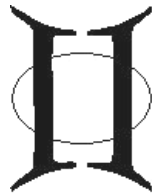


A
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Second Edition

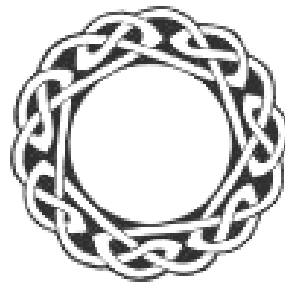
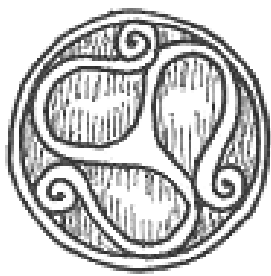
A.K.A.
“Son of A Reformed Druid Anthology: The Druid Strikes Back”



40th Reunion 2003

The Drynemetum Press





Bonewits, Bodfish and Weinberger
The primary editors of these magazines.



A REFORMED DRUID ANTHOLOGY

2nd Edition

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The Standing Stone 1994

A Druid Missal-Any 2000-2004

The Druid's Egg 2003-2004

MOCC Free Voice 1997-2004
(absent in printed version)



The Drynemetum Press



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

Printed in Times New Roman font.



Acknowledgments

A detailed list of the various authors can be found in Part Four: "Credits, Founders and Known Innovators" but I would like to thank a few very special people for their help in putting this collection together.

Stacey Weinberger has proven of inestimable assistance in acquiring and understanding material from the 1980s at the Live Oak Grove. I have assisted her in the on-line publication of the newer Druid Missal-any for five years, and we have a fine working relationship. My greatest regret is that I was unable to draw further from her experience.

Without Mark Heiman's professional layout experience in the first ARDA project, these volumes would not look as fine and polished. His style and influence continues in the 2nd Edition. He also has kindly given advice and assistance on maintaining the on-line version of these files.

Steve Crimmins contributed enormous energies to provide photos and transcriptions and typing up last minute articles to fill up this 2nd Edition. I would like to thank Eric Hillemann for providing space at the Carleton Archives for the Carleton Druid Archival Project, for conducting many oral interviews with past Druids, and offering helpful hints in collecting and organizing a mountain of materials.

I would like to thank my parents, my friends, roommates, fellow Carleton Druid grove members, Ar nDraiocht Fein, The Henge of Keltria, all the other groves of the Reform, and the authors of the First Amendment.

In order to be true to all my friends, I should boldly state the following about Druidism:

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

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

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

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

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

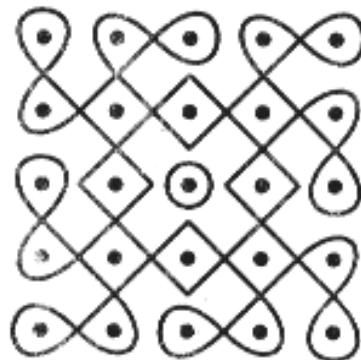
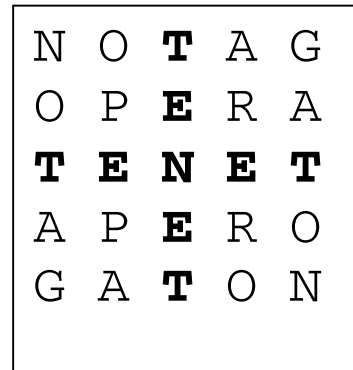
Alternate Constitutional Version (1963):

North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.

North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

Ten Important Notices

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



PREFACE

SECOND EDITION

IT SEEMED LIKE THE

RIGHT THING TO DO AT THE TIME...

A LONG, LONG, TIME AGO,

IN A GROVE FAR, FAR AWAY...

I edited and published a small newsletter from around 1976 c.e. called *The Druid Chronicler*, which eventually turned into *Pentalpha Journal* and *Druid Chronicler*, disappearing (like so many small publications do) in 1981. While age and illness have wiped large portions of my wetware, I have been able to snag a few memories while reading through these old issues.

Originally my goal was have a way of announcing the events sponsored by my NRDNA grove in Berkeley and to network with other groves in the Reform. I can't remember if I had in mind a replacement mechanism for the Council of Dalon ap Landu, which appeared then (as now) to be defunct as an organizational system, but I at least had the idea of keeping the Druids of the Reform in regular contact.

Then I thought of how nice it would be to have a Neopagan newsletter that would print accurate historical, botanical, and other materials instead of the fluffy pseudo-historical, pseudo-scholarly nonsense that most other Neopagan pubs of the time were putting out. I had managed to do this with *Gnostica* for Llewellyn Publishing for a couple of years and I missed doing it. Moreover, I had always felt that the Ancient Druids had been the scholars of their times, so that a modern Druidic publication ought to at least attempt to have high standards. Then I started sending copies to other Druid groves, both inside the Reform and outside, based on my belief that more contacts with like-minded folks were better than fewer. (Remember, all this was very much pre-Internet.)

When I married my second (official) wife, Selene, we created an organization called Pentalpha: the Association for the Advancement of Aquarian Age Awareness, abbreviated as AAAAA. Five A's interlocked into a star shape are called a "pentalpha," hence the name and the logo. This was obviously more of a "new age" group than a specifically Druidic one. It also needed a newsletter, but I knew we couldn't manage to put out two high quality publications, so we combined a new *Pentalpha Journal* with the older *Druid Chronicler*. We started covering various New Age and non-Druidic Pagan topics, and put out several rather nice issues.

Then Selene and I separated, Pentalpha folded, and *PJ&DC* became the plain old *Druid Chronicler* again. In 1981, I married again, to Sally Eaton, and we decided upon some sweeping changes to how we wanted to experience Druidism. Some of the thinking that was going to go into my eventual creation of *Ár nDraíocht Féin*: A Druid Fellowship first appeared in the pages of Volume 5, #1 of the *Druid Chronicler*, which folded shortly thereafter.

I hope that those reading these pages more than twenty-five years later will find them of interest, or at least amusement. Remember what old Bilbo used to say about how dangerous it is to step outside your house—you never know where the road is going to take you.

Bright blessings,
Isaac Bonewits



Foreword

When Brother Mike asked me to write the introduction to the Missal-Any section of ARDA and told me I would be in essence I would be writing proxy for Emmon Bodfish, its original editor, I thought, my god, how to fill those shoes and do them justice. Emmon began the Missal-Any at Oimeic 1982 along with Joan Carruth and I believe Chris Sherbak, when the *Druid Chronicler* ceased publication. It started out as a venue to publish news of the RDNA groves, dates of the High Days and regular services but became so much more. Within the same initial year, Emmon was already writing lead articles that covered an aspect of the particular High Day that were well-researched. Celtic scholars such as Tom Cross and Professor Jim Duran would submit articles. But what made the Missal-Any stand out from other Druid publications was Emmon's unique stamp upon it. Let me clarify. The Missal-Any wasn't self-serving or a product of Emmon's ego. It was a way to get the information "out there" on the High Days, news of what the groves were up to, Celtic history, language, folklore, mythology, and contemporary druid culture that the readership might not otherwise have access to. The lead articles were thought provoking, not mere regurgitation of material from books, and could be used as a springboard for further research by the more ambitious readers. As far as I know no other druid group's newsletter publishes news of their groves.

And there was Emmon's sense of humor. He had a wry wit that appeared in the sorts of cartoons he would add, clips from newspapers and ads which bespoke his observations on the world. They too would make you think, and laugh, and make you look at things in a way you hadn't considered before.

After nine years A Druid Missal-Any ceased publication with the Oimeic 1991 issue. Due to health reasons Emmon needed to devote his energy to finding a place to live where the air was cleaner, leaving the editorship open. Another nine years later (note the trend of the sacred druidic number!), the publishing mantel was once again assumed, this time by me, his student.

Now I had been the proofreader for several years. When Emmon started to consider moving away he offered me the editorship. I in no way felt I had the wisdom or knowledge to be able to take it on, and so the Missal-Any remained on hiatus. Then in 1999 Emmon died. In his will he left me his entire Celtic studies library as well as his Canon copier. Was this to be taken as "a sign" to start up the Missal-Any again? In consulting the AD at the time of my grove he said it was a question of the ownership. The fictitious business statement had certainly lapsed by this time. It was then not long after this discussion that I found in Emmon's effects a letter from me turning the editorship down. Bingo. I could run but I couldn't hide any more. A Druid Missal-Any was reborn.

Samhain 2000 was the first issue of the new edition, mere weeks after my Third Order ordination, following the same format as before, and still produced as a labor of love. The new Missal-Any grew from one and a half pages its first issue to an average of over twenty. It is available by mail as well as by modern technology through email, and thanks to Brother Mike, on its own web site. Emmon's presence is still felt in the occasional reprinting of his lead and "see-and-do" articles. And he remains an inspiration to me still, to do good research, to come up with interesting topics, and to interject humor where possible. Tapadh leat, mo charaid.

Beannachd agus slán leibh,

Stacey Jo Weinberger, ODAL
Archdruid, Poison Oak Grove,
Publisher, A Druid Missal-Any
This 21st of Gearran, Y.R. XLII
21st of April, 2005 c.e.

Introduction

By Michael Scharding, DC Grove

Welcome to the third and final volume of the 2nd Edition of A Reformed Druid Anthology. No other modern Druid organization has produced and released a collection as long and complete as the RDNA. I hope that other Druid groups will follow our example and take steps to preserve and compile their past publications and re-release them for later generations to enjoy and study. A group without a past may have trouble finding its future.

This essay will greatly assist you in fully appreciating the contents of this enormous volume, which is largely free of commentary or exegesis. Although most of the interesting articles have been lifted from those 27 years of magazines and included in the Main Volume and Green Books, you might still wish to watch how Druidism changes over time in a slow chronological manner, to put the articles in the context of their times. Reformatted for publication, they are a treasure to cherish and pretty much speak for themselves.

So please brush off the dust of ages past, so that your browsing might reveal insight into your future. Please read it carefully and enjoy.

Division of the Magazine Volume

The Magazine Volume is actually a multi-media volume of four "Parts", as you can tell from a brief skim of the Table of Contents. Go ahead take a look! Part 11 consists of newsletters that form the bulk of the volume. Part 12 has the short conclusion to the ARDA 2 project. Part 13 is the Druidic movie on a DVD. Part 14 is the Druid Disk copy of nearly all the RDNA records on CD ROM disk.

Part 11 is also sub-divided into four "sections", based primarily on the different publishing runs of the materials. Section One consists of 19 issues of Isaac Bonewits' Druid Chronicler and Pentalpha Journals in the late 1970s. Section Two has the 69 issues of Emmon Bodfish's A Druid Missal-Any throughout the 1980s. Section Three has 34 issues of the current A Druid Missal-Any by Stacey Weinberger in the 2000s, with further updates released annually on the internet. Section Four has the 8 issues of OMS' "The Druid's Egg", being published here as a courtesy; MOCC's "Free Voice" was also intended, but was unavailable in time for the publishing deadline.

History of NRDNA Publishing

From 1963-1975, RDNA members sent mostly hand-written missives and a few mimeograph published booklets. From 1976-1991 regular typed and photocopied (and later word-processes and printed) newsletters and magazines were sent by the NRDNA on a national scale. From 1991-2000, intermittent newsletters and books were released during the first archival movement, in addition to slow proliferation of various online conferences since 1988. From 2000-2004, the internet age drastically reduced the cost of newspaper and conferences, leading to a resurgence of RDNA communication.

The newsletter tradition is perhaps the greatest legacy of the NRDNA to Reformed Druidism. Carleton Druids had a solid inward-looking sense of identity and were tightly networked by their alumni ties and internal correspondence tradition, but the other Reformed Druids were widely scattered and worked in a nodal format and needed something fixed and stable on which to build a community, a way to share information and reach out as a recruiting tool. Part 11, in a sense, details the shifting politics

of "Californian" Druidism. I should add as a side note, it has become very difficult to distinguish the RDNA & NRDNA.

Bonewits' newsletter publishing was preceded by his initial book "Real Magic" in 1971, his two year stint editing Gnostica magazine from 1973-1975, and publishing Druid Chronicles (Evolved) in 1976. This, plus his wide-ranging Neo-Pagan contacts, gave Isaac the skills to publish the Druid Chronicler magazine in 1977. After a few years in the SDNA, he launched the Pentalpha organization to build a functional framework for more organized Druid organization along with releasing the Pentalpha Journal. In 1980, Division, divorce and unemployment forced him to suspend the elaborate PJ, and the Druid Chronicler struggled afterwards another year. After Isaac left the Berkeley Grove to found ADF Druidism, the nearby Live Oak Grove under Emmon Bodfish published their local "A Druid Missal-Any", which networked the few remaining scattered groves until it also faded away. Not long after Emmon's death in 1999, Stacey resumed the Missal-Any and it became the unofficial on-line voice of Reformed Druidism in the 2000s, and seems likely to continue for a while.

As a side note, it can be estimated that Druid Chroniclers reached perhaps a few dozen people, Pentalpha Journals perhaps a hundred subscribers at the maximum, old Druid Missal-Any in the dozens, and the New Druid Missal-Any reaches about 150-200 folks within 6 months of posting on line, plus e-mailed and print versions. So most Reformed Druids haven't read and still don't read the newsletter, just doing their thing.

Joys of Newsletters

I suspect that the Magazine Volume will be the least popular section of ARDA2 because few people appreciate old newspapers. I am under no pretensions that our publications were the best-written, most inspired or widest distributed after 1983 among Modern Druids, when the stellar ADF and Keltrian publications came out. Yet these newsletters and magazines are permeated with the characteristics of Reformed Druidism. They were cheap (or free), homely, witty, eclectic, straight-talking and non-dogmatic. They are like a treasured family album, complete with strange relatives and embarrassing baby-photos of us.

It is often said, "newspapers are the first draft of history." Indeed, a few frenetic dedicated editors tried to scoop out a bucket or two from the torrential river of events and thoughts that rushed by them. They took great pains, financial hardships and spent their precious leisure time trying to tell us something about ourselves. Yet the reward for their labors often is that these newsletters soon become lost and forgotten after a few weeks. Newspapers are sometimes classified in the publishing world as "instant best-sellers and instant garbage." Indeed, many Druids are conflicted over the place of written records, since the Ancient Druidism eschewed the pen in such matters.

To illuminate, throughout the process of ARDA1 and ARDA 2, I had been torn by two different inclinations; to publish or not to publish. On the one hand, it seems prudent to leave the past buried, so that the possibly stultifying accretion of tradition and dogma would have little chance of holding Druids back from exploring new frontiers. On the other hand, as a historian, I understand that interpolation from past events may shed light on the future course of Druids, perhaps avoiding a devastating crisis or two in the future. In the end, I decided to re-release the material and trust the Druids to make the wisest choices in their usage as possible tools.

In my experience, Reformed Druids have four primary sources of wisdom and knowledge (in rough order) to nurture their Awareness; Nature, personal reflection, consultation with friends, and musing over written records. In the last case,

newsletters and books are the most physical "fossils" or detritus left behind by a group. They are only a pale hazy reflection of the vitality of the the original living groves (with their inexpressible foibles, the deep conversations, interaction, the sights, smells, the personalities, etc.). Add to this, that most Reformed Druids have been solitary, and an endless stream stories have remained untold. Thus sadly, for those of us who weren't there, it's all we have to draw upon to recreate and imagine those times, and it is indeed a very meager and unsatisfactory substitute.

Yes, amidst the grove events and calendars are some very interesting articles. True, most of the sizeable or time-enduring articles have already been extracted from the newsletters and put into appropriate categories in the Main Volume (liturgy, apocrypha, organizational) or Green Book (poems, songs, seasonal essay, histories). The materials are presented here as-they-were, scattered willy-nilly, with almost no commentary, so it would be very difficult to use this book to answer a question on a specific topic, due to it's unfocused nature.

The strongest reason to read this book is that it gives you glimpses of how groves have changed over time. Taken as a whole, the Magazine Volume offers you an overview of what topics and events mattered to them, at what time, and for how long. You might glean several clever ideas for your own grove's events, and learn from the mistakes of past groves. You will also see how those articles first-appeared, nestled in hard-to-find corners of magazines, popping up at odd times, much like Life's wisdom and Awareness.

I would recommend to any Grove leader to start a newsletter or to motivate their members to contribute to an existing one. As I mentioned before, newsletters build a sense of community, plus give an outlet for shy members to present their thoughts and works in a slow and lengthy manner, conducive to deeper reflection, in contrast to the discursive witty banter and small talk that occurs at meetings. Perhaps this volume will also give you ideas on the contents of your future productions? There are so many possibilities and tools lurking in this simple publication for those who have eyes to see.

Assembly of the Magazine Volume

Unlike the Green Books and Main Volume, the Magazine Volume posed special challenges and problems that greatly delayed the compilation and publishing.

When I first published ARDA 1 in 1996, there were only a measly handful of collected Pentalpha Journals, Druid Chronicles and four Druid Missal-Anies in the Druid Archives at Carleton College, hardly 80 pages worth at most. Thus, out of neglect or disinterest, I didn't even bother to include them. However, over the years, the amassed page-load has grown 12-fold due to an increasing realization of the magnitude and importance of unknown publishing efforts over the years and improved access to previously hidden collections. Along with "Druid Chronicles (Evolved)", the newsletters are invaluable for understanding the rich diversity of the non-Carleton faction of Reformed Druidism, above and beyond Isaac Bonewits' more famous exploits.

I can take little credit for the contents of the Magazine Volume, as my chief contribution was endless monotonous hours of merely re-typing the fine-crafted, creative work of my predecessors, carefully formatting them in easy-to-read ways, and scanning and tweaking their pictures, trying to faithfully reproduce the contents and style of the originals, knowing that it was both impossible but imperative to try my best. It has left me with a profound sense of respect and empathy for their labors during a less-sophisticated technical age.

But they also had several freedoms, as in Emmon's case, where he would paste in articles at odd angles, tack on clipped cartoons, photocopy in actual plants, scribble in the margins and other hands-on embellishments; much like an artist choosing different paints for his canvas. In contrast, our rendition of his work in neat orderly columns, stable spacing, rigidly squared – it is so much more lifeless and bland, bereft of his artistry. Similarly, in the case of the new Missal-Anies, the original on-line versions were a riotous splash of color, with text snaking its way around the embedded pictures of small and enormous size. Due to memory overload, many unnecessary graphics have been removed from the new Missal-Anies. Each Grove had a "logo" for its news reports, and there were distinctive icons for the section divisions. I recommend that the artistic readers someday go see the originals and see them as the works of art they are, beyond the textual documents that are emphasized here. It should be noted that PJ & DC Vol. 2.5, 2.6., 3.1, Missal-any Vol. 20 and OMS Vol. 1-3 in here were not available for compiling the earlier Main Volume and Green Books collections. Take a look.

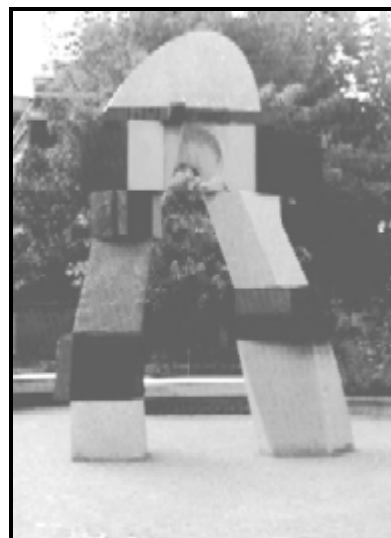
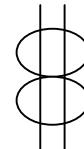
Final Thoughts

I would like to thank all the people who assisted me over the years by giving me copies of back issues, explaining the importance of various articles, and assisting me in the production and review of this volume. I am eternally grateful to them, as should we all.

As I now turn again my focus away from European matters and leave for life in Korea and Asian Affairs, I bequeath to you a very solid 40-year foundation of hard-to-find works that Reformed Druids can draw upon, if they wish. It is uncertain at this point whether it will be I or another who produces further collections. Whoever it will be, I hope they will draw deeply upon the Earth-Mother and her fellow Druids for inspiration.

I wish you well in your daily endeavors and hope that the blessings and lessons of Nature will be ever apparent unto you.

Yours with love, in the Earth-Mother,
Mike the FoOI
Raining Patriarch of Taranis
Day 14 of Earrach, Y.R. XLII
Feb 14, 2005 c.e.



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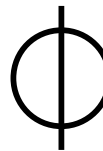
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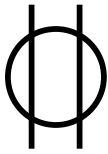
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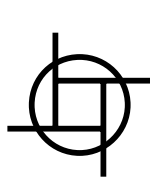
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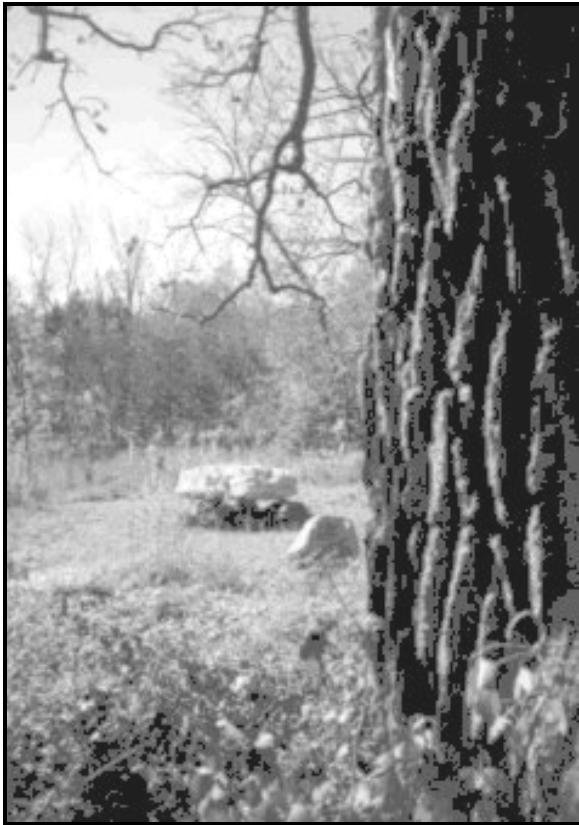
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HIC LIBER IN MEMORIAM

EMMONIS DEDICATUS.

This edition's volume is dedicated to Emmon Bodfish, who died in 1999, prompting the revived enthusiasm in newsletter publication. May he rest with peace and frolic in the Land of the Young forevermore.

Editor's Blessing upon the Reader

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

As For Written Tradition...

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

Julius Caesar 44 b.c.e.

Midwinter

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

Richard Smiley, 1964

The Inheritance

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

Ryokan's deathbed poem, 1831

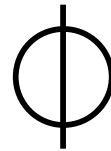
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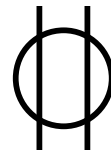
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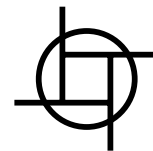
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Drynemetum Press



