



**Lughnasadh Issue,  
Year of the Reform “LI”  
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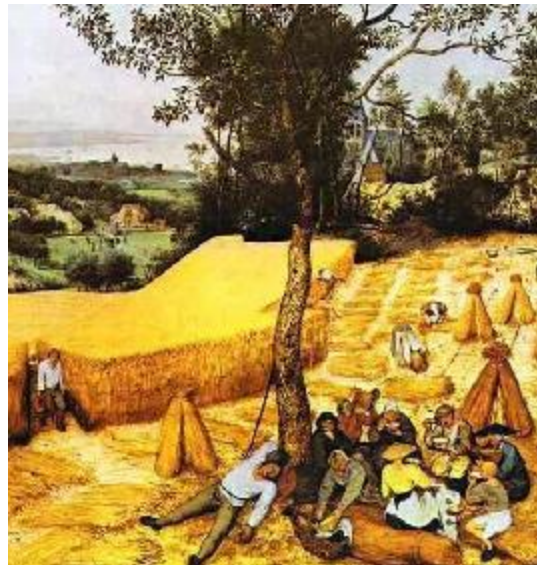
My apologies for throwing this issue together so late.

I hope that with my now-secured greater job tenure, that I will be able to resume a higher level of production values for this newsletter.

-Mike the Fool

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# News of the Groves



## **Carleton Grove: News from Minnesota**

Hi everyone! (Very soon to be) A Carleton student, here, and I can't seem to get a hold of the on-campus Druids. Does anybody know if the Carleton Grove is at all active anymore/ if there's any way I can contact whoever runs it? -Anna Smith

h excellent! I've been casually asking current students about the Druid scene, and they say it's been pretty quiet, so I was afraid I'd be disappointed. Maybe they just don't know what they're talking about

Glad to know there's a measurable quantity of current Druids. I'll give Matt Jaquette a holler. -Anna

I'd like to start a little garden of potted medicinal herbs in my dorm window next year, but I don't know where to start. I don't think the window will be wide enough for a vast array of plants, and I also don't want to infringe upon my roomie's side of the room.

I'd like to include Healall for personal reasons, aloe seems to be a low-maintenance choice, and sage seems potent with myriad uses.

I was actually up to the wee hours of the morning last night making my own herb reference book, catalogued by medicinal properties I don't, however, know which ones fare best indoors.

I might have to make a separate herb book, haha. I'm so excited to be able to do some trekking in the arb

## **Tuatha De Danaan Grove: News from California**

Hi, folks! I'm glad to be a part of this online group. I'm Jeffrey Sommer, and I've been AD of Tuatha De Danann Grove--well, it feels like since the Hadean Eon. I was made a 1st at Isaac's wedding in 1978, and Tezra was good enough to make me a 3rd in 1990.

My Grove is very active---at least 8 rituals a year, and initiations are frequent. Anyone who lives in the Hayward-Oakland corridor is welcome to step forward...

<https://www.facebook.com/jeffrey.sommer>

## **Koad Grove: News from Michigan**

Nine new 1st Order Druids along the banks of the Tippecanoe River at Pan Pagan 37. It was a wonderful group - I was honoured. The setting was beautiful, nestled in the arms of the Earth Mother. I was SO revitalized by the 50th Anniversary Reunion and this brought it all together. Jon Drum

## **Poison Oak Grove: News from California**

When you become hard to understand, they make you a bard.

When you become so hard to understand that only druids can understand you, they make you a druid.

And when you get to the point where nobody can understand you at all, they make you an arch-druid!

--Emmon Bodfish attributed.

## **Ghost Orchid Protogrove: News from Florida**

I just set up the first meet up for Ghost Orchid Grove on July 13th.

Hoped for no rain. This was an open Pagan meet up all paths are welcome. Ghost Orchid Grove will do a meet up on Saturday July 13 at Koreshan State Park in Estero. Bring picnic munches. We will start about 10 am and end about 1 pm. It was in the picnic area at past the boat ramp. Of course as normal in Florida weather permitting.

After the meet up Ghost Orchid Proto Grove has 3 members (including me.) And the local Wiccans have a new Coven in which I'm a member just to keep my foot in the door. lol I am building slow to have a good foundation of good people who understand what I am doing.

I been doing the little class I found on of your sites. I forget which or where. So anyway, I been thinking of Triads. Most of them are rather silly, and some are rather twisted. Three things that bring laughter, good friends, kitty crazies, mead.

The best thing ancient Druids did was not write anything down, so we got a do over.

Two people walking in the forest on different paths will always meet at fork.

Pop! wiz Bang!! color dances with the sky, a true wizard knows the proper use of gun powder.

GOT A BOX OF ROCKS. I know this guy through the Internet, he turned his back on his Pagan faith and turn to Christianity. He has been sending his crystals, fossils and just amazing stuff. I think he has decided its all evil and just wants it gone. Wow, my good fortune. Got to get some more sage. I don't know what he was doing with it, don't want bad mojo. lolol One thing he sent was this little oriental knife, something about it was creepy, so I put it out in shed until I decide what to do with it. I LOVE ROCKS.

I am thinking he may have had a shop. I don't even try to understand Christianity anymore. Most of my Christian friends dumped me when I turn to the darkside. I am going to have to have a rock party. lololol Last year was books, people were giving me books. Maybe next year it will be gold. That would be nice.

## **MOCC : News from Oklahoma and Wyoming**

Another of the Fallen Leaves: James Urban, also known as Gunalf Vicstein, of Casper, WY has passed. He was a longtime member of the Missionary Order of the Celtic Cross in both the Muskogee Grove and in Casper, WY's protogrove. He was a knight of the Knights of the Silver Cirlet, a Dwarf in House Wolfstar, and a rune seer.

-Thomas Harris of MOCC

## **Monument Grove: News from Washington DC**

Things have greatly improved, and I have achieved long-term job security. However, it means I will leave Washington DC before next summer. So if you want to visit me, folks, you better hurry up unless you want to go to some awkwardly dangerous third-world country.

You can have your fancy holy buildings, the Druids will keep our stone in the Earthmother, our wood in the forests, and say our prayers under the sky's ceiling.

Definition: Re-intarnation -- the belief we come back in the next life as a hill-billy.

When you were born, you cried and the world rejoices, live your life so when you die, the world cries and you rejoice. – Cherokee

Humor is showing how stupid, foolish, greedy, ignorant, careless, lazy, haughty, thoughtless, confused and self-deluded people can be. Wisdom is realizing that we are those other people. –MTF

I had a college friend who could repair his old shoes and socks.... He did a shoddy darn job of it.

Tongue Twister #21: Barbara the burning barbarian Berber barber babe

"If you can't dazzle 'em with brilliance, then baffle 'em with bullshit!"

Zen Druid Puzzler: If a Pict in woad blushes, do they turn purple?

Stubbornly persisting to force another to admit that they are being childish... Pointless?

If I had a Book of Shadows, I would start with The Rabbit, The Dog, The Bird and the only other shape I know: The Elephant. My kids find them magical. How about you?

Bardic Taunt Overheard: "I have more poetry in my little finger than in your big fat ugly head."

-Mike the Fool

### **Panama Grove: News from Panama**

I have the great pleasure of introducing Rev. Druid Rafael Severino to the NoDal.

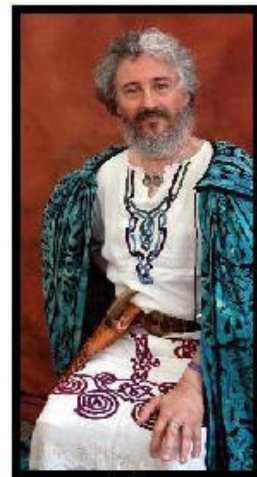
He already has been quite active in Panama, establishing a grove, and has led several people to join the Reformed Druids of Gaia.

Welcome, Rev. Druid Rafael!

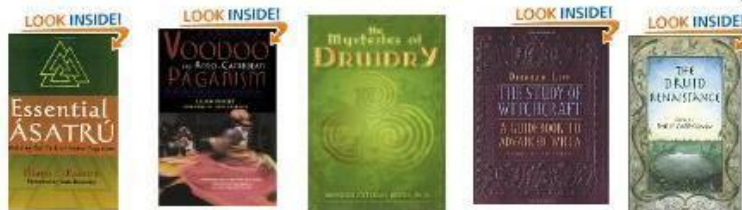
# Remembering Isaac, Three Years



## Book Covers of Isaac Bonewits



## Assisted Authoring or Introductions by Isaac





# THE BOREDOM FARM

(a story in several poems by Emmon Bodfish)

Dear Departed:  
You advised me to  
believe the doctors,  
That I'd die in a year  
or two,  
Ten years ago.  
Now you're dead  
And I am still sick.

**YES**  
Sitting quietly on my chair  
I watch the autumn  
Sun outside my window.  
A fresh cool  
Marks the end of the day.  
I wonder if this is what being sick  
Is like for other people,  
But nobody talks.

## UNTITLED

I live in a back room in my parents' house.  
The steps leading here are cluttered with junk.  
Outdated clothes in the closet,  
Light coming in over the door,  
No motion, long isolation  
All night the mocking bird sings.

## WAITING

Black specks of birds disappear  
Over the distant hills.  
Leaves fall continually  
In the empty garden.  
An old woman in a blue bathrobe  
I sit here: still.  
(later)  
"You should learn to relax, dear."  
She said.  
I don't answer.  
But I imagine: "That,  
Dear lady, I'm  
A crack shot at."

## NIGHT

Lying awake in my empty room,  
Unable to sleep,  
I listen:  
Only the sound of the river  
Where it turns the bend...  
I saw that.  
How many years ago?

## DAYS

Days and days,  
Years and years,  
Trying to face the truth:  
Certainly now I will  
Never get well.

## VIEW

Yes, I live in a back  
Room at my parents' house,  
Dry rolling hills all around.  
Hay, dust and clouds  
Blend together;  
There is no horizon.

## OCTOBER

A thousand hills covered  
With bleached grasses,  
Ten thousand tangled paths,  
But no sign of who made them.  
Every day, just this,  
And sometimes the sound of wind blowing against  
the pane.

## OUT

A dull winter day,  
Clear, then cloudy,  
I want to go out,  
But cannot:  
My aunt's in a bad mood.  
Unexpectedly an old friend  
Of hers comes by.  
They sit and drink coffee.  
Gleeful, now, I slip  
Out the back door as the sun is setting

## TODAY

Bored, I have drunk too much coffee.  
Restless, now, beneath the bare limbs  
I want to dance:  
Nothing to do  
Nowhere to go  
No one to see  
Nothing to be  
Music and dance, and a long disused farm.

# DRUID POETRY

## **The Woodcutter's Song**

Oak logs will warm you well  
That are old and dry  
Logs of pine will sweetly smell  
But the sparks will fly  
Birchs long will burn too fast  
Chestnut scarce at all sir  
Hawthorn logs are good to last  
That are cut well in the fall sir

Surely you will find  
There's no compare with the hard wood logs  
That's cut in the winter time

Holly logs will burn like wax  
You could burn them green  
Elm logs burn like smouldering flax  
With no flame to be seen  
Beech logs for winter time  
Yew logs as well sir  
Green elder logs it is a crime  
For any man to sell sir

Surely you will find  
There's no compare with the hard wood logs  
That's cut in the winter time

Pear logs and apple logs  
They will scent your room  
and cherry logs across the dogs  
They smell like flowers of broom  
But ash logs smooth and grey  
Buy them green or old, sir  
and buy up all that come your way  
They're worth their weight in gold sir  
Song Video at  
<http://youtu.be/h7HiPFnyoac?t=34s>

## **The Samurai's Pillow.**

Written in ink of Steel Moonlight.  
The Samurai's pillow is made of Stone.  
It lays worn and weather on top of very old bone.  
But the Samurai knew after a short life this would  
be his home.  
His Soul wanders far the lands at night .  
Searching out old battles to once again fight.  
Winning or losing to his ghostly delight.  
Should you hear a Samurai sword singing in pale  
Moonlight.

Just leave a small gift of sake and you will be  
alright.

TDK (c) George King

## **An Old Door**

death is only an old door  
Set in a garden wall  
On gentle hinges it gives at dusk  
When thrushes call

Along the lintel are green leaves,  
Beyond the light lies still;  
Very willing and weary feet  
Go over that still

There is nothing to trouble any heart  
Nothing to hurt at all  
Death is only a quiet door  
In an old wall

Nancy byrd turner

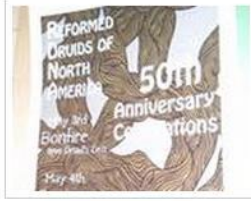
## **Look to this Day**

Look to this day:  
For it is life, the very life of life.  
In its brief course  
Lie all the verities and realities of your existence.  
The bliss of growth,  
The glory of action,  
The splendour of achievement  
Are but experiences of time.

For yesterday is but a dream  
And tomorrow is only a vision;  
And today well-lived, makes  
Yesterday a dream of happiness  
And every tomorrow a vision of hope.  
Look well therefore to this day;  
Such is the salutation to the ever-new dawn!  
~~ Kalidasa

# BELTANE PHOTO ALBUM

<https://www.facebook.com/media/set/?set=oa.10151563805041245&type=1>



The poster on Campus



Skinner Chapel, the place the Druids fled.



Hill of 3 Oaks where they found refuge.



Druids gathered after the noon service May 4



Matt & John, 2nd Order



Richard, David, Ellen, Deborah, Glen



Jon's friend, Jon, Stacey, Ross, John M (Non-Carleton Druids)



Jon, Ellen, Stacey, Deborah, Richard, David, Glenn - all 3rds



Matt 50, Richard 9, David 3, Glenn 10 Archdruids



Matt at Monument Hill



Monument Hill



David at Monument Hill, site of first Druid altars



Druid Circle



Main Altar



Druid Sigil Bridge



Druid Sigil Bridge



Ross & Stacey at Druid Sigil Bridge



Golf Course



Carleton Campus



Lower Arb, Cannon River



Lower Arboretum



Carleton Prairie in April



Beave Damage



Cannon River Dam downtown





Campus



poetry in the sidewalk



lower arboretum camp spot



leaves struggling under snow



ross and john's campsite



David and Deborah at Druid Den



David and Debora at Drudi Den



Wood so wet, we had to dry more



Druid Den campfire



Cold vigilers in the morning



Druid Den fire



Lower Arb Tent



Red Ribbons out!



John and Ross after vigil



David, Deborah and Richard



Labyrinth on the Island



John trudging through prairie



Carleton Prairie



Monument Hill



Approaching Hill of 3 Oaks





Reaching the Hill of 3 Oaks

Leaving the Hill of 3 Oaks

## LABYRINTH THOUGHTS from LYMAN LAKES at CARLETON



I was walking around campus on Saturday night before my vigil and I decided to walk the labyrinth. I came across a pair of Canadian geese who were wandering around the bridge and I passed them, crossed the bridge and as I stepped into the labyrinth they went quiet until I came out and they continued there honking.

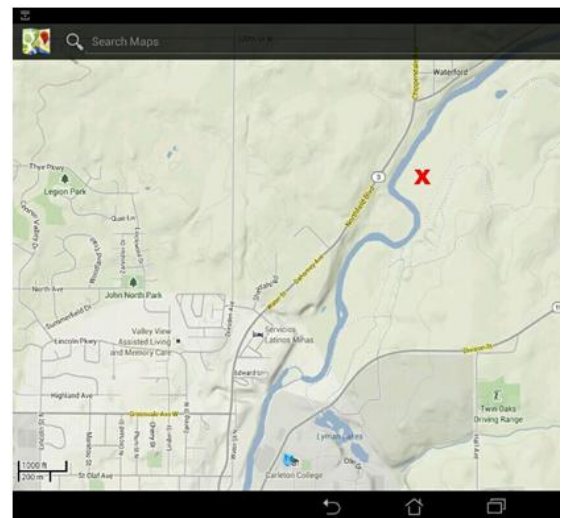
John Michael Martens John Edwards and I walked this labyrinth while discussing what brought us to Druidry on Saturday Afternoon. We had a squirrel scampering around, but that's way cooler that the geese stood by in silence for you!

Mike TheFool The island is known as "Stewsie's Island" (or once "Dinosaur Island"), and it neighbors the heart-shaped "Mai-Fete Island" where May festivities were held at Carleton from the 19th century until the 1950s. Both are artificial islands in the artificial lakes built into Lyman Creek and are one of the numinal barriers between "Campus" and the Arboretum.

!

## VIGILING NOTES

Camp Spot of Vigilers. See Lower Arboretum photos above. John Martens and Ross Wilke camped together deep in the Arb in the snow for the entire festival. Snow in May, whodathunkit?



John: Just woke up after 21 hours of sleep, punctuated only by a water break and a bathroom break. My dreams were all over the place, it was amazing sleep. In an actual bed!

I think it was very profound that on the 50th Anniversary, those who gathered bore witness to the physical change from the Season of Sleep to the Season of Life, which is also symbolic of the Carleton Grove; it is mutual, I believe, that we

all wish for the Carleton Grove to flourish into a new season of life.

It was a very transformational event for me as well, and a transformational period in my life - in the spiritual and the mundane, as today I start my new job! It is unclear if I can attend the Midsummer Solstice gathering, but if I can spare even a few hours, I will try. You'll have to wait for my photos until late tonight. Blessings to you all!

Stacey J. Weinberger They did wonderfully. And they were visited by four Third Orders throughout the night of their vigil. How rare and wonderful is that?

**John Michael Martens** Each night we heard owls hooting from time to time. The second night they should have been close enough to see their silhouettes in the treeline, as they were very close. After a short search on YouTube, I believe we were hearing the calls of the Barred Owl: <https://www.youtube.com/watch?v=fppKGJD3Y6c>

We also heard turkey calls nearby on the second morning for quite some time, and also not far. On Friday evening on my walk to the basecamp deep in the lower arboretum to get the lighter fluid, I startled a herd of deer on the path ahead along the floodplain of the Cannon River. The doe straight ahead of me jumped so high on the path in front of me, that I think she could have nearly bounded over my head if I was standing in front of her! They scampered off and I didn't see them after that.

Mike TheFool And who knows how many spirits stopped by that night also!

John Michael Martens Yes! The whole "i saw things that i did not see, i heard things that I did not hear..." was very true for me. I don't quite know what to make of the audible, visual, or tactile manifestations, but they could not be explained away or rationalized. Naturally, I accept those supernatural experiences, but it will take time to interpret them. I am fine with sharing, but if those experiences are to be kept to myself, I understand.

Sébastien Beaudoin Please share! As RDNA druids we are curious by nature... nature is good, right?

John Michael Martens It was after Deb Deborah Frangquist's visit to Ross Wilke & my vigil, that I \*very\* distinctly felt something large crawling on my head. I was wearing my druid robe hood at the time, so in reflex I brushed my hand atop my head to get whatever it was off. Nothing was there. A few seconds later, it happened again. The entity continued to crawl across my head from where it left off. This time I lifted my hood with one hand and swept my head with the other. Again, nothing was there. Immediately I pulled my hood in front of my face (it is spacious) and inspected it in the light of the bright fire. I also felt around behind my neck, shoulders, and back where I could reach. Nothing.

Before Stacey Weinberger appeared before us, there were two instances where I looked to the trees around the trail in the Druid's Den that goes up the steep hill, and I squinted and had to step towards the treeline. The trees looked like they were fenced off, by a tall black snow fence, as if it was wrapped against the trees along the edges of the clearing, like it was to protect the trees... but from me, or in general? When I stepped towards the trees to get a closer look at this ethereal black fence, it vanished. This, I saw twice.

The third apparitions I experienced were audible. While I was reading the Sigil Papers that Mike TheFool had sent us, I suddenly heard multiple female voices talking over each other, and then silence. It sounded as if they were standing no further than from around the fire pit: words indescribable, but I looked up from reading on the origins of the druid sigil, and there's nobody here but Ross and I. This happened three times.

Another incident was when I thought David Frangquist had silently returned, and was standing at an oblique angle before the fire pit. But when I turned to face him directly, nobody was standing there, and Ross was reading the Sigil Papers, but not in line of where I saw the apparition.

"but I had seen things that I had not seen, and I had heard things that I had not heard, and I had felt things that I had not felt" -Book of Meditations 1:15

Edit: And I must add I was \*not\* under the influence of any controlled substance, either. That's just not my style.

John Michael Martens I think I've just buried my previous post ↑above↑ due to all my photos, some of which may have been redundant.

Mike TheFool Or an uncontrolled substance.

Deborah Gavrin Frangquist Substances (of any sort) produce only pale imitations of the power of the Earth Mother. Her presence is often beyond our understanding, but not beyond our awareness and comprehension.

Mike TheFool thats true, i have seen weird things on my nightly walks there!

Ross Wilke I am glad I wasn't the only one who heard the voices.

John Michael Martens So it's mutual then! It's one thing to hear students chatting amongst each other as they wander through the arboretum at night, but when different voices are inexplicably within an arms reach of you, and then gone without a trace, those aren't students!

When corporeal people approached us in the Druids Den, we could usually hear them coming when they were half way down the trail from the overgrown gate.

Ross Wilke I would still like to know what they said but it seemed to me they just wanted us to know they were there

Deborah Gavrin Frangquist Indeed, Ross - they not only want us to know they are here/there, we need to know they are here/there. And you will know what they said - but maybe not the words they said it with.

Ross Wilke my apologies for not saying this earlier but I would offer my sincere thanks to those of you who were there. Stacy weinberger, David and Deborah frangquist, John drum, John martens and Matt for being there before during and after the vigil. I'm sorry Matt I couldn't think of your last name but the thanks is there none the less.

Mike TheFool Religion is talking with the voices in your head, when you do everything they command.... then we're moving towards pschiatrical problems.

## MEMORIES

Stacey: Inspired by David Frangquist and Richard Shelton I got out my copy of the Blue Book aka The Carleton Druid Collection. I've read the Druid Chronicles (Evolved) because I come from the Berkeley branch (and my copy is a xerox of the original from the time!) but I would like to get more of a feel for what was going on at Carleton. The Chronicles themselves are largely the same. It's the additional writings that will provide the insights.

Mike: The Oral histories in ARDA pt 10 and the Apocryphas in pt 2 and the Green Book 1 in Part 6 give a lot of the flavor of that early period. the Carleton Druid Collection, which was assembled in 2005 to reflect Carleton in 1975 <http://orgs.carleton.edu/Druids/ARDA2/doc/cdc.doc>



Vigiling papers written by Mike and prepared with wax seals by John M.



The Skinner Memorial Chapel, inside which several of us druid folk convened whilst waiting on Richard Shelton and Dave & Deborah Gavrin Frangquist. The chapel service had just ended that Friday before the noon, and

several attendees there asked us about our attire and group identity. Many were curious, few were cautious, some were confused. It happens

It was our choice of meeting place before processing to the Hill of Three Oaks for a service.



After the Saturday Order of Common Worship, newly ordained 2nd Order druids. This is my last photo as things

became very fast paced and busy with deep conversations, memories and stories, meals, walking, then the bonfire followed by the Vigils during which my written instructions in the Vigil Papers from [Mike TheFool](#) called for cell phones to be turned off, which I did. And I forgot I even had one with me in the following morning

# SUNNY WEATHER VIDEOS

Mike did his best to improve the weather by singing sunny songs from Virginia

[Mike TheFool](#)

"Here comes the sun" and more sunny songs to warm your day - and in the comments section more of them:

<http://youtu.be/Bj1AesMfif8>



[Beatles- Here Comes The Sun \(with lyrics\)](#)

[www.youtube.com](http://www.youtube.com)

|

You are my sunshine <http://youtu.be/FafLnokzeNo>



[Anne murray-you are my sunshine](#)

Anne murray-you are my sunshine

[Mike TheFool Weave me the Sunshine - Peter Paul & Mary](#)<http://youtu.be/Fx-G-dUjb5g>



[Weave Me the Sunshine - A Vidwork](#)

[Mike TheFool](#) Oh mr. Sun, sun, Mr. golden sun, please shine down on me! - Raffi <http://youtu.be/FwOomEMSxC0>



[Mike TheFool](#) I'm walking on Sunshine -Katrina and the Waves<http://youtu.be/iPUmE-tne5U>



[Katrina & The Waves - Walking On Sunshine](#)

[Mike TheFool](#) Good day sunshine - Beatles<http://youtu.be/dHTPdbpogRE>



[Good Day Sunshine](#)

[Mike TheFool](#) He is the sun god, he is the one god, ra ra ra ra!

# The Sigil Letters

(By Various Authors, 1997-8)

(New to ARDA 2)

## Chapter the First: The Sigil Vigil

1. Dear Siblings
2. You asked me what I see when I look at this neat little sigil you sent to me? Is it now traditional to wear Druid Sigils as jewelry, this smacks of prosyletization, don't you think?
3. I had always preferred retaining the sigils for liturgical work and carving them on the winds at the close of the service with our hands (Peace, Peace, Peace), thus showing vividly how temporary is our mark on the world.
4. But, it was a good question, so I stayed up last night and thought about it, which is not hard since we have 23 hours at the South Pole.
5. Here are the more comprehensible thoughts that resulted;
6. I see two parallel lines intersecting a circle. (is there more to it than that?)
7. I see the original ritualistic gestures of its shape carved on the winds (where do they go?)
8. I see a fork and a knife on a plate (what was for dinner?)
9. I see two chopsticks resting on a bowl (is it full or emptied?)
10. I see a lid to a pot with bars to keep it from falling in (what's for dinner?)
11. I see a grate to filter out the flow of something (what's to be kept out?)
12. I see two boards placed on a well-top (are you thirsty?)
13. I see two pins and a ring, holding up a hairdo (how fancy is it?)
14. I see a drum and two drum sticks (what music does your rhythm accompany?)
15. I see two saplings with the sun rising behind them (what will happen today?)
16. I see two bars on window (is it locked?)
17. I see a galloping turtle with his head pulled in. (what is he afraid of?)
18. I see the world's tropics of cancer and Capricorn. (where will you go?)
19. I see a thing that cannot be described (do you see it too?)
20. I see a raggedy baseball in mid-flight (how will you swing?)
21. I see a bridge spanning over a pond (is it deep?)
22. I see rabbit ears on TV antenna. (What channel are you tuned to?)
23. I see a drawbridge of a castle entrance (what is protected?)
24. I see a Celtic cross, with swords unlocked (why were they fighting?)
25. I see some planks laid over a chasm (what made the hole?)
26. I see eyelashes on a half-closed eye (what does it see?)
27. I see the stalactite & stalagmite lined entrance to the Earth-Mother's womb (what will come out?)
28. I see three enclosed spaces (what else in there?)
29. I see a gold platter and two ivory tusks (was it worth the cost?)
30. I see the trails of two friends in a grassy meadow (which flowers will they pick?)
31. I see two streams of a waterfall pouring over the mouth of a cave (must you get wet?)
32. I see infinite space stretching away from the sigil (what is out there?)
33. I see the refined end-product of some melted rocks, hauled far from home (just like us, isn't it?)
34. I see a division of a perfect year into two half seasons and two "days between the years"
35. I see analogies that have gone on too long (when will I stop?)
36. I see a short tube when viewed from the sides (details depend on the vantage point)
37. I see two parallel lines intersecting a circle on the other side. (sometimes opposites are similar)
38. It is a lump of pewter, than I hung on my computer.

-Ian Friesland, June 1997

## Chapter the Second: Sigil Musings

1. November 11th, 1997
2. Dear Amanda Bradley, Sister-in-the-Mother.
3. I wish you a happy Celtic Year and beginning of the Time of Sleep in Reformed Druidism (Samhain to Beltane).
4. As a present I offer you this Druid Sigil which I usually give to new 3rd Orders. What does it mean?
5. It is merely a lump of silver to some, worth \$20.
6. To others it is a symbol of weirdness, of people who refuse to accept societies predetermined paths of spirituality.
7. To others it is a symbol by which to recognize other Druids, but verily I believe that there are many people in many faiths or codes who follow the Druidic path but use a different name for it. Seek these people, too.
8. To others, it is a symbol of their desire to control the "magic" of Nature. I have done this too, but beware of egotism, because the control of Nature's magic can be abused just as we have abused Nature's other resources.
9. To others, it is an indefinite thing. This simple symbol has seemingly never been adopted or named before by any known group before 1963. It can be used as a tool without existing prejudice for teaching.
10. To you, it will mean whatever you wish. If you wear it, people will associate your deeds and words with this symbol.
11. I give it to you with this in mind.

Yours in the Mother,

Michael

Druid Missionary in Japan

## Chapter the Third: My Vision of the Sigil

1. I've thought a bit about the sigil. The following is born out of my experiences with a Rosen Method practitioner, my experiences with the Mists of the Stone Forest Grove in Minneapolis, as well as the events of the night of my vigil. In Neopagan Druidism, such as we are, there is a tendency to three-ness.
2. There are a number of three aspected Godheads in Celtic mythology, for example.
3. There is also the aspect of three in time, which has Gaelic names for past, present and future that I cannot remember.
4. Also, the three realities that the Cosmic Tree unites: Upper World, This world, Lower World. Another "three" that we at Mists worked with is that of Gods & Goddesses, Nature Spirits, and Ancestors. In our rituals we invoke these three.
5. The sigil of OBOD is the three-rayed sign, commonly translated as the rays of spirit, mind, and body.
6. My view of the RDNA sigil is that the two vertical rays represent spirit and soul. Soul could alternately be called mind. I see the difference between spirit and soul as being the two parts of life that reach for the heavens(spirit), and that which embraces the Earth(soul). I won't say that this is a sharp definition.
7. They could just as easily be two aspects of the same immaterial aspect of a human as two different things altogether.
8. However, they have a body around them, and I believe that it very effectively symbolizes the unity of Life, especially within a Pagan worldview.
9. The two rays extending in both directions beyond the "body" can then have significant meanings of the need to have the balance of an inner life coupled with the outer life of experience.
10. I am a believer in the mind/body connection, and this sigil could well symbolize that too.
11. That has been my experience of late with this Rosen Practitioner. It's a subtle form of touch that reads the soul as kept in the body. I was doing some experiments of my own in my last session, and the results were outstanding.
12. This practitioner I see is good. If I changed my mind in mid-stream, he felt it. I was changing my energies, by centering very deeply. When I hit core, I get body rushes, and when I did, he immediately noted it.
13. I was being silent the whole time, and experimenting with the method because I see this as being a powerful tool for healing souls, which is a desire of mine.
14. So the sigil to me is very profound. I wear it constantly, and it serves to remind me of my Third Order calling.

-Robert Harrison, ODAL,  
Carleton Grove (associated)

## Chapter the Fourth: History of the Sigil

1. What is a sigil?
2. The circle bisected by two vertical parallel lines is known as the Druid sigil in modern Druid groups. It is one of the many symbols now widely used by Reformed Druids of North America, its offshoot called Ar nDraoicht Fein (ADF) which started in 1983, which also had an offshoot The Henge of Keltria. Therefore, it is a prominent symbol of Druidism in America.
3. Any group can use the sigil, if they wish, we're not possessive about it, just send us a copy of your artwork for our gallery collection.
4. False Origin Myth #1
5. There is a well publicized myth that it came from a photograph of a Celtic-Romano temple's foundation which had a square Roman foundation over laying an older Celtic circular structure. It looks remarkably like the Druid sigil with two of the rectangular while parallelly intersecting the circle. However, this shot published in Stuart Piggot's seminal work "The Druids" was first published in 1966, three years after the RDNA was already documented as heavily using the symbol.
6. So that can't be it. None of the founders probably had the background knowledge in 1963 of obscure archeological digs, so they couldn't have come across it anywhere else in the first two weeks of the founding of the RDNA.
7. Closer to the Truth Story
8. David Fisher, the founder of the RDNA, was eating lunch at Goodhue Dorm Cafeteria on Carleton College Campus in Northfield, Minnesota, USA in early April 1963 (perhaps April 1st?) and talking to Norman Nelson and a few of his other friends.
9. They were complaining about a mandatory requirement to attend weekly religious services by the college. They decided to start THEIR OWN religion to see if that was satisfactory, and they decided on the name "Reformed Druids of North America."
10. So they traipsed up to the hill of three oaks soon thereafter (April 17th, 1963) and had the first ceremony. David Fisher claimed to have been initiated into a Fraternal Druid order in Missouri, but they didn't believe him, because he had also tried to set up three other semi-secret farcical organizations on the campus with a similar story. But the others recognized the power of continuing an older tradition.
11. The sigil was apparently used during that ceremony. So from whence did it come? Probably from David Fisher's fevered imagination (divine inspiration?, definitely inspired by spirits of whiskey).
12. I have conducted over 21 hours of research through various books of symbols and magical runes, but I have found no trace of the circle with two vertical lines. The closest thing is a Greek letter of a circle with one vertical line (and David was possibly interested in starting a Greek fraternity style group, which were banned at Carleton). The alchemical symbol for oil is similar to that Greek letter.
13. What does it mean?
14. Good question. There is no definitive answer on this subject. It both means what you think it means, and it means something you don't think it means.
15. Various designs have popped up, but there were no ornate designs until 1969. It had always been simple three strokes of a pen until that date. Recently, people have tended to draw it as a wreath pierced and supported by two wooden poles.
16. Since then, various designs, visualizations, and descriptive readings have been attempted of the Sigil. I'm in the process of collecting and listing them

Michael Scharding,  
Former Arch Druid of the Carleton Grove,  
Current Arch Druid of Monument Grove



# The Sigil Letters, Part 2

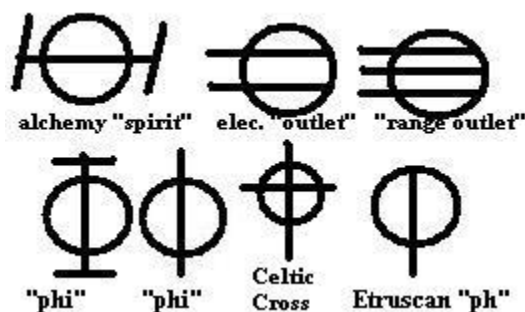
(By Michael Scharding, 2003-2013)  
(New to ARDA 3)



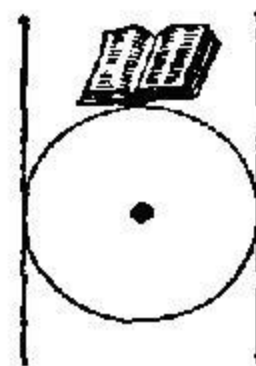
## Chapter the Fourth: Masonic Links

May, 2006

1. The Druid Sigil, a circle with two parallel lines down the middle has been a rallying symbol to the RDNA since 1963, and it is remarkably unique in the field of symbols, despite its rather simple design. Various people have speculated that it resembles a picture of an ancient temple foundation shown in Stuart Piggot's 1966 book, "The Druids", but that's obviously too late.
2. Others wonder if it is related to the alchemical symbol for oil, the electrician's symbol for an outlet or that it is a yunic symbol. All of these are quite fruitful for meditation, but none have been proven, and perhaps none ever will be proven sufficiently for everyone in the Reform. It remains a mystery, but recently it has become even more intriguing.



3. About two years ago, Alice Cascorbi '86, a former Archdruid of Carleton, sent me a photograph of a Masonic lodge with a circle and two ADJACENT parallel lines over the door (one line on either side of the circle). Now, I knew that some of the RDNA Founders had been linked to Masonry; Fisher to the child-hood Order of DeMolay, and Nelson's family history is rich with it. Other elements of Masonry are vaguely apparent: three primary orders, and seven honorary orders (like Scottish Rite Masonry), the interfaith nature of the search for wisdom, intriguing initiation rites, the prevalence of alcoholic beverages at events, and a fascination with antiquarian folklore.
4. In fact, charitable fraternal groups like Ancient Order of Druids in Britain sprung off the Masons in the 18th Century, leading to more paganish groups like OBOD in 1964.
5. That the RDNA symbol might possibly be related to one of hundreds of Masonic symbols was therefore no big surprise. However, I couldn't find any definitive answers from folks at the time of the founding. None of the founders really have any memories of how they came up with the sigil. Apparently, with the modernization of Masonry, and falling away of ritualism, many current Masons don't understand or use this symbol much anymore either. Naturally, this caused me to do research, and I finally found this 50 year old article that describes the meaning of the Masonic symbol. I thought the lengthy essay intriguing enough to present it to you in its near entirety.
6. The Masonic Service Association of the United States Vol. 32 July 1954 number 5 "There is in every regular and well governed Lodge, a certain point within a circle, embordered by two parallel perpendicular lines. . . ."
7. Familiar to every Mason, this ancient symbol is too often considered merely as one of many, instead of what it really is, among the most illuminating of the entered Apprentice's Degree. It is particularly important not only for its antiquity, the many meanings which have been and may be read from it by the student, but because of the bond it makes between the old Operative Craft and the modern Speculative Masonry we know.



8. No man may say when, where or how the symbol began. From the earliest dawn of history a simple closed figure has been man's symbol for deity - the circle for some peoples, the triangle for others, and a circle or a triangle with a central point, for still others.
9. The closed figure, of course, represents the conception of Him Who has neither beginning or ending; the triangle adds to this the reading of a triune nature. It is to be noted that the Lesser Lights form a triangle placed in our Lodges in that orientation which expresses Wisdom, Strength and Beauty. In some Jurisdictions a Lodge closes with the brethren forming a circle about the Altar, which thus becomes the point, or focus of the Supreme Blessing upon the brethren. Nor must we consider that a reading which is wholly beyond the monitorial explanation of the point within a circle is beyond Masonic conception.
10. A symbol may have many meanings, all of them right, so long as they are not self-contradictory. As the point within a circle has had so many different meanings to so many different people, it is only to be expected that it have meanings for many Masons. We find it connected with sun worship, the most ancient of religions; ruins of ancient temples devoted both to sun and fire worship are circular in form, with a central altar, or "point" which was the Holy of Holies. The symbol is found in India, in which land of mystery and mysticism its antiquity is beyond calculation.
11. This is the more curious and interesting when a second ancient meaning of the symbol is considered - that the point represents the sun and the circle the universe. Indeed, this meaning is both modern and ancient, for a dot in a small circle is the astronomical symbol for the sun, and the derivation of this astronomical symbol marks its Masonic connection.
12. The Indian interpretation makes the point the male principle, the circle the female; the point became the sun and the circle the solar system which ancient peoples thought was the universe because the sun is vivifying, the life-giving principle, for all the lives.
13. The two parallel lines, which modern Masonry states represents the two Holy Saints John & John, are as ancient as the rest of the symbol, and originally had nothing to do with the "two eminent Christian Patrons of Masonry."
14. It is a pretty conception, but of course utterly without foundation. The Holy Saints John & John lived and taught many hundreds of years before any Masonry existed which can truly be called by that name. If this is distasteful to those good brethren who like to believe that King Solomon was Grand Master of a Grand Lodge, devised the system and perhaps wrote the ritual, one must refute them with their own chronology, for both the Holy Saints John & John the Baptist lived long "after" the wise King wrought his "famous fabric."
15. The two perpendicular parallel lines are sometimes thought to have been added to the symbol of the point within a circle as a sort of diagram or typification of a Lodge at its most solemn moment, the point being the brother at the Altar, the circle the Holy of Holies, and the two lines the brethren waiting to help bring the initiate to light. But it is obviously a mere play of fancy; the two lines against the circle with the point date back to an era before Solomon. On early Egyptian monuments may be found the Alpha and Omega, or symbol of God, in the center of a circle embordered by two upright serpents, representing the Power and the Wisdom of the Creator.
16. Mackey reads into the symbol an analogy to the Lodge by observing that as the Master and Wardens represent the sun in three positions in the Lodge, and as the Lodge is a symbol of the world (or universe) the circle can be considered as representing the Lodge, the point the sun at meridian, and the two lines, the Wardens or sun at rising and at setting.
17. This also seems to many students to be a mere coincidental reading. That derivation of the symbol which best satisfied the mind as to logic and appropriateness, students found in the operative craft. Here is more to encourage than in all the researches into ancient religions and the symbolism of men long forgotten.
18. Fully to understand just how the point within a circle came into Speculative Masonry by way of Operative Craftsmanship, it is necessary to have some mental picture of the times in which the Craftsmen of the early middle ages lived and wrought. The vast majority of them had no education, as we understand the word. They could neither read nor write - unimportant matters to most, first because there were no books to read, second because there was nothing which they needed to write! Skilled craftsmen they were, through long apprenticeship and careful teaching in the art of cutting and setting stone, but except for manual skill and cunning artifice founded on generations of experience, they were without learning.
19. This was not true of the leaders - or, as we would call them - the Masters. The great Cathedrals of Europe were not planned and overseen by ignorance. There, indeed, knowledge was power, as it is now, and the architects, the overseer, the practical builders, those who laid out the designs and planned the cutting and the placing of the stones - these were learned in all that pertained to their craft. Doubtless many of them had knowledge of practical and perhaps of theoretical mathematics.
20. Certain parts of this theoretical knowledge became diffused from the Master Builders through the several grades of superintendents, architects, overseer and foreman in charge of any section of the work. With hundreds if not thousands of men working on a great structure, some sort of organization must have been as essential then as now. And equally essential would be the overseeing of the tools. Good work cannot be done with faulty instruments.

21. A square and upright building cannot be erected with a faulty square, level or plumb! The tools used by the cathedral builders must have been very much what ours are today; they had gavel, mallet, setting maul and hammer; they had chisel and trowel as we have. And of course, they had plumb, square, level and twenty-four inch gauge to "measure and lay out their work." The square, the level and the plumb were made of wood - wood, cord, and weight for the plumb and level; wood alone for the square. Wood wears when used against stone. Wood warps when exposed to water or damp air. The metal used to fasten the two arms of the square together would rust and perhaps bend or break.
22. Naturally, the squares would not indefinitely stay square. Squares had constantly to be checked for the right-angledness. Some standard had to be adopted by which a square could be compared, so that, when Operative Masons' squares were tried by it they would not "materially err." The importance of the perfect right angle in the square by which stones were shaped can hardly be over estimated. Operative Masonry in the Cathedral building days was largely a matter of cut and try, of individual workmen, or careful craftsmanship. Quality production, micrometer measurement, interchangeability of parts were words which had not yet been coined; ideas for which they stand had not even been invented. All the more necessary, then, that the foundation on which all the work was done should be as perfect as the Masters knew how to make it.
23. Cathedral builders erected their temples for all time - how well they built, a hundred glorious structures in the Old World testify. They built well because they knew how to check and try their squares! Today any school boy knows the simple "secret of the square" which was then the closely guarded wisdom of the Masters alone; today any school boy can explain the steam engine which was a wonder two hundred years ago, and make and use a wireless which was a miracle scarce ten years gone by. Let us not wonder that our ancient Operative brethren thought their secret of a square so valuable; let us rather wonder that in time in which the vast majority of men were ignorant of mathematics, so many must have known and appreciated this simple, this marvelous, geometrical secret.
24. Lay out a circle - any size - on a piece of paper. With a straight edge draw a line across through its center. Put a dot on the circle, anywhere. Connect that dot with the line at both points where it crosses the circle. Results - a perfect right triangle. Draw the circle of whatever size you will; place a dot on the circumference where you will, it makes no difference. So be it. So be it the lines from the dot meet the horizontal line crossing the circle through its center and they will form a right angle. This was the Operative Mason's secret - knowing how "to try his square." It was by this means that he tested the working tools of the Fellows of the Craft; he did so often enough, and it was impossible either for their tools or their work "to materially err." From this, also, comes the ritual used in the lodges of our English brethren, where they "open on the center."
25. Alas, we have dropped the quaint old words they use, and American Lodges know the "center" only as the point within a circle. The original line across the center has been shifted to the side and became the "two perpendicular parallel lines" of Egypt and India and our admonitions are no longer what they must have once been; . . . "while a mason circumscribes his "square" within these points, it is impossible that "it" should materially err."
26. Today we only have our Speculative meaning; we circumscribe our desires and our passions within the circle and the lines touching on the Holy Scriptures. For Speculative Masons who use squares only in the symbolic sense such an admonition is of far greater use than would be the secret of the square as was known to our ancient brethren. But - how much greater becomes the meaning of the symbol when we see it as a direct descent from an Operative practice! Our ancient brethren used the point within a circle as a test for the rectitude of the tools by which they squared their work and built their temporal buildings. In the Speculative sense, we used it as a test for the rectitude of our intentions and our conduct, by which we square our actions with the square of virtue. They erected Cathedrals - we build the "House Not Made With Hands."
27. Their point within a circle was Operative - ours is Speculative! But through the two - point in a circle on the ground by which an Operative Master secretly tested the square of his fellows - point within a circle as a symbol by which each of us may test, secretly, the square of his virtue by which he erects an Inner Temple to the Most High - both are Masonic, both are beautiful. The one we know is far more lovely that it is a direct descendant of an Operative practice the use of which produced the good work, true work, square work of the Master Masons of the days that come not back. Pass it not lightly. Regard it with the reverence it deserves, for surely it is one of the greatest teachings of Masonry, concealed within a symbol which is plain for any man to read, so be it he has Masonry in his heart."
28. \*\*\* \*\*
29. Thus, we have cause to wonder if our Druid Sigil may or may not have been adapted from an earlier Masonic meaning. Although the Druid Sigil was never assigned any explicit meaning, many have personally attributed different meanings to it. I leave it up to you to decide whether the connection exists and, if so, what to make of it.

# Chapter the Fifth – The Boy Scouts, 1926.

June, 2011

**Religious emblem**

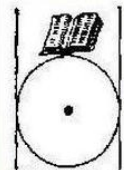











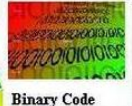




Knot for Adult Religious Emblem  
Knot for Youth Religious Emblem  
Devices for Youth Religious Emblem

**Owner** Boy Scouts of America  
**Country** United States  
**Created** 1926  
**Awarded for** To encourage members to grow stronger in their faith.

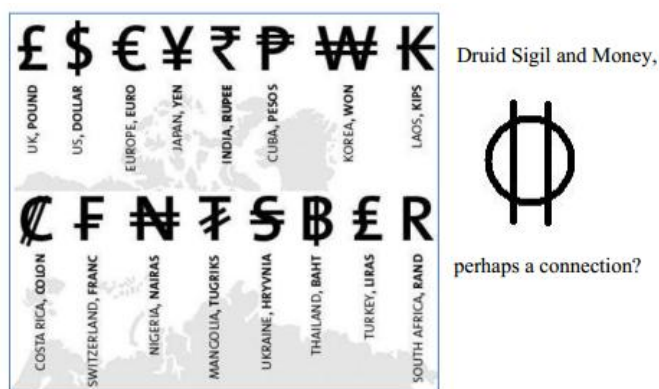
# Chapter the Sixth

June, 2011

 Point within a circle symbol	 Druid Sigil 1963	$S_3$ Three-Way Switch
		 Duplex Receptacle
		 GFCI Duplex Receptacle
		 Switched Receptacle
		 240-Volt Receptacle
		 SinglePlex Receptacle
		 Duplex Receptacle WP= Waterpro
		 $\Delta^*$ Isolated Group Receptacle
		 FourPlex Four Gang Receptacle
		 Ceiling Mounted Light Fixture PC= Pullchain
 Green Lantern 1940s.  Binary Code		
 alchemical for Nitre_oil	 Greek Phi	
A circle and two lines. Makes you think. Two of the basic building blocks of drawing.		

## Chapter the Seventh – Spiritual Currency?

August 2011



## Chapter the Eighth – Usage - March 2013

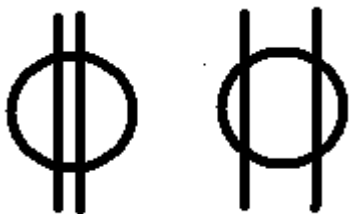
1. We use sigils for blessings, with incantations, circles of power, greetings, and for marking our materials (and ourselves).
2. The sigil may mean different things to many people. Many probably don't use them with any perception of meaning, other than "Reformed Druidism", or just "Druidism" to the wider world of Modern Druidry.
3. Such a simple design has remarkably never been used on a widescale, as shown in the illustrations of the previous chapters.
4. Today it is used by, or acknowledged by, over 1/3 of Modern Druids throughout the world, although the triskell and awen tribann are perhaps the most popular and wide spread. It remains quite common in North America, it's home.

## Chapter the Ninth – Shapes April 2013

1. Generally, shapes can be broken down into straight and curved figures – whether letters, numbers, plants, animals, landscapes and so forth.
2. While geometric perfection is impossible, so do our sigil necklaces get bent, tarnished or scratched to convey this aspect.
3. Sigils are stable, they can be reversed or inverted and retain the same shape in all three poses. If viewed from the top or the side then they become a straight line.
4. If rotated 90 degrees they become a new thing, a half-lidded eye. Squinting to examine something, or the half-closed and half-opened eye of the meditating Buddha.

## Chapter the Tenth – Symbol of Life

1. Sigmund Freud once said that "a cigar is sometimes just a cigar", but the Freudian overtones of the sigil cannot be overlooked.
2. While it can be seen as a "yonic" symbol of a vagina by some, the sigil can also be seen as a symbol of copulation, or conception, or of a creating emerging from the womb.



3. If the lines are narrowly spaced, it can be seen as a symbol of the cycle of the seasons with the two halves of the year, and a "day-between" for Beltane and Samhain.
4. If the lines are widely spaced, it can represent our artificial division of the whole of the year into four equally spaced seasons.

## Chapter the Tenth – Alpha-numeric - April 2013

1. Druids begin at zero, and when they join they are at first order. When they die, we now elevate them posthumously to the tenth order. 0 to 1 to 10 and so we come to zero again and hopefully the process begins again. Merge the 0s and 1s and you have a Druid sigil.
2. Indeed, computer use 0 for “off” and 1 for “on”, this is the basis for binary code, zeroes and ones, nothingness and oneness, which make the internet and all things possible. As the sigil is both on, off and on, it is a symbol of rebirth or redeath.
3. In social media we use “lol” to stand for “laugh out loud”, a very Druidical concept, and they can merge into a sigil.

## Chapter the Eleventh- May 2013

1. You will no doubt begin to see Druid Sigils wherever you go, as the sun or moon rising behind two trees.
2. Perhaps you see a single shape, and not two lines and a circle?
3. I hope you will begin to see Druidism everywhere, especially within you and in your interactions with friends.
4. Nature is everywhere and all the products and materials of man to build our cities, cathedral and castles are also from the Earth. Thus, we cannot hide from ourselves, since all things belong to the Earthmother on this world, and her gravity pulls you to her bosom, even as our levity and humor raises us up.
5. Yours in the Mother,
6. Mike the Fool



### DRUID DEBATE: Neo-Druids

**Ellis** -- We've been labeled "Neo-Druids" over on the DRUID (yes, all caps) group. From what I can gather, the "Neo" label is derogatory. Like ni\*\*er, k\*ke, f\*ggot, etc. My old "friend" Rusty Mon laid it on me, then promptly banned me. Not sure what I did to fire him up. It doesn't take much apparently. But he's part of the "my Druidry is the ONLY Druidry" contingent. Oh, by the way, only we Americans use the word "Druidism" I guess. Doesn't matter to me either way, but I found that to be interesting. It's a pretty good group otherwise, and I'll probably hang out there awhile. If interested, send me an email -- you have to be invited by a member to get in -- you can't just join on your own.

**Stephen** Without question, a most interesting group. Although, some of the discussion leaves me shaking my head in bewilderment. I'm leaving it there for now.

**Christopher** Anyone who thinks that "My Druidry is the only Druidry", is NOT a Druid. More likely a closet Christian.....

**J Carlier II** Neo does seem to be thrown around quite a bit by people trying to downcast others. Others groups that I have been associated with have been dubbed neowicca or neopaganism which could be true based on meanings of these terms though it is the neo- nazi (negative) connotation implied over a "newer" outlook. I use the term Druidry for my practice and styling in the Druid path to show a spiritual art (philosophy) not a distinct "branch". Though for me it's a way to break through the -ism schisms that separate us. As Ziggy Marley sings "what divides us is an illusion made up by man in their confusion".

**Chris** Technically, all Druidry today is inescapably neo-Druidry really, since the original Druids did not leave any record of their lore or practices -- plus the fact that there was no religion that could be labelled "Druidry"

originally, since the Druids were (among other things) officiators in Celtic religion of the time, not members of a "separate" religion under their own exclusive label.

**Mike TheFool** Some folks don't like the term "Neo" since it is also used with undesirable categories like "Neofascist" "Neonazi" "NeoConservative" and such.

**Jenn** Feeling a little like Sheldon from Big Bang Theory. I see the use of the term "neo-" and I see it as a new version of something. Guess I'll keep looking at it that way and annoy people who want to try to use it as an insult by not being insulted.

**Wayne** I call myself a Neo-Druid. It is my opinion that those that want it to be derogatory don't deserve my attention.

**Mike TheFool** Being neo doesn't mean one is without a root or two tapping into Paleo.

**Chris** "Neo-" simply means "new", so it really shouldn't be taken as or used as something derogatory. I think "neowicca" is kind of a funny term, since Wicca is such a relatively new religion.

**Mike TheFool** Never heard Neo-Wicca.

**Christopher** Wicca is in fact, one of the oldest religions. It has recently become more popular, but there have always been witches, whether they had to hide underground or not.

**Chris** What is called "Wicca" today was created in recent times by known individuals. Certainly there have been witches, but there is no evidence that I know of that they all practiced the same religion. Please don't rely on 'new age' books (such as Llewellyn) and similar sources for accurate historical information! Let's just say that "historical liberties" frequently abound in a lot of them....

**Christopher** I am descended from a long line of wiccans, my mother, her mother, her mother etc etc. I am not relying on any book, but on family history. I know many other people who can say the same. When I was a child, over 50 years ago, my mother taught me the old ways, as she called them, and admonished me to keep it secret, because even then, it could be dangerous to admit to being wiccan.

**Christopher** Wicca has never had any dogmas, or organized structure. It has always belonged to those who practice it, not to some hierarchy.

July 1 at 6:07pm · Like

**Chris** 50 years ago the great majority of people had never heard the terms "Wicca" and "Wiccan". If however you'd said at the time that you practiced "witchcraft", the majority of people would have either laughed or been horrified. I was born in 1958, but I may not have heard of Wicca myself until around 1990 (although that may be late compared with some people), even though beginning in the 70's I had owned and read books like Harner's \_Way of the Shaman\_, Bonewit's \_Real Magick\_, the first five of Castaneda's books, and so on.

I have no argument with your family traditions. However, one has to ask that if you were to go back 500 or 1000 years, would anyone have been practicing something recognizable today as Wicca? It has been my understanding that Gardner and co. essentially put Wicca together from disparate elements from different cultures and more or less codified it into a system, plus gave it its name.

One idea common in Wicca today is the notion of "all gods are one god and all goddesses are one goddess." This is of course a modern concept. In pre-Christian Europe, people worshiped whatever gods/goddesses were believed in by the clan or tribe they were a part of, and so naturally the rituals thus

practiced would vary as well. Go any significant distance and you were often likely to find different ones being worshiped. Many were specific to particular locations, such as to a specific well or grove of trees. This was especially so among Celtic peoples; I think historically at least a hundred names of deities are known from various ancient Celtic sources from different parts of Europe at different times. There were almost certainly many more, possibly many times that many. Naturally not all the deity names would have survived to today, since the people were mostly illiterate. The Teutonic peoples (Germans, Norse, Saxons, etc.) had religions based largely on different versions of the same or similar set of deities, and again, details and practices varied. Then there were the kinds of witchcraft and similar practices that developed in the more southern parts of Europe, such as the Strega in Italy, and so on. Is it really possible to specify any particular one(s) amongst all those numerous religious contexts and say, "that was what we now know as Wicca today"?

We know that the term "Wicca" derives from Teutonic language sources (Saxon specifically *iirc*), although as far as I know they never used it as the name of a religion. The Saxons of course believed in gods like Wotan and Thunor (Odin and Thor are the Norse versions) until they converted to Christianity.

**Christopher** As my mother used to say "Intent is paramount". Form doesn't matter, but intent does. We have a lot of different names for things, but in the end, we are talking about the same things.

**Aonarach** Heh, banned again eh. I saw your post(s)... didn't see anything wrong with them personally. While I agree neo should not be considered a derogatory term, in the context it was used I believe it was certainly intended that way.

**Wayne** Gerald Gardner is credited with coining the phrase Wicca, though his true predecessor was probably Margaret Alice Murray. She put forward the idea that the "witch trials" were an attempt to stomp out the last vestiges of pre-Christian pagan religions which she dubbed the witch-cult. Wicca as a word and name was born in the 1950s. Margaret Murray lived from 1863 to 1963, just over 100 years old.

**Ellis** Isaac Bonewits coined the term, Neo-Druid, and I'm very sure he didn't mean it as a derogatory term.

**Ellis** We are all simply dust from a star that went super nova a gazillion years ago. That's all we really are, but that's pretty damn amazing as well. We're God. All of us. Even those we don't like or don't like us. So when you disparage another, you are disparaging God -- and yourself at the same time. I think it hurts the disparager more than the disparee. No one is better, or worse than anyone else, we just get caught up in a mind-fuck, and ultimately the one who really get's screwed over is yourself. So, be LOVE. Just love each other. That's the real magick anyway. Love is the most powerful magick there is. Maybe we're neo-lovers. That's the ticket.

**Davin** Yeah, it's crazy that in Wicca and Druidry the wankers use labelling to basically bully and insult people. Whilst 'neo' could be a good thing if we are 'technical', but let's face it folks, we don't live in societies and groups where we are all technical and academic. Instead this is about emotions. And arseholes in the pagan movement like to sit around and say why certain people can't adopt labels or join their inner circle of elite wankers. Talking about technicalities moves attention away from the fact this is a form of social bullying.

**Lugdagh** I never use the word neo, sometimes using modern druid

**Stephen** Having a strong inclination to use plain language I do not apply the term neo to groups or individuals. When speaking of druids of today it is either druids or modern druids.

**Christopher** I dislike labels of any kind. We are who we are, I don't care what others think of me. Opinions are like assholes....everyone has one.

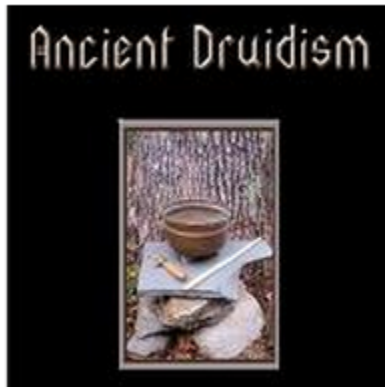
July 6 at 9:03am · Like



**Shedea** We do need labels (names) to refer to things. But if we get too hung up on labels, we're unable to discuss the things they refer to. Now, much citation needed here: Wikipedia says: "Neo-druidism can be taken to have its origins as early as 1717 with th...See More

**Chris** just don't call me late for dinner !

## BOOKS AND NEWS



**A Child's Eye View of Ancient  
Druidism by Blackbird O'Connell  
(Paperback) - Lulu**  
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The Druids are as misunderstood and mysterious today as they were in the days of Caesar. Written by a practitioner of the modern Irish Pagan religion, this work combines thorough research and modern passion to demystify these legendary figures. This book is an excellent read for people of all ages interested in learning the facts about the beliefs of the people called the Druids, and about the Druids themselves. It speaks clearly and concisely about the people from history that we know held this most prestigious title. O'Connell talks about the Gods and Goddesses that they served and the heroes venerated by their people. This work draws on the writings of people who knew the Druids personally to help bring the ancient facts to light once more. Finding clues in archaeology, history, and mythology, Blackbird O'Connell paints a surprising picture of these once forgotten judges and leaders.

## DRUID INQUIRER INFO

### **Publishing Information**

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