



Summer Solstice Issue, Y.R. “L”

July 8, 2012 c.e. (YGR 7)

Volume 28, Issue 4

Editor’s Note: It is sad to note that after 8 years, the Druid’s Egg magazine has taken a leave of absence. It focused on the RDG affairs and activities, and may soon return. Until it does, the Druid Inquirer offers its pages to any Reformed Druid who wishes to share material, and will draw primarily from the two RD Facebook communities.

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Sacred Groves

NEWS OF THE GROVES

For list see www.rdna.info/wheretrove.html

RDNA & NRDNA Section

Carleton Grove: News from Minnesota

The Grove has lost touch, and your editor will begin a search for existing Druids this summer through my network of contacts at the college.

Monument Grove: News from DC

Busier than ever with work, children entering school, my silly Desperate Druid saga and trying to read books on the commute. For persistent folks, I am available for discussion on ordination, but you must be able to travel. Best to contact me at [MIKE.THEFOOL](https://www.facebook.com/MIKE.THEFOOL) on Facebook.

Tuatha de Dannan Grove: News from California

Greetings of Beltane!

This Beltane was especially successful, with a new 2nd and new 1st Order ordained, and a mighty feast afterward in which nine people participated. The Grove grows and flourishes, and we hope for even greater participation for Summer Solstice, which we are planning. Stay tuned!

Yours in the mother,

Jeffrey Sommer,

AD, Tuatha De Danann Grove

N.R.D.N.A.

Sherman Grove: News from NY (Temporary)

A RDNA ritual was held at the quickly-reformed Sherman (NY) Grove at the ADF Wellspring Festival. Twelve people were in attendance and two were elevated to Druids of the 2nd Order and five became Druids of the 1st Order. The Reform continues!

Yours in the Mother,

Jean Pagano, (Koad Grove OH)

Desert Willow Protogrove, RDNA: News from Ft. Irwin, CA

Desert Willow Protogrove is still very much alive.

We devote most of our efforts working with the soldiers and their families stationed at the US Army National Training Center, Fort Irwin CA under our alternate name of "Earth Spirit NTC". Because of the transitory populace we have between 10 and 50 active participants at any time. We are an inclusive and very fluid group comprised of several long time residents and a constantly changing group of wonderful soldiers and their families.

The Best e-mail is: EarthSpiritNTC@gmail.com

Our Facebook is: Earth Spirit NTC <https://www.facebook.com/pages/Earth-Spirit-NTC/112065562169255>

We have no ordained druids. The nature of what we do and how we operate would be enhanced by proper ordinations but has not stopped us from being an active and viable group. I was personally approached by the Army Chaplaincy years ago and have devoted most of my energies to working with these soldiers since that time. The original protogrove with a few exceptions are still working with me as the core of the Earth Spirit NTC group. We are endorsed by the Army Chaplains to work with the Soldiers on post. They provide us a place to meet and put us on their official list of services for soldiers to attend. We meet from 4PM to 8PM each Tuesday and then do several special events through the years.

in service
Bruce

Caribou Coffee Klatsch: News from Saint Paul MN

I know there are only like 2-3 of us here in the Saint Paul/Minneapolis area as rather active members of the group, but I will be at the "Coffee Cauldron" on Wednesday which is a bi-monthly pagan meetup which is currently meeting inside the Caribou Coffee at

1127 Larpenteur Avenue West, Saint Paul, MN 55113,
(6:30 PM onward)

and I will be spreading the Good Word of Je- umm... no. I'll be ARDA thumping! Hehe, no ARDA thumping, but rather doing my best as a solo seeker of the Reform, without proselytizing. It's an interfaith shindig.

John Michael Martens

<http://www.facebook.com/brojoghost>



New RDNA Third Order Druid

[Sean TheDruid](#)

Congrats to Jen Aitch for successfully completing her 3rd order vigil. She is now a 3rd Order NRDNA AD.

MOTHER GROVE RDG

Druid Joe Thomas Sroufe (aka Yossi Moon) was officially & successfully elevated to the 3rd Order of the Reformed Druids on the 20th of June 2012 by Rev. Arch Druid Patricia "Dyddgu" Vialpando.

May you never thirst for the Waters of Life,
and may the FOREST be with you always!

Rev. Druid Ellis Arseneau, OMS
Patriarch, Order of the Mithril Star, RDG

RDG INFORMATION

Rabbit in the Moon Grove, RDG

Well, I don't read and respond very well, it seems.

Rabbit in the Moon Grove, RDG remains alive and well in Agoura Hills, CA.

Rabbit in the Moon Grove's website is <http://ritmg.info>

Michael

Rabbit in the Moon Grove Archdruid

/\

Raven's Grove RDNA: Photo Album from Quebec







DRUID PRODUCTIONS

Not as many productions this season as hoped. More on the way for Lughnasadh!



Desperate Druids, Part 13 - Preparation:

<http://youtu.be/HXD8YcHE4Nw>

Wanda cannot visit the Jackpine Grove often, so she has many questions for Jody on how to follow a mostly solitary Druidic path. Meanwhile, Dan and Peter are laboring deep in the woods, doing the often unappreciated and unglamorous preparation work to set up a ritual site for the Lughnasadh festival



New Podcast at NorthernDruid.net!

<http://www.northerndruid.net/northerndruid-podcast-8/>

NorthernDruid Podcast #8 | Northern Druid

www.northerndruid.net

Topics covered: *Setting the Stage for our “up North” cabin *Dandelions, Dandelion Root, and Kombucha (be sure to check out the book Dandelion Celebration!) *Trip to Iowa City where we were “Cemetery Sleuths”

Songs Include:

“Dance Hall Freak” by [Dave Ryder](#) (Visit [Dave's Facebook Page](#) too!)

“Caribou” by Katy Tessman

Topics covered:

*Setting the Stage for our “up North” cabin

*Dandelions, Dandelion Root, and Kombucha

(be sure to check out the book [Dandelion Celebration!](#))

*Trip to Iowa City where we were “Cemetery Sleuths”

(Check out findagrave.com and *learn about [The Black Angel](#))

*Shout out to Podcasters!! – [Faith, Fern, and Compass with Jeff and Ali Lily](#)

*Leaving another Druid organization – do your research!

(Resource: [The Boyd Cult Scale](#))

*Starting a new organization – [The Living Druids](#) – sign up for email updates!!

Meditation on the Perfection of where we are right now!

POETRY CORNER (From Raven's Cry Grove, Quebec)

THE FAIRIES SOLSTICE

In a field of wild flowers,
a host of fairies dance,
the sunlight all around them,
warming in his trance.
Summer solstice day, their might,
the fairies whirl and laugh about,
all around the fields of wild flowers,
all around the oak tree bowers,
their wings in iridescent flight.
Celebrations of joy,
sharing the midsommers ploy,
today the sun is strong,
tonight the fairies will belong.
In a field of wild flowers,
many come to dance,
sunlight works its powers,
warming us in its trance.
j-anglehart 2012

Summer Solstice Blessing

As the Sun spirals its longest dance
As Nature shows her bounty and complete
strength
Let this time of the wheel cleanse us and bless us
May Mother Earth let all things live and grow
with loving intent
And fulfill Nature's truest destiny

May we admire her splendour and full beauty
To the smallest creatures to the tallest tree
May summer solstice bless us all!
-Sebastien

Child of the Oak, and Dragon Borne

I walk this land with gestures grand, and never yet has she failed
me. Into the green i have come, i have seen, the path, that guides
me.

From rock and stones, the foundation, my home, the green guardian
guides me. The tumult high, the rock of dragon eye, the cavern of
ages, i spy.

The coils that wind, the path i find, the journey, to the soul. From
the greenest knoll, of dragon's soul, to the blackest night of tar and
coal.

The foundations where then, the giants of men, the stones that
formed the cauldron borne, in which we all transmute and transform.
From the pain of the night and inner sight, to the birthing of the new
dawn. Deep within most comforting i let my guardian guide me.

To crystal caves and light waves, pools, stones, rock and bones. To
the inner keep where the dragons sleep, where limestone forms, and
weeping walls, the dragon eye, of rock does lie, and slumber in
crystal haze, while whiling away the crystal days.

The rock the schale of dragon scale, of inner strength and infinite
self. The green guardian guides me.

Blessed are we that seek and see, the journey of our soul. The
spiral coils, the inner spoils, the tales of men, both there and back
again, my green guardian guides me.

By
Penny Young

TRUTH BY CHOICE

In times when I feel broken,
when life binds my will,
the answers I seek are tokens,
if I only will sit still.
Choices are a fact,
that directs the way I think,
like the ties on a track,
that bring me to the brink.
I use to blindly follow,
the direction of this mark,
but now I do not wallow,
in this question of the heart.
An active stance I take,
with open mind and eyes,
to never flounder in the wake,
but learn from this new rise.
Sometimes the choice is wrong,
sometimes the choice is right,
like working in the sun,
and sleeping in the night.
I simply can't exist,
and cast my life to chance,
I have to chose my partner,
and learn the steps to dance.
Control is not my destiny,
nor, submission my role,
balance I strive for intently,
the truth is in my soul.
Life's another lesson,
a journey with no map,
as mysterious as AWEN,
a feather in my cap.
I will actively persue,
the dreams that come to stay,
the truth becomes my glue,
in the life I live today.
j-anglehart 2012

NIGHTTIME CALLS

Silently the sun sets to the rythm of the
bullfrogs galump,
the haunting cry of the loon singing to its
mate on a still crystal lake,
the chororus of cricket thrills in harmony with
the dancing fireflies,
the day is fading, and nighttime is calling.
The hooting owl with preying eyes looking
to the sound of mice upon the dewey ground,
the forest birds settling to their nests as light
is turning dark,
stillness of the air, the shadows come to
hark!
the day is fading, and nighttime is calling.
Sultry sparks born of flame in the homefire's
hearth,
moonlight on the water quivering below it,
it's brighter here among the dark, the
shadow steady grows,
the day is gone, and nighttime is calling.
The daytime blessings have come and gone,
the stars are twinkling in their realm beyond,
the darkness folds around the mind,
promissing gifts in time,
the day is gone and nighttime is calling.
It is time for sleep, it won't be long,
the dreamworld beckonds at the Sandman's
touch,
the secrets revealed once in the dark,
daytimes gone, the shadows hark!
Close your eyes and rest your head,
let loose your conscios its time for bed,
listen to the whispers that refill the sacred
well,
it's dark outside and night has come to call.
J.anglehart~ 2012

OTHER LINKS AND NOTES

Every scientific idea passes through three stages. First, it is ridiculed. Second, it is violently opposed or claimed to be of only minor importance. Third, it is accepted as self-evident.

-William Whewell , History of the Induction Sciences (1840)

Just think of the trees: they let the birds perch and fly, with no intention to call them when they come and no longing for their return when they fly away. If people's hearts can be like the trees, they will not be off the Way. -Zen Proverb

“To be in time is to be asleep: to be awake is to be in eternity.” Osho~

When one tugs at a single thing in nature, he finds it attached to the rest of the world. ~ John Muir

We are one, after all, you and I. Together we suffer, together exist, and forever will recreate each other. --Pierre Teilhard de Chardin

A SACRED TREE was known as a “bile” [bʲilʲə] in Old Irish. It was often a sacred tree, of great age, growing over a holy well or fort. Five of them are described in the Dindsenchas, and one was an oak, which not only yielded acorns, but nuts and apples. The mythic trees of Elysium had the same varied fruitage, and the reason in both cases is perhaps the fact that when the cultivated apple took the place of acorns and nuts as a food staple, words signifying “nut” or “acorn” were transferred to the apple. A myth of trees on which all these fruits grew might then easily arise. Another Irish bile was a yew described in a poem as “a firm strong god,” while such phrases in this poem as “word-pure man,” “judgment of origin,” “spell of knowledge,” may have some reference to the custom of writing divinations in ogham on rods of yew. The other bile were ash-trees, and from one of them the Fir Bile, “men of the tree,” were named--perhaps a totem-clan. The lives of kings and chiefs appear to have been connected with these trees, probably as representatives of the spirit of vegetation embodied in the tree, and under their shadow they were inaugurated. But as a substitute for the king was slain, so doubtless these pre-eminent sacred trees were too sacred, too much charged with supernatural force, to be cut down and burned, and the yearly ritual would be performed with another tree. But in time of feud one tribe gloried in destroying the bile of another; and even in the tenth century, when the bile maighe Adair was destroyed by Maeloeohlen the act was regarded with horror. “But, O reader, this deed did not pass unpunished.” Of another bile, that of Borrisokane, it was said that any house in which a fragment of it was burned would itself be destroyed by fire.

— with Melissa Dean and Cyndy Carpentieri. From Cerridwen:



Mannanan Mac Lir Research Site

<http://www.manannan.net/library/index.html>



<https://www.facebook.com/Druvidiacta> Source of nearly daily celtic myths & monsters with stunning artwork. Posted prominently on the RDG facebook conference.



IRISH LITERATURE, MYTHOLOGY, FOLKLORE, AND DRAMA

www.luminarium.org

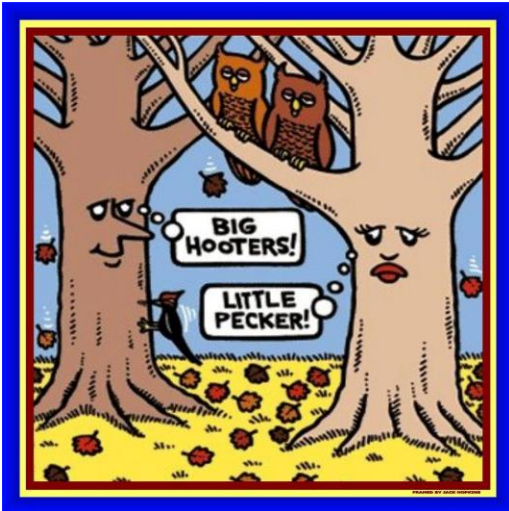
Website for Irish and Celtic literature, mythology, and folklore, including Fairy tales, mythological hero tales, and study resources.

Images from Facebook

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"WELL, MRS. FARNSWORTH, I'M
AFRAID YOU'VE GOT DRUIDS!"



<http://www.pasthorizons.tv/llynonn-prehistoric-roundhouses-construction/>
Llynonn Prehistoric Roundhouses – Construction
www.pasthorizons.tv

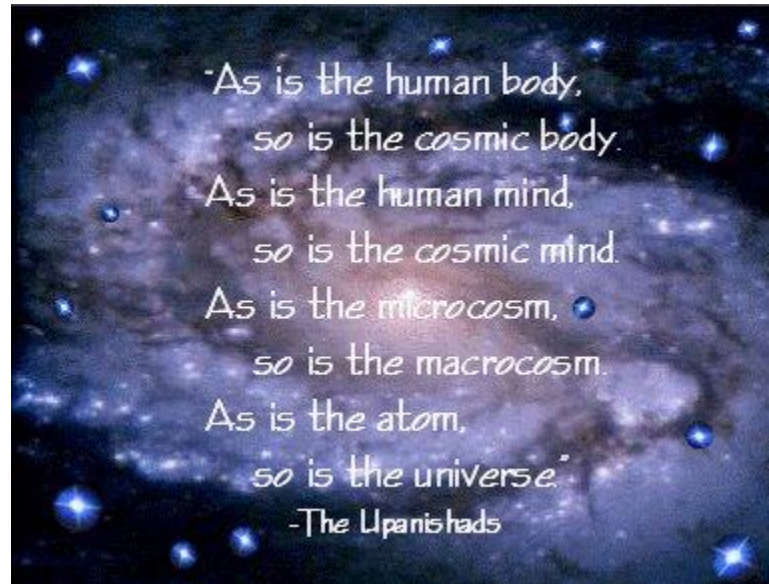
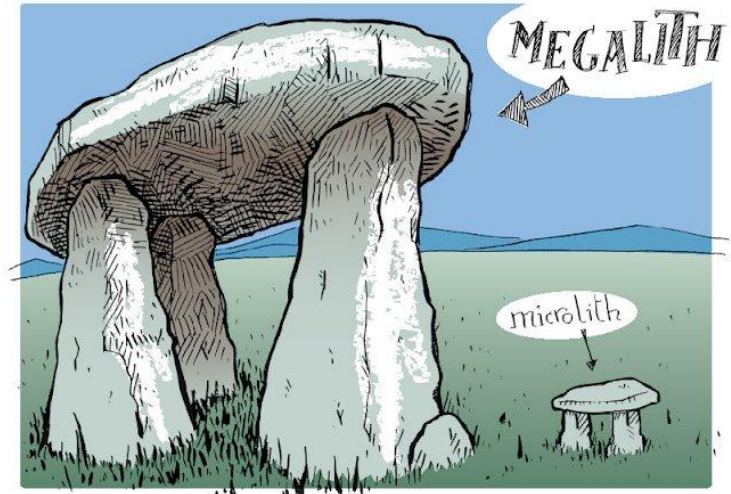
How the Prehistoric Roundhouses at Llynonn Mill on Anglesey in Wales were built. For details about visiting the site go to: <http://www.visitanglesey.co.uk/en-GB/llynonn-90.aspx> Ancient Arts : <http://www.ancient-arts.org/> to learn more and even get involved in an onsite course- UK

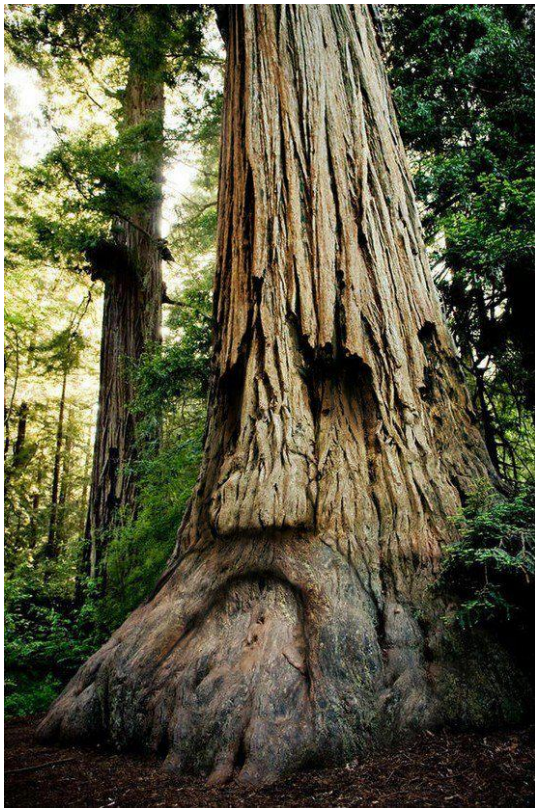


DRUIDS

They're not all crusty old men
with big bushy beards, you know.







What If... What if our religion was each other, if our practice was our life, if prayer our words? What if the temple was the Earth, if forests were our church, if holy waters ~ the rivers, lakes and oceans. What if meditation was our relationships, if the teacher was life, if wisdom was self-knowledge, if love was the center of our being?

~Ganga White



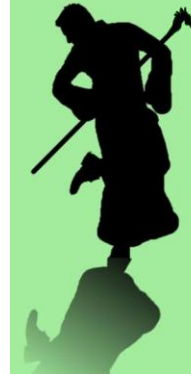
The more real you get
the more unreal the
world gets.



- John Lennon

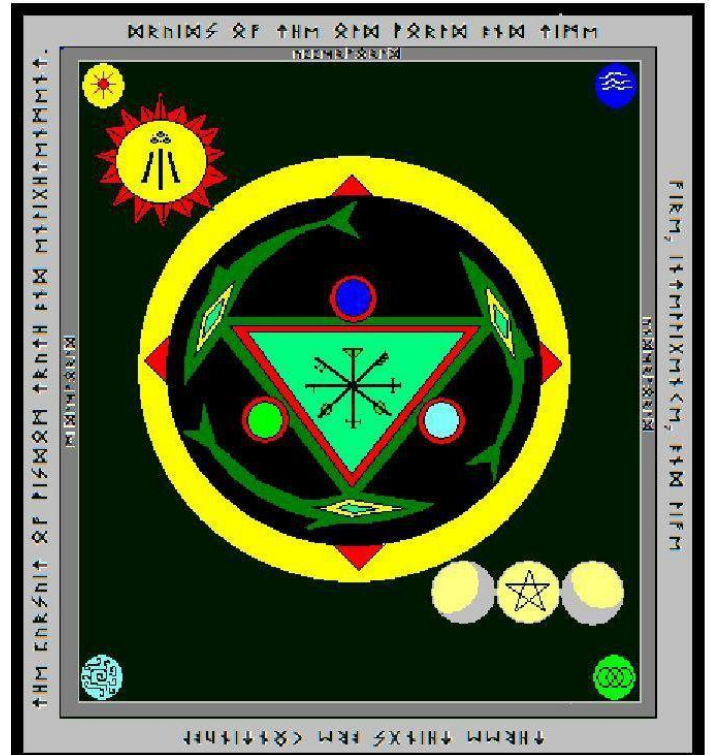
www.facebook.com/DruidsFellowship

INTERNATIONAL FELLOWSHIP
OF DRUIDIC ORGANIZATIONS



If you're worried
because your shoes
are not historically correct,
you are not a druid ...

You're a reenactor.



William Martin





LOOK SIR, DRUIDS!



12 Symptoms of Spiritual Awakening

1. An increased tendency to let things happen rather than make them happen.
2. Frequent attacks of smiling.
3. Feelings of being connected with others and nature.
4. Frequent overwhelming episodes of appreciation.
5. A tendency to think and act spontaneously rather than from fears based on past experience.
6. An unmistakable ability to enjoy each moment.
7. A loss of ability to worry.
8. A loss of interest in conflict.
9. A loss of interest in interpreting the actions of others.
10. A loss of interest in judging others.
11. A loss of interest in judging self.
12. Gaining the ability to love without expecting anything.

Videos from Facebook



Setanta – Story of Cu Chulainn

<http://youtu.be/FRsyaKRrucE>

This is a film that was shot in Ireland by Patrick FitzSymons and Clanvisions in 1997 and which I have transferred from an original VHS copy to digital format - hence the less than perfect sound and visual quality. Here follow the original packaging notes:

Setanta - the boy Cú Chulainn

The first ever live action re-telling of one of Ireland's most enduring legends.

Among Ireland's legendary heroes, one name in particular looms large -- Cú Chulainn -- The Hound of Ulster.

The man who single-handedly defended Ulster against the predatory attack of Queen Maeve and the armies of Connaught, has come to embody the essence of courage and honour. Set during our island's Celtic Iron Age, this story follows Setanta, the boy who would become Cú Chulainn, as he runs away to join the warrior school of King Conor MacNessa at Emhain Macha, and the dramatic sequence of events which lead to his being re-named.

Educational, entertaining, and remaining as true as possible to the actual history of the period, our film aims to place the mythology in context -- to present the story, not as fable, but as something which could actually have happened, its re-telling over centuries having given rise to the now-familiar legend.

Clanvisions is Ireland's first living history agency, and this short drama sets the scene for a series to follow exploring other aspects of Irish legend and history.

Setanta- the boy Cú Chulainn was filmed in the Falcarragh area of Co Donegal and at the Ulster History Park in Co Tyrone

The producers wish to thank the European Union fund for Peace & Reconciliation administered by Co-operation North, and Údarás na Gaeltachta, for their assistance in funding this project.



<http://youtu.be/hcph418wqo4>

The term "Druidry" and "Druidism" are often criticized. I offer a brief defense of the use of the terms to describe our religious path.



<http://youtu.be/1LhT7rCC6O8>

Horrible Histories: Boudicca - The Song

Don't mess with Boudicca, she's so tough even the Romans didn't stand a chance against her.



<http://youtu.be/JKtIo8li6xg> Tribute to Boudica

Boudica (play /buːˈdɪkə/; alternative spelling: Boadicea /boʊˈdɪsiːə/ and known in Welsh as "Buddug" [bɨ̞ðɨ̞g][1] (d. AD 60 or 61) was queen of the British Iceni tribe who led an uprising against the occupying forces of the Roman Empire.

Boudica's husband Prasutagus, ruler of the Iceni tribe who had ruled as a nominally independent ally of Rome, left his kingdom jointly to his daughters and the Roman Emperor in his will. However, when he died, his will was ignored. The kingdom was annexed as if conquered, Boudica was flogged and her daughters raped, and Roman financiers called in their loans.

In AD 60 or 61, while the Roman governor, Gaius Suetonius Paulinus, was leading a campaign on the island of Anglesey in northern Wales, Boudica led the Iceni people, along with the Trinovantes and others, in revolt. They destroyed Camulodunum (modern Colchester), formerly the capital of the Trinovantes, but now a colonia (a settlement for discharged Roman soldiers) and the site of a temple to the former emperor Claudius, which was built and maintained at local expense. They also routed a Roman legion, the IX Hispana, sent to relieve the settlement.

On hearing the news of the revolt, Suetonius hurried to Londinium (London), the twenty-year-old commercial settlement that was the rebels' next target. Concluding he did not have the numbers to defend it, Suetonius evacuated and abandoned it. It was burnt to the ground, as was Verulamium (St Albans). An estimated 70,000--80,000 people were killed in the three cities (though the figures are suspect).[2] Suetonius, meanwhile, regrouped his forces in the West Midlands, and despite being heavily outnumbered, defeated the Britons in the Battle of Watling Street. The crisis caused the emperor Nero to consider withdrawing all Roman forces from the island, but Suetonius' eventual victory over Boudica secured Roman control of the province. Boudica then killed herself so she would not be captured, or fell ill and died; the extant sources, Tacitus[3] and Cassius Dio,[4] differ.

Interest in the history of these events was revived during the English Renaissance and led to a resurgence of Boudica's legendary fame during the Victorian era, when Queen Victoria was portrayed as her 'namesake'. Boudica has since remained an important cultural symbol in the United Kingdom. The absence of native British literature during the early part of the first millennium means that Britain owes its knowledge of Boudica's rebellion solely to the writings of the Romans.

Grove Radio TV interview with Mark Townsend



Suletnos and Nemetona travel to distant Herefordshire to interview the Magic Priest Mark Townsend. We find out about some of Marks inspiration, beliefs and plans for 2012. Mark even brings out the cards to surprise us with a Magic trick.

Featuring Music with kind permission from Nadishana Trio.

Mark Townsend Links:
<http://www.magicofsoul.com>
<http://www.marktownsendministry.co.uk>
[http://www.marktownsendmagic.co](http://www.marktownsendmagic.co.uk)

.uk
<http://www.rent-a-rev.co.uk>

Nadishana Trio link:
<http://www.nadishana.com>

Grove Radio Links:
<http://www.groveradio.net>
<http://www.groveradio.wordpress.com>

FACEBOOK DEBATES

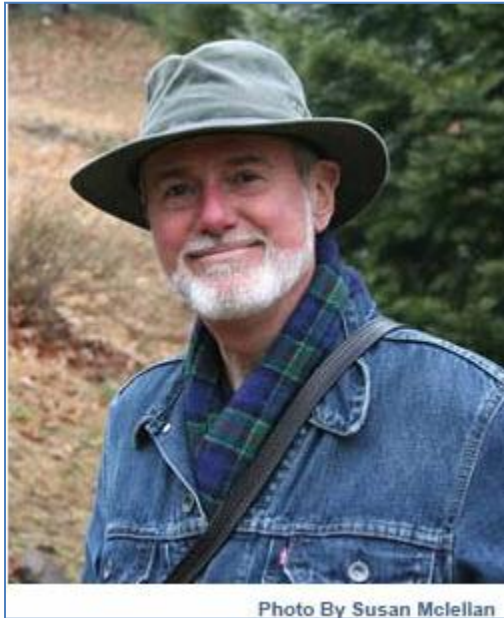


Photo By Susan Mclellan

SHAMANISM & ANCESTORS

Bryn Great program with Tom Cowan (Fire in the Head: Shamanism and the Celtic Spirit) this last weekend doing ancestor work. I love his ideas around the life-line (genetic), milk-line (manifest), and myth-line (heroic) ancestors. There were a few druids of various types in the bunch and we had some discussion about how modern druids work with various ancestors. Got me thinking about the Reform and wondering, how DO you all work with/ honor ancestors as you identify them?

Sébastien , Karen Cummings, Stacey J. Weinberger and 2 others like this.

Helgaleena I honor genetic ancestors and cultural ancestors and geographic, ie locational ancestors.

John So far, in my ancestor meditations, there has been very little interaction with my ancestors, mostly observation.

Though in one particularly memorable meditation, I was drifting down a very narrow stream in a canoe while intending to contact my Power Animal, and ahead of me were some of my paternal genetic ancestors, seemingly 8 feet tall wearing blue robes (like choir robes), reaching across and forming an arch over the stream. My grandfather's right hand extended across holding my grandmother's left hand.

Farther down the stream, my great grandparents on my paternal side were doing almost the same thing, but the stream was wider, and they were holding short birch branches across to complete the archway for me. Lots of heartwarming symbolism in there.

Personally, when I do a meditation like that, I prefer minimal interaction with them, or I'd rather have them interact with me first. I don't want to intrude on them or rip them away from wherever they were, unless it's for something extremely important. There's a burning question I'd like to ask my grandmother about an ancient family recipe for Russian Mennonite Zwieback that I volunteered to inherit before she passed away 3 years ago. A step in the process was written vaguely and I'd love to ask her what she did for that step, but I'd be appalled to use ancestor work just to find an answer to a mundane question. My zwieback attempts turn out close enough.

Has anyone ever sought their ancestors for something mundane like that?

Penny I'm with Helgaleena Healingline, on this one, i have 2 mediums, and a master mason in there LOL but when i first found out this, i thought wow, but then, my second thought was, it is hardly surprising considering, where i'm from, and the strong ties my family has to the spiritualist church LOL, both my parents, have had experiences, so have i, this is why i started asking so many questions, back in the day, and have pursued my path. For me, to grasp the here and now, and where i am heading, i need to look to my past and beyond. One thing i am sure of, is that i am not alone. :-)

Karen Wow the Fire in the head Shamanism work with Tom Cowan sounds very interesting...I also work with and honour ancestors. Most times going into meditations with questions. It is my belief they are there and feel so honoured for us to ask their help and guidance. Some of this comes from my Native American teachings. I also believe we are all connected :) My ancestors come to me a lot in the dream world as well offering precious thoughts and words information. John, Thank you for sharing your beautiful river experience :) please ask your question on the zwieback, sometimes it opens a door to much much more.

Mike TheFool If ancestors reincarnate then you can only dream visit the ones who are back in the holding pen after a recent death, or this who refuse to come back. What I am having trouble figuring out is how to reach my caveman ancestor, since they mist have 3 billion descendants currently alive now. Might be a wait to get their attention. Oh this is good seed material for a desperate Druid episode!

Mike TheFool Not all ancestors have good motives too, gotta feel them out.

Sébastien Love his book - Yearning for the wind. Love his style of story telling. :-)

Bryn One of my favorite insights how we can have access to ancestors after death based on the idea that their are multiple soul parts. There is a part that goes into the land, another that goes into the underworld, a part that reincarnates in the family line, another that moves into divinity or reincarnates separately, as well as others that manifest in other spiritual planes. The Anglo-Saxons explore this a little.

Bruce @ John. Ask your ancestors/Guides anything. It's not a lack of respect. They seem to appreciate the interest you show in them. May sound overly esoteric but four of my guides are in my bloodline or perhaps four of my ancestors are now my Guides. This is according to more than one psychic/medium. This is a great topic.

Stacey Sarangerel, a Buryat shaman, describes this also, saying Human beings possess the three souls types of souls: * The suld soul, which resides in nature after death
* The ami body soul, which reincarnates
* The suns soul, which also reincarnates

Stacey <http://buryatmongol.org/a-course-in-mongolian-shamanism/the-spirit-world/a-multiplicity-of-souls-their-form-and-function/>

A Multiplicity of Souls, their Form and Function

buryatmongol.org

All humans and animals possess more than one soul; multiple souls are required i...

See more

Mike TheFool That's a bit more complicated but seems to cover more possibilities

Mike TheFool I guess I'd like to know if souls come from parents, gods, area of birth/conception or we accumulate them over times and places.

Bryn Based on the above, yes to all those options ;-)

Karen I am open to many thoughts and theories...one of my beliefs is soul progression...after we die, our soul decides on the next life to be born into..choosing a life our soul needs to struggle though as a learning process therefore evolving our souls, reaching for the divine soul. I also believe even though a soul is living in present life, parts of that soul is still connected to the otherworld, the energetic world and fully capable of communicating with other souls.

Ellis When a person is born (Out of the womb) a part of the over soul (what we call "God" or "The Great Link") is separated from "God" (like dipping a cup into the ocean) and united with the newly born

person. At the end of their life, they are returned to "God." From such the universe is made. You can learn to reunite while in the body, but that is a hard row to till and many do not learn it, and many more create their own Gods and substitute that which is made up for that which is real. This is what we mean by the phrase "Thou art God."

George , Interesting to see others use the term Over Soul! Most seem to have never heard of it when I use it. TDK

Bryn Sadly more people know what you mean if you talk about Atma than Oversoul. Emerson however would be an amazing myth (milk?) -line ancestor to learn from. The Reform certainly has enough common language with his nature writing for a great dialog.

Ellen Ellis, i don't think you can separate from "God". I see all creation as a fractal of the larger "Source" something we humans can hardly wrap our measly brains around. Every worm, bug, leaf, stone, fox, bear, human, rat. etc is a fractal of the "Source". Its all one thing. So to speak.

Ellen Just my humble human opinion, of course.



DOES SIZE & MONEY MATTER?

GEORGE Question for RDNA, I always assumed that RDNA was perhaps the Biggest Druid groups in America. Yet Face Book Page has rather small number of members compared to others in the Druid Woods. Does anyone know why?

John In my experience, it seems once they hear it was started as a semi-serious protest, they judge the rest of the Reform as if it too was a complete joke. If they get past that, it's probably the "open source" simplicity and lack of dogma or a deeper connection to the Celtic mythos that they think

the RDNA lacks.

Some even think the 2 basic tenets aren't enough of a belief structure. They might agree with the tenets, but for whatever reason, simply do not want to associate with Druidism.

Plus it's hard to gather fellow seekers when we don't proselytize.

George I really did not mean size of Membership in RDNA was small (i assumed it was large) just the Face Book page seemed small.

Helgaleena No, actually there are not that many of us. We are just very potent and give rise to lots of offspring groups.

George it is nice you let an Old Un-ReFormed Druid hang out in your Forest from time to Timen dropping Acorns of old! TDK !!!

Helgaleena It would be very boring with only about a dozen of us, because some don't actively post.

Helgaleena You could say, the squeaky hinge gets the grease!

George Or try Squeaking in the Henge to open the Portal. Hum Mouse-way to the Stars. No wonder they have not figured it out yet!

Thomas In Druidry, bigger isn't always better. Quality before quantity.

Mike TheFool We have relatively open membership by organizational standards so possibly the largest group in people who believe tenets even if not in first order. Bit Facebook doesn't always match with size. ADF should have a bigger fb presence. Druids and druidnetwork are both inter-order and very interesting. But I think the rdna pages punch above their weight even if less than 200 online members. In real world, we probably never had more than 400 in-grove visibly active reformed Druids at a time. We've never been in better touch even though I prefer in person and paper rants

Jess I throw my opinion in with Thomas.

Mike TheFool For 20 years we thought we were the only Druids in America. Then we heard about uad and Aoda the whole time. Life is like a box of chocolates.

George Perhaps we should have been more Publicly (in a wider area of USA and UK) active in the 70s-80s but our Focus was on the other side of the Veil and Religious rights from Government.

Mike TheFool No big hurry, things take time.

Ellen Speaking of which, if anyone lives near Western MA I have a nice little Grove forming. Druid style, no particular denomination.

George Another Child Ellen ?

Bruce @Ellen. I live in Braintree, Ma and no one of a like mind to talk to. Could you enlighten me about some of particulars?

Shane As the UAOD & AODA goes I have to say they started back in the 1700

Shane Sorry, in England and came here later on. First grove of UAOD was in California in the late 1700's to 1800's I have been reading about them and I don't know about them they don't have really much information unless you send them \$50.00 to get you hooked into the local Grove. then you may pay \$100.00 to go and learn the first session and then \$100.00 Second Session and learn the 3rd Session \$50.00

George Cheaper than most theological colleges by 50,000.00 or so.

George Funny most Psychologist in USA charge over \$ 100.00 session with many sessions needed for most anything and yet when it comes to Spirt and a Druid's time they seem not to hold even the value of a local Movie at the Cinemaplex.

Tully Shane Lee Hamrick, if you are referring to the AODA (as it seems to me that you are by the dollar amounts you've quoted in your reply) all of the AODA's Curriculum is available online at <http://www.aoda.org/curric.html> including links to required reading lists, for free. The fees quoted are merely membership dues (one time for life).

Tully Definitely have to agree with Thomas Harris and Jess Stone, bigger not always better... and who wants to proselytize anyhow? LOL!

Shane Tully Reill: According to the AODA website. This is what they have posted. "What do these higher degrees cost?"

The lifetime membership fee for the First Degree is US\$100. For the Second Degree, the fee is US\$100, and for the Third Degree, US\$50. There is no additional fee for ordination to the priesthood or consecration to the archpriesthood."

Shane So yes you are right. But I don't think I can pay for it I just not willing. I am willing to read anything I can and learn. So that's just my opinion.

Mike TheFool Some groups charge fees. It's understandable. UAOD is more "clubby" and even used to issue insurance policies, didn't it?

Jess I've thought about paying them to 'help' me learn, but by the time I started thinking that way, I realized that I'd lost sight of the things I set out to learn in the first place, and that was *why* I was seeking out someone to help me. Soon, I found friends who helped me get back on my spiritual feet, and now I feel like I'm on the right path again. Simply because the AODA is cheaper than a psychologist (honestly, I don't understand why you made that analogy, George King) or a theological college, it doesn't make it 'right' for everyone. Certainly, there are those who need guidance, and those who would rather pay for something to feel a part of it (especially here in America, good little consumers that we are). I will say, though, I agree with Shane. Willingness is the incentive for learning, and time and patience are the currency. I will never pay a religious organization money to throw my lot in with theirs. If I wanted to do that, I'd go back to the Catholic church.

Tully Shane , yes, that is exactly what it says. BUT, that is ONLY to become a MEMBER of the AODA. All the curriculum is available online at the link I posted as well as some of the AODA core practices in "The Druidry Handbook" and "The Druid Grove Handbook" by John Michael Greer. Nothing says you have to be an AODA Member to practice AODA style Druidry.

Mike TheFool I think as a moderated conference we have fewer than freetojoin groups

Shane I have been reading the AODA suggested books on my Nook. I have to say some of it makes sense but I rather pay for the book and learn then help others in ways that I am able to do so.. I also thought about opening a Grove in Seattle. I have lots of ideas and ways to help the community in more ways than anything. A grove would be a nice start. But I am far away to even fathom that right now.....

I however like I said before been reading everything Mike TheFool and the RDNA have put together... I have downloaded all the PDF files and the Mags and what ever else there is to learn. Mike TheFool I also put all your PDF files into one PDF Files.. 3400 pages to read.... If you want a copy let me know and I will burn you a copy and send it via snail mail or skydrive and you can take time to download it.. It's up to you for your approval before I start giving it out.. I put it all in one it's better that way to read on my Nook.. Let me know..

George Shane, Big download sounds good. On your other Civis projects may I suggest to consider these made open encounters and perhaps they will guide you i weither you want to start a grove first. 1) Hi I would like to help with (community need X) Ok are you a ??? no just a simple Druid. 2) Hi I am from Druid Gove Y and we would like to help with (Community need X) Grove - Druid ,whats that ??? So it all depends on if one leads with Druid first or Service First I believe. Best of Luck on your new Path. TDK

Shane Ok I will upload it to my skydrive and post the link here.. It's going to be a while before it uploaded 109MB file..

George Jess Stone , glad you found help youn need. I would point out that the currency you offer is only paid to your self. And does no in any why pay your Teathers life cost or for their time and efforts, Inteenet Service provider, Web developement et et.. This is one of the wonderful reasons there are books. So that others that put no Real Useful Value on the efforts of those they turn too for help can learn to help them selfs as you have. As for the Old Cathloic Church, the only reason they are still here with the Doors open is because because people in the past felt the need to pay in real value. TDK

George And as to why I pointed out College et is just to note that these things carry Real Value to People and they Pay in Real value for them as they feel they get Real Value from them. As in the Tribes of old, The Druids and in all other Paths, Real Value was and is understude as is the lack of feeling Real Value for something. Today the Society does not just automaticly care for the Needs of their Holy Women and Men in mancy cases. I expect that is one reason we have so few to turn too in need. TDK

Jess I actually didn't understand psychologist, if you'll note my post there.

George LOL Few do, even among them selfs. And I have worked with many. Jess

Jess What I mean is, I don't understand how a Druidic organization is like a psychologist, as it is not in any way really founded to treat people with chronic mental illnesses. I understand the need for a fee, but I also stated that I didn't feel that everyone who claims Druidic beliefs needs to pay to learn. I, personally, am not one who would pay to learn something that I could teach myself.

George Yess Jess I understand and of course assume you would never go to a school with paid teachers like a college, Trade school or Tech training et. As to treating mental Illness these is a odd legal subject.

Jess You're ignoring my point. I am saying, I would not pay someone to show me my spiritual path in life, because I feel it is my own to find and follow, and while I may meet others on that path, and perhaps even share the path with others, finding it and understanding it is one I must undertake personally, and therefore understand personally. I am separating my spirituality from my material. Yes, I would pay to go to a college to learn a trade that would, in turn, profit me in the future. It is monetary, it is material and it will pass. I feel that connecting my spiritual identity to something such as money is giving myself the indirect notion that my spirituality can be bartered with--that I can pay for it, and therefore sell it and haggle with it and make deals with myself and others using it. I feel it would muddle my understanding of myself and of the beautiful world around me. The sun does not ask a price for its warmth, the tree does not ask a price for its shade, the wind does not blow and require payment by the hour. I do not have to give the stars money to see them at night, I don't give money to the moon in order to see and understand its phases.

George Thanks Jess I have not turned to this interest area for a long time. There are all kinds of Laws in place to protect both the revenue of the Professions and also those that seek help. And like in all cases each Healper has her or his own skill set and legal limits like can they provide psychotropic drugs or not (And in limited cases in USA some Holy men can provide these for their own Tribe). As few Psycholics are really psychic and often not trained in the concepts of reincarnation, past life carried over trauma, spirt possion or even the needed feedback between the Soul and the Natural World. There is much that they pust the esay to see effects of into the wrong root causes. Well may your path always provide what is needed on its way Jess . TDK

Jess Thank you.

George Was going to correct some tyoes but lose paste. Thank you Jess, well meet and may you always find your path. TDK

Shane

<https://skydrive.live.com/P.mvc#!/?cid=d723929bde7e136&Bsrc=Share&Bpub=SDX.SkyDrive&resid=D723929BDED7E136%21319&id=D723929BDED7E136%21319>
https://skydrive.live.com/P.mvc?_escaped_fragment_=%2F%3Fcid%3Dd723929bde7e136%26Bsrc%3DShare%26Bpu
skydrive.live.com

Shane that's the druid bible I call it..

Ellen Bruce and all. If you live near Western MA and are interested in the new Grove please write to me privately. Thanks.

Mike TheFool Couldn't read those Shane. I'll try at home.

Helgaleena Just my two cents: If it costs money, which is an entirely human contrivance, it may leave out a lot of the good Nature stuff that does not 'cost' in those terms. Truth is right in front of our eyes once we know how to see it. Free is the best 'price' and 'secret' is only a matter of translation. When gurus charge \$\$ the product is getting stale from being bottled.

Ellen Only problem with that theory is that some of us spent alot of time and \$\$ travelling to sacred sites, buying books, taking classes, spent years writing articles for free or books for which we get paid about .5 cents an hour when you add it all up. Some of us put in many years creating and maintaining organizations for which we were never paid. Now we are expected to pass along what we found out through hard work for nothing. There is a real lack of balance in that equation. Its as if the student "deserves" unlimited time and patience and the teacher deserves absolutely nothing. One reason there is so much burn out (and poverty) among Pagan elders.

Jess So, why not encourage the new ones to put in just as much hard work as these poor (literally) burnt out elders? Also . . . well, what should you do with the youngsters who are just as poor as the not-so-youngsters? There are plenty of young people or people who are new to Pagan practices who are *also* dirt broke. What do we do in that case? Turn them away because they can't pay to learn? Personally, as I said above, I wouldn't pay someone to teach me something I could learn on my own (I'm a self taught artist, btw--and I sell my own work. But I don't make a whole lot of money either. :) I absolutely agree with Helgaleena .

Ellen In any group there are always justd one or two who do most of the work. In RDNA you will see that Mike does most of it. That is typical. Everyone knows there is work to do but very few actually step up. If you are exclusively self taught then you continually have to re-invent the wheel. We all needf teachers whose shoulders we can stand on.

Jess Most of what? What work? I've rarely seen a post here asking others to step in to do this work. What are we researching that is so time consuming? Is Mike, Yourself, or anyone else in this group rediscovering archeological finds that tell us something we don't already know about Druidism (which is quite muddled, to be frank). Are we constantly making new regulations, going out of our way to invite others into our circle? Is Mike the only person who maintains the website, or are there others? (There really should be others, if that's too much of a strain, but you'll have to find people with knowledge of coding, etc.) Are writers needed for some newsletter that is sent out? Are we constantly spending gads of cash on things for the group.

As far as I can tell, the RDNA seems to be more of a meeting place for people--like the trunk of a tree, and all the groves and proto-groves are little branches that are maintained by the folks who started growing them. I've personally not gotten much out of the RDNA, as far as information and the like is concerned--which is one of the reasons WHY I am teaching myself things. I joined a coven in Louisiana that has absolutely nothing to do with the RDNA, yet (thanks to Druidic overlaps into Wicca) I am learning things from the Matron of the group each time we hold celebrations. I pay, in a sense, by helping set things up, by bringing food and tending to her animals when I can. So far, the RDNA has been useful for warding me off from a rather blundering group in Kentucky, and being told I can start a Proto-Grove with a goldfish as an Arch-Druid. So . . . should I pay my goldfish to be an Archdruid--I suppose a couple of hundred dollars would buy a LOT of fish pellets. Sorry if that seems caustic, but to be frank . . . well, if you want payment for your hard work, maybe you're not doing this for a wholly spiritual reason.

Ellen I am not a member of RDNA. In the other groups I have been a member of (Whiteoak, Keltria, ADF) I taught and initiated around 30 people altogether. In Whiteoak the average time of instruction is 3 years. RDNA has no organized teaching program. I have run groves for almost 30 years. I can assure you that when I take a break absolutely no one steps in and hosts things at their house. I know Witches who got sick and their coven disappeared. This is fairly normal, unfortunately. It takes a special kind of person

to open their home as a public church. Unfortunately Pagan clergy are not compensated as a rule. Something has to change.

Thomas One of the problems is that over the years we've developed the concept of 'one person does all'. It greatly exaggerates what occurs in other, larger organizations, which is called the Pareto Principle where 20% of the people do the work while 80% benefit from the labor. Translated to Pagan and Druid groups, since our Orders tend to be smaller, it taxes the leader very stressfully. There is also the great mistake that some people make of always having the meeting in one person's home. It may be convenient for the person holding the event, but in the MOCC, we've all but cast that custom out because we never know who is going to show, and there may be a sense of distrust, sometimes for good reason. We've taken to mostly using publicly accessible rooms (such as in libraries) and public parks.

Jess You see, I agree with you there--I have seen this VERY thing myself, but that's not what I was talking about. Yes, it is atrocious that others cannot step up and help out. I have experienced what you have as well. It's baffling, but not at all baffling. One one hand, I can't understand how people can be so selfish, on another hand I know how selfish people can be by nature. I don't think you're wrong in saying that things need to change with that, but . . . well, that's not what I was talking about. I'm talking about gurus and leaders who want to be paid for imparting spiritual guidance. Not doing it. If they found their path, I can find mine. HOWEVER that is not to say I don't think they should be compensated in some way. As I said in my last (frustrated) post; I am willing to help, but I am not willing to hand over cash in exchange. If they're giving me their time, I will give them mine--cleaning, cooking, tending the house, animals, painting their house, etc. I, and many others, simply do not have enough money to give someone \$\$ to be given a title or shown a ritual.

Ellen Its not always convenient for the person hosting the event. (what a strange idea!). You have to clean the house and yard and afterwards clean the bathroom and kitchen. You have to be ready before the first person shows up and stay "on stage" until the last person leaves. You often have to provide food, napkins, drinks, ritual supplies. You can't just back out at the last minute and you often have to spend weeks in e:mail conversation planning with whoever is going to come, what they are going to do and bring, give directions, answer questions.

Thomas Those are things common to every gathering, though, not just at a person's home.

Ellen Jess, I suggest you go to the RDNA home page and look at the magazines. And maybe look at the big books that Mike has put together - the Druid archives. I am amazed that you seem to think no work is being done in RDNA (you said; " Most of what? What work? I've rarely seen a post here asking others to step in to do this work. What are we researching that is so time consuming?")

Ellen Yes, Thomas. My point is there is always work involved. Especially for the host, teacher, ritual planner.

Jess I didn't say no work has been done. What I said, m'dear, was sarcasm. I'm asking . . . does Mike need help with those things? Why not ask for help if he needs it? Facebook would be a great place to send out requests for that sort of thing. If he needs more people, then why don't more people help? If it's really such a problem, why not kick all the freeloaders out and charge a fee for all members? Wouldn't that solve the problem of starving Pagans?

Sayer Ellen said it and I echo: "What work?"

Our Summer Solstice event will be at my home. Learned long ago that the only way to do things is casual. If you plan everything the guests expect more. It is not a wedding (too much planning there to suit me as well).

Our group has chosen a theme and folks are stepping up. There will be some cleanup, somebody will break something or spill something. So what? I'm just making sure the rake is put away and that there are no obvious dangers in the yard. The rest will tend to itself. You can't get more

spectacular than Sol at the end of the longest day or a fire while waiting with friends as he returns after the shortest night. We'll drink tea, make some mead, churn some butter, dip some candles and mostly visit, delighting in each others company. Pillows and blankets abound for those who need a nap.

Thomas Actually, he sends out such requests frequently. He edits the Druid Inquirer as of late, and is putting together a themed bardic notebook. He asks for contributions, but not very many people respond. I'd respond more, but I've got a rather full plate over the past year, mostly doing the other sides of grove organization, like counseling those coming to the grove in need and organizing a new seed savers- and-tree planting program for the MOCC. I also teach classes most Sunday afternoons. I think that we need to begin looking at the various members of the groves not as 'attendees', but as soon as they get that 'title' of whatever they're looking for, give them a job. There's an amazing change when people look at what they're doing as being part of a staff rather than just a run of the mill member of something. While I'm on that note, I'd like to thank some of the members of the MOCC that have been

Thomas on staff for years. Brandon Reid, Patricia Norwood, Violet Marie Davis, Shannon Smith-Williams, Dan Hicks, Patrick, and so many more. It's taken a lot of the work load off.

Jess Thank you, Thomas, for actually answering my question. There are people, but not enough people. Requests are sent out, but very few step up and answer them. I think you're totally right about people being more keen to do a job if they feel it is attached to a title of staff member. Glad someone realized I wasn't saying work wasn't being done. I was asking IF there is so much work being done WHY isn't there incentive to help? Seems it boils down to several different things, including (as I said earlier) people being selfish or lacking funds or motivation.

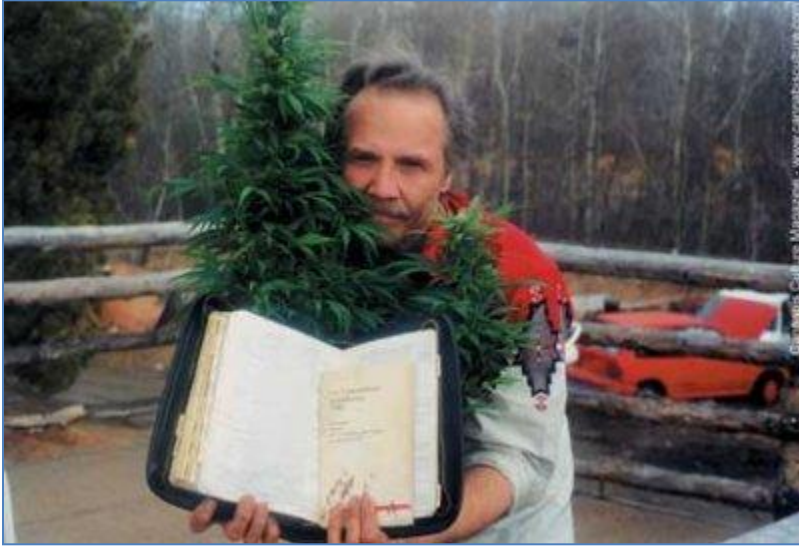
Helgaleena See, that's the very reason why RDNA has stayed relatively small. There seems to be a need in modern Druids for more structure than the Founders were willing to provide. That's why offspring group members such as Ellen and Thomas and Ellis and Stacey and Teresa and etc. are welcomed in to the page. They are the structured majority. My own distrust of 'names and forms' keeps me, personally out of the offspring groups. Basic tree hugging and free-form for this ArchDruid. And I like campfires, a lot.

Helgaleena I simply cannot put a price on Truth, or justify it in terms of expenditures and outlay. Ellen is selling books and making a reputation for herself as a public figure who is Druid. My profession is not contingent upon my being Druid. I'd be a Druid whether or not it paid. And if I tell others about Nature, it isn't as if i have the only franchise. It's like selling air. Yup, you can buy canned air, but is it useful for all things airy? I can advise you to inhale, not require it, and not pretend either that you need my help to do so.

Ellen Helgaleena, I have done alot more than "sell books". I got several Druid Orders off the ground, spent thousands of hours doing that for no pay. I ran groves for 30 years. Taught students where I gave each of the three years of my attention and time for no pay on average. Commented on papers, did initiations. I now live below the poverty line, am on food stamps and fuel assistance. I have no pension or retirement other than social security if I keep working until I am 70. Thats the reality of what devoting ones self to Pagan religion does. Some day this has to change. I no longer do it, except for running a Grove because without me there is no Druid grove in this area (I know this because each time I have gone on hiatus everything came to a grinding halt). I am burned out on giving my time and energy for nothing. It has been a calling/vocation for me, not a hobby. It has put me in the poor house for my old age. I can blame only myself, I suppose. But I won't do it any more. Have to go to work now, even though its Sunday. Bye.

Helgaleena Thank you Ellen, for all that you have done for Druids in America. You are one of my role models.

Helgaleena Just realized, my air analogy doesn't take into account scuba diving, space travel, mountain climbing, emphysema, emergency horns, or dusting keyboards. Durr.



Religious defence drives authorities mad

Unusual defence tactics prove positive for Minister Ed Belanger

By Reverend Damuzi - Friday, June 1 2001

ED NOTE: This is another group in Canada that has called themselves Reformed Druids since the early 1990s, but have not direct connection to us.

Minister Ed Belanger: `You have no jurisdiction over me as a Minister of

God!`

Ed Belanger, a Minister of the Church of the Reformed Druids, is a man with a mission ? a mission to use and distribute cannabis as a sacrament, and to educate people of their rights. In the course of his mission, he has seen a judge retire and an RCMP officer resign in protest over his unusual methods of using the law against itself. When hassled by police or court officials, the 48-year-old minister is quick to quote law section-by-section, driving his opponents crazy with esoteric references and eclectic tactics.

When Belanger was stopped by a police officer in St Albert, Alberta on October 1, while on his way to a cannabis ceremony, he refused to leave his vehicle.

"I told the officer, under Section 39 of the Criminal Code, that I was maintaining possession of my vehicle and that I had the right to do so even against a person with force of law," said a dignified Belanger.

"I asked him if, at that time, there had been a breach of the peace, to which he had no answer."

Under Section 39 of the Criminal Code, explained Belanger, a cop can't take your possessions away from you, unless there has been some breach of the peace. "You can use whatever force necessary to keep it. That's what it says in the Criminal Code, and I'm not stretching it."

According to Belanger, the officer continued to question him, but Belanger kept his window only partly down. "I said, 'well I am a Minister of the Church of Reformed Druids, and marijuana is our holy sacrament.' And I said, 'unless you want to commit religious discrimination, you ? under Section 176 of the Criminal Code ? are commanded herewith to let me proceed because you have no jurisdiction over me as a Minister of God!'"

Under Section 176, it is illegal to stop members of the clergy on civil violations when they are in the course of their religious duties. Civil violations include, said Belanger, "not having your license, not having insurance, not having registration, and also marijuana."

Belanger recounted how the infuriated RCMP officer, stunned by the minister's tireless legal prowess, began beating on the window of his car. Belanger responded by driving away, inviting the officer to follow him to private property to discuss the matter further. By the time Belanger had the car parked at a

nearby friend's property, there were three squad cars, guns waving, and police screaming at him to both get on the ground and give them the car keys.

Police found 30 grams of sacramental cannabis in the vehicle. Later, at the station, Belanger refused to blow into the cops' blood-alcohol testing device.

During the following court case for "failure to blow" charges, Belanger quoted Section 32 of the Canadian Constitution Act, which, he says, quite clearly states that Canadian laws apply only to members of the government, which didn't include Belanger.

Belanger then argued that his name, appearing in all capitals and reversed with last name first, was a legal fiction and had the court change his name to upper and lower case, first name first, last name last, as described by a document called The Canadian Style which governs the appearance of names on all legal papers. Finally, he asked the judge if he recognized the preamble of the Canadian Constitution, which affirms the "supremacy of God."

"The judge refused to do so, got quite exasperated, and started screaming and yelling at me," said Belanger. "And I said, 'is it the purpose of this court to abuse me?' The judge said very little after that. Eventually, he railroaded over me and found me guilty.

"The whole time I said 'you have no jurisdiction in this case, and you're proceeding in treason. Without recognizing the supremacy of God, you violate the Canadian constitution, you discard it, and you operate on your own private law forum, which is treason.' He fined me \$380 and told me that if I didn't pay I would have to go to jail for a month."

Ed Belanger refused to pay. The Minister recalled how, as he left the courtroom, the court clerk tried to make him sign a legal document called a recognizance, binding him to the judgment. "I said I would sign it if she would produce the statute, law or regulation that compelled me to enter into a contract with her. She couldn't. She intimidated me by saying that if I didn't sign there would be an arrest warrant put out for me. And I said, 'please produce the statute, law or regulation that says that.' Of course, she couldn't."

Three months later, when the fine was due, Belanger returned to the court room and discovered that the judge for his case had retired immediately afterward. Additionally, the court clerk no longer wanted to arrest him, telling Belanger that if he wanted to be arrested he would have to go before a JP and demand it.

The marijuana charges against Belanger were later stayed after he wrote a letter to the crown prosecutor and the federal Minister of Health, Alan Rock. In his letters he detailed how, during his upcoming case, he planned to ask the judge whether he recognized the "supremacy of God," and if so, the minister would enter into evidence Genesis 1:29. "Where it says," quoted Belanger, "I give you every herb bearing seed and tree with a fruit bearing seed within it and for you it will be meat."

"They have to say yes, or they call God a liar, and challenge the whole system of Christianity," affirmed Belanger. "Then I was going to ask the court, 'where do you get the authority to take away God's gifts?' Within 24 hours of receiving my letter, they stayed the charges against me."

Ancient common law

It wasn't the last time Belanger would be involved in controversy with the police and authorities. In March of 2000, he refused to pay property taxes because some of his tax money was going to schools that allowed junk food machines. Harmful junk foods, said Belanger, contravene the Schools Act, which clearly states that schools should protect the welfare of children. When the city threatened to seize his home for unpaid taxes, Belanger wrote a letter to the Lieutenant Governor, saying that the minister was prepared to defend his home even if he had to "martyr himself to the death."

Shortly afterward, the RCMP arrested him on a complaint from the Lieutenant Governor's office, and searched his house with a warrant for guns. While in his home, says Belanger, they threatened his wife

that if they found cannabis, they would arrest her and seize their children. When the case finally came to court, Belanger was found innocent, and the RCMP were reprimanded for searching the house. The RCMP officer in charge of the raid walked out of the court room, said Belanger, and resigned.

"It's an ancient message that I am teaching," Belanger told Cannabis Culture. "All things that people do aside from hurting other people or their property is acceptable. That gives you the liberty to do whatever you wish without hurting others. That's ancient common law."

Minister Ed Belanger: `You have no jurisdiction over me as a Minister of God!`

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? See an interview with Ed Belanger on Pot-TV: www.pot-tv.net/archive/shows/pottvshowse-525.html



Investigation after Hill of Tara monument vandalised

<http://www.rte.ie/news/2012/0613/ancient-coronation-stone-vandalised.html>

One of Ireland's ancient monuments, the Lia Fáil standing stone has been vandalised.

According to legend, it served as the coronation stone for the high kings.

Minister for Arts, Heritage & the Gaeltacht Jimmy Deenihan has confirmed the granite Lia Fáil, which is Irish for Stone of Destiny, appeared to have been damaged last weekend.

An archaeologist from the National Monuments Service examined the stone and concluded that it had been struck - possibly with a hammer - at 11 places, on all four of its faces.

Fragments of the standing stone have been removed and gardaí are investigating.

Describing it as "extremely important" monument, Minister Deenihan said the stone was associated with the inauguration rites for the Kings of Tara and featured extensively in ancient texts.

"Vandalism, by definition, is a mindless act. I condemn in the strongest terms the damage that has been caused to this monument," he said.

The stone was moved to its present location in Tara, Co Meath, in the early 19th century.

Located about 50km northwest of Dublin, Tara was the focus of political and religious life in pagan Ireland but the site was largely abandoned by the sixth century.

Mythology gives Tara (from the Gaelic "Teamhair", or lofty place) an exalted status as the top royal site in Ireland and there are many national monuments in the area.



A New Survey of Neolithic Dolmens in Central Portugal

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Abstract

Megalithism has been associated with prehistoric astronomy in Europe for quite some time now. Various comprehensive surveys of these monuments suggest that they are oriented not randomly but to particular areas of the horizon where astronomical events, such as sunrise or moonrise could be witnessed and even predicted. In Portugal, an area which has been overlooked by researchers, that of central Portugal, is actually the second densest region of megalithic monuments in the country. A comprehensive survey of the orientation of Iberian tombs made by Hoskin and colleagues included the measurements of orientation of the axis of some tombs in this region. He concluded that most tombs in the

Mondego

plateau were aligned towards sunrise during the winter seasons, whereas for other nearby river basins dolmens were categorized as aligned with sunrise/sun climb. The archaeological evidence that has come to light, suggested to archaeologists that the megalith builders' way of life as semi-nomad pastoralists was tied to the orientation of the dolmens, namely that the monuments were built during the winter seasons when the pastoralists would be in lower ground.

However not all measured dolmens fit this picture. To test this seasonal model a new survey was planned and conducted during the spring of 2010, which tried to be more attentive to landscape features and other possible orientations as well as incorporating previously unmeasured tombs from the region. The employed methodology and subsequent results are presented. The survey confirms Hoskin's results but not their interpretation. The case for a new way to fit megalithism into the seasonal economic model of the Neolithic communities is argued for based on the gathered data. Some of the surveyed tombs suggest a non-solar alignment, possibly lunar or even stellar. A couple of Mondego dolmens forming one of the oldest Neolithic necropoleis of the region have their entrances towards the northern sky, which might indicate a nearly stellar association with death and the afterlife.

http://ucl.academia.edu/FabioSilva/Papers/211450/Cosmology_and_the_Neolithic_A_New_Survey_of_Neolithic_Dolmens_in_Central_Portugal



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