

Druid Inquirer  
Samhain Issue Y.R. XLVIII  
December 30, 2010 c.e.  
Volume 26 Issue 8  
Magazine Founded Summer Solstice, Y.R. XLVI

**NOTE: This issue has been partially recovered from the original file that had become corrupted due to data degradation. The following remains to be presented as-is.**

Formatted for double-sided printing. Editor's Notes It is the end of the Julian Calendar and it is time to reflect on what has happened, and make a fresh start. I hope that all your goals for next year work out. It has been a very difficult year for me in Canada, but while I have been relatively silent during my intense work, I have held you in my heart and long for my heady days of 2002-2006 when I could devote an hour or two to this magazine preparation everyday. Continuity is important, as are regular traditions. If it were not for this magazine, I might even forget the high holidays, such as my workload, these traditions force us to stop the ordinary events and go back to a big picture to a cyclical pattern rather than a long trudging linear march. Surprisingly, I pulled together 40 pages anyway! There was a lovely lunar eclipse last week in North America if you saw it. As always, just because you can't see something, doesn't mean something is there. And if you are in shadow, then something is blocking the light, and in this case, it was us (the earth) blocking the light. In that sense, we often cause our own darkness, but can also bring our own light, or at least borrow a little until we can. I wish you a happy 2011, and make it an especially Druidic year for you. Deadline for the Oimelc issue is January 22, 2010. For Submissions of essays, poems, cartoons, reviews, conferences, events, grove news, articles of interest, etc: Send to [#HYPERLINK "mailto:mikerdna@hotmail.com"](mailto:mikerdna@hotmail.com) [#mikerdna@hotmail.com](http://www.rdna.info/wherogrove.html) [#Table of Contents](http://rdg.mithrilstar.org/grovelist.htm) News of the Groves Dr. Druid & Physician's Apprentice Soft Altars Reformed Druid Shamanism Pt 2: Coaching Rebirth of Gratitude Druids in the Media: Ellen Hopmann Druid Symbols in the Media Celtic Story Types Seasons ñ Wikipedia Island of Trees, Montreal's Oaks News: The Ode to the Celtic Tiger 1994-2010 News: Largest Hoard of Anglo-Saxon Gold News: Ubiquitous TV Replaces Silence News: Atheists, Jews, Mormons most Knowledgeable News: Woman Claims to Own the Sun Books: These Treats Won't Rot Your Teeth [#News of the Groves](http://rdg.mithrilstar.org/grovelist.htm) A fuller list of the known active Reformed Druid groves is available at [#HYPERLINK "http://www.rdna.info/wherogrove.html"](http://www.rdna.info/wherogrove.html) [#HYPERLINK "http://rdg.mithrilstar.org/grovelist.htm"](http://rdg.mithrilstar.org/grovelist.htm) Habitat Grove: News from Quebec Went to the Grove of

Local Woodland Druids also here in Quebec for Samhain and ordained Sebastien Beaudoin to the Third Order on a very chilly morning. For Halloween, I made a very elaborate office decoration and won first prize with a Tunnel of Terror at the office party. Kids loved it, music, beads, spider threads from the ceiling, monster pictures, trippy red lights, bones on the ground, funny tombstones. Went to a lot of Jewish events over the last 6 weeks and been doing some reading about them. Wouldn't it be bizarre if the Celtic religions practitioners and Irish had been as able to keep things going over centuries and centuries of persecution and diaspora? Some say they did, most of us just wish they had. Of course, we'd never be able to fit all the Irish back into Ireland, even with a shoehorn! As the News Section article says, hard times in Ireland mean more folks emigrating again. Sadly Ireland's most enduring export has been its people, although I'd say those are among the finest exports in the world, wouldn't you? Koad Protogrove: News from Ohio If you are in the Toledo area during the holidays, let me know. We can at least have a cup of coffee! † Koad Protogrove of Toledo held their Winter Solstice ritual on 20 December - five people were in attendance, our largest group yet! We have found a place to hold ritual and we celebrated the Solstice Season and the Season of Sleep. Blessed Yule to all! † Jean (Phagos) Pagano † Blackthorn Protogrove: News from Kentucky Dear Mike, Greetings! I'm writing to inform you that as of December 1st, 2010, Blackthorn Grove Protogrove will be moving to Louisville, KY. When you can, please change our location on your Grove locator tool on the RDNA web page, and update our listing. We shall continue to hold monthly meetings and host public seasonal observances, although now limited to public areas such as parks, nature preserves, etc. # Hope your holiday season is a fruitful one! # Yours in the Mother, # Christopher Blackthorn, # Blackthorn Grove of the Local Woodland Druids: News from Quebec Winter Solstice Ceremony Saturday, December 18 Σ 10:00am - 11:00am # Meeting place: Atelier du Druide, 6 Brown Street, Campbell's Bay, QC Bring an offering, (Dry fruit, nuts, bird seeds and/or even a piece of evergreen of your choice). † Do dress in extremely warm clothes and have good snow boots because there is a little bit of walking. † Will be heading to Gigi's Cafe in Campbell's Bay afterwards around 11 h30 (1452 on Route 148). † I hope to see you there! Bring a friend, make a new one!! † SÈbastien Beaudoin, Druid-priest RDNA Branwyn Protogrove: News from Georgia CONSTITUTION # OF THE GROVE OF BRANWYN # (REFORMED DRUIDS OF NORTH AMERICA) ### We, the Grove of Branwyn (Reformed Druids of North America), in order to make our existence more fruitful, do hereby enact this, our Constitution. ## ARTICLE I # The official name of this organization shall be the Grove of Branwyn (Reformed Druids of North America). The secular name of this organization shall be the Garden of Branwyn. ## ARTICLE II # The Grove of Branwyn (Reformed Druids of North America) is a non-profit religious organization, based in Moultrie, Georgia. We are not, nor shall we ever be, associated with any group or organization that promotes violence, hatred, or any evil towards mankind and or Creation in general. We believe in the worship of the

God and Goddess, love of Nature, and Peace.##ARTICLE III#Any resident of Southwest Georgia, may become a member of this organization upon presentation of a petition, which may be oral, stating that he/she believes in the Basic Tenets of the Reformed Druids of North America as set forth in this Constitution. ##ARTICLE IV#The Basic Tenets of the Reformed Druids of North America are these:#1) Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.#2) Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the objects of creation, is important to man's spiritual quests.##ARTICLE V#There shall be three officers of this Proto-grove of the Reformed Druids of North America:#1) The Grove Father. He shall preside over all services and meetings of the Grove.#2) The Grove Mother. She shall assist in services, and shall be the principle officer in the secular arm of the Grove.#3) The Bard. He/She shall assist in services.##ARTICLE VI#The two principle officers of the Grove shall be thus:#1) The Grove Father: Sean Edwin Storm (Founder) 3rd. Order Priest of Branwen.#2) The Grove Mother: Connie Marie DeSalvo (Founder) 2cd. Order Priestess of Rhiannon.##ARTICLE VII#Though each and every member of the Grove may worship God in his/her own way, the Grove patron Gods and Goddesses shall be thus:#1) Branwen: Welsh goddess of love and beauty.#2) Rhiannon: Welsh goddess of horses and the land.#3) Cernunnous: Celtic god of fertility and the woodlands.##ARTICLE VIII#Any and all persons, regardless of age, creed, sex, orientation, race, or religion may be a member of the Grove of Branwyn. Active members must be 18 years of age or older, and thus have full voting rights within the Grove. Children under 18 will be considered family members with no voting rights. No one under the age of 18 can join the Grove of Branwyn without written permission from their parents.##ARTICLE IX#All group decisions may be attended by a majority vote at monthly meetings. A quorum, which shall be one-half of those known to the officers to be current members, must be present at meetings for any and all decisions to pass. In the event of a deadlock the Grove Father will decide the vote. The Grove Father and Grove Mother reserve the right to change or modify any decisions passed. If there is a problem within the Grove, the Grove Father and Grove Mother will hear the issue and judge accordingly.##Approved this 8th day of September, 2007, in the first year of the worship of the Earth-Mother, by the Grove of Branwyn (Reformed Druids of North America).##Sean Edwin Storm#Grove Father ##Connie Marie DeSalvo#Grove Mother

#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. He hasn't quit, just waiting for you to write him! So do it! Reflections of a Physicians Apprentice Irony Sade November, 2010 Happy Thanksgiving. No snow yet, but all the leaves are down, except on a few of our young fruit trees who don't know any better.

Despite how long it has taken to get here, the end seems to be approaching rather suddenly. I have less than five weeks left in my apprenticeship. True, I will not finish my clinical time till March, but that includes one month of Toxicology at Upstate, and three weeks of in-patient family medicine at St. Josephs. Add time lost to interviews and holidays, and my days left in Elbridge dwindle rapidly. I will be sad to leave. I like working with the doctors and nurses there, but mostly I will miss knowing what happens to my patients. Several people stick in my mind. One elderly couple came to us from another physician after growing frustrated with the care she was getting. She was "demented" according to the other doctor. There was nothing they could do about it. We spent nearly an hour with them on her first visit, going over her story, her decline, her old records, and listening to her husband and niece explain how they didn't think this was simply dementia. Then we started asking questions. Her thyroid, blood sugar, vitamin D, B12, and folate had never been checked. Her legs were swollen, her lungs crackling. "Oh, she's been like that for months," her husband said. "That's just her COPD, right? That's what the other doctor told us!" She was in heart failure. She was also on three blood pressure medications, two of them beta blockers, slowing down her already stressed heart. It was very hard to remain professional regarding her prior treatment. We made some changes, we checked some labs. Two weeks later her heart failure had resolved, her hypothyroidism was treated, she was sitting up straight in her wheel-chair, and her husband reported they had had their first lucid conversations in eighteen months. We changed someone's life. Not all the stories are so rewarding. Another gentleman showed up complaining that he was coughing up blood. "How much blood are we talking," I asked. "A few spots on the tissue?" "No!" He replied. "Enough clots to fill the toilet. Twice." He is a smoker who worked with asbestos in the past. A CT revealed two nodules, a cavitating lesion and plural plaques across both lungs. I do not need much follow-up to know what happens next to him. Then there are the people merit closer watching. Last week we had an obese, depressed, divorced, diabetic, hypertensive man who was going to be alone for Thanksgiving. I wanted to invite him home just so he would have somewhere decent to spend the holidays. I didn't. I sincerely hope I do not see him in the paper next week. It bothers me that I could have offered help as a person that I could not provide as a doctor. It feels like an opportunity missed. How should we proceed when the right thing to do for the patient is the wrong thing for us, professionally? Doing right by the patient has been my touch-stone since I started down this path, and it has usually led me right. With the

entanglements of rural family care it is becoming more complex. Recommending grey-market nursing might be the best thing for a particular family, but if word gets out and I lose my license, I would be in no position to help others. Taking on the psychic anguish of any individual is therapeutic for them, but if doing so un-grounds me I will lose the ability to help the next person who needs it. How much should we give ourselves to our work? How much do we keep for ourselves? How much energy can we pour into each patient and still have something left to carry on? I'm still learning, here at the end of this apprenticeship. I expect I always will be.

#Soft AltarsBy John Phagos of ToledoI determined, some months ago, to put together an outdoor altar to the Goddess Fand. The story of Fand holds a particular interest for me and I have asked the Goddess for help on a number of occasions. I wanted this altar to be something unique, something in the forest, and most of all, something non-invasive. I wanted this to be a place where I put speak or imprint offerings to Fand or to the Goddess Boann, the Mother of my People. In addition to the placement of offerings, there is work to be done in the border between my home and the natural world. For this, I have pioneered the concept of 'soft altars'. Soft altars are altars that are comprised of the spaces between boundaries. Let me give an example: I have an altar to Boann. This altar is actually made of five separate trees that have either a piece of paper or a piece of cloth, attached to the tree by a string, on which the name 'Boann' is written in Ogham. Each piece of paper or cloth has one ogham on it. Once each piece of material is put on a separate but nearby tree, the 'soft' altar is created. At this point, intent is applied to the altar, by means of prayer or chant. The altar is 'soft' because it is not solid - it is the borders (the oghams on the trees) and the spaces in between. The altar is 'activated' anytime any object, be it animal or human, crosses any of the planes which are internal to the altar perimeter. The beauty of this approach is that the altars are a) biodegradable; and b) non-permanent. Each time the altar is 'activated', the intent is expressed. Once the altar biodegrades, the work is done. Here is a diagram of the altar:Fand:

####This is a diagram of four trees, each with an Ogham on it (either cloth or paper). The oghams are 'F' (fearn), 'A' (ailim), 'N' (nion), and 'D' (duir). Anytime the plane, delineated by the four trees, is crossed by animal, mineral, or vegetable (a leaf, for example), the altar's intent, as previously imprinted, is expressed. The 'soft altar' methodology is non-invasive, easily biodegrades, and can be used anywhere. It is a methodology that I find innovative and effective. It is a beautiful way to honour the Gods in an urban, sub-urban, or rural environment. It uses the liminal spaces between the trees and something substantial, vibrant, and sensitive.#

INCLUDEPICTURE "http://www.gaeilgebeagles.com/celtic\_line.gif" \\* MERGEFORMATINET ####Editor: The Japanese have similar ideas of putting a biodegradable rope around a sacred area, a tree, a rock, even a ritual space, and removing the rope after a ritual, or in the case of a more permanent area of holiness#s#,# #l#i#k#e# #a#

#s#a#c#r#e#d# #r#o#c#k#,# #p#e#r#h#a#p#s# #a#n#n#u#a#l#,# #o#r#  
#w#h#e#n# #t#h#e# #r#o#p#e# #f#a#l#l#s# #o#f#f# #f#r#o#m#  
#d#e#c#o#m#p#o#s#i#t#i#o#n#.#S#h#i#m#e#n#a#w#a#  
#(##j#~°Ël#ê#~°#NîN N#~,# #l#i#t#e#r#a#l#l#y#  
#"#e#n#c#l#o#s#i#n#g# #r#o#p#e#"#)# #a#r#e# #l#e#n#g#t#h#s# #o#f#  
#b#r#a#i#d#e#d# #r#i#c#e# #s#t#r#a#w# #r#o#p#e# #u#s#e#d# #f#o#r#  
#r#i#t#u#a#l# #p#u#r#i#f#i#c#a#t#i#o#n# #i#n# #t#h#e# #S#h#i#n#t#o#  
#r#e#l#i#g#i#o#n#.# #T#h#e#y# #c#a#n# #v#a#r#y# #i#n#  
#d#i#a#m#e#t#e#r from a few centimetres to several metres, and are  
often seen festooned with shide. A space bound by shimenawa often  
indicates a sacred or pure space, such as that of a Shinto shrine.#  
HYPERLINK "http://en.wikipedia.org/wiki/Shimenawa" \l "cite\_note-0"  
#[1]#Shimenawa are believed to act as a ward against evil spirits and  
are often set up at a ground-breaking ceremony before construction  
begins on a new building. They are often found at Shinto shrines,  
torii gates, and sacred landmarks. They are also used to mark trees  
that are believed to be inhabited by spirits called Kodama. Cutting  
down these trees is thought to bring misfortune.

#Reformed Druid ShamanismPart 2Willem Hartman, Reformed Druid (2nd Order - Elder Grove, France) Coaching Druidsby Willem HartmanIntro: Shaman-Druid-CoachI've been practising Core Shamanism since 2003. At least since 2003 ñ anything before that date is sort of hazy. The year 2003 was also the year when I discovered Druidism and fell in love with it, especially the RDNA variant. Some people think that Druidism and Shamanism are related, or even the same. Others think not. My opinion is that I have no idea. The more I practice, the less I know. Since 2005 I've been working with clients, using Shamanic techniques for Soul Retrieval, Extraction, Divination and various other methods. I never use drugs, except large quantities of coffee. In order to become a better practitioner I found that learning better counseling and coaching skills would be welcome. So I started to study these two disciplines. These days I've come to the point where I'm getting more interested in coaching and counseling as separate disciplines from Shamanism and am keeping the Shamanic art in the same place as my Druidism: in my private sphere. Some links between Coaching and CounselingEvery coach has her/his own vision of what Coaching is about and I think this is more or less the same for Counseling. I see Counseling as an art which is focused on problems, while Coaching is focused on solutions. Counseling is more interior oriented, while Coaching is exterior. Yet both arts use the same modules. For Counseling these modules are, in working order: Establishing a helping relationshipExploring problemsUnderstanding problemsProblem-SolvingGoal-SettingAction: Goal-RealizingEvaluation and AdaptationWhen applied to coaching the modules are placed in this order:First:Establishing a helping relationship, then:Goal-Setting Action: Goal-Realizingwhen we work we are faced with blocks and problems, so we need to start:Exploring problems and:Understanding problems, followed byProblem-Solvingfinish with:Evaluation and Adaptation and go back to:re: Action: Goal-RealizingFor example, in Counseling a Client comes to see the Practitioner with a problem (for instance: social anxiety). The Counselor takes it from there and both she/he and Client start by exploring the issue and as such come to understand it. Through understanding, appropriate action can be planned and executed.Coaching doesn't bother with looking at problems first ñ it is goal focused. It asks: ìwhat is it that you want and/or need?î From the answer an action plan is set and put into motion. Of course, at one moment or the other the process hits a snag. Something doesn't go as it should. A block, a problem, a difficulty to overcome. At this moment counseling-like exploration of the problem can be used. Through active listening and effective questioning the Coach can help the Client to recognise where the problem lies. Is it exterior: do you need additional training, money, knowledge? Or does the problem have its origins inside of us interior: do I need to work on self-discipline, optimism, resiliency?Understanding flows out of the exploration in a natural way and action can be re-applied. Coaching and TherapyWhen one is on a Coaching path, whether this is done in partnership with another person (a Coach) or through Self-Coaching, one isn't in Therapy. Yet while working on realizing a goal

and being confronted with problems, one is addressing interior issues as well as exterior. Exterior issues could be one of these things: a lack of financial means to realize the goal, a lack of skill, a lack of knowledge, a lack of certification/diplomas. An interior block or challenge has more to do with mental and emotional issues these could be for instance: lack of self-esteem, bad self-image, anxiety, sadness, anger, management problems. Coaching is a forward-looking art and in order to go forward one has to address and solve these blocks and challenges. So even though Coaching isn't Therapy, it has a therapeutic edge. One cannot go into a Coaching process and come out unchanged. Goals may change (and they will), but the amelioration of our inner conditions, due to efficient self-work within the Goal-Realising process is permanent. Example: my Goal may be to learn to swim. In order to achieve this I may need to learn all the necessary techniques, but I also may need to work on my self-confidence. Once I've successfully learned how to swim - I have achieved my goal and have my certificate suitable for framing, but I've also gained in self-confidence, which has a direct effect on my self-concept. If my next goal is to learn how to ride a bicycle, then I already have a head-start in one area: increased self-esteem, which will facilitate the learning process. As soon as I've learned how to ride a bike, I will have further increased my esteem for myself, and perhaps also ameliorated my anxiety problems related to speed and injury. The goals come and go, the inner conditions stay. In a way, though totally secular, coaching is a highly spiritual art ñ it is a constructive way of increasing our inner effectiveness and can bring us slowly but surely to the fulfilment of our hidden and greater potentials. Coaching and Druidism I find great comfort working on the art of Coaching and see a link with my personal form of Reformed Druidism. Druidism is like a calling. It is strange, difficult to describe. As soon as I think it is a joke, I find jewels of wisdom ñ and as soon as I take it very serious I see how silly it really is. I feel like a mad priest drunken on the Mead of the Gods and whatever I say, think or do is either oddly humorous or semi-enlightened. It's like always standing on the wrong foot. Yet I don't want to complain ñ it's a spiritual path like so many others and in quite a few ways a better one than most: no dogma, no hierarchies, love for nature, joking around and the occasional meaningful moment. The ancient Druids were functioning as a priestly cast, this much we know about them; the rest is a lot of guessing. Modern Druids, the Reform not excluded, could be doing the same. Not as if society is going to embrace us as such - the term 'dream on' comes to mind, and perhaps luckily so ñ but that doesn't stop the individual Druid, whether 1st, 2nd, 3rd, or 23rd Order, to behave in a priestly manner. With this I don't mean walking around in a bed-sheet and generally blessing things and certainly not acting 'holy' or 'wise', but acting from a sacred viewpoint, seeing life as a sacrament, as an opportunity to increase quality and to grow. This is not a prerequisite for any Druid, Reformed or otherwise. It is just how I do it ñ and as always, we never speak for the entire Reform, only for ourselves. Using a Coaching perspective and helping



others as a Coach, or Counselor, is a fulfilment of this felt sacred  
duty towards myself, others and all of Life.Yours in the ReformWillem  
HartmanFrance# HYPERLINK  
"mailto:willemhartman@yahoo.com"##willemhartman@yahoo.com## HYPERLINK  
"http://www.willemhartman.weebly.com/"##www.willemhartman.weebly.com#  
ADD stands for Arch Druid Disorder

Rebirth of Gratitude#By Jackier GreerCall it an "Aha!" moment. Call it enlightenment. Call it a kick in the butt from the Shining Ones. I call it my Rebirth of Gratitude, and it will guide me through the Season of Rebirth that will soon be upon us. My 83-year old father and I got home one day last June from a trapshooting (clay targets only, folks!) tournament in Yreka, California. Trapshooting is Dad's obsession since Mom crossed the Veil in 2007 and I have joined him, partly for exercise but mostly for the people (one wonderful family that could set an example for any Druid group of how to welcome new members) and because I want to share an activity as well as a home with Dad. Warily we unpacked our gear, then I remembered---I had four baskets of strawberries near the end of their useful existence. The canner and the dehydrator were sounding urgent calls. I went to the garage to carry in the tools of my other trade and my therapy---canning and dehydrating and teaching the same with the Oregon State University Extension service. My forehead banged into something solid and I heard a hollow sound like a snake's rattle. My shooting-obsessed father hangs bags of empty shotgun shells from our rafters---Frankenstein's monsters awaiting the reloader's punch of new life with a plastic "wad," black grains of gunpowder and pellets of shot. "Why the H--- do I have to stumble through this curtain of plastic hulls to get to my canning equipment?" I sulked. Exasperation stalked my tired body down to my aching feet already protesting at the prospect of several hours in the kitchen. Then an image lanced its way into my heart and soul---my elderly Dad, World War II Navy Veteran, standing tall and proud, blasting targets in the Northern California sun. Dad reliving every broken target and cursing every unbroken one in the clubhouse, savoring friendships that have sustained and nourished him since Mom crossed the Veil. The Universe presented me a lifetime's choice in that seminal instant. I heard a voice say clearly, "Would you rather be feeding him in his wheelchair and changing his diapers?" Why did the Universe even have to ask? Tears of gratitude and humility flooded every cell, filling each one with warmth, gratitude and indescribable joy. "Shining Ones please help me deserve your blessings!" I prayed I would never forget, even for a moment. I begged to always know the power of Gratitude. May Gratitude sustain me even when Dad is no longer standing in the sunlight of this incarnation. I pray each of you may know the same Rebirth.

Druids in the Media#Monthly class on Celtic culture and DruidismBy  
Melanie Haggren, Boston Pagan ExaminerDruidism: It is not what you  
think,â Ellen Evert Hopman describes her upcoming monthly class. Rev.  
Hopman is an initiated Druid, priestess, elder, and author. Her  
monthly class will address Celtic culture and history, Druid rituals,  
and other related topics in which the group expresses interest. The  
classes will be held at AwenTree, a magickal shoppe in Easthampton  
MA. The next class is on December 12, 2010.Each class begins with a  
Gaelic prayer to the goddess Brighid, and ends as the participants  
anoint themselves with water from the well in the classroom. In  
between, Rev. Hopman lectures on everything from Druid magic to the  
herbal uses of different trees. In the next class, on December 12,  
she will discuss Celtic gods and goddesses.Rev. Hopman was born in  
Austria. âI always heard about the Celts as I was growing up,â she  
says. In her 30s, âI figured out there are Druids in the world, and I  
was off and running.â Now she is a Druid Priestess and member of  
several Druid orders. She has written many books on Druidism. Her  
latest novel is due to be released in 2012. (See her books at #  
HYPERLINK "<http://www.ellenevert-hopman.com>"  
#www.ellenevert-hopman.com#.) Among other accomplishments, she co-  
founded the Order of Whiteoak, a group that bases its beliefs on  
those of the pagan Celts, in which she is now an Elder. (See more  
about the Order at # HYPERLINK "<http://www.whiteoakdruids.org>"  
#www.whiteoakdruids.org#.)âPeople have a lot of misconceptionsâ about  
Celtic culture and spirituality, she explains. Many people do not  
know that in pre-Christian Europe, Celtic culture dominated from the  
British Isles all the way to parts of Turkey. âIt was Europe for  
1,000 yearsâ from 500 BCE to 500 CE.The class meets one Sunday a  
month. Each session is \$15 per participant. Rev. Hopman hopes that  
people will come month after month; this will give the participants  
the cumulative benefit of the lessons. Adults and teens are welcome,  
as are any âmature youngstersâ who can sit and listen for two hours.  
AwenTree magickal shoppe is at 102 Cottage Street in Easthampton MA.  
See # HYPERLINK "<http://www.awentree.com/>" #www.awentree.com#.For  
more information, see # HYPERLINK  
"[http://www.awentree.com/calendar/cal\\_popup.php?op=view&id=390&uname=#](http://www.awentree.com/calendar/cal_popup.php?op=view&id=390&uname=)"  
#www.awentree.com/calendar/cal\_popup.php?op=view&id=390&uname#=.The  
Druid Isle By Ellen Evert Hopman www.llewellyn.com#Reviewed by  
Robin Umber , Circle Magazine# Ellen Evert Hopman's book, The Druid  
Isle, is the sequel to Priestess of the Forest. While The Druid Isle  
can be read without having read the first book, reading the two in  
order helps to give the reader a better understanding of the  
characters. While the tale is set in ancient times, the underlying  
themes of religious freedom, prejudice, perseverance, and honor are  
timeless.# #Priestess of the Forest centers on Ethne, a Druidess and  
her partner, a warrior, Ruadh. It begins with the Druids being  
highly respected members of society who were decision makers and had  
power, but ends with them losing much of that power as Christianity  
spreads through the land. In The Druid Isle, Ethne and Ruadh have  
gone deep into the forest to run a Druid school. Aife, the adopted

daughter of Ethne and Ruadh, has grown up at the school and now must venture beyond its boundaries to further her training to be a healer and priestess. Aife and her parents travel back to the kingdom in which Ethne once lived to meet with the Archdruidess and receive guidance. They find her frail and ill. She tells Aife she must travel to the Druid Isle to complete her training: a journey she must make alone and one that may or may not result in her safe passage to the isle. At the same time, a young man (Lucius) who had been at a Christian monastery finds himself swept into the conflicts between Christians and Druids who have recently befriended him. His journey takes an unexpected turn when he arrives on the Druid Isle and must decide if he will stay and receive the teachings of the Druids. The interwoven journeys of Aife and Lucius are a central storyline that takes the reader through the personal and political struggles of this time in history.##But more than engaging stories, these two books provide an introduction to the ways of Druidry. As I read, I realized that I wanted to learn more about this ancient philosophy and about the emergence of modern Druidry. The Druid Isle provided information at the end that helped me find websites and books to continue my exploration.

DRUID SYMBOLS IN THE MEDIA# There is a company called Digital Shredder. Note it's emblem. What does that mean? I met the Secretary of the Department of Transportation this month and noticed his lapel pin.# INCLUDEPICTURE  
"http://upload.wikimedia.org/wikipedia/commons/thumb/3/3c/US-DeptOfTransportation-Seal.svg/200px-US-DeptOfTransportation-Seal.svg.png" \\* MERGEFORMATINET ### # HYPERLINK  
"http://www.google.com/imgres?imgurl=https://www.cia.gov/library/publications/the-world-factbook/graphics/flags/large/imgflag.gif&imgrefurl=https://www.cia.gov/library/publications/the-world-factbook/geos/im.html&usg=\_\_7IMlFHGJwgcNskVbm-rgK95HZrg=&h=302&w=453&sz=8&hl=en&start=3&zoom=1&um=1&itbs=1&tbnid=RKGJPShhyo8ucM:&tbnh=85&tbnw=127&prev=/images%3Fq%3Disle%2Bof%2Bman%26um%3D1%26hl%3Den%26sa%3DN%26rls%3Dcom.microsoft:\*.IE-SearchBox%26tbs%3Disch:1" ## INCLUDEPICTURE "http://t1.gstatic.com/images?q=tbn:RKGJPShhyo8ucM:" \\* MERGEFORMATINET #### Flag of the Isle of Mann# INCLUDEPICTURE  
"http://thinkprogress.org/wp-content/uploads/2010/10/education-1.jpg" \\* MERGEFORMATINET ### Love this symbol too.

#CELTIC STORY TYPES  
By Daniel Hansen  
From his correspondence course  
It is customary to group early Irish tales according to the characters who appear in them. Accordingly, four cycles of tales are distinguished: the Mythological Cycle which recounts the various prehistoric conquests and inhabitants of Ireland; the Ulster Cycle, recounting the exploits of Cuchulainn, Fearghus mac Roich, and other heroes of ancient Ulster who were supposed to have lived at the time of Christ; The Fenians or Fionn Cycle, which tells of the adventures of Fionn mac Cumhaill, a contemporary of Cormac mac Airt, who is reputed to have lived in the 3rd century; and the Cycle of Kings, a collection about certain kings, some of whom may have been historical, who lived in the early centuries of the Common Era (CE). A different system of classification is found in early Irish tradition, which arranges tales according to theme rather than characters. Tales may therefore be grouped under headings such as tain (ëcattle raidí), catha (ëbattlesí), fisi (ëvisionsí), and immram (ëvoyagesí). Given the heroic nature of much of the Irish literature, many of the tales center important stages in the lives of various heroes, such as comperta (ëbirthsí), tochmarca (ëwooingsí), aitheda (ëelopementsí), and aideda (ëviolent deathsí). Under this system, tales from several of these the cycles may be grouped together under the same heading. Several types or classes of stories are common in Celtic myth. These forms include ADVENTURE, BATTLE, BIRTHS, CATTLE RAIDS, DESTRUCTIONS, ELOPEMENTS, PURSUITS, VIOLENT DEATH, VISIONS, VOYAGES, and WOOINGS, which are described in detail below. The plots of stories within each category are similar.

ADVENTURES (echtra; eachtra, eachtrae, eachtrada [pl.]). One of the story types found in Celtic myth for expedition or adventure. The Irish word for Adventure is Echtra (Eachtra), which is the first word in the title of several tales in a category of narrative that flourished from medieval to modern times, especially during the 15th to the 17th centuries. The thematic distinction of the Echtra involve a heroís journey to the Otherworld; whether in a coracle or underground, usually at the bidding of a beautiful woman of the Tuatha de Danann and it is often closely allied with the immrama or voyage tales, which tell of the heroís journey and adventures in the Otherworld located on an island in the western ocean. These adventure tales became so popular that Echtra came to be used in the titles of any romance. Although the titles of Old Irish are sometimes given modern Irish spellings, the Modern Irish Eachtra lacks the specificity of Echtra and may be used in titles of comic or anti-hero stories that do not follow earlier conventions. In the Echtra the hero is often lured or enticed on the journey by a beautiful young woman or wonderful warrior who tells tales of a mysterious land where every pleasure may be had, where youth, beauty, and happiness reigned and where illness, grief, old age and death are unknown. To reach this land the hero must usually cross the western ocean or a plain in which he is lost in a magic mist. When the invitation to visit the wondrous land comes from a wonderful warrior, he will be revealed to be a member of the Tuatha de Danann, the

divine race of early Ireland, often Lugh Lamfhota or Manannan mac Lir. Sometimes the hero never returns, but often he returns bearing gifts and great wisdom. The gravest danger facing the returning hero is that he will turn to dust as soon as his foot touches Ireland. The heroes of adventure tales include Art mac Conn, his brother Connla, Cormac mac Airt, and Loegaire. In 'The Adventures of Connla the Fair, son of Conn of the Hundred Battle' [Eachtra Chonlae Choim Maic Cuind Chetchathaig], a fairy promises the hero he will never suffer from old age or death. Connla leaves the land of the living and sets out for the Otherworld. He refuses to return even when his absence required him to forsake his father's crown. Other examples include: Eachtra Fergu Mac Leide, a saga of the king of Ulster; Eachtra Chormaic I dTir Tairnigire [Cormac's Adventure in the Land of Promise].

**BATTLE (cath).** The medieval saga lists devote a section to catha (battles), tales in which a battle is the fulcrum of the narrative. The dates of the supposed occurrences range from the prehistoric period [Cath Maige Tuired, Cath Maige Mucrama, Cath Maige Lena] through the Ulster Cycle [Cath Boinne, Cath Airtigh, Cath Ruis na Rig] and the Fenian Cycle [Cath Fionntragha, Cath Cnucha] to the early historic period [Cath Bealaigh Duin Bholg, 598, Cath Maige Rath, 637, Cath Cairn Chonaill, 649, Cath Almaine, 721, and even Cath Cluana Tairbh, 1014). The dates of the composition of the tales lie between the 8th or 9th century (Cath Maige Mucrama, Cath Cairn Chonaill) and the 17th (Cath Cluana Tairbh). The battles of the prehistoric period may be regarded as unhistorical. Cath Maige Tuired in particular, which tells of the rivalry between mythical peoples - Tuatha de Danann, Fomorians, and fir Bolg - and of the great battle between the two last named is an amalgam of traditions and motifs of divine origin. The battles of the 6th century and later are authenticated by references in the annals and other sources, though they have been largely fictionalized in the tales. The function of battle stories was not to tell of the violent encounters themselves - the fighting is seldom described and in many tales is only a minor part of the narrative - but to act as a setting for the narration of events relevant to the battle or of explanatory anecdotes about the characters or events in the story. In Cath Maige Rath, for example, the story of the feast at Dun na nGed and the insult offered to Congal Claen is related as the alleged cause of the battle. In Cath Bealaigh Duin Bholg the account of the battle is adapted to provide an explanation of the place-name, which was taken to mean 'fort of the bagsí, and the story tells how the Leinstermen drove a herd of wild horses with bags of stones tied to their tails through the Ulster camp to cause the utmost confusion before the attack.

**BIRTHS (comperta, combert, coimperta [pl.]** which means 'conception', act of begetting, procreation). Comperta is an early Irish tale type relating the wondrous pregnancies of the mother of kings and heroes. Related to the heroic biography genre, they incorporate international motifs: women becoming pregnant by ingesting insects, by sleeping with gods or birds or otters, or through incest. The heroes conceived in these tales include

mythical, heroic, Fenian, and semi-historical figures. In compert Con Culainn [The Conception of Cuchulainn], Cuchulainn's mother, Deichtire, adopts an abandoned child, son of the god Lugh, who soon dies. She later becomes pregnant after drinking water containing an insect. Lugh visits her, informs her that the child she is carrying is the same child she has just lost, and advises her to call him Setanta. Rumors abound that she is pregnant by her father, and she is hurriedly married to Sualdam mac Roach. She aborts the fetus, becomes pregnant naturally, and gives birth to Setanta, who is later renamed Cuchulainn. CATTLE RAIDS (Tain Bo). One of the story types found in Celtic myth. The stories known as cattle raids are plundering expeditions that describe the daring theft of cattle from a neighboring kingdom. The Irish word for cattle raid is tain and the most famous tale of this literary type is 'The Cattle Raid of Cooley' [Tain Bo Cuailnge] and 'The Cattle Raid of Fraoch' [Tain Bo Fraoch] DESTRUCTIONS (togail, toghail, togla [pl.]). One of the story types found in Celtic myth. These tales describe the destruction and death of famous saga characters in liminal Otherworldly settings of a building, often by fire. The best known of this form is 'The Destruction of Da Derga's Hostel' [Togail Bruidne Da Derga] is the second longest tale in Middle Irish, encompassing the entire biography of the legendary king of Tara Conaire Mor. Conaire's reign is methodically destroyed because of his disobeying and infringing the taboos (geis) put on him by his birdman-guardian and father. In that story, a king's failure to follow his sacred vows results in his death. The Hotel, banqueting-hall, or bruiden of the host Da Derga was thought to be near the River Dodder in south County Dublin. Giving a wrong judgment, he is doomed, ending his life in the blazing hostel, his decapitated head begging for water. Others include: 'The Destruction of Da Chocais Hostel' [Togail Bruidne Da Choca] and 'The Destruction of Troy' [Togail Troi]. ELOPEMENTS (aitheda, aithed, aithedha). Translation of the Irish aithed, elopement or flight, is the first word in a category of tale from Old and Middle Irish, Aithed Finn [The Elopement of Fionn]. Elopement is occasionally a mistranslation of toraigheacht [pursuit]. It is also associated with tochmarc [wooing] PURSUITS/RESCUE (togaigheacht, toraidheacht, toraidecht, toraigecht, toruigheacht, toraiocht, and toraigheacht). One of the story types found in Celtic myth. It is the conventional first word in the title of a large group of early Irish narratives. Examples of this type include: 'The Pursuit of Diarmait and Grainne' [Toraigheacht Dhiarmada agus Ghrainne] and 'The Pursuit of the Hard Gilly/Difficult Servant' [Toraigheacht an Ghiolla Dheacair]. The other form of this story type or rescuer include: Toraigheacht an Chairthe Sgarloide [Rescue of the scarlet cloth], Toraigheacht Duibhe Lacha [Rescue of Dubh Lacha], Toraigheacht Fiacail Ríogh Greag [Rescue of the King of Greece], Toraigheacht Ghruaidhe Grain-Aholuis [Rescue of the lady of the sun-burnt cheeks], and Toraigheacht na hEilite [Rescue of the doers]. VIOLENT DEATH



(aided, aitte, oitte, aideda [pl.]). Aided [Old Irish, violent death; act of killing; unpleasant fate, plight] is a conventional, tone-defining first word in the number of titles of Old Irish narratives. The édeath-taleí has been productive from the Old Irish period to the present day. Perhaps the narrative type most typical of early Irish literature, it is a name category of tales that poets should know in the 10th century tale list found in the Book of Leinster, which includes examples Aided Con Culainn [The Death of Cuchulainn]. Still earlier than the tale list are poems, notably those by Flannacan mac Cellaig and Cinaed ua Hartacain, from the 9th and 10th centuries, respectively that also contain mnemonic listings related to the death of heroes. The death-tales are stories of unnatural and untimely deaths, rather than old age, and the stories often function to bring to close a narrative cycle about a character or group of characters. The aided is therefore related to other genres of early Irish literature as well as heroic or epic tales in other literatures that have as their climax the death and apotheosis of a hero (as for example the Illiad and Beowulf). Despite the emphasis on violent and heroic death, aided are not uniformly tragic or sad: they can be humorous, sexual, or scatological elements also, as an example in Aided Fergusa maic Roich [The Death of Fergus mac Roich]. Some of the death-tales were taken up by the Irish literary revival and achieved currency in English language versions. If the narrative function of this genre was to close a heroic age or a personal biography, the social functions may have epitomized by their narration at wakes and funeral celebrations of heroes and leaders, accentuating the mystery of death and its momentousness. Examples of this story type include: Aided Fergusa [Violent Death of Fergus], Aided Fraich [Violent Death of Fraich], Aided Maele Fhothartaig maic Ronain [violent Death of Mael Fothartaig Son of Ronan], and Aided Oenfhir Aife [Violent Death of Aifeís only Son]. VISIONS (aisling, aislinge; fis, fisi [pl.]). Visions are one of the story type motifs that frequently occur in Celtic myth. Also called aislings, the Irish word for ìvisioní or ìdreamsí. A conventional form of Irish poetry, often employing patriotic themes in a fanciful setting; perhaps of late medieval origin but most widely practiced from the 17th to 19th centuries, especially in Munster. According to formula, (1) the poet is out walking when he meets a beautiful lady; (2) he describes her appearance, often employing the rose and lily imagery; (3) he begins a conversation with her. One example of this is the story ìThe Dream of Aonghus Ogí [Aislinge Oenghus], Aonghus Og saw and fell in love with Caer after seeing her in his vision. He enlisted the help of his mother the goddess Boann to find her. The maiden was identified as Caer and Aonghus took her to his palace on the River Boyne where they dwelt together. There is a twelfth century tale of ìThe Vision of Mac Con Glinneí [Aislinge meic Con Glinne]. The scholar-hero, Mac Con Glinne, travels to a monastery of Cork, is treated inhospitably, and is sentenced to death. He is saved when he recounts a vision in which he voyages through a universe of food on a boat of lard. The abbot of Cork realizes that Mac Con Glinne should

be spared so that he can exorcise a demon of gluttony that has taken hold of Cathal mac Finguine (died 742) King of Munster. Mac Con Glinne succeeds, parodically and triumphantly. It is an extraordinary and brilliant skit on the clergy and is consistently amusing. Another form of visions called the fis. This is the name for a class of early Irish narrative, a kind of cosmic or metaphysical travel literature; convention makes fis the first word in the title 'The Vision of Adamnain' [Fis Adamnain]. Distinguished from the later aisling, which usually carries a political context. VOYAGES (imram, immram, immrama [pl.]) [Irish, the act of rowing, sea voyaging]. One of the story types found in Celtic myth. Also called for the Irish word for voyages, immrama, these stories describe a hero's travels to the Otherworld and his experiences there. The Otherworld is supposedly in the Western ocean. The imram is undertaken voluntarily; an involuntary voyage of greater duration is the Longas [exile]. The tales abound with the marvelous and are influenced by many sources, including the Greek Odyssey, Aeneid, biblical apocrypha, medieval bestiaries, other Irish tales, and traditions of real voyages. The majority are in Irish, but there are exceptions, such as the Latin Navigatio sancti Brendani Abbatis known in English as 'The Voyage of St. Brendan the Abbot', which may date from the early 8th century. Branden was enticed to journey to an Otherworldly land at the bidding of a beautiful and mysterious woman. She offered him a branch of an apple tree in bloom with white flowers and sang a song of the magical but distant land. Another note worthy early Irish narrative is Immrama Curaig Bran MacFerbal [Voyage of Bran, the son of Febail], which combines the voyage with elements from other Irish tale types. The 'Navigatio' seems to be more important as a direct influence on later tales, especially in the late 9th century Immram Maile Duin [Voyage of Maolduin]. The son of a nun and a nobleman, he is a social hero whose exploits compliment the spiritual heroism of Brendan. The decision to cast the two heroes of Immram Snedgusa ocus Maic Rigla [The Voyage of Snedgus and Mac Riagla] as clerics may also have taken its clue from the 'Navigatio'. The immram always remained open to literary crosscurrents. An example is Immraam Ua Corra [Voyage of Corra], a tale of three repentant brothers that possibly found its extant form in the 11th century. Its author's imaginative response to continental literature includes a memorable vision of Heaven and Hell. The tale concludes, usually, with the brothers founding a religious community on the Continent rather than returning to Ireland. The immram genre eventually went into decline; it could be argued that its last great example is Jonathan Swift's Gulliver's Travels. WOOLINGS (tochmarc). One of the story types found in Celtic myth. Also called by the Irish word tochmarc. These tales tell of the wooing or courtship, of a woman or goddess by a hero in pursuit of a bride. Typically, many obstacles prevent his achievement of this goal. The acquisition of a wife is essential to the heroic biography of a king or hero. The best-known example of this is 'The Wooing of Etain' [Tochmarc Etain]. In that tale, Midir the Proud won

Etainís hand. He brought her home with him to the Otherworld, but Midirís jealous first wife turned the beautiful maiden into a fly. In Tochmarc Emire [The Wooing of Emer] from the Ulster Cycle of tales, Cuchulainnís quest for Emer, daughter of Forgall Monach, is hampered by her fatherís insistence that he train in the Otherworld. Forgall hopes for Cuchulainnís death, but the hero returns to marry his bride and kill his father-in-law. Another example of this class is ìThe wooing of Fithirne and Dairine, the two daughters of Tuathalî [Tochmarc Fithirne agus Dairine, da ingen Tuathail].

Seasons#From Wikipedia, the free encyclopediaJump to: navigation, search ##A season is a division of the year, marked by changes in weather, ecology, and hours of daylight.Seasons result from the yearly revolution of the Earth around the Sun and the tilt of the Earth's axis relative to the plane of revolution. In temperate and polar regions, the seasons are marked by changes in the intensity of sunlight that reaches the Earth's surface, variations of which may cause animals to go into hibernation or to migrate, and plants to be dormant.During May, June and July, the northern hemisphere is exposed to more direct sunlight because the hemisphere faces the sun. The same is true of the southern hemisphere in November, December and January. It is the tilt of the Earth that causes the Sun to be higher in the sky during the summer months which increases the solar flux. However, due to seasonal lag, June, July and August are the hottest months in the northern hemisphere and December, January and February are the hottest months in the southern hemisphere.In temperate and subpolar regions, generally four calendar-based seasons (with their adjectives) are recognized: spring (vernal), summer (estival), autumn (autumnal) and winter (hibernal). However, ecologists are increasingly using a six-season model for temperate climate regions that includes pre-spring (prevernal) and late summer (seritonal) as distinct seasons along with the traditional four (See Ecological Seasons below).In some tropical and subtropical regions it is more common to speak of the rainy (or wet, or monsoon) season versus the dry season, because the amount of precipitation may vary more dramatically than the average temperature. For example, in Nicaragua, the dry season (November to April) is called 'summer' and the rainy season (May to October) is called 'winter', even though it is located in the northern hemisphere.In other tropical areas a three-way division into hot, rainy, and cool season is used.In some parts of the world, special "seasons" are loosely defined based on important events such as a hurricane season, tornado season or a wildfire season.Causes and effects## HYPERLINK

"http://en.wikipedia.org/wiki/File:Seasonearth.png" \o "Enlarge" ## INCLUDEPICTURE

"http://bits.wikimedia.org/skins-1.5/common/images/magnify-clip.png" \\* MERGEFORMATINET #####Fig. 1#This is a diagram of the seasons. Regardless of the time of day (i.e. the Earth's rotation on its axis), the North Pole will be dark, and the South Pole will be illuminated; see also arctic winter. In addition to the density of incident light, the dissipation of light in the atmosphere is greater when it falls at a shallow angle.Main article: Effect of sun angle on climateThe seasons result from the Earth's axis being tilted to its orbital plane; it deviates by an angle of approximately 23.4 degrees. Thus, at any given time during summer or winter, one part of the planet is more directly exposed to the rays of the Sun (see Fig. 1). This exposure alternates as the Earth revolves in its orbit. Therefore, at any given time, regardless of season, the northern and southern hemispheres experience opposite seasons.The effect of axis tilt is observable from the change in day length, and altitude of the

Sun at noon (the culmination of the Sun), during a year. Seasonal weather differences between hemispheres are further caused by the elliptical orbit of Earth. Earth reaches perihelion (the point in its orbit closest to the Sun) in January, and it reaches aphelion (farthest point from the Sun) in July. Even though the effect this has on Earth's seasons is minor, it does noticeably soften the northern hemisphere's winters and summers. In the southern hemisphere, the opposite effect is observed. Seasonal weather fluctuations (changes) also depend on factors such as proximity to oceans or other large bodies of water, currents in those oceans, El Niño/ENSO and other oceanic cycles, and prevailing winds. In the temperate and polar regions, seasons are marked by changes in the amount of sunlight, which in turn often causes cycles of dormancy in plants and hibernation in animals. These effects vary with latitude and with proximity to bodies of water. For example, the South Pole is in the middle of the continent of Antarctica and therefore a considerable distance from the moderating influence of the southern oceans. The North Pole is in the Arctic Ocean, and thus its temperature extremes are buffered by the water. The result is that the South Pole is consistently colder during the southern winter than the North Pole during the northern winter. The cycle of seasons in the polar and temperate zones of one hemisphere is opposite to that in the other. When it is summer in the Northern Hemisphere, it is winter in the Southern Hemisphere, and vice versa. In the tropics, there is no noticeable change in the amount of sunlight. However, many regions (such as the northern Indian ocean) are subject to monsoon rain and wind cycles. A study of temperature records over the past 300 years# HYPERLINK "<http://en.wikipedia.org/wiki/Season>" \l "cite\_note-0" # [1]# shows that the climatic seasons, and thus the seasonal year, are governed by the anomalistic year rather than the tropical year. In meteorological terms, the summer solstice and winter solstice (or the maximum and minimum insolation, respectively) do not fall in the middles of summer and winter. The heights of these seasons occur up to seven weeks later because of seasonal lag. Seasons, though, are not always defined in meteorological terms. Compared to axial tilt, other factors contribute little to seasonal temperature changes. The seasons are not the result of the variation in Earth's distance to the sun because of its elliptical orbit.# HYPERLINK "<http://en.wikipedia.org/wiki/Season>" \l "cite\_note-1" # [2]# Orbital eccentricity can influence temperatures, but on Earth, this effect is small and is more than counteracted by other factors; research shows that the Earth as a whole is actually slightly warmer when farther from the sun. This is because the northern hemisphere has more land than the southern, and land warms more readily than sea.# HYPERLINK "<http://en.wikipedia.org/wiki/Season>" \l "cite\_note-2" # [3]# Mars however experiences wide temperature variations and violent dust storms every year at perihelion.# HYPERLINK "<http://en.wikipedia.org/wiki/Season>" \l "cite\_note-HoGolshankliore\_02\_5\_59\_60-3" # [4]# Polar day and night Any point north of the Arctic Circle or south of the Antarctic Circle will have one

period in the summer when the sun does not set, and one period in the winter when the sun does not rise. At progressively higher latitudes, the maximum periods of "midnight sun" and "polar night" are progressively longer. For example, at the military and weather station Alert on the northern tip of Ellesmere Island, Canada (about 450 nautical miles or 830 km from the North Pole), the sun begins to peek above the horizon in mid-February and each day it climbs higher and stays up longer; by 21 March, the sun is up for 12 hours. However, mid-February is not first light. The sky (as seen from Alert) has twilight, or at least a pre-dawn glow on the horizon, for increasing hours each day, for more than a month before the sun first appears. In the weeks surrounding 21 June, the sun is at its highest, and it appears to circle the sky without going below the horizon. Eventually, it does go below the horizon, for progressively longer periods each day until, around the middle of November, it disappears for the last time. For a few more weeks, "day" is marked by decreasing periods of twilight. Eventually, for the weeks surrounding 21 December, it is continuously dark. In later winter, the first faint wash of light briefly touches the horizon (for just minutes per day), and then increases in duration and pre-dawn brightness each day until sunrise in February.

Reckoning Meteorological# [HYPERLINK](#)  
"http://en.wikipedia.org/wiki/File:BlueMarble\_monthlies\_animation.gif" **## INCLUDEPICTURE**  
"http://upload.wikimedia.org/wikipedia/commons/thumb/e/ec/BlueMarble\_monthlies\_animation.gif/220px-BlueMarble\_monthlies\_animation.gif" **\* MERGEFORMATINET ##### HYPERLINK**  
"http://en.wikipedia.org/wiki/File:BlueMarble\_monthlies\_animation.gif" **\o "Enlarge" ## INCLUDEPICTURE** "http://bits.wikimedia.org/skins-1.5/common/images/magnify-clip.png" **\* MERGEFORMATINET #### Animation** of seasonal differences especially snow cover through the year

Meteorological seasons are reckoned by temperature, with summer being the hottest quarter of the year and winter the coldest quarter of the year. Using this reckoning, the Roman calendar began the year and the spring season on the first of March, with each season occupying three months. In 1780 the Societas Meteorologica Palatina, an early international organization for meteorology, defined seasons as groupings of three whole months. Ever since, professional meteorologists all over the world have used this definition. [# HYPERLINK "http://en.wikipedia.org/wiki/Season" \l "cite\\_note-4"](#)

**# [5]#** Therefore, in meteorology for the Northern hemisphere, spring begins on 1 March, summer on 1 June, autumn on 1 September, and winter on 1 December. In Sweden and Finland, meteorologists use a different definition for the seasons, based on the temperature: spring begins when the daily averaged temperature permanently rises above 0° C, summer begins when the temperature permanently rises above +10° C, summer ends when the temperature permanently falls below +10° C and winter begins when the temperature permanently falls below 0° C. "Permanently" here means that the daily averaged temperature has remained above or below the limit for seven

consecutive days. This implies two things: first, the seasons do not begin at fixed dates but must be determined by observation and are known only after the fact; and second, a new season begins at different dates in different parts of the country. Surface air temperature### HYPERLINK

"http://en.wikipedia.org/wiki/File:Surface\_air\_temperature\_global.jpg" ## INCLUDEPICTURE

"http://upload.wikimedia.org/wikipedia/commons/thumb/9/98/Surface\_air\_temperature\_global.jpg/350px-Surface\_air\_temperature\_global.jpg" \\* MERGEFORMATINET ##### HYPERLINK

"http://en.wikipedia.org/wiki/File:Surface\_air\_temperature\_global.jpg" \o "Enlarge" ## INCLUDEPICTURE "http://bits.wikimedia.org/skins-1.5/common/images/magnify-clip.png" \\* MERGEFORMATINET ##### HYPERLINK "http://en.wikipedia.org/wiki/Diagram" \o "Diagram" #Diagram# was calculated (# HYPERLINK

"http://en.wikipedia.org/wiki/Abcisse" \o "Abcisse" #Abcisse#: 21. of each month)#Calculation based on # HYPERLINK

"http://en.wikipedia.org/wiki/Data" \o "Data" #data# published by Jones et al. # HYPERLINK "http://en.wikipedia.org/wiki/Season" \l "cite\_note-SAT-5" #[6]### HYPERLINK

"http://en.wikipedia.org/wiki/File:Jones\_et\_al.\_Surface\_air\_temperature.jpg" ## INCLUDEPICTURE

"http://upload.wikimedia.org/wikipedia/commons/thumb/7/70/Jones\_et\_al.\_Surface\_air\_temperature.jpg/350px-Jones\_et\_al.\_Surface\_air\_temperature.jpg" \\* MERGEFORMATINET ##### HYPERLINK

"http://en.wikipedia.org/wiki/File:Jones\_et\_al.\_Surface\_air\_temperature.jpg" \o "Enlarge" ## INCLUDEPICTURE

"http://bits.wikimedia.org/skins-1.5/common/images/magnify-clip.png" \\* MERGEFORMATINET #####The picture shows Figure 7 as published by Jones et al.# HYPERLINK

"http://en.wikipedia.org/wiki/Season" \l "cite\_note-SAT-5" #[6]### AstronomicalThe following diagram shows the relation between the line of solstice and the line of apsides of Earth's elliptical orbit. The orbital ellipse (with eccentricity exaggerated for effect) goes through each of the six Earth images, which are sequentially the perihelion (periapsisónearest point to the sun) on anywhere from 2 January to 5 January, the point of March equinox on 20 or 21 March, the point of June solstice on 20 or 21 June, the aphelion (apoapsisófarthest point from the sun) on anywhere from 4 July to 7 July, the September equinox on 22 or 23 September, and the December solstice on 21 or 22 December.# HYPERLINK

"http://en.wikipedia.org/wiki/File:Seasons1.svg" ## INCLUDEPICTURE

"http://upload.wikimedia.org/wikipedia/commons/thumb/f/f0/Seasons1.svg/700px-Seasons1.svg.png" \\* MERGEFORMATINET #####In astronomical reckoning, the solstices and equinoxes ought to be the middle of the respective seasons, but, because of thermal lag, regions with a continental climate often consider these four dates to be the start of the seasons as in the diagram, with the cross-quarter days considered seasonal midpoints. The length of these seasons is not

uniform because of the elliptical orbit of the earth and its different speeds along that orbit. # HYPERLINK  
"http://en.wikipedia.org/wiki/Season" \l "cite\_note-6" # [7] # From the March equinox it takes 92.75 days until the June solstice, then 93.65 days until the September equinox, 89.85 days until the December solstice and finally 88.99 days until the March equinox. In Canada and the United States, the mass media consider the astronomical seasons "official" over all other reckonings, but no legal basis exists for this designation. Because of the differences in the Northern and Southern Hemispheres, it is no longer considered appropriate to use the northern-seasonal designations for the astronomical quarter days. The modern convention for them is: March Equinox, June Solstice, September Equinox and December Solstice. The oceanic climate of the Southern Hemisphere produces a shorter temperature lag, so the start of each season is usually considered to be several weeks before the respective solstice or equinox in this hemisphere, in other countries with oceanic climates, and in cultures with Celtic roots. Ecological seasons ## HYPERLINK  
"http://en.wikipedia.org/wiki/File:365\_days\_tree.ogg" \o "Enlarge" ## INCLUDEPICTURE  
"http://bits.wikimedia.org/skins-1.5/common/images/magnify-clip.png" \\* MERGEFORMATINET ##### Seasonal changes regarding a tree over a year Ecologically speaking, a season is a period of the year in which only certain types of floral and animal events happen (e.g.: flowers bloomóspring; hedgehogs hibernateówinter). So, if we can observe a change in daily floral/animal events, the season is changing. Hot regions Hot regions have two seasons: Rainy season (winter and spring) Dry season (summer and autumn) Temperate areas Six seasons can be distinguished. Mild temperate regions tend to experience the beginning of the hibernal season up to a month later than cool temperate areas, while the prevernal and vernal seasons begin up to a month earlier. For example, prevernal crocus blooms typically appear as early as February in mild coastal areas of British Columbia, the British Isles, and western and southern Europe. The actual dates for each season vary by climate region and can shift from one year to the next. Average dates listed here are for cool temperate climate zones in the Northern Hemisphere: # HYPERLINK  
"http://en.wikipedia.org/w/index.php?title=Prevernal&action=edit&redlink=1" \o "Prevernal (page does not exist)" # Prevernal# (ca. 1 Marchñ1 May) # HYPERLINK  
"http://en.wikipedia.org/w/index.php?title=Vernal\_(season)&action=edit&redlink=1" \o "Vernal (season) (page does not exist)" # Vernal# (ca. 1 Mayñ15 June) # HYPERLINK  
"http://en.wikipedia.org/w/index.php?title=Estival&action=edit&redlink=1" \o "Estival (page does not exist)" # Estival# (ca. 15 Juneñ15 August) # HYPERLINK  
"http://en.wikipedia.org/wiki/Serotinal" \o "Serotinal" # Serotinal# (ca. 15 Augustñ15 September) # HYPERLINK  
"http://en.wikipedia.org/w/index.php?title=Autumnal\_(season)&action=edit&redlink=1" \o "Autumnal (season)



(page does not exist)" #Autumnal# (ca.15 Septemberñ1 November) #  
HYPERLINK "http://en.wikipedia.org/w/index.php?  
title=Hibernal&action=edit&redlink=1" \o "Hibernal (page does not  
exist)" #Hibernal# (ca.1 Novemberñ1 March) Cold regionsThere are  
again only two seasons:Polar Day (spring and summer) Polar Night  
(autumn and winter) Traditional season divisionsTraditional seasons  
are reckoned by insolation, with summer being the quarter of the year  
with the greatest insolation and winter the quarter with the least.  
These seasons begin about four weeks earlier than the meteorological  
seasons and 7 weeks earlier than the astronomical seasons.In  
traditional reckoning, the seasons begin at the cross-quarter days.  
The solstices and equinoxes are the midpoints of these seasons. For  
example, the days of greatest and least insolation are considered the  
"midsummer" and "midwinter" respectively.This reckoning is used by  
various traditional cultures in the Northern Hemisphere, including  
East Asian and Irish cultures.[# HYPERLINK  
"http://en.wikipedia.org/wiki/Wikipedia:Citation\_needed" \o  
"Wikipedia:Citation needed" #citation needed#] In Iran, Afghanistan  
and some other parts of Middle East the beginning of the astronomical  
spring is the beginning of the new year which is called Nowruz.So,  
according to traditional reckoning, winter begins between 5 November  
and 10 November, # HYPERLINK "http://en.wikipedia.org/wiki/Samhain" \  
o "Samhain" #Samhain#, # HYPERLINK  
"http://en.wikipedia.org/wiki/%E7%AB%8B%E5%86%AC" \o  
"#####Az`Q"# ###Az`Q##  
#(#l#I#d#M#n#g# #o#r# #r#i#t#t#o#u#)#;# #s#p#r#i#n#g# #b#e#t#w#e#e#n#  
#2# #F#e#b#r#u#a#r#y# #a#n#d# #7# #F#e#b#r#u#a#r#y#,# ###  
#H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#.#w#i#k#i#p#e#d#i#a#.#o#r#g#/#w#i#k#i#/#I#m#b#o#  
l#c#"# #\#o# #"#I#m#b#o#l#c#"# ###I#m#b#o#l#c###,# ###  
#H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#.#w#i#k#i#p#e#d#i#a#.#o#r#g#/#w#i#k#i#/#%#E#7#  
%#A#B#%#8#B#%#E#6#%#9#8#%#A#5#"# #\#o# #"#Az%f"# ###Az%f##  
#(#l#I#c#h#k#n# #o#r# #r#i#s#s#y#u#n#)#;# #s#u#m#m#e#r#  
#b#e#t#w#e#e#n# #4# #M#a#y# #a#n#d# #1#0# #M#a#y#,# ###  
#H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#.#w#i#k#i#p#e#d#i#a#.#o#r#g#/#w#i#k#i#/#B#e#l#t#  
a#n#e#"# #\#o# #"#B#e#l#t#a#n#e#"# ###B#e#l#t#a#n#e###,# ###  
#H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#.#w#i#k#i#p#e#d#i#a#.#o#r#g#/#w#i#k#i#/#%#E#7#  
%#A#B#%#8#B#%#E#5#%#A#4#%#8#F#"# #\#o# #"#Az#Y"# ###Az#Y##  
#(#l#I#x#i#i# #o#r# #r#i#k#k#a#)#;# #a#n#d# #a#u#t#u#m#n#  
#b#e#t#w#e#e#n# #3# #A#u#g#u#s#t# #a#n#d# #1#0# #A#u#g#u#s#t#,# ###  
#H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#.#w#i#k#i#p#e#d#i#a#.#o#r#g#/#w#i#k#i#/#L#u#g#h#  
n#a#s#a#d#h#"# #\#o# #"#L#u#g#h#n#a#s#a#d#h#"#  
###L#u#g#h#n#a#s#a#d#h###,# ### #H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#.#w#i#k#i#p#e#d#i#a#.#o#r#g#/#w#i#k#i#/#%#E#7#  
%#A#B#%#8#B#%#E#7#%#A#7#%#8#B#"# #\#o# #"#Az`Y"# ###Az`Y##  
#(#l#I#q#i#k# #o#r# #r#i#s#s#y#u#u#)#.# #T#h#e# #m#i#d#d#l#e# #o#f#

#e#a#c#h# #s#e#a#s#o#n# #i#s# #c#o#n#s#i#d#e#r#e#d# #M#i#d#-  
#w#i#n#t#e#r#,# #b#e#t#w#e#e#n# #2#0# #D#e#c#e#m#b#e#r# #a#n#d# #2#3#  
#D#e#c#e#m#b#e#r#,# ### #H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#. #w#i#k#i#p#e#d#i#a#. #o#r#g#/#w#i#k#i#/#%#E#5#  
%#8#6#%#A#C#%#E#8#%#8#7#%#B#3#"# #\#o# #"#`QÛÅ"# ###`QÛÅ##  
#(#d#M#n#g#z#h#Ï# #o#r# #t#o#u#j#i#)#;# #M#i#d#-#s#p#r#i#n#g#,#  
#b#e#t#w#e#e#n# #1#9# #M#a#r#c#h# #a#n#d# #2#2# #M#a#r#c#h#,# ###  
#H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#. #w#i#k#i#p#e#d#i#a#. #o#r#g#/#w#i#k#i#/#%#E#6#  
%#9#8#%#A#5#%#E#5#%#8#8#%#8#6#"# #\#o# #"#%f#R"# ###%f#R##  
#(#c#h#k#n#f####n# #o#r# #s#y#u#n#b#u#n#)#;# #M#i#d#-#s#u#m#m#e#r#,#  
#b#e#t#w#e#e#n# #1#9# #J#u#n#e# #a#n#d# #2#3# #J#u#n#e#,# ###  
#H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#. #w#i#k#i#p#e#d#i#a#. #o#r#g#/#w#i#k#i#/#%#E#5#  
%#A#4#%#8#F#%#E#8#%#8#7#%#B#3#"# #\#o# #"###YÛÅ"# ###YÛÅ##  
#(#x#i#ï#z#h#Ï# #o#r# #g#e#s#h#i#)#;# #a#n#d# #M#i#d#-#a#u#t#u#m#n#,#  
#b#e#t#w#e#e#n# #2#1# #S#e#p#t#e#m#b#e#r# #a#n#d# #2#4#  
#S#e#p#t#e#m#b#e#r#,# ### #H#Y#P#E#R#L#I#N#K#  
#"#h#t#t#p#:#/#/#e#n#. #w#i#k#i#p#e#d#i#a#. #o#r#g#/#w#i#k#i#/#%#E#7#  
%#A#7#%#8#B#%#E#5#%#8#8#%#8#6#"# #\#o# #"#Ày#R"#  
###Ày#R## #(#q#i#k#f####n# #o#r# #s#y#u#u#b#u#n#)#.#

#A#u#s#t#r#a#l#i#aMain article: Indigenous Australian seasonsThe traditional aboriginal people of Australia defined the seasons by what was happening to the plants, animals and weather around them. This led to each separate tribal group having different seasons, some with up to eight seasons each year. However, most modern Aboriginal Australians follow either four or six meteorological seasons, as do non-Aboriginal Australians.The commonly followed dates are as follows: 1st day of March, June, September and December for the start of Autumn, Winter, Spring and Summer, respectively.CeltsThe ancient celtic people only recognised two seasons, that of summer and winter. These were marked by festivals, namely Samhain and Beltaine, to celebrate the death and rebirth of the sun.ChinaChinese seasons are traditionally based on 24 periods known as solar terms, and begin at the midpoint of solstices and equinoxes.# HYPERLINK "http://en.wikipedia.org/wiki/Season" \l "cite\_note-7" #[8]#IndiaIn India, and in the Hindu calendar, there are six seasons or Ritu: Hemant (pre-winter), Shishir (Winter), Vasanta (Spring), Greeshma (Summer), Varsha (Rainy) and Sharad (Autumn).

#Island of Trees, Montreal's Oak Trees in Five Vignettes A lovely series of lectures about trees of the urban jungle of Montreal. I've cut out the Oak ones, but there are many others, and it is a great project I hope to see replicated in other cities. # HYPERLINK "<http://foretmontreal.blogspot.com>"

#<http://foretmontreal.blogspot.com> # Tall grows Hampstead's English Oak † By BRONWYN CHESTER, Freelance December 4, 2010 † † # "Of all the trees that grow so fair, Old England to adorn, Greater are none beneath the Sun, Than Oak and Ash and Thorn." -Rudyard Kipling Wanting to continue in the key of oak but change clefs, I had no trouble deciding upon this week's tree. The columnar English oak is an easy one to spot and identify, thanks to both its leaves and shape - it grows tall and compact, like a bowling pin. Like the oaks I described last week, the pin and the scarlet, the English oak usually hangs on to its leaves for most of the winter, and the white snow on light brown leaves is a pretty sight, especially in contrast to the white on the green of coniferous trees. However, as luck would have it, the specimen suggested by Charles L'Heureux, illustrator of this column and fellow tree-hunter, was utterly naked. Still, because of its size, location and story, I decided to stick with this Hampstead columnar oak, which was one of the first to be planted on the island. While the English oak -of the sort Kipling refers to, the enormous, wide-armed and long-living species that was central to English lore and empire -has been in Quebec for as long as the English, its columnar form is a relative newcomer. It was only in the 1950s, that local nurseries began to stock this cultivar. Knocking on a few doors of the houses facing this triangular, unnamed park on Queen Mary Rd., I learned this oak has a reputation for hanging on to soccer balls -a regular Beckam. Joanie Spector, who has lived across from the park for 12 years, has helped numerous young soccer players, including her own two, free their balls from the clutches of the oak. It's fitting for a city with so many English associations to be home to such a fine specimen of the columnar English oak. Hampstead was conceived and developed in 1913, following the garden city movement founded in the late 19th century by an Englishman, Sir Ebenezer Howard. An attractive and self-sufficient balance between housing, agriculture and industry, the garden city model included ample space for trees and gardens and six radial boulevards. The park's giant silver maple trees, which grow alongside Queen Mary Rd., date from the earliest years of the town. The English oak fits well into the garden city concept: attractive and shade-giving, it was also important to industry and agriculture. Like all oaks, the wood of the English oak is strong and bending and used in flooring, furniture and wood panelling. But what sets the English oak apart -as well as other oaks in the white oak group, which is characterized by round-lobed leaves (as opposed to the pointed leaves of the black oak group) - is the water resistance of the wood and the sweetness of the acorn. Its name, notwithstanding, this English oak, or chene pedoncule to the French, grows throughout Europe. It was an integral part of winemaking -no oak, no wine casks. It also made possible the navies

of Europe. And all the while the shipwrights and coopers awaited the trees to grow to harvesting size, free-ranging pigs would feast on the sweet acorns. In southern Europe, this practice continues and the high-priced ham is sold in Spain as jamon iberico. Times have changed, and I'm not suggesting that Hampstead should plant companion trees to go with livestock -at least, not immediately -but as we reconsider the proximity of food and industry to our dwelling places, we would do well to chew on a few acorns. Just be sure they've fallen from an oak in the white group; acorns from the black oak group are horribly bitter! #White Oaks White oaks aren't an easy sell in Westmount. As much as the city's horticulturist Claudette Savaria encourages citizens to plant the tree she so loves, few are willing to take on a tree that's slow to grow, fussy about its soil, produces loads of acorns -thereby attracting squirrels - and will, eventually, be enormous. Still, there are citizens that like all those qualities, not to mention the fact that the tree stands to outlive not only the homeowner but at least ten generations of his or her descendants. Take Murray Palevsky, for example. Five years ago, he asked Savaria if the city could plant a white oak in his front garden and in front of two of his neighbours' houses. Palevsky, who lives in one of four townhouses along the very short Douglas Street, was adamant in his choice of tree because of a bond developed during his student years in Boston. The white oak, Quercus alba, is more common in Boston than here, in Montreal, where the tree is approaching its most northerly limit, and Palevsky grew attached to its year-round beauty. It's a bit like our # [HYPERLINK](#)

"<http://foretmontreal.blogspot.com/2010/03/island-of-trees-beeched-at-angrignon.html>" #beech#, in the sense that the leaves hang on all winter. So, I really noticed it in the winter in Boston and in Maine, in the woods, where it's a common tree. There's always something to look at. There's an interesting variation in the leaf shape and the changes of autumnal colour over time are spectacular. From an initial dull yellow, they turn burgundy and, finally, brown. I'm with Palevsky, when it comes to the leaves. It's as if the great designer finally got it right with this particular white oak. Less wonky than the top-heavy leaf of the # [HYPERLINK](#)

"<http://foretmontreal.blogspot.com/2009/12/island-of-trees-bur-oak-grace-that.html>" #bur oak#, more affirmed than the shy leaf of the # [HYPERLINK](#) "<http://foretmontreal.blogspot.com/2010/12/island-of-trees-english-oak-of.html>" #English oak#, the leaf of the white oak is part slender elegance, part amusement. There's something reminiscent of a hand puppet in its 'surprise' gesture. Next time you walk by Queen Elizabeth Gardens, at the corner of Wood and Sherbrooke streets, just west of Atwater, take a moment to stand under the russet red leaves and admire the great breadth of the white oak growing in the centre of the park. This specimen isn't old by white oak standards - white oaks live for 300 and 600 years, but for Montreal, it's an impressive 70 years, or so, having been planted about the time the park was created in 1940, when the City of Westmount purchased the 'Priests' Farm,' as the land belonging to the Sulpician Seminary was called.

Interestingly enough, this expansion of Westmount took place at the same time as the creation of the Town of Hampstead, and, like Hampstead, was modeled along the Garden City model. The only possibly older white oaks I'm aware of are in the Dale Field section (trees 99 and 109) of the Morgan Arboretum but these too were planted, roughly 60 years ago, and are not part of the natural forest. Given that the white oak is indigenous to southern Quebec, you may wonder why the tree is so rare as compared, say, to the # [HYPERLINK "http://foretmontreal.blogspot.com/2009/12/island-of-trees-red-oak-montreals-oak.html"](http://foretmontreal.blogspot.com/2009/12/island-of-trees-red-oak-montreals-oak.html) #red oak# which dominates the upper reaches of all three Mount Royal summits. At the turn of the 19th century, white oak was likely as common as its pointy leafed cousin, but its rot-proof wood assured that it would be harvested faster. In fact, that quality of white oak, which is common to all oaks in the white oak group, including the bur, the swamp white oak and the English oak, almost wrote the tree out of history. By as early as 1850, the white oaks of the St-Lawrence River Valley and of the Richelieu River Valley had been felled for the French and, later, British navies, or for barrels. In addition, given the tree's preference for rich, slightly acidic, well-drained soil ñ just the sort that's desirable for farming -† many of the massive old trees likely came down as land was cleared for agriculture, and the lumber turned into barn beams. And, being a slow-grower, requiring 100 years before reaching a useful size for the boatbuilder or cooper, the white oak groves may never have had the chance to recover once the senior members were cut down.

#PIN OAKSìJust as maple trees always look like the common necessary tree in the backyard, so oak trees always look like trees in storybooks, as if, in all the stories that begin ìOnce upon a time in the woods,î the woods were full of oak trees.îAlice Munro in the story, Woods, from Too Much Happiness##Alice Munro knows her trees. This shows not only in this particular short story but in The View from Castle Rock, where the names and nature of the trees peopling the stories of her ancestorsí meanderings in North America form the continuo and, sometimes, the accompaniment to the melodies of her characters. Think of young Alice contemplating love and horses in the story, Lying Under the Apple Tree.##But Iím not about to talk about apple trees here. The last of them lost their yellow leaves last week, so now youíll have to wait for the blossoms to bring them to this page.##Oaks, on the other hand, are still clad and while, as Munro writes, they ìare not so common in this country,î the few there are stand out at this time of year because many still have their leaves. The # HYPERLINK

"<http://foretmontreal.blogspot.com/2009/12/island-of-trees-red-oak-montreals-oak.html>" #red oaks# dominating the summits of Mount Royal, for instance, still show a few dark brown, glossy leaves, atop their massive black trunks. ##But the leaves of the pin and scarlet oaks are the most spectacular, as much for the colour as for the shape and sound. On Sunday, soon after entering the Montreal Botanical Garden, my eye was drawn to a roughly 10-metre by 10-metre sphere of deep scarlet. Too big to be a smoke tree, one of the last of the red-leafed troopers, this tree certainly had the classic (meaning English oak) oak shape, its lower branches growing parallel to the glossy pool of leaves on the ground. But is there such a thing as a red-leafed oak?#Quercus coccinea, literally scarlet oak, or chÍne Écarlate, read the label on the tree. A bench was handily located beneath the great spread of branches. On it were the words: ìPour toi, grand-maman, la plus rose des roses.î The bench and the tree, make a good autumnal introduction to the Gardensí rose beds running east along the south border of the park, not far from the main entrance. While the last roses and pinks of the flowers are fading, the reds of the scarlet oak pick up the torch.##But thereís more to this oak than colour; thereís sound. All those thousands of oddly shaped, leathery leaves were applauding loudly the quickening of the winter wind, almost outdoing the applause for the Alouettes football players, emanating from the Olympic Stadium across the street.##Walking on, another tree, equally leafed, cut a slim, copper-brown triangle out of the grey sky. Not a typical oak shape, yet the leaves along the path clearly spelled O-A-K. The leaves of this second oak of the rose garden, looked much like the scarlet, except for the scarlet. Upon close inspection, however, each leaf showed fewer lobes ñ five, on average, to the scarletís seven - and each lobe grew at a roughly 90-degree angle from the mid-vein. Quercus palustris, chÍne des marais, pin oak, read the label.##This is a tree I know well from a spectacular alley of pin oaks running alongside the tennis courts on the eastern side of La Fontaine Park.

The pin oak, so named because of the small branches that stick out like pins, once the leaves have fallen, is also red-leafed in the autumn but the colour leaves earlier than in the scarlet and is more muted.##On the island of Montreal, you are more likely to see pin oaks than scarlet oaks. Neither is native to Quebec; the former grows as far north as southwestern Ontario while the scarlet oak is found south of the border. Both, however, are hardy to our winters, though the more southerly of the two needs protection from the wind until it is well established.##The Montreal Botanical Garden is a great place to see oaks in numerous variations. The labels on the 35 species and cultivars in the oak collection of the Garden's arboretum are a great help in identifying this storybook tree. I recommend treating yourself to a membership at # HYPERLINK

"<http://www.amisjardin.qc.ca/membres/membres.htm>" #Les amis du jardin botanique#. It costs little, lets you in free all year, and offers free admission to the Biodome during December. Best of all, membership includes a subscription to the quarterly magazine, Le Quatre-temps, which keeps the storytelling going even after all the oak leaves have fallen.Druid Question: What makes hardwood hard and softwood soft?Trees that produce thick resin, instead of runny sap, need much wider phloem vessels (vein-like structures) to transport it along the trunk. This leaves less space for the cellulose and lignin that provide the strength of the wood. In Northern Europe, evergreen conifers are softwood and so the term is used for all evergreen conifers, even though lots of tropical 'softwood' conifers actually have quite hard wood.

#Burr Oaks#Space, is the backdrop to the question of how we are to live well and for many more centuries on Earth. Space means habitat, for all living beings, habitat that provides food, water, shelter, warmth, and the room and means for movement.##I'm struck by how little we discuss this question of space: How much do we need? and, most importantly: How much do we need for our exclusive use? Those deciding on what trees may be planted in our municipalities are constrained by the space left over after roads and buildings. Tacitly, we agree: space for cars, and houses and commercial buildings of a certain size is primordial; space for more complex living environments supporting a variety of species of flora and fauna is, usually, secondary.##This week's tree, the 300-year-old bur oak of Côte St-Luc, however, predates today's competition for space. At its germination, the tree was likely one of many bur oaks (*Quercus macrocarpa*, chêne à gros fruits), growing in the savannah, or grassland, that characterized the area along with wetlands, and the floodplains of the Petite Rivière St-Pierre. With its remarkable spread and copious production of sweet acorns, the bur oak was important to First Nations peoples both as a landmark and provider of portable protein.##Roughly 100 years later, Côteau St-Pierre, as the land was then known, was prized farmland and the tree likely stood in the midst of a cornfield. To this day, bur oaks are found in the fields of southern Quebec, their square silhouette as common as the parasol of the white elm.##For 150 more years, the tree grew, soaking up sun and developing its deep and widespread root structure. As good fortune would have it, the housing developers of the 1950s were sufficiently impressed by this massive tree not to cut it.##The oak also had the good fortune to have loving landlords. Avi Gilad, in fact, bought the house 17 years ago, thinking he'd build a tree house for his daughters. Instead, he hoisted a hammock, which he still uses. "No flies or mosquitoes bother you under the tree. I will take my camera or binoculars and watch the birds and squirrels," said Gilad, a photographer. He also appreciates the acorns. "Some are sweet. Some are not. They remind me of the chestnuts I knew in Israel." Not surprising, as oaks and chestnuts, as well as beech, belong to the botanical family, fagaceae, and all have edible nuts. Something to chew on during the nut-eating season.



#Red Oaks By rights, we ought to know the red oak as well as we know the sugar maple. It is the oak with the deeply grooved dark grey bark (smooth and pale grey in the young tree) and the seven-to-nine pointed lobes on a leaf that you may still find on the tree, or on the surrounding snow. Not long ago, the leaves were red. Before that, a dark green. Now, they're brown or bronze.##The red oak is the most common oak of eastern North America and it once grew all over the island of Montreal wherever there was sufficient sun, and space for its wide-reaching branches. Now they're mostly concentrated on the upper reaches of Mount Royal. When Jacques Cartier first spied our fair island in 1535 he wrote in his journal: "A great many oaks, the finest I have ever seen in my life, and so full of acorns that they seemed like to break down with their weight."###Cartier would never have seen the red oak before broaching the shores of our continent. Until he brought back the acorns to Europe, no such tree existed. Europe has native oaks, of course, various species of white oaks, characterized by rounded lobed-leaves. Being waterproof, the white oaks were used to build the navies of several European states and to build barrels for storing wine and other liquids.##While the red oak, not being waterproof, was saved from the decimation that its European cousins suffered in the name of empire, it wasn't long before those same Europeans found use for the tree both as lumber and as a source of tannic acid, used in tanning leather.##Beginning in the 18th century, thousands of oak were felled for their tannin-rich bark. You can imagine that in the days when animal hides were tanned weekly, oak bark was more valuable than wood. These were also the days of horse-powered transportation, when leather was used not only for clothing and footwear but for tack (saddles, harnesses, etc.).##One of the island's first tanneries was at the corner of Henri-Julien Street and Mount Royal Avenue, just beside the Ruisseau des tanneries that ran south between present day Henri-Julien and Drolet streets. In fact, the creek veered west just north of Roy Street and on that very site a citizen has grown a dozen oaks from acorns. It is a nice reminder of the 100s that once grown on the same spot.

NEWS ARTICLES #The Ode: The Celtic Tiger (1994 ñ 2010)Editor: Oddly enough, it corresponds to my Druidic period, is it possibly my fault things have gone bad? HmmmÖ.Ireland's low taxes and cheap labour spurred an economic boom and a wave of national pride, but the recession killed Europe's fattest cat.By Rachel Mendleson The Celtic Tiger was born in August 1994, when British economist Kevin Gardiner coined the term to describe Ireland's unexpected economic explosion. After decades of political unrest, recession and high unemployment, Ireland was the fastestñgrowing economy in the European Economic Community (the precursor to the EU), with annual growth of more than 5%. Comparing the boom to that of the Asian Tigers, which included China and Taiwan, Gardiner penned a paper on Ireland for investment firm Morgan Stanley, entitled The Irish Economy: A Celtic Tiger. Ireland's success led to other spinoff brands, including the Northern Tiger (Canada) and the Balkan Tiger (Romania and Bulgaria).#The economic takeoff was a dramatic departure for Ireland, which was once the poorest country in the European Economic Community. "Cruelly written off for years by the investment community as a windñswept peat bog, populated only by terrorists and Guinnessñaddled farmers," opined The Guardian in 1995, "Ireland is suddenly making investors take notice." Attracted by a combination of low corporate taxes and inexpensive labour, big multinationals like Dell and Intel set up shop on the Emerald Isle. As peace talks progressed in Northern Ireland (a deal was reached in 1998), the longñdivided country launched the first panñIrish investment trust. Disposable incomes increased, and education and infrastructure improved. There was excitement on the streets ó what one analyst dubbed "a feelñgood factor." Blossoming opportunities at home reversed a longñestablished trend of emigration. For the first time in 200 years, the prospects in Ireland were attracting workers rather than driving them away. Half of the 44,000 people who immigrated to Ireland in 1998 were Irish nationals returning home. Meanwhile, a baby boom contributed to the biggest population increase since the late 1970s. A cultural resurgence ó led by bands like U2 and the Cranberries ó was also underway. Michael Flatley, the "Lord of the Dance," even called a show Celtic Tiger.As the new millennium approached, Ireland's fortunes continued to improve. Average annual wages ranked among the highest in Europe. In 1999, a 120ñmetre steel spire was commissioned on Dublin's historic O'Connell Street ó a symbol of the country's success. That year, the Economic and Social Research Institute said growth would continue through to 2010, barring policy mistakes or outside factors. "We can repay the national debt [and] have significantly higher living standards with substantial cuts in taxation in the long term," coñauthor John FitzGerald predicted. Though Ireland's growth eased when the global economy slowed in 2001, by 2004, the IT sector had rebounded. Annual growth ballooned to 4% ó signalling the beginning of what economists called Celtic Tiger II. But by then, Ireland was battling a host of social problems, including growing inequality and antiñrefugee sentiment. There were also concerns about the rapid increase in property values and the

stability of the construction boom. The fear was warranted. When the 2008 financial crisis hit, the Irish-owned banks, which were heavily involved in property lending, went into free fall. In 2009, state-sponsored bank bailouts led to widespread panic; despite deep budget cuts, Ireland plunged into the deepest recession of any EU country. By June 2010, unemployment, which had sunk to 4% in 2001, reached 14%. Once again, emigration became the norm. In November, any hope for a swift recovery was extinguished. Hobbled by its banks, Ireland accepted a \$115-billion bailout package, marking the end of its hard-fought independence and the slaying of the Celtic Tiger.

[#Largest ever hoard of Anglo-Saxon gold found in Staffordshire](#) First pieces of gold were found in a farm field by an amateur metal detector who lives alone on disability benefit [# HYPERLINK "http://www.guardian.co.uk/profile/maevkennedy" #Maev Kennedy# , # HYPERLINK "http://www.guardian.co.uk/" #guardian.co.uk#, Thursday 24 September 2009 06.56 BST See # HYPERLINK](#)

["http://news.nationalgeographic.com/news/2009/09/photogalleries/anglo-saxon-gold-hoard-pictures/"](#)

[#http://news.nationalgeographic.com/news/2009/09/photogalleries/anglo-saxon-gold-hoard-pictures/#](#) A harvest of Anglo-Saxon gold and silver so beautiful it brought tears to the eyes of one expert, has poured out of a Staffordshire field - the largest hoard of gold from the period ever found. The weapons and helmet decorations, coins and Christian crosses amount to more than 1500 pieces, with hundreds still embedded in blocks of soil. It adds up to 5kg of gold - three times the amount found in the famous Sutton Hoo ship burial in 1939 - and 2.5kg of silver, and may be the swag from a spectacularly successful raiding party of warlike Mercians, some time around AD700. The first scraps of gold were found in July in a farm field by Terry Herbert, an amateur metal detector who lives alone in a council flat on disability benefit, who had never before found anything more valuable than a nice rare piece of Roman horse harness. The last pieces were removed from the earth by a small army of archaeologists a fortnight ago. Herbert could be sharing a reward of at least £1m, possibly many times that, with the landowner, as local museums campaign to raise funds to keep the treasure in the county where it was found. Leslie Webster, former keeper of the department of prehistory at the British Museum, who led the team of experts and has spent months poring over metalwork, described the hoard as "absolutely the equivalent of finding a new Lindisfarne Gospels or Book of Kells". "This is going to alter our perceptions of Anglo-Saxon England as radically, if not more so, as the Sutton Hoo discoveries," she predicted. The gold includes spectacular gem-studded pieces decorated with tiny interlaced beasts, which were originally the ornamentation for Anglo-Saxon swords of princely quality: the experts would judge one a spectacular discovery, but the field has yielded 84 pommel caps and 71 hilt collars, a find without precedent. The hoard has just officially been declared treasure by a coroner's inquest, allowing the find which has occupied every waking hour of a small army of experts to be made public at Birmingham City Museum, where

all the pieces have been brought for safe keeping and study. The find site is not being revealed, in case the ground still holds more surprises, even though archaeologists have now pored over every inch of it without finding any trace of a grave, a building or a hiding place. The field is now under grass, but had been ploughed deeper than usual last year by the farmer, which the experts assume brought the pieces closer to the surface. Herbert reported it as he has many previous small discoveries to Duncan Slarke, the local officer for the portable antiquities scheme, which encourages metal detectorists to report all their archaeological finds. Slarke recalled: "Nothing could have prepared me for that. I saw boxes full of gold, items exhibiting the very finest Anglo-Saxon workmanship. It was breathtaking." As archaeologists poured into the field, along with experts including a crack metal detecting scheme from the Home Office who normally work on crime scene forensics, Herbert brought one friend sworn to secrecy to watch, but otherwise managed not to breathe a word to anyone — even the fellow members of his metal detecting society when they boasted of their own latest finds. None of the experts, including a flying squad from the British Museum shuttling between London and Birmingham, has seen anything like it in their lives: not just the quantity, but the dazzling quality of the pieces have left them groping for superlatives. They are still arguing about the date some of the pieces were made, the date they went into the ground, and the significance of most seemingly wrenched off objects they originally decorated. There are three Christian crosses, but they were folded up as casually as shirt collars. A strip of gold with a biblical inscription was also folded in half: it reads, in occasionally misspelled Latin, "Rise up O Lord, and may thy enemies be dispersed and those who hate thee be driven from thy face." Kevin Leahy, an expert on Anglo-Saxon metal who originally trained as a foundry engineer, and who comes from Burton-on-Trent, has been cataloguing the find and describes the craftsmanship as "consummate", but the make up of the hoard as unbalanced. "There is absolutely nothing feminine. There are no dress fittings, brooches or pendants. These are the gold objects most commonly found from the Anglo-Saxon era. The vast majority of items in the hoard are martial — war gear, especially sword fittings." If the date of between AD650 and AD750 is correct, it is too early to blame the Vikings, and just too early for the most famous local leader, Offa of Offa's Dyke fame. Leahy said he was not surprised at the find being in Staffordshire, the heartland of the "militarily aggressive and expansionist" 7th century kings of Mercia including Penda, Wulfhere and Aethelred. "This material could have been collected by any of these during their wars with Northumbria and East Anglia, or by someone whose name is lost to history. Here we are seeing history confirmed before our eyes." Deb Klemperer, head of local history collections at the Potteries museum, and an expert on Saxon Staffordshire pottery, said: "My first view of the hoard brought tears to my eyes — the Dark Ages in Staffordshire have never looked so bright nor so beautiful." The

most important pieces will be on display at Birmingham Museum and Art Gallery from tomorrow until Tuesday October 13, and will then go to the British Museum for valuation ñ a process which will involve another marathon collaboration between experts. Their best guess today is "millions". Leahy, who still has hundreds of items to add to his catalogue, has in the past excavated several Anglo-Saxon sites including a large cemetery of clay pots full of cremated bone. He said: "After all those urns I think I deserve the Staffordshire find." Mysteries of Mercia It is no longer politically correct to refer to the period as the dark ages ñ but Anglo-Saxon England remains a shadowy place, with contradictory and confusing sources and #  
HYPERLINK "<http://www.guardian.co.uk/science/archaeology>" \o "More from guardian.co.uk on Archaeology" #archaeology#. Yet out of it came much that is familiar in modern Britain, including its laws, its parish boundaries, a language that came to dominate the world, as well as metalwork and manuscript illumination of dazzling intricacy and beauty. Mercia was one of Britain's largest and most aggressive kingdoms, stretching from the Humber to London, its kings and chieftains mounting short but ferocious wars against all their neighbours, and against one another: primogeniture had to wait for the Normans, so it was rare for a king to reign unchallenged and die in his bed. They were nominally Christian by the date of the Staffordshire hoard, but sources including the Venerable Bede suggest that their faith was based more on opportune alliances than fervour. In south Staffordshire, at the heart of the kingdom, Tamworth was becoming the administrative capital and Lichfield the religious centre as the cult grew around the shrine of Saint Chad. There were few other towns, and most villages were still small settlements of a few dozen thatched buildings. Travel, if essential, would have been easier by boat: archaeology suggests that much of the Roman road network was decaying, and in many places scrub and forest was taking back land which had been farmed for centuries. The metalwork in the hoards came from a world very remote from the lives of most people, in mud and wattle huts under thatched roofs, living by farming, hunting, fishing, almost self-sufficient with their own weavers, potters and leather workers, needing to produce only enough surplus to pay dues to the land owner. A failing harvest would have been a far greater disaster than a battle lost or the death of one king and the rise of another. The world of their nobles is vividly evoked in poems like Beowulf, probably transcribed long after they became familiar as fireside recitations, of summer warfare and winter feasting in the beer hall, where generous gift giving was as important as wealth. Rich and poor lived in the incomprehensible shadow of a vanished civilisation, the broken cement and stone teeth of Roman ruins studding the countryside, often regarded with dread and explained as the work of giants or sorcerers. One poem in Old English evokes the eerie ruins of a bathing place, possibly Bath itself: "death took all the brave men away, their places of war became deserted places, the city decayed."

#The Ubiquitous TV Set Has Replaced Silence††By JOSH FREED, FreelanceNovember 20, 2010††#The age-old fireplace is slowly vanishing now that new ones have been banned in many cities like Montreal -but we're quickly finding a modern replacement Walk into any bar, restaurant or hotel lobby and you'll see the new digital fireplaces of our era -big glowing TVs playing soap operas, music videos and lots of hockey games. The wood-burning flames of the past have been replaced by a Calgary Flames game. Almost every bar in town has several giant TVs blaring full time, while some have walls of 20 to 50 of them -all playing different channels, like an electronic Tower of Babel. There are TVs in every health club and most apartment lobbies, even in some elevators. TVs are invading our metro stations, playing all-news channels -as well as our Metro supermarkets, playing all-commercial channels at the cash. They've taken airplane passengers hostage -look down the aisle and 100 screens face you, so even if you don't want to watch TV, you have to -on six of your neighbours' screens. Giant TVs are even showing up in many elegant restaurants, like wall art. Look over the shoulder of whoever you're dining with and there's probably a silent TV in your line of vision, distracting you from your conversation -with a soccer game, a car chase or another show promising "nudity, violence and coarse language. WARNING: This program may be more entertaining than the person you're talking to." But don't try to take anyone's TV away. At a small local restaurant recently, the TV was blaring -and I was the only client. But when I asked the owner if he minded turning it off, he did. Yet this is only the start of the new TV nation. In Boston and other U.S. towns, TVs are now playing in the back of every cab, showing corporate-sponsored content with endless ads. In New York's redesigned Times Square, gigantic 10-storey TVs are built right onto the sides of high-rise towers, playing soft drink and movie ads, in an architectural trend that's spread from Tokyo to Shanghai -and probably coming to Montreal soon. In one Shanghai shopping mall I've visited, the immense roof was a TV screen wider than a football field and pointing down at shoppers. Will we eventually put a dome over Montreal in winter with a giant screen showing summer -so we are all living inside TV? Like most people, I enjoy television, but I like choosing my own channel - not being hostage to someone else's. These all-pervasive TVs are reminiscent of the old ghetto-blasters of the 1980s, giant blaring radios that deafened us everywhere we went, from the bus to the beach. Then mercifully the Walkman came along with personalized earphones, so silence -and sanity -was restored. The growing omnipresence of TVs is just symbolic of the new screen culture that dominates our lives. We spend eight hours a day working at our computers, then all evening playing on our iPads, televisions or iPhones. It's routine to see couples at a romantic restaurant gazing intently at their small screens instead of at each other. There's no such thing as an uncomfortable silence anymore - you just fill the moment by looking at your cellphone screen. We have the attention span of gnats. Sit in a cafe and half the crowd is constantly checking and rechecking their messages or stock portfolios

or the weather, which has just been updated from the last weather update 10 seconds earlier. We have become an entire society with attention-deficit disorder (ADD), unable to focus on anything for more than a few seconds -and TV is the new Ritalin. So maybe it's no surprise we need TVs everywhere to fill those edgy moments when nothing is happening on our own small screens. In the ADD society, wherever we are there's always a reassuring TV in the background flashing car chases, explosions or live disaster coverage from somewhere. The TV has replaced silence. Is there any hope of slowing this trend? There are already no-cellphone zones in libraries, hospitals, trains and buses. Maybe the same could apply to no-screen zones? "Good evening, sir -welcome to Giovanni's Kitchen. Would you prefer the TV section or the no-TV section -or our special no-TV, no-phone, noiPad, no-perfume, no-noise, no-meat section?" #Perhaps we could somehow emulate Do Not Call lists or No Junk Mail systems by blocking TV reception for those of us who don't want to be inundated with 24-7 screen images. We would be issued special government-made glasses to wear that protect us, only instead of 3D glasses they would be No D. Far-fetched? Maybe, but nowhere near as far-fetched as a new TV world where screen life is screening out real life.

Josh\_freed@hotmail.com Editor: Here is a picture of me reading by a video fire broadcast on a TV, enjoying some quiet time and some quite nice cocoa on Christmas Eve at my office. I'm reading the Canadian Atlas.

Atheists, Jews, Mormons top U.S. religious knowledge poll#Sep 28, 2010 12:07 EDT

Atheists and agnostics may not believe in God or gods but they know a thing or two about them, according to a # [HYPERLINK "http://pewforum.org/WorkArea/linkit.aspx?LinkIdentifier=id&ItemID=15596"](http://pewforum.org/WorkArea/linkit.aspx?LinkIdentifier=id&ItemID=15596) #survey of religious knowledge# among Americans released on Tuesday by the # [HYPERLINK "http://pewforum.org/"](http://pewforum.org/) #Pew Forum on Religion and Public Life#. On average, Americans correctly answer 16 of the 32 religious knowledge questions on the survey. Atheists and agnostics average 20.9 Jews and Mormons do about as well, averaging 20.5 and 20.3 correct answers, Pew said. It found Protestants answered 16 correctly and Catholics on average 14.7. While previous surveys by the Pew Research Center have shown that America is among the most religious of the world's developed nations, this survey shows that large numbers of Americans are not well informed about the tenets, practices, history and leading figures of major faith traditions — including their own, Pew said, which is based in Washington.

Highlights of the survey include:- More than four-in-10 Catholics do not know that their church teaches that the bread and wine used in Communion actually become the body and blood of Jesus.- About half of Protestants cannot correctly identify Martin Luther as the person who sparked the Protestant Reformation.- Less than half identified Buddhism as the Dalai Lama's religion, 51 percent knew that Joseph Smith was Mormon and 54 percent correctly said the Koran is the Islamic holy book. More than 80 percent knew that Mother Teresa was Catholic.

# [HYPERLINK "http://www.reuters.com/article/idUSTRE68R30620100928"](http://www.reuters.com/article/idUSTRE68R30620100928) #Read the full story here#. You can # [HYPERLINK "http://pewforum.org/Other-Beliefs-and-Practices/U-S-Religious-Knowledge-Survey.aspx"](http://pewforum.org/Other-Beliefs-and-Practices/U-S-Religious-Knowledge-Survey.aspx) #find the full survey here#. Wondering about the symbols in the # [HYPERLINK "http://commons.wikimedia.org/wiki/File:Religious\\_syms.svg"](http://commons.wikimedia.org/wiki/File:Religious_syms.svg) #Wikimedia Commons# image above? They are, from left to right: 1st Row: †# [HYPERLINK "http://en.wikipedia.org/wiki/Christianity"](http://en.wikipedia.org/wiki/Christianity) #Christian# †# [HYPERLINK "http://en.wikipedia.org/wiki/Christian%20cross"](http://en.wikipedia.org/wiki/Christian%20cross) #Cross#, †# [HYPERLINK "http://en.wikipedia.org/wiki/Judaism"](http://en.wikipedia.org/wiki/Judaism) #Jewish# †# [HYPERLINK "http://en.wikipedia.org/wiki/Star%20of%20David"](http://en.wikipedia.org/wiki/Star%20of%20David) #Star of David#, †# [HYPERLINK "http://en.wikipedia.org/wiki/Hinduism"](http://en.wikipedia.org/wiki/Hinduism) #Hindu# †# [HYPERLINK "http://en.wikipedia.org/wiki/Aumkar"](http://en.wikipedia.org/wiki/Aumkar) #Aumkar# 2nd Row: †# [HYPERLINK "http://en.wikipedia.org/wiki/Islam"](http://en.wikipedia.org/wiki/Islam) #Islamic# †# [HYPERLINK "http://en.wikipedia.org/wiki/Star%20and%20crescent"](http://en.wikipedia.org/wiki/Star%20and%20crescent) #Star and crescent#, †# [HYPERLINK "http://en.wikipedia.org/wiki/Buddhism"](http://en.wikipedia.org/wiki/Buddhism) #Buddhist# †# [HYPERLINK "http://en.wikipedia.org/wiki/Dharmacakra"](http://en.wikipedia.org/wiki/Dharmacakra) #Wheel of Dharma#, †# [HYPERLINK "http://en.wikipedia.org/wiki/Shinto"](http://en.wikipedia.org/wiki/Shinto) #Shinto# †# [HYPERLINK "http://en.wikipedia.org/wiki/Torii"](http://en.wikipedia.org/wiki/Torii) #Torii# 3rd Row: †# [HYPERLINK "http://en.wikipedia.org/wiki/Sikhism"](http://en.wikipedia.org/wiki/Sikhism) #Sikh# †# [HYPERLINK "http://en.wikipedia.org/wiki/Khanda%20%28religious%20symbol%29"](http://en.wikipedia.org/wiki/Khanda%20%28religious%20symbol%29) #Khanda#, †# [HYPERLINK "http://en.wikipedia.org/wiki/Bahai"](http://en.wikipedia.org/wiki/Bahai) #Bah·i'í# †# [HYPERLINK "http://en.wikipedia.org/wiki/Bah%3%A1%27%3AD%20symbols"](http://en.wikipedia.org/wiki/Bah%3%A1%27%3AD%20symbols) #star#, †# [HYPERLINK "http://en.wikipedia.org/wiki/Jainism"](http://en.wikipedia.org/wiki/Jainism) #Jain# †#



HYPERLINK "<http://en.wikipedia.org/wiki/Jainism>" \l "Jain\_symbolism"  
#Ahimsa Symbol# Editorís Notes: I would hope that most Reformed  
Druids would be able to hold their own in such a survey too! After  
all, weíve probably tried them all! I got 31 out 32, missed one on  
the founder of the Great Awakening.

Woman Claims to Own the Sun## HYPERLINK

"<http://www.escapistmagazine.com/profiles/articles/Tom%20Goldman>" \t  
"\_blank" #Tom Goldman# | 28 Nov 2010 11:36 pm A woman that says she's taking advantage of international law has staked a claim on the sun. You know that big red ball of fire in the sky that heats you up on a hot day and appears useless but still keeps you alive on a cold one? Yeah, the Sun? Well, that 4.5 billion year old star now has a new owner, and it isn't god, so get ready for a huge increase in your heating bill. Angeles Duran of Spain, 49, recently filed for and was granted what she says is legal ownership of the Sun.The U.N.'s #  
HYPERLINK

"<http://www.oosa.unvienna.org/oosa/SpaceLaw/outerspt.html>" \o "" \t  
"\_blank" #Outer Space Treaty# states that "outer space is not subject to national appropriation by claim of sovereignty, by means of use or occupation, or by any other means." Duran says this means that countries cannot claim celestial bodies, but individuals are still free to do so. She apparently registered ownership of the Sun with a local notary public and is now in possession of an official document that states she is the "owner of the Sun, a star of spectral type G2, located in the centre of the solar system, located at an average distance from Earth of about 149,600,000 kilometres."Duran's claim is similar to one made decades ago. Dennis Hope did the same thing as Duran in 1980, but with the Moon. Hope has actually earned money off of his claim by selling acres of land on the Moon to rubes, generating millions of dollars, though it might not be as easy for Duran to do the same thing. Who the hell wants to own something that'll burn you from millions of miles away? Neither claim is officially recognized by the U.N.Duran says: "There was no snag, I backed my claim legally, I am not stupid, I know the law. I did it but anyone else could have done it, it simply occurred to me first." She plans on charging a fee to anyone that "uses the Sun," giving half to Spain, 20% to Spain's pension fund, 10% to research, 10% towards ending world hunger, and she's keeping the remainder for herself. Good luck collecting. It wasn't mentioned what Duran meant by "using the Sun," so she could attempt to siphon funds from either Kindergartners or astronomers. It's nice that Duran wants to end world hunger, but if this generates a single penny for her I'll be really upset. You don't own the Sun, Ms. Duran, so just knock it off. Then again, it would be nice to own an acre of Sun for when I retire, just in case she actually does.

BOOK REVIEWS# These Treats Won't Rot Your Teeth††By BERNIE GOEDHART, The GazetteOctober 23, 2010††#Halloween is a time when little ones dress in costume, stay up later than usual, and head out for adventure -all of it with the promise of sweet treats before bedtime. With the big night just a week away, here are some books that'll whet their appetites -and leave the teeth unharmed. #The costumed ones in Ollie's Halloween, by Olivier Dunrea (Houghton Mifflin, 32 pages, \$15.99), are five goslings: Gossie, in her red rubber boots, dressed as a wizard; Gertie, in blue boots, with a red glove on her head, masquerading as a chicken; Peedie is disguised as a dragon; BooBoo wears a pink bunny suit; and Ollie, well, he's a mummy, covered in bandages. The group, in all its Halloween finery, is out and about on the farm this windy night, poking around the pumpkins, creeping through bogs, on the prowl for treats which they find amid rustling cornstalks and in the haystacks. Ollie wanders off on his own, encountering a ghost but not finding any candies -until a streak of lightning sends the goslings scurrying for the safety of the barn, where Ollie's friends share the last of the loot with him. A lovely little book for ages 3 to 5. And, as bonus, a fold-out poster that can be used to adorn a trick-or-treater's room once Halloween is but a memory. #Zen Ghosts, by Jon Muth (Scholastic, 40 pages, \$19.99), is the third in a series of picture books about a trio of siblings and their friend Stillwater, a large, gentle panda with a Zen outlook on life and an ability to impart wisdom while retaining a childlike innocence. In this volume, he joins Addy, Michael and Karl in costume on Halloween and arranges to meet them for a ghost story after they've gone trick-or-treating. He leads them, by lantern light, through misty, unfamiliar terrain to his home, where the children encounter a panda who tells them a story that leaves them entranced - and a little confused. But just as they see the storyteller for who he really is (or is he?), Stillwater breaks the spell by rooting through a bag of Halloween candy in search of "some bamboo-flavoured Snookers." As luck would have it, Karl has been saving a piece of the candy just for him and again we have a story of sharing. As always, Muth's stunning watercolour paintings give this book enormous appeal. And his author's note about Zen koans, such as the one presented here, makes it a book for all ages. Scaredy-Cat, Splat!, by Rob Scotton (Harper, 34 pages, \$18.99), is the fourth in a series about a googlie-eyed black cat named Splat who, it turns out, is easily frightened. That's not such a good thing at Halloween, when he and his classmates are vying for the title of scariest cat. Even Seymour, his supportive but long-suffering rodent pal, can't convince Splat that he stands a chance of winning -not with that goofy spider costume he's wearing to school. But, contrary to popular belief, this is one LUCKY black cat! When the teacher's ghost story #sends all the kittens flying with fright, the only one whose jack-o'-lantern lands on his head is scaredy-cat Splat. And the sight of the seemingly headless cat sends all the other kittens shrieking. When teacher plucks the pumpkin off Splat's head, shrieks turn to laughter -but the classmates agree Splat definitely wins the title of scariest cat.

Text is a bit pedestrian, but Scotton's artwork - with feline fur depicted in such hairy detail that you'd swear the book will shed - continues to win admirers. Aimed at ages 3 to 7.

# The Haunted House that Jack Built, by Toronto's Helaine Becker (Scholastic, 28 pages, \$7.99), is a just-for-fun paperback whose text is a takeoff on the traditional nursery rhyme and cumulative tale, except that in this case the characters linked to a house in the woods all have unsettling aspects to them. Appealingly illustrated by David Parkins, they all turn out to be costumed youngsters drawn to the house by a Halloween party. Best for ages 3 to 7. # And if you'd like a book with a bit more bite, check out Unearthly Asylum, by local author P.J. Bracegirdle (McElderry Books, 298 pages, \$19.99), the second volume in the Joy of Spooking series. Joy Wells, 12, is back as the central character; she's still a bit of an outsider, obsessed with The Compleat and Collected Works of E.A. Peugeot and with proving that the writer of supernatural tales once lived in her hometown of Spooking. Having successfully

thwarted#####  
#####  
#####  
#####

#####(###)###.###4###;###E###F###G###P###X###g###Î‡  
'...Ω±•ôΩÉxmbéWLA6#####h“^°##h¡!

™#CJ##aJ#####h“^°##h#<>#CJ##aJ#####h“^°##hβn

#CJ##aJ#####h“^°##h^2##CJ##aJ#####h“^°##hl@î#CJ,#aJ,####h“^°##h#<>#CJ  
,#aJ,####h“^°##h¿?ø#CJ,#aJ,####h“^°##hβn #CJ,#aJ,####h“^°##h  
´#;#CJ,#aJ,####h“^°##hβn

#5#ÅCJ,#aJ,####h“^°##hΔ7l#5#ÅCJ,#aJ,####h“^°##h#<>#5#ÅCJ,#aJ,####h“^°##h  
d#İ#5#ÅCJ,#aJ,####h“^°##hõUê#5#ÅCJ,#aJ,####h“^°##h#<>#CJ##aJ#####h“^°##  
hÙ0μ#CJ##aJ###(j#####h“^°##hy#(#CJ##U##aJ##mH##nH##u#####  
###4###F###G###s###ò###ô###®###ù###û###Å