") appeared on the American occult scene teaching a religion he called the "American Druidic Craft." Taylor 's background included training in Naturopathy, Herblore, Scientology, Psychocybernetics and similar mind training systems (including possibly "The Process," a semi-satanic group.) A highly charismatic man, Taylor went around the US in the early 1970's, giving lectures on "Druidic Witchcraft" and founding covens.

Evidence would tend to indicate that Taylor invented his "Druidic Witchcraft" form whole-cloth. His magical and religious system has mutated quite a bit over the years, as a careful reading of his "First Book of Wisdom" will reveal to the trained eye of an Editor or Literary Critic. Several drastically different writing styles are run together in a conglomerate of Herbology, Mystical Christianity, UFO ology, Gardnarian (Neopagan) Witchcraft, Von Danikenism, Freemasonry, Spiritualism, Scientology, Process, Ceremonial Magick, etc. The resulting system, now calling itself "the Druidic Craft of the Wise," bears no resemblance to any system of Druidism practiced in Europe or North America, now or in the past. Neither does it resemble Neopagan Witchcraft very much, except for a few items obviously borrowed from easily available published sources. However, because the name "Druidic" is attached to Taylor's teachings, it would be wise to give a short account of them.

The DCW is a strictly authoritarian and patriarchal monotheistic religion. The deity is called "The Father," and no references are made to female deities at all. The word of Taylor is law, no criticisms may be voiced and no outside religious study or practice is allowed. All competing religious groups are termed fraudulent (including the Neopagan Witches Taylor recommends in writing but forbids in practice) and his attitude towards them is one of complete hostility. Private lessons at his farm in Arkansas, as well as correspondence lessons are available, however (judging from the copies of the correspondence materials seen by this writer) they are of abysmally poor quality.

Part of the initiation ceremony (done by a priest/ess claiming to be "of the Order of Melchizadeck") involved the placing of a "Spirit Guide" on the back of the neck of the initiate. According to ex-members, this is actually a vampire or artificial elemental, used to psychically bond to the group together and to

provide a source of psychic energy for Taylor and his friends. Many elements from the psychic technology of the Process and Scientology are evident, including the major technique of "spiritual enlightening" a student by destroying their old, non-magical, personality and building them a brand new personality that is magical, and does exactly as it's told. Throughout the course of training, students are given many secrecy oaths and almost no explanations whatever of what is going on. Taylor apparently feels that, as Guru, he has a right to manipulate his students "for their own good."

A number of very harsh and alarming accusations about Taylor and his activities have been made over the years, but so far no evidence that would stand up in a court of law has been produced. The psychic result of his training system, for those who stick with it, are obvious even to little-old-lady-tea-readers; classic examples of the "sleazy-satan-scientologist-junkie-vibe" so familiar to observers of the less savory fringes of the occult community.

Let me reiterate that the "Druidic Craft of the Wise" bears no resemblance to or connections with any of the Masonic Druid groups in England and America, nor with any of the Branches of the Reformed Druid movements in North America, save one. Several Covens are currently breaking away from Taylor and they have expressed interest in the Reformed Druid movements [possibly the Celtic College of Reformed Druidic Wicca? - Scharding]. Since several Covens have broken away in the past and joined various Neopagan Witchcraft groups, this is not an impossible task.

Readers are advised to stay as far away as possible from Taylor and his followers, however. There are plenty of legitimate Druidic and Craft groups around to choose from.

Neopagan Druidism

by Isaac Bonewits
Druid Chronicles (Evolved) 1975

Here is the article from Vol. 2, Issue 6 of Pentalpha/Druid Chronicler by Isaac Bonewits as it was printed in 1979. At the time of writing this article Isaac was essentially on a sabbatical away from Reformed Druidism and doing intensive study of ancient Indo-European religions. Much of Isaac's materials of this time period may be interpreted as indicative of the theme of the Ar nDriaocht Fein organization that he formed between 1981 and 1983. Perhaps this was yet another attempt of Isaac to bring the NRDNA fully into an organized Neo-Pagan religion?.

-Mike Scharding

In the last two issues we have discussed both the probable and the fanciful history of Druidism in Western Europe and North America. In this concluding section I'll talk about he one Druid movement with which I am the most familiar, since I both an Archdruid within it and its resident historian: The New Reformed Druids of North America. Few, if any, legendary tales have to be dealt with here, since the movement was founded only sixteen years ago and its actual history is easily traced.

But first I will repeat the main definitions I've been using for the historical varieties of Paganism, mentioning once again that these are broad and frequently overlapping categories.

What are Neopagan Religions Like?

The New Reformed Druids of North America represent only one of the many varieties of Neopagan religions now being practiced in this country. Together, these various groups form a rich tapestry of friendly differences and strong similarities.

Most Neopagans (of various persuasions) seem to agree that their similarities are often of more importance than their specific doctrinal distinctions or ethnic focuses. Some of these common beliefs appear to include:

1. The idea that divinity is immanent (internal) as well as transcendent (external.) This is often phrased as "Thou art God" and "Thou art Goddess."

2. The belief that divinity is just as likely to manifest itself as female. This has resulted in a large number of women being attracted to the faiths and joining the clergy.

3. A belief in a multiplicity of "god" and "goddesses," whether as individual deities or as facets of one of a few archetypes. This leads to multi-value logic systems and increased tolerance towards other religions.

4. A respect and love for Nature as divine in Her own right. This make ecological awareness and activity a religious duty.

5. A distaste for monolithic religious organizations and a distrust of would-be messiahs and gurus. This makes Neopagans hard to organize, even for "their own good," and leads to constant schisming, mutation and growth in the movements.

6. The firm conviction that human being were meant to lead lives filled with joy, love, pleasure and humor. The traditional western concepts of sin, guilt and divine retribution are seen as sad misunderstandings of natural growth experiences.

7. A simple set of ethic and morality based on the avoidance of actual harm to other people (and some extend this to some or all living beings and the planet as a whole.)

8. The knowledge that with proper training and intent, human minds and hearts are fully capable of performing all the magic and miracles they are ever likely to need, through the use of natural psychic powers.

9. A belief in the importance of celebrating the solar, lunar and other cycles of our lives. This has led to the investigation and revival of many ancient customs and the invention of some new ones.

10. A minimum amount of dogma and a maximum amount of eclecticism. Neopagans are reluctant to accept any idea without personally investigating it, and are willing to use any concept they find useful, regardless of it origins.

11. A strong faith in the ability of people to solve their current problems on all levels, public and private. This leads to...

12. A strong commitment to personal and universal growth, evolution and balance. Neopagans are expected to be making continuous efforts in these directions.

13. A belief that one can progress far towards achieving such growth, evolution and balance through the carefully planned alteration of one's "normal" state of consciousness, using both ancient and modern methods of aiding concentration, meditation, reprogramming and ecstasy.

14. The knowledge that human interdependence implies community cooperation. Neopagans are encouraged to use their talents to actually help each other as well as the community at large.

15. An awareness that if they are to achieve any of their goals, they must practice what they preach. This leads to a concern with making one's lifestyle consistent with one's proclaimed beliefs.

And Neopagan Druidism?

Neopagan Druidism is the latest phase in a movement, the Reformed Druids of North America, that started out as a quasi-religious Mesopagan protest against coerced religion at a small Midwestern college, back in 1963 c.e. The RDNA was invented in order to test the amount of freedom allowed by the college's rules requiring all students to attend church. Much to the surprise of the founders, even after they had won their protest, many of the Druids wanted to continue the movement. The prayers to the Earth-Mother and the old Celtic divinities, combined with the anarchistic philosophy, had come to represent a valuable part of the spiritual lives. Graduates of Carleton College spread the Reformed Druid movement wherever they went.

It was in Berkeley, California that one of these alumni became the local Archdruid for a group of people who were already thinking of themselves as conscious Neopagans. Under their influence, an increasing overlap between RDNA and the rest of the Neopagan community began to form. Today, the handful of active groves (congregations) are almost all Neopagans and are using the "NRDNA" (for New RDNA.)

Are Druids Witches?

Only recently. Since the Paleopagan Druids were long gone by the time the Anglo-Saxons began using the word "Wicca" ["bender" or "magician"], all speculation about "witches" having been the remnants of the Pre-Christian Celtic clergy (i.e., the Druids) are unprovable. There is, in fact, no hard evidence to indicate that witches were ever though of as religious functionaries until the Church invented Neogothic (or Satanist) Witchcraft in the middle ages.

But in recent years a number of Neopagan religions have been founded by people who have chosen to call themselves "witches." These Neopagan Witches have a great deal in common with other Neopagans, including the Druidic sorts, and several initiated Witches have become ordained Druids and vice versa. This sort of overlapping membership is extremely common in the Neopagan movements and is an understandable result of polytheistic theologies (or "theoilogies") and ecumenical meetings.

What are the Basic Beliefs of Neopagan Druidism?

Neopagan Druidism retains the "Basic Tenets" of the original RDNA movement and builds upon them. According to one Druid document, *The Book of the Law*, they run thusly:

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

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

1. Nature is good!

and the second is like unto the first:

2. Nature is good!

The material realm is personified as the Earth-Mother (or Mother Nature,) on of the oldest archetypes known to humanity. Many now apply this name to the biosphere as a whole, in order to emphasize our dependence upon Her. The nonmaterial essence of the universe(s) is called Be'al (which is believed by me to be an ancient Celtic name of an abstract divinity, based on "Bel" or "shining one,") and the concept is rather similar to some version of the Native American idea of the Great Spirit. Thus a polarity (or a dualism) of mater and energy, female and male, darkness and light, is established; but it is vital to realize

that *neither* half of the polarity is believed to be superior to the other. There is a very strong gender equality running throughout the Neopagan Druid worldview, and an Earth-Father/Sky-Mother polarity (as in ancient Egypt) would be considered just as valid.

The "object of Humanity's search" is called "awareness," and is defined as "unity with Be'al," a task that can only be accomplish by also attaining unity with the Earth-Mother. Thus Neopagan Druids are used to develop all the different aspects of their beings; physical, mental, emotional, psychic, artistic and spiritual, in order to attain the required state of dynamic balance that will lead them towards awareness.

Beyond these fundamentals of Neopaganism in general and Neopagan Druidism in particular, the philosophy and theoilogy are kept deliberately vague. It is up to each member to work out her or his own path towards awareness. Other goddesses and gods, both Celtic and nonceltic, are invoked by the Druids, but each member has his or her own personal definition of the concepts involved.

What About Organization?

The Neopagan Druids are organized into congregations called "groves," each with from three to ten or more members (though dozens of others may show up for major holiday celebrations.) Only a handful of these are still active (in the San Francisco/Berkeley, St. Louis, and Olympia areas,) though a couple of dozen have been founded over the years. Every grove is an independent entity, and each may operate its own "flavor" of Neopagan Druidism. Currently there are groves practicing Norse, Wiccan, Eclectic, Zen and even Hasidic Druidism. Individuals frequently follow more than one variety at a time, depending upon their personal interest. Attempt to keep any sort of a "National government" going have been fruitless, due to the strong individualism of the members.

Pentalpha is currently instituting a Neopagan Training Program for members and would-be clergy of various Neopagan belief systems who wish to work within the Pentalpha structure (though followers of other Aquarian paths might find it of value as well.) Neopagan Druidism is one path among many that participants in the program may choose to follow. Eventually Pentalpha will issue legal church charters to Neopagan Druid groves (as well as other groups) led by participant in the program.

But is it "Really" Druidism?

Obviously, Neopagan Druidism is a uniquely American phenomenon. Because of its tolerance for theoilogical and philosophical differences, its lack of discrimination against women and other minority groups, its sense of humor about itself, its distrust of all organizational structures and its other similarities with the rest of the Neopagan community, it is drastically different from most other philosophical movements that have called themselves "Druidic."

And yet the Neopagan Druids do have some fundamental concepts in common with the Paleopagan and Mesopagan Druids who preceded them. Down through the ages, their communities have known how to tell who the Druids among them were, because the role of the Druid has always been clear; scholar, and artist, poet and priest, philosopher and magician; the one who seeks, preserves and extends the highest wisdom her or his people are capable of handling safely, and who uses the knowledge and inspiration for the benefit of their community.

The Path of the Druid, like that of the Brahmin, the Medicine Person, the Shaman or the Rabbi, is one of heavy responsibilities and hard work. But like these others, it is also a path of great rewards; physical, intellectual, artistic, magical and spiritual. For those who feel a link to the Paleopagan Celtic peoples, and who find themselves wanting to use their highest talents to serve their communities, Druidism can be a challenging and exhilarating way of life to explore.

A Basic Wiccan Rite

by Isaac Bonewits
Druid Chronicles Evolved 1975

For the benefit of those Reformed Druids who have inquired as to exactly what goes on at a typical Neopagan Witchcraft ritual, and how it might differ from one of our own, we present the following Basic Wiccan Rite, in outline form. This is based primarily upon the pattern developed by an Eclectic Reconstructionist Wicca organization in California. It is highly similar to that used by the majority of Neopagan Witchcraft movements in America. Astute readers will note that there are no incantations, songs or names of particular deities in this outline. This is because each Coven chooses or invents its own and usually prefers to keep these matters secret, in order to protect the delicate structure of the groupmind created by the system. The rituals also tend to work much better when the Coven has written its own variations to the basic theme.

There is nothing to either prevent or encourage the use of this pattern by Reformed Druids of any Branch of the Reform; except, of course, that most Wiccans would not accept most Druids as competent to preside over such a ceremony. Isolated elements of this rite may, naturally, prove of use in the creation of new Druid Liturgies.

Suggestions concerning the psychic technology of this rite and others of a similar nature may be found in The Second Epistle of Isaac and in several of the books listed in A Bibliography of Druidism.

1. Ritual baths beforehand, personal anointing, with special oils if desired, putting on of clean clothes to travel to meeting site in.
2. Upon arrival at meeting site, all immediately change into whatever clothes (if any) will be worn for the rite. Leaders should arrive early in order to set up site properly, make sure materials are all on hand, see that musicians know their cues, etc.
3. Altar is placed outside of where circle is to be and all tools, statues and other materials are set up on altar sturdily.
4. Circle is marked out on floor or ground with tape, powder, flour or whatever. Those that use concentric circles mark out the proper mathematical proportions and inscribe whatever symbols are used inside the concentric rings. Candles or torches are placed at the Four Quarters.
5. Coveners assemble outside circle(s), two by two. Those groups that use scourging for purification do so now (3 + 7 + 9 +21 is the common pattern.) Musicians may start opening song; coveners enter circle being greeted by HP (High Priest) and HPS (High Priestess) or their assistants, usually with a kiss and a password. All file into the circle clockwise, alternating (as much as possible) male and female, and distributing themselves equally around the circle.
6. If coveners are too far apart to hold hand, they move closer to the center of the circle until they can. If there are too many coveners in the circle, the rite should be stopped, the circle makers scolded, and the circle drawn all over again larger. Then start the rite again from the beginning.
7. All coveners, including the leaders, join hands facing the outside of the circle. Music starts and the HPS leads a counter-clockwise dance around the circle. Men dance with their left heel kept off the ground (a ref. to the Lame King motif.) After at least one full circling, HPS lets go with her left hand and leads the dance into a slow inward spiral (the Labyrinth motif.) When the spiral is as tight as it can get, HPS turns to her right and kisses the man next to her (symbol of awakening to passion and new life.) She leads a new spiral outwards, this time clockwise. She and every woman kisses each man she comes to. The spiral eventually unwinds into a circle with all facing inwards and dancing clockwise.
8. Assistants go outside circle and very carefully carry in altar. This is placed near or on the center of the circle and candles on it are lit.
9. HPS and HP (or assistants) exorcise and consecrate Four Elements. Sword or athame (ritual dagger) is used to mark outside of circle, beginning at a chosen Quarter. Each Element is used to consecrate circle (salt, water, incense, and lighting of torches is one way.)
10. HPS & HP may anoint each other and coveners with special consecrated oil in triangle or pentagram shape, with special poem or blessing chant (procedure is easier if coveners are skyclad, i.e., naked.) Females anoint males and vice versa.
11. With bell in weak hand and athame in strong, HP or HPS goes to beginning Quarter, rings bell, cuts pentagrams or other sigil in the air and invokes or summons the "Lord of the Watchtower" or Spirit of that Quarter. This is done clockwise at the remaining Quarters.
12. After each summoning, all say "Welcome" or the equivalent.
13. HPS begins to take on the persona of the coven's chosen Goddess, standing in ritual postures or perhaps dancing from the Quarter of Death to the Quarter of Birth and back again. HP may be leading a chant or song about the Goddess during this. If dancing or singing is going on, the musicians are playing along.
14. HPS returns to the center and delivers the "Charge of the Goddess" or the equivalent, speaking as the deity incarnate. All bow to Her respectfully.
15. In some groups, HP may then do a similar dance, be sung to as the coven's chosen Horned God, and deliver a Charge of His own.
16. HPS announces that it is time to raise the Cone of Power and the purpose for which it is being raised. She stands in the center, with or without HP, and begins the dance chant. Music starts.
17. Coveners begin to dance slowly in a clockwise direction around circle, chanting a standard mantra or one made up for the occasion. Musicians gradually speed up the rhythm, dancing and chanting go faster and faster. During this, dancers are concentrating on an energy flow going through their bodies in a clockwise fashion and rising up in a spiral manner to form a Cone of Power. (Note: some really strong group have the power flow going both directions at once, forming two spirals into a single cone.)
18. HPS (or sometimes the HP) watches throughout this and tunes the power to the color and shape desired. When she thinks that the Cone has reached its peak of Power, she yells or otherwise signals and all drop to the floor repeating the cry and releasing all the energy into the spell.
19. Coveners sit quietly for a few minutes, in order to recharge. A quiet song or mantra may be chanted at this point.
20. The dancing and raising of the Cone may be repeated once or twice more (only.) Each time there is recharging afterwards.
21. In some groups, during the raising of the Cone, the HPS & HP may be having sexual intercourse, timing their orgasms to the peaking o the Power (which is made easier if there is music especially drums available.) However this is usually done only in groups that use sexually activity to raise the power rather than dancing.
22. HPS & HP bless the wine and the dagger-in-the-cup symbology and bless the cakes or cookies with the other elemental tools. These are passed to all and consumed.
23. This is the time for minor magical workings, telling of myths, songs, folktales, etc. Future rites may be planned. Political matters are avoided entirely, including the discussion of possible future initiates, shifts of office, etc. (These are only to be discussed at organizational meetings, not rituals.)
24. HP or HPS (or all) hold up a tool. All chant a brief chant, draining all excess power in the circle into the tool(s.) HPS (and HP if necessary) comes down from divine persona.

25. HP or HPS (or assistants) goes around circle with bell and athame, thanking and dismissing the Spirits. All coveners salute Four Quarters and say "Farewell" or equivalent at each Quarter.
26. HPS or HP goes around circle sprinkling salt or earth, thus grounding out the circle.
27. HPS cuts circle with sword or athame, saying "the circle is broken, merry meet and merry part" or equivalent. All repeat the last part and the rite is over.
28. Altar is packed up and made ready for transportation by the leaders before the socialization afterwards gets too far underway.

General Notes

A. The rite usually works best when the ritual is completely memorized. Cue cards are a distraction and (usually) a sign of laziness.
B. The musicians may be outside the circle throughout, or may come in with the altar, after the spiral dance.
C. Since Wicca is supposed to be a Celtic religion, there is no need for Kabbalistic elements in this rite.
D. HP & HPS may delegate all tasks except the persona taking (the shamanistic part) to members of the Coven.
E. It is a definite help if the coveners attend folk-dancing classes and learn some complete dances.
F. Schismatic Druids are expected to be able to lead one of these sorts of rites at a moment's notice (though they will probably never be asked) as a basic exercise in religious formulas.

Money & Pagan Clergy: Shall The Two Ever Meet?

By Isaac Bonewits, Copyright 2001

Isaac Bonewits, as you know, was one of the Berkeley Grove's Archdruids in the 1970s, a prolific and well-known writer on Neo-pagan topics. In the 80's, he schismed off and formed ADF with the help of a few friends. Recently he has retired from active leadership. Recently, his www.neopagan.com website was closed with this message:

Freedom of Information

and Supporting Pagan Creators 1.9
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Many of you who have visited my website a few times will have noticed that my web pages, as well as the workshops and interviews I do, contain many references or "plugs" for other authors of whom I approve, and some folks have wondered why I would recommend "competitors."

Granted, I do get small referral fees from Amazon.com for books purchased because buyers went to Amazon from my site, but this doesn't add up to much, and I get nothing from books purchased on my recommendation from other stores.

I recommend good books by other authors because there are so few of them, because I feel that authors deserve support from their colleagues as well as from their readers, and because it is important to every subculture (which Neopaganism still is) to support its own "economy."

Most readers have only the vaguest ideas of how authors earn their livings, often assuming that published ones are all wealthy. They get these ideas in part from news stories about "best selling" authors getting huge book advances and/or selling movie rights for millions of dollars (pounds/euros/etc.); unaware that only one writer in ten-thousand ever sees more from her or his writing than the original book advance of a few hundred or a few thousand dollars (pounds/euros/etc..)

My best known book, Real Magic, has been in and out of print for almost thirty years, generating a trickle of royalties three years out of five. Yet with roughly 250,000 copies sold around the world, in three languages that I know of (English, Dutch & Russian,) my total direct income from the book during those thirty years has been less than US$25,000 - or about ten cents per copy. How many of you could live on US$800 per year?

Another source of the myth that published authors are rich is the fact that, for centuries, only those who were wealthy (or subsidized in some fashion) could afford to spend their time writing. This has been true even throughout the last several decades. I remember being told often during the 1970's by my friend Randall Garrett, author of the wonderful Lord Darcy novels, that the three things a writer most needed were, "a tweed suit, a briar pipe, and a spouse with a steady income!" The situation has not changed. <G>

"Ah, but what about those huge speaking fees authors get?" I hear someone asking. Steven King, Danielle Steele, or New Age superstars may receive thousands of dollars (pounds/euros/etc.) for speeches or seminars, but lesser known authors receive much smaller fees (for mine, see my Presentations page.) The reason you see so many Pagan and other authors dragging books to festivals, or hawking psychic readings there, is because the usual Neopagan festival or

speaking event pays far less than the author would have earned staying home and cranking out a few more pages. At the end of most festival seasons, Neopagan authors and speakers usually find ourselves having spent or otherwise lost far more money than we've received.

Some of the reasons for these results have to do with the "poverty consciousness" so popular in the Neopagan community, which I've discussed at length elsewhere. But many have to do with the basic anti-intellectualism of American (and I suspect, Australian) culture. After all, a speaker is "just talking," and "anybody" can do that! The idea that printed or spoken words could have any real monetary value is alien to most people, in large part because they do not perceive the years of effort that go into learning the craft of writing and speaking well, or the hours of painful sweat that can go into writing a single chapter or one-hour speech.

So why do Neopagan creators keep writing and speaking? For most of us, it's because we love our deities, our planet, and our communities enough to live at a "lifestyle" far lower than we could earn otherwise if we were, for example, holding down the kinds of well-paying "blue-collar" and "white-collar" jobs that most Neopagans have. Many Neopagan clergy who aren't writers, teachers or musicians make the same decisions, literally sacrificing comfort and financial security for their vocation.

(Members of most mainstream religious communities, whether rich or poor, would be deeply ashamed if their clergy lived at standards significantly lower than that of the average member of their congregations. I can't imagine the average Baptist, Lutheran, Jew, Catholic, or Buddhist going to their minister's/rabbi's/priest's house to find an empty pantry, children wearing sweaters because the heat has been turned off, or a dead vehicle in the driveway, shrugging their shoulders and going home without taking action of some sort. Yet I've seen Neopagans do just that.)

In recent months, I've been reading articles in magazines and online about the "freeware" and "shareware" movements among computer software writers, as well as the arguments pro-and-con concerning the downloading of music and video files on the Net. There are now major controversies over the very concepts of "copyrights" and "intellectual property," with creative artists, consumers, and corporations taking diverse and often strident positions.

"Shareware," for those of you new to the Net, refers to computer programs that one can download and try out before buying. The assumption is that users who like the software will be willing to pay what they, or the software authors, consider "a fair price" (or a small donation to a worthy nonprofit cause,) which is usually much lower than equivalent commercially produced and distributed software would cost. Shareware originally worked on an "honor system," and some still does. "Freeware" refers to programs that are put out on the Net with no return expected, other than perhaps postcards, user feedback, and opportunities for programmers to improve their skills and earn reputations with which they can later build professional careers.

Freeware authors generally had and have no complaints about a lack of money for their efforts, and I suspect that most were and are subsidized in some fashion, by their parents, schools or employers. Shareware authors, however, quickly learned that honor systems didn't generate much income, perhaps because individuals have such varying ways to define "honor." So they gradually began to offer multiple versions of their shareware, with additional functions, documentation, or technical support requiring users to pay varying fees (I don't know if they got this idea from commercial software publishers or vice versa.)

Based on the concepts of freeware and shareware, as well as political and philosophical theories (such as those of Richard Stallman) of free information exchange, some people on the Net began to say that all information should be freely available, including digitized audio and video information - hence the controversies over the online trading of copyrighted music and video files. These mirrored in many ways the arguments about photocopying of books and periodicals in the 1980's and 1990's. Publishers weren't too thrilled about the invention of the photocopy machine back then, while students, researchers and collectors were delighted. Similarly, cassette and video taping technology were controversial, at least until the music and film industries figured out how to make money through using them. It's been suggested that the music industry and its big name performers will stop fighting audio file sharing technology as soon as they find a way to make significant money from it.

Left out of most of these controversies, at least once they were "settled," were the non-superstar creators whose books, songs, and performances were copied by individuals, without a penny going to those creators. Some creators weren't bothered at all, considering unpaid copies to be free advertising and promotion that could build a following. Others felt that while they weren't making any money, at least their out-of-print works were still reaching an audience (as I did during the years when Authentic Thaumaturgy was available only in photocopies.) I strongly suspect, however, that most of us felt just a little bit "ripped-off" each time someone copied our work because they were simply too stingy to buy it (as distinct from being genuinely poor.) That quarter-dollar/pound/euro of income lost per book, or half that per tape, isn't much perhaps, but multiply it by hundreds or thousands of readers/users and it begins to have a real impact on his or her life. That missing money could have paid for new research materials, new instruments, classes to gain new skills, travel to gain new insights, or simply blessed time to think and create. For us "minor" authors, artists, speakers, and performers, tiny losses add up over time to big setbacks, some of which kill careers and all of which limit the amount of work we accomplish over the course of our lifetimes.

Getting back to philosophy for a moment (away from that messy "real world" stuff,) it seems to me that many of the ideas now being discussed about freedom of information contain some (deliberate?) confusion between the different kinds of information that exist, some of which (a) should be openly available to all, and some of which (b) needn't be or even (c) shouldn't be. As examples of just these three categories (of the dozen or so categories that could be delineated,) I would offer (a) basic scientific or historical information, or evidence of corporate or governmental or military crimes, (b) medical techniques, poetry, fiction, or personal memoirs, and (c) instructions on making weapons of mass destruction. Remember, "all or nothing" arguments are rooted in Christian Dualism, not the real world. The fact that subtle distinctions may need to be made between differing kinds of information and audience does not justify tossing those distinctions out of your philosophy because they'd require work to define and teach, or worse yet might cost you some money.

At one point, a reader and I were discussing the Freenet and its system of decentralized, distributed file storage on the Net. That system essentially makes it impossible to ever suppress information once it's been uploaded. Unfortunately, it also makes it impossible to ever enforce a copyright or patent anywhere in the world. As an author, this means that any of my work on the Freenet would never go "out-of-print," and I would never again have to deal with a publisher's commercial judgments in order to get my thoughts shared with the world. It also means that anyone could impersonate me and publish items under my name, or plagiarize me, and I would have no recourse.

and, oh yes, I would probably never see a penny of payment for my works, no matter how many people downloaded and used them, and no matter how much effort it had taken me to produce them.

As I told the reader I mentioned earlier, "Letting the authors get ripped off by readers instead of by publishers isn't much of an improvement. From what I know of the Freenet idea so far, it provides no financial incentive at all for writers to write, and thus is a backward step to the days when only the idle wealthy could afford to write."

To which he replied, "I have optimism and faith in humanity. People will give you $1 when they read an essay (I would.) Of course, it's my faith in humanity that gets me in trouble." So I decided to take his suggestions and give them a try. In early October of 2000 c.e., I gave visitors to my website the option to click a graphic and donate small sums of money to me, assuming that they had found something on my site that they thought was worth that amount to them. This required them to have an account with PayPal.com, but the account set-up process takes very little time and they could always snailmail me a small sum if they preferred. In April of 2001, I added the alternate option of using Amazon.com's Honor System. With over 1,500 visitors to my site daily in October (200+ visitors daily after Halloween,) even a one percent response rate would generate more than enough income to justify setting the system up.

How well did it work? Since I put the donation boxes up last October, my website has received over 110,000 visitors. As of July 15, 2001, the overall response ratio has been something like 0.05% (that is, five-hundredths of one percent) or one in every 2000+ visitors; that since the Halloween rush finished has been around 0.10% (one-tenth of one percent,) or one in every 1000+ visitors. The total income from the experiment (not counting transaction fees) has been $900+ from 70+ people on 90+ occasions. This averages around one donation every 3 days or so, both before and after Halloween. However, 20+ of those donations and over a third of the money received has been from just two generous donors who have given repeated donations. The bottom line is that my website has been generating a little over a hundred dollars per month of income to me, which is about enough to pay my hosting and net access costs, but is certainly not enough to let me spend the many hours I would like to devote (and have in the past) to adding new material and keeping the older contents current and legible. Since I have no other job, and my self-employment efforts yield less than $8000 per year, you can see how this is less than satisfactory.

I say this not to whine, nor to embarrass anyone, but to point out that there are some unseen holes in anti-copyright theory. Most modern people now use money as the rock-bottom measure of all value. Things that are a high priority in our lives are the things we spend money on, or give money to; things that aren't, we don't. I've often suggested that we could build or buy Neopagan temples in every city in the U.S. and Canada, for example, if we simply collected one piece of silver jewelry from every Neopagan at every festival for one year. Yet, the very same people who "can't afford" to donate to a Neopagan temple, community center, website, or other organization on a regular basis, have no problem finding the money to buy science fiction books, videos, comics, beer, pizza, jewelry, fancy ritual tools, robes, etc. This is not a pattern unique to Neopaganism – almost every nonprofit organization or movement tells the same tale. People generally have money for those things that bring comfort, pleasure and ego-gratification. Everything else has to wait in line and hope for the best.

I suspect that most people on the Net, whether Neopagan or not, if given a choice between giving small sums of money to deserving strangers they will never meet, just because it's the right thing to do, or else keeping the money to buy toys or gifts for themselves or their friends, will do the latter. This pattern will become even more evident on the Net as going online becomes ever easier for the foolish, uneducated and shortsighted - after all, most Western people intelligent and wise enough to understand long term consequences have already been on the Net for a few years. Yes, I know that's terribly un-P.C. of me to say, and no, I'm not thinking of those of you who are genuinely poor and were only able to get a computer, and hence online, recently because you had to wait for them to get cheap, or who visit here from your public library.

We Neopagans like to think of ourselves as smarter, more creative and more complex than those who belong to more conservative religions, and by and large most of us are (another un-P.C. fact.) Multi-model theories, pluralism, ambiguity, and polytheology are not easy for most Westerners to grasp, which is yet another reason why we frighten fundamentalists of all persuasions. But the dualism which underlies mainstream Western culture still influences our daily thinking and feeling patterns. We still fall into habits based on the fantasy that matter and spirit are separate, and that artistic, creative, and spiritual activities happen in a different universe than rent checks, car payments, and grocery bills.

I'm not the only Neopagan leader or author to notice all this. Fritz Jung, who with his partner Wren runs witchvox.com, spoke about this in an essay called, "Community Support, Does it Exist?" a couple of years ago. As he said in last year's update, "Not much has changed. We all still struggle to find the cash to do this kind of work. As predicted, several good folks that used to do this work, simply went away." Also on the witchvox.com site is an essay by author Maggie (Benson) Shayne called, "Writers, Farmers, Witches and Copyright," in which she focuses on the casual plagiarism that so many Neopagans engage in, saying, "I would like to see the Pagan community take a stand against the wanton abuse of its own best and brightest."

Prolific Neopagan author Patricia Telesco wrote me:

> "It amazes me that people forget we work for every cent we get in royalties. They don't see us in front of our computers or scouring over research books for upward of 500 hours to write just 200 pages of text. They're not in our kitchen when we blurily make coffee after being up late so we can write when the little ones don't want fruit snacks or a story. Our families, friends, and co-workers often give up a great deal of time with us just so we can pursue this passion - and give something lasting to the community. The bottom line comes down to serving those that serve before we loose our teachers, our leaders and our elders to burn out. If we value their wisdom and insights, we will begin to share the load."

Sisters and brothers, your authors, musicians, speakers, webmasters, organizers and clergy can not live on blessings and goodwill alone. Please buy our books, tapes, CDs and videos instead of stealing copies. Donate to those groups and websites who provide valuable services. Go to your high priestess' house and do her dishes once in a while, mow her lawn, buy her some groceries, watch her kids for an evening, or in some other fashion give her the gift of free time. And please, stop criticizing authors or teachers for the "crime" of reaching out to "newbies" and "Baby Pagans" - it's a lot more work than it seems, and we were all beginners, once upon a time.

As a special updating note, you probably got here from the opening page at my website that announced the temporary closing of my site. Except for the Errata Sheet page for the first edition of my Witchcraft eBook, which will remain accessible until the Second Edition has been out for a while, I'm closing everything down here, at least for now. I just can't afford the time and effort that keeping this site updated, easy to read and fed with a constant stream of new writing has required. If donations at PayPal and Amazon Honor System pick up enough to put food on my table and pay my electrical bill, I'll go back online. But it may take a few weeks.

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The Advanced Bonewits' Cult Danger Evaluation Frame

(Version 2.6)

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Introduction

Events in the last several decades have clearly indicated just how dangerous some religious and secular groups (usually called "cults" by those opposed to them) can be to their own members as well as to anyone else whom they can influence. "Brainwashing," beatings, child abuse, rapes, murders, mass suicides, military drilling and gunrunning, meddling in civil governments, international terrorism, and other crimes have been charged against leaders and members of many groups, and in far too many cases those accusations have been correct. None of this has been very surprising to historians of religion or to other scholars of what are usually labeled "new" religions (no matter how old they may be in their cultures of origin.) Minority groups, especially religious ones, are often accused of crimes by members of the current majority. In many ways, for example, the "Mormons" were the "Moonies" of the 19th century — at least in terms of being an unusual minority belief system that many found "shocking" at the time — and the members of the Unification Church could be just as "respectable" a hundred years from now as the Latter Day Saints are today.

Nonetheless, despite all the historical and philosophical warnings that could be issued, ordinary people faced with friends or loved ones joining an "unusual" group, or perhaps contemplating joining one themselves, need a relatively simple way to evaluate just how dangerous or harmless a given group is liable to be, without either subjecting themselves to its power or judging it solely on theological or ideological grounds (the usual method used by anti-cult groups.)

In 1979 I constructed an evaluation tool which I now call the "Advanced Bonewits' Cult Danger Evaluation Frame" or the "ABCDEF" (because evaluating these groups should be elementary.) A copy was included in that year's revised edition of my book, *Real Magic*. I realize its shortcomings, but feel that it can be effectively used to separate harmless groups from the merely unusual-to-the-observer ones. Feedback from those attempting to use the system has always been appreciated. Indirect feedback, in terms of the number of places on and off the Net this ABCDEF has shown up, has been mostly favorable. For example, it was chosen by and is now displayed on the website of the Institute for Social Inventions, who paraphrased it for their "Best Ideas — A compendium of social innovations" listing.

The purpose of this evaluation tool is to help both amateur and professional observers, including current or would-be members, of various organizations (including religious, occult, psychological or political groups) to determine just how dangerous a given group is liable to be, in comparison with other groups, to the physical and mental health of its members and of other people subject to its influence. It cannot speak to the "spiritual dangers," if any, that might be involved, for the simple reason that one person's path to enlightenment or "salvation" is often viewed by another as a path to ignorance or "damnation."

As a general rule, the higher the numerical total scored by a given group (the further to the right of the scale,) the more dangerous it is likely to be. Though it is obvious that many of the scales in the frame are subjective, it is still possible to make practical judgments using it, at least of the "is this group more dangerous than that one?" sort. This is **if** all numerical assignments are based on accurate and unbiased observation of **actual behavior** by the groups and their top levels of leadership (as distinct from official pronouncements.) This means that you need to pay attention to what the secondary and tertiary leaders are saying and doing, as much (or more so) than the central leadership — after all, "plausible deniability" is not a recent historical invention.

This tool can be used by parents, reporters, law enforcement agents, social scientists and others interested in evaluating the actual dangers presented by a given group or movement. Obviously, different observers will achieve differing degrees of precision, depending upon the sophistication of their numerical assignments on each scale. However, if the same observers use the same methods of scoring and weighting each scale, their comparisons of relative danger or harmlessness between groups will be reasonably valid, at least for their own purposes. People who cannot, on the other hand, view competing belief systems as ever having possible spiritual value to anyone, will find the ABCDEF annoyingly useless for promoting their theological agendas. Worse, these members of the Religious Reich and their fellow theocrats will find that their own organizations (and quite a few large mainstream churches) are far more "cult-like" than many of the minority belief systems they so bitterly oppose.

It should be pointed out that the ABCDEF is founded upon both modern psychological theories about mental health and personal growth, and my many years of participant observation and historical research into minority belief systems. Those who believe that relativism and anarchy are as dangerous to mental health as absolutism and authoritarianism, could (I suppose) count groups with total scores nearing either extreme (high or low) as being equally hazardous. As far as dangers to physical well-being are concerned, however, both historical records and current events clearly indicate the direction in which the greatest threats lie. This is especially so since the low-scoring groups usually seem to have survival and growth rates so small that they seldom develop the abilities to commit large scale atrocities even had they the philosophical or political inclinations to do so.

The Advanced Bonewits' Cult Danger Evaluation Frame (version 2.6)

	Factors:	1 2 3 4 5 6 7 8 9 10 Low High
1	Internal Control: Amount of internal political and social power exercised by leader(s) over members; lack of clearly defined organizational rights for members.	_____
2	External Control: Amount of external political and social influence desired or obtained; emphasis on directing members' external political and social behavior.	_____
3	Wisdom/Knowledge Claimed by leader(s); amount of infallibility declared or implied about decisions or doctrinal/scriptural interpretations; number and degree of unverified and/or unverifiable credentials claimed.	_____
4	Wisdom/Knowledge Credited to leader(s) by members; amount of trust in decisions or doctrinal/scriptural interpretations made by leader(s); amount of hostility by members towards internal or external critics and/or towards verification efforts.	_____
5	Dogma: Rigidity of reality concepts taught; amount of doctrinal inflexibility or "fundamentalism;" hostility towards relativism and situationalism.	_____

6 Recruiting: Emphasis put on attracting new members; amount of proselytizing; requirement for all members to bring in new ones. _____

7 Front Groups: Number of subsidiary groups using different names from that of main group, especially when connections are hidden. _____

8 Wealth: Amount of money and/or property desired or obtained by group; emphasis on members' donations; economic lifestyle of leader(s) compared to ordinary members. _____

9 Sexual Manipulation of members by leader(s) of non-tantric groups; amount of control exercised over sexuality of members in terms of sexual orientation, behavior, and/or choice of partners. _____

10 Sexual Favoritism: Advancement or preferential treatment dependent upon sexual activity with the leader(s) of non-tantric groups. _____

11 Censorship: Amount of control over members' access to outside opinions on group, its doctrines or leader(s.) _____

12 Isolation: Amount of effort to keep members from communicating with non-members, including family, friends and lovers. _____

13 Dropout Control: Intensity of efforts directed at preventing or returning dropouts. _____

14 Violence: Amount of approval when used by or for the group, its doctrines or leader(s.) _____

15 Paranoia: Amount of fear concerning real or imagined enemies; exaggeration of perceived power of opponents; prevalence of conspiracy theories. _____

16 Grimness: Amount of disapproval concerning jokes about the group, its doctrines or its leader(s.) _____

17 Surrender of Will: Amount of emphasis on members not having to be responsible for personal decisions; degree of individual disempowerment created by the group, its doctrines or its leader(s.) _____

18 Hypocrisy: amount of approval for actions which the group officially considers immoral or unethical, when done by or for the group, its doctrines or leader(s); willingness to violate the group's declared principles for political, psychological, social, economic, military, or other gain. _____

A Call to Arms
or
Treating the Disease

version 1.5

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Isaac Bonewits

The attacks on the World Trade Center and Washington DC by Muslim Fundamentalists have crystallized a number of ideas that have been drifting around in my head for several years. This "911 call" wasn't just a wake up call about terrorism, it was a sign that the Culture War between Modernity and Fundamentalism has become irredeemably deadly. Though there are multiple non-religious motives behind Islamic terrorism, this essay will focus on the religious factors sanctifying and justifying mass murder.

The Problem is Fundamentalism

As I discussed in another essay, Understanding the Religious Reich, Fundamentalism, whether Jewish, Christian, or Islamic (or Marxist, for that matter,) has become the primary threat to world peace and even to civilization itself. Let's put this as clearly as possible: a bunch of religious lunatics murdered over 6,000 people on September 11, 2001. There is absolutely no reason to believe that they won't do something just as awful again if given the chance.

Here is what I said there, so you don't have to jump over and back:

Throughout this essay I'm going to be referring to "Fundamentalists," so perhaps I should clarify the term. Let me start, as I so often do, with a historical review of the term — on this occasion quoting from the 1964 edition of *A Handbook of Theological Terms*, by Van A. Harvey:

> **"**Fundamentalism is a name that was attached to the viewpoint of those who, shortly after the turn of the [19th-20th] century, resisted all liberal attempts to modify orthodox Protestant belief or to question the infallibility of the Bible in any respect. The name is derived from a series of tracts published between 1912-14, entitled *The Fundamentals* that aimed at defining and defending the essentials of Protestant doctrine. The most important of the fundamental doctrines were (1) the inspiration and infallibility of the Bible, (2) the doctrine of the Trinity, (3) the virgin birth and deity of Christ, (4) the substitutionary theory of the atonement, (5) the bodily resurrection, ascension and second coming of Christ (parousia.)

Since most of these beliefs have been a part of Christian orthodoxy [for fifteen centuries], historians have seen the uniqueness of Fundamentalism to consist in its violent opposition to all beliefs that seem opposed to some teachings of the Bible. In the twenties and thirties, this opposition was focused particularly on any theory of man's [sic] origins, especially evolution, that seemed incompatible with the account in Genesis. Consequently, Fundamentalism tended to be identified with blind opposition to all critical inquiry.

Because of this identification, certain conservative theologians who share the above-described beliefs but who think they can be defended in a rational manner have tended to shirk the name "fundamentalist" and call themselves "evangelical conservatives." They generally oppose the spirit of ecumenism and any theology, including neo-Reformed theology, which does not regard the Bible as the absolute and infallible rule of faith and practice.**"**

Notice that 40 years ago he was mentioning the "…**violent opposition** to all beliefs that seem opposed to some teaching…" The term "Fundamentalist" has since been extended by the mass media to refer to "Fundamentalist" Jews, Moslems, and even Hindus. In each case, the inference is that some people refuse to budge from the most conservative version of their faith that is available to them and resist, even to the point of violence, all competing worldviews, including scientific knowledge about the origins of life and of Earth not really being the center of the universe. Non-Christian examples include **some** Orthodox and Hassidic Jews and **most** Shiite Muslims in Iran (most Sunni Muslims elsewhere.) Christian but not Protestant examples would be ultra-conservatives within both Roman and Eastern Orthodox Catholicism, as well as **some** Mormons (though non-Mormons often consider all members of the Church of Jesus Christ of Latter Day Saints "non-Christian.") Non-theistic examples would include many Marxists and Secular Humanists, as well as other fervent atheists.

For the purposes of this essay, I could simply refer to "ultra-conservative monotheists," but "Fundamentalists" is somewhat shorter and extremists among the modern Christian Protestants who call themselves by this term were — at least until the World Trade Center attacks — the primary threat to our lives and freedom. So on those occasions when I don't specifically mention it, you may keep in mind all the other types of Fundamentalists mentioned in the preceding paragraph.

Later in that essay I said:

> …this desperate need for a simple universe leads Christian and Islamic Fundamentalists to desire secular power to enforce their opinions (which they call "God's Law") upon every man, woman, and child on the planet, and to eliminate all competing worldviews.
>
> (Jewish Fundamentalists, however, only want to have total domination over the territory that their predecessors ruled 3,000 years ago as well as over every Jewish family elsewhere in the world.) When Fundamentalists get into secular power, this is what they do, as any glance at Ireland, Israel/Palestine and most Islamic nations will reveal. And then most of them will export their Fundamentalism elsewhere.

and:

> We can and should, however, blame specific Fundamentalists **and their beliefs** for crimes they advocate and commit today. Jewish Fundamentalists murdering Palestinians, Islamic Fundamentalists bombing shopping malls and flying jets into office buildings, and right wing Christians killing doctors and clinic workers (not to mention right-wing Catholics and Protestants murdering each other's families in Ireland) are all acting out some of their belief systems' most basic (fundamental)

> doctrines, beneath the additional layers of political and economic conflict.

and:

> …all those who believe in simple human decency and freedom of religion for all people, everywhere in the world, must stop being so damned passive and start taking effective action to contain, subvert, and dethrone Fundamentalism wherever and whenever it oppresses its own and other peoples. Fundamentalists can only thrive in atmospheres in which their fanaticism is considered "just their religious belief," and something to be tolerated by everyone else, rather than the world-wide threat to peace, justice, democracy, and civilization that it is.

The drumbeat for war of some sort has been loud and unstoppable since the day America lost her innocence. Despite the fact that no one seems to know exactly how to track down and kill the surviving terrorists responsible, the overwhelming majority of Americans (including myself) and many citizens of other nations certainly want to do so. Of course, if this "war against terrorism" follows the usual pattern of the last few American wars, everyone in the general vicinity **except** the guilty parties will be killed and victory will be proclaimed far too early. Among the many casualties will be basic constitutional rights and simple human decency, all in the name of stopping terrorism (exactly as happened in the "war" against Communism.)

Regardless of what happens in the American crusade for vengeance, even if this year's arch-villain Osama bin Laden is caught and killed, we will still be treating the symptoms instead of the disease. So here is

A Call to Arms

By Isaac Bonewits

It is well past time for liberal, moderate, and conservative Jews, Muslims, Christians, Neopagans, Unitarian Universalists, Atheists, Agnostics, and everyone else who isn't a religious fanatic, to declare "war" on deliberate ignorance, religious bigotry, and sanctified violence — that is to say, on Fundamentalism.

As I said before, it is time to take **effective action** to "contain, subvert, and dethrone Fundamentalism wherever and whenever it oppresses its own and other peoples." What does this mean? To begin with,

- Reconstructionist, Reform, Conservative, and secularized **Jews** have to **stop respecting** Orthodox and Hasidic Jews, at home and abroad, who advocate violence against non-Jews in Israel, who attempt to revoke the civil liberties of those who have different moral visions, who oppress their wives, who deliberately keep their kids ignorant, and who use money and weapons to oppress, enslave and kill other human beings.
- Liberal, moderate, and secularized Catholic, Protestant and Orthodox **Christians** have to **stop respecting** the ultra-conservatives/Fundamentalists in their communities, at home and abroad, who advocate violence against abortion doctors, who attempt to revoke the civil liberties of those who have different moral visions, who oppress their wives, who deliberately keep their kids ignorant, and who use money and weapons to oppress, enslave and kill other human beings.
- Liberal, moderate, and secularized **Muslims** have to **stop respecting** the Islamic Fundamentalists, at home and abroad, who advocate violence against heretics, who attempt to revoke the civil liberties of those who have different moral visions, who oppress their wives, who deliberately keep their kids ignorant, and who use money and weapons to oppress, enslave and kill other human beings.
- Atheists, Agnostics, Deists, Freemasons, Rosicrucians, Gnostics, New Agers, Neopagans, Unitarian Universalists, and members of other belief and non-belief systems have to **stop pretending that Fundamentalism is just another belief system** entitled to full social and political respect, one that will eventually go away as people become more enlightened.

It isn't and it won't. Fundamentalism is a mental and spiritual illness that endangers and oppresses hundreds of millions of innocent people around the world. It is an illness that deliberately controls its victims to prevent them from ever becoming more enlightened, because its leaders know that scientific education, exposure to other lifestyles, gender equality, and spiritual awareness, all spell the end of their dictatorships. In fact, ancient and modern Fundamentalism (in my extended sense) is the most dangerous collection of **"cults"** in history.

Effective action means that the full resources of modern nations and modern people as individuals must be used to legally overthrow Fundamentalist governments, even if the leaders are financially helpful to American corporations. There are few Fundamentalist democracies, so we aren't likely to be going against the "will of the people" in so doing. We need to swamp the Middle East, Ireland, China, Southeast Asia, and American radio and television talk shows, with accurate information about the world outside, about modern science, about modern liberal attitudes, about absurdities and atrocities in their scriptures, about the crimes of current Fundamentalists and their theocratic plans for the future. I'm suggesting that Radio Free America become Radio Free Planet, and not just a voice for unrestrained robber-baron capitalism (yet another Fundamentalist cult that has hurt as many people as it has helped) as it was during the Cold War.

Our Central Intelligence Agency has shown that it's really good at assassinating democratically elected officials, overthrowing liberal governments, and training death squads to torture, rape and kill liberals and moderates. Let's see how good they can be at overthrowing Fundamentalist dictators (where their people have no legal options) and their oil-rich sympathizers, once they have the free hand they are begging for.

When Islamic Fundamentalists crashed jumbo jets into the World Trade Center, they weren't just declaring war on the United States. **They were declaring war on the entire modern world.** When American Fundamentalist Christian ministers Jerry Falwell and Pat Robertson blamed the September 11th, 2001 attacks on liberals and secularists in American culture, they weren't just making asses of themselves, as they have done so many times before, they were declaring their solidarity and sympathy for the insanity that is Fundamentalism:

> "I really believe that the Pagans, and the abortionists, and the feminists, and the gays and the lesbians who are actively trying to make that an alternative lifestyle, the ACLU, People For the American Way, all of them

who have tried to secularize America. I point the finger in their face and say 'you helped this happen.' " (Jerry Falwell)

"I concur." (Pat Robertson)

As more than one political cartoonist put it, while Osama bin Laden and his friends were rejoicing that "God has punished America for her sins," Falwell and Robertson were saying, "Amen, brothers!" Let us never forget what we heard them say.

The first, and perhaps most crucial, step to stopping terrorism is to stop Fundamentalism. Then we can deal with those aspects of terrorism that are rooted in political, ethnic and economic conflict. But all three kinds can ultimately be defeated only by a massive, unrelenting, worldwide campaign of education in the modern principles of pluralism, relativity, secular politics, and economic justice for every living human being. That last part, of course, will be a stumbling block to organizing these efforts, because worldwide economic justice would require that the multibillionaires who run the First World be willing to take cuts in their income. But that's a topic for another essay. For now, I'll just point out that leaving a fifth of the world's population in the thrall of Fundamentalism — ignorant, uneducated, and hostile to the rest of the world — is not a cost-effective way to run a planet. The hundreds of billions of dollars that will be needed to repair the physical damage of September 11, 2001 is just a down payment on what Fundamentalism could cost us in the years to come if it is not stopped.

Now, on to a few related topics:

How are Critics of Fundamentalism Different from Those They Criticize?

I am often asked by those who have read or heard my strong opinions about Fundamentalists, how it is that I am "different" from them. I am told that my opinions about them are just as harsh as their opinions about my religious community, and I more-or-less agree with that observation. I am told that I am spreading hate against Fundamentalists by mentioning how hate-filled they are. So how, then, are those who consider Fundamentalism a threat to civilization and freedom, different from the Fundamentalists who say nasty things about us? Are we really "just the same" as the people we oppose?

I think almost everyone who is critical of Fundamentalism would agree that:

- **We don't want** to shut down their places of worship and outlaw their religions.
- **We don't want** to discriminate against them in hiring, in housing, in the military, or in the receipt of social services.
- **We don't want** to take over the government and force every citizen to live according to our theological opinions, whether we think a deity shares those opinions or not.
- **We don't want** to organize paramilitary groups to overthrow the government, or to plant bombs, or to fly jumbo jets into office buildings, all for the greater "glory" of our deities.
- **We don't want** to kill people for being gay or lesbian, or for having sex with someone they aren't married to, or for sassing their parents, or for practicing divination, or for belonging to a "false religion."
- **We don't want** to drive people from their homes and places of worship, and kill them if they resist, because we think some deity gave our predecessors a deed of property a thousand years ago.

Yet all these things are what most Jewish, Christian and Islamic Fundamentalists **do** want to do. And have done when they were able to. And will do again, if ordinary people who aren't religious fanatics don't take action to stop them.

In short, we don't want to be sanctimonious, bloodthirsty, power-mad bigots like they are.

That's what makes us different. If saying so sounds harsh, or rude, or biased, or politically incorrect, so be it. If some people reading this consider themselves to be Fundamentalists, but don't agree with this Fundamentalist agenda, then perhaps they should change their religious identities to Evangelical, Conservative, or Orthodox members of their faiths. Better yet, they should actually take control of their current denominations from the lunatics and fanatics.

[This section excerpted from Understanding the Religious Reich.]

Islamic Fundamentalists, Yes; Ordinary Muslims and Arab-Americans, No

I hope I've made it clear that I don't like Islamic Fundamentalism any more than I like Christian or Jewish or Marxist Fundamentalism. But as a committed advocate of religious freedom and pluralism, I try very hard not to treat specific individuals of those faiths as enemies until such a time as they show themselves to be such. Because the September 11th, 2001 attacks were perpetrated by Islamic Fundamentalists, it is all too tempting for Americans of all faiths (and none) to lash out and attack our Islamic and Arabic neighbors, assuming that they are all, "just the same." Try to remember some important facts:

- Most Muslims consider their Fundamentalist fanatics to be just as crazy and evil as most Christians and Jews (publicly or secretly) consider their Fundamentalists to be. Yes, the liberals and moderates in these faith communities are usually too cowardly to denounce their fanatical brethren, but that doesn't make them supporters.
- A major reason that many Muslims move to the United States or other Western nations is precisely because they aren't Fundamentalists and don't want to live in a Fundamentalist tyranny.
- A large number of American Muslims aren't Arabic in ancestry (lots of them are African-American or Pakistani-American) and many Arab-Americans are Orthodox Christians (not to mention agnostics, atheists, and yes, Pagans.)

I urge you to join with those who are guarding local Muslim mosques and community centers until the anti-Islamic hysteria is over.

However, while America is thinking about waging war in the Middle East, let's

Save a Little Anger

Us spiritual folks aren't supposed to get angry, or so we are told. Yet, we **should** all be very, very angry at those people who committed such horrific mass murder on September 11, 2001. All those who belong to terrorist networks, the governments that hide and support them, and those who profit financially and politically from terror, deserve to be punished for the crimes they commit, no matter what their supposed justification.

But wait — perhaps we should save some of our anger, just a small bit, for their other accomplices:

Save a little anger for the CIA operatives who gave them weapons and training in how to be terrorists. You know, the same folks who now want all ethical constraints removed from their behavior?

Save a little anger for those corporations, mostly American, who have made millions of dollars selling jet fighters, attack helicopters, explosives, automatic rifles, and other deadly devices to all sides in the eternal stew pot of hate that is the Middle East.

Save a little anger for those politicians and billionaires who have callously played the Islamic nations off against each other for fifty years, always backing the despots most likely to increase profits while ignoring or destroying democratic movements as "threats to stability."

Save a little anger for the airlines who improved their profit margins by using overworked, underpaid, and barely trained "security" personnel, rather than hiring real professionals to screen passengers or ride on the planes.

Finally, let's **save just a little bit of anger** for ourselves. Ordinary American citizens have let these bastards get away with creating a world in which terrorism is not just possible but damned near inevitable — and we have paid a terrible price for our unwillingness to stop them. That price will only get higher until we stop treating the symptoms of worldwide terrorism and start attacking the root causes of the disease: irresponsible, greedy, power hungry people who consider us all — terrorists and victims alike — as weapons and tools in their insane competition for world-domination. And make no mistake about it: while Jewish Fundamentalists may only want to rule the territory their predecessors conquered centuries ago, Christian, Muslim and Marxist Fundamentalists **do** want to rule the world and eliminate all competing world views.

Fundamentalists have long been waging a "culture war" with the forces of justice, science, democracy, and pluralism, which they call the "Forces of Evil." Let's start actively fighting back.

What Should We Do in the Short Run?

There is a slogan that civil rights activists have long used, "No justice; no peace." Unfortunately, that slogan is true on many levels. Poverty, despair, hunger and injustice are all too easy to manipulate by terrorist organizations. This is why I agree with the suggestion now circulating on the Net that our President should be urged (in email, faxes, and snailmail) to **accompany any invading troops in Afghanistan with troops bringing food, tents, and medicine** to the Afghan people. Afghans have been starved and brutalized by the Taliban regime, which is **not** an elected government supported by the Afghan people, and may react well to genuine help from outside their nation. But we can and should also say, "No justice; no peace" to the terrorists as we hunt them down.

Also in the short term, it's time for the mass media and the vast majority of Westerners to treat all Jewish, Christian and Islamic Fundamentalist leaders who preach hatred and violence against all competing world views, and who scripturally sanctify murder, with **contempt** — not respect. Let's not fall for the ingenuous argument that we shouldn't be biased against bigots — **we should be biased** against all oppressive movements and people.

It's time for all those who truly believe in freedom and democracy to use every kind of power that they have, whether political, economic, military, social, spiritual, or magical, against the specific individuals who promote Fundamentalism, enslave entire nations, and commit mass murder. To that end, I will resume posting "Villain of the Month" photos on my website at <http://www.neopagan.net/>. Those who believe in magic or the power of prayers can use those photos to focus their minds. Those who don't can use those photos to inspire more mundane efforts.

Talk about this with your friends. Write **snailmail** letters to your political representatives. Send harsh feedback to popular media figures who whitewash Fundamentalism. Do binding spells on the villains responsible. Subvert the would-be dominant paradigm!

What Should We Do in the Long Run?

In the long term, it's way past time to put a permanent stop to all terrorist organizations. Yet, terrorism will continue as long as there are ignorant, unhappy, impoverished people nursing legitimate grudges against rich and powerful nations. To permanently stop terrorism, we will have to create a world in which every nation is genuinely democratic and every individual feels that his or her voice will be heard without needing a gun or bomb to get attention. So we need to use all our knowledge, skill and power to subvert, influence and eventually overthrow every fundamentalist, secular, or tribal dictatorship on the planet and then take the necessary steps to prevent any new ones from getting started. I've been told that this is imperialism, that we shouldn't force our values on others. Well, if our values are going to save lives, promote justice and strengthen freedom, as distinct from just maximizing corporate profits, then using our power and our wits to help remove criminals and lunatics from ruling impoverished nations may not be such a bad idea.

Let's not neglect all the home grown, domestic terrorist groups, either. The mass media should be clear that Christian Militia groups are just as un-American as Islamic ones are.

Terrorism cannot be stopped without a massive campaign to educate Third World peoples about science, technology and pluralistic, democratic values. To that end, we need a popular wave of enthusiasm to spend a few billions dollars to revive and deploy the Peace Corps and to send food, medicine, tools and seeds with them. This is something for which I would be willing to see a national draft in America and other industrial nations.

We also need a long-term grassroots campaign to get Congress to pass laws and the Executive Branch to enforce them, forbidding the U.S. government and American corporations to ever again train and equip terrorists, as they did in the Middle East, Southeast Asia and Central America. We have had an unforgettable lesson about the dangers of training rabid pitbulls — eventually they turn on their supposed masters.

A real war against terrorism and Fundamentalism will take decades, will cost Western economies billions of dollars, and will require a short term lowering of our wealthy standard of living — but we've already seen the deadly alternative. Will Americans and other Westerners be willing to do it? Only time will tell.

Final Clarifications

When I advocate a "war against Fundamentalism," I am *NOT* advocating physical violence against your nearest Fundamentalists. I am using the phrase in the same way as the (abandoned) war against poverty or the war against breast cancer. Yes, if our hearts are filled with hatred and revenge, we are in danger of becoming similar to our enemies. But we must still fight vigorously and unrelentingly until Fundamentalism is no longer the threat to freedom and democracy that it is now. **This is an intellectual war of competing memes.** All who believe in freedom, democracy and pluralism must work against sanctified ignorance and bigotry, which is to say, against Fundamentalism as I have discussed it in this essay.

Likewise, **I am not advocating hatred towards Fundamentalist individuals,** though that is their attitude towards all who are unlike them. I am advocating honesty and forthrightness about expressing the meme that Fundamentalism (as discussed in this essay) is **not** worthy of respect as a religious path and is all too easily turned to violence and oppression. Creedism has got to become as socially unacceptable as racism or sexism, and Fundamentalism **is** creedist.

And, yes, **I know that this essay doesn't sound very spiritual or New Agey.** I've already received plenty of commentary from fluffy-bunny types who want people to respond to terrorism by holding hands and sending white light and love to the whole Earth. They have been saying the same thing for many years and nothing has changed in world politics or the Religious Reich as a result. I will send out good vibes when that is appropriate, but loving your enemies in wartime is suicidal.

I have written and spoken elsewhere about the ethics of magic and prayer. Most beliefs that these activities somehow require a separate set of ethics from the ones we use in our secular lives are rooted in the Western Dualism that separates spirit from matter. The touchstone I use in teaching is that **any action that is ethical when using physical, artistic, intellectual, or social means, is ethical when you are using magical, psychic, or spiritual ones.** Follow your own spiritual beliefs, but remember that refusing to take action is itself a decision that will reap karmic consequences for you, and all the Earth.

Section Four: Celtic Stuff

Ancient Celtic History in an Instant!!

By Isaac Bonewits
Druid Chronicles (Evolved) 1975

1000-750 B.C.E.
The Urnfield Culture, considered Proto-Celtic, dominates much of Europe.
720-680 B.C.E.
Early Celts seem to have discovered iron, as iron swords and other weapons are buried with their dead in Austria.
600 B.C.E.
The Colony of Massilia is founded by the Greeks, thus opening up trade and cultural contacts between the Celts of central Europe and the Eastern Mediterranean.
520-480 B.C.E.
The La Tene phase of Celtic culture begins. Trade between the Celts and the Etruscans begin.
400 B.C.E.
Celts invade Italy and settle Cisalpine Gaul
390 B.C.E.
The city of Rome has difficulties with fun-loving Celtic tribes. Property values plummet.
400-100 B.C.E.
The La Tene Culture is spread to the British Isles and most of Western Europe.
279 B.C.E.
Large numbers of Celtic tourists invade Greece.
275 B.C.E.
The Celtic State of Galatia is set up in northern Turkey, much to the surprise of the locals.
230 B.C.E.
Greek Soldiers are rude to Celtic visitors from Galatia, the army from Pergamum stomping all over the Celts in western Turkey.
225 B.C.E.
Roman army finally defeats invading Celtic Gauls in central Italy, at Battle of Telamon.
200 B.C.E.
Population increases cause spread of fortified settlements (called "oppida") from Gaul to Bohemia.
191 B.C.E.
Roman imperialism conquers Cisalpine Gaul. Taxes are invented.
100 B.C.E.
The tribe known as the Belgae leave Continental Europe for Britain, in order to get away from the Germanic tribes (which, as usual, were being pushy.) Once there, the Belgae proceed to be pushy themselves.
58-51 B.C.E.
Roman armies conquer most of the Celts left in Europe. Caesar invents atrocity stories about the Druids.
43 C.E.
Roman general Claudius begins the conquest of Britain. It takes him awhile.
432 C.E.
Patrick begins the conquest of Ireland. It takes him awhile.
563 C.E.
Colum Cille starts a monastery-fort on the Island of Iona in order to convert Scotland.
590 C.E.
Columbanus establishes monastic and scholastic centers in Europe. Property values plummet.

The Decline of Druidism

By Thomas M. Cross
A Druid Missal-Any, Lughnasadh 1986

43 B.C. to A.D. 14 Gaul: Augustus forbids Roman citizens to participate in Druidic rites.
A.D. 14 to 37 Tiberius persecutes the Druids of Gaul
A.D. 41 to 54 Claudius has the Druids "very thoroughly suppressed"
A.D.61 Britain: Suetonius Paulinus massacres Druids on the Isle of Anglesey (Mon) off the coast of Wales.
A.D. 590 Ireland: Synod of Drumceat restricts activities of the Druids in Ireland.
A.D. 637 Druids abolished following the battle of Moyrath

Medieval Period

The class of the filidh take over many of the traditions of the Druids along with the Brehons, storytellers and ollamhs in Ireland and Gaelic Scotland.

Elizabethan to Cromwell Periods

Bardic schools are broken up by the English in Ireland and eventually in Scotland with the destruction of Irish aristocratic society.

Following the Cromwellian and

Glorious Revolutionary Periods

Celts and Druids are re-discovered in England and Wales during the beginning of the enlightenment period and into the "Age of Reason" through the reading of classical literature. In the 18th century, some neo-Druidic (Mesopagan) groups appear.

Romantic Period

Edward Williams "Iolo Morganwg" founds a neo-Druidic dogma from the study of Bardic relics from which he forges a Bardic philosophy under the influence of the Enlightenment, Romantic movements and "natural religion." There soon follows a revival of interest in Welsh antiquities which has a beneficial influence on Celtic scholarship and Celtic nationalism.

Twentieth Century

Rise of more Druidic orders based on Morganwg and 18th century "Druidic" lodges. Anthropology in its infancy is still under the influence of amateur archaeologists and amateur romantic social scientists which gives rise to unscrupulous scholarship such as Gerald Gardner's Witchcraft theories, Margaret Murray's theories and finally to Robert Graves' The White Goddess. Following the works of Murray, Gardner, Graves etc. there appears many "Wicca" groups and covens which claim to be practicing the "old religion" of ancient Europe.

Serious scholarship begins to investigate the ancient religions of Europe and the importance of the Indo-European culture and ideology is discovered by Georges Dumezil and many linguists, anthropologists, and religious historians.

Latter Half of the Twentieth Century

Following the publication of works by the serious scholars in Indo-European philology, history and archaeology, much of the lost knowledge of the Druids and Celtic peoples is restored and neo-pagan groups begin to incorporate the data. Many other neo-pagans are distraught by the truth of the old religion and decide that their traditions based on the erroneous works of Gardner, Graves, Murray is preferential in their own modern tastes. Neo-Druids based on the Morganwgic material is clung to since it appeals to their own tastes.

Therefore what has come from the Druids and survived into the myths, legends and sagas of the Irish, evidence from archaeology of Gaul, the iconography, bas-reliefs, classical testimony, Celtic philology, Welsh and Scottish tales, the folklore, the epic-type literature and with Indo-European comparative studies, much of what the Druids probably taught has been restored or reconstructed.

Question

The question remains then, does anyone who wants to learn what the Druids probably taught wish to use that information for a basis of their religion or religious thought? If not, then I would ask such a person why would they want to identify with the Druids or why should they call themselves "Druids" or neo-Druids or any sort? What is it to be a neo-Druid? Would it not be self-contradictory to call oneself a Druid or neo-Druid and not be interested or make any use of the scholarship or information concerning what the ancient Druids taught? How can anyone be called a Hindu who never read any Vedic literature or disagreed with revealed knowledge of the Hindus? How can anyone be called Jewish who did not profess the religion contained in the Torah or any Jewish scriptures? How can anyone be called or call himself a Tao-ist yet reject the Tao Te Ching taught by Lao-Tzu? The neo-Druid who is not interested in Celtic mythology or historical Celtic religion as probably taught by the ancient Druids has little right to be called by such an epithet as Druid or neo-Druid? If one is more in agreement with Wicca or Christianity or is more interested in Shamanism than with Celtic religion, one is not a Druid, but rather a "Wiccan" or Christian, or disciple of Shamanism. At least the followers of Iolo Morganwg are within a Celtic tradition, albeit not an ancient one.

Welsh Pronunciation

By Gwydion Pendderwen
Druid Chronicles (Evolved) 1975

After much nagging, Gwydion Pendderwen has revised a part of his Gramadeg Gwydion (Gwydion's Grammar) to provide the reader, of PJ & DC with a reasonably accurate guide to those strange Welsh-words that crop up in Graves, Squire, Rhys and many rituals.

Welsh is basically a phonetic language, unlike Irish and Scots Gaelic. With a few exceptions, all the phonemes of the language are uniform, the sounds pronounced as they are spelled.

Vowels

a as in palm or pat though not as broad as the American a.
e as in gate or get. A short sound as in most Romance languages.
i as in beet or bit. Most often the shorter sound. o as in dope.
o 1) in N. Wales, a French u without rounding the lips. 2) in S. Wales, pronounced as i above.
w 1) a glide, as e in wet. 2) a vowel, as in fool.
u 1) a long i as in treat, rarely as in trick. 2) a short obscure sound (schwa,) as in dumb, sir, and the first sound in about.
Diphthongs fall into two main groups, rising and falling
Rising diphthongs include ia, ie, io, iw, iy, in which the first sound is a glide, and similarly, wa, we, wi, won wy and wy (these last two contain the differenty sounds.)
Falling diphthongs include oe, oi, ae, ai, ei, au, eu, aw, ew, iw, ow, uw, wy, yw. In S. Welsh, ae, ai, ei, au are pronounced about the same.

Consonants

These are approximately as in English, with some exceptions:
ch as in Scottish loch, a slightly aspirate sound.
dd always a voiced th, as in them, breathe, loathe. C always a hard k sound.
f always a v sound, as in off.
g always as in go, never gestate.
ng as in sing, rarely as in single.
ll an unvoiced l, produced by placing the tip of the tongue on the ridge of the hard palate back of the teeth, with the sides of the tongue against the molars. Emit the air as if trying to say thin. The tip of the tongue will drop naturally, and the sound produced should be Ilin. The ll sound is very similar to a lateral lisp, and it is advisable not to practice the ll in anyone's face.
ph as in pheasant.
th as in thin.
rh an unvoiced, trilled, mostly easily approximated by pronouncing it
hr. a strongly trilled r.

The Pronunciation of Irish Gaelic Terms

By Robert Larson
Druid Chronicles (Evolved) 1975

This is not going to be a lengthy explanation of Gaelic spelling or pronunciation. What I hope to do is to give the reader a good enough idea of the basic sounds of the language to enable them to pronounce those words found in the DC(E.)

Every consonant in Gaelic has two sounds, "broad" and "slender." A slender consonant is pronounced more tensely than a broad consonant, and often a "y-glide" can be heard between the consonant and the following vowel. For those of you who know Russian, there is a similarity to hard and soft ("palatalized") consonants. The slender consonant is palatalized, though usually not as noticeably as in Russian. A broad consonant is one which is preceded or followed by a slender vowel, to wit: "e" or "I." Usually the consonant is both preceded AND followed by the appropriate vowels. **-IB**

Of course these are only approximate, but they are very good approximations. They are those of the Munster dialect, which is grammatically the most conservative dialect in modern Irish The spellings used will be the modern spellings, except where the Chronicles have the old form. In that case, the new spellings will be also presented next to the old. I personally prefer the older spellings, but the newer ones are more understandable to those unused to Irish spelling. Broad consonants will be the CAPITALIZED ones, slender consonants in lower case.

For those interested in more information and a good beginning grammar and vocabulary, see *Teach Yourself Irish* by Myles Dillon and Donncha O Croinin, English Universities Press, London 1961. Another good source is *Learning Irish* by Micheal O Siadhail from Yale University Press, 1988.

Modern Comments by the Editor, Scharding

"Unless you are one of the rare ones, like myself, you probably won't have a clue on how to pronounce most of the Irish Gaelic terms bandied about in the ARDA. It is not necessary to know hardly a single word of Irish to be a Reformed Druid, at least in the RDNA sense. However, a great number of people are attracted to Reformed Druidism because they would like to be in a "Celtic Religion," and something called "Druid" sounds Celtic. The usual result of this is that many of the people who are Reformed Druids have at least a passing interest in Irish culture and Irish language.

"It is an interesting fact that Celtic-oriented Druids in America seem to have a dominant preference for Irish language, gods & culture. This is probably due to the fact that the Irish culture retained intact more elements of a Paleo-pagan culture into the modern era than the Welsh, and certainly longer than the Gauls. It is also due to the fact that over 45 million Americans claim Irish descent versus less than the 15 million who claim Welsh descent. It is also a result of the Irish dominance in Folk music. Irish is only one of the Gaelic languages, there is also Scottish Gaidhlig and Manx Gaalige; but Irish language tutorials are by far the most abundant in America. This is but the most simple of pronunciation guides, most major libraries and bookstore chains should be able to provide lexicons & language instruction books."

Consonant	phonetic translation	broad sound	slender sound
B	B	as in boot	as in beauty
C	K	" " cool	" " cure
D	D	" " do	" " dew
F	f	" " foot	" " few
G	g	" " good	" " jewels
H	h	" " hood	" " hew
L	l	" " loot	" " lurid
M	m	" " moon	" " music
N	n	" " noon	" " innure
P	p	" " poor	" " pure
S	s	" " soon	" " sure
T	t	" " tool	" " tune
Bh	v	" " voice	" " view
Ch	ch	" " *scots* loch	" " *German* ich
Dh	Gh (silent)	*voiced* ch	'y' as in year
Gh	gh	*as dh*	
Mh	v	" " bh	
Ph	f	" " f	
sh	h	" " h	
Th	h	" " h	
R	r	" " trilled	

2) Vowels are a whole 'nother kettle of fish. These will be the symbols used and the sounds they represent; (remember the words are spoken by a cultured English voice):

symbol	sound
a	At
·	fAther
e	bEt
È	fAte
I	sIt
Ì	shEEt
o	OUght
Û	sOOn
u	bUs
	dUne

3) The accent in an Irish word is stronger than in English and usually falls on the first syllable. In the transliterations that appear in The Berkeley Calendar under the Druid Months and elsewhere, if the accent falls on a syllable other than the first, that syllable will be underlined. The accent in Irish is so strong that vowels in unaccented syllables become murmured.
4) Syllables are separated by hyphens. These pronunciations are of

The Gaulish Language

Thomas M. Cross
A Druid Missal-Any, Summer 1986

The first Celtic language to pass beyond this world was probably Gaulish – once spoken in regions we would now call France, Belgium, Switzerland, Austria, Bohemia, southern Germany and in Glatia of Turkey and perhaps Portugal and Galicia. This language was in most respects identical to the P-Celtic Old Brythonic ancestor of Welsh, Cornish and Breton. The main differences between the dialects of Gallo-Brittonic (Gaulish and Brythonic) were lexical, but like Goidelic (archaic and primitive Irish) the language had declensional endings similar to that found in Latin, Greek, Sanskrit, Icelandic, Old English and Lithuanian. In other words, Gaulish shared the same characteristics of most all Indo-European languages in that they were highly inflected. Certainly this was the very tongue spoken by Diviacus known by Caesar and Cicero and the Druids described by Strabo, Diodorus Siculus, Pomponius Mela and probably known to Posidonius. James Travis theorized that the Druids probably had known a counterpart to the Rig Veda which he calls a "Druid-veda" in his book "Early Celtic Versecraft." His investigation of the earliest verse forms in Celtic languages show that linguistic conditions which proceeded these first written verses must have shared the same Indo-European inflectional characteristics we find in such languages as the Vedas and other I-E verse forms. The accent was on the initial syllable and syntax was free or less fixed. Rhyming was probably unknown as we know it today, but the main device used was alliteration similar to that we find in the early verse of Germanic languages.

Gaulish is only know to us from inscriptions (which employed either Greek or Roman letters,) from glosses made by Romans or Greeks and from reconstructions based on phonetics and historical linguistics. How Gaulish was pronounced can only then be conjectured from phonetic rules and by the spelling used in the inscriptions. One of the problems is in the use of the Roman and Greek alphabets. Evidently, those who could write Gaulish had to represent the pronunciation as best he could from the letters that we learned from Latin and Greek spelling, thus the sounds shared by both Gaulish and the other languages would used the corresponding letter. In ancient time, spelling was based more on pronunciation than it is today – as for example modern English or modern Irish in which the spelling represent older and obsolete pronunciations. Thus when we read Gaulish inscriptions using Roman letters, we must give the letters their Roman or Latin value as they were pronounced at the time the inscription was produced. To double check we may consult the phonetic rules of Celtic etymology. But some learned Gauls invented some letters such as the "barred D and barred S" which probably represent the soft or voiced th and sh sounds respectively. Also the Gauls may have used the Greek chi to represent the ch sound represented in loch. The vowels must have had the "continental" values with the exception that in most unstressed positions they became schwa like the u in hut or the o in other. The Gauls would often spell the same word using e and i as alternatives and therefore we can see that a sound somewhere in between was used perhaps nasalised or similar to the i of English hit when spoken with a twang. Other say that Gaulish had the sound of the French u or German u (like saying English "ee" of need with lips pouted in position of saying the oo of food.)

Gaulish, unlike modern Celtic languages, did not have mutations or aspiration, the initial consonants did not change according to any grammatical rules. This phenomena was in its infancy developing later in the stage of lenition (consonants

changing because of the final sound of a preceding word or because it is flanked by vowels) and eventually become systematic as the languages rapidly developed before literacy was widespread. At the same time that Celtic languages began developing mutations already the declensional endings began disappearing. It is very probable that the loss of the declensional endings were mostly responsible for the development of mutations as well as the fossiling of the syntax.

SOME BASIC GAULISH

Verb "to Be";

Verb "to be"	
Esmi	I am
Esi	Thou art
Esti	He is
Esmos	We are
Sueste	You (plural) are
Sent	They are

Pronouns

Singualrs	I	Thou	He	She	It
Nom.	Eg	Tu	Is/es	Si	Id
Accusative	Me	Te	Im/em	Siam	Id
Dative	Moi	Toi	Io	Iai	Io
Genitive	Moue	Toue	Eso	Esa	Eson
Plurals:	We	You	They	They	They
Nom.	Snes	Sues	Ioi	Ias	Ioi
Accusative	Snes	Sues	Sons	Sans	Sons
Dative	Nebis	Suebis	Iobis	Iobis	Iobis
Genitive	Neseron	Seuseron	Eson	Esan	esan

Gaulish had basically four cases nominative (subject,) accusative (object) dative (prepositional) and sometimes a vocative cased (used when directly addressing someone.) There was also Plural and Dual numbers. An example can be made in the masculine proper name Segomaros:

CASE	SINGULAR	PLURAL	DUAL
Nom.	Segomaros	Seogomaroi	Segomarou
Acc.	Segomaron	Sgomarons	Segomarou
Dat.	Segomaru	Segomarobis	Segomarobem
Gen.	Segomari	Segomaris	Segomarou
Vocative	Segomare	Segomaros	Segomarou

The Feminine noun benna "woman
" (from Indo-Euro. *gwen)

CASE	SINGULAR	PLURAL	DUAL
Nom.	Benna	Bennas	Bennai
Acc.	Bennan	Bennans	Bennai
Dat.	Bennai	Bennabo	Bennabem
Gen.	Bennas	Bennon	Bennai

Magos "plain" Irish "magh"
Welsh "Ma" Masculine Noun

CASE	SINGULAR	PLURAL	DUAL
Nom.	Magos	Magesa	
Acc.	Magon	Magesa	
Dat.	Mages	Magebos	Magebem
Gen.	Magesos	Mageson	

Rix "king," Irish "Righ" or "Ri,"
Welsh "Rhi" Masculine Noun

CASE	SINGULAR	PLURAL	DUAL
Nom.	Rix	Riges	Rige
Acc.	Rigim	Rigons	Rige
Dat.	Rigi	Rigobis	Rigebem
Gen.	Rigos	Rigon	Rigou

Mens "month" Irish "mi," Welsh "mis"

CASE	SINGULAR	PLURAL	DUAL
Nom.	Mens	Menses	Mensou
Acc.	Mensim	Mensins	Mensou
Dat.	Mensai	Mens	Mesobem
Gen.	Mensos	Menson	Mensou

Mater "mother" Ir. "mathair",
Welsh "mam" Feminine noun

CASE	SINGULAR	PLURAL	DUAL
Nom.	Mater	Matres	Matres
Acc.	Matren	Matrens	Matrens
Dat.	Matrei	Matrebo	Matrebem
Gen.	Matres	Matron	Matriou

Lugus (proper name) Irish "Lugh"
Welsh "Lleu" Masculine –u Stem

CASE	SINGULAR	PLURAL	DUAL
Nom.	Lugus	Lugoues	Lugu
Acc.	Lugum	Luguns	Lugu
Dat.	Lugou	Lugubis	Lugubem
Gen.	Lugous	Lugion	Lugouo

Medu "mead", Gaulish neuter u-stem
Irish "Medhbh", Welsh "Medd"

CASE	SINGULAR	PLURAL	DUAL
Nom.	Medu	Medoues	Medu
Acc.	Medu	Meduns	Medu
Dat.	Medu	Medubis	Medubem
Gen.	Medous	Medion	Medouo

The I-stem Mas. Endings

CASE	SINGULAR	PLURAL	DUAL
Nom.	-is	-eies	-eie
Acc.	-in	-ins	-eie
Dat.	-I	-ibis	-ibem
Gen.	-os	-ion	-iou

Feminine I-stem endings

CASE	SINGULAR	PLURAL	DUAL
Nom.	-I	-ias	-ia
Acc.	-ien	-iens	-ia
Dat.	-I	-ibo	-ibem
Gen.	-as	-I	-iau

Neuter I-stem endings

CASE	SINGULAR	PLURAL	DUAL
Nom.	-I	-ia	-ia
Acc.	-I	-ins	-ia
Dat.	-I	-ibis	-ibem
Gen.	-os	-ion	-iou

N-stem masculine

CASE	SINGULAR	PLURAL	DUAL
Nom.	-o	-enes	-ene
Acc.	-in	-ons	-ene
Dat.	-I	-enobis	-obem
Gen.	-os	-on	-ou

This is just a few of the Gaulish declensional endings that have been reconstructed by Celtic philologists working with the inscriptions found in excavations and working with the etymology of Old Irish and early Welsh. Note that the Gaulish ending –os masculine of Segomaros corresponds with the Latin –us ending, greek –as or –os and proto-Germanic –az (in Gothic –as) endings.

Many Gaulish words were Latinised and assimilated to Latin, some of which survived into modern French, e.g. courma or (to) cereuis to cerevisia to cervoise "beer" or ale." Casanos (an epithet of the oka tree "holy one" to Latin cassanus to French chene. Gaulish gleno "to clean" Latin glenare to Frech glaner.

GAULISH	ENGLISH	IRISH	WELSH
Abrona	River	Abhain	Afon
Are	Near		Ar
Beccan	Small	Beag	Bach
Briga	Hill		Bryn
Cambo	Crooked		
Ceto	Wood		Coed
Cumbo	Valley		Cwm
Dunon	Fortress	Dun	Din
Dubo	Black	Dubh	Du
Dubro	Water		Dwr
Lindon	Lake	Lind	Llyn
Lis	Hall		Llys
Maros	Great	Mor	Mawr
Monedos	Mountain		Mynedd
Nantos	Brook		Nant
Penno	Head	Ceann	Pen
Poullon	Pool, harbor		Pwll
Tir	Land	Tir	Tir
Tracto	Sand		Draeth
Innis	Island	Innis	Ynys
Nemetos	Shrine		
More	Sea	Muir	Mor

Gaulish Religious Terms

Druidiactos	o.ir. druidecht, mod. Ir. Draiocht "Druidism"
Vindomagos	Welsh Gwynfa "paradise or white plain"
Bacuceos	Possessed by evil spirits
Talamu	Ir. Talamh "earth"
Dusios	An incubus (according to Latin gloss)
Talamasca	Female evil spirit "earth hag"
Cassos/caddos	Holy (as in cassibellaunos and Cassanos)
Caragos	A fortune telling
Morimarusa	"sea of the dead"
Iipomiiduos	horse sacrifice (cf. asvamedha of Vedic)
Biliomagos	"plain of the sacred tree"
Nemeton/nimidas	"shrine", nemet= "sacred" (-as is a variant)
Uernemetis	"over shrine" (-is ending is gen. Pl.)
Cauaros/kaouaros	"giant", Welsh "cawr"
Daculon	"sickle"
Gutuatros	"invoker" for deities like Moltinos, by gutuater Martis

A Guide to Celtic Deities

By Isaac Bonewits
Druid Chronicles (Evolved) 1975

[In the same sense that many in the Reform are at least mildly interested in Celtic languages, there are some who prefer to research, venerate and meditate upon Celtic forms of deity. Whereas some forms of Reformed Druidism have chosen primarily Asian, African, Philosophical or Native American paths, there is a very large percentage of our membership interested in Celtic religion, so a handy guide of Celtic gods has many been provided here for them. Although there are far better collections of material on Celtic deities out there, I thought I'd reprint this list from the DC(E)

-Scharding 1996

The following article was originally written as a course supplement for a class entitled "Witchcraft: the magic of ancient Classical and Celtic beliefs in a Contemporary Society," taught by its author, Michael Nichols. It has been mildly edited in order to make the data more relevant to Reformed Druids, but it is essentially intact. Comments by the Editor appear in brackets. God names with a "#" after them are of particular relevance to Reformed Druids. Mike depended almost entirely upon one book (MacCulloch's,) which is an excellent one, but others of equal interest may be found in the Bibliography of Druidism. It should be noted that Celtic Paleopaganism is a highly controversial subject and experts will frequently disagree with one another. Therefore this article should be taken as merely a starting point in your researches in the field.

-Bonewits 1975

Introduction

The First writers to attempt any clarification of the topic of Celtic Paleopaganism were the Romans, who helped little with their habit of replacing the names of Celtic deities with the names of their own Roman deities. A modern scholar attempting to recapture the lost legacy of Celtic religions finds that he or she has rather limited resources. Briefly, these are: dedicatory and votive inscriptions, manuscripts dating from the Middle Ages but perpetuating much more ancient traditions, stories and chronicles and mythical legends, and most importantly, the Bardic tradition which inspired Gallic, Breton and even Norman minstrels.

Such religious anthropology is discouraging and tedious, yet in this field there is one scholar who stand out and deserves all the accolades that a grateful Pagan can bestow upon him. Unfortunately, his mammoth contribution is seldom remembered, or acknowledged, or even realized. The man in question is the Can J. A. MacCulloch and his 390 pages of amazingly exciting research was published in 1911 c.e. under the title *The Religion of the Ancient Celts*. All research (others would disagree with such a sweeping conclusion) in this area since 1911 c.e. is merely a footnote to this great man's pioneering efforts. It is for this reason that the bulk of the following material is culled from MacCulloch's extensive work, for his own publication is long since out of print and is exceedingly hard to find.

[MacCulloch's book can be gotten in microfilm from several places, however. Also to be highly recommended are the works of Squire, Piggott, Greene and MacCana.]

The Gods of Gaul and the Continental Celts:

Though many Druids are concerned more with the traditions developed in the "British Isles" it must be remembered that these majestic and magical deities ultimately had their origin in the beliefs of the Continental Celts [*who were spread all the way into Turkey!]* and one must keep in mind at all times that the great majority were local, tribal Gods, of the roads and commerce, of the arts, of healing, etc. There were very few Pan-Celtic deities. MacCulloch quotes another authority, Professor Anwyl, to this effect: 270 Gods are mentioned only once on inscriptions, 24 twice, 11 thrice, 10 four times, 3 five times, 2 seven times, 4 fifteen times, 1 nineteen time (Grannos #), and 1 thirty times (Belenos #.) If the notes on the following deities seem brief, you may console yourself with the understanding that it is all that we know of them:

The Following Gods were most frequently associated with the Roman God Mercury, and are said to have had many of His attributes:

Artaios (Artaius): A Bear God, and God of Agriculture.
Moccus: A Swine God, a Corn God and a vegetation spirit.
Cimiacinus: God of Commerce, Roads and (perhaps) Leys.
Ogmios: God of Speech, binding humans with His eloquence.
Dumias: God of Hilltops and Mounds (and beacon points?.)
Alaunius, Acecius, Arvernorix, Arvenus, Adsmerius, Biausius, Canetonensis, Clavariatis, Cissonius, Cimbrianus, Dumiatis, Magniacus, Naissatis, Tocirenus, Vassocaletus, Vellaunus, Visucius: Gods whose attributes and functions are not specifically defined, though generally identified as Mercury-like. [*Several of these deities may be the same, under different spellings.]*

The following Gods are associated with Apollo, both in His capacity of God of Healing and God of light:

Grannos #: God of Thermal Springs, name means "burning one."
Borvo (Bormo, Bormanus): God of Bubbling Springs, "boiling one." Votive tablets inscribed to these two show that They were often invoked for healing.
Belenos #: Sun God, name means "the shining one" [from root "bel" "bright" "good."], the most popular and widely known of the Celtic Gods.
Maponos (Mabonos): God of Youthfulness.
Mogons (Mogounos): Sky God, God of Plenty, God of Increase.
Anextiomarus, Cobledulitavus, Cosmis, Livicus, Mogo, Sianus, Toutiorix, Vindonnus, Virotutis: Gods whose attributes and functions are not defined, though Apollo-like. Certain Gods in this group are said to have been worshipped in a circle of stone by priests called Boreads *[from Greek myths of a land called Hyperborea, the land beyond Boreas, the North Wind]*. There is a report by one of the Classical writers that every 19 years the Sun God appeared dancing in the sky over this stone circle, playing the lyre. Many past and present scholars speculate that the circle may have been Stonehenge and the 19 years refer to the 19 year Solar-Lunar cycle said to be measured by these stones [*see "The Mysteries of Stonehenge" for a detailed reporting of this matter*].

The following are tribal War Gods associated with aspects of Mars, and there many [some 60 are known]:

Caturix: "battle king."
Belatu-Cadros (Belacetudor?): "comely in slaughter."
Albiorix (Albius?): "world king."
Rigisamus: "king like."

Teautates (Toutatis, Totatis, Tutatis): a tribal War God, regarded as an embodiment of the tribe in its warlike capacity. Lucan regards Him as one of the three Pan-Celtic Gods, the other two being Taranis # and Esus.

Neton: "warrior."

Camulos: pictured on coins and war emblems.

Braciaca #: God of Malt and Intoxicating Drink, such as the Irish "cuirm" and "braccat" [*not to mention "na h-uisce beatha" the waters-of-life! Braciaca may also be a God of Altered States of Consciousness and may be related to the Smith Gods*].

Alator, Arixo, Asterix, Beladonis, Barres, Bolvinus, Britovis [consort to Britinia, perhaps?], Buxenus, Cabetius, Cariocecius, Camenelus, Cicollus, Carrus, Cocosus, Cociduis, Condatus, Cnabetius, Coritiacus, Dinomogetimarus, Divanno, Dunatis, Glarinus, Halamardus, Harmogius, Leusdrinus, Lacavus, Latabius, Lenus, Leucetius, Laucimalacus, Medocius, Mogetuis, Mullo, Nabelcus, Ocelos, Ollondios, Randosatis, Riga, Rudianus, Sinatus, Segomo, Smertatius, Tritullus, Vesucius, Vincius, Vitucadros, Vorocius: War Gods whose attributes are not specified.

The Following Gods are equated with Jupiter, as Ruler of the Celtic "heaven," "Otherworld" or afterlife [*and as Sky Gods and Thunder Gods*].

Taranis #: (Taranoos, Taranucnos): God of Thunder & Lightning [also Fire, Storms, the Sun and protection from all of these, as the name is obviously cognate with Thor, Thunder, Donner, Tyr and a number of other inter-related Thunder-Fir-War-Demon Killing Gods. Quite possibly He is also related to the Sylvannus/Esus/Cernunnos trinity and/or Sucellos mentioned below.]

Cernunnos: "the Horned One," pictured as a three-faced God, squatting, with a torque and ram's headed serpent, and sometimes holding a cornucopia [He is the one usually shown with antlers or other large horns, and with furry legs, cloven hooves and a large phallus (erect.) More than one scholar has pointed out the similarities both to the Hindu deity Shiva and the postulated "shamanistic" cult of the Horned Sorcerer"]. He is considered a God of Abundance, an Earth and Underearth God, Lord of the Underworld, and an Ancestral God [also as a God of the Hunt and God of the Wildwood. Among Wiccans, He is the most widely worshipped male deity, combining all of the above aspects, plus a few more (including Sun God, God of Animal Life, etc..)]

Sylvanus (Silvanus) and Esus: pictured with a cup and hammer, a Wolf God and a God of Woods and Vegetation, an Underworld God of Riches (cattle.) As Esus, He is many times associated with a bull and three cranes.

[Cernunnos, Sylvanus and Esus form a trinity comparable to Diana/Hecate/Selene [or Jupiter/Neptune/Pluto]. Some times They are seen as three separate deities, while at other times they are viewed as three aspects of the same God. The confusion is felt in that Aeracura is a Consort to one of the three, but it is not clear which one. If the three are considered to be as one, the problem is greatly reduced.]

Dio Casses: a collective name for a group of Gods worshipped by the Celts, possibly Road Gods. On some of the inscriptions, the name Cassiterides occurs, which was an early name for Britain, meaning beautiful or pleasant land.

Grouped Goddesses were considered more important than individual Goddesses, Who were known only as Consorts to certain specific Gods [*so much for the theories of the Celts having a matriarchal religious system]*. Professor Anwyl gives the following statistics: there are 35 Goddesses mentioned once, 2 twice, 3 thrice, 1 four times, 2 six times, 2 eleven times, 1 fourteen times (Sirona #), 1 twenty-one times (Rosemerta,) and 1 twenty-six times (Epona.) The following listing includes both individual and grouped Goddesses.

Belisama: "shining Goddess," representing Woman as the first civilizer, discovering agriculture, spinning, the art of poetry, etc. Perpetual fires burned in Her temples. *[Also known as the Goddess of Light, and sometimes as Consort to Belenos*].

Sul (Sulis): "to burn," associated with a cult of fire.

Nemetona: a War Goddess.

Andrasta (Andarta): "invincible." sometimes worshipped *[it is alleged*] with human sacrifices.

Sirona # (Dirona): associated with Grannos, the "long lived" Goddess of Healing Wells and Fertility. {*in England, She is also a Goddess of Rivers and of Wisdom*]

Vesunna and Aventia (Avenches): also associated with Grannos.

Stanna: "the standing or abiding one."

Sequanna: Goddess of the Seine River.

Bormana and Damona: associated with Bormo.

Dea Brixia: Consort to the God Luxovius.

Abnoba, Clota, Divona, Icauna, Sabrina, Sinnan: River Goddesses.

Dea Arduinna and Dea Abnoba: both Forest Goddesses.

Rosemerta: Consort to one of the Mercury-like Gods, but which one is not clear.

Epona: A River Goddess and Goddess of Animals (especially Horses.)

Deae Matres: grouped Goddesses, usually three in number, representing fertility and abundance.

Berecynthia: an individual representation of a triple Goddess.

Abonde: A fairy Goddess who brought riches to house.

Esterelle: a fairy Goddesss who made women fruitful.

Aril: A fairy Goddess who watched over meadows.

Melusina and Viviane: two extremely popular fairy Goddesses [*the latter of Whom was responsible for distracting the wizard Merddyn in the Arthurian Cycleswhich are full of references to disguised Celtic Deities.]*

The Gods of the Irish Mythological Cycle

The Tuatha De Danann (the Children of the Goddess Danu) reached Ireland on Beltane and defeated the Formorians, who were the earlier dark inhabitants. *[It is believed by many scholars that] the Formorians are actually a personification of the fierce power of the storms of the western sea [however, they could also be (a) memories of a real tribeperhaps even Neanderthalsthat had settled Ireland previously, (b) mostly imaginary giants, demons, etc., (c) a previous invasion by ancestors of the same tribe the Tuatha came from, or all of the above*].

The defeat of the Formorians did not take place until the second battle at Samhain. Then the Tuatha remained masters of Ireland until the coming of the Milesians. The Druids of the Tuatha raised a magical storm to prevent the Milesians from landing on the shores, but Amhairghin, a poet of the Milesians [*i.e., a magician and Druid*] recited verses which overcame the storm [*some of which appear in "The Customs of the Druids" in the DC*]. The Milesians fought with the Tuatha and defeated them after much time and effort. The survivors of the Tuatha are said to have taken refuge in the hills where They became the "fair folk" of later generations, seen less & less by mortals.

The Following is a [*short*] list of some of the Gods and Goddesses who play in the great Irish mythological drama, with genealogy and attributes where known:

Dagda (sometimes called Cara or Ruad-rofhessa): the Great Father, Chief of the Gods, a cunning deity with great knowledge [*like most Irish deities*]. He owned a cauldron of plenty, and thus may be related to Cromm Cruaich. His main feast was Samhain and human sacrifices were *[said to be]* common.

Danu # (Anu): Daughter of the Dagda, She gave Her name to the entire family of Gods [*and in many way superseded Dagda in importance*]. She had three sons (Brian, Iuchar and Iucharba) and is associated with Brighid and Buanann.

Oengus (Angus #) : "the young son," He superseded Dagda in cult worship. A God of Love [*and of Youth],* He was Patron to Diarmaid na Duibhne.

Brighid (Brigit, Bride): Supreme Goddess of Knowledge, Crafts, etc. Her ancient shrine at Kildare housed the sacred [*and perpetual*] fire. She is a Fire Goddess and is celebrated on St. Bride's Day [*after the Christians turned Her into a "Saint*"], also known as Candlemas [*or Oimelc*]. She had a female priesthood and Her shrines were often found in oak groves.

Ogma: Son of Danu and the Dagda [*divine incest was not unknown among the Celts*], a master of poetry and inventor of Ogham script. He was a God of Eloquence and the Champion of all Gods in Battle [*and obviously cognate with Ogmios, as a "God who binds." Mircea Eliade has some fascinating material on this archetype*.].

Bobd Dearg: the last child of the Dagda [*equivalent to Babd or Badhbh, the War Goddess*].

Elatha (Elathan): son of Net, husband of two War Goddesses, Babd (Badhbh) and Nemaind (Namhain, Nemon.) He is the Battle King of the Tuatha.

Lug (Lugh #): God of all Arts and Crafts, slayer of Balor (hence, protector from the Evil Eye,) a Sun God. He is the son of Cian and Ethnea. [*The feast of Lughnasadh is named after "the funeral games of Lugh," i.e. the celebration He threw to commemorate his father*.]

Cenn Cruich: God of Burial Mounds (equivalent to the Welsh Penn Cruc.)

Cleena and Vera (Dirra): fairy or witch queens.

Aine: great Fairy Queen of Ireland, daughter of Eogabal. Her rites were celebrated at Midsummer Eve. [*She is probably a variant on Anu or Danu*]

Morrigan (Morrigu,) Neman (Nematona,) Macha, Badb (Badhbh) and Cathubodua: War Goddesses. Neman was Net's consort. To Macha were devoted the heads of slain enemies. Carried on poles, these were called "Macha's mast." [*When invoke for purposes of exorcism, the Morrigan at least has many similarities to the Hindu Goddess Kali, as a Demon Slayer.]*

Brian (Bran,) Iuchar, Iucharba: the three sons of Danu [*and Turien*?], together they gave birth to Ecne (wisdom.)

Goibniu: A Divine Craftsman, God of Artistry in Metal-working, creator of magical weapons and inventor of the drink of immortality. *[He is considered by some Druids to be the equivalent of Braciaca, because of the this last aspect*.]

Creidne: God of the Brazier, and of Armor.

Luchtine: God of Carpenters.

Diancecht #: God of Medicine. His son Miach used magic for healing, and His daughter Airmed used herbs for this purpose.

Etain: Another one of Oengus' lovers, She is a Goddess of the Dawn.

Mider (Medros): A God of Fertility, lord of a "Celtic Elysium."

Nuada: a "Celtic Zeus" whose full name means "of the silver hand." He is a maimed God [Who lost His hand in battle, thus forcing him to give up the Kingship of the Gods and letting Bres take overwhich caused no end of trouble. Diancecht made Him a new hand and He eventually regained His throne]. His daughter is Creidylad, Who is wedded alternately to light and dark forces, much like Persephone in Roman mythology.

Ler: A majestic and ancient Sea God, father to Manannan [*Equivalent to the Welsh Llyr #]*.

Manannan (Manannan Mac Ler): a young and heroic Sea God. He is credited with making the Tuatha De Danann invisible and immortal. He is a God of Weather, especially at sea, where He is a great navigator. He is also Lord of the overseas "Elysium," earlier identified with the Isle of Man [*which some say is named after Him. The Isle of the Blest, sometimes called "Avalon," "Albion," and by a variety of other names, is a concept common to all the Celtic tribes. It was usually identified with one of the islands or another, usually (though not always) to the west of one's own territory. England, Wales, Scotland, Man, the Shetlands and other places have all been though to be it at one time or another*]. His wife is Fiand. Dairmaid was His pupil in Fairyland. His steed was Enbarr. He is a God of Wizardry, especially in battle.

Tethra: Battle King of the Formorians [*and God of the Sea*].

Bres: although a Formor, he became King of the Tuatha [*after Nuada's hand was lost*] and achieved supremacy through the powers of blight. He was given Brighid as His Consort [*both as a bribe and so She could keep an eye on Him*] and Their son is Ruadan.

Domnu (Dea Domnu): The Formorian Goddess of the Deep, She is to the Formors what Danu is to the Tuatha. Her son, who was also a sea God, is Indech.

Cathlenn: Balor's Consort. Her venom killed the Dagda.

Balor: the God of the Evil Eye [*He was a giant with one eye that emitted terrible blasts of killing light when it was propped open. This is considered by some to be significant of the negative force of the Sun*.].

Buarainech: father of Balor.

The Gods of the Welsh Mythological Cycle:

The Mabinogian may be though of as the Welsh National epic, and it is very likely the riches, most complex and varied of any known mythological system from any [*Celtic*] land. Most of the information which scholars now possess concerning the religions of ancient Wales has been garnered from this wondrous work, which is an enthralling and enchanting now as when it first passed from the oral tradition. The Bardic tradition, mentioned earlier, was at its zenith in the area of Welsh Literature, for in Wales, as in no other place, this mystical-poetical school enjoyed a sort of official sanction. Thus, this great and complex tapestry of myth has been passed to the present age still [*more or less- at least compared to other Celtic systems*] intact, and showing very little wear. Indeed, contemporary authors such as [*the highly recommended*] Evangeline Walton have added further embellishments to the tapestry, in penned petite-point, creating sparkling clarity of a story all the richer for being a retelling. It would be no exaggeration to say that 90% of all those who follow a "Celtic Tradition" of Neopagan Witchcraft regard the Welsh heritage as the basis for their belief, ritual and purpose [*though a very large chunk is also taken from Greek and Roman sources]*. The reason for this may be that more detail has survived from the Welsh cycle, though there are obvious correspondences to Gods and Goddesses already mentioned as belonging to the Irish or other previous systems.

The Following is a list of Welsh Gods and Goddesses, for the most part taken from the Mabinogian, with the genealogy and attributes where known:

Llyr #: ancient, majestic Sea God, father of Manawyddan [*and equivalent of Irish Lir*].

Manawyddan (Manawyddan Ap Llyr): a master craftsman who battles great wizards, Pryderi's father and husband of Rhiannon. He is a Lord of the Celtic Elysium, as Rhiannon is its Lady [and equivalent to Irish Manannan].

Bran the Blessed: a God of huge proportions, altered time perception was conveyed to those who attended His several head [*which also gave prophecies*]. He is considered by most scholars to be equivalent to Urien or Uther Ben [*known in the Arthurian cycle as Uther Pendragon*]. He is also equated with Cernunnos as God of a happy Underworld, but more likely a Lord of Elysium, and referred to as the "father of many saints."

Branwen: "Venus of the Northern Seas," a Sea Goddess who was also a Goddess of Love, Beauty and Fertility. She is associated with a cauldron of rebirth, and Her ancient shrine was at Anglesey (Mona.) She was Bran's sister.

Don: Equivalent to the Irish Danu, a Goddess of Fertility [*connected with a God named Donn*]. Her distinguished children include: Gwydion, Gilvaethwy, Amaethon, Govannon and Arianrhod. Beli may have been Her Consort.

Math the Ancient: one of the oldest divinities of Gwynned, a king and magician pre-eminent in wizardry, which He teaches to Gwydion; equated with the Irish God of Druidism (probably Dagda,) Math is supreme in justice and compassion.

Gwydion (Gwyddon): Supreme Magician, Supreme Shapeshifter and Creator, great astrologer, a might Bard, poet and musician; both a philosopher and a Culture God. He raids the Land of the Gods to benefit mortals and is thus a patron of thieves [*He has other similarities to Hermes/Mercury as well*]. He is lover to His sister Arianrhod and father to Dylan Llew.

Amaethon the Good: a God of Agriculture, the secrets of which He stole from Arawn, Death Lord, and was aided by Gwydion in the war that ensued. He is associated with both dog and deer.

Llew Llaw Gyffes: probably originally a bird divinity, especially as an eagle, which has ever been the symbol of a Sun-God, which Llew seems to have been. He was always a shapeshifter. His wife is a Dawn Goddess named Blodewwedd who is transformed into an owl, and thus becomes a Dusk Goddess. [*He is equivalent to the Irish Lugh # and the British Lug*]

Govannon (Gofannon): the Smith of the Gods, creator of magic armour and weapons and (working with Man) inventor of the drink of immortality. [*Equivalent to Irish Goibniu and Gaulish Braciaca*]

Arianrhod: "of the Silver Wheel" and thus a Moon Goddess. Both sister and lover to Gwydion: both eternal virgin and fruitful mother, with "Beauty famed beyond summer's dawn." Mother of Llew (light) and Dylan (Darkness.)

Dylan #?: God of the dark seas. His uncle Govannon kills Him, and the waves still dash against the shore in an effort to avenge His death.

Pwyll: Prince of Dyved, His wife is Rhiannon and His son is Pryderi. Lord of an Underworld called Annwfn (Anwyn.)

Pryderi: Lord of Annwfn, as His father before Him (and before that, it was ruled by Arawn.) He was stolen at birth and called Gwri. Later He is a swineherd from Whom Gwydion steals the sacred swine. Pryderi inherited a cauldron of regeneration form His father, Who got it from Arawn.

Rhiannon: a Goddess who is a fairy bride to Pwyll and mother to Pryderi. Her name may be a corruption of Rigantona "great queen." She is mistress of the magical birds of Fairyland, and in some accounts, She is married to Manawyddan, Lord of a (different?) Celtic Otherworld.

Beli: Later form of Belenos, seen as a God of Light and a victorious champion and preserver of the "Honey Isle." His sons are Llud, Caswallawn, Nynnyaw and Lleveleys(Llefelys.) He was also called Heli and Belinus.

Caswallawn: "war king," a God of War.

Nynnyaw: a God of War.

Llud: [*probably equivalent to the Irish Nudd (Nuada) and/or Lugh*], Llud manages to rid his country of three plagues: (1) the Coranians, who hear every whisper, (2) a shriek heard on May-Eve which makes the land and water barren, caused by two dragons in combat (these Llud captures and imprisons at Dinas Emreis, where they later cause trouble for Vortigern and Merddyn,) and (3) a magician who lulls everyone to sleep and then steals a year's supply of food.

Gwyn: son of Nudd, lover of Creiddylad (daughter of Llud.) Gwyn is both a great warrior and hunter and a Lord of Fairy land. His shrine is at Glastonbury Tor and may have been the center of a hill-top cult. Both magician and astrologer, He is often pictured riding with His hounds through the forest, hunting for the souls of the dead [*the Wild Hunt motif*].

Tegid Voel: a water divinity in a submarine Elysium, and lover of the Goddess Ceridwen.

Ceridwen (Cerridwen): patroness of Poetry, owner of the cauldron of inspiration. She has three children: the beautiful Creirwy, the hateful Morvran, and the ugly Avagdu (the prototype of "the good, the bad and the ugly.")

Movran "sea crow," so hateful and terrible that none would dare strike Him at the Battle of Camlan; a former War God.

Vintius: God of Storm Winds (originally a War God.)

Taliesin: As Gwion, He was Cerridwen's serving boy who was set to stir the great cauldron of inspiration. When some of the hot potion splashed Him, he touched His burned hand to His mouth and tasted the brew; thus becoming the God of Poetic inspiration, the greatest of all musicians and poets.

[Dalon Ap Landu # : an obscure Welsh God who is associated in Reformed Druid worship with Trees and Who is the special Patron of Druids. However, in at least one other Druidic cult now in existence (and totally unconnected with any Branch of the Reform,) He plays the role we assign to Be'al; as the Supreme Essence of the universes, and is also the Patron of Druids. The name "Dalon" may be a variant of "Dylan."]

Conclusion:

Thus the roll-call of some of the most important Celtic Gods and Goddesses is complete. Yet, to fully come to know and understand these magical and majestic Beings, it is necessary to know the entire mythology from which They spring, where the myth cycles are still extant. Beyond that, these divinities may be though of as archetypal figures, as alive in our subconscious minds today as in the minds of the ancient Celtic peoples. And when a modern Druid or Witch calls upon one of these Beings, she or he invokes a force deep within her or his own being, a force which is reflected deep within the subliminal reaches of the universe itself, which responds in its own turn. Thus, these grand Forces in the cosmos are personified as ancient Gods and Goddesses; personified in myth, in folklore, in music, in poetry, in beauty, and in love. - Larson

[Larson's last notes: Any mistakes or errors in this article should be attributed to myself, not to the author, whether in parenthetical insertion of alternate spellings for names or the italicized and bracketed comments. Unfortunately, I did not have

access of my library of Celtic materials at the time of typesetting, and many of the insertions were taken from an all-too-fallible memory.

Also unfortunate is the dearth of published material on British, Scottish, Manx, Breton and other Celtic mythologies. Any member of the Council of Dalon Ap Landu with experience in these fields is asked to write an article for the next edition.]

THE GOD LIST

by Tom Cross of Post Oak Protogrove
[ED: The following article is not particularly well made and may be terribly mis-spelt and mis-researched!]
Druid Missalany, January 1983

Merddyn (Myrddin: Art) original Bard and Prophet (Merlin in English also sald to be advisor to Arthur. In Roman times Druids became known as Bards in Britain, after druids were outlawed.
Diancecht God of Healin" the 'Leech'
Sirona (this is latinised Gaulish) Serene Welsh Star Goddess. Sirona is from the Gaulish word for star Siron
The Irish Brigit
Irish Ogma
Albio (Albion, Alba) Rix (Kin=)
Albiorix (Rigi samos) King of the World/War
Aerecenthia - Agrculture and Vine
Bordeo -- Guardian and ProtectOr of Hot Springs
Bussamarus 'the large lip pped Eq. to Jove
Ogmios God of Eloquence and poetry

Welsh Cf: Brythonic DEITIES:

Don (Dana) Earth Mother of feritility
Nudd or Ludd (Muada) Sun King I.4armed the War Goddess Moriggu Morgan
Gwynn Ap Nudd The fair son of Nudd and Morrigu (the tribe GodcLess) He is God of the subterranean Otherworld of the Dead. Spirits in Annwn or Abred. He saved the souls of dead warriors who died on the battlefield. He is ruler of fairies and other nature spirits. He was a hunter and carries an owl on his shoulder as a companion.
Llew (Lugh) also Lleu and LLewellyn Llew Llaw Gyffes son of Gydion and Arianrhod, twin brother of Dylon. Llew represented the sun. A sort of Appolo figure
Gwydion Druid of the gods, of Science (Gwydaoniaeth) Gwyddon wisdom. He fought the demons and evil spirits. He teaches all that is useful and good. The God of Learning and knowledge. (Derw (Oak) and Gwydd (good or knowledge) -- Derwydd
Amaethon God of agriculture Farming Cattle raising or herding. Brother of Gwydion
Gofanon (Goibhnu) Smith God, forger of weapons architect and brewer of Ale for the Gods. Brother to Gwydion.
Arianrhod Goddess of the silver Gircle. A moon goduess.
Rhiannon (Epona, Macha Rigantona in Old Brythonic.) The Great queen. Also known as Brigantia, Brigit.
Pwyll (pronounced Poo-weelth) Prince of Dyfed and Demetae later lord of Annwn (an Other world)
Toys God of the Seas. Equivalent of Irish Ler or Lir His first wife was Penardun daughter of Don. Begat Manawydan. Second wife Iwerridd begat Bran and Brauwen.
Manawydan (sometimes spelled Manawydaan) In Irish know-how as Mannanan (Mac Lir (son of Lir) or Fab Llyr (son of Llyr) Master of Magic and lived in the ocean of waters. His islands are Man and Anglesey.
Bran (Bendigeidfran) Half brother to Manawydan. A Giant.
Nissien. Diety of Peace. He loved to reverse trouble to harmony.
Efnissien. he loved trouble and hostility. He liked to reverse what his brother Nissien made.
Brauwen sister to Bran. She became wife of Matholwch, King of Eire.
Ceridwen Goddess Of Poetry and Inspiration to poets. Equivalent to Muse. She was the Bards awen. She owned the cauldron of Inspiration.

Creirwy- daughter of Ceridwen. A love goddess. She was beautiful.
Affgdu Brother of Creirwy. He was horribly ugly.

Ireland Daoine Sidhe Fairy Folk:

Bean Sidh Banshee
Cave Fairies Fir Bolg
Babd similar to Nordic Valkerie or Norns Or Morrigu (Morrig gan)
Cluricunes akin to Leprechauns and Fear Darrig. They get drunk in the wine cellar.
Daoine Sidhe (Dain Shee) properly the Tuatha de danaan people of Don Panthon. They hid in the hills and mound (sid) after Mil and his people came.

Demons of the Fomorians

The Evil Eye of Balor
Dubhalachacj Dulla Hans
Evil spirits of Fomoir inhabiting the sea.
Fomorian Giant and Hero possessed a very mean stare. His gaze could kill.
Headless Phantom or pimply a dark ghost. They drive the Death Coach or 'Coach a bower' perhaps once the chariot of death. He picks up the spirit of a dying person to ride to the Other World.
Fear Gorta, (fear darrig) Par Darig (sing) A practical joker akin Leprechauns.
Leprechauns. The Wealthy little shoemakers. Called Lurigadawne in CO. Tpperar, leprechauns, Luricare in Kerry
Leanhaun Female fairies. She inspires poets and singers just as Brigit or Ceridwen. She gave men strength in battle (similar to Morrigu) by her songs she would be seductive but to men who embraced her she draws away his life until he wastes away. She is sometimes a blood-sucking vampiress.
The Pooka or Phooka. An animal spirit and demon usually in the form of a horse takes its victim on terrifying rides.
Dearg Due. The red blood suckling vampire of Ireland
Man of Hunger. He is an emaciated figure who appears at times of National disaster
Laignech Faelad, the wolfmen. Lycanthropy originated in Ireland. Men who turn into wolves
Fairyland, in the Otherworlds, Tir nam 'og, Tir o Thuinn, Mag Mor, Tir na beo, mag mell, Tir tairngire, Irn aill, Hy breasail, Flath Innis
Dalon on Ap Landu -- leaf Son of Branch?
The Land of Youth, The land under the waves, The great plain, land of the living, the pleasant place, The plane of Happiness, The other world. Original Atlantis. Home of Fomorians and the Fir Bolgs. The Noble Isle Druids' abode that sank after some incantation supposedly, disturbed it.
Grannos (Actually a Gaulish equivalent to Diancecht) Borvo is theGod of hot springs.
Braciaca: Medb in Irish, is goddess of Drinking and Intoxication.
Beleno /Beli Mawr (in Welsh) Bile (Irish/equivalent of Be-al)
Be'al and Belenos are the same deity.
Llyr (Ler or Lir in Irish) Mannanan Mac Lir(his son) Manawydan Fab Llyr or Ap Llyr (Welsh name.)
Danu Don (Weleh name) also known as Mathair Mabon and Deanu, Mother of Earth or of the gods etc.
Oberon (see A Midsummer Night's Dream by Shakespeare) NON celtic character q.v. Auberon from French romances

Gaulish Gods

By Thomas Cross
Druid Missal-Any, Lughnasadh 1985

In my spare time (applying for new jobs) I did some research in Gaulish iconography and language and I have found some possible equivalents (linguistic entymological cognates) for major Irish gods that I have hitherto not seen in any books. Perhaps these were unavailable to past Celtic mythologist, or they are simply oversights. Clearly there are dozens of equivalents in the interpretation Romana that even MacCulloch overlooked and it even makes Caesar's interpretation inadequate for the ancient Roman purpose… for later many other Roman gods were equated with Gaulish gods.

In Belgica, the god named Loucetios appears. The name means "lightning" and appears elsewhere as Leucetios cognated with the Irish lochet. In Lugdunensis, Belisamaros appears as the male or masculine cognate of Belisama. Belisama's names appears in a Gaulish inscription of which I have no translation but it is written in Greek letters… in a rough transliteration of the Greek letters her name appears as Belesami which is probably with an oblique case-ending (dative or ablative,) otherwise –I is genitive. On the other hand, Belesami could be a masculine genitive for Belisamaros however if you break the name down you have Belisa + maros (maros="great" in Welsh Mawr or Irish Mor) at any rate the –os ending is usually masculine and is equivalent to Latin second declension –us or Greek –os. Clearly Gaulish case-endings are so similar to Italic and Latin that it seems obvious that Celtic was closely related to Italic. In most of the Gaulish inscriptions of the Roman period, Gaulish is scanty and is usually only one word of Gaulish (a proper name) appearing in Latin sentences so one usually sees Gallic deities spelled in Latin with Latin case endings.

Bormo or Boruo is not necessarily the same deity as Bormanus. Bormo is usually paired off with Damona (Cow) and Bormanus is paired with Bormana. Bormo/Boruo is the root of the French Bourbonne, the root of the name of Bourbon in Bourbon whisky… this is an interesting parallel considering that Bourbon be given to that type of uisce beatha we have in America and that its name is rooted in the name of an ancient Gaulish god of boiling springs.

In Lugdunensis, there appears a possible cognate of the Irish Danu and Welsh Don, the mother of the gods, in Donnia which the Romans equated with Merva. Maponos appears in Lugdunensis, however the name is spelled Mabonos, which in Britain appeared in ancient inscriptions as Maponus (notice the Latinized spelling.) A sea god appears in Lugdenensis also called Moritasgos which seems to be a form of moritex "sailor." Perhaps Moritasgos is similar to Manannan/Manawydan?

In Aquitania, the god Vindon equated with Mercurius, appears who name is definitely cognate with Irish Fionn and Welsh Gwynn ap Nudd. Sucellos appears there but the name is spelled Sucuelos. There is an equivalent to the Irish Shannon perhaps in Siannus(?) In Aquitania, Boruo appears again but with an epithet Boruo Albius. Damona appears as Damona Matuberginnis, and there is Viducus-Mercurius… perhaps Vidu is cognate with Welsh Gwydion or gwyddon ("wise man.") Elsewhere and in Aquitania, Adsmerios-Mercurius, Mar-Tritullus,Rigisamos-Mars, Mogetus-Mars, and Maglo Matonio the first element Maglo is of the root of Welsh Mael (as in Maelgwn) and Matonio which seems cognate with Mathonwy or Math ap Mathonwy etc.

In Narbonesis, Mars is equated with Britouius, Budenicus, Buxenus, Olludius, and Pollux is equated with Vintios whose name could be the root of Welsh gwynt "wind," otherwise gwynt is from the Latin ventus. Cathubodua appears there and

elsewhere as Cassibodua, often equated by modern scholars with Badhbh Catha, but I recall the druid Cathbad in the Tain stories

In the Danubian area, there is the Celtic god Cernenos whose name appears to be another spelling of Cernunnos (the horned god whose name appears on the altar dug up in Paris with the first letter missing –ernunnos,) but in the Danube Cernenos, he is equated with the Roman Juptier. One may also recall that other statues of male gods appeared with horns (which have been broken off since) which were Gallo-Roman Mercuries or Marses. Therefore we need not think that horns imply any special function or department. Too often we think of the horned god as a Chthonic god and I think this wide-spread concept is the result of the Wiccan and Margaret Murray theories (Jim Duran disagrees) The Lugoues appear in the Danube region also it does in Spain. Lugoues is plural for Lugu which is undoubtedly Lugh or Lleu of insular tradition. Perhaps the Lugoues were a triple Lugh as Lugh could most probably been a triple God (MacCecht, MaCuill, MacGreine.)

In the Danube region, there is Jupiter as Nundinarios; also a god of the Rhine? In Rhenus. The Gaulish word renos or rhenos means "river" which is the root of the name of the Rhine.

In the Alpine region, there is Mars-Vintius which recalls the Vintios-Pollux of Narbonesis.

In eastern Gaul, part of the older Belgica but latter called Germania Superior by the Romans, there appears Cicollos which sounds much like Cichol Grigenchos of the Irish Lebor Gabala Erin who was a Fomoire. Also there is Meduna whose name seems to be cognate with Ireland's Medhbh (Medb) of Connacht in the Tain. This goddess's name means "mead" according to modern scholars and Meduna seems to be the feminine of medus (Gaulish for mead.) Medb is also supposed to mean "intoxication."

Lenus appears in Germania Superior (Belgica east) and his name appears spelled in Greek letters, evidently Lenos in Gaulish as the Greek letters are transliterated. His name means probably "ocean" and is equivalent with Ler (Irish) or Welsh Llyr. There is Noadat equated with the Roman Mars – definitely another version of the Irish Nuadu or Nuada which also appears in the Welsh as Nudd and as Nodens and Nudens in ancient Britain (in Britain the Romans equated him with Jupiter.)

Among the Treveri (Trier) they had many of the same deities in their pantheon (if one may use that term) as found all over the rest of Gual, including a goddess called Boudina which has the root Boud (victory) cognate with Irish buadh and Welsh budd.

The Gaulish terminology of words having to do with magic or religion are:

BACVCECS = possessed of evil spirits
TALAMASCA= female demon of the earth who appears in trees
CARAGVS= fortune-teller
NEMETON (NIMIDAS, NEMETOS)= a shrine, sacred place, a consecrated clearing, or simple "that which is sacred" (nem- "sacred" or "heavenly" from an Indo-European root meaning "vault of heaven")
CAVAROS= (transliterated Greek letters Kauaros) "giant" cognate with Welsh cawr
DUSIOS= a male demon, an incubus (or dusmus glossed by ancient Roman as "diabolos")
VINDOMAGOS= paradise (modern Welsh gwynfa) literally "white-plain", but vindos (gwynn) was used also as "blessed" or as a noun for "bliss"
BILIOMGOS= "plain of the sacred tree" Bilio is Gaulish cognate of Irish Bile "sacred tree" which may remind one of the sacred trees which play many important parts in Irish lore and of the Norse Yggdrasill.

"Celtic Goddesses of the Moon From A to C:"

Pentalpha, November 6/7, 1978 c.e.

This article is by Stephen McCaully, Co-Archdruid of the Hazel Nut Grove (NRDNA,) author of The Encyclopaedia of Celtic Gods & Goddesses, and one of the best Celtic scholars in the Neopagan Community. He is also a nationally known scholar of the Tarot and a practicing ceremonial magician.

Aine: Evans Wentz (in his book *The Fairy Faith in Celtic Countries)* seems to agree with previous Celtic scholars that Aine was worshipped as a moon goddess by the ancient Irish Celts in the province of Munster. Her worship, like that of Annis (see below) has continued all the way through the Christian Era, mostly through the agency of the rural inhabitants of Munster. She has also been identified with horses and horse worship, and the "horse = moon" formula may represent a common mythic pattern in Celtic tribes. Certainly in Ireland and Gaul, horses have been identified with the moon and the moon-as-horse was seen as "The Grey Mare." Epona, the Gaulish goddess of horses and ponies, was considered in both Britain and Gaul to be strongly connected to the moon and its worship. Aine was known in Celtic times by the titles of "Queen of the Heavens" and "White Woman," both common names for moon goddesses in Gaul and Britain.

Andrastea/ Andraste./Andate: She is considered to have been worshipped in Britain and Gaul as a moon goddess, supposedly by the Druids themselves. T. C. Lethbridge has compared Her with the Egyptian goddess Adrasteia, Whom he claimed was a moon goddess in ancient Egypt. In Britain She was known as the Goddess of Victory. We are told that in one of Her sacred groves war captives (who at a later time were mostly Roman soldiers who had been hapless enough to have been captured while razing a village or two) were immolated in Her honor. Usually this-was done to punish malefactors for heinous crimes against the people. In this respect Andrastea was seen as a goddess of justice and was given the title of "She Whom none can escape."

Annis: In Her main aspect as a goddess of death, She was known as "Black Annis," and Her powers were at their height when the moon was in its waning phase. Like the Greek goddess Hecate, called "The Hag," Annis too was a goddess of the darker side of the moon, and crossroads were sacred to Her as well. Like many other Celtic moon goddesses, She remained worshipped well into Christian times. Indeed, although Her early worship is said to have centered in Northern Britain, it is in Cornwall that Her worship supposedly survived until the 1930's. Aine was believed to be able to transform Herself into a large and formidable black dog and this power figures strongly in the stories * told about Her religious cult. Some witch groups still use Her name in their rites, when a "Dark Mother" type is needed.

Ardunia/Arduina/Arduim: a moon goddess Who was worshipped primarily in Gaul, one of Her most sacred ritual sites was the great forest of the Ardennes, which in the time of the Caesars covered a vast area. Following their usual habit, the Romans identified Her with their own Diana, since like Diana (and many other moon goddesses) She was a goddess of the hunt and of hunters, as well as the protector of deer and other woodland creatures. The name Arduine was used mostly in Southern Gaul.

Celtic Goddesses of the Moon From A to C, continued

December 21/22, '78

Here is the continuation of Stephen McCaully's article, begun last issue, on the results of his research.

Arianrod: Among her many aspects, Arianrod was a Cymric lunar goddess, also known as the "All Goddess." Like many other moon deities, she was endowed with the gift of great beauty. Other spellings are Arianhod and Arianrhod. April 1 was her day of worship among the ancient Celts; this day became "All Fool's Day." According to T.W. Rolleston in Myths and Legends of the Celtic Race (1949,) Arianrod was the sister-wife of Gwydion the mother of Dylan, "Son of the Wave," and Lleu, the Cymric equivalent of the Irish god Lug (Lugh) and the Gaulish god Lugos, whose name means "light." Arianrod was identified with the sea and its mysteries. Her main stronghold was Caer Arianrod, supposedly located on the Menai Straits, where she controlled the tides so that Ynys Mon (Anglesey) was accessible without a boat only during the lowest spring and autumn tides. Arianrod in Welsh means "Silver Circle," an apt name for a lunar goddess. According to Charles Squire in his - Celtic Myth and Legend, Poetry and Romance, she figure's in Arthurian Romances as Morgawse and Morganna, and in the Welsh Arthurian myth as Gwyar. Her name appears in the stories of Taliesin, the druid bard. In another tale, she is wedded to Nwyfre ("Space,") according to Squire.

Artio: Artio was not only a goddess of the moon, but also a goddess of fertility. She has been compared by classical writers to the Greek goddess. Artemis and to the Diana of the Romans. Artio was worshipped for the most part in Gaul and Switzerland (Cisalpine Gaul.) In both areas she was a bear goddess, presiding over the bear clan. The city of Berne is associated with her rites and may have been in ancient times the site of her grove or temple.

Boudicca: This great warrior-queen of the ancient Britons, whose name means - "Victory," was also a druid priestess of the moon goddess Andrastea, to whom she sacrificed many hundreds of Roman Soldiers captured in battle. Her sacrifices appear mostly to occurred in southern and eastern Britain.

Brigid: T.C. Lethbridge equates the British goddess Black Annis, the'-moon goddess discussed in that last installment (see PJ&DC, Vol 2, Is 1.) with the famous Celtic goddess: of fire and light, Brigid, whom he claims was worshipped in Britain and Ireland as a moon goddess. In one book we are told that the number nine is very important to her worship. In the Hebrew Qaballah, nine represents, among other things, the moon. In Celtic tradition, it was said that nine times must you bow to the new moon, once for each of Brigid's Nine Maidens, or aspects. In both Britain and Gaul she was know as the Triple Goddess, which, usually relates to the three main phases of the moon (new, full and waning.)

Cailleach: Worshipped by the Celts of Alba-Scotland, the "Cailleach," whose-name means "The Lady of the Forest," was another moon goddess according to T.C. Lethbrigde. Like Arianrod, she was also a sea-goddess, frequently appearing as a sea horse, and often as a grey mare riding among the clouds. This ties her to the Gaulish goddess, Epona. As a lunar deity, the bull of the horned moon was also sacred to her.

Ceridwen: In Wales we find the principle moon goddess to have been Ceridwen, also known as Ked. She was a goddess of druidic mysticism and, of course, magic in all its forms. According to Bessie Redfield's Gods: A Dictionary of the Deities of All Lands, Ceridwen's most valued magical possession was a magic boat which -may be compared to Manannan's vessel with eyes; neither could be capsized or sunk, nor needed oarsmen. In the story of Taliesin, she is the keeper of the Cauldron of Inspiration, which appears to be the same as Bran's Cauldron of Rebirth and Regeneration, and the Dagda's Cauldron of Plenty. One of the great treasures of both Ireland and Britain, it demonstrates Ceridwen's relationship with the moon, the cauldron being a symbol of the element water, relating it to the suit of Cups in the Tarot.

In many Celtic areas of the ancient world, the concept of a Great Mother, no matter by what name she was known, had three phases of her power, and this gave her the title of "Triple Goddess." Sir John Rhys felt that this meant that she was identified with the three phases of the lunar month: At the time of the new moon, her powers are just beginning to gain strength; at the full of the moon, her powers are at their height and beyond belief; and at the waning phase, her powers become weak and quite unpredictable.

The White Rabbit was also the symbol of the "White Moon" of the ancient Celts. The term "White Dog" refers to the "White Sun" which would chase the white moon-rabbit around the length and breadth of the sky.

Other goddesses identified with the worship and veneration of the moon were Epona, a horse-goddess seen by Anne Ross (Pagan Celtic Britain) as a lunar deity; Mab of Ireland (according to T.W I. Rolleston); and Rhiannon, the Cymric goddess of birds, identified with the moon by Sir John Rhys (Celtic Folklore, Welsh and Manx.) T.W. Rolleston and Charles Squire.

Editor's Note: Typing and guest editing on these last two articles was provided by Gwydion Pendderwen. many thanks!

Section Five: Druidical Bibliographies

A Bibliography of Druidism

by Isaac Bonewits
Druid Chronicles Evolved, 1976
[Nearly verbatim from 1976, so it's terribly out of date. -Scharding]

The following books and periodicals should start any aspiring Schismatic or Hasidic Druid/ess on his or her way. They include writings on the subjects of Archeology, Anthropology, Celtic Folklore & Mythology, Celtic and non-Celtic Paleopaganism, Psychology, the history of early Christianity in Europe, Mysticism, Philosophy, Ritual Magic and ESP.

Those titles with stars (*) attached are highly recommended and those with hatches (#) are to be read very carefully as they may contain materials which are speculative, unscholarly or sometimes just plain nonsense.

BOOKS:

Arbman, Holger; THE VIKINGS
Bardon, Franz; INITIATION INTO HERMETICS
Bonewits, P.E.I.; REAL MAGIC*
Bord, Janet & Colin; MYSTERIOUS BRITAIN
Bowen, John t. & Rhys Jones, T.J.; WELSH
Brennan JH: EXPERIMENTAL MAGIC
Brothwell, Don & patricia; FOOD IN ANTIQUITY
Brown, JAC: TECHNIQUES OF PERSUASION
Buckland, Raymond;WITCHCRAFT ANCIENT AND MODERN
Buckland, Raymound; THE TREE*
Butler, WE; APPRENTICED TO MAGIC
Campbell, Joseph; THE MASKS OF GOD (4 VOL)**
Campbell, Joseph; HERO WITH A THOUSAND FACES
Carney, James; STUDIES IN IRISH LITERATURE AND HISTORY
Carus, Pau; HISTORY OF THE DEVIL AND IDEA OF EVIL*#
Chadwick, Nora; CELTIC BRITAIN
Chadwick, Nora; THE CELTS
Clark, Grahame & Piggot Stuart; PREHISTORIC SOCIETIES *
Cohen, Daniel; THE NEW BELIEVERS#
Cole, Sonia; THE NEOLITHIC REVOLUTION
Cole, Sonia; THE RACES OF MAN
Collis, JS: THE TRIUMPH OF THE TREE
Colum, Padraig; A TREASURY OF IRISH FOLKLORE
Conway, David; MAGIC; AN OCCULT PRIMER
Cottrell, Leonard; THE GREAT INVASION; HOW THE ROMANS CONQUERED BRITAIN
Cross, TP & Slover, CH: ANCIENT IRISH TALES
Daly, Mary; BEYOND GOD THE FATHER*
Daniel, Glyn; THE MEGALITH BUILDERS OF WESTERN EUROPE
Daraul, Arkon; A HISTORY OF SECRET SOCIETIES *#
D'arbois de Jubainwville; THE IRISH MYTHOLOGICAL CYCLE
Davidson, HR Ellis; PAGAN SCANDINAVIA
De Bell, Garrett: THE ENVIRONMENTAL HANDBOOK
De Laet, SJ: THE LOW COUNTRIES
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Dillon, Myles & Chadwick, Nora; THE CELTIC REALMS*
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Dubos, Fene;THE GOD WITHIN
Durant, GM: BRITAIN-ROME'S MOST NORTHERLY PROVINCE
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Eliade, Mircea;THE TWO AND THE ONE
Ellwood, Robert; RELIGIOUS AND SPIRITUAL GROUPS IN MODERN AMERICA #
Every, George; CHRISTIAN MYTHOLOGY
Farb, Peter; ECOLOGY
feng, Gia-fu; TAO-TE-CHING
Feng, Gia-Fu: TAI CHI A WAY OF CENTERING & I CHING
Filip Jan; CELTIC CIVILIZATION AND ITS HERITAGE
Fox, Aileen; SOUTHWEST ENGLAND*
Frazer, James & Gaster, Theodore; THE NEW GOLDEN BOUGH*
Freitag, Anton; TWENTIETH CENTURY ATLAS OF THE CHRISTIAN WORLD*##
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Graves, Robert: THE WHITE GODDESS *##
Gray, William; SEASONAL OCCULT RITUALS
Gray, William; INNER TRADITIONS OF MAGIC
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Hodges, M; THE OTHER WORLD
Hoffer, Eric; THE TRUE BELIEVER
Hone, Margaret E; THE MODERN TEXTBOOK OF ASTROLOGY
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Huxley, Francis; THE WAY OF THE SACRED
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Jones, Gwyn & Thomas; THE MABINOGIAN*
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Joyce, James; FINNEGAN'S WAKE*
Kendrick, TD; THE DRUIDS*
Kopp, Sheldon; GURU
Kors, Alan & Peters, Edward; WITCHCRAFT IN EUROPE
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Leek, Sybil; COMPLETE ART OF WITCHCRAFT*
Leshan, Lawrence;THE MEDIUM,THE MYSTIC AND THE PHYSICIST
Lewis, Diehl & Loh, May; PATTERNLESS FASHIONS
MacCana, Proisias; CELTIC MYTHOLOGY
MacCulloch, John; THE RELIGION OF THE ANCIENT CELTS
MacCulloch, John; CELTIC MYTHOLOGY*
MacNeill, Maire; THE FESTIVAL OF LUGHNASA*
Mair, Lucy; PRIMITIVE GOVERNMENT
Marshak, Alexander;THE ROOTS OF CIVILIZATION
Mattingly, H; TACITUS ON BRITAIN AND GERMANY*
McBaine, A; MYTHOLOGY AND RELIGION
McGarey, William; ACUPUNCTURE AND BODY ENERGIES
McKenna, P; CELTIC MYTH
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Mercier, Vivian; THE IRISH COMIC TRADITION
Meyer, Kuno; ANECDOTA OXONIENSIA, CAIN ADAMNAIN
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Norton-Taylor, Duncan; THE CELTS
O'Brien, Elmer; VARIETIES OF MYSTIC EXPERIENCE
O'Rahilly, Thomas; EARLY IRISH HISTORY AND MYTHOLOGY
O'Riodain, Sean p & Daniel, Glyn; NEW GRANGE & THE BEND OF THE BOYNE*
De Paor, Maire & Liam; EARLY CHRISTIAN IRELAND*
Parry, Thomas; A HISTORY OF WELSH LITERATURE
Peate, Iowerthe; TRADITION AND FOLKLIFE, A WELSH VIEW*
Perry, John Weir;THE LORD OF THE FOUR QUARTERS
Piggot, Stuart; THE DRUIDS **
Piggot, Stuart; THE DAWN OF CIVILIZATION *
Powell, TGE; THE CELTS
Priestley, JB; MAN AND TIME
Raferty, Joseph; THE CELTS
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Ross, Anne; PAGAN CELTIC BRITAIN
Rothenberg, Jerome; TECHNICIANS OF THE SACRED
Schonfield, Hugh;THOSE INCREDIBLE CHRISTIANS
Shepard, Paul; THE TENDER CARNIVORE AND THE SACRED GAME
Sherman, Harold; HOW TO MAKE ESP WORK FOR YOU
Shipley, Joseph; DICTIONARY OF EARLY ENGLISH *
Silver, Abba; WHERE JUDAISM DIFFERED
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Sloane, Eric; AMERICAN TREES**
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Smith, Morton; THE SECRET GOSPEL
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Squire, Charles; CELTIC MYTH AND LEGEND, ROMANCE AND PEOTRY *#
Standen, Anthony;SCIENCE IS A SACRED COW*
Steward, David & Mikunas, Algis; EXPLORING PHENOMENOLOGY
Stone, JF: WESSEX BEFORE THE CELTS*
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Symonds, George W; TREE IDENTIFICATION BOOK
Teilhard de Chardin, Pierre;PHENOMENON OF MAN *#
Thom, A; MEGALITHIC SITES IN BRITAIN
Thomas, Lewis; THE LIVES OF A CELL*
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Treharne, RF; GLASTENBURY LEGENDS
Valiente, Doreen; WHERE WITCHCRAFT LIVES
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Walton, Evangeline; PRINCE OF ANNWN (1ST) *
Walton, Evangeline; CHILDREN OF LLYR (2ND)*
Walton, Evangeline; SONG OF RHIANNON (3RD)*
Walton, Evangeline; ISLAND OF THE MIGHTY (4TH) *
Waters, Frank; THE BOOK OF THE HOPI
Watts, Alan; THE LEFT HAND OF GOD*
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Wilders, NM:AN INTRODUCTION TO TEILHARD DE CHARDIN
Williams Mary; GLASTONBURY; A STUDY IN PATTERS
Wilson, DM:THE ANGLO-SAXONS *
Wilson, Robert Anton; SEX & DRUGS A JOURNEY BEYOND LIMITS *
Wilson, Robert Anton & Shea, Robert; ILLUMINATUSI (3 volumes) **
Wod, Eric S; COLLINS' FIELD GUIDE TO ARCHOLOGY IN ENGLAND
Yeats, William; MYTHOOLOGOIES
Zimmer, Heinrich; THE KING AND THE CORPSE.

PERIODICALS

Green Egg is by far the most important journal dedicated to the Neopagan movements. It contains articles by and about the different movements as well as materials concerning ceremonial magic, ecology action, futuristics and feminism. Its "Forum" (About 50% of each issue) contains letters, completely uncensored, forum members and leaders of all the above-mentioned movements discussing and debating (sometimes quite violently) with each other and themselves. It is published eight times a year. Subscriptions cost $7.00 per year and are well worth it. Sample issues are $1.00. Send your money to: Church of All Worlds, Box 2953, St. Louis, MO 63130.

The Witches trine, published by the New Reformed Orthodox Order of the Golden Dawn, advertises itself as "A literate Journal of the Craft" and is just that. One of the best of the Neopagan Witchcraft publications, it comes out eight times a year and costs $3.50 per year to subscribe to. Sample issues are 50 cents. Ask about the facsimile edition reprints of their early issues. Box 23243 Oakland CA 94623.

The Crystal Well is the oldest Neopagan Witchcraft publication in America and remains one of the best. It comes out about eight times a year (less if donations are slim) and offers subscriptions. Box 1164, San Pedro, CA 90733.

Stonehenge Viewpoint is published by Annular Publications and, like the books published by that company, contains a great deal of fascinating data about megalithic monuments and Paleopaganism and its survivals in the "British" Isles. Subscription rates for this quarterly appear to be $2.00 per

year, with back issues (many quite valuable) going at 50 cents each. Ask for a copy of their book catalog. 1421 sate street, Suite 35, Santa Barbara, CA 93101

AADL News is the official publication of the Aquarian Anti-Defamation League, Inc. It comes out irregularly trying for 8-10 times per year, and contains news about civil libertarian activities by and in behalf of minority belief movements in the United States and Canada. The subscription cost is $5.00 per year, which can be included in an Associate Membership (%7.50 per year) and is highly recommended. Box 3720, Minneapolis MN 55403

The Nemeton Directory will be published some time in late 1973 c.e. In conjunction with the Pagan Yellow Papers (published yearly in Green Egg) this directory will list addresses and information about all the public Neopagan movements in America. The price has not been set yet, but it would be well worth writing to them for details.

In the meantime, you might want to get a copy of Songs for the Old Religion, which both a book ($2.00) and a record ($6.45 +39 cents if you live in California.) These songs are highly useful in Neopagan rituals (though one sometimes has to change a word or two here and there to fit one's own system of mythology) and will be especially appreciated by those who are fond of Robert Graves' mythological system. A few musicologists have claimed that most of the music is very old Celtic traditional tunes and not actually original, but even is this is true, it is rather irrelevant, since there is hardly a Celtic tune of the last 300 years that is completely original. Several of the songs work well with Reformed Druid rituals, so that is all most of us are concerned about.

To obtain any of these items, write to: Nemeton, box 13037, Oakland, CA 94661.

Parabola: myth and the Quest for meaning is a new publication dealing with mythology, ritual and folk religions. It is published quarterly at a subscription rate of $12.00 per year, which is expensive, but it looks as if it is going to be an important and valuable journal to Neopagans. Published by Tamarack Press, 166 East 61st St, NY, NY, 10021.

RECORDINGS:

The following records and tapes may be of use in rites as well as in rewrites. They are divided roughly into these categories; Folk, Ethnic, Classical, Popular and Other. Naturally, many other titles could be added.

Folk:
ROGER NICHOLSON; "Nonesuch for Dulcimer."
BUFFY SAINT MARIE: Most of her albums.
FOLK LEGACY RECORDS; "Golden Ring"

Ethnic:
THE IRISH ROVERS
THE DUBLINERS
THE CLANCY BROTHERS
OSCAR BRAND
THE CHIEFTAINS
URUBAMBA
EVEREST RECORDS : "Authentic Music of the American Indian"
FOLKWAYS RECORDS; "Healing songs of the American Indian"
DR JOHN THE NIGHT TRIPPER
NONESUCH RECORDS: "In praise of Oxala and other Black Gods"
COLUMBIA RECORDS; "Medicine, Mine & Magic"

Classical:
PROKOFIEV: "Alexander Nevsky"
OFFENBACH: "Tales of Hoffman"
WAGNER; "The ring Cycle"
MENDLESONN: "Walpurgis Nacht"
VISTA RECORDS; "Fantasia"

Popular:
PENTANGLE:
TRAFFIC "John Barleycorn"
INCREDIBLE STRING BAND
MOODY BLUES: "search for the Lost Chord."
GRAHAM BOND "We put Our Magic on You"
Donavan

Other

NEMETON: "Songs for the Old Religion" Order from Nemeton, Box 13037, Oakland, CA 94661 $5.95 plus tax.
WILBURN BURCHETTE: "Guitar Grimoire" and "Wilburn Burchette Opens the Sevens Gates of Transcendental Consciousness" order from WB box 1367, Spring Valley, CA 92077. $5.95 plus Tax?
ENVIRONMENTS

My Druid Bibliography

By Mike Scharding
Mostly from April 1994,
But with a few updates in 1996

The references to First Search and "YY:XXX" codes are for an online library computer database for locating over 250,000,000 books. First Search is also available at Carleton and St. Olaf College in Northfield. All numbers are Library of Congress numbers, unless noted otherwise, like ISBN. These are the works that have primarily shaped my background knowledge while researching and writing this paper. This list will prove useful for further exploration of points I've glossed over.

Other Fields and Reference Sources

Cosette, Nikies. *The Occult in the Western World: An Annotated Bibliography.* Library Professional Publications 1986. REF BF 1411.K53 1986. at Carleton.

Fairchild, Hoxie Neale. *The Noble Savage: A Study in Romantic Naturalism.* Columbia University Press:NY 1928 (NY 1964.) PR146.F3. at Carleton. Very good overview of Romantic literature.

Fraker. *Religion in American Life:Resources*. REF BL 2525.R445 at Carleton.

Geisendorfer, James V. *Religion in America:A Directory*. E.J. Brill:Leiden 1983 REF BL2525.G45 1983 at Carleton. Good resource for alternative groups.

Guiley, Rosemary Ellen. *Encyclopaedia of Wtiches and Witchcraft*. Facts on File: NY & Oxford 1989 REF BF 1566.g85 1989. at Carleton. Usefull for Wiccan research. not Druids.

Hansen, Daniel. *American Druidism: A Guide to American Druid Groups*. Peanutbutter Press, Seattle 1995. ISBN 0-89716-600-0 at Carleton. **Excellent**

Leslie & Shepard. *Encyclopaedia of Occultism and Parapsychology*. 2nd edition. Gale Research Company 1983. REF BF 1407.E53 1983. 3 Volumes. at Carleton. Vol 1 gp 168, Vol 2 pg 973. A good occult, but pretty useless for pagan religions.

Lippy, Chareles H. and William, Peter W. *Encyclopaedia of the American Religious Experience*. REF_BL2525.E53 1987 Vol 1-3. at Carleton. with Vol 1:an essay on Folk Religion, Vol 2: an essay on Occultism, Vol 3:an essay on Ethnicity and Religion and an essay on California and the South West.

Melton, J. Gordon. *Directory of Religious Bodies in the U.S.* Garland Publishing Inc:NY & London. 1977. REF BL2530.U6 M44 at Carleton. Good LIST of groups, not much Info.

Melton, J. Gordon. *The Encyclopaedia of American Religion*. 2nd Edition. REF BL2530.U6 M443 1987. at Carleton. Treatises on Magic religions and long entries on many groups.

Melton, J. Gordon and Poggi, Isotta. *Magic, Witchcraft and Paganism in America: A Bibliography*. 2nd Edi. Garland Publishing Inc:NY & London 1992 REF BF 1622.U6 M44 1992 at Carleton. **Excellent** coverage of the Wiccan scene of America.

Melton, J. Gordon. *Religious Leaders of America*. Gale Research Inc:Detroit Mich 1991 REF B72. M458 1991 at Carleton. Pg 91. Includes Biographies of Pagan and eastern cult leaders.

Unknown. *Magic, Witches, and Witchcraft in USA* 1992

Unknown. *Encyclopaedic Handbook of Cults,*

Ancient Druids and Celtic Life

Adamnan, Saint (trans. Wentworth Hugh.) *The Life of Saint Columba*. E.D. Dutton & Co:NY 1908 BX4700.C7 A2. at Carleton. Latin and English. Useful for Scottish Conversion and mention of 6th cent. Druids.

Best, Mark T. *The Druids in History and Myth.* First Search Honors
Paper at Houghton College 1987 NY:VXO

Bonwick, James. *Irish Druids & Old Irish Religions*. Griffith, Farran & Co:London 1894 (1984 reprint) BL980.I7 B66 1984. at Carleton. Just barely better than Antiquarian.

Bremm, Martin. *The Stars and the Stones*. Thames & Hudson:London & NY 1984. QB16.B74 1984 at Carleton. **Excellently illustrated** and diagramed treatise on Irish Megalithic astronomical practices and how they may have influenced holidays.

Bromwich, Rachel. *Trioedd Ynys Prydain (the Welsh Triads.)* Cardiff 1979 (1961) D113.76 at Univ. Minn. This is Welsh and English. The Definitive translation of Welsh Triads, extremely academic. Not Fun.

Caeser, Julius (trans. Anne & Peter Wiseman.) *The Battle for Gaul*. David R. Godine:Boston 1980. DC62.C2813 1980. at Carleton. **Excellent** English version with charts and easy-to-follow maps.

Chadwick, Nora. *Celtic Britain*. Frederick A. Praeger:NY, 1963. DA 140. C48 1963. at Carleton Library. An excellent collection of archeological finds, PAIN-stakingly described.

Chadwick, Nora. *The Druids*. Cardiff University:Cardiff Wales 1966. BL910.C5. at Carleton. Important for understanding the limits of classical sources.

Clancy, Joseph P. *The Earliest Welsh Poetry*. R&R Clark:Edinburgh 1970. PB2369.C59. at Carleton. A good modern English translation of older welsh without misty eyes. 2nd in a series.

Cross, Tom and Slover, Clark. *Ancient Irish Tales*. Henry Holt & Co:NY 1936. PB1421.C76. at Carleton. A compendius LITERAL translation. Boring, but good resource of major irish cycles with a glossary.

Cremin, Aedeen. *The Celts in Europe*. Centre for Celtic Studies: Sydney 1992. ISBN 086758 624-9. Entry level reading on Celtic Europe.

Dinan, W. *Monumenta Historica Celtica: Notices of the Celts in the writings of Greek and Latin Authors from the 10th century B.C.E to the Fifth Century A.D. Arranged Chronologically, with English Translation*. London 1911. Volume One and Two. Excellent Reference for classical celts.

Elder, Isabella. *Celt, Druid and Culdee*. Covenant:London 1962. at First Search. Okay reading, not much on Druids, persay, unless you consider Columcille to be a Druid.

Ellis, Peter Beresford. *The Celtic Empire*. Constable, London 1990. ISBN 0-89089-457-4. A good sympathetic general history of the Celts from 1000 BC to 51 AD.

Ellis, Peter Beresford. *The Druids*. 1994 ISBN 0-09-472450-4. and ISBN 0-8028-3798-0. **AN EXCELLENT SOURCE** Larson says**, "The Druids is probably the best book I've read on the subject.** Though I feel that Ellis presents a somewhat too idealized portrait of Celtic society and religion, he certainly knows his stuff. I ran across quite a few references that I was previously unaware of. Definitely a good read and thought provoking."

Green, Miranda. *The Gods of the Celts*. Alan Sutton Publishing Ltd. Gloucester UK 1986. ISBN 0-86299-292-5. or Barnes and Nobles ISBN 0-389-20672-5.

Green, Miranda. *Dictionary of Celtic Myth and Legend*. Thames & Hudson London/NY 1992. ISBN 0-500-01516-3. Green's grocery lists would be worth a read. These books are simply excellent.

Hansen, Daniel. *American Druidism: A Guide to American Druid Groups*. Peanutbutter Press, Seattle 1995. ISBN 0-89716-600-0 at Carleton. **Good**

Hood, A.B.E. *Saint Patrick: His Writings and Muirchu's Life*. Phillimore & Co. LTD:Sussex, 1972. BX4700. P3 A213. At Carleton.

Hoysh, Wentworth. *The Life of Saint Columba*. ED Dutton & Co: NY 1908. BX4700.c7 A2. At Carleton.

Humphries, Emyr. *The Taliesin Tradition*. Black Raven Press: 1983. at Univ Minn. An excellent overview of Welsh Bardism/Druidism and the historical underpinnings of Welsh poetry/nationalism.

Hutton, Ranold. *The Pagan Religions of the Ancient British Isles, Their Nature and Legacy*. Blackwell, Oxford 1991 ISBN 0-631-17288-2. A good overview from the mesolithic to 1000 A.D.

Jackson, Kenneth. *The Oldest Irish Tradition: A Window on the Iron Age*. Cambridge University Press 1964. 55pgs. PB1327 J3 at Saint Olaf. Excellent primer on how classical sources and earliest Irish tales corroborate eachother and can therefore be used to reconstruct history.

Jones, Prudence and Pennick, Nigel. *A History of Pagan Europe*. Routledge, London 1995. ISBN 0-415-09136-5. Goes into all paganisms from the Greeks to the Balts. Somewhat passionately pagan in outlook, but pretty objective overall. Curiously, the chapters on the Celts are probably the weakest in the book.

Kendrick, Thomas D. *The Druids:A Study in Keltic Prehistory*. Frank Cass & Co Ltd 1966 (1927) Carleton. One of the FIRST and BEST analysis of Druidism, paring away Modern Druidism from the ancient. It also has most of the classical sources in the original and literally translated. **EXCELLENT SOURCE**.

Kinsella, Thomas. *The Tain: Translated from the Irish Epic Tain Bo Cuailgne*. Oxford University Press: London 1975. PB1423.T3 K5 1970. at Carleton. A nearly-literal translation of this IMPORTANT early Irish epic of 210pgs, very dry reading, but excellently done.

Laing, Lloyd. *Celtic Britain*. Charles Scriber's Sons:NY 1979. DA140.L33. at Carleton. An acceptable description of Celtic ethnology, especially the Picts.

MacCulloch, John Arnott. *The Religion of the Ancient Celts*. T&T Clark:Edinburgh 1911. BL900.M44. At Carleton. Despite its early date, this big book has a lot of good info on the continuity of celtic customs until 1900. Covers all areas of religion, without enough footnotes. Contains sysnopses of major irish mythology.

MacLennan, Malcolm. *Gaelic Dictionary*. Aberdeen University Press: Aberdeen 1925. ISBN 0-08-025712-7 A popular english-scots gaelic cross dictionary.

MacNeil, E. *Early Irish Laws and Institutions*. London 1935. ?

MacNeil, John T. *The Celtic Churches:A History 200-1200*. Chicago University Press. 1974. BR748. M33 at Saint Olaf. Excellent for understanding how Druidism disapeared or blended with christianity.

MacNeill, Maire. *The Festival of Lughnasa* (2 volumes) by Comhairle Bhelaoideas Eireann, Dublin. 1982. VOL 1 ISBN 0-906426-10-3 and 0-906426-12x. VOL 2. ISBN 0-906426-10-3 and ISBN 0-906426-13-8. The definitve book on this Irish/Scottish festival and nearby months.

Nash, David William. *Taliesin: The Bards and Druids of Britain*. John Russel Smith:London 1858. PR8920.N3. at Dennison University. A devastatingly **GOOD** piece of critical study on Rev Davies' and Owen's translations of Welsh poetry. It gives Welsh ORIGINAL and a non-mystical translation. This is also a better book to read than Davies' actual book!

O hOgain, Daithi. *Myth, Legend & Romance: An Encycloaedia of the Irish Folk Tradition*. Prentice Hall, New York 1991. ISBN 0-13-275959-4. A compendium of useful and interesting articles running the historical gamut from Cu Chulainn to Daniel O'Connel. Lots of good stuff. Also has a useful guide to language and pronunciation, both Old Irish and Modern.

O'Rahilly, C. *Tain Bo Cuailgne:From the Book of Leinster*. Dublin 1967. A well received translation.

O'Rahilly, T.F. *Early Irish History & Mythology*. Dublin 1946. A well recieved translation.

Owen, A.L. *The Famous Druids*. Greenwood Press:Westport Conn. 1979 at IDA. Druids in Literature.

Patrick, Saint (trans. A.B.E. Hood.) *Saint Patrick: His Writings and Muirchu's Life*. Phillamore & Co Ltd:Chichester Sussex 1978. BX4700. P3 A213. at Carleton College. Latin and English versions of 2 forms of St. Patrick's life and a good overview of the general literature on Patrick.

Polybius (trans Iann Scot-Kilvert.) *The Rise of the Roman Empire*. Penquin Books:Great Britain 1986. DG241.P64213. at Carleton. Good for understanding the negative Roman attitude to Celtic life as a result of Celtic treachery during the Punic Wars of Hannibal.

Powell, T.G.E. *The Celts*. Frederick A Praeger:NY 1958. D70.P6. at St. Olaf. Acceptable.

Piggott, Stuart. *The Druids*. Frederick A Praeger:NY & Washington 1968. BL910 P5 1968. at St. Olaf. This is probably one of the first books you should read on Druidism. Piggott gives an excellent 60 pg discussion on how modern Druidism started. follows with a detailled description of classical sources. **EXCELLENT**

Piggott, Stuart. *The Druids*. Thames & Hudson:NY,NY 1985. First Search. **A newer version**.

Piggott, Stuart. *William Stukeley: A Portrait of an Antiquarian*. Oxford 1950. at Univ Minn. A biography of the man who popularized Druids among Archeology more than anyone else.

Quinn, David Beers. *The Elizabethans and the Irish*. Cornell University Press:Ithaca NY 1966. DA 937. Q5 at Carleton. A good overview of Irish culture and institutions and how much the English despised them.

Rankin, H.D. *The Celts and the Classical World*. Croom Helm:London & Sydney 1987. D70.R36 1987. at Saint Olaf. Another **great** source on the attitude and encouters that background classical writers on Celts.

Rees, Alwyn. *Celtic Heritage:Ancient Tradition*. 1961. GR147.R4. 428pgs at Saint Olaf. Full of tidbits.

Reid, Donna. *Dragons, Leeks and Druids*. FirstSearch. Thesis at CA:CLU.

Ross, Anne. *The Pagan Celts*. BT Bartsford Ltd:London 1986 (1970.) D70.R67 1986. at Saint Olaf. For those with little knowledge of the daily life and appearence of celts and their institutions, **you should read this book**. Like Jackson's book, it shows the agreement of classical, early Irish and archeological sources on the material life of Celts. Very well illustrated and footnoted.

Ross, Anne. *Pagan Celtic Britain: An Archeological Examination*. Columbia University Press:NY 1967. BL900.R6. at Carleton College. Less exciting, but like Chadwick, it is a PAIN-staking examination of any relic in archeology that can be tied in with religion.

Ross, Anne. *The Life and Death of a Druid Prince*. Summit Books: NY 1989. ISBN 0-671-74122-5.

Scharding, Michael. *Ancient Sources about Druidism*. Drynemeton Press:Carleton College Archives. A private compilation of ancient classical references to Celtic

religion in the original and translation. Highly in violation of many copyrights and swiped from other books.

Wiseman, Anne & Peter. *The Battle for Gaul*. DC 62.c2813 1980 at Carleton. David R. Gadine: Boston 1980.

Modern Paganism, Fraternalism and (American and British)

Religious Pluralism

Adler, Margot. *Drawing Down the Moon:Witches, Druids, Goddess-Worshippers & Other Pagans in America Today*. Beacon Press:Boston 1986. ISBN 0-8070-3253-0 at Carleton. This book is considered by nearly everyone to be **the best overview** of modern Neo-Paganism and Wicca, with a special chapter on the Carleton Druids.

Buckland, Raymond. *Anatomy of the Occult*. Samuel Weiser Inc:NY 1977 BI33.4 B924a. ISBN 0-87728-304-4 Interlibrary Loan. General descriptions of Satanism, Witchcraft, Alchemy, Ceremonial Magick & Voodoo.

Bryant, M. Dorrol (editor.) *Pluralism, Tolerance and Dialogue*. Univ. of Waterloo Press:Ontario 1989. BL410.P58 1989 at Carleton. More good essays on how religions can get along.

Carnes, Mark C. *Secret Ritual and Manhood in Victorian America.* Yale Univ. Press:New Haven & London 1989. HS204.C37 1985 at Carleton. An **EXCELLENT** book that really explains, in an un-hostile way, what fraternal organizations really about (Male-Bonding) and an excellent historical overview. Valuable starting book before heading into British Druidism.

Cherry, Conrad. *Nature & Religious Imagination*. Fortress Press: Philadelphia 1980. BT695.5 C47 at Carleton. I recommend this for future studies of Neo-Pagan, transcendentalism & ecology origins in the US. Dry.

Cross, Tom. *Fire in the Head: Shamanism and the Celtic Spirit*. Harper Collins:San Francisco 1993. ISBN#0-06-250174-7. A good example of Cross's Gaulish research, which has done well, mostly because little else is published on Gaul.

Curtes, Lewis Perry. *Anglican Moods of the 18th Century*. Archon Books 1966. BR756.C8 at Carleton. Provides a better understanding of how common people thought back then when studying British Druidism.

Fairchild, Hoxie Neale. *The Noble Savage*. Columbia Univ. Press:NY 1928. PR146.F3 at Carleton. A well-known study on the Romance period and Naturalism. Usefull for understanding shifting public views of Nature and people practicing Indigenous religions.

Gardner, Gerald B. *The Meaning of Witchcraft.* Samuel Weiser:NY 1959. BF1566.63 at Carleton. A description of what witchcraft IS and IS NOT by the man who is a founder of Modern Witchcraft.

Godwin, John. *Occult America.* DoubleDay & Company Inc:Garden City NY 1972. BF 1434. U6 G6 at Carleton. About Astrology, Witchcraft, L.Ron Hubbards' Scientology and Dianetics, Edgar Cayce and TM.

Grell, Israel, Tynacken (Editors) *From Persecution to Toleration.* Clarendon Press: Oxford 1991. BR757.F76 1991 at Carleton. All about the 17th and 18th century difficulties of religious toleration in England. Good background reading (very hard on the head, though) for studying 18th century British Druidism.

Hammann, Louis J. & Buck, Harry. (Editors) Religious *Traditions & the Limits of Tolerance*. Anima Books: Chambersburg PA 1988. BL85.R39 1988 at Carleton. A good collection of light essays in many religions.

Hansen, Daniel. *American Druidism: A Guide to American Druid Groups*. Peanutbutter Press, Seattle 1995. ISBN 0-89716-600-0 at Carleton. **Excellent**

Heineman, Kenneth. *Campus Wars: the Peace Movement of American State Universities in the Vietnam Era*. NY Univ. Press: NY 1993. DS 559.62. u6 H45 1993 at Carleton.

Heinlein, Robert A. *A Stranger in a Strange Land*. Ace Books:NY 1961 & 1987. ISBN 0-441-79034-8. The "sacred" sci-fi book that inspired the oldest & largest Neo-pagan group in America (Church of All Worlds.)

Holzer, Hans. *The New Pagans*. Doubleday & co Inc:Garden City NY 1972

Miller, David L. *The New Polytheism*. Harper & Row:NY 1974. at Carleton. Mostly a dull treatise on how we should focus on Greek Paganism not Celtic paganism. Considered excellent by other researchers.

Morgan, Edmund S. *The Puritan Dilemma: The Story of John Winthrop*. Harper Collins Pub:San Francisco 1958. Personal Copy. Before talking about stodgy Protestantism in America when studying Neo-Paganism and modern liberal theology, read this and reconsider the origins of religious toleration in America.

Needleman, Jacob. *The New Religions*. Doubleday:Garden City NY 1970 245pgs. at Carleton. Mostly on Eastern cults in the U.S. and Mormonism. Recommended by a lot of other researchers, I found it dull.

Roberts, Maire. *British Poets & Secret Societies*. Barnes & Nobles Books: Totowa NJ 1986. PR508.S43 R63 1986 at Carleton or Olaf. Interesting reading about how the elite in Britain belonged to many groups.

Roberts, Marie. *Gothic Immortals: The Fiction of the Brotherhood of the Rosy Cross.* Routledge:London & NY 1990. PR868.R75 R67 1990 at Carleton. Rosicrucian literature analysis, out of my league.

Robbins, Thomans & Anthony, Dick.(Editors) *In Gods We Trust: New Patterns of Religious Pluralism in America.* Transaction Publishers, New Brunswick & London 1990. BL2525.I5 1990. A **good** collection of essays, especially one's on the weakness & secularist biases of anti-cult experts and good chapters upon women's spirituality.

Robson, John. *College Fraternity and its Modern Role.* 1966. First Search MN:MNU & MUO. Okay.

Rowley, Peter. *New Gods in America*. David McKay-Cambell Inc.:NY 1971 207pgs.

Scott, Gini Graham. *Cult and Countercult: A study of a Spiritual Growth Group and a Witchcraft Order*. Greenwood Press: WestPort Conn. 1980. BP 605. I42 S38. at Carleton. A very **Good** book giving a detailed examination of self-help "religions" and an insider's view of what witchcraft was like n the early 70's

Swidler, Leonard & Mojzes, Paul.(Editors.) *Attitudes of Religions & Ideologies Toward the Outsider*. Edwin Mellen Press: Lewiston/Queenstowon/Lampella 1990. BL410.A8 1990 at Carleton. Rather heavy reading.

Valiente, Doreen. *The Rebirth of Witchcraft*. Phoenix Publishing: Washinton State 1989. at Carleton. AN **Excellent** book (along with Adler) on the various strains of Wicca; by the woman who founded it.

Whalen, William J. Handbook of Secret Organizations. Bruce Pub. Co.:Milwaukee 1966. HS204.W45 at Carleton. Very useful and simple historical and organizational histories of secret and public organizations up to the sixties. *Useful in pursuing Reformed Druidism as a fraternal group Thesis Idea.*

Wuthow, Robert. *Experimentation in American Religion: Thier New Mysticisms and Their Implications for the Churches.* Univ Calif Berkely:Los Angeles, 1978. BL2530. U6 W87. at Carleton Library. A statistical analysis of a survey in the

San Francisco Bay Area. This is the hotbed of alternative religion, and it gives a lot of **very good information** on what type of people choose to be mystics and pagans.

Modern Druidism by

Druid Authors Since 1697

Blake, William. *Jerusalem*. at Carleton. supposedly an OBOD leader, and the work is "mysterious."

Bonewits, P.E.Isaac. *Druid Chronicles (Evolved.)* Drynemeton Press: Berkeley 1977. at IDA. History, customs, rituals and lore garnered from different branches of the Reformed Druids of North America.

Bonewits, P.E.Isaac. *Real Magic.* Creative Arts Book:Berkeley 1971. 1979 reprint. ISBN 0-916870-19-7 from Berkeley. A leader of modern Druidism (incl RDNA.) This was his widely read Bacherlor's thesis that won him a Bachelor's of MAGIC at Berkeley 1970. Excellent view of his thinking and a modern reinterpretation of magic. Valuable for the liturgical analysis of the Order of Worship of the RDNA.

Bouchet, Paul. *Hu Gadarn, Le Premier Gaulois. La Princesse de Vix. La Divination par les Nombres*. These may possibly be interesting to Druidism as they are written by the Chief Druid of French OBOD. **Unavailable as yet**.

Bouchet, Rene. *Les Druides:Science et Philosophie*. Robert Laffont:Paris 1976. BL910. B67. at Carleton. A French version of OBOD beliefs.

Bouchet, Rene. *Les Druides? Toujours Vivants!* Interesting.

Carpenter, William. *A Critical Study of Ezekiel's Temple. and Israelites Found in the Anglo-saxons*. 1872 supposedly an OBOD chief Druid. Questionable source to investigate.

Carr-Gomm, Phillip. *The Druid Way*. Element:Rockport Mass 1993. ISBN 1-85230-365-4. at First Search. Present Cheif Druid of OBOD giving teachings of his group.

Carr-Gomm, Phillip. *Elements of the Druid Tradition*. Element: Rockport Mass 1991. ISBN 185230202x at First Search. See previous article. Excellent book, but of dubious scholastic quality, but a reasonably good philosophical treatise.

Connelan, Owen. *Proceedings of the Great Bardic Institution*. First Search **Unavailable.**

Davies, Rev. Edward. *Celtic Researches*. JBooth: London 1803. at Univ Minn & IDA. **Extremely Widely Read** book that influenced a lot of people. Unfortunately he recieved poor translations to base his book on. Very difficult to read unless you know the Bible, Hebrew, Latin, Linguistics and Celtic Mythology. Full of Bunk.

Davies, Rev. Edward. *The Mythology and Rites of the British Druids*. J.Booth:London 1806. at Univ Minn. & IDA See previous note. very difficult to understand. Helio-Arkite Theory that Druids were the heirs of Noah's patriarchial religion.

Evans, Edward. *Poems, Lyrics and Pastoral*. **Unavailable**. Questionable.

Griffith. *The Welsh Question and Druidism*. R. Bank & Son:London 1887. at Saint Olaf.

Hansen, Daniel. *American Druidism: A Guide to American Druid Groups*. Peanutbutter Press, Seattle 1995. ISBN 0-89716-600-0 at Carleton.

Herbert, Algernon. *The Neo-Druidic Heresy*. 1838. **Unavailable due to age**. Soon to be at IDA. Believed that the Culdee church was infiltrated by pagan druids.

Higgins, Godfrey. *The Celtic Druids*. 1829. Supposedly a leader of OBOD, this book is suspect.

Howe, Graham. *The Mind of the Druid*. Skoob: 1989. ISBN 18171438756. at First Search.

James, D. *Patriachial Religion of Britain*. **Unavailable**.

Kendrick, Thomas D. *The Druids:A Study in Keltic Prehistory*. Frank Cass & Co Ltd 1966 (1927) Carleton. One of the FIRST and BEST analysis of Druidism, paring away Modern Druidism from the ancient. It also has most of the classical sources in the orignial and literally translated. **EXCELLENT SOURCE**.

Keneally, Edward Vaughan. *An Introduction to the Apocalpse. The Third Messenger of God*.

Massey, Gerald. *Book of Beginnings*. 1881. *Seven Schools of Man*. 1887. *Man in Search of his Soul*. 1887. *The Coming Religion*. 1889. *Ancient Egypt: The Light of the World.* *** Supposedly a Chief Druid of OBOD, and his works contain "hidden" references to OBOD knowledge. **All Sadly Unavailable**

Matthews, John. *Taliesin: Shamanism & the Bardic Mysteries in Britiain and Ireland*. Aquarian Press of Harper Collins Publishers: San Francisco 1991. BL980.G7 M39 1991 at Wesleyan and IDA. More interesting arm-chair philosophy from an OBOD member.

Matthews, John. *The Celtic Reader: Selections from Celtic Legend, Scholarship and Story*. Harper Collins: San Francisco 1990. ISBN 1-85538-228-8. An **EXCELLENT** collection of antiquarian articles on Druids collected by an OBOD member. Invaluable.

Morgean, Owen. *The Light of Britania*. D. Owen:Cardiff 1890. at First Search **somewhere.** Writer at the tail end of really weird antiquarian Druid beliefs.

Nash, David William. *Taliesin: The Bards and Druids of Britain.* John Russel Smith:London 1858. PR8920.N3. at Dennison University. A devastatingly **GOOD** piece of critical study on Rev Davies' and Owen's translations of Welsh poetry. It gives Welsh ORIGINAL and a non-mystical translation. This is a better book to read than Davies' actual book!

Nichols, Ross. *The Book of Druidry*. Harper Collins:San Francisco 1990. ISBN 1-85538-167-2. An **EXCELLENT** source of history on OBOD, it's Leaders, archeological beliefs and customs.

Nichols, Ross. *Prophet, Priest and King*. Element Books. 1993 **Unavailable as yet**

Nichols, Ross. *Prose Chants & Poems*. 1941. **Unavailable**

Piggott, Stuart. *The Druids*. Frederick A Praeger:NY & Washington 1968. BL910 P5 1968. at St. Olaf. and Thames & Hudson:NY,NY 1985. at First Search. Piggott gives an excellent 60 pg discussion on how modern Druidism started. follows with a detailled description of classical sources. **EXCELLENT**

Reid, Donna. *Dragons, Leeks and Druids:Welsh Nationalism*. Thesis at FirstSearch CA:CLU

Scharding, Michael J.A.U. *A General History of Reformed Druidism in America*. Drynemeton Press: Carleton College Archives 1994. at IDA. **Rather good work** for an undergraduate History Thesis. A fresh, invigorating look at correcting the myths of the first 33 years of the American Druid movement from its origin with the Reformed Druids of North America in 1963 at Carleton College to the foundation of "Ar nDriaocht Fein" in 1983 and beyond. Includes photocopies of past research on Reformed Druidism, extensive annotated Bibliography and useful time-charts.

Spence, Lewis. *The History and Origins of Druidism*. Rider & Co:London 1938 and Aquarian:Northhampshire 1979. First Search. Another member of OBOD, and mythologist.

Stukeley, William. *Abury:A temple of the British Druids*. Reid:London 1745 at FirstSearch Facsimilimy EU-EMW. One of the important books in British neo-druidic revival and archeology in general.

Stukeley, William. *Stonehenge: A Temple Restored to the British Druids*. Reid:London 1838. at First Search Facsimile EU-EMW, real MI-EYB, NY-ZCU. One of the important books in British neo-druidic revival and archeology in general.

Toland, John. *Christianity not Mysterious*. 1697. *Pantheisticon*. 1717. *State Anatomy of Great Britain*. 1717. Toland was one of the first to support Druids as builders of stonehenge. Also is "claimed" to be the first chief Druid of OBOD. He has written over 100 books and was quite a rebel.

Toland, John. *The History of Celtic Religions and Learning*. Norwood Editions:Norwood PA 1978 (1726.) at Firsht Search NY:ZTS soon to be at International Druid Archives. One of first modern books on Druidism.

Wallace, Gillian E. *Druids, Archaelogy and Changing Interpretation*. at First Search. Thesis CA:CUY.

Ward, Rutherford. *Celtic Lore:The History of the Druids & Thier Timeless Traditions.* Aquarian/Thorsons:London 1993. ISBN 1855381346. Light-weight Arm chair reading.

Ward, Rutherford. *The Druids and their Heritage*. Atheneum: 1979. First Search. Armchair reading.

Ward, Rutherford. *The Druids: Magicians of the West*. Sterling Pub Co:NY 1990 (1978) ISBN 085030346x First Search. More Armchair reading.

Wiese H. & Fricke H. *Handbuch des Druiden Ordens*. Munich 1931. **Unavailable?** A very **GOOD** source, in German, about the A.O.D. and the Druidic revivals in Europe.

Williams, John. *Barddas*. Llandovery 1862 at First Search IL-ATL, MN-MNU. (Copy in International Druid Archives, Both Volumes) One of the biggest fraudulent studies. Facing pages of Welsh and English translation. This is a very unacademic source, **full of lies**, very dull, but with the occasionally interesting bit.

The 1960s and Campus Protest Movements and Recorded Interviews

Abbot, Stefan. *Oral Interview 1994*. at IDA. Berkeley protester and Druid.

Adams, Sam *Oral Interview 3/28/1994 at IDA*. at IDA.St.Olaf Druid in 80s/90s

Bonewits, P.E.Isaac. *Oral Interview 2/23/1994*. at IDA. Berkeley protester and Druid Thealogian.

Bonewits, P.E.Isaac. *Oral Interview 4/1/1994* in 2 tapes at IDA. Berkeley protester and trouble maker (oops!)

Burke, Edward Moore. *Unrecorded Discussion.* Carleton Graduate '93.

Cascorbi, Alice *Oral Interview 10/29/93* in 2 tapes at IDA. and Carleton Archives. Carleton RDNA revivalist in 1986 and knowledgeable about modern Neo-Paganism.

Corrigan, Ian. *Oral Interview 1/7/1994* in 3 tapes at IDA. Bay Area and Midwestern Druid

Corruth, Joan. *Oral Interview 3/1994* at IDA. Bay Area protester and Druid.

Frangquist, Deeborah & David. *Oral Interview 10/31/1993* at Carleton Archives and IDA. Founders of Reformed Druidism at Carleton. Interviews cover protest scene and state of women's lib at Carleton.

Heineman, Kenneth J. *Campus Wars: The Peace Movement at American State Universities in the Vietnam Era*. NY Univ. Press:NY & London 1993. DS559.62.U6 H45 1993 at Carleton. This book focuses upon the protest movement of SUNY Buffalo, Kent State Univ, Penn State Univ. and Michigan State Univ. It is valuable for showing that Berkeley wasn't the originator or role model for protests in the early 60s.

Hixon, Charles *Oral Interview 4/1994* at IDA. Berkeley protestor and Druid.

Kitchell, Mark. *Berkeley in the Sixties*. PBS Home Video. 117 minutes 1990

Larson, Robert. *Oral Interview 4/1994* at IDA. Carleton and Berkeley protester and Druid

Maitland, David C. *Oral Interview 5/26/1993* in 3 tapes at Carleton Archives. Chaplain at Carleton and Professor of Religion from 1958-1986ce. Valuable interview for history of Reformed Druidism.

Nason, John. *Oral Interview 8/12/1992* in 3 tapes at Carleton Archives. President of Carleton 1962-70.

Oldfeather, Felicia. *Oral Interview 4/8/1993* in 2 tapes at Carleton Archives. Protestor at Carleton in the very early 1960s.

Press, Larry. *Oral Interview 3/3/1994* in IDA. Berkeleyite and Druid

Rorabaugh, W.J. *Berkeley at War, the 1960s*. Oxford Univ. Press:NY & Oxford 1989. F869.B5 R67 1989 at Carleton. A wonderful long term perspective of Berkeley with good local and Bay Area maps followed by a close blow-by-blow history of the events in the 60s both on campus and in the town of Berkeley.

Salee, Cindy *Oral Interview 4/1/1994* at IDA. Bay Area protester and leader of Native American Druidism

Savitzky, Steve. *Oral Interview 1994* at IDA. Prominent Carleton protester in 60s and Archdruid.

Shelton, Richard. *Oral Interview 3/31/1994* in 1 tape at Carleton Archives and IDA. Archdruid at Carleton and student protester in late 60s/early 70s.

Shelton, Richard. *Oral Interview 5/8/1993* in three tapes at Carleton Archives and IDA. More questions.

Sherbak, Chris. *Oral Interview 4/1994 at IDA*. Berkleyite and Druid

Smith, Bardwell. *Oral Interview 12/28/1993* in 3 tapes at Carleton Archives. Professor of Asian religions and faculty advisor for RDNA at Carleton in 60s

Taylor, Tony. *Oral Interview 1/1994* in IDA. Bay Area Druid and leader of Henge of Keltria.

Tezera. *Oral Interview 1994* at IDA. Berkeley protester and Druid

Recommended Reading Books in A Druidic Flavor

Cleary, Thomas. Zen Antics: 100 Stories of Enlightenment

Elder, John. Family of Earth and Sky. 0-8070-8528-6 1994

Hoff, Benjamin. The Tao of Pooh.

Hoff, Benjamin. The Te of Piglet

Nisker, Wes. Crazy Wisdom: Provacative romp through the philosophies of East and West.

Johnston, William. The Still Point: Reflections on Zen and Christian Mysticism

Johnston, William. The Mirror Mind: Zen Christian Dialogue.

Reader, Ian. Religion in Contemporary Japan. 1990

Reps, Paul. Zen Flesh, Zen Bones.

Shah, Idries. any of his books about Sufis

Suzuki, D.T. any of his books about Zen

Tworkov, Helen. Zen in America

Shinto: The Way of the Kami

Academic Resources for Researching Druidism

By Mike Scharding, 2000

This website was set up in June 2000 and organizes the materials a little better. I hope you enjoy it. Naturally it's at least 4 years out of date by the time of ARDA 2's publishing.

-Mike Scharding
March 21st, 2003
Embassy of Japan, D.C.

Academic Studies on Neo-Paganism

1. **Drawing Down the Moon** Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today by Margot Adler, Amazon List Price: $16.95 Paperback - 584 pages Rev&Exp edition (March 1997) Penguin USA (Paper); ISBN: 014019536X ;
2. People of the Earth: The New Pagans Speak Out, by Ellen Evert Hopman and Lawrence Bond, Destiny Books, 1996, ISBN 0892815590; paper. $17 at Amazon
3. A Community of Witches: Contemporary Neo-Paganism and Witchcraft in the United States (Studies in Comparative Religion) by Helen A. Berger / Hardcover / Published 1999 Amazon Price: $18.71
4. Paganism Today:Wiccans, Druids, the Goddess and Ancient EarthTraditions for the Twenty-first Century by Harvey, Graham and Hardman, Charlotte ISBN: 0722532334
5. Contemporary Paganism: Listening People, Speaking Earth a book by Harvey, Graham. Amazon Price: $17.95 Paperback - 250 pages (July2000) New York Univ Pr; ISBN: 0814736203
6. Magical Religion and Modern Witchcraft by Susan Greenwood (James R Lewis, editor) Paperback (May 1996) State Univ of New York Pr; ISBN: 0791428907 ; Dimensions (in inches): 0.78 x 8.98 x 5.84 Other Editions: Hardcover ($56)
7. **Phoenix From the Flame** by Vivianne Crowley. ASIN: 1855381613 ; Dimensions (in inches): 0.83 x 8.51 x 5.28
8. Witchcraft & Paganism in Australia by Lynne Hume, Amazon Price: $29.95 Paperback (October 1997) Melbourne Univ Pr; ISBN: 052284782X
9. Nature Religion Today: the Pagan alternative in the modern world." by Eds J. Pearson, (see Resource Section) R. Roberts & G. Samuel. Edinburgh University Press. 1998; ISBN: 074861057X Paperback $26.
10. Witchcraft and Paganism Today by Anthony Kemp. ASIN: 1854791176
11. Neo-Paganism (Truth About Series) by Anodea Judith, List Price: $1.99 Paperback (November 1999) Llewellyn Publications; ISBN: 1567185673 ; Dimensions (in inches): 0.19 x 6.89 x 4.19
12. Paganism: A Beginner's Guide by Teresa Moorey Paperback (July 1999) Amazon Price $13,Hodder & Stoughton; ISBN: 0340742496
13. The Pagan Path By Janet and Stewart Farrar and Gavin Bone, published by Phoenix (USA) and distributed by Hale. 250pp., ISBN: 0919345409 Amzaon Price: $14.95 Paperback (March 1995)
14. Liber Wicca: A Flight into the Fanciful By Frater I Nigris
15. The New Paganism by Harold Lindsell

Focused Studies on Neo-Pagan-like topics

1. The Emerging Network: A Sociology of the New Age and Neo-Pagan Movements by Michael York Paperback (May 1995) $21 Rowman & Littlefield; ISBN: 0847680010 Other Editions: Hardcover Library Binding - 372 pages $71 (May 1995) Rowman & Littlefield; ISBN: 0847680002 ; Dimensions (in inches): 1.02 x 9.20 x 6.21
2. The Existential Pagan -- On Freedom and Responsibility by Rel Davis, Eston Mansfield (Photographer), Greg Fisher (Illustrator) Our Price: $18.95 Paperback - 192 pages (October 1, 1998) Old Time Religion, Inc.; ISBN: 096663800X
3. The Enlightenment an Interpretation: The Rise of Modern Paganism by Peter Gay Amazon Price: $27.50 Hardcover (December 1996) Peter Smith Pub; ISBN: 0844668915
4. Methods of Compassion or Pretension? : Conducting Anthropological Fieldwork in Modern Magical Communities by Jone Salomonsen
5. Nature & Supernature--Harmony & Mastery: Irony and Evolution in Contemporary Nature Religion by Bron Taylor
6. Nature Religion in America: From the Algonkian Indians to the New Age by Albanese, Catherine. (Chicago: University of Chicago Press, 1990.) Paperback Reprint edition ISBN: 0226011461 ; Dimensions (in inches): 0.72 x 9.05 x 6.07 Amazon Price $17.
7. American Sacred Space by Chidester, David, and Edwart T. Linenthal, eds. (Bloomington: Indiana University Press, 1995.) ISBN: 0253210062 ; Dimensions (in inches): 1.02 x 9.28 x 6.18 Other Editions: Hardcover. Amazon price $19 (paperback)
8. New Spirituality, Self, and Belonging: How New Agers and Neo-Pagans talk about Themselves by Bloch, Jon P. (Westport, Conn.: Praeger,1998) Hardcover version is ISBN: 0275959570 and $55
9. Living in the Broom Closet : Hiding Neo-Paganism in the Culture of Confession by Keenan, Tanya E. (M.A. thesis, University of South Florida, 1998)
10. The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess by Starhawk [Miriam Simos], (San Francisco: Harper & Row, 1979) second edition 1989 ISBN: 0062508148
11. The Concept of the Goddess Sandra Billington and Miranda Green (eds.) Routledge 1996
12. Ancient Goddesses: The Myth and the Evidence by Lucy Godison and Christine Morris (eds.) British Museum Press 1998
13. The Faces of the Goddess Oxford University Press
14. Journeying the Politics of Ecstacy: Anthropological Perspectives on Neoshamanismby Robert J. Wallis
15. The Old Religion by Richard Smoley
16. A Goddess Arrives The Novels Of Dion Fortune And The Development Of Gardnerian Witchcraft
17. Secret Ritual and Manhood in Victorian America by Mark Carnes
18. From Persecution to Toleration by Israel, Grell & Tynacken (editors),
19. British Poets and Secret Societies by Maire Roberts Barne& Nobles Books:Totowa NJ 1986

Some Academic-ish Studies on Wicca

1. **Drawing Down the Moon** Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today by Margot Adler, Amazon List Price: $16.95 Paperback - 584 pages Rev&Exp edition (March 1997) Penguin USA (Paper); ISBN: 014019536X
2. Persuasions of the Witch's Craft, by Tanya Lurhman, Blackwell 1989 Paperback (December 1994) McClelland & Stewart; ISBN: 0330329464 Other Editions: Paperback Reprint edition(March 1991) Harvard Univ Pr; ISBN: 0674663241
3. Witchcraft Today: the Modern Craft Movement (Witchcraft Today, Book 1) by Chas S. Clifton (Editor), Charles S. Clifton (Editor) Amazon List Price: $9.95 Paperback - 208 pages (May 1992) Llewellyn Publications; ISBN: 0875423779
4. Never Again the Burning Times: Paganism Revived Orion, Loretta. (Prospect Heights, Illinois: Waveland Press, 1995.)Paperback ISBN: 0881338354 Amazon Price $14
5. A Community of Witches: Contemporary Neo-Paganism and Witchcraft in the United States (Studies in Comparative Religion) ~ by Helen A. Berger / Hardcover / Published 1999 Amazon Price: $18.71
6. What Witches Do: The Modern Coven Revealed, 2nd edition by Stewart Farrar. Phoenix trade paperback. $9.95; ISBN: 0919345174
7. Witchcraft from the Inside. Buckland, Raymond. Paperback - 240 pages 3rd Rev&en edition (March 1995) Llewellyn Publications; ISBN: 1567181015 ; Dimensions (in inches): 0.60 x 9.01 x 6.00 Amazon Price $14
8. Buckland's Complete Book of Witchcraft, by Raymond Buckland. List: $14.95, Amazon Price: $11.96, 272 pages, Llewellyn Publications, 1986, ISBN: 0875420508
9. The Truth About Witchcraft Today Scott Cunningham Llewellyn Publications, 1988 ISBN: 0-87542-127-X
10. A History of Witchcraft: Sorcerers, Heretics, and Pagans, Jeffrey B. Russell, List: $15.95, Amazon Price: $12.76 You Save: $3.19 (20%), Thames & Hudson, 1982, ISBN: 0500272425
11. Witchcraft in Early Modern Europe and America. - WITCHCRAFT IN EARLY MODERN EUROPE AND AMERICA compiled by Jeffrey Merrick,
12. "Heretic's Heart" by Margot Adler Paperback - 309 pages (August 1998) Beacon Pr; ISBN: 0807070998 ; Dimensions (in inches): 0.90 x 9.01 x 6.02 $11 Other Editions: Hardcover 384 pages (August 1997) Beacon Pr; ISBN: 080707098X
13. HISTORY OF WICCA IN ENGLAND: 1939 - present day by Julia Phillips
14. Satanism and the History of Wicca by Diane Vera

Neo-pagan Encyclopedia Resources

1. Witchcraft Today : An Encyclopedia of Wiccan and Neopagan Traditions by James R. Lewis Amazon Price: $75.00 Hardcover - 370 pages (December 1999) ABC - Clio; ISBN: 1576071340
2. Neo-Pagan Witchcraft I and II(Cults and New Religions) by J. Gordon Melton (Editor) 1999
3. Magic, Witchcraft, and Paganism in America: A Bibliography (Religious Information Systems Series, Vol 3) by J. Gordon Melton, Isotta Poggi Amazon Price: $30.00 Hardcover 2nd edition (June 1992) Garland Pub; ISBN: 0815304994
4. New Age Encyclopedia by J. Gordon Melton, J. Gordon Our Price: $67.00 Paperback 1st edition (May1995) GALE Group; ISBN: 0810371596; Dimensions (in inches): 1.12 x 9.32 x 6.26
5. Perspectives on the New Age (Suny Series in Religious Studies) by James R. Lewis (Editor), J. Gordon Melton (Editor) Amazon Price: $59.50 Availability: Hardcover - 369 pages (September 1992) State Univ of New York Pr; ISBN: 079141213X
6. Witches - An Encyclopedia of Paganism and Magic by Michael Jordan List Price: $19.95 Paperback (October 1, 1998) Trafalgar Square; ISBN: 1856263053
7. Encylopedia of Witches and Witchcraft by Edain McCoy
8. The Encyclopedia of Witches and Witchcraft Rosemary Ellen Guiley Facts on File, 1989 ISBN: 0-8160-2268-2
9. Encyclopedia of Occultism and Parapsychology by Leslie and Shepard, Gale Research Company 1983, 3 volumes
10. Encyclopedeia of American Religions by Gordon Melton,
11. The Encyclopedia of Cults, Sects, and New Religions Hardcover - 600 pages (July 1998) Prometheus Books; ISBN: 1573922226 ;

Celtic History and Archaeology

1. The Celtic World: An Illustrated History 700 B. C. to the Present by Patrick Lavin, Patrick Lavino, Amazon Price: $10.47
2. A History of Pagan Europe by Prudence Jones and Nigel Pennick, Routledge:London 1995 ISBN 0-419-09136-5
3. The World of the Druids by Miranda J. Green List Price: $29.95 Thames & Hudson; ISBN: 050005083X
4. The World of the Celts by Simon James, Amazon Price: $22.46 Hardcover - 192 pages (October 1993) Thames & Hudson; ISBN: 0500050678
5. The Ancient Celts by Barry Cunliffe (Editor), Amazon Price: $49.95 Hardcover - 400 pages (October 1997) Oxford Univ Press; ISBN: 0198150105 ;
6. Celt and Greek: Celts in the Hellenic World by Peter Berresford Ellis Hardcover (December 1996) Trans-Atlantic Publications, Inc.; ISBN: 0094755809
7. Celt and Roman: The Celts of Italy by Peter Berresford Ellis, Amazon Price:$35.00Hardcover - 288 pages (September 1998) St Martins Pr (Short); ISBN: 0312214197 ;
8. The Celts by Nora K. Chadwick, Barry Cunliffe (Introduction), Amazon Price: $10.36 Paperback - 328 pages 2 Ed edition (January 1998) Penguin USA (Paper); ISBN: 0140250743 ;
9. The Rise of the Roman Empire by Polybius, Penguin Books:Great Britain 1986
10. The Celts and the Classical World by H.D. Rankin, Croom Helm: London & Sydney 1987
11. The Battle for Gaul by Julius Caeser (trans. Anne & Peter Wiseman), David R. Godine:Boston 1980
12. The Celtic Empire by Peter Berresford Ellis, Constable:London 1990 ISBN 0-89089-457-4
13. The Oldest Irish Tradition: A Window on the Iron Age by Kenneth Jackson, Cambridge Univ. Press 1964
14. The Celts in Europe by Aedeen Cremin, Centre for Celtic Studies:Sydney 1992 ISBN 086758 624-9
15. Monumenta Historica Celtica: Notices of the Celts in the writings of Greek and Latin Authors from the 10th

Century B.C.E. to the Fifth Century A.D. by W. Dinan, London 1911 Volume 1 and 2
16. The Elizabethans and the Irish by David Beers Quinn, Cornell Univ. Press: Ithaca NY 1966
17. Celtic Britain by Lloyd Laing, Charles Scriber's Sons: NY 1979
18. Celtic Britain by Nora Chadwick, Frederick Praeger:NY, 1963 (poss. reprinted)
19. The Age of the Picts by Cummins, W.A., (NY: Barnes and Noble Books, 1995)
20. Pre-Christian Ireland, From the Early Settlers tothe Early Celts by Harbison, Peter, Thames and Hudson, London, 1988
21. Pagan Celtic Ireland: The Enigma of the Iron Age Raftery, Barry, (Paperback - 240 pages (March 1998) Thames & Hudson; ISBN: 0500279837 ; Dimensions (in inches): 0.90 x 10.08 x 6.93
22. The Celtic Heroic Age: Literary Sources for Ancient Celtic Europe and Early Ireland and Wales by Koch, John and John Carey, (Malden MA: Celtic Studies Publications, 1995)
23. Roman Britain S. Ireland, Routledge Books, 1979
24. An Atlas of Roman Britain Jones, Barri and David Mattingly; Blackwell, 1990
25. The Celtic Heroic Age**,** by John T. Koch, Celtic Studies Publications inc., 2000. (Excellent primary resources classical and modern.)

Celtic Literature and Mythology

1. Celtic Heritage: Tradition through the Tales - by Alwyn Rees, Brinley Rees (Contributor), Amazon Price: $12.76 Paperback - 428 pages Revised edition (May 1989) Thames & Hudson; ISBN: 0500270392 ;
2. Celtic Myths and Legends by T. W. Rolleston,List Price: $9.95 Paperback - 456 pages (December 1990) Dover Pubns; ISBN: 0486265072
3. Chronicles of the Celts by Peter Berresford Ellis (Carroll & Graf, 1999; ISBN: 0786706066, hardcover),
4. Cath Maige Tuired: Second Battle of Mag Tuired, by ed. and tr. by Elizabeth A. Gray (Dublin: Irish Texts Society, 1983)
5. Lebor Gaballa Erenn: Book of the Taking of Ireland (5 vols.), ed. and tr. by R. A. S. Macalister (Dublin: Irish Texts Society, 1938-56)
6. Ancient Irish Tales by Tom Cross and Clark Slover, Henry Holt & co.:NY 1936
7. The Tain:Translated from the Irish Epic Tain Bo Cuailgne by Thomas Kinsella, Oxford University Press: London 1975
8. Trioedd Ynys Prydain (the Welsh Triads) by Rachel Bromwich, Cardiff 1977
9. Celtic Myth and Legend by Charles Squire Paperback (October 1987) Newcastle Publishing Company; ISBN: 0878770305 ;
10. The Mabinogion by Lady Charlotte Guest Paperback - 160 pages (April 1997) Dover Pubns; ISBN: 0486295419
11. Celtic Myths and Legends by T.W. Rolleston Paperback - 456 pages (December 1990) Dover Pubns; ISBN: 0486265072 ; Dimensions (in inches): 1.98 x 8.84 x 6.20
12. Glamoury by Steve Blamires
13. Celtic Mythology by Proinsias MacCana
14. Encyclopedia of Celtic Wisdom
15. Myth, Legend and Romance: An Encyclopedia of the Irish Folk Tradition by Daithi O hOgain, Prentice Hall:NY 1991 ISBN 0-13275959-4
16. Dictionary of Celtic Myth and Legend by Miranda Green, Thames & Hudson:London 1992 ISBN 0-500-01516-3
17. The Earliest Welsh Poetry by Joseph P. Clancy, R&R Clark:Edinburgh 1970
18. A Pocket Guide: The Customs and Traditions of Wales by Owen, Trefor M., (Cardiff: University of Wales Press, 1991)
19. Gods and Heroes of the Celts, by Sjoestedt, Marie-Louise, tr. by Myles Dillon (Berkeley: Turtle Island Books, 1994)
20. Ancient Irish Tales, ed. by Tom P. Cross and Clark Harris Slover (Totowa NJ: Barnes & Noble, 1996)
21. The Metrical Dindshenchas (Vol 1-5) by Gwyn, Edward, School Of CelticStudies, Dublin Institute For Advanced Studies, 1991
22. The Apple Branch; A Path to Celtic Ritual by Alexei Kondratiev Paperback - 258 pages (October 1998) Collins Pub San Francisco; ISBN: 189825642X
23. Bards of the Gael and Gaul: examples of the poetic literature of Erinn by George Sigerson, pub. London, T. Fisher Unwin, c1907 [there are many editions!]. [Sigerson was then Pres. of the Nat'l Literary Soc. of Ireland.] 2d ed., rev. & enl. xv, 431 p. : ill. ; ca. 25 cm.
24. Mythic Ireland Michael Dames, Thames and Hudson, London 1996.
25. Early Irish Myths and Sagas Jeffrey Gantz, penguin books, NY 1981
26. The Wisdom of the Outlaw: The Boyhood Deeds of Finn in Gaelic Narrative Tradition Joseph Falaky Nagy, Univ. Calif. Press, Berkeley, 1985
27. Earth, Air, Fire, Water: Pre-Christian and Pagan Elements in British Songs Rhymes and Ballads Skelton, Robin and Blackwood, Margaret
28. Traces of the Elder Faiths of Ireland: A Folklore Sketch: A Handbook of Irish Pre-Christian Traditions W.G. Wood-Martin
29. Celtic Women: Women in Celtic Society and Literature By Peter Berresford Ellis, William Eerdmans Publishing, Grand Rapids, 1996 ISBN 0-8028-3808-1

Traditional Irish Laws

1. Traditional Irish Laws by Mary Dowling Daley, Ian McCullough (Illustrator) Amazon Price: $8.21 Hardcover - 80 pages (March 1998) Chronicle Books; ISBN: 0811819957
2. Women in Celtic Law and Culture (Women's Studies, Vol 12) by Jack George Thompson, Amazon Price: $99.95 Hardcover (May 1996) Edwin Mellen Press; ISBN: 0773487603
3. The Brehon Laws : A Legal Handbook by Laurence Ginnell THIS TITLE IS CURRENTLY NOT AVAILABLE. The publisher is out of stock. If you would like to purchase this title, we recommend that you occasionally check this page to see if it's been reprinted. Hardcover reprint edition (September 1993) Fred B Rothman & Co; ISBN: 0837722136
4. Early Irish Laws and Institutions by E. MacNeil, London 1935

Celtic Miscellany

1. The Festival of Lughnasa by Maire MacNeill, Comhairle Bhelaoideas Eireann, Dublin:1982 2 Volumes (possibly reprinted)
2. The Stars and the Stones by Martin Bremm, Thames & Hudson:London 1984.
3. The Fairy Faith in Celtic Countries by Evans-Wentz, W. Y., (NY: Citadel Press, 1990)
4. The New Comparative Mythology (Third Edition) by Littleton, C. Scott, (Berkeley:University of California Press, 1982)
5. Sex and Marriage in Ancient Ireland by Power,Patrick C., (Dublin: Mercier Press, 1976)
6. Women of the Celts; Jean Markale
7. Celtic Women: Women in Celtic Society and Literature By Peter Berresford Ellis William Eerdmans Publishing, Grand Rapids, 1996ISBN 0-8028-3808-1
8. Social History of Ancient Ireland P.W. Joyce
9. The Stones of Time, Calendars, Sundials, and Stone Chambers of Ancient Ireland Martin Brennan, Inner Traditions International, Rochester VT, 1994
10. A guide to Megalithic Ireland J.H. Brennan, Aquarian Press, SF, 1994
11. The Celtic Gauls: Gods, Rites and Sanctuaries Jean Louis Brunaux, B.A. Seaby Ltd, London, 1988
12. Earth Rites:Fertility Practices in Pre-Industrial Britain Janet and Colin Bord, Granda Publishing, London 1982

Indo-European Studies & Overview

1. In Search of the Indo-Europeans -J.P. Mallory:
2. Comparative Mythology - C. Scott Littleton:
3. A History of Pagan Europe - Nigel Pennick and Prudence Jones:
4. Myths and Symbols in Pagan Europe by Davidson, H. R. Ellis, (Syracuse NY: Syracuse University Press, 1988)
5. The Lost Beliefs of Northern Europe by Davidson, Hilda Ellis, (London: Routledge, 1993)
6. Pagan Religions of the Ancient British Isles- Ronald Hutton:
7. Lost Beliefs of Pagan Europe - H.R. Ellis-Davidson:
8. Stonehenge, the Indo-European Heritage- Stover & Kraig
9. The Silver Bough - F. Marian MacNeill

Books about Ancient Druids

1. The Druids Stuart Piggott, Thames and Hudson, 1985; ISBN 0500273634; paper.
2. The Druids by Paul R. Lonigan, Amazon Price: $55.00 Hardcover - 160 pages (June 30, 1996) Greenwood Publishing Group; ISBN: 0313299552 ;
3. The Druids by Peter Berresford Ellis, Wm. B. Eerdmans Pub. Co., 1995; ISBN 0802837980; paper.
4. The Life and Death of a Druid Prince by Anne Ross, Summit Books:NY 1989 ISBN 0-671-74122-5
5. The Druids: A Study in Keltic Prehistory by Thomas D. Kendrick, Frank Cass & Co. 1966 (perhaps first in 1927.)
6. The Druids by Nora Chadwick, Cardiff University:Cardiff Wales 1966
7. The Excellence of Ancient Word: Druid Rhetorics from Ancient Irish Tales by Copyright ℘ 1993 John Kellnhauser
8. The World of the Druids by Miranda J. Green List Price: $29.95 Thames & Hudson; ISBN: 050005083X ;

Public Views about Druids through Published Books

1. Taliesin: The Bards and Druids of Britain by David William Nash, John Russel Smith Publ:London 1858! At Dennison University
2. The Famous Driuds by A.L. Owen, Greenwood Press:Westport Conn. 1979
3. The Druid Source Book edited by John Matthews
4. The Taliesin Tradition by Emyr Humphries, Black Raven Press: 1983
5. William Stukeley:A Portrait of an Antiquarian by Stuart Piggot, Oxford 1950
6. The Encyclopedia of Celtic Wisdom edited by Caitlinn and John Matthews

Celtic Gods and Religious Customs

1. The Gods of the Celts by Miranda Green, Alan Sutton Publ.:Gloucester UK1986 ISBN 0-86299-292-5, (barnes and nobles) ISBN 0-389-20672-5
2. Celtic Goddesses: Warriors, Virgins, and Mothers by Miranda Green, Amazon Price: $22.50 Hardcover - 224 pages (January 1996) George Braziller; ISBN: 080761405X ; Dimensions (in inches): 0.87 x 9.96 x 7.06
3. Dictionary of Celtic Myth and Legend by Miranda J. Green, Amazon Price: $15.16 (November 1997) 240 pages
4. Dictionary of Celtic Mythology by Peter Berresford Ellis(Oxford Univ Press1994; ISBN: 0195089618, paper.)
5. Symbol and Image in Celtic Religious Art by Miranda Green, Amazon Price: $25.99 Paperback Reprint edition (September 1997) Routledge; ISBN: 0415080762
6. Pagan Celtic Britain by Anne Ross:, Amazon Price: $15.26 Paperback (January 1997, Originally 1977) Academy Chicago Pub; ISBN: 0897334353 ; Dimensions (in inches): 1.30 x 8.91 x 5.99
7. The Pagan Religions of the Ancient British Isles: Their Nature and Legacy by Ranold Hutton, Blackwell:Oxford 1991 ISBN 0-631-17288-2
8. The Pagan Celts by Anne Ross, BT Bartsford Ltd:London 1986 (orig 1970)
9. Druids, Gods and Heroes by Anne Ross
10. The Archaeology of Ritual and Magic by Ralph Merrifield (NY: New Amsterdam Books,1988)
11. The Sacred Isle: Pre-Christian Religions in Ireland by Daithi O'Hogain, (Dublin: Boydell & Brewer; 1999)
12. The Celtic and Scandinavian Religions by John Arnott MacCulloch THIS TITLE IS CURRENTLY NOT AVAILABLE. The publisher is out of stock. Hardcover (June 1973) Greenwood Publishing Group; ISBN: 0837167051 Other Editions: Paperback
13. The Religion of the Ancient Celts by John Arnot MacCulloch, T&T Clark:Edinburgh 1911
14. Irish Druids and Old Irish Religions by James Bonwick, Griffith Farran & CO: NY 1894 (1984 reprint) An on-line version is rumored to exist.

Celtic Christianity

1. The Celtic Churches:A history from 200-1200 by John MacNeil, Chicago Univ. Press, 1974
2. Celtic Christian Spirituality: An Anthology of Medieval and Modern Sources by Oliver Davies (Editor), Fiona Bowie (Editor), Amazon Price: $16.96 Paperback (December 1995) Continuum Pub Group; ISBN: 0826408354 ;
3. Carmina Gadelica: Hymns & Incantations by Alexander Carmichael (Compiler), Amazon Price: $15.95 Paperback - 512 pages (August 1992) Lindisfarne Books; ISBN: 0940262509 ;
4. The Sacred World of the Celts: An Illustrated Guide to Celtic Spirituality and Mythology by Nigel Pennick, Amazon Price: $21.00 Hardcover - 144 pages illustrate edition (November 1997) Inner Traditions Intl Ltd; ISBN: 0892816546 ;
5. Anam Cara: A Book of Celtic Wisdom by John O'Donohue, Amazon Price: $10.40 (November 1998) 234 pages
6. Pagan Past and Christian Present in Early Irish Literature by Kim McCone, (Maynooth: Maynooth Monographs Series, Maynooth Press; 1990)
7. The Life of St. Columba by Saint Adamnan, E.d. Dutton & co: NY 1908
8. Celt, Druid and Culdee by Isabella Elder, Covenant:London 1962 (maybe reprinted)
9. Saint Patrick: His Writings and Muirchu:s Life by A.B.E. Hood, Phillimore & Co.:Sussex 1972

Books on Modern Druid Groups

1. A Reformed Druid Anthology Available for free download at http://www.geocities.com/mikerdna http://www.druidorder.demon.co.uk/Druid%20History.htm
2. A Little History of Druidism by Greywolf available http://www.druidorder.demon.co.uk/Druid%20History.htm http://www.neopagan.net/MesoDruids.HTML
3. Meso Pagan Drudism A good 5 page General Essay by Isaac Bonewits on the fraternalistic Mesopagan Druidism (i.e. 1700-Present) outgrowths of Masonry. http://www.neopagan.net/mesodruids.html A good page for researching old and new druidism: found at http://www.neopagan.net/RecDruidBooks.HTML
4. The Mind of the Druid by E Graham Howe ASIN: 1871438756
5. American Druidism by Daniel Hansen / Paperback / Published 1995 Amazon Price: $14.95 (Special Order)
6. Elements of the Druid Tradition, by Philip Carr-Gomm; Element Books (Dorset, England), 1991; ISBN 185230202X; paper.
7. The Druid Way by Phillip Carr Gomm (Element Books, 1993, ISBN 1852303654, paper) $15 at Amazon
8. The Druid Renaissance: the Voice of Druidry Today, by Phillip Carr Gomm (Harper Collins/Thorsons, 1996, ISBN 1855384809, paperback) List Price: $21.00- 320 pages
9. The Book of Druidry : History, Sites and Wisdom by Ross Nichols, John Matthews, Philip Carr-Gomm (Editor), phi Carr-Gomm, Amazon Price: $15.20 Paperback - 320 pages Reprint edition (May 1992) Thorsons Pub; ISBN: 1855381672 ;
10. The Druids (Ancient Peoples and Places Series) by Stuart Piggott Amazon Price:$15.95 Paperback (May 1985) W W Norton & Co; ISBN: 0500273634 ; Dimensions (in inches): 0.54 x 9.48 x 6.27
11. Spirits of the Sacred Grove : The World of a Druid Priestess by Emma Restall Orr, Emma Restall Orr Paperback - 272 pages (November 1998) Thorsons Pub; ISBN: 0722535961 ; Dimensions (in inches): 0.75 x 8.50 x 5.34
12. The Druid Source Book : From Earliest Times to the Present Day by John Matthews (Editor) ASIN: 0713725729

Popular Books About Druids

By Mike Scharding, 1993
Regretably Terribly Out of Date

A 400 Year Chronological Bibliography

When I was researching the history of Druids, it became apparent that Sturgeon's Law (90% of everything is crap) was an effective summary of the literature surrounding the ancient Druids until 1970.

However, as I looked more closely, I've noticed that many of the authors are previous members (or chiefs) of OBOD. Now I wish to be charitable, so instead of declaiming the works of OBOD's leaders, I would instead characterize their books as indicative historical resources of the changing of beliefs within the various fraternal organizations leading up to the founding of OBOD in 1964.

Likewise, I will grant that such modern works as "The Sacred Cauldron" and "21 Lessons of Merrlyn" should not be execrated as scholastic rubbish, but rather they should be seen as works of inspirational art that gives the researcher a more vivid picture of the divergence between historical re-constructionist groups and those groups which are apparently relying on divine sources of inspiration. Books by Stuart Piggot, Ross Nichols and A.L. Owens (listed below) carry good accounts of the various beliefs and erroneous publications about Druidism through history. There is however a lot of material still left to be talked about by a researcher!

I would further caution the reader that many of these works make no such claims that they are personal opinions, and purport to be factual accounts. They are also continual reprinted, deceptively hiding their ancient first publishing date and thereby tacitly presenting them as fresh research.

Here's a rough summary of the author's names to avoid when seeking firm knowledge of the ancient Druids: Lewis Spence, Rutherford Ward, Phillip Carr-Gomm, Ross Nichols, Rene & Paul Bouchet, Godfrey Higgins, Tadhg MacCrossan, John Williams, Iolo Morganwg, Edward Evans, John Toland.

I would also caution against the un-skeptical use of John & Caitlin Matthews (also of OBOD,) who have recently published dozens of Celtic Oriented books. Although the Matthews have graciously reprinted the out-of-print rare antiquarian tracts on Druidism, they have subsequently added to these tracts with their own interpretations of Shamanism. More scholarly annotations would be helpful in the footnotes. However, they do make interesting reading.

Finally, I would advise the reader to check any of their research books to see if those books rely on the authority of the following books which are widely dismissed by the current academic authorities.

The Sacred Cauldron by Tadhg MacCrossan

Founder of Druidactios, a group that apparently dislike Neo-Pagans and is disliked by the Neo-Pagans also.

199? The 21 Lessons of Merrlyn

Widely described as "21 Lessons of Crap." Beware.

1993 Prophet, Priest and King by Ross Nichols

Elements Books A posthumous book by a former OBOD chief.

1993 Celtic Lore: The History of the Druids and their Timeless Traditions by Rutherford Ward

Aquarian/Thorsons: London ISBN 1855381346 More lightweight armchair guessing

1993 The Druid Way by Phillip Carr Gomm

Element Books: Rockport, Mass ISBN 1-85230-365-4 Current Chief of OBOD teaches about his group

1991 Elements of the Druid Tradition by Phillip Carr-Gomm

Element Books: Rockport Mass ISBN 185230202x Interesting but of dubious scholastic quality, but a good philosophical treatise.

1991 Taliesin: Shamanism & the Bardic Mysteries in Britain and Ireland by John Matthews

Aquarian Press of Harper Collins: San Francisco (BL 980.G7 M39 at Wesley and in Carleton Archives) Interesting arm-chair philosophy by an OBOD member.

(1990) orig. 1978 The Druids: Magicians of the West by Rutherford Ward

(1990 Sterling PublCo: NY ISBN 08503030x) Not very accurate

1990 The Celtic Reader+ Selections from Celtic Legend, Scholarship and Story by John Matthews

Harper Collins: San Francisco 1990 ISBN 1-85538-228-8 An excellent collection of out-of-print antiquarian articles by an OBOD member.

1990 The Book of Druidry by Ross Nichols

Harper Collins: San Francisco ISBN 1-85538-167-2 An EXCELLENT history of **OBOD**, it's leaders and customs.

1980s La Princesse de Vix by Paul Bouchet

By a French chief of OBOD

1980s Hu Gadarn, Le Premier Gaulois. by Paul Bouchet

By a French chief of OBOD

1979 The Famous Druids by A.L. Owen

Greenwood Press: Westport Conn (at Carleton Archives) Like Piggot, this GOOD book gives a good review of the various interpretations of Druids from the 18th century until the present.

1979 The Druids and the Heritage by Rutherford Ward

Athenaeum: 1979 Armchair reading

1978 (1990) The Druids: Magicians of the West by Rutherford Ward
(1990 Sterling Publ Co: Ny ISBN 08503030x) Not very accurate

1976 Les Druides+ Science et Philosophie. by Rene Bouchet
Lafront: Paris (BL910. B67 at Carleton) A French version of OBOD beliefs

1970s Les Druides: Toujours Vivants! by Rene Bouchet
Interesting. By an OBOD author

1968 (1985) The Druids by Stuart Piggot
Praeger: NY, (Thames and Hudson: NY) An EXCELLENT Book. I've included it here because it has a 68 page discussion documenting the bad scholarship of the previous 200 years and mentions many of the authors and books described above.

1950 William Stukeley: A Portrait of an Antiquarian by Stuart Piggot
Oxford (available at Univ. Minn) An in-depth biography of Stukeley, the man who first started the myth that Druids built Stonehenge and sensationalized Druids in British culture. The Author, Stuart Piggot is a respected authority on Celtic Religion.

1938 (1979, 199?) The History and Origins of Druidism by Lewis Spence
Rider& Co.: London (repub. Aquarian: Northhampshire) Another OBOD member and mythologist.

1931 Handbuch des Druiden Ordens by H Wiese and H Fricke
Munich 1931
A good account of German fraternal organizations

1911 The Religion of the Ancient Celts by John Arnott MacCulloch
T&T Clark: Edinburgh (at Carleton) Outdated, but contains good collection of surviving modern Celtic customs until 1900.

1894 (1984 reprint) Irish Druids and Old Irish Religions by James Bonwick
Griffith, Farran & Co.: London (at Carleton) An honest, sensible approach to historical druidism, but terribly outdated.

1890 The Light of Britannia by Owen Morgen
D.Owen: Cardiff Written at the peak of really weird antiquarian beliefs.

1889 Ancient Egypt: Light of the World by Gerald Massey
Currently unavailable Former OBOD chief with small amounts of the group's teachings.

1887 The Welsh Question and Druidism by Griffith
R. Bank & Son: London (at Saint Olaf) Not too bad. An overview.

1887 Man in Search of his Soul by Gerald Massey
Currently unavailable Former OBOD chief with small amounts of the group's teachings.

1887 The Coming Religion by Gerald Massey
Currently unavailable Former OBOD chief with small amounts of the group's teachings.

1887 Seven Schools of Man by Gerald Massey
Currently unavailable Former OBOD chief with small amounts of the group's teachings.

1881 Book of the Beginnings by Gerald Massey
Currently unavailable Former OBOD chief with small amounts of the group's teachings.

1872 A Critical Study of Ezekiels: Temple and Israelites Found in Anglo-Saxons by William Carpenter
Supposedly another OBOD chief

1868 Barddas by John Williams
Llandovery (available at Carleton Archives) Reprint of the biggest fraudulent studies by Iolo Morganwyg in the 18th century. This books is chuck full of lies, although it is very interesting readings. Facing pages of Welsh and poor English translations.

1858 Taliesin: The Bards and Druids of Britain by David William Nash
John Russell Smith: London 1858 (PR8920.N3 at Dennison Univ. and Carleton Archives?) A **VERY GOOD** piece of critical study on the works of Rev. Davies, Owens & Evans. Nash provides original Welsh verses and a non-mystical translation. Much more interesting to read than Davies' actual book.

1840 Jerusalem by William Blake
Famous poem by a past OBOD chief, but quite long.

1838 The Neo-Druidic Heresy by Algernon Herbert
(Interlibrary loan copy too old, maybe available at Carleton?) Believed that the Culdee church was infiltrated by pagan Druids.

1838 Stonehenge: A Temple Restored to the British by Druids William Stukely
One of the founders of OBOD, who used primitive archeological methods to back up his suppositions. See Stuart Piggot for more information.

1830s Patriarchial Religion of Britain by D. James
No Information available

1830s Poems, Lyrics and Pastoral by Edward Evans
More questionable Welsh translations.

1829 The Celtic Druids by Godfrey Higgins
By a former OBOD chief.

1806 The Mythology and Rites of the British Druids Rev. Edward Davies
J. Booth: London (at Univ Minn & Carleton Archives) See "Celtic Researches,) this one deals with the Helio-Arkite Theory that Druids were the heirs of Noah's patriarchal religion.

1803 Celtic Researches by Rev. Edward Davies

J Booth: London (at Univ Minn & Carleton Archives) A widely read book that use poor translations of Welsh. Very difficult to read unless you know the Bible, Hebrew, Latin, Linguistics and Celtic Mythology. Full of Book. Heavily debunked by David Nash in 1858, but considered authoritative until then.

1745 Avebury: A temple of the British Druids by William Stukely

One founders of OBOD, this man was singularly responsible for linking Stonehenge and the Druids. Stuart Piggot aptly describes how this happens.

1726 (Repub 1978) The History of Celtic Religions and Learning by John Toland

(repub Norwood Editions: Norwood PA) One of the first modern books on Druidism. First Chief of OBOD. Writer of over 100 books. Early proponent of Stonehenge Druids

1717 State Anatomy of Great Britain by John Toland

First Chief of OBOD. Writer of over 100 books. Early proponent of Stonehenge Druids

1717 Pantheisticaon by John Toland

First Chief of OBOD. Writer of over 100 books. Early proponent of Stonehenge Druids

1697 Christianity not Mysterious by John Toland

First Chief of OBOD. Writer of over 100 books. Early proponent of Stonehenge Druids

Section Six:

The Book of Ancient Sources

2003 Introduction

This book was put together by myself over the summer of 1993 when I was into super-deep research on the Ancient Druids. While most people concentrate of using Ancient Irish and Welsh sources when trying to research the Druids, we often try to ignore the copious Classical Roman and Greek sources referring to the world into which (like or not) the Celtic countries were economically and militarily enmeshed. While it is true that many of the writers displayed arrogance and disdain towards the Celts, they do offer another means by which we can guage how far back many of the native traits and customs listed in medieval Christian texts, go back several hundred years, before literacy came to the Celtic realms.

One thing to keep in mind is that where one reference to Celtic RELIGIOUS practices is mentioned, there is usually several pages of reference in the material to ordinary customs and ways of life that, by some definitions, shed life on the world view of the Celts being described. I didn't have time to exhaustively pull out all such references, so please check the original materials (most of which have been republished or can be found in larger libraries, universities or on-line versions.) To fully understand these sources, how accurate they are, and what were their sources; I recommend reading "The Druids" by Kendrick, "The Druids" by Chadwick and "The Druids" by Piggott. Taken together, you will better understand these resources, before starting your own very rewarding research into the Classical world. Remember, you need to know Roman Empire history, as well as British & French Empire history to know the Celts. It's sadly the conquerors who have left most of the records throughout history of the conquered peoples.

Perhaps, given enough free time, I will try to reprint materials from native authors of Celtic realms. But that is another project, and it has already been mostly accomplished in The Celtic Heroic Age by John T. Koch (Editor,) John Carey (Editor.)

-Sincerely
Mike Scharding
March 21, 2003
Embassy of Japan, D.C.

1993 Introduction

Collected by Michael Scharding with a blatant disregard to copyright laws for his comprehensive studies in the history department at Carleton. Original language and English translation provided where possible. Except for one or two sources, it contains the original classical materials from 500 B.C.E. to 500 C.e. (Excepting early Irish Sagas) referred to in most modern books on Celtic religions.

Mike Scharding
31st Day of Foghamhar, Year XXXI of the Reform.
September 1st, 1993 C.E.

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Ammianus Marcellinus

Ammianus Marcellinus (C. 390-91 or later,) considered to be the last of the great Roman historians. He wrote of the period of A.D. 96-378. He appears to have been in Gaul with Ursicinus with whom he had served in the East. He is an important authority on the Druids, having obtained his material from much earlier sources, among whom he cites Timagenes (q.v.) with deep respect.

There is another item of testimony that must belong to the same period, if its author, Timagenes, is correctly identified with the rhetorician and historian who practiced at Rome in the time of Pompey, and afterwards under Augustus. The following extract from his lost account of the Gauls are given by Ammianus Marcellinus in the 4th Century, A.D.:

Ammianus Marcellinus,

Constantius et Gallus, xv, 9, 4:

"According to the Druids, a part of the population [of Gaul] was indigenous, but some of the people came from outlying islands and lands beyond the Rhine, driven from their homes by repeated wars and by the inroads of the sea."

Ammianus Marcellinus,

Constantius et Gallus, xv, 9, 4

"Drasidae memorant revera fuisse populi partem indigenam, sed alios quoque ab insulis extimis confluxisse et tractibus transrhenanis, crebritate bellorum et adluvione fervidi maris sedibus suis expulsos."

Ammianus Marcellinus,

Constantius et Gallus, xv, 9, 8:

"In these regions, as the people gradually became civilized, attention to the gentler arts became commoner, a study introduced by the Bards, and the Euhages, and the Druids. It was the custom of the Bards to celebrate the brave deeds of their famous men in epic verse accompanied by the sweet strain of the lyre, while Euhages strove to explain the high mysteries of nature. Between them came the Druids, men of greater talent, members of the intimate fellowship of the Pythagorean faith; they were uplifted by searchings into secret and sublime things, and with grand contempt for mortal lot they professed the immortality of the soul."

Ammianus Marcellinus,

Constantius et Gallus, xv, 9, 8:

"Per haec loca hominibus paulatim excultis viguere studia laudabilium doctrinarum, inchoata per bardos et euhagis et drasidas. Et bardi quidem fortia virorum illustrium facta heroicis composita versibus cum dulcibus lyrae modulis cantitarunt, euhages vero scrutantes seriem et sublimia naturae pandere conabantur. Inter eos dryaridae ingeniis celsiores, ut auctoritas Pythagorae decrevit, sodaliciis adstricti consortiis, quaestionibus occultarum rerum altarumque erecti sunt et depectantes humana pronuntiarunt animas immortales."

Ammianus Marcellinus

Constantius et Gallus, v. 11

In early times, when these regions lay in darkness as savage, they are though tot have been threefold, divided into Celts (the same as the Gauls,) the Aquitanians, and the Belgians, differing in language, habits and laws. Now the Gauls (who are the Celts) are separated from the Aquitanians by the Garonne river, which rises in the hills of the Pyrenees, and after running past many towns disappears in the Ocean. But from the Belgians this same nation is separate by the Marne and the Seine, rivers of identical size; they flow through the district of Lyons, and after encircling in the manner of an island, a stronghold of the Parisii called Lutetia, they unite in one channel, and flowing on together pour into the sea not far from Castra Constantia. Of all these nations for the Belgae had the reputation in the ancient writers of being the most valiant, for the reason that being far removed from civilized life and not made effeminate by imported luxuries, they warred for a long time with the Germans across the Rhine. The Aquitanians, on the contrary, to whose coasts, as being near at hand and peaceable, imported wares are conveyed, had their characters weakened to effeminacy and easily came under the sway of Rome.

Almost all the Gauls are of tall stature, fair and ruddy, terrible for the fierceness of their eyes, fond of quarrelling, and of overbearing insolence. In fact, a whole band of foreigners will be unable to cope with one of them in a fight, if he calls in his wife, stronger than he by far and with flashing eyes; least of all when she swells her neck and gnashes her teeth, and poising her huge white arms, proceeds to rain punches mingled with kicks, like shots discharged by the twisted cords of a catapult. The voices of most of them are formidable and threatening, alike when they are good natured or angry…

Ammianus Marcellinus,

Constantius et Gallus, v. 28:

"The druids, who were of a loftier intellect, and bound by the rules of brotherhood as decreed by Pythagoras' authority, were exalted by investigations of deep and serious study, and despising human affairs, declared souls to be immortal."

Ammianus Marcellinus, A.D. 380 :

Liber xv. c. 9

"...the Bards record the exploits of heroes, in poems, which they sing to the soft sound of the lyre..."

Ausonius

(Decimus Magnus Ausonius) (KEY), c.310–c.395, Latin poet and man of letters, b. Bordeaux. He tutored Gratian, who, when he ascended the throne, made Ausonius prefect of Gaul, and finally consul (379.) When Gratian died, Ausonius returned to Bordeaux. His work gives a detailed picture of contemporary people and places. *Mosella,* a description of his journey on the Moselle River, contains his best verse. Among his other works are *Parentalia,* verse sketches of dead relatives, and *Ordo nobilium urbium,* a description of 20 leading cities of the Roman world. Ausonius was nominally a Christian, although his works reveal many pagan beliefs.

Ausonius Commem.

Professorum IV 7-10

That such continuity between the Vates and the women fortune tellers is reasonable, is suggested by the fact that at the end of the 4th century we find that a pedigree reaching back to the druids themselves was still a boast of honourable ancestry. This is illustrated by two passages from Ausonius, and, although it does not by any means decide the question of the pretensions of the 3rd century diviners to the title of druids, at least it provides evidence of the continued memory of the order a hundred years later.

Ausonius.

Commem. Professorum, IV, 7-10

If report does not lie, you were sprung from the stock of the druids of Bayeux, and traced your hallowed line from the temple of Belenus.

Ausonius.

Commem. Professorum, IV, 7-10

Tu Baiocassi stripe Druidarum satus,
Si fama non fallit fidem,
Beleni sacratum ducis e templo genus,
Et inde vobis nomina.

Ausonius.

Commem. Professorum, X, 22-30

Nor must I leave unmentioned the old man Phoebicius, who, though keeper of Belenus's temple, got no profit thereby. Yet he, springs, as rumour goes, from the stock of the druids of Armorica (i.e. Brittany,) obtained a chair at Bordeaux by his son's help.

Ausonius.

Commem. Professorum, X, 22-30

Nec reticebo senem
Nomine Phoebicium
Qui Beleni aedituus
Nil opis inde tulit;
Set tamen, ut placitum,
Stirpe satus Druidum
Gentis Aremoricae,
Burdigalae cathedram
Nati opera obtinuit

Arrian

Arrian (known as Flavius Arrianus in Latin) was a historian and philosopher from Nicomedia in Bithynia, who lived in the 2nd century. His works included: Anabasis - seven books about Alexander the Great Indica - a supplement to the Anabasis describing India, and the voyage of Nearchus leading the Greek fleet on the return from India.

Arrian

1:5 Selection "On the Danube"

The same day he led his whole force back to camp, safe and sound. At this point (50 years before the Celts invaded Macedonia) Alexander was visited by envoys from Syrmus, the King of Triballians, and from the various other independent tribes along the Danube. The Celts from the Adriatic Sea also sent representatives – men of mighty demeanor and tall in proportion. All professed a desire for Alexander's friendship, and mutual pledges were given and received. Alexander asked the Celtic envoys what they were most afraid of in this world, hoping that the power of his own name had got as far as their country, or even further, and that they would answers, "you, my lord." However, he was disappointed; for the Celts, who lived a long way off in a country not easy to penetrate, and who could see that Alexander's expedition was directed elsewhere, replied that their worst fear was that the sky might fall on their heads. None the less, he concluded an alliance of friendship with them and sent them home, merely remarking under his breath that the Celts thought too much of themselves.

Pausanias

Pausanias (fl.c.160 CE): Pausanias, reputedly born in Lydia, was a Greek traveler (as well as Greece he also visited Asia Minor, Syria, Palestine, Egypt, Macedonia, Epirus) during height of Roman rule. His most important work is the *Description of Greece* [Periegesis Hellados], a sort of tourist guidebook, which remains an invaluable text on ancient ruins.

The *Description of Greece* survives in ten books in the form of a tour of Greece starting in Attica. The first book seems to have been completed after 143 CE, but before 161CE. No event after 176CE is mentioned in the work.

Pausanias begins his description of each city with a synopsis of its history followed by an account of the monuments in topographical order. He also discusses local daily life, ceremonial rituals, legend and folklore. His main concentration is on artistic work from the glories of classical Greece, especially religious art and architecture. That he can be relied on for building and works which have since disappeared is shown by the accuracy of his descriptions of buildings which do survive.

Pausanias

Description of Greece xxi: 1-4

So despising the Greek army he advanced from Heracleia, and began the battle at sun-rise on the next day. He had no Greek soothsayer, and made no use of his own country's sacrifices, if indeed the Celts have any art of divination. Whereupon the Greeks attacked silently and in good order.

Athenaeus

Athenaeus (ca. 200) was a Greek writer, best remembered for his anthological anecdote collection Deipnosophistae of ancient authors. He also wrote Deipnosophistai (The Learned Banquet,) a book about two people discussing recipes. He is also called Athenaeus of Naucratis, since he was born in Naucratis, Egypt. Little else is known about him, except from what his books tell.

Athenaeus

Deipnosphistae. IV 150-4,160. VI 233-4,246, 249

Among the Celts, says Phylarchus in the sixth book, many loaves of bread are broken up and served lavishly on the tables, as well as pieces of meat taken from the cauldrons; no one tastes these without looking first to see whether the king has touched what is set before him. Again in Book iii, the same Phylarchus says that Ariamnes, who was a very rich Celt, publicly promised to entertain all Celts for a year, and he fulfilled this promise by the following method. At various points in their country he set stations along the most convenient highways, where he erected booths of vine-props and poles of reed and osiers, each booth holding four hundred men and even more, according to the space demanded in each station for the reception of the crowds which were expected to stream in from towns and villages. Here he set up large cauldrons, containing all kinds of meat, which he had caused to be forged the year before he intended to give the entertainment, sending for metal-workers from other cities. Many victims were slaughtered daily – bulls, hogs, sheep, and other cattle – casks of wine were made ready, and a large quantity of barley meal ready mixed. Phylarchus continues: "Not merely the Celts who came from the villages and towns profited by this, but even passing strangers were not allowed to depart by the slaves who served, until they had had a share of the food which had been prepared.

Poseidonius (He of the Porch,) in the Histories which he compiled, collected many usages and customs of many peoples germane to the philosophic tenets which he held; and he writes: "The Celts place hay on the ground when they serve their meals, which they take on wooden tables raised only slightly from the ground. Their food consists of a few loaves of bread, but of large quantities of meat prepared in water or roasted over coals or on spits. This they eat in a cleanly fashion, to be sure, but with a lion-like appetite, grasping whole joints with both hands and biting them off the bone; if, however, any pieces proves hard to tear away, they slice it off with a small knife, which lies at hand in it s sheath in a special box. Those who dwell beside rivers of by the inner and outer sea slope eat fish baked with salt, vinegar and cumin. The last they also drop into their wine. They use no olive oil, on account of its rarity, and being unfamiliar it seems to them unpleasant. When several dine together, they sit in a circle; but the mightiest among them, distinguished above the others for skill in war, or family connexions, or wealth, sits in the middle, like a chorus-leader. Beside him is the host, and next on either side the others according to their respective ranks. Men-at-arms carrying their oblong shields, stand close behind them, while their bodyguards, seated in a circle directly opposite, share in the feast like their masters. The attendants serve the drink in vessels resembling our spouted cups, either of clay or silver. Similar also are the platters which they have for serving food; but others use bronze platters, other still, baskets of wood or plaited wicker. The liquor drunk in the houses of the rich is wine brought from Italy and the country round Marseilles, and is unmixed; though sometimes a little water is added. But among the needier

inhabitants a beer is drunk made from wheat, with honey added; the masses drink it plain. It is called corma. They sip a little, not more than a small cupful, from the same cup, but they do it rather frequently. The slave carries the drink round from left to right and from right to left; this is the way in which they are served. They make obeisance to the gods, also, turning towards the right."

Posidonius again, describing the wealth of Lovernius, father of Bituis, who was deposed by the Romans, says that to win the favor of the mob he rode in a chariot through the fields scattering gold and silver among the myriads of Celts who followed him; he also made an enclosure twelve stades square, in which he set up vats filled with expensive wine, and prepared a quantity of food so great that for several days all who wished might enter and enjoy what was set before them, being served continuously. After he had finally set a limit to the feast, one of the native poets arrived too late; and meeting the chief, he sang his praises in a hymn extolling his greatness and lamenting his own lot in having come late. And the chief, delighted with this, called for a bag of gold and tossed it to the bard as he ran beside him. He picked it up and again sang in his honour, saying that the wheel tracks made by the chariot on the ground on which he drove bore golden benefits for men. All this Posidonius recorded in the twenty-third book.

In the twenty-third book of his Histories, Posidonius says: "The Celts sometimes have gladiatorial contests during dinner. Having assembled under arms, they indulge in sham fights and practice feints with one another; sometimes they proceed even to the point of wounding each other, and then, exasperated by this, if the company does not intervene, they go as far as to kill. In ancient times, he continues, we observe that when whole joints of meat were served, the best man received the thigh. But if another claimed it, they stood up to fight it out in single combat to the death. Others, again, would collect silver or gold, or in a number of jars of wine from the audience in the theatre, and having extracted a pledge that their award would be carried out, they would decree that the collection be distributed as presents to their dearest relatives; then they stretched themselves on their backs over their shields, and someone standing near would cut their throats with a sword." Euporion of Chaleis, in his Historical Notes, writes as follows; "Among the Romans twenty pounds are offered to any who will brave decapitation with an axe, on condition that their heirs receive the prize. And often, when too many are enrolled, they dispute which of them has the best right in each case to have his head cut off. "

iv. 160

Thereupon Magnus took the floor and said: "our altogether excellent Larensis has answered this glutton "dog" concerning "conch" keenly and well. But I will follow The Celts of the Paphian Sopater: "Among them it is the custom, whenever they win any success in battle, to sacrifice their captives to the gods; so I, imitating the Celts, have vowed to the heavenly powers that I shall burn three of those counterfeit dialecticians on the altar. Look you! Having listened to you solemnly professed your philosophy and your philology and your stoical endurance, I am going to make a test of your doctrines first by smoking them; then if I see one of you….."

vi. 233-4

Among the Celts, the tribe called Scordistae, though they refrain from importing gold into their own country, nevertheless do not pass silver by when they pillage and outrage other people's lands. This tribe is a remnant of the Celts who attacked the Delphic oracle under Brennus, but a leader named Bathanattus removed them to the regions round the Danube; from him also the road by which they retreated is called Bathanattia, and they call his descendants Bathanatti to this very day. They also eschew gold and do not bring it into their native towns, because through it they have undergone many terrible trials; but they use silver, and for its sake commit many terrible acts. And yet surely they ought not to have banished that class of metal so sacrilegiously stolen, but rather the impiety which they had committed the sacrilege. For if they had not brought silver into their country any more than gold, then they would sin with respect to bronze and iron; or, again, if even these were not found among them, then they would be continually exercising their craze for war in order to steal food and drink and other necessities."

vi. 246

Ptolemy, the son of Agesarchus, who was a native of Megalopolis, say, in the second book of his Inquiries Relating to Philopator, that drinking-companions for that king used to gather from ever city, who were called "laugh-artists." Posidonius of Apameia says, in the twenty third book of his Histories: "The Celts, even when they go to war, carry round with them living-companions whom they call parasites. These persons recite their praises before men when they are gathered in large companies as well as before any individual who listens to them in private. And their entertainments are furnished by the so-called Bards; these are poets, as it happens, who recite praises in song."

vi. 249

Nicolas of Damascus (he was of the Peripatetic School) in his bulk History (for there are one hundred and forty books) says, in the one hundred and sixteenth book, that Adiatomus, the King of the Sotiani, which is a Celtic tribe, had six hundred picked men as a body-guard, called by the Celts in their native tongue "siloduri"; this in Greek means "bound by a vow." "These men the kings keep to live and die with them, since that is the vow which the picked men make. In return for this they exercise power with him, wearing the same dress and having the same mode of life, and they are absolutely bound to die with him, whether the king dies of disease or in battle or in any other manner. And no one can tell of any case where one of these men played the coward or evaded death whenever it came to the king."

Dio Cassius

Dio Cassius

Roman History LXII 6&7

"Let us show them that they are hares and foxes trying to rule over dogs and wolves." When she finished speaking, she employed a species of divination, letting a hare escape from the fold of her dress; and since it ran on what the considered the auspicious side, the whole multitude shouted with pleasure, and Buduica, raising her hand toward heaven, said, "I thank thee, Andraste, and call upon thee as woman speaking to woman, for I rule over no burden–bearing Egyptians as did Nitocris, nor over trafficking Assyrians as did Semiramis (for we have by now gained this much learning from the Romans!,) much less over the Romans themselves as did Messalina once and afterwards Agrippina and now Nero (who, though in name is a man, is in fact a woman, as is proved by his singing, lyre-playing and beautification of his person); nay, those over whom I rule are Britons, men that know not how to till the soil or ply a trade, but we are thoroughly versed in the art of war and hold all things in common, even children and wives, so that the latter possess the same valour as the men. As the queen, then, of such men and of such women, I supplicate and pray thee for victory, preservation of life, and liberty against men insolent, unjust, insatiable, impious, if indeed we ought to term those people men who bathe in warm water, eat artificial dainties, drink unmixed wine, anoint themselves with myrrh, sleep on soft couches with boys for bedfellows, boys past their prime at that, and are slaves to a lyre-player and a poor one too. Wherefore may this Mistress Domitia Nergo reign no longer over me or over you men; let the wench sing and lord it over Romans, for they surely deserve to be the slaves of such a woman after having submitted to her so long. But for us, Mistress, be though alone ever our leader."

Having finished an appeal to her people of this general tenor, Buduica led her army against the Romans; for these chanced to be without a leader, inasmuch as Paulinus, their commander, had gone on an expedition to Mona, an island near Britain. This enabled her to sack and plunder two Roman cities, and, as I have said, to wreak indescribable slaughter. Those who were taken captive by the Britons were subjected to every known for of outrage. The worst and most bestial atrocity committed by their captors was the following. They hung up naked the noblest and most distinguished women and then cut off their breasts and sewed them to their mouths, in order to make the victims appear to be eating them; afterwards they impaled the omen on sharp skewers run lengthwise through the entire body. All this they did to the accompaniment of sacrifices, banquets and wanton behavior, not only in all their other sacred places, but particularly in the grove of Andate. This was their name for Victory, and they regarded her with the most exceptional reverence. Now it chanced that Paulinus had already brought Mona to terms, and so on learning of the disaster in Britain, he at once set sail hither from Mona. However, he was not willing to risk a conflict with the….."

Caeser

Caius Julius Cæsar, B.C. 99-44 :

De Bello Gallico, Liber vi., cc. 13-18:

The quotations on this page are those used by the Rev. J. Williams Ab Ithel, M.A., from his works "Barddas - the Bardo-Druidic System of the Isle of Britain" published by the Welsh MSS Society in 1862

"They preside over sacred things, have the charge of public and private sacrifices, and explain their religion. To them a great number of youths have recourse for the sake of acquiring instruction, and they are in great honour among them. For they generally settle all their disputes, both public and private; and if there is any transgression perpetrated, any murder committed, or any dispute about inheritance or boundaries, they decide in respect of them; they appoint rewards and penalties; and if any private or public person abides not by their decree, they restrain him from the sacrifices. This with them is the most severe punishment. Whoever are so interdicted, are ranked in the number of the impious and wicked; all forsake them, and shun their company and conversation, lest they should suffer disadvantage from contagion with them: nor is legal right rendered to them when they sue it, nor any honour conferred upon them. But one presides over all these Druids, who possess the supreme authority among them. At his death, if any one of the others excels in dignity, the same succeeds him: but if several have equal pretensions, the president is elected by the votes of the Druids, sometimes they even contend about the supreme dignity by force of arms. At a certain time of the year, they assemble in session on a consecrated spot in the confines of the Carnutes, which is considered the central region of the whole of Gaul. Thither all, who have any disputes, come together from any side, and acquiesce in their judgments and decisions. The institution is thought to have originated in Britain, and to have been thence introduced into Gaul; and even now those who wish to become more accurately acquainted with it, generally repair thither, for he sake of learning it."

"The Druids usually abstain from war, nor do they pay taxes together with the others; they have exemption from warfare, and the free use of all things. Instigated by such advantages, many resort to their school even of their own accord, whilst others are sent by their parents and relations. They are said to thoroughly know a great number of verses. On that account, some continue at their education for twenty years. Nor do they deem it lawful to commit those things to writing; though, generally, in other cases, and in their public and private accounts, they use Greek letters. They appear to me to have established this custom for two reasons; because they would not have their tenets published, and because they would not have those, who learn them, by trusting to letters, neglect the exercise of memory; since it generally happens, that, owing to the safeguard of letters, they relax their diligence in learning, as well as their memory. In particular they wish to inculcate this idea, that souls do not die, but pass after death from one body to another; and they think that by this means men are very much instigated to the exercise of bravery, the fear of death being despised. They also dispute largely concerning the stars and their motion, the magnitude of the world and the earth, the nature of things, the force and power of the immortal gods, and instruct the youth in their principles."

"The whole nation of Gauls is very much given to religious observances, and on that account, those affected with grievous diseases, and those who are engaged in battles and

perils, either immolate men as sacrifices, or vow that they will immolate themselves, and they employ Druids as ministers of those sacrifices; because they think that the life of a man is not given for the life of man, the immortal gods cannot be appeased; they have also instituted public sacrifices of the same kind. Some have images of immense size, the limbs of which, interwoven with twigs, they fill with living men, and the same being set on fire, the men, surrounded by the flames, are put to death. They think the punishment of those who are caught in theft or pillage, or in any other wicked act, is more acceptable to the immortal gods; but when there is a deficiency of such evil doers, they have recourse even to the punishment of the innocent."

"They chiefly worship the god Mercury; of him they have many images, him they consider as the inventor of all arts, as the guide of ways and journeys, and possessing power for obtaining money and merchandise. After him, they worship Apollo, Mars, Jupiter, and Minerva. Concerning them they have almost the same opinions as other nations, namely: that Apollo wards of diseases; that Minerva instructs them in the principles of works and arts; that Jupiter holds the empire of heaven; and that Mars rules wars. To him, when they have determined to engage in battle, they generally vow those things which they shall have captured in war. When they are victorious, they sacrifice the captured animals; and pile up the other things in one place."

"The Gauls declare that they have all sprung from their father Pluto, and this they say was delivered to them by the Druids."

Cæsar, C. J.,

De Bello Gallico, vi, 13,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"Throughout Gaul there are two classes of persons of definite account and dignity. As for the common folk, they are treated almost as slaves, venturing naught of themselves, never taken into counsel. The more part of them, oppressed as they are either by debt, or by the heavy weight of tribute, or by the wrongdoing of the more powerful men, commit themselves in slavery to the nobles, who have, in fact, the same rights over them as masters over slaves. Of the two classes above-mentioned, one consists of Druids, the other of knights.

"The former are concerned with divine worship, the due performance of sacrifices, public and private, and the interpretation of ritual questions: a great number of young men gather about them for the sake of instruction and hold them in great honour. In fact, it is they who decide in almost all disputes, public and private; and if any crime has been committed, or murder done, or there is any dispute about succession or boundaries, they also decide it, determining rewards and penalties: if any person or people does not abide by their decision, they ban such from sacrifice, which is their heaviest penalty. Those that are so banned are reckoned as impious and criminal; all men move out of their path and shun their approach and conversation, for fear they may get some harm from their contact, and no justice is done if they seek it, no distinction falls to their share.

"Of all these Druids one is chief, who has the highest authority among them. At his death, either any other that is pre-eminent in position succeeds, or, if there be several of equal standing, they strive for the primacy by the vote of the Druids, or sometimes even with armed force. These Druids, at a certain time of the year, meet within the borders of Carnutes, whose territory is reckoned as the centre of all Gaul, and sit in conclave in a consecrated spot. Thither assemble from every side all that have disputes, and they obey the decisions and judgments of the Druids. It is believed that their rule of life was discovered in Britain and transferred thence to Gaul; and to-day those who would study the subject more accurately journey, as a rule, to Britain to learn it."

Cæsar, Caius Julius,

De Bello Gallico, vi, 13,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"In omni Gallia eorum hominum qui aliquo sunt numero atque honore genera sunt duo. Nam plebes paene servorum habetur loco, quae nihil audet per se, nulli adhibetur consilio.... Sed de his duobus generibus alterum est druidum, alterum equitum.

Illi rebus divinis intersunt, sacrificia publica ac privata procurant, religiones interpretantur; ad hos magnus adulescentium numerus disciplinae causa concurrit, magnoque hi sunt apud eos honore. Nam fere de omnibus controversiis publicis privatisque constituunt, et si quod est facinus admissum, si caedes facta, si de hereditate, de finibus controversia est, idem decernunt, praemia poenasque constituunt; si qui aut privatis aut populus eorum decreto non stetit, sacrificiis interdicunt. Haec poena apud eos est gravissima. Quibus ita est interdictum, hi numero impiorum ac sceleratorum habentur, his omnes decedunt, aditum sermonemque defugiunt, ne quid ex contagione in commodi accipiant, neque iis petentibus ius redditur neque honos ullus communicatur.

His autem omnibus druidibus praeest unus, qui summam inter eos habet auctoritatem. Hoc mortuo aut si qui ex reliquis excellit dignitate succedit, aut, si sunt plures pares, suffragio druidum, nonnumquam etiam armis de principatu contendunt. Hi certo anni tempore in finibus Carnutum, quae regio totius Galliae media habetur, considunt in loco consecrato. Huc omnes undique qui controversias habent, conveniunt eorumque decretis iudiciisque parent. Disciplina in Brittania reperta atque inde in Galliam translata existimatur, et nunc qui diligentius eam rem cognoscere volunt plerumque illo discendi causa proficiscuntur."

Cæsar, C. J.,

De Bello Gallico, vi, 14,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"The Druids usually hold aloof from war, and do not pay war taxes with the rest; they are excused from military service and exempt from all liabilities. Tempted by these great rewards, many young men assemble of their own motion to receive their training; many are sent by parents and relatives. Report says that in the school of the Druids they learn by heart a great number of verses, and therefore some persons remain twenty years under training. And they do not think it proper to commit these utterances to writing, although in almost all other matters, and in their public and private accounts, they make use of Greek letters.

I believe they have adopted the practice for two reasons - that they do not wish the rule to become common property, nor those who learn the rule to rely on writing and so neglect the cultivation of the memory; and, in fact, it does usually happen that the assistance of writing tends to relax the diligence of the student and the action of the memory. The cardinal doctrine

which they seek to teach is that souls do not die, but after death pass from one to another; and this belief, as the fear of death is thereby cast aside, they hold to be the greatest incentive to valour. Besides this, they have many discussions touching the stars and their movement, the size of the universe and of the earth, the order of nature, the strength and the powers of the immortal gods, and hand down their lore to the young men."

Cæsar, Caius Julius,

De Bello Gallico, vi, 14,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"Druides a bello abesse consuerunt neque tributa una cum reliquis pendunt; militiae vacationem omniumque rerum habent immunitatem. Tantis excitati praemiis et sua sponte multi in disciplinam conveniunt et a parentibus propinquisque mittuntur. Magnum ibix numerum versuum ediscere dicuntur. Itaque annos non nulli vicenos in disciplina permanent. Neque fas esse existimant ea litteris mandare, cum in reliquis fere rebus, publicis privatisque rationibus, Graecis litteris utantur.

Id mihi duabus de causis instituisse videntur, quod neque in vulgus disciplinam effere velint neque eos qui discant litteris confisos minus memoriae studere; quod fere plerisque accidit ut praesidio litterarum diligentiam in suadere, non interire animas, sed ab aliis post mortem transire ad alios, atque hoc maxime ad virtutem excitari putant metu mortis neglecto. Multa praeterea de sideribus atque eorum motu, de mundi ac terrarum magnitudine, de rerum natura, de deorum immortalium vi ac potestate disputant et iuventuti tradunt"

Cæsar, C. J.,

De Bello Gallico, vi, 16,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"The whole nation of the Gauls is greatly devoted to ritual observances, and for that reason those who are smitten with the more grievous maladies and who are engaged in the perils of battle either sacrifice human victims or vow so to do, employing the Druids as ministers for such sacrifices. They believe, in effect, that, unless for a man's life a man's life be paid, the majesty of the immortal gods may not be appeased; and in public, as in private, life they observe an ordinance of sacrifices of the same kind. Others use figures of immense size, whose limbs, woven out of twigs, they fill with living men and set on fire, and the men perish in a sheet of flame. They believe that the execution of those who have been caught in the act of theft or robbery or some crime is more pleasing to the immortal gods; but when the supply of such fails they resort to the execution even of the innocent."

Cæsar, Caius Julius,

De Bello Gallico, vi, 16,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"Natio est omnis Gallorum admodum dedita religionibus, atque ob eam causam qui sunt adfecti gravioribus morbis quique in proeliis periculisque versantur aut pro victimis homines immolant aut se immolatorus vovent, administrisque ad ea sacrificia druidibus utuntur, quod, pro vita hominis nisi hominis vita reddatur, non posse deorum immortalium numen placari arbitrantur, publiceque eiusdem generis habent instituta sacrificia. Alii immani magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus complent; quibus succensis circumventi flamma exanimantur homines. Supplicia eorum, qui in furto aut in lactrocinio aut aliqua noxia sint comprehensi, gratiora dis immortalibus esse arbitrantur; sed, cum eius generis copia defecit, etiam ad innocentium supplicia descendunt."

Cæsar, C. J.,

De Bello Gallico, vi, 18, 1,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"The Gauls affirm that they are all descended from a common father, Dis, and say that this is the tradition of the Druids."

Cæsar, Caius Julius,

De Bello Gallico, vi, 18, 1,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"Galli se omnes ab Dito patre prognatus praedicant idque ab druidibus proditum dicunt."

Cæsar, C. J.,

De Bello Gallico, vi, 21, 1,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"The Germans differ much from this manner of living. They have no Druids to regulate divine worship, no zeal for sacrifices."

Cæsar, Caius Julius,

De Bello Gallico, vi, 21, 1,

[Transl., H. J. Edwards, 1917, Loeb Library]:

"Germani multum ab hac consuetudine differunt. Namque neque Druides habent, qui rebus divinis praesint, neque sacrificiis student."

English text of above

Dio Chrysostum

Dio Chrysostom (C. Ad. 40 until after 112,) an eminent Greek Sophist and rhetorician under the Roman Empire, grandfather of Dio Cassius. He was born near Mount Olympus, and came to Rome under Vespasian. He was banished from Italy under Domitian and wandered in Thrace and Scythia and the land of the Getae, but was reinstated in favour later under Nerva and Trajan. Eighty of his orations or essays on politics and philosophy have survived. He became a convert to Stoicism in later life. Among his lost works were attacks on philosophers and also on the Emperor Domitian. The evidence of Dion Chrysostom, the golden mouthed orator, dates from about A.D. 100.

Dio Chrysostom, (c. A.D.40 - after 112,)

Oratio xlix: (Teub., 1919, pp. 123, 124)

The Persians, I think, have men called Magi, the Egyptians, their priests, and the Indians, their Brahmins. On the other hand, the Kelts have men called Druids, who concern themselves with divination and all branches of wisdom. And without their advice even kings dared not resolve upon nor execute any plans, so that in truth it was they who ruled, while the kings, who sat on golden thrones and fared sumptuously in their palaces, became mere ministers of the Druid's will.

Cicero

(Marcus Tullius Cicero) or Tully, 106 B.C.–43 B.C., greatest Roman orator, famous also as a politician and a philosopher. Cicero studied law and philosophy at Rome, Athens, and Rhodes. His political posts included those of curule aedile (69 B.C.,) praetor (66 B.C.,) and consul (63 B.C..) He was always a member of the senatorial party, and as party leader he successfully prosecuted Catiline. Later he was unable to prove that he had legal sanction to execute five members of Catiline's group, and on the charge of illegality he was exiled (58 B.C.) by his personal enemy, Clodius. He was recalled by Pompey the following year and was hailed as a hero.

Strongly opposed to Julius Caesar, Cicero was a leader of the party that caused him to convene (56 B.C.) the triumvirate at Lucca. In 51 B.C. he was governor of Cilicia, and on his return he joined Pompey against Caesar. After the civil war Caesar forgave Cicero, and he lived in honor at Rome under the dictatorship. He did not take part in the assassination of Caesar, but he applauded it. He and Marc Antony were bitter enemies, and Antony attacked Cicero in the senate. Cicero replied in the *First Philippic* and the *Second Philippic,* in which he sought to defend the republic. When Octavian (later Augustus) took Rome, he allowed Antony to put Cicero's name among those condemned, and Cicero was put to death on Dec. 7, 43 B.C.

Cicero

De Divination into I, XLI 15, 36, 90

Cicero (106-143 B.C.,) orator, author, letter-writer, and the greatest Latin prose stylists. His chief residences were first in Rom and later in his villa at Tusculum, but he studied in Rhodes where he had known Posidonius. He wrote the De Divinatione about eight years after Caesar had published the commentaries.

Cicero,

De Divinatione, I xli, 90,

[Transl. Judge Falconer, 1922, Loeb Library]:

"Nor is the practice of divination disregarded even among uncivilized tribes, if indeed there are Druids in Gaul - and there are, for I knew one of them myself, Divitiacus, the Æduan, your guest and eulogist. He claimed to have that knowledge of nature which the Greeks call "physiological," and he used to make predictions, sometimes by means of augury and sometimes by means of conjecture."

Cicero,

De Divinatione, I xli, 90,

[Transl. Judge Falconer, 1922, Loeb Library]:

"Eaque divinationum ratio ne in barbaris quidem gentibus neglecta est, siquidem et in Gallia Druidae sunt, quibus ipse Divitiacum Aeduum, hospitem tuum laudatoremque, cognovi, qui et naturae rationem quam [xxxxxxxxxxx] Graeci appellant, notam esse sibi profitebatur et partim auguriis, partim coniectura, quae essent futura, dicebat."

Cicero,

De Divinatione, I xli, 90,

[Transl. Judge Falconer, 1922, Loeb Library]:

How reliable were the auspices at the time you became a member of the College of Augurs! Nowadays, if you will forgive me for saying so, Roman augurs ignore them, though they are respected by the Cilicians, Pamphyllans, Pisidians, and Lycians. It is hardly necessary to mention our illustrious and excellent guest, King Deiotarus of the Galatians, who never embarks upon any undertaking without first consulting the auspices. Why, once upon a time, warned by the flight of an eagle, he returned home after having started upon a journey which he had previously planned and arranged; the very next night, the chamber in which he would have slept, had he continued his trip, crashed in ruin. He himself told me that such a portent had frequently caused him to abandon an expedition, even though he might have been upon the road many days. Incidentally, that was a noble and memorable statement he made after Caesar had taken from hi his tetarchy and his kingdom and imposed an indemnity upon him. He declared that he had no regrets with reference to the auspices which had smiled upon his alliance with Poempey for by following their guidance he had

been able to defend with arm the authority of the Senate, the freedom of the Roman people, and the majesty of the empire. The birds, he said, which had guided his course into the ways of loyalty and honor had counseled him well, since he prized his good name far above his riches. Now there is a man who appears to me to have the correct conception of augury.

But enough of this problem; I shall return to it sometime, when I can examine it in greater detail. Let us now give our attention to other peoples and their augural practices – which we shall find to be more superstitious than merely artificial. They use virtually all varieties of birds, whereas we employ only a few; their ideas and our as to what omens are favorable show wide divergence. Deiotarus used to ply me with questions about Roman augury, and I was just as eager for information concerning the system practiced in his state. Immortal gods, what a difference! In some particulars they were diametrically opposed the one to the other. He was forever consulting the auspices, but we hardly ever do, except when we receive a mandate from the people….

Supremely ridiculous is your insistence that Deiotarus had no regrets with respect to the omens which were given him as he began his march to join Pompey, "because they had guided his course into the ways of loyalty and friendship toward the roman people, and of duty and honor, for he prized his good name and fame above his kingdom and his riches." All that may be quite true, but it has no connection with auspices, for no raven was needed to inform him that he was acting the part of an upright man in preparing to uphold the freedom of the Roman people. He should have understood that without any prompting by a raven, and of course, he did. Now Birds predict events propitious or calamitous. But I can see that Deiotarus was led by the auspices of virtue, which forbids us even to glance at fortune until we have satisfied all the demands of integrity. In his case, however, if the birds forecast a favorable turn of events, they certainly defrauded him. He fled from the battle in the company of Pompey – tragic sight!

Epistle to the Galatians

New Testament

In the course of centuries, gallic tribes, related to those that invaded Italy and sacked Rome, wandered east through Illyricum and Pannonia. At length they penetrated through Macedonia (279 B.C.,) and assembled in great numbers under a prince entitled Brennus, for the purpose of invading Greece and plundering the rich temple of Delphi. The leaders disagreed and the host soon divided, one portion, under Brennus, marching south on Delphi: the other division, under Leonorius and Luterius, turned eastward and overran Thrace, the country round Byzantium. Shortly afterwards they were joined by the small remnants of the army of Brennus, who was repulsed by the Greeks, and killed himself in despair. In 278 B.C., 20,000 Gauls, under Leonorius, Luterius, and fifteen other chieftains, crossed over to Asia Minor, in two divisions. On reuniting they assisted Nicomedes I, King of Bithynia, to defeat his younger brother; and as a reward for their services he gave them a large tract of country, in the heart of Asia Minor, henceforward to be known as Galatia.

The Galatians consisted of three tribes:

the Tolistboboii, on the west, with Pessinus as their chief town;

the Tectosages, in the centre, with their capital Ancyra; and

the Trocmi, on the east, round their chief town Tavium.

Each tribal territory was divided into four cantons or tetrarchies. Each of the twelve tetrarchs had under him a judge and a general. A council of the nation consisting of the tetrarchs and three hundred senators was periodically held at a place called Drynemeton, twenty miles southwest of Ancyra.

That these people were Gauls (and not Germans as has sometimes been suggested) is proved by the testimony of Greek and Latin writers, by their retention of the Gallic language till the fifth century, and by their personal and place names. A tribe in the west of Gaul in the time of Caesar (Bell. Gall., VI, xxiv) was called Tectosages. In Tolistoboii we have the root of the word Toulouse, and in Boii the well known Gallic tribe. Brennus probably meant prince; and Strabo says he was called Prausus, which in Celtic means terrible. Luterius is the same as the Celtic Lucterius, and there was a British saint called Leonorius. Other names of chieftains are of undoubted Gallic origin, e.g. Belgius, Achichorius, Gaezatio-Diastus. Brogoris (same root as Brogitarus, Allobroges,) Bitovitus, Eposognatus (compare Caesar's Boduognatus, etc.,) Combolomarus (Caesar has Virdomarus, Indutionmarus,) Adiorix, Albiorix, Ateporix (like Caresar's Dumnorix, Ambbiorix, Vercingetorix,) Brogitarus, Deiotarus, etc. Place names are of a similar character, e.g. Drynemeton, the "temple of the oaks" or The Temple, from nemed, "temple" (compare Augustonemetum in Auvergene, and Vernemeton, "the great temple," near Bordeaux,) Eccobriga, Rosologiacum, Teutobodiacum, etc. (For a detailed discussion of the question see Lightfoot's "Galatians," dissertation i, 4th ed., London, 1874, 235.)

As soon as these Gauls, or Galatians, had gained a firm footing in the country assigned to them, they began to send out marauding expeditions in all directions. They became the terror of their neighbours, and levied contributions on the whole of Asia Minor west of the Taurus. They fought with varying success against Antiochus, King of Syria, who was called Soter from his having saved his country from them. At length Attlaus I, King of Pergamun, a friend of the Romans, drove them back and confined them to Galatia about 235-232 B.C. After this many of them became mercenary soldiers; and in the great battle of

Magnesia, 180 B.C., a body of such Galatian troops fought against the Romans, on the side of Antiochus the Great, King of Syria. He was utterly defeated by the Romans, under Scipio Asiaticus, and lost 50,000 of his men. Next year the Consul Manlius entered Galatia, and defeated the Galatians in two battles graphically described by Livy, XXXVIII, xvi. These events are referred to in I Mach., viii. On account of ill-treatment received at the hands of Mithradates I King of Pontus, the Galatians took the side of Pompey in the Mitradatic wars (64 B.C..) As a reward for their services, Deiotarus, their chief tetrarch, received the title of king, and his dominions were greatly extended. Henceword the Galatians were under the protection of the Romans, and were involved in all the troubles of the civil wars that followed. They supported Pompey against Julius Caesar at the battle of Pharsalia (48 B.C..) Amyntas, their last king was set up by Mark Antony, 39 B.C. His kingdom finally included not only Galatia Proper but also the great plains to the south, together with parts of Lyesonia, Pamphylia, Pisidia, and Phrygia, i.e. the country containing the towns Antioch, Iconium, Lystra and Derbe. Amyntas went to Actium, 31 B.C., to support Mark Antony; but like many others he went over, at the critical moment, to the side of Octavianus, afterwards called Augustus. Augustus confirmed him in his kingdom, which he retained until he was slain in ambush, 25 B.C. After the death of Amyntas, Augustus made this kingdom into the Roman province of Galatia, so that this province had been in existence more than 75 years when St. Paul wrote to the Galatians.

THE NORTH AND THE SOUTH GALATIAN THEORIES

St. Paul addresses his letter to the churches of Galatia (Gal., i, 2) and calls them Galatians (Gal, iii, 1); and in I Cor., vi, 1, he speaks of the collections which he ordered to be made in the churches of Galatia. But there are two theories as to the meaning of these terms. It is the opinion of Lipsius, Lightfoot, Davidson, Chase, Findlay, etc., that the Epistle was addressed to the people of Galatia Proper, situated in the centre of Asia Minor, towards the north (North Galatian Theory.) Others, such as Renan, Perrot, Weizsacker, Hausrath, Zahn, Pfleiderer, Gifford, Rendell, Holtzmann, Clemen, Ramsay, Cornely, Page, Knowling, etc., hold that it was addressed to the southern portion of the Roman province of Galatia, containing Pisidian Antioch, Iconium, Lystra, and Derbe, which were visited by Saints Paul and Barnabas, during their first missionary journey (South Galatian Theory.)

Lightfoot was the chief upholder of the North-Galatian theory; but a great deal has become known about the geography of Asia Minor since he wrote in the eighteenth century, and the South-Galatian Theory has proportionately gained ground. A German Catholic professor, Stinmann (Der Liserkreis des Galaterbriefes,) has, however, recently (1908) given Lightfoot his strong support, though it must be admitted that he has done little more than emphasize and expand the arguments of Chase. The great coryphaeus of the South-Galatian theory is Prof. Sire W.M. Ramsay. The following is a brief summary of the principal arguments on both sides.

(1) The fact that the Galatians were being changed so soon to another gospel is taken by Lightfoot as evidence of the characteristic fickleness of the Gauls. Ramsay replies that tenacity in matters of religion has ever been characteristic of the Celts. Besides, it is precarious to argue from the political mobility of the Gauls, in the time of Caesar, to the religious inconsistency of Galatians, whose ancestors left the West four hundred years before. The Galatians received St. Paul as an angel from heaven (Gal., iv, 14.) Lightfoot sees in this enthusiastic reception proof of Celtic fickleness of character. In the same way it may be proved that the 5000 converted by St. Peter at Jerusalem, and, in fact, that, nearly all the converts of St. Paul were Celts. Acts (xiii-xiv) gives sufficient indications of fickleness in South Galatia. To take but one instance: at Lystra the multitude could scarcely be restrained from sacrificing to St. Paul; shortly afterwards they stoned him and left him for dead.

(2) St. Paul warns the Galatians not to abuse their liberty from the obligations of the Law of Moses, by following the works of the flesh. He then gives a long catalogue of vices. From this Lightfoot selects two (methai, komoi) as evidently pointing to Celtic failings. Against this it may be urged that St. Paul, writing to the Romans (xiii, 13,) exhorts them to avoid these two very vices. St. Paul, in giving such an enumeration here and elsewhere, evidently does not intend to paint the peculiar failings of any race, but simply to reprobate the works of the flesh, of the carnal or lower man; "they who do such things shall not obtain the kingdom of God" (Gal., v. 21.)

(3) Witchcraft is also mentioned in this list. The extravagant devotion of Deiotarus, says Lightfoot, "fully bears out the character ascribed to the parent race." But the Emperor Tiberius and many officials in the empire were ardent devotees of augury. Sorcery is coupled by St. Paul with idolatry, and it was its habitual ally not only amongst the Gauls but throughout the pagan world.

(4) Lightfoot says that the Galatians were drawn to Jewish observances; and he takes this as evidence of the innate Celtic propensity to external ceremonial, "appealing rather to the senses and passions than the heart and mind." This so-called racial characteristic may be questioned, and it is a well-known fact that the whole of the aboriginal inhabitants of Asia Minor were given over heart and soul to gross pagan cermonial. We do not gather from the Epistle that the Galatians were naturally attracted to Jewish ceremonies. They were only puzzled or rather dazed (iii, 1) by the specious arguments of the Judaizers, who endeavoured to persuade them that they were not as perfect Christians as if they adopted circumcision and the Law of Moses.

(5) On the South-Galatian theory it is supposed that the Epistle was written soon after St. Paul's second visit to Derbe, Lystra, Iconium, etc. (Acts, xvi.) Lightfoot makes use of a strong argument against this early date. He shows, by a detailed examination, that the Epistle bears a close resemblance, both in argument and language, to parts of the Epistle to the Romans. This he thinks can be accounted for only on the supposition that both were written about the same time, and, therefore, several years later than the date required for the South-Galatian view. To this date required for the South-Galatian view. To this Rendell (Expositor's Greek Test., London, 1903.p. 144) replies that the coincidence is not due to any similarity in the circumstances of the two communities. "Still less can the identity of language be fairly urged to prove an approximation of the two epistles. For these fundamental truths formed without doubt the staple of the Apostle's teaching throughout the years of continuous transition from Jewish to Christian doctrine, and his language in regard to them could not fail to become in some measure stereotyped."

(6) The controversy has raged most fiercely round the two verses in Acts, xvi, 6 and xviii, 23, the only places where there is any reference to Galatia in Acts:

"And they went through the Phrygian and Galatian region" (ten phrygian kai Galatiken choran);

"he departed and went through the Galatian region and Phrygia" (or "Phrygian") (ten Galatiken choran kai phyrgian.)

Lightfoot held that Galatia Proper was meant in the second. Other supporters of the North-Galatian theory think that the countries of North Galatia and Phrygia are meant in both cases. Their opponents, relying on the expression of contemporary

writers, maintain that South Galatia was intended in both places. The former also interpret the second part of xvi, 6 (Greek text) as meaning that the travellers went through Phrygia and Galatia after they had passed through South Galatia, because they were forbidden to preach in Asia. Ramsey, on the other hand, maintains that after they had passed through the portion of Phrygia which had been added to the southern part of the province of Galatia (and which could be called indifferently Galatian or Phrygian) they passed to the north because they were forbidden to preach in Asia. He holds that the order of the verbs in the passage is in the order of time, and he gives examples of similar use of the aorist participle (St. Paul The Traveller, London, 1900, pp. ix, 211, 212.)

The arguments on both sides are too technical to be given in a short article. The reader may be referred to the following: North-Galatian: Chase, "Expositor," Dec. 1893. p.401, May, 1894, p.331; Steinmann, "Der Leserkreis des Galaterbriefes" (Münster, 1908), p. 191. On the South-Galatian side: Ramsey, "Expositor," Jan., 1894, p. 42, Feb., p. 137, Apr., p. 288, "St. Paul The Traveller," etc; Knowling, "Acts of the Apostles," Additional note to ch. xviii (Expositor's Greek Test., London, 1900, p. 399); Gifford, "Expositor," July, 1894, p. I.

(7) The Galatian churches were evidently important ones. On the North-Galatian theory, St. Luke dismissed their conversion in a single sentence: "They went through the Phrygian and Galatian region" (Acts, xvi, 6.) This is strange, as his plan throughout is to give an account of the establishment of Christianity by St. Paul in each new region. Lightfoot fully admits the force of this, but tries to evade it by asking the question: "Can it be that the historian gladly drew a veil over the infancy of a church which swerved so soon and so widely from the purity of the Gospel?" But the subsequent failings of the Corinthians did not prevent St. Luke from giving an account of their conversion. Besides, the Galatians had not swerved so widely from the purity of the Gospel. The arguments of the judaizers made some of them waver, but they had not accepted circumcision; and this Epistle confirmed them in the Faith, so that a few years later St. Paul writes of them to the Corinthians (I Cor., xvi, 1): "Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also." It was long after the time that St. Paul could thus confidently command the Galatians that Acts was written.

(8) St. Paul makes no mention of this collection in our Epistle. According to the North-Galatian theory, the Epistle was written several years before the collection was made. In Acts, xx, 4, etc., a list is given of those who carried the collections to Jerusalem. There are representatives from South Galatia, Achaia, Macedonia, and Asia; but there is no deputy from North Galatia -- from the towns of Jerusalem on occasion, the majority probably meeting at Corinth, St. Paul, St. Luke, and Sopater of Berea (probably representing Philippi and Achaia; see II Cor., viii, 18-22); Aristarchus and Secundus of Macedonia; Gaius of Derbe, and Timothyof Lystra (S. Galatia); and Tychicus and Trophimus of Asia. There is not a word about anybody from North Galatia, the most probable reason being that St. Paul had never been there (see Rendall, Expositor, 1893, vol. II, p.321.)

(9) St. Paul, the Roman citizen, invariably employs the names of the Roman provinces, such as Achaia, Macedonia, Asia; and it is not probable that he departed from this practice in his use of "Galatia." The people of South Galatia could with propriety be styled Galatians. Two of the towns, Antioch and Lystra, were Roman colonies; and the other two boasted of the Roman names, Claudio-Iconium, and Claudio-Derbe. "Galatians" was an honourable title when applied to them; but they would be insulted if they were called Phrygians or Lycaonians. All admit that St. Peter named the Roman provinces when he wrote "to the elect strangers dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (I Pet., i, 1.)

(10) The manner in which St. Paul mentions St. Barnabas in the Epistle indicates that the latter was known to those for whom the Epistle was primarily intended. St. Barnabas had visited South Galatia with St. Paul (Acts, xiii, xiv), but he was unknown in North Galatia.

(11) St. Paul states (ii, 5) that the reason for his course of action at Jerusalem was that the truth of the gospel might continue with the Galatians. This seems to imply that they were already converted. He had visited the southern part of the Galatian province before the council, but not northern. The view favoured above receives confirmation from a consideration, as appended, of the persons addressed.

THE KIND OF PEOPLE ADDRESSED

The country of South Galatia answers the conditions of the Epistle admirably; but this cannot be said of North Galatia. From the Epistle we gather that the majority were Gentile converts, that many were probably Jewish proselytes from their acquaintance with the Old Testament, that Jews who persecuted them from the first were living amongst them; that St. Paul had visited them twice, and that the few Judaziers appeared amongst them only after his last visit. We know from Acts, iii, xiv (and early history,) that Jews were settled in South Galatia. During the first missionary journey unbelieving Jews made their presence felt everywhere. As soon as Paul and Barnabas returned to Syrian Antioch, some Jewish converts came from Judea and taught that the circumcision was necessary for them, and went up to the council, where it was decreed that circumcision and the Law of Moses were not necessary for the Gentiles; but nothing was determined as to the attitude of Jewish converts regarding them, following the example of St. James, though it was implied in the decree that they were matters of indifference. This was shown, soon after, by St. Peter's eating with the Gentiles. On his withdrawing from them, and when many others followed his example, St. Paul publicly vindicated the equality of the Gentile Christians. The majority agreed; but there must have been "false brethren" amongst them (Gal., ii, 4) who were Christians only in name, and who hated St. Paul. Some of these, in all probability, followed him to South Galatia, soon after his second visit. But they could no longer teach the necessity of circumcision, as the Apostolic decrees had been already delivered there by St. Paul (Acts, xvi, 4.) These decrees are not mentioned in the Epistle by the Judaizers, the advisability of the Galatians accepting circumcision and the Law of Moses, for their greater perfection. On the other hand, there is no evidence that there were any Jews settled at this time in North Galatia (see Ramsay, "St. Paul The Traveller.") It was not the kind of country to attract them. The Gauls were a dominant class, living in castles, and leading a half pastoral, half nomadic life, and speaking their own Gallic language. The country was very sparsley populated by the subjugated agricultural inhabitants. During the long winter the ground was covered with snow; in summer the heat was intense and the ground parched; and one might travel many miles without meeting a human being. There was some fertile tracts; but the greater part was either poor pasture land, or barren undulating hilly ground. The bulk of the inhabitants in the few towns were not Gauls. Trade was small, and that mainly in wool. A decree of Augustus in favour of Jews was supposed to be framed for those at Ancyra, in Galatia. It is now known that it was addressed to quite a different region.

WHY WRITTEN

The Epistle was written to counteract the influence of a few Judaizers who had come amongst the Galatians, and were endeavouring to persuade them that in order to be perfect Christians it was necessary to be circumcised and observe the Law of Moses. Their arguments were sufficiently specious to puzzle the Galatians, and their object was likely to gain the approval of unbelieving Jews. They said what St. Paul taught was good as far as it went; but that he had not taught the full perfection of Christianity. And this was not surprising, as he was not one of the great Apostles who had been taught by Christ Himself, and received their commission from Him. Whatever St. Paul knew he learned from others, and he had received his commission to preach not from Christ, but from men at Antioch (Acts, xiii.) Circumcision and the Law, it is true, were not necessary to salvation; but they were essential to the full perfection of Christianity. This was proved by the example of St. James, of the other Apostles, and of the first disciples, at Jerusalem. On this very point this Paul, the Apostle, placed himself in direct opposition to Cephas, the Prince of the Apostles, at Antioch. His own action in circumcising Timothy showed what he expected of a personal companion, and he was now probably teaching the good of circumcision in other places. These statements puzzles the Galatians, and made them waver. They felt aggrieved that he had left them, as they thought, in an inferior position; they began to observe Jewish festivals, but they had not yet accepted circumcision. The Apostle refutes these arguments so effectively that the question never again arose. Henceforth his enemies confined themselves to personal attacks (see II Corinthians.)

CONTENTS OF THE EPISTLE

The six chapters naturally fall into three divisions, consisting of two chapters each.

In the first two chapters, after the general introduction, he shows that he is an Apostle not from men, nor through the teaching of any man, but from Christ; and the gospel he taught is in harmony with the teaching of the great Apostles, who gave him the right hand of fellowship.

He next (iii, iv) shows the inefficacy of circumcision and the Law, and that we owe our redemption to Christ alone. He appeals to the experience of the Galatian converts, and brings forward proofs from Scripture.

He exhorts them (v, vi) not to abuse their freedom from the Law to indulge in crimes, "for they who do such things shall not obtain the kingdom of God." It is not for love of them he admonishes, that the Judaizers wish the Galatians to be circumcised. If there is virtue in the mere cutting of the flesh, the inference from the argument is that the Judaizers could become still more perfect by making themselves eunuchs -- mutilating themselves like the priests of Cybele. He writes the epilogue in large letters with his own hand.

IMPORTANCE OF THE EPISTLE

As it is admitted on all hands that St. Paul wrote the Epistle, and as its authenticity has never been seriously called in question, it is important not only for its biographical data and direct teaching, but also for the teaching implies in it as being known at the time. He claims, at least indirectly, to have worked miracles amongst the Galatians, and that they received the Holy Ghost (iii, 5), almost in the words of St. Luke as to the events at Iconium (Acts, xiv, 3.) It is the Catholic doctrine that faith is a gratuitous gift of God; but is is the teaching of the Church, as it is of St. Paul, that the faith that is of any avail is "faith that worketh by charity" (Gal., v. 6); and he states most emphatically that a good life is necessary for salvation; for, after enumeration the works of the flesh, he writes (v, 21), "Of the which I foretell you, as I have foretold to you, that they who do such things shall obtain the kingdom of God." In vi, 8, he writes: "For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh, also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting." The same teaching is found in others of his Epistles, and is in perfect agreement with St. James: "For even as the body without the spirit is dead; so also faith without works is dead" (James, ii, 26.) The Epistle implies that the Galatians were well acquainted with the doctrines of the Trinity, the Divinity of Christ, Incarnation, Redemption, Baptism, Grace, etc. As he had never to defend his teaching to these points against Judaizers, and as the Epistle is so early, it is clear that his teaching was identical with that of the Twelve, and did not, even in appearance, lend itself to attack.

DATE OF THE EPISTLE

(1)Marcion asserted that it was the first of St. Paul's Epistles. Prof. Sir W. Ramsay (Expositor, Aug., 1895, etc.) and a Catholic professor, Dr. Valentin Weber (see below), maintain that it was written from Antioch, before the council (A.D. 49-50.) Weber's arguments are very plausible, but not quite convincing. There is a good summary of them in a review by Gayford, "Journal of Theological Studies," July, 1902. The two visits to Galatia are the double journey to Derbe and back. This solution is offered to obviate apparent discrepancies between Gal., ii, and Acts, xv.

(2) Cornel and the majority of the upholders of the South-Galatian theory suppose, with much greater probability, that it was written about A.D. 53, 54.

(3) Those who defend the North-Galatian theory place it as late as A.D. 57 or 58.

DIFFICULTIES OF GALATIANS II AND I

(a) "I went up... and communicated to them the gospel... lest perhaps I should run, or had run in vain." This does not imply any doubt about the truth of his teaching, but he wanted to neutralize the opposition of the Judaizers by proving he was at one with the others.

(b) The following have the appearance of being ironical: "I communicated... to them who seemed to be some thing" (ii, 2); But of them who seemed to be something... for to me they that seemed to be something added to nothing" (ii, 6): "But contrawise... James and Cephas and John, who seemed to be pillars." Here we have three expressions tois dokousin in verse 2; ton dokounton einai ti, and oi dokountes in verse 6; and oi dokountes styloi einai in verse 9. Non-Catholic scholars agree with St. John Chrystostom that there is nothing ironical in the original context. As the verbs are in the present tense, the translations should be: "those who are in repute"; "who are (rightly) regarded as pillars." It is better to understand, with Rendall, that two classes of persons are meant: first, the leading men at Jerusalem; secondly, the three apostles. St. Paul's argument was to show that his teaching had the approval of the great men. St. James is mentioned first because the Judaizers made the greatest use of his name and example. "But of them who are in repute (what they were some time, it is nothing to me. God accepteth not the person of man)," verse 6. St. Augustine is almost alone in his interpretation that it made no matter to St. Paul that the Apostles were once poor ignorant men. Others hold that St. Paul was referring to the privilege of being personal

disciples of our Lord. He said that did not alter the fact of his Apostolate, as God does not regard the person of men. Most probably this verse does not refer to the Apostles at all; and Cornerly supposes that St. Paul is speaking of the elevated position held by the presbyters at the council, and insists that it did not derogate from his Apostolate.

(c) "I withstood Cephas." -- "But when Cephas was come to Antioch, I withstood him to the face, because he was blamed [kategnosmenos, perf. part. -- not, "to be blamed," as in the Vulgate]. For before that some came from James, he did eat with the Gentiles; but when they were done, he withdrew and separated himself, fearing them who were of circumcision. And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation. But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: if thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?" (ii, 11-14.)

Here St. Peter was found fault with probably by the Greek converts. He did not withdraw on account of bodily fear, says St. John Chrystostom; but as his special mission was at this time to the Jews, he was afraid of shocking them who were still weak in the Faith. His ususal manner of acting, to which he was led by his vision many years previously, shows that his exceptional withdrawal was not due to any error of doctrine. He had motives like those which induced St. Paul to circumcise Timothy, etc.; and there is no proof that in acting upon them he committed the slightest sin. Those who came from James probably came for no evil purpose; nor does it follow they were sent by him. The Apostles in their letter (Acts, xv,24) say: "Forasmuch as we have heard, that some going out from us have troubled you... to whom we gave no commandment." We need not suppose that St. Peter foresaw the effect of his example. The whole thing must have taken some time. St. Paul did not at first object. It was only when he saw the result that he spoke. The silence of St. Peter shows that he must have agreed with St. Paul; and, indeed, the argument to the Galatians required that this was the case. St. Peter's exalted position is indicated by the manner in which St. Paul says (i, 18) that he went to behold Peter, as people go to view some remarkable sight; and by the fact that in spite of the preaching of St. Paul and Barnabas for a long time at Antioch, his mere withdrawal was sufficient to draw all after him, and in a manner compel the Gentiles to be circumcised. In the expression "when I saw that they walked not uprightly," they does not necessarily include St. Peter. The incident is not mentioned in the Acts, as it was only transitory. Eusebius (Hist. Eccl., I, xii) says that St. Clement of Alexandria, in the fifth book of the Hypotyposeis (Outlines), asserts that this Cephas was not the Apostle, but one of the seventy disciples. Clement here has few followers.

A very spirited controversy was carried on between St. Jerome and St. Augustine about the interpretation of this passage. In his "Commentary on the Galatians," St. Jerome, following earlier writers such as Origen and St. Chrysostom, supposed that the matter was arranged beforehand between St. Peter and St. Paul. They agreed that St. Peter should withdraw and that St. Paul should publicly reprehend him, for the instruction of all. Hence St. Paul says that he withstood him in appearance (kata prosopon.) Otherwise, says St. Jerome, with what face could St. Paul, who became all things to all men, who became a Jew that he might gain the Jews, who circumcised Timothy, who shaved his head, and was ready to offer sacrifice at Jerusalem, blame St. Peter for acting in a similar manner? St. Augustine, laying stress on the words "when I saw that they walked not uprightly," etc., maintained that such an interpretation would be subversive of the truth of Holy Scripture. But against this it may be said that it is not so very clear that St. Peter was included in this sentence. The whole controversy can be read in the first volume of the Venetian edition of St. Jerome's works, Epp., lvi, lxvii, civ, cv, cxii, cxv, cxvi.

(d) Apparent Discrepancies between the Epistle and Acts. -- (1) St. Paul says that three years after his conversion (after having visited Arabia and returned to Damascus) he went up to Jerusalem (i, 17, 18) Acts states that after his baptism "he was with the disciples that were at Damascus, for some days" (ix, 19.) "He immediately began to preach in the synagogues" (ix, 20.) "He increased more in strength, and confounded the Jews" (ix, 22.) "And when many days were passed, the Jews consulted together to kill him" (ix, 23); he then escaped and went to Jerusalem. These accounts here are not contradictory, as has been sometimes objected; but were written from different points of view and for different purposes. The time for the visit to Arabia may be placed between Acts, ix, 22 and 23; or between "some days" and "many days." St. Luke's "many days" (hemerai ikanai) may mean as much as three years. (See III Kings, ii, 38; so Paley, Lightfoot, Knowling, Lewin.) The adjective ikanos is a favourite one with St. Luke, and is used by him with great elasticity, but generally in the sense of largeness, e.g. "a widow: and a great multitude of the city" (Luke, vii, 12); "there met him a certain man who had a devil now a very long time" (Luke, viii, 27); "a herd of many swine feeding" (Luke, viii, 32); "and he was abroad for a long time" (Luke, xx, 9); "for a long time, he had bewitched them" (Acts, viii, 11.) See also Acts, xiv, 3, 21 (Greek text); xviii, 18, xix, 19, 26; xx, 37.

(2) We read in Acts, ix, 27, that St. Barnabas took St. Paul "to the apostles." St. Paul states (Gal., i, 19) that on this occasion, besides St. Peter, "other of the apostles I saw one, saving James the brother of the Lord." Those who find a contradiction here are hard to satisfy. St. Luke employs the word Apostles sometimes in a broader, sometimes in a narrower sense. Here it meant the Apostles who happened to be at Jerusalem (Peter and James,) or the assembly over which they presided. The objection can be pressed with any force only against those who deny that St. James was an Apostle in any of the senses used by St. Luke (see BRETHREN OF THE LORD.)

Clement of Alexandria

(c. A.D. 150-between 211 and 216,) a Greek Christian theologian with a wide knowledge of Greek literature and Stoic philosophy, who was converted to Christianity and who taught in Alexandria. Among his surving works is the Stromateis (commonly referred to by modern writers as Stromata,) "Miscellanies," of which eight books survive. Among his sources was Apollodorus and he also cites Timaeus and Alexander Cornelius Polyhistor. St. Jerome declared that he was the most learned of all the Father. Shortly before this was written, Clement had also made a brief reference to the subject; in this he seems to suggest that he considered Druidism to be the older system.

Clement

Stromata I:xv70,1

Alexander, in his book "On the Pythagorean Symbols," relates that Pythagoras was a pupil of Nazaratus the Assyrian… and will have it that, in addition tot these, Pythagoras was a hearer of the Galatae and the Brahmins.

Clement

Stromata, I, xv, 71, 3

Thus philosophy, a science of the highest utility, flourished in antiquity among the barbarians, shedding its light over the nations. And afterwards it came to Greece. First in its ranks were the prophets of the Egyptians; and the Chaldeans among the Assyrians; and the Druids among the Gauls; and the Samanaeans among the Bactrians; and the philosophers of the Kelts; and the Magi of the Persians…..

Diodorus Siculus
BOOK 5 CH 21:4,22,24,26-31

(Flourished under both Julius Caesar and Augustus, and lived until at least 21 B.C.) He wrote a World History in forty books in which, among a host of other writers, he cites Tamaeus and Posidonius.

Diodorus Siculus

Histories, v, 28, 6:

"The Pythagorean doctrine prevails among them [the Gauls], teaching that the souls of men are immortal and live again for a fixed number of years inhabited in another body."

Diodorus Siculus

Histories, v, 31, 2-5:

"And there are among them [the Gauls] composers of verses whom they call Bards; these singing to instruments similar to a lyre, applaud some, while they vituperate others.

"They have philosophers and theologians who are held in much honour and are called Druids; they have sooth-sayers too of great renown who tell the future by watching the flights of birds and by the observation of the entrails of victims; and everyone waits upon their word. When they attempt divination upon important matters they practice a strange and incredible custom, for they kill a man by a knife-stab in the region above the midriff, and after his fall they foretell the future by the convulsions of his limbs and the pouring of his blood, a form of divination in which they have full confidence, as it is of old tradition.

"It is a custom of the Gauls that no one performs a sacrifice without the assistance of a philosopher, for they say that offerings to the gods ought only to made through the mediation of these men, who are learned in the divine nature and, so to speak, familiar with it, and it is through their agency that the blessings of the gods should properly be sought. It is not only in times of peace, but in war also, that these seers have authority, and the incantations of the bards have effect on friends and foes alike. Often when the combatants are ranged face to face, and swords are drawn and spears bristling, these men come between the armies and stay the battle, just as wild beasts are sometimes held spellbound. Thus even among the most savage barbarians anger yields to wisdom, and Mars is shamed before the Muses."

Diodorus Siculus

Histories V.21

And Britain, we are told, is inhabited by tribes which are autochthonous and preserve in their ways of living the ancient manner of life. They use chariots, for instance, in their wars, even as tradition tells us the old Greek Heroes did in the Trojan War, and their dwellings are humble, being built for the most part out of reeds or logs. The method they employ of harvesting their grain crops is to cut off no more than the heads and store them away in roofed granges, and then each day they pick out the ripened heads and grind them, getting in this way their food. As for their habits, they are simple and far removed from the shrewdness and vice which characterize the men of our day. Their way of living is modest, since they are well clear of the luxury which is begotten of wealth. The island is also thickly

populated, and its climate is extremely cold, as one would expect, since it actually lies under the Great Bear. It is held by many kings and potentates, who for the most part live at peace among themselves.

22. But we shall give a detailed account of the customs of Britain and of the other features which are peculiar to the island when we come to the campaign which Caesar undertook against it, and at this time we shall discuss the tin which the island produces. The inhabitants of Britain who dwell about the promontory known as Beleirum are especially hospitable to strangers and have adopted a civilized manner of life because of their intercourse with merchants of other peoples. They it is who work the tin, treating the bed which bears it in an ingenious manner. Their bed, being like rock, contains earthy seams and in them the workers quarry the ore, which they then melt down and cleanse of its impurities. Then they work the tin into pieces the size of knuckle-bones and convey it to an island which lies off Britain and is called Ictis; for at the time of ebb-tide the space between this island and the mainland becomes dry and they can take the tin in large quantities over to the island in their wagons. (And a peculiar thing happens in the case of the neighboring islands which lie between Europe and Britain, for at flood-tide the passages between them and the mainland run full and they have the appearance of island, but at ebb-tide the sea recedes and leaves dry a large space, and at that time they look like peninsulas.) On the island of Ictis the merchants purchase the tin of the natives and carry it from there across the Strait to Galatia or Gaul; and finally making their way on foot through Gaul for some thirty days, they bring their wares on horseback to the mouth of the river Rhone.

Diodorus Siculus

Histories V.24-32

[24] Since we have set forth the facts concerning the islands which lie in the western regions, we consider that it will not be foreign to our purpose to discuss briefly the tribes of Europe which lie near them and which we failed to mention in our former Books. Now Celtica was ruled in ancient times, so we are told, by a renowned man who had a daughter who was of unusual stature and far excelled in beauty all the other maidens. But she, because of her strength of body and marvelous comeliness, was so haughty that she kept refusing every man who wooed her in marriage, since she believed that no one of her wooers was worthy of her. Now in the course of his campaign against Geryones, Heracles visited Celtica and founded there the city of Alesia, and the maiden, on seeing Heracles, wondered at his prowess and his bodily superiority and accepted his embraces with all eagerness, her parents having given their consent. From this union she bore to Heracles a son named Galates, who far surpassed all the youths of the tribe in quality of spirit and strength of body. And when he had attained to man's estate and had succeeded to the throne of his fathers, he subdued a large part of the neighbouring territory and accomplished great feats in war. Becoming renowned for his bravery, he called his subjects Galatae [or Gauls] after himself, and these in turn gave their name to all of Galatia [or Gaul].

[25] Since we have explained the name by which the Gauls are known, we must go on to speak about their land. Gaul is inhabited by many tribes of different size; for the largest number some two hundred thousand men, and the smallest fifty thousand, one of the latter [the Aedui] standing on terms of kinship and friendship with the Romans, a relationship which has endured from ancient times down to our own day. And the land, lying as it does for the most part under the Bears, has a wintry climate and is exceedingly cold. For during the winter season on cloudy days snow falls deep in place of rain, and on clear days ice and heavy frost are everywhere and in such abundance that the rivers are frozen over and are bridged by their own waters; for not only can chance travelers, proceeding a few at a time, make their way across them on ice, but even armies with their tens of thousands, together with their beasts of burden and heavily laden wagons, cross upon it in safety to the other side. And many large rivers flow through Gaul, and their streams cut this way and that through the level plain, some of them flowing from bottomless lakes and others having their sources and affluents in the mountains, and some of them empty into the ocean and others into our sea. The largest of those which flow into our waters is the Rhone, which has its sources in the Alps and empties into the sea by five mouths. But of the rivers which flow in to the ocean the largest are thought to be the Danube and the Rhine, the latter of which Caesar who has been called a god spanned with a bridge in our own day with astonishing skill, and leading his army across on foot he subdued the Gauls [the Germans] who lived beyond it. There are also many other navigable rivers in Celtica, but it would be a long task to write about them. And almost all of them become frozen over by the cold and thus bridge their own streams, and since the natural smoothiness of the ice makes the crossing slippery for those who pass over, they sprinkle chaff on it and thus have a crossing which is safe.

[26] A peculiar thing and unexpected takes place over the larger part of Gaul which we think we should not omit to mention. For from the direction of the sun's summer setting [north-west] and from the north winds are wont to blow with such violence and force that they pick up from the ground rocks as large as can be held in the hand together with a dust composed of coarse gravel; and, generally speaking, when these winds rage violently they tear the weapons out of men's hands and the clothing off their backs and dismount riders from their horses. Furthermore, since temperateness of climate is destroyed by the excessive cold, the land produces neither wine nor oil, and as a consequence those Gauls who are deprived of these fruits make a drink out of barley which they call zythos or beer, and they also drink the water with which they cleanse their honey-combs. The Gauls are exceedingly addicted to the use of wine and fill themselves with the wine which is brought into their country by merchants, drinking it unmixed, and since they partake of this drink without moderation by reason of their craving for it, when they are drunken they fall into a stupor or a state of madness. Consequently many of the Italian traders, induced by the love of money which characterizes them, believe that the love of wine of these Gauls is their own godsend [literally "gift of Hermes"]. For these transport the wine on the navigable rivers by means of boats and through the level plain on wagons, and receive for it an incredible price; for in exchange for a jar of wine they receive a slave, getting a servant in return for the drink.

[27] Throughout Gaul there is found practically no silver, but there is gold in great quantities, which Nature provides for the inhabitants without their having to mine for it or to undergo any hardship. For the rivers, as they course through the country, having as they do sharp bends which turn this way and that and dashing against the mountains which line their banks and bearing off great pieces of them, are full of gold-dust. This is collected by those who occupy themselves in this business, and these men grind or crush the lumps which hold the dust, and after washing out with water the earthy elements in it they give the gold-dust over to be melted in the furnaces. In this manner

they amass a great amount of gold, which is used for ornament not only by the women but also by the men. For around their wrists and arms they wear bracelets, around their necks heavy necklaces of solid gold [torques], and huge rings they wear as well, and even corselets of gold. And a peculiar and striking practice is found among the upper Celts, in connection with the sacred precincts of the gods; for in the temples and precincts made consecrate in their land, a great amount of gold has been deposited as a dedication to the gods, and not a native of the country ever touches it because of religious scruple, although the Celts are an exceedingly covetous people.

[28] The Gauls are tall of body, with rippling muscles, and white of skin, and their hair is blond, and not only naturally so, but they also make it their practice by artificial means to increase the distinguishing color which nature has given it. For they are always washing their hair in lime-water, and they pull it back from the forehead to the top of the head and back to the nape of the neck, with the result that their appearance is like that of Satyrs and Pans, since the treatment of their hair makes it so heavy and coarse that it differs in no respect from the mane of horses. Some of them shave the beard, but others let it grow a little; and the nobles shave their cheeks, but they let the moustache grow until it covers the mouth. Consequently, when they are eating, their moustaches become entangled in the food, and when they are drinking, the beverage passes, as it were, through a kind of strainer. When they dine they all sit, not upon chairs, but upon the ground, using for cushions the skins of wolves or of dogs. The service at the meals is performed by the youngest children, both male and female, who are of suitable age; and near at hand are their fireplaces heaped with coals, and on them are cauldrons and spits holding whole pieces of meat. Brave warriors they reward with the choicest portions of the meat, in the same manner as the poet introduces Ajax as honoured by the chiefs after he returned victorious from his single combat with Hector:

To Ajax then were given of the chine
Slices, full length, unto his honor.
[Iliad VII.321]

They invite strangers to their feasts, and do not inquire until after the meal who they are and of what things they stand in need. And it is their custom, even during the course of the meal, to seize upon any trivial matter as an occasion for keen disputation and then to challenge one another to single combat, without any regard for their lives; for the belief of Pythagoras prevails among them, that the souls of men are immortal and that after a prescribed number of years they commence upon a new life, the soul entering into another body. Consequently, we are told, at the funerals of their dead some cast letters upon the pyre which they have written to their deceased kinsmen, as if the dead would be able to read these letters.

29] In their journeyings and when they go into battle the Gauls use chariots drawn by two horses, which carry the charioteer and the warrior; and when they encounter cavalry in the fighting they first hurl their javelins at the enemy and then step down from their chariots and join battle with their swords. Certain of them despise death to such a degree that they enter the perils of battle without protective armor and with no more than a girdle about for their loins. They bring along to war also their free men to serve them, choosing them out from among the poor, and these attendants they use in battle as charioteers and as shield-bearers. It is also their custom, when they are formed in battle, to step out in front of the line and to challenge the most valiant men from among their opponents to single combat, brandishing their weapons in front of them to terrify their adversaries. And when any man accepts the challenge to battle, they then break forth into a song in praise of the valiant deeds of their ancestors and in boast of their own high achievements, reviling all the while and belittling their opponent, and trying, in a word, by such talk to strip him of his bold spirit before the combat. When their enemies fall they cut off their heads and fasten them about the necks of their horses; and turning over to their attendants the arms of their opponents, all covered with blood, they carry them off as booty, singing a paean over them striking up a song of victory, and these first-fruits of battle they fasten by nails upon their houses, just as men do, in certain kinds of hunting, with the heads of wild beasts they have mastered. The heads of their most distinguished enemies they embalm in cedar-oil and carefully preserve in a chest, and these they exhibit to strangers, gravely maintaining that in exchange for this head some one of their ancestors, or their father, or the man himself, refused the offer of a great sum of money. And some men among them, we are told, boast that they have not accepted an equal weight of gold for the head they show, displaying a barbarous sort of greatness of soul; for not to sell that which constitutes a witness and proof of one's valor is a noble thing, but to continue to fight against one of our own race, after he is dead, is to descend to the level of beasts.

[30] The clothing they wear is striking - shirts which have been dyed and embroidered in varied colors, and breeches, which they call in their tongue bracae; and they wear striped coats, fastened by a buckle on the shoulder, heavy for winter wear and light for summer, in which are set checks, close together and of varied hues [a kind of tartan]. For armor they use long shields, as high as a man, which are wrought in a manner peculiar to them, some of them even having the figures of animals embossed on them in bronze, and these are skillfully worked with an eye not only to beauty but also to protection. On their heads they put bronze helmets which have large embossed figures standing out from them and give an appearance of great size to those who wear them; for in some cases horns are attached to the helmet so as to form a single piece, in other cases images of the fore-parts of birds or four-footed animals. Their trumpets are of peculiar nature and such as barbarians use, for when they are blown upon they give forth a harsh sound, appropriate to the tumult of war. Some of them have iron cuirasses, chain-wrought, but others are satisfied with the armor which Nature has given them and go into battle naked. In place of the short sword they carry long broad-swords which are hung on chains of iron or bronze and are worn along the right flank. And some of them gather up their shirts with belts plated with gold or silver. The spears they brandish, which they call lanciae, have iron heads a cubit in length and even more, and a little under two palms in breadth; for their swords are not shorter than the javelins of other peoples, and the heads of their javelins are larger than the swords of others. Some of these javelins come from the forge straight, others twist in and out in spiral shapes for their entire length, the purpose being that the thrust may not only cut the flesh, but mangle it as well, and that the withdrawal of the spear may lacerate the wound.

[31] The Gauls are terrifying in aspect and their voices are deep and altogether harsh; when they meet together they converse with few words and in riddles, hinting darkly at things for the most part and using one word when they mean another; and they like to talk in superlatives, to the end that they may extol themselves and depreciate all other men. They are also boasters and threateners and are fond of pompous language, and yet they have sharp wits and are not without cleverness at learning. Among them are also to be found lyric poets whom

they call Bards. These men sing to the accompaniment of instruments which are like lyres, and their songs may be either of praise or of obloquy. Philosophers, as we may call them, and men learned in religious affairs are unusually honored among them and are called by them Druids. The Gauls likewise make use of diviners, accounting them worthy of high approbation, and these men foretell the future by means of the flight or cries of birds and of the slaughter of sacred animals, and they have all the multitude subservient to them. They also observe a custom which is especially astonishing and incredible, in case they are taking thought with respect to matters of great concern; for in such cases they devote to death a human being and plunge a dagger into him in the region above the diaphragm, and when the stricken victim has fallen they read the future from the manner of his fall and from the twitching of his limbs, as well as from the gushing of the blood, having learned to place confidence in an ancient and long-continued practice of observing such matters. And it is a custom of theirs that no one should perform a sacrifice without a "philosopher"; for thank-offerings should be rendered to the gods, they say, by the hands of men who are experienced in the nature of the divine, and who speak, as it were, the language of the gods, and it is also through the mediation of such men, they think, that blessings likewise should be sought. Nor is it only in the exigencies of peace, but in their wars as well, they obey, before all others, these men and their chanting poets, and such obedience is observed not only by their friends but also by their enemies; many times, for instance, when two armies approach each other in battle with swords drawn and spears thrust forward, these men step forth between them and cause them to cease, as though having cast a spell over certain kinds of wild beasts. In this way, even among the wildest barbarians, does passion give place before wisdom, and Ares stands in awe of the Muses.

[32] And now it will be useful to draw a distinction which is unknown to many: The peoples who dwell in the interior above Massalia, those on the slopes of the Alps, and those on this side the Pyrenees mountains are called Celts, whereas the peoples who are established above this land of Celtica in the parts which stretch to the north, both along the ocean and along the Hercynian Mountain, and all the peoples who come after these, as far as Scythia, are known as Gauls; the Romans, however, include all these nations together under a single name, calling them one and all Gauls.

The women of the Gauls are not only like the men in their great stature but they are a match for them in courage as well. Their children are usually born with grayish hair, but as they grow older the color of their hair changes to that of their parents. The most savage peoples among them are those who dwell beneath the Bears and on the borders of Scythia, and some of these, we are told, eat human beings, even as the Britains do who dwell on Iris [Ireland], as it is called. And since the valor of these peoples and their savage ways have been famed abroad, some men say that it was they who in ancient times overran all Asia and were called Cimmerians, time having slightly corrupted the word into the name of Cimbrians, as they are now called. For it has been their ambition from old to plunder, invading for this purpose the land of others, and to regard all men with contempt. For they are the people who captured Rome [387 BCE], who plundered the sanctuary at Delphi [279 BCE], who levied tribute upon a large part of Europe and no small part of Asia, and settled themselves upon the lands of the peoples they had subdued in war, being called in time Greco-Gauls, because they became mixed with the Greeks, and who, as their last accomplishment, have destroyed many large Roman armies. And in pursuance of their savage ways they manifest an outlandish impiety also with respect to their sacrifices; for their criminals they keep prisoner for five years and then impale in honor of the gods, dedicating them together with many other offerings of first-fruits and constructing pyres of great size. Captives also are used by them as victims for their sacrifices in honor of the gods. Certain of them likewise slay, together with the human beings, such animals as are taken in war, or burn them or do away with them in some other vengeful fashion.

Although their wives are comely, they have very little to do with them, but rage with lust, in outlandish fashion, for the embraces of males. It is their practice to sleep upon the ground on the skins of wild beasts and to tumble with a catamite on each side. And the most astonishing thing of all is that they feel no concern for their proper dignity, but prostitute to others without a qualm the flower of their bodies; nor do they consider this a disgraceful thing to do, but rather when anyone of them is thus approached and refuses the favor offered him, this they consider an act of dishonor.

And they are strange for they consistently use urine to bathe the body and wash their teeth with it, thinking that in this practice it constituted the care and healing of the bodies.

As for the enemies follow toward malefactors and enemies the Celtiberians are cruel, but toward strangers they are honourable and humane. Strangers, for instance, who come among them they one and all entreat to stop at their homes and they are rivals one of another in the hospitality, and any among them who are attended by strangers are spoken of with approval and regarded as beloved of the gods. For their food they use meats of every description, of which they enjoy an abundance, and a drink of honey mixed with wine, since the country supplies them with a great quantity of honey, although the wine they purchase from merchants who sail over the seas to them. Of the tribes neighbouring upon the Celtiberians the most advanced is the people of Vaccaei, as they are called; for this people each year divides among its people the land which it tills and making the fruits the property of all they measure out his portion to each man, and for any cultivators who have appropriated some part for themselves they have set the penalty as death.

Diodorus Siculus

Book XXII 9.2-5

Brennus, the king of the Gauls on entering a temple found no dedication s of gold or silver, and when he came only upon images of stone and wood he laughed at them, to think that men, believing that gods have human form, should set up their images in wood and stone.

Diodorus Siculus

Book XXXI. 13. 1-15.1

The general of the barbarous Gauls, returning from his pursuit, gathered the prisoners together and perpetrated an act of utter inhumanity and arrogance. Those of the prisoners who were most handsome in appearance and in the full bloom of life he crowned with garlands and offered in sacrifice to the gods – if indeed there be any god who accepts such offerings; all the rest he had shot down, and though many of them were acquaintances known to him through prior exchanges of hospitality, yet no one received pity on the score of friendship. It is really an not surprising, however, that savages, in the flush

of unexpected success, should celebrate their good fortune with inhuman behaviour.

Diodorus Siculus, writing in the first century BC, gives us a description of Britain based, in part, on the voyage of Pytheas of Massilia, who sailed around Britain in 300 BC.

As for the inhabitants, they are simple and far removed from the shrewdness and vice which characterize our day. Their way of living is modest, since they are well clear of the luxury which is begotten of wealth. The island is also thickly populated and its climate is extremely cold, as one would expect, since it actually lies under the Great Bear. It is held by many kings and potentates, who for the most part live at peace among themselves.[27]

Diodorus then tells a fascinating story about the Hyperboreans that was obviously of legendary character already when he was writing:

Of those who have written about the ancient myths, Hecateus and certain others say that in the regions beyond the land of the Celts (Gaul) there lies in the ocean an island no smaller than Sicily. This island, the account continues, is situated in the north, and is inhabited by the Hyperboreans, who are called by that name because their home is beyond the point whence the north wind blows; and the land is both fertile and productive of every crop, and since it has an unusually temperate climate it produces two harvests each year.[28]

Now, it seems that there is little doubt that Diodorus is describing the same location, but we notice that the climate is so vastly different in the two descriptions that we can hardly make the connection. However, let us just suppose that his description of Britain was based on the climate that prevailed at the time he was writing, and the legendary description of the Hyperboreans was based on a previous climatic condition that was preserved in the story. Diodorus stresses that he is recounting something very ancient as he goes on to say:

The Hyperboreans also have a language, we are informed, which is peculiar to them, and are most friendly disposed towards the Greeks, and especially towards the Athenians and the Delians, who have inherited this goodwill from most ancient times. The myth also relates that certain Greeks visited the Hyperboreans and left behind them costly votive offerings bearing inscriptions in Greek letters. And in the same way Abaris, a Hyperborean, came to Greece in ancient times and renewed the goodwill and kinship of his people to the Delians.[29]

Diodorus remark about the relations between the Hyperboreans and the Athenians triggers in our minds the memory of the statement of Plato that the Atlanteans were at war with the Athenians, and we wonder if the Hyperboreans are the "early Athenians." After all, the Greeks are said to be "Sons of the North Wind," Boreas. The relationship of the Hyperboreans to the Delians is expounded upon by Herodotus:

Certain sacred offerings wrapped up in wheat straw come from the Hyperboreans into Scythia, whence they are taken over by the neighbouring peoples in succession until they get as far west as the Adriatic: from there they are sent south, and the first Greeks to receive them are the Dodonaeans. Then, continuing southward, they reach the Malian gulf, cross to Euboea, and are passed on from town to town as far as Carystus. Then they skip Andros, the Carystians take them to Tenos, and the Tenians to Delos. That is how these things are said to reach Delos at the present time.[30]

The legendary connection between the Hyperboreans and the Delians leads us to another interesting remark of Herodotus who tells us that Leto, the mother of Apollo, was born on the island of the Hyperboreans. That there was regular contact between the Greeks and the Hyperboreans over many centuries does not seem to be in doubt. The Hyperboreans were said to have introduced the Greeks to the worship of Apollo, but it is just as likely that the relationship goes much further back. Yes, this is contrary to the idea that culture flowed from south to north, but we are writing a contrary book, so don't let that bother you! Herodotus has another interesting thing to say about the Hyperboreans and their sending of sacred offerings to Delos:

On the first occasion they were sent in charge of two girls, whose names the Delians say were Hyperoche and Laodice. To protect the girls on the journey, the Hyperboreans sent five men to accompany them … The two Hyperborean girls died in Delos, and the boys and girls of the island still cut their hair as a sign of mourning for them… There is also a Delphic story that before the time of Hyperoche and Laodice, two other Hyperborean girls, Arge and Opis, came to Delos by the same route. …Arge and Opis came to the island at the same time as Apollo and Artemis…[31]

Herodotus mentions at another point, when discussing the lands of the "barbarians," that "All these except the Hyperboreans, were continually encroaching upon one another's territory." Without putting words in Herodotus' mouth, it seems to suggest that the Hyperboreans were not warlike at all. A further clue about the "religion" of the Hyperboreans comes from the myths of Orpheus. It is said that when Dionysus invaded Thrace, Orpheus did not see fit to honor him but instead preached the evils of sacrificial murder to the men of Thrace. He taught "other sacred mysteries" having to do with Apollo, whom he believed to be the greatest of all gods. Dionysus became so enraged, he set the Maenads on Orpheus at Apollo's temple where Orpheus was a priest. They burst in, murdered their husbands who were assembled to hear Orpheus speak, tore Orpheus limb from limb, and threw his head into the river Hebrus where it floated downstream still singing. It was carried on the sea to the island of Lesbos. Another version of the story is that Zeus killed Orpheus with a thunderbolt for divulging divine secrets. He was responsible for instituting the Mysteries of Apollo in Thrace, Hecate in Aegina, and Subterrene Demeter at Sparta.[32] And this brings us to a further revelation of Diodorus regarding the Hyperboreans:

And there is also on the island both a magnificent sacred precinct of Apollo and a notable temple which is adorned with many votive offerings and is spherical in shape. Furthermore, a city is there which is sacred to this god, and the majority of its inhabitants are players on the cithara; and these continually play on this instrument in the temple and sing hymns of praise to the god, glorifying his deeds… They say also that the moon, as viewed from this island, appears to be but a little distance from the earth and to have upon it prominences, like those of the earth, which are visible to the eye. The account is also given that the god visits the island every nineteen years, the period in which the return of the stars to the same place in the heavens is accomplished, and for this reason the nineteen year period is called by the Greeks the "year of Meton." At the time of this appearance of the god he both plays on the cithara and dances continuously the night through from the vernal equinox until the rising of the Pleiades, expressing in this manner his delight in his successes. And the kings of this city and the supervisors of the sacred precinct are called Boreades, since they are descendants of Boreas, and the succession to these positions is always kept in their family.[33]

A "round temple" on an island that can only be Britain, where every nineteen years a god "dances" from the vernal equinox until the rising of the Pleiades. We have musicians whose job it is to continually play in the temple and sing, and

the most famous of ancient singers and musicians is associated with the worship of Apollo. Notice also that the dating is internal to the myth, based on what is obviously the heliacal rising of the Pleiades. During what period of time did the Pleiades rise just before the sun on the vernal equinox?

[27] Diodorus of Sicily, English translation by C. H. Oldfather, Loeb Classical Library, Volumes II and III. London, William Heinemann, and Cambridge, Mass., USA, Harvard University Press, 1935 and 1939.

[28] Ibid.

[29] Ibid.

[30] Herodotus, The Histories, Book IV, trans. Aubrey De Selincourt, revised John Marincola, 1972; Penguin, London.

[31] Herodotus, op. cit.

Herodotus

The Greek researcher and storyteller **Herodotus of Halicarnassus** (fifth century BCE) was the world's first historian. In *The Histories*, he describes the expansion of the Achaemenid empire under its kings Cyrus the Great, Cambyses and Darius, culminating in king Xerxes' expedition in 480 BCE against the Greeks, which met with disaster in the naval engagement at Salamis and the battles at Plataea and Mycale. Herodotus' remarkable book also contains excellent ethnographic descriptions of the peoples that the Persians have conquered, fairy tales, gossip, legends, and a very humanitarian morale. (For a summary with some comments, click here.)

Herodotus

Book 2 CH 94 on location of Celtic temple

Let, then, Ammonian Etearchus' speech to that great an extent be made clear by me, except for this, that he asserted, as the Cyrenians said, the Nasamonians returned and the human beings to whom they had come were wizards all. Moreover that very river that flowed by, Etearchus concluded, was the Nile and, what's more, reason thus demands. For the Nile flows from Libya, even cuts the middle of Libya, and, as I conclude by taking what's plain as evidence for what's not known, starts from distances equal to the Ister. The Ister river flows beginning from the Celts and the city of Pyrene and splits the middle of Europe. The Celts are outside of Heracles' pillars and border on the Cynesians, who are settled farthest toward the sun's setting of those settled down in Europe. And the Ister ends at the sea and flows the way of the Hospitable sea through all Europe, where in Istria the Milesians are settled as colonists

The Ister (i.e. Danube,) then, because it flows through settled land, is known by many, but about the Nile's source no one can know, since the Libya, through which it flows, is unsettled and desolate; so about its flowing, as much as was possible by inquiry to reach, has been said; finally it discharges into Egypt. And Egypt is situated somewhere pretty nearly opposite the mountainous Cilicia. Thence to Sinope on the Hospitable sea is five days' straight road for a well-girt man and Sinope is situated opposite the Ister's discharge into the sea. Thus the Nile, I think, goes through all Libya and is equal to the Ister. Now, about the Nile let so much be said.

Herodotus

Book Four

But before Darius came to the Ister (i.e. Danube,) first he took the Getians who think themselves immortal. For indeed the Thracians who have Salmydessus and have settlements above Apollonia and Mesambria, a city, and are called Scyrmiadians and Nipsaeans, without a fight gave themselves up to Darius, but the Getians turned to senselessness and immediately were enslaved, who were the Thracians' bravest and most just.

Now, they think themselves immortal in this manner: they believe both they die not and he who perishes goes to Salmoxis, a divinity (and some of them name that same one Gebeleizis.) Then at intervals of five years' time him of them who obtained it as his portion by lot on each and every occasion they send away as a messenger to Salmoxis and make injunctions of whatever on each occasion they ask. So they send him this way: some of them are appointed and have three javelins and others take thorough hold of the hands and the feet of him who is being sent to Salmoxis and by tossing him up in mid air cast him onto the spears. If indeed he dies by being pierced through, to them then

the god seems to be propitious, but if he dies not, they blame the messenger himself and assert for themselves that he is a bad man and, having blamed him, they send away another. And they enjoin the injunctions on one who still lives. Those same Thracians also on the occasion of thunder and lightning shoot arrows up toward the sky and threaten the god, since they believe no other god exists except their own.

Moreover, as I have learned by inquiry from the Greeks who settled the Hellespont and Pontus, it's that that Salmoxis, being a human being, was a slave in Samos and was a slave to Pythagoras, the son of Mnesarchus, and thence he, having become free, acquired numerous things and, having made an acquisition, went away to his land; then, seeing that the Thracians were living badly and somewhat more senseless, that Salmoxis, knowing the Ionian way of living and habits more profound than among the Thracians, inasmuch as he had associated with Greeks and among the Greeks with not the most strengthless wiseman, Pythagoras, prepared himself a men's apartment, in which he, receiving as host all the first men of his townspeople and treating them well, taught them thoroughly that neither he himself nor his symposiasts nor the descendants from those on each and every occasion would die, but they would be present in that place, where on each and every occasion surviving, they would have all the good things. And in the time when he was doing what has been described and was saying that, in that time he built an underground house. Then when the house was entirely complete for him, from the Thracians he was made to disappear and, having gone down, down to the underground house, he lived for three years. So they missed him and mourned him on the ground that he was dead and the fourth year he appeared to the Thracians and thus it proved credible to them what Salmoxis was saying. That, they assert, he did.

But I about that one and the underground house neither disbelieve nor accordingly believe anything very much, but think that that Salmoxis lived many years earlier than Pythagoras. Moreover, let whether Salmoxis proved a human being or that one is a native divinity of the Getians go its way. Those indeed used a manner like that and, when they had been worsted by the Persians, followed the rest of the army.

Then Darius, when he had come and the foot army together with him to the Ister, then, all having gone across, Darius bade the Ionians, after they had broken the pontoon, follow him by the mainland, them and the army from the ships. But when the Ionians were to perform the breaking and do what was bade, Coes, the son of Erxandrus, being the general of the Mytilenians, said to Darius this, after he had asked previously whether it was dear to him to receive an opinion from one who wants to show it forth from himself: "O king, because you are to advance with an army against a land, in which manifestly neither will be anything ploughed nor a settled city, now allow you that bridge there to stand in place and leave as its guards those very ones who threw it. And so if we act in accordance with our mind, after we have found the Scythians, there is a way out for us, and even if we are not able to find them, at any rate the way out's safe for us; for not yet did I fear lest we be worsted by the Scythians in battle, but rather lest we be not able to find them and suffer something significant in our wandering. Indeed this, someone may assert, I say for my own sake, that I may remain behind, but I for my part, although the opinion that I found best for you, king, I bring to your midst, yet myself will follow you and would not be left behind." Darius took very much pleasure in the opinion and replied to him with this: "Lesbian foreigner, when I have been brought back to safety to my house, appear by me by all means, that you in return for good advice with good deeds I may repay."

Hippolytus

(C. A.D. 170-c. 236), an important Christian writer of the second half of the second and the beginning of the third century, probably resident in Rome though his writings are in Greek. Of his work only fragments remain, the most important being the Philosophumena, the "Refutation of all Heresies" in ten books, of which the second and third are lost. He is regarded as one of the most important of the theologians of the third century in the West, but although he took an active part in the controversies of the time, little is know of his life.

Hippolytus

Philosophumena I:xxv

"The Keltic Druids applied themselves thoroughly to the Pythagorean philosophy, being urged by this pursuit by Zamolxis, the slave of Pythagoras, a Thracian by birth, who came to those parts after the death of Pythagoras, and gave them opportunity of studying the system. And the Kelts believe in their Druids as seers and prophets because they can foretell certain events by the Pythagorean reckoning and calculations. We will not pass over the origins of their learning in silence, since some have presumed to make distinct schools of the philosophies of these peoples. Indeed the Druids also practice the magic arts."

Hippolytus

Philosophumena, i. 22:

"The druids among the Celts having profoundly examined the Pythagorean philosophy, Zalmoxis, a Thracian by race, the slave of Pythagoras, having become for them the founder of this discipline, he after the death of Pythagoras, having made his way there (? sc. to Thrace?), became founder of this philosophy for them. The Celts honour them as prophets and prognosticators because they foretell matters by the ciphers and numbers according to Pythagorean skill…. The druids also practise magic arts however."

Diogenes Laertius

Diogenes Laertius, native of Laerte in Cilicia, was a biographer of ancient Greek philosophers. His *Lives of the Philosophers* (*Philosophoi Biol*,) in ten books, is still extant and is an important source of information on the development of Greek philosophy. The period when he lived is not exactly known, but it is supposed to have been during the reigns of Septimius Severus and Caracalla. Because of his long and fairly sympathetic account of Epicurus, some think that Diogenes belonged to the Epicurean School, but this is not clear. He expresses his admiration for many philosophers, but his own allegiances, if any, are not stated.

He divides all the Greek philosophers into two classes: those of the Ionic and those of the Italic school. He derives the first from Anaximander, the second from Pythagoras. After Socrates, he divides the Ionian philosophers into three branches: (a) Plato and the Academics, down to Clitomachus; (b) the Cynics, down to Chrysippus; (c) Aristotle and Theophrastus. The series of Italic philosophers consists, after Pythagoras, of the following: Telanges, Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, and others down to Epicurus.

The work of Diogenes is a crude contribution towards the history of philosophy. It contains a brief account of the lives, doctrines, and sayings of most persons who have been called philosophers; and though the author is limited in his philosophical abilities and assessment of the various schools, the book is valuable as a collection of facts, which we could not have learned from any other source, and is entertaining as a sort of *pot-pourri* on the subject. Diogenes also includes samples of his own wretched poetry about the philosophers he discusses.

Diogenes Laertius

Vitae Intro 1 & 5

(Flourish c. the second quarter of c. third century A.D.) He was the author of a compendium of biographical material in ten books, still extant, generally known as the Lives of the Philosophers. Despite careless and uncritical elements the work is of priceless value because most of the ancient sources used by him have now been entirely lost. His information is given for the most part at second or third hand, but very often with the names of the original authorities cited. He almost certainly made use of Appollodorus and from time to time borrowed material from Polyhistor. He cites both Sotion of Alexandria and also the Magicus of the Psuedo-Aristotle on the druids.

Diogenes Laertius

Vitæ, intro., i

"Some say that the study of philosophy was of barbarian origin. For the Persians had their Magi, the Babylonians or the Assyrians the Chaldeans, the Indians their Gymnosophists, while the Kelts and the Galatæ had seers called Druids and Semnotheoi, or so Aristotle says in the "Magic," and Sotion in the twenty-third book of his "Succession of Philosophers.""

Diogenes Laertius,

Vitæ, intro., 5:

"Those who think that philosophy is an invention of the barbarians explain the systems prevailing among each people. They say that the Gymnosophists and Druids make their pronouncements by means of riddles and dark sayings, teaching that the gods must be worshipped, and no evil done, and manly behaviour maintained."

Livy

(59 b.c. – A.D. 17) One of the greatest Roman historians; born at Padua, where he died; but he spent much of his time in Rome in the highest literary circles. He wrote a history of Rome in 142 books, of which 35 only are extant, and some fragments and brief epitomes of certain further sections. His book is just full of stuff on various peoples who were conquered or dared to stand up to Rome. Book 8:ix.7-x.14; Book 23:xxiv.9-xxv.1; Book 38:xlvii.5-11 & xxxiii-xxxv;

Livy

Book VI ix –xi

[7.9]The consuls for the following year were C. Sulpicius and C. Licinius Calvus. They resumed operations against the Hernici and invaded their territory, but did not find the enemy in the open. They attacked and captured Ferentinum, a Hernican City; but as they were returning home the Tiburtines closed their gates against them. There had previously been numerous complaints made on both sides, but this last provocation finally decided the Romans, in case the Fetials failed to get redress, to declare war against the Tiburtines. It is generally understood that T. Quinctius Pennus was the Dictator and Ser. Cornelius Maluginensis the Master of the Horse. According to Licinius Macer, the Dictator was nominated by the consul Licinius. His colleague, Sulpicius, was anxious to get the elections over before he departed for the war, in the hope of being himself re-elected, if he were on the spot, and Licinius determined to thwart his colleague's self-seeking ambition. Licinius Macer's desire to appropriate the credit of this to his house (the Licinii) lessens the weight of his authority. As I find no mention of this in the older annalists, I am more inclined to believe that it was the prospect of a Gaulish war which was the immediate cause why a Dictator was nominated. At all events it was in this year that the Gauls formed their camp by the Salarian road, three miles from the City at the bridge across the Anio. In face of this sudden and alarming inroad the Dictator proclaimed a suspension of all business, and made every man who was liable to serve take the military oath. He marched out of the City with an immense army and fixed his camp on this side the Anio. Each side had left the bridge between them intact, as its destruction might have been thought due to fears of an attack. There were frequent skirmishes for the possession of the bridge; as these were indecisive, the question was left unsettled. A Gaul of extraordinary stature strode forward on to the unoccupied bridge, and shouting as loudly as he could, cried: "Let the bravest man that Rome possesses come out and fight me, that we two may decide which people is the superior in war."

[7.10]A long silence followed. The best and bravest of the Romans made no sign; they felt ashamed of appearing to decline the challenge, and yet they were reluctant to expose themselves to such terrible danger. Thereupon T. Manlius, the youth who had protected his father from the persecution of the tribune, left his post and went to the Dictator. "Without your orders, General," he said, "I will never leave my post to fight, no, not even if I saw that victory was certain; but if you give me permission I want to show that monster as he stalks so proudly in front of their lines that I am a scion of that family which hurled the troop of Gauls from the Tarpeian rock." Then the Dictator: "Success to your courage, T. Manlius, and to your affection for your father and your fatherland! Go, and with the help of the gods show that the name of Rome is invincible." Then his comrades fastened on his armour; he took an infantry shield and a Spanish sword as better adapted for close fighting; thus armed and equipped they led him forward against the Gaul,

who was exulting in his brute strength, and even - the ancients thought this worth recording - putting his tongue out in derision. They retired to their posts and the two armed champions were left alone in the midst, more after the manner of a scene on the stage than under the conditions of serious war, and to those who judged by appearances, by no means equally matched. The one was a creature of enormous bulk, resplendent in a many-coloured coat and wearing painted and gilded armour; the other a man of average height, and his arms, useful rather than ornamental, gave him quite an ordinary appearance. There was no singing of war-songs, no prancing about, no silly brandishing of weapons. With a breast full of courage and silent wrath Manlius reserved all his ferocity for the actual moment of conflict. When they had taken their stand between the two armies, while so many hearts around them were in suspense between hope and fear, the Gaul, like a great overhanging mass, held out his shield on his left arm to meet his adversary's blows and aimed a tremendous cut downwards with his sword. The Roman evaded the blow, and pushing aside the bottom of the Gaul's shield with his own, he slipped under it close up to the Gaul, too near for him to get at him with his sword. Then turning the point of his blade upwards, he gave two rapid thrusts in succession and stabbed the Gaul in the belly and the groin, laying his enemy prostrate over a large extent of ground. He left the body of his fallen foe undespoiled with the exception of his chain, which though smeared with blood he placed round his own neck. Astonishment and fear kept the Gauls motionless; the Romans ran eagerly forward from their lines to meet their warrior, and amidst cheers and congratulations they conducted him to the Dictator. In the doggerel verses which they extemporised in his honour they called him Torquatus ("adorned with a chain,") and this soubriquet became for his posterity a proud family name. The Dictator gave him a golden crown, and before the whole army alluded to his victory in terms of the highest praise.

[7.11]Strange to relate, that single combat had such a far-reaching influence upon the whole war that the Gauls hastily abandoned their camp and moved off into the neighbourhood of Tibur. They formed an alliance offensive and defensive with that city, and the Tiburtines supplied them generously with provisions. After receiving this assistance they passed on into Campania. This was the reason why in the following year the consul, C. Poetilius Balbus, led an army, by order of the people, against the Tiburtines, though the conduct of the war against the Hernici had fallen by lot to his colleague, M. Fabius Ambustus. Though the Gauls had come back from Campania to their assistance, it was undoubtedly by the Tiburtine generals that the cruel depredations in the territories of Labici, Tusculum, and Alba were carried out. To act against the Tiburtines, the republic was content with a consul, but the sudden re-appearance of the Gauls required a Dictator. Q. Servilius Ahala was nominated, and he selected T. Quinctius as Master of the Horse. On the authority of the senate, he made a vow to celebrate the Great Games, should the issue of the war prove favourable. After giving orders for the consul's army to remain where it was, in order to confine the Tiburtines to their own war, the Dictator made all the "juniors" take the military oath, without a single refusal. The battle, in which the whole strength of the City was engaged, took place not far from the Colline Gate in the sight of the parents and wives and children of the Roman soldiers. Even when absent, the thought of those near and dear to one is a great incentive to courage, but now that they were within view they fired the men with a firm resolve to win their applause and secure their safety. There was great slaughter on both sides, but the Gauls were in the end repulsed, and fled in the direction of Tibur as though it were a Gaulish stronghold. The straggling fugitives were intercepted by the consul not far from Tibur; the townsmen sallied out to render them assistance, and they and the Gauls were driven within their gates. So the consul was equally successful with the Dictator. The other consul, Fabius, crushed the Hernici in successive defeats, at first in comparatively unimportant actions and then finally in one great battle when the enemy attacked him in full strength. The Dictator passed splendid encomiums on the consuls, both in the senate and before the people, and even transferred to them the credit for his own success. He then laid down his office. Poetilius celebrated a double triumph - over the Gauls and over the Tiburtines. It was considered a sufficient honour for Fabius to be allowed to enter the City in an ovation. The Tiburtines laughed at Poetilius' triumph. "When," they said, "had he ever met them in a pitched battle? A few of them had come outside their gates to watch the disordered flight of the Gauls, but when they found that they, too, were being attacked and cut down indiscriminately they retreated into their city. Did the Romans deem that sort of thing worthy of a triumph? They must not look upon it as too great and wonderful a thing to create disorder in an enemy's gates; they would themselves see greater confusion and panic before their own walls."

Livy

Book XLVI

“Do not think that only the name of the Gallo-grecians is a mixture; long since both their bodies and their minds have been mixed and corrupted. Or if they were Gauls, with whom we have fought a thousand times in Italy with varying results, so far as the issue depended on our commander, would even a messenger have come back from there?

Livy

xxxiii-xxxv

[5.33]After the expulsion of that citizen whose presence, if there is anything certain in human affairs, would have made the capture of Rome impossible, the doom of the fated City swiftly approached. Ambassadors came from Clusium begging for assistance against the Gauls. The tradition is that this nation, attracted by the report of the delicious fruits and especially of the wine - a novel pleasure to them - crossed the Alps and occupied the lands formerly cultivated by the Etruscans, and that Arruns of Clusium imported wine into Gaul in order to allure them into Italy. His wife had been seduced by a Lucumo, to whom he was guardian, and from whom, being a young man of considerable influence, it was impossible to get redress without getting help from abroad. In revenge, Arruns led the Gauls across the Alps and prompted them to attack Clusium. I would not deny that the Gauls were conducted to Clusium by Arruns or some one else living there, but it is quite clear that those who attacked that city were not the first who crossed the Alps. As a matter of fact, Gauls crossed into Italy two centuries before they attacked Clusium and took Rome. Nor were the Clusines the first Etruscans with whom the Gaulish armies came into conflict; long before that they had fought many battles with the Etruscans who dwelt between the Apennines and the Alps. Before the Roman supremacy, the power of the Tuscans was widely extended both by sea and land. How far it extended over the two seas by which Italy is surrounded like an island is proved by the names, for the nations of Italy call the one the "Tuscan Sea," from the general designation of the people, and the other the "Atriatic," from Atria, a Tuscan colony. The Greeks also call them the "Tyrrhene" and the "Adriatic." The districts stretching towards either sea were inhabited by them. They first settled on this side the Apennines by the western sea in twelve cities, afterwards they founded twelve colonies beyond

the Apennines, corresponding to the number of the mother cities. These colonies held the whole of the country beyond the Po as far as the Alps, with the exception of the corner inhabited by the Veneti, who dwelt round an arm of the sea. The Alpine tribes are undoubtedly of the same stock, especially the Raetii, who had through the nature of their country become so uncivilized that they retained no trace of their original condition except their language, and even this was not free from corruption.

[5.34]About the passage of the Gauls into Italy we have received the following account. Whilst Tarquinius Priscus was king of Rome, the supreme power amongst the Celts, who formed a third part of the whole of Gaul, was in the hands of the Bituriges; they used to furnish the king for the whole Celtic race. Ambigatus was king at that time, a man eminent for his own personal courage and prosperity as much as for those of his dominions. During his sway the harvests were so abundant and the population increased so rapidly in Gaul that the government of such vast numbers seemed almost impossible. He was now an old man, and anxious to relieve his realm from the burden of over-population. With this view he signified his intention of sending his sister's sons Bellovesus and Segovesus, both enterprising young men, to settle in whatever locality the gods should by augury assign to them. They were to invite as many as wished to accompany them, sufficient to prevent any nation from repelling their approach. When the auspices were taken, the Hercynian forest was assigned to Segovesus; to Bellovesus the gods gave the far pleasanter way into Italy. He invited the surplus population of six tribes - the Bituriges, the Averni, the Senones, the Aedui, the Ambarri, the Carnutes, and the Aulerci. Starting with an enormous force of horse and foot, he came to the Tricastini. Beyond stretched the barrier of the Alps, and I am not at all surprised that they appeared insurmountable, for they had never yet been surmounted by any route, as far at least as unbroken memory reaches, unless you choose to believe the fables about Hercules. Whilst the mountain heights kept the Gauls fenced in as it were there, and they were looking everywhere to see by what path they could cross the peaks which reached to heaven and so enter a new world, they were also prevented from advancing by a sense of religious obligation, for news came that some strangers in quest of territory were being attacked by the Salyi. These were Massilians who had sailed from Phocaea. The Gauls, looking upon this as an omen of their own fortunes, went to their assistance and enabled them to fortify the spot where they had first landed, without any interference from the Salyi. After crossing the Alps by the passes of the Taurini and the valley of the Douro, they defeated the Tuscans in battle not far from the Ticinus, and when they learnt that the country in which they had settled belonged to the Insubres, a name also borne by a canton of the Haedui, they accepted the omen of the place and built a city which they called Mediolanum.

[5.35]Subsequently another body, consisting of the Cenomani, under the leadership of Elitovius, followed the track of the former and crossed the Alps by the same pass, with the goodwill of Bellovesus. They had their settlements where the cities of Brixia and Verona now stand. The Libui came next and the Saluvii; they settled near the ancient tribe of the Ligurian Laevi, who lived about the Ticinus. Then the Boii and Lingones crossed the Pennine Alps, and as all the country between the Po and the Alps was occupied, they crossed the Po on rafts and expelled not only the Etruscans but the Umbrians as well. They remained, however, north of the Apennines. Then the Senones, the last to come, occupied the country from the Utis to the Aesis. It was this last tribe, I find, that came to Clusium, and from there to Rome; but it is uncertain whether they came alone or helped by contingents from all the Cisalpine peoples. The people of Clusium were appalled by this strange war, when they saw the numbers, the extraordinary appearance of the men, and the kind of weapons they used, and heard that the legions of Etruria had been often routed by them on both sides of the Po. Although they had no claim on Rome, either on the ground of alliance or friendly relations, unless it was that they had not defended their kinsmen at Veii against the Romans, they nevertheless sent ambassadors to ask the senate for assistance. Active assistance they did not obtain. The three sons of M. Fabius Ambustus were sent as ambassadors to negotiate with the Gauls and warn them not to attack those from whom they had suffered no injury, who were allies and friends of Rome, and who, if circumstances compelled them, must be defended by the armed force of Rome. They preferred that actual war should be avoided, and that they should make acquaintance with the Gauls, who were strangers to them, in peace rather than in arms.

[5.36]A peaceable enough mission, had it not contained envoys of a violent temper, more like Gauls than Romans. After they had delivered their instructions in the council of the Gauls, the following reply was given: "Although we are hearing the name of Romans for the first time, we believe nevertheless that you are brave men, since the Clusines are imploring your assistance in their time of danger. Since you prefer to protect your allies against us by negotiation rather than by armed force, we on our side do not reject the peace you offer, on condition that the Clusines cede to us Gauls, who are in need of land, a portion of that territory which they possess to a greater extent than they can cultivate. On any other conditions peace cannot be granted. We wish to receive their reply in your presence, and if territory is refused us we shall fight, whilst you are still here, that you may report to those at home how far the Gauls surpass all other men in courage." The Romans asked them what right they had to demand, under threat of war, territory from those who were its owners, and what business the Gauls had in Etruria. The haughty answer was returned that they carried their right in their weapons, and that everything belonged to the brave. Passions were kindled on both sides; they flew to arms and joined battle. Thereupon, contrary to the law of nations, the envoys seized their weapons, for the Fates were already urging Rome to its ruin. The fact of three of the noblest and bravest Romans fighting in the front line of the Etruscan army could not be concealed, so conspicuous was the valour of the strangers. And what was more, Q. Fabius rode forward at a Gaulish chieftain, who was impetuously charging right at the Etruscan standards, ran his spear through his side and slew him. Whilst he was in the act of despoiling the body the Gauls recognised him, and the word was passed through the whole army that it was a Roman ambassador. Forgetting their rage against the Clusines, and breathing threats against the Romans, they sounded the retreat.

Livy

Book 23 xxiv-xxv

[23.24]The next day the senate, on being consulted by M. Pomponius, the praetor, passed a decree to write to the Dictator, asking him, if the interests of the State permitted, to come to Rome to conduct the election of fresh consuls. He was to bring with him his Master of the Horse and M. Marcellus, the praetor, so that the senate might learn from them on the spot in what condition the affairs of the Republic were, and form their plans accordingly. On receiving the summons they all came, after leaving officers in command of the legions. The Dictator spoke briefly and modestly about himself; he gave most of the credit to Tiberius Sempronius Gracchus, his Master of the Horse, and then gave notice of the elections. The consuls elected were L. Postumius for the third time - he was elected in his absence, as

he was then administering the province of Gaul - and Ti. Sempronius Gracchus, Master of the Horse, and at that time curule aedile also. Then the praetors were elected. They were M. Valerius Laevinus, for the second time, Appius Claudius Pulcher, Q. Fulvius Flaccus, and Q. Mucius Scaevola. After the various magistrates had been elected the Dictator returned to his army in winter quarters at Teanum. The Master of the Horse was left in Rome; as he would be entering upon office in a few days, it was desirable for him to consult the senate about the enrolment and equipment of the armies for the year.

While these matters were engrossing attention a fresh disaster was announced, for Fortune was heaping one disaster upon another this year. It was reported that L. Postumius, the consul elect, and his army had been annihilated in Gaul. There was a wild forest called by the Gauls Litana, and through this the consul was to conduct his army. The Gauls cut through the trees on both sides of the road in such a way that they remained standing as long as they were undisturbed, but a slight pressure would make them fall. Postumius had two Roman legions, and he had also levied a force from the country bordering on the Upper Sea, sufficiently large to bring the force with which he entered the hostile territory up to 20,000 men. The Gauls had posted themselves round the outskirts of the forest, and as soon as the Roman army entered they pushed the sawn trees on the outside, these fell upon those next to them, which were tottering and hardly able to stand upright, until the whole mass fell in on both sides and buried in one common ruin arms and men and horses. Hardly ten men escaped, for when most of them hail been crushed to death by the trunks or broken branches of the trees, the remainder, panic-struck at the unexpected disaster, were killed by the Gauls who surrounded the forest. Out of the whole number only very few were made prisoners, and these, whilst trying to reach a bridge over the river, were intercepted by the Gauls who had already seized it. It was there that Postumius fell whilst fighting most desperately to avoid capture. The Boii stripped the body of its spoils and cut off the head, and bore them in triumph to the most sacred of their temples. According to their custom they cleaned out the skull and covered the scalp with beaten gold; it was then used as a vessel for libations and also as a drinking cup for the priest and ministers of the temple. The plunder, too, which the Gauls secured was as great as their victory, for although most of the animals had been buried beneath the fallen trees, the rest of the booty, not having been scattered in flight, was found strewn along the whole line where the army lay.

Livy

Book 38:xlvii.5-11

38.47]This was the substance of what Furius and Aemilius said. I understand that Manlius spoke to the following effect: "Formerly, senators, it was the tribunes of the plebs who usually opposed those who claimed a triumph. I am grateful to them for having conceded this much to me, either personally or in acknowledgment of the greatness of my services, that they not only showed by their silence their approval of my being thus honoured, but were even ready, if necessary, to recommend it to the senate. It is amongst the ten commissioners that I find my opponents, those whom our ancestors assigned to their commanders for the purpose of gathering the fruits of their victories and enhancing their glory. L. Furius and L. Aemilius forbid me to enter the triumphal chariot; they snatch the victor's wreath from my brow; these very men whom I was going to call as witnesses to what I have done, had the tribunes opposed my triumph. I envy no man his honours, senators. Only the other day when the tribunes of the plebs were trying to prevent the triumph of Q. Fabius Labeo, strong and determined as they were, you overawed them by your authority. His enemies laid it to his charge, not that he had fought an unjust war, but that he had never even seen an enemy. Still he enjoyed his triumph. I, who have fought so many pitched battles with 100,000 of our fiercest enemies, who have killed or taken prisoners 40,000, who have stormed two of their camps, who have left all the country this side the Taurus more peaceable than the land of Italy - I am not only being defrauded of my triumph, but actually have to defend myself before you against the accusations of my commissioners.

"You have noticed, senators, that they bring a double charge against me; that I ought not to have made war on the Gauls, and that I conducted it in a rash and imprudent way. 'The Gauls,' they say, 'were not hostile to us, but you wantonly attacked them while they were quietly carrying out your orders.' I am not going to ask you, senators, to judge the Gauls who inhabit those countries from what you know of the savagery common to the race, and their deadly hatred to the name of Rome. Keep out of sight the infamous and hateful character of the race as a whole and judge those men by themselves. I wish Eumenes, I wish all the cities of Asia were here, and that you were hearing their complaints rather than the charges I am bringing. Send commissioners to visit all the cities of Asia and find out which has delivered them from the heavier thraldom, the removal of Antiochus beyond the Taurus or the subjugation of the Gauls. Let them bring back word how often the fields of those people have been devastated, how often they and all their property have been carried off, with hardly a chance of ransoming the captives, and knowing that human victims were being sacrificed and their children immolated. Let me tell you that your allies paid tribute to the Gauls, and would have been paying it now, though freed from the rule of Antiochus, if it had not been put a stop to by me.

[38.48]"The greater the distance to which Antiochus was removed, the more tyrannically did the Gauls lord it over Asia; by his removal you added whatever lands lie on this side the Taurus to their dominion, not your own. But you say, 'Assuming this to be true, the Gauls once despoiled Delphi, but though it was the one oracle common to all mankind, and the central spot in the whole world, the Romans did not on that account declare or commence war against them.' I should certainly have thought that there was a considerable difference between the conditions existing when Greece and Asia had not yet passed under your suzerainty, as far as regards your interest and concern in their affairs, and the conditions prevailing now; when you have fixed the Taurus as the frontier of your dominion; when you are giving to the cities liberty and immunity from tribute; when you are enlarging the territories of some and depriving others of their land by way of punishment or imposing tribute: when you are extending, diminishing, giving, taking away kingdoms, and making it your one care that they shall keep the peace both on land and sea. Would you consider that the liberty of Asia would not have been secure had not Antiochus withdrawn his garrisons, which were remaining quietly in their quarters, and do you suppose that your gifts to Eumenes would be safe or the cities retain their freedom as long as the armies of the Gauls were roaming far and wide?

"But why do I use these arguments, as though I had made the Gauls into enemies and had not found them such already? I appeal to you, L. Scipio, whose valour and good fortune alike I prayed to the immortal gods - and not in vain - to grant me, when I succeeded to your command; I appeal to you, P. Scipio, who though subordinate to your brother the consul, still possessed both with him and the army all the authority of a colleague; and I ask you whether you know that there were legions of Gauls in the army of Antiochus; whether you saw that they were posted at either end of his line, for there his main

strength seemed to be; whether you fought with them as regular enemies, and killed them and brought their spoils home. And yet the war which the senate had decreed and the people ordered was a war against Antiochus, not against the Gauls. Yes, but I hold that the decree and order included those who had formed part of his army, and amongst these - with the exception of Antiochus with whom Scipio had concluded peace and with whom you ordered a special treaty to be made - all who bore arms on his behalf were our enemies. The Gauls above all supported his cause, as did also some petty kings and tyrants. With the others, however, I made peace and compelled them to make an expiation for their misdoings proportionate to the dignity of your empire, and I tried to influence the Gauls, if haply their innate ferocity could be mitigated. When I saw that they remained untameable and implacable, I thought they ought to be coerced by force of arms.

Lucan

(C. A.D. 39-65) A Roman poet of Spanish origin and nephew of Lucius Annaeus Seneca. He was educated in Rome and appointed queaestor under Nero and a member of the college of augurs, and became a voluminous poet and writer, and a highly distinguished rhetor, with some training in Stoic philosophy. His only surviving poem (incomplete) is commonly known as the Pharsalia, an epic poem in ten books narrating the contest between Caesar and the Senate, and bearing in the manuscripts the tile De Bello Civili. Convicted of conspiracy against Nero he was forced to die, and the Pharsalia was never finished. His chief source was Livy, but we was probably indebted to Caesar or one of his sources. During the reign of Nero (A.d. 54-68) we find this same picture drawn with the same grand emphasis of Lucan's verse; and incidentally, probably as a sort of poetical flourish, we have the groves mentioned for the first time as the haunts of Druids.

Lucan

Pharsalia, i. 441ff:

"You also, ye poets, who in your panegyrics hand down through the ages brave souls cut off in battle, free from apprehension have ye bards poured forth your wealth of song. And you, ye druids, having laid aside your arms, have returned to your barbaric rites and sinister mode of worship. - To you alone it is granted or withheld to have knowledge of the gods and the powers of heaven, you who dwell in deep woods in sequestered groves. Your teaching is that the shades of the dead do not make their way to the silent abode of Erebus or the lightless realm of Dis below, but that the same soul animates the limbs in another sphere. If you sing of certainties, death is the center of continuous life. Truly the peoples on whom the Pole star looks down are happy in their error, for they are not harassed by the greatest of terrors, the fear of death. This gives the warrior eagerness to rush upon the steel, a spirit ready to face death, and an indifference to save a life which will return."

Lucan.

Pharsalia Book 1,

Those who kept watch beside the western shore
Have moved their standards home; the happy Gaul
Rejoices in their absence; fair Garonne
Through peaceful meads glides onward to the sea.
And where the river broadens, neath the cape
Her quiet harbour sleeps. No outstretched arm
Except in mimic war now hurls the lance.
No skilful warrior of Seine directs
The scythed chariot 'gainst his country's foe.
Now rest the Belgians, and the Arvernian race
That boasts our kinship by descent from Troy;
And those brave rebels whose undaunted hands
Were dipped in Cotta's blood, and those who wear
Sarmatian garb. Batavia's warriors fierce
No longer listen for the bugle call,
Nor those who dwell where Rhone's swift eddies sweep
Saone to the ocean; nor the mountain tribes
Who dwell about its source. Thou, too, oh Treves,
Rejoicest that the war has left thy bounds.
Ligurian tribes, now shorn, in ancient days
First of the long-haired nations, on whose necks
Once flowed the auburn locks in pride supreme;
And those who pacify with blood accursed
Savage Teutates, Hesus' horrid shrines,

And Taranis' altars cruel as were those
Loved by Diana (18,) goddess of the north;
All these now rest in peace. And you, ye Bards,
Whose martial lays send down to distant times
The fame of valorous deeds in battle done,
Pour forth in safety more abundant song.
While you, ye Druids (19,) when the war was done,
To mysteries strange and hateful rites returned:
To you alone 'tis given the gods and stars
To know or not to know; secluded groves
Your dwelling-place, and forests far remote.
If what ye sing be true, the shades of men
Seek not the dismal homes of Erebus
Or death's pale kingdoms; but the breath of life
Still rules these bodies in another age --
Life on this hand and that, and death between.
Happy the peoples 'neath the Northern Star
In this their false belief; for them no fear
Of that which frights all others: they with hands
And hearts undaunted rush upon the foe
And scorn to spare the life that shall return.
Ye too depart who kept the banks of Rhine
Safe from the foe, and leave the Teuton tribes
Free at their will to march upon the world.

Lucan,

Pharsalia, i, 450-8:

"And you, O Druids, now that the clash of battle is stilled, once more have you returned to your barbarous ceremonies and to the savage usage of your holy rites. To you alone it is given to know the truth about the gods and deities of the sky, or else you alone are ignorant of this truth. The innermost groves of far-off forests are your abodes. And it is you who say that the shades of the dead seek not the silent land of Erebus and the pale halls of Pluto; rather, you tell us that the same spirit has a body again elsewhere, and that death, if what you sing is true, is but the midpoint of long life."

Lucan

Pharsalia, i, 450-8:

"Et vos barbaricos ritus moremque sinistrum sacrorum, Druidae, positis repetistis ab armis : solis nosse deos et caeli numina vobis aut solis nescire datum : nemora alta remotis incolitis lucis : vobis auctoribus umbrae non tacitas Erebi sedes Ditisque profundi pallida regna petunt : regit idem spiritus artus orbe alio : longae - canitis si cognita – vitae mors media est."

Lucan

Pharsalia, iii, 400-450

But Caesar's visage stern betrayed his ire
Which thus broke forth in words: "Vain is the hope
Ye rest upon my march: speed though I may
Towards my western goal, time still remains
To blot Massilia out. Rejoice, my troops!
Unsought the war ye longed for meets you now:
The fates concede it. As the tempests lose
Their strength by sturdy forests unopposed,
And as the fire that finds no fuel dies,
Even so to find no foe is Caesar's ill.
When those who may be conquered will not fight
That is defeat. Degenerate, disarmed
Their gates admit me! Not content, forsooth,
With shutting Caesar out they shut him in!
They shun the taint of war! Such prayer for peace
Brings with it chastisement. In Caesar's age
Learn that not peace, but war within his ranks
Alone can make you safe."

Fearless he turns
His march upon the city, and beholds
Fast barred the gate-ways, while in arms the youths
Stand on the battlements. Hard by the walls
A hillock rose, upon the further side
Expanding in a plain of gentle slope,
Fit (as he deemed it) for a camp with ditch
And mound encircling. To a lofty height
The nearest portion of the city rose,
While intervening valleys lay between.
These summits with a mighty trench to bind
The chief resolves, gigantic though the toil.
But first, from furthest boundaries of his camp,
Enclosing streams and meadows, to the sea
To draw a rampart, upon either hand
Heaved up with earthy sod; with lofty towers
Crowned; and to shut Massilia from the land.

Then did the Grecian city win renown
Eternal, deathless, for that uncompelled
Nor fearing for herself, but free to act
She made the conqueror pause: and he who seized
All in resistless course found here delay:
And Fortune, hastening to lay the world
Low at her favourite's feet, was forced to stay
For these few moments her impatient hand.

Now fell the forests far and wide, despoiled
Of all their giant trunks: for as the mound
On earth and brushwood stood, a timber frame
Held firm the soil, lest pressed beneath its towers
The mass might topple down. There stood a grove
Which from the earliest time no hand of man
Had dared to violate; hidden from the sun (27)
Its chill recesses; matted boughs entwined
Prisoned the air within. No sylvan nymphs
Here found a home, nor Pan, but savage rites
And barbarous worship, altars horrible
On massive stones upreared; sacred with blood
Of men was every tree. If faith be given
To ancient myth, no fowl has ever dared
To rest upon those branches, and no beast
Has made his lair beneath: no tempest falls,
Nor lightnings flash upon it from the cloud.
Stagnant the air, unmoving, yet the leaves
Filled with mysterious trembling; dripped the streams
From coal-black fountains; effigies of gods
Rude, scarcely fashioned from some fallen trunk
Held the mid space: and, pallid with decay,
Their rotting shapes struck terror. Thus do men
Dread most the god unknown. 'Twas said that caves
Rumbled with earthquakes, that the prostrate yew
Rose up again; that fiery tongues of flame
Gleamed in the forest depths, yet were the trees
Unkindled; and that snakes in frequent folds
Were coiled around the trunks. Men flee the spot
Nor dare to worship near: and e'en the priest
Or when bright Phoebus holds the height, or when
Dark night controls the heavens, in anxious dread
Draws near the grove and fears to find its lord.

Spared in the former war, still dense it rose
Where all the hills were bare, and Caesar now
Its fall commanded. But the brawny arms
Which swayed the axes trembled, and the men,
Awed by the sacred grove's dark majesty,
Held back the blow they thought would be returned.
This Caesar saw, and swift within his grasp
Uprose a ponderous axe, which downward fell
Cleaving a mighty oak that towered to heaven,
While thus he spake: "Henceforth let no man dread
To fell this forest: all the crime is mine.
This be your creed." He spake, and all obeyed,
For Caesar's ire weighed down the wrath of Heaven.
Yet ceased they not to fear. Then first the oak,
Dodona's ancient boast; the knotty holm;
The cypress, witness of patrician grief,
The buoyant alder, laid their foliage low
Admitting day; though scarcely through the stems
Their fall found passage. At the sight the Gauls
Grieved; but the garrison within the walls
Rejoiced: for thus shall men insult the gods
And find no punishment? Yet fortune oft
Protects the guilty; on the poor alone
The gods can vent their ire. Enough hewn down,
They seize the country wagons; and the hind,
His oxen gone which else had drawn the plough,
Mourns for his harvest.

Valerius Maximus

(Flourished in the first Century A.D.), a Roman historian who wrote a handbook for rhetoricians, Factorum ac Dictorum Memorabilium Kibri IX, consisting of a collection of illustrative historical anecdotes. The book is dedicated to Tiberius and is strongly nationalistic in tone. He made use of Livy and Cicero among other sources, but is uncritical in the use of his material.

Valerius Maximus

II:6, 10

Having done with the description of the town (Marseilles,) an old custom of the Gauls may now be mentioned; for it is said that they lend to each other sums that are repayable in the next world, so firmly convinced are they that the souls of men are immortal. And I would call them foolish indeed if it were not for the fact that what these trousered barbarians believe is the very faith of Pythagoras himself..."

Valerius Maximus

II:6, 10

10Horum moenia egressis vetus ille mos Gallorum occurrit, quos memoria proditum est pecunias mutuas, quae his apud inferos redderentur, dare, quia persuasum habuerint animas hominum inmortales esse. dicerem stultos, nisi idem bracati sensissent, quod palliatus Pythagoras credidit.

11 Avara et feneratoria Gallorum philosophia, alacris et fortis Cimbrorum et Celtiberorum, qui in acie gaudio exultabant tamquam gloriose et feliciter vita excessuri, lamentabantur in morbo quasi turpiter et miserabiliter perituri. Celtiberi etiam nefas esse ducebant proelio superesse, cum is occidisset, pro cuius salute spiritum devoverant. laudanda utrorumque populorum animi praesentia, quod et patriae incolumitatem fortiter tueri et fidem amicitiae constanter praestandam arbitrabantur.

Paulus Orosius

Paulus Orosius was a 5th century Spanish priest and historian. He was the author of the seven-volume *Historiarum Adversus Paganos*. The universal history from Creation to 417 was a popular book in the Middle Ages. It is believed that it was translated into Anglo-Saxon by Alfred the Great.

Paulus Orosius

Book Five

Furthermore, in the same period of the Jururthine War, L. Cassius, the consul, who was in Gaul, pursued the Tigurini as far as the Ocean, and, in turn, was surrounded by the same ambush and was killed. Lucius Piso, a man of consular rank and a legate of the consul, Cassius, was also killed. C. Publius, the other legate, that the remaining part of the army which had taken refuge might not be destroyed, in a most disgraceful truce gave over hostages and half of all their property to the Tigurini. When he returned to Rome, C. Publius was summoned to court by the tribune of the people, Caelius, and he fled into exile. Caepio, the proconsul, after capturing a city of the Gauls, by the name of Tolosa, took away from the temple of Apollo one hundred thousand pounds of gold and one hundred and ten thousand pounds of silver. When he sent this under guard to Masilla, a city friendly to the Roman people, he secretly killed those to whom he had committed it for transportation and safe keeping, as some testify, and he is said to have criminally made away with all of it. As a result of this, a great investigation was afterwards carried out in Rome.

(16) In the six hundred and forty-second year after the founding of the City, C. Manlius, the consul, and Q. Caepio, the proconsul, being sent against the Cimbri, Teutones, Tigurini, and Ambrones, Gallic and Germanic tribes, which at that time had conspired to blot out the Roman Empire, divided the provinces among themselves, making the Rhone River the boundary. While they, then, disputed among themselves with most serious bitterness and contention, they were conquered to the great disgrace and danger of the Roman name. For in this battle, M. Aemilius, a man of consular rank, was captured and killed, and the two sons of the consul were slain. Antias writes that eighty thousand Romans and allies were slaughtered at this time and that forty thousand servants and camp followers were killed. Thus, of the entire army, only ten persons are said to have survived to bring back the wretched news to increase the miseries of the people. The enemy, after gaining possession of both camps and great booty, by a certain strange and unusual bitterness completely destroyed all that they had captured; clothing was cut to pieces and thrown about, gold and silver were thrown into the river, corselets of men were cut up, trappings of horses were destroyed, and the horses themselves were drowned in whirlpools, and men with fetters tied around their necks were hung from trees, so that the victor laid claim to no booty, and the conquered to no mercy. At that time, there not only was very great grief at Rome, but also fear lest the Cimbri would immediately cross the Alps and destroy Italy.

Pliny the Elder

(A.D. 23 or 24-79) He held the procuratorship in Gallia Narbonensis and Gallia Belgica. His chief and only surviving work is his Naturalis Historia. It consists of prefatory matter and thirty-six books, containing compendia of various geographical, ethnological, medical and scientific subjects, gathered from a wide variety of written sources, chiefly Roman and Greek. Among these are references to Varro and Alexander Cornelius Polyhisotr, the latter of whom he cites on historical geography and as an authority on oak-trees, mistletoe and acorns. Pliny's work includes important notices on the druids. Natural History XVI:249-51; XXIV:103-4; XXIX:52; XXX:13

The quotations on this page are those used by the Rev. J. Williams Ab Ithel, M.A., from his works "Barddas - the Bardo-Druidic System of the Isle of Britain" published by the Welsh MSS Society in 1862

Pliny the Elder,

Naturalis Historia, Liber xvi. sect. 95

"The Druids (so they call their wise men) hold nothing in greater reverence than the mistletoe, and the tree on which it grows, so that it be an oak. They choose forests of oaks, for the sake of the tree itself, and perform no sacred rites without oak leaves; so that one may fancy that they had even been called for this reason, turning the word into Greek, Druids. But whatever grows upon these trees, they hold to have been sent from heaven, and to be sign that the Deity Himself has chosen the tree for his own. The thing, however, is very rarely found, and when found is gathered with much ceremony; and above all, on the sixth day of the moon, by which these men reckon the beginning of their months and years, and of their cycle of thirty years, because the moon has then sufficient power, yet has not yet reached half its size.

"Addressing it in their own language by the epithet of all healing, after duly preparing sacrifices and banquets under the tree, they bring to the spot two white bulls, the horns of which are then for the first time garlanded. The priest clothed in a white dress ascends the tree, and cuts the mistletoe with a gold knife; it is caught in a white cloak. Thereupon they slay the victims, with a prayer that the Deity may prosper His own gift to them, to whom He has given it. They fancy that, by drinking it, fertility is given to any barren animal, and that it is a remedy against all poisons."

Pliny the Elder,

Naturalis Historia, Liber xxiv, ss. 62-63

"Like to this Sabine herb is that called selago. It is gathered, without using a knife, with the right hand wrapped in a tunic, the left being uncovered, as though the man was stealing it; the gatherer being clothed in a white dress, and with bare feet washed clean, after performing sacrifice before gathering it, with bread and wine. It is to be carried in a new napkin. According to the tradition of the Gaulish Druids, it is to be kept as a remedy against all evil, and the smoke of it is good for all diseases of the eyes. The same Druids have given the name samolus to a plant that grows in wet places; and this they say must be gathered with the left hand by one who is fasting, as a remedy for diseases of swine and cattle, and that he, who gathers it, must keep his head turned away, and must lay it down anywhere except in a channel through which water runs, and there must bruize it for them who are to drink it."

Pliny the Elder,

Naturalis Historia, Liber xxix sect. 12

"There is another kind of egg in high repute in Gaul, although the Greeks make no account of it. A great number of snakes in summer time are artificially twisted and rolled together in to a mass by the saliva of their jaws and the foam of their bodies. It is called snake's egg. The Druids tell you that it is thrown in to the air with hisses, and must be caught in a cloak that it may not touch the ground; that he that catches it must fly on horse-back, for that the snakes pursue him until hindered by the intervention of some river; that the test of it is, if it flows against the stream, even when tied with gold. And, according to the common craft of wizards, shrewd to conceal their cheating, they pronounce that it must be taken up at a particular time of the moon; as though it rested with the man's choice, whether that proceeding on the part of the snake should take place or not."

Pliny,

Naturalis Historia, xvi, 248

From Kendrick

Mistletoe berries can be used for making bird-lime, if gathered at harvest time while unripe; for if the rainy season has begun, although they get bigger in size they lose in viscosity. They are then dried and when quite dry pounded and stored in water, and in about twelve days they turn rotten – and this is the sole case of a thing that becomes attractive by rotting. Then after having been again pounded up they are put in running water and there lose their skins and become viscous in their inner flesh. This substance after begin kneaded with oil is bird-lime, used for entangling birds' wings by contact with it when one wants to snare them.

Pliny,

Naturalis Historia, xvi, 248

From Kendrick

Viscum fit ex acinis qui colliguntur messium tempore inmaturi; nam si accessere imbres, amplitudine quidem augentur, visco vero marcescunt. Siccantur deinde et aridi tunduntur ac conditi in aqua putrescunt duodenis fere diebus, unumque hoc rerum putrescendo gatiam invenit. Inde in profluente, rursus malleo tusi, amissis corticibus interiore carne lentescunt. Hoc est viscum pinnis avium tactu ligandis oleo subactum cum libeat insidias moliri.

Pliny,

Naturalis Historia, xvi, 249:

From Kendrick

"Here we must mention the awe felt for this plant by the Gauls. The Druids - for so their magicians are called - held nothing more sacred than the mistletoes and the tree that bears it, always supposing that tree to be the oak. But they choose groves formed of oaks for the sake of the tree alone, and they never perform any of their rites except in the presence of a branch of it; so that it seems probable that the priests themselves may derive their name from the Greek word for that tree. In fact, they think that everything that grows on it has been sent from heaven

and is proof that the tree was chosen by the god himself. The mistletoe is found but rarely upon the oak; and when found, is gathered with due religious ceremony, if possible on the sixth day of the moon, (for it is by the moon that they measure their months and years, and also their ages of thirty years.) They choose this day because the moon, though not yet in the middle of her course, has already considerable influence. They call the mistletoe by a name meaning, in their language, the all-healing.

Having made preparation for sacrifice and a banquet beneath the trees, they bring thither two white bulls, whose horns are bound then for the first time. Clad in a white robe, the priest ascends the tree and cuts the mistletoe with a golden sickle, and it is received by others in a white cloak. Then they kill the victims, praying that god will render this gift of his propitious to those to whom he has granted it. They believe that the mistletoe, taken in drink, imparts fecundity to barren animals, and that it is an antidote for all poisons. Such are the religious feelings that are entertained toward trifling things by many peoples."

Pliny,

Naturalis Historia, xvi, 249:

From Kendrick

"Non est omittenda in hac re et Galliarum admiratio. Nihil habent Druidae (ita suos appellant magos) visco et arbore, in qua gignatur, si modo sit robur, sacratius. Iam per se roburum eligunt lucos, nec ulla sacra sine earum fronde conficiunt, ut inde appellati quoque interpretatione Graeca possint Druidae videri. Enimvero quidquid adnascatur illis e caelo missum putant signumque esse electae ab ipso deo arboris. Est autem id rarum admodum inventu et repertum magna religione petitur et ante omnia sexta luna, quae principia mensum annorumque his facit et saeculi post tricesimum annum, quia iam virium abunde habeat nec sit sui dimidia. Omnia sanantem appellant suo vocabulo.

Sacrificio epulisque rite sub arbore comparatis, duos admovent candidi coloris tauros, quorum cornua tum primum vinciantur. Sacerdos candida veste cultus arborem scandit, falce aurea demetit, candido id excipitur sago. Tum deinde victimas immolant precantes, suum donum deus prosperum faciat iis quibus dederit. Fecunditatem eo poto dari cuicumque animalium sterili arbitrantur, contra venena omnia esse remedio. Tanta gentium in rebus frivolis plerumque religio est."

Pliny,

Naturalis Historia, xvi, 250-251

From Kendrick

Now I notice that some foreign peoples use certain plants on their persons both to make themselves more handsome and also to keep up traditional custom. At any rate among barbarian tribes the women stain the face, using one plant and some another; and the men too among the Daci and the Sarmatae tattoo their own bodies. In Gaul there is a plant like the plantain, galled glastum; with it the wives of the Britons, and their daughters-in-law, stain all the body, and at certain religious ceremonies march along naked, with a colour resembling that of Ethiopians.

Pliny,

Naturalis Historia, xvi, 250-251

From Kendrick

Equidem et formae gratia ritusque perpetui in corporibus suis aliquas exterarum gentium uti herbis quibusdam adverto animo. Inlinunt certe aliis aliae faciem in populis barbarorum feminae, maresque etiam apud Dacos et Sarmatas corpora sua inscribunt. Similes plantagini glastum in Gallia vocatur, Britannorum coniuges nurusque toto corpore oblitae quibusdam in sacris nudae incedunt Aethiopum colorem imitantes.

Pliny,

Naturalis Historia, xxiv, 103 - 104:

From Kendrick

"Similar to savin is the plant called selago. It is gathered without using iron and by passing the right hand through the left sleeve of the tunic, as though in the act of committing a theft. The clothing must be white, the feet washed and bare, and an offering of wine and bread made before the gathering. The Druids of Gaul say that the plant should be carried as a charm against every kind of evil, and that the smoke of it is good for diseases of the eyes. The Druids, also, use a certain marsh-plant that they call samolus, this must be gathered with the left hand, when fasting, and is a charm against the diseases of cattle. But the gatherer must not look behind him, nor lay the plant anywhere except in the drinking-troughs."

Pliny,

Naturalis Historia, xxiv, 103 - 104:

From Kendrick

"Similis herbae huic Sabinae est selago appellata. Legitur sine ferro dextra manu per tunicam qua sinistra exuitur velut a furante candida veste vestito pureque lautis nudis pedibus, sacro facto prius quam legatur pane vinoque. Fertur in mappa nova. Hanc contra perniciem omnem habendam prodidere Druidae Gallorum et contra omnia oculorum vitia fumum eius prodesse Iidem samolum herbam nominavere nascentem in umidis, et hanc sinistra manu legi a ieiunis contra morbos suum boumque, nec respicere legentem, nec alibi quam in canali deponere, ibique continere poturis."

Pliny,

Naturalis Historia, xxix, 52:

From Kendrick

"There is also another kind of egg, of much renown in the Gallic provinces, but ignored by the Greeks. In the summer, numberless snakes entwine themselves into a ball, held together by a secretion from their bodies and by their spittle. This is called anguinum. The Druids say that hissing serpents throw this up into the air, and that it must be caught in a cloak, and not allowed to touch the ground; and that one must instantly take to flight on horseback, as the serpents will pursue until some stream cuts them off. It may be tested, they say, by seeing if it floats against the current of a river, even though it be set in gold. But as it is the way of magicians to cast a veil about their frauds,

they pretend that these eggs can only be taken on a certain day of the moon, as though it rested with mankind to make the moon and the serpents accord as to the moment of the operation. I myself, however, have seen one of these eggs, it was round, and about as large as a smallish apple; the shell was cartilaginous, and pocked like the arms of a polypus. The druids esteem it highly. It is said to ensure success in law-suits and a favourable reception with princes; but this is false, because a man of the Vocontii, who was also a Roman knight, kept one of these eggs in his bosom during a trial, and was put to death by the Emperor Claudius, as far as I can see, for that reason alone."

Pliny,

Naturalis Historia, xxix, 52:

From Kendrick

"Praeterea est ovorum genus in magna fama Galliarum omissum Graecis. Angues innumeri aestate convoluti salivis faucium corporumque spumis artifici conplexu glomerant, anguinum appellatur. Druidae sibilis id dicunt in sublime iactari, sagoque oportere intercipi ne tellurem attingat. Profugere raptorem equo, serpentis enim insequi donec arceantur amnis alicuius interventu. Experimentum eius esse, si contra aquas fluitet vel auro vinctum. Atque, ut est Magorum sollertis occultandis fraudibus sagax, certa luna capiendum censent, tanquam congruere operationem eam serpentium, humani sit arbitri. Vidi equidem id ovom mali orbiculati modici magnitudine, crusta cartilaginis, velut acetabulis bracchiorum polypi crebris, insigne Druidis. Ad victorias litium ac regum aditus mire laudatur, tantae vanitatis ut habentem id in lite in sinu equitem Romanum e Vocontiis a divo Claudio principe interemptum non ob aliud sciam."

Pliny,

Naturalis Historia, xxx, 13:

From Kendrick

"It [magic] flourished in the Gallic provinces, too, even down to a period within our memory; for it was in the time of the Emperor Tiberius that a decree was issued against their Druids and the whole tribe of diviners and physicians. But why mention all this about a practice that has even crossed the ocean and penetrated to the utmost parts of the earth? At the present day, Britannia is still fascinated by magic, and performs its rites with so much ceremony that it almost seems as though it was she who had imparted the cult to the Persians. To such a degree do peoples throughout the whole world, although unlike and quite unknown to one another, agree upon this one point. Therefore we cannot too highly appreciate our debt to the Romans for having put an end to this monstrous cult, whereby to murder a man was an act of the greatest devoutness, and to eat his flesh most beneficial."

Pliny,

Naturalis Historia, xxx, 13:

From Kendrick

"Gallias utique possedit, et quidem ad nostram memoriam. Namque Tiberi Caesaris principatus sustulit Druidas eorum et hoc genus vatum medicorumque per senatus-consultum. Quid ego haec commemorem in arte oceanum quoque transgressa et ad naturae inane pervecta? Britannia hodieque eam attonita celebrat tantis caerimoniis ut dedisse Persis videri possit. Adeo ista toto aestimari potest quantum Romanis debeatur, qui sustulere monstra, quibus hominem occidere religiosissimum erat, mandi vero etiam saluberrimum."

Pomponius Mela

(Flourished c. A.D. 43,) wrote De Chorographia, a brief geographical survey of the world in three books, the third of which includes the outer coasts of Gaul and Brittany. The text was published by C. Frick (Leipzig, 1880.)

Pomponius Mela,

De Situ Orbis, iii, 2, 18 and 19:

"There still remain traces of atrocious customs no longer practiced, and although they now refrain from outright slaughter, yet they still draw blood from the victims led to the altar. They have, however, their own kind of eloquence, and teachers of wisdom called Druids. They profess to know the size and shape of the world, the movements of the heavens and of the stars, and the will of the gods. They teach many things to the nobles of Gaul in a course of instruction lasting as long as twenty years, meeting in secret either in a cave or secluded dales. One of their dogmas has come to common knowledge, namely, that souls are eternal and that there is another life in the infernal regions, and this has been permitted manifestly because it makes the multitude readier for war. And it is for this reason too that they burn or bury with their dead, things appropriate to them in life, and that in times past they even used to defer the completion of business and the payment of debts until their arrival in another world. Indeed, there were some of them who flung themselves willingly on the funeral pyres of their relatives in order to share the new life with them."

Pomponius Mela,

De Situ Orbis, iii, 2, 18 and 19:

"Manent vestigia feritatis iam abolitae, atque ut ab ultimis caedibus temperant, ita nihilominus, ubi devotos altaribus admovere, delibant. Habent tamen et facundiam suam, magistrosque sapientiae druidas. Hi terrae mundique magnitudinem et formam, motus caeli ac siderum, et quid dii velint scire profitentur. Docent multa nobilissimos gentis clam et diu vicenis annis, aut in specu aut in abditis saltibus. Unum ex his quae praecipiunt in vulgus effluxit, videlicet ut forent ad bella meliores, aeternas esse animas vitamque alteram ad Manes. Itaque cum mortuis cremant ac defodiunt apta viventibus. Olim negotiorum ratio etiam et exactio crediti deferebatur ad infernos : erantque qui se in rogos suorum velut una victuri libentur immitterent."

Pomponius Mela

De Chorographia, Libri Tres,

[Ed. Carolus Frick, Liepzig, 1880 iii. 2]:

"They have, further, their eloquence and their Druids, teachers of wisdom, who profess to know the greatness and shape of the earth and the universe, and the motion of the heavens and of the stars and what is the will of the gods."

Latin text of above:

"Habent tamen et facundiam suam magistrosque sapientiae druidas. Hi terrae mundique magnitudinem et formam, motus coeli ac siderum, et quid dii velint scire profitentur."

Pomponius Mela

De Chorographia, Libri Tres,

[Ed. Carolus Frick, Liepzig, 1880 iii. 2]:

"They teach many things to the noblest of the race in sequestered and remote places during twenty years, whether in a cave or in secluded groves. One of their dogmas has become widely known so they may the more readily go to wars: namely that souls are everlasting, and that among the shades is another life."

Latin text of above:

"Docent multa nobilissimos gentis clam et diu, vicenis annis, aut in specu aut in abditis saltibus. Unum ex his quae praecipiunt in vulgus effluxit, videlicet ut forent ad bella meliores, aeternas esse animas vitamque alteram ad manes."

Pomponius Mela,

De Situ Orbis, Liber iii. c. 2

The quotations on this page are those used by the Rev. J. Williams Ab Ithel, M.A., from his works "Barddas - the Bardo-Druidic System of the Isle of Britain" published by the Welsh MSS Society in 1862

"They [the Gauls] have an eloquence of their own, and their Druids as masters of wisdom. These profess to know the magnitude and form of the earth and the world, the motions of the heaven and the stars, and the will of the gods. They teach the most noble of the nation many things privately, and for a long time, even for twenty years, in a cave or inaccessible woods. One of their precepts has become public, namely, that they should act bravely in war, that souls are immortal, and that there is another life after death. Therefore along with the dead, they burn things which belonged to them while living. Their debtor and creditor accounts were transferred below. Some even went so far as to ascend the funeral pyres of their own accord, as though about to live with them."

Strabo

(Probably c. 63 B.C. – after A.D. 21,) a Greek geogrpaher, historian, and an adherent of the Stoics. He had known Posidonius. He was in Rome 44-35, c. 31, and 7 B.C. and had a great admiration for the Roman Empire. He may have written under the patronage of politicians or officials. His historical books are lost, but his important Geogrpahica in seventeen books has survived.

Strabo, B.C. 54 : "Geographia," Liber iv: The quotations on this page are those used by the Rev. J. Williams Ab Ithel, M.A., from his works "Barddas - the Bardo-Druidic System of the Isle of Britain" published by the Welsh MSS Society in 1862

"And among the whole of them [the Gauls] three classes more especially are held in distinguished veneration, the Bards, the Ovates, and the Druids. The Bards are chanters and poets. The Ovates are sacrificers and physiologists. The Druids, in addition to physiology, practice ethic philosophy. They are deemed to be most upright, and, in consequence, to them are committed public and private controversies, insomuch that on some occasions they decide on battles, and stop the combatants on the eve of engaging. Matters pertaining to murder are more especially entrusted to their decision, and when profit accrues from these, they think fertility will attend their country. These and others say their souls are immortal, and that the world is so too; yet ultimately fire and water will prevail. To their simplicity and ferocity are superadded much stupidity, vain boasting, and love of ornament. They wear gold, having collars thereof on their necks, and bracelets on their arms and wrists; and dignified persons are clad in dyed garments embroidered in gold…"

"Having stricken the man destined for sacrifice on the back with a sword, they augur from the palpitation. They never sacrifice without the Druids. Other kinds of human immolation are spoken of: some victims they slay with arrows, or crucify their offerings; and having prepared a colossus of hay, and thrown wood upon it, they burn together oxen, all sorts of wild beasts, and men."

Strabo

Geographica, iv, 4, c. 197, 4

[Transl. H. L. Jones, 1917, Loeb Library]:

"Among all the Gallic peoples, generally speaking, there are three sets of men who are held in exceptional honour : the Bards, the Vates, and the Druids. The Bards are singers and poets; the Vates, diviners and natural philosophers; while the Druids, in addition to natural philosophy, study also moral philosophy. The Druids are considered the most just of men, and on this account they are entrusted with the decision, not only of the private disputes, but of the public disputes as well; so that, in former times, they even arbitrated cases of war and made the opponents stop when they were about to line up for battle, and the murder cases in particular, had been turned over to them for decision. Further, when there is a big yield [of criminals for sacrifice] from these cases, there is forthcoming a big yield from the land too, as they think. However, not only the Druids, but others as well, say that men's souls, and also the universe are indestructible, although both fire and water at some time or other prevail over them."

Strabo,

Geographica, iv, 4, c. 198, 5

[Transl. H. L. Jones, 1917, Loeb Library]:

"But the Romans put a stop to these customs, as well as to all those connected with the sacrifices and divinations that are opposed to our usages. They used to strike a human being, whom they had devoted to death, in the back with a sabre, and then divine from his death-struggle. But they would not sacrifice without the Druids. We are told of still other kinds of human sacrifices; for example, they would shoot victims to death with arrows, or impale them in the temples, or having devised a colossus of straw and wood, throw into the colossus cattle and wild animals of all sorts and human beings, and then make a burnt offering of the whole thing."

Strabo,

Geographica, iii, 3, 6

Beside these shields they have a dirk or a butcher's knife. Most of them wear linen cuirasses; a few wear chain-wrought cuirasses and helmets with three crests, but the rest wear helmets made of sinews. The foot-soldiers wear greaves also, and each soldier has several javelins; and some also make use of spears, and the spears have bronze heads. Now some of the peoples that dwell next to the Durius River live, it is said, after the manner of the Laconians- using anointing rooms twice a day and taking baths in vapours that rise from heated stones, bathing in cold water, and eating only one meal a day; and that in a cleanly and simple way. The Lusitanians are given to offering sacrifices, and they inspect the vitals, without cutting them out. Besides, they also inspect the veins on the side of the victim; and they divine by the tokens of touch, too. They prophesy through means of the vitals of human beings also, prisoners of war, whom they first cover with coarse cloaks, and then, when the victim has been struck beneath the vitals by the diviner, they draw their first auguries from the fall of the victim. And they cut off the right hands of their captives and set them up as an offering to the gods…..

Strabo,

Geographica, iii, 4, 5

In addition to their trait of simplicity and high-spiritedness, that of witlessness and boastfulness is much in evidence, and also that of fondness for ornaments; for they not only wear golden ornaments –both chains round their necks and bracelets round their arms and wrists – but their dignitaries wear garments that are dyed in colours and sprinkled with gold. And by reason of this levity of character they not only look insufferable when victorious, but also scared out of their wits when worsted. Again, in addition to their witlessness, there is also that custom, barbarous and exotic, which attends most of the northern tribes – I mean the fact that when they depart from the battle they hang the heads of their enemies from the necks of their horses, and, when they have brought them home, nail the spectacle to the entrances of their homes. At any rate, Posidonius says that he himself saw this spectacle in many places, and that, although at first he loathed it, afterwards, through his familiarity with it, he could bear it calmly. The head of enemies of high repute, however, they used to embalm in cedar oil and exhibit to strangers, and they would not deign to give them back even for a ransom of equal weight in gold. But the Romans put a stop to

these customs, as well as to all those connected with the sacrifices and divinations that are opposed to our usages. They used to strike a human being, whom they had devoted to death, in the back with a sabre, and then divine from his death-struggle. But they would not sacrifice without the Druids. We are told of still other kinds of human sacrifices; for example, they would shoot victims to death with arrows, or impale them in the temples, or, having devised a colossus of straw and wood, throw into the colossus cattle and wild animals of all sorts and human beings, and then make a burnt offering of the whole thing.

In the ocean, Posidonius says, there is a small island, not very far out to sea, situated off the outlet of the Liger River; and the island is inhabited by the women of the Samnitae, and they are possessed by Dionysus and make this god propitious by appeasing him with mystic initiations as well as other sacred performances; and no man sets foot on the island, although the women themselves, sailing from it, have intercourse with the men and then return again. And, he says, it is a custom of theirs once a year to unroof the temple and roof it again on the same day before sunset, each woman bringing her load to add to the roof; but the woman whose load falls out of her arms is rent to pieces by the rest, and they carry the pieces round the temple with the cry of "ev-ah" and do not cease until their frenzy ceases; and it is always the case, he says, that someone jostles the woman who is to suffer this fate. But the following story which Artemidorus has told about the case of the crows is still more fabulous; there is a certain harbour on the ocean coast, his story goes, which is surnamed "two crows," and in this harbour are to be seen two crows, with their right wings somewhat white; so the men who have disputes about certain things come here, put a plank on an elevated place, and then throw on barley cakes, each man separately; the birds fly up, eat some of the barley cakes, scatter the others; and the man whose barley cakes are scattered wins his dispute. Now although this story is more fabulous, his story about Demeter and Core is more credible. He says that there is an island near Britain on which sacrifices are performed like those sacrifices in Samothrace that have to do with Demeter and Core. And the following, too, is one of the things that are believed, namely, that in Celtica there grows a tree like a fig-tree, and that it brings forth a fruit similar to a Corinthian-wrought capital of a column; and that, if an incision be made, this fruit exudes a sap which, as used for the smearing of arrows, is deadly. (Perhaps the Yew?) And the following, too, is one of the things that are repeated over and over again, namely, that not only are all Celti fond of strife, but among them it is considered no disgrace for the young men to be prodigal of their youthful charms. Ephorus, in his account, makes Celtica so excessive in its size that he assigns to the regions of Celtica most of the regions, as far as Gades, of what we now call Iberia; further, he declares that the people are fond of the Greeks, and specifies many things about them that do not fit the facts of today. The following, also, is a thing peculiar to them, that they endeavor not to grow fat or pot-bellied, and any young man who exceeds the standard measure of the girdle is punished. So much for Transalpine Celtica.

Strabo,

Geographica, iii, 4, 16-17

They bathe with urine which they have aged in cisterns, and wash their teeth with it, both they and their wives, as the Catabrians and the neighbouring peoples are said to do. But both this custom and that of sleeping on the ground the Iberians share with the Celts. Some say the Callaicans have no god, but the Celtiberians and their neighbours on the north offer sacrifice to a nameless god at the seasons of the full moon, by night, in front of the doors of their houses, and whole neighborhoods dance in chorus and keep it up all night. The Vettonians, when they visited the camp of the Romans for the first time, upon seeing some of the officers promenading up and down the streets merely for the sake of walking around, supposed they were crazy and proceeded to lead the way for them to the tents, thinking they should remain quietly seated or else be fighting.

Strabo,

Geographica, iv, 3, 1-2

Lugdunum (Lyons in France); whereas the remaining parts, including the parts along the ocean, having been classified under another division, I mean that division which is specifically assigned to the Belgae. As for me, however, I shall point out the separate parts in a rather general way.

Lugdunum itself, then, (a city founded at the foot of a hill at the confluence of the river Arar and the Rhodanus) is occupied by the Romans. And it is the most populous of all the cities of Celtica except Narbo; for not only do people use it as an emporium, but the Roman governors coin their money there, both the silver and the gold. Again, the temple that was dedicated to Caesar Augustus by all the Galatae in common is situated in front of this city at the junction of the rivers. And in it is a noteworthy altar, bearing an inscription of the names of the tribes, sixty in number; and also images from these tribes, one from each tribe, and also another large altar. The city of Lugdunum presides over the tribe of the Segusiavi, which tribe is situated between the Rhondanus and the Dubis.

Strabo

Geographica, Vii, 1, 1-3

Now the parts beyond the Rhenus, immediately after the country of the Celti, slope towards the east and are occupied by the Germans, who, though they vary slightly from the Celtic stock in that they are wilder, taller, and have yellower hair, are in all other respects similar, for in build, habits and modes of life they are such as I have said the Celti are. And I also think that it was for this reason that the Romans assigned to them the name "Germanni," as though they wished thereby that they were "genuine" Galatae, for in the language of the Romans "germani" means "genuine."

Strabo,

Geographica, vii, 2, 1

It is ridiculous to suppose that they departed from their homes because they were incensed on account of a phenomenon that is natural and eternal, occurring twice every day. And the assertion that an excessive flood-tide once occurred looks like a fabrication, for when the ocean is affected in this way it is subject to increases and diminutions, but these are regulated and periodical. And the man who said that the Cimbri took up arms against the flood-tides was not right, either; nor yet the statement that the Celti, as a training in the virtue of fearlessness, meekly abide the destruction of their homes by the tides and then rebuild them, and that they suffer a greater loss of life as the result of water than of war, as Ephorus says. Indeed, the regularity of the flood-tides and the fact that the part of the country subject to inundations was known should have precluded such absurdities; for since this phenomenon occurs twice every day, it is of course improbable that the Cimbri did

not so much as once perceive that the reflux was natural and harmless, and that it occurs twice every day, it is of course improbable that the Cimbri did not so much as once perceive that the reflex was natural and harmless, and that it occurred, not in their country alone, but in every country that was on the ocean. Neither is Cleitarchus right; for he says that the horsemen, on seeing the onset of the sea, rode away, and though in full flight came very near being cut off by the water. Now we know, in the first place, that the invasion of the tide does not rush on with such speed as that, but that the sea advances imperceptibly; and, secondly, that what takes place daily and is audible to all who are about to draw near it, even before……

Strabo,

Geographica, vii, 3, 8

After that he received gifts from the tribe sin question and from Syrmus. And Ptolemacus, the son of Lagus, says that on this expedition the Celti who lived about the Adriatic joined Alexander for the sake of establishing friendship and hospitality, and that the king received them kindly and asked them when drinking what it was that they most feared, thinking they would say himself, but that they replied they feared no one, unless it were that Heaven might fall on them, although indeed they added that they put above everything else the friendship of such a man as he…..

Strabo,

Geographica, xii, 5, 1-2

As a cession they received the present Galatia or Gallo-Graecia, as it is called. Leonnorius is generally reputed to have been the chief leader of their expedition across to Asia. The three tribes spoke the same language and differed from each other in no respect; and each was divided into four portions which were called tetarchies, each tetrarchy having its own tetrarch, and also one judge and one military commander, both subject to the tetrarch, and two subordinate commanders. The Council of the twelve tetrarchs consisted of three hundred men, who assembled at Drynemetum, as it was called. Now the Council passed judgment upon murder cases, but the tetrarchs and the judges upon all others. Such, then, was the organization of Galatia long ago, but in my time the power has passed to three rulers, then to two, and then to one, Deiotarus, and then to Amyntas, who succeeded him. But at the present time the Romans possess both this country and the whole of the country that became subject to Amyntas, having united them into one province.

Suetonius

Suetonius (lived in the first half of the second century A.D.) a Roman historian, contemporary with Tacitus. His chief work is the Lives of the Twelve Caesars (including Julius.) The following was written around 120 A.D.

Suetonius,

Claudius, 25:

"He [the Emperor Claudius] very thoroughly suppressed the barbarous and inhuman religion of the Druids in Gaul, which at the time of Augustus had merely been forbidden to Roman citizens."

Latin text of above

Suetonius,

Claudius, 25:

"Druidarum religionem apud Gallos dirae immanitatis et tantum civibus sub Augusto interdictam penitus abolevit."

Tacitus

A.D. 56 or 57 - about A.D. 117 CORNELIVS TACITVS was a Roman historian who lived during the First Century and early Second Century A. D. His most famous works include The Histories and The Annals of Imperial Rome. He also wrote The Agricola, much of which is now lost. Born into a wealthy family living in Gaul or Northern Italy, Tacitus received the best education available to a Roman from a good family. Public speaking skills, oratory and debate, were considered the most important areas of study for a young man destined for a career in imperial service or senatorial office. Tacitus was a senator during the reign of Domitian and was later to fill the post of consul, the highest office open to a Roman who was not emperor. After his consulship, he was given the governorship of the large province of Anatolia (much of modern Turkey.) Tacitus hated great concentration of power in the hands of the early emperors. Though he hated imperial power and in his writings tries to paint every emperor as a corrupt despot, he hated civil war and anarchy even more. He had a particularly heavy bias against the emperor Tiberius, whom he portrayed as a sinister and cruel emperor, purging his opponents from the Senate by having them tried for treason and executed. He showed scorn for Claudius and Nero, and even his writings about Augustus contained some belittling innuendoes and snide remarks. His writing is full of tales of corruption, government scandal, and innocent people being destroyed or having their good names ruined because of the emperor's lust for power. It was Tacitus' belief that the emperor had so much power in his hands that no man could occupy the throne without being corrupted by that power.

Tacitus,

Annals, xiv, 30

[Transl. Church and Brodribb,]

"On the shore stood the opposing army with its dense array of armed warriors, while between the ranks dashed women in black attire like the Furies, with hair disheveled, waving brands. All around, the Druids, lifting up their hands to heaven and pouring forth dreadful imprecations, scared our soldiers by the unfamiliar sight, so that, as if their limbs were paralyzed, they stood motionless and exposed to wounds. Then urged by general's appeal and mutual encouragements not to quail before a troop of frenzied women, they bore the standard onwards, smote down all resistance, and wrapped the foe in the flames of his own brands. A force was next set over the conquered, and their groves, devoted to inhuman superstitions, were destroyed. They deemed it, indeed, a duty to cover their altars with the blood of captives and to consult their deities through human entrails."

Tacitus,

Annals, xiv, 30

[Transl. Church and Brodribb]

"Stabat pro litore diversa acies, densa armis virisque, intercursantibus feminis; in modum Furiarum veste ferali, crinibus deiectis faces praeferebant; Druidaeque circum, preces diras sublatis ad caelum manibus fundentes, novitate, aspectus perculere militem, ut quasi haerentibus membris immobile corpus vulneribus praeberent. dein cohortationibus ducis et se ipsi stimulantes ne muliebre et fanaticum agmen pavescerent, inferunt signa sternuntque obvios et igni suo involvunt. praesidium posthac inpositum victis excisique luci saevis superstitionibus sacri : nam cruore captivo adolere aras et hominum fibris consulere deos fas habebant."

Tacitus,

Histories, iv, 54

[Transl. Church and Brodribb]:

"The Gauls, they remembered, had captured the city in former days, but, as the abode of Jupiter was uninjured, the Empire had survived; whereas now the Druids declared, with the prophetic utterances of an idle superstition, and this fatal conflagration [of the Capitol] was a sign of the anger of heaven, and portended universal empire for the Transalpine nations."

Tacitus,

Histories, iv, 54

[Transl.. Church and Brodribb,]:

"Captam olim a Gallis urbem, sed integra Iovis sede mansisse imperium : fatali nunc igne signum caelestis irae datum et posessionem rerum humanarum Transalpinis gentibus portendi superstitione vana Druidae canebant."

Vopiscus,

Vopiscus and Lampridius whose work was included in the document known as the Historia Augusta, a compilation believed to be substantially of third-century date, but containing some older material, perhaps with further additions in the fourth century.

Vopiscus

Selections from Historia Augusta,

[14] I do not think it too far out, nor yet commonplace, to insert a story about Diocletian Augustus that fits in with this passage. It was given to him as an omen of imperial power. My grandfather told me he learned it from Diocletian himself. He said Diocletian was spending some time at a cook-shop near Tungri in Gaul, back when he was working his way through the ranks. He was reckoning up his daily tab with a certain woman, a Druid. She said, "Diocletian, you want too much and you don't pay enough for it." Diocletian supposedly answered - in jest, not seriously - "I'll be generous when I'm emperor." After that utterance the Druidess supposedly said, "Diocletian, don't joke. You will be emperor when you have killed a Boar." Diocletian in his heart always held the desire for imperial power, and Maximian and my grandfather knew it. Diocletian himself recounted to him what the Druid said. At the time, since he was deep, he laughed and kept silent. Yet on hunts, when he had the opportunity, he always killed the boars with his own hand. In the end, when Aurelian received imperial power, then Probus, then Tacitus, then Carus himself, Diocletian said, "I always kill the boar, but another man gets the meat."

Now, the remark has been known generally, that when he killed Aper the praetorian prefect, Diocletian supposedly said, "At last I have killed the fated Boar." ["Aper" is not only a Roman name, but also the Latin word for "boar."] My same grandfather used to say Diocletian himself had said he had no other cause for killing by his own hand except in order to fulfill the Druid's utterance and fix the imperial power as his own. For he would not want to get the reputation for such cruelty, especially in the first days of his reign, if it were not Necessity dragging him to this murderous atrocity.

Vopsicus,

Numerianus, XIV

XIV. 1 Curiosum [non] puto neque satis vulgare fabellam de Diocletiano Augusto ponere hoc convenientem loco, quae illi data est ad omen imperii. --avus meus mihi ret<t>ulit ab ipso Diocletiano compertum--. 2 'cum', inquit, 'Diocletianus apud Tungros in Gallia in quadam caupona moraretur in minoribus adhuc locis militans et cum Dryade quadam muliere [cu]rationem convictus sui cotidiani faceret atque illa diceret: 'Diocletiane, nimium avarus, nimium parcus es', ioco non serio Diocletianus respondisse fertur. 'tunc ero largus, cum fuero imperator.' 3 post quod verbum Dryas dixisse fertur: 'Diocletian[a]e, iocari noli, nam eris imperator, cum Aprum occideris.'

XV. 1 Semper in animo Diocletianus habuit imperii cupiditatem, idque Maximiano conscio atque avo meo, cui hoc dictum a Dryad[a]e ipse ret<t>ulerat. 2 denique, ut erat altus, risit et tacuit. apros tamen in venatibus, ubi fuit facultas, manu sua semper occidit. 3 denique cum Aurelianus imperium accepisset, cum Probus, cum Tacitus, cum ipse Carus, Diocletianus dixit: 'ego semper apros occido, sed alter utitur pulpamento.' 4 iam illud notum est atque vulgatum, quod, cum occidisset Aprum praefectum praet., dixisse fertur: 'tandem occidi Aprum fatalem.' 5 ipsum Diocletianum idem avus meus dixisse dicebat nullam aliam sibi causam occidendi manu sua fuisse, nisi ut impleret Dryadis dictum et suum firmaret imperium. 6 non enim tam crudelem se innotescere cuperet, primis maxime diebus imperii, nisi illum necessitas ad hanc atrocitatem occisionis adtraheret.

Vopsicus,

Aurelianus XLIII, 4 and 5

He (Asclepiodotus) used to say that on a certain occasion Aurelian consulted the Gaulish Druidesses to find out whether his descendants would remain in possession of the imperial crown. These women told him that no name would become more illustrious in the state annals than that of the line of Claudius. It is true, of course, that the present Emperor Constantius is of the same stock, and I think that his descendents will assuredly attain to the glory foretold by the Druidesses (dryades.)

Vopsicus,

Aurelianus XLIII, 4 and 5

Dicebat enim, quodam tempore Aurelianum Gallicanas consuluisse druidas, sciscitantem utrum apud eius posteros imperium permaneret: tum illas responsdisse dixit nullius clarius in republica nomen quam Claudii posterorum futurum. Et est quidem ian Constantius imperator eiusdem vir sanguinis, cuius puto poste ad eam gloriam quae a dryadibus praenuntiata sit, pervenire.

Lampridus

Lampridus is one of the authors of Historia Augusta, a compilation believed to be of 3rd Century materials.

Lampridus

Alexus Severus LIX,5

When he (Alexander Severus) was on his way, a Druidess cried out to him in the Gallic tongue, "Go forward, but hope not for victory, nor put trust in thy soldiers."

Lampridus

Alexus Severus LIX,5

Mulier Dryas eunti exclamavit Gallico sermone, "Vadas, nec nictoriam speres, nec te militi tuo credas."

Life of St.Columba
Book 2

CHAPTER X.

Of a poisonous Fountain of Water to which the blessed man gave his blessing in the country of the Picts.

AGAIN, while the blessed man was stopping for some days in the province of the Picts, he heard that there was a fountain famous amongst this heathen people, which foolish men, having their senses blinded by the devil, worshipped as a god. For those who drank of this fountain, or purposely washed their hands or feet in it, were allowed by God to be struck by demoniacal art, and went home either leprous or purblind, or at least suffering from weakness or other kinds of infirmity. By all these things the Pagans were seduced, and paid divine honour to the fountain. Having ascertained this, the saint one day went up to the fountain fearlessly; and, on seeing this, the Druids, whom he had often sent away from him vanquished and confounded, were greatly rejoiced, thinking that he would suffer like others from the touch of that baneful water. But he, having first raised his holy hand and invoked the name of Christ, washed his hands and feet; and then with his companions, drank of the water which he had blessed. And from that day the demons departed from the fountain; and not only was it not allowed to injure any one, but even many diseases amongst the people were cured by this same fountain, after it had been blessed and washed in by the saint.

CHAPTER XI.

Of the Danger to the blessed man at Sea, and the sudden calm produced by his prayers.

AT another time the holy man began to be in great danger at sea, for the whole vessel was violently tossed and shaken with the huge dashing waves, and a great storm of wind was raging on all hands. The sailors then chanced to say to the saint, as he was trying to help them to bale the vessel, "What thou art now doing is of little use to us in our present danger, thou shouldst rather pray for us as we are perishing." On hearing this he ceased to throw out the bitter waters of the green sea wave, and began to pour out a sweet and fervent prayer to the Lord. Wonderful to relate! The very moment the saint stood up at the prow, with his hands stretched out to heaven and prayed to the Almighty, the whole storm of wind and the fury of the sea ceased more quickly than can be told, and a perfect calm instantly ensued. But those who were in the vessel were amazed, and giving thanks with great admiration, glorified the Lord in the holy and illustrious man.

CHAPTER XXXIII.

Of the boy whom the holy man raised from the dead, in the name of the Lord Christ.

AT the time when St. Columba was tarrying for some days in the province of the Picts, a certain peasant who, with his whole family, had listened to and learned through an interpreter the word of life preached by the holy man, believed and was baptized the husband, together with his wife, children, and domestics.

A very few days after his conversion, one of the sons of this householder was attacked with a dangerous illness and brought to the very borders of life and death. When the Druids saw him in a dying state they began with great bitterness to upbraid his parents, and to extol their own gods as more powerful than the God of the Christians, and thus to despise God as though He were weaker than their gods. When all this was told to the blessed man, he burned with zeal for God, and proceeded with some of his companions to the house of the friendly peasant, where he found the afflicted parents celebrating the obsequies of their child, who was newly dead. The saint, on seeing their bitter grief, strove to console them with words of comfort, and exhorted them not to doubt in any way the omnipotence of God. He then inquired, saying, "In what chamber is the dead body of your son lying?" And being conducted by the bereaved father under the sad roof, he left the whole crowd of persons who accompanied him outside, and immediately entered by himself into the house of mourning, where, falling on his knees, he prayed to Christ our Lord, having his face bedewed with copious tears. Then rising from his kneeling posture, he turned his eyes towards the deceased and said, "In the name of the Lord Jesus Christ, arise, and stand upon thy feet." At the sound of this glorious word from the saint, the soul returned to the body, and the person that was dead opened his eyes and revived. The apostolic man then taking him by the hand raised him up, and placing him in a standing position, d him forth with him from the house, and restored him to his parents. Upon this the cries of the applauding multitude broke forth, sorrow was turned into joy, and the God of the Christians glorified.

We must thus believe that our saint had the gift of miracles like the prophets Elias and Eliseus, and like the apostles Peter, Paul, and John, he had the honour bestowed on him of raising the dead to life, and now in heaven, placed amid the prophets and apostles, this prophetic and apostolic man enjoys a glorious and eternal throne in the heavenly fatherland with Christ, who reigns with the Father in the unity of the Holy Ghost forever.

CHAPTER XXXIV.

Concerning the illness with which the Druid Broichan was visited for his detention of a female slave, and his cure on her release.

ABOUT the same time the venerable man, from motives of humanity, besought Broichan the Druid to liberate a certain Scotic female slave, and when he very cruelly and obstinately refused to part with her, the saint then spoke to him to the following effect: "Know, O Broichan, and be assured that if thou refuse to set this captive free, as I desire thee, that thou shalt die suddenly before I take my departure again from this province." Having said this in presence of Brude, the king, he departed from the royal palace and proceeded to the river Nesa (the Ness); from this stream he took a white pebble, and showing it to his companions said to them: "Behold this white pebble by which God will effect the cure of many diseases among this heathen nation."

Having thus spoken, he instantly added, "Broichan is chastised grievously at this moment, for an angel being sent from heaven, and striking him severely, hath broken into many pieces the glass cup in his hand from which he was drinking, and hath left him gasping deeply for breath, and half dead. Let us await here a short time, for two of the king's messengers, who have been sent after us in haste, to request us to return quickly and help the dying Broichan, who, now that he is thus terribly punished, consenteth to set the girl free."

Whilst the saint was yet speaking, behold, there arrived, as he had predicted, two horsemen who were sent by the king, and who related all that had occurred to Broichan in the royal fortress, according to the prediction of the saint--both the breaking of the drinking goblet, the punishment of the Druid, and his willingness to set his captive at liberty; they then added: "The king and his friends have sent us to thee to request that thou wouldst cure his foster-father Broichan, who lieth in a dying state.

Having heard these words of the messengers, St. Columba sent two of his companions to the king with the pebble which he had blessed, and said to them: "If Broichan shall first promise to set the maiden free, then at once immerse this little stone in water, and let him drink from it and he shall be instantly cured; but if he break his vow and refuse to liberate her, he shall die that instant."

The two persons, in obedience to the saint's instructions, proceeded to the palace, and announced to the king the words of the venerable man. When they were made known to the king and his tutor Broichan, they were so dismayed that they immediately liberated the captive and delivered her to the saint's messengers. The pebble was then immersed in water, and in a wonderful manner, contrary to the laws of nature, the stone floated on the water like a nut or an apple, nor, as it had been blessed by the holy man, could it be submerged. Broichan drank from the stone as it floated on the water, and instantly returning from the verge of death recovered his perfect health and soundness of body.

This remarkable pebble, which was afterwards preserved among the treasures of the king, through the mercy of God effected the cure of sundry diseases among the people, while it in the same manner floated when dipped in water. And what is very wonderful, when this same stone was sought for by those sick persons whose term of life had arrived, it could not be found. Thus, on the very day on which King Brude died, though it was sought for, yet it could not be found in the place where it had been previously laid.

CHAPTER XXXV.

Of the manner in which St. Columba overcame Broichan the Druid and sailed against the wind.

On a certain day after the events recorded in the foregoing chapters, Broichan, whilst conversing with the saint, said to him: "Tell me, Columba, when dost thou propose to set sail?" The saint replied, "I intend to begin my voyage after three days, if God permits me, and preserves my life." Broichan said, "On the contrary, thou shalt not be able, for I can make the winds unfavourable to thy voyage, and cause a great darkness to envelop you in its shade." Upon this the saint observed: "The almighty power of God ruleth all things, and in His name and under His guiding providence all our movements are directed." What more need I say? That same day, the saint, accompanied by a large number of followers, went to the long lake of the river Nesa (Loch Ness,) as he had determined. Then the Druids began to exult, seeing that it had become very dark, and that the wind was very violent and contrary. Nor should we wonder, that God sometimes allows them, with the aid of evil spirits, to raise tempests and agitate the sea. For thus legions of demons once met in the midst of the sea the holy bishop Germanus, whilst on his voyage through the Gallican channel to Britain, whither he was going from zeal for the salvation of souls, and exposed him to great dangers, by raising a violent storm and causing great darkness whilst it was yet day. But all these things were dissipated by the prayers of St. Germanus more rapidly than his words were uttered, and the darkness passed away.

Our Columba, therefore, seeing that the sea was violently agitated, and that the wind was most unfavourable for his voyage, called on Christ the Lord and embarked in his small boat; and whilst the sailors hesitated, he the more confidently ordered them to raise the sails against the wind. No sooner was this order executed, while the whole crowd was looking on, than the vessel ran against the wind with extraordinary speed. And after a short time, the wind, which hitherto had been against them, veered round to help them on their voyage, to the intense astonishment of all. And thus throughout the remainder of that day the light breeze continued most favourable, and the skiff of blessed man was carried safely to the wished-for haven.

Let the reader therefore consider how great and eminent this venerable man must have been, upon whom God Almighty, for the purpose of manifesting His illustrious name before a heathen people, bestowed the gift of working such miracles as those we have recorded.

Nennius

Nennius, a ninth century Welsh monk/historian of Bangor, is a major source for tales of King Arthur. Unlike the much more careful Bede, Nennius was, as one modern historian writes "unrestrainedly inventive." His work can neither be entirely trusted nor can it be dismissed, as he apparently had access to no-longer-available 5th century sources.

Nennius

Historia Britonium 40

40. After this, the king summoned his magicians in order that he might enquire of them what he ought to do.

(An Irish version was made in the 14th century, and the word magos was therein translated "druids." This naturally does not prove that Vortigern's magi called themselves by that name, but it illustrates rather well the survival of functions and office that may have been a direct heritage from Druidism in decay.)

Nennius

Historia Britonium 40

40 Et postea rex ad se invitavit magos suos, ut quid faceret ab eis interrogaret. at illi dixere: in extremis fines regni tui vade et arcem munitam invenies, ut tu defendes; quia gens, quam suscepisti in regno tuo, invidet tibi et te per dolum occidet et universas regiones, quas amaras, occupabit cum tua universa gente post mortem tuam. et postea ipse cum magis suis arcem adipisci venit et per multas regiones multasque provincias circumdederunt et illis non invenientibus ad regionem, quae vocatur Guined, novissime pervenerunt; et illo lustrante in montibus Hereri tandem in uno montium locum, in quo aptum erat arcem condere, adeptus est. et magi ad illum dixere: arcem in isto loco fac, quia tutissima a barbaris gentibus in aeternum erit. et ipse artifices congregavit, id est lapidicinos, et ligna et lapides congregavit et cum esset congregata omnis materia, in una nocte ablata est materia. et tribus vicibus iussit congregari et nusquam comparuit. et magos arcessivit et illos percunctatus est, quae esset haec causa malitiae et quid hoc evenerit. at illi responderunt: nisi infantem sine patre invenies et occidetur ille et arx a sanguine suo aspergatur, numquam aedificabitur in aeternum.