

# A REFORMED DRUID ANTHOLOGY



Being an unofficial and unauthor-  
ized historical collection of some  
of the spiritual writings from the  
various Reformed Druid move-  
ments in North America;

and being mostly a  
20th anniversary reprint of  
“The Druid Chronicles (Evolved)”  
first published in August 1976 c.e.,  
which was edited by  
Isaac Bonewits and Robert Larson;

but prepared for reprinting with  
some new additions and historical  
commentary by the current  
associate editor,  
Michael Scharding,  
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### **Suggested Catalogue Description of the Collection:**

"A uniquely rare encyclopedic collection of 33 years worth of literature by the Reformed Druids of North America, which is the ancestor of the modern Druidism in America. This collection was primarily produced by the Berkeley Grove and the Carleton College Grove. Contents include a history, study guides, meditations, poetry, songs, jokes, theological debates, rules, customs, liturgies, magic charms, statistics, and recommended reading lists. Their various works of literature draw upon Buddhism, Christian traditions, ecology ideals, the Feminist movement, very ancient Jewish practices, Earth-centered mysticism, New Age beliefs, Neopaganism, Hinduism, the Occult, the Celts, Tao, Wicca, and lots of Zen."

## Acknowledgments

A detailed list of the various authors can be found in Part Four: "Credits, Founders and Known Innovators" but I would like to thank a few very special people for their help in putting this collection together. Isaac Bonewits and Robert Larson published "The Druid Chronicles (Evolved)" in 1976 under the Drynemtum Press label, and from whose collection much of ARDA's material can be traced. Richard Shelton and David & Deborah Frangquist were very helpful in giving me leads and constant advice. I would like to thank Eric Hilleman for providing space at the Carleton Archives for the Carleton Druid Archival Project, for conducting many oral interviews with past Druids, and offering helpful hints in collecting and organizing a mountain of materials. I thank Professor Phillip Niles and Professor Diethelm Prowe for their academic support and counseling during the 1992-1994 period when I was collecting these materials to complete my senior comprehensive exercise in the history department. I would like to thank my parents, my friends, room-mates, fellow Carleton Druid grove members, Ar nDraiocht Fein, The Henge of Keltria, all the other groves of the Reform, and the authors of the First Amendment. In order to be true to all my friends, I should boldly state the following about Druidism:

### The entire RDNA theology is contained in the **Basic Tenets of Reformed Druidism (Law 4-6):**

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

## 'Ten Important Notices' from the current editors

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



*Fisher ordaining Frangquist and Nelson, May 1964.*

## PREFACE

### Why was this book published?

The reasons behind printing this Anthology are difficult to convey to the Reader. I would hope that I'm not doing this work out of pride, one-up-manship, or to prove a point; but the mind can often rationalize the secrets of the heart.

Most readers will assume that this Anthology is being printed as a precise manual to preserve our rituals in their purest official forms; essentially to produce orthodox texts. Nope. Except for the occasional historian, like me (Michael Scharding), a Reformed Druid tends to see little value in the age of our religious texts. A religion that mandates only one interpretation of a text, or that even only one text be used, has already taken a wrong turn and has reduced the usefulness of its teachings to the value, of, oh... dung. (No offense.) A piece of dung more than 40 years old is not much more valuable than a piece of dung from 20 years ago. They both smell about the same and make equally useful fertilizer, but they are not as tasty as the original apple. This text may last two hundred years, but I doubt that there will be anyone around at that point who still goes by the label of "Reformed Druid." It is possible that the spirit of Reformed Druidism may still continue on, unlabeled, in the hearts of people who have interacted with Reformed Druids. Long after the trappings have passed away, the message of Reformed Druidism will be alive in our lifestyles. Preserving our oldest texts in an uncorrupted form is certainly not the purpose of this Anthology.

Could the purpose of this book be to disseminate our unique wisdom to a larger audience? Am I evangelizing to gain converts? Nope. Our only truth is so simple that most people have probably already guessed it all a long time ago, and then gone on with their lives. Most of the readers, after reading these texts, will probably realize that the RDNA is not trying to make more Reformed Druids (there are already too many to keep track of!), but to make people into better Christians, Neo-Pagans, Taoists, Buddhists, Atheists or Whatever! Reformed Druidism is not in the business of finding recruits, rather, we are merely helping those who have joined us anyway. When and where they choose to go after a short stay with us is up to them. We are not seeking converts.

Am I trying to gain influence within the current Reformed Druids? Realistically, I expect that 95% of past and future Reformed Druids will never read anything beyond the *Chronicles*, if even that much. Most will never even know the existence of this work, and many of those who do may not care. And they may well be living a far more Druidic life than I will ever attain. Experience is difficult to gain from a book, and once gained, no longer needs the book. As Four Guns, an Oglala Sioux, once said:

Many of the white man's ways are past our understanding. They put a great store upon writing; there is always a paper. The white people must think paper has some mysterious power to help them in the world. The Indian needs no writings; words that are true sink deep into his heart, where they remain. He never forgets them. On the other hand, if the white man loses his papers he is helpless.

I suspect more Druids will resent this publication than will ever thank me. To try and put Druidism down on paper is a near impossible task and the reader could easily misconstrue the meaning. A symphony can not be put into words. This Anthology may lead as many people onto the wrong path as it may help some, if any. If I mislead you, I deeply apologize and ask you to forgive my impetuosity.

If anything, I would consider myself a taxonomist or a biologist who has discovered a new, exotic species. With so many species becoming extinct every day, I would hate to not write about the lifestyle and customs of such a creature. Do as you will with it. My name is Michael Scharding. I wrote this on May 1st, 1996 c.e.

## INTRODUCTION

(with apologies to David the Chronicler)

1. There shall come unto thee those who do inquire: "What is this thing hight Reformed Druidism?"
2. And thou shalt answer them by quoting the basic tenets, for this is the only answer with which all Reformed Druids do agree.
3. Yea, there may be those druids who do have reservations even about these basic tenets.
4. And some there shall be who do understand, and who do gain in awareness.
5. For there are those who do be Reformed Druids, yet who know it not, never before having heard of us.
6. May the blessings of the Mother be upon them.
7. But others there shall be who understand not, and who shall ask again, "What is this thing hight Reformed Druidism?"
8. And thou shalt answer them by paraphrasing the Gread Bard, saying, "It is a tale of sound and fury, signifying what thou wilt."
9. For, verily, even as Reformed Druids do disagree, so do they agree to disagree.
10. And even as they do agree to disagree, so do they disagree so that they may agree.
11. And some there shall be who do understand, and who do gain in awareness.
12. May Be'al smile upon them.
13. But many there shall be who do grow yet more confused. Yea, even shall they be confused in their confusion.
14. And they shall ask once again, "What is this thing hight Reformed Druidism?"
15. Then shalt thou pick up this tome and throw it at them. Yea, shalt thou throw it at them even aiming at their most tender parts.
16. And thou shalt intone even as thou dost throw this tome the First (and only) Commandment of Reformed Druidism.
17. For, yea, though it be nowhere written, it is a commandment most dear to all Reformed Druids.
18. And that commandment is this:
19. "Think for thyself, foolish one."
20. Then shalt thou grow in awareness, even as he doth grow who doth ask.
21. And then shall ye both receive the blessing of the Mother and of Be'al.

We have accumulated a lot of verbiage, haven't we? And we began with such a simple little idea; indeed, as a jest. But doesn't everything begin simply and grow and elaborate? Is not the most complex mathematical formula grown from simple basic (and unprovable) postulates? Are not all the sciences based upon simple observations, which have been elaborated upon through the centuries by a method of inquiry? So it has been with Reformed Druidism. From the acorn of the basic tenets, druidical inquiry fostered an oak. May the future see the oak become a forest, each oak different but related through the original acorn.

So it is good to see this new edition of the *Chronicles* and other accumulated druidical writings. I feel that Brother Michael has done a service to both present and future druids by his compilation.

Of course, many druids will find much, if not all, of this book irrelevant to their personal druidical path. This attitude is both right and wrong. While it is correct to say that only the druidical attitude of tolerant individual inquiry in the search for awareness is truly relevant, nevertheless no path to awareness, or expression of belief, can be considered irrelevant to this search. My belief has been and continues to be that all concepts of deity deserve equal respect, as long as they extend the same respect to others. Every belief system, be it mundane or bizarre, tells us much about the relationship of

human beings to the ineffable and thus helps us define our own beliefs and relationships to Be'al.

So while Sturgeon's Law ("Ninety percent of everything is crap") certainly applies to all this verbiage, Larson's Corollary also applies: "Yes, but the crap fertilizes the crop. No crap, no crop."

Brother Michael's history of the RDNA will also be useful to druids, I believe. Only by understanding the origins and past can we begin to understand the present or to fathom the future. Though I'm sure that nearly every druid will find point of disagreement with his interpretations (for such is our contentious nature), his attempt to present an even-handed and dispassionate view is largely successful. I would expect no less from a brother druid and Carletonian. For his efforts and his sheer persistence, he deserves both congratulations and praise.

On a personal level, it both pleased and amused me to learn that the edition of the Druid Chronicles (Evolved) which Isaac and I put out two decades (gods! has it been that long?) ago, for which we took a deal of flak, was found useful in reconstituting the RDNA at Carleton. I've always liked irony. Perhaps a similar fate awaits this edition. The production of the DC(E), like this work, was largely a labor of love. The original purpose was to produce a new printing of the Chronicles so that current and future druids who wanted one could have a decent copy. (My original copy was getting pretty ragged from all the use and copying.) The tradition that any Third Order could add whatever he chose to the apocrypha led to the growth of the project and the inclusion of some things many found objectionable. As the person who had to do the printing I was not altogether pleased with the growth. (Perhaps a better title would have been "The Druid Chronicles (Metastasized)). As for the "objectionable content" which might give an unbalanced view of druidism, my attitude was that those objecting should contribute their own writings to be included, not criticize other druids' expressions of belief. Inclusion, not exclusion, has always been the guidon of Reformed Druidism, as I perceive it. I hope that Brother Michael has had a smoother journey through the job of redaction than Isaac and I had.

To those who are reading this book to learn about Reformed Druidism I give a warning and some advice.

Firstly, druid communications must be taken with a large dose of salt. As a class, we druids tend to discuss trivial matters seriously and serious things jokingly. Often the difference between a serious belief and a joke is obscure, even to the writer. (I've maintained that many serious things are jokes, and jokes can be very serious, indeed.) A good sense of humor is essential to understanding the context of druidism.

Secondly, druidism is deceptively simple. Only belief in the basic tenets is, by definition, required of Reformed Druids, and these tenets are intentionally vague, general and subject to individual interpretation. So druidism is easy, isn't it? We, yes and no. (The druidical "maybe") Druidism is what you make of it, and you get from it according to what you put into it. If you just want a nice service, and a bit of down time and comradeship under the oaks, that's fine and a grove can provide these.

But if you want to use druidism as a vehicle for your own search for religious/philosophical awareness and to define what you truly believe, it can be difficult indeed, for druidism does not tell you what to believe. Rather, it requires you to ask questions of yourself, to answer them with complete intellectual and emotional honesty, and then to examine your answers. The search is truly unending, and the way may be rocky indeed.

Finally, a thought to take you into your readings. The Reformed Druids were founded at Carleton College in 1963, which was arguably the perfect (inevitable?) time and place. Within a few years young people throughout Western Civilization were exploring exotic reli-

gions and philosophies and Neo-Paganism became a notable movement. At the same time, the academic world saw an increased interest in Celtic studies and an explosion of research in and books on Celtic matters which continues to this day with a resultant increase in knowledge about a people until then largely shrouded in mystery. Were we ahead of our times? Is all this just coincidence? Serendipity? Jungian synchronicity? Perhaps it's a sign.

Peace

Síocháin Heddwch

Robert Larson D.A.L., Be.



# A TABLE OF CONTENTS

## PRELIMINARY MATERIALS

Detailed Library Bibliographical Information
Acknowledgments
Basic tenets summary
Ten Important Notices
Preface
Introduction
A table of contents
List of Abbreviations & Glossary (See Part Four)
Dedication
Editor's blessing on the readers

## PART ZERO INTRODUCTORY INFORMATION

Who are the Reformed Druids?
Four Helpful Study Guides
∞ New-comers
∞ Academic Scholars
∞ Neo-Pagans
∞ Old-Time RDNA Druids

How To Get More Copies of ARDA.
Other Sources on the RDNA.

## PART ONE: THE DRUID CHRONICLES (Reformed)

1996 Introduction .....	17
The Early Chronicles .....	18
The Book of the Law	
The Customs of the Druids	
The Latter Chronicles	
The Book of Meditations	
End-Notes to the Chronicles .....	28
Printing History of the Chronicles	
Historiography of the Chronicles .....	34

## PART TWO THE BOOKS OF THE APOCRYPHA

<b>New Stuff:</b>	
New Introduction .....	38
Why Two Separate old Apocrypha?	
<b>Old Stuff:</b>	
Preface to Carleton Apocrypha .....	40
Introduction to Carleton Apocrypha	
Introduction to Berkeley Apocrypha	
<b>Early Selections:</b>	
The Book of Faith .....	43
The Epistle of David the Chronicler	
The Outline of the Foundation of Fundamentals	
Leabhar Toirdhealbhaigh	

The Discourse of Thomas the Fool
The Wisdom of Thomas the Fool
Letter to My Brothers

### Middling Selections:

The Book of Changes, Part One .....	51
The Epistle of Renny	
The Epistle of Ellen	
The Words of Green	
The First Epistle of Isaac	
Gobbledegook and Red Tape	
The Epistle of Norman	
The Book of Changes, Part Two	
The Epistle to the Myopians	
The First Epistle of Robert	
The Epistle of Richard	
The Epistle of Midsummer	
The Second Epistle of Robert	
The Second Epistle of Isaac	
The Book of Changes, Part Three	
A Cup Filled to the Brim with Druidism	

### Late Selections:

Salutations .....	75
The Speaking of Beliefs	
The Third Epistle of Robert	
The Book of Lacunae	
Some Final Thoughts	
End-Notes to the Apocrypha .....	85
Historiography of the Apocrypha	

## PART THREE

### LITURGY OF THE DRUIDS

New Introduction .....	95
Table of Contents	
Section 1: Generic Liturgies .....	98
Section 2: Alternate Versions .....	119
Section 3: Rarely Used Stuff .....	135
Printing History and Historiography .....	156

## PART FOUR TRADITIONS, CUSTOMS AND OTHER IRRELEVANT TRIVIA

New Introduction .....	161
Record of the Council of Dalon ap Landu .....	162
The Coalition Council of Dalon ap Landu	
Issues for Voting by Coalition Council	
Results of Coalition Council's Voting	
By-Laws of Ar nDraoicht Fein .....	165
By-Laws of Henge of Keltria	
The Carleton Constitution .....	173
The SDNA Constitution	
What is Reformed Druidism? 1965 .....	175
What and Why is Reformed Druidism in the 1970s? Flyer	
What is Reformed Druidism? 1995	
Timeline of Reformed Druidism .....	182

Roll of Groves and ArchDruids	
Statistical Commentary on Reform .....	186
Credits, Founders, and Known Innovators	
Various Miscellaneous Customs and Liturgical Notes .....	190
Terminology of the Reform Druids	
Standard Liturgical Abbreviations .....	198
The Druid Calendars .....	199
The Carleton Dating System & Calendar	
The Berkeley Dating System	
The Berkeley Calendar	
Adjusting between Carleton & Berkeley Dating Methods	
The Druid Seasons of the Year	
The Holidays of the SDNA .....	206

**PART FIVE  
THE GREAT DRUIISH BOOKS**

New and Old Introductions .....	209
The Mishmash of Hasidic Druidism .....	210
The Te-Mara: Commentaries on the Mishmash .....	213
Considdur: The Alternatives .....	221

**PART SIX  
THREE GREEN BOOKS**

<b>Green Book, Volume 1 .....</b>	<b>227</b>
Three Introductions	
Sayings of the Ancient Druids	
Sayings of the Hindus	
Sayings from the Buddhists	
Sayings from Zen Masters	
Sayings of the Taoist Sages	
Sayings of Confucius	
From the Old Testament	
From the New Testament	
Sayings from the Zoroastrians	
Sayings of Mohammed	
Sayings of the Unitarians	
Sayings of Baha'u'llah	
Sayings from the Poets	
Sayings of the Psychologists	
<b>Green Book, Volume Two .....</b>	<b>246</b>
English Poetry	
Welsh and Irish Poetry	
Thirteen Fold Mysteries	
The Voyage of Bran	
Wisdom of the Modern Gaels	
Wisdom of the Native Americans	
The Vigil	
Wisdom of the Africans	
Wisdom of the Hindus and Greeks	
<b>Green Book Volume Three .....</b>	<b>269</b>
Zen Koans	
Thoughts from Confucius	
Haiku	
Tao of Pooh and Te of Piglet	
The Gospel According to Zen	
The Butterflies of Chuang Tzu	
Is God a Taoist?	
Christian Thoughts	
Scots-Gaelic Poems	
Three Random Pieces	
The Wit and Wisdom of Islam	
Various Other Quotes	

**PART SEVEN  
THE DRUID MISCELLANY**

Introduction .....	299
Different Strokes (very outdated!)	
A Pronunciation of Irish Gaelic Terms .....	301
A Guide to Celtic Deities	
The Book of Bards .....	306
Pagan Musings	
Ancient Celtic History .....	316
The Other Druids	
Neopagan Druidism .....	321
A Basic Wiccan Rite	
A Bibliography of Druidism (outdated!) .....	325
Conclusion	

**PART EIGHT  
A GENERAL HISTORY  
OF REFORMED DRUIDISM  
IN AMERICA**

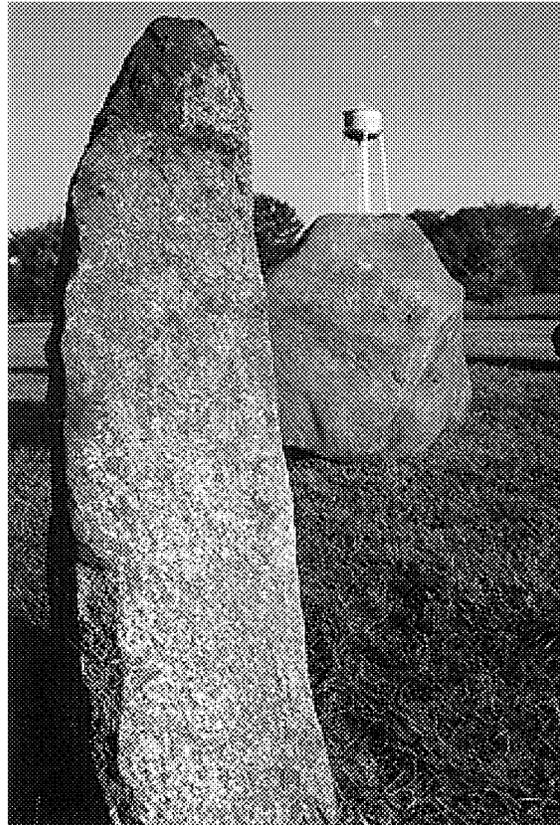
Blessing and Dedication .....	330
Acknowledgments	
Table of Contents	
Forward	
Introduction	
<b>Chapter One: .....</b>	<b>333</b>
Resources, Methodology and Biases	
<b>Chapter Two: .....</b>	<b>337</b>
Reformed Druidism 1963-1973: The Influences of Carleton College	
<b>Chapter Three: .....</b>	<b>343</b>
Reformed Druidism 1964-1973: Expansion Beyond Carleton.	
<b>Chapter Four: .....</b>	<b>348</b>
The Speculative Possibility of Fraternal and Judeo-Christian Influence.	
<b>Chapter Five: .....</b>	<b>352</b>
Reformed Druidism 1968-1982: Choosing the Colour of Your Water.	
<b>Chapter Six: .....</b>	<b>360</b>
The Return of Reformed Druidism 1982-1996: The Post-Isaac Years.	
<b>Chapter Seven: .....</b>	<b>361</b>
The Conclusion.	
App. A: Ar nDraiocht Fein .....	362
App. B: ADF's Spin-off Organizations .....	366
App. C: My Druid Bibliography .....	369
App. D: Copies of Previous Research .....	374
App. E: My Review of Other Essays .....	384

# Here Begin the Supplementary Sections of ARDA

## PART NINE:

### THE BOOKS OF THE LATTER DAY REFORMED DRUIDS

<b>Introduction</b> .....	<b>395</b>
<b>Dead Lake Scrolls</b> .....	<b>396</b>
Introduction & Publishing History	
The Book of Introduction	
The Book of Years	
The Book on John Burridge	
The Book of Opposition	
The Book of Post Scripts: Part One	
The Book of Paul: Part One	
The Book of Post Scripts: Part Two	
The Book of Vigils	
The Book of Cattle Raids	
The Book of the Great Dream	
The Book of Stones	
The Book of Fire	
<b>Dead Bay Scrolls</b> .....	<b>412</b>
Introduction & Publishing History	
Das Edda Todvolkfortgeshritten	
The Book of the Boring Times	
The Book of Mr. Boring	
The Book of Games	
The Book of the Thirtieth Anniversary	
The Book of the Laundry Think-tank	
Addendum to the Ordination of the Second Order	
The Book of Samhain	
<b>Books of the African Jedi Knight</b> .....	<b>418</b>
A Book on the Bantu	
The Book of the Jedi	
<b>Book of Ultimate Answers</b> .....	<b>425</b>
<b>Book of Songs and Poetry Vol. 1</b> .....	<b>429</b>
<b>Book of Songs and Poetry Vol. 2</b> .....	<b>435</b>



*“The Prince”— standing stones, Arboretum, c. 1956*

## PART TEN ORAL HISTORIES

<b>Introduction</b> .....	<b>441</b>
<b>David and Deborah Frangquist</b> .....	<b>442</b>
<b>Richard Shelton</b> .....	<b>461</b>
<b>Robert Larson</b> .....	<b>475</b>

# DEDICATION

This book is warmly dedicated to  
David and Deborah Frangquist,  
without whose perseverance,  
Reformed Druidism would have ceased.  
May their Awareness never diminish.



## Editor's Blessing upon the Reader

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

### **Midwinter 1964 by Smiley**

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

### **The Inheritance**

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

# Part Zero: Introductory Information

## Who are the Reformed Druids?

*In a woefully inadequate thumbnail sketch;* the Reformed Druids are a group of people from many religions and philosophies who are attempting to find answers to spiritual and philosophical questions. They officially began at Carleton College in 1963 as an attempt to circumvent a mandatory attendance requirement of religious services. Disliking the attitude behind forced attendance, they light-heartedly made up their own “religion” and attended it regularly to see if that was sufficient. After Carleton rescinded the requirement the Druids found that their activity had brought up many questions that weren’t answered yet. They changed their goal from bucking the Requirement into a quest for personal growth and spiritual exploration. Over the years, they established “missionary groves” to continue their work. One such missionary branch, in Berkeley California, would eventually take itself a little more seriously and become the first Neo-Pagan Druidic religion in America. From that grove, Ar nDraiocht Fein, The Henge of Keltria and a few other major Druid movements in America would come to trace their roots. Most Reformed Druids continue to disagree with each other on all other details.

## Four Helpful Study Guides

Books contain knowledge and knowledge is a tool. I have presumptuously devised some instruction manuals for various people who may someday use this anthology. I have advice for four types of people who are using this book. Choose the type that works best for you or come up with your own system.

1. A “novice” seeker of Truth.
2. A religious scholar.
3. An experienced Neo-Pagan, Wiccan, New-Ager or Occultist.
4. An old-time, experienced Reformed Druid.

## Type One: Advice for the “novice” seekers of the Truth.

You are looking for answers to difficult questions. So are we. We are not gurus and none of us will know all the answers. Reformed Druidism is an unending search. You might already be Reformed Druid and just may not know it. If so, congratulations! If you don’t think so, that’s fine too. My estimation of personal worth is not affected by how many people share my beliefs... or I like to think so.

Let’s face it, this is a big collection and it all looks very complicated. Druidism is very simple, perhaps so simple that you will pass by its message and keep looking for a more complex answer. Druidism is merely asking questions to yourself and to others and not stopping until you get honest answers. No kidding, it really is that simple! It’s also that difficult. If you cannot accept that, then you should put this book down. Everything else in this collection is just an affirmative elaboration on this point.

Remember that all one has to do to be a Reformed Druid (at least in the Spirit of the law) is to agree with the Basic Tenets as listed in verses 4-6 of the *Book of Law* which can be found in the *Druid*

*Chronicles (Reformed)*, and I quote:

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

Any Druid who claims any further requirement to be a Reformed Druid is not following the tradition of the Reform. Most people have already come to those two conclusions by their own brainpower and could well already be considered First Order Druids in the Body of the Reform, even if they haven’t drunk the consecrated Waters of Life to thereby also become First Order Druids in Spirit of the Reform (cf. Chapter One of the *Customs of the Druids* to be found in the *Chronicles*). Therefore, having read only this far, I’m sure you are now fully capable of closing this book and continuing on your study of the Reformed Druidism through the active medium of your own life and the world that surrounds and permeates you, without ever having to read from this collection again!

So why did I bother to construct a study program? Partly because it was fun for me. Partly, because a friend asked me to make one and because eventually somebody else would have again pestered me into making one. The better question is why do you need a study program? Perhaps because, if you read this book straight through, from cover to cover, you will only get confused and may not enjoy it. I know of no one, including myself, who would ever want to follow that method! Would you read a French dictionary from cover to cover just to learn a definition of the word “terre-neuve”? The easiest way to begin to understand a new religion or culture is to listen to its favorite stories. Treat each of the articles in this anthology as a story, not as a textbook or cookbook. We’re not going to quiz you and even I don’t know all this stuff verbatim (nor would I ever care to!). If you don’t like one of the articles, don’t read it!, and just skip around until something else catches your eye. However, some of you egg-heads may wish to learn more of the past, in an orderly structured fashion. For you, I have devised a study program.

## Reasons not to Undertake the Twelve Step Study Program

You should have no doubts that there is only one **entirely optional** possible schedule, yea one among many ways, for reading this book I jokingly refer to it as my “Druidic Twelve Step Program” and I made it up by myself in December 1995, so in all likelihood you’d be amongst the first to try it out. Please, don’t expect anyone else to have ever heard of it or to be impressed that you worked on it. Also, I would indeed be saddened if you were studying Reformed Druidic texts in order to “quote scripture” at other Druids to get your own way. Your participation in such a program should only be because **you** want to explore the issues of Reformedly Druidical thought for your personal benefit. The Reform has not required any training program of its members. Let me explain:

In the past, people would attend a few rituals to get the feeling for the RDNA before entering the First Order. Similarly, because people often entered the Second Order to act as Preceptor in a service, they would generally become familiar with the text of the average liturgy in use. Those intending to enter the Third Order would often study the liturgy a little more, because they might have to perform a service, and usually by that point they would probably have read (at least once) the five books in *the Druid Chronicles (Reformed)*, and they probably meditated before making a life-long commitment to the Reform by entering the Third Order. Some people entered these Orders as a sort of spiritual maturation rite of passage and never

intend to perform a liturgy in their entire life! Indeed, some people have spent all of 30 minutes skimming the texts of the Reform before feeling ready for the Third Order. I've even ordained someone who hadn't even read the *Chronicles*! So if you are seeking an eventual path to ordination to the First Order or above, you **DO NOT** have to participate in this program, just locate a friendly local Reformed Druid and save yourself a lot of time and effort. Spending all that time amongst the past writings of Reformed Druidism may in fact hinder your own participation, when you should be more concerned with the more important present or future of your own Reformed Druidism! Therefore proceed only if you desire questions, because that's all you will get from this study, but hopefully they'll be good questions that will take you to other fulfilling studies.

## How to proceed in the Druid Twelve Step Study Program

The basic maxim of the study program is "slow and steady ploughs the farm". It may easily take over three months to fully finish this reading regimen that I have listed below. Inspiration often comes unexpectedly with the raw passage of time, so do not despair. Going slowly allows you the time to digest what you read. I have gone through several plateaus (sometimes lasting nine months) during my first five years in trying to understand Druidism, and I have had many excellent teachers and fellow Druids to talk with. Each step of a phase should take a few days, or perhaps even a week or two, but you may choose your own pace. I recommend that after finishing each step, meditate a bit, and re-read your favorite parts. Definitely, it may help to let a few days pass before proceeding to the next step. Go as far as you need. After placing the issues in a generic context, discuss them with a friend. Druidism is best absorbed with a cup of tea, a warm cat, and a pile of cookies.

I have added a few questions and comments to think about before you begin on each step. If you'd like to (and have nothing better to do, like going outside to a park for a pleasant walk) you can write little mini-essays for yourself on the questions I have included in each step, or make up your own questions, or you can ignore the questions. Do not send the essays to me or expect anyone else to review them, but feel free to donate the better quality essays to the Druid Archival project for storage. I also welcome the submission of alternative study plans that you may come up with based on your first-hand experiences of studying Reformed Druidic scriptures with a clean slate of mind. Who knows, someday your recommendations just might get read by someone.

### The Beginning Phase: The RDNA from 1963-74

#### Step 1. What was Reformed Druidism like in the very beginning?

Begin by reading the five books of *The Druid Chronicles (Reformed)* in Part One. They will essentially provide you with a colorful history of what happened during the very first year of Reformed Druidism. The *Chronicles* are also handy collection of early customs, tentative rules and meditations which David Frangquist (the third Archdruid of Carleton) thought would be useful for incoming Druids to know about.

- What a group does in its first years can often tell you a lot about them.
- The DC(R) were written at the conclusion of the year of founding, and may be Frangquist's attempt to prepare the foundations for his formative Archdruidry.
- With the possible exception of recruitment leaflets, DC(R) enjoys the honor of being the most widely read text within the Reform.
- Footnotes help, but if you will read this twice, read it the first

time without referring to the footnotes, trying to get a feeling for it as a whole work of literature.

- Keep in mind, they often have their tongue firmly planted in their cheek. The language is awkward, because they thought it sounded funny and formal that way.
- The message is far more important than the ceremonies, holidays, or hierarchy.
- How many biblical allusions can you spot?
- My favorite part of the *Chronicles* is the book of Meditations.
- The book of Meditations, incidentally, has nearly all of the passages from the entire Reformed literature that talks about the vague Be'al and Dalon Ap Landu. I suspect that most later Carleton Druids concentrated more on the perceptions of Druidism and did not really concern themselves with building a mythology. Curiously, even the NRDNA of Berkeley, which became heavily Neo-Pagan, did not elaborate much upon these name-archetypes.

#### Step 2. Views on the Reform by early Druids besides Frangquist.

Read just the first seven books of *The Books of the Apocrypha* from *The Book of Faith* up to and including *Letter to My Brothers* in Part Two. The Apocrypha are a collection of letters and sermons by Reformed Druids that were written after *the Druid Chronicles (Reformed)* were written by Frangquist. Step 2 stops with the letters written in May 1974. We will pause in our reading of the Apocrypha, as these letters represent the quieter period of early Druidic expansion, before the Isaac Affair stirred things up. We will continue the Apocryphal readings in Step 6, when you'll have understood more about the thoughts of Reformed Druidism during the early years.

- Consider these letters as by-products of Druidism in action, not as dogma.
- Note the individual styles.
- These books are light in spirit and provoke friendly introspection.
- Don't move on to the remaining Apocryphal books, yet, as they are fiercer.
- After reading a selection, read the matching historiography at the end of Part Two. How does this change your interpretation? Why should it?

#### Step 3. The eclectic interests of the Druid of the early Reform.

Browse through *The Three Green Books* in Part Six over a few days. An important part of a Druidic service was the reading of a short meditation and then followed by a period of silence. Many Druids considered this part of the service to be very special for their spiritual growth. The Green Books contain samples from the many religions of the world, considered to be Druidic in spirit by their collectors. You can tell a lot about a group by the kinds of stories they would tell. Although most Groves would come up with their own readings (or sit quietly), the Green Book was only really known at Carleton. Please note that volume 1 comes from Carleton's 1963-1976 period and volumes 2 and 3 are from the 1993-1996 period.

- Skip the ones that look boring, perhaps coming back to them later.
- Pause for a few minutes after reading each selection, and meditate quietly.
- You may meditate on how these selections fit into their "home" religions, but also consider whether they illuminate an already existing aspect of your own faith. You'd be amazed at what leeway exist in the corners of many religions.
- It is interesting that many of these selections become more interesting with the passage of time between readings.
- If you enjoy one particular area of readings, perhaps the Christian or Bahai selections, then go to a library or bookstore and do

some further exploration.

- Ask friends for their favorite collections of religious stories. If you find a good collection send some of your favorite short stories, quotes or lessons into the Archives or to other Groves. Perhaps you might wish to start your own little Green Book collection and eventually publish it. The trick is that they must be understandable to someone with little background knowledge.
- Occasionally return to Part Six and see if something then looks interesting.

#### **Step 4. Learning to look up all those strange terms, rules and trivia.**

Casually skim through the *Traditions, Customs and Other Irrelevant Trivia* in Part Four. This section explains the pesky terms that are peculiar to Reformed Druidism. The value of acquainting yourself with the location of these sections, and their general contents, may help you when you try to understand the debates in Steps 6, 7 and 8.

- Acquaint yourself with the location of the selections, but do not memorize them.
- Skip areas that don't look useful now, like calendars. You can always return.
- This area is a reference tool, only to be studied when necessary.
- This is a heavily fossilized area, so beware of falling dinosaurs.
- At this point, you have now read more about Reformed Druidism than 95% of all the Druids in the Reform. Are your opinions better informed than their real-life experiences?

#### **Step 5. So what did the Druids do at services?**

Leisurely examine *The Liturgy of the Druids* in Part Three. I've delayed this part of ARDA, because many Reformed Druids have seen ritual as a perennial distraction from Druidism and occasionally as a potential cause for fierce debate. This collection represents almost 90% of all the written liturgies that I've been able to get my hands upon. I suspect they represent less than 5% of all the actual scripts ever performed by Reformed Druids. Some of the time, Druids used either the original Black book scripts at Carleton up to 1980, or the DC(E) versions amongst the NRDNA, with a great deal of improvising by both groups. The rest of the time they just winged it.

- You may wish to review the calendars and holidays of the various branches of the Reform found in Part Four, so that you can understand why the liturgies have different themes and activities depending on the time of the year.
- What types of opinion exist within the Reform about the role of liturgy both within the Reform itself and in the context of mankind as a whole?
- Understand the liturgical and secular roles of the three officers of a Grove. These roles differed occasionally between groves and after 1976 it gets more complicated amongst the New RDNA of the West Coast and the SDNA.
- What is the role and purpose of ritual, routine or liturgy in your life?
- Notice certain common contents between liturgies. Why are they popular?
- Notice flagrant deviations from the standard model. Are certain parts less useful or possibly distasteful to certain Druids?
- How do the Reform's various liturgies and orders compare to those found in religions that you are familiar with?
- If you are interested in the mechanics and theory of writing ceremony, pay attention to Robert Larson's and Isaac's materials. Isaac's epistles in the Apocrypha, and his book "Real Magic", describe his own attitude towards magical liturgies, and his groups in Ar nDraiocht Fein have done further work with his ideas and those of other Neopagan Druids. Do not assume that everyone

in Berkeley agreed with Isaac as the Oral History tapes and comments from the Dead Sea Scrolls of Part Nine and the publications of Part Twelve will amply demonstrate.

- Try composing a Reformed liturgical rite for yourself. What would a Druidic "baptism" or funeral service be like? Which elements would you keep and what innovations do you feel are appropriate? Send in a copy for the Archives with an essay about your ideas.

#### **The Intermediate Phase: The Great Debates of the Isaac Affair**

##### **Step 6. The opening groundwork of the debates.**

Read from the first part of *The Book of Changes* up to and including the *Epistle of Norman* as found in *The Books of the Apocrypha* in Part Two. This collection of letters show the initial reactions to a revolutionary letter sent by Isaac to the entire Council of Dalon Ap Landu, the legislative body of the Reform. Step 6 through Step 8 are some of the most confusing sections of the study program because most of the Druids involved in the debate didn't know much about eachother and the concept of Neo-Paganism had only really been invented in 1973, about a year earlier

- Go slow, and use your reference skills from Step 4 to look up more information on the difficult terms and topics being bandied about.
- It is vital to remember that these are personal opinions not doctrinal statements.
- If you feel rising emotions of anger or partisanship, examine them.
- Up to now, you haven't seen Reformed Druids argue. Don't choose sides, but observe the arguments? What are the most interesting statements, in your opinion?
- After each selection, read the corresponding historiography, and then review your opinion. Has your opinion or understanding changed? Why?
- You may have to refer to Part Four for clarifications on terminology.
- Notice the attempt to respectfully discuss their deeply personal opinions.

##### **Step 7. The branching of the Reform into three groups.**

Read from the second part of *The Book of Changes* up to and the *Second Epistle of Isaac* as found in *The Books of the Apocrypha* in Part Two. Isaac's vote was taken and a sort of stalemate was reached. The Reform developed three branches at this point, essentially an status quo group retaining the name RDNA, a radical experimental version known as the Schismatics Druids of North America, and a moderate party known as the New RDNA. The turn of debates is turning more towards issues of improving communication to prevent future flare ups. *The Druid Chronicles (Evolved)* collection is put together during this period.

- Follow the same steps as in Step 6.
- When is a faction a mob-mentality and not a coalition of individuals?
- It is intriguing how even the most individualistic Druids will sometimes rely on local custom rather than personal understanding or experimentation.
- What's are the pros and cons of the proposed hierarchy upon Reformed Druidism?

##### **Step 8. The Conclusion to the Great Debates of the Isaac Affair.**

Conclude your Apocryphal studies with readings from the third part of *A Book of Changes* up to the final entry, *Some Final Thoughts*, in *The Books of the Apocrypha*. Basically this collection is a winding down of the debate. Isaac stopped writing letters about change, and simply started printing a magazine known as *The Druid Chronicler*, in which Druids could hold discussion on various topics. Those

articles are to be found in Part Twelve of ARDA.

- Again, follow the same steps as in Steps 6 and 7.
- Notice where opinions have changed or where differences are acknowledged.
- Summarize the important debates of the Isaac Affair.
- What is your current inclination on these issues? Note them now, and refer back to them in a few years to investigate how much your opinions change over time.
- Consider studying these generic issues through other non-Druidic books.

### **The Advanced Phase: Overviews and Grove-Specific materials**

#### **Step 9. A overview of the general history of the Reform.**

Review your previous notes and then read from the front page upto and including Chapter Seven of *A General History of Reformed Druidism in America* in Part Eight. You have now read enough primary sources (i.e. first hand accounts by eye-witnesses) that you have developed some well-grounded opinions of your own about the Reform. Now here's my overview of the history of the Reform, but I don't expect you to agree with me. Perhaps it'll fill in some chinks, provide intriguing trivia, put things into perspective and perhaps help you to understand me a little bit.

- This is a very large reading. Break it down into separate readings, as you see fit.
- Remember that this is just a long epistle laden with my own personal opinions.
- Notice the resources used; documents, oral interviews, and wild conjecture.
- How could Scharding's Carleton & Zen-Christian inclinations bias my history?
- Compare or contrast the underlying messages of *A General History* with Scharding's shorter epistle "The Book of Lacunae" found in the Apocrypha.
- What would be different if this history were written by Bonewits, Larson or Carruth? You'll find published books by Bonewits in Appendix C of Part Eight and amongst Ar nDraiocht Fein. All three Berkeleyite authors have letters in the Apocrypha, in the NRDNA publications of Part Twelve, and on the Oral History tapes and miscellaneous letters which are available from the Carleton Archives.
- What a historian does not talk about is very revealing. Is something missing?

#### **Step 10. Where did Isaac go? Various other overviews of the RDNA.**

Skim the appendices of *A General History*. These are relatively incidental to the overall view of Reformed history. The first appendix on ADF shows how Ar nDraiocht Fein clarifies and possibly fulfills Isaac's goals and dreams for the eventual evolution of the SDNA and NRDNA. Now that you know how I view the history of the Reform, perhaps you'll understand why I'm not satisfied with the skimpy flat versions portrayed by the encyclopaedias.

- Feel free to explore Ar nDraiocht Fein's materials in the archives or to join ADF for a while to see how the group really operates.
- Note Scharding's critiques of other published interpretations of Reformed Druidic history. What biases does Scharding have and how far are they from the original message of the Reform?

#### **Step 11. Various readings that are Grove-specific in interest.**

Read *The Great Druish Books* of Part Five and *The Druid Miscellany* in Part Seven. Then read whatever else you find interesting, as you see fit. Do not feel compelled to read any of further selections. There may be more important things to do in your Druidical life.

Each of the following selections are oriented towards special interest areas within the Reform.

- At this point the remaining parts of ARDA become more specialized and are usually only of specific interest to the Grove that wrote them, if even that.
- *The Great Druish Books* were written by, about, and for the Hasidic Drues of the Arch Grove of St. Louis. Notice the attempt to blend some of the perceptions gained from the Neo-Pagan variety of Reformed Druidism into Jewish tradition.
- An intriguing aspect of *The Great Druish Books*, despite their incredibly dogmatic appearance is their leniency.
- *The Druid Miscellany* is mostly of interest to the Berkeley Grove and those pursuing a Celtic Neo-Pagan variety of Reformed Druidism.
- *The Books of the Latter Day Druids* in Part Nine is an eccentric collection of books written by Reformed Druids since 1992 during the Clinton Renaissance.
- *The Dead Lake Scrolls* within Part Nine are from Carleton, mostly by Michael Scharding with advice by other Druids. They're rather goofy, but they indicate the earlier phase of his Druidic (mis)understanding.
- *The Dead Sea Scrolls* within Part Nine are from the Hazelnut Grove in California and show how they survived the tumultuous conclusion of the Isaac Affairs, and still kept their sense of humor and tolerance. The Dead Sea Scrolls, along with the oral history tapes and some of the later works of Part Twelve are good balancing opinions of the internal diversity of the Berkeleyites.
- *The Book of the African Jedi Knight* within Part Nine was Scharding's attempt to provide some African materials and also compared Bantu beliefs with some of the religious element of the Star Wars Saga. Indeed, science fiction often explores religious and cultural possibilities that have not yet been attempted.
- *The Book of Ultimate Answers* within Part Nine is a joke on the self-help genre and pokes funs at the divination practitioners.
- *The Books of Song and Poetry* within Part Nine are various poems in use during the Scharding Archdruidcy at Carleton.
- *The Oral Histories* of Part Ten and *The Regular Druid Publications* of Part Twelve provide more insight into the history and developments within the various varieties of Reformed Druidism at Carleton and elsewhere.

### **The Super Advanced Phase: A review**

#### **Step 12. Final thoughts and a time for reflection.**

Slowly review all your questions, notes and insights from the first eleven steps of the beginner's study guide program. At the end of every project there should be a time to pause and assess the outcome and progress that has been attained.

- Ask yourself, "What lessons have I learned?". Meditate for a while.
- Ask yourself, "Which could I apply to my life?". Meditate again.
- Participation in this study program did not require dropping your religion and become a Druid. It hopefully required you to think.
- You have studied a great deal of written texts by Reformed Druids. Now realize, as I explained in *The Book of Lacunae*, that all of these Druids received THEIR inspiration from Nature and not from books.
- A Druid is a Druid because they are a Druid.
- Most Druids find that the insights of Druidism (whatever they may be) will make their studies and practice of religion more useful and challenging.
- Ask yourself, "What more is there to learn?" Go and learn it.

# Certificate of Completion for the Novice Study Program

Most study programs hand out a certificate of accomplishment, so here's one if you feel like you need one. The Deanship of Druid Textology, regularly abbreviated as D.D.T., was first administered by Frangquist in April of 1970 to McDavid for his efforts of internal cross-referencing for a new edition of *The Druid Chronicles (Reformed)*, which wasn't really redone until the 1978 release by Morrison. By the time you finish your studies, you'll realize that most Druids do not put much stock in titles and some actually do so only for mischievous purposes. However, some people welcome a chance to display an intellectual achievement has been performed. For those people, I offer them a chance to devise a certificate for their DDT.

Feel free to duplicate and adapt its structure to a horizontal 8 1/2 x 11 sheet of paper, filling in the appropriate blanks. I recommend for a lower left seal, perhaps using a picture of a Nature scene using a color copier. Most copy shops can provide fancy border strips to line the edging or a word processor can put a blackline box around the whole thing.

## The Reformed Druids of North America

### *"Texts of the Reformed Druids"*

This award is to certify that (insert your full name here) has been awarded a degree as a Dean of Druid Textology on \_\_\_\_\_ of the year \_\_\_\_\_ of the Common Era, by the powers already vested in him or her for meritorious recognition upon the completion of a course of instruction in Reformed Druidic texts. To this candidate is bestowed all the rights and responsibilities pertaining thereunto.

### Dean of Druid Textology

May the blessings of the Earth-Mother be ever apparent unto thee,

(Sign your own first name here and draw a druid sigil to the right of it)

(Indicate any other titles you wish here)

Day of \_\_\_\_\_

Year of the Reform \_\_\_\_\_

# Type Two: Advice for Generic Religious Scholar

I'm assuming that you've spent a couple years of thoughtful personal study on more than one world religion. You are probably unfamiliar with how to categorize Reformed Druidism. The simple answer is, "Don't". I can't do it and I've tried very hard. If you think you've succeeded, then you're probably ignoring all the exceptions. Druidism is just Druidism.

### Advantages about studying or teaching Reformed Druidism:

- Once certain misconceptions are dismissed, it is very simple to understand.
- It concerns itself with basic issues of religion, which are always good for debate.
- The RDNA is the great grandmother of the modern Neo-Druid movement.
- It is very old in the eyes of the Neo-Pagan movement, over 33 years.
- All of the primary movers and shakers are still alive and can be interviewed.
- The RDNA has a remarkably good archive of its history, all publicly accessible.
- In fact, this Anthology represents only 60% of printed records by the RDNA.
- Even if it does not like to use them, it has all the external trappings of a religion.

### There are stumbling blocks about Reformed Druidism in store for you:

- They have produced lots of literature, but none of it is considered dogma.
- They disagree, or are unsure, if they are a religion, philosophy or perspective.
- They sometimes say very serious things with their tongue in the cheek. You never know if they are pulling your leg.
- The role of ritual and group activity is an individual decision.
- The hierarchy's sole purpose seems to be to inhibit in its own efficiency.
- Members of each grove come from (and often maintain) ties with diverse religions.
- Reformed Druidism has a very different agenda from other Druidic organizations.

### Books that you might wish as supplementary texts:

If you haven't purchased a copy of *Drawing Down the Moon* by Margot Adler, ISBN 0-8070-3253-0, it would be a good time to do so. Although most of the Reformed Druids do not consider themselves Neo-Pagans, they often resemble the Neo-Pagans in the way they think outside of traditional Western thought. Adler's book is a very good back to use alongside this Anthology, and they even have a chapter in there about us! It's available everywhere, find out if there is a newer edition has been made since 1986.

Daniel Hansen has written a book called *American Druidism: A Guide to American Druid Groups*, ISBN 0-89716-600-0. If you have trouble finding it, it should be available from Peanut Butter Publishing, 226 2nd Ave W. Seattle Washington 98119 (206)281-5965. It is a good concise overview of the Neo-Druid movement.

### How should the scholar go about studying with the Anthology?

There is no reason that you can't also follow the advice of the Type One beginner. You might want to work at a faster pace, cer-

tainly. The important choice for you to make is whether or not you wish to start by reading my History of Reformed Druidism in America (in part eight). I probably have a Carleton bias in my writings and I have the advantage of hindsight, which the earlier Druids did not have. By following the beginner's program you will follow the Reform opinions develop and diversify over time. Also from following the development of primary sources, you can watch trends and events develop unexpectedly. The opinions that you will develop on your own will be markedly different than they would be if you started with my History. Of course, starting with the History may put the whole study in a quick perspective.

Most of the questions discussed in the beginner's regimen are probably appropriate for you also. However, if you don't find them challenging enough, here are some tougher questions for you to ponder:

1. What is really important in a religion?
2. How do labels limit understanding?
3. When does an irreverent joke become a respectable tradition?
4. What is gained or lost from such a transition?
5. At what point does a religion exist?
6. The Reform began by poking fun at Christianity, but does its own evolving history end up following the same course of Christianity and other developing religions amongst oppressed minorities?
7. Is Druidism really as unique as it claimed, or did they not know better?
8. How does Reformed Druidism resemble Quakerism?
9. How does Reformed Druidism resemble Taoism or Zen?
10. How does Reformed Druidism resemble Universal Unitarianism?

### What to do when you're done?

I would gladly welcome copies of any papers that you produce using these materials, or if we're only a small part of a larger book, just send a photocopy of the parts relating to us. I also take comments on this collection very graciously. My next ten years are unstable geographically, but you can always write to the International Druid Archives, Care of Carleton College Archives, 300 North College Street, Northfield, Minnesota 55057. They can find me and will gladly take possession of any contributions of your materials.

After finishing your study here, there are several natural extensions of study:

1. Teach it as a class. Copies are available free on disk and they you can print as many copies as you want.
2. Go to the International Druid Archives and study a specific issue or grove in depth.
3. Critique by presentation severely and send me a copy
4. Study the growth and activities of Ar nDraoicht Fein, the Henge of Keltria ect.
5. Study the Neo-Pagan movement in general.
6. Compare American Druidism with European Druidism.
7. Compare Neo-Pagan movements with Christian movements seeking a return to the original faith of the Christians.

## Type Three: Advice for Neo-Pagans, Celts, Wiccans, etc.

I assume that you've been practicing a "fringe religion" for a few years already, and like the religious scholar, you know your way around the block. Yet you are like the "novice" seeker of truth, because you fully intend to incorporate any discovered wisdom into your life. There's a good chance that you are raiding ARDA for materials to take "home" with you. You are welcome to do so, but be careful not to call it Reformed Druidism and remember to give us some credit.

If you are reading this collection because you think that we know the secrets of the Ancient Celtic Druids, um. . . you're probably in the wrong place and should be looking elsewhere or try contacting one of the more Celtic oriented NRDNA groups (see below). Don't despair! I have provided a reasonably good bibliography of books on Celtic Druidism, both modern and ancient varieties, in Appendix C of Part Eight of ARDA. Isaac's outdated 1976 Druid bibliography in Part Seven of ARDA, may also have some leads in it. There are also addresses for modern Druid groups, at least those existing in 1996, in Part Seven also. If you live near Minnesota, you can visit the Druid Archives and thereby read the literature of several extant and extinct Modern Druid groups. In any case, I'm sorry if we have distracted you, but feel free to visit.

You will probably already understand the Neo-Pagan mindset, and so you will be able to appreciate this collection a lot faster than the religious scholar. For you, there are certain practical benefits that you can take home to own coven or group. Here are some things to think about as you read:

1. Should your group produce a collection of its own?
2. This Anthology was only possible because of decent record keeping from the beginning. What habits do you suspect were used?
3. Why don't the Reformed Druids keep their materials secret?
4. Is it better to deeply understand the purpose of religion before choosing one?
5. Why do religions choose definitions that exclude people?
6. What is the role of organization and ritual in religion?
7. Issues of power of leaders over followers and vice-a-versa.
8. The role of open communication in running a religious group.
9. The difficulty of transforming an established group.
10. Why?

### Where to study after working on the Reformed Druids?

If you are enamored with our pseudo-anarchic organizational activities and philosophies, then you may be interested in studying the following groups:

1. The Discordians (see Margot Adler's *Drawing Down the Moon*)
2. The Quakers (aka The Society of Friends)
3. The Deists of 18th century England (mostly extinct now)
4. The Unitarian Universalists
5. The Universal Life Church 601 third street, Modesto California, 95351 (209) 527-8111. (the guys who'll ordain anyone)



# Type Four: Study Advice for Reformed Druids.

## For relatively fresh Reformed Druids:

The most important thing that I can tell you is not to take this material too seriously. Certainly we talk about important issues, but that doesn't mean that you have to be afraid to think for yourself. If you don't like something, and you've thought about it, then don't agree with the author! This is a collection of opinions from dozens of Druids, not one of which can definitively speak for the Reform, only for themselves. A Druid is a Druid because they are a Druid, not because someone else calls them a Druid.

I recommend that you follow the advice for the novice seeker of truth.

## For the old warhorses of Reformed Druidism:

Well it's here. What can you do with it? (Rude jokes aside, now)

1. Use it as evidence that I've gone mad and write long detailed letters proving it. Make sure to send me copies, via the Archives.
2. Make a copy for your local university's reference section.
3. When someone asks you about Druidism, throw this book at them. Whether they read it or not isn't the point.
4. Keep it around as a handy portable archives.
5. Door stop or paperweight or boat anchor.

Well, if you really liked *Isaac's Druid Chronicles (Evolved)*, you'll find most of those materials are still in here. The introductions, commentaries and endnotes have been heavily edited or lengthened to put them in my perspective of the Reform's long history. Heck, you might even want to try the study course that I suggested. There are significant additions that you may find interesting to inspect:

1. Historiographies on most of the publications.
2. Eleven new books to the Apocrypha that dialogue with the original contents.
3. Many versions of the Liturgy that you haven't seen.
4. Carleton's calendrical system and additional trivia of Part Four.
5. The Green Book, rarely seen outside of the Carleton Grove
6. A General History of Reformed Druidism.
7. The Books of the Latter-Day Druids
8. All the past Druid Chroniclers, for free and in one sitting.



# Oops, I made a mistake!

Since I'm going to be distributing this primarily by magnetic media, I can make corrections relatively easy. If you send in lists of corrections, they'll eventually get worked into an updated version.

Call Carleton's Alumni service to find me or write to: Carleton College Archives, regarding IDA, 300 North College St., Northfield, Minnesota 55057.

# How to Get Free Copies

Send six blank high-density formatted Mac or IBM disks to the Carleton Archives, Carleton College, Northfield MN 55057, plus return postage costs, and we'll mail you files in an Adobe Acrobat format with all the materials (and more) in the ARDA collection.

A web-site at <http://public.carleton.edu/~mschardi/> also has copies of these files available for downloading and ready to print on a double-sided laser-printer.

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

# Other Sources on the RDNA

If you are not satisfied with my presentation of the Reform, or you feel that I was biased (which I probably am), then you may wish a second opinion. Excerpts are included in an appendix of "A General History of Reformed Druidism" in Part Eight of this collection. Although we are not famous, there have been many other attempts to analyze and discuss Reformed Druidism. I will list them in decreasing order of usefulness.

## **Margot Adler's *Drawing Down the Moon*, 1978, 1986, 0-8070-3253-0**

The definitive work on the Neo-Pagan movement, it has almost a full chapter on the RDNA and its offshoot, Ar nDraiocht Fein. A copy should belong in your library.

## **Daniel Hansen's *American Druidism: A Guide to American Druid Groups***

Although it has quite a bit about the RDNA, it would not be a good book to compare my opinions against as I had a great deal to do with getting that book published. But it is a very good book nonetheless.

## **Religious Encyclopedias**

Scanty, but possibly interesting. Most relying upon old second hand sources. See the appendices of Part Eight.

## **Bonewits' *Real Magic* 0-87728-688-4**

Bonewits was a major voice in the history of the Reform, and this is a book that sheds a great deal of light on his worldview. There is a small chapter analyzing Reformed Druidic worship rituals in light of his theories. First published in 1971, updated 1989.

## **International Druid Archives**

This is the Reform's own collection of its historical documents and you can try to reconstruct your own opinion or pursue further examination of certain aspects of Reformed Druidism. They have tapes, magazines, letters, interviews and other RDNA publications in addition to material on ADF, Keltria and other offshoot groups.

For more information write to the Carleton Archives, RE: International Druid Archives, 300 North College Street, Northfield, Minnesota, 55057.