



Lughnasadh Issue Y.R. XLVII

July 22, 2009 c.e.

Volume 25 Issue 5

Founded Summer Solstice, Y.R. XLVI

Formatted for double-sided printing.

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For Submissions: Send to mikerdna@hotmail.com

Editor's Notes

This issue fell together rather nicely, up to 32 pages, with several people submitting very interesting articles, ads and essays. I'm very appreciative of your assistance.

Deadline for the Fall Equinox issue is Sept 8, 2009.



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News of the Groves

A fuller list of the known active Reformed Druid groves is available at www.geocities.com/mikerdna/wheregrove.html

Carleton Grove: News from Minnesota

Archdruid Avery has no news, and the temporarily exiled Archdruid Daniel has nothing to say, except greetings to everyone.

Monument Grove (briefly revived): News from DC

I'm half way through my French training in Washington DC.

I mailed out the prizes, quite late, yes, for the last Golden Oak contest. I wrote the Battle of the Three Wizards, see this issue, hope you like it.

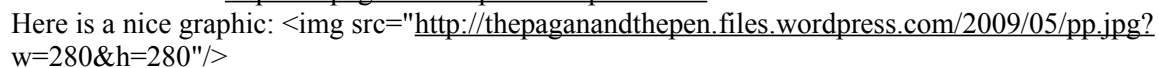
I'm also working on reviews for Ellen Hopman's new book, The Druid Isle, and also her new DVD on Celtic Mythology. Those should be ready for the Fall Equinox issue of the Druid Inquirer.

Myfamily and I went to Kent Island in the Cheseapeake Bay of Maryland, at Terrapin Beach. The parking lot is almost a mile from the beach on a sandy path, so I had to haul lots of beach gear by hand all the way there. My arms were aching by the time that I reached there. It reminded me of carrying firewood for the bonfires at Carleton College, often from 20 minutes away, to avoid damaging the nearby forests of the Little Grove.

White Rabbit Grove: News from Wisconsin

The Pagan and The Pen literary initiative blog is going strong. We have Reformed Druids, OBOD Druids, and miscellaneous Pagans who write and edit and review.

Give us a look at <http://thepaganandthepen.wordpress.com>

Here is a nice graphic:  ``

helgaleena healingline,
Dark Roast Press, L
oveyouDivine Alterotica,
and White Rabbit Grove AD

The Life of Stacey: News from California

Dear Brother Mike,

I don't know if you'll be able to see the graphics in this, but the text should come through fine as well. This is mostly what I've been up to. I'll be doing the Mountain Prayer walk on Mt. Diablo in October, hope to go to the sweat lodge next Sunday, am doing the Guadalupe River cleanup in August, and am participating in the Earth Healing in the Guadalupe Watershed (San Jose area). I got to see the rock formation you can see in the Mt. Diablo section when we did our gathering there last weekend. I'm sad to say I'll be missing the one in August (Carolyn Clebsch is very cool and is a Zen priest--one of those people who always seems to be smiling and has a bright face) but I'll be attending the House of Danu/OBOD Gorsedd that weekend. It's been nearly a year since I disbanded my grove. It's been an interesting journey. Much busier than I thought it would be!

One thing that I got from the quest this year is that I am able to be more of a druid in a shamanic context than I was in druid community. There isn't that ego thing going on, who knows more, how many deities can fit on top of an ogham stave, stuff like that. It's about doing, showing up, feeding the gods, trying to become a better person. I worked so hard this quest. We have a fire going 24/7 from Tuesday to Sunday that needs to be tended, and I purposely asked for the late night (11-2, 2-5, 3-6) shifts.

They are always done with another person but I asked to do the first one alone. It feels much like my Third Order vigil and I have to do it. Being alone with self and all the inner turmoil and then insights that come up. I got to carry the hot rocks to the lodge which was an extreme honor. It turns out I was a role model for action and initiative which was something I had wanted to be in my grove. Ironic that, no?

Yours in the Mother,
Stacey

EDITOR'S NOTE: See the Events section at the end of the Inquirer for the events she refers to:

POETRY SECTION



To My Love

By Mike the Fool

Here I am.
Did you miss me?
Did you count the hours or days since our last rendezvous?
Did you doubt my ardor amongst your arbor?

We don't have a weekly hour commitment.
Even in the busiest times, we'll meet on the sly.
Precious moments stolen together.
You change your dress constantly
Seeking to catch my attention.

Don't think me the eunuch to your advances,
You know my distractions
Yes, I have had many dalliances,
My heart leans a bit towards many others.
When will we meet again?
When will we not?

You've had numberless lovers too, I might add.
But I'll not begrudge you them either.
Yet I never strayed too far with them.
Where could I go where you are not?
When I grasped my loves below your boughs,
Were you not then holding us too?

You are not a gentle lover,
With little tolerance for weakness.
Occasionally I've turned away from your fierce visage.
But your beauties bring me back.

What a silly fool I am for you.
When the others promise so much.
When the others threaten so much.
When the others deny so much.

Let's be together again, my love.
Again and again.
Truly forever, without exaggeration.
This poem does not wish to end
as long as you are the subject.



Song at Sunset

By Walt Whitman
"Blades of Grass", 1857

Splendor of ended day floating and filling me,
Hour prophetic, hour resuming the past,
Inflating my throat, you divine average,
You earth and life till the last ray gleams I sing.

Open mouth of my soul uttering gladness,
Eyes of my soul seeing perfection,
Natural life of me faithfully praising things,
Corroborating forever the triumph of things.

Illustrious every one!
Illustrious what we name space, sphere of unnumber'd spirits,
Illustrious the mystery of motion in all beings, even the
tiniest insect,
Illustrious the attribute of speech, the senses, the body,
Illustrious the passing light--illustrious the pale reflection on
the new moon in the western sky,
Illustrious whatever I see or hear or touch, to the last.

Good in all,
In the satisfaction and aplomb of animals,
In the annual return of the seasons,
In the hilarity of youth,
In the strength and flush of manhood,
In the grandeur and exquisiteness of old age,
In the superb vistas of death.

Wonderful to depart!
Wonderful to be here!
The heart, to jet the all-alike and innocent blood!
To breathe the air, how delicious!
To speak--to walk--to seize something by the hand!
To prepare for sleep, for bed, to look on my rose-color'd
flesh!
To be conscious of my body, so satisfied, so large!

To be this incredible God I am!
To have gone forth among other Gods, these men and women
I love.

Wonderful how I celebrate you and myself
How my thoughts play subtly at the spectacles around!
How the clouds pass silently overhead!
How the earth darts on and on! and how the sun, moon, stars,
dart on and on!
How the water sports and sings! (surely it is alive!)
How the trees rise and stand up, with strong trunks, with
branches
and leaves!
(Surely there is something more in each of the trees, some
living soul.)

O amazement of things--even the least particle!
O spirituality of things!
O strain musical flowing through ages and continents, now
reaching
me and America!
I take your strong chords, intersperse them, and cheerfully
pass
them forward.

I too carol the sun, usher'd or at noon, or as now, setting,
I too throb to the brain and beauty of the earth and of all the
growths of the earth,
I too have felt the resistless call of myself.

As I steam'd down the Mississippi,
As I wander'd over the prairies,
As I have lived, as I have look'd through my windows my
eyes,
As I went forth in the morning, as I beheld the light breaking
in the east,
As I bathed on the beach of the Eastern Sea, and again on the
beach
of the Western Sea,
As I roam'd the streets of inland Chicago, whatever streets I
have roam'd,
Or cities or silent woods, or even amid the sights of war,
Wherever I have been I have charged myself with
contentment and triumph.

I sing to the last the equalities modern or old,
I sing the endless finales of things,
I say Nature continues, glory continues,
I praise with electric voice,
For I do not see one imperfection in the universe,
And I do not see one cause or result lamentable at last in the
universe.

O setting sun! though the time has come,
I still warble under you, if none else does, unmitigated
adoration.



The Battle of the Three Wizards, a Story.

By Mike the Fool

A story composed in “two-two” style, i.e. postulated entirely in the head over two days and written in less than two hours, without subsequent corrections. Please forgive any resulting defects.

* * * * *

In the Hebridean islands of Scotland, all was not well, again.

King Domhnall was beset by mounting problems, surrounding by belligerent neighbors and his realm’s agenda was gravely set back by the death of his trusted aged councilor, the grand old Wizard Bulaire. He had immediately released a proclamation to all the isles, and beyond, to acquire a replacement before spring arrived, and the drums of war were brought out of storage.

The response was impressive, as all sorts of sages, charlatans and ambitious courtiers crawled out of the woodwork to claim this enviable position at his court. So that he could attend to other important matters, he assigned his gristly white-haired bagpiper, Angus, to do the initial sorting for three weeks. This proved fruitful, as few had a good recollection of traditional law, poetry, history and lineage practices. King Domhnall was presented with three extraordinary candidates, amongst whom Angus believed had the necessary educational background.

The first man, in his thirties, Calbhach the Mysterious, was dressed in flamboyant robes of the orient, and was proud and haughty, striding about with his large ornately carved staff. The second, Feardorcha the Mighty, powerfully built and bristling with charms and mystical tattoos, stood with his arms crossed, glowing angrily at the gathered crowd. The last man, Scarnal, looked far older than the deceased Bulaire and looked a bit uncomfortable in the court environment, neatly dressed in a plain garb of a hermit.

The king greeted them, congratulated them on their learning, and received their praise in return, and quickly got around to the subject at hand. “What is the price of your service?” He spoke simply.

Calbhach spoke off-handed, stroking his silk sleeve, “I request the Isle of Mull as my personal domain, in liege to you of course, plus 150 cattle a year. You shall have great victories in reward.” Feardorcha similarly requested the Isle of Jura and 149 cattle a year. Scarnal, however, looked down at the floor, “I only request 15 cattle a year, plus 20 of the brightest children that could be found each year to attend my side, and your heirs will have great victories and rewards.”

“Why so little?” the King asked. Calbhach and Feardorcha shook their hands at him, contemptuously accused Scarnal of selling their noble profession cheap.

Scarnal raised his hands defensively, “Oh, no! I’m not trying to underbid them, my Sire, but my needs are little,” said Scarnal, “and I’m really quite old. If you do not like my service, I may soon die and then you can hire one of these two to secede me, or you can hire us all now.”

“There is only one position open now,” the king reminded them, “but I have three worthy men before me. The time of war is near at hand, as it is every spring. It will be necessary to have some sort of contest amongst you immediately to determine the winner. What would you suggest?”

Calbhach stepped forward with a flourish, “Come with me to the border of your kingdom and see if I cannot blight and make barren the fields of King Connor to your north. I can starve his people and make their lands yours. He made a poor offer of employment to me last year, and I would prefer to be in your service. I doubt the others could match that!”

Not to be outdone, Feardorcha released his clasped arms and pounded his fists against his chest, “Bring forth twenty of your prisoners or hostages from the lands of King Padraic, and I will wave my

charms at them, intone arcane words of power, and make them fly asunder into tiny pieces with my powerful magic, before your very eyes from 100 strides away. Could any other here do such?”

Scarnal, bowed again, and mumbled, “Perhaps we could just determine this by a game of Fidchell, a traditional means of settling an argument? Perhaps my more well travelled colleagues here would prefer to play at ‘Chess’ instead?”

The other two wizards sneered at him, playing to the audience. Feardorcha laughed, “Have you not any magical skills?”

Scarnal shifted his weight, “Well, a few, but I don’t usually like to use them, especially not to gain personal benefit, and certainly not at such cost to good folk, even if they be strangers to me.”

None of the wizards could accede to the terms of engagement in any such contest, each one claiming the other wizard chose a match because of his special previous training. Eventually, Angus the Piper spoke up and recommended a combat against each other, by some means. The two men brought up a half-dozen means, each more terrible, than the previous was suggested, but the other always refused the other’s choice. Scarnal, remained quiet, his eyes tightly closed the whole time, finally suggested the traditional test of calling down the very elements of the sky to destroy the other combatants, although he seemed quite reluctant to mention this. The other two surprisingly agreed, neither seeing Scarnal’s preference as much a threat, and it was decided.

“A fine idea,” stated the king, “You’ll all hold forth in battle at the next opportunity of the weather high upon Benn Mor Mountain, and we shall watch and choose the surviving victor.”

“Dear King,” said Scarnal, “I would like you and my esteemed colleagues to permit me to withdraw from the contest at this time. I would not wish to destroy a fellow scholar in such a combat, as there are so few of us left of the old school in this age.” The king waived him away regretfully, and Scarnal left the hall to the jeers and shouts of “coward!” by the two other wizards, heading for the coast. The two wizards were soon surrounded by throngs of well-wishers, sycophants and wealthy supporters, and many wagers were exchanged by the crowd that evening.

It was not long before a suitably terrible storm was seen to be coming off the great western ocean, and the two wizards mounted up upon the craggy Benn Mor, the site of an ancient iron mine. Not a tree existed on its summit, so wracked and burnt by successive storm and lightning was it. The two duelists each planted themselves solidly upon a different cairn, built in times before memory, found on its summit, perhaps 10 yards apart from each other. The whole tribe gathered about the base, with a clear view, near a small copse of trees for safety. All those folk were in a somewhat festive mood, despite the likelihood of rain, as the sun began to set and the sky darkened except for the flashes of the oncoming storm that punctuated the gloom.

They watched as Calbhach faced sternly against Feardorcha and the two scowled and appeared distantly to howl and cast wild imprecations upon each other, threatening each other with all manner of dire fates unless they should flee immediately. Calbhach began to dance and gesticulate, seeming to mold the advancing clouds into a great menacing gigantic man with fire in his eyes, and whose watery fists came down in slamming sheets of heavy rain and hail, drenching Feardorcha and pouring off the sides of the mountain in torrential flash floods. Feardorcha simultaneously pulled down great winds from the heavens that shook all the observers wildly, forcing many to hold onto the earth itself with their hands to stabilize themselves.

Neither wizard seemed willing to back down, and both ratcheted up their assault. The lightning began to crackle from the north and south sides of the storm. And the it fell. Oh, it fell with pounding force, blasting rocks all about the two wizards like a pummeling hailstorm. Each wizard deflected several blows with one arm as they threw another arm towards their opponent. The intensity increased until it was as dazzlingly bright as midday, punctuated by only occasional shocking instants of the night’s pitch black. The spectators alternatively covered their eyes and ears in rapid succession before this awesome onslaught of power, which then, suddenly ceased.



The crowd stood up cautiously from their crouch in the remaining drizzle. It was dark, beyond the one or two torches bravely still alit, and they knew not yet who the victor was. The clouds dissipated, and the thin wan beams of the moon shone down on the glistening mountain. Yet, no one descended from the mountain, so Angus walked up, and after twenty minutes of peaceful silence, he returned shaking his head sadly. "I'm afraid there is not much left of Calbhach or Feardorcha, except this," he sad lifting a small lumpy sack. There was a great moan of disappointment from the gathered people, and all filed back to the town, dejected, but still chatting with amazement of what had gone before their eyes.

When King Domhnall's retinue arrived at his hall, he saw Scarnal patiently waiting under the eaves by the front door, somewhat upset and ashamed. The king invited him in and related what had happened to the two wizards on the mountain. Scarnal took a light sip from the proffered cup before replying.

"Tis a shame," said Scarnal, "And yet it is probably for the best. If both had survived, the loser would have likely joined a neighboring king against you, and another battle would have eventually occurred, with many warriors dying as well and great misery upon the farmers of both nations. If one of them had died, the winner would have likely led you into hasty battles, and surviving that, would have never settled for less than your crown in the long run."



"Perhaps, but we shall never know now," nodded the king. "See here, I have little time for a new search. Please take on this role by my side. I would have your counsel for as long as you can live out."

Scarnal bowed humbly, "I accept, my liege. I grew up not five miles from here, and I do love these people, as I suspect you do also. That is the first thing necessary for greatness of a king, and I hope my advice will find some purchase on your shoulders. As for my age, I'm over 150 years already, having avoided many such foolish battles as these. I dare say, you may have gray hair yourself before I pass on."

"What wonders will you perform for me first, wizard?" the king requested, drinking a deep draught of ale, "I regret not having such power at my call, such as those two had. Now both are dead, but you are not, was this your plan?"

The king was looking at this quiet man with fresh eyes. "A wise king need not go to war often, and can win without magic. As for a plan, I'm ashamed to say it was my gift," Scarnal smiled bitterly. "Both were more pleased with destroying than creating, and the world is generally better off without them. I must say, it was a little difficult to sway them to undertake such a dangerous and unpredictable duel, but their minds were not well shielded, such was their confidence over me and focus upon each other."

The king nodded, "How could you be so sure that you would win the position?"

"Again, if both survived, I would wait, and eventually they would meet in battle. If one or the other survived, he would inevitably be killed by his vassals or your courtiers for his unbearable manner and aspirations. Then I would come back. I have patience."

The king wagged a finger at Scarnal, "I wager that you would have won the Fidchel or Chess game."

Scarnal looked into his cup, "Why, yes, probably."

And so they made a great pair together, and slowly the Kingdom of Domhnall expanded; slowly, but steadily over the next forty years without setbacks or disasters. His people grew fat and wealthy and impressed great lords defected to his banner, weakening his rivals yet further.



Druid Academy Nomination Award Committee (DANAC) 2nd Annual Golden Oak Awards (The "Oakie" Awards)

The Druid Academy Nomination Award Committee (DANAC) consists of prominent members of the Henge of Keltria (HoK), Ar nDraiocht Fein (ADF), the Reformed Druids of North America (RDNA), Order of the White Oak (OWO), the Reformed Druids of Gaia (RDG), and the Missionary Order of the Celtic Cross (MOCC).

The DANAC members wish to learn more about happenings in their own group, and in other groups, and encourage the best of the best by acknowledging the annual accomplishments of modern Druids.

In order to provide potential nominations to the DANAC, Mike Scharding (RDNA) is soliciting submissions for the Oakies in the following 11 categories:

1. Most interesting **internal grove project** begun or completed in 2009. Non-exhaustive examples include: liturgical design, fund- raising, recruitment, education, development, site-planning, web-development, meeting style, festival/meeting idea, etc.
2. Inspiring **external project** begun in 2009 by a grove or member (s). Non-exhaustive examples include: activism, ecology, public outreach, legal moves, publishing, charity, civic involvement, interaction with other religious organization, etc.
3. Greatest **hardship** overcome in 2009. Publicly admissible, of course, no gossip please. Non-exhaustive examples include: persecution, financial obstacles, medical impairments, isolation, time constraints, educational restraints, etc.
4. Best **Poem or song** released in 2009.
5. Best **work of Art** completed or released in 2009. Non exhaustive examples: painting, drawing, sculpture, digital art, clay, collage, photography, etc. Dance choreography will be considered if an internet video is provided. Collaborating artists will receive a single prize.
6. Best **craftwork** completed or released in 2009. Non exhaustive examples: leatherwork, metalwork, clothing, needlepoint, moulding, weaving, jewelry, basketry, woodwork, stonework, etc. Food, drink, cosmetics and brewing can't be tested easily enough in disparate parts of the U.S. Collaborative craftspeople will receive a single prize.
7. Best **academic book** released in 2009. At least 50 pages in length, can be on any subject somehow applicable to "Druidism", modern or ancient, such as history, religion, crafts, art, philosophy, spirituality, ethnicity, language, etc.
8. Best **novel** (true or fiction) released in 2009, at **least** 20,000 words.
9. Best **short story** released in 2009, at **most** 20,000 words.
10. Best "Druidical" **essay or article** released or completed in 2009..
11. Best movie or video-clip or instructional video, released or revised in 2009, that advances the positive perception of Druidism in some way produced.

The candidates can be members of the RDNA (or NRDNA, etc.), but you can also pass on interesting candidates to me who are from ADF, Keltria, MOCC, OWO, RDG &OMS. Write-ups describing the candidate should be 50-150 words, provide a sample of the text, photo of the object, file, web links and phone or e-mail contacts for the candidates too as appropriate and possible.

Submissions must be received by MikeDNA@hotmail.com by Yule, **or earlier**, if you can (before you forget).

I will then submit up to two candidates in each category to the DANAC for further consideration.

We will publish the both the RDNA results and the DANAC results (if released in time) in the Imbolc 2010 issue of Druid Inquirer. Winners of each the 10 DANAC awards will receive a \$33.33 prize from the Druid Academy, a blessed pretty rock, and international fame and kudos.



Yet More Lughnasadh Ideas

By Michael

(How to keep busy at the end of summer vacation).

Distilled from the Washington Family Magazine

<http://www.washingtonfamily.com/archive.php> for full article

For other seasonal ideas (incl. Lughnasadh) see Volume 7 of the Green Books at :

<http://orgs.carleton.edu/Druids/ARDA2/doc/2part6-7.doc>

1. Have a Firefly Collecting Contest
2. Introduce Kids to Old Fashioned Street Games www.gameskidsplay.net
3. Make Homemade Lemonade
4. Walk in the Woods at Night, and Listen.
5. Free summer movies at many theaters
www.phoneixtheaters.com/summerkids.html,
www.regmovies.com/nowshowing/familyfilmfestivalschedule.aspx
6. Make a Daisy Chain
7. Get wet in the backyard
8. Watch a minor-league baseball team locally, just as fun, and cheaper.
9. Visit a farm.
10. Day or week-long camps
11. Visit a nature center nationalzoo.si.edu/Animals/BackyardBiology/NatureCenters/default.cfm
12. Go berry picking www.pickyourown.org
13. Drive in movie www.driveintheater.com
14. Identify night stars nightsky.jpl.nasa.gov
15. Spend the whole day in pajamas
16. Visit a different playground every day for a week.
17. How many species can you find in one hour in the woods
18. Swimming holes by the river www.swimmingholes.org
19. Renaissance fair.
20. Spend the day in a tree
21. Junior park ranger fun www.nps.gov/learn/juniorranger.htm
22. Find a 4-leaf clover
23. County fair
24. Let them be bored, by themselves all day, but no TV or computer games.



The Isle of Islay in the Summertime



Dr. Druid

A column for medical questions, concerns and confusions with answers from Dr. Druid.

Submit your questions to:
Doc.Druid (at) Gmail (dot) com.

Due to family concerns, there will be no article this season.

Please keep sending the questions and controversies to him.



Tigers, Shamanism and Ecology.

A story of Dismemberment and Reassembly.

Willem Hartman
An RDNA member in France
www.willemhartman.weebly.com

1 Tigers mauling.

Some time ago I spoke to French tiger expert Alain Sennepin, and he told me a funny story. Well ... the story isn't funny when it is considered from the point of view of the object of the story. The object is a man who was found dead in Siberia. There's nothing unusual about that - men found dead happens on a worldwide scale - but what makes this case so special is with the way the man was found. More precisely: on what surface. He had been hiding from a local tiger that had been stalking the foresty neighborhood preparing himself the best way he could, practically arming himself to the teeth with guns, rifles, knives and whatnot.

He was discovered a few days later by some locals, who had found him spread over one square kilometer.

Tigers who hunt humans exist. Usually the big cats avoid people as best as they can as they are clever and recognize danger. But sometimes a tiger is forced to eat a homo sapiens. Most of the time this seems due to a dental problem: the tigers in question are old and have bad teeth. They do not arrive to hunt anymore and so look for an easier snack: people.

This is not a good action from the tiger's point of view, since it will invariably lead to violent hominid reaction (tiger hunts, traps, etc), but the poor animal was hungry and out of options.

The point in these cases is usually that the tiger needs to eat and leaves it at that.

Tigers cutting people in pieces and not eating them at all is a relatively new phenomena according to Sennepin, and brings up new questions, new answers and inevitably introduces a new way of thinking.

2 Dismemberment.

In 1980 Anthropologist Michael Harner wrote 'The Way of the Shaman', in which he introduced the concept of Core Shamanism. Shamanism, or the practice of utilizing techniques of trance and ecstasy for the benefit of individuals and communities, is a world wide phenomena that differs from place to place and from time to time in its forms, contents and details. Yet it knows certain similarities despite these cultural variations. According to Core Shamanism, shamans world wide all use Shamanic Journeying as a base, and define the causes of disease in roughly three sections, Soul Loss, Power Loss and Intrusion. Likewise the Universe is divided between an Ordinary Reality and a Non-Ordinary Reality (the Spirit World). Often, but not always, the cosmos is cut in three

layers - which are an Upper, Middle and Lower World. For the benefit of this article I will consider Core Shamanism as a "near" universal method, in order to avoid too many generalities, using Harner's method as a working hypothesis and not go into a discussion on the possible error of the theory.

The practice of dismemberment, usually as a rite of passage could equally be seen as a near universal practice. The candidate doesn't undergo a real, physical, loss of form, but may experience it as such - even though the whole action is taking place in the world of spirit, mind and soul.

Dismemberment as it is practiced in the Western world during shamanic workshops, drumming circles and healing sessions is only a lighter version of the form that is undergone in more traditional cultures - though this does not diminish the value of occidental neo-shamanic dismemberment experiences. In traditional cultures the dismemberment experience can be quite horrific and undergoing it could easily result in leading the initiate to a form of insanity or even death (which explains the 'light' version in Europe, America and Oceania). The individual undergoing the experience may experience fierce beasts ripping him apart, until nothing is left; or meet demons who take off all the flesh and wash the left over skeleton. At the end the initiate is re-membered, or re-assembled.

The purpose is not to shred someone's spirit, mind or soul for the fun of it, but to reconfigure the individual. One is disassembled in order for the pieces to be cleaned, washed, repaired and then put together again - in a new and better way. Some of the old pieces may be discarded and replaced if necessary. It is a bit like taking an old machine apart and taking out the bad pieces, greasing the ones that need to be greased, cleaning those that need to be cleaned and eventually putting the machine back together in a better way, effectively creating a better machine. It's still the same machine and yet it is different. Sometimes the person in question is taken apart and filled up with light, or shining crystals. In one way or the other the experience is scary but the end result is a new and better working individual.

Although dismemberment is largely practiced in the Western world for therapeutic means, in more traditional cultures the practice is quite often a rite of passage for candidate shamans.

Shamans as technicians of trance and ecstasy, are pivotal people for their respective cultures. They can serve as priests, doctors, holy women and holy men, as magicians, sorcerers and oracles. The functions differ from culture to culture. While we would consider some of them as shaman proper, some may actually function as herb healers, bone setters or priests. Yet most of the time the shaman is the medium between our (ordinary) Reality and the Spirit World. The purpose of the shaman is to ensure a harmonious dynamic interaction between our world and the spirit world. One could say that the balance of the cosmos depends on an equilibrium of energy and information between the two realities, with human culture being the manifestation of the state of balance, since it is placed upon the crossroads between the two.

3 Tiger Dismemberment.

According to Sennepin, tigers shredding people to pieces, while not eating them, is something new - yet the inverse is not. We have been dismembering the tiger in at least three ways. We have radically cut up its territory, reducing it to a broken quilt of small reserves. We have hunted and poached it to near extinction to fulfill our desire for its body parts (trophies for hunters, magical products for men seeking fertility and sexual potency, and 'medicine' for the ill). And thirdly we have shred its soul.

The soul of the tiger belongs to the tiger. But like with all souls, it belongs to the greater web of life as well. In Shamanism this web is sometimes called the Web of Power. While the web of power has as its basis the concept of species interrelationship and links the action and fate of the individual entity (be it mineral, plant or animal) to the whole - the successful functioning of it depends upon the harmonious relationship between ordinary- and non-ordinary reality.

The place of the tiger (and other predators) within this energetic web of relationships is a crucial one. The impact of the tiger on human culture must not be underestimated. It has been quintessential for Asian cultures and perhaps for many others. With its fierce beauty it provoked respect as a bringer of death and fear, and thus fascinated individuals, tribes and nations alike. While in some regions it was seen as a bringer of luck, in others it was feared as a demon. Yet it has always produced an almost hypnotizing effect upon the human mind that brought forth the sensation of being in the presence of something sacred.

Cultures which didn't know the tiger have established the same relation with similar animals, notably the bear, jaguar, and serpent.

In all of these cases a prominent predator functions as a gateway to the noumenon and figures as a spirit, god or demon, holding the key to the equilibrium within the web of life.

We don't have to look far to see that our contemporary world is far from being harmonious, and bio-diversity is one of the main issues. The disappearance and abuse of the tiger is symptomatic for the problem of the loss of wilderness spaces. The tiger's territory has shrunk during the 20th century by 80 %. The present surface is a speckled blanket of territories and reservations where poaching takes place on a daily basis.

Seen from a non-shamanic point of view, harmony between species in 'normal' reality is gone or rapidly crumbling, and this may look alarmingly bad.

From a shamanic point of view the situation looks like that as well, but just deeper. The colors are more intricate and the shadows are more profound. What we see is that with the over-dominance of humanity, the gradual encroaching of urban settlement, industry and agricultural exploitation of the original wild spaces we used to share, the balance within the web of power is lost. And when a balance is lost it will seek homeostasis, it will seek to re-balance itself.

As we are ripping the tiger apart, so the tiger will eventually rip us apart. And as we are dismembering the tiger, so are we dismembering ourselves. As we are cutting nature into pieces, so will we cut ourselves from nature. The cases of hunters found ripped apart by tigers, but not eaten, are a symbol of a more global disease and should function as a warning sign to the human race.

4 Reassembling the pieces.

Usually, the individual undergoing a dismemberment experience is reassembled by the spirits, and eventually profits from the experience. How does this relate to our case, that of the shared and mutual dismemberment of the tiger, humanity and our world?

A planned shamanic dismemberment ritual has one big difference compared to ours: intent.

The intent behind the rite of passage and/or therapy is that is meant for the participant to grow, heal, or be empowered. The predator-human-nature dismemberment triad has no such intent. It is solely based on human greed, blindness and sacrilege. We have forgotten the sacred interrelation that is inherent in all of nature and that we are an intricate part of this whole.

Despite the lack of intent, and missing therapeutic goal, the question we must ask is: can a reassembling take place despite it? What has been assembled can be taken apart and what has been taken apart can be put together again. There may not be a healing or empowering goal behind our global dismemberment experience, but can we insert one whatever. In other words: can we turn the events to our advantage, and come out better?

These questions raise others, more detailed ones. What could a possible reconstruction look like? How will it take place? Who will do it?

What has been taken apart can be put together again. This means that if humanity doesn't want to be taken apart and separated from itself and the rest of the web of life soon, then it needs to give back to the animals what it has taken from them. The territories, the soul and the body parts. Of course we cannot go to an Asian 'medicine' market place and ask for people to give back the potency powders so we can glue a tiger back. Where'd we find all the glue anyway? But what we can do is stop the hunting, poaching and trapping. Consumers of tiger products have to stop as well, since they provide the demand that the poachers try to supply. But since the world is an interrelated web of life and power, it isn't only direct consuming of tiger products that is the problem.

5 The lynx, the tiger, and consumption habits.

One could consider the lynx to be the European variant of the tiger. The Spanish lynx is under threat as well. Humans introduced myxomatosis and the lynx suffers under it, since they hunt rabbits, and are now out of prey. Humans have also cut the forest for agriculture, industry and urbanization and thus taken off the territory of the lynx. We have also replanted the forest with eucalyptus trees, for industry, and this re-plantation kills the land and wildlife. Humans like to eat strawberries and strawberries grow well in Spain. You can guess the result: loss of territory. If you want to save the lynx, then don't eat Spanish strawberries, buy products made out of eucalyptus wood or consume other agri-industrial products from regions that were once lynx lands.

The same goes for the tiger. Humans are taking its territory, for habitat, for agriculture, mining and industry. Don't participate in this, not even passively. What we need is a higher form of consumer awareness.

Awareness of the origin of products and appropriate action is certainly needed, together with restoring territories big enough for these animals to live in.

6 Saving the Planet.

Yet even this is not enough. We have to go further. What is at stake here is the sacred web of life, which, shamanically speaking, is a web of power - of spirit, energy and information. The web itself must be restored, before it falls apart and reassembles on its own, but this time without us. A popular catch-phrase often used in France these days is: 'Sauver la Planète' - or 'Save the Planet'. Humanity needs to save the Planet!

What people don't realize is that the planet doesn't need to be saved, or for that matter is waiting for us to save it. Our planetary home has known mass-extinction before and always remade a thriving biosphere many times over during its history. What humanity should consider is saving itself.

It seems that the concept of dismemberment, cleaning, repairing, replacing bad parts and reconstructing is part of natural planetary history. So one way or the other, the reassembly will take place, with or without us. The question is whether we as a species aren't the next piece to be replaced or discarded...

5 Deep Soul.

Dismemberment as a rite of passage or therapy takes place in non-ordinary reality, a place shamans tend to call the Spirit World.

Crazy mauling tigers are a message to humanity that dismemberment is taking place on a far more deeper level than most people realize. A massive extinction is currently taking place, due to human activity. Species are disappearing at a bewildering rate. If we want to make sure that we are not one of the pieces to be discarded, then we need to operate quickly and in a decisive manner exactly there where the problem lies: the disharmony in the web of life and power - and most of all our place in this web.

The web teaches us that we are part of nature and not separate, certainly not above, and that there is an inherent sacredness in the greater interrelatedness, which is nothing more than a reflection of the balance between the two realities. If we decide to see ourselves as separate from the web of life, then this separateness will eventually be our undoing.

Within shamanism everything that is, has Soul. In non-ordinary reality, *everything* is alive and has meaning. This includes animals, plants, rocks, but also chairs, sounds, ideas, feelings. All objects in that realm are bestowed with a form of individuality. Coming out of non-ordinary reality, the shaman continues to experience that all that is, is alive.

This concept is found back in some modern ways of thinking, among which Deep Ecology. One of the central concepts in Deep Ecology is that everything in nature has an inherent right to be. In other words, it is not up to a human being to decide if a tree, a tiger, a mountain or a whole ecosystem has the right to be or in what state.

Another Deep Ecological concept closely linked is the concept of Ecocentrism, as an alternative to Anthropocentrism. Anthropocentrism states that humanity is the (rightful) center of the Universe, often seen as separate from it in one way or the other. This self given right has provided us with the excuse to do with nature as we please, exploit it to our ease, separating us from the greater web. Ecocentrism on the other hand places the emphasis on the whole ecosystem and teaches that human beings are only part of the whole, and that we cannot live without it. A shaman can only agree with these points.

Deep Ecology has been considered anti-human by many thinkers and critics. The point that these thinkers have missed is that it is actually pro-human, seeing in ecocentric awareness the very survival of humanity. What deep ecologists call ecocentricity, shamanic people call the web of power.

If we kill off the illusion of separateness than we can re-integrate ourselves to the greater web of life and power. And thus avoid termination.

6 Conclusion.

In the end we are the tiger and the tiger is us. We are the bear and the snake, the eagle and the wolf. We are one with the jaguar, the shark and the killer whale. And they are all us. We are all species that hunt, although humans also garden and sharks aren't known for weeding herbs. We all need territory. Most of all: we all need wilderness. We cannot live without our brothers and sisters Tiger, Bear and Jaguar, and they cannot live without us. Ecocentrism is a form of Anthro-po-self-interest. It is in our deepest interest to give back to the rest of nature the very right to be. Humanity needs to learn to take a step back, see the bigger picture and understand the sacredness of the whole. Perhaps then it will see again the flow of power coming from the world of the soul and mind and how this touches and interacts with nature. Perhaps then we will see again who we really are, and recognize each other by our stripes.



Where are We Going As Druids?

By Daniel Hansen

(Closing Chapter of his electronic Book on Neo Druidism)

Where we have been.

In this lesson we have examined the Druids from what little we know or can speculate on their origins. We have looked at their role in ancient Celtic society. We examined various aspects of the main divisions within the Druidic class such as the Bards, Seers, Druidesses, and lesser known aspects of the Druidic caste. We have looked at the regional variations that developed such as those found in Gaul, Britannia, Wales, and Ireland. We have looked at the organizational structure of the ancient Druids with their Arch Druid at the top. We touched on the training that it took to become a Bard and a Druid. We have examined how the ancient Druids disappeared from history only to re-merge, first as Masonic-type Meso-Druids in Britain and France around 1717 and then be reborn as part of the Neo-Pagan movement in the 1960s in the United States.

As Druids, we must recognize where we have come from and to appreciate it. It is our shared heritage, it is where we draw our inspiration for being Druids. It is also where we find our Celtic roots, albeit transplanted several times and greatly altered to suit the needs and sensibilities of the modern world. That is the past.

What of the future of Druidism?

The future is shaped by the present. It is shaped by our dreams and vision of the future. It is shaped by our shared efforts by both groups and individuals. Each of us has a part to play in the development of the future of Druidism. What part that is depends entirely upon our individual abilities and calling. Not everyone who becomes involved with Druidism will be a mover and a shaker. The majority of those called to the Druid path will attend rituals and pour their thoughts and creative energy into the collective pool and by participate as a member of a larger community. By doing this we will change what Druidism is now into something greater.

Looking at the Neo-Druids as they have developed so far we can see just a few of these changes. When the Reformed Druids of North America (RDNA) first formed into a cohesive group, it was not to form a new religious movement, far from it. These first Neo-druids came together as a humorous protest against what they saw as a draconian rule for mandatory chapel attendance of Carlton College in Northfield, Minnesota. When their protest was successful they discovered something wonderful, they liked being Druids. In the 40 years that followed the Reformed Druids continued to exist at Carlton College, although the membership waxed and waned through the years, and they had successfully transplanted their humorous form of Druidism across the United States.

Then something happened, they splintered and offshoot Druid groups began to form new branches of the Neo-Druid tradition. The original Reformed Druids were not “pagans” by any means. Most of their early rituals were based on whatever religion they had been raised in. Most often it was one of the Christian religions be it Catholic, Lutheran, or a general Protestant form. They even had

someone practice a form of the Jewish ritual. Certain individuals, such as Robert Larson, wanted Druidism to be based on the ancient Celtic religion and to have a “pagan” element to it. This campaign to make Druidism part of the Neo-Pagan movement was promoted by Isaac Bonewits who eventually decided that the Reformed Druids of North America was not the proper format to promote Neo-Pagan Druidism. He tried a number of variations and helped form a number of splinter groups, then around 1983 he and a number of other individuals made the first major break from the Reformed Druids by forming *Ar nDraoicht Fein: A Druid Fellowship (ADF)*. ADF was the first to base Druidism on a firm pagan foundation, however rather than focus or limit itself to just Celtic paganism they went for a broad base of what they called Pan-Indo-European Paganism. They recognize and accept just about any non-Christian form of polytheism. While this was all well and good for the time, some members of the Neo-Druid community felt that ADF had become Neo-Pagan, but it was anything but Druidic. ADF then found that it too, like the RDNA before it, had splinter groups.

Many of the splinter groups off of ADF had a good grounding in general Neo-Paganism, but they wanted their Druidism based upon a more Celtic model. The most notable of these is the Henge of Keltria who initially focused on the Irish Celtic tradition. Indeed, many of these splinter Druid groups found a Celtic tradition to focus on be it the Irish, Welsh, Scottish, Cornish, Gaulish, Arthurian, or a generic form of Celtic spirituality. There have even been individuals who have made wild claims to having found the only true form of Druidism, but in reality all they found was a form of Druidism that made sense to them at the time.

These are but a few of the changes that have happened in the last forty years within the Druid community. Change is the very heart of the Neo-Druid tradition. What is true and accepted within the Druid community today may not stand the test of time and be completely antiquated and obsolete in a relatively few short years from now. Unlike long established religions or spiritual paths, Neo-Paganism in general and Neo-Druidism in particular is still in its infancy. We are not bogged down with centuries of dogma and tradition set in stone. We actively seek out new information in archaeological developments, new interpretations of the ancient myths, scientific discoveries, and in our own personal path of enlightenment and truth seeking.

Where are we going?

Where Druidism is going in the 21st century of the Common Era is anyone’s guess. From its humble beginnings as a humorous protest back in the 1960s Reformed Druidism has developed into a major branch of the Neo-Pagan movement and it shows no sign of slowing down. There is no telling how far it will grow or how it will eventually develop, but one thing is certain, it will change from what it is now into something else.

It is easiest to think of it in terms of a tree. The original tree of Druidism existed roughly two millennia ago and that was not a single tree, but a number of different types of tree, all belonging to the same basic family of tree. The original Druid groves of trees were cut down either by force of Roman arms or by suppression of Christian missionaries and later by the English crown, but it left lots of seeds that have lay dormant for centuries until they were discovered nearly three hundred years ago when a new grove of Druid trees sprang up in Britain and France. These flourished for a while, but they waxed and waned until around the turn of the 20th century when only a few of these trees survived. Then in the 1960s the Druid seeds were once again planted, this time in the New World where they took root and flourished. Forty years isn’t old for a tree and this tree is now well grounded and ready to start sprouting flowers to bear fruit. What kind of flowers and fruit it will bear still remains to be seen, but based on our past and the dedication and vision of the current Neo-Druids and the movers and shakers, it seems that Reformed Druidism is well on its way to becoming a mainstream religious movement.

Why We Are Druids

By Tegwedd



Introduction: As many of you know, I am new to the use of the computer. After talking to my fellow Druid Merlin via email, I have decided to bite the bullet, as it were, and share with you something that I recently wrote. In view of what is happening in London and the rest of the world, maybe something of what I wrote will be of some help and comfort. I have to warn you, though, that this piece may be a little on the Bardic side. I wrote this piece while watching the Giants-Reds baseball game. This was on July 4th in the late afternoon and two days before my 55th birthday. Alas! The Giants lost again. Boohoo! Like many of my more inspired writings, this one took only 20 minutes. If you get something out of this one, I will post others. Well, here it goes:

The sun is shining in all her brilliance in the early morning light. The moon is bright in her fullness in the deepest night. The green plants grow wild in the deep woods. The deer frolic happily in the dale. The salmon swim lazily in the sunlit stream. The ancient rocks and stones stand still, keeping their secrets. These are the things of Nature, be She Danu, or Don. These are things which we Druids adore and honor. We Druids are followers of Nature's ancient way. We are Her sons and daughters who will honor Her to our days undying. For death hath no sting as we know it is just a change. For when we have passed, we shall join Nature yet again, for as Druids, we are of Nature, and Nature is of us.

We are at one with the lizard below and the dove flying high above. How do we help our Lady of Nature in Her time of need? We do it by giving Her all of our love. We do it by taking care of Her children; the ancient trees, Birch and Elder, Pine and Redwood, Oak, Ash, and Beech, whose tops rise high in the daylight sky. We do it by being true to our Druid selves. Through our actions and our rituals, we do honor our Mother Nature, be She Danu or Don. We do it by bringing up our children to respect our Mother Nature in all Her works and deeds. It is up to us Druids, both female and male to honor Her strength and love, which can create a lizard below and a dove flying high through the air above.

Oh, how wonderful is our Mother Nature in all that She creates! Surely Her protection should not be up for debate. For we are charged as Druids with the responsibility for protecting and caring for all that She creates. For this is indeed a great responsibility that we Druids have taken on from the path which we have chosen. Why are we Druids? This should now be obvious. We are Druids because we want to know our Mother Nature. We want to know Her secrets, Her powers, Her knowledge, Her love, and yes, Her Beauty. We're Druids because we want to know Her ways and the many secrets of Her children, Her animals, Her green plants, Her trees, Her rocks and stones, Her rivers, and streams, and all who dwell within.

We're Druids because we want to link up to the knowledge and wisdom of the ancient Druids of our distant past, which most of us have sadly forgotten. We want to know what these ancient Druids thought. We want to know how they venerated Mother Nature, be She Danu or Don in their works and deeds. We are Druids because we use our wits and magicks which we learned at the knee of our Mother Nature, be She Danu or Don. We are still children in Her eyes. Like children, we still have much to learn from our Mother Nature and Her children the animals and other living creatures, birds and fish and Her green plants, trees, Her rivers, Her streams, and all else who dwell within.

I hope that these thoughts have helped my fellow Druids understand why they are Druids, both female and male. Let us as Druids grow strong and powerful with these thoughts. May new thoughts come out of these and may we ever continue to grow and learn, and always shall we learn why we are Druids.

I would like to dedicate this piece to the loving memories of two ArchDruids who were taken to Tir-Na-Nog too early; AD Robert Larson, and AD Emmon Bodfish. I miss them deeply. "May the Goddess Bridgit hold their memories for all time in our hearts."

Yours always in the Mother Danu
ArchDruid (AD) Stephen W. McCaully Abbott
Peace! Peace! Peace!

Edited by Tegwedd ShadowDancer
CoAD and Chronicler for the
Hazelnut MotherGrove Online Branch (Look at all the Puns!)



Interview with a Druid: Rob Henderson of Shining Lakes Grove, ADF

By the Patricia Deenan
of the Southeast Michigan Pagan Examiner
<http://www.examiner.com/x-12870-Southeast-Michigan-Pagan-Examiner>

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Modern Druidry is growing in the Pagan community. A leading American-based organization is Ar nDraiocht Fein (pronounced ar-ree-ocht fane), also known as ADF, which has groups located throughout the United States and is expanding into other countries. The Irish name roughly translated means "Our Own Druidism."

Michigan is home to three groves and one protogrove including Shining Lakes Grove in Ann Arbor. This group has been in existence since the early 1990s. They offer public rituals for all of the eight holy days and host other regular events throughout the year. Below is an interview with Shining Lakes Grove's Senior Druid, Rob Henderson.

How long has Shining Lakes Grove been around? Were you there from the beginning?

SLG officially became an ADF Protogrove in September of 1993, and got our provisional charter on May 1st, 1994. I didn't join until June of 1996.

Would you say that Shining Lakes Grove is family friendly?

I'd definitely say that it is. Our mission to provide open public ritual keeps us focused on doing ritual that is accessible to anyone who comes to us. While we don't make any special room within the actual ritual just for children, the rituals give children and adults plenty of opportunities to honor the gods in their own ways. We also have an officer called the Youth Activities Coordinator who provides children's activities at our High Day rites.

Was Druidry your first Pagan path? How did you come to it?

No, I was involved in various eclectic pagan groups from 1990 (age 22) to 1996 when I joined SLG. Some of my friends were pagans and it sounded interesting, and also it was a very tumultuous time in my own life and the pagans I knew seemed relatively well-balanced so I wanted to see if that would help me become balanced as well. Generic paganism had some appeal to me, but it was never as focused as I wanted it to be, and also the people I worked with didn't take the gods as seriously as I did. I guess I should clarify; they tended to view the gods as archetypes or energy forms or whatnot, rather than as real entities. When I attended my first SLG ritual, I knew that I had finally found a group whose beliefs matched up well with my own.

You're involved with the ADF Clergy Program. Can you explain more about that? Do you perform weddings, funerals, and other ceremonies, and can you perform legal weddings?

Well I should distinguish between being on the ADF Clergy Council, and being in the ADF Clergy Training Program. The Training Program is just that, a program to train people to be ADF clergyfolk. Sadly ADF doesn't provide much of the details on the public portion of its own Web site, but you can get more details about it from the Vice ArchDruid's personal site at Druidkirk.org, though at least a few of those courses are now out of date.

I currently have eight of the eleven required courses for the First Circle completed, and have agreed to get the remaining three finished by the end of September to maintain my Dedicant Priest status. In 2002, several ADF members were given temporary clergy credentials pending completing the CTP in a certain amount of time, and that's when I was given my Dedicant Clergy Status. Once I have First Circle done, I think it's currently two years after that I have to complete Second Circle, then two years after that to complete Third Circle, and then I'll be eligible for full ordination.

As an ADF Dedicant Priest, I'm allowed to perform legal weddings (I've done eight so far), and burials (I haven't done any of those yet), perform hospital visitation, and all of the other activities that clergy of other religions do.

Do you have a personal favorite High Day rite? If so, why do you like that one best?

It's funny, in ten years of doing interviews as SLG's Senior Druid, nobody has ever asked me that before! And now that you've asked it, I find that I don't have an answer! It's like being asked which of one's children is one's favorite; they're all very meaningful to me. I'm finding that having each High Day come and go establishes a kind of rhythm to my life, knowing year after year that as the seasons come and go, our celebrations and traditions come and go right alongside them, and they each become an important part of my life.

Pagan groups come and go. What do you attribute the longevity of Shining Lakes Grove to?

Having a large organization like ADF to give us support helps a lot, but mainly I attribute it to our emphasis on devotional-based ritual instead of energy-based ritual. The other groups that I was involved with, and other groups I've talked to in the years since I joined SLG, most of them do energy work as an integral part of their rituals and other workings, and that leads to a very, well I guess I'd have to call it "intimate", group relationship. And when you have that kind of heightened relationship with everyone else in your group, it's like having several significant others, and that's usually not a recipe for stability.

Our more laid-back ritual style with an emphasis on action instead of energy may seem boring to some, but it's a lot easier to keep a large group together when we're not all up in each other's business, or whatever those crazy kids call it these days. The ancient cultures we study were pagan, but also very stable and supportive, and I've always wanted SLG to behave more like that.

Has SLG felt the squeeze in the downturn of Michigan's economy? Do you feel alternative religions are being hit harder than mainstream ones? And do you have any sage advice for new Pagan groups starting out?

Sadly, the economy hasn't affected our donations directly, since we barely get any donations anyway! But several of our members are involved in the auto industry, and I know that one has been laid off, and I'm worried that money issues will get worse for us before they get better. I hope that we can provide a supportive community for our members during these troubled times.

Are alternative religions being hit harder? Not from what I've seen, at least not financially, if only because most pagan groups don't have a lot of money to work with even in the best of times. In more general terms, I've definitely noticed over the years that people tend to be more active in pagan groups when the economy is good, and less so when the economy is bad, which is really the opposite of how it works for most churches! We do work with this weird dichotomy that many of our members treat us as a religion, but many of us treat it more like a hobby or a pastime, and when times get rough for folks in the latter category, they drop the "fun stuff".

Advice for new groups, in terms of money, or just in general? Given ADF's support of our Grove, I don't know that I could give any advice to any new non-ADF group that would be helpful. Money-wise, I'd say that if you start a new group, expect to fund anything for the first year or so out of your own pocket, and keep your goals realistic. SLG is a well established group with lots of members and a fairly large public presence, and we still have trouble getting enough money just to run rituals and maintain

our website. We pagans don't have a real sense of paying for what we want to get out of our religion yet, and that's unlikely to change in the near future.

If someone is interested in attending one of SLG's public rituals, do they have to be a member of ADF, SLG or even a Pagan?

Ever since Isaac Bonewits founded ADF, one of our primary goals has been to provide open public ritual to our local communities. Our Grove's High Day rites are open to any member, non-member, and even any non-pagan who chooses to join us. If you're used to small group ritual, particularly energy-based ritual, then what we do is probably going to look a little weird, and yes, kind of boring. But I think that what we offer has a place within the greater pagan community, and I personally find it very satisfying.

Is there anything else you would like to tell people about SLG or ADF in general?

Being a very open pagan group can be challenging and being part of a very open pagan group isn't for everyone, but if you want to be part of developing and living a modern pagan tradition, you should certainly attend one or two of our events. If you don't like it, then you certainly don't need to come back, but if it does call to you, as it called to me thirteen years ago, then you'll never find anything else that's quite like it.

Druid Media Section



The National Parks: America's Best Idea on PBS

See <http://www.pbs.org/nationalparks/> for scheduling and previews

Coming to PBS September 27, 2009

Filmed over the course of more than six years at some of nature's most spectacular locales — from Acadia to Yosemite, Yellowstone to the Grand Canyon, the Everglades of Florida to the Gates of the Arctic in Alaska — **The National Parks: America's Best Idea** is nonetheless a story of people: people from every conceivable background — rich and poor; famous and unknown; soldiers and scientists; natives and newcomers; idealists, artists and entrepreneurs; people who were willing to devote themselves to saving some precious portion of the land they loved, and in doing so reminded their fellow citizens of the full meaning of democracy. It is a story full of struggle and conflict, high ideals and crass opportunism, stirring adventure and enduring inspiration - set against the most breathtaking backdrops imaginable. A big part of the founding, rests with **John Muir**, as is mentioned in the first episodes.

John Muir 1838-1914

http://www.pbs.org/harriman/1899/1899_part/participantmuir.html



John Muir was eleven years old when his family emigrated from Scotland to Wisconsin in 1849. For ten years he worked on his parents' farm, backbreaking labor made all the worse by his father's strict Calvinist ways. But John discovered that he had a gift for invention. He tinkered with wood and tools, and made clever and playful machines: a self-regulating study desk, an alarm clock bed, and an automatic cow feeder. When, in his early twenties, he exhibited his inventions at the Wisconsin State Fair, he was recognized as a genius. From that point on, he was able to get good work in machine shops and factories, and would have kept on, had he not temporarily lost his sight in a factory accident. He vowed, when he recovered, to leave the factory, and to devote his life to "the study of the inventions of God." He set off on a thousand-mile walk to the Gulf of Mexico and eventually made his way to the Yosemite Valley.

In California, he worked as a naturalist and a writer, and became famous in both the political and scientific communities for his passionate essays on nature. He was an absorbing and fascinating talker, a self-described "poetico-trampo-geologist- botanist and ornith-natural etc." In 1892, he founded the Sierra Club, and gave over the labors of his life to the protection of wilderness.

Muir had traveled to Alaska on extended expeditions in 1879-1880 and in 1890. He was a recognized authority on glaciers there; in Glacier Bay, one of the largest glaciers was already named for him. It was this expertise in glaciology, along with his broad background in nature study, that prompted Harriman to invite him to join the expedition.

As well as being a knowledgeable naturalist, Muir was a legendary story-teller. He proved congenial company, although he was known to tease Burroughs a little too often. He collected botanical samples with the others, but would not shoot animals. All the specimen collecting, in fact distressed him. "Alaska's dwindling resources and wildlife could not afford many more such attacks in the name of science," he wrote.

After the Harriman Expedition, Muir devoted his life to saving the Hetch Hetchy Valley in Yosemite National Park from being flooded to provide for San Francisco's water supply. Although he failed to save the valley, he did convince Theodore Roosevelt to expand the forest reserves and national parks. He continued to write; in fact, he dictated his memoir, *The Story of My Boyhood and Youth*, in 1907 at the Harriman summer retreat in Oregon. He died on Christmas Eve, 1914

John Muir Quotes

A few minutes ago every tree was excited, bowing to the roaring storm, waving, swirling, tossing their branches in glorious enthusiasm like worship. But though to the outer ear these trees are now silent, their songs never cease.

Climb the mountains and get their good tidings.

Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and give strength to body and soul.

God has cared for these trees, saved them from drought, disease, avalanches, and a thousand tempests and floods. But he cannot save them from fools.

How glorious a greeting the sun gives the mountains!

I never saw a discontented tree. They grip the ground as though they liked it, and though fast rooted they travel about as far as we do.

In every walk with nature one receives far more than he seeks.

Keep close to Nature's heart... and break clear away, once in awhile, and climb a mountain or spend a week in the woods. Wash your spirit clean.

One may as well dam for water tanks the people's cathedrals and churches, for no holier temple has ever been consecrated by the heart of man.

Take a course in good water and air; and in the eternal youth of Nature you may renew your own. Go quietly, alone; no harm will befall you.

The clearest way into the Universe is through a forest wilderness.

The gross heathenism of civilization has generally destroyed nature, and poetry, and all that is spiritual.

The mountains are calling and I must go.

The power of imagination makes us infinite.

There is that in the glance of a flower which may at times control the greatest of creation's braggart lords.

To the lover of wilderness, Alaska is one of the most wonderful countries in the world.

Trees go wandering forth in all directions with every wind, going and coming like ourselves, traveling with us around the sun two million miles a day, and through space heaven knows how fast and far!

When we try to pick out anything by itself, we find it hitched to everything else in the universe.

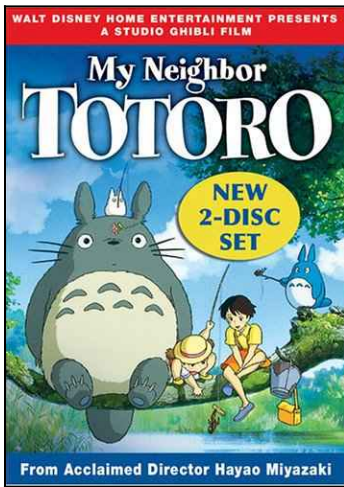


Review of 2 Miyazaki Movies for Children

Over the next three issues of the *Druid Inquirer*, I will review several of the most popular family anime movies of Japan, that have been translated and released in the English language. All of them will warm the cockles of your heart, even as they occasionally make you cry, laugh, or hold onto your seat as they twist dizzingly on well-crafted storylines that children and adults can cherish.

The director, Hayao Miyazaki is the Japanese equivalent of Walt Disney, with a nearly universal following in Japan since the 1980s, and a rapid following internationally, regularly winning awards at festivals for each of his painstakingly hand-drawn films. Nearly all of his films center on the travails and hardships of a young heroine, usually about 12 or 13. While never bloody or horrific, people do die in many of the movies from war, disease, old age, or accidents; but usually always in a touching or tragic fashion. You never know how it will really end until it is over, no guaranteed happy ending. Life is never simple, things go wrong, but the heroines always seem to find the best solution possible, despite the obstacles, with the help and wisdom of numerous characters in the films. Nearly all the films also have a little splash of magic and wonder in them.

They can all be found on www.amazon.com and are distributed by Disney, but they are not “Disney-esque”. Clips and trailers are to be found on www.youtube.com



My Neighbor Totoro, 1971 (U.S. release, 2003)

This film is set in post-war Japan in the countryside as a professor takes his 10 and 4 year old daughters to a small rented farmhouse while his wife recuperates from an illness in an adjacent town's hospital. Their house is pleasantly haunted and the family start to make ties with local villagers and learn their rhythms. The older daughter takes on the role of raising her younger sister in the absence of her mother. The young daughter constant runs off, gets lost frequently, and meets some local nature spirits. The magic and nostalgia of the countryside is indirectly explored in a film that fascinates children, but soothes the soul of the adults, especially Druids.

Film critic [Roger Ebert](#) of the [Chicago Sun-Times](#) identified *My Neighbor Totoro* as one of his "Great Movies", calling it "one of the lovingly hand-crafted works of Hayao Miyazaki". Ebert reviewed the film, "*My Neighbor Totoro* is based on experience, situation and exploration—not on conflict and threat," and described its appeal: "...it would never have won its worldwide audience just because of its warm heart. It is also rich with human comedy in the way it observes the two remarkably convincing, lifelike little girls... It is a little sad, a little scary, a little surprising and a little informative, just like life itself. It depends on a situation instead of a plot, and suggests that the wonder of life and the resources of imagination supply all the adventure you need."^[8]

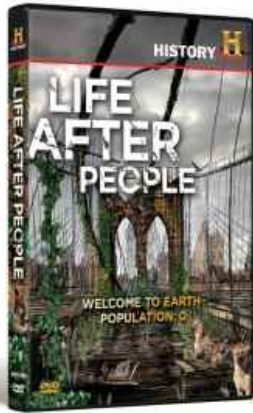


Kiki's Delivery Service (U.S. release 2004)

Before Harry Potter, back in the 1980s, the most well-known witch in Japan, was the 13 year old Kiki.

Kiki comes from the countryside of someplace slightly Scandinavian around the 1920s in appearance and has decided, as a young woman, to seek her fortune according to the ways of a traditional witch, by leaving her home and finding a town without a witch and finding some type of employment. She is accompanied

by her talking black cat, and a bag of possessions over her shoulder. She finds a sea-side city, where she is shocked by their metropolitan demeanor and lack of interest in witches. Kiki eventually makes friends with a jolly baker who offers her a room to rent and Kiki begins an aerial delivery service with a fierce dedication to quality service. The business lands her in with a varied clientele, not all being likable, but Kiki never gives up. She also attracts the quizzical attention of a younger boy inventor interested in flying machines. The stress affects her limited magical abilities, and Kiki is given some mentoring in the rigors of the world, by an ebullient female artist who lives in the forest. It takes an enormous near-calamity in the town, and Kiki's truly heart-stopping involvement to snap her out of her illness and re-connect with the citizenry. The story in short, is a coming of age movie and the power of the spirit to overcome adversity. A charming family movie.



Life After People

I'm not sure if you've been watching this astounding 10 part series of « What if ? » on the History Channel. It is simply mesmerizing, not just for the amazing CG wizardry, but for the underlying concept.

We are humans and we've done a lot of amazing things, built lots of stuff, and changed the face of the earth. But what would happen to it all if we were to immediately disappear or all die on the same day

(not nuclear or anything, just disappear) ? What would happen to our saved archives, buildings, etc ?

The series shows how fragile is our great stores of knowledge to decay by the elements. It shows impressive timelines (month, year, decade, century, millenia, etc) for the destruction of media, buildings, farmland and all that. What happens to our pets and livestock ? What is actually quite reassuring is how amazingly quick Nature is about reclaiming and repairing all the damage that we have wrought. She actually gets along quite well without us. The producers use examples of how Nature has broken down the remnants of other ancient civilizations, ghost towns of the wild west, and other poignant examples.

The series is quite humbling about our perceived « greatness » as a species. It is regularly rebroadcast and some episodes are available for sale. Various trailers can be viewed online at

http://www.history.com/content/life_after_people/episode-guide

. Book Reviews



On a similar theme as the “Life after people”, I'm presenting two of my favorite science fiction books that deal with death and the afterlife on a societal or world-level. Both are available on-line at www.amazon.com

To Your Scattered Bodies Go



Mike's Review: I love this series, especially for the first novel, because of the mind-blowing religious implications of everyone, and I mean everyone who ever lived or died, awakening in a new paradise at the same time, with whole bodies. What impact would it have on all these societies, what would mankind do? The remaining four or five novels delve into finding the cause, but I think it could have been done fine in three novels with the removal of a few tangents.

Amazon.com Review

To Your Scattered Bodies Go is the Hugo Award-winning beginning to the story of Riverworld, Philip José Farmer's unequaled tale about life after death. When famous adventurer Sir Richard Francis Burton dies, the last thing he expects to do is awaken naked on a foreign planet along the shores of a seemingly endless river. But that's where Burton and billions of other humans (plus a few nonhumans) find themselves as the epic Riverworld saga begins. It seems that all of Earthly humanity has been resurrected on the planet, each with an indestructible container that provides three meals a day, cigarettes, alcoholic beverages, a lighter, and the odd tube of lipstick. But why? And by whom?

That's what Burton and a handful of fellow adventurers are determined to discover as they construct a boat and set out in search of the river's source, thought to be millions of miles away. Although there are many hardships during the journey--including an encounter with the infamous Hermann Goring--Burton's resolve to complete his quest is strengthened by a visit from the Mysterious Stranger, a being who claims to be a renegade within the very group that created the Riverworld. The stranger tells Burton that he must make it to the river's headwaters, along with a dozen others the Stranger has selected, to help stop an evil experiment at the end of which humanity will simply be allowed to die. --*Craig E. Engler*

Product Description

All those who ever lived on Earth have found themselves resurrected--healthy, young, and naked as newborns--on the grassy banks of a mighty river, in a world unknown. Miraculously provided with food, but with no clues to the meaning of their strange new afterlife, billions of people from every period of Earth's history--and prehistory--must start again.

Sir Francis Bacon would be the first to glimpse the incredible way-station, a link between worlds. This forbidden sight would spur the renowned 19th-century explorer to uncover the truth. Along with a remarkable group of compatriots, including Alice Liddell Hargreaves (the Victorian girl who was the inspiration for Alice in Wonderland), an English-speaking Neanderthal, a WWII Holocaust survivor, and a wise extraterrestrial, Burton sets sail on the magnificent river. His mission: to confront humankind's mysterious benefactors, and learn the true purpose--innocent or evil--of the Riverworld . . .

From the Inside Flap

All those who ever lived on Earth have found themselves resurrected--healthy, young, and naked as newborns--on the grassy banks of a mighty river, in a world unknown. Miraculously provided with food, but with no clues to the meaning of their strange new afterlife, billions of people from every period of Earth's history--and prehistory--must start again.

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The Awakeners

By Sheri Tepper

Mike's Review: One of those book-of-the-month volumes that actually stayed with me on my mind since highschool. Again the religious story was key to my interest. As some of the other reviews on Amazon relate, the author does have a few axes to grind and repeatedly lays them out in her other books too. Simply unforgettable.

The following review from: <http://www.curledup.com/awakener.htm>

Sheri S. Tepper has written several excellent novels rich in detail and full of weighty issues, among them *Grass* and *The Gate to Women's Country*. She tackles both head-on and sidelong such subjects as gender inequality, miscommunication between intelligent species, and the troubling dichotomy between faith and religion. In *Northshore* and *Southshore*, the two halves of *The Awakeners*, she writes around intertwined themes of species interaction and the lies propagated by a false church.

The Awakeners takes place on a planet divided and encircled by the World River, a globe-girdling body of water that keeps all inhabitants confined to the Northshore. Thrasne, a young Boatman whose life is a constant journey ever westward, as proscribed by the priesthood of the Tower, makes his way working on a trading boat, visiting towns but never settling in one. Pamra Don is a young priestess of the Tower whose mother drowned herself in the River, a heretical act that kept her body from being Sorted as the Tower teaches. Thrasne and Pamra's lives become forever linked when Thrasne finds the hardened, Blighted body of Pamra Don's mother. He is astonished and obsessed with the woman's resemblance to a figure from his dreams he calls Suspirra. He keeps the Blighted body, letting his crewmates believe that it is a statue he himself carved. Every time his boat completes the seven-year journey to Pamra's village, he marks her progression, driven by the nearly imperceptibly slow plea of the wooden Suspirra.

Pamra's absolute devotion to the Awakener priesthood is shattered when she discovers [a secret about what happens to the dead of the faithful, and the purpose of a group of angels who bear them off.]

A disillusioned and schizophrenic Pamra becomes the leader of a new faith that will bring into the open a long-secret rebellion from within the Tower hierarchy itself. It will also bring Thrasne, helplessly in love with the indifferent Pamra, into contact with a young woman from the steppes of Northshore. He will become a part of the greatest expedition his world has ever known, to the unexplored, legendary place across the World River -- Southshore.

The Awakeners is told in dreamlike language, evoking an otherworldliness that seems almost possible. A fantasy with a hint of very soft sci-fi, this novel ruthlessly questions the veracity of the origins of religions. Arguably not Tepper's best work, *The Awakeners* still finds its own place within the body of her fictive works. Sheri S. Tepper is an undeniably strong, original voice in a genre that often relies overmuch on cliched ideas.

NEWS SECTION



DRUID GORSEDD: THE FESTIVAL OF LUGHNASADH, 2009

You missed the very first Burning Man at Baker Beach in San Francisco. You regret not being there when Lola Montez first danced at the Hippodrome on the Barbary Coast. You totally missed the harmonic convergence that ended in 1519. Finally, there is a first experience happening in your time.

The Druid House of Danu will host an historic Gorsedd for the Festival of Lughnasadh, July 31 to August 3, 2009, at the Pema Osel Ling Buddhist Retreat near Monterey, California. The Chosen Chief of OBOD, Philip Carr-Gomm <http://philipcarrgomm.wordpress.com> is traveling from Sussex to help ground participants in Druid culture. The Archdruid of AODA, John

Michael Greer, <http://www.aoda.org> is coming down from Oregon to share his extraordinary knowledge of Druid history and magic. The famous author, musician and founder of ADF, Isaac Bonewits, <http://www.neopagan.net> is coming from New York to do a workshop on constructing Druid rites. Be a witness to the emergence of a common Druid Diaspora in the West: the culture that must come.

Among our participants are recording artists, such as, Evelie Delfino Sâles Posch, Bard of Taliesin and leader of the Chorus and Band for Reclaiming's Spiral Dance <http://www.youtube.com/watch?v=kzw40xupfOY> . The Druids of the Oak Ash Thorn Brewing Company <http://www.oakashthornbrewing.com/> , are bottling a special mead under the House of Danu label for the Gorsedd. Thorn Coyle, priestess of the Feri tradition: a popular author and performing artist will instruct you in the subtle graces of our official drinking song. <http://www.thorncoyle.com/> .

Time and space are running out for you to register for this first historic Gorsedd of the Druid House of Danu. People of numerous Druid organizations and Pagan traditions have seized the opportunity not to miss this experience. REGISTRATION DEADLINE IS JULY 15th www.houseofdanu.com. You must use PayPal. <http://www.youtube.com/watch?v=VqsTZBRDm>

James
Gorsedd Master
House of Danu
TaliesinDruids@gmail.com



Founder of Bardic Druids Honoured

BBC News

http://news.bbc.co.uk/2/hi/uk_news/wales/8110335.stm

Iolo Morganwg is considered by some as having a lasting impact on the Welsh culture

Some will argue as to whether Iolo Morganwg was a fantasist, or a genius and champion for Wales.

But one thing is certain, in 1792, the stonemason from the Vale of Glamorgan presided over the first gathering of the Welsh bardic order, the Gorsedd.

Now, after years of campaigning a plaque in his honour has been unveiled at Primrose Hill in London.

"This will be a real day of celebration for Welsh people everywhere," said the BBC's Huw Edwards.

The broadcaster, who is president of the London Welsh Association, will lead the midday ceremony, which will include a poetic declaration, singing, and of course, the participation of the Gorsedd, in their full bardic regalia.

Permission to have the plaque to Morganwg at the Primrose Hill site had to be granted by the Royal Parks, and is the only such memorial of its kind on the hill.

"We in the London Welsh community are very proud of Iolo Morganwg and his invaluable contribution to the culture of Wales," added news broadcaster Edwards.

"The memorial is long overdue, but we are grateful to the Royal Parks for allowing us to mark Iolo's genius.

"I hope we see a big crowd to give Iolo Morganwg the prominent tribute he deserves."

'Invention'

The plaque has been designed by the sculptor John Meirion Morris, who remarked when commissioned: "It is a privilege to be asked to design such a monument, and to bring a piece of Wales to the very spot that Iolo gathered the first meeting of the Welsh druids."

Born Edward Williams in 1747 in the small parish of Llancarfan, Morganwg was a founder member of the Unitarian movement in Wales, an anti-slavery campaigner, and political radical who called himself "The Bard of Liberty".

His stonemason craft saw him travel widely around Wales and to London, which brought him in to contact with scholarly society.

It was in London that he conjured up the notion of the Gorsedd of the Bards of the Isle of Britain, convincing many of his peers at the time that this was an authentic and ancient institution.

Trappings of his fledgling druidic organisation included the ancient bardic alphabet, a complete invention of Morganwg.

However, regardless of his scholarly deceptions, his creation of the Gorsedd, and the way he associated it with the eisteddfod movement in Wales was the seed that would grow to become today's modern Gorsedd and the National Eisteddfod.



Actor Matthew Rhys became a member of the modern day Gorsedd in 2008

EVENTS SECTION

All submitted by Stacey this time for events in California.

July & August Ceremonies and Trainings

Purification Lodge in Los Gatos

Sunday, July 26th from 9am-1pm

The purification lodge is an elemental ceremony practiced by many different indigenous and earth-honoring cultures. In this ceremony we will be welcoming back those who completed their summer wilderness quest at Shasta, making prayers for continued earth healing in the Guadalupe Watershed, and lifting up whatever others prayers that participants arrive with. All are welcome and these community lodges are always by donation; however, if you have never lodged with us, please carefully read over the info sheet on the website's calendar of events. Even if you have attended this lodge, please confirm attendance with me by phone or email. Finally, talk with me if you have lodged before and want to learn to help tend fire. The image is from lodge construction during our 2008 Mt Shasta Wilderness Quest.

Mountains Walking: Mt. Diablo Summer Series

Saturday, August 1st from 10am-4pm

Our day will focus on cultivating mindfulness and non-dual awareness through diverse forms of walking meditation. Using silence, formal instruction, and group discussion we will ask the mountain to guide us in natural movement and embodying an open heart/mind. Co-leaders are Carolyn Clebsch and Daniel Foor, and cost is \$50 (or \$90 for both the August and September day-long trainings). Please register with Daniel.

Carolyn is a fifth-generation S.F. Bay Area native and an ordained Zen priest with over three decades of meditation practice. This training is part of our year of ceremonial work on Mt Diablo. For more information on this training, the September day-long, or the multi-day Autumn Prayer Walk visit the Mt Diablo 2009 section of the website. The image is a magical stone formation along the Summit trail where we made ceremony during our July gathering on the mountain.

Earth Healing in the Guadalupe Watershed

Saturday, August 15th from 10am-5pm

After six months of ceremony in the highlands of the Guadalupe Watershed, in July we held a lovely day-long ceremony at Campbell Park along Los Gatos Creek. This included quality time with relations such as Cottonwood, Willow, and Alder, as well as the offering of a Peace Tree ceremony for the well-being of the land, neighborhood, and local spirits.

In August our year of earth healing ceremony continues with a day along the middle stretch of Guadalupe Creek (after the reservoir and before merging with Los Gatos Creek). Especially after merging with Alamitos Creek, this is a stretch of the river that has been heavily impacted by mercury contamination from the former Almaden mines. Participants can expect to spend a satisfying day in

ceremonial space with supportive community weaving healing energies for a local place of beauty that could use the extra love and care. To get a feel for the year's progression so far visit the Guadalupe Watershed section of the website. Cost is \$50 and you can just register with me directly. The image is a feeder creek flowing down the southern slopes of Mt Umunhum into Upper Los Gatos Creek just west of Lake Elsmar.

Community Song and Drum Circle in Woodside

Saturday, August 29th from 11am-1:30pm

Song, drum, and dance are the living heart of many earth-honoring traditions, and yet many of us modern folks either feel inhibited in our expression or lack a community with which to celebrate. Join us for this regular, family-friendly, community gathering where participants explore the medicine of song and rhythm in a supportive, reverent, and playful space. Ceremony (11am-12:30pm) is followed by a healthy potluck (12:30-1:30pm) and circle is by donation. Contact host Andy Logan for directions and to confirm your space (650) 575-8686 / alogan22@msn.com . All are welcome. For more info see the listing on the website. The spiral image is a natural stone art installation along the Table Rock trail near Mt St Helena.

Guadalupe River Clean-up in North San Jose

Sunday, August 30th from 12noon-4pm

We have made a multi-year commitment to do clean-ups ("hands-on healing") along a 1.6 mile stretch of the Guadalupe River in North San Jose. The stretch of river we have adopted is between Montague Expressway and Tasman Dr. (between 237 and 101), fairly close to the South Bay Wetlands. This area also includes the wonderful restoration-in-progress Ulistac Natural Area, a former seasonal encampment of the Ohlone people, then golf course turned public park. During our first clean-up in June over a dozen volunteers hauled out 15+ large bags of garbage.

We will begin our 2009 river clean-ups at 12noon and complete around 4pm (of course it's OK if you need to leave early or wish to stay later). Gloves and garbage bags/containers for recycling will be provided. Location: Near the intersection of North 1st Street and River Oaks Place in San Jose, look at a map and you'll see there is a footbridge over the Guadalupe River there. We will meet at that footbridge and focus on the stretch of river north of the footbridge. Try parking at the end of River Oaks Place or whatever residential parking works. Bring: Sunscreen and a hat, old shoes, clothes you don't mind getting dirty, friends or family, plenty of water, and maybe some snacks. For questions or to confirm your attendance: contact Linda Mirch at linda_mirch@att.net or (408) 489-0576. Children with supervision are welcome; the river will be low this time of year. Obviously there is no cost.

These events are part of the year of earth healing ceremony we are offering to the beings of the Guadalupe Watershed. The image of the natural pool is from our May gathering along the Upper Guadalupe before the dam and before the mercury enters the river from the former mines.

ADVERTISING SECTION

No guarantees on the qualities of the following:



Atelier du Druide

From Brother Sebastien in Quebec

École et atelier de poterie
Pottery school and workshop
6 Brown Cambell's Bay
Québec – Canada

Un atelier et une poterie totalement unique dans son genre

Avez-vous envie de créer, de faire une expérience original et de vous exprimer ?

Vous voulez un lieux de détente et de création uniquement pour vous?

Pourquoi pas vous offrir une retraite avec un Druide et un potier ?

Avec cette retraite, vous découvrirez la sagesse et mémoires des druides et vous apprendrez comment faire de la poterie antiques.

ale et de faire la connaissance des anciennes techniques de poteries avec une touche de modernité.

Des cours professionnels pour les enfants et les adultes

Avec plus de 10 ans d'expériences à enseigner la poterie et les arts !

A total unique pottery and potteryshop in its kind!

Want to be creative, live an unique experience and express yourself?

You want a place for yourself to create and relax?

Why not offer yourself a pottery retreat with a Druid and Potter?

Trough the retreat you will discover the memories and knowledge of the Druids and learn how to make pottery the ancient way!

The pottery shop will allow you to discover real local and authentic earthenware

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Professional Pottery classes for kids and adults

Wiht more then 10 years of exprience in teaching pottery and the arts

Les visites guidées de l'atelier sont aussi disponibles avec le potier sur rendez-vous.

Guided tours of the workshop with the potter is also are available by appointment.

Nouvelle horaire de cours

New schedule for pottery classes

Lundi / Mon	
Mardi / Tues	19H30 à 20h30
Merc./ Wed	
Jeudi / Thur	14h00 à 16H30 19H30 à 20h30
Vend / Fri	14h00 à 16H30

Note

Il n'y a plus de cours de poterie durant les fins de semaines
Les fins de semaines sont maintenant réservées aux ateliers spéciaux
et aux retraites de poterie.

Week-end workshops are no longer available
They are now reserved for pottery retreats and special workshops.

Tarifs sur demande
Fees are available on demand

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www.atelierdudruide.com

Nouveau courriel / New email :
potier@atelierdudruide.com

Druids: Battle of Magic


Introduction:

The recipes to the secret potions that maintain peace and harmony throughout the land are contained within the Book of the Druids. When the book was stolen, four ancient druids set off toward the Dark Castle to seek the valuable tome and restore peace to the land. Assist them in their quest by matching three or more Symbols of Power to fill up their magic reserves and unleash their enchantments. They are counting on you to return what is rightfully theirs and stop evil from possessing this ultimate power!

Druids: Battles of Magic is a fantasy adventure that involves swapping magic components to create sets and fill the bars of mana. With over 110 game levels and a full featured editor there is a near endless chain of magical events that can wind forward. The graphics and sounds are key components, and their mystic nature will calm and sooth a rough day.

- 110 levels of non-stop fun
- Dynamic game play !
- Candy-eye graphics and enchanted sounds!
- Level editor to build your own custom levels!
- Visual storyline with beautiful graphics!



FOR:  98/ME/2000/NT/2003/XP



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[The Celticism Research and Study Group \(CRSG\)](#)

To: All Those Interested in the Study of the Culture and Religion of the Ancient Celtic People

From time to time, various groups emerge with the hope and idea to improve upon what is readily available to the public. Though such groups mean well, more often than not their primary goal is to capitalize on the passing of common knowledge or erroneous knowledge in order to make a profit. I would like to start this email by clearly stating these are not the intentions of the [Celticism Research and Study Group \(CRSG\)](#). The primary focus of our group is to establish a domain in which participants are exposed to various avenues in order to express, obtain, or increase their knowledge of the Ancient Celts and modern Celtic Spirituality (a.k.a. Celtic Reconstructionism, Druidry, Druidism, etc.)

Currently those wishing to improve their knowledge of ancient Celtic Culture and Spirituality must weed through various sources of information ranging from the romanticized ideals portrayed as mystical knowledge to the bone-dry textbook styles of Celtic scholars. This task is very daunting and certainly not for those who are unfamiliar with systematic or appropriate research procedures. As a result, many people decide to give up on their research and continue to feel a void left in their religious beliefs and practices.

Will Apple, the founder of The Celticism Institute and the [CRSG](#), noticed how difficult it is for the “Average Joe” to obtain a decent source of credible knowledge and formulate a plausible belief system based on such knowledge. He also noted how difficult it was to understand many of the credible texts due to either writing style or reading level. Thus, he decided to form a study group for those who wanted to learn more about the ancient Celts, in a group setting.

The [CRSG](#) is currently in the format of a book-reading club. Participants are given a book to read in a certain time. During the reading of the book, and afterwards, the participants discuss various topics via an online group list. We would like to take this opportunity to invite you to participate in these studies. Today we will begin a new study session with the reading of the [Tain Bó Cuailnge: The Cattle Raid of Cooley](#). The reading period will run until August 12, 2009 with the discussion period ending on August 26, 2009. More information regarding group reading and discussion structure can be found at our [Yahoo Group list](#).

We are also looking to fill several positions with the CRSG. These positions are, Chief Journalist, Journalist, Production Manager, Head Researcher, Researcher, Chief Critic, and Critic. Descriptions of these positions can be obtained after joining us on our [Yahoo Group List](#).

The [CRSG](#) has been instrumental in beginning the formation of a [Celtic Catechism](#). The [Celtic Catechism](#) is not meant to serve as a dogmatic approach to Celtic Spirituality. We recognize the differences among the Celts from tribe to tribe and nation to nation. However, such differences are usually because of different lore and regional associations. The Celts did however, have a strong core of shared beliefs in religious and cultural practices, this is the focus of the Celtic Catechism. It will serve as an expression of the commonalities in Celtic Spirituality while allowing for freedom in worship of

one's gods. It will aim to answer such questions as "Who are the gods, who were/are the Druids?" However, it will not provide answers for questions such as "What god should I call upon for healing, what goddess should I patron?" Since, this is such an encumbering task having participants from as many perspectives as possible will be a tremendous asset to the project.

Currently in the workings of The Celticism Institute is the development of a website to aid Celtic Spiritualists of varying levels in the pursuit of Truth. This website will be the new home of the [CRSG](#) book-reading club. There will be a forum for discussions of various topics related to Celtic Spirituality. We will also offer an intensive three-year curriculum for those wishing to develop their spiritual lives. We will begin the development of a depository for resources on the Celtic Culture and Celtic Spirituality. The website will also offer an extensive archive of information with reviews by CRSG critics. This and much more will be the goal in the providing of a website to participants in the CRSG.

Currently, we are asking for those interested in the program to join us on our two Yahoo Groups. <http://groups.yahoo.com/group/ceticismresearchstudygroup/> and http://groups.yahoo.com/group/celtic_catechism/ It is there all discussions will be held until the completion of the website.

Blessings of Imbas,
Tommy Watson
Assistant Director of CRSG

Publishing Information

Title: Druid Inquirer: A Scrapbook of the Reformed Druid Communities

Editor: Michael the Fool

Published: 8 times a year. No mailed copies, just free on the internet, print your own.

Submissions Policy: Give it to me! If you have news about your grove, written a little essay, like to write up a book or move, have a poem, saw an interesting news article in the paper, or have a cartoon, send it in to mikerdna@hotmail.com

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