

Carleton Druid Collection

A Fanciful Exercise in
Retro-Active Publication

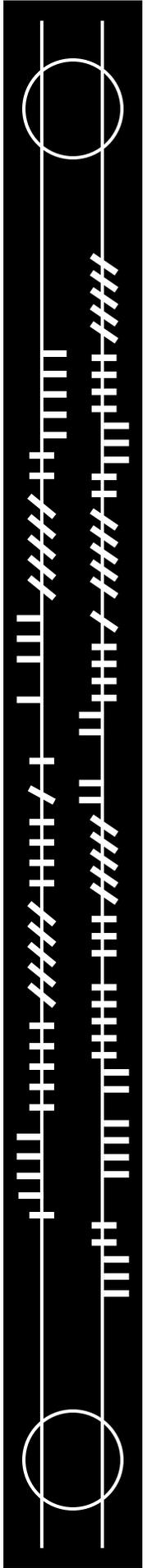
As if compiled by
Richard M. Shelton

But actually by Mike Scharding

Circa July, 1976



The Drynemetum Press



Part Zero: Preliminary Materials

Limited Publication:

Only 10 copies were physically printed.

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Title:

Carleton Druid Collection

Primary Editor:

Richard Shelton

Assistant Editors:

Mike Scharding

Stephen Crimmins

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can be reached in care of:
The Carleton College Archives
300 North College St.
Northfield, Minnesota 55057
(507) 646-4270



E-mail: mikerdna@hotmail.com

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Suggested Catalogue Description of the Collection:

A whimsical collection of material from Carleton College as was planned for publication in 1976 by Richard Shelton as a collection of material from the Reformed Druids of North America.



Richard Shelton at Willis Hall in 1971.

Preface

(By Richard Shelton, 2004)

Ahem: This Was Not My Idea. Michael's Introduction, over on the next page, explains the premise for this volume, and you should read that first. (I'll wait....)

(Are you done then?)

I became aware that something was up when Michael asked if I would write something about how the publishing of *The Druid Chronicles (Evolved)* by Isaac Bonewits in 1976 influenced my publishing program at the time. I temporized long enough that in the end his enthusiasm bubbled over: he couldn't keep the intended surprise under wraps. So he sent me the first draft, and I was (for once) speechless. (The word that eventually came out was "overwhelmed.")

But having recovered my tongue, I will oblige him with a few lines about how this work came to be – and also not to be. (But my few lines probably won't fit in the single column he has allotted me – he knows me by now too well!)

As Arch-Druid, I had planned a series of four publications: (1) A new printing of *The Druid Chronicles (Reformed)*, the primary document of Reformed Druidism (assembled by – and largely authored by – David Frangquist); (2) A selection of the many "apocryphal" writings that had grown up around the *Chronicles*; (3) An edition of *The Black Book*, the collection of liturgy passed from Arch-Druid to Arch-Druid; and (4) An edition of *The Green Book*, the collection of readings inaugurated by David Frangquist. Originally, I just wanted to share these, to be sure every Druid could get a copy of them. Over time the urgency increased, especially after David's mimeograph masters for the *Chronicles* went missing in the early 1970s.

But the enterprise changed course somewhat when Isaac proposed in 1974 to take Reformed Druidism in a direction many of us considered to be un-Druidic. As the rift grew, I wanted my collection of four books to become

an alternative to Isaac's; something that could serve to characterize Reformed Druidism, and to differentiate it from Isaac's Schismatic Druidism.

Part of it – much of it – was in fact published. A new printing of David's original edition of the *Chronicles* came out in 1970 – though my new edition to replace the missing mimeograph masters never materialized: setting a double-columned, justified text with zillions of footnotes on a mere typewriter proved too daunting a task. (I still marvel at David's accomplishment in doing exactly that.) In 1974, while I was a graduate student in Ann Arbor, Ellen and I printed *The Green Book* – but had to keep it under wraps when we discovered that copyright releases are sometimes hard to come by, especially if (as impoverished graduate students) you can't pony up any money. My edition of the *Apocrypha* (later christened *The Carleton Apocrypha* to avoid confusion with Isaac's publications) dragged on for years, until Michael lit a fire under me in 1993. The definitive collection of Carleton Liturgy never did materialize.

So the grand opus Michael envisioned – the monument to stand against Isaac's – never came about; and he has wondered aloud, "Why?" The convenient excuse (trotted out on many occasions) was simply lack of time. There was truth in this! But over the years it begins to ring hollow – "Verily, a poor hoax." For over the years, if this was truly important to me, why did I not *find* the time? And why did I slow down just as the challenge from Isaac became loudest?

Part of the answer lies in the emotional and spiritual pain I felt while trying to safeguard something that had been a deep part of my spiritual awakening at Carleton. This persisted at the University of Michigan, where the Grove of Ann Arbor routinely encountered what I thought of then as the credulous stupidity of Neo-Paganism, and what I now recognize as the intellectual carelessness of most of humanity. I was not prepared for – and took some time to understand – the fact that most people do not bring a carefully honed sense of intellectual examination to the Search for Spiritual Awareness. My insight at Carleton was that this is not just an intellectual exercise; my

experience at Ann Arbor was that most people seem willing to consign their God-given intellect to a very casual role. It was not a message I was prepared to hear; and it is no coincidence that my retreat from “Evangelical Druidism” dates from that time.

More importantly, fighting with Isaac was not only frustrating, it was self-destructive. I found myself writing uncharacteristically vitriolic passages, knowing – knowing – that such issues lead not toward edification. In one of the more powerful passages of C. S. Lewis's book *The Screwtape Letters*, the high-ranking demon Screwtape gets so angry at the self-serving machinations of his incompetent nephew Wormwood that he loses control of his anger and transforms into a centipede in mid-sentence. I felt that happening to me. The anger ran very deep, because I felt Isaac was attacking something that I cared very deeply about. In later years, the two of us managed to bury the hatchet (“and not in each other”) – but I have never been able properly and finally to bury the anger. That in itself has been my greatest lesson.

That goes some way toward explaining why the grand opus never materialized. But Michael has unwittingly already uncovered the real answer. Why did I finally bring the *Apocrypha* to light in 1993, after all those years? Because creating a polemical monument to stand against Isaac's did not truly motivate me, while creating a vessel to serve Michael did. Over the years I meet many Druids, both from the early days of the Ancient Past, and from the wild days of the Later Reform when Druidism took paths none of us foresaw. I am always pleasantly surprised at the sense of community I feel.

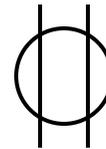
This lies at the root of the Druidism I try to practice: that in the end, one's proper role is not to lead, but to share. The soul does not reflect in a mirror. It only stirs to life when you engage life.

The works the Michael has assembled here bear close resemblance to what I would have published in the 1970s. The original *Druid Chronicles* are very lightly edited, incorporating corrections first assembled by Glenn McDavid – for which he was recognized by David Frangquist as “Dean of Druidic Textology”

(DDT). The *Carleton Apocrypha* appear in form similar to my edition in 1976. The original Carleton Liturgy (*The Black Book*) comes from many sources, including copies from the original Black Book and copies from musty basements of the various Founders. I had originally (in 1969) wanted to include *everything*, but over the years the custom has grown up of not publishing the orders of consecration to the Third and higher orders, and Michael and I have decided to respect that. The Green Book appears here with substantially its content circa 1972 (some additions had been made to the content originally bequeathed to Carleton by David).

My thanks to Michael for his goads – and to you, gentle reader, for your interest. May you find herein balm for the soul.

Richard
April, 2005



Introduction

(By Michael Scharding, 2004)

Now, I should confess that Richard had no idea I was originally putting this book together, so I'm sure he'll be quite surprised by the mere existence of this collection, but hopefully won't take umbrage at it. So, if he didn't want to put it together, why should I? Well, I guess this book is a fanciful exercise of "what might have been?"

Well, I often asked myself, "If I were a young Carleton Druid in 1976, and had just misplaced the Archives again, what kinds of resources would Richard Shelton mail to me in bits and pieces?" If Shelton had Isaac's manic energy and access to printing presses, what would such a collection look like? This book is my tentative guess. I'm sure if he were actually putting together a compilation work, he might have plugged a few holes with additional texts, lengthier introductions and explained a few customs more thoroughly. So there is a bit of guesswork here, so perhaps it reveals more of MY understanding of him.

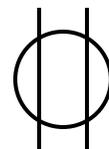
After putting together the mammoth, ridiculously inclusive ARDA 1 & 2, it was a whiz throwing together a *mere* 130 pages with relatively clear historical contents as of 1976. Small is nice sometimes. Eric Hilleman said to me, it doesn't take a big book to present big ideas of a small group, so it's also an exercise to restrict my hand, and present a thin memento; one that is actually portable. I hope that sensible people will put together their own compact, purpose-tailored versions of RDNA material, like this one, over the coming years to carry about with them.

In fact, the original version of CDC I presented to Richard was a simple & quick cut and paste operation that was accomplished in eight simple hours, half of that for illustration, and it was a project I first pondered back in 1991. The Druid Chronicles (Reformed), The Carleton Apocrypha, the Green Book of Written Meditations were already ready for printing in 1976, but never released. The Book of the Worship of the Earth-mother was more or less 'stalled' by that date, with only a single later

1978 service by Luomala to remove. I decided not to include the Constitution, or the notorious Codex of Form, as Shelton was still embarrassed then by his recent attempt at codification. I contemplated adding Frangquist & Shelton's long interviews, (as all in the 1963-1976 period were indebted to them) but decided that those illustrious interviews were done much later in 1993, with 15 more years of accumulated wisdom and hindsight, however you are encouraged to copy and paste them into your printed copy.

My goal was not to embarrass Richard, although I have much experience in that field, but rather, I assembled this work is as a private tribute to a great Druid, a label to which he will immediately humbly object, but even he would agree that many have sought him out over the years, and seem very satisfied with what they learnt. A wise man, jolly mentor, flexible guardian of traditions, a gifted musician, a careful writer; whose vices are well disguised (if existent) and virtues barely attainable, living an enviably Druidic life; yet I try to follow clumsily in the same manner, with more puns. Isaac has certainly been the most famous outside the RDNA, but Shelton's legacy is a close-kept treasure to those familiar with internal history. If Richard was certain that those within the group were happy and informed, then he felt little need to battle further with Isaac out in the public fields. Likewise, I'm sure Richard has also given up hope of correcting my outlandish publishing efforts, as I release this volume.

Yours in the Mother,
Mike the FoOI
Day 67 of Foghamhar, Y.R. XLII
October 6, 2004 c.e.



Abbreviations

(Moved from the Carleton Apocrypha)

Books of the Druid Chronicles

EC	The Book of Early Chronicles
Law	The Book of the Law
Cus	The Book of Customs
LC	The Book of Latter Chronicles
Med	The Book of Meditations

Books of the Apocrypha

Dav	The Epistle of David the Chronicler
BF	The Book of Faith
Dis	The Discourse of Thomas the Fool
Wis	The Wisdom of Thomas the Fool
LB	Letter to My Brothers
WG	The Words of Green
Norm	The Epistle of Norman
Rich	The Epistle of Richard
Mid	The Epistle of Midsummer
OFF	The Outline of the Foundation of Fundamentals

Rec	The Record of the Council of DAL
What	What is Reformed Druidism?
BtL	Between-the-Lines
Cal	The Druid Calendar



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A Tale of Two Witties

(By Stephen Crimmins, 2005)

I first heard about this project a couple of days before Richard Shelton. Mec was excited about having this done and surprising Dick with it so he wanted me to clean it up a bit. A few days later, unable to control himself, Mec talked to Dick and told him about the project. What followed were a couple of emails trying to decide how to approach the project, and soon Mec had seemingly convinced Dick to do it himself.

About 5 months later, the (extended) due date turns up, and all that arrives is Dick's preface. Mec (apparently after having quite a fit) turns to me and suddenly I'm back on the project...and uh...this one has a deadline of 3 days, which turned into 4 days, with both of us working like mad to turn out something akin to what Dick might have turned out in 1976 (and again in 2005).

I was essentially a foil to Mec on this project, arguing for a lot of things that might have been more time consuming but could give the book a nicer and more Sheltonian feel, while Mec wanted to get it done under the wire and without Microsoft Word exploding. We had few repeated conversations (slightly altered):

Me: White Space is Good, White Space is Good, This is your new mantra, Mec, White Space is Good.

Mec: White is good. Space is good.

I'm not sure he was entirely internally convinced. Or this:

Me: You know, it would look a lot better if we did x. Besides the earlier versions Dick put together were done this way.

Mec: Yeah, but, it's fine as is.

Me: Oh, come on, it'll be better this way.

Mec: Maybe, but I don't think Word can handle it.

Me: Let me just try it.

It worked, for the most part.

Of the four books, the easiest was the Druid Chronicles Reformed. Other than getting it to fit in Microsoft Word, it was left pretty much untouched. However, the Apocrypha and the Green Book needed more formatting to make them both fit the overall theme and flow internally. The Black Book, never published, by Shelton or otherwise, was the biggest problem, having, to take a diverse set of liturgy and make it unified book in a unified Book. But we managed to finagle our way to a pretty good book in the short span of 4 days.

Stephen Crimmins
DDT, DAL
April 29, 2005

Druidism: A Comedy of Errors

or Druid-Style Ping-Pong.

Garrulous afterthoughts on the curiosities of RDNA publishing.

Introduction

There is an ancient legend that, before the Greeks, the neighboring Celts in fact came to the Romans, bestowing the gift of literacy on them, then ran away with the parting words, "Good riddance!" and the Celts never wrote again for centuries after that. Instead, the Druids spent their time outdoors gathering wisdom and sometimes scratching rocks, trees and their butts. The Romans quickly became literate, but soon fell to academic squabbling, the murder rate shot up, and far too late, they warned us in the oldest surviving record in Latin: "*Caveat druidibus ferentibus libros.* - Beware Druids bearing books!"

Friends, Druids and Countrymen, lend me your eyes, I am here to bury the sickle, not to blame anyone, For Richard is an honourable man; so are they all, all honorable Druids. It's not really so important what Druids have written, as how they have interacted, so I'd like your permission to ramble a bit here, since I have two pages of blank space to fill on recent events, and it soothes the pain, and the story is just too good to go unrecorded.

Background on the Phenomenon

Even older than stalling and procrastination, there are two hoary traditions in the RDNA, one that the person who runs away from responsibility the slowest becomes the Archdruid (or publisher), and second that Druids delight in surprises; those unexpected events that open an unsuspected insight into the world around us. So the following chain of events leading to this publication should have come as not surprise to me, and yet, it did. If I get a few of the details mixed up, so be it, it makes a better story.

When I called Richard out of the blue back in 1992, as I tried to piece together the remnants of the Carleton Grove's history, he must have been perturbed to be "called back on duty from the reserves," and I mercilessly hounded him for documents. Not long after Richard kindly oversaw my vigil to the Third Order in May 1993 (and oversleeping the sunrise by an hour or two, to my eternal grumpiness), I got two unexpected booklets in the mail from him, the orange Carleton Apocrypha and a copy of the Green Book, apparently to counter-act any perceived influence from my obsession with DC(E). Well, as anyone who knows me well, this merely poured kerosene on the coals, and I got the bright idea of mixing the "Isaac Version" and the "Richard Version", kind of like that Reese's Peanut Butter Cup commercial. This led to the first edition of A Reformed Druid Anthology (ARDA) in 1996, much to the surprise of Richard, who couldn't imagine how the Druid paraphernalia had grown

from Isaac's 280 pages to 493 pages. Well as most mentorships and friendships develop, we gradually learned other surprising things about each other over the next 8 years, until the most recent interesting case of back and forth exchange.

Carleton Druid Collection Project

After more-or-less publishing everything under the sun in ARDA 2 in 2004, two years late, and four times bigger than expected, I thought it would be clever and fun to quickly republish smaller, "themed" collections, and the first two to come to mind were DC(E) and that obscurely referred to collection that Richard had mentioned in an obscure letter buried in the Archives (DC, his Apocrypha, the Liturgy and the Greenbook), but had never gotten around to publishing. I decided to put together the collection secretly for him and I sent it to him, and he was shocked, to my delight at Samhain; a time of trickery. "Very interesting. Good job. But wait!" he said, this, that and the other wouldn't have been included, no way I'd put that picture in, the order is incorrect here, "do you mind if I make some adjustments before you publish it the CDC this month, it'll only take a week."

Well, what could I say to my teacher, my brother, responsible guardian of the Reform and my trusted friend? "Of course, it's your book project, isn't it? See you next week." Well a flurry of letters followed on changes he was going to make, pictures to add, and stylistic adjustments. I encouraged him warmly and left him to his devices, and instead concentrated on Stephen's reconstruction work on DC(E), which had gone from a simple look-over, to a painstaking museum-accurate replica that spiraled out of control in both cost and hours. Instead of 7 days, the revisions of CDC stretched to 7 weeks, then 7 months, just like the DC(E). But based on Stephen's amazing quality handiwork, I was on the edge of my seat, imagining what Richard was up to.

The Dead Line Approached

Well, finally in April 2005, the last volume of ARDA 2 was done, DC(E) was done, and I also wanted to take CDC copies to the printer & bindery at the same time to get a bulk discount before Beltane, to wrap up appropriately the projects for the Time of Sleep. Richard was about to go on a two-week vacation to Spain, and promised to send me the file by 12 Noon, Monday, the 25th, right before he left for the airport. I waited at my computer at work, watching my e-mail account, and indeed at 11:50 am, I got a letter from Richard with an attachment. I hastily opened the email and here's what it said:

"Sorry. Down to the wire. Are you surprised? I've attached a Preface. You may have to edit the content slightly (I refer to the "next column", which may not be accurate in the final layout). I hope somewhere you will acknowledge Stephen's help. You may insert it somewhere in the Preface if you like. As for the rest, you will have to use your judgment, which (for the most part!) I trust. Peace, Richard."

That's mighty odd, I thought. I opened the attachment; there was only the Preface essay. I waited

patiently for another e-mail attachment to come, called his home, no answer. Nothing came. Oh dear, it is impossible, I thought, he had dumped the project back in my lap with nary a change to a 130 page document, with but three days until publishing deadline. There must be some cosmic lesson he was trying to convey, or perhaps he forgot to add the main text? This wasn't a joke, this was a **full-blown three-alarm emergency!** Like any hardened editor, inured to inevitable complications in the publishing world, I did the sensible thing, I ran about the room babbling like a crazed chicken in disbelief, totaling losing my stoic veneer of Zen aloofness.

The Aftermath and Assembly

Eventually the apoplexy diminished and the room stopped spinning, reasoning and rationality returned, and I bravely stood up from my fetal position on the floor. I summoned my trusty publishing sidekick Stephen at Carleton to a warfooting status to review our scattered communications with Richard, and plumbed our memories of phone conversations, while Richard was off, relaxing on some Mediterranean beach having a quiet chuckle, having firmly lobbed "ball" into our court again.

Based on these scraps, and sweating bullets, we were able to cull some of the unnecessary graphics, articles (like the tips for letter writing by Frangquist), move the endnotes to footnotes for Druid Chronicles, and bring it more in line with his original formatting. Stephen has labored in the bowels of the Archives for many years at my bidding, enhancing the quality of the many publication I have released upon unsuspecting Druids. He has thoroughly mastered them, and I have the bittersweet pleasure of being told repetitiously how wrong my memory of documents is by him, greatly lengthening otherwise spur-of-the-moment hack-jobs on my part. Unlike my previous lackeys, I made the error of paying him a good wage for his work, with the odd result that he sometimes worked too much and too well.

Stephen the Stickler caught almost all of my surreptitious "additions", and primly made me remove them (especially the Constitution), yielding a "purer" final product. At Stephen's thoughtful reminder, I realized that most of the old-time Druids who'd use this CDC were in their 60s, and the encyclopedia font of ARDA2 would be difficult without their reading glasses, so we switched 8pt & 9pt to a generous 12 pt font. The Black Book proved most troublesome to assemble, since there was no "official" publication to work with, just a folder in the archives. We presumed that if Richard had assembled a Black Book, he would have consulted Frangquist and Nelson, and thus added a few other old liturgies.

However, Stephen and I do make a formidable pair when it comes to archival work, and our non-stop five day debate, over miniscule details (which few may notice) of formatting, dating, authorship, columning, spacing, footnoting, charts, and punctuation; resulting in an amazing work. The CDC is starkly plain and simple, like the original days of the Reform, and in a way, that is nostalgically refreshing. I've always been averse or afraid of blank white space in the ARDA texts, constantly filling and decorating them. It reminds me of a Taoist poem in

the Green Book where the empty space in the bowl, allows it to hold food, and the doorway space in the wall allows the people to enter the house. Emptiness can be useful.

The Next Secret Plot

Now, as we were struggling to put together the CDC, Stephen and I came up with an excellent way to backhand smash "the ball" back to Richard. Technically, April 1st had passed, but I consider all of April open season for Druidical tricks. We would craftily send back a prank emergency e-mail to Richard, the day before the publishing, asking for him to review the text. Except for the introduction, ALL of the text would be in white-font on a white page, literally blank page after blank page, with a note that Richard had once explained to me that the blank fourth face of the Monument Hill obelisk explained Druidism, the uncarved stone, ready for the artist to work their own creativity upon. The introduction of that version would thus end with a statement that I thought Richard would want us to leave the sections of the book blank, so people could write in their own material. I'd then ask in that e-mail ask him to approve the book quickly, which he of course couldn't, being on vacation, immediately followed by another e-mail telling him that we couldn't wait any longer and that we just went ahead and printed the blank books. That would undoubtedly dumbfound him and be the perfect Druidic revenge. Of course, a week later, the actual printed books (with all the text in it) would arrive, and surprise him yet again.

Yes, that seems a bit unfair, returning two balls to your opponent, but he has a sense of humor, but Richard is an honorable Druid, and it's all done with love.

Conclusion

However, Stephen and I are now a bit worried, that after the expensive printing and binding, we'll get a surprising e-mail from Richard on his return from Spain, with the corrected text and an apology for forgetting to attach it to the email BEFORE he left.... And so the ping-pong match could go on and on...

Such is the manner of Druid publishing, frustratingly delightful and often tending toward edification. In retrospect, we wouldn't have it any other way. With this book published, I shan't publish another book for several years, although you are welcome to enter this hazardous occupation, at your own risk -and delight.

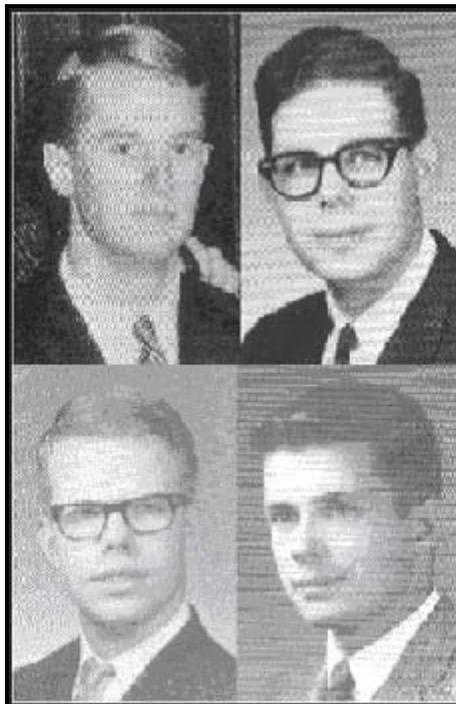
Sorry to ramble so long.

Yours in the Mother,
Mike the FoOI
Raining Patriarch of Taranis
Day 89 of Earrach, Year XLII
April 29th, 2005 c.e.
Washington, D.C.
Beneath a flowering cherry tree.



PART ONE
THE DRUID
CHRONICLES
(Reformed)

a.k.a.
The Chronicles
of the Foundation



**The Founders of the RDNA:
Top (L to R) David Fisher & Howard Cherniack,
Bottom (L to R) Norman Nelson & David Frangquist. C. 1961-1962.**

The Drynemetum Press



The Early Chronicles

Chapter the FIRST

1. The first of the chronicles of the disciples of the Earth-mother, and of the various and wondrous events which did occur to them who gave themselves in service to the establishment of the reform, which branch of the order was in Northfield, which is a city in Minnesota, the south-east part thereof. Peace be unto those whose hope lies in the comfort of the Earth-mother.
2. In those days (when Nason was president at Carleton) a decree went out from the Administration that all Sundays must be accounted for. So each went to his own place of worship in order that there credit might be established on his record.
3. And it came to pass that there were those among these people who chose to pursue such forms of worship as were not at that time in general acceptance. And one of these was a man named David, who was also a Fisher.
4. Now he did appear in the area which is north of the Lake of Lyman, proclaiming the glory which was Druid. And a few there were who listened to him and consulted with him.
5. And it came to pass that when a group of the faithful were gathered on a hill, where there had been set up in a small monument in stone, they concluded among themselves that this place should be the new location of an altar, which would be built with the work of their hands out of rough stone.
6. And it also came to be revealed, at that time, that David, who was a Fisher, was a priest in the order of the Druids, and that his rank was that of the Third Order Priest.
7. Now it was decided that there should be a regular service of worship which would be held in the appointed place, and which would be held on the last day of the week, which is Saturday, according to the old custom.

8. All of those things, which have been presently related, did occur during the month of April, which is just before the celebration of Beltane, and that time is generally held to be the time of the beginning of the reform.

Chapter the SECOND

1. And it came to pass that when the celebration of Beltane (which is the first day of the month of May) was held, there was not yet completed the altar which was to be built of stone, according to the plan which had been adopted by the faithful.
2. And so it was that an altar which was small and portable and made out of steel came to be used for the service. And it was generally agreed that it was indeed an inferior type of altar.
3. Thus, a group of disciples began to assemble the rough stones which were necessary to build the new altar. And although their numbers were small in the beginning, those who did lend their help did increase until their number was nearly doubled.
4. Now when the last stones had been laid in the altar, the priest did step back from it, and did look upon it, and he said: "It is good.^a We shall hold services here around it today, after the noon" (for it was Saturday).
5. And the altar did measure about two cubits high, and about two cubits wide, and about three cubits long.
6. And it came to pass that there were in number about a dozen people who did gather at the altar that day, and who did partake of the waters-of-life.
7. After the waters of life had been passed, Howard who was called Cherniack, did rise up (for he was a Preceptor, and of the Second Order), and he did read to them from a paper.

^a Other authorities read: "It looks good."

8. The purpose of this paper was to establish for them a constitution; so when the reading had been completed, the Arch-Druid (for such was the priest to be called) did ask those who were gathered if they did approve.
9. Now all who were present did give their assent, save one who was not yet of the First Order. And it came to pass that when the question was again asked on the week following, all did again approve, save one who did not disapprove of the paper, and so it was considered unanimous.
10. And so after the paper had been accepted in this manner, the congregation of the disciples was then known as the Reformed Druids.^b

Chapter the THIRD

1. Now after the paper had been read on the first Saturday after the celebration of Beltane, it was perceived that the sky was covered by clouds. And this was not good for a Saturday evening.
2. Thus did the Arch-Druid go and kneel before the altar and invoke the Earth-mother asking for a clearing of the weather.
3. And the Earth-mother did look upon the congregation of the faithful, and did look upon the altar which had been built to her glory, and saw that it was good.
4. And, behold, there was a great wind in the sky, and it did blow from the sky in the space of less than two hours all of the clouds, yea, even the last vestige thereof. And the sun shone brightly in the sky.
5. And this was taken to be a sign.^c
6. But some there were those in the area who did scoff, for their hearts were hardened. And they did conspire, saying: "Let us tear down the stones from the altar which has been built on the hill."
7. And they did go in secret to the altar, and did tear at the altar, each with his bare hands, and did take therefrom the stones

which had been set there, yea, even down to the foundation thereof.

8. And the Earth-mother did look upon this with disfavor, for it was the defilement of the altar which had been built to her glory.
9. And so it came to pass that in that same day, even as the last stones were being removed, a storm did gather, and there was thunder and lightning and rain;
10. and it was exceedingly cold, and the clouds did not leave the skies for a period of four days.
11. And this also was taken to be a sign.^d

Chapter the FOURTH

1. And it came to pass that when those of the faithful who had built the altar, each one with his bare hands, did find that the altar had been defiled, they did rend the air with their lamentations.
2. And they did set themselves to the task there of once again building the altar, that is, of rebuilding it; and they did set each stone in the place which had been appointed to it.
3. And as they did complete their task, the sun did make a brief appearance unto them from in the midst of those clouds which were covered over the sky;
4. and each took this to be a sign, each in his own way.^e
5. Now after the work was the second time completed, those whose purpose it was to do evil unto the altar did come the second time also;
6. and they did come in the darkness of the night, for they were the Anti-Druids.
7. Now when these Anti-Druids did come, their coming being covered by the darkness of the night, they did come with the smell of drink heavy upon them; yea, were they so filled with drink that they were under the influence thereof.
8. And they did pull at the stones of the altar, yea, did they tear at the altar with their bare

^b Other authorities read: "of North America."

^c See E.C. 3:11; 4:4, 13; 6:9; L.C. 1:7; 2:11; 6:8

^d See E.C. 3:5; 4:4, 13; 6:9; L.C. 1:7; 2:11; 6:8

^e See E.C. 3:5, 11; 4:13; 6:9; Med. 6:1; L.C. 1:7; 2:11; 6:8

hands, and they did pull the stones away, one from the other.

9. Now as the Anti-Druids did defile the altar in this manner, one of their number did shout in his loudest voice: "Blasphemy!....Blasphemy!" for so was he under the power of strong drink.
10. And it came to pass that the faithful did perceive that the altar had once again been attacked by the hand of violence, then did they again rend the air with their lamentation, so great was their grief.
11. Wherefore they did set to the task which was before them, which was the task of placing the stones the third time in their proper places; but they did fix them there this time with mortar,^f that they might not be wrested therefrom by the hand of the Anti-Druid.
12. And a curse was placed on the altar; and the Arch-Druid spake unto the Druids assembled saying: "Verily I say unto you, whosoever findeth him who hath done this thing, be he admonished to do whatsoever he will to make for him his life miserable."
13. And it came to pass that it was made known to them that one of the Anti-Druids had come to twist his ankle, yea, even to sprain it; and this was taken to be a sign.^g

Chapter the FIFTH

1. And it came to pass that the time was near at hand for the altar to be consecrated.
2. Now it was the custom that when an altar was to be consecrated, that a sacrifice should be made upon it, which sacrifice should be of a living thing, yea, a thing which doth testify to the bounty of the Earth-mother.
3. And the purpose of this sacrifice is to consecrate the altar.
4. But behold, there did arise a dispute among the Druids concerning this sacrifice which was to be made upon the altar.
5. For there were some among them who were in favor of a small sacrifice and some who

were persuaded that the sacrifice should be a large one;

6. those being in favor of the small sacrifice having a desire that it be of the living leaves and branches of a tree;
7. those being in favor of the large sacrifice having a desire that it be of the living flesh and blood of an animal or bird.
8. Wherefore, there did ensue a dispute among them concerning the manner in which this sacrifice should be made.
9. And it came to pass that Howard, who was Preceptor, did arise and he spake unto them saying: "Have ye not forgotten that we are reformed, yea, even do we call ourselves by the name of reformed,^h wherefore we must put behind us those things which do bring offense to our senses;" for Howard was one of them who were in favor of the small sacrifice.
10. But another did arise, who did call himself Jan, for he was in favor of the sacrifice of an animal, and he spake unto them saying: "Have ye not forgotten the customs of old—which were the customs of our predecessors before us? Verily I say unto you, nothing will be acceptable to the Earth-mother save it were nothing smaller than an animal or fowl, yea, even a chicken."
11. Wherefore, there was about to occur a great schism between those on the one hand who were of the first faction and those on the other hand who were of the second faction.
12. And they were exceedingly wroth one with the other.
13. But behold, Jan did rise up and relent his position, asking neither that flesh nor blood be spilt upon the altar; for he did perceive that they were not strong enough and that such a schism would be their end, wherefore he did relent that the schism might not take place.
14. And it came to pass that the altar was consecrated by the burning of living leaves and branches of a tree;ⁱ and it came to pass

^f See L.C. 7:7

^g See E.C. 3:5, 11; 4:4; 6:9; L.C. 1:7; 2:11; 6:8

^h See E.C. 2:10

ⁱ See Med. 2:6

that the altar was consecrated on the third Saturday after the celebration of Beltane (which is the first day of the month of May).

Chapter the SIXTH

1. Now it came to pass that on the fourth Saturday after the celebration of Beltane, it came to be decided that petition be made unto the authorities, that is the Administration, concerning recognition of the activities of the Druids.
2. And it came to pass that there were many among them who did approve; for they were in number about one score and two.
3. And each went and prepared his petition in the manner that was prescribed by the Administration.
4. But behold, there were then returned notices which did say: "Thy actions are not acceptable in our sight."
5. Wherefore, Howard, who was preceptor, did go up unto the authorities saying: "Do ye not see that there are many like us which do go by strange creeds?"
6. And he was answered: "Yea, verily we do see that there be many like ye which do go by strange creeds. Neither ye nor they are acceptable in our sight."
7. And Howard spake saying: "By what method do ye judge?"
8. And he was answered: "We are chosen that we should be judges. Yea, even do we judge according to our judgements."
9. But there were two of the petitions which were not rejected, for they were the domain of a different authority; and this was taken to be a good sign.^j

Chapter the SEVENTH

1. Now on the fifth Saturday after the celebration of Beltane, the Druids were assembled as usual; and after the waters-of-life had been passed, the Arch-Druid spake unto them saying:
2. "Behold, how our altar is attacked on the one side,^k and our recognition is rejected on

the other.^l Are we not afflicted even as were our predecessors before us?"

3. "Our predecessors of old did take up the sword and fight with those who afflicted them, but they were defeated.
4. "Wherefore, we must not take up the sword, but remain tolerant and patient in our afflictions that there might be peace."
5. And he spake saying: "Behold, this is the last time we shall be together for a long time. The time is at hand when we shall depart, each of us going his separate way.
6. "Behold the flowers of the earth and the beauty thereof; and behold the sky and the clouds and the beauty thereof; and behold all the handiwork of the Earth-mother and the Beauty thereof.
7. "Be ye firm in the faith; and as ye go your separate ways take time to pause before all the glory of the Earth-mother (which is Nature); and fail not to meditate on that which has been said and done here, yea, even as the sun does reach it height in the north (which is Midsummer and an important day with us) should ye meditate on these things.
8. "For verily I say unto you, when the sun crosses the equator, shall ye be again reunited here with these thy brethren."^m
9. And each went his own way glorifying the Earth-mother and singing her praises, yea, even unto the very ends of the land did they journey praising the beauty of all that is to be found in earth and sky.
10. Now these are the records which have been made to the glory and honor of the Earth-mother. Praise be to the Earth-mother for the beauty which is in her in the earth and in the sky; all the birds of the air and the animals of the ground are a testimony to her excellence. Even as the dawn of the new day brings new light, is there new hope.

Peace!

^j See E.C. 3:5, 11; 4:4, 13; L.C. 1:7; 2:11; 6:8

^k See E.C. 4:8

^l See E.C. 6:4

^m L.C. 1:2-4

The Book of the Law

1. The Book of the Law as revealed by the Reformed Druids, in council at Carleton College, for the purpose of making more fruitful their existence.
2. And it came to pass that they did take upon themselves a name, which is "The Reformed Druids of North America."^a
3. And it came to be revealed that any person could become a member of them;^b but any who would become a member would be first required to submit humbly a petition, which petition is a declaration of his subscribing to the Basic Tenets. And this petition may be written with the pen, or it may be spoken aloud with the mouth.
4. Now the Basic Tenets of Reformed Druidism are these:
5. 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.
6. 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.
7. Now there shall be instituted in the grove three officers whose duty it shall be to minister unto the needs thereof.
8. And first among them shall be the Arch-Druid, who shall be a priest of the Third Order or higher;^c and the Arch-Druid shall preside over the Druids assembled.
9. And second among them shall be the Preceptor, who shall be a Druid of the Second Order or higher;^d and he shall deal in the spiritual insofar as directed by the Arch-Druid, but he shall act foremost in affairs not of the spiritual, that is, the secular.
10. And third among them shall be the Server, who shall be of the First Order of the Druid or higher;^e and he shall assist the Arch-Druid insofar as she or he may be called to serve.
11. And none shall serve in these positions save it shall be that he is selected by the members; and none shall serve save it shall be that he is worthy to serve; and selection shall be made each year during the period of Foghamhar.^f
12. This is the Law which was revealed, but it is not all, for there is yet more. And no thing shall be revealed save it shall be to a majority of the faithful; and no thing shall be revealed save it shall be revealed twice, that is, at two meetings, the second of which shall be the first to be held after the first; and no thing shall be revealed save it shall be when one third are present to bear witness unto it.
13. Yea, and this record is a true one and an accurate one.

Peace!

^a Other authorities add: "at Carleton College."

^b Other authorities add "Save he were first a student."

^c See Cus. 6:7

^d See Cus. 3:5

^e See Cus. 1:8

^f See Cus. 4:7

The Customs of the Druids

Chapter the FIRST

1. Now it was the custom among the Druids, who were reformed, that at every meeting of the congregation, the waters-of-life should be passed to those present.^a
2. Now he who subscribe to the Basic Tenets of Reformed Druidism, as prescribed in the Book of the Law, he is accepted into the body of Druidism which is the organizational body of Druidism only.^b
3. But, they who partake of the waters-of-life in communion with the congregation, they are accepted into the great body of Druidism which is the spiritual body of Druidism only.
4. But the whole and complete body of Druidism consists neither of the organizational body only nor of the spiritual body only, but of the both of them, which are then in whole and complete union.
5. Wherefore, he who has been accepted into the organizational body only is not of the whole body of Druidism;
6. wherefore, neither is he who is of the spiritual body only accepted into the whole body of Druidism.
7. Whereas, they who have been accepted into the spiritual body of Druidism and also into the organizational body thereof is thus accepted into the whole and complete body of the membership of the Reformed Druids;
8. and is thenceforth called by them a Druid of the First Order.

^a See Cus. 5:5

^b See Law 4-6

Chapter the SECOND

(A Chant)

1. O Earth-mother!
We praise thee that seed springeth,
that flower openeth,
that grass waveth.
2. We praise thee for winds that whispers.
through the graceful elm,
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.

Chapter the THIRD

1. Now some there are among the congregations of the faithful who shall be set aside from the others as better;
2. for, they it is who have been chosen to serve the Earth-mother and to do her work.
3. And none shall be chosen save he shall be pure in spirit and save he shall have bowed himself down in humility before the powers which are manifested in the Earth-mother;
4. And none shall be chosen save they shall be imbued with the spirit of the love of the service of the Earth-mother;
5. For those who are chosen to be honored are chosen also to be elevated to the Second Order, which is in the succession to the priesthood of the Druids.^c
6. And those who have been chosen shall be questioned, and they shall be questioned in the following manner:

^c See Cus. 6:7; 8:1

7. "Do you, in full consciousness, promise to serve faithfully the Earth-mother, ministering to her followers, and following your duties as a Druid of the Second Order to the best of your ability?"
8. "Do you understand from whence comes the source of all life, and the nature of the source of all life?"
9. "Do you understand the partaking of the waters-of-life, and the sacrifice of life that we offer up to our Mother?"
10. "Are you ready, then to sealed up to the service of the Earth-mother?"
11. And none shall be honored with the Second Order save he shall answer these questions in the proper manner.
12. And none shall be elevated save he shall partake of the waters-of-life in communion with the Arch-Druid and save he shall partake of them to the fullest extent.
13. These are the things which are prescribed, for so it must be done. Thus it was, and thus it is, and thus it is to be.

Chapter the FOURTH

1. Now these are the commandments which were given concerning the observance of those days which were considered sacred to the Druids.
2. Ye shall observe always the festival of Samhain,^d for it is the beginning of the period of Geimredh, and also of the year. This day shall ye celebrate by the lighting of great fires, for soon is the land to become cold in the time of apparent death.
3. Ye shall celebrate on the day of Midwinter, for on that day doth the sun begin again to rise in the south; so shall ye celebrate it with the burning of logs and making merry. So also shall ye make merry on the day of Oimelc,^e which is the first day of the period of Earrach;
4. and on these days shall ye glorify the mistletoe and the evergreen, for it is a living

testimony to the continuance of life, yea, even in the midst of a dead world.

5. Of great importance is the festival of Beltane,^f which is at the beginning of Samradh. Then shall ye observe great ceremony; and with the kindling of large fires on the hilltops, and the glorification of the renewed tree shall ye celebrate the renewed life.
6. Ye shall take note of the decline of the sun in the sky, which doth begin on the day of Midsummer. Ye shall light your fires and let them die in token of the great fire which doth roll down in the sky even as a ball doth roll down a hill.
7. Lughnasadh,^g which is the beginning of the period of Foghamhar, shall ye mark by the coming together in groups in order that ye might feast upon the fruits of the Earth-mother; and then shall ye offer up a sacrifice unto your prosperity.

Chapter the FIFTH

1. Also, shall ye observe the periods of the moon: the dates thereof when it is full and when it is new; for thus is seen reflected the birth and death, the growth and diminishing of all that is to be seen in Nature.
2. Ye shall begin new projects when the moon is waxing; but ye shall end old ones when it is waning.
3. And on the night of the full moon shall ye rejoice in the fullness of it; but on the night of the new moon shall ye be given over to vigils and to meditation.
4. When ye come together that ye might worship, shall ye come together in Nature, that ye might offer up on the altar of stone your sacrifice of life.
5. Then shall ye pass amongst you the waters-of-life, that ye may know the continual flow and renewal of life.
6. For they shall taste of the very essence of life, hallowed in the bosom of the earth, and purified by the worship of men.

^d November 1st.

^e February 1st.

^f May 1st.

^g August 1st.

7. And when all have partaken of the waters-of-life, then ye shall pour a libation of it on the altar, saying as ye do it:
8. "To thee we return this portion of thy bounty, O our Mother, even as we must return to thee."
9. Then shall ye go forth into the world of Men, secure in the knowledge that your sacrifice has found acceptance in the Earth-mother's sight.
10. Peace! Peace! Peace!

Chapter the SIXTH

1. Behold, there is not one among you who is greater than him who have given of himself in service to you.
2. For it is for this reason that the priests among you have been called to their station, that they might serve you.
3. And none shall be called except that they have sealed themselves up unto the grove.
4. And none shall be called except that they have been Druids of the Second Order.
5. And none shall be called except that they have dedicated themselves to the search for truth in Nature.
6. And none shall be called except that they have kept the vigil upon the bosom of the Earth-mother.
7. This is the Third Order, the Order of the priesthood, the Order of Dalon Ap Landu.^h
8. Unto it shall be given the consecration of the waters-of-life.
9. Unto it shall be given the consecration of the Second Order.
10. Unto it shall be given the sacrificing of life.
11. Unto it shall be given the mysteries of the worship of the Earth-mother.
12. For, even as priests are called unto it, shall they also call others.

^h See Med. 4:12

Chapter the SEVENTH (A Response at Samhain)

1. Ea, lord, Ea, Mother, thou with uncounted names and faces, thou of the many faceted nature in and above all, to thee we sing our chants of praise.
2. Go thou not from us.
3. Dalon Ap Landu, lord of this and all groves, mover by night and by day, descend not beneath the earth, turn not thy pleasing face from us.
4. Go thou not from us.
5. The leaves wither; the trees and fields are barren; on what can we depend? Where is thy order, where thy strength?
6. Depart not from our midst, sleep not, O most high.
7. The sun, the bright fire of day withdraws his chariot; his face is veiled with clouds, and the breath of the north wind walks the land.
8. Return to us his warmth.
9. Lo, we are as wraiths; our fire is turned to ashes and darkness walks the land.
10. Preserve us O spirit of day. Keep us in thy mind, O spirit of power.
11. O Earth-mother, guide our paths. If thou wilt leave us, save us through the time of silence, keep bright within our hearts til spring.
12. So let it be, O our Mother, for we are faithful, and would keep thy ways.

Chapter the EIGHTH

1. Behold, some there are among you whose reflections and whose deeds are of exceedingly great merit.
2. And they shall be selected for the great honor of the high Orders of the priesthood;
3. and they shall be selected by the Patriarchs, each to his own Order.
4. The council of the Third Order, of Dalon Ap Landu, shall select the Patriarch of the Fourth Order, of Grannos;

Chapter the NINTH (Incantation)

5. and also the council of the Fourth Order shall select the Patriarch of the Fifth Order, of Braciaca;
6. and also the council of the Fifth Order shall select the Patriarch of the Sixth Order, of Belenos;
7. and also the council of the Sixth Order shall select the Patriarch of the Seventh Order, of Sirona;
8. and also the council of the Seventh Order shall select the Patriarch of the Eighth Order, of Taranis;
9. and also the council of the Eighth Order shall select the Patriarch of the Ninth Order, of Llyr;
10. and the council of the Order of Llyr shall have dominion over the selection of the Patriarch of the Tenth Order, the highest of them, which is the Order dedicated unto Danu.ⁱ
11. For such are the Orders of the priesthood, and so are they also dedicated.
12. And no one shall be Patriarch of more than one Order, for no one can be so dedicated.
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 priest shall be sealed up unto one Order only, and unto her shall be given the service of it for all time;
15. and she shall be called a priestess not of the Order, but rather a priestess unto the Order.
16. For so it is written; thus it was, thus it is, and thus it is to be.

1. Fain we ask Erinn,
 Faring o'er oceans',
Motions to mountains,
 Fountains and bowers,
Showers, rills rushing,
 Gushing waves welling,
Swelling streams calling,
 Falling foam-thunder,
Under lakes filling,
 Willing-abiding,
Riding rounds, holding,
 Olden fairs meetly-
2. Fleet to lift loyal,
 Royal king's towers,
Bowers for crowning,
 Frowning foes over-
3. Rover Mil's warlike,
Starlike sons therein,
 Erinn shall longer,
Stronger, show honour,
 On our Milesians-
4. Wishing, in trouble,
 Noble isles' wooing,
Suing, we stay here-
5. Pray here to sail in,
Wailing maids royal,
 Loyal chief-leaders,
Pleader, blend pray'r in
 So we seek Erinn—

ⁱ See Med. 4:13-20

Chapter the TENTH

(Invocation)

1. I invoke the land of Erinn,
Much-coursed be the fertile sea,
Fertile be the fruit-strewn mountain,
2. Fruit-strewn be the showery wood,
Showery be the river of waterfalls,
Of Waterfall be the lake of deep pools,
Deep-pooled be the hill-top well,
3. A well of tribes be the assembly,
An assembly of kings be Temair,
Temair be a hill of tribes,
The tribes of the sons of Mil,
4. Of Mil of the ships, the barks,
Let the lofty bark be Erinn,
Lofty Erinn, darkly sung,
An incantation of great cunning,
5. The great cunning of the wives of Bres,
The wives of Bres, of Buaigne,
The great lady of Erinn,
Eremon hath conquered her,
Ir, Eber have conquered for her,
I invoke the land of Erinn.

Chapter the ELEVENTH

(The Mystery)

1. I am the wind which breathes on the sea,
I am the wave of the ocean,
I am the murmur of the billows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
2. I am the fairest of plants,
I am a wild boar in valour,
I am a salmon in the water,
I am a lake in the plain,
I am a word of knowledge,
I am the point of the lance of battle,
I am the God who created in the head the
fire,
3. Who is it who throws light into the meeting
on the mountain?
Who announces the ages of the moon?
Who teaches the place where couches the
sun?
If not I?
Peace!

The Latter Chronicles

Chapter the FIRST

1. The chronicles of the acts of the remnant after the faithful were scattered over the face of the land. Which record is a true and an accurate one of the Reformed Druids of North America.
2. Now it came to pass that on the fifth Saturday before the festival of Samhain,^a a number of the faithful did gather on the hill where the altar had been built in the period of Samradh.^b
3. And this was to fulfill the prophecy which had been made:
4. "For verily I say unto you, ye shall be reunited here with these thy brethren."^c
5. And they did perceive that the altar which had been built did still stand upon the hill where it had been built.
6. And all did wonder, yea, they did marvel that the altar had been preserved in their absence from the hand of the Anti-Druid.
7. And this was taken to be a sign.^d
8. But it came to pass that not all of the faithful had returned, for there was only a remnant that did come back.
9. Jan,^e who was one of the faithful who was of the Second Order, and one of those who did not return, but who did choose to remain in a distant place to there continue in the work of the Earth-mother, did send unto them an epistle.
10. And this epistle was then brought to the faithful by the hand of Norman who was Server.^f
11. And Norman did reveal unto them the epistle which had been written by the hand of Jan; and Jan did admonish them in the

epistle to remain strong in the faith, and he did express to them his desire that the Reform should gain in strength.

Chapter the SECOND

1. It came to pass that the Arch-Druid was one day walking in the woods, and he was sore perplexed, for it did happen to begin to rain.
2. And he was exceeding wroth, so that he did feel tempted to utter a vile curse.
3. And it came to pass that he did so utter a vile curse, for such was his wrath.
4. And this curse which he did utter was a vile curse which was a vile curse which did call down the wrath of the Earth-mother, yea, even did it call upon the power of the Earth-mother.
5. And it came to pass that when he had spoken, there was a period of time which did last no longer than the space of a few seconds, and it passed.
6. And suddenly, there did occur a most horrible sound, and a blinding light did fill all the sky about.
7. For behold, all the power of Taranis was caused to be unleashed,^g and it did fly as a spear, and did strike a tree which was rooted in the earth.
8. And Behold, from the tree to the Arch-Druid was a space not more than fifteen cubits in length, and he was sore afraid.
9. So he did go back among the faithful, and he did say unto them: "Curse not in the name of the Earth-mother, for verily I say unto you: ye know not what it is that ye say."
10. And when he had told them of these things which he had seen and heard, they did marvel at it.
11. And it was taken by them to be a sign.^h

^a See Cus. 4:2

^b See E.C. 4:11

^c See E.C. 7:8

^d See E.C. 3:5, 11; 4:4, 13; 6:9; L.C. 2:11; 6:8

^e See E.C. 5:10

^f See Law 10; L.C. 9:1

^g See Med. 4:5

^h See E.C. 3:5, 11; 4:4, 13; 6:9; L.C. 1:7; 6:8

Chapter the THIRD

1. It came to pass that the Druids did continue to meet and to pass the waters-of-lifeⁱ for the period of one month.
2. But they did become anxious because there were left only a remnant of them.
3. Nevertheless, they did not come to be discouraged, for the size of their numbers did come to increase, though it was not by a very great amount.
4. And their efforts did continue to be thwarted, for the authorities had hardened their hearts against them.^j

Chapter the FOURTH

1. But behold, it came to pass that they were gathered together on the hill, by the altar, on the Saturday before the eve of Samhain.
2. And it came to pass that there did gather on the hill a multitude of people, the number of them being great than any which had ever been gathered at any other time.
3. Wherefore, the faithful did rejoice greatly, for they did see that it was not all come to nought, but that the truth was now spread among the people.
4. And they did behold the success of the reform, and they were glad in their hearts.
5. And the Arch-Druid did look upon the great number who were gathered, and he said: "It is good."^k
6. And he did speak unto them and he did welcome them, and he did tell them of the wondrous things which were to occur on the eve of Samhain,^l which was near at hand.

ⁱ See Cus. 5:5

^j See E.C. 6:4

^k See E.C. 2:4

^l See Cus. 2:4

Chapter the FIFTH

1. Now it did come to pass that the eve of Samhain did approach; and the moon was full.^m
2. And they did gather in the light of the full moon, and did come together in the usual spot which was upon the hill near the altar.ⁿ
3. And there was a multitude of them, being in all greater than one score and ten in number.
4. The Arch-Druid did then offer up the sacrifice of life, but it was not accepted, for behold, the night of Samhain was at hand. Wherefore they did pass among them the waters, but they were not the waters-of-life, but rather the waters-of-sleep, for there was no life in them.^o
5. And a great wailing did go up among them, for they did lament the ending of the summer, and the beginning of the winter season.^p
6. The Arch-Druid did then light his torch and he did carry it before all those gathered as they did begin the pilgrimage. And they did all follow the torch, making their way to the grove, which was a grove of oak.
7. And when they had arrived at the grove of oak, the Arch-Druid did take the torch and light with it the fire, and so the flames did rise high up out of the fire,^q testifying to the glory of Belenos.
8. And all were cheered by it.
9. Now the Arch-Druid did ask all who were gathered that they might sit upon the earth in the fashion of a great circle, each holding the hand of him next to him. And he did ask that they might examine their souls,^r and speak such as they felt they ought to tell the others.
10. And there did follow a period of silence which was exceeding long.

^m See Cus. 5:1

ⁿ See E.C. 1:5

^o See L.C. 6:10

^p See Cus. 7; Med. 1:2

^q See Cus. 7:2

^r See Med. 1:11

11. And behold, some did begin to speak, and their voices were lifted up above the crackling of the fire in the silence of the grove.
 12. And one did prophesy much, at times speaking in tongues, and then saying: "Someone is dead...I see a great many people...and a large circular room there...but they need not be afraid...everything is going to be all right."^s
 13. And behold, another did speak, saying: "I see... three stones on a black sky."
 14. And many other great and wonderful things were spoken, for it was the eve of Samhain.
 15. Now as the fire did die down, many did begin to leave the grove; but some there were who did stay, and who did undertake to jump over the fire seven times each, thereby insuring their luck during the coming season.
 16. And when the fire had died down to ashes, they did all depart; and the moon was full.
7. Behold, for this is now the fulfillment of the prophesy of the night of Samhain; for it is now all come to pass as it was spoken.^t
 8. And they did marvel at it, for it was taken as a sign.^u
 9. Now it came to pass that during the periods of Geimredh and Earrach, the earth did have the appearance of death; for the wind of the north did sweep over the land, and barrenness did settle upon the branches of the wood.
 10. And there were during this time no meetings of the Druids, for there was no rejoicing in the time of sleep.^v
 11. But it came to pass that the Druids did come together to celebrate the coming of the period of Earrach, which is the festival of Oimele.^w
 12. And they did rejoice that the time was half passed in its course from Samhain to Beltane.
 13. And there was a man who came unto them at that time who was called John the Messenger. And he came from across the sea from the land of Erinn.
 14. And he brought unto them writings which were of the ancients: the incantations of Erinn.^x

Chapter the SIXTH

1. Now it came to pass that it was not long after the feast of Samhain when the chief of all the land did go out in a long procession among the people of the land.
2. And as he passed among them, a man who was his enemy did attack him.
3. And behold, the chief of all the land was smitten by the hand of his attacker; and he was slain.
4. And a great crying and also a great wailing did go up from all the people.
5. And it came to pass that the body of the chief of all the land was taken up into the principal city of the land, and there was placed in the chief building, in the great circular room thereof.
6. But among the Druids there were those who were sore afraid at these events. For they did say among themselves:

Chapter the SEVENTH

1. Now it came to pass that the festival of Beltane was near at hand; so the Druids did go up upon the hill of their altar, that they might see that all was in order.
2. And it came to pass that they did come up upon the hill, which was the one upon which was their altar, and they did look upon the altar which was there.
3. And they did say, one to the other, "Behold, our altar has not well weathered the periods of Geimredh and Earrach."

^t See L.C. 5:12

^u See E.C. 3:5, 11; 4:4, 13; 6:9; L.C. 1:7; 2:11

^v See L.C. 4:4

^w See Cus. 4:3

^x See Cus. 9:1-5; 10:1-5; 11:1-3

^s See L.C. 6:3-5

4. And they did say, one to the other, "Let us now go and fetch great stones, and place them together in a new altar, which shall be the greatest of all the altars which we have built."
5. Wherefore, they did go and fetch great stones, and they did bring them to the place of the altar. And they did begin to place them together in their proper places, according to the shapes thereof.^y
6. And each Druid did work at the building of the altar with his bare hands.^z
7. And they did fix the stones of the altar in their places with mortar, that they might not be wrested therefrom again by the hand of the Anti-Druid.^{aa}
8. And when they had completed the altar, they did stand back from it and rejoice in its completion; for it was the finest of all the altars which had been built.
9. And the altar was about four cubits long, and about three cubits wide, and about three cubits high.^{bb}
10. And there was a passage through the center of it which did extend from the top of the altar down to the very bottom thereof, and through it could pass the smoke of the altar fires.
11. And it came to pass that they did become apprehensive, for they did perceive that the mortar was still not dry;
12. and they did say: "Behold, the mortar is not yet dry, and the Anti-Druid will come and he will tear the stones from their places in the altar before they have been fixed there by the drying of the mortar."
13. And they were sore afraid.
14. But it came to pass that one of them did step forward, and his name was David (the Chronicler). And he did offer himself for the purpose of the guarding of the altar.
15. And he did take it upon himself to stay by the altar until the mortar had dried.

^y See E.C. 4:2, 11

^z See E.C. 4:1

^{aa} See E.C. 4:11

^{bb} See E.C. 2:5

16. And as he sat by the altar he did see the sun go down in the west; and all the majesty of the heavens were opened unto him.
17. And he did keep his vigil upon the bosom of the Earth-mother^{cc} as the moon did rise in the east, and yet as it did set in the west.
18. And behold, as the sun did rise again in the east, and all the Earth was bathed in the warmth thereof,^{dd} the Arch-Druid did come up upon the hill of the altar.
19. And they did kneel before the altar; and the Arch-Druid did consecrate David (who was the Chronicler) as a priest of the Order of Dalon Ap Landu.^{ee}

Chapter the EIGHTH

1. Now it came to pass that the festival of Beltane was near at hand; so the Druids did go up upon the hill of their altar, that they might see that all was in order.^{ff}
2. And when they had come to the place of the altar, they did find it not. And they did find there not even the least stone thereof.
3. For behold, all that was the altar had disappeared, yea, even the last vestige thereof.
4. And they did perceive that the altar had been again destroyed by the hand of the Anti-Druids.^{gg}
5. And this was the fourth time that the altar had been defiled by the Anti-Druids, and this was the most complete and utter destruction that had yet come to pass. For they had destroyed it with hammer and chisel and all manner of terrible weapon.
6. And it came to pass that a great wailing and moaning did go up, and the air was rent by the lamentation of the Druids.^{hh}
7. But behold, they did go up from that place, and they did celebrate the festival of

^{cc} See Cus. 6:6

^{dd} See Med. 1:13

^{ee} See Cus. 6:7

^{ff} See L.C. 7:1

^{gg} See E.C. 3:6; 4:6

^{hh} See E.C. 4:1, 10

Beltane;ⁱⁱ for even in the midst of their misfortune did they rejoice in the return of spring, and in the abundance of life which is the perpetual gift of the Earth-mother.

8. And they did go up upon the hill which was a short way off; and at the top of the hill they did find a grove of three oaks.
9. And they did rejoice in the renewal of the flow of the waters-of-life; and they did pour a libation of them upon the rock which they did find upon the hill where the three oaks did stand strong against the dark sky.
10. And that place came to be revered among the Druids, for it was the place of refuge in the time of their troubles.
11. And they did call that place the Hill of the Three Oaks.

Chapter the NINTH

1. Now it came to pass that in the time after the festival of Beltane, which is the period of Samradh, Norman, who had been Server, did go up unto the Hill of the Three Oaks.
2. And he did go up onto the Hill of the Three Oaks in order that he might better appreciate the wonders of the Earth-mother which were to be beheld there.^{jj}
3. And it came to pass that he did remain there until darkness had fallen over all the land around; and behold, the firmament was opened up unto him and he did behold the glory of it.
4. And he did continue to make his vigil until the dawn.
5. And it came to pass that as the sun rose in the east, he was met by the priests of Dalon Ap Landu who had come up onto the Hill of the Three Oaks.
6. And they did consecrate Norman, who had been Server to Dalon Ap Landu.^{kk}
7. And it came to pass that after Norman had become priest of the Order of Dalon Ap

Landu, the priests of the Order of Dalon Ap Landu did gather together in council.

8. And the Council of Dalon Ap Landu did call upon David, who was a Fisher, and declare him Patriarch of the Order of Grannos,^{ll} which is the first of the Patriarchs, and with all the powers thereof.
9. And it came to pass that the Patriarch of the Order of Grannos did call upon those who were priests of Dalon Ap Landu.
10. And he did consecrate them unto Grannos: priests of the Fourth Order.
11. And it came to pass that the priests of the Order of Grannos did gather together in council.
12. And the Council of Grannos did call upon Norman, who had been Server, and declared him to be Patriarch of Braciaca,^{mmm} with all the powers thereof.
13. And it came to pass that the Patriarch of the Order of Braciaca did call upon all the priests of Grannos.
14. And he did consecrate them unto Braciaca; priests of the Fifth Order.
15. And it came to pass that the priests of the Order of Braciaca did gather together in council.
16. And the council of Braciaca did call upon David (the Chronicler) and declared him to be Patriarch of Belenos,ⁿⁿⁿ with all powers thereof.
17. And it came to pass that the Patriarch of the Order of Belenos did call upon those who were priests of Braciaca.
18. And he did consecrate them unto Belenos: priests of the Sixth Order.

Chapter the TENTH

1. Now it came to pass that in those last days a decree went out from the authorities;

ⁱⁱ See E.C. 2:1; Cus. 4:5

^{jj} See Med. 7:4

^{kk} See Cus. 6:8; Med. 4:12

^{ll} See Cus. 8:4; Med. 4:16

^{mmm} See Cus. 8:5, Med. 4:13

ⁿⁿⁿ See Cus. 8:6; Med. 4:17

2. and they did declare to be abolished the regulations which had been placed upon the^{oo} worship of those at Carleton.
3. And behold, a great rejoicing did go up from all the land for the wonders which had come to pass.
4. And all the earth did burst forth into song in the hour of salvation.
5. And in the time of exaltation, the fulfillment of their hopes,^{pp} the Druids did sing the praises of the Earth-mother.
6. O Earth-mother, we praise thee.
7. In all that we do we praise thee: In our getting up and in our lying down, in our sleeping and 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,^{qq} and in our every act too we praise thee.
8. O Earth-mother, we praise thee.
9. 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 the sun;^{rr} in the birds and the flowers, the butterflies and the myriad-colored fishes.
10. We praise thee with our admiration of the sunset and of the mountains, of the trees and of the streams. For thou hast made all things, and for all we see do we praise thee.
11. O Earth-mother, we praise thee.
12. 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 freshness of a summer rain;
13. 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 hear and smell and feel and taste is of thee,^{ss} and for all sensible do we praise thee.
14. O Earth-mother, we praise thee.
15. For all that we love do we praise thee: for the love of our parents, and for the love of others; for the act and emotion of love is an act and emotion of praise, and in loving do we praise thee.
16. O Earth-mother, we praise thee.
17. In our meditations^{tt} and services do we praise and think upon thy works and power.
18. O Earth-mother, we praise thee.
19. In all the whole world do we praise thee, from the east to the west do we praise thee and from the nadir to the zenith do we praise thee.
20. We praise thee in the day, and in the night, in all seasons of the year, and in the myriad of years.^{uu}
21. We praise thee knowing and unknowing, believing and of little faith, for thou hast made all and art all, and we can praise and admire nothing without praising and admiring thee.
22. O Earth-mother, we praise thee.
23. Peace! Peace! Peace!

^{oo} See E.C. 1:2

^{pp} See E.C. 1:3; 6:1

^{qq} See Med. 5:6

^{rr} See Med. 3:1-3

^{ss} See Med. 3:6

^{tt} See Med. 7:7

^{uu} See Cus. 4:1-7

Meditations

Chapter the FIRST

1. I was standing alone. And behold, I heard my name called, and I went.
2. And I had been called to a place where there was a great fire, and the flames of the fire did rise as high as the tops of the trees.
3. Near the fire there stood a man; and he said unto me: "Follow me!" And I followed him.
4. Now we went far into the darkness of the night, and I followed him to an open space in the forest, which was like a small valley.
5. He said to me: "Behold;" and I looked where it was that he had pointed, and there was a pile of sticks.
6. And he said to me: "here you will stay; and do not allow sleep to overtake you, but keep open your ears that you might hear."
7. And again he said "Behold;" and I looked where he had pointed and I saw there a small fire. And he said: "Take from the fire a brand."
8. Now I went to the fire, and took a burning brand from it, and returned to where the man had stood; but behold, he had disappeared.
9. So I took the brand and lit with it the sticks. And I sat down to listen and to meditate.
10. And I did not sleep.
11. And behold, I did hear my name called, and I answered. And a voice came out of the darkness and bade me not sleep but rather to examine my soul. And behold, this did happen twice.
12. And I was alone, but I did not any longer feel alone.
13. And as I watched my fire and contemplated the warmth and the light of it, behold, the sun did come up in the east, and I was bathed in the light and the warmth of it.
14. And I had not slept.
15. But I had seen things that I had not seen, and I had heard things that I had not heard and I had felt things that I had not felt.

16. And I arose, and left that place, glorifying Be'al and all the works of his hand, for I had seen the Earth-mother.^a

Chapter the SECOND

1. How wonderful are the works of Be'al!
2. How beautiful are all the things which are in the earth, which are on the face of the earth, and which are above the earth in the sky.
3. How beautiful are the flowers of the earth and the birds of the air. How beautiful are the stars and the moon, and the reflection of them upon the waters.
4. For these things are of Be'al, and not of man.
5. For thus saith the Earth-mother: "The Groves of the forest are my temples, and the trees of the groves are my icons,
6. "and the branches of the trees are my sacred scepters, and the green leaves of the branches are my sacrifice, which is a living sacrifice up unto beauty."^b
7. Yea, how excellent are all these things, for they are created of Be'al, and they are not of man, Wherefore, they are sacred before us.

Chapter the THIRD

1. Behold the rocks of the mountains, and the trees above the grass waving; this is the Earth-mother.
2. Behold the ocean on the right, and the sea on the left, and mighty river which is but a trickle; this is the Earth-mother.
3. Behold the blue which is day and the black which is the night, salted with the stars, all above; even this is the Earth-mother.
4. The Earth-mother is one.

^a See Cus 6:6; Med. 10:7

^b See E.C. 5:14

5. The sun is her right eye, the moon her left; and the clouds are her silver hair. The rivers are her fingers, the oceans are cradled in her hands, as a child.
6. For the Earth-mother is all which is revealed unto our sight, and which our ears do perceive, and which we do touch as we reach out with our hands.
7. For the Earth-mother is all things which do make themselves apparent unto our sense.
8. She is Disorder—Ordered;
9. she is Power—Impotent;
10. she is Ugliness—Beautiful.
11. And Be'al, he is cradled in the bosom of the Earth-mother;
12. and the eye of Be'al has entirely encompassed her.
12. We have seen him on the bosom of the Earth-mother; huge woody arms raised to the sky in adoration, strong and alive; and we have called his name Dalon Ap Landu.^c
13. Of his goodness we have tasted, yea, have we drunk of the fruits of the Earth-mother which he hath poured out before us; and his name we have called Braciaca.
14. We have seen him in the surf, beating his fists against the shore, and his vast body stretching to the horizon; and we have called his name Llyr.
15. His voice we have heard thundering in the heavens, his power we have seen flash across the sky; and his name we have called Taranis.
16. Out of the bowels of the earth has he poured forth the water of his life, healing, soothing; his name is Grannos.
17. We have seen his smile, bright, radiant, raining glory and warmth down upon the bosom of the earth from his seat on high in the midst of the blue heaven; and we have called his name Belenos.
18. And the other faces of Be'al also have been turned kindly toward us.
19. Merrily merrily, bubbling, gurgling, we have seen her dancing over the rocks down to her marriage with Llyr; and her we have called Sirona.
20. We have seen her laugh with the young baby, fly with the bird, burst forth her abundance with the corn; in all that hath breath and life have we seen her good face; and her name is Danu—the bountiful.^d

Chapter the FOURTH

1. He is that which we have seen—not with the eyes; and we have called his name Be'al.
2. And we have heard that which he is—not with our ears; for his name we have called Be'al.
3. The taste which he leaves is not in the mouth; the odor of his presence is not sensed in the nose.
4. We have reached out, and touched, feeling his essence, though never with our fingers.
5. We have cried out in our anguish, our sublime anguish, and have called his name, yea, one name among many; we have called him Be'al.
6. For our knowledge of him is as that of the form in the fog, which has no form; we see it, and there is the more of it which we do not see; but it is.
7. Be'al is!
8. Yea, Be'al is one; even as he is many.
9. He has gathered the worlds in his net, even as they also have drawn him to them.
10. For all things are delivered unto him.
11. His glories they are many, yea, as are many the names we have given him according as his glories are manifested unto us.

Chapter the FIFTH

1. Ye have seen the glory which is day in the rising of the sun, and also the wonder which is night; and what greater thing is there?
2. Ye have seen the power of the floods and the tides; and what greater thing is there?
3. Yea, even have ye seen the bosom of the earth rent in twain, and fire and brimstone

^c See Cus 6:7

^d See Cus. 8:4-10

- poured forth out of the bowels thereof; and what things is there which is greater?
4. Verily I say unto you: consider the small creatures of the forest which scamper gaily from bush to bush; are not they more wonderful than these other things?
 5. Consider even the dainty flower, how exalted is the glory of it.
 6. For these are possessed of the greatest and most wonderful of all of the gifts of the Earth-mother: which gift is that of life.
 7. Wherefore, consider this tree, which ye have selected for the great size thereof; for this tree is possessed of great age.
 8. Great is the abundance of life which is in it, and which has passed through it; wherefore ye have raised up your praises unto it.
 9. For ye have offered up your worship unto this in which life is great, that your worship of the greatness thereof might be multiplied in the tree.
 10. This tree is your Bile.
 11. For without life is there nothing which is anything.
 12. The sun is as darkness without that it shines down on the living things; and the earth is as empty space without that it is a pedestal upon which have been placed the living things.
 13. Thus, even the least leaf of this tree is greater than on the earth and the sun.
 14. For life is not of the Earth-mother, and life is not of Be'al, rather life is of them both.^e And great is the power thereof.

Chapter the SIXTH

1. Verily I say unto you: is it not written: "and each took this to be a sign, each in his own way?"^f
2. Which of you, having risen up saying: "this is truth, for I have seen it," will be followed? For even as ye have seen it, have not the others also seen it not; and where therein is the proof?

^e See Med. 8:6

^f See E.C. 4:4

3. Rather, that which is as the bright light unto one man is as but the thick cloud unto the other.
4. For no man shall have truth save that he shall also have awareness.
5. Truth is as a bubble which dances in the air. Truly, it can be seen and the eye is aware of it; but it cannot be grasped by the hand, nor possessed. Neither can it be given to you by anyone.
6. Beware those men who say: "Follow my way, for mine is the way unto Be'al, and there is no other way."
7. Their numbers are great and their voices are loud. They shall present much authority before you, and say: "We know our way to be the only way, for it is the way of our fathers."
8. But take heed, lest you should fall into the trap.
9. For awareness shall come unto no man save it shall be in his own way; and it shall come unto no man save he shall come unto it.
10. Go ye, therefore, and seek after Be'al. And make your way not after the way of other men, but after your own way;^g
11. and go too to the fountain of Awareness, which is in Nature.^h

Chapter the SEVENTH

1. For what reasons is that ye sit here under the oak? Why is it that ye have come out together under the stars?
2. Have ye come that ye might not be alone? If so, it is good.
3. But verily I say unto you: many there are who have come together, yet remain alone.
4. Do ye sit in the open that ye might come to know Nature? If so, it is good.
5. But verily I say unto you: many there are who have sat for hours and have risen up knowing less than when they sat down.

^g See Med. 4:4

^h See Law 4-6

6. Rather, in your coming together, seek to know in what way ye may help him who is next to you, and strive to act justly toward.
7. And in your sitting down in the fields of the Earth-mother, open your minds as well as your eyes. Let your meditation grow and branch out as the oak which is over your head.
8. Except that ye have done these things, your sitting is in vain and coming is futility.
9. And why is it that ye do stand up before others and speak unto them?
10. Do ye teach unto them the ways of the Ancient Druids? If so, it is good.ⁱ
11. For they had their wisdom, and that is oft forgot. But verily I say unto you: in their day, even they also were young in their traditions.^j
12. The wise man is not constrained to learn only that which he is taught. Yea, even as there is a time for talking, is there also a time for no talking.
13. In the silence of your being shall ye find that which is not of your being; and in the Earth-mother shall ye find that which is not of the Earth-mother; in Be'al shall ye be made aware, and your awareness shall fill you.
14. Ye shall be like the morning sun which has risen and whose brightness is already full, but whose path is yet ever upward;
15. and the light of your awareness shall sweep before it all the shadows of your uncertainty.
16. Then shall ye need wait no more; for this is the great end and all else is but beginning.

Chapter the EIGHTH

1. When they come to you and then ask you "After what do ye seek?" then ye shall answer them saying: "Awareness;" for this is the first lesson.
2. For without awareness is there nothing which is.

ⁱ See E.C. 5:10

^j See E.C. 6:4

3. But in your seeking of awareness, seek not it alone, as separate from all else;
4. for in seeking awareness ye shall find it not, and ye shall find it only in that ye seek it not.
5. Seek ye, therefore, after Be'al, for your awareness shall be in unity with Be'al.^k
6. And make first your search in the dominion of the Earth-mother, for the Earth-mother and Be'al are not to be separated.

Chapter the NINTH

1. Behold, they shall come unto you, scoffing, and mocking the words that ye have spoken, and saying: "There is no thing at all which is this awareness; what proof do ye give of it?"
2. And ye shall answer them in a parable, for this is the second lesson:
3. There was a small village in which was produced the finest cheese in all the world. There was none other anywhere that was like unto it.
4. And it came to pass that a traveler, who was a merchant, came to the village; for it was his desire that the finest of all foods should be served upon his table.
5. Wherefore, he did seek out the makers of the cheese.
6. But behold, when he was given a piece of the cheese, he did thrust it away from him, for he was offended by the foul smell thereof; for it was an exceeding foul smell indeed.
7. And he said unto them: "I do not believe that the taste of this cheese can be good, for it doth have an odor which is foul like unto no other!"
8. And he was answered: "Thou needst only to taste once of the cheese, and thou wilt see for thyself that it be good."
9. But it came to pass that the merchant did go away again, having not partaken of the fine cheese.

^k See Med. 7:13

10. And he never did have served on his table the finest of all cheeses, for he would not taste it, any of it.
11. Verily I say unto you: in all the books of Man is there not one word which can give you proof even of the taste of a cheese.

Chapter the TENTH

1. And when they come unto you and say: "And what, then, is the nature of this thing which ye do call awareness?" then shall ye give answer unto them in silence, for this is the third lesson.
2. For there be not one man who doth have awareness, save also that he is aware thereof.
3. And he is like unto him whose eyes are filled with the glory of all things upon which the light of the sun has cast itself.
4. But there are many, yea, it is the greater number, who, in their unawareness, are aware not even of their unawareness;

5. and they are like unto them who are blind from the day of their birth, and see not, nor know what it is to see.
6. But some there are who are aware only that they are also unaware; hallowed are they for they are the children of Be'al.
7. One of these is like unto him who keeps the vigil;^l
8. for his gaze cannot pierce the mantle of darkness which is thrown over all the world about them, but they rest secure in the knowledge of the return of day.
9. In your awareness shall ye be as at the moment of the rising sun;^m
10. and your spirit shall rise up even as the bird flies up to meet the light which is above, but which, hidden by the mountain, has fallen not yet upon the earth below.

Peace!

^l See Cus. 6:6; Med. 1:1-16

^m See E.C. 7:10

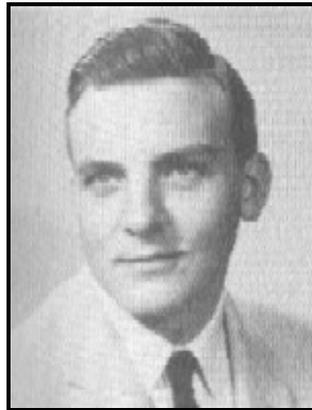
PART TWO

THE
CARLETON
APOCRYPHA

DEDICATION

To Jan Johnson

The first Reformed Druid to write an epistle.



The Drynemetum Press



Preface

(By Richard Shelton, 1993)

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

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

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

In recent years (after the period from which these writings are drawn) Druids at Carleton have become more interested in Neopaganism and Native American spiritual practices. Many would call themselves Neopagans. We "old-style" Druids have no quarrel with this, for one's Druidism is one's own affair, as David taught

from the beginning. I believe Druidism transcends the nice distinctions we habitually make to compartmentalize the variety of the human spiritual experience, and I hope newer Druids will still find this material of interest, even, perhaps, of value.

Richard M. Shelton
Midsummer Day 1993

Introduction

(By Richard Shelton, 1993)

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

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

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

More was involved here than the rebellion against coercion. There was the spirit of intelligent and critical inquiry in matters religious, essentially an application of the high intellectual standard encouraged by the College in all things. There was the emphasis on the necessity of each person finding his own path himself, and a strong dislike for the very ideas

of Dogma and Orthodoxy. There was a mistrust of formalism, a feeling that formalism tends to drive out meaning. Finally, there was the firm belief in the inseparability of humankind from its place in nature. These elements, and a vaguely mystical turn, combined to produce a view of life embracing far more than spiritual matters or better, extending spirituality to all matters. This attitude is what Carleton Druids understand by the term "Druidic."

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

The Third set of writings represented here stems from the flurry of letters and activity following proposals of Isaac Bonewits in 1974.

Isaac, who came to Druidism via the Berkeley Grove, was the first Druidic proponent of Neopaganism. In a letter dated 18 July 1974 to the Council of Dalon ap Landu (comprising all Druid Priests), he suggested that the Reform describe itself in the following terms:

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

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

trying to pin down our own conception of the Reform.

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

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

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

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

The Epistle of Richard is a pastiche of material drawn from two letters to Isaac, dated 26 May 1976 and 18 July 1976. By this time, Isaac had broken away to found his own group, the Schismatic Druids of North America, and was in the throes of assembling and printing *The Druid Chronicles (Evolved)*, a compendium

including much Neopagan material in addition to the original *Chronicles* and three of the present selections, as well as material from *Between the Lines*. At the time, it seemed possible that this compendium would answer the need for a new edition of *the Druid Chronicles*. As an added attraction, Isaac was also including his updated version of David Frangquist's pamphlet *What is Reformed Druidism?* But he was writing for a different audience and with a different agenda, and in the event, the *Evolved Chronicles* evolved into something most of us did not find useful.

In June of 1976, toward the end of this period, several Carleton Druids gathered at Carleton on the occasion of Midsummer Day. We had hoped to meet Isaac and other members of his Twin Cities Grove to work out our differences and come to some amicable understanding, but Isaac returned somewhat precipitously to California a month or so earlier. David and Deborah Frangquist, then living in Germany, could not come themselves, but sent in their stead, *The Midsummer Epistle*. This letter has special significance for me, as it articulates what I had come to learn about my own feelings about Druidism (and religion in general) in the course of the struggle with Isaac. I hope Druidism will continually bask in its light, as we basked in the light of the setting sun of Midsummer Day on the Hill of Three Oaks!

Apocryphal Works

The Epistle of David the Chronicler

(By David Frangquist, 1964)

Chapter the First

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

8. Of much more concern to me, however, is your comment that it all did now seem so much like playacting.
9. It is with this that I should like to deal at some length, drawing freely from mine experiences of this last summer.

Chapter the Second

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

¹ See the Between the Lines entry for this verse.

² A summer camp in Wisconsin where David worked as a counselor.

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

Chapter the Third

1. It is mine observation that religion is composed of two parts: the philosophy and the ritual. Should either be absent, there is no longer religion.
2. For without the philosophy the ritual is but playacting; and without the ritual the philosophy lacks the warmth and vitality, which is capable of perpetuating it beyond its originator.
3. For there is in all men a certain desire for the glory of ceremony.
4. Often it is indulged in for its own sake, as in the case of secret organizations and in the worship of the state (which is often confused with patriotism).
5. For ritual is capable of crowding all else out and becoming the end in itself. It is for this reason that we are constantly threatened by the Druid ritual shedding its philosophy and becoming mere playacting.
6. I am persuaded that our philosophy is valuable, for in Nature we have found a peace and a fulfillment that was otherwise lacking.

7. But we have also recognized that ritual is most often a hindrance; and to eliminate it is simply to encourage non-ritual to become the ritual. Rather as Druids we have endeavored to build a ritual which will be the destroyer of its own importance.
8. We have therefore adopted a ceremony, which is sufficiently foreign to our cultural tradition as to shock, whereas being sufficiently close to it to be taken seriously.
9. It is our fervent hope that in this way we will be able to impress upon men that ritual is only relative, and thus help them to rise above its limitations toward the greater truth beyond.
10. It is for this reason that we must be careful not to admit of any ceremony which would be too closely allied with our cultural traditions or which would tend to focus too much attention on the ritual itself.
11. We must not utilize any practice which is not derived directly from ancient Druid custom or from analogies from Nature.
12. And as leaders of our cause, we must always keep in mind our principal objectives.
13. For I would again affirm that insofar as we can continue to bring to others a greater appreciation of the wonders of the Earth-mother, I am persuaded that our effort is not in vain.
14. May the Peace of the Earth-mother be yours, and may the radiance of Belenos daily illumine your spirit.

Peace!

The Book of Faith

(By David Fisher, 1964)

1. I, David, Arch Druid of the Grove at Carleton, write these words so that those who come after me may know and understand some of the feelings which moved me to found the Druid movement. The tone of these writings will differ from the rest of the Books, but I write as I do for clarity, and, in accordance with Druid practice, make no request that my words become a dogma.
2. In the beginning, Druidism was formed as a protest against a religious requirement at Carleton College, not in affirmation of anything, except to affirm a mutual protest against coerced religion. The History of the Druids will be found elsewhere in the various books of this canon.³
3. The founders varied considerably in their degree of religious commitment. Some believed in no God, others in their own uncertainty, and others in the Christian religion. I am a believer in Christianity, and still hold myself as such.
4. Attacks have shifted in time from charges of insincerity to charges of emptiness and lack of real value. I write to reaffirm a new purpose, set forth elsewhere in the canon.
5. Druidism boasts no ethos. Since Druidism has never claimed to be a religion, dogmatism has always seemed incompatible with the organization. This does not mean that, as an individual Druid, I have no ethic, nor that any others who call themselves Druid are without beliefs as to what is right and wrong. As Druids, however, we can only affirm a mutual desire to ask ourselves questions about the meaning of life, and about the degree to which religious truth can be truth for us.
6. If I were to pass on any advice to my followers, it would be to never consider that they have found, as Druids, the ultimate answer to any of their questions. Druidism is a faith, if a faith, in questioning, not in answering. Awareness, to a Druid, is an individual thing, to be shared, perhaps, but never codified.
7. It has been asked, and with good reason: what is awareness. I can only answer that for me, awareness has meant a strengthening of my own faith, through communing with myself and with the world of Nature around me. I have come to a closer vision of the greater Reality that lies beyond this world, precisely because I have come to appreciate this world.
8. It has been asked, and again with good reason: if your purpose is to ask and to inquire, then why your use of ritual? Can not men seek for answers without the crutch of a ritual which has no real religious purpose? I can only answer that the Druid ritual has a value because it can be used by different men in different ways.
9. For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of his mind to a search for truth. As a priest, I repeat the great Answer to calm men's hearts and minds, not as a magical formula of absolution; but for some, the Answer is an absolution, washing away the distractions of a week of worry, and reaffirming confidence in the idea of a purpose in life.
10. For one man, the partaking of the Waters of Life is a mystical sacrament of communion with a god or gods. For another, it is an act of common fellowship with other seekers of the truth. As a priest, I do not seek to consecrate the Water to any use with my words, but rather think of my words as a common means for others, who watch and listen, to consecrate the Water within themselves.
11. Whether what has been founded at Carleton remains or passes away is now unclear. I

³ i.e. The Druid Chronicles, for which this book was once intended. Many Druids would not use the word "canon" in this context.

will always have a concern for the Druids. My own feeling is that if the experience has helped any men to better see themselves, and to become aware of the problems of life in a new way, then it will have served its purpose.

12. I have called this book the Book of Faith. It is my faith in what I have done and in what I have seen grow. In accordance with a basic principle of Druidism, I do not presume to speak for anyone else except for myself. Yet I would add one word to the skeptical, to the vain, and to the self-satisfied.
13. Before you, O reader, pass a judgment on the Reformed Druids, look first into your own heart and be very sure that all is right and at peace. Then without false pride, ask those who call themselves Druids what they

have learned from being Druids. Then, when you have weighed the amused against the serious, the scoffers against the men who call themselves aware, then only will you be able to judge.

14. In the name of the Earth Mother, the great personification of all that moves and walks and lives and is upon the Earth, and in the name of Be'al, the source of all truth without whom no Druid is aware, but whose nature remains to each man his own mystery, I ask upon you peace. May you, in your own way, find the truth, as I have found it.

So be it.

David Fisher

April 12th, 1964.

The Discourse of Thomas the Fool

(By Thomas McCausland, 1970)

I Invocation

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

II Text

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

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

Who announces the ages of the moon?

Who teaches the place where couches the sun?

If not I-

III Discourse

1. Often it is that the Archdruids do read this ancient mystery. It is indeed one of the greatest treasures we know for it came verily from the ancient Sage-Druids who pleased the earth in younger times. But who among you have verily heard this ancient mystery?
2. Oft it seems that these lines refer to the All-Mother, for she is truly all of these and more. But what is the mystery there? Not mystery but shining fact. No, the mystery is not the Mother. Nor is it Be'al. For this

mystery is even more secret than He, though He knows and speaks it.

3. Verily, *I* am that mystery. Not the Mother, not Be'al, but I. How is it that I came to be all these things? I am the God who created in the head the fire! It is there. Look and understand! Who else could it be, if not I?
4. Now there may be some among you who would agree and would say that this was so, for ultimately Be'al and I are one. How deceived they are! While I am, Be'al is not, and there is no touching of these two. No, not oneness. For Be'al is not to have oneness with. Be'al is not! Understand this. It is only delusion which lends you to believe in Him and the Mother. Verily, a poor hoax it is!
5. Now listen carefully so you can understand. Be'al is not, for he is invented by man. He was invented to give man the freedom to relax in Man's creation. If Be'al is great, how much greater is man, the creator of Be'al. Nothing more than the Highest spirit of man is Be'al. And though that seems most wondrous, it is but a poor hoax. Be'al is not great for He needs Existence and Non-Existence. He is All and Nothing. Can One be great and still be so dependent upon such limited realms? No. Be'al, though He is more than you or I can comprehend, is very powerless.
6. He who created the Universe cares not for All and Nothing. They are nothing to Him. He is so beyond that even all the Words of Knowledge said at one time would change Him not a drop. Be'al is merely the half-drop that almost changed.
7. Great it is to be one with Be'al, but to be one with Him is not great at all. *If not I*. Is the water great because it flows and trickles and dances, in other words, because it is water? No, water is not great: it is merely water. He is not great. I am not great. He and I are one. But hear the greatest mystery.

8. He is all of me, but I am not all of Him.
And yet, by being merely a drop of Him, I
am all of Him. Understand this!

9. Now you understand the Words of Power.
Be the lake in the plain; be the ox and the
boar; throw light upon the mountain. *If not
I-*

The Wisdom of Thomas the Fool

(By Thomas McCausland, 1970)

Chapter the First

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

Chapter the Second

1. The great secret of Druidism is this: All the powers of the Mother are yours if you but learn your True Name. Even if you are but of the First Order, no secret shall be hidden once you learn this great secret.
2. The way is hard. The Three Ways of Day and One of Night must be traveled. The Wisdom of the Waters of Life must be heard.
3. What are the Three Ways of Day? The Way of the rising sun; the Way of the setting sun; the Way of the sun at Zenith.
4. What is the wisdom of the Waters of Life? The Wisdom of ice; the Wisdom of steam; the Wisdom of water.
5. Yet it is not in the Three Ways of Day that your True Name dwells; nor in the Wisdom of the Waters of Life. Neither is your Name of the Mother or of Be'al. It is of them both and of them not at all. Your True Name is in the Way of Darkness. Yet it is not of darkness nor was it of darkness born nor shall it die of darkness. Though Be'al is born of darkness and dies in darkness, your True Name knows darkness not at all.
6. Your True Name will be heard upon the bosom of the Mother; yet She hears it not, for it is not Her Name. Your Name, when it is truly heard, will rock Be'al from his

slumber and cause rain to fall in the center of a stone.

7. To hear your Name, hear the Mother. To hear your Name, hear Her not. To hear your Name, hear the Mother!
8. This is the most powerful secret of Be'al! It is the most powerful secret in all of the Realm of the Four Ways and the Seven Powers and the Thirteenfold Mystery.
9. It is the Word which makes of all ends a beginning.
10. Only this is necessary. Know your True Name! All else is but the dreams of sand.

Chapter the Third

1. But how do we know that True Names exist? Listen and understand!
2. When we consecrate the waters, we do not say, "O great and glorious grove, thou of power deep rooted in the Mother; thou of power deep rooted in the Mother; thou of power sky rending; thou of power to block the sun and rain; consecrate these waters." Nor do we say, "O Healing waters, consecrate this thyself by thy powers of All-pervading Wisdom." nor yet, "O power of the most secret essence of the vine, hallow this." nor even, "Mighty swirling Ocean, pounding the Mother, as mighty and as vast as even She is, hallow this drop of thee." We do not say, "O great light which rends the sky in storm, hallow this as thou dost hallow the rain by the great leveling fire." nor, "O greatest of the powers we see, Mighty Sun, hallow this which thou didst bring into being!" Nor do we say, "O gentle stream, by thy joyous power hallow this thy essence." nor even, "O great mysterious Life, hallow this, the essence of all life."⁴
3. Verily, all this is great Wisdom. And yet I tell you that this Wisdom consecrates not even the water of man's dreams.

⁴ See Cus. 8 and Med. 4.

4. If one but says "Dalon ap Landu" with the knowledge of the power of it, truly the whole Universe will be forever consecrated!
5. Understand the Thirteen-fold Mystery⁵ and then understand how much more powerful is the knowledge of your True Name than the knowledge of the Names of the Mother. Your Name will consecrate even Be'al!
6. Brethren, hear your Name! Listen every moment, for the wind and the waters and all that dwell upon the Mother speak all the Names that are. Only by continual vigilance will ye hear your Name when it is spoken.
7. Be'al knows your Name. The Mother knows your Name. The Patriarchs know your Name. And ye, with every breath speak your Name. Listen and understand.

Your every breath speaks your Name. Great is this secret. I pay for the carrying of it with my very life. Hear and understand. Listen always, for the Mother will speak your Name a moment before it is expected. Only by constant vigilance will ye be prepared.

Chapter the Fourth

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

This is my folly.

Thomas the Fool

August 25th, 1970

Peace to those who dwell in the Mother!

⁵ Cus. 11.

Letter to my Brothers

(By Steve Savitzky, 1968)

I

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

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

10 your brothers and sisters whom I do not
know

I will speak of myself
and what I know

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

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

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

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

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

and call the winds together
into stillness

40. there are other powers
I have not yet found

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

brothers and sisters
afraid
uncertain of our strength

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

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

II

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

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

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

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

20. and so I give you these words
because I am driven

possessed
insane
a fool or a prophet whatever the difference is
I have told you to save the world
and look into your souls
I tell you to read Demian
and vigil upon the hill

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

I will write to you again
and speak with you
and walk with you in city or on hill
and we will cast off these chains
for a little while
these chains of time and space
of loneliness
of darkness and of distance and of fear

and we will gaze together
40. into a dying fire upon a hill

and warm ourselves with dance and words
and love
until the dawn looks over the world's edge
and we like it are part of all we see

III

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

-Hesse

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

-Baudelaire

3. "I can call on spirits from the vasty deep!"
"Why so can I, and so can any man,
but do they come when you do call them?"

-Shakespeare

The Words of Green

(By Richard Shelton, 1974)

Chapter the First

1. To the Council of Dalon Ap Landu:
2. Many of you will recently have received a letter from Isaac Bonewits; this letter is in response to his.
3. I am somewhat bemused by this call for a description of Druidism. The description has been there all along; refer the curious to the Basic Tenets in the *Chronicles* (Law 4-6). More than that there is not. We are such a diverse group that there is almost nothing one can add to the Tenets and still embrace the entire Reform. If one wants a more direct description, say:
4. The Reformed Druids of North America are a fellowship dedicated to the search for religious awareness. We believe each person must find for himself his own path to awareness; we believe there is comfort and wisdom in nature and in the words of all who search.
5. I hesitate to suggest even that much. On the other hand, I find that Isaac's description bears little resemblance to my brand of Druidism. There is literally not one sentence in it I can agree with wholeheartedly.
6. I am not sure that I worship anything, for example; I am not even sure I know what worship is.
7. I find "the feminine personification of Manifestation" and "the masculine personification of Essence" devoid of any meaning whatever.
8. The phrase "eclectic Reconstructionist Neo-Pagan Priestcraft" just sticks in the throat; we have practicing Jews and Christians in the Reform, and "pagan" is not usually used to describe Jews or Christians, or Mohammedans or Buddhists, or their writings, from which I have drawn comfort and inspiration.
9. As for Priestcraft: if Druidism is Priestcraft, what shall we say of those Druids who are

not ordained to the Third Order? Are they failed Druids, Druids who have not seen the light?

10. Quite the contrary; they are Druids in the fullest sense, even as we of the Third Order are Druids of the First Order first.
11. Indeed, it is the *priests* who fail, to the extent that our priesthood is in evidence. If we insist on attempting to guide others and on managing the Reform, let us at least recognize with Lao Tzu⁶ that the best leadership is that which is not perceived.
12. It will be evident that Isaac and I disagree strongly on many matters.
13. Yet and this is my point we both call ourselves Reformed Druids. Let the Reform remain such that this is possible. Let us in particular not represent our private paths as Reformed Druidism.

Chapter the Second

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

Chapter the Third

⁶ Tao The Ching. Chapter 17.

1. I hope to avoid schism; I find it hard to believe that, as undogmatic as we have been, we are faced with it.
2. But if Isaac and Robert feel the need for more dogma and more organization *within* Druidism, I am afraid I will welcome their schism.
3. For my part, I wish Druidism to remain what it took me some time to come to

appreciate: a quiet, gentle revolution against tyranny in religion and as all-embracing as the mother Earth.

Peace be unto all of you!

Richard M. Shelton

14 Foghamhar XII

14 August 1974

The Epistle of Norman

(By Norman Nelson, 1974)

Chapter the First

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

Chapter the Second

1. The RDNA was never intended to be a religion, except in the "dictionary" sense, a strictly legalistic thing; since Carleton required everyone to attend religious services, we started our own religion, Druidism was not, at the time, intended to be anything except a joke.
2. As it developed, we wound up with quite a bit more than we had ever intended to create. I have used the catch-phrase that our disorganized religion appealed to those who couldn't stomach organized religion.
3. Seriously, though, we seemed to have struck a responsive chord in quite a few people. Dick Smiley was one I especially remember, for whom Druidism came to be an intensely serious business, we worked hard to keep it lighthearted!
4. One of the basic ideas which we hit hard on (partly to be acceptable, partly because it meant quite a bit to us *per se*) was that Druidism was not intended to be replacement for any religion no one was expected to deny any other faith (Christian, Jewish, what-have-you) to call himself a Druid; everyone who partook of the waters was automatically a Druid. (This means our

membership includes such disparate entities as John Nason⁷ and Bard Smith⁸, the latter an ordained Episcopal priest.)

5. We established the first three orders because that was the way the service was written! Fisher was our 3rd order, and represented to everyone originally that he had gotten it all (including his ordination) from someplace he had been in school. Actually, of course, he invented it.
6. The higher orders came about equally haphazardly; Frangquist and I wanted to play a bigger role, so we invented the idea of the higher orders to ease Fisher out and let someone else be Archdruid! We gave him the honor of being Patriarch of the 4th order, and thereby "accidentally" wound up with the higher orders for ourselves!

Chapter the Third

1. To return to the question of your schism (repeating that I've been out of touch with what Druidism has been doing from about 1970 on):
2. Druidism is wide enough to embrace almost anything you want to do; if you feel it constrictive, then schism is best. I fear that you are getting away from the RDNA I know and if you're going to make great changes, then there is no question that to continue to call it the RDNA is doing a disservice to the RDNA we have known.
3. I am not frightened off by the Neopagan label. The only thing disturbs me about it in connection with RDNA is that we never conceived of ourselves as pagans! Druidism was a supplement or a complement to other religions.

⁷ President of Carleton College when Druidism was founded.

⁸ Professor of Religion at Carleton, and later Dean of the College. For a time he served as the faculty advisor for the Carleton Grove.

4. I must admit that I have ceased to practice any other religion (unless you count church at Christmas and Easter) and *do* still occasionally have a Druid service (usually improvised, since I never remember to have the book with me), but the only time I have used the term "pagan" to describe myself has been when the Mormon missionaries were at the door. (And I recommend the effect *that* produces!)
5. My biggest concern is that Druidism will be submerged, will be merely another quaint alternative ritual for those who are grabbing a straws in an effort to be different. I am still convinced that for most of the practitioners thereof, neo-paganism is either a fad or a self-conscious revolt against mummy and daddy.

Chapter the Fourth

1. We somehow created more than we knew when we created the RDNA.
2. For many, what we were saying was that they were feeling; we articulated the inarticulate feeling that many had, which I once described as "Look around you there must be something bigger than we are."
3. We called it the Earth-Mother; the worship of the Earth-Mother was a symbolic way of saying thank-you to the forces that created the earth and us.
4. The other god-names were just trappings, as far as I know. Several of us got rather deeply into research at on point, and much of the trappings came from that period. In my mind, at least, and I think I speak for most of the others, we were just using alternative names for the Earth-Mother.
5. Again with the qualification that I don't know recent RDNA developments, I will have to admit that I laughed out loud when I read your description of Druidism. Two reasons impelled it.
6. The first was that you were so far from (beyond?) what we envisioned when we started it; the second was the incredible amount of jargon that seems to have accumulated.

7. Don't take me wrong; I just can't take the RDNA seriously!
8. Look to the origins, and you will find a college prank.
9. Look to the early years, and you will find a "philosophy" or whatever you want to call it, that somehow appealed to a lot people who were searching for some sort of meaning in the world.
10. (I suspect that our strongest appeal was to that bright sort of person you find at Carleton, who has all of a sudden begun to realize that they don't have all the answers and that nobody else does either.)

Chapter the Fifth

1. Finally, I want to stress one crucial fact in the development of RDNA; it just happened!
2. We had some literally incredible events (such as the prediction of the death of Kennedy, which is hinted at in Latter Chronicles 5:12ff., and scared the hell out of us; or the efficacy of the Druid curse, which after being used two or three times, with effect, made us decide to let the secret of it die with us who know it).
3. We almost convinced ourselves sometimes that we were playing with some power greater than ourselves. But we also always managed to keep the perspective; even at its most serious moments, Druidism kept one slightly askance eye on itself!
4. Today I still call myself a Druid, although I no longer call myself a Christian; I can't accept the story of Jesus as the Christ.
5. But all that Druidism asks of one is belief in the tenets. You can come up with all sorts of deep and jargonistic statements, but you can't get away from the tenets;
6. North American Reformed Druids believe that one of the *many ways* (emphasis added) in which the object of man's search for religious truth can be found through Nature, (which we personify as) the Earth-Mother. Nature, being one of the primary concerns in man's life and struggle, and being one of the objects of creation (we never bothered

about the implications of that; a creator) is important to man's spiritual quests.

7. Druidism isn't to me what it would seem to be to you. Perhaps you are right, but, being as close as I am to the origins, I can't forget what it meant then, and what it evolved into in the first few years. You can't; I can't!
8. This has been a long and rambling epistle apologize. As I said, I didn't know when I started where I was going; I'm still not sure

that I have covered all the bases, but it's after midnight, so I'll quit.

9. May the blessing of the Earth-Mother, the never-changing All-Mother, be upon you in whatever you do.

Norman Nelson

10 Geimredh XII

10 November 1974

The Epistle of Richard

(By Richard Shelton, 1976)

Chapter the First

1. Dear Reverend Brother Isaac:
2. As I read your last letter, there grew an uneasy feeling that somewhere, somehow, there has been between us a small but important failure in communication.
3. After all that several of us have written you. I am frankly amazed that you can still even suggest that any of us want to stifle your spiritual growth, or want or need to denounce or destroy those with whom we disagree. Nothing could be further from the truth.
4. The very foundation of Reformed Druidism is that each person must have the freedom to pursue his own religious inclinations. Druidism encourages people to do precisely that, and fully expects that the various paths that result will be a very diverse collection.
5. But to contain all those paths, Reformed Druidism has eschewed dogmatism and has limited formalism to a bare minimum.
6. This squares well with the sentiment (which has been present from the beginning) that formalism frequently tends to stifle spirituality.
7. So, as an institution, Reformed Druidism will offer the individual little more than encouragement and a wide variety of suggestions, from which each person must proceed in his own manner.
8. It is expected that each will in some sense go beyond what little the Reform offers as an "official line." But the specifics one brings to one's own faith will inevitably go beyond what the Reform as a whole is willing to commit itself to.
9. So you see, the uproar that followed your general letter to the Council stemmed not from disagreement with your spiritual beliefs, but rather from your suggestion that they and a great deal of formalism be adopted by the Reform as a whole, "officially," as it were.

10. That, clearly, was impossible, not only because many of us don't share these beliefs, but also because such institutionalization of belief and practice flies in the face of the generality that the Reform has always stood for.
11. It is clear that you and others do feel the need for more formalism. That's an observation, not a judgment; formalism isn't bad per se, it's just that you must watch it like a hawk, or as likely as not, it will take over.
12. But since you do feel this need, I think your schism was the right course. By institutionalizing this formalism, you have created something new that goes beyond Reformed Druidism.

Chapter the Second

1. If I may draw an analogy. I would say that Schismatic Druidism is to you what Episcopalianism is to David Fisher; a personal path that satisfies your religious needs, and which has been influenced for you by Reformed Druidism.
2. I, too, have (or am attempting to find) a personal path that goes beyond the Basic Tenets.
3. This is not to say that you or David or I cannot be Reformed Druids; but when you do Schismatic Druidism, you are doing something different.
4. You are surely right when you say that Reformed Druidism is not a stone monument. But I don't think that the Oak is the right symbol either.
5. Reformed Druidism is really a frame of mind, more a way of looking at religion than a religion myself. To borrow an idea from Robert Graves,⁹ Druidism is like mistletoe, grafting itself onto other, preexisting trees.

⁹ From his introduction to *The Sufies* by Idres Shah.

6. Thus David brings his Druidic outlook to Christianity, and you bring yours to paganism.
7. In this sense, I don't think it correct to describe Schismatic Druidism as an outgrowth or evolved form of Reformed Druidism; it is rather the result of applying Druidic ideas to the religious inclinations that you brought with you or found among other individual Druids.
8. It is true that the forms of your religion bear more resemblance to those of Reformed Druidism than to those of Christianity, but that's simply because Schismatic Druidism developed after Reformed Druidism, and in its light, while Christianity developed long before.

Chapter the Third

1. You mention that you have encountered hostility and indifference toward your book.
2. I'm sure that some people you contacted *did* feel that you were trying to ram this down our throats, and certainly you can understand hostility in that case.
3. Also, you realize by now that Schismatic Druidism is utterly foreign to many in the Reform, and some feel that you are doing the Reform a grave disservice by publishing the *Chronicles* in the company of all this "Neo-Pagan Gobbledygook".¹⁰
4. There is fierce resentment in some quarters of the association between the terms "Druidism" and "Neopaganism" that your book will create in the minds of the publican association that saddles us with religious baggage that is not ours.
5. Your insistence on appropriating the title "*The Druid Chronicles*" does nothing to ward off that association or to alleviate the resentment.
6. Personally, I will be satisfied if you will be scrupulous in indicating who goes with what, as you have promised to be, though you can understand my concern that you describe us accurately to the world at large.

7. And as I have indicated before, I would be much happier if you could find a different title.
8. As for indifference, there are of course indifferent Druids; but some lack of enthusiasm may stem from a reluctance to shell out five bucks just to get the *Chronicles*, and with the text altered, at that. I'm afraid that is an attitude you will have to get used to.

Chapter the Fourth

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

Chapter the Fifth

1. In your draft you attribute to us "traditional" Reformed Druids the notion that it is a mistake to structure one's beliefs.

¹⁰ Gerre Goodman, in a letter to Isaac dated 9/3/74.

I doubt many of us would go so far. If beliefs are not structured, what are they but incoherent? It is *formalization* that you will find us wary about.

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

But myth all too often congeals into belief and creed, the original experience becoming secondary and contingent upon the truth of the mythology.

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

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

The Epistle of Midsummer

(By David & Deborah Frangquist, 1976)

An Epistle to the Druids assembled at Carleton
On the Occasion of Midsummer
In the Fourteenth Year after the Establishment
of the Reform

Chapter the First

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

10. While we gave little thought to organizing, an organization appropriate to our needs evolved.
11. When rules were changed and our very reason for being seemed to vanish, we turned to the Mother and in her we found new meaning.
12. There is a paradox; if you would seek to save Druidism, you will lose it; but if you seek the Mother and what she can teach you, Druidism will grow and prosper to her glory and to your benefit.

Chapter the Second

1. We would do well to remember this in these days. For word has come to us on the wings of great birds that once again the Reform is threatened with schism.
2. This is no new thing. You may read in the Early Chronicles how at the very dawn of the Reform there was the threat of schism.
3. The schismatics were then led by Jan [Johnson], who wished to impose on other Druids practices and doctrines which were repugnant to them.
4. But Jan had the Mother in his heart, and he did relent that there might be no schism but rather peace and unity in the fellowship of the Druids.
5. Thus he demonstrated the true spirit of the Reform and established a tradition far more important than those he had first sought to establish.
6. Therefore seek peace, harmony, consensus, unity; for that is the Druid way.

Chapter the Third

1. You may ask; "Should we include these schismatics in the fellowship of the Reform?" You cannot do otherwise.
2. Druidism is open to anyone who wishes to be part of it, however imperfect in understanding. We require only the tasting

of the waters-of-life and an affirmation of the Basic Tenets.

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

Chapter the Fourth

1. You may ask; "Is it not possible that the Council could become perverted and transform Druidism so that we could not recognize it?" But what authority does the

Council have except what all Druids accept?

2. If the Council does what glorifies the Mother, what establishes unity and harmony among Druids, and what promotes enlightenment, then rejoice in the work of the Council and do not concern yourselves with factions.
3. But if the Council does what does not glorify the Mother, what causes dissension and conflict, and what becomes a stumbling-block for Druids, then it is not the True Council. Then the Council will have passed away.
4. For it is an institution and like all institutions it will pass away, though we know not whether the time be near or far. And when it passes away, do not grieve for it, but rejoice in the Mother who will abide.
5. And do not be concerned for the future of the Druids, for they too will abide, at least for a time. Even so, the Mother will be glorified in new and wondrous ways, for she is ever changing even as she remains the same.
6. You may ask; "How can we preserve the True Council?" That is a question not tending to edification.

Chapter the Fifth

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

*David Frangquist Deborah Gavrin Frangquist
Priest of Dalon Ap Landu Priest of Dalon Ap
Landu*

Patriarch of Belenos Priest of Belenos

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

Outline of the Foundation of Fundamentals

(By David Frangquist, 1966)

BEING: a brief catalogue of the major quasi-metaphysical-theological conclusions which may be abstracted from and by the application of the Reformed Druid point of view to questions of ultimate relevance (in outline form). THE THREE PILLARS (or treasures, or paths, or baskets, or roots, or branches, or wondrous illuminations)

I. The Relentless Rebellion (threefold)

A. The categorical If

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

B. The Principle of Non-Confirmation

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

C. The Principle of Non-Conformation

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

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

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

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

II. The Paths of Paradox (also threefold)

A. The Ceremonial Syndrome

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

B. The Primacy of Ambiguity

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

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

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

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

A. The Noble Fivefold Formulation

1. The Nature of Life

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

2. And Man?

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

3. And Man?

Man is unique. This is because he has self-awareness. He passes from self-awareness through self-centeredness to

self-importance, thence to self-isolation, resulting in self-misery.

4. Unity for All and All for Unity

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

5. Back to Nature

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

B. The Basic Tenets

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

1. Nature is good!

And the second is like unto the first:

2. Nature is good!

C. The Last Refuge

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

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

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

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

David Frangquist

6/6/66

Final Meditation at Carleton

(By David Frangquist, 1966)

Three years ago
Gone now
They found something
had a good time
could laugh.

Restrictions now gone
still must laugh
If you can't laugh
you are dead, and
your religion dying.

Your spirit is your own
Find what you will
but together good
yuks.

If A-D can't laugh,
or sermonizes,
Kill him!

I leave you....

(Announce meetings)

Historical Background

Addendum

(By Richard Shelton, 1993)

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

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

Richard Shelton

Record 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 no shall be considered a prerequisite for any other (except with regard to the formula for the election of Patriarchs [*or Matriarchs*]).

(c) That direct confirmation of the selection of each priest for a higher order must be made by the Patriarch [*or Matriarch*] 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 Archdruid 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 Archdruid, provided that they have first vigated 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 Archdruid of a legally constituted Grove, i.e., a Grove which has adopted a constitution and filled by election the offices of Archdruid, 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 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 [*or she*] 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 [*or Matriarch*] 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 [*or she*] is not Patriarch [*or Matriarch*].

(c) That the first Patriarch [*or Matriarch*] of each higher order shall establish the ceremony and identifying mark of his [*or her*] 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.

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 Archdruid, 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 Archdruid of Carleton, upon their 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 resolutions; 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 Archdruid to promptly forward to the Archdruid 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, consecrate priests and priestesses to the Third Order. In token of this she is known as a priestess of the Third Order.

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

(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.

What is Reformed Druidism?

Reformed Druids of North America
(By David Frangquist, 1965)

Origins

Reformed Druidism has its beginning at Carleton College in the spring of 1963 as a protest to the college's requirement that all students attend a certain number of religious services or meetings. One of the ways of fulfilling the requirement was by attending services of one's own religion. The Reformed Druids of North America proposed to test the degree of freedom permitted under this clause.

Druidism was ideal for this attack. It had a perfect combination of exotic ritual plus some relevance to the so-called Judeo-Christian tradition. If religious credit were granted, the religious requirement could be exposed as totally ineffective. If, on the other hand, credit were denied, the college could be charged with bigotry. The initial attitude of the college was, "If we ignore them, they'll go away.". But the RDNA not only refused to go away, it grew, acquiring an advisor, and becoming a registered college organization.

In June, 1964, the religious requirement was repealed. Even though the Druids rejoiced at this triumph, they recognized that their job was not over. For many members the movement had come to represent a valuable part of their spiritual lives. So there was the importance of continuing the RDNA as a protest against all coerced religion.

Principles

Druidism boasts its lack of institutionalized dogma. Each Druid is required only to adopt these Basic Tenets:

- (1) 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.
- (2) 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. (The phrase "objects of creation" does not

necessarily imply a single Creator, but it does imply an important link between the spiritual and the material realms)

In Reformed Druidism, the material realm, Nature, is personified as the Earth-Mother. The abstract essence of the universe, in opposition to the material world, is referred to as Be'al, from a word which the ancient Celts applied to an abstract supreme being. The "object of Man's search" is called "awareness," and it is defined as "unity with Be'al".

Ritual

In accord with the Basic Tenets, all Reformed Druid worship must be directed toward Nature. For this reason, many customs and rituals of the Ancient Druids, who were essentially Nature-worshippers, are retained.

Druid worship must, in so far as possible, be held in the out-of-doors; an oak grove, or a hill or other prominence, is ideal. According to ancient Druid custom, the officiating Druids, and others who so wish, ought to be clad in long white robes; the robe of the Archdruid having a distinctive decoration or color. The waters-of-life are usually passed to all present as a symbol of the link man has with Nature. Incantation and other ancient Celtic ritual is also used; but in "Reformed" Druidism, human sacrifice is out.

In order to focus attention on Nature, various aspects of it retain the names of their corresponding Celtic gods and goddesses.

Dalon Ap Landu - the grove

Grannos - healing springs

Braciaca - malt

Belenos - the sun

Sirona (goddess) - rivers

Taranis - thunder & lightning

Llyr- the sea

Danu (goddess) - fertility

Festivals

Druid festivals correspond to the important dates of the old Druid year. Celebration always begins at sundown the previous evening, and

includes bonfires and revelry appropriate to the season.

Samhain - Nov. 1: "Halloween" begins the period of Geimredh.

Midwinter - the winter solstice; day of the "Yule log"

Oimelc - Feb. 1; begins the period of Earrach.

Beltane- May 1; "May Day," begins period of Samradh.

Midsummer - the summer solstice

Lughnasadh (Brón Troghain) - Aug. 1; day for gatherings and feasts, begins the period of Foghamhar.

The phases of the moon also ought to be followed closely. A new venture should be begun only when the moon is waxing, an old one consummated only when it is waning. The night of the full moon is a time of rejoicing; while the night of the new moon is a solemn occasion, calling for vigils and meditation.

Organization

Each organization (known as a grove) has three officers: an Archdruid, who must be a third order priest or higher, to direct worship; a Preceptor, who must be at least a second order Druid, to handle business matters; and a Server, to assist the Archdruid.

To become a first order Druid, a person must partake of the waters-of-life, and affirm his acceptance of the Basic Tenets (listed under Principles above).

To become a second order Druid, one must pledge himself to the service of Druidism, as well as have an understanding of basic Druidism.

To become a third order priest, one must dedicate himself to a life of Druidic inquiry, the beginning of which is an all-night, outdoor vigil.

Higher orders of the priesthood (up to the tenth) are reserved for outstanding insight and dedication over a period of time. They are similar to academic degrees in that they represent personal achievement, but carry no special authority. Each order of the priesthood is dedicated to one of the eight aspects of Nature mentioned under Ritual.

Purpose

On a superficial level, it might now seem that the purpose of Reformed Druidism is merely to delve into the strange customs and rituals of the ancient Celts, and to have some fun doing it, and also to serve as a new and different type of protest movement.

But, on deeper examination of the RDNA, it might be said to have two important purposes: (1) It offers a reasonable alternative for the person who cannot stomach organized religion, or who feels that it is somehow deficient; and it hopes that its exotic forms of worship will appeal to the rebel. (2) In communing with Nature, it seeks to promote a spirit of meditation and introspection, aimed ultimately at awareness of religious truth.

Between-the-Lines

A “founder’s-eye view” Of the Druid Chronicles (Reformed) by Norm Nelson, Second Arch-Druid of Carleton and Patriarch of the Fifth Order

[NOTE: except as noted, the Chronicles are the work of David Frangquist, Patriarch Sixth. References are to the 5th (1970) printing.]

EARLY CHRONICLES

I:2 The Reformed Druids of North America [henceforward, RDNA or Druids] were founded in the spring of 1963; 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 p. 138 of the Carleton College Bulletin (Catalog Number) for March, 1963: "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 [10-week] term every student must attend seven of the services or religious meetings."

I: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 David 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 churchgoers who felt that compulsory religion was a disservice 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 require no renunciation of any faith to profess Druidism. If our protest was to work, the last thing we needed was antagonism from anyone.

I:4 Lyman Lakes extend across the north side of the campus proper, lying in a valley. Most of us 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 several pioneer events). 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.

RMS: By the late sixties, the name had become shortened to the Hill of Three Oaks. The name was used by everyone, not just Druids.

I:5 Monument Hill.

I:6 So far as I know, Fisher actually created the whole first ritual at this time; his story was that he had been made a Druid in high school, since it made it more acceptable if it was an on-going thing.

I:8 *RMS: In a letter to me dated 5 May 1976, Norm wrote: "I've been looking back thru old calendars to see what I can find—the first mention of a Druid service is Saturday, April 20, 1963, with subsequent entries each Saturday until (thru) June 1, when I noted that Bard Smith (then a prof. in the religion dept., later Dean) attended. Also noted a service on May 1st. Since I kept my calendars as a sort of diary, I assume that April 20 was the true birthday of RDNA. If there had been an earlier service, I would have listed it."*

II:2 The "altar" was Fisher's phonograph stand/record rack, draped with a cloth.

II:3 The stones came from a place in the Arboretum, just north of Monument Hill I don't remember how many worked—it was something like 3, increasing to 5.

II:7-10 The original Constitution had an amusing error: Article VI set the quorum for amendment at “one-third of those known to be officers”!

II:8 *IB: 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.*

III A little hyperbole aside, this is essentially a factual account.

IV:3 Really spooky—a ray of sunlight broke through the cloud-cover and hit the altar.

IV: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.

V The dispute is reflected in the changes made in the Ceremony of Consecration.

RMS: In the ceremony preserved in the Black Book (which contained all the early liturgy), the following changes were written by hand on May 18th 1963:

"Attend us now o Spirits, as we offer this sacrifice of consecration" became

"Attend us now O Spirits, as we light this fire of consecration."

(Here the blood of the sacrifice shall be spilled upon the altar) became

(Here the fire shall be lit upon the altar)

"Accept this, our sacrifice" became

"Accept this, consecrate it."

VI:1-3 After six of seven "regularly organized services of public worship," we 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.

VI:4 The Chapel Slips were rejected by the Dean of Men's office, which had charge of such matters for men students.

VI:5-8 Cherniack went to the Dean with a list of various peculiar religious organizations gleaned from the Minneapolis and 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."

VI:9 The Dean of Women's office accepted the Chapel Slips from the two girls who submitted them: apparently her office didn't consult with the Dean of Men's Office!

VII:2-4 Or words to that effect.

THE BOOK OF THE LAW

1 is a paraphrase of the Constitution of the Carleton Grove.

12 My original copy of the Constitution sets the quorum (after corrections: see note on EC II:7-10 above) at one-eighth, not one-third.

RMS One version of the Constitution in the Grove Archives was signed and certified by David Fisher as "the original copy of the Constitution of the Reformed Druids of North America at Carleton College, drawn and prepared by Hillel Howard David Cherniack, Preceptor. And read and approved at two consecutive meetings by all members present." This version reads: "A quorum...shall be one eight[h] of those members known to the officers..."

A much commoner mimeographed version reads "one-third" and "to be officers", as in Norman's note to EC II:7-10 above. This one has at the end: "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 meeting by all members present" and Fisher's mimeographed name but no signature. Norman's copy evidently was one of these, to which corrections had been applied. Frangquist must have been working from an uncorrected copy.

A much later note by Fisher in the College Archives observes that "several errors in printing were noticed after copies had been sent out", and on an attached copy of the mimeographed version he gives the explicit corrections. Also in the College Archives in the copy originally sent to the Dean of the College (Dean Gilman); it is stamped "Received May 24, 1963."

THE CUSTOMS OF THE DRUIDS

I cf. Law

II The words of the Chant were written by Kathie Courtice, and set to music by Peter Basquin. It was regularly sung as part of the Service of Worship.

III cf. Second Order Service of Ordination

- V Based, so far as I know, on Frangquist's research. He spent quite 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.
- VI:6 An all-night vigil is (was?) one of the requirements before Third Order ordination. The service was then held just after sunrise, the other Third Order priests coming out to join the 'postulant' and conduct him to the service.
RMS alters: ...is (was?) [is! – RMS]
- VII I don't know who wrote this chant; I would guess it's by Frangquist
RMS: This was attributed in the Order of Worship (which was compiled by Frangquist) to David Fisher.
- VIII:1-12 The Council of any particular Order elects the Patriarch of the next higher Order; he then ordains who he wishes to honor to that Order, forming its Council, which in turn elects... A nice self-perpetuating sequence, no?

The Fourth, Fifth, and Sixth Orders came into being on the same day. Fisher, Frangquist, and Nelson 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 4th Order, we elected me as Patriarch of the Fifth, and I ordained them. As the Council of the 5th Order, we elected Frangquist Patriarch of the Sixth Order, and he ordained us to the 6th Order (cf. L.C. IX:7-18).

It should be noted that this was prearranged to the extent that we had our services of ordination written ahead of time.

At least one more higher Patriarch has been chosen, I believe, but I don't have any names.

RMS adds: There has been exactly one more Patriarch: Gary Zempel of the 7th Order.

- VIII:13-16 This provision has been up for proposed revision by the Council of Dalon ap Landu, but since mail ballots are required, I don't think a quorum has ever been reached.

RMS: The revision passed: cf. Record of Council 29 March 1966 and 1 May 1971.

RMS: To some extent, the restrictions on women in the priesthood stemmed from the curfew imposed on women students by the College at this time, which made it difficult for women to vigil overnight. The institution of priestess "unto" an order was meant partly as a way of allowing women to enter the priesthood without vigiling, while reserving full priestly authority to men who had vigiled. The necessity of this was challenged by Deborah Gavrin in the fall of 1965, when one night she calmly signed out of her dormitory to "Hill of Three Oaks, Northfield, Minn." And there held her vigil and was consecrated the following morning as a priestess of the Third Order and a priestess of the Sixth Order (in separate ceremonies) by David Frangquist. Since then, the Council has moved somewhat fitfully to grant full equality to women, until finally with the resolution of 1 May 1971 all restrictions were abolished.

- IX,X,XI These are translations of genuine Old Irish poems, which were provided by Dr. John Messenger (cf. L.C. VI:13-14 and attached notes below). Notice the unusual "chain" rhyme-scheme of these chants: the last word in each line and the first of the next; this is found in many pre-Christian poems in Britain.

LATTER CHRONICLES

- I:2 School started again on Sept. 23, 1963; the first service of the Fall was therefore Saturday, Sept. 28, 1963.
- I:9 Jan Johnson lived in Seattle, Washington and did not return for his senior year. (He had been my roommate in '61-'62)
- II:2 He was wroth because he intended to go "to the Arb" with his girlfriend that night, and it was raining.
- II:8 It was actually a greater distance (I gather about 300 yards) but close enough to be very startling, he said.
- II: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.
- III:1 Two humorous incidents occurred, which somehow didn't get into the Chronicles. 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 "Has the Earth-Mother given forth of Her bounty?" "YUP". It was weeks before we could get through a service with straight faces!

RMS: Believe it or not, this is one of traditions that did survive the Great Interim. Very occasionally, the Preceptor would give what was known as the "Cherniack Response" and we couldn't keep straight faces either!

III:4 As noted above, we weren't getting "chapel credit." Dr. Messenger became our faculty advisor that fall, before the events of Chapter V.

V:6 The customs repeated in this chapter were based on ancient customs detailed by Dr. Messenger.

V: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,' 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.

VI:1 Dallas, Texas; 22 November 1963.

VI:13 Dr. John Messenger, (now at Ohio State) came to Carleton that fall as professor of anthropology. At one of the first [weekly, mandatory] convocations he spoke about his research in the Aran Isles (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 faculty advisor!

RMS: An article by Messenger on the Aran Islands appears in the November 1974 issue of Natural History.

RMS: Many years later, Professor David Sipfle in the Philosophy Department told me how Messenger had recounted to him the bizarre activities transpiring on the Hill of Three Oaks. Messenger concluded in disbelief: "And you know, they really seem to believe that stuff!"

VII:14 David Frangquist

VIII: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."

X:1-2 On the day of my graduation (June 12, 1964) 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 in the chalice, I could see the regular group gathered around a couple resting on a blanket. My first thought was that someone was "arb-ing" 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 Pres. 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!

X:5-23 Written by Norman Nelson (the previous summer); verse 23 sums up the entire chant, and reflects what I consider to be the basic idea of Reformed Druidism.

MEDITATIONS

I David Frangquist's description of his Third order vigil [cf. note, CUS VI:6 above]

I:16 Be'al: The Druid name of old; it is apparently related to the Semitic word BAAL, meaning Lord.

All the "god names" in this book are authentic, I believe, coming from Frangquist's research or from Dr. Messenger.

II:5-6 This is the Scriptural sanction for the sacrificing of plants rather than animals in the Reformed Druid rituals.

THE BOOK OF FAITH

1 Written by David Fisher.

THE EPISTLE OF DAVID

[Frangquist]

I:1 is a letter originally written to Norm Nelson, late Summer or early Fall of 1964.

I:5 The “missionary quandary”: if all three officers are needed to consecrate the Waters, and if consecrated Waters are needed to ordain First and Second Order Druids, how does a single Third Order priest start a Grove?

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. [The Bishop mentioned was the Episcopal Bishop of South Dakota, who was staying in an adjacent cabin.]

RMS: The missionary quandary was addressed by the Council in 27 January 1965 Missions (1)L “ Any [3rd Order] priest has the right to conduct worship and receive members into the 1st and 2nd Orders.” According to the Order of Worship (printed by David Frangquist in 1966), when no 2nd Order is present to give the Preceptors responses, the entire congregation may give them in unison. There is precedent for allowing anyone to give the responses, and already by the late 60s, it was understood that a priest may consecrate the waters himself, simply by intoning the formula “Hallow these waters by thy seven-fold powers...”, etc.

I:8 As David Fisher mentioned [Book of Faith, v. 11] none of us at first thought that RDNA would continue; it had started simply as a joke to protest the religion requirement, which was now abolished. Given the perspective of ten more years, I know we created much more than we suspected. [The self-mocking ritual to which Frangquist refers in Chapter III below led to my comments about play-acting.]

II:1 A summer camp (in Illinois?) where Frangquist was a counselor that summer.

RMS: Wisconsin

2:1 A Scout camp in northern Wisconsin.

2:8 *DFrng: The Grove there died out after two years when Hirsch and Holding moved out of the area and lost touch.*

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.

Some Final Thoughts

In creating the RDNA, we took as our basic philosophy what I usually sum up as “Take a look around you at nature—there must be something bigger than we are!” For many people, this came to be a deep and abiding sort of faith. Many who could not stomach ‘organized religion’ were attracted to Druidism, which was most definitely a disorganized religion.

RDNA never asked people to renounce their own religion, but was rather supplementary to “standard” religions. If you read the Tenets, you will see this. For some, Druidism remained supplementary; for some, it became primary; and for the majority, I believe, it was an interesting experiment which was soon dropped and probably forgotten.

It is difficult from my perspective, remembering the beginnings of our “joke”, to know what Druidism means to those who encountered it in later years, after the founders were gone. It has remained viable, which means that we must have tapped some sort of fundamental need in people; it is taken seriously by quite a few, which means that we created something deeper than we originally intended.

To all who have experienced it, in the various Groves which have been established or through the telling of the story, THE BLESSINGS OF THE EARTH-MOTHER BE UPON YOU.

The Druid Calendar

And other timely matters

(By Richard Shelton, 1976)

Assembled for the reader's
delectation and edification by
Dick Shelton, self-appointed
Chronographer to the Reform.

Instructions for Use:

1. Draw the Druid Sign on the ground. Enter it. Compose your thoughts. Marshal your cognitive faculties: dealing with the Druid Calendar is no mean undertaking!

2. The four Quarter Days are Samhain, Oimelc, Beltaine, and Lughnasadh. These are the first days of the four Quarters (respectively, Geimredh, Earrach, Samradh, and Foghamhar), and they correspond to November 1, February 1, May 1, and August 1. The Quarter Days, together with the Solstices (Mid-Summer and Mid-Winter), are the high feast days of Reformed Druidism

3. But the Druid Day begins at sundown on the previous day. Thus Samhain - Day 1 Geimredh = sundown Oct. 31 to sundown Nov. 1. (This is absolutely the only aspect of Reformed Druidism in which Druids are early.)

4. In the matter of leap years, the Reform follows the Gregorian reform. (Who can resist a Reform?) Every year divisible by 4 is a leap year, except those years divisible by 100 are not leap years unless divisible by 400. (Thus 1976 and 2000 are leap years, while 1977 and 1900 are not.) The Druid leap year day is 90 Earrach (or Day 90 of Earrach) - Primarily because the Gregorian Day (Feb. 29th) falls during Earrach; so to make 1 Samradh fall on May 1 there isn't much choice!

5. To find a Druid date from a Gregorian one in the accompanying chart, find the Gregorian date on the bottom line of the appropriate box, and read off the Druid date from the top. To go the other way, reverse the process. During Earrach in leap years, use the middle line for Gregorian dates rather than the bottom line [*one can also use the chart in calculating & Deciphering Druid Dating*].

6. The following mnemonic may prove useful: "89 days hath Earrach; all the rest have 92."

7. The Druid dates for Mid-Summer and Mid-Winter [*and, of course, the Equinoxes*] vary, of course, depending on when they fall. Consult an almanac to find the *time* of the solstice [*or equinox*]- the Gregorian *date* is not enough, because the Druid date will depend on whether the solstice falls before or after sundown: if before, the Druid date is the one the chart gives for the Gregorian date: if after, the Druid date is the next date on the chart. (Clear?)

8. The Druid Week begins at 1:00 pm Saturday, or as soon thereafter as the Archdruid makes it to the service. (This was the traditional time of the regular weekly service at Carleton.) If there is a lot of snow on the ground, there are no Druid weeks.

9. The Druid Year begins at Samhain, much as the Druid Day begins at sundown. Samhain was such an important festival that the early Christian Church shrewdly invested November 1 with the power of not any one particular patron saint, but of "All Saints." In ancient time, Samhain did not in fact belong to either the old year or the new year; it was a day "outside of years" when supernatural forces ordinarily kept in check could come out to raise havoc, and could also be questioned for divinatory purposes. This gave rise both to Hallowe'en and to the expression "a year and a day" - the time required for a full year to pass.

10. But the Year of Worship (YOW) or Year of the Reform (YR) used by Reformed Druids for dating purposes begins at Beltaine. This gives us two "New Year Days", marking opposite ends of the year. Beltaine and Samhain have always been the two highest days of the year. (Man, through his temporal limitation, can hardly resist the urge to mark fundamentally continuous things with beginnings and endings. The Druid Sign itself imposes upon the endless cycle of eternity (or upon the orb of the world)

two human , finite lines. In a very real sense, the two finite lines encompass the entire human condition.)

11. Reformed Druid Worship began on Beltaine 1963, and the early record in the Carleton Grove Archives clearly indicate that the founders considered "YOW I" to have run from Beltaine 1963 to Beltaine 1964. (There is a minor difficulty that EC 1:7-8 seems to imply that some services were actually held in the month before Beltaine 1963 - but who am I to gainsay the Founders?). Let the Gregorian Year= n . For days between and including Jan 1 and April 30th use $YOW=(n-1963)$. But for days between and including May 1 to Dec 31st use $YOW=(n-1962)$: February 29, 1976 = 29 Earrach XIII and July 4, 1976 = 65 Samradh XIV

12. There remains, finally, the notion of Druid Standard Time. Alas, there is nothing official about this, but it is universal among Druids: their sundials seem to run hours behind everybody else's (Cf. items 3 & 8 above.).

Chart to Determine Year of Reform

Starting on	Start of y.r.
May 1, 1959	4 b.r.
May 1, 1960	3 b.r.
May 1, 1961	2 b.r.
May 1, 1962	1 b.r.
May 1, 1963	1 y.r.
May 1, 1964	2 y.r.
May 1, 1965	3 y.r.
May 1, 1966	4 y.r.
May 1, 1967	5 y.r.
May 1, 1968	6 y.r.
May 1, 1969	7 y.r.
May 1, 1970	8 y.r.
May 1, 1971	9 y.r.
May 1, 1972	10 y.r.
May 1, 1973	11 y.r.
May 1, 1974	12 y.r.
May 1, 1975	13 y.r.
May 1, 1976	14 y.r.
May 1, 1977	15 y.r.
May 1, 1978	16 y.r.
May 1, 1979	17 y.r.
May 1, 1980	18 y.r.
May 1, 1981	19 y.r.
May 1, 1982	20 y.r.
May 1, 1983	21 y.r.
May 1, 1984	22 y.r.
May 1, 1985	23 y.r.
May 1, 1986	24 y.r.
May 1, 1987	25 y.r.
May 1, 1988	26 y.r.
May 1, 1989	27 y.r.
May 1, 1990	28 y.r.
May 1, 1991	29 y.r.
May 1, 1992	30 y.r.
May 1, 1993	31 y.r.
May 1, 1994	32 y.r.
May 1, 1995	33 y.r.
May 1, 1996	34 y.r.
May 1, 1997	35 y.r.
May 1, 1998	36 y.r.
May 1, 1999	37 y.r.
May 1, 2000	38 y.r.
May 1, 2001	39 y.r.
May 1, 2002	40 y.r.
May 1, 2003	41 y.r.

[This page has a bonus "Year of Reform" chart for your reference not in original Carleton Apocrypha. The next page has a chart to determine Day of the four Druid Seasons, which was in the Carleton apocrypha. -Editor]

Geimredh							Farrach							Samradh							Foghamhar						
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
Nov	2	3	4	5	6	7	Feb	2	3	4	5	6	7	May	2	3	4	5	6	7	Au	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31	32	33	34	35	29	30	31	32	33	34	35	29	30	31	32	33	34	35	29	30	31	32	33	34	35
29	30	De	2	3	4	5	Mar	29	Mar	2	3	4	5	29	30	31	32	33	34	35	29	30	31	32	33	34	35
36	37	38	39	40	41	42	36	37	38	39	40	41	42	36	37	38	39	40	41	42	36	37	38	39	40	41	42
6	7	8	9	10	11	12	6	7	8	9	10	11	12	6	7	8	9	10	11	12	6	7	8	9	10	11	12
43	44	45	46	47	48	49	43	44	45	46	47	48	49	43	44	45	46	47	48	49	43	44	45	46	47	48	49
13	14	15	16	17	18	19	13	14	15	16	17	18	19	13	14	15	16	17	18	19	13	14	15	16	17	18	19
50	51	52	53	54	55	56	50	51	52	53	54	55	56	50	51	52	53	54	55	56	50	51	52	53	54	55	56
20	21	22	23	24	25	26	20	21	22	23	24	25	26	20	21	22	23	24	25	26	20	21	22	23	24	25	26
57	58	59	60	61	62	63	57	58	59	60	61	62	63	57	58	59	60	61	62	63	57	58	59	60	61	62	63
27	28	29	30	31	Jan	2	27	28	29	30	31	Jan	2	27	28	29	30	31	Jul	2	27	28	29	30	31	Oct	2
64	65	66	67	68	69	70	64	65	66	67	68	69	70	64	65	66	67	68	69	70	64	65	66	67	68	69	70
3	4	5	6	7	8	9	3	4	5	6	7	8	9	3	4	5	6	7	8	9	3	4	5	6	7	8	9
71	72	73	74	75	76	77	71	72	73	74	75	76	77	71	72	73	74	75	76	77	71	72	73	74	75	76	77
10	11	12	13	14	15	16	10	11	12	13	14	15	16	10	11	12	13	14	15	16	10	11	12	13	14	15	16
78	79	80	81	82	83	84	78	79	80	81	82	83	84	78	79	80	81	82	83	84	78	79	80	81	82	83	84
17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23
85	86	87	88	89	90	91	85	86	87	88	89	90	91	85	86	87	88	89	90	91	85	86	87	88	89	90	91
24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30	24	25	26	27	28	29	30
92							92							92							92						
31							31							31							31						

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PART THREE

THE BLACK
BOOK OF WORSHIP
OF THE EARTH-MOTHER



Nelson, Fisher & Frangquist on Hill of 3 Oaks, c. 1964.

The Drynemetum Press



Original Introduction to the Book of Liturgy

Praise to the Mother!! This book contains the weekly Order or Worship of the Earth-Mother, the Orders of Worship for the Greater and Lesser Festivals of the Druid year, and for the sealing and consecration of Second and Third Order Druids.

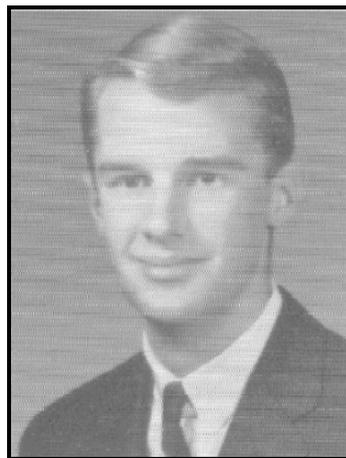
No part of this book is to be kept secret from any member of the secular association of the Reformed Druids, nor from any called to be Druids, but it is not to be kept in the hands of any but a Third Order Druid.

Further, all of 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 Archdruid David Fisher, Second Order Druids Howard Cherniack, Norman E. Nelson and David A. Frangquist and Second Order Peter Basquin. Until such time as a Council of the Priest of Dalon Ap Landu shall so affirm, they shall be the sole Orders valid for Reformed Druid worship at Carleton.

Declared by
David H. Fisher
Archdruid

on the 91st Day of Geimredh in the First Year of the Worship of the Mother.
(January 31st, 1964)



Section One:

General Stuff & Orders

This section can be printed out for a Druid on the run, who needs to hold a service, and it should cover all their needs for weekly services. I recommend printing and laminating a copy of this section for all-weather use.

Order of Worship

(As recorded by David Frangquist, 1966?)

I. The Invocation

O lord, forgive these three errors that are due to our human limitations:
 thou art everywhere, but we worship thee here;
 thou art without form, but we worship thee in these forms;
 thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;
O lord, forgive us these three errors that are due to our human limitations.
O Mother, cleanse our minds and hearts and prepare us for meditations.

(Here shall the Arch-Druid and Preceptor together draw the sign upon the ground; and the Arch-Druid shall step into it.)

II. The Incantation

III. The Sacrifice

Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy peace and life.

(Here shall the Arch-Druid place the sacrifice upon the altar.)

Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

(During Geimredh and Earrach the service shall continue with the Waters-of-Sleep)

Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted.

IV. The Waters-of-Life

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS-OF-LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in us?

BY PARTAKING OF THE WATERS-OF-LIFE.

Has the Earth-Mother given forth of her bounty?

SHE HAS!

Then give me the Waters!

V. The Consecration

(Here shall the Arch-Druid raise the chalise, saying as he does so:)

O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night. Cleanse our hearts and join us together as we take and drink of they secret essence!
(Here shall the waters be passed to all present. Here also may be inserted the ceremony for the consecration of a Second Order Druid.)
(Then shall the Arch-Druid pour the remainder on the altar, saying as he does so:)
To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

VI. The Meditation

VII. The Benediction

Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that we go forth with her blessing.

Peace! Peace! Peace!

* * * * *

THE WATERS-OF-SLEEP

(During Geimredh and Earrach, the Order of Worship shall proceed from the Sacrifice as follows:)
The four winds are silent; the Earth-Mother sleeps.

IV. The Waters-of-Sleep

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS-OF-LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in us?

BY PARTAKING OF THE WATERS-OF-LIFE.

Has the Earth-Mother given forth of her bounty?

SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

Of what, then, do we partake?

THE WATERS-OF-SLEEP.

Then give me the Waters-of-Sleep.

V. The Consecration

(Here shall the Arch-Druid raise the chalice, saying as he does so:)

O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

(Here shall the waters be passed to all present.)

(Then shall the Arch-Druid pour the remainder on the altar, saying as he does so:)

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

VI. The Meditation

VII. The Benediction

Go forth into the world, secure in the knowledge that our prayers will be answered, that the bounty of life will return to the face of the Earth, and then will the Earth-Mother shower Her blessings upon you.

Peace! Peace! Peace!

Summer Half of the Year

(The Earliest Known Version)
(Perhaps by Fisher, Beltane 1963?)

I. Opening Blessing:

O Lord, forgive these three sins that are due to our human limitations:

Thou art everywhere, but we worship you here;

Thou art without form, but we worship you in these forms;

Thou needest no praise, yet we offer thee these prayers and sacrifices;

O Lord, forgive [*these*] three sins that are due to our human limitations.

Mighty and blessed, fertile and powerful, to thee Earth-Mother, we sing your praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

II. Procession and Drawing of the Circle (& Lighting of the Fire)

III. Hymns or Chants of Praise

IV. The Sacrifice

Our praise has mounted up on the wings of eagles, our voices have been carried to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this our sacrifice of life. Accept this we pray, and grant us life.

Hast thou accepted our sacrifice, O our Mother? I call on the Spirit of the North to give answer, of the South, of the East, and of the West.

Praise be, our sacrifice, dedicated to the fertility and renewal of life has been accepted.

V. The Answer

Of what does the Earth-mother give that we may know the continual flow and renewal of life?

THE WATERS-OF-LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honour this gift that causes life to men?

BY PARTAKING OF THE WATERS-OF-LIFE.

Has the Earth-Mother given forth of her bounty?

SHE HAS

Then give me the Waters.

O Dalon ap Landu, hallow these waters by the sevenfold powers, and by the three ways of day and the one of night. Give us to know thy power as we take and drink of this secret essences.

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

VI. The Sermon

VII. The Benediction

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that you go forth with her blessing.

PEACE, PEACE, PEACE.

Common Order of Worship For Samhradh and Foghamhar (Unknown, 1969)

I. Invocation

O lord, overlook these three errors that are due to our human limitations:
Thou art everywhere, yet we worship thee here;
Thou art without form, but we worship thee in these forms;
Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;
O lord, overlook these three errors that are due to our human limitations.
O our mother, cleanse our minds and hearts and prepare us for meditation.

II. Incantation

III. Sacrifice

Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our mother, as we offer up this sacrifice of life.

IV. Answer

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
THE WATERS-OF-LIFE.
From whence do these Waters flow?
THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.
And how do we honor this gift that causes life in us?
BY PARTAKING OF THE WATERS-OF-LIFE.
Has the Earth-Mother given forth of her bounty?
SHE HAS!
Then give me the Waters!

V. Consecration

O Dalon Ap Landu, Hallow these waters by thy seven-fold powers and by the three ways of day and one of night,. Cleanse our hearts and join us together as we take and drink of they secret essence!

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

VI. Meditation

VII. Benediction

Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that she has answered our prayer, and that we go forth with her blessing.

Four Traditional Poems

The Mystery

I am the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the willows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
I am the fairest of plants,
I am a wild boar in valor,
I am a salmon in the water,
I am a lake in the plain,
I am a word of knowledge,
I am the point of the lance of battle,
I am the God who created in my head the fire,
Who is it who throws light into the meeting on
the mountain?
Who announces the ages of the moon?
Who teaches the place where couches the sun?
If not I

Invocation

I invoke the land of Erinn,
Much-coursed be the fertile sea,
Fertile be the fruit-strewn mountain,
Fruit-strewn be the showery wood,
Showery be the river of waterfalls,
Of waterfalls be the lake of deep pools,
Deep-pooled be the hill-top well,
A well of tribes be the assembly,
An assembly of rulers be Temair,
Temair be a hill of tribes,
The tribes of the sons of Mil,
Of Mil of the ships, the barks,
Let the lofty bark be Erinn,
Lofty Erinn, darkly sung,
An incantation of great cunning,
The great cunning of the wives of Bres,
The wives of Bres, of Buaighe,
The great lady of Erinn,
Eremon hath conquered her,
Ir, Eber have conquered for her,
I invoke the land of Erinn.

Incantation

Fain we ask Erin, Faring o'er oceans',
Motions to Mountains, Fountains and bowers,
Showers, rills rushing, Gushing waves welling,
Swelling streams calling, Falling foam-thunder,
Under lakes filling, Willing abiding,
Riding rounds, holding, Olden fairs meetly
Fleet to lift loyal, Royal king's towers,
Bowers for crowning, Frowning foes over
Rover Mil's warlike, Starlike sons therein,
Erin shall longer, Stronger, show honour,
On our Milesians, Wishing, in trouble,
Noble isle's wooing, Suing, we stay here
Pray here to sail in, Wailing maids royal,
Loyal chief-priests, Priests, blend pray'r in
So we seek Erinn

Hymn to the Earth-Mother

O Earth-Mother!
We praise thee,
Who seed springeth,
Who flower openeth,
Who 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.

Ordination of First Order Druids

By David Fisher, c. 1963

(Recently made notes by Editor are in italics.)

[Unlike the other Orders of Reformed Druidism, there is not a fixed liturgy of ordination. There is a general custom which where the Priest will ask for aspirants to the First Order as the waters are about to be passed around. The Priest will ask if they believe or affirm the Basic Tenets, then seals them with the waters on the forehead:]

1. The object of the search for religious truth, which is 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 important, 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.

Ordination of Second Order Druids

(By David Fisher, 1963)

(Usually inserted after the consecration and before the libation.)

I. The Invocation

O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve thee.

II. The Questions

Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following you duties as a Druid of the Second Order to the best of your ability? Do you?

Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?

Do you understand the partaking of the Waters-of-Life, and the sacrifice of life that we offer-up to our Mother? Do you?

Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?

III. The Sealing

(Here shall the Arch-Druid dip his fingers in the consecrated waters-of-life and make the sign of the Druid upon the forehead of the aspirant each time as he says "seal" in the following:)

Then I, in the name of the Earth-Mother; seal you to Her service in the house of the spirit of the South.

I seal you to Her service in the house of the spirit of the North.

I seal you to Her service in the house of the spirit of the West.

I seal you to Her service in the house of the spirit of the East.

Finally, I seal you to the service of the mighty, the blessed, all powerful and fertile All-Mother Earth, thus consecrating your life to Her cause.

(Here shall the Arch-Druid partake of the waters; then hand them to the aspirant, saying as he does so:)

Take and drink, all of it!

IV. The Benediction

Go forth into the world of men, secure in the knowledge that your sacrifice has found acceptance in the Earth-mother's sight, that she has answered your prayer, and that you go forth with her blessing.

Peace! Peace! Peace!

(NOTE: The aspirant is to partake of all the waters, leaving none to return to the Earth-mother. When the sealing is performed as part of the Order of Worship, the waters should be separated into two parts: one for the aspirant, and the other for the congregation and the Earth-mother.)

Order of Investiture for Archdruids

(By Steve Savitzky, 1969)

(First used at the investiture of Richard Shelton.)

*(This Order of Investiture for Archdruids should follow the Incantation of a regular service. Following the Investiture, the newly-invested Archdruid should continue with the Sacrifice. The responses ordinarily give by the Preceptor should be given by the outgoing Archdruid. This is **not** the only, fixed way to consecrate an Archdruid.)*

O Earth-Mother, forever fertile and bountiful, we sing to thee our praise and ask that thy blessing and understanding be granted unto this person who is chosen to serve thee.

Are you, _____, who have been duly chosen, ready to enter this office of service to the Earth-Mother and to lead others to her worship and service? Are you?

Have you been sealed to the service of the most mighty and powerful and fertile Dalon Ap Landu and to the service of the great All-Mother? Have you?

Hear, then, these charges that are laid upon them who enter this office:

* That you shall direct in this grove the worship of the Earth-Mother, offering to her the sacrifice of life, consecrating in her name and in the name of Dalon Ap Landu the Water-of-Life and of Sleep.

* That you shall guide people's thought to the praise of the Mother, and minister to her children who have need of your aid.

* That you shall observe the feast days of the Druids and mark the periods of the moon.

* That you shall determine that the secular affairs of the grove are attended.

[This next passage is used only at Carleton]

That as Archdruid of Carleton, you shall head the Council of Dalon Ap Landu, discharging such duties as it may delegate unto you.

Hear finally that to you is given the right to consecrate people to the Order of Dalon Ap Landu, and upon you is laid this solemn charge: that this office shall not falter through your neglect.

This do you hear?

THIS I DO HEAR

This do you affirm?

THIS I DO AFFIRM

I therefore, (first name only), Archdruid of _____, do relinquish unto you this office and the rights and charges thereof. May the Earth-Mother grant unto you her light and understanding as you discharge your office. I have hereby discharged mine.

Section Two:

Seasonal Versions

Authorship and dates are quite uncertain in this section.

Samhain

(By Fisher?, 1964?)

I. The Invocation

Be'al, sign Ap handrahch.
Lord, forgive these three sins that are due to our human limitations:
 Thou art everywhere, but we worship thee here;
 Thou art without form, but we worship you in these forms;
 Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;
Lord, forgive us these three sins that are due to our human limitations.
Be'al, sign Ap handrahch.

II. Procession and Drawing of the Circle

Here shall be lit a fire, from a torch carried by the Archdruid, upon the high altar.

III. Chants or Hymns

Here may be sung a hymn.

Here shall be given a ritual chant of mourning

(Perhaps the following chant was used)

Samhain Chant

by David Fisher 1964?

Druid Chronicles (Customs Chap. Seven)

Ea, Lord, Ea, Mother, thou with uncounted names and faces, Thou of the many faceted nature, in and above all, to thee we sing our chants of praise.

GO THOU NOT FROM US!

Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not thy pleasing face from us.

GO THOU NOT FROM US!

The leaves wither, the trees and fields are barren, on what can we depend? Where is thy order, where thy strength?

DEPART NOT FROM OUR MIDST, SLEEP NOT, O MOST HIGH!

The Sun, the bright fire of day, withdraws his chariot; his face is veiled with clouds, and the breath of the North Wind walks the land.

RETURN TO US HIS WARMTH!

Lo, we are as wraiths; our fire is turned to ashes and darkness walk the land.

PRESERVE US, O SPIRIT OF DAY. KEEP US IN THY MIND, O SPIRIT OF POWER!

Ushtar, Astarte, guide our paths. If thou will leave us, save us through the time of silence, keep bright within our hearts 'til spring.

SO LET IT BE, O OUR MOTHER, FOR WE ARE FAITHFUL, AND WOULD KEEP THY WAYS!

IV. The Sacrifice

Here shall be offered up a bough of pin, a branch of oak, and a crest of grass.

Our praise has mounted up to thee on the wings of eagles, our voices have been carried aloft to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy presence yet.

Hast thou accepted our sacrifice, O our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

V. The First Answer

The four winds are silent, neither does the Mother answer. The time of SAMHAIN is upon us.

VI. The Second Answer

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS-OF-LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in us?

BY PARTAKING OF THE WATERS-OF-LIFE.

Has the Earth-Mother given forth of her bounty?

THE WATERS ARE HERE BUT THERE IS NO LIFE WITHIN THEM, NEITHER DO THEY SING. THEY ARE THE WATERS-OF-SLEEP.

Give me the Waters-of-Sleep.

O Dalon Ap Landu, O Be'al return to these Waters, we pray thee. Hallow them, descend into them that we may have life.

Take, and drink, in token of our acceptance of Samhain for I tell you that it is truly upon us.

VII. The Sermon

Here may be given the sermon.

VIII. The Dismissal

Take up these torches, and go forth. Rest sure in the knowledge that after Samhain comes Beltane, and that the Earth-Mother will return to us. Peace to your spirits;

Rest, Rest, Rest.

Samhain

(By Richard Shelton? Early 1970s Version?)

I. The Invocation

Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship you in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

Lord, overlook these three errors that are due to our human limitations.

II. Changing of Vestments

III. Procession and Drawing of the Circle

Here shall be lit a fire, from a torch carried by the Arch Druid, upon the High altar .

IV. Chants or Hymns

Here may be sung a hymn.

Here shall be given a ritual chant of mourning.

V. The Sacrifice

Here shall be offered up a bough of pine, a branch of oak, and a crest of grass.

Our praise has mounted up to thee on the wings of eagles, our voices have been carried aloft to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, granting us thy presence yet.

Hast thou accepted our sacrifice, O our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The four winds are silent, neither does the Mother answer. The time of Samhain is upon us.

VI. The Answer

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS-OF-LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in us?

BY PARTAKING OF THE WATERS-OF-LIFE.

Has the Earth-Mother given forth of her bounty?

THE WATERS ARE HERE BUT THERE IS NO LIFE WITHIN THEM, NEITHER DO THEY SING. THEY ARE THE WATERS-OF-SLEEP.

Give me the Waters-of-Sleep.

O Dalon Ap Landu, O Be'al return to these Waters, we pray thee. Hallow them, descend into them that we may have life.

Take, and drink, in token of our acceptance of Samhain for I tell you that it is truly upon us.

VII. The Meditation

Here may be offered petitions to the Earth-Mother.

VIII. The Benediction

Go forth into the world, secure in the knowledge that after Samhain comes Beltane, and that the Earth-Mother will return to us. Peace to your spirits;

Rest, Rest, Rest.

Service at the Winter Solstice

(By Norman Nelson, 1964-65?)

I. Opening Blessing

O Lord, forgive these three sins that are due to our human limitations:

Thou art everywhere, but we worship you here;

Thou art without form, but we worship you in these forms;

Thou hast no need of prayers and sacrifices, yet we offer you these prayers and sacrifices;

O Lord, forgive us these three sins that are due to our human limitations.

O Belenos, hear us as we praise thee in thy returning.

O Earth-Mother, wake and hear our prayers; cleanse our minds and hearts and prepare us for meditation.

II. Procession

(Circle is omitted) Here may be lighted a fire if one is desired.

III. The Sacrifice

Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Wake now, and hear, we pray thee, our Mother, as we offer up this sacrifice of life that is to come. Accept it, we pray thee, and cleanse our hearts granting us peace and renewed life.

(Here shall be offered up a branch of evergreen, a branch of mistletoe, if available, and a branch bare, yet bearing buds.)

Hast thou heard our prayers and wakened? Hast thou accepted our sacrifice, dedicated to the renewal of life? I call upon the spirit of the North to give answer, of the South, of the East, and of the West.

Praise be, our sacrifice, dedicated to the return and renewal of life and fertility has been accepted.

IV. The Answer

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS OF LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER-CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in men?

BY PARTAKING OF THE WATERS OF LIFE.

Has the Earth-Mother given forth of her bounty?

IT IS THE TIME OF WINTER, AND THE WATERS OF LIFE FLOW NOT FORTH. THE MOTHER GIVES US ONLY THE WATERS OF SLEEP.

It is indeed the time of winter, when the Earth-Mother is wrapped in sleep, and the blanketed in snow and cold; yet it is also at this time that the sun, whom we have called Belenos, turns again to the north, bringing the promise of returning life to all things. For though the Earth be wrapped in sleep, within her rest the seeds and buds of renewed life, to come forth in all their glory with the return of the life-giving Belenos.

All people have celebrated the return of the sun, from time immemorial, and in many ways, but to the Druids does this have a special meaning, for in the Waters of Sleep is the promise of the Waters of Life. Then give me the Waters.

V. The Consecration

O Dalon-Ap-Landu, hallow these Waters of Sleep and life to come by thy sevenfold powers, and by the three ways of day and one of night. O Belenos, pour into these waters thy life-giving powers and the promise of renewed life. O Earth, our Mother, cleanse our hearts and join us together by Thy power, as we take and drink of Thy waters.

To Thee we return this portion of thy bounty, O our Mother, even as we must return to thee. Hear us pray that with the return of the Waters of Sleep to the Earth, may come the return of mighty and life-giving Belenos; hear us, O Earth-Mother. O Earth, our Mother, O Belenos, even now and daily do we praise thee.

VI. Reading and Meditation

(Here shall be read Customs 4:3-4)

(Here may follow a silent meditation and prayer.)

(Here may be appended any other prayers or thanksgivings at the discretion of the Archdruid.)

VII. The Benediction

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer: that life shall return to the face of the Earth, even as does mighty Belenos return, and that we go forth with her blessing.

Peace. Peace. Peace.

Note: This service is designed for use as close as possible to the Solstice. It may be performed by an Archdruid alone, or as an act or worship of the Drynemeton. Suggested vestments are plain black with white, or vice versa.

A Call to Mother Nature

(Author unknown, date uncertain, perhaps 1964?)

Earth, divine Goddess, Mother Nature, who generatest all things and bringest forth anew the sun which thou hast given to the nations; Guardian of the sky and sea and of all Gods and powers; through thy power all nature falls silent and then sink in sleep. And again though bringest back the light and chasest away night, and yet again thou coverest us most securely with thy shades. Thou dost contain chaos infinite, yea, and winds and showers and storms. Thou sendest them out when thou wilt, and causest the seas to roar; thou chasest away the sun and arousest the storm. Again, when thou wilt thou sendest forth the joyous day and givest the nourishment of life with the eternal surety. And when the soul departs to thee we return. Thou indeed art duly called great Mother of the Gods; thou conquerest by thy divine name. Thou art the source of the strength of nations and of Gods, without thee nothing can be brought to perfection or be born; thou art great, queen of the Gods. Goddess! I adore thee as divine; I call upon thy name; be pleased to grant that which I ask thee, so shall I give thanks to thee, Goddess, with due faith.

A Chant for Midwinter

(By David Fisher or Norman Nelson?, 1963?)

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants call upon thee

GLORIOUS ARE ALL THY WORKS, O OUR MOTHER

Hear us, Mother, as we do call upon thee in the form of Belenos, great God of the golden sun.

MAKE THY FACE TO SMILE UPON US, THOU GOD OF THE BRIGHT LIFE-GIVING LIGHT.

Lo, Belenos, for more than six full moons hast thou drawn away from us since our rejoicing at the festival of Midsummer, and for these moons have our days dwindled shorter.

YEA, AND COLDER TOO, AS THOU HAS LEFT OUR SKIES FOR THE SOUTH.

Yet though we know we shall suffer yet more cold before Beltaine, do we rejoice today to see thee stop thy flight and begin to return to us.

AND WE SHALL REJOICE THROUGH THE SNOWS TO SEE THE SOURCE OF WARMTH AND LIFE DAILY RETURN NEARER.

We know, Mother, that as there is Samhain there must be Beltaine, and as there is Beltaine there must be Samhain.

WE KNOW, BELENOS, THAT AS THERE IS MIDSUMMER THERE MUST BE MIDWINTER, AND AS THERE IS MIDWINTER THERE MUST BE AGAIN MIDSUMMER.

As the sun began to sink, it must now begin to climb.

AS IT NOW BEGINS TO CLIMB, IT MUST SINK AGAIN.

All that passes away must come again. We praise thee, our Mother.

ALL THAT COMES MUST PASS AWAY. PRAISE BE TO THEE, BELENOS.

A Meditation for Midwinter

(By David Frangquist, 1964?)

Better is the end of a thing than its beginning;
And the patient in spirit is better than the proud in spirit.
Be not quick to anger, for anger lodges in the bosom of fools.
Say not, "Why were the former days better than these?"
For it is not from wisdom that you ask this.
In the day of prosperity be joyful, and in the day of adversity consider;
God has made the one as well as the other.
(*Ecclesiastes 7:8-10, 14*)

Oimelc Service of Worship

(By David Fisher?, 1964 or 65?)

I. Invocation

Lord, forgive three sins that are due to our human limitations.

Thou art everywhere, but we worship you here.

Thou art without form, but we worship you in these forms.

Thou needest no prayers or sacrifices, but we offer you these prayers and sacrifices.

Lord, forgive three sins that are due to our human limitations.

II. Chant

(Here shall be chanted by the Archdruid an appropriate chant of praise.)

III. Sacrifice in Silence

We have raised our voices to thee in praise, O our Mother. Hear now, we beseech thee, as we offer thee praise in our hearts.

(Here shall the Archdruid place a branch of evergreen upon the altar.)

IV. Words of Assurance

This Earth is a mother that never dies.

Of this the evergreen is a constant sign.

Of this at OIMELC we are given to know by the lactation of the ewe.

Take now, and drink of this milk, in assurance that life will return to the world. Join together in this act of faith.

(Here shall the Archdruid pour the milk of a ewe (or a cow) into a chalice, saying:)

O Dalon Ap Landu, we praise thy name and beseech thy return to the world of men. Come and dwell within us as we take and drink of this sign of thy eternal life.

V. The Readings

(Here shall be read suitable words of truth.)

(Here may be given a sermon.)

VI. The Benediction

Go Forth now into the world of men, secure in the knowledge that our prayers have been heard, our sacrifice answered, and that you go in the peace of the Mother.

Peace, Peace, Peace.

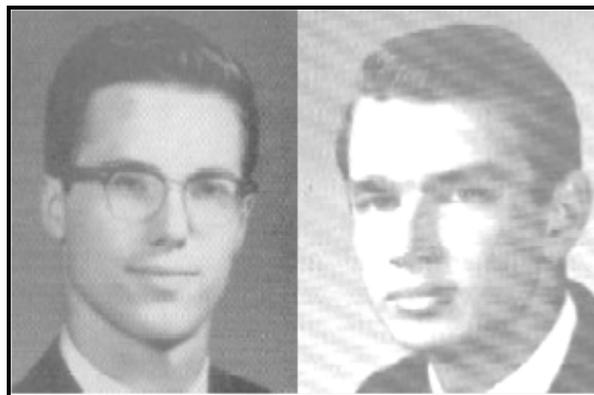


Figure 1 Dick Smiley, Gary Zempel, c 1965

A Service for Oimele

(By Gary Zempel, 1966 or 67?)

I. The Invocation

Lord, forgive these three sins that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these, our prayers and sacrifices;

Lord, forgive these three sins that are due to our human limitations.

II. Chant

(Here may the arch-Druid chant an appropriate chant or praise)

III. Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices have been carried aloft to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this sacrifice of Life. Accept it, we pray thee, and acknowledge for us thy presence here.

(Here shall the priest place a branch of evergreen upon the altar.)

Hast thou accepted our sacrifice, O Our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirits of the North to give answer, of the South, of the East, of the West.

The four winds are silent, neither does the Mother answer. Thus has it been before; yet thrice since Samhain has the moon gone before us in her full glory and thrice has she fully hid her glory from us. We know that as Belenos last hid his light from us, Geimredh came to its end. We have lived, through Geimredh, in the hope of the return of the Earth-Mother, yet she still answers us not, and all about us she appears dead.

IV. The Answers or Words of Assurance

Has she given a sign of this?

OF THIS CONSTANT LIFE IS THE EVERGREEN A SIGN.

Does the Mother give us any sign, special to Oimele, to remind us that though the winds answer not, she shall yet return and awake?

OF THIS AT OIMELE WE ARE GIVEN TO KNOW BY THE LACTATING OF THE EWE.

It is written, "Take now, and drink of this milk, in assurance that life will return to the world."

WE DRINK TOGETHER IN THIS ACT OF FAITH.

(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice or goblet saying:)

O Dalon Ap Landu, we praise thy name and beseech thy return to the world of men. Come and dwell within us as we take and drink of this thy sign of eternal life.

(Here shall the server pass the milk among the assembled grove)

V. The Meditation

(Here may be read a suitable written meditation)

(Here may be given a sermon)

(Here may be provided time for personal meditation)

VI. The Benediction

Go forth into the world of men, secure in the knowledge that our prayers and sacrifice have been heard and answered, that the Earth-Mother will return to us in less time than she has been gone from us, and that you go ever in the peace of the Mother.

Peace. Peace. Peace.

Set down by me on this eve of Oimele, for the service celebrating Oimele, in the third year of the Worship of the Mother

-Gary Zempel

Yet Another Service for Oimele

(By Richard Shelton, 1971)

I. The Invocation

O Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee but here;

Thou art without form, but we honor these forms

Thou art that which we take to give in dedication, yet we so take and give.

O Lord, overlook these three errors that are due to our human limitations.

II. Chant, then Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices have been carried aloft to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this sacrifice of Life. Accept it, we pray thee, and acknowledge for us thy presence here.

(Here shall the priest place a branch of evergreen upon the altar.)

The four winds are silent, neither does the Mother answer. Thus has it been before; yet thrice since Samhain has the moon gone before us in his full glory and thrice has he fully hid his glory from us. We know that as the sun hid her last light from us this day, the time of Geimredh has come to its end, and as the serpent swallows his tail, so moves the world on. But around us all seems barren and cold.

III. The Response

CHORUS: THE EARTH IS A MOTHER THAT SLEEPS BUT NEVER DIES.

Has she given of this a sign?

OF THIS THE EVERGREEN IS A CONSTANT SIGN.

Does the Mother give us any sign on this day of Oimele to remind us that though the winds answer not, she shall yet return and awake?

OF THIS AT OIMELE WE ARE GIVEN TO KNOW BY THE LACTATING OF THE EWE.

It is written, "Take now, and drink of this milk, in assurance that life will reawaken in the world."

WE DRINK TOGETHER IN THIS ACT OF FAITH.

(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice)

O Dalon Ap Landu, we praise thy name and beseech thy return to the world of men. Come and dwell within us as we take and drink of thy sign of eternal life.

(Here shall the server pass the milk among the assembled grove)

I. The Reading

II. The Benediction

Go forth into the world of men, with faith that the Spirit of the World remains alive, and dwelleth within the hearts, aye, and moves the hearts of *all* men, and that that Spirit hears our plea. May the peace of the Mother find each of you.

A Service for Beltane

(By Richard Shelton, 1976)

It is traditional to gather on Mai-Fete island first, light the torches there and then process to wherever (usually Monument Hill) in torchlight procession.. It is said that the Ancient Druids extinguished all fires throughout the land before Beltaine sundown, and then rekindled them all after sundown from a fire kindled by the Archdruid. The main fire, of course, is built and doused w/kerosene hours in advance, waiting to be kindled from the Archdruid's torch.

I. The Invocation

O Lord, forgive these three errors that are due to our human limitations:

Thou art everywhere, but we worship thee here;

Thou art without form, but we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these prayers and sacrifices;

O Lord, forgive us these three errors that are due to our human limitations.

II. The Incantation

Use the Mystery, Imagine the AD flanked by torches, reading this chant (That always makes my hair stand on end) and glancing significantly at a torch when he come to the line "Who created in the mind the fire".

III. The Lighting of the Fire

O Thou, that art this day awake, we greet thee!

IV. Incantation and first Sacrifice

Place the evergreen bough reverently on the fire at the end of this speech. (Oh yes, each sacrifice should be entrusted to some worthy Druid or another, and you should ask for the appropriate one at the appropriate time. It is well worth the time to talk through the mechanics of the service with your cohorts the day before.

From Samhain, now half-year past, we have kept watch of the sun that divideth time as we ourselves. And we have seen the earth barren and deemed that life had fled. Yet thou abidest through all. In token of this we have taken the evergreen as sign, and the evergreen do we consecrate to ourselves that we may consecrate it to thee.

V. Changing of Vestments

I.e. the ribbons (from white to red). This marks the changing of the season.

VI. Incantation and Second Sacrifice

Again, cast it [the wildflower] on the fire.

We behold the wild flower, the supreme sign of thy life and power. O Thou that returnest to the ways of the waking world, kindle within us thy joy, thy spirit, thy life!

Come ye winds and ye spirits of the wood, from earth and from sky, from greening tree and running stream; speak to us of the coming of spring, of rain on the hill and sun on the field, of the promise of ripening summer, of the quickening of life and quickening of spirit that springeth from the heart of all things and raiseth all unto life!

VII. The Answers

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
THE WATERS-OF-LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in us?

BY PARTAKING OF THE WATERS-OF-LIFE.

Has the Earth-Mother given forth of her bounty?

SHE HAS!

Then give me the Waters!

VIII. Consecration of the Waters-of-Life

O Dalon Ap Landu, who givest all life but yet who art sprung from the life of us all, hallow these waters by thy sevenfold powers, and by the three ways of day and one of night. Give us to know of the force and power that resideth in the heart of each of us as we bind ourselves in communion with thee and with each other.

To thee we return this portion of thy bounty, even as we must return to thee.

IX. The Reading

Feel free to read several, and/or have other of the grove read their favorites. This is where the meat of the Modern Reformed Druid service resides, a sharing of thoughts.

X. The Opening of the Arb

A prerogative of the Archdruid. Any boor venturing to spend the night in the Arb before the Archdruid declares it officially open deserves the snow storm that may come his way. Traditional reading for Arb Opening is Yeat's Faery song (in the Green Book).

XI. The Incantation and the Last Sacrifice

For the life of me I can't remember what the sacrifice was. As I recall, I wanted an oak, but oaks probably won't be in leaf. Grass is appropriate but not very dramatic. (Grass is about as eternal as anything) So think of something else.

XII. Benediction

Write your own!

A Service for Mid-Summer

(Small Fragment by David Fisher?, 1964?)

I. Invocation:

O Lord, forgive these three sins that are due to our human limitations:

Thou art everywhere, yet we worship thee here;

Thou art without form, yet we worship thee in these forms;

Thou hast no need of prayers and sacrifices, yet we offer thee these, our prayers and sacrifices.

O Lord, forgive these three sins that are due to our human limitations.

O Mother, cleanse our minds and hearts and prepare us for meditations.

(Here shall the sign be drawn upon the ground, the presiding priest stepping into it.)

II. A Chant For Midsummer

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants do call upon thee.

(The BOLDFACE lines to be read by the congregation in unison:)

GLORIOUS ARE ALL THY WORKS, O OUR MOTHER!

Hear us, Mother, as we do call upon thee in the form of Belenos, great God of the golden sun.

MAKE THE FACE TO SMILE UPON US, THOU GOD OF THE BRIGHTLY SHINING LIGHT

Lo, Belenos, we have rejoiced these six full moons since the festival of midwinter, as we watched thee day by day lengthening thy reign of light.

O GLORIOUS ARE THE DEEDS OF BELENOS, AS THE WINTER SNOWS DO MELT AND WE REJOICE IN THE MOTHER'S RETURN TO LIFE AT BEALTAINE.

Yet do we know that with the coming of Midsummer the days will begin to shorten, all the mother's activities will begin slowing for the winter period, and the eve of Samhain shall come upon us.

WE SHALL MOURN AS THE SUN SINKS DAILY LOWER. BUT STILL YET BE GLAD FOR WHAT THE MOTHER DOES STILL GIVE US TO LIVE WITH.

We know, Mother, that as there is Bealtaine there must be Samhain, and as there is Samhain there must be Bealtaine.

WE KNOW, BELENOS, THAT AS THERE IS MIDWINTER THERE MUST BE MIDSUMMER, AND AS THERE IS MIDSUMMER THERE MUST BE AGAIN MIDWINTER.

As the sun began to climb, it must now begin to sink.

AS IT NOW BEGINS TO SINK, IT MUST CLIMB AGAIN.

All that comes must pass away. We praise thee, our Mother.

ALL THAT PASSES AWAY MUST COME YET AGAIN. PRAISE BE TO THEE, BELENOS.

Incantation to Midsummer

(By Frangquist, 1964)

(Given at Ma-Ka-Ja-Wan)

O glorious sun,
Won the fight,
Light over dark,
Stark nigh recedes,
proceed to thy fullest,
Best day today,
May thy radiance
Dance over all,
Fall to give
Living strength from on highs
Thy power goes through all, Belenos

A Service for Lughnasadh

(By Richard Shelton?, Mid 70s?)

I. The Invocation

Lord, overlook these three errors that are due to our human limitations:

Thou art everywhere, yet only here do we seek thee;

Thou art without form, yet in these forms do we honor thee;

Thou hast no need of prayers and dedication, yet of thine own self do we gather that which we dedicate to thee;

Lord, overlook these three errors that are due to our human limitations.

Here shall the priest and preceptor together draw the sign upon the ground, and the priest shall step into it.

II. The Praise

Let us praise the Earth-Mother! She has smiled on her children.

THREE TIMES SINCE BELTANE HAS THE MOON GONE BEFORE US IN HER FULL GLORY, AND THREE TIMES HAS SHE FULLY HIDDEN HER GLORY FROM US.

In those three months the Earth-Mother has quickened the Earth and brought forth life upon it; and in these three months to come she will bring forth the fruit of this life.

YET AS THE MOON NOW WAXES NEAR TO FULL ONLY TO WANE AGAIN, SO AT SAMHAIN WILL THE EARTH-MOTHER WITHDRAW FROM US A WHILE

Even so we praise her, for now at Lughnasadh the life which has grown through Samhradh comes to fruition, that we her grateful children may gather it to endure and remember her until she returns again at Beltane.

(ALL) Let us gather and praise the bounty of the Mother!

III. The Dedication

Our praise has mounted up to thee on the wings of eagles, our voices have been carried up to thee on the shoulders of the winds. Hear now, we pray thee, our Mother, as we offer up this dedication of life. Accept it, we pray thee, in token of the dedication of our hearts, and grant us awareness of thy presence with us.

(Here shall the priest place a stalk of wheat (or of field grass) upon the altar)

Hast thou accepted our dedication, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

Praise be, our dedication has been accepted. The Mother smiles on her children and brings forth of her bounty.

IV. The Response

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?

THE WATERS-OF-LIFE.

From whence do these Waters flow?

FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in us?

BY PARTAKING OF THE WATERS-OF-LIFE.

Does the Earth-Mother give any sign on this day of Lughnasadh to assure us that she will sustain life while she sleeps?

OF THIS AT LUGNASADH WE KNOW BY THE HARVEST-BOUNTY OF FOGHAMHAR.

What token does the Earth-Mother give of this bounty to come?

IN TOKEN OF THIS BOUNTY SHE HAS MIXED THE WATERS OF LIFE WITH THE GRAIN OF THE EARTH AND THE FRUIT OF THE TREE.

Give me this token.

V. The Consecration

O Dalon Ap Landu, Lord of Groves, sprung from the Mother of all life, who is herself sprung from the life of us all: hallow this thy fruit by thy sevenfold powers, and by the three ways of day and one of night. Impart thy power to thy fruit that we who partake of it may know our unity with all life. Cleanse our minds and heart and prepare us for meditation.

(Here shall the cider be passed to all present. Then shall the priest pour the remainder on the altar, saying:)

To thee we return this portion of thy bounty, even as we must return to thee.

VI. The Reading and the Meditation

VII. The Benediction

Go forth into the world of men, secure in the knowledge that our dedication has found acceptance in the Earth-Mother's sight, and that her presence is with us always if we do but open ourselves to her. May the peace of the Mother find each of you.

A Reading for Lughnasadh

(By Richard Shelton?, Mid 70s?)

(From the Kekchi Indians of Guatemala)

Thou, O God my Lord,
Thou my Mother, Thou my Father,
Thou Lord of hill and valley.
Now, after three suns, and three days,
Shall I begin to gather my maize
Before Thy mouth, before Thy face.
A little of Thy food and drink gave I to Thee.
It is almost nothing, that which I give to Thee,
But I have plenty and good
Of my own food and drink;
Thou hast revealed it to my soul and to my life:
Thou my Mother, Thou my Father.
I begin therefore the harvest,
But I am not this day ready for the harvest
Without Thy word, and without Thy countenance.
Who knows how many suns, how many days I reap?
It is no quick matter to harvest from among the weeds.
I can only complete it slowly.
Who knows till when I can speak to Thee,
Thou my Mother, Thou my Father,
Thou celestial one, Lord of hills and Valleys?
I will again speak to Thee:
Wherefore not, my God?

From A.C. Bouget. Sacred Books of the World. Baltimore, Penguin Books (A283), 1967. p. 31.

Section Three: Other Items

Greek Order of Worship

(By Richard Shelton & Kathy Floerke, c.1969)

The Invocation

Ω Κύριε, ἄφες τάσδε τρεῖς ἁμαρτίας:

Σὺ μὲν πανταχῇ εἶ, ἡμεῖς δὲ ἱερουργοῦμεν σοὶ ἐνταῦθα.

Σὺ μὲν ἀειδῆς εἶ, ἡμεῖς δὲ ἱερουργοῦμεν σοὶ τοῖσδε εἶδεσιν.

Σὺ μὲν οὐ χρηζεις λιτῶν τε ἡμετέρων καὶ θυσιῶν,
ἡμεῖς δὲ δίδομεν σοὶ τάσδε λίτας καὶ θυσίας.

Ω Κύριε, ἄφες τάσδε τρεῖς ἁμαρτίας.

The Return

Σοὶ ἀποδίδομεν τόδε τᾶς ἀφθονίας μέρος,
ὡς ἡμᾶς χρῆ ἀπελθεῖν σοὶ.

The Libation

Πρῶτον μὲν Διὸς πατρός τε σπένδομεν,
ὃς τὸν βίον ἡμῖν δίδωσιν:
Ἀθήνης τε, ἣ τὴν σοφίαν.

☉ ☽

Καὶ δὲ Ἀφροδίτης σπένδομεν,
ἣ τὸν ἔρον ἡμῖν δίδωσιν.

☉ ☽

Καὶ δὲ Διονύσου σπένδομεν,
τοῦ φιλάτου,
χάρματος βροτῶν,
τῷ ἡμεῖς δίδομεν τῆνδε αὐτῆς δόσιν — οἶνον.

☉ ☽

The Invocation and Return are translations of portions of the Reformed Druid Order of Worship. The Libation is an offering of wine poured to the ground in honor of various Greek gods (written in a style that we hoped would be appropriate and find favor). One pours the wine three times, once after each stanza (where the decorative symbols are).

Conventions in the transcription:

The vowels should be pronounced more or less as in Italian. “Y” transcribes ypsilon, pronounced as French “u” or German “ü”. “Ou” should be pronounced “oo” as in “moon”. (Modern Greek pronunciation is rather different; if you know modern Greek and want to pronounce it that way, we won’t object. The ritual will probably be as efficacious.)

The consonants are more or less as in English. “Ph” transcribes phi; “ch” transcribes chi (usually pronounced as in “anchor”); “th” transcribes theta. No attempt has been made to transcribe the tonal accents or the iota subscripts.

But the acute accent (´) has been used to indicate stress (in multisyllabic words), while the circumflex accent (ˆ) indicates length. If a word is marked only with a circumflex accent, that vowel is both long and stressed. If only the second of a pair of vowels is accented, the pair is a stressed diphthong; stress both vowels, not just the second one.

Greek Order of Worship

Transliterated into Latin Letters

The Invocation

Ô Kÿrie, áphes tâsde treís hamartíâs:
Sy men pantachê ei, hêmeís de hierourgoúmen soi
entaútha.
Sy men aeidês ei, hêmeís de hierourgoúmen soi
toísde eídesin.
Sy men ou chrêdzeís litôn te hêmetérôn kai thysiôn,
hêmeís de dídomen soi tâsde litâs kai thysiâs.
Ô Kÿrie, áphes tâsde treís hamartíâs.

The Return

Soi apodídomen tóde tâs aphthoniâs méros,
hôs hêmâs chrê apeltheín soi.

The Libation

Prôton men Diós patrós te spéndomen,
hôs ton bíon hêmín dídôsin:
Athênês te, hê tèn sophían.

☉ ☽

Kai de Aphrodítes spéndomen,
hê ton éron dídôsin.

☉ ☽

Kai de Dionýsou spéndomen,
tou philtátou,
chármatos brotôn,
tô hêmeís dídomen tênde autês dósion — oínon.

☉ ☽

The Invocation

O Lord, forgive these three sins:
Thou art everywhere, but we worship thee here.
Thou art without form, but we worship thee in
these forms.
Thou need’st not our prayers and sacrifices,
But we offer thee these prayers and sacrifices.
O Lord, forgive these three sins.

The Return

To thee we return this portion of thy bounty,
As we must return to thee.

The Libation

First to Zeus the Father do we pour out [a libation],
Who gives us life;
And to Athena, who gives us knowledge.

Then to Aphrodite do we pour out,
Who gives us love.

Then to Dionysus do we pour out,
The best beloved,
The joy of mortals,
To whom we give of his own gift — wine.



Exorcism in Time of War

(By Richard Shelton, 1970)

I. The Invocation

O Dalon Ap Landu, I invoke thee!

Thou art everywhere, yet thy manifestations are beclouded by the hatred of men.

Thou art without form, yet men have forgotten that thou pervadest all form.

Thou has no need of our sacrifices, and we offer thee none, for we come with thy praise upon our lips, but with great fear in our hearts.

O Dalon Ap Landu, hear us!

II. The Reading & The Charge

These are the times of darkness and confusion. We have seen men deliberately spread the fires of pestilence and death, yet that fire brings only more dark.

We have seen men take up the sword and spread dissension between nations, between races, between brethren, between father and son.

We have seen the blood shed until the green forests and fields are turned red.

We have seen men countenance this that their pride might be assuaged.

And we have cried out in agony that this might not be, for this is directly repugnant to the law of God, to the law of Nature, and to the Conscience of Man.

Therefore, I, _____, a priest of Dalon Ap Landu, do solemnly adjure and charge all men of true and contrite heart and spirit to take up this cause, this cause to end this wanton strife, bloodshed, killing, and destruction.

And yet, I adjure all to observe that charge previously laid upon us: that, in our wrath we not take up the sword, nor yet the burning brand, lest we ourselves be guilty of that violence that we decry.

III. The Exorcism

O Dalon Ap Landu, hear us!

We who are beset by the fires of darkness have sworn ourselves to smother them. Yet the awesome magnitude of the darkness misgives us, and we humbly beseech thee thine aid and comfort in the task whereunto we are set.

Wherefore, I, _____, a priest of Dalon Ap Landu, do solemnly pronounce the Curse of the Druids upon him who willfully harbors this spirit of Dark, who willingly urges the trammels of war upon us,

And I, _____, a priest of Dalon Ap Landu, do exorcise this malevolent specter from the ways of the waking world; I do unloose all forces of the Mother against Darkness, that these fires might be extinguished.

And we do pledge that we will not stand idle, lest our very souls be likewise extinguished.

IV. Prayer and Benediction

O our Mother, grant us thy peace and life; Go, and peace attend you in your work.

Order of Consecration

(Usually of Altars)

(By David Fisher, 1963)

I. The Exorcism

(The Archdruid shall walk about the altar to be consecrated saying all the while "Dalon Ap Landu", three times)

II. The Invocation

Mighty and blessed, fertile and powerful, to thee, Earth Mother, we sing our praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

III. The Petition

Mighty are thy works, O Our Mother. Mighty are the rocks which thou has turned out of thy side, and which we gather together here as a sacrifice of praise to thee.

GRANT US THY BLESSING.

We, thy worshipers, have raised this altar that thy power might be praised.

GRANT US THY BLESSING.

Attend us now, o Spirits, as we lighteth this fire of consecration.

{Originally "as we offer this sacrifice"}

GRANT US THY BLESSING.

Here the fire shall be lit upon the altar

GRANT US THY BLESSING.

Accept this, consecrate it.

GRANT US THY BLESSING.

As we now hallow this altar with thy Water of Life, Thou, Dalon Ap Landu, descend and dwell within this altar. Sanctify it, protect it from the defilers and fill it with thy power.

(During the above, the Archdruid shall sprinkle the Water of Life on the four corners of the altars.)

IV. The Chant (the Congregation)

Hallow this altar, Hallow this altar,

V. The Answer

I call upon the four Spirits to give answer if this sacrifice is not accepted in the Earth-Mother's sight. I call on the Spirit of the North, of the South, of the East, of the West.

Praise be, our sacrifice, dedicated to the renewal of life, has been accepted.

(Here the Catechism of the Waters and the Consecration of the Waters will be done)

VI. The Benediction

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayers and that you go with her blessing. Peace. Peace. Peace.

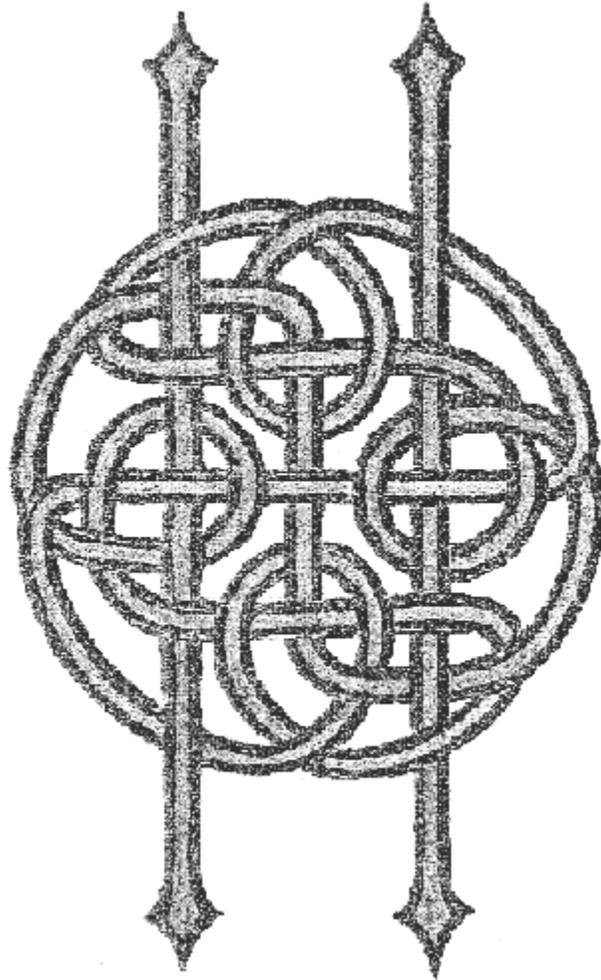


畫山者



PART FOUR

THE GREEN BOOK OF WRITTEN MEDITATIONS



The Drynemetum Press



Introduction

(By David Frangquist, 1966)

Those who join the Reformed Druids are, in one sense or another, religious rebels. They are usually fed up with the hypocrisies and inadequacies of the institutionalized churches. They seek a satyric outlet, and they find it in Druidism. But they are seldom anti-religious. On the contrary, they often feel that there is in fact some truth to be found in religion, and this belief is affirmed in the Basic Tenets. A common complaint among Druids is that the truth has been obscured because they have been forced, more or less against their will, into various particular religious molds. They seek to be freed in order to freely seek, and to make independent judgments on what passes for religious truth.

Druidism, as an institution, must remain independent. It can never hope to profess absolute truth; for when it does, it then will become no better than the fossilized institutions from which its members have fled. But even while it systematically shuns dogmatism, it can, and must still lead. It must provide the opportunity for discovery, which many of its members have never had. It must, in short, provide in its written meditations a taste of the writings of the world's great religions, in the hope that this taste will stimulate a wider search for knowledge and wisdom in the quest for religious truth.

As Arch-Druid, you are charged with preparing meditations, which will prove meaningful to the congregation. In order to do this, you must choose selections from the Buddhists, the Hindus, the Taoists, the Muslims, and many others, as well as from the Bible. You must provide a wide variety in order to give truth a chance. The best method is to study widely yourself. But this can be too time-consuming. I therefore strongly urge you to purchase, for your own edification, an excellent and useful collection: Viking Portable #5, Henry Ballou's World Bible. It is available in paper for less than \$2.00, or in hardcover for slightly more. The selections are short and illuminating, and the editor exhibits a bias, which can almost be called Druidic. It makes a good beginning.

For those Arch-Druids who are lazier still, or who suddenly find themselves in desperate need of a meditation at the last minute, I offer the following collection. It is hoped that the collection, although short, is representative and especially useful for Reformed Druids.

David A. Frangquist
Editor, 1966

Preface

(By Richard Shelton, 1976)

In the first few years after the foundation of Reformed Druidism at Carleton College, there became attached to the office of Arch-Druid three collections of written material, which became known collectively as the Three Books of the Arch-Druid. Handed down over the years from Arch-Druid to Arch-Druid, they have acquired for the Druids at Carleton some measure of venerability, such as the scant age of the Reform can confer.

The first of these, *The Book of the Worship of the Earth-Mother*, preserves much of the liturgy used in the beginning, though indeed as the Reform grew, so did the realization that liturgy cannot remain fixed and static while religious outlook changes. So today each presiding priest is encouraged to write liturgy that he can celebrate without antagonizing his own religious scruples; and while much is still drawn from the *Book of Worship*, its influence is less than it once was. The second book, the *Archives*, though of much historical interest, has hardly ever borne much influence on the religious activity at Carleton.

By contrast, the *Book of Written Meditations* has waxed large in the consciousness of the Carleton Grove, larger even, perhaps, than the *Druid Chronicles*. These meditations were gathered by David Frangquist as an aid to lazy Arch-Druids (or so he said), and the collection was bound in green covers which readily distinguish it from the black covers of the *Book of Worship* and the blue covers of the *Archives*; indeed at Carleton it is called simply "the green book" and that has become in effect its title. These meditations found their way with increasing frequency into services at Carleton, not from increasing laziness, but from increasing awareness of the treasures that David had gathered together between the green covers. Members of the grove would often borrow the book for their own meditation and reflection, and eventually the essence and core of Druidism at Carleton could be found in seminal form within this free-form, eclectic collection more than any place else, save only the great world at large, whence, after all, these meditations came.

And so we have thought it appropriate to print *The Green Book* to bring it to a larger audience, in the hope that others, too, may find it useful in the search for awareness. The pages of the original are unnumbered, for David encouraged his successors to add such meditations as they found appropriate. We encourage our readers to do likewise, and have accordingly left the pages unnumbered. There have been additions since David's time, but they have been few. For this edition we have included several selections that have long wanted adding; the Yeats' poems, for example, which have almost become part of the Carleton liturgy. We have resisted the temptations to make a few excisions. We should especially have liked to excise the "Sayings of the Ancient Druids" which are no more Druidic than is Stonehenge, and which certainly cannot be said to represent the beliefs of the Reformed Druids; yet David included it, and we shall not gainsay him.

Herewith, then is *The Green Book*, in substantially the same form as it was bequeathed to Carleton by David. May you find joy in the reading!

Richard M. Shelton
Ellen Conway Shelton
Editors, 1974

Sayings of the "Ancient Druids"

(On Religion)

One God supreme the universe does sway
With rev'rence his omnipotence obey;
And know, that all we possibly can name,
From heav'n itself originally came;
Let no mean thoughts of dissolution fright,
Or damp you spirits with the dews of night.
The soul's immortal and can never die;
For frail existence no vain efforts make,
For fear to lose what he wants power to take.

Of awful vengeance ever shall be hurl'd
By nature's God against a sinful world;
In dreadful deluges we must expire

Or else consume in rapid flames of fire.
In these tremendous elements alone,
Mankind shall perish, and their sins atone.

Another world is ready to receive
Immortal souls, that earthly bodies leave
To dust the perishable parts return,
But at the grave eternal spirits spurn.
And if in virtue's path they trod below,
In heav'nly mansions 'tis their fate to glow;
But if by vice enslav'd, their doom's to roam
Without a heav'nly, or an earthly home.

On your young offspring spend your utmost
care,
And of the early seeds of vice beware;
This noble talk you can't commence too soon,
Expand their virtues, and their follies prune.
Their youthful minds, like melted wax impress,
And heav'n's fair image in their souls express.

(On Politics)

Children must from their parents be removed,
Tho' fondly prized and tenderly belov'd;
Till fourteen times the sun with radiant rays,
Shall round the world in annual circuit blaze:
Lest blind partially in youth should wrong
Those rising minds that to the state belong.

'Tis just, upon emergencies of state,
To yield an individual to fate;
Better a part should perish than the whole,
A body's forfeit cannot hurt the soul;
The sacrifice, by feeling earthly pain,
May greater bliss in future life obtain.

Blind disobedience to the state's decree,
Shall always excommunicated be;
And interdicted thus, the wretch shall roam,
Secluded from society and home:
Devoid of trust in the most trifling cause,
And unprotected by the injured laws.

When danger calls, and delegates should meet,
Let not the senate wait for tardy feet;
For in the crisis of our country's fate,
He merits death who gives advice too late.

(On Various Things)

Those who lend money to the wretch decay'd,
In the next life will be again repay'd.

If by one newly dead you want to send,
A note to any long departed friend:
Compose your letter in a solemn stile,
And slowly cast it on the funeral pile;
Then know the sentiments therein express'd,
Will be deliver'd to the hand address'd.

Each member of a family we deem,
In his own habitation, Lord supreme;
O'er life and property his power extends,
If the state ratifies what he intends.

Prisoners of war are doomed by fate to die,
Then sacrifice them to some deity;
Upon the altars let them soon expire,
Or closed in wicker feed the sacred fire.
Be arts instill'd be useful science shewn,
And wisdom taught in sacred groves alone;
There, and there only, shall the mind improve
In needful knowledge and in social love;
But let no lesson be in writing giv'n,
Trust all to memory, that great gift of heav'n.

When strong diseases, the weak frame enthrall,
The moon's the sovereign remedy of all.

Let mistletoe with reverent awe be sought,
Since as a boon, from heav'n itself 'tis bought;
The sacred oak ascend, and then with skill,
Cut the with'd branches with a golden bill.

Selections from:

William Augustus Russel. *History of England*.
London, J. Cooke, 1777. p. 4.

Sayings of the Hindus

(The Rig-Veda: To the Waters)

Forth from the middle of the flood the waters their chief the sea flow cleansing, never sleeping. Indra, the bull, the thunderer, dug their channels: here let those waters, goddesses, protect me.

Waters which came from heaven, or those that wander dug from the earth, or flowing free by nature.

Bright, purifying, spreading to the ocean, here let those waters, goddesses, protect me.

Those amid whom goes Varuna, the sovereign, he who discriminates men's truth and falsehood Distilling meath, the bright, the purifying, here let those waters, goddesses, protect me.

They from who Varuna the king, and Soma, and all the deities drink strength and vigour, They into whom the universal Agni entered, here let those waters, goddesses, protect me.

Selections from:

Robert O. Ballou. *The Bible of the World*. New York, The Viking Press, 1939.

(The Atharva-Veda: To Heaven and Earth)

All hail to heaven!
All hail to earth!
All hail to air!
All hail to air!
All hail to heaven!
All hail to earth!

Mine eye is sun and my breath is wind, air is my soul and earth my body.
I verily who never have been conquered five up my life to heaven and earth for keeping.

Exalt my life, my strength, my deed and action; increase my understanding and my vigour.

Be ye my powerful keepers, watch and guard me, ye mistresses of life and life's creators! Dwell ye within me, and forbear to harm me.

Selections from:

Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944. p. 37.

(From the Upanishads: Self)

Once when Yagnavalkya came to the court of King Janaka, the king welcomed him with a question.

Yagnavalkya, what serves as the light for man?

The light of the sun, Your Majesty; for by the light of the sun man sits, goes out, does his work, and returns home.

True indeed, Yagnavalkya. But when the sun has set, what serves then as his light?

The moon is then his light.

When the sun has set, O Yagnavalkya, and the moon has set, what serves then as his light?

The fire is then his light.

When the sun has set, O Yagnavalkya, and the moon has set, and the fire has gone out, what serves then as his light?

Sound is then his light; for with sound alone as his light, man sits, goes out, does his work, and returns home. Even though he cannot see his own hand, yet when he hears a sound he moves toward it.

True indeed, O Yagnavalkya. When the sun has set, and the moon has set, and the fire has gone out, and no sound is heard, what serves then as his light?

The Self indeed is his light; for by the light of the Self man sits, moves about, does his work, and when his work is done, rests.

Who is that Self?

The self-luminous being who dwells within the lotus of the heart, surrounded by the senses and sense organs, and who is the light of the intellect, is that Self. Becoming identified with the intellect, he moves to and fro, through birth

and death, between this world and the next. Becoming identified with the intellect, the Self appears to be thinking, appears to be moving. While the mind is dreaming, the Self also appears to be dreaming, and to be beyond the next world as well as this.

Pure like crystal water is that Self, the only seer, the One without a second. He is the kingdom of Brahman's highest goal, supreme treasure, greatest bliss. Creatures who live within the bonds of ignorance experience but a small portion of his infinite being.

The Self is to be described as not this, not that. It is incomprehensible, for it cannot be comprehended; undecaying, for it never decays; unattached, for it never attaches itself; unfettered, for it is never bound. He who knows the Self is unaffected, whether by good or by evil. Never do such thoughts come to him as "I have done an evil thing" or "I have done a good thing." Both good and evil he has transcended, and he is therefore troubled no more by what he may or may not have done.

The eternal glory of the knower of Brahman, beginningless and endless, revealed by divine knowledge, is neither increased nor decreased by deeds. Let a man therefore seek to obtain it, since having obtained it he can never be touched by evil. Self-controlled is he who knows the Self, tranquil, poised, free from desire, absorbed in meditating upon it, he sees it within his own soul, and he sees all beings in it. Evil touches him not, troubles him not, for in the fire of his divine knowledge all evil is burnt away.

The Self, the great unborn, the undecaying, the undying, the immortal, the fearless, is, in very truth, Brahman. He who knows Brahman is without fear. He who knows Brahman becomes Brahman!

Selections from:

Swami Prabhavananda & Frederick Manchester, trans. *The Upanishads : Breath of the Eternal*. New York, Mentor (MP386). 1957. p. 103.

(The Rig-Veda: Creation)

Then was not non-existent nor existent: there was no realm of air, no sky beyond it. What covered in, and where? And what gave shelter? Was water there, unfathomed depth of water?

Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider. That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

Darkness there was: at first concealed in darkness this All was indiscriminated chaos. All that existed then was void and formless: by the great power of warmth was born that unit.

Who verily knows and who can here declare it, whence it was born and whence comes this creation? The gods are later than this world's production. Who knows then whence it first came into being?

He, the first origin of this creation, whether he formed it all or did not form it, Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Selections from:

Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944. p. 32.

(From the Bhagavad-Gita: Atman)

Sri Krishna:

You have the right to work, but for the work's sake only. You have no right to the fruits of work. Desire for the fruits of work must never be your motive in working. Never give way to laziness either.

Perform every action with your heart fixed on the Supreme Lord. Renounce attachment to the fruits. Be even-tempered in success and failure....

Work done with anxiety about results is far inferior to work done without such anxiety, in the calm of self-surrender. Seek refuge in the

knowledge of Brahman. They who work selfishly for results are miserable.

In the calm of self-surrender you can free yourself from the bondage of virtue and vice during this very life. Devote yourself, therefore, to reaching union with Brahman. To unite the heart with Brahman and then to act: that is the secret of unattached work. In the calm of self-surrender, the seers renounce the fruits of their actions, and so reach enlightenment. Then they are free from the bondage of rebirth, and pass to that state which is beyond all evil.

When your intellect has cleared itself of its delusions, you will become indifferent to the results of all action, present and future. At present, your intellect is bewildered by conflicting interpretations of the scriptures. When it can rest, steady and undistracted, in contemplation of the Atman (the Godhead within every being), then you will reach Union with the Atman.

Arjuna:

Krishna, how can one identify a man who is firmly established and absorbed in Brahman?

Sri Krishna:

He who knows bliss in the Atman
And wants nothing else.
Cravings torment the heart:
He renounces cravings.
I call him illumined.

Not shaken by adversity,
Not hankering after happiness:
Free from fear, free from anger,
Free from the things of desire.
I call him a seer, and illumined.
The bonds of his flesh are broken.
He is lucky, and does not rejoice:
He is unlucky, and does not weep.
I call him illumined.

The tortoise can draw in his legs:
The seer can draw in his sense.
I call him illumined.

The abstinent run away from what they desire
But carry their desires with them:
When a man enters Reality,

He leaves his desires behind him.

Even a mind that knows the path
Can be dragged from the path:
The senses are so unruly.
But he controls the senses
And recollects the mind
And fixes it on me.
I call him illumined.

Thinking about sense-objects
Will attach you to sense-objects;
Grow attached, and you become addicted;
Thwart your addiction, it turns to anger;
Be angry, and you confuse your mind;
Confuse your mind, you forget the lesson of
experience;
Forget experience, you lose discrimination;
Lose discrimination, and you miss life's only
purpose.

When he has no lust, no hatred,
A man walks safely among the things of lust
and hatred.
To obey the Atman
Is his peaceful joy:
Sorrow melts
Into that clear peace:
His quiet mind
Is soon established in peace.

The uncontrolled mind
Does not guess that the Atman is present:
How can it meditate?
Without meditation, where is peace?
Without peace, where is happiness?

The wind turns a ship
From its course upon the waters:
The wandering winds of the senses
Cast man's mind adrift
And turn his better judgment from its course.
When a man can still the senses
I call him illumined.
The recollected mind is awake
In the knowledge of the Atman
Which is dark night to the ignorant:
The ignorant are awake in their sense-life
Which they think is daylight:
To the seer it is darkness.

Water flows continually into the ocean
But the ocean is never disturbed:
Desire flows into the mind of the seer
But he is never disturbed.
The seer knows peace:
The man who stirs up his own lusts
Can never know peace.
He knows peace who has forgotten desire
He lives without craving:
Free from ego, free from pride.

This is the state of enlightenment in Brahman:
A man does not fall back from it
Into delusion.
Even at the moment of death
He is alive in that enlightenment:
Brahman and he are one.

Selection from:
Swami Prabhavananda and Christopher
Isherwood, trans. *The Song of God, Bhagavad-
Gita*. New York, Mentor (MP466), 1954. pp.
40-44.

(From the works of Sri Ramakrishna)

People partition off their lands by means of boundaries, but no one can partition off the all-embracing sky overhead. The indivisible sky surrounds all and includes all. So common man in ignorance says, "My religion is the only one, my religion is the best." But when his heart is illumined by true knowledge, he knows that above all these wars of sects and sectarians presides the one indivisible, eternal, all-knowing bliss.

As a mother, in nursing her sick children, gives rice and curry to one, and sago arrowroot

to another, and bread and butter to a third, so the Lord has laid out different paths for different men suitable to their natures.

Dispute not. As you rest firmly on your own faith and opinion, allow others also the equal liberty to stand by their own faiths and opinions. By mere disputation you will never succeed in convincing another of his error. When the grace of God descends on him, each one will understand his own mistakes.

So long as the bee is outside the petals of the lily, and has not tasted the sweetness of its honey, it hovers round the flower emitting its buzzing sound; but when it is inside the flower, it noiselessly drink its nectar. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it, he becomes quiet and full of peace.

A man after fourteen year's penance in a solitary forest obtained at last the power of walking on water. Overjoyed at this, he went to his Guru and said, "Master, master, I have acquired the power of walking on water." The master rebukingly replied, "Fie, O child! Is this the result of thy fourteen years' labours? Verily thou has obtained only that which is worth a penny; for what thou hast accomplished after fourteen years' arduous labour ordinary men do by paying a penny to the boatman."

Selections from:

Robert O. Ballou. *World Bible*. New York, The Viking Press, 1944. p. 83, 88.

Sayings from the Buddhist Sutras

(The Four Noble Truths)

Thus have I heard:

At one time the Lord dwelt at Benares at Isipatana in the Deer Park. There the Lord addressed the five monks:

These two extremes, monks, are not to be practiced by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble, and useless; and that conjoined with self-torture, painful, ignoble, and useless. Avoiding these two extremes the Tathagata has gained the enlightenment of the Middle Path, which produces insight and knowledge, and tends to calm, to the higher knowledge, enlightenment, Nirvana.

And what, monks, is the Middle Path, of which the Tathagata has gained enlightenment, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, Nirvana? This is the Eightfold Way: namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is the Middle Path, of which Tathagata has gained enlightenment, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, Nirvana.

Now this, monks, is the noble truth of pain: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five groups of grasping are painful.

Now this, monks, is the noble truth of the cause of pain: the craving, which tends to rebirth, combined with pleasure and lust, finding pleasure here and there; namely, the craving for passion, the craving for existence, the craving for non-existence.

Now this, monks, is the noble truth of the cessation of pain: the cessation without a

remainder of craving, the abandonment, forsaking, release, non-attachment.

Now this, monks, is the noble truth of the way that leads to the cessation of pain: this is the noble Eightfold Way; namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Selections from:

Edwin A. Burtt. *The Teachings of the Compassionate Buddha*. New York, Mentor (MP380), 1955. p. 29.

(Questions Not Tending to Edification)

Thus have I heard:

The venerable Malunkyaputta arose at eventide from his seclusion, and drew near to where The Blessed One was; and having drawn near and greeted The Blessed One, he sat down respectfully at one side. And seated respectfully at one side, the venerable Malunkyaputta spoke to The Blessed One as follows:

"Revered Sir, it happened to me, as I was just now in seclusion and plunged in meditation, that a consideration presented itself to my mind, as follows: 'These theories which the Blessed One has left unelucidated, has set aside and rejected, that the world is finite, that the world is infinite, that the saint exists after death, that the saint does not exist after death, that the saint both exists and does not exist after death, that the saint neither exists nor does not exist after death, these the Blessed One does not elucidate to me. And the fact that The Blessed One does not elucidate them to me does not please me nor suit me. I will draw near to The Blessed One and inquire of him concerning this matter. If The Blessed One will elucidate (them) to me, in that case will I lead the religious life under The Blessed One. If The Blessed One will not elucidate (them) to me, in that case will I abandon religious training and return to the lower life of a layman.'"

"If The Blessed One knows that the world is eternal, let The Blessed One elucidate to me that the world is not eternal; if The Blessed One knows that the world is not eternal, let The Blessed One elucidate to me that the world is not eternal. If The Blessed One does not know either that the world is eternal or that the world is not eternal, the only upright thing for one who does not know, or who has not that insight, is to say, 'I do not know; I have not that insight.'"

(And The Blessed One replied:)

"Malunkyaputta, anyone who should say, 'I will not lead the religious life under The Blessed One until The Blessed One shall elucidate (these things) to me' that person would die, Malunkyaputta, before the Tathagata had ever explained this to him.

"It is as if a man had been wounded by an arrow thickly smeared with poison, and his friends and companions were to cure for him a physician; and the sick man were to say, 'I will not have this arrow taken out until I have learnt whether the man who wounded me belonged to the warrior caste, or to the Brahmin caste, or to the agricultural caste, or to the menial caste.'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt the name of the man who wounded me, and to what clan he belongs.'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt whether the man who wounded me was tall, or short, or of the middle height.'

"That man would die, Malunkyaputta, without ever having learnt this.

"This religious life does not depend on the dogma that the world is eternal; nor does the religious life depend on the dogma that the world is not eternal. Whether the dogma obtain that the world is eternal, or that the world is not eternal, there still remain birth, old age, death, sorrow, lamentation, misery, grief, and despair, for the extinction of which in the present life I am prescribing.

"Accordingly, bear always in mind what it is that I have elucidated, and what it is that I have not elucidated. And what have I not elucidated? I have not elucidated that the world is eternal; I have not elucidated that the world is not eternal.... And why have I not elucidated

this? Because this profits not, nor has it to do with the fundamentals of religion, nor tends to aversion, absence of passion, cessation, quiescence, the supernatural faculties, supreme wisdom, and Nirvana; therefore I have not elucidated it."

Selections from:

Henry Clarke Warren. *Buddhism, in Translation*. New York, Atheneum (19), 1963. p. 117.

(The Rain Cloud)

It is as if a cloud rising above the horizon shrouds all space (in darkness) and covers the earth.

That great rain-cloud, big with water, is wreathed with flashes of lightning and rouses with its thundering call all creatures.

By warding off the sunbeams, it cools the region; and gradually lowering so as to come in reach of hands, it begins pouring down its water all around.

And so, flashing on every side, it pours out an abundant mass of water equally, and refreshes this earth.

And all herbs which have sprung up on the face of the earth, all grasses, shrubs, forest trees, other trees small and great;

The various field fruits, and whatever is green; all plants on hills, in caves and thickets;

All those grasses, shrubs, and trees are vivified by the cloud that both refreshes the thirsty earth and waters the herbs.

Grasses and shrubs absorb the water of one essence which issues from the cloud according to their faculty and reach.

And all trees, great, small, and mean, drink that water according to their growth and faculty, and grow lustily.

The great plants whose trunk, stalk, bark, twigs, pith, and leaves are moistened by the water from the cloud develop their blossoms and fruits.

They yield their products, each according to its own faculty, reach, and their particular nature of the germ; still the water emitted (from the cloud) is of but one essence.

In the same way the Buddha comes into the world like a rain-cloud, and, once born, he, the world's Lord, speaks and shows the real course of life.

And the great Seer, honoured in the world, including the gods, speaks thus: I am the Tathagata, the highest of men, the Gina; I have appeared in this world like a cloud.

I shall refresh all being whose bodies are withered, who are clogged to the triple world. I shall bring to felicity those that are pining away with toils, give them pleasures and (final) rest.

I am inexorable, bear no love nor hatred towards any one, and proclaim the law to all creatures without distinction, to the one as well as the other.

I recreate the whole world like a cloud shedding its water without distinction; I have the same feelings for respectable people as for the low; for moral persons as for the immoral;

For the depraved as for those who observe the rules of good conduct; for those who hold sectarian views and unsound tenets as for those whose views are sound and correct.

I also pour out rain: the rain of the law by which this whole world is refreshed; and each according to his faculty take to heart this well-spoken law that is one in its essence.

Even as all grasses and shrubs, as well as plants of middle size, trees and great trees at the time of rain look bright in all quarters;

So it is the very nature of the law to promote the everlasting weal of the world; by the law the whole world is recreated, and as the plants (when refreshed) expand their blossoms, the world does the same when refreshed.

So then is the preaching of the law like the water poured out by the cloud everywhere alike; by which plants and men thrive, endless (and eternal) blossoms (are produced).

Selections from:

H. Kern. *Saddharma-Pundarika or The Lotus of the True Law*. New York, Dover (T1065), 1963.* p. 122.

*H. Kern's translation is originally vol. XXI of *The Sacred Books of the East*, edited by F. Max Muller.

(The Mahayana Ideal)

By constant use the idea of an "I" attaches itself to foreign drops of seed and blood, although the thing exists not. Then why should I not conceive my fellow's body as my own self? That my body is foreign to me is not hard to see. I will think of myself as a sinner, of others as oceans of virtue; I will cease to live as self, and will take as my self my fellow-creatures. We love our hands and other limbs, as members of the body; then why not love other living beings, as members of the universe? By constant use man comes to imagine that his body, which has no self-being, is a "self;" why then should he not conceive his "self" to lie in his fellows also? Thus in doing service to others pride, admiration, and desire of reward find no place, for thereby we satisfy the wants of our own self. Then, as thou wouldst guard thyself against suffering and sorrow, so exercise that spirit of helpfulness and tenderness towards the world....

Make thyself a spy for the service others, and whatsoever thou seest in thy body's work that is good for thy fellows, perform it so that it may be conveyed to them. Be thou jealous of thine own self when thou seest that it is at ease and thy fellow in distress, that it is in high estate and he is brought low, that it is at rest and he is at labour....

Selections from:

Edwin A. Burtt. *The Teachings of the Compassionate Buddha*. New York, Mentor (MP380), 1955. p.140.

From the Old Testament

(Ecclesiastes 1)

The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath a man of all his labour wherein he laboureth under the sun? One generation goeth, and another generation cometh; but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to its place where it ariseth. The wind goeth toward the south; it turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again. All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. That which hat been is that which shall be; and that which hath been is that which shall be done: and there is no new thing under the sun. Is there a new thing whereof it may be said, See this is new? It hath been long ago, in the ages which were before us. There is no remembrance of the former generations; neither shall there be any remembrance of the latter

generations that are to come, among those that shall come after.

I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. That which is crooked cannot be made straight; and that which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge. And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.

Selections from:

The American Standard Version of *The Holy Bible*.

Sayings of the Zen Masters

(Two Mice)

Buddha told this parable: A traveler, fleeing a tiger who was chasing him, ran till he came to the edge of a cliff. There he caught hold of a thick vine, and swung himself over the edge.

Above him the tiger snarled. Below him he heard another snarl, and behold, there was another tiger, peering up at him. The vine suspended him midway between the two tigers.

Two mice, a white mouse and a black mouse, began to gnaw at the vine. He could see they were quickly eating it through. Then in front of him on the cliffside he saw a luscious bunch of grapes. Holding onto the vine with one hand, he reached and picked a grape with the other hand.

How delicious!

(Miracles)

While Bankei was preaching quietly to his followers, his talk was interrupted by a Shinshu priest who believed in miracles, and thought salvation came from repeating holy words.

Bankei was unable to go on with his talk, and asked the priest what he wanted to say.

"The founder of **my** religion," boasted the priest, "stood on one shore of a river with a writing brush in his hands. His disciple stood on the other shore holding a sheet of paper. And the founder wrote the holy name of Amida onto the paper across the river through the air. Can you do anything so miraculous?"

"No," said Bankei, "I can only do little miracles. Like: when I am hungry I eat, when I am thirsty I drink, when I am insulted, I forgive."

(Gutei's Finger)

Gutei raised his finger whenever he was asked a question about Zen. A boy attendant began to imitate him in this way. When anyone asked the boy what his master had preached about, the boy would raise his finger.

Gutei heard about the boy's mischief. He seized him and cut off his finger. The boy cried and ran away. Gutei called and stopped him. When the boy turned his head to Gutei, Gutei raised up his own finger. In that instant the boy was enlightened.

When Gutei was about to pass from this world he gathered his monks around him. "I attained my finger Zen" he said, "from my teacher Tenryu, and in my whole life I could not exhaust it." Then he passed away.

Mummon's commentary: Enlightenment, which Gutei and the boy attained, has nothing to do with a finger. If anyone clings to a finger, Tenryu will be so disappointed that he will annihilate Gutei, the boy, and the clinger all together.

Gutei cheapens the teaching of Tenryu,
Emancipating the boy with a knife.

Compared to the Chinese god who pushed
aside a mountain with one hand

Old Gutei is a poor imitator.

Selections from:

Zen Buddhism. Mount Vernon, The Peter Pauper Press, 1959. pp.61, 55.

(Trading Dialogue for Lodging)

Providing he make and wins an argument about Buddhism with those who live there, any wandering monk can remain in a Zen temple. If he is defeated, he has to move on.

In a temple in the northern part of Japan two brother monks were dwelling together. The elder one was learned, but the younger one was stupid and had but one eye.

A wandering monk came and asked for lodging, properly challenging them to a debate about the sublime teaching. The elder brother, tired that day from much studying, told the younger one to take his place. "Go and request the dialogue in silence," he cautioned.

So the young monk and the stranger went to the shrine and sat down.

Shortly afterwards the traveler rose and went in to the elder brother and said: "Your young brother is a wonderful fellow. He defeated me."

"Relate the dialogue to me," said the elder one.

"Well," explained the traveler, "first I held up one finger, representing Buddha, the enlightened one. So he held up two fingers, signifying Buddha and his teaching. I held up three fingers, representing Buddha, his teaching, and his followers, living the harmonious life. Then he shook his clenched fist in my face, indicating that all three come from one realization. Thus he won and so I have no right to remain here." With this, the traveler left.

"Where is that fellow?" asked the younger one, running in to his elder brother.

"I understand you won the debate."

"Won nothing. I'm going to beat him up."

"Tell me the subject of the debate," asked the elder one.

"Why, the minute he saw me he held up one finger, insulting me by insinuating that I have only one eye. Since he was a stranger I thought I would be polite to him, so I held up two fingers, congratulating him that he has two eyes. Then the impolite wretch held up three fingers, suggesting that between us we have only three eyes. So I got mad and started to punch him, but he ran out and that ended it!"

Selections from:

Paul Reps, ed. *Zen Flesh, Zen Bones*. Garden City, Doubleday Anchor (A233), 1961. pp. 92, 28.

Haiku from the Japanese Poets

(Basho)

The Oak Tree stands
Noble on the hill even in
Cherry Blossom time.

(Ransetsu)

Waking before dawn, See
How the constellations are all
Turned around!

(Masahide)

Since my house
Burned down, I now own a better view
of the rising moon.

(Soseki)

The leaves never know
Which leaf will be the first to fall...
Does the wind know?

(Soseki)

A rain cloud darkens
Red maples clinging to crags
By a waterfall.

(Basho)

Hello! Light the fire!
I'll bring inside a lovely
Bright ball of snow!

Selections from:

Peter Beilenson & Harry Behn, trans. *Haiku Harvest*. Mount Vernon, Peter Pauper press, 1962.

Sayings of the Taoist Sages

(Lao Tzu #11: Thirty Spokes)

Thirty spokes will converge
In the hub of a wheel;
But the use of the cart
Will depend on the part
Of the hub that is void.

With a wall all around
A clay bowl is molded;
But the use of the bowl
Will depend on the part
Of the bowl that is void.

Cut out the windows and doors
In the house as you build;
But the use of the house
Will depend on the space
In the walls that is void.

So advantage is had
From whatever is there;
But usefulness rises
From whatever is not.

(Lao Tzu #32: Block of Wood)

The Way eternal has no name.
A block of wood untooled, though small,
May still excel the world.
And if the king and nobles could
Retain its potency for good,
Then everything would freely give
Allegiance to their rule.

The earth and sky would then conspire
To bring the sweet dew down;
And evenly it would be given
To folk without constraining power.

Creatures came to be with order's birth,
And once they had appeared,
Came also knowledge of repose,
And with that was security.

In this world,
Compare those of the Way
To torrents that flow
Into river and sea.

Selections from:
Raymond B. Blakney. *The Way of Life: Tao Te Ching*.
New York, Mentor (MP416), 1955. p.63, 85

(Lao Tzu #78: Water)

Nothing is weaker than water,
But when it attacks something hard
Or resistant, then nothing withstands it,
And nothing will alter its way.

Everyone knows this, that weakness prevails
Over strength and that gentleness conquers
The adamant hindrance of men, but that
Nobody demonstrates how it is so.

Because of this the Wise Man says
That only one who bear the nation's shame
Is fit to be its hallowed lord;
That the only one who take upon himself
The evils of the world may be its king.

This is paradox.

Selections from:
Raymond B. Blakney. *The Way of Life: Tao Te Ching*.
New York, Mentor (MP416), 1955. p.131.

(Chuang Tzu: Counting Words)

Take the case of some words, Chuang Tzu says, parodying the logicians, I do not know which of them are in any way connected with reality or which are not at all connected with reality. If some that are so connected and some that are not so connected are connected with one another, then as regards truth or falsehood the former cease to be in any way different from the latter. However, just as an experiment, I will now say them: IF there was a beginning, there must have been a time before the beginning began, and if there was a time before the beginning began, there must have been a time before the time the beginning began. If there is a being, there must also be a not-being. If there was a time before there began to be any not-being, there must also have been a time before the time before there began to be any not-being. But here I am, talking about being and not-being and still do not know whether it is being that exists and not-being that does not exist, or being that does not exist and not-being that really exists! I have spoken, and do not know whether I have said something that means anything or said nothing that has any meaning at all.

"Nothing under Heaven is larger than a strand of gossamer, nothing smaller than Mt. T'ai. No one

lives longer than a child that dies in its swaddling-clothes, no one dies sooner than 'Methuselah.' Heaven and earth were born when I was born; the ten thousand things and I among them are but one thing." All this the sophists have proved. But if there were indeed only one thing, there would be no language with which to say so: And in order that anyone should state this, there must be more language in which it can be stated. Thus their one thing together with their talk about the one thing makes two things. And their one thing together with their talk and my statement about it makes three things. And so it goes on, to a point where the cleverest mathematician could no longer keep count, much less an ordinary man. Starting with not-being and going on to being, one soon gets to three. What then would happen if one started with being and went on to being?

Selections from:

Arthur Waley. *Three Ways of Thought in Ancient China*. Garden City, Doubleday Anchor (A75), 1956. p. 8.

(Chuang Tzu: Traveling)

In the beginning Lieh Tzu was fond of traveling. The adept Hu-ch'iu Tzu said to him, "I hear that you are fond of traveling. What is it in traveling that pleases you?" "For me," said Lieh Tzu, "The pleasure of traveling consists in the appreciation of variety. When some people travel they merely

contemplate what is before their eyes; when I travel, I contemplate the process of mutability." "I wonder," said Hu-ch'iu Tzu, "whether your travels are not very much the same as other people's, despite the fact that you think them so different. Whenever people look at anything, they are necessarily looking at processes of change, and one may well appreciate the mutability of outside things, while wholly unaware of one's own mutability. Those who take infinite trouble about external travels, have no idea how to set about the sight-seeing that can be done within. The traveler abroad is dependent upon outside things; he whose sight-seeing is inward, can in himself find all he needs. Such is the highest form of traveling; while it is a poor sort of journey that is dependent upon outside things."

After this Lieh Tzu never went anywhere at all, aware that till now he had not known what traveling means. "Now," said Hu-ch'iu Tzu, "you may well become a traveler indeed! The greatest traveler does not know where he is going; the greatest sight-seer does not know what he is looking at. His travels do not take him to one part of creation more than another. That is what I mean by true sight-seeing. And that is why I said, 'Now you may well become a traveler indeed!'"

Selections from:

Arthur Waley. *Three Ways of Thought in Ancient China*. Garden City, Doubleday Anchor (A75), 1956. p. 37.

Sayings of Confucius

(Confucius the Man)

Confucius was gentle yet firm, dignified but not harsh, respectful yet well at ease. (VII:37)

When Confucius was pleased with the singing of someone he was with, he would always ask to have the song repeated and would join in himself. (VII:31)

The Duke of She asked Tzu Lu about Confucius, and Tzu Lu gave him no answer. Confucius said: "Why didn't you tell him that I am a person who forgets to eat when he is enthusiastic about something, forgets all his worries in his enjoyment of it, and is not aware that old age is coming on?" (VII:18)

Confucius said: "Having only coarse food to eat, plain water to drink, and a bent arm for a pillow, one can still find happiness therein. Riches and honor acquired by unrighteous means are to me as drifting clouds." (VII:15)

(On learning and education)

Confucius said: "When walking in a party of three, I always have teachers. I can select the good qualities of the one for imitation, and the bad ones of the other and correct them in myself." (VII:21)

There were four things that Confucius was determined to eradicate: a biased mind, arbitrary judgments, obstinacy, and egotism. (IX:4)

Confucius said: "Those who know the truth are not up to those who love it; those who love the truth are not up to those who delight in it." (VI:18)

Confucius said: "Having hear the Way (Tao) in the morning, one may die content in the evening." (IV:8)

Confucius said: "In education there are no class distinctions." (XV:38)

Confucius said: "The young are to be respected. How do we know that the next generation will not measure up to the present one? But if a man has reached forty or fifty and nothing has been heard of him, then I grant that he is not worthy of respect." (IX:22)

Confucius said: "When it comes to acquiring perfect virtue, a man should not defer even to his own teacher." (XV:35)

Confucius said: "Learning without thinking is labor lost; thinking without learning is perilous." (II:15)

Confucius said: "Yu, shall I teach you what knowledge is? When you know a thing, say that you know it; when you do not know a thing, admit that you do not know it. That is knowledge." (II:17)

(Teachings on reciprocity or humanity)

Confucius said: "Shen! My teaching contains one principle that runs through it all." "Yes," replied Tzeng Tzu. When Confucius had left the room the disciples asked: "What did he mean?" Tseng Tzu replied: "Our Master's teaching is simple this: loyalty and reciprocity." (IV:15)

Tzu Kung asked: "is there any one word that can serve as a principle for the conduct of life?" Confucius said: "Perhaps the word 'reciprocity': Do not do to others what you would not want others to do to you." (XV:23)

Confucius said: "It is man that can make the Way great, not the Way that can make man great." (XV:28)

Fan Ch'ih asked about humanity. Confucius said: "Love men." (XII:22)

Tzu Chang asked Confucius about humanity. Confucius said: "To be able to practice five virtues everywhere in the world constitutes humanity." Tzu Chang begged to know what these were. Confucius said: "Courtesy, magnanimity, good faith, diligence, and kindness. He who is courteous is not humiliated, he who is magnanimous wins the multitude, he who is of good faith is trusted by the people, he who is diligent attains his objective, and he who is kind can get service from the people." (XVII:6)

Confucius said: "Only the humane man can love men and can hate men." (IV:3)

(Confucius on religion)

Lin Fang asked about the fundamental principle of rites. Confucius replied: "You are asking an important question! In rites at large, it is always better to be too simple rather than too lavish..." (III:4)

Tzu Lu asked about the worship of ghosts and spirits. Confucius said: "We don't know yet how to serve men, how can we know about serving the spirits?" "What about death," was the next question. Confucius said: "We don't know yet about life, how can we know about death?" (XI:11)

Fan Ch'ih asked about wisdom. Confucius said: "Devote yourself to the proper demands of the people, respect the ghosts and spirits but keep them at a distance, this may be called wisdom." (VI:20)

Confucius said: "I wish I did not have to speak at all." Tzu Kung said: "But if you did not speak, Sir, what should we disciples pass on to others?" Confucius said: "Look at Heaven there. Does it speak? The four seasons run their course and all things are produced. Does Heaven speak?" (XVII:19)

(On the gentlemen)

Ssu-na Niu asked about the gentleman. Confucius said: "The gentleman has neither anxiety nor fear." Ssun-na Niu rejoined: "Neither anxiety nor fear is that what is meant by being a gentleman?" Confucius said "when he

looks into himself and finds no cause for self-reproach, what has he to be anxious about; what has he to fear?" (XII:4)

Tzu Kung asked about the gentleman. Confucius said: "The gentleman first practices what he preaches and then preaches what he practices." (II:13)

Confucius said: "The gentleman reaches upward; the inferior man reaches downward." (XIV:23)

Confucius said: "The gentleman understands what is right; the inferior man understands what is profitable." (IV:16)

Confucius said: "The gentleman makes demands on himself; the inferior man makes demands on others." (XV:20)

Confucius said: "The gentleman seeks to enable people to succeed in what is good but does not help them in what is evil. The inferior man does the contrary." (XII: 16)

Confucius said: "The gentleman is broad-minded and not partisan; the inferior man is partisan and not broad-minded." (II:14)

Selections from:

Wm. Theodore de Bary, ed. *Sources of the Chinese Tradition*, Vol. I. New York, Columbia University Press, 1960. pp. 20-33.

Numbers in parentheses are references to the Analects.

From the Old Testament

(Psalm 104)

Bless the Lord, O my soul. O lord my God, thou art very great; thou art clothed with honour and majesty:

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire:

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the place which thou has founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, which sing among the branches.

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth:

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

Where the birds make their nests: as for the stork the fir-trees are her house.

The high hills are a refuge for the wild goats; and the rocks for the conies.

He appointed the moon for seasons: the sun knoweth his going down.

Thou makest darkness, and it is night: wherein all the beast of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labour until the evening.

O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships: there is that leviathan, whom thou hast made to play therein.

These wait all upon thee; that thou mayest give them their meat in due season.

That thou givest them, they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

The glory of the Lord shall endure for ever: the Lord shall rejoice in his works.

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

My meditation of him shall be sweet: I will be glad in the Lord.

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

(Psalm 8)

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouths of babes and sucklings thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou has made him a little lower than the angels, and has crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the fields;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth!

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

(From the Sermon on the Mount)

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for their is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers; for they shall be called the sons of God.

Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on a stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are

ye anxious concerning the raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Selections from:

Matthew 5:1-16, 6:19-34. The Authorized Version (King James) of *The Holy Bible*.

(I Corinthians 13)

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods

to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now I am become a man, I have put away childish things. For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three: and the greatest of these is love.

Selections from:

The Authorized Version (King James) of *The Holy Bible*.

From the Zoroastrian Scriptures

(A Prayer for Guidance)

O Ahura Mazda, this I ask of thee: speak to me truly!

How should I pray, when I wish to pray to one like you?

May one like you, O Mazda, who is friendly, teach one like me?

And may you give us supporting aids through the friendly Justice,

And tell us how you may come to us with Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!

Whether at the beginning of the best life

The retributions will be of profit to their recipients?

And whether he, who is bounteous to all through Justice, and who watches the end

Through his Mentality, whether he is the life-healing friend of the people?

O Ahura Mazda, this I ask of thee: speak to me truly!

Who was the first father of Justice by giving birth to him?

Who established the sunlit days and the star glistening sphere and the Milky Way?

Who, apart from thee, established the law by which the moon waxes and wanes?

These and other things would I like to know!

O Ahura Mazda, this I ask of thee: speak to me truly!

Who was from beneath sustaining the earth and the clouds

So that they would not fall down? Who made the waters and the plants?

Who yoked the two swift ones, thunder and lightning, to the wind and to the clouds?

Who is the creator of Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!

Who produced well-made lights and darkness?

Who produced sleep, well-induced through laborious waking?

Who produced the dawns and the noon through the contrast with the night

Whose daily changes act for the enlightened believers as monitors of their interests?

O Ahura Mazda, this I ask of thee: speak to me truly!

Is the message I am about to proclaim genuine?

Does Love support Justice through deeds?

Dost thou with Good Disposition destine the realm for these believers?

For whom but these believers didst thou shape the fortune-bringing cattle?

O Ahura Mazda, this I ask of thee: speak to me truly!

Who shaped prized Love with Power?

Who, by guidance, rendered sons reverent to their Fathers?

It is I who strive to learn to recognize thee

Through the bounteous Mentality, as giver of all good things!

O Ahura Mazda, this I ask of thee: speak to me truly!

I would like to know what sort of a purpose is thine, that I may be mindful of it;

What are thy utterances, about which I asked through the aid of Good Disposition;

The proper knowledge of life through Justice

How shall my soul, encouraged by bliss, arrive at that reward?

O Ahura Mazda, this I ask of thee: speak to me truly!

How may I accomplish the sanctification of those spirits

To whom thou, the well-disposed Master of the coming Kingdom,

Has pronounced promises about its genuine blessings,

Promising that those spirits shall dwell in the same dwellings with Justice and Good Disposition?

O Ahura Mazda, this I ask of thee: speak to me truly!

How will Love actually, in deeds, extend over
those persons
To whom thy spirit was announced as a doctrine?
On account of whom was I first elected, and whom
I love;
All others I look upon with hostility of mentality!

O Ahura Mazda, this I ask of thee: speak to me
truly!
How shall I carry out the object inspired by you,

Namely, my attachment to you, in order that my
speech may grow mighty, and
That by that word of mine the adherent of Justice
May in the future commune with Health, and
Immortality?

Selections from:

Robert O. Ballou. *World Bible*. New York, The
Viking Press, 1944. p.210

Sayings of Muhammad

(The Morning Star)

In the name of Allah, the Beneficent, the Merciful:
By what heaven and the Morning Star
Ah, what will tell thee what the Morning Star is!
The piercing Star!
No human soul but hath a guardian over it.
So let man consider from what he is created.
He is created from a gushing fluid
That issued from between the loins and ribs.
Lo! He verily is able to return him (unto life)
On the day when hidden thoughts shall be searched out.
Then will he have no might nor any helper.
By the heaven which giveth the returning rain,
And the earth which splitteth (with the growth of trees and plants)
Lo! this (Qur'an) is a conclusive word,
It is no pleasantry.
Lo! they plot a plot (against thee, O Muhammad)
And I plot a plot (against them).
So give a respite to the disbelievers. Deal thou gently with them for a while.

(The Overwhelming)

In the name of Allah, the Beneficent, the Merciful.
Hath there come unto thee tidings of the Overwhelming?
On that day (many) faces will be down cast,

Toiling, weary,
Scorched by burning fire,
Drinking from a boiling spring,
No food for them save bitter thorn-fruit
Which doth not nourish nor release from hunger.
In that day other faces will be calm,
Glad for their effort past,
In a high garden
Where they hear no idle speech,
Wherein is a gushing spring,
Wherein are couches raised
And goblets at hand
And cushions ranged
And silken carpets spread.
Will they not regard the camels, how they are created?
And the heaven, how it is raised?
And the hills, how they are set up?
And the earth, how it is spread?
Remind them, for thou art but a remembrancer,
Thou art not at all a warder over them.
But whoso is averse and disbelieveth,
Allah will punish him with direst punishment.
Lo! unto Us is their return
And Our their reckoning.

Selections from:

Mohammed Marmaduke Pickthall, trans. *The Meaning of the Glorious Koran*. New York, Mentor (MT223), 1953. p. 437, 438.

Sayings of the Unitarian Universalists

(Out of the Stars)

Out of the stars in their flight, out of the dust of
eternity, here have we come,
Stardust and sunlight, mingling through time
and through space.

Out of the stars have we come, up from time
Out of the stars have we come.

Time out of time before time in the vastness of
space, earth spun to orbit the sun,
Earth with the thunder of mountains newborn,
the boiling of seas.

Earth warmed by sun, lit by sunlight: this is our
home;
Out of the stars have we come.

Mystery hidden in mystery, back through all
time;
Mystery rising from rocks in the storm and the
sea.

Out of the stars, rising from the rocks and the
sea,
Kindled by sunlight on earth, arose life.

Ponder this thing in your heart; ponder with
awe:
Out of the sea to the land, out of the shallows
came ferns.

Out of the sea to the land, up from darkness and
light,
Rising to walk and to fly, out of the sea
trembled life.

Ponder this thing in your heart, life up from sea:
Eyes to behold, throats to sing, mates to love.

Life from the sea, warmed by sun, washed by
rain,
Life from within, giving birth rose to love.

This is the wonder of time; this is the marvel of
space;
Out of the stars swung the earth; life upon earth
rose to love.

This is the marvel of man, rising to see and to
know;
Out of your heart, cry wonder: sing that we live.

Selections from:

Robert T. Weston, "Out of the Stars." Unitarian-
Universalist Hymnbook Commission, *Hymns
for the celebration of life*. Boston, Beacon Press,
1964, no. 345.

Sayings of Baha'u'llah

(On the Soul)

Consider the sun when it is completely hidden behind the clouds. Though the earth is still illumined with its light, yet the measure of light which it receiveth is considerably reduced. Not until the clouds have dispersed, can the sun shine again in the plenitude of its glory. Neither the presence of the cloud nor its absence can, in any way, affect the inherent splendor of the sun. The soul of man is the sun by which his body is illumined, and from which it draweth its sustenance, and should be so regarded.

Consider, moreover, how the fruit, ere it is formed, lieth potentially within the tree. Were the tree to be cut into pieces, no sign nor any part of the fruit, however small, could be detected. When it appeareth, however, it manifesteth itself, as thou has observed, in its wondrous beauty and glorious perfection. Certain fruits, indeed, attain their fullest development only after being severed from the tree.

Selections from:

Shoghi Effendi, trans. *Gleanings From the Writings of Baha'u'llah*. Wilmette, Baha'i Pub. Trust, 1952. p. 155.

Sayings of the Poets

(A Faery Song)

(Sung by the people of the Faery over Diarmuid and Grania, in their bridal sleep under a Cromlech.)

We who are old, old and gay,
O so old!
Thousands of years, thousands of years,
If all were told:

Give to these children, new from the world,
Silence and love;
And the long dew-dropping hours of the night,
And the stars above:

Give to these children, new from the world,
Rest far from men.
Is anything better, anything better?
Tell us it then:

We who are old, old and gay,
O so old!
Thousands of years, thousands of years,
If all were told:

Selection from:
W.B. Yeats. "A Faery Song," from *The Rose*. In M.L. Rosenthal, *Selected Poems and Two Plays of William Butler Yeats*. New York: Collier Books, 1962. p.12.

(Fergus and the Druid)

Fergus. This whole day have I followed in the rocks,
And you have changed and flowed from shape to shape,
First as a raven on whose ancient wings
Scarcely a feather lingered, then you seemed
A weasel moving on from stone to stone,
And now at last you wear a human shape,
A thing grey man half lost in gathering night.

Druid. What would you, king of the proud Red Branch knights?

Fergus. This would I say, most wise of living souls:
Young subtle Conchubar sat close by me

When I gave judgment, and his words were wise,
And what to me was burden without end,
To him seemed easy, so I laid the crown
Upon his head to cast away my sorrow.

Druid. What would you, king of the proud Red Branch kings?

Fergus. A king and proud! and that is my despair.

I feast amid my people on the hill,
And pace the woods, and drive my chariot-wheels
In the white border of the murmuring sea;
And still I feel the crown upon my head.

Druid. What would you, Fergus?

Fergus. Be no more a king,
But learn the dreaming wisdom that is yours.

Druid. Look on my thin grey hair and hollow cheeks

And on these my hands that may not lift the sword,

This body trebling like a wind-blown reed.
No woman's loved me, no man sought my help.

Fergus. A king is but a foolish labourer
Who wastes his blood to be another's dream.

Druid. Take, if you must, this little bag of dreams;

Unloose the cord, and they will wrap you round.

Fergus. I see my life go drifting like a river
From change to change; I have been many things

A green drop in the surge, a gleam of light
Upon a sword, a fir-tree on a hill,
An old slave grinding at a heavy quern,
A king sitting upon a chair of gold
And all these things were wonderful and great;
But now I have known nothing, knowing all.
Ah! Druid, Druid, how great webs of sorrow
Lay hidden in the small slate-coloured thing!

Selection from:
W.B. Yeats. "Fergus and the Druid," from *The Rose*. In M.L. Rosenthal, *Selected Poems and Two Plays of William Butler Yeats*. New York: Collier Books, 1962. p.7-8.

(The Prophet)

And an old priest said, "Speak to us of Religion."

And he said:

Have I spoken this day of aught else?

Is not religion all deeds and all reflection,

And that which is neither deed nor reflection,

And that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Who can separate his faith from his actions, or his belief from his occupations?

Who can spread his hours before him, saying, "This for God and this for myself; This for my soul, and this other for my body?"

All your hours are wings that beat through space from self to self.

He who wears his morality but as his best garment were better naked.

The wind and the sun will tear no holes in his skin.

And he who defines his conduct by ethics imprisons his song-bird in a cage.

The freest song comes not through bars and wires.

And he to whom worshipping is a window, to open but also to shut, has not yet visited the house of his soul whose windows are dawn to dawn.

Your daily life is your temple and your religion.

Whenever you enter into it take with you your all.

The things you have fashioned in necessity or for delight.

For in reverie you cannot rise above your achievements nor fall lower than your failures.

And take with you all men:

For in adoration you cannot fly higher than their hopes nor humble yourself lower than their despair.

And if you would know God be not therefore a solver of riddles.

Rather look about you and you shall see Him playing with your children.

And look into space; you shall see him walking in the cloud, outstretching His arms in the lightning and descending in rain.

You shall see him smiling in flowers, then rising and waving His hands in trees.

Selections from:

Kahlil Gibran. *The Prophet*. New York, Alfred A. Knopf, 1963. p.77.

Sayings of (Good Grief!) the Psychologists

(Cathedrals & Robes)

In the traditional psychologies, one group may find that a certain technique works well in a given situation. Its members may tend to apply it in situations where it is inappropriate, or with people for whom it is inappropriate. Because the technique works for them, they come to believe that it ought to work for everyone at all times. The technique becomes the end, and may become an obsession. Those who are involved in using such a technique, be it a particular meditation technique or a certain breathing exercise, can become fixated and restricted to what the technique has to offer. The adherents may set up schools to teach the "sacred" ritual, forgetting that any technique has its relevance only for a certain community at a certain time. Just as can happen with any scientific technique which is overextended or which persists for too long, the original application and intent of the esoteric technique may become lost, although the surface appearance of the enterprise is well-maintained. Religions construct cathedrals and design robes, just as scientist develop elaborate equipment and professional journals, but all too often the enterprise may become limited to a propagation of the means, with the original end, the desired objective, forgotten.

Selection from:

Robert E. Ornstein. *The Psychology of Consciousness*. New York, The Viking Press, 1972. pp. 97-98.

