

PART ONE

THE DRUID CHRONICLES (Reformed)

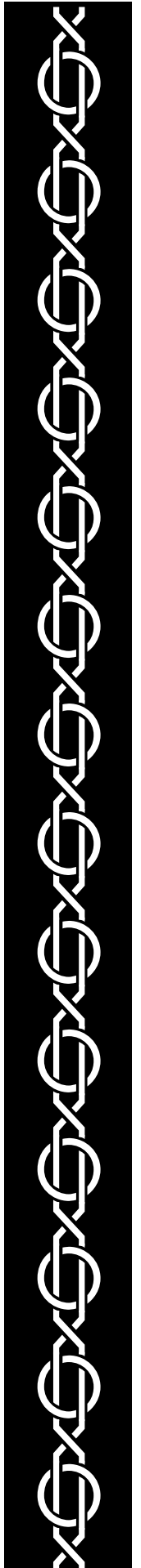
a.k.a.
The Chronicles of the
Foundation

1996 Introduction

Originally published under the title of The Druid Chronicles (Reformed), abbreviated DC(R) and nicknamed The Chronicles, these books contain the basic history and beliefs of the first year of the original branch of the Reform founded at Carleton College from which all the past, present and future Branches of the Reformed Druidism spring. Thus the Chronicles are the about the only section of A Reformed Druid Anthology that is accepted by every group. The primary author, David Frangquist, has made no claim of divine inspiration; nor has any other branch of the Reform. These five books have no canonical status, but they're chock full of interesting and fun stuff. Don't take it too seriously and try to see the message that underlies all the outer-trappings, holidays *and names*.

For a more detailed discussion on the Chronicles see the End-Notes, Printing History and Historiography at the end of end of this Part One. Internal cross-referencing is indicated by raised numbers. The existence of endnotes related to a verse is signaled by asterixes.

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 their own place of worship in order that their credit might be established on their 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 could 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 these 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.
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.
6. But 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.

Chapter the FOURTH

1. And it came to pass that when those of the faithful who had built the altar, each one with their 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 their own way.^c
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 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,^d 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, who-soever 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.

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 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, we do even call ourselves by the name of Reformed^e, 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;^f and it came to pass 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 the 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 their 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.^{*}

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,^g and our recognition is rejected on the other.^h Are we no 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 own 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."ⁱ
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!

The Book of the Law

Chapter the FIRST

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 their 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, 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 or she shall deal in the spiritual insofar as directed by the Arch-Druid, but she or 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 she or 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 or she is selected by the members; and none shall serve save it shall be that she or 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!

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 they who subscribe to the Basic Tenets of Reformed Druidism, as prescribed in the Book of the Law, they are 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 is consisted 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, they who have been accepted into the organizational body only are not of the whole body of Druidism;
6. wherefore, neither are they who are 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 are thenceforth called by them a Druid of the First Order.*

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 they shall be pure in spirit and save they shall have bowed themselves 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:
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 abil-

ity?"

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 they shall answer these questions in the proper manner.
12. And none shall be elevated save they shall partake of the waters-of-life in communion with the Arch-Druid and save they 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 Druids.
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, 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 they who have given of themselves 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.*

☪ 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 is 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 till 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 [*or Matriarchs*], each to his [*or her*] own Order.

4. The council of the Third Order, of Dalon Ap Landu, shall select the Patriarch [*or Matriarch*] of the Fourth Order, of Grannos;¹
5. and also the council of the Fourth Order shall select the Patriarch [*or Matriarch*] of the Fifth Order, of Braciaca;
6. and also the council of the Fifth Order shall select the Patriarch [*or Matriarch*] of the Sixth Order, of Belenos;
7. and also the council of the Sixth Order shall select the Patriarch [*or Matriarch*] of the Seventh Order, of Sirona;
8. and also the council of the Seventh Order shall select the Patriarch [*or Matriarch*] of the Eighth Order, of Taranis;
9. and also the council of the Eighth Order shall select the Patriarch [*or Matriarch*] of the Ninth Order, of Llyr;
10. and the council of the Order of Llyr shall have dominion over the selection of the Patriarch [*or Matriarch*] of the Tenth Order, the highest of them, which is the Order dedicated unto Danu.
11. For such are the Orders of the priesthood, and so are they also dedicated.
12. And no one shall be Patriarch [*or Matriarch*] of more than one Order, for no one can be so dedicated.*

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*The following three verse have been effectively nullified by Resolution in the Council of Dalon Ap Landu on 1 May 1971. These three verses are retained here for historical purposes.*  
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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 priest not of the Order, but rather a priest unto the Order.
16. For so it is written; thus it was, thus it is, and thus it is to be.

☯ Chapter the NINTH (Incantation*)

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—

☯ 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 Buaighe,
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 willows,
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 they 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 sorely perplexed, for it did happen to begin to rain.
2. And he was exceedingly 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."^h
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

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 rem-

nant 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.*

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.^j
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.

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 the one next to them. 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.
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."^{s*}
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.

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 out 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:
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.*
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 Oimelc.^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 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."
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.^a
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.^b *
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.
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^c 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,^d 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.*

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.^f
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.^g
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.^h
7. But behold, they did go up from that place, and they did celebrate the festival of Beltane;ⁱ 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.*

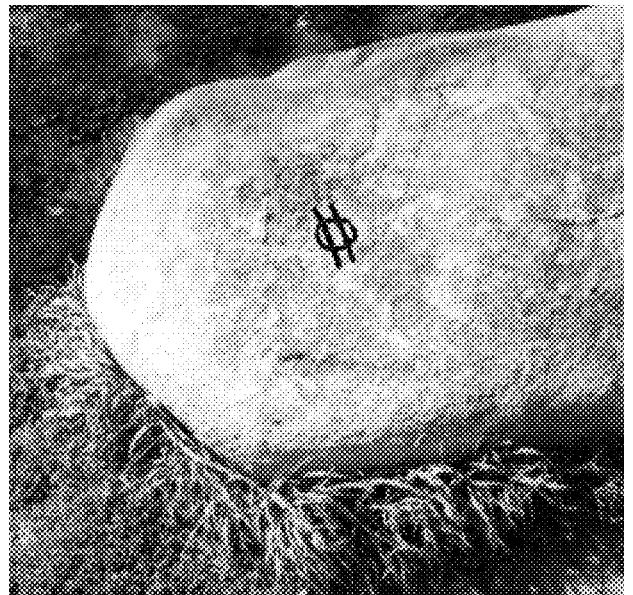
2. And he did go up onto the Hill of the Three Oaks in order that he might better appreciate the wonders of the Earth-mother which were to be beheld there.^j
3. And it came to pass that he did remain there until darkness had fallen over all the land around; and behold, the firmament was opened up unto 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.^k
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 declared him Patriarch of the Order of Grannos,^l 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,^m 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,ⁿ 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;*
2. and they did declare to be abolished the regulations which had been placed upon the^o 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,^p 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,^q 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;^r 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,^s 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^t 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.^u
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!*



Altar stone on the Hill of Three Oaks

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.*

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.
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.

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.
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 name 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 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 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.^{dd}
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?
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 you much authority before you, and say: "We know our way to 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 one save it shall be in their own way; and it shall come unto no one save they 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^h of Awareness, which is in Nature.*

Chapter the SEVENTH

1. For what reasons it that ye sit here under the oak? Why is it that ye have come 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 to-

gether, 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.
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.^j But verily I say unto you: in their day, even they also were young in their traditions.
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.
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.
10. And he did never 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 person who doth have awareness, save also that they are aware thereof.
3. And they are like unto them 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 them who keeps the vigil;^l
8. for their 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!



Nelson with Frangquist and Fisher, Spring 1964

End-Notes to the Chronicles

It should be noted that these footnotes are not endorsed by the Reform.

This is a collection of primarily historical notes with added bibliographical and liturgical materials provide for the most part by Norman Nelson (NN), Richard Shelton (RMS), Isaac Bonewits (IB), Robert Larson (RL), and Michael Scharding (MS).

The Early Chronicles

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

1:2 **NN:** The Reformed Druids of North America (Henceforth "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.

NN: The precise wording of the requirement mentioned is to be found on page 138 of the Carleton College Bulletin (Catalog Number) for March, 1963 c.e.: "ATTENDANCE is required at the College Service of Worship or at the Sunday Evening Program or at any regularly organized service of public worship. Each (ten week) term every student must attend seven of the services or religious meetings."

1:3 **NN:** As I recall it, the sole motive was to protest the requirement, not to try for alternatives for worship. If a "regularly organized service" was required, we decided to organize one! Chief among those involved were Dave Fisher and David Frangquist (then sophomores), Howard Cherniack, Jan Johnson and me (then all juniors).

NN: It is important to note that, while some were areligious, other were church-goers who felt that compulsory religion was a dis-service to religion. There was never any intention to mock any religion; it was not intended that RDNA should compete with or supplant any other faith. We tried to write a service which could be attended "in good faith" by anyone; it require no renunciation of any faith to profess Druidism. If our protest was to work, the last thing we need was antagonism from anyone.

1:4 **NN:** Lyman Lakes extend across the north side of the campus proper, lying in a valley. Most of the Druids then lived in a new dorm [Goodhue] 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.

MS: The fourth side of the stele is blank, and a Carleton tradition is to make the Druid Symbol on its face every time one visits it. See the Book of Lacunae in the Apocrypha.

1:5 **NN :** Monument Hill.

1:6 **NN:** 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.

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

MS: Most groves don't have weekly services, anymore.

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

MS: The RDNA at Carleton agrees that that Samhain is the beginning of the Celtic year (NOV. 1st) but the Carleton Druids date their documents as if Beltane (May 1st) were the start of the year. To calculate "Year of Reform", if it is before Beltane take the year in question and subtract 1963 from it. If it is on, or after, May 1st subtract 1962 from the year in question. The NRDNA tends to use Samhain as the deciding date subtracting 1962 before Samhain and 1961 after Samhain. However, since there was no concept of Druidism at Carleton until April of 1963, why go back to Fall of 1962? The whole thing is like the Easter controversy between the Celtic and Roman church. See the calendrical section of *the Carleton Apocrypha* and Isaac Bonewits' Calendar of the Druids in his version of the *Chronicles*, both are in Part Four of ARDA.

2:1 **MS:** Although the text leads you to believe that the first official service was Beltane on May 1st (or more likely May 4th), it is now generally assumed that there were earlier weekend services, likely starting on 4/20/63.

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

2:3 **NN:** 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 three, increasing to five.

MS: I believe the site of stone was the NEST OF DRAGON EGGS found in a depression next to the DRUID DEN (AKA the little grove) where a pile of head size rocks from the neighboring fields were deposited. Most of the remaining rocks there have been used for Arb trail maintenance.

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

2:6 **IB:** The waters-of-life are Uiscebheatha in Irish Gaelic (other wise known as "whiskey"). Any alcoholic beverage can be used in a pinch.

MS: Since 1985, the Carleton Druids have been using Tea, Tang, or watered-down Whiskey. It depends on the sensibilities of the officiant and congregation.

2:7-10 **MS:** This was so they could become an "officially registered student organization." The original Constitution had an amusing typographical error: Article VI set the quorum for amendment at "one third of those known to be officers." Since there were only three officers to begin with... It is interesting to note that the Druids at Carleton never became an official student organization in and of

themselves until 1995 under the leadership of Hrobak.

3 **NN:** A little hyperbole aside, this is essentially a factual account.

4:3 **NN:** Really spooky—a ray of sunlight broke through the cloud-cover and hit the altar.

4:4-5 **RL:** At one of the early services, someone brought an umbrella, more as a fashion statement than because of weather. It rained. From this came one of druidism's few informal prohibitions/superstitions; no umbrellas at services. Curiously, a similar occurrence happened at one of the early Berkeley grove services. Really odd, since May-Nov in California is the dry season when rain is really rare. (Insert Twilight Zone theme.)

4:7 **NN:** 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.

5 **NN:** 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."

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

MS: As far as my research has gone, no Druidic group or Wiccan group in the US or elsewhere would ever allow the sacrifice of people or animals by their members.

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

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

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

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

6:5-8 **NN:** Howard Cherniack went to the Dean of Men 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."

6:9 **NN:** The Dean of Women's office accepted the Chapel Slips from the two girls who submitted them.

MS: The twenty male students then in the RDNA never did receive official credit. But then, they never were expelled either. It is believed that the women weren't under the same scrutiny as the men, and so local townsladies (never hearing about the Druids) at the Office of Women passed the slips without a second thought. See the oral interview with the Frangquists.

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

7:4 **NN:** or words to that effect.

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

The Book of the Law

1 **NN:** This book is essentially a paraphrase of the Constitution of the Carleton Grove.

3 **IB:** It is no longer necessary to be a student (at Carleton or anywhere else) in order to join the RDNA (or its offshoots). All may join regardless of race, creed, color, gender, or place of cultural origin; provided they agree with the Basic Tenets and partake of the waters-of-life.

4-6 **MS:** These **Basic Tenets** are the rock-bottom beliefs of Reformed Druidism.

7 **MS:** Some offshoots add extra officers. The following verses referred to both sexes as far as eligibility is concerned.

12 **NN:** My original copy of the Constitution sets the quorum (after correction: see note to EC 2:7-10 above) at one eighth, not one-third.

MS: After 1976, some individual groves added some other rules. Isaac's talk below is of academic interest, since the Council of Dalon Ap Landu is, for all practical purpose, in abeyance and will probably remain so.

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

IB: It is the opinion of some Druids that this book refers only to Carleton Grove affairs and not to proceedings of the CoDAL. An early (1965 c.e.) source in the Carleton Grove archive (by Fisher) requires a 3/4 majority for the adoption of any measure by the Council and for a quorum requires the entire CoDAL. This was later seemingly abandoned for the current practice of consensus voting and all

resolutions passed to date by the CoDAL have been adopted by consensus of participating voters. Thus, it can be interpreted that the provisions of The Book of the Law were not meant to be taken as precedents for actions of the CoDAL. There have been a couple of resolutions concerning voting methods over the last few years, but all have died for lack of interest. It could be argued therefore that there are currently no rules for legal voting on Council matters.

The Customs of the Druids

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

RL: (about the chapter as a whole) Gods, how prolix. Dave must have had a lot of fun writing this chapter!

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

2 **NN:** 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.

3 **MS:** These words form the bulk of the service for consecrating the Second Order. The drinking of a good dollop of whiskey is known as "The Ordeal".

RL: I consider 3:1 to be a Fisherism, of course.

4:1-7 **NN:** Based, so far as I know, on Frangquist's research. He spent a bit of time on research as writing the Chronicles turned from the frivolity obvious in the first few chapters of Early Chronicles to the serious undertaking recognizable later on.

IB: For some reason, Frangquist's otherwise fine research missed the early Celtic celebrations of the Spring Equinox and the Fall Equinox, though their celebration is well attested by Celtic scholars. (Thus among the orthodox members of the RDNA, these two holidays are not celebrated, since they do not appear in this chapter. Most of the offshoots, however, do celebrate them.

MS: I doubt Frangquist ever found much evidence for the worship on equinoxes by the Celts, because I certainly have not. Nowadays, Carleton celebrates equinoxes when possible.

RL: I recommend the alternative spellings of Geimhrídh for Geimredh, Imbolg for Oimelc, Samhradh for Samradh, Lughnasa for Lughnasadh, and Fomhar for Foghamhar. (this is largely a spelling difference between Irish and Scottish Gaelic). The usual way of observing the solstices/equinoxes is distinctly minimalist. A druid upon arising takes a look in the general direction of the sun and intones: "Looks like a solstice/equinox to me".

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

MS: Full moons & new moons are great, but vigil when you feel the urge or when the weather looks good, especially in Minnesota!

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

RL: Interesting phrasing in 5:6, no? How can the "worship of druids" purify anything from the Mother??

6:6 **MS:** An all-night Vigil is one of the requirements before one may be ordained to the Third Order, although there is a rare prece-

dent for *in absentia* ordination of a candidate, conditional upon the Vigil being consequently performed. This is frowned upon, and normally the service of Ordination is held just after sunrise, with the other Third Order Druids in the Grove coming out to join the candidate and conducting him/her to the service. It was also once a tradition that the newly ordained Third Order would conduct the next Druid service that would be held. The vigiler usually also bought breakfast for the ordaining Druid, and whiskey would be mixed in with breakfast.

6:12 **MS:** This chapter did not originally refer to both genders, although it does now. See Part Four's Record of the Council of Dalon Ap Landu. Officially, only an Archdruid or Archdruidess who is the head of a legally constituted grove may ordain priest and priestesses to the Third Order. There is now developing a custom whereby a solitary Third Order Druid may consecrate people to the Third Order. And at Carleton, since 1985, there is now a tradition that even 1st and 2nd Order can ordain people to their own respective orders that they hold.

7:1-12 **MS:** Written by David Fisher and is found in his first Samhain service.

8:12 **NN:** 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 Fisher were the entire Council of Dalon ap Landu: we chose Fisher as Patriarch of the Fourth Order, and he ordained us to the Fourth Order. As the Council of the 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. LC 9:7-18). It should be noted that this was prearranged to the extent that we had our services of ordination written ahead of time.

MS: Gary Zempel was elected Patriarch of the 7th Order. The Higher Orders were pretty much forgotten from 1967-1974, when a brief attempt was made to revive them. Instead, a few new independent orders were founded.

8:13-16**MS:** These verses had always been a thorn in the side of Druidic tradition. They were negated by Resolution of the Council on 29 March 1966 and 1 May 1971. See Part Four.

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

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

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

The Latter Chronicles:

1:2 **IB:** School started again on September 23, the first service of

the Fall was therefore Saturday, September 28, 1963 c.e.

1:9 **NN:** Jan Johnson lived in Seattle, Washington and did not return for his senior year. (He had been my roommate in '61-'62)

1:10 **IB:** "...Norman who was Server." was Norman Nelson.

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

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

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

2:9 **NN:** 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.

MS: It was also used by the Stanford Grove with disastrous effects on a watertower.

3:1 **NN:** 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.

NN: Another time, Howard Cherniack was solemnly intoning the Preceptor's responses just before the Consecration, until he was asked: "Has the Earth-Mother given forth of Her bounty?" He replied "YUP". It was weeks before we could get through a service with straight faces!"

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!

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

NN: Dr. Messenger became our faculty advisor that fall, before the events of Chapter V.

4:1 **IB:** October 26, 1963 c.e.

5:6 **NN:** The customs repeated in this chapter were based on ancient customs detailed by Dr. Messenger.

5:12 **NN:** This really happened. We sat around the fire, passing a bottle or two of wine (we were in the Arb), then joined hands and sat in silence for some time. It was a girl whose name I forget who first 'spoke in tongues' [a psychic talent known as "glossolalia"], then began to repeat, over and over again, words such as those given here. It must have lasted for 4-5 minutes. She later told us that she did not remember speaking at all.

5:13 **IB:** In view of subsequent events, I am inclined to think that what was seen was a vision of three tombstones, those of John

Kennedy, Robert Kennedy and Martin Luther King; three people whose assassinations made tremendous impacts on the nation and caused hundred of psychics to have (recorded) previsions in the early 60's.

5:15 **IB:** This is an old custom in Europe, all that is left of the traditions of driving cattle and other domestic animals through the flames of a High Day fire, in order to purify them from all evil influences and other vermin. There are various sexual fertility elements to it as well, when people jump through or over the flames.

5:16 **IB:** Druids have always been careful about their fires.

6:1 **NN:** November 22, 1963 in Dallas Texas.

6:7 **IB:** This had a sobering effect on the Druids.

MS: The sobriety soon wore off.

6:13 **NN:** Dr. John Messenger, Ph.D. came to Carleton (in September, as he remembers it, not December as implied in this chapter) as a Professor of Anthropology. "At one of the first (weekly and mandatory) convocations he spoke about his research in the Aran Isles (at the mouth of Galway Bay) and mentioned various Druid customs still extant there under a thin veil of Christianity. Before he left the room that night, we had our official faculty advisor!

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

IB: Dr. Messenger is the one who provided the translations of the Irish poetry for *The Customs of the Druids* and many photos reproduced in the edition of the *Druid Chronicles* (Evolved). He says "I can still recall how angry the Administration was with me when I agreed to be faculty advisor to the group." After him, their advisor was a Mr. Bardwell Smith, a comparative religions professor.

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!"

7:9 **IB:** See note to Early Chronicles 2:5 above.

7:10 **IB:** This is still considered by many to be the best design for a Druid altar.

MS: The use of altars have pretty much disappeared from Carleton Druidism.

7:14 **IB:** David Frangquist, because he was writing *The Druid Chronicles* (Reformed).

7:19 **IB:** This is the only recorded ordination to the Third Order known to have taken place during the Winter Half of the Year. The safe drying of the altar, however, constituted an emergency. Frangquist's courage is noteworthy, for even in April, Minnesota Spring weather is not always kind and the Antidruids were still around.

MS: Actually there have been a handful of rare ordinations in the Winter. But realistically, Northern winters discourage such tomfoolery.

8:1 **IB:** The night of April 30, 1964.

8:5 **IB:** One defilement is not mentioned in the *Chronicles*.

8:11 **NN:** We knew the hill was there, with the rock and the three trees; we moved over there, intending to "dub" the trees honorary oaks. When we got there, all three were found to be oaks. And this was taken to be a sign."

MS: The stone was used as an altar, as a matter of fact, it still bears the faint remains of a Druid Sigil etched into its side.

9:1 **MS:** This was Norman Nelson.

9:18 **IB:** See note attached to Customs 8:12 above. Shortly after this time (summer of 64), Gary Zempel was elected the Patriarch of Sirona, the Seventh Order. However, before he got around to ordaining any other members of this Order, he sent out a letter renouncing his Patriarchy, even his identity as Gary Zempel. Not too long after, David Fisher attempted to resign the Patriarchy of the Fourth Order, due to a feeling it was inconsistent with being an Anglican Priest.

10:1-2 **NN:** 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 later) carrying the waters-of-life in the chalice, I could see the regular group gathered around a couple resting on a blanket. My first thought was that someone was "Arbing" and that we were going to have to dispute them for possession of the Hill. As I reached the Hill, I saw that they were President and Mr. 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!

10:5 **IB:** The following verses (6-23) were not actually sung at that time. This collection of verses, now known as the "Hymn to the Mother," were written the subsequent Summer by Norman Nelson, one night/morning when he was working on the "Graveyard Shift" at the State Cement Plant, which was his summer employment during school. That September he sent it to Frangquist for inclusion in the *Druid Chronicles* (Reformed).

10:13 **IB:** This verse has an alternate ending, as follows: "...and for all that can be sensed do we praise Thee."

10:15 **IB:** This has an alternate reading, as follows: "In our meditations and services, and in our counseling and judging, do we praise Thee; in our divinations and prophecies, and in our wizardries and incantations, do we praise and think upon Thy works and Thy power."

10:17 **IB:** This has an alternate reading, as follows: "In all the whole world do we praise Thee: from the east to the west do we praise Thee, and from the north to the south do we praise Thee, and from the nadir to the zenith do we praise Thee; yea, from the Center of our being do we Praise Thee."

10:23 **RMS:** This last verse sums up the entire chant and reflects what I consider to be the basic idea of Reformed Druidism.

Meditations:

1 **MS:** This is David Frangquist's description of his Third Order Vigil. See notes to Customs 6:6 and Latter Chronicles 7:19 above. It is still a popular reading during the Vigil process amongst current Druids.

1:16 **NN:** "Be'al", The Druid name of old; it is apparently related to the Semitic word "Baal", meaning "Lord".

3:3 **IB:** Note that in Reformed Druid thought, the Earth-Mother is more than "Mother Nature" or the Biosphere of the planet Earth, although to many Druids (just as with many Wiccans) this may be the primary emphasis in worship. For as it says in verse 6 of this chapter, the Earth-Mother is all that is manifested to human senses. There does seem to be some overlap with the Wiccan concept of a Star Goddess who is beyond Earth, yet intimately involved with it; however, absolutely none of the Founders knew anything about Neopagan Witchcraft, and certainly had no intentions of being connected with it. See The Second Epistle of Isaac for comments on the concept of Supreme Beings(s) in Neopagan Theology and possible correlation's that could be drawn (though only by those desiring to) between them and Reformed Druidism.

3:9 **IB:** There is an alternate reading, as follows: "She is Weakness-Strong."

5:10 **RL:** This is almost undoubtedly a typo for Bible. Bile was a progenitor god, father to the Dagda, whose mother was Danu. His earthly manifestation was the bile, or sacred tree, usually an oak. The name Bile' is cognate with Bel, Belenos (and Be'al).

MS: I disagree with Brother Robert. I suspect that David, in his rudimentary Celtic researches, had come across the ancient Irish custom of "Bile" (pronounced "Bee-lay") which is a holy wooden tree-post. But the substitution of "Bible" is interesting.

Printing History of the Chronicles

The five books as found in Part One of this anthology are known as "The Chronicles". Some wonder if the fiveness of it was intended by Dave as a parody of the Pentateuch. (Intriguingly the number five has great importance to the Discordians.) Most of it was written as a self-complete project by David Frangquist in the summer of 1964, to chronicle the history and customs of the first year of Reformed Druidism at Carleton. It has been published under the Pseudo-real entity called "The Drynemetum Press". The name was a side-joke related to "The Grove Press" of the Underground scene of the 60's. This was the first edition and its printing dates are 1964, 1965, 1966, 1969, 1970, "the 1986 to 1992", and then 1993. The five books of the Chronicles were reprinted in a Second Edition in the 1976 anthology called "The Druid Chronicles (Evolved)", with a second minor printing in 1986. A Third Edition was assembled by Glen McDavid and Donald Morrison and had only one printing in 1977. Scharding put together a Fourth Edition, and it has had three printings; one in late summer of 1993, 1994, and finally in "A Reformed Druid Anthology" during 1996.

The First Edition's first five printings had some internal cross references (e.g. See Cus. 3:5 found annotating verse 9 of the Book of Law). More were added by Glen McDavid, who received a Dean of Druid Textology as a reward, and first published in the Third Edition in 1977.

It was decided early on that the Druid Chronicles should not be added to by the future essays of other Druids. We felt that the Druid Chronicles (Reformed) should stand on its own merits without additions. This is why the Apocryphas were written.

The only change of their contents was made in 1976, when "The Druid Chronicles (Evolved)" were being assembled by Isaac Bonewits. The crux of the matter was the misogynist verses 13, 14 & 15 of Chapter 8 of Customs. Frangquist did not intend any misogyny by them, but those were Fisher's rules in 1964. The May 1, 1971 ruling of the Council of Dalon Ap Landu (see Part Four of this Anthology) undeniably negated any remaining sexist interpretation of these verses, but many people wanted those verses removed from future editions of the Druid Chronicles. Isaac's work in 1976 omitted them, but I have reinserted them with a notation that these verses do not apply anymore.

Historiography of The Chronicles

Although David Frangquist was the primary author of The Druid Chronicles (Reformed), the following Druids made the following contributions:

- Howard Cherniack was the original formulator of the Basic Tenets (Law 5, 6). Frangquist reprinted it in a poetic fashion.
- Kathryn Courtice wrote the words to the Earth-Mother song in chapter two of Customs. It was put to music by Peter Basquin.
- David Fisher is the original author of the speech in Early Chronicles chapter seven and the ritual excerpts taken from the ordination of Second Order Druids found in Customs 3:7-10. He also wrote the Response at Samhain found in chapter 7 of Customs.
- The three incantations of Customs, chapters 9, 10, 11 were translated from the original ancient Gaelic by Professor John Messenger who was a visiting professor at Carleton.
- Norman Nelson composed the “Praise of the Earthmother” piece, supposedly while working a night-shift as a watchman in a cement factory.

David Frangquist was not one of the three Founders of the RDNA (Fisher, Cherniack, Nelson), but he came into Druidism a few weeks after it started and became close friends of the Founders. Frangquist, and Nelson to some extent, was a powerful force permitting Druidism to outlive the Chapel requirement. He spotted the important issues that Druidism dealt with and he became determined to make Druidism last a bit longer. It is doubtful at the time of writing the Chronicles, that he could have imagined just how long the Reform would last.

The Druid Chronicles cover the first year of Druidism under Fisher’s Archdruidcy of April 1963 to April 1964. It was an attempt to capture the moment for future nostalgia. David Frangquist would be ArchDruid from September 1964 until his graduation in 1966. Many peculiar aspects of Druidism in the Fisher era are preserved in the Chronicles, which would have been forgotten otherwise.

The Early Chronicles

This part of the chronicle covers the period from April 1963 to June 1963, during which much of the ritual and hierarchy became established. The short term obsession with altar-building began at this time and would last until the decision to use the immovable boulder on the Hill of Three Oaks.

The Book of the Law

Despite the title, it is only the basic tenets (Law 5, 6) that are mandatory requirements for organizational membership in Reformed Druidism. Of course, to be a 1st order in the *spirit* of Reformed Druidism you also have to partake of the Waters-of-Life. These basic tenets were very carefully formulated to express the most basic beliefs of the RDNA, and they have proved to be remarkably efficient. Fisher’s preoccupation with power is evident in 8.

The Customs of the Druids

Most of the ordination procedures are of Fisher’s origin. The Founders and Frangquist looked up the Celtic holidays from standard books on ancient Druids in the library. There is no compulsion to honor the holidays, of which the equinoxes are noticeably absent. An interesting dinosaur is found in chapter eight, where the election procedures of the Higher Orders are outlined. The most disputed verses 8:13-15, have long been a sore point of Reformed Druidism, and the battles to remove them are amply discussed in the History of Reformed Druids.

The Latter Chronicles

This covers a period roughly from September 1963 to June 1964 when the Chapel requirement was formally rescinded by Carleton College. Interesting notes are the Druid Curse, the prediction of President Kennedy’s assassination, the first ordination of a Third Order Druid (L.C. 9), soon followed by the founding of the Higher Orders.

The Book of Meditations

This has proved to be the most popular section of the Chronicles, especially as readings during the Order of Worship. The discussion of Be’al is rare amongst the Archives, the only other prominent document are the Apocryphal books of Thomas.

Frangquist's Literary Career

The Chronicles are the most popular Druid document and have provided a constant reminder of the reasons why the Reform was founded. Frangquist also was responsible for guiding the early missionary efforts of the Reform, passing legislation, starting the Blue Book of Archives, and collecting the Green Book. He has also helped Druidism to revive at Carleton at least three or four times since he graduated. In essence, Frangquist put a firm stamp on Druidism of the period from 64 to 69, and acted as resource for ArchDruids ever since. See Part Ten of ARDA for an interesting transcript of the oral interview with David and Deborah Frangquist.

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

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

^c :See Med. 6:1.

^d :See L.C. 7:7.

^e : See E.C. 2:10.

^f : See Med. 2:6.

^g : See E.C. 4:8.

^h : See E.C. 6:4.

ⁱ : See L.C. 1:2-4.

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

^b : Other authorities add: "Save he [or she] were first a student."

^c : See Cus. 6:7.

^d : See Cus. 3:5.

^e : See Cus. 1:8.

^f : See Cus. 4:7.

^a : See Cus. 5:5.

^b : See Law 4:6.

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

^d : November 1st.

^e : February 1st.

^f : May 1st.

^g : August 1st.

^h : See Med. 4:12.

ⁱ : See Med 4:13-20.

^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 1:10; 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.

ⁱ : See Cus. 5:5.

^j : See E.C. 6:4.

^k : See E.C. 2:4.

^l : See Cus. 4:2.

^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.

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

^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.

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

^z : See E.C. 4:1.

^a : See E.C. 4:11.

^b : See E.C. 2:5.

^c : See Cus. 6:6.

^d : See Med. 1:13.

^e : See Cus. 6:7.

^f : See L.C. 7:1.

^g : See E.C. 3:6, 4:6.

^h : See E.C. 4:1, 10.

ⁱ : See E.C. 2:1; Cus. 4:5.

^j : See Med. 7:4.

^k : See Cus. 6:7; Med. 4:12.

^l : See Cus. 8:4; Med.4:16.

^m : See Cus. 8:5; Med. 4:13.

ⁿ : See Cus. 8:6; Med. 4:17.

^o : See E.C. 1:2.

^p : See E.C. 1:3; 6:1

^q : See Med. 5:6.

^r : See Med. 3:1-3.

^s : See Med. 3:6.

^t : See Med. 7:7.

^u : See Cus. 4:1-7.

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

^b : See E.C.

^c : See Cus. 6:7.

^d :See Cus. 8:4-10.

^{dd} : This word could be "Bile", which is Irish for a sacred tree or it could be a typo for "Bible."

^e : See Med. 8:6.

^f : See E.C. 4:4.

^g : See Med. 8:5.

^h : See Law 1:4-6.

ⁱ : See E.C. 5:10.

^j : See E.C. 6:4.

^k : See Med. 7:13.

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

^m : See E.C. 7:10.

