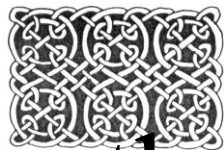


part four



further

laws,

customs

and
ordinances

CONSTITUTION OF THE REFORMED DRUIDS OF NORTH AMERICA AT CARLETON COLLEGE

[As of May, 1970 c.e. Revision]

We, the Reformed Druids of North America at Carleton College, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE I

The name of this organization shall be the Reformed Druids of North America at Carleton College.

ARTICLE II

Any student at Carleton College may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the basic tenets of North American Reformed Druidism as set forth in this Constitution.

ARTICLE III

The basic tenets of North American Reformed Druidism are these:

- 1) North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.¹
- 2) North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

ARTICLE IV

There shall be three officers of the Reformed Druids of North America:

- 1) The Arch-Druid must be at least a third-order North American Reformed priest. He shall preside over all meetings.*
- 2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principal officer in the secular arm of the Reformed Druids of North America.
- 3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.

ARTICLE V

Elections for the posts of Arch-Druid, Preceptor, and Server shall be held annually, in May.* Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

ARTICLE VI

This Constitution may be amended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-eighth of those members known to the officers,* must be present at both meetings.

I certify this to be a true and accurate copy of the Constitution of the Reformed Druids of North America at Carleton College, read and approved at two consecutive meetings by all members present.

David Fisher
Arch-Druid, 1963-

¹ Note these tenets are written differently than in the Book of Law. In fact the Book of Law is a rephrasing of this constitution. Some later Constitutions still include the original formulation of the Tenets though it was generally ignored.

CONSTITUTION OF THE _____ GROVE OF THE
_____ DRUIDS OF NORTH AMERICA*

We, the _____ Druids of North America, living in the vicinity of _____, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE ONE

The name of this organization shall be The _____ Grove of the _____ Druids of North America and it shall be an autonomous Grove within the Branch of the Reform known as _____ Druidism.

ARTICLE TWO

Any person, regardless of race, gender, color, culture, age or sexual preferences may become a member of this organization upon presenting a petition, which may be oral, stating that she or he believes in the Basic Tenets of North American Druidism, as set forth in *The Book of Law* in *The Druid Chronicles*, and that she or he further believes in and agrees with the self-definition of this Branch of the Reform.

ARTICLE THREE

The Basic Tenets of North American Druidism, as set forth in *The Book of Law*, are these:

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

ARTICLE FOUR

The self definition of the Branch of the Reform to which this Grove shall belong, which is the _____ Druids of North America, is as follows

ARTICLE FIVE

There shall be at least five officers of the Grove:

- 1) The Archdruid/ess must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. He or she shall preside over all meetings and most religious services and shall be a member of the Provisional Council of Archdruids.² She or he shall perform those functions usually performed by a Pastor in other religious organizations.
- 2) The Preceptor must be at least a Second Order Druid/ess, shall assist in services, and shall be the principal officer for secular matters, including the handling of the Grove's treasury, if any.
- 3) The Server must be at least a First Order Druid/ess and shall assist the Archdruid/ess insofar as he or she may be called upon to do so, including those function usually performed by a Secretary in other religious organizations, unless the Preceptor shall have decided to perform them.
- 4) The Chief Bard must be at least a Second Order Druid/ess and learned in matters of poetry, music, dancing and song. She or he shall be responsible for all Bardic matters within the Grove. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold one of the other posts at the same time; but need not be present for the founding of this Grove.

⁹⁰ Note that this constitution pledges that the Archdruid will include him or herself in the PCoAD and thus perpetuate the Provisional Council.

5) The Assistant Archdruid³ must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold the office of Preceptor, Server or Chief Bard at the same time; but need not be present for the founding of this Grove. She or he shall serve those functions usually performed by an Assistant Pastor in other religious organizations and shall preside over services in the absence of the Archdruid/ess.

6) Other officers may be added from time to time as the Grove shall decide when they are needed.

ARTICLE SIX

Elections for the posts of Archdruid/ess, Preceptor, Server, Bard and any other officers decided upon shall be held annually during the period of *Foghamhar*, except for the first election for each post. Unless a member of the Grove shall object the post shall be filled by a voice majority vote, with nominations being accepted from the ground of the meeting. If such an objection is lodged, the election shall be by majority vote in a secret ballot.

Only members of the Grove may vote for the officers of the Grove and only those persons qualified to hold the posts may be nominated for them.

Also at this time the Grove may vote upon the amount, if any, of dues to be paid by all members of the Grove; said dues to be used strictly for the expenses of the Grove and to be kept by the Preceptor.

ARTICLE SEVEN

A member of this Grove shall be defined as one who:

1) Is at least a First Order Druid/ess
2) Has asked that her or his name be placed in the Grove Records as being a member of the Grove.

3) Has attended at least one-third of all services held by the Grove during the time since attaining initial membership as defined in sections (1) and (2) of this Article; save that the Grove may, by majority vote, suspend this rule for any former member who, by reason of illness, require extensive travel or other emergency has been unable to attend services as desired.

4) Has kept current with whatever dues the Grove may vote in during the annual election.

ARTICLE EIGHT

This Constitution may be amended by a majority vote of the members of this Grove in two consecutive meetings, a quorum being present.

A quorum for this and all purposes shall be taken to be two-thirds of the members of the Grove. All members of the Grove who miss the first meeting at which an amendment to this Constitution was passed must be notified in writing of the date and place for the second meeting, as well as the content of the amendment.

ADOPTED this _____ day of _____, in the _____ Year of the Reform, being the date of _____ in the Common Era, by:

³ Note that this is (most likely accidentally) Archdruid instead of Archdruid/ess.

the records of the council of dalon ap landu

7 May 1964. Voted:

Patriarch

To elevate David H. Fisher to the office and order of the Patriarch of the Order of Grannos (the 4th—Healing springs).

Liturgy

To adopt the Order of Worship of the Carleton Grove (as formulated by David H. Fisher) as the basic order of worship of the Reformed Druids of North America.

26 May, 1964. Interpreted:

Higher Orders

- (a) That the purpose of the higher orders is to stimulate priests of the 3rd Order to continued spiritual inquiry, and are intended to honor achievement rather than tenure.
- (b) That the higher orders are equal in the sense that none shall be considered a prerequisite for any other (except with regard to the formula for the election of Patriarchs).
- (c) That direct confirmation of the selection of each priest for a higher order must be made by the Patriarch concerned.
- (d) That the ceremony of induction may be performed by any member of the order.

27 January, 1965. Voted:

Council

- (a) To declare in perpetuity that the Arch-Druid of Carleton shall be the Chairman Ex-officio of the Council of Dalon Ap Landu.
- (b) To reserve to all the priests, collectively in the Council of Dalon Ap Landu, the highest authority of the Reformed Druids of North America.

Priestesses

- (a) To delegate to the priest the right to individually consecrate priestesses to any order which they (the priests) may hold.
- (b) To allow priestesses to hold the office of Arch-Druid, provided that they have first vigiled and been granted the right to perform the ceremony by the Council of Dalon Ap Landu.

Interpreted:

Missions

- (a) That any priest has the right to conduct worship and receive members into the First and Second Orders.
- (b) That no one has the right to consecrate priests of the Third Order except the duly elected Arch-Druid of a legally constituted Grove, i.e., a Grove which has adopted a constitution and filled by election the offices of Arch-Druid, Preceptor, and Server.
- (c) That the ceremony for the consecration of a Third Order priest as adopted at Carleton may not be altered without the permission of the Council.
- (d) That the local Groves retain the right to organize themselves in any way which will best serve their own needs.

Liturgy

- (a) That the waters-of-sleep shall be used during the winter half (Geimredh & Earrach) and the waters-of-life shall be reserved for the summer half (Samradh and Foghamhar), except when they are needed for healing or for the consecration of a priest. The priest shall wear the red ribbon when consecrating the waters-of-life, and he shall wear the white ribbon when consecrating the waters-of-sleep, both as the mark of the 3rd Order.
- (b) That the white robe is the mark of the Druid, and it may be worn by any member; except that a Patriarch may wear a black robe (in honor of the first Patriarch), but may not at the same time wear the mark of any high order of which he is not Patriarch.
- (c) That the first Patriarch of each higher order shall establish the ceremony and identifying mark of his order.
- (d) That the individual Groves retain the right to establish any such identifying marks for its officers

as it sees fit, provided that they do not conflict with any other marks already adopted.

consecration has been confirmed by the Patriarch of the given order all prerogatives of that order. Again, she is known as a priestess *of* the given order.

29 March, 1966. Voted: (by mail)

Priestesses

- (a) To grant automatically to all priestesses who have conducted a vigil the right to perform the ceremonies of Reformed Druidism.
- (b) To allow a priestess, while holding the office of Arch-Druid, to consecrate priests of the Third Order and priestesses unto the Order which she herself holds.

20 April, 1966. Voted: (by mail)

Council

- (a) To require the Arch-Druid of Carleton, upon his retirement from office, to prepare a report on the state of Reformed Druidism at Carleton, including such information on Reformed Druid activities elsewhere as they may have received, and including a list of Council members and Council resolution; this report to be submitted to all members of the Council, the expense of the printing and distribution of said report to be fixed by him and charged to those who receive it.
- (b) To require each Arch-Druid to promptly forward to the Arch-Druid of Carleton notice of the formation of any Grove and the name and address of any priest consecrated to the Third Order in that Grove.

1 May, 1971 Voted: (by mail)

Priestesses

- (a) To subordinate all previous resolutions of the Council concerning priestesses to this one.
- (b) To allow a priestess who has conducted a vigil and who has been consecrated to the third order all prerogatives of the order, including the right to hold the office of Arch-Druid and so to consecrate priests and priestesses to the Third Order. In token of this she is known as a priestess *of* the third order.

- (d) To abolish all restrictions—other than those applying equally to priests—on the number of high orders to which a priestess of the third order may be consecrated.



*The Archdruids of Carleton:*⁴

David Fisher	Spring 63-Spring 64
Norman Nelson	Spring 64-Fall 64
David Frangquist	Fall 64-Spring 66
Gary Zempel	Spring 66-Spring 67
Thomas Carlisle	Spring 67-Spring 68
Marta Peck	Spring 68-Fall 68
Steven Savitzky	Fall 68-Spring 69
Richard Shelton	Spring 69-Spring 71
Glenn McDavid	Spring 71-Spring 72
Renata Seidel	Spring 72-Spring 73
Steven Corey	Spring 73-Summer 74
Diana Erbe	Summer 74-Spring 76
Don Morrison	Spring 76-???

- (c) To allow a priestess of the Third Order who has been consecrated to a high order and whose

⁴ This list, is, ofcourse, out of date. An up to date list has been created by Michael Scharding and is in his *A Reformed Druid Anthology*

the names of the druids

Eleanora Auvinen (TC75)	212 Southeast Bedford	Minneapolis, MN 55414
Anne Beloot (VR66)	LOST	LOST
Isaac Bonewits (BK69)	Box 9398	Berkeley, CA 94709
Michael E. Bradley (CH70)	5611 South Blackstone	Chicago, IL 60637
Thomas L. Carlisle (CL66)		Hyattsville, MD 20784
Joan Carruth (BK74)	Box 9398	Berkeley, CA 94709
Carolyn Clark (AG76)	c/o Box 2953	St. Louis, MO 63130
Philip Cooper (CL71)		Fridley, MN 55432
Steven E. Corey (CL71)	185 Mountainview Road	East Longmeadow, MA 01028
Diane Erbe (CL71)		Davenport, IA 52806
David H. Fisher (CL00)		Sewanee, TN 37375
David A. Frangquist (CL64)	GS12, 361-34-5402, USACSC Field Agency	APO, NY 09052
Deborah Gavrín Frangquist (CL65)	c/o David A. Frangquist,	APO, NY 09052
David T. Geller (TC74)	c/o Box 9398	Berkeley, CA 94709
Avery Grant (TC76)	3540 Columbus	Minneapolis, MN
Jan Griffith (TC75)	1236 Marshall Avenue,	St. Paul, MN 55104
Leonard E. Holding, Jr. (MK65)	LOST	LOST
Victor T. Henney, Jr. (CL66)	304 South Kenmore Avenue, #317	Los Angeles, CA 98020
Robert Hirsch (MK66)	LOST	LOST
Charles D. Hixson (BK71)	Box 9398	Berkeley, CA 94709
D. Wesley Hubbard (VR66)	LOST	LOST
Laura Kiigemaji Keating (CL69)		Missoula, MT, 59801
Robert G. Larson (CL65)	5208 Manila, Apt. 6.	Oakland, CA 94618
Gerre Goodman MacInnes (CL70)	210 East 2nd Street, Apt. 4,	Tucson, AZ 85705
Cathy MacQuilling (BK71)		Soquel, CA 95073
Stephen W. A. McCalley (BK73)	2035 Channing Way, Apt. 203	Berkeley, CA 94704
Thomas McCausland (CL70)		Eau Claire, WI 54701
Glenn McDavid (CL69)	c/o Richard & Ellen Shelton,	Ann Arbor, MI 48104
Hal Moe (BK73)	c/o S.W.A. McCalley	Berkeley, CA 94704
Don Morrison (CL74)	Carleton College,	Northfield, MN
Norman E. Nelson (CL64)	1111 Ninth Street,	Rapid City, SD 57701
Marta Peck (CL68)		York, PA 17404
Teresa Reitan (BK75)		San Francisco, CA 94123
Vicki Rhodes (AG76)	475 East Lockwood Avenue	Webster Groves, MO 63119
Steven Savitzky (CL68)	c/o David Uggla	Palo Alto, CA 94303
Renata Seidel (CL76)	c/o Richard & Ellen Shelton	Ann Arbor, MI 48104
Ellen Conway Shelton (CL72)	722 Dewey Avenue,	Ann Arbor, MI 48104
Richard M. Shelton (CL69)	722 Dewey Avenue,	Ann Arbor, MI 48104
Lew Shieber (AG76)	7241 Greenway Avenue.	University City, MO 63130
Richard F. Smiley (CL64)		West Lafayette, IN 47906
Steven Sterba (TC74)	1236 Marshall Avenue,	St. Paul, MN 55104
E. David Uggla (ST70)	1820 West Bayshore Road, Apt. 19	Palo Alto, CA 94303
Carol Williams Weisberg (TC76)	c/o Eleanora Auvinen	Minneapolis, MN 55414
Gary "of Schenectady" Zempel (CL65) [0]		Edina, MN 55435

Being a listing of known members of the Order of Dalon Ap Landu, as of Lughnasadh, 14 y.r.

An address in italics or missing is of a member who did not imply or declare a wish to have her or his address published.

(They can be written to via other members)⁵

Grove Coding Key:

AA = Ann Arbor Grove (RDNA), AG = Arch Grove (HDNA), BK = Berkeley Grove (NRDNA), CH = Chicago Grove (NRDNA), CL = Carleton Grove (RDNA), MG = Mother Grove (SDNA), MK = Ma-Ka-Ja-Wan Grove (RDNA, defunct),

1NY = First New York Grove (RDNA, defunct), 2NY = Second New York Grove (RDNA),

RC = Rapid City Grove (RDNA, defunct), SK = Stockton Grove (RDNA, defunct),

SS = Southern Shores Grove (RDNA/NRDNA, formerly ST), ST = Stockton Grove (RDNA, mutated),

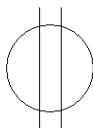
TC = Twin Cities Grove (SDNA), VR = Vermillion Grove (RDNA, defunct).

⁵ Please note that this list is out of date. All persons listed are still third order Druids though almost all have changed addresses. For an up to date listing of third order Druids, in so far as one is available, contact Michael Scharding, managing editor of the Drynemtum Press, via our website. Note that in the original DC(E) Victor T. Henney Jr.'s address was added by hand and that all of Hal Moe's information was added by hand.

miscellaneous customs and liturgical notes

The Druid Sigil:

The circle with the two vertical lines passing through it is thought to be an ancient Celtic symbol for signing of names by members of the Third Order. This is thought to be an ancient Celtic symbol for signing of names by members of the Third Order. from an illustration (plate 2) in *The Druids* by Stuart Temple.⁶ It can be seen to this very day, carved into



through is the major symbol used by all of the Reform. the Earth-Mother and is used in blessings and in the There is some possibility that the Founders took it Piggott, showing the floor plan of a Roman-Celtic the rock-altar on the top of the Hill of the Three Oaks.

The Keeping of Books:

It will probably prove most convenient to keep your copy of *The Druid Chronicles* in a looseleaf notebook, along with any prayers, poems, meditations, rituals or other materials you may wish to keep for personal Druidic use. Entries in this edition [the original edition –s.c] have been printed in such a way as to make it easy to insert new items and variants directly into the parts where they belong. The use of a notebook will also make it easier to use the Orders of Worship during services (get a good heavy cardboard one).

Kinds of Liturgy:

There are several types of liturgies performed by the Reformed Druid movements. Most common are the *Orders of Common Worship* for the Winter and Summer halves of the year (one each). These are the two types used for regular weekly services. Then there are some *Special Orders of Worship for the High Days*, one or more versions for each of the eight Major and Minor High Days. These are entirely optional and vary from Grove to Grove. There are *Ordination Ceremonies* for the Second, Third and Higher Orders, sometimes called “Consecrations” and sometimes called “Sealings” to those Orders. Naturally there are weddings, funerals, child namings, puberty rites, and the like, but these are usually written by an individual Grove or Druid/ess for the occasion. As time goes by, these extra rituals will be printed up and distributed, so if you are interested, it pays to keep in touch with at least one active Grove.

Spelling and Reading Conventions:

Although spelling the same word differently each time one uses it is a grand Paleopagan custom, still it helps if people use roughly the same spellings for important words. Therefore, the following spelling conventions are suggested: *Archdruid*, *Archdruidess*, *Archdruid/ess*, *Druid*, *Druidess*, *Preceptor*, *Neopagan*, *Paleopagan*, *Grove*, *Hasidic*, *Schismatic*, *Earth-Mother*, *Season of Life*, *Season of Sleep*, *Geimredh*, *Earrach*, *Samradh*, *Foghamhar*, *Samhain*, *Oimelc*, *Beltane*, *Lughnasadh*, *waters-of-life*, *waters-of-sleep*, *the Waters*, *Weekend*, *acorncap*, *tellit*, *Hairpull*, *Mishmash*, *Dru*. Note the presence and absence of hyphens and capital letters.⁷

Frequently throughout *The Druid Chronicles* and related materials, one will run into terms with a slash mark through the middle. Except for such terms as “and/or,” this is usually used to indicate that each of the terms on either side of the slash mark is the equal of the other. “Archdruid/ess,” for example, may be read as “Archdruid,” “Archdruidess,” or “Archdruid and/or Archdruidess,” depending upon the particular application. In the verbal portions of rituals, one usually only reads half of the slashed terms, depending upon the gender of the parties involved.

The Green Book:

This is a publication that not many Druids outside of the Carleton Grove have ever heard of. According to Brother Dick Shelton, it happened this way: “In 1966, David Frangquist put together a collection of readings from several sources, mostly religious, many eastern, all of them particularly Druidic. At Carleton this collection has become as important as the *Chronicles [of the Foundation]* but it never got much beyond Carleton and I thought it ought to, for other Groves may find it as inspiring as we have.” Unfortunately, copyright difficulties have prevented the reprinting of this book so far, but Brother Shelton hopes to have it available soon. Hopefully, it will be printed in a notebook format as well.

Third Order Ordination Customs:

⁶ Actually the book was published only a after the sigil was first used. There is some chance that the picture was published elsewhere though no one has been able to find it. Fisher, in a recent interview, said that he believes it was found in some book but after 40 years that may well be an incorrect memory.

⁷ These terms do show up in Bonewits’ writings, and probably some people around him adopted them. However, they have been summarily ignored and no standard currently exists.

Among various Groves the following customs have developed. Perhaps the oldest custom is that the new Druid/ess buys the ordaining Archdruid/ess a hearty breakfast. In some Groves, the Archdruid/ess may read or recite passages from *The Book of Meditations* during the Vigil, his or her voice coming from the darkness. The Candidate is usually consulted as to whether this will be a help or a distraction. Visiting of the Candidate is allowed, as long as the visits are brief. Intimate relations between the Candidate and the ordaining Archdruid/ess (or any other visitors), either during the Vigil or the preparatory training are neither forbidden nor required (though some Groves encourage them), being entirely up to the parties involved. Some Groves take up a collection to buy the new Druid/ess a proper red chalice, sickle, a full bottle of her or his favorite brand of the Waters, etc. In some Groves, it is the duty of the new Druid/ess to lead the Grove's next full service.

Additional Requirements for the Third Order:

In all the Branches of the Reform, in order to be eligible for ordination to the Third Order, one must first be a Second Order Druid/ess and one must "dedicate himself or herself to a life of Druidic inquiry, the beginning of which is an all-night Vigil in the outdoors."

Among the Schismatic and Hasidic Druids, however, a number of additional requirements are added, including the following: (1) the Candidate must make a statement to the members of the Grove that he/she considers him/herself to be primarily Pagan in outlook. (2) the Candidate must make progress in the learning of Theology, including comparative religions, mythology, folklore (with the emphasis on Celtic/Gaulish materials) and an in-depth study of at least one other religion than the one she or he was raised in. (3) the Candidate must make progress in the learning of Magic, including at least two systems of divination. (4) the Candidate must be familiar with the major Neopagan movements and with their current theological systems. (5) the Candidate must make progress in the learning of various sciences, crafts and fine arts, including—among others—ecology, woodcraft and improvisational poetry. (6) the Candidate must reach an agreement with the ordaining Archdruid/ess that a genuine vocation is evident. (7) among Hasidic Druids, the Candidate must be able to improvise a blessing for absolutely any occasion.

Because of these additional requirements, the *minimum* time for a person to go from the First Order to the Third Order in the SDNA and the HDNA (for those not already clergy in other Neopagan movements) is usually a year and a day. Two or more years are common.⁸

Obviously, for those who are not interested in fulfilling all these extra requirements, it is possible to become ordained in the RDNA or the NRDNA, however, they would not necessarily then be qualified to lead a Grove within the SDNA or the HDNA.

Ordination Notifications:

Archdruids and Archdruidesses who ordain new members to the Third Order should try to remember to send a notice of this to: Archdruid/ess, Carleton Grove, Reformed Druids of North America, Carleton College, Northfield, MN 55057. That way, if the Council of Dalon Ap Landu ever becomes active again, the new Druids and Druidesses will be on the active roles and can be contacted. A similar notice should be sent to the Chairperson of the Provisional Council of Archdruids (currently, the Archdruid of Berkeley, NRDNA); and for Schismatic and Hasidic Druids, to the Mother Grove (SDNA) and the Arch Grove (HDNA) respectively.

Naturally, changes of address are crucial too.

Apostolic Succession:

For those who are concerned, while any group of people can use Druid, only a Third Order Druid/ess, duly ordained by a previous member of the Council of Dalon Ap Landu, may consecrate the waters-of-life and the waters-of-sleep. The Hasidic Druid movement, for example, traces the ordination of its Third Order Druids through the Schismatic Druid movement, which is traced through its Founder to the Berkeley Grove (NRDNA) the Founder of which was ordained at Carleton College. Thus, as long as all the various Branches of the Reform continue to use the same basic ordination ritual (with additions only, if desired, but no subtractions), all their Druids and Druidesses of the Third Order will be of equal "legitimacy."

Establishing a Grove:

In order to establish a legal Grove, it is necessary to have at least three people. At least one of these must be a Third Order Druid/ess, at least one of the others a Second Order member, and the last need only be a First Order member. The three or more people adopt a Constitution similar to that used by the Carleton Grove⁹ and proceed to elect an Archdruid/ess, a Preceptor and a Server. They may add other officers as they see fit such as, for example, a Bard, an Astrologer, a Guard, etc. Note that a Third Order Druid/ess establishing a mission must first organize a legal Grove and be elected its Archdruid/ess (or already be the head of a legal Grove) before he or she can ordain any new Third Order Druids or Druidesses.

⁸ This is either a guess or from experience with pre SDNA Groves. At the time of writing the SDNA hadn't been in existence for two years and the HDNA hadn't even existed for one.

⁹ Note that a constitution did not need to be like the constitution of the Carleton Grove. The CoDAL only mentions that a legally constituted grove had to have, among other things, a constitution. It has been the tendency to create constitutions similar to the Carleton grove but it is acceptable to do otherwise. Note that the form constitution provided near the beginning of Part 4 is strikingly similar in language to the Carleton Constitution even in matters of the election of Grove Officers.

Once one has organized your legal Grove, you should try and remember to send a letter mentioning this to the Archdruid/ess of Carleton, the Chairperson of the Provisional Council of Archdruids (to which your Archdruid/ess is automatically eligible to belong), and, if applicable, to the Mother Grove of the SDNA or the Arch Grove of the HDNA.

Protogroves:

Some people reading these materials may wish to start a Grove, but may have no easy access to a legitimate Third Order Druid/ess. What they should do is write to the Archdruid/ess living closest to them (of whichever branch of the Reform appeals most) and ask for help. With luck, there may be a member of the Third Order living nearby who may be prevailed upon to organize a legal Grove, or it may be possible to arrange for an Archdruid/ess to travel out to your area.

While waiting, groups may form Protogroves (after all, there's nobody to stop them). Protogroves could hold regular services, though they could not properly consecrate the Waters. A prayer of another sort could be said over the chalice, perhaps something along the lines: "O Dalon Ap Landu, Lord of this and every Grove, bless these Waters that we share in your Name. Send unto us a member of your Order, that we may worship the Earth-Mother in proper Druidic fashion. O Mother, join us together by Thy power as we meditate upon Thy glories."

On Homosexuality, Bisexuality and Transexuality in the Reformed Druid Movements:

So what?

The Higher Orders:

The names of the Higher Orders, and therefore of the deities most frequently invoked by the Reformed Druids, were taken predominantly from Gaulish Paleopaganism, plus two Welsh names and one Irish. All Celtic cultures, but with vast differences between them! Further details on these deities can be found in *A Guide to Gaelic Deities*.

The Patriarch or Matriarch of each Higher Order designs the symbol or vestment of that Order. Thus the Eight, Ninth and Tenth Orders have no special symbols (though some are suggested below) because they have no Matriarchs or Patriarchs. The following table gives the names, origins, symbol, patronage and Order of each of the eight orders involved (though it is important to note that the order of listing the deities in no way implies any ranking between either the deities or of the orders they are patron to). The First and Second Orders are omitted, since they have no special deities.

Also included at the end of the table are some additional Orders that have been started in recent years. They are not part of the Higher Orders and are dedicated to specific pursuits.

Order	Name of Diety	Diety is Patron of	Symbols	Country of Origin
Third	Dalon ap Landu	Groves	red ribbons & white ribbons	Wales
Fourth	Grannos	Healing Springs	green chalice & ribbon	Gaul
Fifth	Braciaca	Malt, Brewing	yellow wrist maniple	Gaul
Sixth	Belenos	Sun	yellow neck ribbon	Gaul (& Britain?)
Seventh	Sirona	Rivers	Skyblue ribbon with wavy pattern	Gaul
Eighth	Taranis	Thunder & Lightning	a thunder hammer??	Gaul
Ninth	Llyr	Oceans	seagreen ribbon??	Wales
Tenth	Danu	Fertility	a brown ribbon??	Ireland
Oberon	Oberon	Bards	dark blue ribbon	Britain
Merddyn	Merddyn	Magic	a wand or staff	Wales
Diancecht	Diancecht	Healing	green stole with red wavy pattern	

Vestments:

"In accordance with Druid practice, certain vestments may be worn by Second Order and higher Druids during a meeting. Also, however, in accordance with *Reformed* Druid practice, it should be stressed that vestments are only *permitted*, not required." (--David Frangquist, *The Vestments of Druidism*, Urtext)¹⁰

Several systems of vesting have been suggested over the years. With the exception of some of the Higher Orders, these usually break down into matters of robes and ribbons. Second Order Druids may wear white robes usually of toga or dashiki style (the originals were made out of bedsheets) and cut as loosely as possible, so as to offer maximum freedom of movement. If a Second Order Druid/ess is made a Server or Preceptor of a Grove, he or she may add a distinctive emblem at the discretion of the Archdruid/ess. Most Third Order Druids just wear similar white robes, with their official red or white ribbons-of-office around their necks. Although the Archdruid/ess also wears this ribbon, she or he may choose to wear a robe and/or additional ribbon of a distinctive color when presiding over rites.

Assuming that your Grove is wealthy (or the Archdruid/ess is) you may wish to follow the suggestions of Brother Frangquist and outfit your Archdruid/ess (or all the Third Order Druids in your Grove, for that matter) in special seasonal robes, as explained in *The Vestments of Druidism*: Throughout the season of *Geimredh*, the robe is black with white facing. During *Earrach*, the robe is black with white and red facings. At the point of the Beltane service at which the sacrifice is accepted, a change to or addition of a red robe is made. Through out *Samradh*, the color is red or green. At *Summer Solstice* and *Lughnasadh*, the robe is green. The *Samhain* service begins in green, until the sacrifice is rejected, at which point a

¹⁰ I am unfamiliar with this work, no copy rests in the International Druid Archives.

black robe is put on and over it a white facing or robe. As for the other High Days, at *Winter Solstice* he suggests a solid white robe and at *Oimelc* black with a white facing or overgrown, to which red may be added during the service. No suggestions were made for *Spring Equinox* or *Fall Equinox*. For those of you who are poor, or who think this whole thing is silly, he suggest a simple black robe with white facings for the Winter half of the year and red facings for the Summer half

The use of plain white robes, with variously colored ribbons to indicate offices or Orders, is really much simpler and cheaper. The following traditions seem to have developed: The ribbons are usually at least two yards in length, (purchased, if at all possible, at the Ben Franklin Dime Store in Northfield, Minnesota) with their raw ends either sewn, painted with clear nail polish, or taped with Scotch (or Irish) tape to prevent raveling. See various other entries in this Book for data on who wears what ribbons and *The Records of the Council of Dalon ap Landu* for rules governing the ribbons-of-office. There is a great deal of room here for invention, since ribbons are inexpensive and come in a variety of colors, shades and combinations.

Among the Hassidic Druids, two other pieces of vestment are worn. The first is a special skullcap, usually of a knitted or crocheted of variegated green yarn, called an *acorncap*; while the second is a green and white prayershawl called a *tellit*, which (unlike the acorncap) is usually worn only at services or daily prayers.

Groves that have a little bit of money but don't want to bother with having dozens of different robes to make, might consider making each member two robes, both white (or unbleached), one of heavy material for Winter and the other of light material for Summer. Cotton, wool and Irish (or Manx) Linen would be most appropriate, since they are all natural fibers that the Ancient Druids might have used. Third Order Druids might wish to have their red and white ribbons-of-office sewn right into their robes, thus solving the problem of finding their ribbons every week (however, it would be necessary to have an additional red ribbon, for emergency consecrations of the waters-of-life during the Winter).

It is emphatically recommended that Groves wearing solid white robes do *not* add hoods, especially south of the Mason-Dixon Line.

Black Robes:

Every once in a while, one will hear of a custom that “only Patriarchs may wear a black robe” and that if a Patriarch does so he may not wear at the same time the symbol of any Order other than the one he is the Patriarch of. All this is “in honor of the first Patriarch”¹¹ and is an involved joke concerned with the fact that David Fisher, Founder of the RDNA and the Patriarch of Grannos, wore a black cassock and eventually became an Anglican Priest. In point of fact, hardly anyone (including the Patriarchs) ever wears a black robe at Druid services.

Also note: this fun about black robes has nothing to do with either a postulated historical phenomenon called “Black Druidism” (supposedly a system of “Black Magic”—racist term that—used by Evil Renegade Druids, way back when) nor a modern cult called “The Druidic Craft of the Wise” (whose leaders wore black robes and practiced some rather unsavory techniques of psychic manipulation). The reason there is no connection with either of these two concepts is twofold: none of the Founders ever heard of them, and no reputable scholar ever has either. For more details on these two concepts, see *The Other Druids*.

Other Vestment Restrictions:

Except for those mentioned elsewhere in this Book, about the only restrictions on vestments normally observed is that Groves should avoid using special vestment symbols that conflict with those already in general use (or it raises havoc at ecumenical services of two or more Groves) and that people should not wear symbols they are not entitled to in their Grove and branch of the Reform.

A note of interest for those Druids who may attend Wiccan ceremonies is that these groups too have varying vestment symbols for different ranks. It is the polite thing to do to inquire about these beforehand, so as to avoid wearing anything that would indicate a Wiccan rank you do not hold. Naturally, the same rule of courtesy hold for many other Neopagan and Occult organizations.

The Waters:

The Waters-of-Life are served during the *Samradh* and *Foghamhar*. The waters-of-sleep are used during *Geimredh* and *Earrach*. “The waters-Of-life are *na huisci beatha* in Irish Gaelic, or what is known in English as “whiskey.” They therefore consist of the whiskey chosen by the Archdruid/ess, mixed with water to the strength desired by the Archdruid/ess. They may either be premixed, or mixed during the service. In either case, they should be brought to the service in an appropriate container, not the original bottle. In the beginning, Scotch was others prefer Irish or Manx. Any alcoholic beverage may be used in a pinch. “The waters-of-sleep”, on the other hand, are just plain H₂O, (preferably not tap water).

Several Groves use special Waters for the Major High Days and recommend this practice. For *Samhain* ordinary water (from a spring or stream, if you can find an unpolluted one); for *Oimelc*, sheep, goat or cow milk, fresh and chilled (note—canned goat milk is *ABOMINABLE!*); for Beltane, the waters-of-life are mixed as strongly as is generally tolerated (most Archruids drink it unpolluted); and for *Lughnasadh*, hard cider, applejack or mead.

On the Serving of the Waters:

The Server does *not* drink from the chalice each time it is received back from one of the partaking members of the circle. To do so would be to court disaster, especially with a large congregation at *Beltane*.

If two chalices are being circulated (one regular, one nonalcoholic), it may sometimes be advisable to have the Preceptor assist the Server by carrying one of the chalices around the circle, perhaps in the opposite direction.

¹¹ See the decisions of the Council of Dalon Ap Landu, 27 January 1965, Interpreted, Liturgy, b.

On Teetotalers:

Your Grove may have one or more members who for reasons of health may not be able to tolerate drinking even the slightest sip of the weakest alcoholic beverages (for example, some diabetics, recovered alcoholics, people who have inherited or acquired allergies, etc.); it is unfair to deprive them of full participation because of this. Among the Schismatic Druids, it has become a habit to bring, to every Summer Service where such people are expected, strong herbal teas that are fully as intoxicating as some forms of alcoholic beverages. For example, a mixture of equal parts of peppermint and linden boiled for ten minutes, then strained and chilled makes an excellent and lively drink. Or there are other herbs that can be used in the production of “magic tea” for services and ordinations (a blessing in the name of Braciaca while preparing is quite appropriate).

At rituals where two chalices are to be used, one alcoholic and one not, the presiding Druid/ess follows the same procedure as in the ordination of Second Order Druids; consecrating both chalices at the same time.

Other Uses of the Waters:

In addition to being used during the Summer half of the year, the waters-of-life are also used for the Consecration of an Altar (if you use one), the Ordination of a Second or Third Order Druid, and at some wedding, healing and funeral services. Whenever possible, these events should be arranged to occur during the Season of Life; however, in an emergency, a Third Order Druid/ess may consecrate the waters-of-life at any time of year (but should wear his/her red ribbons-of-office while doing so).

The Chalice:

The traditional chalice for official Druid services was a red glass one. Originally, this was an octagonal, glass, hollow-stemmed, restaurant drinking glass (of the style called “Georgian”), purchased from the Ben Franklin Dime Store in Northfield, Minnesota. Since the authentic dye for the making of real ruby-glass is now expensive, authentic chalices are hard to find and many Druids use any thick, heavy, inexpensive red glass chalice they can get. Yellow chalices of the style are easy to obtain and are often used as secondary chalices for consecrating Second Order Druids and/or for passing special nonalcoholic Waters around in *Samradh & Foghamhar*. Green chalices are one of the special symbols of the Fourth Order and are used in healing rituals. Various Druids use other colors of chalices for other purposes. Wood or pottery chalices are often carried by traveling missionaries, as being less likely to break in transit. The major thing to remember is that chalices should be inexpensive, sturdy, new if at all possible, and of natural materials.

The Altar:

Anything may be used as an altar, including large rocks, tree stumps, record racks,¹² etc. If an altar is not available, sacrifices may be placed directly on the ground or in a fire. Most Druids agree that the nicest arrangement is to be able to build a stone altar in such a way as to allow the fire to be made inside the altar (see *Latter Chronicles*, Chapter 7, verse 10). Naturally, the altar should be built, placed, or found in a grove of trees (oaks or sequoias), on a hilltop, on the beach, on an island, or in a similar place of natural beauty.

The Sacrifice:

This cut personally by the Archdruid/ess or by the Preceptor acting under his/her direction. Any nonpoisonous plant will do, though twigs from a tree branch or oak leaves are the most traditional. One should never cut enough to damage the tree (unless one is clearing land and the large sacrifice is part of a funeral for the tree). Don't forget to ask permission first, thank it afterwards and say a prayer for healing over the cut. Many Groves will get a special sickle for the sole purpose of cutting sacrifices. In the SDNA and the HDNA, only members of the Third Order may wear a sickle (though a Second Order Druid/ess, who is Preceptor, may carry one while cutting the sacrifice, if so directed).

Fires:

Vigils and the ceremonies for the High Days are usually held around bonfires (the bigger, the better). On special occasions, there are often torchlit processions. *Note:* Local conditions and fire regulations (especially in California) may rule out fires. Let your love for the Earth-Mother decide.

Times of Services:

Ordinary weekly services are usually held on Saturday or Sunday afternoons. Services for the High Days can be held on the evening and night of the High Day's “Eve” or during the middle of the Day or night of the festival itself. Bonfires look more dramatic at night, but it's easier to read one's prayerbook in the daytime.

The Summer Blessing:

Soon after the celebration of *Beltane*, the Archdruid/ess makes a circuit of the Grove's surroundings on foot, awakening, blessing and consecrating them. Any members of the Grove who wish may accompany the Archdruid/ess.

¹² The original altar used at Carleton was a record rack. However, it was deemed unsatisfactory.



One artist's interpretation of Dalon ap Landu, Lord of Groves

the tally of the years

Druid Time:

Reformed Druids of all Branches have a habit of running on Druid Standard Time (DST), also known as Pacific Sidhe Time, Central Sidhe Time, etc. DST is always from fifteen minutes to six hours later than standard civil time, depending upon the individual Druids involved. In summer, and it would seem, “energy crises,” DST becomes Druid Daylight Time (DDT), also known as Eastern Druid Time, Mountain Druid time, etc. In DDT the sunset is put off for an hour. If you can’t do this, you’ll have to stick with DST.

The Druid Day begins at sundown of the previous standard calendar day (the Druid November 1st, for example, begins at sunset of the evening of October 31st). Among some of the more ritualistically oriented Druids, the total number of minutes between sunset and sunrise are divided into twelve equal “hours” and the same thing is done between the sunrise and sunset; making it easy to calculate true High Noon and Midnight every day. Of course they have to recalculate them every day of the year (or get a Druid computer to do it for them), but some of them think it is worth the effort. Others disagree, especially those with electric watches.

Among the Hasidic Druids, sunset was defined as that moment at which one could first see three stars in the evening sky over the oak grove or through the window of one’s chess club. Refusing to look over the oak grove or blocking the window is considered uncouth.

The Druid Week:

The Druid week begins at sunset on Friday. This makes sure of the joyful reception of the new week by the majority of the populace. Among the Hasidic and Schismatic Druids, a two day period of rest and relaxation, was called the “Weekend”, also began at this time, with as big a feast as could be managed. Why they started the week with a celebration called *Weekend* is not clear.

The Hasidic Druids also have their own names for the days and evenings of the week (the “eve” being the night before each day, naturally) based upon an association of a tree with each day: Saturday—Birch, Sunday—Oak, Monday—Aspen, Tuesday—Maple, Wednesday—Rowan, Thursday—Pine and Friday—Olive. Thus the Weekend runs from the start of Birch-eve to the end of Oak-day.

The Druid Months:

May, August, September, October and November are known by the names here presented in Modern Irish. The other names were invented by Adr. Robert Larson by analogy to the autumn months. Note that these months do not always start on the same day as their equivalent civil months.

MONTH	DRUID NAME	PRONUNCIATION	MEANING
November	<i>Mí na Samhna</i>	mee Nu Sôu-Nu	month of Samhain
December	<i>Meán Geimhridh</i>	maaN gee-rig	middle of winter
January	<i>Deireadh Geimhridh</i>	de-ri gee-rig	end of winter
February	<i>Mí na hOimelc</i>	mee Nu Hi-melc	month of Oimelc
March	<i>Meán Earraigh</i>	maan a-Rig	middle of spring
April	<i>Deireadh Earraigh</i>	de-ri a-Rig	end of spring
May	<i>Mí na Bealtaine</i>	mee Nu BauL-Ti-ni	month of Beltane
June	<i>Meán Samhraidh</i>	maaN Sâu-Rig	middle of summer
July	<i>Deireadh Samhraidh</i>	de-ri Sau-Rig	end of summer
August	<i>Mí na Lúnasa</i>	mee Nu Loo-Nu-Su	month of Lughnasadh
September	<i>Meán Fómhair</i>	maaN Fôr	middle of fall
October	<i>Deireadh FÙmhair</i>	de-ri Fôr	end of fall

The Seasons of the Year:

The Druid year is divided into four seasons, marked by the four Major High Days of *Samhain*, *Oimelc*, *Beltane* and *Lughnasadh* (see below).

Samhain begins the season of *Geimredh* (gee-ru), in Modern Irish *an Geimhreadh* (uN gee-ru); which is Winter, running from roughly the beginning of November till the end of January.

Oimelc begins the season of *Earrach* (u-RoCH), now *an tEarrach* (uN tu-RoCH); which is Spring, running roughly from the beginning of February till the end of April. Together, these two seasons constitute “the Winter Half of the Year”, otherwise known as “the Season of Sleep”.

Beltane begins the season of *Samradh* (Sâu-Ru), now *an Samhradh* (un Sâu-Ru); which is Summer, running from roughly the beginning of May till the end of July.

Lughnasadh begins the season of *Foghamhar* (Fôr), now *an Fomhar* (uN FôR); which is fall or autumn, running from roughly the beginning of August till the end of October. Together, these two seasons constitute “the Summer Half of the Year” or “the Season of Life”.

The Major and Minor High Days:

There are four Major High Days (*Samhain, Oimelc, Beltane & Lughnasadh*) and four Minor High Days (Winter Solstice or “Midwinter”, Spring Equinox, Summer Solstice or “Midsummer”, and Fall Equinox) in the Druid year. While the Minor High Days are easy to obtain from any good astrological ephemeris or almanac, the methods for the calculation of the Major High Days will vary from Grove to Grove and branch to branch of the Reform.

The most common practice for the calculation of *Samhain, Oimelc, Beltane* and *Lughnasadh* is to use the civil calendar days or eves of November 1st, February 1st, May 1st, and August 1st, respectively. Another way is to use the weekend closest to each of these dates. Still others choose to use the sixth day after the new or full moon closest to each of these dates. Astrologically oriented Druids use the days upon which the Sun enters 15 Degrees of each of the “Fixed Signs” of the Zodiac to wit: Eagle Point—15° Scorpio, Man or Angel Point—15°g Aquarius, Ox Point—15° Taurus and Lion Point—15° Leo.

The calendar used by the Berkeley Grove of the NRDNA, as well as the SDNA and the HDNA, is that designed by ADR. Robert Larson. In this calendar the Major High Days are calculated as those days upon which the Sun hits 16° 18’ declination North or South of the Celestial Equator. This makes them come exactly half way between the Solstices and Equinoxes.

Since not all readers may have an astrological ephemeris handy, we include below a *Table of Movable Feasts*, including most of the different ways of calculating the Major High Days. But for now, we turn to some details about the Major and Minor High Days celebrated by Reformed Druids.

Samhain (Sô-un), known in Modern Irish as *Lá Samhna* (Laa Sôu-Nu), in Welsh as *Nos Galen-gaeof* (that is the night of the Winter Calends), in Manx as *Laa Houney* (Hollantide Day), *Sauin* or *Souney*; is, of course, the eve of “All Saint’s Day”, All Hallows’ Evening or Halloween. Among other things, it is the beginning of the Winter Half of the Year (the seasons of *Geimredh & Earrach*) and is known as “the Day Between Years.” The day before *Samhain* is the last day of the old year and the day after *Samhain* is the first day of the new year (though for clarity’s sake, most Druids assign each *Samhain* to the year following it. Being a day “between years,” it is considered a very magical night, when the dead walk among the living and the veils between past, present and future may be lifted in prophecy and divination.

Samhain basically means “summer’s end” and many important mythological events occurred on that day. It was on a *Samhain* that the Nemedians captured the terrible Tower of Glass built by the evil Formorians; that the Tuatha De Danann later defeated the Formors once and for all; that Pwyll won his wife Rhiannon from Gwawl; and that many other events of a dramatic or prophetic nature occurred (see *Latter Chronicles*, Chapter 5, Verses 11-14). Many of these events had to do with the temporary victory of the forces of the darkness over those of light, signaling the beginning of the cold and dark half of the year.

The Winter Solstice is a Minor High Day, usually occurring around December 21st or so of the civil calendar. Also known as Yule and Midwinter, this is a day sacred to Sun Gods, Thunder Gods and Fire Gods. Large fires were built up outdoors and a Yule Log lit indoors, in order to rekindle the dying Sun and help it to return brightly to the Northern skies. Burnt logs and ashes from Midwinter fires were kept as a talisman against lightning and house fires. It was also a custom in many parts of Paleopagan Europe to decorate live evergreen trees in honour of the Gods (cutting down a tree to bring indoors is a blasphemous desecration of the original concept). This is considered, along with Midsummer, the best day of the year to cut mistletoe.

Among some Paleopagans, a date on or near this (such as December 25th) was celebrated as the Birthday of the Sun God, frequently from the womb of a virgin or unmarried girl (who was sometimes also the Mother Goddess).

Oimelc (i-melc), is known in Modern Irish as *Lá na Féile Bhríde* (Laa Nu fê-li bree-di), in Manx as *Laa’n Arragh* (Day of Spring), and as Imbolc, Candlemas and Lady Day in English. *Lá na Féile Bhríde* means the day of the festival of “Saint Bridget.” Brigid, Bride or Bridget is yet another Pagan deity turned by the Christians into a “saint,” in order to co-opt Her worship. This goddess was a triple-aspected deity of Poetry/Divination (considered the same thing), Healing and Smithcraft, whose followers kept an eternal flame burning in Her honor.

By analogy with the Gaelic names of the other High Days, we may assume that the holiday was originally called *Lá hOimelc* (Laa Hi-melc). It is the festival of the lactation of the ewes. In Paleopagan days (and, indeed, until the recent past) the sheep was a very important animal, providing both food and clothing. The occasion of the birth of lambs (not to mention kids and calves) was a cause for rejoicing and a sign of life in the “dead” world of a Northern winter.

The name “Candlemas” is a Christian term for a holiday occurring February 1st or 2nd. This supposedly is in honor of a “Saint Blaise” and has no official connection with “Saint” Bridget and Her cult of fire, nor with the fact that this day was one of the four major fire festivals of Paleopagan cultures throughout Western and Northern Europe. Of course they don’t mention a certain Slavic god named Vlais, Who was the Patron of cattle, wealth and war, and Who was worshipped with fire...*Lá hOimelc* begins the spring season of *Earrach*. It is also the day before St. Groundhog’s Day.

The Spring Equinox,* although sometimes known as the Festival of the Trees, is better known as the feast of (the Fertility Goddess) Eostara, or “Easter”. It is a celebration of the returning of life to the Earth. Rabbits, eggs and children are sacred at this feast and Pagans in need of fertility talismans now color hollow eggs and pass them through the ceremonial fires (quickly) to take home and hang over their beds and in their barns. A fascinating source of almost forgotten Paleopagan symbols can be found by examining carefully the fantastically decorated eggs produced by folk artists from Europe (especially Eastern Europe and Russia), Mexico and South America.

A Minor High Day, it usually takes place around March 21st or so. On the night before, some Hasidic Druids stayed up until dawn, reading meditations about trees, eating the fruits of various trees and singing hymns about trees. Among many Paleopagan cultures in Southern Europe, the Spring Equinox was the date of the New Year (instead of *Samhain*, as it is among the Celts) and indeed, many Druids refer to this holiday as “the New Year for Trees”. Adding a bit to the confusion is the fact that some Neopagan groups call *this* holiday “Lady Day”.

Beltane (BauL-Ti-Ni, or BauL-Hi-Ni), known in Modern Irish as *Lá Bealtaine* (Laa BauL-Hi-ni, or Laa baul-Ti-ni), in Welsh as *Galan-Mai* (calends of May), in Scottish Gaelic as *Bealtunn*, and in Manx as *Shenn da Boaddyn, La Boaldyn, or Laa'nTourey* (Day of Summer); is, of course, the day we know in English as May Day. It is also called by a variety of other names, such as Roodmas, Summer Day, Walpurgistag, St. Pierre's Day, Red Square Day, etc. It is the beginning of the Summer Half of the Year (the seasons of *Samradh & Foghamhar*) and is a festival of unalloyed joy.

A very large number of important mythological events are connected with this day. It was on a *Beltane* that Partholan and his followers, the first inhabitants and partial creators of Ireland, landed on that isle. Three hundred years later, on the same day, they returned to the Other World. It was on a *Beltane* that the Tuatha De Danann and their people invaded Ireland. It was on a May Eve that Pryderi, the missing son of Rhiannon and Pwyll (Rulers of the Welsh Otherworld) was lost by them and later (on another May Eve) was found by Teirnyon Twryf Vliant (and eventually restored to Them). On every first day of May “till the day of doom,” Gwyn-son-of-Nudd fights with Gwyrthur-son-of-Greidawl, for the hand of Lludd's (Lugh's) fair daughter, Creudylad. Most of these events, again, as all over Europe, have to do with stories of the forces of light defeating the forces of darkness. Why did you think the Marxists chose May Day as their international Holy Day? And can you guess why Adam Weishaupt chose Walpurgistag as the day to announce the founding of the Bavarian Illuminati, and why the date at which the forces of evil later tried to Imannetize the Eschaton?¹³

The Summer Solstice is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, by at least one Neo-Pagan group, as Beltane!), it shares mythical elements with both Beltane and Lughnasadh. Like both, it is a feast celebrating the glory of summer and the peak of the Sun God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God and the Light Sun God (or between the evil one and the good one), who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.

In those areas *where it is safe to do so*, Neopagans frequently will light cartwheels of kindling and roll them down from the tops of high hills, in order to symbolize the falling of the Sun God.

Lughnasadh (Loo-Nu-Su) is known in Modern Irish as *Lá Lúnasa* (Laa Loo-Nu-Su), in Welsh as *Gwyl Awst* (August Feast), as *Lla Lluanyys* or *Laa'n Ouyr* (Day of the Harvest Season) in Manx and as Lammas, Apple Day and Harvest Home in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honour of his Father. Essentially a harvest festival, this signals the beginning of the harvest season and the ripening of the apples (as well as other fruits and vegetables). Enormous quantities of applejack, hard cider, mead and other alcoholic beverages are consumed at this time (it's almost a duty!) by all enthusiastic Neopagans. Hasidic Druids may prefer to drink ten-day-old *slivovitz* (plum brandy) at this time, but it's their stomach linings!

This holiday is a day of mixed joy and woe (Irish wakes are an *old* tradition), for it is by now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of *Foghamhar* begins.

The last big holiday of the year, the Fall Equinox (sometimes called Michaelmas and the Feast of the Hunters) is a Minor High Day occurring somewhere around September 21st or so. This is a Thanksgiving feast and signals the beginning of the Hunting Season (for deer and other large game) in many parts of Europe and North America. Thus, it is dedicated to the Hunting and Fishing Gods and the Gods of Plenty, in thankfulness for benefits received and hoped for. Outdoor picnics in the woods are a popular Druid tradition in those areas where the weather is still good at this time of year. Hunting magic may be minimized by those Groves living in areas where game is a little dear.

Other Important Days:

Various branches of the Reform may add more holidays and celebrations in honor of different gods and goddesses to the above list. Those for the Schismatic Druids of North America will be found in *The Druid Calendars*.

¹³ The last event is not historical or mythological. Rather it is a reference to Robert Shea and Robert Anton Wilson's "Illuminatus Trilogy," which also mentions Weishaupt's foundation of the Bavarian Illuminati. If one wants to understand the final reference the best method is to read the trilogy. However, that does not guarantee understanding. On a less literary note, Robert Anton Wilson was apparently a Reformed Druid and events occasionally made use of his house. I am not sure if Shea was involved with the Druids.

Tables of Movable Feasts:¹⁴

The following is a table showing the exact times, in Greenwich Mean Time, of the solstices and equinoxes, the arrival of the Sun at the midpoints of the Fixed Signs, and the arrival of the Sun at 16° 18' of declination North and South of the Celestial Equator, for the next twenty five years. After that, you'll be on your own.

Since Druid New Moons are the sixth night *after* the night in which the new moon is first *visible* in each month, the dates will vary wildly from place to place across the Earth's surface, so we have not included them.

Please note again that all the times are listed, on a 24 hour clock, in GMT (Greenwich Mean Time). To convert this to Druid Standard Time for your locality, *subtract* one hour for every 15 Degrees your location is *west* of Greenwich, English (which is at 0° of longitude). For Druid Daylight Time, *add* one hour *after* the above subtraction has been done.

The first number in each column below indicates the day of the month. The second number indicates the hours of the day (16 o'clock means 4 p.m.). The third number indicates minutes. Thus, for the first entry for 1976 c.e., *Oimelc*, if taken as occurring when the Sun hits 15° of Aquarius, happened at exactly 4:33 p.m., Greenwich Mean Time, on February 4th.

YEAR of Common Era	Oimelc as 15° Aquarius, February	Oimelc as 16° 18' South, February	Spring Equinox 0° Aries, March	Beltane as 15° Taurus, May	Beltane as 16° 18' North, May
1976	4-16-33	4-19-10	20-11-43	5-09-08	5-06-30
1977	3-21-50	4-01-19	20-17-36	5-15-10	5-11-26
1978	4-04-20	4-07-07	20-23-29	5-21-01	5-18-27
1979	4-10-05	4-12-42	21-05-15	6-02-41	6-00-00
1980	4-16-04	4-18-38	20-11-04	4-15-09	5-05-56
1981	4-21-48	4-00-47	20-16-56	5-14-27	5-11-52
1982	4-03-40	4-06-28	20-22-50	5-20-14	5-17-33
1983	4-09-33	4-12-18	21-04-33	6-02-04	5-23-18
1984	4-15-13	4-18-02	20-10-18	5-08-31	5-04-56
1985	3-21-05	4-00-08	20-16-07	5-13-35	5-10-48
1986	4-03-02	4-06-03	20-21-57	5-19-25	5-16-34
1987	4-08-46	4-11-37	21-03-45	6-00-59	5-22-08
1988	4-14-36	4-17-24	20-09-33	5-06-56	5-04-06
1989	3-20-22	3-23-27	20-15-23	5-13-31	5-09-57
1990	4-02-08	4-05-08	20-21-13	5-18-30	5-15-43
1991	4-08-01	4-10-50	21-02-54	6-00-20	5-21-33
1992	4-13-43	4-16-26	20-08-42	5-06-02	5-03-18
1993	3-19-32	4-16-26	20-08-42	5-06-02	5-03-18
1994	4-01-25	4-04-13	20-20-22	5-18-35	5-15-14
1995	4-07-06	4-09-47	21-02-08	5-23-23	5-20-53
1996	4-13-02	4-15-31	20-07-56	5-05-20	5-02-47
1997	3-18-55	3-21-40	20-13-49	5-11-13	5-08-41
1998	4-00-50	4-03-33	20-19-49	5-16-56	5-14-27
1999	4-06-50	4-09-23	21-01-39	5-22-56	5-20-24

YEAR of Common Era	Lughnasadh as 15° Leo, August	Lughnasadh as 16° 18' North, August	Fall Equinox 0° Libra, September	Samhain as 15° Scorpio, November	Samhain as 16° 18' South, November
1976	7-09-32	7-12-28	22-21-40	7-05-51	7-04-01
1977	7-15-24	7-18-08	23-03-23	7-12-39	7-09-56
1978	7-21-12	7-23-51	23-09-19	7-18-27	7-15-50
1979	8-03-03	8-05-46	23-18-09	8-00-26	7-21-48
1980	7-09-01	7-11-54	22-21-03	7-06-12	7-03-19
1981	7-14-51	7-17-41	23-02-59	7-12-02	7-09-14
1982	7-20-35	7-23-23	23-08-39	7-17-59	7-15-15
1983	8-02-23	8-05-08	23-14-36	7-23-46	7-21-05
1984	7-08-11	7-11-12	22-20-27	7-05-40	7-02-38
1985	7-13-59	7-16-59	23-02-00	7-11-23	7-08-26
1986	7-19-39	7-22-38	23-07-53	7-17-06	7-09-09
1987	8-01-23	8-04-17	23-13-39	7-22-58	7-20-10
1988	7-07-13	7-10-21	22-19-23	7-04-42	7-01-40
1989	7-12-55	7-15-22	23-01-14	7-10-27	7-07-29
1990	7-18-39	7-21-33	23-06-48	7-16-18	7-13-29
1991	8-00-30	8-03-18	23-12-40	7-22-01	7-19-20
1992	7-06-21	7-09-14	22-18-36	7-03-50	7-00-58
1993	7-12-11	7-15-01	23-00-17	7-09-40	7-05-55
1994	7-17-58	7-20-40	23-05-13	7-15-29	7-12-56
1995	7-23-45	8-02-24	23-12-06	7-20-29	7-18-58
1996	7-05-43	7-08-31	22-17-52	7-03-21	7-00-33
1997	7-11-29	7-14-10	22-23-50	7-09-08	7-06-30
1998	7-17-14	7-19-52	23-05-30	7-15-02	7-12-25
1999	7-23-07	8-01-42	23-11-24	7-20-51	7-18-23

¹⁴ This table is out of date. However there are a number of sources online, such as at the United States Naval Observatory, which give the basic information required for calculating the highdays. Undoubtedly a number of places on line have the high days calculated by one method or another.

The Tally of the Years:

Years are numbered from the first Reformed Druid service at Carleton in April 1963, of the common era (1963 c.e.). Although some of the Founders got the calendrical system mixed up and added a year when they shouldn't have. Adr. Robert Larson, has pointed out that the First Year of the Reform actually began *the winter before* April, 1963 c.e. Thus, the year beginning the day after *Samhain* 1962 c.e. is the First Year of the Reform, or "1 y.r." and the year running from the day after *Samhain* 1963 c.e. through the day before *Samhain* 1964 c.e. is really 2 y.r, etc. The year in which this edition of *The Druid Chronicles* has been prepared, November 1975 through October 1976, is the Fourteenth Year of the Reform (14 y.r.).

Naturally the years run backwards as well. Fortunately, unlike the civil calendar, the Druid calendar has a Zero date (*Samhain* 1962) which belongs to neither the Years of the Reform (y.r.) nor the years Before the Reform (b.r.). A simple graph for converting from civil history to Druid history appears bellow.

Common Era ¹⁵	Reformed Druid Era	Day After S.	Year Begins
		Day After S. 1974	13 y.r begins
Day Before S. 1949	14 b.r. ends	Day After S. 1975	14 y.r begins
Day Before S. 1950	13 b.r. ends	Day After S. 1976	15 y.r begins
Day Before S. 1951	12 b.r. ends	Day After S. 1977	16 y.r. begins
Day Before S. 1952	11 b.r. ends	Day After S. 1978	17 y.r. begins
Day Before S. 1953	10 b.r. ends	Day After S. 1979	18 y.r. begins
Day Before S. 1954	9 b.r. ends	Day After S. 1980	19 y.r. begins
Day Before S. 1955	8 b.r. ends	Day After S. 1981	20 y.r. begins
Day Before S. 1956	7 b.r. ends	Day After S. 1982	21 y.r. begins
Day Before S. 1957	6 b.r. ends	Day After S. 1983	22 y.r. begins
Day Before S. 1958	5 b.r. ends	Day After S. 1984	23 y.r. begins
Day Before S. 1959	4 b.r. ends	Day After S. 1985	24 y.r. begins
Day Before S. 1960	3 b.r. ends	Day After S. 1986	25 y.r. begins
Day Before S. 1961	2 b.r. ends	Day After S. 1987	26 y.r. begins
Day Before S. 1962	1 b.r. ends	Day After S. 1988	27 y.r. begins
Samhain 1962	Day Between	Day After S. 1989	28 y.r. begins
Day After S. 1962	1 y.r. begins	Day After S. 1990	29 y.r. begins
Day After S. 1963	2 y.r. begins	Day After S. 1991	30 y.r. begins
Day After S. 1964	3 y.r begins	Day After S. 1992	31 y.r. begins
Day After S. 1965	4 y.r begins	Day After S. 1993	32 y.r. begins
Day After S. 1966	5 y.r begins	Day After S. 1994	33 y.r. begins
Day After S. 1967	6 y.r begins	Day After S. 1995	34 y.r. begins
Day After S. 1968	7 y.r begins	Day After S. 1996	35 y.r. begins
Day After S. 1969	8 y.r begins	Day After S. 1997	36 y.r. begins
Day After S. 1970	9 y.r begins	Day After S. 1998	37 y.r. begins
Day After S. 1971	10 y.r begins	Day After S. 1999	38 y.r. begins
Day After S. 1972	11 y.r begins	Day After S. 2000	39 y.r. begins
Day After S. 1973	12 y.r begins	Day After S. 2001	40 y.r. begins

¹⁵ Despite the appearances of the table, and Bonewit's apparently belief, the original Carleton Calendar had two separate years, one spiritual beginning at Samhain and one calendrical, beginning at Beltane and commemorating the founding. Bonewits seems to have overlooked this. Hence the insistence that the Founders mixed up the calendrical system that they were in fact creating and setting the standard for.



Our Lady Queen of the Heavens
See SDNA Calendar for August 15

the druid calendars

This edition of *The Druid Chronicles* contains calendars in use by various Branches of the Reform. The first is the *Urtext* calendar, supplied by Brother Norman Nelson, DAL, Br.P., Be. This requires little or no explanation, as it marks a simple correlation of Major High Days, the seasons they start, and the standard civil calendar months and days.

The second calendar is that of the Schismatic Druids of North America, which is often used by the Hasidic Druids of North America as well. Unlike the first SDNA Calendar (published in *The Llewellyn Astro-Calendar* for 1975 c.e.) which was tied to the civil calendar, this one has been altered to fit that of the Berkeley Grove (NRDNA), and the Major and Minor High Days are celebrated on the dates used by the latter system. Therefore, the SDNA calendar now consists of a list of extra holidays which may be added to the NRDNA calendar by those who wish. The feasts are based upon Pagan holidays from many cultures (though primarily Gaulish and Celtic), including Greek, Roman, Norse, Teutonic, Semitic, Slavic and Romany ("Gypsy") sources. The curious coincidence of Christian and Jewish holidays with Pagan holidays based upon identical archetypes is *not* just a coincidence. Most of the Jewish and Christian holidays decided upon before 1200 c.e. were in fact Pagan holidays ripped-off by the new religions. The SDNA and the HDNA merely decided to steal them back. Much of the research involved was done by Wiccan scholar and High Priest C. Taliesin Edwards, author-calculator of the very fine *Pagan-Craft Appointment Book* (which can be purchased by sending \$2.50 to: NROOGD, 452 Hanover, Oakland, CA 94606). He, however, should not be blamed for any errors or mutations.

The third calendar is that designed by Adr. Robert Larson, DAL, Be., for the Berkeley Grove of the NRDNA. It is a solar-lunar calendar of cunning construction, containing information on the dates for meetings and services of the Berkeley Grove, as well as lunar and astrological cycles. As mentioned in *The Tally of the Years*, the Major High Days are calculated as being those days on which the sun reaches 16° 18' declination North or South of the Celestial Equator, which correlates with some Stonehenge measurements. It also puts the Major High Days exactly halfway between the Minor High Days and frees one completely from the civil calendar.

The months are determined by the angular relationship between the sun and the moon. Between each season, a three day *intercalenary* holiday is placed, consisting of the Major High Day, the day before (its "Eve") and the day after (which is the first day of the new season). At the beginning of the second day after the Major Highday, the sun-moon relationship is determined. When this exact angle reoccurs, another month is begun, and the same is done for the third month of the quarter. If the season has fewer or more days than are required to reach the next Major High Day, the last month of the season is shortened or lengthened accordingly.

The week is divided into seven days which are arranged in the usual fashion, beginning with Sunday and ending with Saturday. In the *lower left-hand corner* of each day is printed the corresponding *civil* calendar date. In the *upper right hand corner*, in larger print, is the *Druid* date. Noting that the Druid day begins at sundown, not midnight, one should remember that there is actually about a four to six hour difference, but for all practical purposes the two dates coincide.

As for astrological data, the moon phases are marked thusly: New Moon [●] First Quarter: [☽], Full Moon [O] and Last Quarter [☾]. At the beginning of each month, the planetary positions of all visible planets are marked by Sign as of the beginning of the Druid day. Thereafter, all changes of Sign and motion are marked on the Druid day on which they occur. The symbol [↻] means a change of motion from Direct to Retrograde, "D" means a change from Retro grade to Direct, and "S" means that the planet is astrologically Stationary. When an astrological Sign alone is given, it refers to a change of Sign by the moon. When more than one change occurs on the same day, and one of them is a moon change, the moon change is the top one listed.

For the Berkeley Grove, NRDNA, services during the seasons of *Geimreadh & Earrach* are held on: the Sundays closest to the Winter Solstice, Oimeic and the Spring Equinox. Services during the seasons of *Samradh & Fomhar* are held on: the Sundays closest to Beltane, the Summer Solstice, Lughnasadh the Fall Equinox, *Samhain* and each new or full moon. Days of services are marked by the Druid Sigil [☉]

Copies of this calendar, with illustrations by Sister Joan Carruth, DAL, may be purchased from the Berkeley Grove at a cost of \$2.00 each.¹⁶

¹⁶ Of course, this is out of date.



SAMRADH	May		July		September
Beltane	01	62	01	32	01
	02	63	02	33	02
	03	64	03	34	03
	04	65	04	35	04
	05	66	05	36	05
	06	67	06	37	06
	07	68	07	38	07
	08	69	08	39	08
	09	70	09	40	09
	10	71	10	41	10
	11	72	11	42	11
	12	73	12	43	12
	13	74	13	44	13
	14	75	14	45	14
	15	76	15	46	15
	16	77	16	47	16
	17	78	17	48	17
	18	79	18	49	18
	19	80	19	50	19
	20	81	20	51	20
	21	82	21	52	21
	22	83	22	53	22
	23	84	23	54	23
	24	85	24	55	24
	25	86	25	56	25
	26	87	26	57	26
	27	88	27	58	27
	28	89	28	59	28
	29	90	29	60	29
	30	91	30	61	30
	31	92	31		October
	June	*****	*****	62	01
	32	Foghamhar	August	63	02
	33	Lughnasadh	01	64	03
	34		02	65	04
	35		03	66	05
	36		04	67	06
	37		05	68	07
	38		06	69	08
	39		07	70	09
	40		08	71	10
	41		09	72	11
	42		10	73	12
	43		11	74	13
	44		12	75	14
	45		13	76	15
	46		14	77	16
	47		15	78	17
	48		16	79	18
	49		17	80	19
Mid-	50		18	81	20
summer	51		19	82	21
	52		20	83	22
	53		21	84	23
	54		22	85	24
	55		23	86	25
	56		24	87	26
	57		25	88	27
	58		26	89	28
	59		27	90	29
	60		28	91	30
	61		29	92	31
			30		

GEIMREDH	November		January	29*	01
Samhain	01	62	01	30	02
	02	63	02	31	03
	03	64	03	32	04
	04	65	04	33	05
	05	66	05	34	06
	06	67	06	35	07
	07	68	07	36	08
	08	69	08	37	09
	09	70	09	38	10
	10	71	10	39	11
	11	72	11	40	12
	12	73	12	41	13
	13	74	13	42	14
	14	75	14	43	15
	15	76	15	44	16
	16	77	16	45	17
	17	78	17	46	18
	18	79	18	47	19
	19	80	19	48	20
	20	81	20	49	21
	21	82	21	50	22
	22	83	22	51	23
	23	84	23	52	24
	24	85	24	53	25
	25	86	25	54	26
	26	87	26	55	27
	27	88	27	56	28
	28	89	28	57	29
	29	90	29	58	30
	30	91	30	59	31
	December	92	31		April
	31	01	*****	60*	01
	32	02	EARRACH		02
	33	03	February		03
	34	04	01		04
	35	05	02		05
	36	06	03		06
	37	07	04		07
	38	08	05		08
	39	09	06		09
	40	10	07		10
	41	11	08		11
	42	12	09		12
	43	13	10		13
	44	14	11		14
	45	15	12		15
	46	16	13		16
	47	17	14		17
	48	18	15		18
	49	19	16		19
Mid-	50	20	17		20
winter	51	21	18		21
	52	22	19		22
	53	23	20		23
	54	24	21		24
	55	25	22		25
	56	26	23		26
	57	27	24		27
	58	28	25		28
	59	29	26		29
	60	30	27		30
	61	31	28		
		(29)	28		
			(29)		

* In Leap Years
Add 1 To Each
Date In This
Column

THE SDNA CALENDAR

The following are some of the additional Holy Days and Feast, celebrated by members of the Schismatic Druids of North America, the Hasidic Druids of North America and various affiliated and nonaffiliated Neopagan groups and individuals. Since the calendar used by the NRDNA (and used for selection of the High Days by the SDNA, etc.) contains nothing but movable feasts, it has been necessary to correlate this list to the civil calendar.

Although it is best to celebrate each holiday on the date(s) given, they are usually observed on whatever nearby date happens to be convenient. Notes on additional customs associated with the Major and Minor High Days will be found in *The Tally of the Years* and elsewhere in *The Druid Chronicles*.

November 10-11: Festival of Thanksgiving to the Gods of Harvest, Hunting, Fishing and Plenty. Have an absolutely gigantic feast. This festival is often postponed until the fourth Thursday of the month.

November 22: Feast of Oberon and the Divine Musicians. Have the biggest Bardic Revel you can manage. Do something nice for the Bards in the Grove.

November 30: Feast of the Gods of the Crossroads; dedicated to the deities Who guard the paths between the living and the dead, and between this world and all others. Time to consider your attitudes about Death, to study shamanism and to practice teleportation and apotation.

December 8-9: Festival of the Conception of the Earth-Mother. Meditate upon the immaculate conception of Life from the primeval seas, billions of years ago. Make a statue of the Mother out of clay or rock.

December 13: Feast of Belisama, Goddess of Light, Wisdom and at least one River in Britain. A young woman with a crown of candles in her hair should wake the members of your household, carrying a trayful of coffee and various munchies.

December 21-22: Festival of Taranis, God of Fire, Lightning & Thunder. Burn a Winter Solstice need-fire and have a feast (on goat meat if possible), retell stories of Taranis, Thor, Donner and other related Gods.

December 25-27: Festival of the Birth of the Sun. Gifts should be exchanged and many parties held.

December 28: Feast of the Divine Children. In honour of all the Gods of Youth, special events should be held for all the girls and boys in your Grove.

December 29-31: Winter Festival of Wine and Pleasure. It is obligatory to become intoxicated and sexually sated, so hold the biggest feast and orgy you can manage.

January 6: Feast of Sirona, the Goddess of Rivers. Rivers in your vicinity should be blessed by your local Archdruid/ess and hymns of praise to various river deities sung. Go fishing.

January 24-26: Festival of Braciaca, God of Brewing, Intoxication and Altered States of Consciousness. It is obligatory to become intoxicated.

February 14-21: Festival of Love, dedicated to Danu and Cernunnos, as well as other deities of Fertility. It is obligatory to make love.

March 1: Feast of Merddyn, Patron of Wizards. Do something magical. Read an Arthurian legend.

March 3: Feast of Rhiannon, Goddess of Horses, Patron of Mothers and Queen of the Welsh Otherworld. Spend the day reading or telling Her stories. On this day a woman should be granted any sexual desire she may express.

March 11: Feast of Angus Og, Warrior. Practice using your ritual weapons. Learn to sword fight.

March 17: Feast of the Druid Amhairghin. Celebrate Irish Paganism.

March 21-25: Spring Festival of Wine and Pleasure. Hold a feast and orgy and invite all your friends. The 25th is also the Feast of Young Mothers, so do a good deed for the ones you know.

April 1: Feast of the Spring Fool. Do something silly just because it feels good. Or take the day off and go fishing. Or sit on a hill and herd clouds.

April 5: Feast of Alexander Nevsky, Warrior. Nevsky was a Slavic Viking who led a Pagan army into battle on April 5, 1242 c.e. against the Christian Teutonic Knights, luring them out onto the thin ice of Lake Chud (near Pskov). His victory over them marks one of the very few clear-cut victories of a Pagan people against the forces of Christian imperialism (even if the Russian Orthodox Church did later turn him into a "Saint"). This is a day on which to practice pride in being Pagan, and on which to contemplate our hope for total freedom someday.

April 23: Feast of Oghma, the God Who Binds. He is a mighty Warrior and the Inventor of Ogham Writing. Spend the day learning and practicing this alphabet. Or go out net fishing.

May 1: Feast of the Illuminati. Anniversary of the public founding of the Bavarian Illuminati. Investigate a conspiracy, or start one.

May 18: Feast of Cernunnos, the Horned God of Lust and Hunting. Celebrate British Paganism. Go hunting. If you can't go hunting, go lusting. On this day, a man should be granted any sexual desire he may express.

May 24: Feast of the Dark Goddess. Celebration of the Goddesses Babh, Morrigan, Macha and other Demon Killers. This is based on the Romany feast for their patron Goddess, the Black Kali from India. Meditate upon the beauty of an angry woman.

May 25: Feast of the Two Ladies. Celebration of the other two aspects of the Triple Goddess, those of the Virgin/Harlot and of the Mother (the third aspect being that of the Old Woman). Meditate upon your concepts of womanhood and why you have them.

June 13: Feast of Epona, Goddess of Horses. Go horseback riding and spend the day appreciating our equine friends. Buy a kid a horse book.

June 18-22: Festival of the Bards. Hold a big Bardic Revel, with as much singing and dancing as possible. It is also a traditional time for Puberty Rites, so adolescents who are ready and willing should be initiated.

July 2: Feast of Expectant Mothers: Meditate upon the mysteries of conception and pregnancy. Bring some pickles and ice-cream to a friend.

July 22-24: Summer Festival of Wine and Pleasure. Time to hold an outdoor feast and orgy.

August 6: Feast of Lugh, the Shining One. Meditate upon the power of the Sun Gods.

August 15: Feast of Our Lady Queen of the Heavens. Celebration of the Star/Moon/Mother Goddess. Take a High Priestess out to dinner and give her the best night you can.

August 23-25: Festival of the Heroes. Dedicated to all those brave Pagan warriors who fell before the invading Christian armies. Meditate upon the values of the honorable warrior.

September 8: Feast of the Birth of the Mother. Celebrating the birthday of the physical incarnation of the Goddess. Give a birthday celebration for every mother in your Grove.

September 26: Feast of the Druid Taliesin. Spend the day reading or telling his stories. Celebrate Welsh Paganism. Compose a poem.

September 27-28: Festival of the Demon Slayers. Now that the days are really starting to get short, it is good to meditate upon the fact that not all Gods of Darkness are Evil. This festival is to honor both the Light Gods and the Dark Gods who slay Demons, Formors, Giants and other enemies of Life.

October 1: Feast of Chwerthin, "the laughing one." Tell jokes, make outrageous puns, pontificate at ridiculous length, while being as amorous as possible.

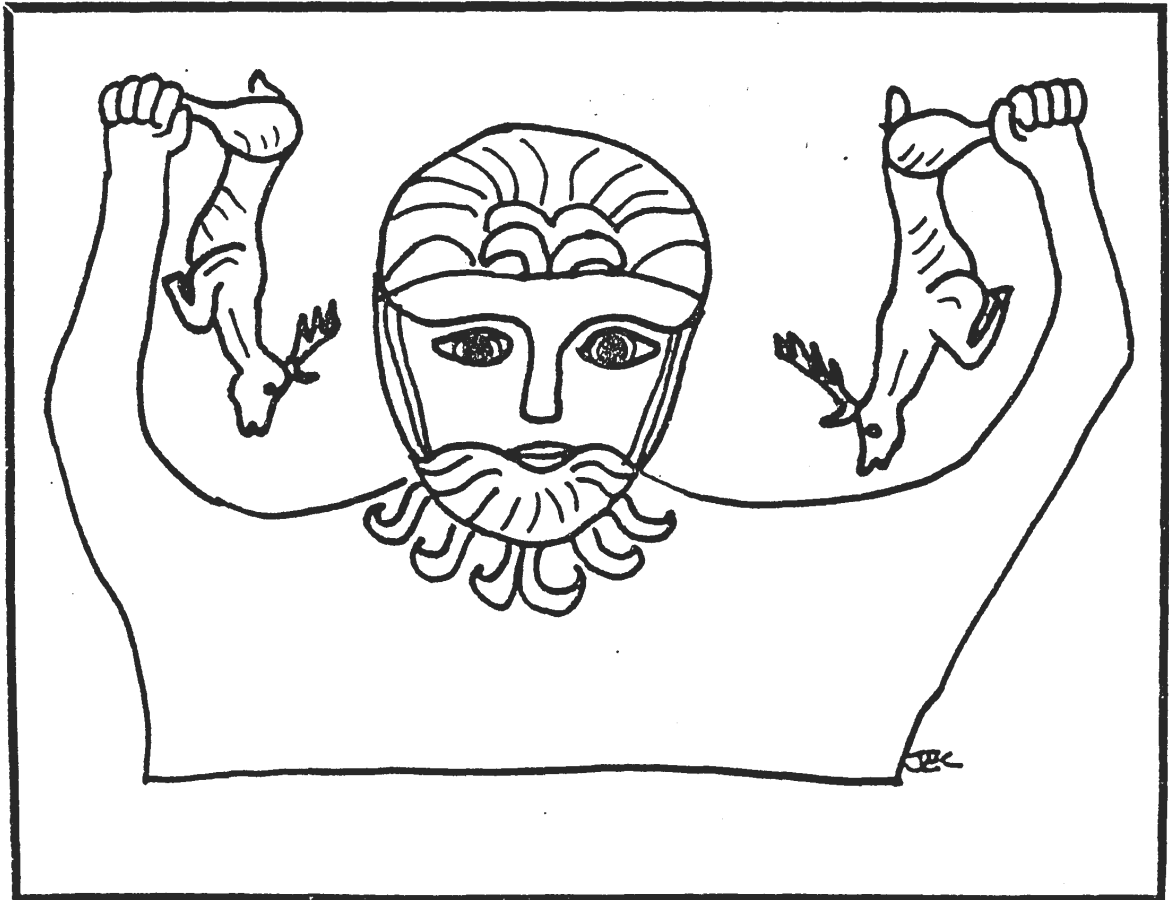
October 2: Feast of the Guardian Spirits. Give love, respect and honour to your own Guardians.

October 7-9: Autumn Festival of Wine and Pleasure. Hold a mid-harvest feast and get as intoxicated as you can manage. Then hold a good enough orgy to keep you warm through the next few months.

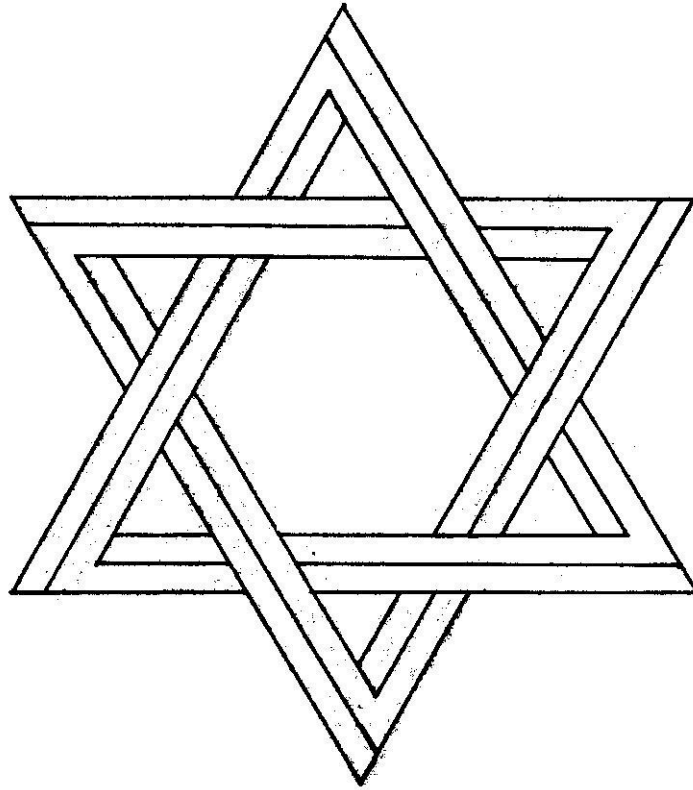
October 12: Feast of the Autumn Fool. Play practical jokes upon those who actually enjoy them. Talk pompously all day, make fun of ascetic occultists, make a Great Beast out of yourself.

October 24: Feast of the Inhabitants of the Air. Meditate upon and try to communicate with Nature Spirits. Attempt intimate relations on the Astral.

November 2: Feast of the Ancestors. Spend the day reading and thinking about your ancestors. Light a candle or two for them. Invite them to the *Samhain* feasting to take place next week.



part five



the great
druish books

THE GREAT DRUISH BOOKS INTRODUCTION

The latest Branch of the Reform to be (more or less) organized is that of the Hasidic Druids of North America (HDNA), which is an offshoot of the SDNA. This *Lughnasadh 14 y.r.* edition of *The Druid Chronicles (Evolved)* is the first to present the general public the Books revered by this movement.

The Mishmash of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and ethical principles of the HDNA. As mentioned in Chapter 15, a major function of the *Mishmash* is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this obligation of scholarly debate forces every generation of Hasidic Drues to re-evaluate their beliefs and to adjust them to their current environment. It is important to note that the verses of the *Mishmash* are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a majority of living Neopagans (of all persuasions). While many verses are of interest only to Hasidic Drues, the rest of the *Mishmash* will be found to ring quite a few bells in the minds and hearts of Neopagans of every cultural heritage.

The *Te-Mara* consists of commentaries on the verses of the *Mishmash*, by several generations of Druidish scholars. These commentaries are of great help in the practice of Hairpull, as they give Drues of all positions arguments with which to back themselves up. Attempting to discuss the *Mishmash* without reference to the appropriate verses of the *Te-Mara*, is foolish, for the Ancient Sages have often warned against discussing the *Mishmash*, "as if there were no *Te-Mara*." From time to time, additions to the *Te-Mara* will be printed and distributed by the Arch Grove.

Considdur: the Alternatives, consists of prayers and blessings of particular value to Hasidic Drues. Most of them will sound familiar, but some have been written in an entirely original manner. A basic principle of the HDNA is that one's religion should totally saturate one's life and lifestyle. Thus, any Hasidic Drue is expected to be able to make up a blessing or prayer for absolutely any occasion. Additions to this Book will also be printed and distributed by the Arch Grove from time to time.

Where did this religion come from? Hasidic Drues are, for the most part, former Jews who love many of the Old Jewish (especially Yiddish) customs but who do not care for the repressive and puritanical theology they perceive as going along with them. Others are merely looking for a total Neopagan Lifestyle and Hasidic Druidism is one of the very few available. Over, the last few decades, there has been a great deal of Neopagan retrieval of customs and holidays from Christianity. Now it is the time for Judaism to be similarly invaded and our Pagan heritage revived (and someday, the same process may happen to Islam).

Hasidic Druidism should not be viewed as a series of deliberate insults against Judaism. On the contrary, an argument may be quite honestly made that Judaism has represented a millennia-long series of insults against Paganism. The Jewish Scriptures are replete with one example after another of blasphemy, sacrilege and genocide committed by the Jews against their Pagan neighbors. But while the Jews were murdering, enslaving, raping and insulting Pagans and Paganism in the Middle East, the Jews (like their later offshoots) were also absorbing, borrowing and stealing various Pagan customs, concepts and holidays. It is these that the Hasidic Druid movement has "borrowed back," knowing their Pagan origins. There is, of course, also the fact that, over their own centuries of persecution by the monotheistic cultures they spawned, the Jews developed a number of *new* habits and customs; designed to help an endangered minority religion survive in a hostile environment. These too, the Hasidic Drues feel free to borrow, for there is much of value to Neopagans (followers of endangered minority religions in a hostile environment) in these traditions.

For further information about the Hasidic Druids of North America, write to the Arch Grove, c/o Adr. Vicki Rhodes, 475 East Lockwood, Webster Groves, MO 63119.

The mishmash of hasidic druidism

Chapter One: On Identity

1. Hasidic Druidism is a way of life.
2. All ordinances of the Hasidic Druids shall be based upon identity as Hasidic Druids and are binding on no others.
3. All ordinances and customs may be modified for reasons of health, livelihood, the avoidance of incarceration and survival.
4. The Mishmash is an oak tree, not a stone monument.

Chapter Two: On General Ethical Priorities

1. The Multiverse is very large!
2. Lifestyle is more important than credo.
3. Intent is more important than results.
4. People are more important than property.
5. Discipline is more important than control.
6. Survival is more important than comfort.
7. Creation is better than criticism.
8. Destruction is better than complaint.
9. Unity is better than dissension.
10. Individuality is better than conformity.
11. Responsibility is better than blame.
12. Remorse is better than guilt.
13. Sensuality is better than asceticism.
14. Love is better than hate.
15. Caution is better than fear.
16. Courage is better than foolhardiness.
17. Knowledge is better than ignorance.
18. Self-knowledge is better than pride.
19. Wisdom is better than knowledge.
20. Honesty is better than deceit.
21. Honor is better than arrogance.
22. Peace is better than war.
23. Joy is better than sorrow.
24. Generosity is better than thrift.
25. Mercy is better than justice.
26. Loyalty is better than slavery.
27. Trust is better than cynicism.
28. Skepticism is better than gullibility.
29. Good works are better than good promises.

Chapter Three: On Food and Drink

1. Any food or drink found to be fatal shall be declared *uncouth* and may not be consumed by Hasidic Druids.
2. Followers of Hasidic Druidism may be vegetarians, carnivores or omnivores, as they individually choose.
3. The flesh and blood of sentient beings is uncouth and may not be consumed.

Chapter Four: On Sexual Conduct

1. Sex is a gift of the Gods and is to be enjoyed by all concerned, as often as possible and desired, but especially during Weekends and High Holy Days.
2. Any sexual act physiologically dangerous or impossible to any participant is forbidden.

3. Sexual gratification may not be used for coercion, nor coercion (physical or nonphysical) be used to obtain sexual gratification; such is a crime against the Gods.
4. No restrictions shall be placed upon the sexual acts of any participants upon the ground of age, species or sexual preferences; save where danger to health and/or arrest is imminent.
5. All bonded partners are expected to provide sexual satisfaction to each other (if desired) at least once every week, or to arrange for surrogate partners to provide said satisfaction.
6. It shall be considered uncouth for any member of a bonded group to forbid or hinder any other member of the group from seeking sexual gratification outside of the group.
7. Matters of hygiene and conception are the responsibility of all participants involved in any sexual activity.
8. No gender is superior to any other: therefore sexual chauvinism is uncouth.
9. A person of any gender may participate in any activity desired or refrain from any activity disliked, regardless of traditional cultural gender associations with specific activities.

Chapter Five: On Blood

1. Being the fluid and essence of life, blood is not, under any circumstance, to be wasted.
2. Blood sacrifices may be made only in these following special circumstances: If the blood is provided by the person offering the sacrifice...
3. ...If the blood is spilled during the course of hunting and/or the butchering of animals killed for food or a similar survival necessity...
4. ...If the blood is spilled in equal and honorable combat, or in a genuine accident, or in a fully natural disaster.
5. It is uncouth to arrange fatal accidents or disasters, except in equal and honorable combat.
6. Menstrual periods are natural functions to be blessed and enjoyed as a sign of the mysteries of Womanhood.
7. There shall be no restrictions place upon women during their periods, because of their periods, save those self-imposed by the women involved for their own comfort.

Chapter Six: On Grooming

1. All shall bathe once a week, whether they need it or not.
2. Bedclothes shall be cleaned once a month, whether they need it or not.
3. All clothes that are worn shall be cleaned once a year, whether they need it or not.
4. The hair of all genders shall not be cut less than two fingers' length, save where matters of law or livelihood make such mutilation necessary.
5. To symbolize the grace and fruitfulness of growing vines, all genders may wear sidelocks.

6. Due to the principles of Divine Androgyny, clothing shall not in any way be restricted by reason of gender.
7. To betoken the fact that Wisdom is bestowed equally upon all genders by the Gods, green caps (known as *acorn caps*) may be worn by all genders whenever desired.
8. Similarly, to betoken the fact that all are sheltered equally by the Gods, green shawls (known as *tell-its*) may be worn by all genders during prayers and rituals.
9. Any color not found in the visible spectrum of light is not couth, and should not be worn in clothing nor used in rituals.
10. The wearing of clothing of any sort is optional, both in daily life and at rituals.

Chapter Seven: On Wars and Weapons

1. All are encouraged to wear at least one weapon at all times and to know how to use each weapon carried.
2. Violence is always to be kept to an absolute minimum; solve the problem, no more, no less.
3. One may participate in a war only if one is convinced that it is a just and honorable war, necessary to one's personal survival and that of one's loved ones.
4. One may use whatever violence necessary to protect oneself from rape.
5. Absolute pacifists are excused from all of this chapter.

Chapter Eight: On Ecology

1. Humans are only part of the Earth-Mother; the attempt to dominate Nature is uncouth.
2. If one must hunt or butcher animals in order to survive, the animals killed must be killed swiftly, mercifully and with proper and respectful ritual.
3. If a stray animal comes to one's door either injured or ready to give birth, it is couth to take care of it until after its injury was healed or the offspring are ready to walk after the mother.
4. For every tree cut down for survival purposes, another must be planted elsewhere beforehand, and the spirit of the doomed tree given a day and a night in which to move into the sapling newly planted, which should be of the same species.
5. When one is camping in the wilderness, the campground must be left as clean or cleaner than it was upon one's arrival; and all fires must be dead and drowned.
6. It is as couth to clean up the air and land and water as it is uncouth to dirty these things.
7. Love your Mother and your Father and your Siblings all.

Chapter Nine: On Divination and Magick

1. Always be careful what you ask for; you may get it.
2. The ability to divine that which is hidden is a gift of the Gods; therefore, all those who have such talents should use them for their own benefit and for the benefit of those seeking counsel.
3. No one form of divination is superior to any other; all are equally blessed by the Gods.
4. No diviner is infallible, and to claim to be such is an uncouth deception.
5. Divination and Magick are hard work; therefore, it is allowed to ask for recompense for efforts made for nondruids.
6. It is uncouth to use Magick upon another sentient being without their express permission; except in case of

war or in case of an ability to give permission caused by unconsciousness, youth or inability to understand one's offer to heal.

Chapter Ten: On Liturgical Customs

1. It is uncouth to follow the customs of other Reformed Druid movements, provided they do not contradict those of Hasidic Druidism.
2. Ritual equipment should be inexpensive, handmade, and of natural materials such as stone, glass, wood or metal.
3. The chalices are of various colors for various purposes, to wit: red chalices are standard for weekly and High Holy Day services of worship...
4. ...yellow chalices are extra for services of worship and are used for Second Order ordinations and for circulating among those who cannot drink alcoholic liquids...
5. ...green chalices are sacred to Grannos and are used in healing rituals...
6. ...blue chalices are used in rituals in home, especially Weekend services, and for divination and bardic rituals.
7. Other colors of chalices and ritual equipment may be used for other purposes and the colors listed above may be altered to fit the magical systems of any Hasidic Druid.
8. Hasidic druids may worship any Gods and Goddesses they wish in addition to those listed in *The Druid Chronicles*.
9. Hasidic Druids may join the worship of any other Neopagan group they wish, provided such worship does not contain uncouth elements.
10. Hasidic Druids are encouraged to invent new rituals, prayers, hymns, holy days, and other ritual elements designed to glorify the Gods, provided that said inventions are not uncouth.
11. It is uncouth for a Hasidic Druid not to be able to compose poems or songs or a blessing for any occasion.

Chapter Eleven: On Healing

1. The key is temperance; which is moderation in all good things and abstinence in all evil things.
2. Cleanliness is important, but only material things should be sterilized.
3. Pain is neither good nor evil; it is a warning.
4. Pain should be controlled first by will and mental exercises; only after these fail should one resort to other methods of suppressing pain.
5. It is uncouth to endanger your health by ignoring signs of illness or injury.
6. Be neither eager nor reluctant to use new or strange methods of healing; but consider always the most natural methods first.
7. Do not let your bodies be cut open unless a life is at stake.
8. It is more important to treat causes than symptoms.
9. The words of one who has never been pregnant are not to be weighed as heavily as those of one who has, when matters of conception and abortion are discussed.
10. Let midwives be honored among you, and let one who is wise in the ways of herbs and healing be accounted more noble than the bravest warrior.

Chapter Twelve: On Hasidic Time

1. Hasidic Druids use primarily the calendrical system developed by the Schismatic Druids of North America, based upon that of the New Reformed Druids of North America, with additions.
2. Individual households may choose an individual calendar, but once chosen it should be kept to.

3. The week starts at sundown on Bircheve and every day begins at sundown, the darkness being the *eve* and the light being the *day*.
4. The week, compared to the civil calendar, runs as follows: sunset Friday to sunset Saturday is Bircheve and Birchday; sunset Saturday to sunset Sunday is Oakeve and Oakday; sunset Sunday to sunset Monday is Aspeveve and Aspenday; sunset Monday to sunset Tuesday is Maple-eve and Mapleday; sunset Tuesday to sunset Wednesday is Rowaneve and Rowanday; sunset Wednesday to sunset Thursday is Pine-eve and Pineday; sunset Thursday to sunset Friday is Olive-eve and Oliveday.
5. *Weekend* shall be taken to extend from sunset, the beginning of Bircheve, to sunset, the end of Oakday.
6. Whenever possible, the Weekend shall be started with a ritual feast in each home, and all manner of feasting, celebration and relaxation continue throughout.
7. It is uncouth to concentrate during the Weekend on matters one concentrates heavily upon the rest of the week.
8. The months and seasons of the year, together with their colors and metals, are as follows: *Geimredh*: November, December and January; red-purple, purple and purple-blue respectively; silver and lead...
9. ...*Earrach*; February, March and April; blue, blue-green and green respectively; copper and mercury...
10. ...*Samradh*; May, June and July; green-yellow, yellow and yellow-orange respectively; gold and electrum...
11. *Foghamhar*; August, September and October; orange, orange-red and red respectively; bronze and iron.
12. Many there are who start these months according to the Druid calendar rather than the civil calendar, and this is not uncouth; but it is best if an entire Grove follows the same pattern.

Chapter Thirteen: On Altered States of Consciousness

1. Every sentient being lives in a unique universe and has the right to live in that universe or any other universe he or she may choose to occupy or visit.
2. The interlinking totality of all perceived and perceivable universe is called the *Multiverse* and it is beyond description.
3. It is uncouth to induce another entity to alter his or her state of consciousness.
4. It is uncouth to prevent another entity from altering her or his state of consciousness.
5. There are many means for altering one's state of consciousness, among them are: breathing exercises, physical exercise, sexual exercises, psychic exercises, religious exercises and the ingestion of natural and artificial chemicals.
6. All of these are gifts of the Gods, designed to help us expand our awareness of Them and the Multiverse, and should be treated reverently and lovingly.
7. The major technique used for the altering of states of consciousness in most Hasidic Druid worship is the ingestion of the *waters-of-life*.
8. Other techniques may be used in rituals, provided the leader is competent and has made full explanations to all participants beforehand.
9. It is forbidden to use mind altering methods in such a fashion as to cause grave physical, mental, psychic or legal harm to oneself or others.
10. The visions perceived during altered states of consciousness may be messages from the gods, but they should however be shared and tested by the Grove before being acted upon.

Chapter Fourteen: On Dealing with Outsiders

1. Other Pagans should be treated as sisters and brothers.
2. Heretics are potential comrades; it is couth to talk to them.
3. Skeptics are fun; have several as friends.
4. Cynics are a plague; avoid them as such.
5. Fanatics are dangerous, for their hearts are closed.
6. Beware the tarbaby of experience.
7. Carry a long spoon wherever you go.
8. Be neither showy nor overly timid, but remember: nobody likes a missionary.
9. Be careful about seducing their children.
10. Be cautious in telling them unpleasant truths, especially about themselves.
11. Never expect them to live up to our standards.

Chapter Fifteen: On Study and Scholarship

1. When one or more laws are taken from the Mishmash, the accompanying commentaries read, and the matters involved debated with wit and grace, this is a *Hairpull*.

2. It is couth for Hairpull to last at least an hour on each occasion.
3. Hairpull should be done by every family at least once every Weekend.
4. It is couth for Hairpull to be done by an entire Grove after services.
5. It is also couth for a Grove to hold weekly Hairpull indoors during the Season of Sleep, instead of outdoor services.
6. Hairpull may take place at any other time between two or more Hasidic Druids, and this is also couth.
7. Every Grove should have a library where members may meet for study and Hairpull.
8. A scholar in the house is a blessing from the Gods; how much more blessed is the house where scholars meet!
9. If one is teaching the young or ignorant, or making ready to so teach, a scholar may be excused from many household duties.
10. Metaphysical gymnastics are uncouth, save when one is teaching their power, humor and danger.
11. It is not couth to divorce theory from action.
12. Once cannot be a scholar alone.
13. Plant an oak grove about the Mishmash.

Te-Mara:

commentaries on the mishmash

1:1 A WAY OF LIFE: Here in the opening line of the Mishmash we have the major characteristic that distinguishes Hasidic Druidism among most religions, including most Neopagan religions, for Hasidic Druidism is not merely a play in which one acts once a week or once a month, but an integral part of everyday life (Dru Chwerthin).

The major emphasis in this opening line of the Mishmash is that actions are more important than one's claimed beliefs, as it is stated in 2:2, and from the very beginning of the Mishmash we are reminded to put our thought and beliefs, our hopes and our faith, into action in our daily lives (Dru Amherghin).

1:2 AND ARE BINDING ON NO OTHERS: No moral aspersions are to be cast upon those who are not Hasidic Druids for not following our ways (the Ancients).

And yet we know that many of those who are not Hasidic Druids do very evil things, how then can the Ancients of Blessed Memory declare that "no moral aspersions are to be cast" upon them? They can say this because they are talking about calling someone evil or inferior merely because they are not Hasidic Druids, not about calling someone evil for committing acts of an evil nature (Dru Iolo).

This Law does not allow a Hasidic Druid to hire, persuade or coerce an Outsider into violating the Laws for the Druid's own profit or convenience: use of such a surrogate is as uncouth as if the Druid himself violated the Law (Dru Earl).

1:3 MAY BE MODIFIED: Hasidic Druidism is not a dogmatic belief system, but a living being, and as a living being, it must be free to grow (Dru Chwerthin).

But we must beware of allowing modifications to be made to easily. Necessity is one thing, excuses for laziness are quite another (Dru Amherghin).

An old folk-saying states: "A stupid wolf is afraid to fight the trap for fear of maiming himself. A smart wolf wins his freedom at the price of his foot. A wise wolf avoids the trap." Likewise the truly wise Druid plans his or her lifestyle and understands his or her social environment well enough to avoid having to compromise the principles of Druidism for reasons of survival, except in cases of rare and unforeseeable emergency (Dru Earl).

1:3 AN OAK TREE, NOT A STONE MONUMENT: We must always remember that the purpose of the Mishmash is to grow and to help us with our own growth. Therefore did the ancients state that it is like an oak tree, which grows ever greater as the years go by; rather than a stone monument, which never grows but merely crumbles as time passes (Dru Iolo).

This phrase is used to point out that the beliefs of many other religions are merely stone monuments to dead ideas, and have no meaning for current generations; therefore should we rejoice in the shelter of our ever growing, many-branched Mishmash (Dru Isaac).

However, the imagery of this Law should not be taken literally. An oak tree is entirely the creation of the Gods: a person may hatch it from the acorn, plant it, water and fertilize it—but he or she did not design it and if one tires to prune and confine it to control the pattern of its growth, one only ends up stunting and distorting it.

The Mishmash, while inspired by the Gods is also the work of human intellect, emotions and psychic faculties. To create an oak tree, the Gods work through the genetic programming inside the acorn-germ, the soil in which it grows, climactic factors, etc. To create the Mishmash, the Gods have chosen to work through the human mind, and every wise Druid should concentrate on this Gods-given responsibility whenever contemplating or commenting on the Mishmash (Dru Earl).

2:1 THE MULTIVERSE: Every possible combination of every possible universe with every other one, when conceived as a Whole, is the Multiverse (the Ancients).

Every alternate probability universe that can be constructed by every possible combination of every existing particle of energy, exists (Dru Hixson).

IS VERY LARGE: However this does not mean "infinite" in the sense of "nothing is true, all is permissible." Multiplicity does not mean chaos, nor free will anarchy. The vast number of choices open to the individual at every turning point of his or her life does not render choosing meaningless (Dru Earl).

Dru Earl is speaking through his acorn-cap, for Chaos, like Order, is an integral part of the Multiverse. Neither is meaningful without the other, nor very much fun (Dru Eris).¹⁷

2:2 LIFESTYLE IS MORE IMPORTANT: The actual relationship between lifestyle and credo is that between the map and the territory, or between the recipe and the stew in the pot. Lifestyle is "more important" only in the sense that it has physical and operational reality, while credo has only theoretical reality. For this reason, the wise Druid contemplates and comments on the Mishmash in terms of its application to the lives of Hasidic Druids not merely in sterile words and ideas for their own sake (Dru Earl).

The emphasis in this Law is that we should always "practice what we preach," unlike those around us in other religions who are all too often hypocritical (Dru Iolo).

For hypocrisy is the sign of one who is a liar, or coward, or unimaginative (Dru Amherghin).

If one does not truly believe in the religion one professes, then the honorable person changes religion, so that he or she may follow the lifestyle deemed authentic rather than attempting to present the Image of what one really is not (Dru Chwerthin).

Yet sometimes one is prevented, by poverty or by other tyranny, from exercising one's faith in public. Surely the Ancients of Blessed Memory did not intend that we should make ourselves martyrs, for we have plenty of those in recent centuries (Dru Isaac).

But one should be very careful in how much one pleads poverty as an excuse. Many poor people of other religions manage to lead authentic lifestyles, though it is not always easy (Dru Iolo).

¹⁷ This is based on Erisianism/Discordianism. In that 'religion' of which many Druids were members chaos and order should be held as equals.

2:3 INTENT IS MORE IMPORTANT: The purpose of this Law is to remind us that winning is not of as great a moral value (although it may be higher on other value scales, such as survival) as a sincere effort (Dru Isaac).

This Law is to indicate that a person who accomplishes a worthy goal through unworthy means, or an unworthy goal through means that are normally worthy ones has acted in an uncouth manner (Dru Iolo).

It is easier to forgive a dufus who means well than one who is truly evil, even if their actions create identical results (Dru Amherghin).

The purpose of this Law is to discourage Druids from compromising or discarding a worthy goal merely because it is difficult or impossible for imperfect humans to achieve. It is *not* intended to excuse uncouth conduct by saying “the ends justify the means.” Any time the results of one’s conduct do not turn out as intended, one should carefully examine both the goal itself and the methods on employed trying to achieve it. In many cases, one will find ways to improve either or both. If not, then this Law applies, and one should persevere. However, if Druids whose wisdom one respects disagree with one, this is a case where one should listen to them even more carefully than usual, because this Law deals with one of the most important aspects of practical morality (Dru Earl).

This means, as well, that we should try not to be harsh in our judgments of the conduct of others, until we know both their goals and their methods (Dru Isaac).

2:4 PEOPLE ARE MORE IMPORTANT: This Law goes against the entire history of Western Civilization and marks a basic difference between Pagans and nonpagans (the Ancients).

What the Ancients of Blessed Memory are obliquely referring to is Capitalism (Dru Karl).¹⁸

What the Ancients of Blessed Memory are really referring to is Christianity. (Dru Iolo).

What’s the difference? (Dru Chwerthin).

THAN PROPERTY: In the context of this verse, what is meant is personal property, the material things used and directly controlled by one individual or group. It does *not* mean that the whole material world is less important than a single human life. Therefore, it is couth to treat people who advocate or practice wholesale destruction of material property, especially the destruction of non-sentient living beings and disruption of the ecology, the same as one treats those who advocate or practice the destruction of human beings (Dru Earl).

2:5 DISCIPLINE: What is meant here is the control one exercises over oneself, not that imposed by another. Therefore, discipline can never be an excuse for uncouth activity (Dru Amherghin).

IS MORE IMPORTANT THAN CONTROL: A better translation of this verse reads “Self-Discipline is more important than obedience.” A wise Druid is one who knows the proper rules for living and obeys them as they apply to his or her life, without having to be compelled to do so by either written laws or the words of others. The Mishmash is intended to guide, not to serve as an excuse for coercion, Conversely, a Druid who finds oneself in frequent and serious disagreement with other members of the one’s Druid community over the rules governing the Druish way of life should consider leaving

one’s present community and joining or founding another which interprets the Mishmash in such a way that one can obey it without coercion (Dru Earl).

2:6 SURVIVAL: In a world of hate and mistrust, Druids, like all other minority religions, must consider the real possibility that, persecution and genocide never being far from the minds of the monotheists, we may one day once again have to go underground in order to preserve our lives and our faiths (the Ancients).

Even without religious persecution, Western Civilization is currently in such a political and economic mess that we may all, Druid, and non-Druid alike, find ourselves without the facilities with which to live in the manner to which we, like most soft Westerners, have become accustomed. Therefore, it is wise for Druids to know how to farm, and how to live off the land, and how to defend themselves from both human and nonhuman predators (Dru Isaac).

IS MORE IMPORTANT THAN COMFORT: This law is intended to discourage laziness and timidity in planning for and overcoming adversities. It does not advocate the Spartan ideals of austerity. The best medicine is not always the one that tastes the worst, but the one that cures the disease best, regardless of what it tastes like. The wise Druid put survival first, but he or she always considers comfort as well, and above all, tries to develop “common sense” (Dru Earl).

Common sense is “neither very common, nor usually very sensible (Dru Chwerthin).

There is nothing wrong with physical comfort, as it says in 2:13, but nonetheless, a Druid should never get to the point where one is reluctant to do necessary survival planning and acting because of inconvenience or expense. Survival always requires sacrifices, and Druids should be smart enough to realize this (Dru Amherghin).

2:7 CREATION IS BETTER: The wise Druid always proposes a solution to a problem at the same time she or he calls attention to the problem itself. However, it is not uncouth to merely identify the problem if one genuinely does not have a solution oneself. But in such a circumstance the praise goes mostly to those wiser ones who eventually solve the problem (Dru Earl).

2:8 DESTRUCTION IS BETTER: It should never be forgotten that the forces of breakdown are as important as those of building, in producing the balance of the Multiverse. Without the bodies of dead plants and animals to feed the soil, the biosphere would soon be impoverished. Therefore, did the Ancients of Blessed Memory remind us that it is better to destroy that which is in need of destruction, rather than merely complaining about it (Dru Iolo).

The Law is interpreted by many as meaning “Never call attention to a problem unless you genuinely want action taken to solve it” (Dru Earl).

2:9 UNITY IS BETTER: As Dru Earl once said, “free will does not mean anarchy.” Therefore, one should realize that Druids are a community and that open and free discussion is to be aimed at attaining a consensus, not at merely giving everyone a chance to declare their independence. The differences between argument and discussion should always be remembered (Dru Amherghin).

This verse should never be cited to discourage dissent. It is only intended to point out Unity as a worthwhile goal. In practice, unity is normally reached only after hearing dissent and making changes to bring the dissenters into agreement. The Law also *encourages* each individual to make compromises in order to achieve

¹⁸ This is the only entry from Dru Karl. I am inclined to think that this is a reference on some level to Karl Marx.

unity, but it does not compel. Above all, the wise Druid realizes that a rule that causes a significant amount of dissent among members of the community is probably an oversimplification and probably should be made more complex to fit reality (Dru Earl).

The purpose of this Law is to point out that spiritual growth is hard to achieve while arguing at the top of one's lungs about the rules for achieving spiritual growth (Dru Iolo).

2:10 INDIVIDUALITY IS BETTER: Among every Branch of the Reform, individuality has always been sacred. Therefore, let every Druid in your community be free to express herself or himself as a unique person (the Ancients)

The wise Druid never does anything simply because others do it - she or he merely does what she or he thinks and feels is right. If others think and feel likewise, this is couth. If they don't this is every bit as couth. Though Hasidic Druids are expected to live in close association with one another, this association is expected to be entirely voluntary, based on the advantages of belonging to a group and not on coercion of any kind. Druidism is basically a religion of the individual, not of the group (Dru Earl).

It is actually a religion of both (Dru Amherghin).

Just as in group singing, a certain amount of counterpoint can add to the beauty of the final result, but too much or too little can ruin everything (Dru Chwerthin).

2:11 RESPONSIBILITY: The wise Druid takes responsibility for his or her own actions; he or she does not wait for others to point it out. However, it is not uncouth for any Druid to tell another that his or her actions displease or harm one (Dru Earl).

Druids are responsible for taking action when needed., whether requested or not, for they are guided by their sense of honor and their sense of that which is couth (Dru Iolo).

IS BETTER THAN BLAME: Blame is only rarely of any lasting value. When an error has been made, the person or persons, if any, responsible for the failure should be discovered, and the problem carefully examined with a view to preventing future mistakes, not to punishing anyone or to making them feel bad (Dru Isaac).

It is the function of the elders of the Grove to assign responsibilities for the achieving of various projects, and they have the right and duty to point out malfeasance or nonfeasance. They do not have the right or duty to browbeat people who fail to keep their commitments, especially if through no fault of their own (Dru Amherghin).

Once again, there is a narrow bridge to cross, with the problems of discipline often on one side and the problems of freedom on the other (Dru Iolo).

2:12 REMORSE IS BETTER: A more literal translation of this phrase would be: "intellectual recognition of one's wrongdoing is better than an emotional reaction to it" (Dru Earl).

Yet the emotional element is very important in making sure that the wrongdoer remembers her or his wrongdoings (Dru Iolo).

THAN GUILT: Guilt is the major emotion behind monotheistic religions. Therefore do Druids refrain from laying "guilt-trips": on either themselves or others. If they make a mistake, they admit it, make amends, and resolve not to do it again. They do not whine and moan

and grovel before vengeful deities, either external or internalized (Dru Amherghin).

As a general rule, the Gods are not vengeful (unless one deliberately insults Them). They usually prefer to let one reap the results of one's actions. This can be more than sufficient (Dru Chwerthin).

This Law that guilt is a lesser emotion than remorse is designed to make an emphasis on the repairing of damage caused. If one breaks a vase at a friend's house, one feels remorse for one's clumsiness and attempt to repair or replace the vase. One does not run to a member of the Druid clergy or to the Gods and beg forgiveness for having been evil (Dru Isaac).

As a general rule, Druids tend to make dumb mistakes rather than commit acts of evil. Thus an intellectual reaction rather than an emotional or spiritual reaction is usually more appropriate (Dru Iolo).

2:13 SENSUALITY IS BETTER: This is one of the most basic principles of Hasidic Druidism, and one that serves to separate it from other nonpagan religions. At the heart of this Law is the realization that gratification of our Gods-given senses is natural and pleasing to the Gods, and that denial of such gratification is, as a general rule, sterile and anti-life. This Law reduces asceticism to a mere survival aid (when sensual gratification would harm the individual or others) and as an aid in training the will (Dru Earl).

From Dru Earl's comment, it follows that "ascetic pleasures" (enjoyment of denying sensual gratification) is masochistic, displeasing to the Gods and, hence, uncouth. One obvious exception to this rule, however, is the deliberate delaying of sensual pleasure to achieve the equally pleasurable sensation of anticipation: this is no more masochistic than the memory of past sensual pleasure (Dru Amherghin).

It should also be remembered that if sensual pleasures are interfering with the performance of honorable duties, it is uncouth to continue with them until after one's duties are properly discharged (Dru Iolo).

The delay of gratification is also sometimes needed in order to accomplish said gratification fully. For example it is often wise to remain celibate for several days before an orgy is to take place. Such celibacy is not ascetic nor is it masochistic (Dru Chwerthin).

However, there are a number of deities around Who serve to remind us that asceticism, in proper proportion, may be genuine value in achieving spiritual awareness. It is certainly often useful in psychic training (Dru Isaac).

2:14 LOVE IS BETTER: Many religions preach love, yet few seem to practice it. Because Druids believe in expressing love freely and in a variety of manners, they tend to accomplish a loving lifestyle more easily than those who are restricted to "spiritual vs. fleshly" love (the Ancients).

As it is written "the act and emotion of love is an act and emotion of praise." Therefore, to a Druid, every opportunity to exercise Pagan Charity is a new chance to praise the Gods and to expand one's awareness of the complexity of one's fellow humans (Dru Amherghin).

Pagan Charity is a sense of compassion exercised by Pagans towards others, based upon the Pagan realization that, although everyone is God/dess, no one is perfect, and therefore, inhuman virtues are not expected of them (Dru Isaac).

THAN HATE: Druids are capable of realizing that others mean them harm, but they do not need to be

hostile in return. They make the necessary preparations to defend themselves (if any are really needed) and attempt to avoid those who are or would do evil to them. But they do not become vindictive (Dru Amherghin).

This Law should not, however, be interpreted as “love your enemies.” The wise Druid manages his or her life so as to love many and hate few, but he or she does it by controlling who he or she associates with as much as possible. One does not force oneself to try to love those who deserve one’s hate: one tries to change their conduct so that one no longer has to hate them, one avoids them, or one destroys them. But one never changes oneself so that one loves those one should hate: such is uncouth (Dru Earl).

It is an important question, whether or not one “should” ever hate another. Better it is to concentrate on understanding others, for this often removes any perceived need for hate (Dru Amherghin).

Yet many people there are who do hateful things: mass-murderers, kidnappers, polluters, brainwashers, etc. it can be difficult to retain a nonhateful attitude towards such, especially if one is committed (as all Druids should be) to the stopping of such people. One does not hate a rabid dog, one cures it or kills it (Dru Iolo).

Hate is usually based on fear. To one who is without fear, hate is an unnecessary emotion that can be profitably done without (Dru Chwerthin).

2:15 CAUTION IS BETTER: A more literal translation of this Law reads: “Intellectual recognition of danger is superior to emotional reaction to it” (Dru Earl).

Caution is rational, fear is non-rational. And because fear so often leads to evil actions, it is best that it be avoided whenever possible (Dru Isaac).

THAN FEAR: Fear is an unruly animal, though sometimes a useful one. Ride this mount carefully, with tight reins (Dru Amherghin).

Nothing can endanger the one who knows the Flow, for death has no place to enter that person (Dru Lao).¹⁹

2:16 COURAGE IS BETTER: Druids are expected to be brave in the defense of their lives and ideals, and in defense of the innocent and helpless (Dru Iolo).

They are not expected to be stupid, however. Rather, they are expected to be wise in the ways in which they face danger, and to know when to be sneaky instead of obvious. Thus Druids never seek out danger, but are fully able to deal with it when it arrives (Dru Amherghin).

2:17 KNOWLEDGE IS BETTER: Druids place great emphasis upon the attainment of knowledge, both rational and nonrational and are flexible in their methods of learning (Dru Amherghin).

They are not, however, gullible (Dru Iolo).

2:18 SELF-KNOWLEDGE: From the earliest days, our ancestors have stressed the importance of self-knowledge. For how can one hope to help oneself or others if one does not first know and understand oneself? An accurate idea of one’s strengths and weaknesses is of far more value than mere vanity, for it allows one to live with one’s faults while cherishing one’s virtues (Dru Amherghin).

IS BETTER THAN PRIDE: More Pagans (and other people) have met their downfall through pride than through any other emotion. Yet the Mishmash does not say that pride is evil, merely that it is inferior to self-

knowledge. Therefore, we can assume that they meant that pride is not a danger when held by one who has true self-knowledge. However, this is an extremely rare combination, occurring in less than one in a hundred of those who think they have achieved it (Dru Chwerthin).

2:19 WISDOM IS BETTER: How many time have the Ancients of Blessed Memory, as well as the many distinguished commentators on the Mishmash, reminded us of the value of wisdom? How many times does a commentary begin “the wise Druid will...?” Therefore, let us seek always after wisdom, for with it come all the elements of the happy and noble life (Dru Amherghin).

THAN KNOWLEDGE: Druids and others are well aware of the horrors capable of being committed by those who accumulate knowledge is isolation, without wisdom. Therefore, do we look with distrust upon those who claim to be seeking knowledge for its own sake (Dru Iolo).

2:20 HONESTY IS BETTER: This is obvious to all Druids for, being polytheists, we have no need to twist the truth in order to match an irrational and insane worldview. Because we are gentle with one another, we are free to tell the truth, and we know that our fellow Druids will take our words into consideration together with our intentions (Dru Chwerthin).

Why does Dru Chwerthin refer to Druids as “gentle with one another” in a discussion on honesty? He does so to say that, because Druids have an accurate idea of human nature, rather than that which he calls “irrational and insane,” we are able to communicate with a maximum amount of trust and a minimal need for deception (Dru Isaac).

THAN DECEIT: The superiority of honesty should not be taken as a forbidding of deceit. There are times in one’s life when less damage will be done in the long run by a carefully constructed tale of less than total accuracy than a bald statement of fact (Dru Amherghin).

It is important to note that Dru Amherghin refers to “in the long run.” Druids always attempt to have a long-range view of matters, for such is a cardinal sign of wisdom (Dru Iolo).

One must be very careful in choosing the situations when one will allow oneself to lie, such should not normally be done for one’s own benefit (it is better usually to face the consequences of one’s own actions) but rather for the benefit of others. Only if one’s life is in danger, or a similar emergency situation exists, should one feel free to lie (Dru Isaac).

If one is besieged by the Antidruid, however, one may perform any deceptions necessary to throw them off the track, as long as they do not harm innocent people. Any other position would be anti-survival (Dru Chwerthin)

2:21 HONOR IS BETTER: There is nothing wrong with a sense of honor. Arrogance, however, is a plague upon the earth and will be punished by the Gods (the Ancients).

Honor should be flexible and sensible, however, it should not interfere with your spiritual growth, but rather assist it (Dru Amherghin).

2:22 PEACE IS BETTER: All Druids are lovers of peace, although they can fight (and quite well) when absolutely necessary. It is very difficult to attain enlightenment while ducking spears and bullets (Dru Chwerthin).

THAN WAR: We are, however, perfectly capable of fighting for our survival. As mentioned in 7:3, though, Druids are extremely selective in which wars they choose to fight (Dru Isaac).

¹⁹ This seems to be a reference to the Tao Te Ching.

2:23 JOY IS BETTER: Our is a religion of joy, of love and of sensuality. The Earth-Mother is good and the natural world is to be enjoyed. Any Gods who would prefer us to be morose are not worth worshipping (Dru Iolo).

THAN SORROW: Once in a while, sorrow is an appropriate emotion, as at the death of a loved one (Dru Amherghin).

But sorrow should be limited in duration, for although millions of living beings, from insects to humans, die every day, Life goes on (Dru Isaac).

2:27 TRUST IS BETTER: Trust is not always rational, but in the long run, the trusting person has a more enjoyable life than the cynical one (the Ancients).

As is implied in 14:4, cynics destroy everything they touch. Therefore, we should avoid cynicism and take the risk of trusting one another (Dru Amherghin).

2:29 GOOD WORKS ARE BETTER: As is written in the commentary to 2:2, Druids believe in practicing what they preach. It is better to actually perform a small task, if promised, than to promise a large task and not follow through (Dru Isaac).

Often it is added, that "Evil promises are better than evil works." This phrase, strange as it sounds, was actually intended to invoke charity towards those who promise all sorts of dire vengeance upon persons and objects annoying them, but who never actually do anything about them. Such is a moderately harmless habit, though not a praiseworthy one (Dru Iolo)



3:1 FOUND TO BE FATAL: An ancient proverb states, "One person's meat is another person's poison." Therefore, it is the individual's responsibility to determine what food or drink is harmful to him or her personally, and to avoid them with a minimum interference with the diets of the other members of the household (Dru Earl).

A food or drink found to be fatal to some, but generally healthful, shall not be declared uncouth. Else those with allergies or dietary peculiarities would easily impose tyrannies on the majority of Hasidic Druids (Dru Margola).

Poison ivy, poison oak, poison sumac and other poisonous plants are thus uncouth and may not be consumed in injurious amounts nor used as sacrifices in rituals (the Ancients).

The Ancients of Blessed Memory were careful to state that poisonous plants may not be consumed "in injurious amounts." This is because many plants, though not of course the three mentioned, while poisonous in large amounts are actually of medicinal or ritual use in smaller quantities (Dru Isaac).

Food or drink containing more than five unpronounceable artificial ingredients should be considered uncouth (Dru Iolo).

The number 5 is purely symbolic and ties in with the Law of Fives. The earlier versions of Dru Iolo's comments leave out the word "unpronounceable." And this older versions seems more correct, for the true emphasis should rest on the *artificiality* of the ingredients. The point to be made is: the more artificial, the more uncouth (Dru Margola).

A less literal, but more readily understandable translation of Dru Iolo's comment would read, "Food or drink containing an excessive number of highly artificial ingredients shall be considered uncouth." Even so, it

remains vague. Therefore, it is up to the individual to determine if a particular food or drink is uncouth to his or her own taste and metabolism (Dru Earl).

SHALL BE DECLARED UNCOUTH: in this verse we have the first and definitive definition of the word "Uncouth." Those things which are uncouth are to be avoided exactly as if they were poisonous food or drink and, contrarily, those things which are couth should be sought after as if they were ambrosia and nectar to be consumed in ecstasy (the Ancients).

The term "uncouth" is used frequently in the Mishmash and form the basic term of definition for behavior not acceptable to Hasidic Druids. The definition offered in this verse is literally "found to be fatal." However, this raises problems. Is the inability to compose poems, songs or blessings for any occasion literally fatal to a Hasidic Druid, as it is stated in 10:1? Obviously, this cannot be so. The Ancients of Blessed Memory have said "those things which are uncouth are to be avoided exactly as *If* they were poisonous food or drink..." This explication of the definition of the word "uncouth" is the solution to our difficulties. We are told that things which are uncouth, such as those mentioned in 10:11, 13:3, etc., are as *if* poisonous, that is to say, harmful to the life of the individual concerned. Thus we can see that anything that a Hasidic Druid shall find harmful to his/her life, physical or mental shall be deemed uncouth for that person (Dru Lew).

3:3 THE FLESH AND BLOOD: This includes all other parts of a sentient being as well. Therefore various products made from the bodies of sentient beings are also uncouth and should not be purchased nor used (Dru Chwerthin).

OF SENTIENT BEINGS: this includes not only humans, but whales, dolphins, other cetaceans, and some would say elephants as well. Naturally extraterrestrial visitors would be included as well (Dru Isaac).

The prohibition by Dru Isaac of the flesh and blood of "whales, dolphins, other cetaceans and... elephants" is based on spiritual rather than purely physical grounds: on the fact that the proscribed creatures are believed by many, including Dru Isaac, to be sentient beings and not because their flesh is unwholesome. Therefore, the individual may add any creature whose spiritual qualities he or she especially reveres (i.e., "Taboo Animals") to the list. However, such additions are binding only on the individual making them, although common courtesy impels all devout Hasidic Druids not to ostentatiously violate the personal taboos of members of their household or others around them (Dru Earl).

It is sometimes necessary to expand this prohibition even further, for example, many refuse to eat the flesh of tuna, because many dolphins are killed in the pursuit of tuna fish, and dolphins are uncouth to eat. In a similar fashion, others refuse to deal economically with those nations who pursue and kill cetaceans, and this is certainly a couth attitude. Yet it is a pity that one cannot refuse to purchase products from nations that regularly kill another endangered sentient species, humans (Dru Iolo).

AND MAY NOT BE CONSUMED: Historically there have been exceptions to this rule; the eating of Michael Valentine Smith, for example. We can conclude that a truly willing sacrifice is an exception, and therefore couth (Dru Margola)²⁰

²⁰ This is a reference to "Stranger in a Strange Land," by Robert Heinlein. That book was in part the basis for another Neopagan

That is a very dangerous thing to say, for our Paleopagan ancestors were not always careful in deciding who was truly willing and who was not. Better it is to say that a person who dies in an unexpected manner, that is, not in a sacrifice, and who insists upon being eaten by his or her friends as a memorial service, then has flesh and blood that is neither couth nor uncouth (Dru Amherghin).



4:1 SEX IS A GIFT OF THE GODS: Unlike most religions, including some Neopagan ones, Hasidic Druidism positively encourages its members to have full, varied sex lives (Dru Chwerthin).

4:2 PHYSIOLOGICALLY DANGEROUS: Thus there are many sexual “perversion” that are forbidden, not because they are unusual methods of sexual gratification, but because they are capable to causing physical harm to one or more of the participants (Dru Amherghin).

It is couth to interrupt others who are engaged in a sexual activity that might be dangerous, only long enough to determine whether or not it really is dangerous. If, indeed, the activity may damage one of the partners physically, it should not be resumed, and the interrupter is justified in using violence to prevent this, subject to the principles in 7:2 and 7:4. If it turns out that precautions have been taken of a sufficient nature, the activity should be allowed to resume and no apologies are necessary. (Dru Chwerthin).

OR IMPOSSIBLE: Druids are not expected to be sexual athletes. On the other hand, sexual acts that are truly impossible will not usually be attempted (Dru Iolo).

4:3 COERCION: The purpose of this Law is to prevent the use of sexual desire to manipulate others, as well as to prevent other forms of manipulation from being used to force sexual compliance. Naturally, therefore, all forms of sexual blackmail, assault, rape and the secretive use of physical or psychic aphrodisiacs are forbidden (Dru Iolo).

4:4 AGE: Beings, human and nonhuman, of any age are entitled to obtain any form of nondestructive sexual pleasure they may desire, with any partner desired, provided proper sexual etiquette is followed and all participants have a proper understanding of what is going on (Dru Chwerthin).

The opinions of others, whether parents, siblings, children or friends, are not always relevant, although their feelings should be taken into consideration (Dru Iolo).

However, if a prospective sexual partner is a human below the age of legal consent, it is usually foolish to ignore objections lodged by family members or law enforcement agencies (Dru Amherghin).

Nonetheless, children of any age are entitled to learn as much about sex as they wish to learn and are capable of handling, from whoever they wish as teachers. The best people for the teaching role are, of course, the parents. In any event, the parents should normally be consulted and their wishes followed (Dru Isaac).

It is the duty of all Druid parents, or others having responsibility for the welfare of children, to see to it that their children are sexually educated as soon as they are interested and willing, by whomever the children wish. If the children have no preferences and the parents or guardians choose not to play the role of teachers, they

should select a member of the community to perform that function (Dru Chwerthin).

Elderly people are also entitled to sexual satisfaction and this should not be forgotten (Dru Amherghin).

SPECIES: If beings not universally regarded as “sentient” are used as sexual partners, the person doing so must accord them all the rights (though not necessarily the responsibilities and obligations) of a human or other sentient being (Dru Earl).

Following the Law mentioned in 4:2, it is best to make sure beforehand that any sexual partner of another species will not be physically damaged by his or her participation in sexual activities (Dru Iolo).

If the being concerned is of a nature to be owned by another person, it is usually uncouth to engage in sexual activities with him or her without the owner’s knowledge (Dru Chwerthin).

It should be pointed out that sexual contacts between humans and nonhumans is usually illegal and carries a stiff penalty almost everywhere (Dru Amherghin).

OR SEXUAL PREFERENCES: There are no Laws either forbidding or requiring Hasidic Druids to have any particular sexual tastes, although straight adult heterosexual behavior is the norm. Homosexuality, Bisexuality, Autosexuality, Bestiality and other nondestructive preferences are completely up to the parties involved (Dru Amherghin).

Autoeroticism, in the major form of masturbation, is indeed to be encouraged among those beneath the age of legal consent for personal sexual interaction, for otherwise we shall raise warped children (Dru Chwerthin).

It should also be considered a perfectly acceptable outlet for adults, and no shame or ridicule should be placed upon those who, for their own good reasons, may choose this outlet (Dru Iolo).

Although if it is their exclusive outlet, they may be in need of counseling and perhaps some aggressive flirtation from another member of the community (Dru Isaac).

SAVE WHERE DANGER: It should never be forgotten that we live in a Death culture where opinions of the sort offered above can, even without being put into action, be the cause of great physical violence and legal harassment being directed at those holding them. Therefore, Druids are urged to be extremely cautious in discussing these matters with outsiders. The advice given in 14:9 should be taken to heart and these mores followed only within the community, or much grief will come to us all (Dru Iolo).

4:5 ALL BONDED PARTNERS: It is important to note that the original wording does not refer to couples at all, but to any group of two or more sentient beings (Dru Earl).

(IF DESIRED): This phrase is not to be forgotten, for otherwise strict observance of this rule would lead to violations of 4:3 (Dru Taliroth).

Dru Taliroth who was, after all, asexual for large portions of her life, was very wise to see that this phrase was given due attention; for many are the cases where members of bonded groups do not wish frequent sexual satisfaction (Dru Margola).

Although this phrase exists to remind members of bonded groups that they should satisfy their partners

regularly, it should not be used to beat them over the head with (Dru Chwerthin).

OR ARRANGE FOR SURROGATE PARTNERS: A wise and loving member of a bonded group, who is not himself or herself feeling like sexual activity, should be happy to arrange for other members of the group to achieve satisfaction, with other parties if not with himself and herself (Dru Iolo).

The wise Druid does not seek to enforce this verse upon his or her partners, preferring instead to politely and unobtrusively seek sexual satisfaction elsewhere whenever he or she feels it appropriate (Dru Earl).

Yet one must be careful in going outside the group, for many jealousies and destructive emotions are generated in this fashion. True, one has the right as stated in the very next verse, but nonetheless, if that right has to be invoked often it is perhaps time to look for a new group with which to be bonded (Dru Isaac).

4:6 TO FORBID OR HINDER: However, practical matters of a nonsexual or nonpossessive nature may be brought up as objection (Dru Iolo).

4:7 THE RESPONSIBILITY OF ALL: Thus it is highly uncouth to expect only the women in the group to worry about contraception (Dru Chwerthin).

4:8 NO GENDER: Whether female, male, or anything in between (Dru Amherghin).

IS SUPERIOR: Obviously, this refers to sweeping statements of total superiority. Obviously there are some areas (such as childbirth) where one gender will have an advantage over the other, but this should never be expended to cover unrelated matters (Dru Isaac).

4:9 OR REFRAIN FROM ANY ACTIVITY DISLIKED: The use of one's gender as an excuse to avoid responsibility for the performance of honorable duties is uncouth, as are unfounded accusations that someone else is doing this (Dru Amherghin).



5:1 TO BE WASTED: Blood is not to be removed excessively from food, as it is the gift of the animal's spirit to us (Dru David).

5:4 IN EQUAL AND HONORABLE COMBAT, OR IN A GENUINE ACCIDENT, OR IN A FULLY NATURAL DISASTER: In the event of any of these occurrences, the victor, the victim or a bystander may declare the spilled blood to be a sacrifice and direct its energies as desired (Dru Isaac).

5:6 MENSTRUAL PERIODS: It would seem fitting that an acknowledgment of the continual renewal of seed in the body of woman, celebration, rather than the traditional taboo, should be the order of dealing with this matter. Accordingly, the following is recommended: the father of a girl who begins menstruation should, as close as possible to the day when this event occurs, give a feast for the Grove at which, after drinking of wine and much merriment, reading and study should be given to material concerning the renewal of life and the continual cleansing and growth of all living things. At this time also it would seem fitting that the girl be initiated into the Women's Mysteries of the Grove and, if she be not already deflowered, that this be arranged by the women of the Grove (Dru David).

This is a truly inspired tradition, and one that could no doubt be set up as a complement to a similar puberty feast and initiation for boys, as soon as they have had their first flow of semen (Dru Chwerthin).

5:7 BECAUSE OF THEIR PERIOD: It is not uncouth to place restrictions upon women who are having their

periods, if the restriction is only indirectly connected (or not at all connected) with the fact that they are having their periods (Dru Iolo).

One needs to be very careful in what one calls an "indirect" connection, for males have placed some very uncouth restrictions upon females throughout history, due to male myths of the effects of menstruation. However one example of a fair restriction is this: women who are, because of their periods or for any other reason, feeling nervous, hostile, weak or depressed should refrain from participating in group rituals; as said emotions may generate psychic static and disrupt the smooth flow of energies in the rituals (Dru Chwerthin).

It is vital to note that the restriction mentioned by Dru Chwerthin is equally appropriate for any men or children who may be feeling the same negative emotions, of any reason (Dru Amherghin).

It is perhaps unfair to restrict menstruating women who are having a rough period from all group rituals, better it is that the women of each Grove, as part of their Women's Mysteries, compose proper rituals to help such individuals (Dru Isaac).



6:T ON GROOMING: What do these words mean in the title to this Chapter? Grooming is what monkeys do to one another in order to remove lice. It is indeed thorough, but should the Druish Hasidim be clean only on the outside? In my humble opinion, a title like "Hygiene among the Hasids" is more appropriate than the present one. Druids should be clean and presentable in spirit as well as bodies, for is not cleanliness next to godliness? And should Druids, though they be natural creatures, be thought of as louse-y as well? (Dru Tefillen).

The Ancients of Blessed Memory chose wisely this title, not only because it implies that Hasidic Druids take care of one another, as do baboons, chimpanzees and many other of the higher primates; but because "good grooming" has always been a sign of sociability—and Drues are nothing if not sociable. The implication is a subtle one, but there nonetheless: Hasidic Druids are responsible for the external cleanliness (Physical, mental and emotional) of one another, as well as the internal (Dru Iolo).

Considering how intimate Hasidic Druids tend to get with each other, physically as well as otherwise, it is good indeed that this chapter is entitled as it is. Druids are expected to keep one another clean, not only of lice, but of any other diseases or plagues that might interfere with the health and happiness of the community (Dru Isaac).

However, the only louse-y element that is common among Hasidic Druids would appear to be their puns (Dru Chwerthin).

6:1 WHETHER THEY NEED IT OR NOT: What determines need? Perhaps a particular standard of need should be set? Do Druids need to have a weekly bath in the event that they are bedridden or hospitalized? In this case, can perhaps five consecutive bed-baths equal one regular bath? Should a bath be taken more than once a week in the event that the Druid in question is attracting gnats? (Dru Tefillen).

This Law was first enacted when it was found that Hasidic Druids, being enthusiastic children of the Earth-Mother, have a tendency to accumulate large quantities of soil, peat, compost and other earthy elements over large portions of their bodies. This has a tendency to

of failure - though it is not uncouth to refuse a refund or to refrain from offering one (Dru Chwerthin).

The advice in 14:10 should be remembered in these matters (Dru Amherghin).

FOR NONDRUIDS: This phrase implies, though it does not directly state, that a Druid is prohibited from taking compensation from other Druids for magical or divinatory services rendered. Since there is no discernible boundary between a person's "magical" skills and all the other skills he or she may possess, it follows that it is uncouth of any Druid to perform any work or service for another Druid for pay. However, since such a prohibition would seriously interfere with the economic life of the Druish community, it is only prudent to reduce the implied prohibition to a mere admonition to always deal fairly with other Druids (Dru Earl).

9:6 WITHOUT THEIR EXPRESS PERMISSION: It is always couth to ask the Gods to bless someone or something, as long as the exact nature of the blessing is left up to Their wisdom (the Ancients).

It is uncouth to ask the Gods to visit someone's just deserts upon them (Dru Isaac).

However, the Gods, being both fickle and just, may see fit to judge the petitioner as well (Dru Earl).

.....

10:2 INEXPENSIVE: Ostentatious display of expensive ritual equipment is uncouth rudeness to less wealthy Groves (Dru Isaac).

Nonetheless, the Gods deserve the very best (Dru Amherghin).

But They do not want the very best at the expense of the welfare of the Grove's members (Dru Iolo).

.....

11:5 FATAL: It should be noted that in this case the word may be interpreted literally in connection with the definition of "uncouth" given in 3:1 (Dru Lew).

11:7 UNLESS A LIFE IS AT STAKE: If one will be maimed or permanently incapacitated, and one's life made miserable for years at a time, unless surgery is performed, one may have it done over a nonfatal matter (the Ancients).

One should be conservative in how this exception is applied to given situations (Dru Iolo).

11:9 MATTERS OF CONCEPTION OR ABORTION: No Hasidic Druid Laws concerning these matters exists, save 4:7, for they are considered to be entirely up to the parents or nonparents involved (Dru Chwerthin).

Men have no business saying anything about abortion at all (Dru Taliroth).

.....

12:5 SHALL BE TAKEN: Often Hasidic Druids are forced by occupation to disobey this rule and therefore, if such is the case, an alternate psychic Weekend may be established. However, it would be far better for such persons to change to less uncouth occupations (Dru Margola).

.....

13:4 UNCOUTH TO PREVENT: Here we encounter the question of the preservation of life and of responsibility. Shall it be couth to watch an entity destroy herself or himself with alcohol, if it be medically determined that

such is an imminent possibility? The same may be said of many other drugs, and one may ask also about children. In 13:9 we have the prohibition, wisely given, against self-harm, but this rule recognizes individual responsibility only, and not collective responsibility for those unable to make logical determinations for themselves (because of age, inexperience, madness or other reasons). Much consideration should be given these matters, and scholarship into the ancient texts may be looked to, as well as that knowledge open to scholars now, and it would be expected that each Grove (knowing it members and their needs) may make determination on their own of the following of this Law. It is recommended fully three councils of each Grove be held to make determination on this matter, with all members present if this is possible (Dru David).

It may also be added that when a member of an individual Grove is having difficulty with drugs of any sort, or with a chaotic and confused interior state which may appear to Outsiders as madness, it is preferable that assistance in his or her difficulties be provided by the members of the Grove rather than by Outsiders; such help being more in accordance with the wishes of the Gods (Dru Taliroth).

Thus one may say that it is couth to render assistance to a troubled member of the community, but it is uncouth when such help is given in such a way as to cut short that individual's responsibility for his or her actions. The Gods help those who help themselves (Dru Rusty).

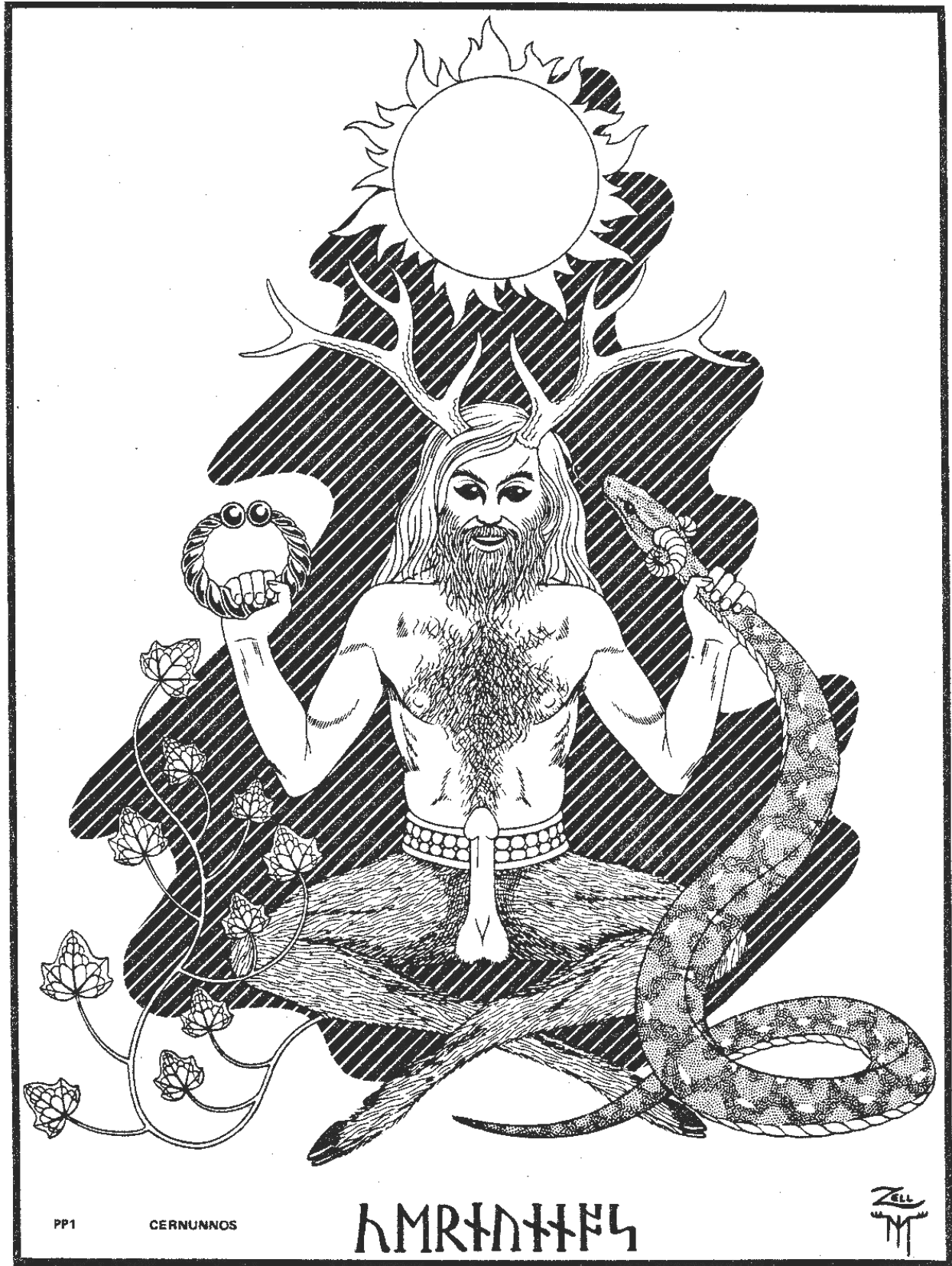
The Original intent of this Law was to make sure that all Hasidic Druids had the freedom to explore alternate universes, and not to allow Druids to commit suicide, slow or fast, with hard drugs (Dru Iolo).

Obviously, however, it is open to abuse, as are all the Laws. Fools will find a way (Dru Amherghin).

.....

14:1 SISTERS AND BROTHERS: What does this mean, that we should treat other Pagans as "sisters and brothers?" One answer may be found in 8:7. Mother is the Earth, Father is the Sky/Sun, and our Siblings are Their offspring—all living things. Therefore, the injunction to love one's siblings is an injunction to love Life. Thus we are enjoined to love other Pagans as sisters and brothers, i.e., as Life itself (Dru Lew).

These words of Dru Lew are, as usual, wise, for not only is he one of the most up and coming young scholars of Hasidic Druidism, he is well versed in matters of sibling rivalry (Dru Chwerthin).



PP1

CERNUNNOS

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Zell
M

Considdur :

the alternatives

Upon Arising:

I thank Thee, O Gods, that I was made both male and female, and with the capacity to seek awareness of both in the One.

Upon Washing the Hands at Arising:

I thank Thee, O gods, for all the works of Thy hands and for the life given me out of them.

Upon Dressing:

I thank Thee, O Gods, for the shelter granted me by Thy grace and love.

Upon Studying or Seeing a Learned Person:

Thanks be to Thee, O Be'al, for the gift of the desire for awareness.

Upon Hearing of a Birth:

Thanks be to Thee, O Danu, for the supreme gift of a new life. Bless the child and keep him/her in Your loving care.

Upon Hearing of a Death:

To Thee is returned this portion of Thy bounty, O our Mother, even as we must return to Thee. Blessed be the great wheel.

Upon the Lighting of Candles or Other Fires:

Thanks be to Thee, O Belenos (OR Taranis), for the light and warmth of fire.

Upon Cooking of Food:

Blessed be Thou, O our Mother, Who brings forth the good things of the Earth.

Upon Eating of Food:

Blessed be Thou, O our Mother, Who brings forth the good things of the Earth.

Upon Brewing of Alcoholic Beverages:

Thanks be to Thee, O Braciaca, for the gift of divine intoxication. Guides us in our preparation and bless our results.

Upon Drinking:

Thanks be to Thee, O our Mother, for the Waters which pour forth from Thy side.

Prayer Before Meals:

Blessed are Thou, O Queen of the Universe, Who brings forth food and drink from the Earth for our sustenance and pleasure. Bless us, O Gods, and these Thy gifts, which we are about to receive, from Thy bounty, through our sweat, so be it.

Poem Before Meals:

Good food, good drink,
Good Gods - Let's eat!

Prayer After Meals:

We give Thee thanks, O our Gods, that we have been able to receive Thy gift. Bless us and keep us in Your hearts, now and always.

Plea to Mari

Remember, O most blessed mother Mari, that never was it known, that anyone who fled to Thy protection, implored Thy help, or sought Thy intercession was left unaided. Inspired with this confidence, I fly unto Thee, O Lady of Ladies, my Mother. To Thee I come, before Thee I stand, in need of thy assistance. O Mother of the Gods, despise not my petitions, but in Thy mercy hear and answer me.

LITANY OF THE EARTH-MOTHER

O Earth-Mother, Thou of uncounted names and faces,
Thou of the many-faceted Nature in and above All,
Nature Incarnate, Love and Life fulfilled; look favorably
upon this place, grace us with Your Presence, inspire and
infuse us with Your powers; by all the names by which
You have been known, O Earth-Mother:

Come unto us.

Thou Whom the Druids call Danu--

Come unto us.

Thou Who art Erde of the Germans--

Come unto us.

Thou Whom the Slavs call Ziva--

Thou Who art the Nerthus of the Vanir--

Thou Whom the Poles call Marzyana--

Thou Who art Frigga of the Aesir--

Thou Whom the Romans call Terra--

Thou Who art Diana to the Etruscans--

Thou Whom the Persians call Kybele--

Thou Who are Iphimedeia, Mighty Queen of the

Greeks--

Thou Whom the Egyptians call Nuit, Star

Mother--

Thou Who art Ninmah of Sumeria--

Thou Whom the Hittites call Kubala--

Thou Who art Mami-Aruru of Babalon--

Thou Whom the Caanities call Arsai--

Thou Who art Our Lady of Biblos in far

Phonicia--

Thou Whom the children of Crete call Mountain

Mother--

Thou Who art Yemanja of the Umbanda--

Thou Who art Shakti and Parvati of India--

Thou Whom the Tibeteans call Green Tara--

Thou Who art Kwanyen of China--

Thou Whom the Nipponese call Izanami--

Thou Who art Sedna and Nerivik of the Eskimos--

-

Thou Whom the Pawnee call Uti-Hiata--

Thou Who art Cornmother of the Plains--

Thou Whom the Navaho call Estanatlehi--

Thou Who art Ometeotl and Guadalupe in

Mexico--

Thou Whom the Islanders call Hina-alu-oka-

moana--

Thou Who art the Great Mother, the Star

Goddess, the All Creating One--

Mother of All, we call upon You--

Terra Mater, Mater Sotier, Earth-Mother--

Come unto us!

SPECTRUM PLUS

(An Order for the Lighting of Candles)

BLACK: "From Darkness,"

WHITE: "To Light,"

GREEN: "To Life. First came the Life of Plants,"

RED: "Then came the Life of Animals,"

YELLOW: "Then came the Life of the Mind,"

PURPLE: "From the Mind comes Passion,"

ORANGE: "From Passion comes Courage,"

BLUE: "From Courage comes Self-Awareness."

INDIGO: "From Self-Awareness we pass beyond all

Space and Time

To touch the Most High one.

EXORCISM

In the name of the Earth-Mother, the Great
Goddess, She who is called Danu, Frigga, Devi, Terra,
Uti-Hiata, Yemanja, and by many other Names; Mother
of all mortals and immortals, Source of Love and Life;
before Whom all Gods, Demons, Angels, Demiurges,
Elementals, Men, Women and all other Entities must
Bow:

I cleanse this place, commanding all Spirits and
Entities of Destructive, Diabolical, Diseased or Demonic
nature of any sort so ever to quit and depart from here
instantly!

Leave! For it is commanded in the name of Macha,
Kali, Chandika, Kybele—the Wrathful Goddess who is
the Slayer of Demons; She Who soars above the
Battlefields; She Who is drunk on the blood of Evil
Ones.

Leave! for it is commanded in the Mother's Name
and ye dare not refuse, lest the Star Goddess visit Her
vengeance upon ye.

Leave! For this is to be an abode of the Spirits of
Life and of Love, and such as ye have no place here, now
or ever.

In the Name of the Great Goddess: So be it.

PSALM OF THE STAR GODDESS

1. The heavens declare the glory of the Goddess, the
firmament shows Her handiwork.
2. Day after day shouts this; night after night reveals
this knowledge.
3. No language fails to contain Her praise.
4. Her praise circles the world and rises to the Sun.
5. This praise is as joyous as love and as strong as the
hunt.
6. She contains all in Her hands and Her bosom.
7. Her laws work, follow them and you will be wise.
8. Her laws are just, follow karma and your eyes will
see.
9. Be awed by Her mighty knowledge;
10. Knowing and doing right is better than gold and
sweeter than honey.
11. By Understanding Her Way, your path will always
be lit.
12. She will teach you the way to balance, and to avoid
pitfalls.
13. Never presume to know Her all, for She is greater
than any human.

PRAYER OF THE SEA

How wondrous are the works of the Earth-Mother!
Consider the oceans and their inhabitants.

Consider the waves that swell and fall afar from
any human land, never seen by human eye.

Consider the waves born far out to sea, traveling
many leagues to crash at last upon the rocks of some
barren shore; spraying their white frustration high into
the air; or which softly creep across furlongs of
glistening sand, sending spies far inland, scouting new
territory for the sea to reclaim.

Consider that for every grain of sand, every chip of
rock, every cliff and promontory slipping into the waters;
for each is another deposited elsewhere.

Consider the plants of the Sea; the mighty beds of
mile-long kelp, the mosses growing upon the shore, the
vast fields of algae and plankton, giving unto us the
breath of life.

Consider the animals of the Sea; the horses of the
sea and the lions of the sea, clam and barracuda, whale
and kraken, and the dolphin—beloved of the Mother and
friend to humans.

Consider as well the inhabitants of the depths
where light is never seen, where waters never stir, where
monstrous pressures crush all who would dare invade the
realm; and also the dwellers of the reefs, the angels and
anglers, octopus and starfish, and the deadly man-o-war.

Consider the monsters and the beauties, and
wonder at the bounty of the Earth-Mother and wonder
more at Her power.

Consider the seas of our ancestry, screaming in
white, foaming frenzy against the barren rocks; while
somewhere in a quiet tidal pool, one atom links with
another, one molecule with another, one chain with
another. And behold the miracle as the sky impregnates
the waters and the Earth-Mother cries out "Let there be
Life!" —and there is Life!

Consider thou that, as surely as we did come from
the Sea, so shall we as surely return unto Her. Though
we be buried beneath the soil of the driest land, it matters
not—for all the world has been once covered by the Sea,
and shall be covered again in days to come.

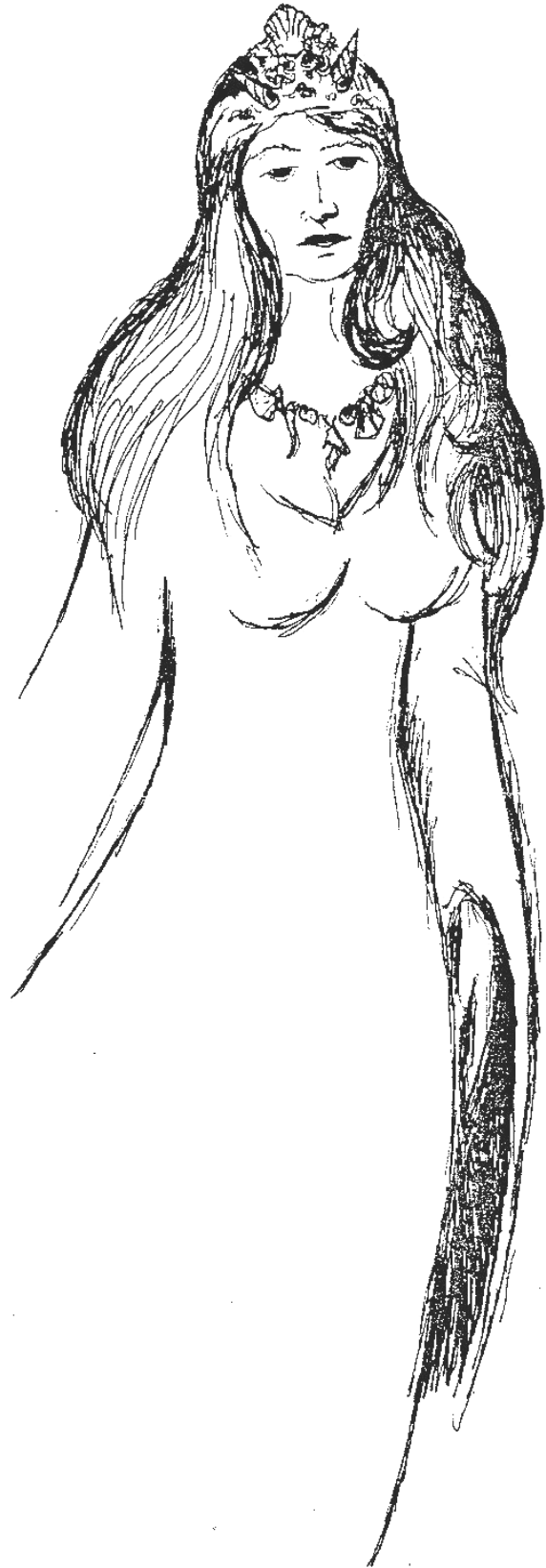
For the Mother Who rules the waters and the
rocks, the skies and the pits, will have Her own, and
none shall gainsay Her.

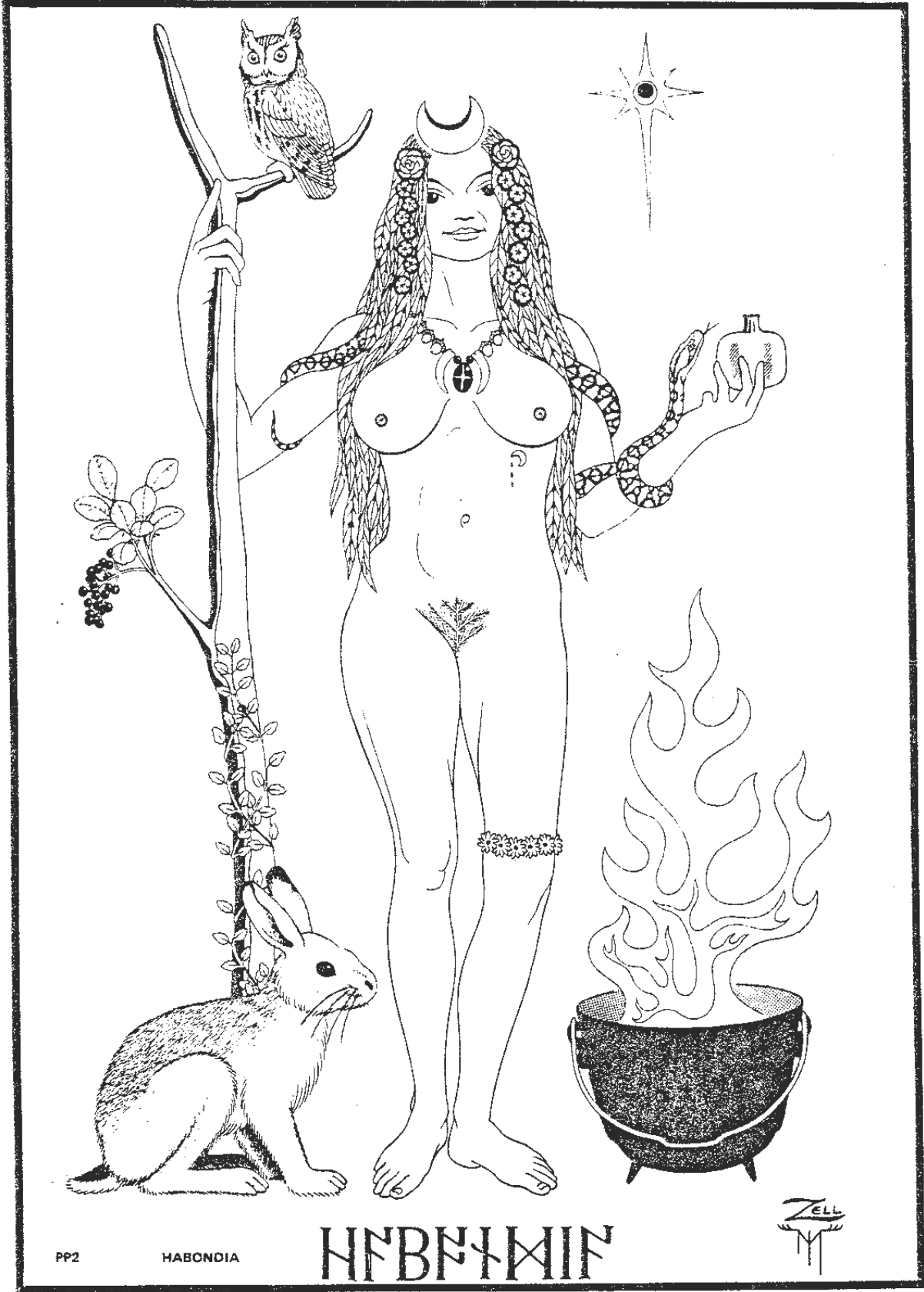
For the Earth-Mother is the Sea-Mother, Who
arose from the waters to become the Goddess of Love
and Life, and Who therefore bids us to Love and Live.

Ea Leukothea, Ea Yemanja, White Goddess of the
Waters! Hail to Thee, Sedna and Nerivek!

And when our loving and our living is at an end,
we shall return to the Sea, our Mother; where for every
weakness there is a power, for every hurt a cure, for
every sorrow a joy.

Love and live and consider: How wondrous are the
works of the Earth-Mother!





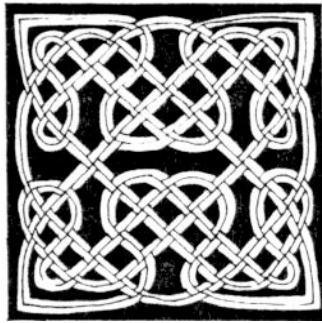
PP2

HABONDIA

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ZELL

part six



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*m*iscellany

DIFFERENT STROKES

After studying the materials available from the various Branches of Reformed Druidism, it is possible that you may not find any of them to your personal spiritual taste. Therefore, we append a list of various other organizations you may find more to your liking. Feel free to write to them about their beliefs, activities and goals. Always include a stamped, self-addressed envelope (a large one) with every request for information. Those organizations with a star (*) attached publish newsletters, magazines or other periodicals.²¹

Neopagan:

Coven du Bandia Grassail, Alliston, MA 02134
Manhattan Pagan Way Grove, c/o Box 1202 FDR Station, New York, NY 10022
Children of the Moon, c/o 4611 Upshur, Bladensburg, MD 20710
Ordo Templi Dianos, c/o 4700 Selberg Lane, Lake Worth, FL 33460
Sabaeon Religious Order, c/o 2447 North Halstead, Chicago, IL 60613
Chicago Mithraeum, c/o 1906 North Mohawk (Rear), Chicago, IL 60614
Temple of Isis, c/o 8515 West Catalpa, Chicago, IL 60656
Temple of Uranus, c/o 1125 West Wellington, Chicago, IL 60637
Church of All Worlds,* Box 2953, St. Louis, MO 63130
Church of Seven Arrows, ULC, c/o 1347 South Lincoln, Denver, CO 80210
Feraferia, * Box 691, Altadena CA 91001
Temple, c/o Box 620, Tujunga, CA 91042
Church of the Eternal Source,* Box 7091, Burbank, CA 91505
Council of Earth Religions, c/o 4445 36th Street, San Diego, CA 92116
Temple of the Golden Calf, Box 4322, Berkeley, CA 94704

Wiccan:

Seax-Wicca, * Box 238, Weirs Beach, NH 03246
Temple of Rebirth, Inc., Box 596, Passaic NJ 07055
Theos & Phoenix,* Box 56, Commack, NY 11725
Moonstar/Starrcraft, Box 531, Watertown, NY 13601
Association of Cymmry Wicca,* Box 1514, Atlanta Metro Branch, Smyrna, GA 30080
American Order of the Brotherhood of Wicca, c/o Gnosticus, Box 3383, St.Paul, MN 55165
Church and School of Wicca, * c/o Frost, Route 2, Salem, MO 65560
Wicca Contact Service, Box 8054, Dallas TX 75205
The Dianic Craft,* c/o Box 1646, Dallas, TX 75221
Arianhu Church, Box 25291, Albuquerque, NM 87101
Susan B Anthony Coven, c/o 422 Lincoln Blvd., Venice CA 90291
Church of Wicca of Bakersfield, c/o 1908 Verde, Bakersfield, CA 93304
New Reformed Orthodox Order of the Golden Dawn,* Box 23243, Oakland CA 94661
The Covenant of the Goddess, c/o NROGD
Nemeton, * Box 13037, Oakland, CA 94661

The Elf Queen's Daughters, c/o box 4205, Seattle, WA 98104

Other:

The Humanist Society:* check local phone book.
The Theosophical Society:* c.l.p.b.
The Vedanta Society:* c.l.p.b.
The Universal Life Church, Inc.,* 601 Third Street, Modesto, CA 52951
The Buddhist Churches in America:* c.l.p.b.
The Socialist Party:* c.l.p.b.
The Society of Friends (Quakers):* c.l.p.b.
The Swedenborgian Churches: * c.l.p.b.
The Spiritualist Churches:* c.l.p.b.

Note: The Majority of the addresses in the first two sections were taken from "The Pagan Yellow Pages," which was published over two years ago. Addresses may not be current. A letter of inquiry to the "Forum" of *Green Egg* (Box 2953, St. Louis, MO 63130) will usually produce a reply. Bonewits

ECOLOGY:

Druids of every Branch of the Reform are deeply concerned with ecological matters. Therefore, we present a list of some of the more effective ecological and conservation organizations in the United States. Each of them deserves your support and (if you live close enough) your volunteer time.

Write to them, enclosing a large self-addressed, stamped envelope, to find out if there are local branches in your area and how you can help.

America the Beautiful Fund, 219 Shoreham Bldg., Washington, DC 20005
California Tomorrow, Monadnock Bldg., 681 Market St., San Francisco, CA 94105
Defenders of Wildlife, 2000 "N" St Northwest, Suit 201, Washington DC 20036
Environmental Defense Fund, 162 Old Town Road, East Setauket, NY 11733
Friends of the Earth, 529 Commercial Street, San Francisco, CA 94111
National Audubon Society, box 5133 Church Street Station, NY Ny 10008
National Parks Association 1701 Eighteenth Street Northwest, Washington DC 20009
National Wildlife Federation, 1412 Sixteenth Street Northwest, Washington DC 20036
National Resources Defense Council, 15 West 44th Street, NY, NY 10036
The Nature Conservancy, 1800 North Kent Street, Arlington VA 22209
Point Reyes Bird Observatory, Box 321, Bolinas, CA 94924
Sierra Club, 220 Bush Street, San Francisco, CA 94104
Wilderness Society, 1901 Pennsylvania Avenue Northwest, Washington DC 20006
World Wildlife Fund, 901 17th Street Northwest, Washington DC 20005

²¹ Needless to say this is out of date. However, it is interesting in that it shows Bonewit's focus. Scharding has noted that this presents a bias, however Bonewits was tailoring this list for people who had managed to get through much of the book.

the pronunciation of gaelic terms

irish

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 Druid Chronicles* plus a few I'll throw in gratis. These words will be introduced in the appropriate places.

1) 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 broad vowel, to wit: "a", "o", or "u". A slender consonant 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.

The following table may make things more clear. Please note that the example words are pronounced as a cultured Englishman would speak them.

Consonant	<u>phonetic translation</u>	<u>broad sound</u>	<u>slender sound</u>
b	b	<i>as in boot</i>	<i>as in beauty</i>
c	c	" " cool	" " cure
d	d	" " do	" " dew
f	f	" " foot	" " few
g	g	" " good	" " gules
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)	<i>voiced ch</i>	'y' as in year
fh	---	<i>silent</i>	<i>silent</i>
gh	gh	<i>as dh</i>	
mh	v	" " bh	
ph	f	" " f	
sh	h	" " h	
th	h	" " h	
r	r	<i>this is usually lightly trilled when initial. In other positions it may be trilled or pronounced as in English, depending on the dialect. Slender "r" sometimes has a soft buzz with the trill giving a "z" flavor to the sound.</i>	

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	<u>symbol</u>	<u>sound</u>
a	At	oo	sOOn
aa	fAther		pUt
e	bEt	u	shUt
—	<i>a lengthened e as in bEt, sometimes almost the a of</i>	au	rOUnd
		ou	rOAd
i	fAte	eea	pAEAN
ee	sIt	ooa	crUEI
o	shEEt	^	mAY
	OUght		<i>slight nasalization of vowel</i>

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 Tally of the Years* 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. Whether it will sound like shut or slit depends upon the quality of the consonants surrounding it.

4) Syllables are separated by hyphens. These pronunciations are of of course only approximate, but they are very good approximations. They are those of the Munster dialect, which is grammatically the most conservative dialect in modern Irish. The spellings used will be the modern spellings, except where the *Chronicles* have the old form. In that case, the new spellings will be also presented next to the old. I personally prefer the older spellings, but the newer ones are more understandable to those unused to Irish spelling. Broad consonants will be the CAPITALIZED ones, slender consonants in lower case.

5) For those interested in more information and a good beginning grammar and vocabulary, see *Teach Yourself Irish* by Myles Dillon and Donncha O Croinin, English Universities Press, London 1961. Another good source is *Learning Irish* by Micheal O Siadhail from Yale University Press, 1988.

Beannachtaí na mathar ort!
(ba-NaCH-Tea Nu Ma-HuR oR-uT)
Blessings of the Mother upon thee!



a guide to gaelic deities

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 its data more relevant to Reformed Druids, but it is essentially intact. Comments by the Editor appear in brackets. God names with a Sigil ☉ attached are of particular importance 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 *A 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.

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 Canon 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, Clevariatis, Cissonius, Cimbrianus, Dumiatius, Magniacus, Naissatis, Tocirenius, 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 were 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 ☉: (Taranos, Taranucnos): God of Thunder & Lightning [*also Fire, Storms, the Sun and protection from all of these, as the name is obviously cognate with Thor, Thunder, Donner, Tyr and a number of other inter-related Thunder-Fir-War-Demon Killing Gods. Quite possibly He is also related to the Sylvannus/Eusus/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 also 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.)For a picture of how He is usually conceived by Wiccans, see the end of "A Basic Wiccan rite"*]

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 Eusus 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.

Rosmerta: 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 Goddess who made women fruitful.

Aril: A fairy Goddess who watched over meadows.

Melusina and Viviane: two extremely popular fairy Goddesses [*the latter of Whom was responsible for distracting the wizard Merddyn in the Arthurian Cycles—which are full of references to disguised Celtic Deities.*]

The Gods of the Irish Mythological Cycle:

The Tuatha De Danann (the Children of the Goddess Danu) reached Ireland on Beltane and defeated the Formorians, who were the earlier dark inhabitants. [*It is believed by many scholars that* the Formorians are actually a personification of the fierce power of the storms of the western sea [*however, they could also be (a) memories of a real tribe perhaps even Neanderthals that had settled Ireland previously, (b) mostly imaginary giants, demons, etc., (c) a previous invasion by ancestors of the same tribe the Tuatha came from, or all of the above.*]

The defeat of the Formorians did not take place until the second battle at Samhain. Then the Tuatha remained masters of Ireland until the coming of the Milesians. The Druids of the Tuatha raised a magical storm to prevent the Milesians from landing on the shores, but Amhairghin, a poet of the Milesians [*i.e., a magician and Druid*], recited verses which overcame the storm [*some of which appear in “The Customs of the Druids” in the DC*]. The Milesians fought with the Tuatha and defeated them after much time and effort. The survivors of the Tuatha are said to have taken refuge in the hills where They became the “fair folk” of later generations, seen less & less by mortals.

The Following is a [*short*] list of some of the Gods and Goddesses who play in the great Irish mythological drama, with genealogy and attributes where known:

Dagda (sometimes called Cara or Ruad-rofhessa): the Great Father, Chief of the Gods, a cunning deity with great knowledge [*like most Irish deities*]. He owned a cauldron of plenty, and thus may be related to Cromm Cruaich. His main feast was *Samhain* and human sacrifices were [*said to be*] common. His mistress was the River Goddess Boand (Boann) and Their children include Danu, Oengus, Bodb Dearg, Brighid and Ogma. He was also a lover to Morrigan [*and several other Goddesses and mortal maidens*].

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.*].

Bodb 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.

Lugh (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 (Morrigan,) 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 over—which caused no end of trouble. Diancecht made Him a new hand and He eventually regained His throne*]. His daughter is Creidylad, Who is wedded alternately to light and dark forces, much like Persephone in Roman mythology.

Ler: A majestic and ancient Sea God, father to Manannan [*Equivalent to the Welsh Llyr ☉*].

Manannan (Manannan Mac Ler): a young and heroic Sea God. He is credited with making the Tuatha De Danann invisible and immortal. He is a God of Weather, especially at sea, where He is a great navigator. He is also Lord of the overseas "Elysium," earlier identified with the Isle of Man [*which some say is named after Him. The Isle of the Blest, sometimes called "Avalon," "Albion," and by a variety of other names, is a concept common to all the Celtic tribes. It was usually identified with one of the islands or another, usually (though not always) to the west of one's own territory. England, Wales, Scotland, Man, the Shetlands and other places have all been thought to be it at one time or another*]. His wife is Fiand. Dairmaid was His pupil in Fairyland. His steed was Enbarr. He is a God of Wizardry, especially in battle.

Tethra: Battle King of the Formorians [*and God of the Sea*].

Bres: although a Formor, he became King of the Tuatha [*after Nuada's hand was lost*] and achieved supremacy through the powers of blight. He was given Brighid as His Consort [*both as a bribe and so She could keep an eye on Him*] and Their son is Ruadan.

Domnu (Dea Domnu): The Formorian Goddess of the Deep, She is to the Formors what Danu is to the Tuatha. Her son, who was also a sea God, is Indech.

Cathlenn: Balor's Consort. Her venom killed the Dagda.

Balor: the God of the Evil Eye [*He was a giant with one eye that emitted terrible blasts of killing light when it was propped open. This is considered by some to be significant of the negative force of the Sun.*].

Buarainech: father of Balor.

The Gods of the Welsh Mythological Cycle:

The *Mabinogian* may be thought of as the Welsh National epic, and it is very likely the richest, most complex and varied of any known mythological system from 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 panned 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 mighty 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 from His father, Who got it from Arawn.

Rhiannon: a Goddess who is a fairy bride to Pwyll and mother to Pryderi. Her name may be a corruption of Rigantona “great queen.” She is mistress of the magical birds of Fairyland, and in some accounts, She is married to Manawyddan, Lord of a (different?) Celtic Otherworld.

Beli: Later form of Belenos, seen as a God of Light and a victorious champion and preserver of the “Honey Isle.” His sons are Llud, Caswallawn, Nynnyaw and Llevellys (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.”*]

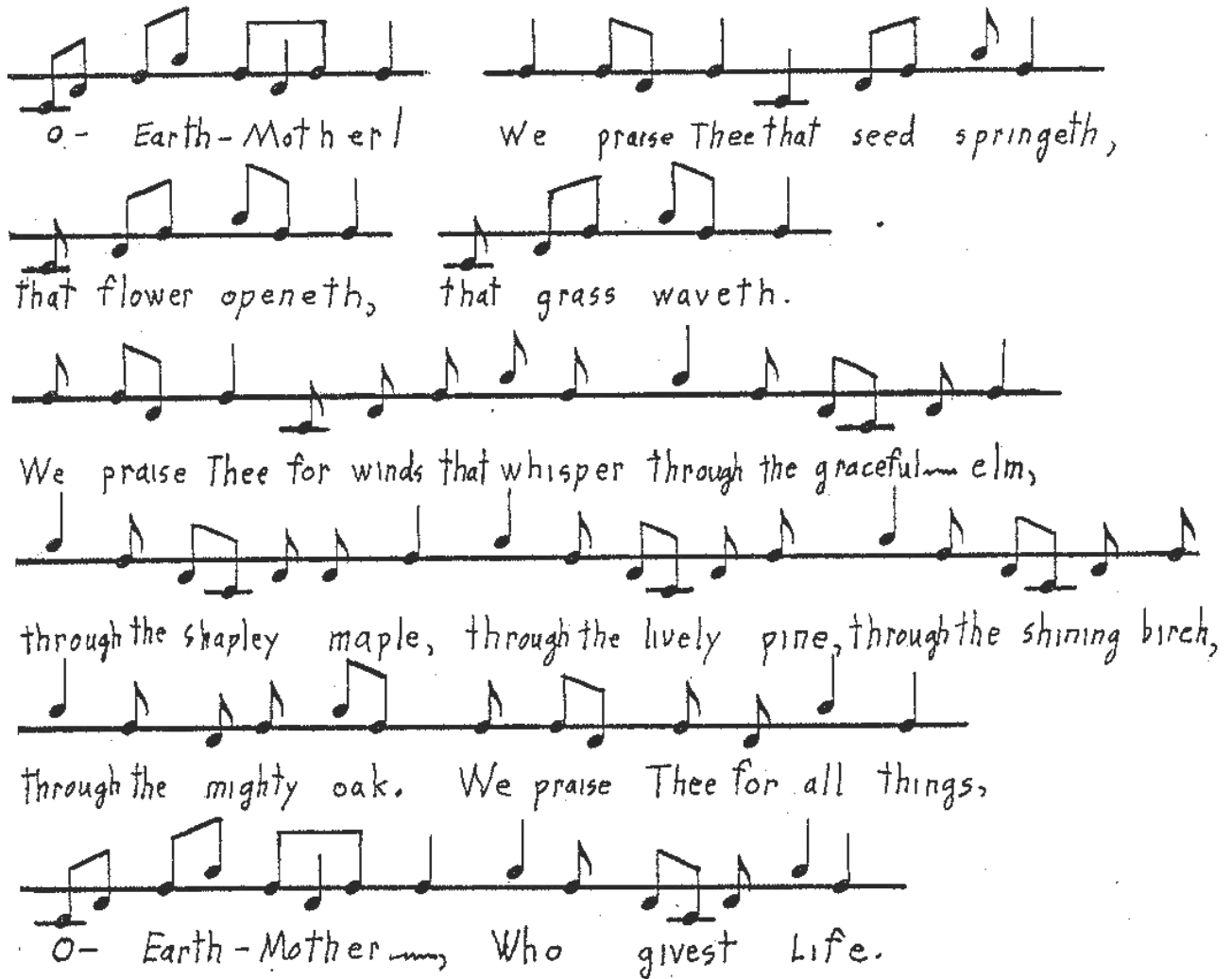
Conclusion:

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 thought of as archetypal figures, as alive in our subconscious minds today as in the minds of the ancient Celtic peoples. And when a modern Druid or Witch calls upon one of these Beings, she or he invokes a force deep within her or his own being, a force which is reflected deep within the subliminal reaches of the universe itself, which responds in its own turn. Thus, these grand Forces in the cosmos are personified as ancient Gods and Goddesses; personified in myth, in folklore, in music, in poetry, in beauty, and in love.

[*Editor’s last notes: Any mistakes or errors in this article should be attributed to myself, not to the author, whether in parenthetical insertion of alternate spellings for names or the italicized and bracketed comments. Unfortunately, I did not have access of my library of Celtic materials at the time of typesetting, and many of the insertions were taken from an all-too-fallible memory.*

[*Also unfortunate is the dearth of published material on British, Scottish, Manx, Breton and other Celtic mythologies. Any member of the Council of Dalon Ap Landu with experience in these fields is asked to write an article for the next edition.*]

the book of bards



O - Earth-Mother! We praise Thee that seed springeth,
that flower openeth, that grass waveth.
We praise Thee for winds that whisper through the graceful elm,
through the shapely maple, through the lively pine, through the shining birch,
through the mighty oak. We praise Thee for all things,
O - Earth-Mother, Who givest Life.

PROCESSIONAL HYMN
(Customs 2:1-3)

1

O Earth-Mother!
We praise Thee that seed springeth,
that flower openeth
that grass waveth.

2

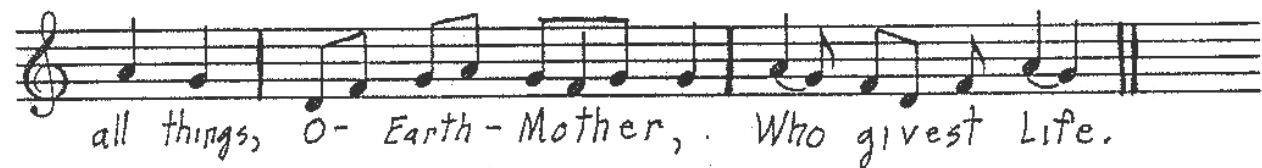
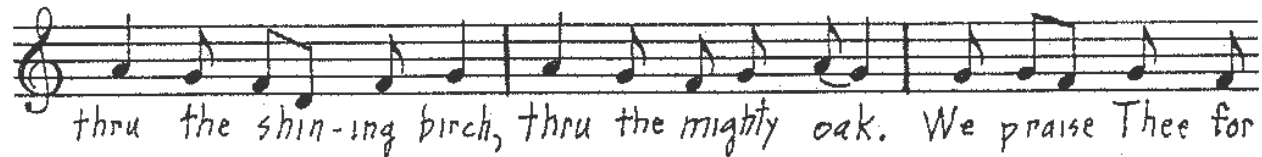
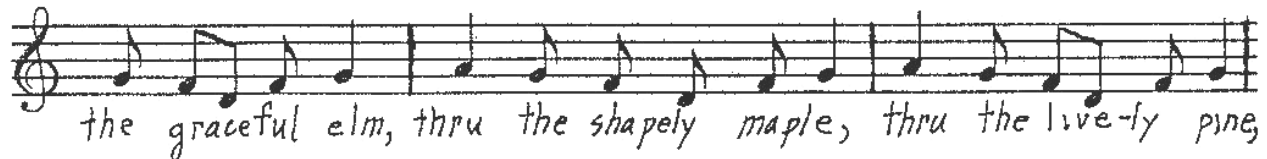
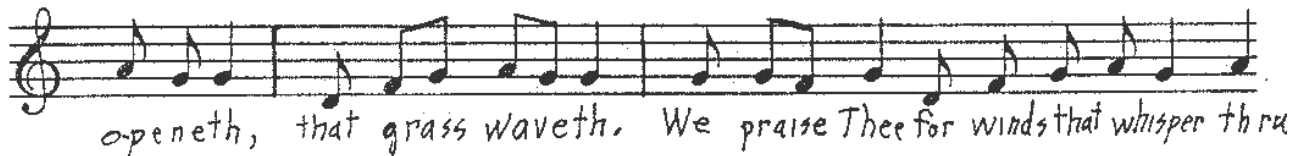
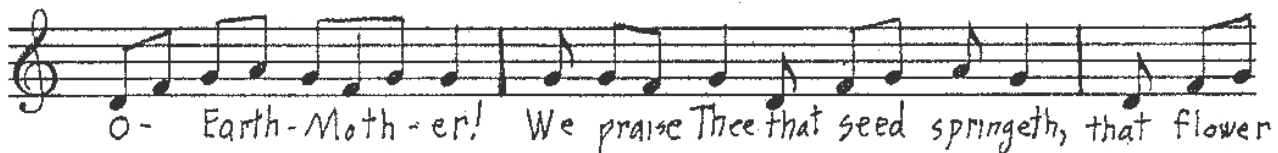
We praise Thee for the winds that whisper
through the graceful elm,

*Words by Kathie Courtice
Music by Peter Basquin*

through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

3

We praise Thee for all things,
O Earth-Mother
Who givest Life.



NOW DO WE WITH SONGS AND
REJOICING
(A Processional Hymn)

*Words by David T. Geller
Sung to the traditional tune of:
"Let All Mortal Flesh Keep Silence"*

Now do we with songs and rejoicing,
Come before the Mother to stand.
She has given forth of Her bounty
And with blessings in Her hand,
In the fields She walks
And in the woods She walks;
Our full homage to command.

At Her voice the wild wind is silent
And the fox lies down with the hare.
Every living creature before Her
Sings Her praises to declare:
Thanks to Thee for all,
O thanks to Thee for All,
Thanks to Thee, O Lady most fair!

THE LADY'S BRANSLE
(Pronounced "brall")

*Words by Hope
Sung to the traditional tune of: "Nonesuch"
(short version) and
reprinted by permission from "Songs for the
Old Religion"
(Copyright 1973)*

O She will bring the buds in the Spring
And laugh among the flowers.
In Summer heat are Her kisses sweet;
She sings in leafy bowers.
She cuts the cane and gathers the grain,
When fruits of Fall surround Her.
Her bones grow old in Wintery cold;
She wraps Her cloak around Her.

But She will bring the buds in...
(repeat freely)

OIMELC HYMN
(for use during Communion)

Words by Robert Larson

The days are short,
 the heavens dark
 the Mother sleeps.
The trees are bare
 the north wind stalks
 the Mother sleeps.
The nights are long
 and full of fright,
 the Mother sleeps.
But the ewe gives birth,
 the ewe gives milk
 the Mother stirs.
The Mother smiles
 with dreams of life
 She will return.
And on that day
 will we rejoice
 when She returns.
Long the day,
 bright the sky,
 when She returns.
Green the trees,
 soft the breeze,
 when She returns.
Short the night,
 our fires alight,
 when She returns!

(extra verses may be added by each Grove)

THE HOST IS RIDING
(Poem by Yeats)

The host is riding from Knocknarea
And over the grave of Clooth-na-bare;
 Caolte tossing his burning hair,
And Niamh calling, "Away, come away:
 Empty your heart of its mortal dream
The winds awaken, the leaves whirl round,
 Our cheeks are pale, our hair is unbound,
Our breasts are heaving, our eyes are a gleam,
 Our arms are waving, our lips are apart,
 And if any gaze on our rushing band,
We come between him and the deed of his hand,
We come between him and the hope of his heart."
 The host is rushing 'twixt night and day;
 And where is there hope or deed as fair?
 Caolte tossing his burning hair,
And Niamh calling, "Away, come away."

WILL YE NO COME BACK AGAIN?

*Words by Isaac Bonewits
Sung to the traditional tune of:
"Bonny Charlie's Now Awa"*

1

In exile live our Olden Gods,
Banished o'er the foaming main,
To lands no mortal ever trods.
Will They e'er come back again?

Chorus

*Will Ye no come back again?
Will Ye no come back again?
Better love Ye canna be.
Will Ye no come back again?*

2

Hills They walked were all Their own,
Blest the land, from sea to sea;
Till the clergy, with pious moan,
Banished all the noble Shee!

3

Sweet the chanting of the Druids,
Lilting wildly up the glen,
Pouring out the sacred fluids,
As they sing Your songs again!

4

Many a gallant Pagan fought,
Many a gallant Witch did burn;
Priest and Priestess, both have sought,
To sing the prayers Ye canna spurn!

5

Now with eagle and with dove,
Sing we here our heartfelt plea:
Come with thunder or with love,
But come! Good Gods, we so need Thee!!

THE RUNE OF HOSPITALITY
(A Medieval Charm)

I saw a stranger yestere'e'n.
I put food in the eating-place,
Drink in the drinking-place,
Music in the listening-place.
And in the blessed names
 Of the Holy Ones,
He blest myself and my house,
My cattle and my dear ones.
And the lark sang in her song:
 Often, often, often,
Go the Gods in the guise of strangers.
 Often, often, often,
Go the Gods in the guise of strangers.

MAY THEIR DEVIL TAKE THE
PREACHERS

Words by Chwerthin

*Sung to the traditional tune of:
"God Bless England" (the Irish version)*

1

We'll sing you a tale of wrath and woe-
Wack-for-the-diddle,diddle-di-do-day,
For the men who laid our freedom low-
Wack-for-the-diddle, diddle-di-do-day.
May fear and famine be their share,
Who've kept our land in want and care.
May their Devil take the preachers
Is our prayer!
Wack-for-the-diddle, diddle-di-do-day!

Chorus:

Wack-for-the-diddle, diddle-di-do-day.
Hip hooray! So we say!
Come and listen while we pray!
Wack-for-the-diddle, diddle-di-do-day.

2

Now when we were Pagan, fierce and free-
Wack-for-...
The Preachers went on a bloody spree-
Wack-for-...
Harshly raised us in their slime,
And kept our hands from Heathen Crime;
And sent us early to their Heaven
Time after time!
Wack-for-...

3

Now our parents oft were naughty folk-
Wack-for-...
For swords and spears can sometimes poke-
Wack-for-...
At New Grange and at Tara Hill,
We made the preachers cry their fill.
But—O the Saints!—they "love" us still!
Wack-for-...

4

Now Pagans all, forget the past-
Wack-for-...
And think of the day that's coming fast-
Wack-for-...
When we shall be Paganized,
With guns and armor—moterized!
Oh WON'T the preachers be surprised!!
Wack-for-...

HYMN TO HURRY THE RETURN OF
SPRING

(A poem by Mary Siegle)

Greet the Goddess with bells and drum,
Greet the God with laughter.
This is the night the dawn begins
The day to follow after.

Gather the old, the dead from the trees,
Carry it in your arms.
Bring it into the deep, deep woods,
Away from the towns and the farms.

Build you a living fire tonight-
Pile the branches high.
And know that in the fire's glow,
There's warmth to light the sky.

There's an old man cries the town tonight;
Down wide streets and narrow;
"Bring out, bring out, what you don't need,
and toss it in my barrow."

"Throw out your chairs, your attic stairs,
Throw out the butter churn.
Whatever's there; what you can spare,
As long as it will burn."

"Bring out your sister's gramophone,
We'll throw it on the fire;
And from your grandma's double bed
Build Winter's funeral pyre."

Slip away to the woods tonight;
Be children of the Moon.
And rejoice that Spring has come at last;
That Spring has come so soon.

You who complain of Winter's cold
And shiver in the snow,
Push back the shroud from the Mother's
breast-
See promised green below.

All skeptics that the Spring returns,
All doubters that the fire still burns,
Stand in the circle for tonight,
And feel the heat and see the light,

Then greet the God with reverence-
Pour libations on the earth.
This is the night the Mother proves
Life's natural end is birth.

MIDSUMMER: THE TURNING OF THEYEAR
(A Poem by Mary Siegle)

My Father's strong today.
The Earth awaits his dawn.
Our Mother slowly turns in her dreaming sleep
And, waking, finds him there to share her bed.

My Mother slowly turns,
And, in turning toward her lover,
Gives a day of playfulness and ease.

And all the stirrings in the womb shall cease—
The ripening of the grain and labor in the fields shall
pause.

The singing of the birds:
The peep; the scratching from the egg—
The grasses steady pushing from the earth—
All will stop for one full day.
The fullest of our year
And meant for naught but love.

But if the God comes shining,
And the sun beats down
And Earth opens wide to receive her Lord,
If this day lasts so long,
Why can't it go on?

Why does the Mother turn now
Not toward, but from;
And turn more quickly every day from this?

Sisters, look how your own lover comes
To lie down with you and love
And love again.
He asks a pulsebeat's pause,
A moment yet of time
for strength
To begin again
And spend the day.

The Falling Asleep of the Mother of God
(A Poem by Mary Siegle for August 15th)

For the children—
so that they will know what feast it is today,
and how the ancient festival time came to be given to the
Virgin.

She fell asleep today.
The Mother of God—
She who wept so—
Madre Dolorosa!
She fell asleep today.
And the angels came.
They bore her up on a breath of wind.
A sky-blue cloak
Of air against air against air—
To heaven the fairies bore her up.
She who wept so—
On this day she was taken up.

Mother don't weep today.
See, we'll take this festival for you.
See, this feast is yours.
Our Lady of the Harvest,
The first fruits are yours.

THE WOAD SONG
Authorship unknown
(but obviously English!)
Sung to the traditional tune
of "Men of Harlech"

What's the use of wearing braces,
Hat and spats and shoes with laces,
Coats and vests you find in places
Down on Brompton Road?
What the use of shirts of cotton,
Studs that always get forgotten?
These affairs are simply rotten—
Better far is woad.

Woad's the stuff to show men—
Woad to scare your foeman!
Boil it to a brilliant blue
And rub it on your chest and your abdomen!
Men of Britain never hit on
Anything as good as woad to fit on
Neck or knee or where you sit on
Tailors, you be blowed!

Romans came across the Channel,
All dressed up in tin and flannel.
Half a pint of woad per man'll
Clothe us more than these.
Saxons, you may save your stitches,
Building beds for bugs in britches;
We have woad to clothe us, which is
Not a nest for fleas!

Romans, keep your armors;
Saxons, your pajamas.
Hairy coats were made for goats,
Gorillas, yaks, retriever dogs and llamas!
March on Snowdon with your woad on—
Never mind if you get rained or snowed on—
Never need a button sewed on...
All you need is woad!!

THANKSGIVING GRACE
(A Poem by Mary Siegle)

Oh Goddess, giver of the grain—
Your rich rewarding of the rain—
Our Father the Sun looked down and blest
The fruits of your sweet Mother breast.
The harvest done—and to this end.
We sit to meal with a cherished friend.
And thanks be to the plants and the beast—
For the offering of this bountiful feast.
Our Father Who art in Heaven,
We give to you one day in seven;
And then to acknowledge Your Loving care,
We give to you one day a year.
Amen.

THE GODS OF THE WEST

*Words by Chwerthin
Sung to the traditional tune of
"The Men of the West"*

1

When you honor in song and in story
The Gods of our old Pagan kin,
Whose blessings did cover with glory
Full many a mountain and glen;
Forget not the Gods of our ancestors,
Who'll rally our bravest and best,
When Ireland is Christian and bleeding,
And looks for its hope to the West.

Chorus:

So here's to the Gods of our ancestors,
Who'll rally our bravest and best,
When Ireland is Christian and bleeding-
Hurrah! for the Gods of the West.

2

Oh the Shee hills with glory will shine then,
On the eve of our bright Freedom Day;
When the Gods we've been wearily waiting,
Sail back from the Land of the Fey!
And over Ireland rise the Druids,
Awakening in every breast,
A fire that can never be quenched, friends,
Among the true Gaels of the West.

3

Dublin will be ours 'e're the midnight,
And high over ever town,
Our Heathen prayers then will be floating
Before the next sun has gone down.
We'll gather, to speed the good work, our
friends,
The Heathen from near and afar,
And history will watch us expel ALL
The preachers with feathers and tar!

4

So pledge us the Old Gods of Ireland,
The Dagda and Lugh and Danu;
Whose Return, with the trumpet of battle,
Will bring hope to Their children anew!
As the Old Gods have brought to Their
feasting halls,
From many a mountain and hill,
The Pagans who fell, so They're here, friends,
To lead us to victory still!

5

Though all the bright beauty we cherished,
Went down 'neath the churches and woe,
The Spirits of Old still are with us,
Who NEVER have bent to the foe!
And the Old Gods are ready whenever
The loud rolling tuck of the drum
Rings out to awaken the Heathen,
And tell us our morning has come!

THE 13 DAYS OF SAMHAIN
Words by the Berkeley Grove
Sung to the traditional tune

On the first day of Samhain,
the *cailleach* sent to me:
a *lios* in County Tipperary.

On the second day of Samhain,
the *cailleach* sent to me:
two water-horses
and a *lios* in County Tipperary.

Three *Mór-rioghna*
Four Pooks
Five Silver branches
Six pipers piping
Seven harpers harping
Eight hunters riding
Nine Sidhe a-sighing
Ten Druids scrying
Eleven washer-women
Twelve mortals dying

On the thirteenth days of Samhain, the
cailleach sent to me:
Thirteen beansidhes crying, twelve mortals
dying, eleven washer-women, ten Druids
scrying, nine *sidhe* a-sighing, eight hunters
riding, seven harpers harping, six pipers
piping, five silver branches, four pookahs,
three *Mór-rioghna*, two water-horses, and a
lios in County Tip-pe-ra-reeeeeeee!

THE MYSTERY

(A different version of Customs 10:1-3)

I am a wind on the sea,
I am a wave of the ocean,
I am the roar of the sea,
I am a hawk on a cliff,
I am a dewdrop in the sunshine,
I am a boar for valour,
I am a salmon in pools,
I am a lake in a plain,
I am the strength of art,
I am a spear with spoils that wages battle,
I am a man that shapes fire for a head.

Who clears the stone-place of the mountain?
What the place in which the setting sun lies?
Who has sought peace without fear seven times?
Who names the waterfalls?
Who brings his cattle from the house of Tethra?
What person, what God,
Forms weapons into a fort?
In a fort that nourishes satirists,
Chants a petition, divides the Ogham letters,
Separates a fleet, has sung praises?
A wise satirist.

PAGANS ARE WE

Words by Chwerthin
Sung to the traditional tune of:
"Soldiers are We"

Pagans are we,
Whose lives are pledged
To this our land.
Some have come
From the Land Beyond the Wave.
Sworn to the Shee,
No more our ancient Heathen land
Shall shelter the preacher or the slave.
Tonight we guard the fairy-hill,
In the Old Gods' cause,
Come woe or weal.
Mid Pukka's howl
And banshee's wail,
We'll chant a Pagan song!

BE PAGAN ONCE AGAIN!

Words by Isaac Bonewits
Sung to the traditional tune of:
"A Nation Once Again"

1

When childhood's fire was in my blood,
I dreamed of ancient freemen,
Against the Church who boldly stood
As Pagans and as free kin.
And then I prayed I yet might see
The Druids in the glen;
And Ireland, long the churches' toy,
Be Pagan once again!
Be Pagan once again.
Be Pagan once again.
And Ireland, long the churches' toy,
Be Pagan once again!

2

The Old Gods only sleep, you know,
Although betrayed and slandered.
They guarded us from every woe,
And blest each crop and fine herd.
Then Patrick, he drove the snakes away,
And brought the churches in-
'Twas a bloody poor bargain, I would say.
Be Pagan once again!
Be Pagan once again.
Be Pagan once again.
'Twas a bloody poor bargain, I would say-
Be Pagan once again!

3

And ever since that wretched day,
When first Ireland went Christian,
We've suffered woe in every way,
With Freedom made the Great Sin.
They set us at each other's throats,
To murder kith and kin.
Too long we've been their starving goats-
Be Pagan once again!
Be Pagan once again.
Be Pagan once again.
Too long we've been their starving goats-
Be Pagan once again!

4

Both Catholic and Protestant
Led us round by our noses;
Distracting from the deadly scent
Of England's blooming roses!
Hang EVERY preacher from a tree-
Burn out their golden dens.
It's the only way we'll ever be free-
Be Pagan once again!
Be Pagan once again.
Be Pagan once again.
It's the ONLY way we'll EVER be free!
Be Pagan once again!!!

Erinn go Bree!

A CELEBRATION OF SUMMER
(A Medieval Welsh Poem, suitable for Samhain)

Summer, parent of impulse,
Begetter of close-knit bough,
Warden, lord of wooded slopes,
Tower to all, hills' tiller,
You're the cauldron, wondrous tale,
Of Annwn, life's renewal,
It's you, you are, source of singing,
The home of each springing shoot,
Balm of growth, burgeoning throng,
And chrism of crossing branches.

Your hand, by the Lord we love,
Know how to make trees flourish.
Essence of Earth's four corners,
By your grace wondrously grow
Birds and the fair land's harvest
And the swarms that soar aloft,
Moorland meadows' bright-tipped hay,
Strong flocks and wild bees swarming.
You foster, highways' prophet,
Earth's burden, green-laden garths.
You make my bower blossom,
Building a fine web of leaves.
And wretched is it always
Near August, by night or day,
Knowing by the slow dwindling,
Golden store, that you must go.

Tell me, summer, this does harm,
I have the art to ask you,
What region, what countryside,
What land you seek, by Pwyll.
"Hush, bard of praise, your smooth song,
Hush, strong boast so enchanting.
My fate it is, might feat,
As a prince," sang the sunshine,
"To come three months to nourish
Foodstuff for the multitude;
And when roof and growing leaves
Whither, and woven branches,
To Shun the winds of winter
Deep down to Annwyn I go."

The blessings of the world's bards
And their good words go with you.
Farewell, king of good weather,
Farewell, our ruler and lord,
Farewell, the fledgling cuckoos,
Farewell, balmy banks in June,
Farewell, sun high above us
And the broad sky, round white ball.
You'll not be, king of legions,
So high, crest of drifting clouds,
Till come, fair hills unhidden,
Summer once more and sweet slopes.

--taken, with one modification ("Peter" to "Pwyll")
from *Medieval Welsh Lyrics*.

THE LORD OF THE DANCE
*Modification by Isaac Bonewits of original
words by Aidan Kelley to common tune of "Tis
a Gift to be Simple," more or less.....*

1
When She danced on the waters
and the wind was Her horn,
The Lady laughed and everything was born.
And when She lit the Sun
And the light gave Him birth,
The Lord of the Dance then
Appeared on the Earth!

Chorus
*"Dance, dance, wherever you may be,
for I am the Lord of the Dance," said He.
"I live in you, if you live in Me,
and I lead you all in the dance so free!"*

2
I dance in the circle
when the flames leap up high.
I dance in fire and
I never, never die.
I dance in the waves
on the bright summer sea,
For I am the Lord
of the waves' Mystery!

3
I sleep in the kernel
and I dance in the rain.
I dance in the wind and
through the waving grain.
And when you cut me down
I care nothing for the pain-
In the spring I'm the Lord
of the Dance once again!

4
I dance at your meetings
when you dance out the spell.
I dance and sing that
everyone be well.
And when the dancing's over
do not think I am gone;
To live is to dance-
so I dance on and on!

I FELL IN LOVE WITH THE LADY

Words by Chwerthin
Sung to "The Lady Came from Baltimore"
by Tim Hardin²²

1

Her people came from off the moor,
Live outside the law.
Didn't care about rich or poor,
Just the souls they saw.

Chorus:

I was sent to kill Her people,
For the Inquisition.
But I fell in love with the Lady,
I came away with none.
I fell in love with the Lady,
And came away with none.

2

I crept into the woods one night,
To spy upon their dance.
I saw a happy, holy sight;
And fell into a trance.

3

The Lady that I saw that night,
She wore a robe of blue,
And on Her head, a crown of stars-
She stood upon the Moon!

4

I joined into the dancing then,
And when the Grand Rite came,
The Lady reached out with Her hand-
She called me by my name!

5

The Jesuits are after me;
They know I've changed my side.
But they can search from sea to sea-
I know where I can hide!

Final Chorus:

I was sent to kill Her people,
For the Inquisition.
But I'm going back to the Lady,
They'll come away with none.
I'm going back to the Lady-
They'll come away with none!

SHE WAS HERE

Words by Isaac Bonewits

1

She was here before their Christ,
And before their Satan too.
And She'll be here when both their Gods
Are dead and dust, 'tis true, 'tis true;
Are dead and dust, 'tis true.

2

The Goddess... the Goddess...
Spirit of life and of love!
The Goddess... the Goddess...
Ruler below and Ruler above!

3

Oh the Goddess Whom we worship,
Is our Holy Mother Earth.
We worship Her with love and joy,
With gladness and with mirth!

4

Call Her Isis, call Her Nuit,
Call Her Venus or Diane,
Matier Sotier, Mother Savior,
Goddess of all sea and land!

Repeat 1

5

Queen of Heaven, Queen of Hell,
Mother of all Gods, and kin!²³
We worship Her in beds and bowers,
Though some might call it "sin."

Repeat 2

6

Man and woman, bodies merging,
Thrusting, loving, prayers saying;
Hark my friends, when Pagans love-
We tell you we are praying!

Repeat 1

Repeat 2

Repeat 3

²² "Sung to the tune..." was a handwritten addition.

²³ The original word was blanked out and "kin!" hand written in.

THE RISING OF THE DRUID MOON

*Words by Robert Pennell & Isaac Bonewits
Sung to the traditional tune of:
"The Rising of the Moon"*

1

"O now tell me, Taliesin,
Tell me why you hurry so?"
"Hush, good Druid, hush and listen!"
and his eyes were all aglow.
"I bear news from the Archdruid,
get you ready quick and soon-
The Heathen must be together,
by the rising of the moon!"
By the rising of the moon,
by the rising of the moon.
The Heathen must be together,
by the rising of the moon!

2

"Oh then tell me, Taliesin,
where the gathering is to be?"
"At the oak grove by the river,
quite well known to you and me.
One more word, for signal token,
whistle out the Dagda's tune,
With your sickle on your shoulder,
by the rising of the moon!"
By the rising of the moon,
by the rising of the moon.
With your sickle on your shoulder
by the rising of the moon!

3

Out of many a magic circle,
cones were rising through the night.
Many an oaken grove was throbbing
with that blessed Druid light.
And the Heathen sang across the land,
to the Banshee's fatal tune.
And a thousand spells were chanted,
by the rising of the moon!
By the rising of the moon,
by the rising of the moon.
And a thousand spells were chanted,
by the rising of the moon!

4

Throughout that pulsing Pagan night,
the Little people swarmed.
High above the chanting Druids soon,
a wrathful Goddess formed.
Death to every foe and traitor!
Pagans carve the fatal rune!
Cast all our spells together now-
'tis the rising of the moon!
Tis the rising of the moon,
'tis the rising of the moon.
Cast all our spells together now-
'tis the rising of the moon!

5

The Goddess headed for the East,
across the sea's bright foam.
What glorious havoc She did wreck
in London and in Rome!
And the Archdruid he spoke to us,
upon the following noon:
"I think we got our point across,
at the rising of the moon!"
At the rising of the moon,
at the rising of the moon.
I think we got our point across,
at the rising of the moon!



scot's bardic

THE FAIRY LURING SONG²⁴

"It is more than once a maiden of the Hebrides has been lured away from the mortal world by a fairy lover. And it is said that at the meeting of day and night, yon some wee lover-being can be seen on a Fairy-knoll, singing his luring song, to a tune that would put even the strongest of us under his spell" – Kenneth McKeller
The song was first written down in the last century, but the air and Gaelic fragments are much older.

Why should I sit and sigh
Plough and Bracken
Why should I sit and sigh
On the hillside dreary.
When I see the plover rising
Or the curlew wheeling,
Then I draw my mortal lover
Back to me a' stealing.

Chorus

Why should I sit and sigh
Plough and Bracken
Plough and Bracken
Why should I sit and sigh
All alone and weary.
When the day wears away
Sad I look for her down the valley.
Ilka sound, way up and down,
Sets my heart a' thrilling.

Chorus

Oh, but there is something wanting.
Oh, but I am weary.
Come my blighe and bonny lass
Come o're the knoll to cheer me.
Why should I sit and sigh
Plough and Bracken
Plough and Bracken
Why should I sit and sigh
Hark to me, my dearie.

A PHIUTHRAG'S A PHUITHAR (Little Sister)

In the Gaelic speaking districts of Scotland one can still find hundreds of fairy tales and not a little actual belief in the fairies, mermaids, seal women, and other supernatural beings of the Celtic imagination. The song on this record is a cry of a girl who has been spirited away by the fairies and who calls on her sister for help.

1
A phiuthrag's a phiuthar,
Hu ru
A ghaoik, a phiuthar,
Hu ru
Nach truagh leat fhein
Ho hala léo
An nochd mo chumha?
Hu ru

2
Nach truagh leat fhein
An nochd mo chumha
'S mi 'm bothan beag
Iseal cumhann?

3
'S mi 'm bothan beag
Iseal cumhann,
Gun lúb siamain,
Gun sop tughaidh.

Translation:

1
Little sister, sister
My Dear sister
Do you not pity
Tonight my lament

2
Do you not pity
Tonight my lament
And I in a little hut
Low and narrow?

3
And I in a little hut
Low and narrow,
Without loop of straw rope
Without wisp of thatch!

²⁴ This and the songs which follow to the end of the book of bards were not in the original printing of the DC(E), though they were at some point added with the specific intention of being in the DC(E). The copies I work from are paginated to follow the previous selections and use similar artwork. They have not been formatted in the same manner as the original DC(E).

CLACH MHIN MHEALLAIN
(Rune against Hail)

The Gaelic runes, which preserve both pagan and Christian elements, healed and protected, cursed and blessed the people. Many survived in use until about a century ago.

Clach mhín mheallain
‘San tobar ud thall,
Clach mhín mheallain
San tobar ud thall,
Am buachaille bochd
Ri sgáth nan cnoc
‘S a bhata fo uchd
‘S a dhealg ‘na bhroit
‘S e ‘g iarraidh air Dia thaibh
Turadh is grain a chur ann.

Translation:
Smooth hailstones
In yonder well;
The poor heard
In the Ice of the hills,
With his stick under his chest,
And his pin in his bosom,
Praying the gods
To send dry weather and sun.

FUIRICH AN DIUGH (Weaving Song)

In this song, perhaps one discovers the ironic attitude of the weaver towards his painstaking work or, hears the echoes of some lost incantation.

Wait today until tomorrow
Until I spin you a skirt
The loom is in Patrick’s wood;
The flax has been sown and has not grown.

The milkmaid is unborn to mother;
The Queen has the bobbin;
And the wool is on the sheep in the wilderness;
And the King of France has the shuttlepin.

Fuirich an diugh gus am máireach
Gradh air eiteagan árainn hu ru
Gus an sniomh mi leine ‘n t-snáth dhuit.

Refrain

Bun a choib air a choib
Bun a ruid air an ruid
Ian beag air a noid
Seinnidh e lamh riut
Seinn dubh seinn dubh
Ohoro lunn dubh

Tha bheairt-fhighe ‘n coille Phadraig;
Grad air eiteagan árainn hu ru
Chuireadh an lion ‘s cha do dh’fhás e.

Refrain.

OIDCHE ‘N FHOGHAR

Eho hao rí, ó
Eho hao rí, ó
Nochd a’ chiad oidche ‘n Fhogar.

Eho hao rí rí ó hóg o
Eho hao rí rí a hi a bhó a dhiú rú.
Raoir a chuala mi ‘n othail.

Eho hao rí o
Eadar Ceann a Bháigh ‘s an Fahdhail.

Eho hao rí rí ó hóg o
Eho hao rí rí a hi a bhó a dhiú rú
Cha ghuth gallain ‘s cha ghuth gadhair
Guth na mna ‘s ‘m barr a meadhail.

O ‘si fhein a rinn an taghadh;
Ghabh I’n diughaidh’s dh’fhág i roghainn;
Ghabh I’n t-óigeir seolta seaghach.

Fai il éileadh hao o éileadh
Coisich agus faigh dhomh céile
Fail il éileadh ho ro I

LUGHNASADH NIGHT (translated by Emmon Bodfish)

Eho! Ho! A king oh!
Eho! Ho! A king oh!
Last night was the first night of Fomhar.

Eho! Ho! To a king of a youth, oh!
Eho! Ho! To a king. Oh Heifer of them of the Rue
Flower. *1
Last night I heard the tumultuous delight.

Eh! Ho! A king oh!
Between the head of the Bay and the ford.
Eho! Ho! To a king of a youth, oh!
Eho! Ho! To a king. O Heifer of them of the Rue flower.
Not the sound of baying, and not the voice of hunting
dogs, the voice of woman at the height of her joy.

Eho! Ho! To a king oh!
Oh! Indeed, she made the choice; she took the
unfortunate one and left the choice one.
She took the wise, ingenious boy. *2

Ring, of Plenty, Folding
Ho! Folding, plaiting...
Come and get me a husband.
Wreath, Plenty, Folding, Braiding.
Ho! Of the Braiding.

A recording of this song is available and it would be much appreciated if someone who can write down musical notation could help out.

*1 The line of the Heifer is archaic spelling and uncertain meaning

*2 The unfortunate one could refer to the god, Lugh’s, death at Lughnasada or may have even older allusions to the Corn King tradition, and the sacrifice of the incarnate god.

AN CÓINECHAIN

Ho-bhan, ho-bhan, Goiridh óg O,

Goiridh óg O, Goiridh óg O;
Ho-bhan, ho-bhan, Goiridh óg O,
I've lost my darling baby O!

I left my darling lying here,
A-lying here, a lying here;
I left my darling lying here,
To go and gather blueberries.

I've found the wee brown otter's track,
The otter's track, the otter's track;
I've found the wee brown otter's track,
But ne'er a trace of baby O!

I found the track of the swan on the lake,
The swan on the lake, the swan on the lake;
I found the track of the swan on the lake,
But not the track of baby O!

I found the track of the yellow fawn,
The yellow fawn, the yellow fawn;
I found the track of the yellow fawn,
But could not trace my baby O!

I've found the trail of the mountain mist,
The mountain mist, the mountain mist;
I've found the trail of the mountain mist,
But ne'er a trace of baby O!

MO BHÁTA
(A Boat Song)

Ho, my bonnie boatie,
Thou bonnie boatie mine!
So trim and tight a boatie
Was never launched on brine.
Ho, my bonnie boatie,
My praise is justly thine
Above all bonnie boaties
Were builded on Loch Fyne!
Ho mo bháta laghach,
'S tu mo bháta grin;
Ho mo bháta laghach,
'S tu mo bháta grin.
Ho mo bháta laghach,
'S tu mo bháta grin:
Mo bháta boidheach laghach,
Thogadh taobh Loch Fin.

To build thee up so firmly,
I knew the stuff was good;
Thy keel of stoutest elm-tree,
Well fixed in oaken wood;
Thy timbers ripely seasoned
Of cleanest Norway pine
Well cased in ruddy copper,
To plough the deep were thine!
Ho mo bháta etc.

How lovely was my boatie
At rest upon the shore,
Before my bonnie boatie
Had known wild ocean's roar.
Thy deck so smooth and stainless,
With such fine bend thy rim,
Thy seams that know no gaping,
Thy masts so tall and trim.
Ho mo bháta, etc.

Pagan Musings

by Tony Kelly, Pagan Movement, Wales

This following was written in 1970 c.e. by Tony Kelly of the Selene Community in Wales. Tony, a most excellent poet and philosopher, was one of the founders of the Pagan Movement in the British Isles and, through his writings and concepts, one of those who initiated Pagan Way in this Country. (Pagan Movement in Britain in Britain and Pagan Way in the US both began as one with the same group of Pagan scholars, the same research into the ancient Goddess cults, and, in initial stages, the same rituals. The two later divided since all agreed that each country had its own particular needs and each required a unique approach in bringing back Paganism.)

What follows expresses well the feeling which lies behind the Paganism of today, and gives the hope that Pagans have for the future. Tony Kelly's inspired manifesto has become one of the great works of resurgent Paganism.

We're of the Old Religion, sired of Time, and born of our beloved Earth Mother. For too long the people have trodden a stony path that goes only onward beneath a sky that goes only upwards. The Horned God plays in a lonely glade for the people are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses. Who now knows the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old Pagan gods have withered in the dragon's breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

We're Pagans and we worship the Pagan gods, and among the people there are Witches yet who speak with the moon and dance with the Horned One. But a Witch is a rare Pagan in these days, deep and inscrutable, recognizable only by her own kind, by the light in her eyes and the love in her breast, by the magic in her hands and the lilt of her tongue and by her knowledge of the real. But the Wiccan way is one way. There are many; there are Pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the Little People in the mists on the other side of the veil. A Pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Many suns ago, as the pale dawn of reason crept across the Pagan sky, man grew out of believing in the gods. He has yet to grow out of disbelieving in them. He who splits the Goddess on an existence/ nonexistence dichotomy will earn himself only paradoxes for the gods are not so divided and nor the magic lands of the Brother of Time. Does a mind exist. Ask Her and She will tell you yes, but seek Her out, and She'll elude you. She is in every place, and in no place, and you'll see Her works in all places but Herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born, nor the un-born. Show us your mind and we'll

show you the gods! No matter that you can't for we can't show you the gods. But come with us and the Goddess Herself will be our love and the God will call the tune. But a brass penny for your reason!—for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. And what matters the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the arching rainbow.

But tell us of your Goddess as you love Her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. But we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen. We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion, for our religion is as old as the hills and older, and we've no wish to bring differences together. Differences are like different flowers in a meadow, and we are all one in the Mother.

What need is there for a Pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the moon will dance with us as She will? There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered Nature, but they have poisoned Her breast and the Mother is sad for the butterflies are dying and the night draws on. A curse on the conquerors! But not of us, for they curse themselves for they are Nature too. They have stolen our magic and sold it to the mind benders and the mind benders tramp a maze that has no outlet, for they fear to go down in to the dark waters, and they fear the real for the One who guards the path.

Where are the Pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess and the Old Ones? Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the green wood and on the algal rocks where two streams meet. But the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us. We can no longer gather with our gods in a public place and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets and enact the old rites. There is magic in the heath far from the cold grey society, and there are islands of magic hidden in the entrails of the metropolis behind closed doors, but the people are few, and the barriers between us are formidable. The Old Religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the Sunshine seeks in vain His worshippers in His leafy glades.

Here, then, is the basic reason for a Pagan Movement: we must create a Pagan society wherein everyone shall be free to worship the goddesses and gods of Nature, and the relationship between a worshipper and her gods shall be sacred and inviolable, provided only that in her love of her own gods, she doesn't curse the name of the gods of others.

It's not yet our business to press the law-makers with undivided endeavor to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the Gods. We're of the Earth, and sibs to all the children of wild Nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed her earlier-born children and impoverished the old genetic pool. The Red Child lives yet in America; the Black Child has not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old Wiccan way, but Neanderthal is no more and her magic faded as the Lil and Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess.

Man looks with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time. He who looks only to reason to plumb the unfathomable is a fool, for logic is an echo already implicit in the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides it impotence from afar, but fears to engage in fair combat when he stand's on his opponent's threshold. Don't turn your back on Reason, for his thrust is deadly; but confound him and he'll yield for his code of combat is honourable. So here is more of the work of the Pagan Movement. Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence; astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their unfamiliarity. Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail. Belief is the deceit of the credulous; it has no place in the heart of a Pagan.

But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology. We were not fashioned in the mathematician's computation, and we were old when the

first alchemist was a child. We have walked in the magic forest, bewitched in the Old Green Things; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the Enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the abyss, and beyond, and we know the dark face of the Rising Sun. Spin a spell of words and make a magic knot; spin it on the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in Her name. Say it to a dark well and breathe it on a stone. There are no signposts on the untrod way, but we'll make our rituals together and bring them as our gifts to the Goddess and Her God in the great rites.

Here, then, is our work in the Pagan Movement; to make magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm. We'll print the rituals that can be shared in the written word; we'll do all in our power to bring the people together, to teach those who would learn, and to learn from those who can teach. We will infiltrate groups, bring people to groups, and groups to other groups in our common devotion to the goddesses and gods of Nature. We will not storm the secrets of any coven, nor profane the tools, the magic, and still less, the gods of another.

We'll collect the myths of the ages, of the people and of the Pagans of other lands, and we'll study the books of the wise and we'll talk to the very young. And whatever the Pagan needs in her study, or her worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

We are committed with the lone Pagan on the seashore, with he who worships in the fastness of a mountain range of she who sings the old chant in a lost valley far from the metalled road. We are committed with the wanderer, and equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial wens. We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people. We are committed to build our temples in the towns and in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for Her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

When the streams flow clear and the winds blow pure, and the sun nevermore rises unreckoned nor the moon ride in the skies unloved; when the stones tell of the Horned God and the green wood grows deep to call back Her own ones, then our work will be ended and the Pagan Movement will return to the beloved womb of our Old Religion, to the Nature goddesses and gods of Paganism.

(Selene Community, Cân y Lloer, Ffarmers, Llanwrda, Sir Gaerfyrddin, Cymru, Wales)

the other druids

It will come as a surprise to no one that the Reformed Druid movements in North America were not the first to attempt to resurrect Druidism. There are, in fact, dozens of groups that have been started over the centuries in an attempt to carry on or reinvent what their founders thought were the principles and practices of Druidism. Although none of the Branches of the Reform have any historical connection with any of these (up to the present, anyway) with one minor exception considered near the end of this article; nonetheless, a brief review of the histories of these groups will prove of interest to most Reformed Druids.

But first let us go over what we know of the original Paleopagan Druids. This can be accomplished swiftly, we actually know very little of them. The ancient Greek writers who mentioned the Druids were, according to Stuart Piggot's *The Druids* (which is the best book in English available on the subject,) for the most part suffering from either the Savage Barbarian ("Hard Primitivism") or else the Noble Savage mystique ("Soft Primitivism.") The accounts of Julius Caesar are mostly war propaganda, heavily weighed down with atrocity tales designed to make the Celts look terrible and the Romans look wonderful. The same comment, of course, holds for the writings of the early Christian missionaries, some of them encountered Druids in Ireland and Scotland, and found them to be far less gullible than the populace. Indeed, it seems that the overwhelming majority of books written about the Druids, until the 20th century, were far more fancy than fact.

The really hard facts and probabilities about Paleopagan Druidism can be summed up briefly; the Druids practiced a system of Priestcraft that was perhaps similar in *some* ways to that of the Brahmins in India. They were active throughout Gaul and the "British" Isles, and *perhaps* in other Celtic territories as well. They were the victims of a series of successful genocide campaigns waged against them by the Roman Empire and the Church of Rome. First to taste defeat were the Druids of Gaul, around 54 c.e. and those of Britain around 61 c.e. (all by the Roman Legions.) The Christians managed to obliterate Druidism (or at least drive it completely underground) in Ireland, Scotland and the outer Isles during the fifth and sixth centuries c.e. How long Druidism may have lasted (either aboveground or underground) in Wales and other outposts is unknown, but it was probably not for very much longer.

As a social class, they seem to have been just below the warrior/nobility class in power and prestige, though they apparently had the political and religious power to be noncombatants and to start or stop wars. Their training could take as long as twenty years and seems to have included poetical composition, memorization techniques, law, ritual practice, weather predicting and other specialties. There appear to have been several subcategories, all vaguely called "Druid." For example; the "Bards" were in charge of music, poetry, singing and dance; the "Vates" or "Ovates" were in charge of prophecy and divination; the "Brehons" (whom some say were not Druids at all) were judges and law-givers; etc. "Druids" *per se* were primarily teachers, magicians and priests. All of these categories seem to have overlapped, along with healing, animal husbandry, time keeping, astrology and the transmission of oral traditions.

They definitely were respected authority figures and this may relate to the fact that the word "Druid" is from the root "dru-" meaning "oak tree, firm, strong." Therefore, it is possible that "druidecht" or Druidism may relate much to the concepts of "firm knowledge givers," "dogma knowers" or "sources of orthodoxy" as it does to "oak worshipping priests." This would make it an interesting contrast to "wicacraeft" 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 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 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 Prechristian 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 mid 1700's) 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 thought 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, Manx, York, Oxford and London appeared and formed *The Universal Druid Bond* (U.D.B.). The U.D.B. 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 U.D.B. 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 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.)

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 fact 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* (U.A.O.D.). 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 (A.O.D.), also continued to exist, as a mystical Masonic sort of organization. The A.O.D. may have been among the groups known to have held ceremonies (Summer Solstice rites were the only ones held by anyone it seems) at Stonehenge prior to 1900 c.e. (it was a popular pastime) and in any event, there were several such groups using the site. In 1900, one of the standing stones fell over and the angry owner of the land (Sir Edward Antrobus) decided to fence the monument and charge admission, the better to (a) keep a closer watch on it and (b) to earn enough money to repair the damage being committed by tourists. This caused a problem almost immediately, when a Druidic group was holding the very next Summer Solstice ceremonies and the Chief Druid was kicked out by the police (he laid a curse on Sir Edward, the effects of which are unrecorded.)

Although the AOD, in the form of one of its subgroups (the Albion Lodge at Oxford) gained a certain amount of notice when they initiated Winston Churchill in August of 1908, the rite was performed at Blenheim Park, not Stonehenge. The only Druidic group known for sure to have used the monument during the years between 1901 and 1914 was called *The Druid Hermeticists*. In 1915, Stonehenge was sold by the weary owner to someone else who immediately gave it to the British Government, at a ceremony in which Druids of some sort assisted. Since 1919 c.e., when Stonehenge became a national monument, at least five different Druid groups have asked government permission to use it, although other groups have celebrated at various nearby spots (because of political and metaphysical squabbles) and some groups, 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 A.O.D. and the *British Circle of the Universal Bond* (B.C.U.B.). In 1955 the A.O.D. seems to have disappeared, leaving the plain to the B.C.U.B. But the latter also had a problem, when a group succeeded in 1963-4, calling itself The Order of Bards, Ovates and Druids (O.B.O.D.), and decided to celebrate elsewhere (usually Primrose Hill.)

Things of a Druidic nature were occurring outside of Stonehenge, of course. In Wales, the National Eisteddfod 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 U.D.B., 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 Winchelsea, Blake and Spence, among others. It appears to have been their English group (the B.C.U.B. 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.

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, UFOlogy, Gardnarian (Neopagan) Witchcraft, Von Danikenism, Freemasonry, Spiritualism, Scientology, Process, Ceremonial Magick, etc. The resulting system, now calling itself “the Druidic Craft of the Wise!” bears no resemblance to any system of Druidism practiced in Europe or North America, now or in the past. Neither does it resemble Neopagan Witchcraft very much, except for a few items obviously borrowed from easily available published sources. However, because the name “Druidic” is attached to Taylor’s teachings, it would be wise to give a short account of them.

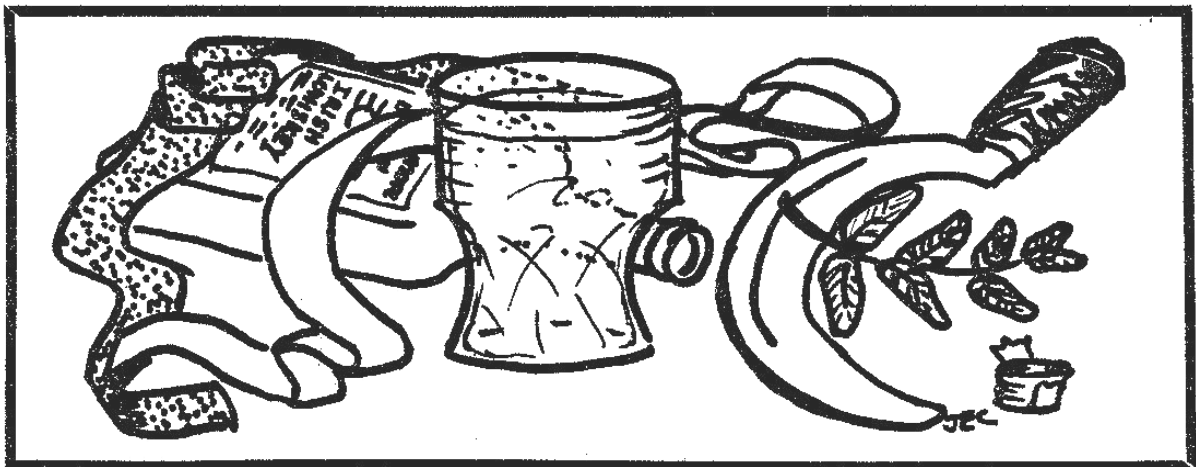
The DCW is a strictly authoritarian and patriarchal monotheistic religion. The deity is called “The Father,” and no references are made to female deities at all. The word of Taylor is law, no criticisms may be voiced and no outside religious study or practice is allowed. All competing religious groups are termed fraudulent (including the Neopagan Witches Taylor recommends in writing but forbids in practice) and his attitude towards them is one of complete hostility. Private lessons at his farm in Arkansas, as well as correspondence lessons are available, however (judging from the copies of the correspondence materials seen by this writer) they are of abysmally poor quality.

Part of the initiation ceremony (done by a priest/ess claiming to be “of the Order of Melchizadeck”) involved the placing of a “Spirit Guide” on the back of the neck of the initiate. According to exmembers, this is actually a vampire or artificial elemental, used to psychically bond to the group together and to provide a source of psychic energy for Taylor and his friends. Many elements from the psychic technology of the Process and Scientology are evident, including the major technique of “spiritual enlightening” a student by destroying their old, non-magical, personality and building them a brand new personality that is magical—and does exactly as it’s told. 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. 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.



a basic wiccan rite

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 scouring for purification do so now (3 + 7 + 9 + 21 is the common pattern.) Musicians may start opening song; coveners enter the 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 groups 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 of the Power (which is made easier if there is music—especially drums—available.) However this is usually done only in groups that use sexually activity to raise the power rather than dancing.

22. HPs & HP bless the wine and the dagger-in-the-cup symbology and bless the cakes or cookies with the other elemental tools. These are passed to all and consumed.

23. This is the time for minor magical workings, telling of myths, songs, folktales, etc. Future rites may be planned. Political matters are avoided entirely, including the discussion of possible future initiates, shifts of office, etc. (These are only to be discussed at organizational meetings, not rituals.)

24. HP or HPs (or all) hold up a tool. All chant a brief chant, draining all excess power in the circle into the tool(s.) HPs (and HP if necessary) comes down from divine persona.

25. HP or HPs (or assistants) goes around circle with bell and athame, thanking and dismissing the Spirits. All coveners salute Four Quarters and say “Farewell” or equivalent at each Quarter.

26. HPs or HP goes around circle sprinkling salt or earth, thus grounding out the circle.

27. HPs cuts circle with sword or athame, saying “the circle is broken, merry meet and merry part” or equivalent. All repeat the last part and the rite is over.

28. Altar is packed up and made ready for transportation by the leaders before the socialization afterwards gets too far underway.

General Notes

A. The rite usually works best when the ritual is completely memorized. Cue cards are a distraction and (usually) a sign of laziness.

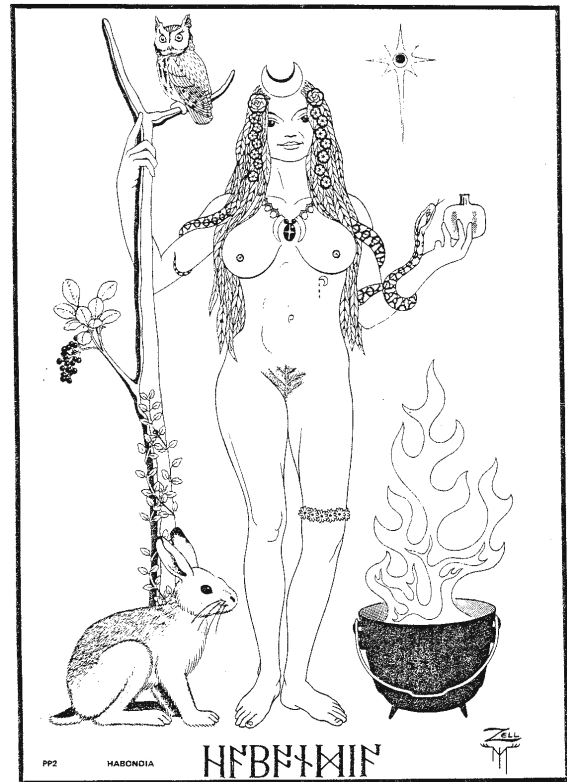
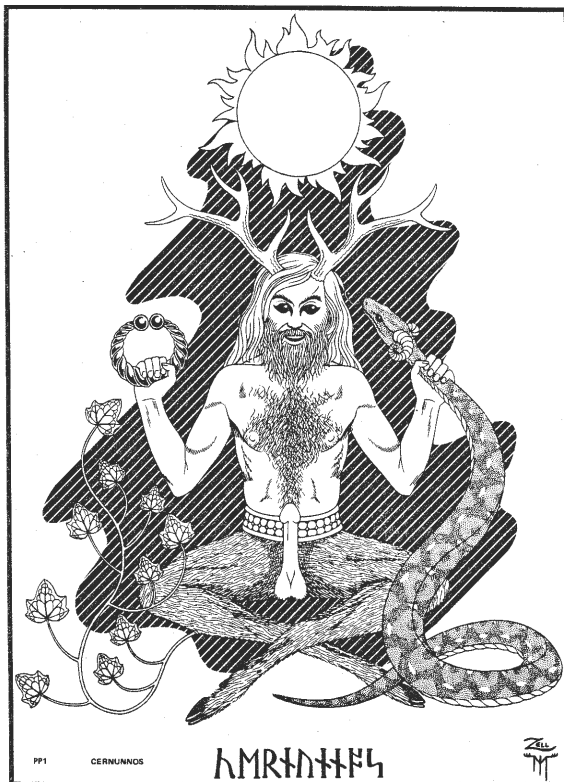
B. The musicians may be outside the circle throughout, or may come in with the altar, after the spiral dance.

C. Since Wicca is supposed to be a Celtic religion, there is no need for Kabbalistic elements in this rite.

D. HP & HPs may delegate all tasks except the persona taking (the shamanistic part) to members of the Coven.

E. It is a definite help if the coveners attend 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 flexibility.



the book of footnotes

*Being a collection of primarily historical notes, with added bibliographical and liturgical materials provided, for the most part, by Robert Larson, Norman Nelson, Richard Shelton, Isaac Bonewits and others.*²⁵

PART ONE: THE CHRONICLES OF THE FOUNDATION

The Early Chronicles

1:1 “...Which Branch of the Order..” Some people now take this verse as the scriptural foundation for the legitimate founding of offshoots of Reformed Druidism, each calling itself a “Branch of the Reform.”

1:2 The Reformed Druids of North America (Henceforth “RDNA” or “Druids”) were founded in the spring of 1963 c.e. (common era); John Nason was at that time President of Carleton College, a private Liberal Arts college in Northfield, Minnesota. The precise wording of the requirement mentioned is to be found on page 138 of the *Carleton College Bulletin* for March, 1963 c.e.: “*Attendance is required at the College Service of Worship or at the Sunday Evening Program or at any regularly organized service of public worship. Each [ten week] term every student must attend seven of the services or religious meetings.*”

1:3 “As I recall it, the sole motive was to protest the requirement, not to try for alternatives for worship. If a ‘regularly organized service’ was required, we decided to organize one! Chief among those involved were Dave Fisher and David Frangquist [then sophomores], Howard Cherniack, Jan Johnson and me (then all juniors). It is important to note that, while some were areligious, other were church-goers who felt that compulsory religion was a dis-service to religion. There was never any intention to mock any religion; it was not intended that RDNA should compete with or supplant any other faith. We tried to write a service which could be attended “in good faith” by anyone; it required no renunciation of any faith to profess Druidism. If our protest was to work, the last thing we need was antagonism from anyone.” –NN

1:4 Lyman Lakes extend across the north side of the campus proper, lying in a valley. Most of the Druids then lived in a new dorm just north of the lakes, at the base of a hill. Immediately at the top of the hill was the soccer practice field and, just to the east of that, an area called Monument Hill (bearing a stele commemorating the site of the First Christian baptism of a white child, the first Christian church services and the first Christian wedding in Minnesota). Further north, across the soccer field, is a slight rise with a large rock sticking out of the ground and with three trees; this became known as the Hill of the Three Oaks.

1:5 Monument Hill of course.

1:6 It is postulated by many that David Fisher created the entire first ritual at this time, though he claimed to have been made a Druid in highschool. Doubtters declare that his claim was made to lend acceptability and credibility to the movement, by claiming a longer history—a not unknown habit among religious founders.

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

1:8 Thus the reform is regarded as having started in April of the year known as 1963 in the common era, 6676 in the Julian era, 2623 Japanese, 2716 Roman (A.U.C.), 1383 Islamic (Hegira), 1885 Hindu (Saka), 2276 Grecian, 7473 Byzantine, 5725 Jewish (A.M.) and nearly halfway through the First Year of the Reform (or 1 y.r.), which began the previous *Samhain*.

2:1 . The first official RDNA services would seem to have been on this date (May 1, 1963 c.e.), however, they might have been held on the preceding Saturday (April 27) or the following Saturday (May 4). For astrologers, the time would have been between 1:00 pm and 3:00 pm central time.

2:2 The first altar was Fisher’s phonograph-stand & record rack, draped with a cloth.

2:3 The stone came from a place in the Arboretum, just north of Monument Hill. The number of workers is estimated as increasing from three to five.

2:5 The exact measurements of the “cubits” used has been lost. The term usually refers to a length from 17” to 21” (based on the length of a person’s forearm).

2:6 The *waters-of-life* are *Uiscebheatha* in Irish Gaelic (other wise known as “whiskey”). Any alcoholic beverage can be used in a pinch. For further details, see *Miscellaneous Customs and Liturgical Notes*.

²⁵ The majority of the comments originate with Bonewits except where someone is specifically cited. In a couple of cases, however, Bonewits has expanded upon or simply used notes from Norm Nelson. His tendency was to have more factual comments left unattributed and more opinionated comments quoted and attributed by initials. For instance, 1:4 and 1:5 are comments by Nelson. 2:3 is expanded from a comment by Nelson.

2:8 This was so they could become an “official registered student organization.” The original Constitution had an amusing typographical error: Article Vi set the quorum for amendment at “one third of those known to be officers.” Since there were only three officers to begin with...

Mrs. Penick, the Carleton College Archivist, has asked Br. Shelton to convey the data to your Editor that the RDNA never *did* attain full legal status as an official student organization. The Editor has in his possession copies, sent by Mrs. Penick, of “Student Organization Reports” for ‘64 and ‘65 for the RDNA, and it was these which led him to assume that the RDNA became official. It seems that the college’s Executive Committee needed to approve the group, and they never did.

3:5 “A little hyperbole aside, this is essentially a factual account.” –NN. The phrase “and this was taken to be a sign,” became more and more popular among the Druids as more and more unusual events began to happen.

3:11 “One would think they would have been able to take a hint.” –IB.

4:3 A ray of sunlight broke through the cloud cover and hit the altar.

4:7 “No liquor was allowed at Carleton. This rule was not enforced in ‘the Arb,’ and quite a many students wandered home on Saturday Night/Sunday Morning under the influence. In the case of the repeated destruction of the altar, there was a specific (small) group which didn’t like us as individuals, and took it out on our altars. I don’t remember if we thought they were anti-Druid or just anti-us.” -NN

5:10 The speaker was Jan Johnson. Actually it is not known for sure whether the ancient Druids practiced human or animal sacrifice, though the former was the war-atrocity tale told by their enemies, the Romans. But since almost every Paleopagan tribe in Europe practiced the sacrifice of flesh now and then, such sacrifices by the ancient Druids must remain a possibility. For further details about the Paleopagan Druids, as well as other modern groups, see *The Other Druids*.

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

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

6:3 After six of seven “regularly organized services of public worship,” the Druids filled out “Chapel Slips” listing the Druid services as our church for the week. These slips were handed out at campus services, and were available in the dorms for those who had attended services in town.

6:4 The Chapel Slips were rejected by the Dean of Men’s office, which had charge of such matters for male students.

6:5-8 Howard Cherniack went to the Dean of Men with a list of various peculiar religious organizations (gleaned from the Minneapolis/St. Paul “Yellow Pages”). After it was admitted that most of them would be acceptable, he asked why the RDNA wasn’t. The answer boiled down, amounted to “You don’t have a faculty advisor.”

6:9 The Dean of Women’s office accepted the Chapel Slips from the two female members who submitted them. The twenty male student then in the RDNA never did receive official credit. But then, they never were expelled either.

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

7:4 The Reformed Druids were even more outnumbered by their foes than the Original Druids were; a situation which often leads to a choice between declaring public pacifism or being subjected to pacification.

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

The Book of the Law:

1 This book is essentially a paraphrase of the Constitution of the Carleton Grove. (which will be found in Part Four.) See *Early Chronicles* 2:8 and attached notes.²⁶

3 It is no longer necessary to be a student (at Carleton or anywhere else) in order to join the RDNA (or its offshoots). All may join regardless of race, creed, color, sexual preference, gender, or place of cultural origin; provided they

²⁶ Note this comment. If one reads it side by side with the original Carleton Constitution it is evidently related. However, Bonewits’ comments overlook this and take it to have a wider applicability. The final comment to the book of law was added later at the insistence of Shelton and possibly others trying to correct Bonewits’ misplaced assumption.

agree with the Basic Tenets and partake of the *waters-of-life*. It should be pointed out, however, that some of the offshoots place religious restrictions on the Priesthood.

4-6 These are the rock-bottom beliefs of Reformed Druid movements in North America.

7 Some offshoots add extra officers. The following verses referred to both sexes as far as eligibility is concerned. See the notes to *Customs 8:1-12* below.

11 If a new Grove is founded at any other time of year, an election takes place immediately. The following *Foghamhar* (Fall) the annual elections commence. This procedure is also followed if an officer leaves office.

12 "...for there is yet more." See *The Records of the Council of Dalon ap Landu* for further legislation. Also, during and after the Year of Changes (see *The Book of Changes*) a number of additional rules were passed by various offshoots of the RDNA.

"...to bear witness unto it." Though the original text of the Constitution says "one-third," an early correction (made at the same time as the correction of "be" to "the" in the same phrase) says the quorum is "one-eighth." Nonetheless, most Council letters seem to assume a quorum of one-third.

This verse has subsequently been interpreted to allow business to be done through the mail. In typically Druidic manner, the quorum necessary to enact changes has only rarely been obtainable, since most Druids are too lazy to answer their mail or to send in changes of address. This difficulty in legislative communication (caused, as well, by inactivity on the part of the Archdruids of the Carleton Grove is one of the major reasons cited for the events of the Year of Changes, and the forming of the Provisional Council of Archdruids. Although the structure of the national organization of the Reformed Druid movements is still evolving, this Constitution is the basic form used by most Groves.

It is the opinion of some Druids that this book refers only to Carleton Grove affairs and not to proceedings of the CoDAL. An early (1965 c.e.) source in the Carleton Grove archives (by Fisher) requires a _majority for the adoption of any measure by the Council and for a quorum requires the entire CoDAL. This was later seemingly abandoned for the current practice or consensus voting and all resolutions passed to date by the CoDAL have been adopted by consensus. Thus, it can be interpreted that the provisions of *The Book of the Law* were not meant to be taken as precedents for actions of the CoDAL. There have been a couple of resolutions concerning voting methods over the last few years, but all have died for lack of interest. It could be argued therefore that there are currently *no* rules for legal voting on Council matters.

The Customs of the Druids:

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

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

2:1-3 The words of the Chant were written by Kathie Courtice, now married to Peter Basquin, who wrote the music (to be found in *The Book of Bards*). It was regularly sung as part of the Service of Worship, usually as the Processional Chant. For further notes, see the appropriate entry below, under *The Book of Bards*.

3:12 This is known as "the Ordeal."

3:13 See also the ordination ceremony for the Second Order.

4:1-7 This chapter is based primarily on David Frangquist's research, though its statements are backed up by other researchers. "He spent a bit of time on research as writing the Chronicles turned from the frivolity obvious in the first few chapters of Early Chronicles to the serious undertaking recognizable later on." -NN For some reason, Frangquist's otherwise fine research missed the early Celtic celebrations of the Spring Equinox and the Fall Equinox, though their celebration is well attested by Celtic scholars. Thus among the orthodox²⁷ members of the RDNA, these two holidays are not celebrated, since they do not appear in this chapter. Most of the offshoots, however, do celebrate them. For further Calendar notes and methods of calculating High Days, see the *Tally of the Years. The Druid Calendars* and the appropriate books in *A Bibliography of Druidism*.

5:1 See note immediately above and *The Epistle to the Myopians*.

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

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

²⁷ Note the term Orthodox. Shelton strongly disliked this term and tried to have it changed. It is especially notable because, as Bonewit's introduction insists, the RDNA opposes orthodoxy.

6:6 An all-night Vigil is one of the requirements (in every Branch of the Reform) before one may be ordained to the Third Order (that of the Priesthood), although there is a rare precedent for *in absentia* ordination of a candidate, conditional upon the Vigil being subsequently performed. This is frowned upon, and normally the service of Ordination is held just after sunrise, with the other Third Order Druids and Druidesses in the Grove coming out to join the candidate and conducting him or her to the service. For additional customs that have developed see *Miscellaneous Customs and Liturgical Notes*.

6:12 This chapter did not originally refer to both genders, although it does now. See the notes to *Customs 8:1-12* below, as well as *The Records of the Council of Dalon Ap Landu* for details. Only an Archdruid or Archdruidess who is head of a legally constituted Grove may ordain priests and priestess to the Third Order.

7:1-12 Written by David Fisher and incorporated into *A Special Order of Worship for Samhain*.

8:1-12 This chapter has been greatly edited to remove gender biases. The verse now numbered "13" was originally "16." Three verses (originally numbered "13, 14, 15") were in effect repealed by the Council of Dalon Ap Landu (see *Records*) in 1971 c.e. They originally read as follows (emphasis added for clarification);

"13. But no priestess shall be admitted *into* the councils of the priesthood, but rather she shall be given *unto* one of them as a gift of service to beauty.

"14. For she who is called to be a priestess shall be sealed up *unto* one Order only, and *unto* her shall be given the service of it for all time;

"15. and shall be called a priestess not of the Order, but rather a priestess *unto* the Order."

In order to understand the rather complex reasons for this contorted phraseology and the subsequent legal arguments and rulings by the Council of Dalon Ap Landu for over five years (until the mess was finally straightened out in 1971 c.e.) it is necessary to understand some facts of life at Carleton College. Robert Larson, Founder and Archdruid of the Berkeley Grove, offers the following explanation:

"Recently, increasing numbers of people of both sexes have complained about the 'sexism' found in many parts of *The Druid Chronicles [of the Foundation, as originally published]*. It doesn't really bother me, but many find that any hint of discrimination against women is contradictory to the worship of the Earth-Mother. Many of the comments revolve around the Infamous Priestess Issue.

"This issue originally arose because Reformed Druidism came into being at Carleton College. In those dark days, women were under a rule known as 'Women's Hours.' This rule required female students to be in their dorms by a certain time: this time varying with their year in college. But rarely indeed was a woman allowed to stay out all night. The penalties for breaking this rule could be quite severe. Since an all-night Vigil is required for becoming a Third Order Priest, this Women's Hours rule effectively barred a woman from reaching a higher status than the Second Order.

"In order to allow women to aspire to and obtain higher Orders [Fourth and up], they were allowed to be given *unto* a Higher order, without benefit of Vigil, if the Patriarch of that Order approved. However, since she had not Vigiled, a woman could not be made a priestess *of* the Third Order nor *of* the Higher Orders. The intent was pure, but when the Reform moved into the world, the intent was taken to be the *effect*-which was to bar women from realizing their full Druidhood.

"This has since been changed, by a Resolution submitted to the Council of Dalon Ap Landu by myself, to allow women who have Vigiled and met the other requirements of the Third Order to become full priestess with all the privileges and restrictions [such as they are] of a male priest.

"Since the ancient Celtic women fought side-by-side with the men, and had equal status with men in pre-Saxon society, it would be ridiculous for any religion claiming the name 'Druid' to discriminate against women. The Mother knows, such was not the intent. Rather, the Founders wished to discriminate *for* women."

Also [notes your Editor] sexism that appeared elsewhere in the previously published editions of what were then called *The Druid Chronicles [Reformed]* must be viewed in terms of the following factors: (1) the innate sexism of the English-American language which makes it awkward to include both genders when a double-gendered pronoun is needed, but which makes it easy to "assume" that women are automatically included under male terms; (2) the fact that over 95% of the early members of the RDNA were male and thinking in terms of each other when they wrote; (3) the fact that, until recently, women were simply never thought of (as either co-authors or as potential audiences) in theological or philosophical writings; and (4) the feminist movements had not yet been born, at least as far as Carleton College was concerned, and thus there were no feminists around to encourage the Founder to be more open in their language. Thus, though some of the Founders were (and are) sexists, the overwhelming majority were simply (like most college men in those years) ignorant of the issues.²⁸

This edition of *The Druid Chronicles (Evolved)* has been edited from as close to a feminist viewpoint as a male can manage, with the advice and assistance of several feminist Druidesses. Since the Druidesses did not always agree with each other, your Editor decided to err on the side of antisexism whenever he was in doubt about a particular phrasing. Naturally, this is not going to make either the extremist feminists or the male chauvinists happy, but there was nothing to do but to try and produce an edition that could be used by the widest number of people. And 51% of the human race *are* women. For further details, see the section on spelling and word choices in *Miscellaneous Customs and Liturgical Notes*.

8:12 As for the general subject of the Higher Orders, we have the following notes: "The Council of any particular Order elects the Patriarch [or Matriarch] of the next higher Order; who then ordains whom he [or she] wishes to honor to that Order, forming its Council, which in turn elects... The Fourth, Fifth, and Sixth Orders all came into being on the same day. Fisher, Frangquist, and Fisher were the entire Council of Dalon ap Landu: we chose Fisher as Patriarch of the Fourth Order, and he ordained us to the Fourth Order. As the Council of the Fourth Order [Grannos], we elected me as Patriarch of the

²⁸ This paragraph is important regarding the issue in language.

Fifth, and I ordained them to that Order. As the Council of the Fifth Order [Braciaca], we elected Frangquist Patriarch of the Sixth Order [Belenos], and he ordained us to the 6th Order [See *Latter Chronicles 9:7-18* and the notes for these verses below.] It should be noted that this was prearranged to the extent that we had our services of ordination written ahead of time.” –NN For further details on the Higher Orders, see *Miscellaneous Customs and Liturgical Notes*.

9:1-5 Chapters 9, 10, and 11 are translations of genuine Old Irish poems, which were provided by Dr. John Messenger (see *Latter Chronicles 6:12-14* and attached notes below). Notice the unusual “chain” rhyme-scheme of the chants in 9 and 10; the sound or the idea of the last word in each line is repeated at the beginning of the next. This is found in many pre-Christian poems in Celtic countries.

“The Milesians were the last invaders of Ireland before the Vikings and the *Sasanaighe* (Saxons/English). This song was sung on their voyage from “Spain” to Ireland.” –RL. Although some of the Irish Celts could have come from the territory of that country now known as Spain, in many old manuscripts, references to “Spain” as their point of origin were used by Ancient Irish writers to conceal actual beliefs concerning the “Otherworld” as their real homeland.

10:1-5 “This poem was spoken by Amerghin White-Knee, poet of the Milesian invaders, to still a storm which the Druids of the Tuatha De Danaan had raised up against the Milesian fleet to keep it from landing. The poem worked.” –RL

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

“There are several other translated versions of it, all of them somewhat obscure unless you have studied Celtic history and folklore. The Milesians defeated the Tuatha De Danaan in a series of bloody battles, the most important of which was *Sliabh Mis* and *Tailtiu*. According to who you want to believe—and what!—the Tuatha De Danaan then (1) fled Ireland, probably to the West, (2) took to the hills and bogs with what was left of their forces, or (3) were given the hall of Ireland that was underground by Amerghin when he was called upon to divide Ireland between the two peoples.

“Later, the Milesians seem to have adopted many of the Danaan people (possibly legendary heroes?) as Gods, the most prominent of whom were *Lugh Samildanach* and *Nuadha Airgead-famh*. [See *A Guide to Gaelic Dieties*] This is possibly a case of an invading people adopting their predecessors’ religion, or the melding of as in the case of the Aesir and the Vanir of North Mythology. After the introduction of Christianity, the Tuatha gradually diminished into the *Sidhe* [pronounced “Shee”] and the present “Good Folk” or fairies. The Ancient Irish respected and praised their foes (after they had beathen them of course) but this deification was anathema to the monotheistic Christian church. As a result, most remnants of Pagan Irish religion have a heavy dose of Christianity imposed upon them, which makes it nearly impossible to be sure of the details of the old Pagan beliefs.” –RL.

The Latter Chronicles:

1:2 School started again on September 23, the first service of the Fall was therefore Saturday, September 28, 1963 c.e. (1 y.r.) which was also the first Saturday after the Fall Equinox.

1:9 Jan Johnson lived in Seattle, Washington and did not return for his senior year.

1:10 “...Norman who was Server.” was Norman Nelson, now Patriarch of the Fifth Order (of Braciaca).

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

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

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

2:9 “To the best of my knowledge, the ‘Druid Curse’ was used three times: twice against those who tore down the altar and once as detailed here. Net total was one broken leg, one sprained ankle, and one bolt of lightning. It was decided that ‘the Curse’ would never be used again, and that we would not teach it to anyone who did not then know it.” –NN. “Finally the Druids were beginning to notice that the Gods are something more than just poetic metaphors.” –IB.²⁹

3:1 “Two humorous incidents occurred, which somehow didn’t get into the *Chronicles [of Foundation]*. At one service, the waters-of-life had more life than we really wanted—a grasshopper jumped into the cup as it sat on the altar! It was flicked out again and most of the congregation did not know it had happened. Another time, Howard Cherniack was solemnly intoning the Preceptor’s responses just before the Consecration, until he was asked: “Has the Earth-Mother given forth of Her bounty?” He replied “YUP”. It was weeks before we could get through a service with straight faces!” –NN

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

4:1 October 26, 1963 c.e. (1 y.r.).

²⁹ As far as I am aware the Curse never evoked any gods. Bonewits seems to be finding more paganism in the *Chronicles* than actually existed. Indeed, he later admitted that he was (accidentally) misled to believe the original Reformed Druids were more pagan than they actually were based on the materials which Robert Larson showed him.

5:4 The *waters-of-sleep* are pure H₂O.

5:6 “The customs repeated in this chapter were based on ancient customs detailed by Dr. John Messenger.” –NN

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

5:13 “In view of subsequent events, I am inclined to think that what was seen was a vision of three tombstones, those of John Kennedy, Robert Kennedy and Martin Luther King; three people whose assassinations made tremendous impacts on the nation and caused hundred of psychics to have (recorded) previsions in the early 60’s.” –IB.

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

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

6:1 November 22, 1963 (2 y.r.), in Dallas Texas.

6:7 It apparently had occurred to few of the Druids that a “pretend” religion could produce real “supernatural” results.

6:13 Dr. John Messenger, Ph.D. (now in the Department of Anthropology at Ohio State University) came to Carleton (in September, as he remembers it, not December as implied in this chapter) as a Professor of Anthropology. “At one of the first (weekly and mandatory) convocations he spoke about his research in the Aran Isles (in the mouth of Galway Bay) and mentioned various Druid customs still extant there under a thin veil of Christianity. Before he left the room that night, we had our official faculty advisor!” -NN

Dr. Messenger is the one who provided the translations of the Irish poetry for *The Customs of the Druids* and many photos reproduced in the edition of the *Druid Chronicles (Evolved)*. He says “I can still recall how angry the Administration was with me when I agreed to be faculty advisor to the group.” Later (according to the RDNA’s “Student Organization Report-1965-1966”) a Mr. B. L. Smith, who taught Comparative Religions, became the official faculty advisor.

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

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

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

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

8:1 The night of April 30, 1964. (2 y.r.)

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

8:11 “We knew the hill was there, with the rock and the three trees; we moved over there, intending to dub the trees as honorary oaks. When we got there, all three were found to *be* oaks. And this was taken to be a sign.” –NN The stone was used as an altar, as a matter of fact, was found this last Beltane (14 y.e.) to still have the faint remains of a Druid Sigil (Ⓢ) carved into its side.

9:18 See note attached to *Customs 8:12* above. Shortly after this time (summer of 2 y.r.) Gary Zempel was elected the Patriarch of Sirona, the Seventh Order. However, before he got around to ordaining any other members to this Order, he sent the following in a letter to the Council of Dalon ap Landu.

“G.R. Zemple is dead, tho a legal fiction is maintained for purposes of dealing with Selective Service, Social Security, and the ‘narcotics’ count on the adolescent mental ward I work on! This reflects a vast number of changes, e.g., I resigned from General Electric and (am) employed @ 20/month through the Mission Board of Friends’United Meeting (Quakers). In any case I’ve been radicalized several times over, & channeled into several new paths, which I don’t see including RDNA. You-all can do what you please with my various memberships & offices; if my resignation from them helps count me as resigned, tho I don’t feel the need to. Love to all!”

As Richard M. Shelton (the Archdruid “Emeritus” of Carleton) put it to the members of the CoDAL: “The question of whether the 7th Order Patriarchate stands vacant I refer to the Council of Belenos, in whose province it lies.” The members of that Council, however, have never taken action on the matter; thus the RDNA has never gotten beyond the Seventh Order, even though there is supposed to be an Eighth, Ninth and Tenth.

To complicate matters further, in a letter written to your Editor (dated August 1st, 1974 c.e.), David Fisher, Patriarch of the Fourth Order stated that he too no longer considers himself “a Patriarch nor a Reformed Druid Priest.”³⁰ Perhaps he feels these roles to be inconsistent with his position as an Anglican Priest and a teacher of Anglican Theology.³¹ In any event, the Council of Dalon Ap Landu will eventually have to select a replacement for him as well. First, of course, they will have to pass a resolution concerning the acceptance of resignations and the electing of replacements in the Higher Orders...

10:1-2 “On the day of my graduation (June 12, 1964 c.e.) the Board of Trustees abolished the religious attendance requirement. Interestingly enough, we had invited the College administrators to the last full service of the year (before Finals Week) and none attended. During Finals Week, we planned an abbreviated service. As I approached the Hill of the Three Oaks (a few minutes late) carrying the *waters-of-life* in the chalice, I could see the regular group gathered around a couple resting on a blanket. My first thought was that someone was “Arbing” and that we were going to have to dispute them for possession of the Hill. As I reached the Hill, I saw that they were President and Mrs. Nason! He apologized for not having been able to attend the week before and they stayed for the service and partook of the *Waters*.

“I served the Waters with my fingers crossed! At a school where possession of liquor could result in a ten day suspension, he literally could have prevented me from graduating. Nothing was ever said about it. I still wonder if I was the only student (until the rule was changed a few years ago) to ever have served liquor to the college President on campus!”
-NN.

10:5 The following verses (6-23) were not actually sung at that time. This collection of verses, now known as the “Hymn to the Mother,” were written the subsequent Summer by Norman Nelson, one night/morning when he was working on the “Graveyard Shift” at the State Cement Plant, which was his summer employment during school. That September he sent it to Frangquist for inclusion in *The Druid Chronicles [of Foundation]*.

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

10:15 This has an alternate reading, as follows: “For all the we love do we praise Thee: for the love of our parents and for the love of others; for the love of those with whom we live and for the love of lovers! for the act and emotion of love is an act and emotion of praise, and in loving do we praise Thee.

10:17 This has an alternate reading, as follows: “In our meditations and services, and in our counseling and judging, do we praise Thee; in our divinations and prophecies, and in our wizardries and incantations, do we praise and think upon Thy works and Thy power.”

10:19 This has an alternate reading, as follows: “In all the whole world do we praise Thee: from the east to the west do we praise Thee, and from the north to the south do we praise Thee, and from the nadir to the zenith do we praise Thee; yea, from the Center of our being do we Praise Thee.”

10:23 This last verse “sums up the entire chant and reflects what I consider to be the basic idea of Reformed Druidism.”
-NN Happily enough, Norman was able to dig up the original (Urtext) copy of the chant and to provide your Editor with a photocopy. This original (“written in pencil on the back of a daily shift report form” with corrections in green ink) reads somewhat differently from the version previously published. Indeed, it turns out that some of the alternative readings independently developed are closer to the original!

Herewith, the Urtext version of the “Hymn to the Mother:”

O Earth.Mother, we praise Thee. (repeat before each X)

X In all that we do, do we praise thee: in our getting up and In our lying down, in our sleeping & in our waking, in our eating and in our drinking; in our working and in our times of leisure;
for we are alive only through thee and in our every act do we praise Thee.

X In all that we see do we praise Thee: in the sky and the sea, the hills and the plains; in the clouds and the stars, the moon and sun; in the birds and the flowers, the butterflies and the myriadcolored fishes. We praise thee with our admiration of the sunset and of the mountains, of the trees and of the streams. For thou heat made all things, and for all we see do we praise thee.

X In all [that we] hear and smell and feel and taste do we praise Thee: in [?] the song of birds and the roar of the sea; in the perfumes of flowers and the freshness of a summer rain; in the softness of a kitten and the coolness of a lake; in the sweetness of honey and the savor of fruits; for all that we h[ear] & s[mell] & f[eel] & t[aste] is of thee, and for all that we can sense [*changed by author to “for all sensible”*] do we praise thee.

X For all that we love do we praise thee: for the love of our parents, (as thy love for us); and for the love of others; for the act & emotion of love is an act & emotion of praise, and in loving do we praise thee.

X In our meditations and services do we praise thee and think upon thy works and thy power.

X In all the whole world do we praise thee: from the north to the south d[o] w[e] p[raise] t[hee], from the east to the west, d[o] w[e] p[raise] t[hee], & from the zenith to the nadir d[o] w[e] p[raise] t[hee]. We praise thee in the day, and in the

³⁰ Fisher had previously tried to resign and been summarily rejected by the then head of the Council, Richard Shelton. The letter mentioned here was not a resignation.

³¹ I would say, having considered Fishers evolving role vis-à-vis Reformed Druidism, that Fisher no longer felt a need for Reformed Druidism nor for either of the titles rather than that it was inconsistent with his Episcopalianism. Shelton in fact seems to have held that Fisher had been influenced by Reformed Druidism and it had influenced his path.

night, in all the seasons of the year, and in the myriad of years. We praise thee knowing and unknowing, behaving and of little faith, for thou hast made all & art all, and we can praise and admire nothing without praising and admiring Thee.

0 E[arth]-M[other] ,w[e] p[raise] t[hee]. Peace ///

The Book of Meditations:

1:1-15 This is David Frangquist's description of his Third Order Vigil. See notes to *Customs 6:6 and Latter Chronicles 7:19* above.

2:5-6 This is the Scriptural sanction for the sacrificing of plants rather than animals in Reformed Druid rituals.

3:3 Note that in Reformed Druid thought the Earth-Mother is more than "Mother Nature" or the Biosphere of the Earth, although to many Druids (just as with many Wiccans) this may be the primary emphasis in worship. For as it says in verse 6 of this chapter, the Earth-Mother is *all* that is manifested to human senses. There does seem to be some overlap with the Wiccan concept of a Star Goddess who is beyond Earth, yet intimately involved with it; however, absolutely none of the Founders knew anything about Neopagan Witchcraft, and certainly had no intentions of being connected with it. See The Second Epistle of Isaac for comments on the concept of Supreme Being(s) in Neopagan Theology and possible correlation's that could be drawn (though only by those desiring to) between them and Reformed Druidism.

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

4:9 See last note to *Meditations 3:3* above.

5:9 This of course is the mystical explanation for tree worship in general. Perhaps this is why those Druids living on the West Coast often prefer Giant Sequoies to the California Live Oaks.

6:1-11 Two notes are appropriate for this chapter. Firstly, that it has been greatly edited to remove unintentional gender biases. Secondly, that these eleven verses probably sum up better than any others published the basic attitudes of the Founders of the RDNA and the majority of those who belonged to the Reformed Druid movements.

7:11 This is the scriptural sanction for the creation of new traditions and liturgies, for we are not required to *duplicate* Paleopagan Druidism, but rather to use it as a source of inspiration for guiding the development of modern Druidism.

PART TWO: THE BOOKS OF THE APOCRYPHA

The Book of Faith:

1 David Fisher, DAL, P.Gr., Br., Be., Founder of the RDNA, Patriarch of the Fourth Order (retired) and a somewhat horrified and embarrassed Instructor in Christian Theology at a Southern University. He is now an ordained Anglican Priest and occasionally wishes that everybody forgot about the Reformed Druids.

5 Many Druids, indeed at this point perhaps the majority, now consider Druidism to be a religion (or several religions) after all. This is the official position of several of the offshoots, although none have become dogmatic.

8 As mentioned in the Introduction to Part Two, none of these Books have been edited to remove sexism.

9 "Every form of religious ritual is magickal." -IB

10 Others do, however.

The Epistle of David the Chronicler:

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

1:5 Nelson was in what was then known as the "missionary quandary:" if all three officers were needed to consecrate the Waters, and if consecrated *Waters* are necessary to create First and Second Order Members, how could a single Third Order Druid/ess *start* a Grove? This was later solved by a vote of the Council of Dalon Ap Landu (see *Records*). "I held my own services during the Summer of 1964 at our cabin in the Black Hills of South Dakota. My sister acted as Preceptor in an abbreviated Grove." -NN

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

1:8 As David Fisher mentions in *The Book of Faith*, "none of us at first thought the RDNA would continue: it had started out as a joke to protest the religious requirement, which was now accomplished. Given the perspective of ten more years, I know we created more than we suspected. The 'self-mocking' ritual to which David Frangquist refers (in Chapter Three below) was what led to my comments about play-acting." -NN

2:1 A Scout camp in northern Wisconsin.

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

2:10 “In the Fall of 1964, I started a Grove at Vermilion, South Dakota (where I was in Graduate School) and found much the same results as described in this chapter.” -NN

3:1 “Another way in which this is frequently stated is that a religion is a combination of a magical system and a philosophical system, although there is usually a mention of an orientation towards Higher Beings.” -IB

3:3 See note to *The Book of Faith 8* above.

3:7 There is a great deal of disagreement among Druids concerning this and the subsequent references to the negative aspects of rituals. For a totally opposite opinion, see *The Second Epistle of Isaac*.

3:11 This can prove difficult, as we know very little about the Ancient Druids (see *The Other Druids* for a rundown of what is known). Some Reformed Druids now hold that any Paleopagan religion may serve as proper inspiration for new rituals.

The Outline of the Foundation of Fundamentals.

Written by David Frangquist in 1970 c.e.³² The note of *The Book of Faith 8* above applies here as well. “This particular book can be said to represent the original philosophy behind the founding of the RDNA (insofar as any one person’s opinion can) better than any other Book currently in the *Apocrypha*. Which may go a long way towards explaining why so many of the older members of the RDNA were so upset at the ideas that later led to the forming of the various offshoots.” -IB

The Book of Changes

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

1:11 “At the time of the writing of this letter, I knew of only the Berkeley and the Twin Cities Groves as still active. I later found out that the Chicago and the Stanford Groves were also still alive (the first vigorously and the second barely).” -IB. It now turns out that the Ann Arbor Grove was also in existence at this time, however, their ArchDruids did not disseminate this news widely. It is also claimed that the Carleton Grove was also active. (see notes to 1:13, below).

1:12 Although it is confusing to monotheistic theologians, Neopagans apparently suffer no difficulties in being clergy in several religions at the same time. It should be noted, however, that at least one Archdruid of the RDNA has emphatically stated his belief that being a priest/ess in a Neopagan religion does not automatically constitute a conviction or qualification to be a Third Order Druid/ess in the RDNA.

1:13 It certainly seemed to be defunct at the time, however, your Editor is now told that it actually was not officially defunct at all, merely less active than in the past (though there is some disagreement among Druids as to what constitutes an “active Grove”). One ex-ArchDruid of Carleton has offered this explanation for his position that the Carleton Grove has never actually been defunct: The Grove has seen several lean years, he says, but with one exception, its continuity has never been broken. This exception was the Great Interim in 1968 c.e., which lasted only a few months but caused multiple difficulties. Archdruid Thomas Carlisle left Carleton during the Winter, leaving behind an active Grove with no one to lead it. David Frangquist helped start it up again the next Spring, “but much tradition and lore had been lost and it took us nearly two years to recover them,” through much correspondence with David Frangquist and Norman Nelson (most of which is now in the Carleton Grove Archives). Since then, personal friendships and a concern for the Grove’s continuity has led to deliberate efforts to keep continuity going, which have been for the most part, successful.

He notes officially, the Grove still exists during the Summer Vacation and that (even if there are no meetings) the Archdruid/ess still gets much work done. The “chaos of the last two years” (1972-74) was caused by all but one of the Third Order Druids deciding to take a year off and go abroad at the same time, so that interest on campus lagged. But “the tradition at Carleton is” that anyone elected Archdruid/ess stays as such until a new one is elected, so the Grove continued to officially exist as an “active Grove.”

Don Morrison, the new Archdruid of Carleton, is making active efforts to see that the Grove stays healthy and keeps in regular contact with the Council of Dalon ap Landu. Stimulated by the operations of the Provisional Council of Archdruids, and the advice of several older members of the RDNA, Don has issued several letters catching up on CoDAL business and it looks as if things will work more or less as they are supposed to, at least until Don graduates or is replaced.

In any event, at the time this letter was composed, the author had received a written note from Carleton indicating the demise of that Grove (“The Druids are dead, long live the Druids!”).³³

1:18 As this verse obviously show, this letter was not edited at all, except to correct spelling an punctuation. It was felt that historical accuracy was of more importance than felicitous phrasing in this Book.

³² This date is late. The probably writing was 1966. Bonewits was told this but he probably had too much on his mind when he was typesetting. This error occurs in a few other places.

³³ I have been unable to find the original letter however it seems likely that it might be out of context here. I have seen it position elsewhere referring to the ‘death’ of the organization of Reformed Druids that Bonewits fears in his letter in *The Book of Changes*.

1:27 It is important to note that verses 2-27 of this chapter were written before *The First Epistle of Isaac*, but that Chapters 2-4 were written shortly afterwards (and were meant to go out with it). As explained in Chapter 5, things didn't work out as expected.

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

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

4:4 At least one Bardic Order has been founded since then, the Order of Oberon, by Br. David Geller. A Healing Order called the Order of Dianecht is being started by Sr. Joan Carruth and an Order for the practice of Pagan Ceremonial Magick, called the Order of Merddyn, by Adr. Isaac Bonewits.

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

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

5:12 This was founded by Isaac Bonewits, who stopped en route from his previous position as ArchDruid of the Twin Cities to his subsequent position as ArchDruid of the Mother Grove. Sr. Vicki Rhodes became the new ArchDruidess of the Twin Cities and was a member of the PCoADs. Hasidic Druidism is a Branch of the Reform out of the SDNA, consisting of Neopagans of even greater piety (see Part Five for details) The name of the "Arch Grove" was chosen because (a) they did not want to name their Grove after a Christian Saint, and (b) because of the magnificent 630 foot Arch that is the symbol of the City of St. Louis. The HDNA has agreed to continue to use the same ordination ceremonies as those of the other Branches of the Reform (with its own additions), so as to retain the Apostolic Succession; and to encourage those who are interested in Reformed Druidism, but not Hasidic style, to get in touch with the other Branches.

5:15 The Editor was notified just before this [first] edition of *The Druid Chronicles (Evolved)* went to the printers, that Richard Shelton, had founded a Grove in Ann Arbor, MI during the summer of 1973 c.e..

Also in Spring of 1976 c.e., a new Grove, probably RDNA, was founded in New York City by Br. Steve Corey. And in August, the Stanford Grove (RDNA & NRDNA both) changed its name to the "Southern Shores Grove."

5:16 The PCoADs does not as yet (*Lughnasadh* 14 y.r.) include Archdruids Shelton (Ann Arbor), Morrison (Carleton) or Corey (New York 2).³⁴ Therefore these have *not* approved of this Book of Changes nor of this [first] edition of *The Druid Chronicles (Evolved)*, although Shelton and Morrison did provide publication feedback.

PART THREE: THE LITURGY OF THE DRUIDS

The Order of Common Worship for Geimredh & Earrach:

This is the weekly service for the Winter Half of the Year. Since Winter meetings did not become common until the period in which David Frangquist was Archdruid of Carleton, this rite was probably written by him, in 1964 or 1965 c.e. This version was taken from *The Order of Worship*, printed in 1966 c.e.³⁵

The Order of Common Worship for Samradh & Foghamhar:

This is the weekly service for the Summer Half of the Year. It was written mostly by David Fisher. in Spring of 1963 c.e. and revised by Frangquist, Nelson, *et al*, before printing in *The Order of Worship*, from which it is taken.

The Ordination to the Second Order:

Obviously written before 1966 c.e. since it appears in *The Order of Worship*, from which this version is taken, however the author is unknown to this Editor.

The Ordination to the Third Order:

Probably written by David Fisher. in 1963 c.e., with assistance and revision by the other Founders. The interpolation was written by Isaac Bonewits in 1974 c.e. and is used only by some of the offshoots.

Some Special Orders of Worship for the High Days:

³⁴ Actually, Morrison stated in a letter that he considered himself a member of the PCoADS and Shelton stated that he was willing to be a member. Moreover, Morrison wanted this verse changed because it was untrue because he had not specifically approved the addition, on the basis that he did not have enough time to look over it and offer corrections.

³⁵ Ofcourse, the non Urtext rituals have evolved and do not exactly represent the originals, even in *The Order of Worship*. For further details, see the notes at the bottom of liturgy pages.

Most of these were written by Robert Larson, with occasional revision by Isaac Bonewits and by members of the Berkeley and the Twin Cities Groves. It should be emphasised once again that the use of these rituals is entirely optional. The following specific notes may prove of interest:

Samhain: The Chant was written by David Fisher. in 1963 c.a., and appears both in the *Chronicles [of the Foundation]* and in The Order, of Worship. The custom of repeating the Sacrifice and the Reply was started by Robert Larson. Numerous poems and songs suitable for this holiday may be found in *The Book of Bards*.

Winter Solstice: Larson notes that he usually uses special “sun waters” for this rite: mead, whiskey, Irish Mist, etc. The last part of the Chant may be sung by the entire Grove, to the tune of “O Tannenbaum” with the final line as an “Amen.”

Oimelc: There is a special Communion Hymn written for this service by Robert Larson, which can be found in *The Book of Bards*.

Spring Equinox: This holiday is not celebrated by some orthodox members of the RONA. Larson uses special “sun waters” here as well.

Beltane: Numerous songs and poems for this holiday will be found in *The Book of Bards*.

Summer Solstice: The suggestion of the use of mistletoe as the sacrifice may be startling to those who do not realize that Midsummer, like Midwinter, was considered one of the best days of the year to gather mistletoe, because It was sacred to the Sun-Fire-Storm Gods. The use of “sun waters” is also appropriate to this holiday.

Lughnasadh: Larson wishes to point out that the Chant, which gives so much emphasis to the Sun God, was written that way for two major reasons: firstly, because Lugh is a Sun God and secondly, because Larson is a member of the Order of Belenos. He suggests that other Druids may wish to add or change verses to fit their personal preferences in deities. The fact that Larson is a Sun Priest may explain one reason why he wrote the ceremonies for the Solstices & Equinoxes.

Fall Equinox: This holiday is not celebrated by some orthodox members of the RDNA. The “sun waters” may be used. Some Groves may wish to add an additional Chant to the Gods of the Hunt and the Harvest.

Some Rituals for Weddings and Hensfastings:

These are also entirely optional and may be changed to suit anyone’s fancy. Druids should note, however, that unless they have registered with their State and/or County authorities as a minister of a legal church, weddings performed by them may not be legal.

The Gaelic Rituals:

The first set of translations for the basic rites was produced by Robert Larson, into the Irish tongue. They include the Orders of Common Worship for both Halves of the Veer, and the 2nd and 3rd Order Ordinations. The last item will be distributed only to members of the Council of Dalon Ap Landu. The two poems that appear at the end of the 2nd Order rite are taken from *Ancient Irish Tales*, edited by T. P. Cross and C. H. Slover, Copyright 1936, published by Henry Holt & Co. The poem for May Day was supposedly written by Finn Mac Cumhaill in order to prove his poetic ability and makes a good reading for *Beltane*. The other poem is a spell-poem and makes a good reading for *Samhein*.

For celtophiles of other national persuasions, a Welsh translation is being worked on currently and should appear in the next edition. Translations into other Celtic tongues would be appreciated.

The Urtext Rituals:

Bibliographical notes on these will be found in the Introduction to Part Three. It should be emphasised that every effort was made to make these as historically accurate as possible.

The “Druid sign” or “Druid seal” is the same thing as the Druid Sigil, and is usually typed in manuscript form as a letter O with two slash marks through it. For details. see the first entry in *Miscellaneous Customs and Liturgical Notes*.³⁶

PART FOUR: FURTHER LAWS, CUSTOMS AND ORDINANCES

The Constitutions:

Carleton: ARTICLE IV: this phrase originally read “He shall preside over all services and meetings.” ARTICLE V: this phrase originally read “in September.” ARTICLE VI: this phrase, originally read, by typographical errors, “A quorum, which shall be one-third of those members known to be officers.....”

Other: This is a blank Constitution form of the sort used in the SDNA and the HDNA, but can be adapted for use by any group. The blanks should merely be filled in with the appropriate data:

TITLE: The reference to North America is obviously not essential; groups starting in other countries should write the name of their own nation or continent instead.

VICINITY: the name of a city or metropolitan area, or rural county should go in here.

BRANCH: one would put in “Schismatic,” “Hasidic,” “New Reformed,” “Zen,” etc. here.

³⁶ This is how the original was created. It has been easier in this electronic edition to create a sigil graphic.

SELF-DEFINITIONS. Each Branch of the Reform founded in recent esrs has offered a self-definition in ordei to help interested parties decide upon their favorite flavor of Druidism:

The Schismatic Dtuids of North America define themselves as follows: “The SDNA is a Branch of Reformed Druidism emphasizing its own nature as an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be’al as the masculine personification of Essence, and numerous Gods and Goddesses as personifications of various aspects of our experience. We offer no dogmas or final answers but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritually with members of all other belief systems, including all other Branches of the Reform, that are compatible with our own approach and Nature. We accept our duty to assist Evolution, on all levels, and to work for the survival of our Holy Mother the Earth.”

The Hasidic Druids of North America are still working out their self-definition. However, the following has been suggested for their temporary use: “The HDNA is a Branch of Reformed Druidism, emphasising its own nature as an Eclectic Reconstructionist Neopagan Lifestyle, based primarily upon Gaulish, Celtic, Yiddish and Hebrew Paleopagan sources, but open to ideas, deities and rituals from many other Neopagan belief systems “ (the rest of the definition follows that of the SDNA)

The Records of the Council of Dalon Ap Landu:

This contains all of the legal matters passed by the Council. The reason that the entries end in 1971 c.e. is because the Council hasn’t *done* anything since then.

The Names of the Druids:

Those members of the Council of Dalon Ap Landu who requested that their addresses be withheld can be written to via the ProvisIonal Council of Archdruids (c/o Adr. Robert Larson). Those Druids whom we were unable to contact for overt permission also had their addresses withheld, in the interests of paranoia.

The Tally of the Years:

It should be pointed out that the Spring Equinox and the Fall Equinox are not celebrated by some orthodox members of the RDNA, since references to these two holidays do not appear in the original scriptures.

“The original practice for the dating of years (and that still used by some members of the RDNA) is “that although the Druid Year (or Religious Year) begins with Samhain, the Year of Worship (YoW) or Year of the Reform (Y R) (or Civil Year, used for dating) begins with *Beltane*. Thus the first YoW ran from *Beltane* 1963 to *Beltane* 1964. This practice is well attested in the Archives (c. the date on Fisher’s “Imprimatur”), and those of us still using it intend to stick to it. A pleasant piece of anarchy no? (Similarly, among some Jews, the liturgical year begins with *Nisan*, the civil year with *Tishri*.)” —Adr. Richard Shelton,

PART FIVE: THE GREAT DRUISH BOOKS

The Te-Mara.: Commentaries on the Mishmash:

The paging used for this Book is in direct reference to the Chapters and Verses of the *Mishmash*. Since additional entries may be discovered and circulated from time to time, it is advisable, for readers to check the very back of the *Te-Mara* for new entries printed apart from the others.

PART SIX: THE DRUID MISCELLANY

The Pronunciation of Gaelic Terms:

Written by Adr. Robert Larson. Articles of a similar nature based on Welsh, Manx, Cornish or other Gaelic tongues would be welcome for the next edition.

A Guide to Gaelic Dairies:

Originally written by Michael Nichols for a class he was giving on Neopagan Witchcraft, this article has been edited for the benefit of Reformed Druids. Comments in brackets are those of the Editor.

The Book of Bards:

We include at the very beginning of this Book two versions of the “Processional Chant” which is otherwise known as Customs 2:1-3. The single-line notation was printed in *The Order of Worship* while the standard-notation version was provided by the composer, Peter Basquin (a Second Order Druid). The following letter concerning this work will b of interest to Druid musicians:

“At the time, I wanted to express through the notation as well as through the rhythm and melody the kinship I felt it should bear to the musical systems of earlier peoples. True, a single-line notation was not even invented until the last thousand years or so, but it seemed somehow more fitting than the modern staff and clef.

“At all events, I enclose here the melody as it would read in modern notation, albeit chant-notation. The rhythmic values are to be reed as in modern notation generally, but with “a somewhat flexible flow, as in most chant. The bar-lines represent pauses—ends of phrases, breath-marks—of shorter or longer length according to the time and the inspiration of the group singing.

“The melody is a four-note chant, akin to the Medieval *Hypomixolydian* mode (8th mode). The note written on the line (“G” in the modern notation) is the recitation-tone of the chant (the “tonic”). The step below it should certainly not be raised to the leading tone—on the contrary, it would be better sung slightly flatter than the modern notation suggests, so the two lower notes stand nearly in the ratio of 6 to 7 in the overtone series.

“You may be interested to know that the author of the poem is now my wife—the Earth-Mother has blessed us with a very happy and companionate marriage. She would prefer to be credited with her then (maiden) name, Kathie Courtice, and I, simply as Peter Basquin.”

The other songs and poems in this Book are by a variety of authors and composers, living and dead. The degree of serious with which any are regarded varies from Druid to Druid. Many are suitable for singing at drunken Bardic revels, some for use in rituals, and a few for both.

Pagan Musings:

This has been reprinted a number of times by various Neopagan organizations and is in the Public Domain. The organization started in America by the author and his friends, The Pagan Way, has many rituals and concepts that will prove of interest to most Reformed Druids. Their ritual book (“Pagan Way Rituals”) can be purchased through most occult shops, and is also in the Public Domain. This lack of Copyright on their part is deliberate. Many members can be contacted through the letters column of *Green Egg* (see the section on Periodicals in *A Bibliography of Druidism*).

A Basic Wiccan Rite:

This Item is printed in order to give Reformed Druids of all Branches a clearer idea of just what Neopagan Witchcraft is all about. The similarities and differences between Wiccan worship and Druid worship should be both obvious and instructive. Further material on the psychic technology of these and other rituals will be found in *The Second Epistle of Isaac*.

The Book of Footnotes:

This Book has been primarily written by your Editor, Adr. Isaac Bonewits, based on information received in answer to his requests. Comments of a strictly personal nature have been, for the greater part, placed within quotes and ascribed with initials to one of the persons mentioned in the subtitle. All errors of historical fact or interpretation should, however, be laid at the feet of your exhausted, harried, confused but enthusiastic Editor.

A Bibliography of Druidism:

This item consists of only a partial listing of available materials. Several times as many titles could have been added. Those, who are interested in further study may wish to write to the Berkeley Grove, which has a large microfilm library of Celtic materials.

The Active Groves:

<i>Grove</i>	<i>Location</i>	<i>Founder</i>	<i>Year of Founding</i>	<i>Current AD</i>	<i>Population</i>	<i>Frequency of Meetings</i>
Ann Arbor	Ann Arbor, MI	Conway	1973 c.e. (11 y.r.)	Shelton	5-10	unknown
Arch	St. Louis, MO	Bonewits	1976 c.e. (14 y.r.)	Rhodes	10-12	biweekly
Berkeley	Berkeley, CA	Larson	1968 c.e. (6 y.r.)	Larson	5-10	biweekly
Carleton	Northfield, MN	Fisher	1963 c.e. (1 y.r.)	Morrison	5-10	biweekly
Chicago	Chicago, IL	McDavid	1970 c.e. (8 y.r.)	Bradley	10-15	High Days only
Mother	Berkeley, CA	Bonewits	1976 c.e. (14 y.r.)	Bonewits	3-5	biweekly, with Berkeley
New York 2	New York, NY	Corey	1976 c.e. (14 y.r.)	Corey	3-5	High Days only
Twin Cities	Minneapolis, MN	Bonewits	1974 c.e. (12 y.r.)	Auvinen	5-15	biweekly

Note: Attendance is liable to double or triple on High Days.

On the subject of Copyrights, David Frangquist, author of most of the *Chronicles of the Foundation*, writes: “As the author of the first (only?) five books of the *Chronicles*, and therefore the only one eligible to claim a copyright on them, I would appreciate it if you included a clear statement that they, as well as any other things I may have written, are in the Public Domain and may be copied by anyone, anytime, for any purpose including profit (they should be so lucky).”

Other items in this edition of *The Druid Chronicles (Evolved)* are however still Copyrighted material, if labeled as such on the Credits page.

Historical note to future archeologists: A copy of the original edition of *The Druid Chronicles (Reformed)* is buried beneath the altar stone on the top of the Hill of the Three Oaks. Should we put one of this edition there too?

Herewith, the original “Imprimatur” written by David Fisher as introduction to *The Black Book of liturgy at Carleton*:

Praise. to the Mother! This, book contains the weekly Order of Worship of the Earthmother, the Orders of Worship for the Greater and Lesser Festivals of the Druid year, and the Orders for the Consecration of the Altar, and for the sealing and consecration of Second and Third Order Druids.

No part of this book is to be kept secret from any other member of the secular association of the Reformed Druids, nor from any called to be Druids, but it is not to be kept in the hands of any but a Third Order Druid.

Further, all these Orders are to be celebrated only by a Third Order Druid called to be an Archdruid of the Carleton Chapter, or designated by the Archdruid of the Chapter specifically to conduct the service.

All of these Orders are the work of Arch-Druid David Fisher, Second Order Druids Howard Cherniack, Norman E. Nelson and David A. Frangquist and Second Order Druid Peter Basquin. Until such time as a Council of the Priests of Oalon Ap Landu shall so affirm, these shall be the sole Orders valid for Reformed Druid worship at Carleton.

Declared by Arch-Druid David H. Fisher, on the 91st Day of G.imredh, in the First Year of the Worship of the Mother.

³⁷ Three notes which were originally here only because they were added late have been moved so that they are with the rest of the notes to their particular books. Those notes are the second note to *EC 2:8*, the second note to *Law 12*, and a note to *The Tally of the Years*.

a bibliography of druidism

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 (Teach Yourself Books)*
 Brennan J.H.: EXPERIMENTAL MAGIC
 Brothwell, Don & Patricia; FOOD IN ANTIQUITY
 Brown, J.A.C.: TECHNIQUES OF PERSUASION
 Buckland, Raymond: WITCHCRAFT ANCIENT AND MODERN
 Buckland, Raymond: THE TREE*
 Butler, W.E.: APPRENTICED TO MAGIC
 Campbell, Joseph: THE MASKS OF GOD (4 volumes)**
 Campbell, Joseph: HERO WITH A THOUSAND FACES
 Carney, James: STUDIES IN IRISH LITERATURE AND HISTORY
 Carus, Paul: 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, J.S.: THE TRIUMPH OF THE TREE
 Colum, Pdraig: A TREASURY OF IRISH FOLKLORE
 Conway, David: MAGIC; AN OCCULT PRIMER
 Cottrell, Leonard; THE GREAT INVASION—HOW THE ROMANS CONQUERED BRITAIN
 Cross, T.P. & Slover, C.H.: 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 Jubainville: THE IRISH MYTHOLOGICAL CYCLE
 Davidson, H.R. Ellis: PAGAN SCANDINAVIA
 De Bell, Garrett: THE ENVIRONMENTAL HANDBOOK
 De Laet, S.J.: THE LOW COUNTRIES
 Deren, Maya: THE DIVINE HORSEMEN
 Dillon, Myles (editor): EARLY IRISH SOCIETY*
 Dillon, Myles & Chadwick, Nora: THE CELTIC REALMS*
 Dillon, Myles & O'Croinin, Donncha: IRISH (Teach Yourself Books)*
 Douglas, Mona: THIS IS ELLAN VANNIN AGAIN: FOLKLORE
 Dubos, Rene: THE GOD WITHIN
 Durant, G.M.: BRITAIN—ROME'S MOST NORTHERLY PROVINCE
 Edwards, Owen O. (et al): CELTIC NATIONALISM
 Eliade, Mircea: SHAMANISM: ARCHAIC TECHNIQUES OF ECTASY
 Eliade, Mircea: YOGA, IMMORTALITY AND FREEDOM
 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 & English, Jane (translator); TAO-TE-CHING*
 Feng, Gia-Fu & Kirk, Jerome: 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*##
 Frost, Gavin & Yvonne: THE WITCHES BIBLE*
 Gaskell, G.A.: DICTIONARY OF ALL SCRIPTURES AND MYTHS
 Gimbutas, Marija: THE GODS AND GODDESSES OF OLD EUROPE*
 Gossiny & Uderzo (Cartoonists): ASTERIX THE GAUL**
 Graves, Robert: THE WHITE GODDESS *##
 Gray, William: SEASONAL OCCULT RITUALS
 Gray, William: INNER TRADITIONS OF MAGIC
 Grimm, Jacob: TEUTONIC MYTHOLOGY (4 volumes) *
 Hadingham, Evan: CIRCLES AND STANDING STONES
 Van Hamel, A.G.: ASPECTS OF CELTIC MYTHOLOGY
 Hawkes, Jacquetta: ATLAS OF ANCIENT ARCHEOLOGY
 Hawkins, Gerald & White, J.B.: STONEHENGE DECODED
 Hodges, Figgis & Co: CELTIC STUDIES (Catalogue 23, New Series)
 Hodges, M.: THE OTHER WORLD
 Hoffer, Eric: THE TRUE BELIEVER
 Hone, Margaret E.: THE MODERN TEXTBOOK OF ASTROLOGY
 Howe, E Graham: THE MIND OF THE DRUID*
 Huson, Paul: MASTERING HERBOLOGY*
 Huson, Paul: MASTRING WITCHCRAFT**
 Huxley, Francis: THE WAY OF THE SACRED
 Huxley, Julian: RELIGION WITHOUT REVELATION
 James, William: VARIETIES OF RELIGIOUS EXPERIENCE
 Jones, Gwyn & Thomas: THE MABINOGIAN*
 Jones, Marc Edmund: HORARY ASTROLOGY

- Josephy, Alvin: THE INDIAN HERITAGE OF AMERICA
- Joyce, James: FINNEGAN'S WAKE*
- Joyce, P.W.: A SOCIAL HISTORY OF ANCIENT IRELAND (2 volumes)
- Kendrick, T.D.: THE DRUIDS*
- Kopp, Sheldon B.: GURU
- Kors, Alan C. & Peters, Edward: WITCHCRAFT IN EUROPE
- Leek, Sybil: DIARY OF A WITCH*
- 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 Arnott: THE RELIGION OF THE ANCIENT CELTS
- MacCulloch, John Arnott: CELTIC MYTHOLOGY*
- MacNeill, Maire: THE FESTIVAL OF LUGHNASA*
- Mair, Lucy: PRIMITIVE GOVERNMENT
- Marshak, Alexander: THE ROOTS OF CIVILIZATION
- Mattingly, H. (translator): TACITUS ON BRITAIN AND GERMANY*
- McBaine, A.: MYTHOLOGY AND RELIGION
- McGarey, William A.: ACUPUNCTURE AND BODY ENERGIES
- McKenna, P.: CELTIC MYTH
- Mead, G.R.S.: PISTIS SOPHIA: FRAGMENTS OF A FAITH FORGOTTEN
- Mercier, Vivian: THE IRISH COMIC TRADITION
- Meyer, Kuno: ANECDOTA OXONIENSIA, CAIN ADAMNAIN
- Meyer, Kuno & Nutt, Alfred: THE VOYAGE OF BRAN
- Miller, Perry (editor): THE AMERICAN TRANSCENDENTALISTS
- Murphy, Gerard: SAGA AND MYTH IN ANCIENT IRELAND
- Neumann, Erich: THE GREAT MOTHER*
- Newall, R.S.: STONEHENGE GUIDEBOOK
- Nicholson, E.W.B.: KELTIC RESEARCHES
- Niel, Fernand: MYSTERIES OF STONEHENGE**
- Norton-Taylor, Duncan: THE CELTS
- O'Brien, Elmer: VARIETIES OF MYSTIC EXPERIENCE
- O'Rahilly, Thomas: EARLY IRISH HISTORY AND MYTHOLOGY
- O'Riordain, 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, Iowethe: TRADITION AND FOLKLIFE, A WELSH VIEW*
- Perry, John Weir: THE LORD OF THE FOUR QUARTERS
- Piggot, Stuart: THE DRUIDS **
- Piggot, Stuart (editor): THE DAWN OF CIVILIZATION *
- Powell, T.G.E.: THE CELTS
- Priestley, J.B.: MAN AND TIME
- Raferty, Joseph (editor): THE CELTS
- Rees, Alwyn & Brinley: CELTIC HERITAGE*
- Reich, Wilhelm: SELECTED WRITINGS AND INTRODUCTION TO ORGONOMY*
- Rick, Theodor: PAGAN RITES IN JUDAISM*
- Rhys, John: CELTIC FOLKLORE, WELSH AND MANX
- Richmond, I.A.: ROMAN BRITAIN
- Robbins, Russell Hope: ENCYCLOPAEDIA OF WITCHCRAFT & DEMONOLOGY **#
- Rogo, D Scott: PARAPSYCHOLOGY: A CENTURY OF INQUIRY
- Ross, Anne: EVERYDAY LIFE OF THE PAGAN CELTS *
- Ross, Anne: PAGAN CELTIC BRITAIN*
- Rothenberg, Jerome (editor): TECHNICIANS OF THE SACRED
- Schonfield, Hugh J.: THOSE INCREDIBLE CHRISTIANS
- Shepard, Paul: THE TENDER CARNIVORE AND THE SACRED GAME
- Sherman, Harold: HOW TO MAKE E.S.P. WORK FOR YOU
- Shipley, Joseph T.: DICTIONARY OF EARLY ENGLISH*
- Silver, Abba Hillel: WHERE JUDAISM DIFFERED
- Sjoestadt, Marie-Louise: GODS AND HEROES OF THE CELTS
- Sloane, Eric: AMERICAN TREES**
- Sloane, Eric: THE SEASONS OF AMERICA'S PAST*
- Smith, Morton: THE SECRET GOSPEL
- Spence, Lewis: MAGIC ARTS IN CELTIC BRITAIN ##
- Spence, Lewis: MYSTERIES OF BRITAIN ##
- Squire, Charles: CELTIC MYTH AND LEGEND, ROMANCE AND POETRY **
- Standen, Anthony: SCIENCE IS A SACRED COW*
- Steward, David & Mikunas, Algis (editors): EXPLORING PHENOMENOLOGY
- Stone, J.F.: WESSEX BEFORE THE CELTS*
- Sullivan, J.W.N.: THE LIMITATIONS OF SCIENCE*
- Symonds, George W.: TREE IDENTIFICATION BOOK
- Teilhard de Chardin, Pierre: PHENOMENON OF MAN *#
- Teilhard de Chardin, Pierre: FUTURE OF MAN**
- Thom, A.: MEGALITHIC SITES IN BRITAIN
- Thomas, Lewis: THE LIVES OF A CELL*
- Tompkins, Peter & Bird: SECRET LIFE OF PLANTS
- Toynbee, Arnold (editor): CRUCIBLE OF CHRISTIANITY
- Trehearne, R.F.: GLASTENBURY LEGENDS
- Valiente, Doreen: WHERE WITCHCRAFT LIVES
- de Vries, Jan: KELTICHES RELIGION
- Walton, Evangeline: PRINCE OF ANNWN (First Branch of the Mabinogion) *
- 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*
- Watts, Alan: PSYCHOTHERAPY, EAST AND WEST*
- Wells, Calvin: BONES, BODIES AND DISEASE
- Wilders, N.M.: AN INTRODUCTION TO TEILHARD DE CHARDIN
- Williams Mary (editor): GLASTONBURY: A STUDY IN PATTERS
- Wilson, D.M.: THE ANGLO-SAXONS *
- Wilson, Robert Anton; SEX & DRUGS—A JOURNEY BEYOND LIMITS *
- Wilson, Robert Anton & Shea, Robert: ILLUMINATUS! (3 volumes) **
- Wod, Eric S.: COLLINS' FIELD GUIDE TO ARCHOLOGY IN ENGLAND
- Yeats, William Butler: MYTHOLOGOIES
- 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, from 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 94623.³⁸

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 on a donation basis. \$5.00 or so per year is appropriate. Box 18351, Philadelphia, PA 10120.³⁹

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 State 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 1973⁴⁰ c.e. In conjunction with the *Pagan Yellow Pages* (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 is both a book (\$2.00) and a record (\$6.45 +39 cents if you live in California.)

³⁸ In the Corrections Page note 12 reads "In Bibliography, Periodicals sections, blank out entirely or cross out and mark **DEFUNCT** the list on "The Witches Trine." If blanked out, add notice of [Akwasasne Notes](#).

³⁹ Another Correction refers to this Periodical. There is, further, a handwritten correction in the current Editors copy, changing the end to "...offers subscriptions, \$6.00 per year, Box 1164, San Pedro, CA 90733.

⁴⁰ An note in the corrections pages mentioned that this should be 1977

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 if 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.

NOTE: When writing to any of the above mentioned organizations, it is uncouth not to include a stamped, self-addressed envelope with your query.

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: all
THE DUBLINERS: all
THE CLANCY BROTHERS: all
OSCAR BRAND: all
THE CHIEFTAINS: all
URUBAMBA: all
EVEREST RECORDS: "Authentic Music of the American Indian"
FOLKWAYS RECORDS: "Healing songs of the American Indian" (Album 4251)
DR JOHN THE NIGHT TRIPPER: all
NONESUCH RECORDS: "In Praise of Oxala and Other Black Gods"
COLUMBIA RECORDS: "Medicine, Mind & Music"

Classical:

PROKOFIEV: "Alexander Nevsky"
OFFENBACH: "Tales of Hoffman"
WAGNER: "The Ring Cycle"
MENDLESOHN: "Walpurgis Nacht"
VISTA RECORDS: "Fantasia" (number STER4031)

Popular:

PENTANGLE: most
TRAFFIC: "John Barleycorn"
INCREDIBLE STRING BAND: most early stuff.
MOODY BLUES: "Search for the Lost Chord."
GRAHAM BOND: "We Put Our Magic on You"
DONOVAN: some early stuff.

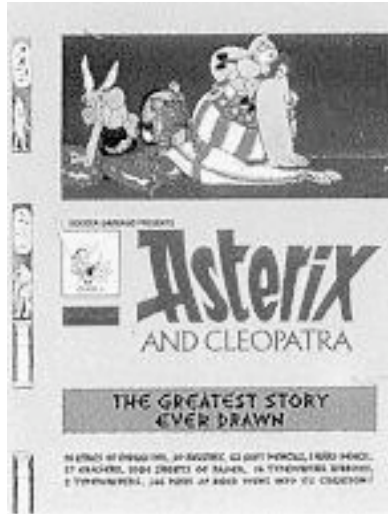
Other:

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 W.B. box 1367, Spring Valley, CA 92077. \$5.95 plus Tax?

ENVIRONMENTS: all of the albums are useful.

Please note: all of the above material has been typed from memory at the last moment, so please excuse any errors of spelling or data. -Ed.

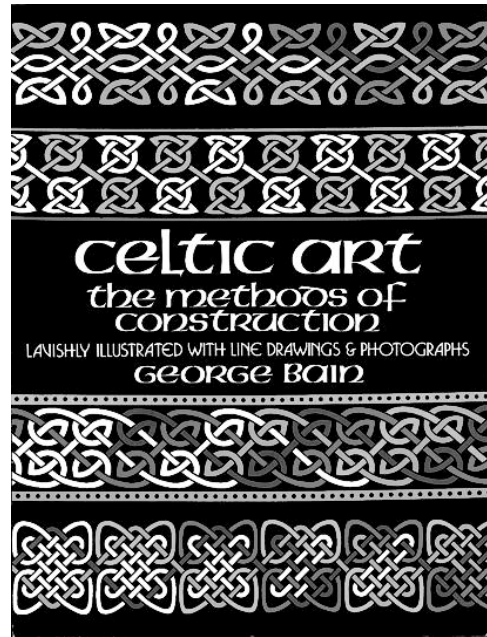


ASTERIX THE GAUL

Text by Goscinny, Drawings by Uderzo

Asterix the Gaul
Asterix and Cleopatra
Asterix the Gladiator
Asterix in Britain
Asterix the Legionary
Asterix and the Big Fight
Asterix in Spain
Asterix at the Olympic Games
Asterix and the Roman Agent
Asterix in Switzerland
The Mansions of the Gods
Asterix and the Goths
Asterix and the Laurel Wreath

& more to come!



A highly recommended book for all Druidic artists, "Celtic Art: the Methods of Construction" contains instructions on how to actually reproduce complex Celtic lacework panels, borders, spirals, calligraphy, etc.



GETAFIX THE DRUID

from the "Asterix the Gaul" series
© Dargayd Editeur Paris - Goscinny Uderzo

Credits

Introduction by Isaac Bonewits, based upon his earlier rewriting (1974 c.e.) of *What is Reformed Druidism*, by David Frangquist, first written and published in 1964 c.e., revised by him in 1965 c.e. and published in several printings since.

PART ONE: THE CHRONICLES OF THE FOUNDATION

Published originally under the title *The Druid Chronicles (Reformed)*, by the Carleton Drynemetum Press, 1964, 1965, 1966, 1969 and 1970 c.e. Most material is by David Frangquist, with some by David Fisher, Norman Larson, Kathie Courtice and others. Translations from the Gaelic provided by John Messenger.

PART TWO: THE BOOKS OF THE APOCRYPHA

The Book of Faith by David Fisher, 1964 c.e.

The Epistle of David the Chronicler by David Frangquist, 1964 c.e.

The Outline of the Foundation of Fundamentals by David Frangquist, 1970 c.e.⁴¹

Leabhar Toirdhealbhaigh by Robert Larson, 1974 c.e. NBP.

The First Epistle of Isaac by Isaac Bonewits, 1974 c.e. NBP.

The Book of Changes by the Provisional Council of Archdruids, 1974 & 1976 c.e. NBP.

The Epistle to the Myopians by Joan Carruth, 1976 c.e. NBP.

The Second Epistle of Isaac by Isaac Bonewits, 1976 c.e. NBP.

PART THREE: THE LITURGY OF THE DRUIDS

The Order of Common Worship for Geimredh & Earrach by David Frangquist and others, probably in 1964 or 1965 c.e. Published previously in *The Order of Worship* in 1966 c.e.

The Order of Common Worship for Samradh & Foghamhar by David Fisher and others, 1963 c.e. Published previously in *The Order of Worship*.

The Ordination to the Second Order by David Fisher(?) and others, sometime between 1963-1966 c.e. Published previously in *The Order of Worship*.

The Ordination to the Third Order by David Fisher and others. Date unknown. Circulated in current text (minus interpolation) as early as 1968 c.e. Interpolation by Isaac Bonewits, 1974 c.e. Published privately for members of the Priesthood.

Some Special Orders of Worship for the High Days by Robert Larson, 1968-1976 c.e., with materials from David Fisher, Isaac Bonewits and others. NBP.

Some Rituals for Weddings and Handfastings by Robert Larson ("A King's Wedding") and Isaac Bonewits, Morning & Morning Glory Zell, Arlynda De Kittin and others (all on "An OLD Fashioned Wedding") in 1973 c.e. and 1974 respectively. "King's Wedding" NBP. "OLD Fashioned Wadding" published in part in *Green Egg* and *Gnostica* 1974 c.e.

Suggestions fore Druid Funeral by Isaac Bonewits. 1976 c.e. NBP.

The Gaelic Rituals translated into Irish by Robert Larson, 1974-1976 c.e. NBP.

⁴¹ This date is wrong. It was probably 1966

PART FOUR: FURTHER LAWS, CUSTOMS AND ORDINANCES

The Constitutions: Carleton Grove one written by Carleton Grove, 1963 c.e. and revised in 1971 c.e. The all-purpose one by SDNA & HDNA, 1974-1976 c.e. NBP.

The Records of the Council of Dalon Ap Landu by the members of the CoDAL, 1963- 1971 c.e. Distributed among members of the CoDAL previously.

The Names of the Druids accumulated by the Editor.

Miscellaneous Customs and Liturgical Notes by Isaac Bonewits. with materials from Robert Larson, Norman Nelson and others. 1974-1976 c.e., NBP.

The Tally of the Years by Robert Larson. with materials from Isaac Bonewits and others. 1974-1976 c.e. NBP.

The Druid Calendars by David Fisher (*et al*), Isaac Bonewits. Robert Larson and others. Urtext Calendar provided by Norman Nelson. Urtext, 1963-1965 c.e. SDNA, 1974-1976 c.e., earlier edition published in *The Llewellyn Astro-Calendar for 1975*. Berkeley Grove, 1975 c.e. published by author in that year.

PART FIVE: THE GREAT DRUISH BOOKS

These Books are all ancient beyond estimation. However, they are all NBP.

PART SIX: THE DRUID MISCELLANY

The Pronunciation of Gaelic Terms by Robert Larson. 1974 c.e. NBP.

A Guide to Gaelic Deities by Michael Nichols, 1974 c.e.(?). Previously distributed as a course supplement.

The Book of Bards contains materials by Robert Larson, Mary Seigle, David T. Geller. Isaac Bonewits and many unknowns. Modern materials date from 1968-1976 c.e. and have been (especially the songs) for the most part published in handouts or in *Green Egg*.

The Other Druids by Isaac Bonewits. 1976 c.e. NBP.

Pagan Musings by Tony Kelly. 1970 c.e. Published in a variety of places ever since and now deliberately in the Public Domain.

A Basic Wiccan Rite outlined by Isaac Bonewits, 1975 c.e., based on materials supplied by a California Neopagan Witchcraft organization. NBP.

The Book of Footnotes by Isaac Bonewits, Norman Nelson and Robert Larson with materials supplied by Dr. John Messenger, Peter Basquin, Richard Shelton and numerous Celtic scholars. Written from 1974-1976 c.e. NBP.

A Bibliography of Druidism by Isaac Bonewits. with materials supplied by Dr. John Messenger. Robert Larson, Stephen MacCalley, and numerous Celtic scholars. 1976 c.e. NBP.

GRAPHICS:

Photos of Druid services at Carleton, circa 1963-1964 c.a., by John Messenger. NBP.

Photos of Stonehenge by Victoria Johnson and Gavin Frost. 1968-1972 c.e. NBP.

Photos of The Hill of the Three Oaks and Monument Hill by Isaac Bonewits, 1975 c.e. NBP.

Celtic Interlaced Borders and Panels by Isaac Bonewits, 1976 c.e. NBP.

Portraits of the Gods by David Johnson, 1976 c.e. NBP.

Stonehenge Guide by Gahan Wilson, taken from "I Only Paint What I See," Copyright 1971 c.e. Reprinted by permission of the artist.

Getafix the Druid from the "Asterix the Gaul series." Drawing by Uderzo. Copyright by Dargaud Editeur Paris - Gosciniak. Reprinted by permission of the publisher.

Large Line Drawings by Joan Carruth, 1975-1976 c.e. NBP.

Pagan Altar Posters by Tim Zell. These are the full page pictures of the Gods with code numbers in the lower left hand corners. PP1 is Cernunnos, the Horned God and Lord of the Animal Kingdom. PP2 is Habondia, the Kore and Lady of the Plant Kingdom. These two are depicted as the archetypes of Neopagan Celtic Witchcraft (and appear in a smaller version at the end of A Basic Wiccan Rite). PP3 is Diana, Goddess of the Moon and Lady of Wild Creatures. She is depicted with Her traditional Familiar (A new one, PP4, is currently being printed of Isis, the Mother Goddess of the Egyptians.) Each of these is available as an 11" by 16" poster on heavy "sheepskin" parchment paper is a cost of \$1.25 each. Price includes postage and handling. Please specify the amounts of each poster wanted and the code numbers and make checks or money orders out so: PAGAN PRODUCTS. Church of All Worlds. Box 2953, St. Louis, MO 63130.

Miscellaneous Graphics from a variety of sources in the Public Domain.⁴²

⁴² For the current edition the only additional graphics were fonts. The main Celtic font is called Gaelge 1 by Padraig MacCarthy, Dublin Ireland. The fancy capitals are from a font called Celtic Knot from <http://fonts.lordkyl.net/>. The font used for Book Five is called Pea author unknown. All fonts in the public domain.



Baham
Wilson