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A well done job

## Oimelc Essay: Brigit

Reprinted from A Druid Missal-Any, Oimelc 1985  
By Emmon Bodfish



Oimelc the festival of Bride, Bridgit, Bredes, the daughter of Dagda, and Celtic goddess of fire and the hearth. She is also patroness of poetry and the source of creative inspiration, which the Gaels regard as a supersensual form of fire. Always one of the most popular deities, the fifth and sixth century Christianizers of Ireland were unable to eradicate her worship, and instead adopted or rather co-opted her into their own pantheon as St. Bridgit. She was not, however, a Christian. Modern evidence suggests that she was of ancient Indo-European origin, cognate with Agni, god of fire in the Vedic tradition, and with hearth goddesses all over Europe. The masculinizing of goddesses was a frequent occurrence in the East and Middle East as nomadic pastoralists settled down and became agricultural and urbanized

Bridgit is also associated with the Sun, which in Celtic countries is feminine, “na Ghreine”, and which is carried in a chariot and served by a young male deity, son of the Sky God, usually Lugh or an Apollo-like figure. This may be a similar pattern to the one for Danu, the Earth Goddess, whose statue was annually transported through the countryside in a ceremonial wagon attended by a young, possibly virgin male priest. Traces of this ritual come from all over pagan Europe, according to Prof. P.V. Glob, but the best descriptions come from Scandinavia, where the ceremony persisted into Medieval times.

On Oimelc, statues of Bride were carried through the streets to her temple, where a perpetual flame burned on her altar. This continued in Ireland under Celtic Christianity, with only the name being changed to “Saint.” There and in Scotland, the tradition is still repeated when the dawn shows pink colors, it is called Bride, the Sun-Maiden, hangs her cloak on the beams of the morning sun. In Bara and the isles, up until the last century, she was addressed at dawn as just that, the Sun-Maiden, and even the thin layer of Christianity, laid on in Ireland, was ignored here.

In the oldest Indo-European traditions, the Moon is masculine and may be associated with Cernunnos, the hunt and forest magic. (J. Duran, after Gimbutas, 1982.) The feminine moon goddesses, usually connected with water symbolism, are thought to be of Pre-Indo-European origin.

Bride was one of the most popular deities, and most often worshipped and appealed to by the common people, judging from the statements of early Christianizers and from the large number of charms, spells, and songs to her that persisted into Medieval and some into modern times. An old fire charm for kindling a damp hearth, and in Scotland it’s always damp, goes: “To Bride, Ruler of fire, give me/us this little bit of perfect fire, now.” Highly effective, I use it daily.

Remember also that matches were invented by a Scotsman, a Gael. The word “match” comes (some think) from “maide” meaning “little stick.” The fire sticks used to kindle fresh fire for the sacrifice are spoken of in the Vedic tradition as the Parents of Agni; birch bark, in the primitive tinder-kit, was known as “Bridget’s wood.” The line from Bride, early Indo-European fire-goddess, through Agni, who is Bridget in her Asiatic male guise, leads, according to the entomological dictionary, to our word ignite and ignition, via Latin. So to keep all this relevant, when you put your ket down on the accelerator these cold mornings and turn the key, invoke Bride, Goddess of fire: “Ah, Bhríde, Banreigh na Teintean, thoir dhomh an beagan teintean lan.”

## News of the Groves

### Carleton Grove: News from Minnesota

The ground has accumulated an unusually low amount of snow this winter, although temperatures have been cold.

Hearing more frequent requests from Carleton Druids about the upcoming Reunion in May, and they are ecstatically planning on having a Druid story-telling campfire, in which all the old-timers can tell their stories of past years.

### Akita Grove: News from Japan

Nozomi is doing quite well and has broadened her understanding of Druidry and motherhood, being about 30 weeks into her current project. Mike stopped by the Grove on his way around Japan, despite the steep mountain hike to get to her home. All seems well, and the delivery should be in early February.

### Silent Protogrove: News from Canada

Mike “Scout” Nadjiwon passed away on December 14th.

A whispering wind, the silent bell

So little time, and so much to tell

Please post under Fallen Leaves since this spirit shared so much with us all, and influenced people far beyond his physical presence.

### B.C. Grove: News from British Columbia

I live in a bit of paradise commonly referred to as Vancouver Island, British Columbia, Canada. I read through some (not all...zzzzzz) of the RDNA Anthology and am a firm believer in what this original group “stands for.” Like many others who are drawn by the name “druid.” I come from a Celtic background (you know...the romantic draw of all things Irish...even though it has been three generations since one of my

relatives even touched Irish soil) but by personal definition of what it means to be a “druid” transcends all association with heritage, religious persuasion and political or social ideology. I would like to do my own small part to keep this foundation of universality alive and well.

What I am initially considering is perhaps a personal web page to spark some local interest. There MUST be like-minded individuals here...it is impossible to avoid being touched by the Earth-Mother here...we live surrounded by the ocean, cradled by mountains and inspired by ancient forests. Since I am quite a distance away from the nearest RDNA grove and I do not have the means to travel, perhaps you could give me some advise on how to proceed.

I would be proud to “solidify” my association with this original group and work to preserve what is, to me, a very important aspect of what the term will come to mean.

[MIKE: Well, usually a grove is organized for a purpose bigger than one’s self, what is it that you wish to do or become?]

Well I’m not even going to attempt the “become” part...I have absolutely no concept of “becoming” anything at all. But as for what I want to “do”...here I have some vague ideas.

I want to offer (? not that they are mine in any way to “offer,” but you know what I mean) the concept of the basic tenets of RDNA, to those who live within a close enough proximity to me that there may be, at some point, a chance to meet and gather for the purpose of sharing what we have in common and learning from our differences.

I would like to be able to “associate” under the umbrella of the RDNA so that it is clear to all that this is what we “stand for” and nothing more.

Damn, do you have any idea how difficult this is? You are really making me think here.

Beyond that very basic desire to connect, I have no real “vision.” Now if you had asked me what I do NOT want to do I could have given you a much longer and clearer list.

thanks,

faery

### **Bamboo Grove: News from Delaware**

There’s finally time to stop and breathe, but now that I’ve got some extra time, I find myself wondering what to do with it! It seems that now is a time for resting and waiting for the spring. I’m not a patient person by nature; so all this waiting can drive me up the wall! But despite my frustration and restlessness I’m slowly learning that this seemingly empty time provides space for more inward contemplation, reading, journaling, etc. Time for nurturing the soul.

In other news, the Muses are growing fat and are, presumably, reasonably content. Everyone seems to be thriving, so all is good.

Blessings to you and yours,

Brightmirage

### **Hemlock Splinters Grove: News from New York**

Hemlock Splinters is buried under many feet of snow. The full moon shines beautifully down, but the air is zero degrees and falling. The shapes water makes at these temperatures never cease to fascinate, but we have spent far too little time enjoying

them. Most of our energy is consumed by shoveling, hauling firewood, and trying to keep warm. There are no official activities planned until things warm back up.

—Irony

### **Ancient Circle Grove: News from New York**

Gentle Greetings,

I am sorry to report that due to waning interest and discord among members as to spiritual direction, Ancient Circle Grove has disbanded.

May the Gods continue to Bless you,

~Inion

### **Dravidia Grove: News from Maryland**

Hello all,

Well it is Winter time again here at the grove, and we spend a lot of time researching. I have been busy like a beaver gathering new info and my file collection has grown enormously. I now have close to 300 files in both pdf and text document on various subjects of Wicca, Paganism, Druids, and the occult. If anyone is interested in receiving a particular file. Please email me at [dolanimus@yahoo.com](mailto:dolanimus@yahoo.com), and I will see if I have one in that category, since I will be till Spring sorting them all out...

Have a good Winter all.  
Dolanimus

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

Eric and Mike are knee-deep in preparations to graduate in May and we’ve both been playing at being Bardic, so that has delayed our writing of articles for this season’s Missal-Any. Our apologies to our loyal readers (if there are any.)

Mike is making the final arrangements this week for the second of the RDNA reunions at Carleton this year (i.e. the summer June event) with the Alumni office at Carleton. [www.geocities.com/mikerdna/anniversary.html](http://www.geocities.com/mikerdna/anniversary.html)

Mike will be assisting OMS member Pendderwydd in running an email-centered class over the ARDA is about to begin. Our Druidcraft 202: “A Walk Through the ARDA” class begins Sunday Feb 2. Having compiled this Frankenstein, I feel compelled to assist people trying to navigate this graveyard of shipwrecks. To join the class, send a blank email to [druidcraft202-subscribe@yahoogroups.com](mailto:druidcraft202-subscribe@yahoogroups.com) or you can subscribe on the web at <http://groups.yahoo.com/group/druidcraft202>

### **Eurisko Grove: New from Virginia**

Gwydion is trying to organize a team for the Polar Plunge. This is a charity event for Special Olympics in Virginia beach VA, in which people raise money to jump into the Atlantic in February. We had to cancel our planed sunrise vigil for Yule due to a severe stomach virus that has been running rampant. We conducted our Yule ritual honoring Saturn and Mithras on X-Mas eve. Our gift exchange was held in front of the warm glow of a video taped Yule log. Our unofficial protégée program will be coming under review and the revised version to start right after Imbolc. We have two grove projects planned for Imbolc: eggnog and cheese making. Both recipes courtesy of members

of the RDNAtalk list. We also plan on wassailing our new Alberta dwarf spruce soon.

## Oaken Circle Grove: News from Kentucky

As of the moment the grove does not have a lot going on, the winter months seem to slow things down a bit. We did have great success with our adoption of a family in need this holiday season; the family consisted of a mom and two children. We hope to do this again next year. We are currently trying to pull together a gathering for Imbolc, we will keep you posted on how it goes. Here is a recap on some of the things our grove has planned for the future. We are working on becoming incorporated as a religious organization and one day plan to go for tax-exempt status. We have a grove pantry/care items that we put in a donation to every meeting and have on hand if a grove member or someone they know need it. We also have a grove lending library. We are planning to in the spring have our shared knowledge classes, such as basic medicinal herbs. Each grove member will teach a class on something they are proficient at. That wraps it up. Have a blessed Imbolc.

Many blessings,

Sherry

[http://oaken\\_circle\\_grove.tripod.com/oakencirclegroveky](http://oaken_circle_grove.tripod.com/oakencirclegroveky)

## White Rabbit Grove: News from Wisconsin

Thanks for naming my grove, which I finally discover after my net-less year. My new email is [healingline@sbcglobal.net](mailto:healingline@sbcglobal.net), and there is no website, and I am a grove of one. Unlike other RDNA groves, even the house pets here don't compost, at least not conscientiously. My nuclear family are in the Native American church, though they don't go to meetings. That about the horrible warm weather applies again to the present Yule--way too hot, almost like Oslo for goodness sake. This is supposed to be the Midwest!!

Amusing to think this grove resembles "a few," at least from a distance. Maybe I am putting out satellites like the mighty aspen. Anyhow my ministry at present is confined to the household, my help-line (608) 226-0052, and [alt.religion.druid](http://alt.religion.druid). Must repeat thanks for getting me to acknowledge my grovehood.

## Kitsap Peninsula Grove: News from Washington State

Greetings from the wet western side of Puget Sound.

The Kitsap Peninsula grove regrets to say that it never did create a gathering, and is closed for lack of membership. Solitary member Butterflye continues to study the ARDA and spend as much time with Nature as possible. Contact is being made with a potential Seattle area grove. Butterlye is no longer affiliated in any way with the Order of the Mithril Star. I remain, as always, a member of the RDNA, and happy to be so.

Blessed Oimeic to all, in Brighid's Service

~~ Butterlye ~~

## Cylch Cerddwyr Rhwng Y Bydoedd Grove, Mother Grove of the OMS-RDNA, News from Southern Oregon

Greetings in the Mother:

Our latest Druidcraft 101 class will be under way on February 2nd. Imbolc will also be the launch day for our new Druidcraft 202 class, based upon A Reformed Druid Anthology.

Ceridwen's Astropagan 201 (intermediate level) class is well underway now, having begun on January 2. Her beginners' class, Astropagan 101 will be offered again beginning March 1, and it already has 60 pending students.

All classes are available over email via Yahoo Groups. See <http://www.mithrilstar.org/courses.htm> for further details.

The last quarter of 2002 saw a loss for us as far as Groves established under our wing are concerned. With the moving of Angie Druid Fulmer to Israel, we lost the fledgling Circle of the Beavers proto-grove in Corvallis, OR. Cylch Sequoia Sempervivons Grove (Hiouchi, CA) broke up due to internal strife. And two other proto-groves, one based in the Seattle area and the other in Tennessee left the OMS outright (although I understand they retain standing in the RDNA). On the other hand, the Mother Grove of OMS has gained one new member, and a new proto-grove is forming in Talent OR.

My father was a farmer, and like all farmers he experienced crop losses and failures from time to time. However, he was in tune with nature, and like any Druid, he realized that these things go in cycles, and the next crop he planted would be bigger and healthier than the one he lost.

Membership wise we are now at 91 (down from 173). Of those, 42 are active, 49 are inactive. 69 are 1st Order, 14 are 2nd, 5 are 3rd, 1 is a 5th and 2 are 7ths.

The Mother Grove will hold its monthly "Pagan Movie Night" (for members of Southern Oregon Pagan Network) on February 1st. This month we will be (appropriately enough) showing "Groundhog Day," with Bill Murray. In March, we plan to show "The Sorceress and the Friar" (the English version, not the French sub-titled one), which is about 12th Century France and a "Forest Witch" who gives the Friar a run for his money!

The Mother Grove is also sponsoring a LIVE version of Druidcraft 101 beginning mid-February at Sybok and Ceridwen's cabin in the Cascade foothills. The Talent (OR) proto-grove will be doing the same thing down in their end of the Rogue Valley.

Plans for Imladris are progressing (see <http://www.mithrilstar.org/imladris>), despite our having decided that the present location of the Mother Grove has too few acres to properly do what we want. A couple of realtors are already working to find a suitable space for us in the Rogue Valley. Waiting is.

Despite our losses in the last quarter of 2002, we are predicting a strong 2003. We believe we will double in size by this time next year, and hopefully spawn at least three new Groves. Imladris will be well on the way to becoming a reality. Like in the above farming analogy, we expect that weeds will be present in our fields, but weeding is always a part of good cultivation. Farther ahead, we are dedicated to seeing OMS-RDNA Groves at our future colonies on the Moon and Mars! We will be around, preserving the RDNA far into the future. After all, if a growing percentage of the Earth's population chooses to live their lives as Druids and Gods, we feel that it can only help to bring balance and a return to the reverence that Nature deserves!

And so must it be!

## Nemeton Awenyddion: News from California

Things have been going great! The land (36 acres) we plan on buying as a clan land has been dowsed and the shape and resources on the land have great Nwyfre (land energy) ley lines and such. There are two ponds, a marsh, three natural springs that come out of very large stones in the hillside, a few meadows, and lots of oak trees with lots of mistletoe. The last month we've been making all the preparations for the down payment and the move, and checking out alternative housing projects such as cordwood houses to geodesic domes, we will have to build them this next summer and this will require us to camp out on the land when doing so.

Winter Solstice/Alban Gwyddion went great, and then on our usual night for our mistletoe rites I went through an induction ceremony for my tri-level Derwydd masters in the order of clan Y Awen Echen because I turned in all my petitions and theory work for all three masters in the elder advanced training, they all passed with high scores which, after viewed by all the other elders and accepted by them. I will be the second dean of the main college in nearly twenty years. For Imbolc/Canol Gaoaf we might have a special treat if I can contact the goat lady and get some fresh milk, we will probably be making goat cheese and doing the usual celebrations and rituals.

On Feb. 15, Sat. at the San Jose PantheaCon there is going to be a Druid Healing ritual done by many but mostly by Michael Gorman from the OBOD Sacramento Grove of the Oak, R. J. Stewart, Anne Brid, and me. We have worked really hard to fit this ritual into a Wiccan atmosphere so everyone there will hopefully understand and find connection while we are keeping the difference between the two practices of Druidry and Wicca distinguishable, but similar and connected at the same time. It was a difficult task for some of us more traditionalists.

I'm hoping to see some of you there, and hopefully to meet some of you from the area that I have not met before. I will be doing the Druid of Language part, repeating all of the blessing to the Triads and sacred fifths in Irish Gaelic after they are said in English.

Deep Peace,

Rhiannon

## Poison Oak Grove: News from California

The Season of Sleep, with its days of late sunrise and early, is a time of introspection and renewal. Much consideration has been given, as your editor's mother has been seriously ill and requiring surgery. The dreaded mortality of one's parent(s) is sobering as it makes you reflect on assuming the place of matriarch or patriarch of the family. I am pleased to say that the surgery (knock wood) went well and my mother is recuperating in skilled rehabilitation care. If these are to be her last days the center is a pleasant with caring and conscientious staff.

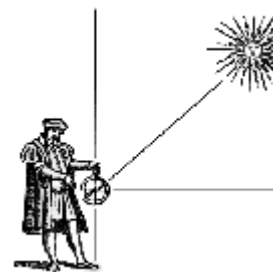
After a leave of absence and a wee tad later new member Oriana attended her first grove service. As there was just the two of us she performed the role of Server and did so admirably. Her reaction to the Meditation was noticing how much noisier the road, wind, birds, and trees got; hearing them more...this is another step on the road to awareness.

I attended a corn dolly class given by master wheat-weaver Morgyn Owens-Celli. This is an ancient art going back centuries that were part of village harvest celebrations. The last sheaf of wheat, called "the neck" or Cailleach would be cut

down and fashioned into a corn dolly and hung in a place of prominence in the house or barn. On Oimelc Eve in Scotland and Ireland a Bride-og was plaited and dressed in white cloth and carried to each household by a group of young girls going door to door, beckoning to "let Bride come in!" Small presents were given to Bride and Oimelc bannocks were baked. After the procession there was a celebration with feasting and dancing. I hope to join the local wheat weavers' guild and weave the Bride-og myself for next Oimelc.

For my birthday I decided to celebrate by hiking new ground: the Point Reyes National Seashore. Famous last words were that I wanted new memories to replace unpleasant ones I had from an earlier time in a nearby area. That was made by getting lost in the woods. A friend and I got a late start. After exploring the recreated Miwok village we took pictures from a wooden bridge and along the hike. The trail went up and up, over and under fallen logs, through washed out paths, mud, and rocks that lay exposed from the recent torrential storms. Undaunted by the coming dark and a little too determined to not turn back we hiked till after the sun went down. It was then I finally realized that the trail was not going to head back down and end "just over that ridge" where we began anytime soon. We started heading back but by that time it was too late; we reached a spot past some fallen trees where we couldn't find the trail any more. There was no moon and it was overcast with dense tree canopy. After trying to find where the trail started up again twice we found a log to sit on and talked a long time. I was so embarrassed as a druid to have gotten us into this mess. I should have known better and turned around before it got dark...We were prepared to spend the night in the woods overnight, but I felt I owed it to us to get us out. I would have never been able to live it down and was ready to turn in my druid badge. With renewed determination I decided to try again. Because visibility was nil I had to feel for the trail with my feet. Success at last. The fallen trees and muddy areas on the trees became familiar marker. It was a harrowing experience and I was actually scared.

After we got back to the meadow where we started we saw two white shapes walking a long with the little one running over one of the Miwok Indian mounds. We think they were deer. It was odd because the local mule deer are brown and don't show up well at night, not white in any case! In Celtic mythology animals from the otherworld are white with red ears. Interesting messengers! Perhaps it was an ordeal or initiation of some sort?



## Cross Quarter Day Calculations

By Larry Press, Poison Oak Grove

This article sprang from queries to the Grove mathematician on how to calculate the major Druid High Days. The Druids were the mathematicians and astronomers of their day and would have been able to determine when the major and minor High Days would fall. Poison Oak Grove tries to maintain such practices of the ancient Druids.

The principle is simple. I don't have my calendar here with me, so I can ONLY explain the principle and give artificial examples, but it should be enough to give you the idea.

The astrohooligical calendar doesn't give the times of the cross-quarters because those events are of no interest to most astrohooligers. It does, however, give the Sun's positions at various dates and times; we can use that information to estimate the date and time the Sun will be in the position that interests us.

Suppose for example, that the Sun is at 14 degrees of the sign at noon PST on the 6th of November, and at 16 degrees of the sign at noon PST on the 7th of November. Then the position of interest (15 degrees) is halfway between the two given positions, so the Sun should reach that position halfway between the two given times (in this case, Midnight of the 6th-to-7th).

That's the basic principle. In practice, things are a bit trickier because:

1. The Sun's position is given the calendar in degrees, minutes, and seconds, and we need to convert that to degrees-and-fractional-degrees (e.g. 14 degrees 30 minutes 0 seconds becomes 14.5 degrees).

2. The times are given the calendar in hours, minutes, and seconds, and we need to convert them to hours-and-fractional-hours

3. We use the degrees + fraction and hours + fraction values to compute the date-time of the cross-quarter, but that gives us a value in hours + fraction, so we need to convert that back to hours and minutes.

However, if all you're doing is confirming my calculations, you don't need to worry about all the tricky arithmetic. Do this instead:

1. Go to the tables in the back of the calendar. Look for the LATEST day and time at which the Sun's position is LESS THAN 15 degrees of the sign. Note the date and time, and convert it to Pacific Daylight Time (by subtracting however-many hours). Note the position, and convert it ROUGHLY to degrees and fraction (you don't have to be too accurate here—we're just estimating—it you get it to the nearest 1/4 degree, it'll probably be good enough)

2. Then find the EARLIEST day and time at which the Sun is MORE THAN 15 degrees of the sign. Make note of that date and time, and convert it to Pacific Daylight Time, as well. As before, note the position, and convert it roughly to degrees + fraction.

3. How far apart are the two positions? I.e. subtract the smaller from the larger, to get a separation (in degrees + fraction). How far along that distance is 15-degree position? Once again, you can be rough here. Is it about 1/3 of the way? 1/4? 3/4? If you just get it to the nearest 1/4 or so, that may be enough to confirm or reject my more detailed calculation.

4. So, if 15 degrees at some fraction of the way between the first and second positions (e.g. 2/3 of the way), then the Sun should reach 15 degrees roughly that fraction between the two given times (e.g. 2/3 of the way between the first and second times).

5. Now compare the date-times I gave you (in my e-mail message) to date-times of the first and second positions from the calendar tables (i.e. steps 1 and 2 above). Is the date-time I gave you BETWEEN those two date-times? If not, then one of us has made a big mistake. Is the date-time I gave roughly the same (say, within 1/2 day or so) as the rough calculation you arrived at in step 4 above?

In the exercise above, I calculated the date-time the Sun reached 15 degrees of the sign, but the same techniques work to

estimate when the Sun reaches 16 degrees 18 minutes declination.

I believe you have a copy of the same Jim Maynard's Pocket Astrologer 2002 that I have. (We bought them while visiting Stephen last year.)

1. Go to page 56. The upper portion gives the positions (right ascension) of various astrological planets for each day of November; the 2nd column is the Sun's positions.

2. Note that at Noon GMT on the 7th of November, the Sun is 14 degrees 54 minutes of Scorpio, while at Noon GMT on the 8th it is at 15 degrees 54 minutes.

3. The difference between the two POSITIONS is exactly 1 degree; the difference between the two TIMES is exactly 24 hours.

4. The position we're looking for is 15 degrees of Scorpio; this is 6 minutes past the FIRST position (i.e. 14 deg 54 min + 6 min = 14 deg 60 min, that is 15 deg). But the two positions are 1 degree apart (see step 3 above); 6 minutes is 1/10th of the way between those two positions.

5. So we know that the cross-quarter position is 1/10th of the way between the Sun's position at Noon GMT on the 7th and Noon GMT on the 8th. That means that it should reach that position after about 1/10 of the TIME between Noon GMT of the 7th and Noon GMT of the 8th. The time difference is 25 hours, and 1/10th of that difference is 2.4 hours i.e. 2 hours and 24 minutes. Thus the Sun should reach 15 degrees Scorpio at about 2:24 GMT on the 7th of November—which is very close to the time I calculated, using my program to do the interpolation.

6. The final step is to convert the GMT time to PDT. Page 21 of Jim Maynard's calendar gives the time corrections: to convert from GMT to PST, subtract 8 hours; to convert from GMT to PDT, subtract 7 hours.



## If the (Ancient) Druids Had Lived in Northern California....

By Sybok Pendderwydd, Arch-Druid,  
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA

The Druids: figures of romance and mystery. Mention of them evokes images of cloaked figures performing obscure rites in the oaken groves of Gaul. The name Druid, at least according to some sources, means "Oak Priest" and the magnificent Oak was indeed the chief of the trees revered by the ancient Celtic Priests. In ancient Gaul, the Oak was indeed the most impressive

of trees. Known for the strength of its boughs, and its sheer beauty it was also the source of the sacred mistletoe.

So what if the Druids had lived in California? Specifically, the northern coast I believe that our own Redwood (*Sequoia Sempervirens*) would have become the tree revered most by the Celtic priesthood. The poor oak pales in comparison to these magnificent trees, which grow to an average height of 300 feet. The redwood is also the source of the mysterious burl, which gives many of these trees distinctive personalities. From a distance, the formation of burls can make faces appear on the trees, evoking thoughts of the Ents, Tolkien's race of trees.

Redwoods grow in two ways. The first is with seed, and their seeds are among the smallest of any plant known, hundreds of which can be found in the redwoods own pinecones, which average around the size of a jellybean. The second way they grow is by shooting new trees from their root systems, which spread out hundreds of feet around the typical redwood, just a few feet deep in the ground. Typically, these offshoots form "fairy rings" around their mother. As they grow, and the mother tree dies off, the ring is all that is left. I can picture the Druids using these natural rings as the centers for their rites.

The Redwood is illustrative of magickal practice too. Its taproot, which extends into the earth from the center of the tree grounds it, like the familiar grounding meditation many of us do before ritual, to connect ourselves with the Earth Mother. The tree then shoots high into the sky, higher than any other tree, also like the familiar centering meditation, which affirms our connection to the cosmos.

Water brethren may find the Redwood a friend too, since it gives off ten times its own weight in moisture every day. The Redwood also needs a lot of water, which is why it thrives only from the Big Sur area to a few miles into Oregon, and only within a thirty-mile stretch from the coast. They like all the rain and fog we get here. They are true water-kin.

Water was sacred to the Druid as well. Most of their main groves had a spring or stream running near or through them, and water deities played an important role in much of Celtic mythology.

My own wand came from a Redwood, a rather famous one. The Garberville Giant was once listed in the Guinness Book of World Records as the world's tallest tree. When it stood, it rose some 375 feet into the air. Alas, about ten years ago it toppled. Residents in nearby Garberville thought an earthquake had hit, and the sound of the impact was heard thirty miles away. I visited the fallen giant, located in a grove off the famous "Avenue of The Giants" in 1994. It was in the early morning, and I was guided to the top of the tree. There on the ground, like it was placed there, was my wand, a twig from the top branches of the giant. It is exactly the length of the inside of my elbow to the tip of my middle finger.

I remember feeling quite enchanted during our visit, and, although at the time we were the only humans around, I felt the eyes of other entities watching us. I know there were fairies in that grove, and my walks in other Redwood groves have confirmed for me the presence of fairy folk.

I go for hikes in the redwoods as often as I can, stopping at each fairy ring, admiring each old growth tree. I feel the wonder and the majesty of the giants and affirm my connection to the cosmos through them. It's well worth it to take the docent led nature walks through the "tourist groves" at any of the big Redwood State and National Parks. The docents are well versed in Redwood lore and you'll leave with a much greater appreciation of the Sequoia than you had before.

Now I must admit that I am quite prejudiced here. I was raised in Illinois and have only lived here on the "left coast" for a little over ten years. I have yet to visit the cousins of our local

coastal redwoods, the Giant Sequoias (*Sequoia Gigantica*) that grow only in the Kings Canyon area of Sequoia National Park. They don't grow as tall as ours do, but they get much bigger around. I may change my tune once I have communed with them (but I doubt it).

## Calle Berre's Kids

By Anna Dryw, Nemeton Awenyddion



## PantheaCon 2003

Double Tree Inn in San Jose, CA  
February 14 - 17, 2003

Join the largest indoor gathering of tribes and traditions in the country for a four-day extravaganza of workshops, rituals, events, networking and fun.

Presentations, rituals and panels from a wide variety of guests including: Robert Anton Wilson, Diana Paxson,

R.J. Stewart, Raven Grimassi, Lon Du Quette, Mary Greer, Z Budapest, Mara Freeman, Chicago Steve Barkeley aka Stefn Thorsman, Darryl Cherney, Amber K., Donald Kraig, and Fakir Musafar.

Musical performances, ritual theater, Variety Show, and a Masque Ball: Gaia's Voice, Pombagira, Reclaiming, Bast ritual, Magical Acts Theatre, Broceliande, Gaia's Consort, Pandemonaeon.

Workshops, scholarly papers, author readings and slideshows by special guests and local favorites

Over 60 vendor booths featuring pagan, magical and earth oriented products.

Convention Programming starts on Friday afternoon 3:30pm, with presentations beginning at 9 am and ending with the last slot starting at 11pm on Sat. and Sun. Monday will start at 9 am and end in the late afternoon with Iron Priest with "Something Wiccan This Way Comes!"

Friday evening will feature a Variety Show, having the Costume Contest (there are rumors of hall costume prizes) on Friday night as well as our regularly featured Pombagira ritual.

Our regular Saturday night event will now be a Masque Ball with a DJ, the theme is Voodoo Carnival. And Monday will feature our regular event, slightly tweaked for your enjoyment: Iron Priest.

Admission fee: \$50.00 (till Sept 15), \$60 (till Jan 15) and \$70 at the door (includes all events for the entire conference) \$30 for a full day, \$15 for evenings only

Hotel Info: Reserve rooms through Double Tree Reservations at (800) 547-8010 by January 15, 2002 or (408) 453-4000 to get the special hotel group rate for PantheaCon, \$89 single/double, \$99 triple/quad. Parking is free for hotel guests with validations for conference goers. The hotel has agreed to

run four daily shuttles for pick-ups at the light rail station, times to be determined.

Don't forget that you can sign up to work the Con as a volunteer! Email [volunteer@ancientways.com](mailto:volunteer@ancientways.com) or see <http://www.ancientways.com/html/gofer.html> for more details.



## The Second Annual Interfaith Pagan Pride Parade Berkeley, CA

The Second Annual Interfaith Pagan Pride Parade will take place on Upper Telegraph Ave. on April 13th. Join us in this day of music, art, theater, ceremony, and dance, as the Interfaith Pagan Community and friends celebrate the spirit of Mother Earth. Our inaugural parade was so successful and we had so much fun, that we are just going to have to keep it up. With this parade, we bring together brothers and sisters of ALL indigenous, Earth-based, and nature centered polytheistic beliefs in pride and celebration, as well as those who support arts, music, ceremony, theater and dance within the Interfaith Pagan Community. In doing so, we unite in our message to the world that we must live together in love and tolerance, as opposed to fear and misunderstanding, as voices in the great choir of Spirit.

This year's parade is not to be missed! We are excited to announce that we will be kicking off Earth Week in Berkeley, which will begin a week of activities that bring focus and awareness to the preservation of our precious, divine home; Mother Earth. We will be joined by artists, musicians, craftspeople, community leaders, and many eclectic and ancient spiritual traditions from around the West Coast. We also wish to welcome floats to this year's parade, and are eager to see divine creativity in action. It will no doubt be a day of fun, understanding, and education for all.

We encourage diversity, tolerance, safety, and respect for all participants and audience members. This is a family-friendly event, and children are encouraged to participate. More details to be announced as plans progress. Information: [paganparade@earthlink.net](mailto:paganparade@earthlink.net), or visit <http://www.paganparade.org/>.



The Irish-speaking areas of Ireland.

## Resources

From the Read Ireland Book Review  
Teach Me Irish by Dafydd Gareth Stephens  
(Software and Audio CD;  
30.00 Euro / 40.00 USD / 20.00 UK; Sain Cyf.)

Do you want to learn Irish but don't have the time or motivation for evening classes? Then this is the method for you! The whole method is based on a natural learning process--you practice simple grammar and vocabulary tasks several times until the software decides that you have learned the tasks well enough to proceed to the next level. In this way you'll move from the basics right up to intricate structures at your own pace in exactly the same way a child learns the language--seeing, hearing and responding over a length of time. Within three months, a typical user could acquire enough language skills to participate in conversation and read a variety of books. With this produce, you can acquire a vocabulary of over 3,000 words--allowing you to participate fully in the rich oral and written traditions in Irish. (Computer System Requirements: Windows PC, Pentium Processor, minimum 100MHz, 16MB of RAM, 7MB of available hard disk space).

To order books from Read Ireland send an email to their order department at [ri-orders@readireland.ie](mailto:ri-orders@readireland.ie). Please be sure to include your mailing address and credit card details.

Read Ireland@Phibsboro Bookshop  
342 North Circular Road, Phibsboro, Dublin 7, Ireland  
Mon-Fri 10-5 and Sat 12-5  
Tel: +353-1-830-9828  
Fax: +353-1-830-2997  
[www.readireland.ie](http://www.readireland.ie)

## Calendar

Astronomical Oimeic, when the Sun is half-way between the Winter Solstice and the Spring Equinox, will occur on Monday, Feb 3, 2003 at 10:06 p.m. Pacific Standard Time when the Sun will reach 15 degrees of Aquarius, or alternatively when the Sun reaches 16 degrees 18 minutes declination on Tuesday, Feb 4 at 1:20 a.m. Pacific Standard Time.

A Druid Missal-Any is published eight times a year. Post mail subscriptions are \$8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write The Missal-Any, c/o S. J. Weinberger, 309 63rd St. C, Oakland, CA 94618.



A Druid Missal-Any  
Spring Equinox Y.R. XL  
Vol. 19 Number 2  
March 15<sup>th</sup>, 2003



Spring Equinox Essay:  
Plowing and New Years

Reprinted from A Druid Missal-Any.  
Spring Equinox, 1985  
By Emmon Bodfish



Spring Equinox, the beginning of Spring, on the four Minor High Days in the Druid tradition. The Sun crosses the celestial equator, from Southern Declination to Northern, and the day and the night are of equal length. This is the time of renewal, the beginning of preparations for the summer to come. The holiday is older than Druidism; stones in the megaliths mark this sunrise.

Plowing and planting begin. It is the season of egg gathering. The giving of painted eggs as gifts and offerings predates Christianity, or the introduction of chickens, originally a wild Indian pheasant, to European barnyards.

The Leechbook records this chant of English (Brythonic, really) farmers in the spring rites circa 950 A.D. The Christian church had not yet begun its campaign in earnest to expunge old pagan ways or else re-name and “Christianize” them as it would over the next five hundred years.

Erec! Erec! Erec!  
Mother of Earth  
Hail to thee, Earth!  
Mother of mortals.

Be fruitful in  
The God’s embrace  
Filled with food  
For the use of man.

In England, prior to the adoption of the Gregorian calendar in 1752, Spring Equinox was the beginning of the new year. It is still celebrated there as “Lady Day.” In the Gaelic world, the new season, Samhra, summer, won’t begin until Bealtaine, but the new year began on Samhain in November.

The emphasis of this season is balance, as day and night now stand balanced. Time to make recompense for old mistakes and receive the reward of our winter’s patience. The tree is the birch, Bride’s tree, the tree of Spring and Dawn, at the East point of the circle.



News of the Groves

**Carleton Grove: News from Minnesota**

Carleton will be out of session (as usual) for the Equinox, however we’ve been having fun with non-traditional holidays.

A few weeks ago we celebrated for the first time ever the ‘Ancient’ holiday of Mwfydndud (Mwa-fid-na-fud), or Mess With Forces You Do Not Fully Understand Day. We decided that, in the tradition of Reformed Druidism, we should try out new and exciting rituals, divinations, etc. without fully understanding them. Born at the same time was the new slogan of the Carleton Grove: Reformed Druids of North America, Messing with forces we don’t fully understand since 1963.

We are also in the planning stages of another exciting event. Last fall, due to certain complications, only one of the two people needed for the traditional marriage at Beltain was randomly selected by the marriage bread. So, we are planning on having a Marriage Quest, complete with Witches, Information and Misinformation Faeries and much much more coming straight out of our favorite fairy tales.

Plans are being set for the May 40th Reunion (the first of two; see announcement later in this issue) at [www.geocities.com/mikerdna/anniversary.html](http://www.geocities.com/mikerdna/anniversary.html). Students are interested in a “Druid Buddy for a Day” with the old-timers. With Merri’s pending graduation after four years as Arch-Druid, there are now at least two new Arch-Druids at Carleton with Steve Crimmin ‘04 ([crimmins@carleton.edu](mailto:crimmins@carleton.edu)) and Corwin Troost ‘05 ([troostc@carleton.edu](mailto:troostc@carleton.edu)).

**Akita Grove: News from Japan**

Joy of joys. A new baby boy was born to Nozomi Kibou and Pat Haneke on February 8th 2003 and his name is Taiyo Kibou. There’s an interesting story to this birth. During an icy snowstorm, Nozomi’s rather remote and inaccessible mountain shrine was snowed in and she didn’t feel like skiing down the hill in her condition. Then the electrical power was interrupted for almost five days, in the midst of which labor began, of course. Little Taiyo (which means “Sun”) is believed to have

been conceived during the 2002 Beltane festivities according to plan, and an Oimelc birth had been keenly desired, but babies will be born when they want to. Pat at least had the presence of mind to at least use the blessed candles from the Candlemas, so possibly the home-birth was a bit easier than expected, finishing in less than 10 hours, with no complications. Nozomi's sister and cousin assisted in the delivery, while Pat used the firewood to heat up water in the old bathhouse. Nozomi's father and brother were away on business. Nozomi is apparently not releasing the movie rights, and visited the hospital a few days later for a check-up. Fortunately, Taiyo doesn't resemble his father too much, and is reported to be "as cute as a button, but a little like a fat monkey." In this issue, they have included a copy of the Baby Blessing they used at a Service soon afterwards.

## **Acorn Protogrove: News from Ontario, Canada**

This is a message to announce the formation of a Protogrove.

We are the Acorn (proto)Grove, Order of Druid Minor.  
Located in Newmarket, Ontario, Canada.

We are mixed collection of faiths and paths, however we agree on two points:

The Basic Tenets of the RDNA  
St. Francis of Assisi was a cool guy.

Membership:

Arch-Druid (pro tem) Ric Knight  
Preceptor (pro tem) Roswell  
Server (pro tem) Sculley  
Honorable Mention (pro tem) Kodiak

Other members: three interested parties that request anonymity.  
Our first ceremony was scheduled Feb 16th (Full Moon and all).  
Our website is:  
<http://groups.msn.com/OrderofDruidsMinor/>

Any questions can be directed to me:  
[bluewodraider@hotmail.com](mailto:bluewodraider@hotmail.com)

Cheers,  
Ric Knight o.d.m.

## **Bamboo Grove: New from Delaware**

This time of tentative growth coincides with my own time of personal growth in many areas, and I find that very encouraging...to finally be learning how to merge with the energy of the seasons. Winter still has a firm grip on the East Coast, but one day--despite the cold and snow--I noticed a huge flock of cheeky American Robins cheerfully flitting around a holly tree on my way to the parking lot. Everyone's still ready to hunker down for the next snowstorm, but winter seems to be loosening her grip ever so slowly--the air is softening and there is a gentler energy unfurling. The birds are singing more insistently and coaxing Spring into coming.

Brightest blessings,

Brightmirage

## **The Hidden Wood Proto-Grove: News from Pennsylvania**

If you would like to post on the RDNA site I have a web page at:

([http://www.angelfire.com/realm3/hidden\\_wood](http://www.angelfire.com/realm3/hidden_wood)) on the Druids. There are a few of us interested in Druidry, so I guess you could call it a protogrove. We are located in Blair Co. Pennsylvania and would like to be linked with the RDNA.

Our protogrove is called "The Hidden Wood Grove."

Thank you,

Paul Robinson

## **Hemlock Splinters: News from New York**

Hemlock Splinters is still frozen over. No birds come to the feeders out back, but wild turkeys chase falling tufts of Sumac and Marsh-berry across the frozen ponds. The cats have discovered- and not yet murdered- a family of white-footed mice living in the floor boards. The days are longer at last again, and thoughts turn back to spring time. Our emissaries to Ecuador and Quebec returned safely after various delays and accidents, bringing tales of dog-sleds and Jungle birds. No specific activities this moon, but we hope soon to shake off this season of sleep.

## **Dravidia Grove: News from Maryland**

Hello all,

Well things are looking up here, the snow is melting and we are all getting ready for the first day of Spring. Also, have bought a rather decent telescope at a very good price and am enjoying a newfound look at the heavens. Will take a while to get used to the telescope, but should be quite proficient by the next letter. All is well here; we have a lot of snow recently and now a lot of flooding due to the melting. Hopefully we won't experience the droughts we had last year...Have spent a lot of time classifying the text I have acquired and feel that I have only just barely gotten through the first 20 files. Not bad for a start...but uh oh, I have more than 400 files. AHHHHHHHHHH...Well you all should know that research is time consuming so back to it.

a--Dolanimus

## **Digitalis Grove: News from D.C.**

Mike is going bonkers with preparations to graduate from his Masters in International Affairs in May, organizing two 40th Anniversary Reunions, and releasing ARDA 2. Eric is similarly tied up in his Graduate studies, and can no longer attend services either. Things may return to usual this summer. Paul may be transferring from Tampa Grove to our grove this summer.

## **Golden Apple Grove: News from North Carolina**

Just an update, we're the Golden Apple Grove in Rocky Mount, North Carolina, an Erisian RDNA grove, affiliated with the Olot Votceac Waps Discordian cabal, of which I am Episkopos.

Also, would anyone be interested in sigils or other druid art made out of stained glass? I'm booked solid right now, while still in high school, but I have done chaos stars, spirals of birds, Celtic knots, etc. I do either in stone for a tabletop or garden or free hanging.

### **Tampa Grove #3: News from Florida**

Sorry it's been so long—things here have been nothing short of insane trying to get out of the black hole of graduate school. Relocating next week to DC—will be working in Silver Springs MD and I hope to get together with the Digitalis Grove once I get settled in.

—Paul

### **Oaken Circle Grove: News from Kentucky**

The Oaken Circle Grove is working on a gathering. The winter in Kentucky has been a bit harder on us than usual so it has made gatherings more difficult. We are hoping to get back into things very soon. When we have a bit more news to report we will certainly do that. Hopefully we will have more planned for Beltaine.

Many blessings

Sherry

### **Grove of the Barn Owl: News from Michigan**

Merry meet from Cadillac MI. I am Celtrin the Mook, resident flunky and miss spellar of words, of the new protogrove of the Barn Owl.

Our Tenets are: Do no harm.

Our Goal-Thingie is "keep yer head down and yer mouth shut."

Our three members come with no knowledge of anything. No secrets of the dark, and no money. Politically we fit no demographics. Spiritually kinda Zen Pantheists with Taoist leanings and a loose Christian underpinning.

I trust you find us acceptable, and if not we'll just go have some soup at the Bob Evans.

—Celtrin

### **Cattle Grove: News from Texas**

Dear fellows,

As most (or at least some) of you know I've been trapped away in a military academy for this school year but I've been freed for a week due to spring break. While mentally damaging, the school has yet to kill my spiritual side regardless of the forced religious sessions (which I tend to skip) and the rigorous physical training every morning. Through all this I've been accepted to A&M Commerce and plan to attend next fall (sweet freedom), which will thankfully give me full religious freedom, although I might end up with a few raised eyebrows. Anyways May 25th I will be fully free and completely happy. This was just to inform all you what's happening now with me.

Walk with a smile,

Joss Badger

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

The remaining months of this Season of Sleep have been quite active. Members Stacey and Oriana attended PantheaCon Presidents Day weekend and were particularly impressed by the Introduction to Shamanism talk. The instructor spoke of "core shamanism, a term coined by Michael Harner meaning the near universal methods of shamanism without a specific cultural perspective. The class ended with a shamanic journey. I was skeptical and hesitant, torn between the angst of not doing it "right" and experiencing "nothing." The greatest helps the instructor gave, which seems to be to be the key to journeying, is giving oneself a goal even if it is merely to find out where one is at this point in life, and visualization of the place one goes to enter the particular World. My journey was surprising insightful and helped me over an heretofore unknown block.

Much work was done around the grove site and environs. Three more steps were added to the path up to the Grove proper and I think that work of just over three years is done. Douglas irises were planted in the meadow below the cabin and main house.

In my recent reading of Walden I wondered why Thoreau isn't a greater influence on the Druid community. The concept of simplicity, approaching nature as close as possible, taking as little as possible from the environment are concepts that are not new but go back to the Mad Sweeney tradition, but they are ones Thoreau tried to achieve in the more mid 19th century, and so influential still that Thoreau is said to be the father of the Voluntary Simplicity movement. These are things in my opinion a druid needs to consider if he or she is to honor the Earth Mother. You don't need to live in a small cabin in the woods to accomplish this or even own a house with a compost heap out back. Recycling, buying recycled products, eating organic and less-processed foods, walking, bicycling, or carpooling are easy-to-do activities one can incorporate in the his or her lifestyle to lessen the impact on the environment.

Another one for the Bumbling Druid file: the weekend of March 8th I drove to the Los Angeles area to visit my ailing mother. I left my staff there, the one that I use to do the daily Salutations to the Sun (see A Druid Missal-Any Oimele 1989), and didn't realize until after arriving home. I rented a car for a 24-hour road trip the following weekend to retrieve it, braving torrential rains. It is said that forgetting an item means not wanting to leave or it could have meant a lack of focus and full of distraction. Whatever the reason it will not be a lesson soon forgotten. A staff is more than a tool; it is a friend and reservoir of spiritual energy.



### **News Bulletin!**

### **The Hassidic Druids of North America are back!**

The Hassidic Druids of North America (1974-1978) were an intriguing Jewish-pagan-alternative lifestyle offshoot of the Schismatic Druids of North America (founded by Isaac Bonewits), which were an offshoot of the New Reformed Druids of North America, and the group is being revived.

Carey Oxler, inspired by Isaac's suggestion at the ADF 2002 Autumn Gathering, went through the HDNA archived literature in A Reformed Druid Anthology <http://www.student.carleton.edu/orgs/druids/ARDA/ARDA-05.pdf>, grabbed the ball and started running. They have a yahoogroups.com email list called hasidic\_druids. There they will be discussing the Mishmash and have a Hairpull every week. Other topics of relevance may be discussed, including additions to the Considdur, Druish holidays and rites of passage, Druish humor, and recipes. Check them out for interesting perspective and lively debate.



Japanese baby going to first shrine visit.

## Baby Blessing

By Patrick Haneke, Akita Grove, Japan  
March 1, 2003

To be inserted into a standard Order of Common Worship by the RDNA.

Use this in the normal service's invocation:

O Lord, forgive us these three errors of parenthood that are due to human limitations.

Thy child has no end of needs, yet we have only these resources and time.

Thy child's path is uncertain, yet we seek to guide them.

Thy child's choices will be their own, yet we seek to assist them.

O Lord, forgive us these errors of parenthood that are due to our human limitations.

O Mother, you have blessed us with this child, yet we further ask your peace and comfort in the years to come. Nurture us as we nurture this babe.

*Continue as usual.*

*Insert this next bit into an RDNA service after the waters are consecrated. If the sacrifice is accepted, then use Waters of Life, if not, use Waters of Sleep for the blessing. With previously blessed waters:*

AD: I call upon the parents or guardians of this child to step forward to make their pledges of support.

Father: I am your father, dear child. Your protector, teacher and advisor.

Mother: I am your mother, dear child. Your protector, teacher and advisor too.

Father: You will reside at our home and that of our relatives until you reach maturity, learning from both sides of your parents' relatives.

Mother: Aye, and we will teach of the ways of the Gods, not only our own, but of those of other faiths you will likely encounter.

Father: We seek to assist, but not too interfere, in your life's journeys.

Mother: You are dearly beloved by us and many you do not know yet.

Father: You will grow strong and brave.

Mother: You will grow wise and caring.

Father: You will live close to the Earth

Mother: You will understand the ways of water.

Father: And when the wind speaks, you will understand.

Mother: You are blessed indeed, as we are by your choice to join us.

Father: We name you ( ), which means ( ). This is the name people will call you as an individual. Your last name will be ( ) which means ( ).

Mother: But your true name will only be known by you when you hear it called by Fate.

Father: Grow in moderation of all virtues.

Mother: Tarry not long in vices.

Father: There is much more we wish to say, but these are our first promises to you.

Mother: And we wish to spend many years with you adding to them.

AD: Let all bear the baby, as we will all be enmeshed in his future.

*Baby's blanket is held taunt by all participating relatives. Baby is asperged with the Waters by the AD who walks around, sprinkling from all four directions, also dousing the parents and participants for good measure too.*

AD: By the power of Dalon Ap Landu, all the Gods of this Land, and those who will direct this child's course, I bless this child. May it live a full, long life blessed with success, love, and accomplishment.

AD: And blessed be all of you by the love that you bear for this babe and for each other. Band together to be a stout palisade in times of defense, a horn of plenty in his time of need, stern teacher in his time of learning, and grateful recipient in his time of production.

*The baby is returned to the parents. Baby is returned to the parents and waters are shared by the congregants in that normal part of the service.*



## Druid Ritual Differences

By Rhiannon Ysgawen,  
Nemeton Awenyddion Grove

A Druid Missal-Any is proud to offer two articles by Rhiannon Ysgawen of Nemeton Awenyddion Grove. I have my reasons for publishing two articles by a person in one issue, which is something I normally don't do. At PantheaCon in February there was a panel that discussed the differences

between Druidism and Wicca. I wasn't at the conference that day but learned from those who were that after much discussion it consensus was that there wasn't much difference. I beg to disagree. Rhiannon's article echoes my sentiments. I also dare offer, as a fellow Druid has said, that Druidism is a "head" religion, whereas Wicca is a "gut" religion.

The second article goes into more detail of the three Worlds of the Celtic cosmology Rhiannon mentions in her first one. The Missal-Any welcomes any comments and discussion regarding these two articles as well as any contained within its pages.

\*\*\*\*\*

I'm writing this article on ritual differences to dispel any misunderstanding that people may have learned about Druidry. The traditions as practiced by most Druid Groves today will validate the information I wrote here. I do not speak for all Druid Groves, but the larger Druid organizations do agree with this information. I will compare Druidry with Wicca to try to dispel any ignorance anyone may have about the Wiccan practice being Celtic. Comparing Druid craft and Wicca is not meant to be a put down to the Wiccan path. We do have similarities. Both honor the Mother Earth. There are distinct differences though and that must be taken into account by anyone exploring Pagan religions.

Druid ritual is generally open to the public. In Druid ritual, participants stay in the present by staying on the earthly plane. The Wiccan and others often do astral travel during ritual, and sometimes they relocate their magic circles to another realm.

Druids remain on this middle Earth plane during ritual. The "Between the Worlds" that Druids refer to is the Earthly plane, or Middleworld, the Underworldly sea being below, and the Otherworldly Sky, above. Instead of transporting ourselves to deity, as many other Pagans do, Druids open the veil between the worlds with the helping hands of the voyager Manawyddan or Manannan, inviting the deity into our sacred space to be with us in the here and now.

Druid rituals are inclusive and open for non-members and non-Druids to participate during ritual, as long as they are respectful and keep the harmony laws required to participate.

Druids do not cast magic circles or protective barriers around our ritual sites. Instead we build and create Nemetons or sacred space, which have their own place in nature. The four quarters are usually not called in or invoked as they are in many Wiccan circles. We call the Celtic Triads of land, sea, and sky, which is not the same as the quarters of earth, air, fire, and water. The reason it is that most Pagans cast a circle at the beginning of their ritual to ensure protection from invading entities when journeying or transporting space is done during ritual. The circle that is cast creates a containment field for holding the energy that is manifested during their ritual. The circle that gets cast must be undone at the end of the rite. This works well for certain types of magical workings that are part of the practices in Wicca. In Druid craft, sacred space is marked by stones, or wood, and can be psychically seen as a small fence that can be stepped over, but any negative entities definitely know not to enter the sacred ground.

In Druidry every aspect of nature and the universe, visible and invisible, is respected and revered as a necessary part of the whole. All is seen as equal in Druid ritual. All of Earth's nature and the universe is sacred space. We are not concerned that unfriendly entities not banished from our Nemeton will invade our space and try to take possession. Through the three world invocations, Druids bring deity into our Nemeton while staying in Middleworld. The centering and grounding that most Pagans

do with the four corner invocations is done to help participants establish their place. Centering and grounding is something that Druids do during the world tree invocations in ritual and the tree meditation. In Druid ritual, the sacred fiery center within the Grove and within each of us is directly connected with the Otherworld. After many rituals the divine spirit of the Groves sacred fire grows, so does ours. When this Otherworldly fire grows stronger, it strengthens our connection with the illumination of the Otherworld.

Druidry is polytheistic, meaning we have many gods and goddesses. We also have Nature Spirits that exist in nature. We also honor our ancestors. The Wiccans are dualistic, believing that all the gods and goddesses are different faces of their lord and lady. Even though the order of the Awen in Druid perception flows through our gods and goddesses, the deities each have their own gifts, seasonal connections, and lore. The Awen embraces every aspect of light and dark, masculine and feminine, life and death, all depending on one another, walking hand in hand always. All is as valuable; all is holy and necessary to wholeness. This perception is unifying and non dualistic, it is all and one. The energy of the circle moves in both directions simultaneously, pro and con.

There seem to be many Wiccan teachers and book writers who are teaching their students that there is such a thing as Celtic Wicca. Wicca is not Celtic. While some Wiccans may call on some of the Celtic deities, they also use practices and call on deities that come from many other different cultures' traditions. Many of these other practices come from works such as Aradia gospel of the witches, Crowley, the Key of Solomon, Masonic rituals, Carmina Gadelica, and other cultures' traditions. All of these listed works are part of the training that Gerald Gardner learned from, and with which he formed the tradition of Gardnerian Wicca back in the early 1900s. Gardnerian Wicca is where most of today's Wiccan practices come from. While there may be many Wiccan practitioners who believe that Wicca is as old as Druidry, or that its practices date way back before Gardner, it may but only for a few decades. From the lineage of Gardner's training anyone could see that his practices were put together from different sources and traditions and he found a way to mix these traditions to make a new one.

Gaelic traditionalists say that the practice of borrowing practices other traditions is disrespectful to that tradition and cultures' ancestors, and dishonorable to the modern day traditionalists who work very hard learning and preserving the ways of their traditions. The cultural pantheon of deities a Druid chooses to work with usually will come from a deep heart felt moment or realization that they've lived another life, or many lives in that culture. They may also have ancestry from that culture. The traditional Gael views a person's dedication to their family, cultural and spiritual, as an oath of utmost importance. This is also where immense value is placed on the honoring of the ancestors in Druidry. In the Celtic World Tree, the ancestors have an entire world of existence that is honored and respected in Druidry. To stick with one culture's tradition and honor their ancestry is quite uncommon in the Wiccan practice because of the eclecticism of the Wiccan way. Druidry today tries to keep and practice from the traditional Gaelic ways. Because there are many Wiccans that borrow concepts, icons, and sacred relics from other traditions, it causes much friction to exist between the other traditions and Wicca. This can manifest itself in such things as the Lakota Declaration of War. Which was created by Lakota traditionalists against those who steal words from their spiritual leaders.

Spiritual differences exist between all practices whether they are rooted in a tradition or not. I am just drawing on factual information from the research I've done on both Wicca and Druidry. This does not reflect all of Druidry or Wicca, but most.

If you really want to find out if these statements are true, then please do some of your own research to find out.



## Cymru World Tree

By Rhiannon Ysgawen,  
Nemeton Awenyddion Grove

The World Tree holds the structure for the Druid cosmology. A cosmology is a belief structure that explains our soul's existence and its connection to the universe or it can be an explanation of a cosmology heard of in a story that explains the origin of creation. In Cymru and Celtic Druid cosmology there is a map of a universal flowing spirit in the World Tree: It is in a vision of a tree, where there are three worlds that exist together within. There is a surrounding circle that symbolizes the Boundless spirit. The Boundless spirit in Celtic cosmology means that all that exists within is of one spirit. Most of our religious and ritual practices today are based on the cosmology.

Written works of how the ancient Cymru Druids practiced ritual is only available through the Gwyddoniad Druid order, an order that survived with enough remaining knowledge to rebuild the entirety of its practices. Because our order's written knowledge is only available to members and seekers, most Druid scholarly researchers of today have to put a considerable amount of effort into discovering the ways of the ancients. What they have to work with for creating Druid rituals is in the tree cosmology or the way the ancient Druids perceived order in the universe and their discovery of it. The only resources that have been left for scholars to ponder are from a few various accounts made by Julius Caesar or Pliny, Cormac's Glossary, and the old lore mythology, archeological findings, scholarly research, Celtic stone circles and carvings. Most of the old lore was written or recorded by Christian monks. Some scholars and historians speculate that a number of the ancient Druids may have entered the Christian monasteries in disguise to preserve their lore and art. During the process of recording it Christian elements were added probably for safety precautions. These old stories were originally told in an oral tradition, and though changed by time, today they still carry some of their original meanings, which reflect the way the people of that time thought and their ways of life.

There are no facts left for us that tell if the Celts had a belief system that had lore concerning how they believed Life's creation occurred. Considering a lot of the Cymru lore tells us about a cosmology that has not a beginning nor an end, it would be very difficult to find a story relating to the beginning of the creation of life. The tree cosmology is present in practically every story Cymru, Irish, Scottish alike.

Drawn from the old Cymru Mabinogion lore, the order that the Cymru Derwydds perceived the cosmos or universe was very well established. The cycle of evolution in this cosmology is holistic and spiritual. Even the Ancestors of the Cymru were

considered by the Celtic Cymru as more highly evolved beings. The Ancestors are the Shining Ones to the Cymru order. The Ancestors were beings who chose to come to Abred/Earth from Gwynfyd/Otherworld to have mortal lives so they could help humanity. Even in the older stories of the parents and Ancestors of the gods and goddesses, the cosmology of the three worlds was well-established. This knowledge is also present in the Gwyddoniad books that were passed along to us through the Awenechen, Cymru Gwyddon families.

In reading and studying the old Cymru mythologies you will find continual reference to Anwyn the Underworld, and Gwynfyd the Otherworld. In fact, most of the old lore revolves around Abred the middle-earth and the relationships that happened between the gods and goddesses from Gwynfyd and Anwyn with humanity. In Cymru lore, the old Prydyn (pre-Celtic) tribes are the families of Cymru gods and goddesses.

The World Tree was also common amongst the Mayans, Egyptians, Orientals, Aztecs, Native Americans-sundance, as well as E. Indian Hindus-triloka. It has been a well-documented fact that many of the old ruins of pyramids and ancient temples were built in a way that showed a strong belief in a connection to the other worlds. Such as the pyramid, that has steps going up its sides. When the sun is in its setting position in the evening and shines on the sides of that pyramid, it casts a shadow on the ground, and as the sun goes down, the shadow moves with the setting of the sun, like a serpent entering into the underworld. The whole concept of these ancient places of power being energy vortexes also depicts the connection between the Worlds, as it is in our cosmology and the way energy works in geomancy (earth dowsing), these energy vortexes are places where the energy of our earth opens up a union thus merging the earth and sky creating a tunnel between the Worlds, a connection through the earth (see my geomancy works.) It can be assumed by the fact that the cultures we know of who have an affinity with this cosmology also have in their practices shamanic studies where the shamanic seeker will venture on spiritual journeys to the Underworld and Upperworld to learn from the spirit guides who live there. What the shaman is really doing, is through the inner awakening and energizing they also become energy vortexes that are open to contact with spirit guides. The guides are called, and they come to assist the shaman on their journey outwards to the world of their choice.

In Cymru, a shaman is called an Awenyddion which is plural because once the Awenydd Seeker has made contact with their Gwynfyd guides and anchored them within they are then more than one separate being, they are at one with the Boundless, and they are many.

Since my order focuses primarily on the Cymru I will tell you that by religious and cultural comparative studies I've done, there is a parallel between the Cymru and Irish concepts of cosmology. The terms used here are Cymraeg, but they do have a counterpart in Irish as well. Although I have mostly researched Cymru and Irish, there are probably counterparts in Scottish and in other Celtic languages as well. In the end of this article I will give some examples of the names in Irish, then by your own studies hopefully you will be able to find their counterparts in what ever native culture you desire.

The understanding of the World Tree cosmology unfolds in all directions. When you do the tree meditation the roots are first developed, then the trunk, and then the branches. The three worlds of existence are contained in the world-tree. Abred the middle earth is divided up into eight points with a ninth point at the center (see spiritual evolution.) The center symbolizes the core spirit, in the Cymru Gwyddoniad the core is called Nwyfre or fire-center. The outer circle that surrounds the three worlds is the unity of all spirits and is the faceless, it is called Boundless. When all realms are in harmonious balance the three Worlds

connect straight down through their centers with the energy of Nwyfre. Nwyfre is a bright energy that runs through the centers of the Worlds. When it flows clearly then we have a scepter of light that goes straight down and up through the center of the Worlds in the Tree. The scepter runs energy through and between the three Worlds, and this energy exists in the outer circle that surrounds the whole cosmology as well.

In the Tree cosmology, the otherworld is Gwynfyd and is more above Earth and is of a higher dimension. It is the canopy of branches and leaves on the tree. Access to Gwynfyd is usually located through portals on Abred (Earth) in areas where there is concentrated energy, such as ley lines and power spots, sacred hills, stone circles and the like. Anwyn the underworld is farther away from this world than Gwynfyd, and is usually located through the sea, or places that reach deep water, sacred wells, or springs. The World Tree roots are in Anwyn along with the past, our Ancestors, our minds. The trunk exists on Abred—Earth the Middleworld, it is our nature and earthly relations, our physical bodies, our energy being here and now. Abred the Middleworld is not only the center in the World Tree; it is also this present moment. Druids remain on Abred (Middleworld) during ritual. The “Between the Worlds” that Druids refer to is the whole earthly plane, or Abred, Anwyn being below, and Gwynfyd being above. Instead of creating floating energy spheres to do ritual in, as many other Pagans do, Druids ground our Nemetons/sacred space into the whole of Earth. Then we open a door between the Worlds. This creates a pathway for the spirits to cross over into our Nemeton to a tunnel that connects the three Worlds. This sends energy and spirit up and down through the center of our Nemeton. The World Tree branches reach into Gwynfyd, the World of spirit and deity, and into the future. The roots dig deep into Anwyn and touch the cauldron of rebirth, our past, our Ancestors, the trunk is where we are in Abred—the Middleworld.

In holistic perception we are each a holograph of the cosmology’s entirety. These three worlds are our divine connection to being open to Gwynfyd knowledge, guidance, and inspiration when they are in balance and alignment (refer to cauldrons of existence.) It is from within that our truer form will emerge. To know the truer form of our innermost selves allows one to see the truer form of what is without.

Within our physical bodies there are places that have direct connection to these three Worlds. They are the cauldrons of existence; they are energy centers. Our belly is connected with Anwyn, our heart is connected with Abred, and crown when it is open, is connected with Gwynfyd. They are similar to the chakras of Hinduism but when we see them within us, we see three cauldrons. Each of these three cauldrons represents the three Worlds from the cosmology. These energy centers also carry the energy of the three worlds within us when they are clear and open.

#### From the Linguistics Comparative View

Terms:

Underworld, Annwyn (Cymraeg)

Middleworld, Abred (Cymraeg)

Upperworld, Gwynfyd (Cymraeg)

In Irish, each world is divided into quarters, so for each world there is four names. The names for the Irish Underworld are this:

Tir Nan Og, West quarter, means: Land of Youth

Tir Na mBeo, South quarter, means: Land of Life

Tir Na mBan, East quarter, means: Land of Women

Tir Fo Thuinn, North quarter, means: Land under Waves

For the Middleworld Earth, there are four symbols but one name and that name is Bith or Mide, and means: middle.

The Otherworld in Irish is as the Underworld is with its four-quarter naming and it is this:

Sen Magh, West quarter, means: Old Plain

Magh Ionganaidh, South quarter, means: Plain of Wonder

Magh Mell, East quarter, means: Plain of Delight

Magh Findargat, North quarter, means: Plain of White Silver

Then there is a general name in Irish for the Upperworld called Magh Mor, meaning Big Plain. Although there are some cosmological differences between these two there is still the connecting factor that the Underworld is associated with water and the sea, the Middleworld is earth, and the Upperworld is connected with the sky. Thus we also have the triad of sea, land, and sky, which is prominent in Celtic lore and is our remembering of the alignment of all three, to connect earth power and spirit into oneness.



## Subutâ Ollobo! Gallic Greetings

By Dan T. Felber

“Hey, what’s that?” a small Gaulish warrior asks, pointing up at the sky.

“The sky is falling! Come on, Asterix!” shouts his much larger and sort of dopey friend and comrade in arms, trying to pull him back behind one of the local cottages. A small teapot thumps to the ground in front of them.

“The sky’s not falling, Obelix.” the little lad states. “What is this?”...

“Some sort of Roman weapon?”

Celtophiles around the world are probably familiar with our heroes here. As a matter of fact—chances are that if you were a kid growing up in Continental Europe, Comic Books about the inhabitants of this charming little Celtic Oppidum somewhere in ancient Gaul were a staple of your MiniMe Library before you’ve even heard of a fellow named ‘Mickey Mouse.’

Despite modern popular stereotypes and common misconceptions about “Celtic Culture” being predominant or even native to the British Isles and a few other isolated places, the cultural dawn of a people commonly called ‘The Celts’ is by far not a matter of the modern ‘Seven Nations’ territories and their history alone.

In fact, this Celtic cultural dawn is nowadays recognized by the academic community as occurring in roughly 1800 BCE; the time around which cultural evidence and artifacts start to emerge anywhere from the Eastern Continent to the Alps to the Isles; clues which are distinctively different from those of their predecessors called the ‘Bell Beaker people’ for their bell-shaped pottery drinking vessels.



## What does this mean to any fellowship that studies “The Druids?”

Well first, we discover a considerable time gap between earliest accounts of this culture by physical evidence, then mention by classical authors and finally the monastic manuscripts we know so well; mostly the ones from medieval (and sometimes a tad older) Ireland and Wales.

This gap spans already eleven Centuries if we consider as framework only the low end of an estimate. This would be the first mention of the term “Druid” (by Greek historian Timaeus in the 4th or 5th century BCE, as some say) and the now lost original manuscripts said to have been from the 7th Century (and transcribed around 1000CE to 1200CE.)

On the optimistic high end, we would find a time span of three Millennia (!) for the era of ancient Druids, provided it is safe to assume the culture had not ever been an agnostic one, which in turn means there was always a certain spiritual concept to which representatives of this culture adhered to and the belief that Irish spirituals in the 12th Century CE were still ‘Druids by definition’ is a reasonable one.

Looking at chronological events at the time of the incursions into Gallia by the Romans, we’ll also have to realize the tremendous impact these historical events had on ‘The Ways’ of Druids and also on the ways they chose to organize as a reaction to these events.

All known evidence from the Continent suggests, that Celtic spirituals of any kind and by any name preferred rather loose-knit ties to their counterparts from different tribes over any centralized approach, until Roman invasion began shortly before the beginning of our ‘Common Era.’ The resulting dire threats to the physical body as well as the one of knowledge would have been more than good reason for anybody to reconsider their traditional ways—and quick!

Around this time, Caesar tells us of many young men coming to them for education, if not in the hope of becoming a Druid themselves. They were learned men, studying the physical skies and conceptual heavens, debating about life and the universe, observers of Nature. They knew the Greek alphabet and used it for bookkeeping yet, not for recording their teachings and beliefs. They felt that if something was so important to the life of the tribe, it should be kept in the mind, not on wax tables or papyrus. Caesar goes on to conjecture that probably they also did not want their teachings to become widely known for a fear of misinterpretation.

As a result, we first hear of yearly gatherings in the Carnute forests and the exchange of single disciples from one tribe to another, while later accounts speak of semi-official “Druid Schools” which had been established in the relative security of island lands off the Continental coast; possibly designed to counteract already devastating invasions such as the ones into Gallia Narbonensis and thus rendering further Roman intrusion a task difficult to accomplish.

Druids are sometimes said to have been (and are still said to be...) a stubbornly traditional and quirky breed of intellectuals. It comes as no surprise that some of them would have favored a flight to the Isles over a loss of life and also the teachings as a whole, even if it meant sacrificing their formerly federalist approach and personal freedom.

Others understandably went with the example Nature sets for all of us with each passing day, “Going with the flow” so to speak, willing to risk the loss of a branch not able to maintain its natural growth anymore off the whole, fair and integral tree of sacred wisdom. Their own motto was not survival at any price but unconditional acceptance of the cycles of life.



## Clash of the Paths

Based on these occurrences of human history and spiritual evolution, we are now—in this new Millennium—facing two considerably different schools of thought where our approach to studies of ‘The Druid Way’ is concerned. Indeed, these two major approaches are not only quite different depending on the respective locales in which they evolved but sometimes outright contradictory of each other.

The first one is an approach distinctively ‘insular;’ associated with historical references to a Celtic religious caste in recorded history—be it only ideological or organized, be it solitary or recognizable in Groves or congregations by any other name. This mindset draws for the better part upon the ideals and techniques outlined in the earliest Insular scripts, traditional customs still ‘intact’ in the communities of the modern Seven Nations and other local evidence. The Insular path emphasizes studies of ‘the ways of old’—largely identified with qualities and ideals described in the ancient literature and it is, for this reason, polytheistic in nature.

The second one is an approach I personally call ‘continental’ (although there is more to be said about this distinction). This approach to Druidry is rooted in extremely local reference points such as flora, fauna and weather conditions. It is meant to be supported to the best possible extent by any scientific evidence about the locale as well as surviving markers of social behaviour and (folk)lore, all with an emphasis on experience in the here and now, a path rather solitary by default and in tune with the concept of Nature-Spirituality as we also know it from other indigenous sources all around the globe. The continental path is pantheistic/animistic in nature.

## Winding down in a feeble attempt to conclude...

I would like to take advantage of this opportunity and issue to you, dear reader, a simple call to unity in this place. What is important and dearly needed these days is a mutual sense of tolerance and understanding towards each other, whatever the chosen approach might be. Let there be Druids!

Maybe the time has come for us to accomplish what no one tribal assembly of the past—misleadingly called “Celtic Culture” (for implied unity—was truly able to do: Forget our local differences, pull together for our common cause and thus help provide support, nourishment and healthy growth for this living creature we call Draíocht, Druidry or The Druid Way as well as support, nourishment and healthy growth for our communities which we serve.

One is the tree of knowledge,  
One is the fertile soil, on which it stands,  
Yet they are both one and the same, after all.

Blessings,

Dan



# A Reformed Druid Anthology: Second Edition

As most of the readers may know, the original 500 page A Reformed Druid Anthology was first published in 1996 as a portable selection of useful archival documents from the Druid Archives on matters of liturgy, epistles, historical texts, trivia and interviews. ARDA 2 will be about twice as big. It is not a bible or holy scriptures, but merely some interesting things that Mike Scharding has collected from members of various Reformed Druidic movements have written down.

## Progress Information

What was a monstrous project has turned into a behemoth, and yet it is still on schedule for publication in May, in time for the 40th Anniversary. Printed copies won't be available until after the reunion, although on-line copies will be ready by Reunion. CD versions available on request to mikerdna@hotmail.com for \$5. No new submissions are being taken anymore for this edition, but feel free to add to ARDA 3, by sending it in now or over the next few years.

## Ordering Information

It will be free for download from that time, and you can bind your own copy. And yet some of you might wish to own a physically printed copy to lug about with you (a full set will weigh 10 pounds, about like a cat). There will be a print-on-demand version in the near future this year with a commercial service for the main volume, but you may wish to reserve a copy of the first-print series. There will probably not be a second printing, since things are in the works for ARDA 3 possibly out between 2008 and 2013. The main book is estimated to be over 800 pages (the original was 500). There will also be a separate book for the Green Books at 400 pages and a summer-release of a volume of 25 years of RDNA magazines at 300 pages, but these two will not be offered on print-on-demand, and will only be available for on-line viewing, and an unofficial first printing, due to copy-right concerns.

Price is rather uncertain, and is estimated that it will cost \$30 the for main book, \$15 for each side volume of Meditations and the Magazines; and shipping costs of \$5 for main book, \$3 for each of the two side books, including shipping boxes. If it's more than that, Mike will swallow the cost, and if it's less than that, he will write a check for the difference and include it with your order when he mails it out mid-May after the Reunion. You can also order copies for a friend, a library, a university, or an enemy. Please write instructions clearly for a complicated order, or live with Mike's interpretation of your order. (Limit four copies of each book per person.) Checks must arrive at Mike Scharding, Embassy of Japan, 2520 Massachusetts Ave. NW, Washington, DC 20008 before April 15th (Taxes anyone?) and be payable to Mike Scharding. If it's in his mailbox after April 15th he will return the check to you. Mike says he is reasonably trustworthy. So don't delay, order today!



A path cutting through the upper Arb near the Druid's Den at Carleton.

## Contents Information

To give you an idea of the contents go to <http://www.student.carleton.edu/orgs/Druids/ARDA/> and see what the first volume of ARDA was like in 1996 and click on Part Zero (see Table of Contents) and use it to compare with the following list.

### Part Zero: Introduction

Enlarged detailed table of contents  
Revamped optional study program.  
Part One: Druid Chronicles  
No changes.

### Part Two: Apocrypha (three times bigger)

14 letters from the Smiley Affair with the Draft Board in the 60s  
8 Letters from the Codex Affair from late 60s/early 70s.  
6 letters describing Isaac's final schism from NRDNA to form ADF.  
16 letters from debates at the Live Oak Grove in the 1980s  
14 Letters from the Carleton 1996-2003 period covering new developments there.  
6 letters related to Mairi's Research on the Reform.

### Part Three: Liturgy (three times bigger)

8 additional old Carleton services  
25 services from the Late Berkeley years.  
12 new Carleton, Live Oak, OMS, D.C., and on-line services.  
German and Japanese Services  
10 New Orders  
4 articles on funeral, wedding, and baby blessing tips.  
35 Articles for solitary services and divination exercises  
13 articles of Non-liturgical activities for the eight festivals

### Part Four: Trivia and Customs (20% bigger)

6 more constitutions  
6 more FAQ materials  
3 more articles on calendars

### Part Five: Mish-Mash of Hasidic Druids

No change.

## **Part Six: The Green Books (Separately Published, four times bigger)**

Volume 4 (150 pp.) Stories and Thoughts from Around the World

Volume 5 (150 pp.) Chicken Soup for the Druid's Soul

Volume 6 (150 pp.) Books of Songs and Poetry of the RDNA

Volume 7 (70 pp.) Seasonal Essays

Volume 8 (15 pp.) OMS Druidism 101 Course

## **Part Seven: Miscellaneous Research (two times bigger)**

15 Articles written about the RDNA

5 Essays by Isaac

6 Essays by RDNA members on strange topics

21 Articles on Trees

## **Part Eight: General History (20% bigger)**

Just a few updated chapters

## **Part Nine: Latter Day Reformed Druids (Same size)**

Dead River Scrolls (80 pp.) from the Carleton and Akita Groves

## **Part Ten: Interviews (20% bigger)**

New interview with Mike Scharding

Biographical Information on Isaac

## **Part Eleven: (A Separate Volume in the Summer)**

11 Issues of the Druid Chronicler

5 Issues of Pentalpha

72 Issues of old Druid Missal-Any

1 Issue of Standing Stones

20 Issues of new Druid Missal-Any



## **Forest to Be Restored to Scottish Highlands**

James Owen for National Geographic News

February 7, 2003

[http://news.nationalgeographic.com/news/2003/02/0207\\_030207\\_scotforest.html](http://news.nationalgeographic.com/news/2003/02/0207_030207_scotforest.html)

For the first time in 2,000 years, Scots pine, alder, birch, hazel, holly, and mountain ash are set to reclaim a large swath of the Scottish Highlands. Using government funds, a private landowner plans to plant 2.5 million trees over the next five years to create the largest native woodland in Scotland. The

effort marks a nationwide move to restore the country's lost woodland.

The ancient Caledonian Forest once covered the Scottish Highlands. Home to bears, beavers, and wolves, its destruction began before the Bronze Age. The forest began to fall to the scythe of climate change and the activities of primitive tribes from pre-Roman times. Subsequent terror campaigns launched by marauding Vikings burned down large areas of forest. Later, farmers and fuel gatherers cleared away most of what remained.

But today a new forest, called Baile Mor, is being planted on more than 10,000 acres (4,000 hectares) of mountainous terrain near the north Atlantic fishing port of Gairloch. The land is owned by John MacKenzie. His ancestors have lived on the property since 1494.

Vestiges of the ancient forest still grow on islands in Loch Maree, a freshwater lake that runs along the new forest's western edge. Remnant pine trees found there are now providing the seeds of recovery. Foresters are using helicopters to airlift seedlings to the wild hills of Baile Mor.

## **Largest Woodland Grant**

Last year MacKenzie secured U.S. \$3.2 million from the Forestry Commission, a U.K. government agency responsible for forestry throughout Britain. The sum marks the biggest woodland grant ever awarded in Scotland. Work is already well underway with 2.5 million native trees due to be planted in the next five years.

"It's a positive, practical use for a large piece of land that frankly was almost totally useless," said MacKenzie.

"The forest should become a great amenity for visitors and local folk. It will be wide open for all and sundry to come along and enjoy it. There may even be some economic benefit to the estate in terms of guided wildlife walks and other tourism-related activities."

Although one local politician has criticized the size of the grant, saying the money would be better spent on public services, MacKenzie claims the surrounding community has given the plan a universal thumbs-up.

"As well as giving people more things to do, the forest will boost tourism which is enormously important to Gairloch," he said. "We don't have ferris wheels or piers with flashing lights. People come to the area because of its natural beauty and wonderful wildlife."

As the forest matures, conservationists hope to see threatened Highland animals re-colonizing the area.

"It will provide a greater range of prey species for golden eagles," said Kenny Nelson, South West Ross officer for Scottish Natural Heritage, a government conservation agency. "We also expect pine martens and wildcats to move in. Birds now confined mainly to the east, like black grouse, crested tits, and crossbills are others that should find suitable habitat here."

Habitat for native species has already been aided by the addition of 75,000 acres (30,000 hectares) of woodlands over the past 15 years in Scotland. Biologists say the forest cover provides wildlife a habitat corridor to use for westward migration.

## **A Growing Trend**

The Forestry Commission pledges to recreate another 75,000 acres (30,000 hectares) of Caledonian pinewood by 2005.

This year, a new Scottish forestry plan seeks to provide more incentives for private landowners to plant Scots pine and broadleaf trees over commercial, non-native species such as Sitka spruce. Unlike the current program, a higher rate of payment will go to landowners who create woodland of ecological and recreational value.



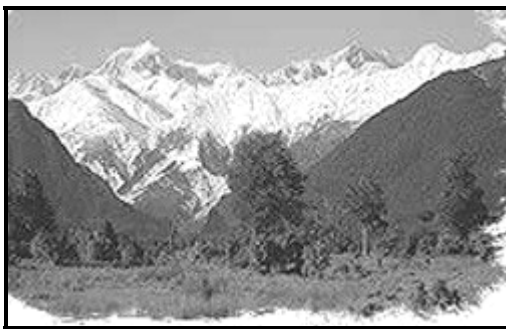
Baile Mor Forest represents a growing trend in Scotland. In 1503, the nation's woodland was utterly destroyed according to historical records. By 1900, woodlands covered just five percent of the country. Today the figure is 17 percent and rising. The target, say government planners, is 25 percent by 2050.

The success of these regeneration schemes isn't guaranteed, however. While human activity had a major impact in the Highlands throughout history, the Caledonian Forest's demise was hastened by climate change.

Climatic conditions like the "Little Ice Age," which occurred between 1320 and 1750, brought low summer temperatures, high rainfall, and ferocious winds to the Scottish Highlands. These conditions encouraged the formation of peaty moorland at the expense of trees.

But for now, at least, the new pinewoods are doing well. An earlier 2,500-acre (1,000-hectare) project on the Gairloch Estate is already bearing fruit after just five years.

This winter, young mountain ash trees are weighed down with scarlet berries while Scots pine saplings flourish alongside their ancestors' gnarled remains. John MacKenzie's ancestors might not believe their eyes as a ghost of the old forest springs back to life.



## 'King of Stonehenge' Hailed From the Alps

February 11, 2003

From the NewScientist.com news service

[www.newscientist.com/news/news.jsp?id=ns99993374](http://www.newscientist.com/news/news.jsp?id=ns99993374)

Stonehenge, one of England's best-known prehistoric landmarks, may have been built by nobleman hailing from modern day Switzerland or Germany, according to a new analysis of a nearby burial site.

The remains of a wealthy and powerful man were discovered five kilometers from the ancient stone circle in May

2002. Known as the Amesbury Archer, this man was buried with the oldest gold and copper artifacts ever discovered in Britain, dating from as far back as 2470 BC.

Although there is no direct link between the man and Stonehenge, he is thought to have lived at the time the landmark was erected, about 2300 BC. This, along with the proximity of his burial site and his enormous wealth, has led archaeologists to speculate that he played a role in the stone circle's construction.

Analysis of his tooth enamel now shows that he grew up not in England, but in central Europe, most probably the Swiss or German Alps. Lighter oxygen isotopes in the tooth enamel indicate that the teeth were formed in a colder climate than Britain.

### Early technology

"It is fascinating to think that someone from abroad, probably modern-day Switzerland, could have played an important part in the construction of the site," says Andrew Fitzpatrick of Wessex Archaeology, the company that excavated the Amesbury Archer and performed the latest analysis.

Mike Pitts, of English Heritage's Stonehenge Project, says the discovery will also help archaeologists understand the spread of people and Early Bronze Age technology across Europe.

"It's hugely important," he told *New Scientist*. "On one level it's a spectacular find. It's also getting to the heart of where we all come from and the long cultural history of Europe." Pitts says hundreds more remains may now be subjected to the same analysis.

The Amesbury Archer was buried along with a younger man. A shared foot bone deformity indicates that the men were related, and were perhaps father and son. The oxygen isotope analysis of the younger man's tooth enamel indicates that he was raised in Britain.

—Will Knight



## British Dig Uncovers Mummies

Robin McKie, science editor

Sunday March 16, 2003

The Observer

[http://www.observer.co.uk/uk\\_news/story/0.6903.915148.00.html](http://www.observer.co.uk/uk_news/story/0.6903.915148.00.html)

Archaeologists have uncovered the remains of two embalmed humans, providing the first proof that ancient Britons made mummies of their kings and queens. The bodies—a man and a woman—predate the pharaoh Tutankhamen, who was mummified and buried 3,200 years ago.

The discovery at Cladh Hallan, a remote Bronze Age site in South Uist in the Outer Hebrides, makes the couple—a man and a woman—the oldest mummies found anywhere in Europe.

It is believed the male is around 3,500 years old, the female a couple of centuries younger.

'These are the only prehistoric mummies found in this country,' said project leader Dr Mike Parker Pearson, of Sheffield University. 'We have some from historic times--the body of Edward I was wrapped in cloth. But we have never found an example of the kind of thing that went on in ancient Egypt till now.'

Unlike their Egyptian counterparts, however, the Cladh Hallan mummies had to survive, after embalming, in extremely wet conditions. Hebridean weather in the Bronze Age was as grim as it is today. As a result, the couple's wrappings long ago disintegrated. Yet Dr Pearson and his team are convinced the pair must have been swathed in bandages.

'We found them with their knees around the chests and their thighs and calves absolutely parallel. There is no way that could have been done unless they had been very tightly bandaged or tied up with cords or straps of leather,' added Pearson. 'Over the millennia, the cloth disintegrated.'

The team found evidence that the people of South Uist went to extraordinary pains to preserve the bodies of the Cladh Hallan couple. Although the pair was found buried in the foundations of two Bronze Age dwellings called roundhouses, they had not been put in the earth immediately after death.

The state of their bodies indicates they had been kept above ground for several hundred years--at least 500 years, in the case of the male mummy. 'Something must have been done to preserve their flesh before it was wrapped up,' said Pearson.

'We narrowed this down to four options: the pair was left out to dry in the wind; they were slowly dried over a peat fire; they were pickled in salt, or they were dipped in a peat bog for a while.

'To find out which, we studied mineral deposits on their bones which showed that both bodies had been immersed in peaty water for a considerable time--possibly a year before they were bandaged up.'

After that, it appears the couple were put on display or kept in a sacred, warm, dry place--otherwise they would have disintegrated. Just why this couple, which had lived a couple of centuries apart, was venerated in this rather grisly way is still a mystery, however.

'It could be a form of ancestor worship, or the local people could have preserved them because they were great leaders or shamans whose powers they hoped to tap into after death,' said Pearson.

Bronze Age funereal customs in South Uist changed for some reason around 3,000 years ago. The couple were taken from their place of display and buried in the foundations of one of the roundhouses.

'There is something touching about still taking such care about people who had died centuries earlier,' said Pearson. 'It indicates a considerable continuity to the local culture.'

## Events

### Witness the Vernal Equinox Sunrise and Sunset at the UMASS Sunwheel

Sunrise @ 5:45 a.m., Sunset @ 5:00 p.m.  
Thursday and Friday, March 20 and 21, 2003

Members of the University community and the general public are invited to witness the passing of the seasons by joining Prof. Judith Young of the U.Mass. Dept. of Astronomy

to watch the Sun rise and set over the tall standing stones in the U.Mass. Sunwheel for the upcoming Vernal Equinox. Visitors for the sunrise viewing should arrive at 5:45 a.m., and visitors for the sunset viewing should arrive at 5:00 p.m. The sunrise and sunset events will be held on both Thursday and Friday, March 20 and 21, 2003. For those interested in learning about the sky, there will be a program that will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, and **DRESS VERY WARMLY**, including waterproof footwear. A \$3 donation is requested to help cover the cost of future stonework at the site; Sunwheel T-shirts and sweatshirts will be available for purchase.



The exact instant of equinox is 8:00 p.m. EST on March 20. On the equinox, any observer located on the Earth's equator will see the Sun pass directly overhead at local noon and that person will cast no shadow at noon. For all observers on Earth (excluding the N and S poles), the Sun on the equinox is up for 12 hours and down for 12 hours, illuminating all latitudes on Earth! One visitor to the Sunwheel suggested we celebrate International Unity Day on the equinox, to acknowledge our common experience of the Sun on that day. From the Sunwheel here in Amherst, the equinox Sun will be seen to rise and set through the stone portals in the East and West, a very beautiful sight as we experienced the last 2 years. This year, the Moon is 2 days past full on the equinox, so observers at sunrise will see the gibbous Moon setting as the Sun is rising.

The U.Mass. Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road. It can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. **ALL VISITORS SHOULD WEAR WARM CLOTHING, SUITABLE FOR STANDING STILL ON FROZEN OR SOGGY GROUND.** In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own.

<http://www.umass.edu/sunwheel>



## Interfaith Pagan Pride Parade

“Ancient Voices”  
Sunday April 13th, 2003  
People’s Park  
12 pm-4 pm  
Upper Telegraph Ave.  
Berkeley, CA

We welcome you to the Second annual Interfaith Pagan Pride Parade! Our inaugural parade was so successful and we had so much fun, that we are just going to have to keep it up! Our theme this year will be “Ancient Voices,” in which we celebrate the many ancient spiritual beliefs that will be acknowledged and honored at this year’s parade.

With this event, we bring together brothers and sisters of ALL indigenous, Earth-based, and nature centered polytheistic beliefs in pride and celebration, as well as those who support arts, music, ceremony, theater and dance within the Interfaith Pagan Community. In doing so, we unite in our message to the world that we must live together in love and tolerance, as opposed to fear and misunderstanding, as voices in the great choir of Spirit.

This year’s parade is not to be missed! We are excited to announce that we will be kicking off Earth Week in Berkeley, which will begin a week of activities that bring focus and awareness to the preservation of our precious, divine home; Mother Earth. We will be joined by artists, musicians, craftspeople, community leaders, and many eclectic and ancient spiritual traditions from around the West Coast. We also wish to welcome floats to this year’s parade, and are eager to see divine creativity in action. It will no doubt be a day of fun, understanding, and education for all.

We encourage diversity, tolerance, safety, and respect for all participants and audience members. This is a family-friendly event, and children are encouraged to participate!

For more info, contact [www.paganparade.org](http://www.paganparade.org) or (510) 845-9032.



Hill of Three Oaks where many of the first services were held.

## 40th Anniversary RDNA

### Reunion News

Plans for the two Reunions are going well, with a few Founders and a large contingent of California Druids already making reservations for the May Reunion. It is strongly recommend that people traveling long distance make plane and hotel reservations soon. (The Country Inn Motel, aka the Druid Inn, is proving to be the most popular).

More details, maps, contacts and instructions are at <http://www.geocities.com/mikerdna/anniversary.html> but below is the current plan. Final plan and rain-date alternatives will be posted April 15th. Check the web site every week or so until then.

### Friday May 2nd

Around 12 p.m. Druid Lunch. If you’re already here, come by and meet us. Location: Dining and Language Facility (Next to Myers Hall)

From 2-5 p.m. Archives Activity. Exhibition of Druid Archival collection, Collection of historical matters (flyers, diary notes, poems, stories, articles, essays, photos etc.). Personal Interviews with Archivist. Location: Lowest Floor in Gould. Email Mike Scharding at [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com) if you’re interested in doing one (lasting about 40minutes) or updating an old one. Presentation of the Second Edition of A Reformed Druid Anthology (ARDA 2) and free CD-Rom versions given out.

Around 7-11p.m. Kitchen Fun. Cooking, chatting and other preparations for May Day. Music may erupt. Interfering overseers are welcome. Location: Undetermined Dorm Kitchen.

### Saturday May 3rd

6 a.m. “Maying.” Go out collect flowers on your own, bring a close friend, and wash your face in the morning dew. Location: Wherever you want, individual activity. Perhaps walking the labyrinth on Stewsie Island might be nice.

Morning Arrival. Most visitors will probably arrive in morning; proceed to the Hill of the Three Oaks.

Around 12:30 p.m. 40th Anniversary Service. Led by oldest willingest Third Order member in the group along with current Arch Druids, with readings by anyone who feels inspired. Location: Hill of the Three Oaks or the Stone Circle. There is a likely conflict with the raucous Spring Concert being held at the Hill of the Three Oaks on Saturday. Perhaps, a procession from Monument Hill to Hill of the Three Oaks, to Druid’s Den, to the Stone Circle.

Around 1 p.m. Festivities. Maypole dance, weddings, more folk-dancing, a picnic, silly games and contests, Location: Stone Circle in Upper Arb.

6:00 p.m. Dinner Location: On your own, or go to Dining and Language Facility (by Myers)

8:23 p.m.-2 a.m. Bonfire. Evening bonfire and Exchange of Stories between new and old timers. Letters are read from those who couldn’t attend (send one to [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com)) Location: Druid’s Den near Hill of the Three Oaks.

Around 10 p.m. Vigilers Depart. Some vigils may occur, perhaps, let us help arrange it if you need to use an official fire-pit. Vigilers will leave with the Third Order Druid who will be overseeing their vigil. Location: Depart from Druid’s Den.

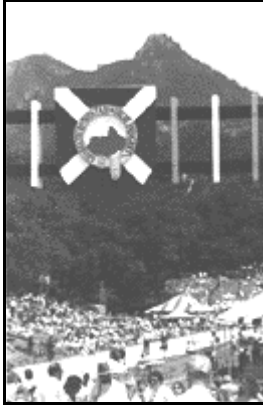
Around 11:59 p.m. Midnight tour of Arb by torch, for the brave, showing all the mysteries. Or perhaps we’ll do it in the pitch dark. (Sounds exciting, huh?) Location: Depart from Hill of the Three Oaks.

## Sunday May 4th

6:00 a.m. Vigil Ordinations. For people enter the Third or Higher Orders. Location: Hill of the Three Oaks or nearby Monument Hill, Vigilers' choice.

Around 7:00 a.m. Farewell Service. Led by newest willingest Third Order members in the group. Location: Hill of the Three Oaks.

7:30 a.m. Druid Breakfast. Traditionally, Vigilers pay for the dinner of the Ordainer. Location: Dining and Language Facility (next to Myers Hall).



## The 5th Annual Grandfather Mountain Gaelic Song, Language and Harp Week

The 5th Annual Grandfather Mountain Gaelic Song, Language and Harp Week will be held on July 6 to 11, 2003 at Lees-McRae College, Banner Elk, North Carolina. Catherine-Ann MacPhee (Gaelic song), Dr. Jamie MacDonald (Gaelic language) and Debbie Brewin-Wilson (Scottish harp) will share their love of Scottish Gaelic through song, language and harp instruction with additional workshops of cultural interest. Classes will be held Monday - Friday prior to the Grandfather Mountain Highland Games. Cost is approximately \$375 per person for the week of instruction, lodging and meals. For more information contact Jana Blue at [seona@att.net](mailto:seona@att.net).

## Calendar

Spring Equinox occurs this year on March 20, PST, at 5:04 p.m. The Sun rises due East and sets due West. Get up early (sunrise is at 6:13 a.m. PST.) and note where the Sun rises. From today on the Sun will rise gradually farther south each day along the horizon until the Summer Solstice when it will rise the most northern position all year. After the Solstice it will gradually make its return southward crossing the Celestial Equator again at the Fall Equinox when it will rise due east once again.

A Druid Missal-Any is published eight times a year. Post mail subscriptions are \$8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write The Missal-Any, c/o S. J. Weinberger, 309 63rd St. C, Oakland, CA 94618

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Kids dancing the maypole.

## Beltane Essay: Cattle

By Stacey Weinberger



eltaine, May Day, the beginning of the Season of Life, and best known of the Old Celtic High Days. Bonfires are still lit on hilltops in Scotland and Ireland to welcome Belenos, the returning Sun. Beltaine is historically when the cattle, which had been sheltered and stall fed, were now moved out to summer pastures in the hills and mountains. The cattle and other herd animals were driven between two fires made from sacred woods such as rowan, birch, or oak as an act of purification, protection against disease, and to insure their fertility for the coming year. This is a practice from Druidic times and may have its origin in cleansing the animals of parasites (dropping off from the heat) or harken back to when cattle, particularly bulls, were sacrificed at Beltaine.

Cattle were extremely important to early Celtic people. Animal husbandry was probably the dominant food producing activity during the Iron Age. The dairy cows provided the only fresh food during the winter months. There is some speculation on which was the more important function of the cattle herds. One study of the bones from Dun Aillinne, Co. Kildare, shows by the analysis of bones found that the preponderance of animals over six months old were female and therefore milk-producers. If meat production were intended there would have been a greater number of young cattle present. Another study argues that cattle will not give milk unless calves are present and the presence of so many calf remains from Dun Aillinne is due to the rearing of drystock cattle for meat. Or it might have been a combination of the two with milking and harvesting the cattle for meat depending upon the season or historical development. We may never truly know.



Wealth was not measured in precious metal but in the number of cattle a person owned. Cattle fulfilled many purposes: they produced butter, milk cheese, provided meat, hide, horns, as well as strength for ploughing and pulling, proving them to be of extreme usefulness and value in an agricultural society. In early Irish hero-tales wealth was measured in cattle. The importance of the Celtic gentry was calculated not so much in terms of the size of their property as by the number of cattle they possessed.

Stuart Piggott tells us how in his *Ancient Europe: A Survey* (Aldine Publishing Company, 1966) that "in the opening scene of the 'Cattle-Raid of Cooley' (Tain Bo Cuailnge), Ailill, chieftain of Cruachan, and Medb his wife, boast of their respective riches, and cause their possessions to be brought to them in reverse order of their value, beginning with cauldrons and other vessels, followed by their gold ornaments and their clothing, and then by flocks of sheep, their horses, their herds of pigs, and finally (and so most important) their cattle. The unit of all property (including bondswomen) was a cow." Cattle were the measuring stick of worth and of value, though were not the medium of exchange as money.

The story of the Tain revolves around two supernatural bulls, Donn Cuailnge (the Brown) bull of Ulster and Finnbennach (the White-horned) bull of Connacht. It focuses around a cattle raid by the people of Connacht against the people of Ulster led by Queen Medb of Connacht against CuChulainn, hero of Ulster. The two bulls also wage battle with Donn Cuailnge being victorious over Finnbennach, though dying soon after.

The importance of the bull, and especially white bulls, is evident especially in Druidic practice. In the famous mistletoe cutting ceremony Pliny in his *Natural History* XVI, 95, records:

"Having made preparation for sacrifice and a banquet beneath the trees, they bring thither two white bulls, whose horns are bound then for the first time. Clad in a white robe, the priest ascends the tree and cuts the mistletoe with a golden sickle, and it is received by others in a white cloak. Then they kill the victims (i.e. the cattle), praying that God will render this gift of his propitious to those to whom he has granted it."

The bull was also used in divination. The practice of tarbh feis (bull feast or bull dream) was used to obtain illumination and also performed to determine the rightful king. In Ireland again a white bull was killed and one man would eat of his flesh and drink of the broth in which the bull was cooked. He would then lay down to sleep wrapped in the bull's hide. Four Druids would chant a spell of truth over him and the sleeping man would obtain a vision of the new king in his dreams.

In Scotland a person might know the answer to an important question about the future by wrapping himself in the

still warm hide of a freshly killed bull. He would then go into a trance wherein the answer would come to him in a vision.

The supernatural importance of the white cow is also not left unnoticed. The cow was the sacred animal to Bride and to her mother Bóann. ("She who has white cows" as translated by Celtic scholar Anne Ross.) Bóann was a goddess of sovereignty and as such was associated with cattle. Bride was protectress of the flocks and harm would come to any that harmed her cattle. Bride was said to be fed from the milk of a white red-eared cow, which was her totem animal. In Celtic mythology white animals with red ears were considered supernatural or otherworldly. In artwork she was often shown to be accompanied by a cow.

Until at least the late 19th/early 20th century sending the cattle to summer pastures on Beltaine was still practiced. In Scotland it was known as "shieling" (àiridhean meaning the summer residences for herdsmen and cattle, also hills or pastures. E. Dwelly). Families of the crofter townland in Lewis in the Hebrides would gather the flocks, the cattle, horses, sheep, and goats together and spend the day driving them to the moorland. Small huts were set up for the women and small children who tended the herds. The men from the town would come up to visit and the young men would court the maidens. Andrew Carmichael, who collected many of the incantations, prayers, and rites of the Scottish people in his *Carmina Gadelica*, recorded this driving incantation that was sung to the flocks for protection, as they were led to the summer pastures. It contains a mixture of both Christianity and pre-Christian-paganism.

## **An Saodachadh**

Comhnadh Odhrain uidhir dhuibh,  
Comhnadh Bhrighde Mhuime dhuibh,  
Comhnadh Òighe Mhuire dhuibh  
Am bugalach 's an cruadhach,  
Am bugalach 's an cruadhach.

Cumail Chiarain dhuibhe dhuibh,  
Cumail Bhrianain bhuidhe dhuibh,  
Cumail Dhiarmaid dhuinne dhuibh  
A' snodanadh nan cluanan,  
A' snodanadh nan cluanan.

Tearmad Fhinn mhic Cumhail dhuibh,  
Tearmad Charmaig chuimhir dhuibh,  
Tearmad Chuinn is Chumhaill dhuibh  
O ghearrachu 's o ianlainn,  
O ghearrachu 's o ianlainn.

Comaraig Chaluim Chille dhuibh,  
Comaraig Mhaol Ma-Ruibhe dhuibh,  
Comaraig Bhanachaig bhliginn dhuibh  
Dh'ur sireadh is dh'ur n-iarraidh,  
Dh'ur sireadh is dh'ur n-iarraidh.

Cuartachadh Mhaol Odhrain dhuibh,  
Cuartachadh Mhaol Òighe dhuibh,  
Cuartachadh Mhaol Domhnaich dhuibh,  
Dh'ur comhnadh is dh'ur cuallach,  
Dh'ur comhnadh is dh'ur cuallach.

Sgiath rìgh na Féinne dhuibh,  
Sgiath Rìgh na gréine dhuibh,  
Sgiath Rìgh na reula dhuibh  
An éigin is an cruaidhchas,  
An éigin is an cruaidhchas.

Dinadh Rìgh na rìgh dhuibh,  
Dinadh Iosda Crisda dhuibh,

Dinadh Spiorad iocshlaint dhuibh  
O dhiheirt is o dhuaireap,  
O dhiheirt is o dhuaireap.

## **The Driving**

The protection of Odhran the dun be yours,  
The protection of Brigit the Nurse be yours,  
The protection of Mary the Virgin be yours  
In marshes and in rocky ground,  
In marshes and in rocky ground.

The keeping of Ciaran the swart be yours,  
The keeping of Brianan the yellow be yours,  
The keeping of Diarmaid the brown be yours  
A-sauntering the meadows,  
A-sauntering the meadows,

The safeguard of Fionn son of Cumhall be yours,  
The safeguard of Cormac the shapely be yours,  
The safeguard of Conn and of Cumhall be yours  
From wolf and from bird-flock,  
From wolf and from bird-flock.

The sanctuary of Colum Cille be yours,  
The sanctuary of Maol Ruibhe be yours,  
The sanctuary of the milking maid be yours  
To seek you and search for you,  
To seek you and search for you.

The encircling of Maol Odhrain be yours,  
The encircling of Maol Òighe be yours,  
The encircling of Maol Domhnaich be yours  
To protect you and to herd you,  
To protect you and to herd you.

The shield of the king of the Fiann be yours,  
The shield of the King of the sun be yours,  
The shield of the King of the stars be yours  
In jeopardy and distress,  
In jeopardy and distress.

The sheltering of the King of kings be yours,  
The sheltering of the Jesus Christ be yours,  
The sheltering of the Spirit of healing be yours  
From evil deed and quarrel,  
From evil dog and red dog [wolf].

## **News of the Groves**

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

The big news is, of course, the 40th Reunion on Beltane weekend from May 2nd to May 4th, which will be discussed in a later article in this magazine. Merri will be stepping down after four years as Archdruid, a record, and being succeeded by Corwin Troost '05 and Steve Crimmins '04. The next issue of the *Missal-Any* will have an extensive description about how the events were celebrated. Contact Steve Crimmins (crimmins@carleton.edu) and Corwin Troost '05 (troost@carleton.edu).

### **Akita Grove: News from Japan**

Pat and Nozomi's baby, Taiyo, is doing well and treating his parents to endless nightly vigils to improve their Druidry. As Pat says, "The first eighteen years are the hardest."



## **Hemlock Splinters Grove: News from New York**

Winter went out quietly last week, the temperature rose into the sixties, the trees began to bud- and we got hit with one of the worst ice storms in years. This must be why they call Nature a mother. Hemlock Splinters grove will celebrate Beltain on May 3rd with a May pole, bonfire, music fest and general revelry. Anyone in the area is welcome to attend, call 315-561-6387 for directions.

Love,  
I.

## **Digitalis Grove: News from DC**

Eric is moving in June to Boston; Mike is graduating from his Master's program in May, and will be able to devote more attention to a new job search and pursuing Druidry.

## **Dravidia Grove: News from Maryland**

(The editor apologies for leaving out Dravidia Grove's News from the Spring Missal-Any, so this issue presents two season's sets of news.)

Hello all,

Well things are looking up here, the snow is melting and we are all getting ready for the first day of Spring. Also, have bought a rather decent telescope at a very good price and am enjoying a newfound look at the heavens. Will take a while to get used to the telescope, but should be quite proficient by the next letter. All is well here; we have a lot of snow recently and now a lot of flooding due to the melting.

Hopefully we won't experience the droughts we had last year...Have spent a lot of time classifying the text I have acquired and feel that I have only just barely gotten through the first 20 files. Not bad for a star... but uh oh, I have more than 400 files... .. AHHHHHHHHHH...Well you all should know that research is time consuming so back to it.

Just spent two weeks in Indiana visiting the kids, and got through about five more files. Had some great views with the telescope, Jupiter seems to be the best. Not much else going here, the weather is just starting to break here in Maryland, and it is time to start the herb garden.

Dolanimus

## **Bamboo Grove: News from Delaware**

Spring has been rather timid this year—after a glorious day in the sun, it snowed the next day! Nevertheless this is the time for growth and renewal and as I sit here writing, there are squirrels racing about my balcony (three stories up!), waving their tails sassily each other as one or the other claims victory as "king of the hill," er, balcony. The robins, blue jays, and cardinals have made their appearances, along with the crows who braved the winter weather with their everlasting good humor and raucous laughter.

The Arch-Druid made it through the winter just fine--there's a nice spot on my desk that lets him/her bask in the soft sunlight during the day. All the Muses seem to be thriving and indulging in the good life.

Blessings to all in this time of growth and renewal!

~brightmirage~

## **Eurisko Grove: News from Virginia**

we conducted a hiking ritual for ostar. our main harbinger of spring has been our turtle coming out of hibernation. the upcoming season of beltaine will be additionally hectic. we are moving from an apartment to a house. both jacquie & gwydion will be conduction workshops at the circle of the fold information area during the blue ridge pagan alliance beltaine festival in charlottesville va. gwydion will also be manning a both for PAAN (pagans against animal neglect) at the gathering of the tribes festival in isle of wight va. gwydion is continuing to offer informal classes on druidry thru the earth based religions group at langley air force base on alternate fridays. for ostar we also mulled white merlot with cloves, jasmine, rose & basil as a "waters-of-life" for the season. the tuatha de danann came from the north, and the clouds and mists that conceled them made it easy for them to land in ireland at beltain, the first day of may, unseen and unopposed by the firbolg.

## **MOCC—Muskogee/Mother Grove: News from Oklahoma**

Eggs and wild Onions were the order of the day for our Ostara celebration. It's said around here that the only thing that's REAL Indian food is wild onions and eggs, and with all the Cherokees here locally, the "natives" were all asking us where we got OUR onions. Oddly enough, Native foods are becoming more scarce. You see, there have been a lot of non-traditional harvestings in recent years, with people ripping up the plants in huge clumps, even by Natives with precious little time to live life and harvest at the same time. No more harvesting wild onions one by one, it seems, which is the old way I was taught. No more leaving at least one out of ten plants to reproduce, which is also the way I was taught. I guess old Indian folkways are disappearing because of the modern rush. But at the same time, I guess that the rapid disappearance of possum grapes and persimmons and such are also the victims of "rush" and "more for me." So now, the wild onions are getting fewer--something we actually noticed about five years ago around the railroad right-of-ways around here--and the Natives are asking us, in effect, "Where did the wild onions go?" Another possibility, which lives side by side with this one, is that the younger Natives are just not learning how to identify the plants. You can't make the same foods your grandma did if you don't know what those plants look like, not even if they're growing in your own back yard. When we drummed in Spring, I don't know if we were welcoming the change of seasons as much as drumming a dirge for the change of spirit.

## **Oaken Circle Grove MOCC: News from Kentucky**

The Oaken Circle Grove would like to announce a name change we will now be called The Oaken Circle. We are currently planning our Beltaine gathering scheduled for May 3, as the warmer weather picks up so has our activities; also the interest in the circle has once again started to grow. We have had several new inquiries and met with a few potential circle members.

Our Ostara gathering was a success, we had old friends among us as well as new, the children colored eggs and had a wonderful time.

I guess that about wraps it up. If you are interested in our circle please go to:

[http://oaken\\_circle\\_grove.tripod.com/oakencirclegroveky](http://oaken_circle_grove.tripod.com/oakencirclegroveky)

Have a Blessed Beltaine,

Sherry  
Oaken Circle Founder

## Cylch Cerddwyr Rhwng Y Budoedd Grove: News from Oregon

Order of the Mithril Star's next online Druidcraft 101 class begins June 21 and will last about 16 weeks. To enroll, send a blank email to:

[druidcraft101@yahoo.com](mailto:druidcraft101@yahoo.com) or enroll online at <http://groups.yahoo.com/group/druidcraft101> For more details, visit <http://www.mithrilstar.org/d101.htm>

The next Druidcraft 202 course (A Walk Through the ARDA) will begin June 21. This will be a revised class that will encompass the NEW improved ARDA and will take approximately 40 weeks! (Not for the feeble!) Once again, Norm Nelson and Michael Scharding will be joining us to share their unique perspectives. To enroll, send a blank email to [druidcraft202@yahoo.com](mailto:druidcraft202@yahoo.com) or enroll online at:

<http://groups.yahoo.com/group/druidcraft202> For more details, visit <http://www.mithrilstar.org/d202.htm>

OMS is organizing a "Rogue Valley Druid Summit" where the leaders of all the Druid groups represented in Southern Oregon can meet and share concerns, methodology and simply fellowship. RDNA, ADF, Henge of Keltria, Tuatha d' Brighid and Sisters of Avalon all have representation here.

Sister Ceridwen is deeply involved in her beginning and intermediate Astrology classes. For info on upcoming classes (held online) go to:

<http://www.mithrilstar.org/huntersmoon>

OMS wishes to express our congratulations to the rest of RDNA on the celebration of 40 years of existence. Best wishes also to those making the pilgrimage to Carleton. May your journey be safe and may the Earth Mother grant you enlightenment and inspiration.

May you never thirst,

Ellis "Sybok" Arseneau, AD  
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA

## Nemeton Awenyddion, Llwyn of the White Dragon, Hills of Cohasset, CA

Things have been very exciting and busy in our Grove and college. I just finished another Intro Seekers Class and will be doing the initiations for three new members on Calon Mai/Beltain, that will be part of our ritual. We are holding our annual Beltain campout from May 3rd-4th, ritual, potluck feast, Awenyddion ring, and late night ritual where one new initiate will be chosen by the gods for the all night divinatory quest to Gwynfyd Knowledge, bringing us all the message of the omen they've seen by the next morning, this will be done in a short but intense ritual where we will chant an invocation for the calling of the new initiate to be reborn in Gwynfyd during the nights dream quest. We will chant while we pass around the bag of Welsh bannock cakes as the gods choose who gets the burnt one. This will be done in our stone ring Nemeton while the area remains charged after the seasonal ritual. If interested in attending please contact: [jbeltain@pacbell.net](mailto:jbeltain@pacbell.net)

/\ Our plans to buy clan land in Bangor pretty much dwindled down to nothing when the person who owns the land for sale flaked on us and changed her plans. I've had a strong feeling though that these Hills I live in now are keeping me here for something greater to happen, then some beautiful land came up for sale here just a few miles down the road--below snow level, and it looks like we have a good chance at manifesting it, and it would be enough for us to have a kindred village after all.

WssL,

Rhiannon

## Poison Oak Grove: News from California

### Publisher of "A Druid Missal-Any"

What is that sound the trees make when there is no wind, there is no rain, naught but the stillness, perhaps the gentlest of breezes? I walked up to the grove site and beyond to the Orinda Highlands one Saturday evening to do the Dusk Salutations. Coming back down the hill I heard I heard what sounded like rain. But wait, I had just seen the first visible star and wished upon it. The sky was clear. What was making that sound?

I sat down on the trail to listen and to see if anything would drip on me. Perhaps it was sap falling from the Live Oak trees (*quercus agrifolia*), like it does from the sweet gum tree (*liquidambar styraciflua*)? No, nothing was falling. The sound was louder beneath the trees than it was in clearings, so I know it wasn't insects crawling amongst the leaves. Is this the sound of trees talking?



Members of Poison Oak Grove, including Penny the dog, sitting on the curb watching the Second Interfaith Pagan Pride Parade march down Telegraph Ave. in Berkeley on Sunday, April 13.



## Bard of the Year Contest Winner Announced!

Greetings,

We had a very lively Season of Sleep with several songs this year, which Mike tells me will be collected and published in the Green Book Volume 6 this summer.

The winner was Bright Mirage's "I Am" in Bardic Salvo #3 on Nov. 28th, 2002. Perhaps Mike and Pat should get award for sheer output, but my very favorite submission was naturally Mirage's. Her work was a powerful example of the questing spirit common in the Reform, and should strike a chord on the heartstrings of all the Druids. I am certain that she will make a capital poet someday, despite using only lower case.

As prize, everyone should call Bright Mirage, Bard of the Reform, XLI, until May 2004.

Well, you can stop pestering your inner Bard for the next six months, and just feed your soul on as much inspiration as can, and fatten that poet inside you for the long winter coming up next year. If anyone wishes to undertake the judging for the third Bardic Contest starting next Samhain 2003, then give me an email at [ericpowers229@hotmail.com](mailto:ericpowers229@hotmail.com)

—Cheers, Eric

### **-I am-**

By BrightMirage  
Original Poem  
Spring 1999

a whirlwind spirit  
dancing thru the flames  
leaping into the clouds  
touching the crystal rain  
reaching for the sun

...

striving to belong  
as the eagle on the wind  
as the porpoise in the sea  
as the tiger in the forest

...

seeking a higher light  
a ray of hope  
a purpose and meaning  
in the madness of life

...

seeking a peace  
that will soothe the pain  
that lurks in my soul  
behind the bright smile  
and pretty eyes

...

seeking to fill  
the void in my soul  
that aches for love  
with a love that will  
reach beyond  
the limits of Time

...

seeking true wisdom  
tried and true

something to guide me

in the confusion of  
the multitude of answers for sale  
in this world

...

seeking to believe  
in something higher than myself  
to trust and believe  
with all of my heart ...



The Hill of Three Oaks where many of the first services were held at Carleton.

## 40th Anniversary RDNA Reunion News

Extensive Info, Maps and Travel Details:  
<http://www.geocities.com/mikerdna/anniversary.html>

Meals Note: Meals are less than \$10, I believe for non-students. Attend Druid Meals for the last-minute corrections in schedule, due to weather. To find the right table, look for some kind of Druid Sigil mark on a paper sign posted at the table. A few "older" looking diners talking with students is also another give-away.

If you're really afraid of missing something, tag along behind Mike or someone else, "your Druid-Buddy," for the remainder of the day. Druid Buddies available on request by writing to [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com)

June reunion final plans will be posted in the Missal-Any Solstice issue, but posted May 15th on the web site.

### Thursday, May 1st

- 7:00 pm-ish to 10:30 pm-ish Irish Pub Fun Dine or Drink with Druids and listen to Blues Music. Location: "The Contented Cow" Pub, next to Archer Hotel in an alley off of Division Street. Uncertain start due to arrivals from airport, be prepared to wait around. Wear a flower in your hair.
- Friday, May 2nd:
- 12 pm-12:50 pm Druid Lunch If you're already here, come by and meet us and hear the latest plans. Location: Dining and Language Facility (Next to Myers Hall.) After feeding, members will go off to Archives or the Arb, as below:
- From 1-5 pm Archives Activity Exhibition of Druid Archival collection, Collection of Historical Matters (flyers, diary notes, poems, stories, articles, essays, photos etc.), Personal Interviews with Archivist, general browsing of materials. Location: Carleton Archival office on the Lowest Floor in Gould Library. Tell us if you're interested in doing an interview (about 40min) or updating an old one. See Druid Archives site for the 1997 list of contents. We can have materials prepared for you reading, or just browse

when you arrive. Call the archives for any specific questions: 1-507-646-4270.

- Vaguely 1-5 pm Beltane Preparations Steve-o and a few others may be out in the Arb preparing materials for bonfires, sweatlodge and maypole. If aren't interested in working with paper, and you're a tough burly Druid who likes getting dirty and hauling wood, then contact [crimmins@carleton.edu](mailto:crimmins@carleton.edu) to make arrangements to help schlep stuff all afternoon. Location: Undetermined, but probably Druid's Den near the Hill of Three Oaks. Those who finish early can walk around in the Arb or take a nap, wake up in time for dinner!
- 5:30 pm-6:30 pm Druid Dinner. If you're already here, come by and meet us and catch up on the latest plans. Location: Dining and Language Facility. (Next to Myers Hall.)
- Around 7 pm to 1 am? Kitchen Fun Cooking, chatting and other preparations for May Day. Music will ensue, so bring musical instruments or songs that you wish to share. If you can remember the tune, they'll give it a try. Interfering overseers are welcome. Location: Probably Watson Hall basement lounge/kitchen. Non-students, try to be \*on-time,\* since someone will have to open the door for you to the dorm.
- Around 11 pm-12:30 am Sweatlodge. If the weather's good and the wood plentiful, some members may wish to join a traditional Carleton Sweatlodge (est. 1985) with its uncertain cultural origins. Be balanced. Clothing during sweat is optional, but many members will likely be skyclad, so be prepared, keep a diet free of difficult-to-digest foods (like meat and alcohol) before the one or two sweat sessions. Location: Druid's Den in the Upper Arb near Hill of Three Oaks. Contact [crimmins@carleton.edu](mailto:crimmins@carleton.edu) for more information on attending, or assisting preparations in the afternoon.

### Saturday, May 3rd:

- 6AM "Maying." If you can manage to wake up. Go out collect flowers on your own, bring a close friend, and wash your face in the morning dew. Location: Wherever you want, individual activity. Perhaps walking by the Cannon River or tracing the labyrinth on Stewsie Island might be nice thing to do?
- Morning Arrival. Most visitors will probably arrive in morning; proceed to the Monument Hill at your own pace.
- Around 12:30 pm. 40th Anniversary Service. Led by oldest willingest Third Order member in the group along with current ArchDruids, with readings by anyone who feels inspired. Location: There is a likely conflict with the raucous Spring Concert being held at the Hill of 3 Oaks on Saturday. Instead, a 10 minute bagpipe led-procession from Monument Hill at 12:30 to Hill of Three Oaks, to Druid's Den, to Stone Circle. Thus paralleling the procession of chosen Druidical main sites from 1960s to the present. Rained Out Location: Nourse Main Lounge or Skinner Chapel.
- Around 1 pm. Festivities. Maypole dance, at least two marriages, more folk-dancing, a picnic (Bring own Food & Drink, enough for you and for a few others), silly games & contests, bring a 25' ribbon or string. Location: Stone Circle in Upper Arb Rained Out Location: Nourse Main Lounge or Skinner Chapel.
- 5:30 pm-6:30 pm Dinner. Location: Eat on your own, or go to Dining and Language Facility (by Myers) and catch up on the latest plans. Rumor: it may be closed due to Spring Concert, but we'll have to see.

- Around 8:15 pm Sun-set viewing. Quiet beautiful to watch. Location: Hill of Three Oaks. Moon will set at 10:48pm, so unless it is cloudy, it should be a dark night.
- 8:23 pm-2 am Bonfire. Evening bonfire and exchange of stories between new and old timers. Letters are read from those who couldn't attend (send one to [mikerdna@hotmail.com](mailto:mikerdna@hotmail.com)) Location: Druid's Den near Hill of Three Oaks. Rained Out Location: Watson Hall basement lounge, again or Nourse Hall Lounge.
- Around 10 pm Vigilers Depart. Some vigils may occur, perhaps, let us help arrange it if you need to use an official fire-pit. Vigilers will leave with the Third who will be overseeing their vigil. Location Depart from Druid's Den
- Around 11:59 pm Midnight tour of Arb by torch, for the brave, showing all the mysteries. Or perhaps we'll do it in the pitch dark. (Sounds exciting, huh?) Location: Depart from Hill of Three Oaks.

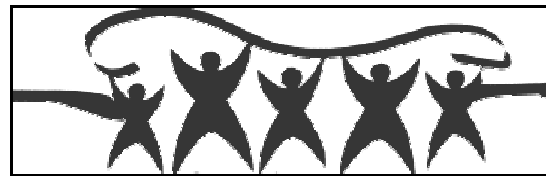
### Sunday, May 4th:

- 6:00 am Sunrise Vigil Ordinations. For people entering the Third or Higher orders. Location: Hill of 3 Oaks or nearby Monument Hill, Vigilers' choice.
- Around 7:00AM Farewell Service Led by newest willingest Third Order members in the group. Location: Hill of 3 Oaks
- 7:30 am Druid Breakfast. Traditionally, vigilers pay for the breakfast of the Ordainer. (wink!) Location: Dining and Language Facility (next to Myers Hall).

## ARDA 2 Update

By Mike, Digitalis Grove of DC

Mike completed editing the Main volume of ARDA and the volume of the Green Books and has sent off the formatted version for page layout at the Drynemetum Press office in Northfield. Currently, the third volume of Magazines is being assembled. Anticipated web-page posting of the first two volumes is mid-May followed by mailing out before June. Magazine volume should be posted and mailed by the solstice. So be patient, they will be sent out when they are sent out. An e-mailing will be issued as soon as the books become accessible for free on-line, and the full details will be summarized in the Summer Solstice issue of the Druid Missal-Any.



## The Epistle of Eric

By Eric Powers, Digitalis Grove

Dear Mike,

I apologize for not being able to attend the Reunions at the Mecca of Druidism, but please read this at a service, if you think it of suitable quality. I was inspired, this morning when I was taking out my liturgical ribbons for a service, and noticed that an application for employment was being yet again delayed. The rest followed naturally.

On Beltane, the Reformed Druids have a custom of switching from white ribbons to red ribbons, for the six months until Samhain. My understanding of this custom goes back to

the origins of the RDNA, which was a protest against the unreflecting organizational tendencies of religion, and the tendency of authorities to categorize and vaunt past practices over current experience, by the liberal use of red-tape. Since the 1700s, bureaucrats had the habit of tying up legal documents with red string and whenever they needed to reread them, they had to be cut open again; which they were reluctant to do. As a result many things were never examined again.

In the Reform, it is the Third Order Druids who are most beset and bound by self-imposed restrictions, copious literature, and the encrustation of customs, many of them conflicting. If you notice, most Druids loosely hang their red ribbons around their neck, this symbolizes that they have not locked away the sources of their tradition, but keep them open to constant review. Indeed the constant questions by new Druids, keeps them on their toes, and their understanding timely. The ribbons are more than a decoration; they are a tool held in reserve. What you choose to bind, will be bound, for a while; and what you unbind, will be unbound, for a while; so speak with caution, but with a full heart. And don't forget, even the newest of Druids will wield the colorful ribbon of Beltane's maypole; wherein the beauty is in the motion of weaving and unweaving; not the unfocused ribbons in the beginning, nor the snug final pattern.

During the Season of Life, we also add the whiskey to the Waters of Life, and should remember that alcohol too is a poison, but one that in moderation may stimulate, assist in the expression of joy, and build communion; yet used too much, and it often brings sickness, despair and discord. And the basis of those Waters is simple water, the universal solvent and the supporting medium of life through our liturgical year.

The hand that is always clenched, or always open and flat, is considered deformed, but a healthy hand is one that opens and closes when bidden. We understand that some rudimentary organization is necessary to function, but we leave the options open and flexible to the current needs, rather than building a structure that will outlast our purpose. We cannot always be celebrating and carrying out duties, for we must also have periods of inactivity and contemplation. The Earth is a good example, in which the forces of life themselves have a period of rest during the winter, coming out leaner and hungry. And so we have the Season of Sleep, in which groggy Druids do not partake of the grog, but rather pull up their settled thoughts for review and purification. This is the meaning of the white ribbon, that of cleansing, crystallizing and reinvigoration, whilst the white snow blankets the earth, storing waters that will melt and flood the streams and fields in the spring.

These are my thoughts that I wanted to share. So I ask you on this 40th Anniversary to think about those ribbons when you put them on your necks, what do they mean to you? There are yet many more mysteries in them.

Yours in the Mother,

Eric Powers, O.D.A.L.  
February 10, 2003



## The Soul of Juliana Spring

By Irony Sade  
Copyright November 2000

Irony, author of *A Sociological Look at the RDNA at Carleton College*, published in previous issues of this newsletter, offers this short story based on his experiences with the RDNA. It too will be offered in serial format, over the course of six issues (you have been forewarned!). Appropriately the story opens at Beltaine.

### Chapter One

It was the eve of Beltain when I first heard of Juliana Spring. The Maypole was being danced for the sixth or seventh time while the tall piper and the boy on the fiddle churned out complementary versions of Kati Barri's Wedding. A crowd of brightly colored folks was clustered around the long table bearing our potluck feast and there were flowers everywhere, for it was the festival of spring.

I noticed the young man when he arrived, standing uncertainly on the edge of the clearing, too curious to pass by, too hesitant to join in the revels. He was short, sandy haired, and serious looking. I marked him as an undergraduate from the university nearby. A voluptuous lady with violets in her hair called to him to join us and eat. He came, smiling suddenly, and they were soon conversing freely. I smiled too, at the pleasure of a new face--then I forgot him, for it was time to crown the King and Queen of the May.

The lad stayed on, late into the fire-lit night, and sipped the honeyed wine as it was passed from hand to hand. People sang and told stories as the stars yawned back to life, and I watched the couples snuggle together for warmth, wondering idly how many would carry the festivities on into the privacy of the forest or bedroom. When my turn to speak came I rolled out the old yarn of the boy from Cork who fell in love with a harp he could not play. The longing tormented him so much that his mother offered her soul to the Druid if he would give her son the gift of music. The sandy haired lad watched me closely as I spoke, pitching my voice low to the slow crackle of the beech logs. It was an old and beautifully chilling tale that I told, not one entirely appropriate for Beltain. It may have snapped him out of the festive mood. He seemed distracted from then on, and kept peering at me through the flames as the night progressed. Eventually he rose for a mug of mead, and, upon returning, sat down to my left in the spot just vacated by a delightfully tipsy nymph.

Silence stretched between us with the expectant air of impending conversation. At last he turned to me, head to one side.

“Are you really a druid?” His voice was soft and low.

The focus of the group had shifted to the far side of the circle. I considered the flames and reviewed the dozen-odd debates for a pair of slow breaths. There were too many ways to respond to that question, but it had been a day of laughter, and I was in no mood for an argument.

“Yes,” I replied.

The answer seemed to satisfy him. He too stared into the coals, rolling a warmed mug between his hands. Eyes always gravitate towards fire at night. I have always wondered why.

“This is silly,” he remarked at length, still regarding the flames. “I am supposed to be a medical student. I don’t even know why I showed up tonight.” The lad hesitated, uncertain, and I took a sip of my own mead. Suddenly he was facing me.

“Can you really sell your soul?”

I glanced at him, startled.

“What I mean,” he stammered, “is if someone wanted something they couldn’t have so badly that they were willing to sell their soul to get it, could you give it to them?”

I continued peering. His shoulders squirmed.

“Like that story you just told,” he trailed off. His eyes were still on me, embarrassed, but determined.

“Are you serious?”

He nodded, sucking his lip.

I stared away into the stars between the swaying leaves. Laughter from the lingers drifted through the night.

“If someone you know, or you yourself, wanted something badly enough to sell their soul for it, then I would certainly be willing to talk to that person.”

“It isn’t me,” he said quickly. “It’s my girlfriend. She...She would probably rather tell you herself.”

“Do you want me to talk to her?”

“Yes, I do.”

“When?”

“As soon as possible.”

I considered this. “Could she meet me at the Bubble and Squeak for lunch on Tuesday?”

“I’ll tell her,” said he, breathing heavily. “I can’t believe I’m doing this. My name is Sam, by the way.” He grinned. “I guess everyone knows who you are.” I forced a dry chuckle.

“Pleased to meet you Sam. You should smile more often--you look old when you are serious.”

Sam laughed and turned back to his wine. The cluster across the flames thundered their giggling way into a final chorus of The Rattlin’ Bog, and I stared off into the stars above the treetops. They winked back, which was all they ever did, leaving me to guess at the meaning.

## Chapter Two

The Bubble and Squeak was a friendly little cafe not far from the university. It had been established by a widowed British matron who had cheerfully wedged her way in between the clothing stores and simply out-baked the competition. She employed a small clan of students and mothers, kept university hours, and was willing to cook anything one cared to name. They really did serve bubble and squeak, if you could order it with a straight face.

Juliana Spring found me at my table by the wall. She greeted me by name and I stood, surprised to find her so tall.

“Miss Spring, hello.”

“Sam told me all about you,” she began as we sat, and I grinned, imagining that conversation.

“Are you hungry?”

Her pale face shook slightly.

“Not really.”

Long fingers fidgeted with something at her neck as we sat, her eyes staring, jumping away when she saw me see them. I watched her hands and realized they held a crucifix.

I leaned forward, speaking gently. “I do not bite.”

Juliana started and blushed faintly.

“It’s not that. I just don’t know how to begin a conversation like this. I feel like Faust!”

“Faust sold his soul to the Devil,” I smiled. “I am just an ordinary man.”

“Then how can you buy mine?”

I looked away to the budding maples outside.

“What did Sam tell you?”

“That you were a druid, that people seemed to trust you. He told me about the story you shared on Saturday and said he thought you might be for real.” She was looking straight at me now, a question perched upon her eyebrows.

“Have you slept since he told you?”

Her dark hair rippled as she shook the head beneath it.

“Then you should definitely have some food in you.”

We ordered and she told me about herself. She was twenty, a sophomore at the university, and had loved dancing as a child. Her father delivered sermons at the Revivalists Center a few hours south and wanted her to become either a teacher or a nurse. She relaxed as we ate, and a bit of color emerged in her heart shaped face.

“And what is it you want?” I asked when only her coffee was left. Juliana’s body straightened and she looked me in the eye.

“I want to play the harp.”

I blinked.

“Do you have one?”

“My grandmother gave me one when I left for college,” she nodded. “Dad wasn’t going to let me keep it, but I told him I was dating a medical student and taking English classes.” Her eyes dropped. “He doesn’t know we’re living together.”

“Have you got a teacher?”

“No. People have shown me different things, and I have all sorts of books, but to hire a teacher you need money. My father will only help pay for what he sees on the tuition forms, and I’m working half time already to cover the rest. I practice all the time though...”

“How much?”



"Whenever I can. I have to pass my classes, or Dad will have me home, and I have to work to pay for them, but I still play a bit every day."

"Then what do you need me for?"

"Because, you see. I don't just want to play. I...I want to be the best in the world."

On the walk out front students passed in threes and twos, giggling or serious, free and careless. Discoursing passionately on things they would forget completely a few months hence. They had all their options open, these people outside; there was not an irrevocable commitment amongst them. None of them were ready to sell their souls.

"Why?" I asked Juliana quietly.

"It's what I've always wanted."

"Since when? You are twenty."

"My whole adult life--since I was ten years old."

"Why?" I repeated softly. Her eyes were hazel and very clear.

"When I was ten I heard a record of harp music at somebody's birthday party, maybe in the adults' room, I don't know. I don't even know what piece was playing, only that it was the most beautiful thing I had ever heard. That night I started dreaming music. It was so lovely, and I knew it was harps. I thought I was listening in on Heaven. In the morning I could still remember some of it, but there is no way to describe music like that, and nothing I could do to reproduce it. I told my Dad, and he said it was a vision sent from God to urge me on to a good life. I told him I wanted to play like the angels I'd heard. He said that that was foolish arrogance and that I could be damned for even thinking such a thing.

"I tried to stop wanting it, to do what he told me, but the dreams just kept coming. Sometimes it's as if I don't even sleep, but just lie awake listening all night long. In church sometimes I would forget to pay attention and just sit remembering the music, smiling. I told my father once when he asked what was so funny. He got so mad he hit me. He doesn't understand."

"Do you still dream like that?"

"All the time. It's what keeps me sane, even if it is maddening. I used to think that all I needed was a harp and that then I could play like that. Then I got one at last and realized it was harder than I'd imagined. After six months I realized it would take my whole life to play the way I wanted to, even if I did nothing but practice. After a year and a half I figured even that wouldn't be long enough. I finally decided it was impossible, and that God was just torturing me with the dreams. I nearly killed myself; it hurt so much. Sam is the only reason I didn't. Then we heard about you, and I thought...I'm almost afraid to hope."

"Where was your mother in all this?" I asked when she fell silent.

"She left." Her face was masked. "When I was ten."

I digested that without expression.

"What made you think of selling your soul?"

"I thought of it a long time ago, actually, but I didn't really believe it was possible. I also had no idea how to do it. It's not exactly the sort of thing you advertise for."

My head was swimming. I glanced down at the tea in my hands. It was cold.

"Even if you did, there would be no quick fix. You would still have to practice, live in the world, pay bills, deal with your father."

Juliana tossed her head impatiently.

"I know...But I want this."

"It's your soul, girl! Can't you think of anything less drastic?"

"I came to you for help, sir. Are you going to help me, or are you going to try and talk me out of it?"

There was steel in those hazel eyes. I saw suddenly why it was Sam loved her.

"I just want you to know what you are getting into. Otherwise there can be no bargain."

"I know what I am getting into."

"Are you certain?"

She glared back defiantly. I swirled my cold tea.

"You, Juliana Spring, want to sell your soul to me in exchange for the chance to play the music you hear in your dreams, here on earth, alive, and to be the best harpist in the world?"

"Yes."

"Are you willing to do whatever I deem necessary to make that happen, however difficult or painful it happens to be, to live your life by my word so far as regards the playing of the harp?"

"I am."

"And do you undertake this obligation freely, without mental reservations, and in full knowledge of the consequences?"

She bit her lip.

"I do."

"Then give me your hands and open your mind to me. Close your eyes when you are ready."

I leaned forward and took her long white hands in mine. I wondered suddenly if anyone was listening. Her eyes closed, and I spoke a very few, swift, syllabant words. Her hands clenched in mine. Her eyes flickered open. Juliana Spring shuddered.

"Is that it?" She gasped.

"That is it."

Juliana shifted her eyes cautiously about the cafe her gaze darting to the diners, the window, the sky, the trees outside, and me. There was a peculiar intensity to her study, as though she had never seen a world like this before. She flexed her long boned fingers, fascinated by their supple movement.

"What happens now?" She asked me.

"Go back to Sam and get some sleep. Tomorrow morning at ten meet me in the park behind campus, on the bench beneath the bur oaks. Bring your harp." She nodded.

"What about... What about my soul?"

"Do not worry about it," I smiled gently. "That is my concern now." I stood, smiling down at her trembling eyes. There was a light in them that I had not observed before. I wondered what she was thinking.

"Lunch is on me," I said.



## Celtic Kelp Customs

By Sam Peebles, Free-roaming Druid

The Celtic lands are known for possessing 300 shades of green vegetation over rolling hills and mountains, but we forget that most Celts lived less than 3 miles from the barren rocky shores of sea. Only that they weren't so barren once you went below the water. There was plenty of seaweed, which is not actually a plant. And it has played an important role in the history of the Celts.

### Physical Description

Kelp is actually a brown algae, the king of the algae world, producing the largest collective body of single-celled organisms; which is why it is often confusedly referred to as a plant. Its scientific name is Phaeophyta. There are about one hundred kelp species in the world and kelp can live for up to fourteen years. New blades of kelp are produced every year. These plants are simply phenomenal growers. Harvesting kelp is like cutting grass--it grows back VERY quickly. In the right conditions, these plants can grow up to 18 to 24 inches a day! Bull kelp can grow 10-20 meters in as little time as four months. It grows to the surface on a "stipe," and branches out into "fronds" and is buoyed by an air bladder shaped like a light bulb, called pneumatocysts, and may form very dense surface canopies that can stop up to 99% of the surface light from reaching the base (called a "holdfast.")

During the spring and summer, new kelp blades grow towards the sunlight. The new blades are not occupied by colonists (snails, fish, etc.) yet. Later, when the blades become older, they will be literally covered with these animals. In late spring, microscopic larvae from the animals that inhabit kelp forests attach to the blades. In mid-summer, the turban snail population rises in the fronds. Small schools of fish and animals search for food in the Kelp forest. Through all of spring and summer, harbor seals and sea otters raise their young in the forests in California, and seals also hunt there in the Celtic lands also. In the fall, warm water from offshore flows into the forest. Kelp grows at a slower rate because nutrients in the water begin to be depleted. In the winter, seaweed weakens. Old blades decay and are torn from holdfasts and stipes. Storm waves tear away blades of the kelp, littering the ocean floor, where it decays, and becomes a source of food for bottom ocean dwellers; or it washes up on the shore to be collected by humans.

To reproduce, adult kelp releases spores. The spores swim to the ocean bottom and grow into tiny male and female plants which are called gametophytes. The male releases its sperm to fertilize the female's eggs and the embryos grow into kelp plants also known as sporophytes. The sporophytes grow into adult kelp plants and these in turn release more spores. The cycle is completed in one year. Kelp grows well on rocky bottoms. The plants need a lot of light and enough water motion to keep nutrients flowing around the plant. They usually grow in water 20-80 feet deep but some forests grow at depths as great as 130 feet--sometimes even deeper. Kelp competes with small animals and plants for space on the ocean floor. When the kelp becomes older and taller, it competes with other kelp plants for sunlight. The deeper the ocean bottom, the farther the kelp columns grow from each other.

In Gàidhlig it is known as "dùlamán," and I included a song at the end of this article by that name. In Scotland there are five types of Kelp. Oarweed and Tangleweed grows higher on the shore, and is left on the rocks during low tide; resembling fingers about two meters long. Cuvie grows closer to the low-tide line and is rarely uncovered, growing to three meters. Dabberlocks is a long narrow kelp, but much thinner. Sugar Kelp is found in bays and sea loch, away from the waves. The stipe is short with long fronds. Furbellows is rare and not described.

Jellyfish float through the forest, and the thick canopy of the forest slows the flow of water. The most common invertebrates found in Kelp are polychaetes, amphipods, lobsters, squids, octopi and ophiuroids. Outside the holdfasts; sponges, tunicates, anemones, cup corals and bryozoans are probably the most commonly occurring fixed animals within kelp forests. Birds associated with drift kelp, like phalaropes, feed on the associated plankton and larvae. The kelp wrack provides an important food source and habitat for kelp flies, maggots and small crustaceans on which several species of shore birds, starlings, common crows, black phoebes and warblers feed on it.



### Physical Uses

In modern times, kelp is painfully associated with the Highland Clearances of the 18th and 19th Century when landlords and chiefs sold clan lands, introduced sheep grazing, and relocated villages to the shore-line into individual croft-homes. Kelp was one of the few high profit industries for the impoverished Highlanders. Whiskey production was only possible for those with sufficient capital. Kelp burning seems to have been introduced into some of the lowland parts of the Scottish coast early in the eighteenth century, but was not thoroughly established in the Highlands until about the year 1750. Kelp contain salts, potash, and chiefly soda, used in some of the manufactures, as soap, alum, glass, etc. It can be used as a substitute for barilla. The weeds are cut from the rocks with a



hook, or collected on the shore, and then dried on the beach. They are afterwards burnt in a kiln or in long trenches, constantly stirred with an iron rake until they reach a gooey state; and when they cool, the ashes become condensed into a dark blue or whitish-colored rocky mass. The manufacture was carried on in the summer during June, July, and August.



Kelp burning on the beaches of the Isle of Uist in Scotland around 1904.

After several famines in the 18th Century and the collapse of the Kelp market following the Napoleonic Wars, many of the remaining clansmen emigrated to America or Australia. The potato blight in 1835 and 1845 also devastated the remaining populations. WWI, in some parts of the Islands and Highlands, afforded occupation to considerable numbers of Highlanders. Iodine was extracted until the 1930s. Kelp was later harvested as a source of potash for making gunpowder during World War I (Frey 1971, Tarpley 1992) but currently the emphasis is on the production of algin, which serves as an emulsifying and binding agent in food (ketchup, ice cream, lipstick, beer) and pharmaceutical products (such as coatings to prevent infections) and food for use in abalone farms, and sometimes by humans due to its high vitamin and mineral contents. Oarweed can be boiled and served with pepper, butter and vinegar. Sugar kelp is rather sweet.

At first it was of little importance, but it gradually spread until it became universal over all the western islands and coasts, and the value of the article, from the causes above-mentioned, rose rapidly from about £1 per ton, when first introduced, to £20 per ton about the beginning of the nineteenth century. While the great value of the article lasted, rents rose enormously, and the income of proprietors of kelp-shore rose in proportion. Throughout the kelp season, people spent the whole day occupied in its manufacture, and the wages they received, while it added to their scanty income, and increased their comfort, it was small recompense in proportion to the time and labor it required, and a pittance compared to the market prices received by those to whom the kelp belonged. Moreover, while the kelp-fever lasted, the cultivation of the ground and other agricultural matters seem to have been neglected and extravagant habits were developed by the proprietors. The consequence was that when the duties were taken off the articles, for which kelp was used as a substitute in the earlier part of the 19th century, the price of that article gradually diminished till it could fetch, about 1830-40, only from £2 to £4 a ton. With this fall in price, the incomes of the proprietors of kelp-shores also plummeted, landing many of them in ruin and bankruptcy, and leading many to sell their estates.

The manufacture is still carried on in the West Highlands and Islands, and to a greater extent in Orkney, but although it once occupied a considerable number of hands, it is now of comparatively little importance, much more of the sea-weed being employed as manure, as shown in the Irish movie, "The Field" about a crofter struggling to gain possession of a small piece of land in the 1920s. He would walk down a steep cliff path every morning, several times, to carry back this natural fertilizer to produce "lazy beds", a type of soil on top of rocky

ground to eke out an existence. While at the industries' peak, however, the manufacture of this article undoubtedly increased to a very large extent the revenue of the West Highlands, and gave employment to and kept at home a considerable number of people who otherwise might have emigrated. Indeed, it was partly on account of the need of many hands for kelp-making, that proprietors did all they could to prevent the emigration of those removed from the smaller farms, and coerced them to settle on the coast. Kelp was definitely a mixed blessing for the Highlanders.



People gathering kelp on the shore of an island to be shipped to the mainland.

## Magical References

There are remarkably few references available on the subject.

## Mythological References

Kelpies are famous in the Highlands, and can be detected in human form because they are unable to keep their hair from appearing like seaweed, thus their name. They are sometimes called Each-Uisge (Ech-ooshk-ya, meaning "water horse") or Fuath (Foo-ah), and they are also part of northern Irish Fairy lore, suggesting their migration from Scotland. A Cornish Kelpie is called a Shoney, a name derived from the Norse name Sjöfn, a Goddess of the Sea. In Iceland they are called Nickers, which are similar to the Nix, the water sprites of Germany. In the Shetland and Orkney Islands they are called Nuggies. Another name for the kelpie on the Isle of Man is the glashtyn. The glashtyn is described as a goblin, which often rises out of the water and is similar in nature to the Manx brownie. Like all kelpies, the glashtyn appears as a horse--in this case, as a grey colt. It is often seen on the banks of lakes and appears only at night. In Ireland, a faerie known as the Phooka is also said to take the shape of a horse and induces children to mount him. He is then said to plunge with them over a precipice killing them. The Scottish kelpie is also attributed with similar feats. I wonder if there is a possible connection with the aquatic steeds of Manannan MacLir, Irish God of the oceans? Perhaps, the original story brought the heroes to the sub-aquatic kingdom of fairies. Another explanation is that a lot of children slipped and fell off of cliffs or drowned while horsing around near the water; and somebody made up a story to pass the blame.

These reputedly voracious faeries once densely populated the North Sea and all the lochs of Scotland. Deer and humans, who wandered too close to the lochs, were their favorite meals. In northern Scotland there are stories of Kelpies who appear as friendly seahorses and allow passing humans to mount them so that they may be drowned. Kelpies have limited shape-shifting powers and can appear as handsome young men to lure young

girls to them. They were probably the forerunners of our current belief in the Loch Ness monster. Kelpies may be captured by placing a bridle over their heads, though it was a difficult and dangerous task due to the beasts' strong and willful nature. However, if a person managed to accomplish this task, the kelpie was forced to serve the one who bridled it. Other tricks to unmask one were pouring boiled water on one, striking it with a holy item, or tricking it to walk over a crossroad. The general advice, don't accept rides from strange horses.



## Kelpie Story

Loch Pytoulish is a beautiful little lake, partly in Kincardie and partly in Rothiemurchus. It is 674 feet above the sea, the same height as Loch Dallas, behind Kinchirdy. Its environment is rich in memories of the past. To the west is the Callart, a rocky height, which till lately was densely covered with larch. It stands now cold and bare. At the east end, near the march, is Lag-nan-Cuimcanath, where Shaw of Rothiemurchus, the captain of the clan in the combat at the Inch of Perth, 1392, waylaid a party of Cummings and slew them. The lonely remains of their graves may still be seen in the hollow. There is an island in the loch, which sometimes appears when the water is low. It is evidently artificial, and probably was used as a place of defense. Perhaps it had a crannog (island fort) and it may have been connected with the Stone Fort on the hill above (Creag Chaisteal). On the east side of the loch there is a well-defined terrace, with the remains of hut-circles and cairns. It is about 30 feet higher than the lake, and makes, with the surface of the water, as striking a parallel as the famous Roads of Glenroy. This terrace, which many mistake for a road, and others at a higher level (700, 800, 900), may be traced for miles on both sides of the Spey. It was in Loch Pytoulish that Colonel Thornton killed the monster pike, of which he gives so glowing an account in his book. With such a setting, it is not surprising that the loch was said to have been of old one of the haunts of the Water Kelpie.

Once upon a time, the Baron's heir and some other boys were playing by the loch side. One of them cried out with surprise, "Look, the pretty pony!" They went to see. It was a palfrey, gaily caparisoned, with saddle and bridle bright with silver and gems, feeding quietly in the meadow. The boys tried to get hold of it, but could not. They were allowed to come close, and then, with a toss of its head, it was off. Thus frolicking, they drew nearer and nearer to the loch. At last they caught it by the bridle, when, with a wild shriek, it rushed for the water. The lads

struggled hard, but their hands were glued fast to the bridle, and they could not loose them. But the Baron's son, who had his right hand free, drew his dirk and gashed at his fingers until he gained release. He alone escaped; the other's perished in the waters.

## Kelp Burning Song

### Gaelic Original

Dúlamán na binne buí, dúlamán Gaelach  
Dúlamán na binne buí, dúlamán Gaelach  
A'níon mhín ó, sin anall na fir shúirí  
A mháithair mhín ó, cuir na roithléan go dtí mé

Tá ceann buí óir ar an dúlamán gaelach  
Tá dhá chluais mhaol ar an dúlamán gaelach

Rachaimid go Doire leis an dúlamán gaelach  
Is ceannóimid bróga daora ar an dúlamán gaelach

Bróga breaca dubha ar an dúlamán gaelach  
Tá bearéad agus triús ar an dúlamán gaelach

Ó chuir mé scéala chuici, go gceannóinn cíor dí  
'Sé an scéal a chuir sí chugam, go raibh a ceann cíortha

Góide a thug na tíre thú? arsa an dúlamán gaelach  
Ag súirí le do níon, arsa an dúlamán maorach

Ó cha bhfaigheann tú mo 'níon, arsa an dúlamán gaelach  
Bheul, fuadóidh mé liom í, arsa an dúlamán maorach

Dúlamán na binne buí, dúlamán Gaelach  
Dúlamán na farraige, 's é b'fhearr a bhí in Éirinn

### English Translation

Beautiful yellow dúlamán, Irish dúlamán  
Beautiful yellow dúlamán, Irish dúlamán  
O gentle daughter, here come the wooing men  
O gentle mother, put the wheels in motion for me

There is a yellow-gold head on the Irish seaweed  
There are two blunt ears on the Irish seaweed

I would go to Dore with the Irish seaweed  
"I would buy expensive shoes," said the Irish seaweed

The Irish seaweed has beautiful black shoes  
The Irish seaweed has a beret and trousers

I spent time telling her the story that I would buy a comb for her  
The story she told back to me, that she is well-groomed

"What are you doing here?" says the Irish seaweed  
"At courting with your daughter" says the stately seaweed

"Oh where are you taking my daughter?" says the Irish seaweed  
"Well, I'd take her with me," says the stately seaweed

Beautiful yellow dúlamán, Irish dúlamán  
Dúlamán from the sea, the best there is in Ireland

## Kelp Links

<http://www.celticsilverspiral.org/History/Legends/Legends.htm#KELPIE> Kelpie Story

<http://www.electricscotland.com/history/articles/charms16.htm> Long kelpie story.

<http://www.electricscotland.com/history/working/part4.htm> Kelt and Highland Clearances.

<http://www.rootsreview.co.uk/~agategs/clannad/dulaman.htm> Clannad site with Gaelic Dúlaman song.



## Insects Thrive on Genetically Modified 'Pest-Killing' Crops

By Geoffrey Lean, Environment Editor  
30 March 2003

<http://news.independent.co.uk/uk/environment/story.jsp?story=392044>

Genetically modified crops specially engineered to kill pests in fact nourish them, startling new research has revealed.

The research--which has taken even the most ardent opponents of GM crops by surprise--radically undermines one of the key benefits claimed for them. And it suggests that they may be an even greater threat to organic farming than has been envisaged.

It strikes at the heart of one of the main lines of current genetic engineering in agriculture: breeding crops that come equipped with their own pesticide.

Biotech companies have added genes from a naturally occurring poison, *Bacillus thuringiensis* (Bt), which is widely used as a pesticide by organic farmers. The engineered crops have spread fast. The amount of land planted with them worldwide grew more than 25-fold--from four million acres in 1996 to well over 100 million acres (44.2m hectares) in 2000--and the global market is expected to be worth \$25bn (£16bn) by 2010.

Drawbacks have already emerged, with pests becoming resistant to the toxin. Environmentalists say that resistance develops all the faster because the insects are constantly exposed to it in the plants, rather than being subject to occasional spraying.

But the new research--by scientists at Imperial College London and the Universidad Simon Rodrigues in Caracas, Venezuela--adds an alarming new twist, suggesting that pests can actually use the poison as a food and that the crops, rather than automatically controlling them, can actually help them to thrive.

They fed resistant larvae of the diamondback moth--an increasingly troublesome pest in the southern US and in the tropics--on normal cabbage leaves and ones that had been treated with a Bt toxin. The larvae eating the treated leaves grew much faster and bigger--with a 56 per cent higher growth rate.

They found that the larvae "are able to digest and utilize" the toxin and may be using it as a "supplementary food", adding that the presence of the poison "could have modified the nutritional balance in plants" for them.

And they conclude: "Bt transgenic crops could therefore have unanticipated nutritionally favourable effects, increasing the fitness of resistant populations."

Pete Riley, food campaigner for Friends of the Earth, said last night: "This is just another example of the unexpected harmful effects of GM crops.

"If Friends of the Earth had come up with the suggestion that crops engineered to kill pests could make them bigger and healthier instead, we would have been laughed out of court.

"It destroys the industry's entire case that insect-resistant GM crops can have anything to do with sustainable farming."

Patrick Holden, director of the Soil Association, said it showed that GM crops posed an even "worse threat to organic farming than had previously been imagined." Breeding resistance to the Bt insecticide sometimes used by organic farmers was bad enough, but problems would become even greater if pests treated it as "a high-protein diet."

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## Editor's Note

There is a reason why fruits and vegetables developed the way they did. It is one thing to tend them while they are growing, but to mess with them genetically? The end result seems to be worse off than the original plant. It reminds me of various pills doctors of Western medicine prescribe that have side effects that require even more drugs to treat those. There must be a better way. Perhaps the organic farmers had it right in the first place, spray occasionally with an environmentally safe pesticide. Get the genetic engineers out of it. Don't mess with Mother Nature.

-Stacey Weinberger, Missal-Any Editor.

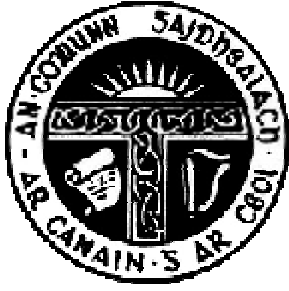
## Events

### The Second ACGA: An Comunn Gaidhealach--America 7th Annual Scottish Gaelic Immersion Weekend

June 6 - 9, 2003

University of Colorado at Boulder  
Failte gu Boulder! (Welcome to Boulder!)

An Comunn Gaidhealach--America (ACGA) hosts the 7th Annual Immersion Weekend in beautiful Boulder, Colorado, June 6-9, 2003. The long weekend will feature some of the best Gaelic teachers available in North America. The University of Colorado at Boulder campus will be the setting for an inspirational and fun weekend of learning and sharing Scottish Gaelic.



The Immersion Weekend is an exceptional opportunity for learners and speakers of Scottish Gaelic to come together to celebrate the heritage and strive to learn the language and the culture of the Scottish Highlands and Islands. Classes will meet the needs of those who are just beginning their Gaelic study as well as others who are intermediate students or those approaching fluency. In four different levels of classes our internationally noted teachers will cover material for all levels of learners. The weekend will also provide extended opportunities for more proficient students and native speakers to gather and enjoy Gaelic conversation.

Extracurricular activities will include a social mixer to welcome everyone on Friday night, a Saturday night ceilidh and a Sunday evening outing to a popular restaurant for a "Celtic Gathering."

The campus of the University of Colorado at Boulder is located within walking distance of many shops, restaurants, art galleries and spots of cultural interest as well as walking and hiking trails.

### Luchd Teagaisg (The Teachers)

Muriel Fisher is a native of Skye and currently lives in Arizona where she teaches Gaelic through her Tucson Gaelic Institute and at the University of Arizona. She is also a feature correspondent with BBC Alba and writes for Fios: The North Lewis Weekly. Muriel also teaches during the summers at Sabhal Mor Ostaig. This is Muriel's third year as a teacher at the Immersion Weekend.

Donnie McDonald is a native Gaelic speaker from the village of Skigersta on the Isle of Lewis. His inspiration comes from the Gaelic speaking community in which he was raised and his mother, a Gaelic schoolteacher. He has worked with learners and study groups for years. Donnie is a fine Gaelic singer and a member of the folk duo "Men of Worth." He currently lives in California.

Richard Hill is one of the founding and guiding members of Slighe nan Gaidheal, a flourishing Gaelic community in Seattle. He has been immersing himself in Gaelic since he was a child and has studied in Scotland and Nova Scotia. Rich enjoys teaching Gaelic classes and workshops and sharing Gaelic folklore. He is well known for his beautiful Gaelic songs. He is an inspiration to other Gaelic learners.

Jamie MacDonald teaches Gaelic in the Celtic Department at St. Francis Xavier University in Nova Scotia. A native of North Carolina, he grew up steeped in Scottish culture. Jamie obtained his Ph. D in Scottish Studies from the University of Edinburgh in 1993. He is a lover of Gaelic singing and collecting Gaelic songs. Jamie has taught at numerous Immersion Weekends, workshops and seminars.

### Cisean (Fees)

The Immersion Weekend will begin on Friday afternoon, June 6, 2003 and extend through early afternoon on Monday, June 9, 2003. The fee for the weekend of classes, workshops, special activities, coffee breaks and learning materials is \$125

for ACGA members (\$140 for non-members). Early registration is encouraged to avoid a late fee (accessed after May 19th).

### Cuid Oidhche (Rooms and Meals)

Room and meals will be available at the University of Colorado at Boulder Conference Center. For those staying at the Conference Center, separate registration is required to reserve your room and meals. The Conference Center reservation form must be returned (by fax or post) to the Office of Conference Services. The charges for the weekend for food and lodging (Friday afternoon/dinner through Monday afternoon/lunch, excluding Sunday dinner) are: Single room - \$251.70 plus tax Double room - \$160.05 plus tax per person. These fees do not need to be paid until check-in on Friday, June 6.

A printable version of the registration form is available on the ACGA website.

<http://www.acgamerica.org>

For local attendees who wish to take advantage of the meals at the Conference Center the charge is \$75 for three meals a day beginning with Friday night dinner through Monday lunch, excluding Sunday night dinner. That fee will be collected at registration on Friday afternoon. Sorry, no partial meal plan is available.

### Clar-Uine (Schedule)

Registration on Friday afternoon will be followed by dinner and a welcome mixer. Classes and workshops are scheduled during the day on Saturday and Sunday and in the morning on Monday. The ACGA Annual Meeting will be on Sunday afternoon. Everyone is encouraged to attend the meeting to learn more about ACGA and the many volunteer opportunities available to ACGA members.

### Siubhal (Travel)

Travel information and other details will be provided upon receipt of registration and fees.

Order your tutor CD and booklet of Basic Gaelic Phrases for Beginners...only \$10!! (see below)

## REGISTRATION

Ainm (Name) \_\_\_\_\_  
Seoladh (Address) \_\_\_\_\_  
Fon (Phone) \_\_\_\_\_  
E-meil (E-mail) \_\_\_\_\_  
Ainm Gaidhlig (Gaelic Name) \_\_\_\_\_

### Language Level

\_\_\_\_\_ New Beginner  
\_\_\_\_\_ Experienced Beginner  
\_\_\_\_\_ Intermediate (Basic Conversation)  
\_\_\_\_\_ Progressed (Conversational)  
\_\_\_\_\_ Advanced

### Fees

Weekend Fees - ACGA member \$125 \_\_\_\_\_  
Weekend Fees - Non - members \$140 \_\_\_\_\_  
ACGA membership: New Members \$35 \_\_\_\_\_  
ACGA Membership: Renewing \$25 \_\_\_\_\_  
Late Fee - After May 19th \$25 \_\_\_\_\_  
Tutor CD and Booklet \$10 \_\_\_\_\_  
Additional Donation - TAX DEDUCTIBLE!! \_\_\_\_\_  
TOTAL ENCLOSED \_\_\_\_\_

(\$25 is non-refundable in the event of cancellation)  
Please make checks payable to ACGA and mail to:

ACGA Immersion Weekend  
c/o Rudy Ramsey, Registrar  
7644 E. Lakecliff Way  
Parker, CO 80134-5933

## Calendar

Astronomical Beltaine will occur when the Sun is at 15 degrees of Taurus on Monday, May 5, 2003 3:11 p.m., P.D.T. or alternately when the Sun is half way between the Spring Equinox and Summer Solstice at a declination of 16 degrees, 18 minutes at 12:03 p.m., P.D.T., also on May 5. Practice an old Druid custom by rising before dawn and collecting the dew of Beltaine morning. Washing your face in it or sprinkling it upon others will ensure health and happiness on those the water touches.

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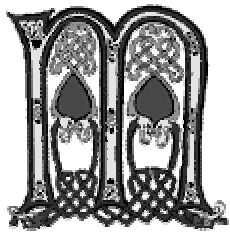
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Summer Solstice Essay:  
Stonehenge and Mugwort

Reprinted from A Druid Missal-Any  
Summer Solstice, 1985.  
By Emmon Bodfish,



Midsummer, Solstice, Greine-Stad, Sun-stop, today the Sun reaches its most northerly declination, at 2:44 A.M. Pacific Standard Time. This is the festival of the Goddess Danu, mother of the gods and men. Bonfires are lit on hilltops and the night is danced away. Tossing grain or coins into the air this day is said to help one's prosperity. This is the morning that the Sun would rise over the heel stone at Stone Henge, but for the fact that the Earth has processed far enough on its axis since 1500 B.C. to move the sunrise point out of line with the ancient markers. In the 18th and 19th centuries, English Druid groups held ceremonies there. But now the Henge is fenced off and protected, and accessible only with permission of the government. The huge numbers of tourists were eroding the soil around the monoliths and there was concern that the monument would be damaged. The smaller, less well-known stone circles, such as Callenish or the Maidens are still accessible to the public, as is Avesbury.



The Druids did NOT build Stone Henge. It antedates their arrival in Britain by many centuries. It was William Stuckeley, in 1717, who mis-located them there. He did some of the best antiquarian fieldwork of his day, but his later theorizing wildly outstripped his data. The mistake was an honest one, however, considering what was known in his day. He showed that the stones were not a memorial to King Arthur, nor a Roman temple, as had been previously supposed. He was the first to accept them as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from the Roman and Greek writers of the Classical period. They said that Britain was inhabited by Celts, whose priests were the Druids. So, if the stones were pre-Roman, Stuckeley reasoned, they must have been assembled by the Druids. He knew of no other candidates. We now feel that Stone Henge and the numerous other stone circles were set up by at least three different, pre-Celtic races, best described, I think, by Clannad's phrase, "the race no one knows." Clannad is an Irish music group who have produced several records, of which their latest, "Magical Ring" is, in our opinion, their best. (We highly recommend it.)

In many English, Irish and Welsh villages, bonfires are lit in the squares, or in Scotland, it is the day for a community picnic on the moors. Then, on mid-summer's night, the shortest night in the year, which will be the twenty third, (long, boring, astronomical explanation here omitted) single women would put a bouquet of Mugwort or St. John's Wort under their pillow, to bring dreams of their future husbands. If you try this, let us know what happens. We need this research.



News of the Groves

**Carleton Grove: News from Minnesota**

Well, of course the big news was the May Reunion. There is an article below with some more of the details, but let's just say it was quite a busy weekend, full of big events and small private moments. Nostalgia and lots of walking for everyone.

Corwin Troost '05 and Stephen Crimmin '04 were officially inducted ArchDruids of Carleton for the upcoming year by the departing Merri Weber (after a record four peaceful years as AD at Carleton), who is off to pursue graduate studies in Ann Arbor MI. The two ADs will be spending the summer at Carleton, attending the 40th Anniversary June Reunion (see Below) and working in the Archives (hopefully doing some proxy work for Mike on the side).

There is a need to boost recruitment numbers next fall, so let's all wish them luck.

**Akita Grove: News from Japan**

No news from Akita, except that little Taiyo is doing fine and Pat is doing some part-time trucking to cover the costs of the expanded family.

## **Acorn Proto-Grove: News from Newmarket Ontario, Canada**

The 40 year sigil shirts and mugs will be available at our Proto-grove store site until the end of June if anyone is interested: <http://www.cafeshops.com/madebydruids>.

Proceeds go to support our tree plantings.

Ric Knight

<http://groups.msn.com/OrderofDruidsMinor/>

## **Bamboo Grove: News from Delaware**

The Bamboo Grove has grown! We now have 4 mice, 3 snakes, 2 guinea pigs, and 1 cat. The Arch-Druid (bamboo) is flourishing, reaching out with beautiful, delicate green leaves. I am pleased to announce that the Scribe/Caretaker of the Grove (namely myself) and my significant other have just graduated from college! The Grove is moving to another location, still within DE, as both my significant other and myself have full-time jobs closer to PA. Life is good!

Brightest Blessings,

BrightMirage

## **The Hidden Wood Proto-Grove: News from Pennsylvania**

We are planning a few nature hikes to show some of the younger members how to appreciate the Mother. That is if it ever stops raining here.

Sincerely,

Paul

## **Hemlock Splinters Grove: News from New York**

Beltain was a great success at Hemlock Splinters Grove, despite or because of the week's worth of weather working it took to drive off the predicted downpour. Instead the sky was beautifully clear, which dropped the temperature into the thirties and made the bonfire a welcome gathering site. The maypole was almost thirty feet tall, due to a slight miscalculation. The poor dancers were reeling by the time they finished.

The berm pond is now entering its second spring and the diversity of wildlife has exploded. Muskrats, at least two species of water snakes, a new (unidentified) turtle, several ducks, a wood thrush and mocking bird have joined the community. We are hoping to create some small canoe trails into the inaccessible reaches of the marsh, but may have missed our window this year as nesting season has long since started.

## **Digitalis Grove: News from DC**

Mike is in the last throes of publishing ARDA 2 (see below) and completing the second June Reunion preparations (see below).

Fortunately for his schedule, the Grove has shrunk again. Eric has gone to Boston, leaving the known human component of the grove as just Mike. There are rumors that Paul from FL and Mirage from DE and a few others may be relocating here over the summer, so a zestful grove may re-develop quite soon.

Mike graduated from the Elliott School of International Affairs at George Washington University in DC on May 18th. The weather forecast was quite certain about a 50F rainy event

for the ceremony on the Ellipse between the Washington Monument and the White House. Mike took things into his hand and tapped on the Washington Monument and asked George to intercede on behalf of his university with the sky gods (the monument is the tallest building in DC). Sure enough, the rain soon stopped, and a muddy ceremony was enjoyed by all. Afterwards, per tradition, Mike thanked the monument and threw his hat up against the side of the obelisk, reaching the 11th stone, which he counted as good luck.

They say that when you learn another language, you acquire another soul. I truly believe there is something to this, since you acquire another window and set of tools to express your mind. So far, I've studied English, French, Scots Gaelic, German, Japanese, and American Sign Language. As you know, I'm trying to enter the foreign service or pursue a career in Northeast Asian affairs. Well, I'm trying another, Korean at the neighbouring Korean Embassy starting June 9th. So perhaps a Korean translation of the Order of Worship may be in the works by the end of the year of instruction?

## **Eurisko Grove: News from Virginia**

Eurisko Grove (RDNA Protogrove) regrets to announce the dissolution of our grove. We will be conducting a dismissal ritual on June 21.

## **Oaken Circle Grove: News from KY**

The Oaken Circle has now disbanded. We wish the best to all out there.

Many blessings

Sherry

Former founder of Oaken Circle

## **Cattle Proto-Grove: News from Texas**

Greetings all,

I don't know how many of you are new and how many of you even remember me...but I was the one shipped off to a military school and after much trouble ended up finding peace with nature there anyways. I am free at last, graduated from high school, finally. I am happy to announce the reopening of the Cattle Protogrove in Dallas, TX now that I have graduated. I am working on getting the website back up and will keep you posted till I do. Anyways, just wanted to let you all know I am free finally and wanted to let those who live in and around Dallas to go ahead and give me a holler at my email [theevilsmiley@yahoo.com](mailto:theevilsmiley@yahoo.com) perhaps we could arrange something.

Walk in peace,

Joss Badger

## **Cylch Cerddwyr Rhwng Y Bydoedd Grove: News from Oregon**

Thou art God/dess:

The Imbolq session of Druidcraft 101 ended about a week ago. Of the 100 who started the class, 23 finished and of those 15 joined the Reform and all 15 of those have completed the requirements for 2nd Order. This is the first time in the seven years, or 21 sessions of D101 that we've had such a large finish! Generally we get maybe 5-7 new members. This was a remarkable session.

The next online Druidcraft 101 class begins June 22 and will last about 16 weeks. To date there are already 92 students enrolled, but we have lots of room. To enroll, send a blank email to [druidcraft101@yahoo.com](mailto:druidcraft101@yahoo.com) or enroll online at:

<http://groups.yahoo.com/group/druidcraft101>. For more details, visit: <http://www.mithrilstar.org/d101.htm>

The next Druidcraft 202 course (A Walk Through the ARDA) will begin June 22. This will be a revised class that will encompass the NEW improved ARDA and will take approximately 40 weeks! (Not for the feeble!) Once again, Norm Nelson and Michael Scharding will be joining us to share their unique perspectives. To enroll, send a blank email to [druidcraft202@yahoo.com](mailto:druidcraft202@yahoo.com) or enroll online for it at:

<http://groups.yahoo.com/group/druidcraft202>. For more details, visit <http://www.mithrilstar.org/d202.htm>

Two new protogroves are forming. One in Talent Oregon, and the other near Atlanta Georgia. Both protogroves plan to present a "LIVE" version of Druidcraft 101, and of Druidcraft 202.

Sister Ceridwen is deeply involved in her beginning and intermediate Astrology classes. For info on upcoming classes (held online)—or to get a chart and private consultation—go to:

<http://www.mithrilstar.org/huntersmoon>

Plans for Imladris—Our Druid Monastery and Pagan Conference/retreat center have progressed to a new level. The business plan is being revised and it has been decided that we will relocate to the Arcata CA area, and try to purchase 40-60 acres adjacent to Redwood National Park. This will happen probably within the next 18 months. See <http://www.mithrilstar.org/imladris> for more information. Once established, we intend to invite the entire RDNA out for a convention!

May you never thirst,

Ellis "Sybok" Arseneau, AD  
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA

## **Nemeton Awenyddion: News from Cohasset, CA**

Well, summer came after winter this year with hardly any spring at all. It rained straight for weeks, and then the sun came out to a high 97 degrees right away. Now were planning to try to make up for the Beltain campout that didn't work because of the wet weather, and have the campout at midsummer Alban Hefin on June 21st. The campout will be open to all who accept our Laws of Harmony.

We are planning a possible rebirth ritual for a new initiate during the campout, if she can make it out.

Nemeton Awenyddion, although affiliated with RDNA, is now independent and separate of the American Gwyddon order and no longer associated with their ways. We will continue to teach, work, and learn as we always have, in the gentle ways of peace.

Bendith,

Rhiannon

## **Duir De Danu Grove: News from California**

Duir De Danu, the South Bay NRDNA Grove continues to hold Celtic Night on the second Saturday evening of each month. The projected meetings for the next two months are: June 14th and July 12th. The current topic for activities/discussion is The

Ogham. We have been making Ogham Fews from popsicle sticks (did we get full of popsicles!), and the next step will be the making of reading cloths and bags to hold the fews. Notify Tegwedd at [tezra@earthlink.net](mailto:tezra@earthlink.net) or the MaDagda at [cinnabarjones@hotmail.com](mailto:cinnabarjones@hotmail.com) if you want to attend. If we haven't met you in person, we'd like to before the meeting.

Tegwedd ShadowDancer,  
Chronicler & Co-ArchDruid of Duir De Danu Grove, NRDNA

## **Poison Oak Grove:**

### **News from California**

#### **Publisher of "A Druid Missal-Any"**

Apologies from your editor for the lateness of the Midsummer Missal-Any. There is a saying that I can't remember in Latin, but it translates to something like "In life there is death, in death there is life." (If any of the readers know what this phrase is, please send it in to the Missal-Any at [poppinjay@earthlink.net](mailto:poppinjay@earthlink.net) or the address at the end of the newsletter.)

The beginning of the Season of Life started for several members of Poison Oak Grove at the Mecca of Reform Druidism, Carleton College. We had the supreme pleasure of meeting founders Norm Nelson and David Frangquist (names we had only read about in the Chronicles!) and those who came thereafter: Dick Shelton, Katya, Mike Scharding, MerriBeth Weber, Stephen Crimmins, Corwin Troost, as well as former Berkeley and Live Oak Grove AD Joan Carruth. After a disappointing Friday night that was supposed to consist of camaraderie and music (the Carleton students took off leaving the old timers and visitors to do all the preparation for the Beltaine potluck), the Beltaine service on Saturday more than made up for it. We started at Monument Hill where we processed up to the monument and each drew a sigil upon it. We continued to the Hill of the Three Oaks and each traced the sigil carved in the boulder, then on to the Stone Circle where Norm lead the service, the consummate AD.

After your editor returned from the pilgrimage to Carleton she received word that her mother was failing and needed hospice care. A week and a half later she passed on to Tir nan Og. I was at least able to spend the last week with her by her bedside so she did not have to begin her journey alone. Brother Larry is now in a similar position and we wish his mother a peaceful passing as well.

## **New Grove!**

### **Lark Proto-Grove, Tampa, FL**

Lark Proto-Grove, Tampa, FL After a bit of thought, a visit to some of your RDNA info pages, and some discussion with friends and acquaintances, I have decided to respond to your prodding and announce the formation of a plain vanilla RDNA grove. I have found four other people who have expressed interest in belonging (who doesn't want to "belong" after all?). For the natural, outdoorsy sound of it and for the definitions listed below (clipped from Merriam-Webster), I'd like to have our little corner of Druidry known as the Lark Grove. We are located in and around Tampa, Florida. You can list me, Esther Searfoss, at my recently-created-specifically-for-this-purpose email address as the contact:

[druidesss@helloworld.com](mailto:druidesss@helloworld.com).

Main Entry: lark

Function: noun

Etymology: lark

Date: circa 1811: something done solely for fun or adventure



Main Entry: lark

Function: intransitive verb

Etymology: probably alteration of lake to frolic

Date: 1813: to engage in harmless fun or mischief--often used with about - lark-er noun

As to what we stand for (I wrote these down though I'm not sure the other members have ever articulated these sentiments but I'm 99% sure they share them):

- We like the RDNA's two basic tenets; Nature is Nature and that's Good.
- We recognize the importance of the search for spiritual understanding.
- We think fun and play are also important for personal development.
- We are friendly to all organized and unorganized religions and philosophies insofar as they espouse and exhibit harmlessness to humanity and Nature.
- Maybe some other stuff when we think of it. (dis)Organization and (ir)Responsibilities:
- The RDNA Lark Grove will meet in part or whole when the spirit of frolic inspires.
- The RDNA Lark Grove may engage in Nature-friendly activities publicly under that name because it's cool.
- As the initiating member, I take upon myself the Mantle of Least Irresponsibility (MLI). I dunno, maybe I'll forward the Missal-Any in full or part to the other members, direct them to the RDNA website, and sometimes instigate group activities or discussion.
- If, at any time, a member emerges who exhibits a lower level of irresponsibility than myself, I will relinquish the MLI in their favor with eloquent unconcern.

Many Thanks,

Esther



The Hill of Three Oaks where many of the first services were held at Carleton.

## 40th Anniversary RDNA

### Reunion News

Extensive Info, Maps and Travel Details:

<http://www.geocities.com/mikerdna/anniversary.html>

If you could not make it in May, you could always choose to attend the Annual 2003 Carleton Alumni Reunion, which is on the Midsummer, conveniently enough. I suspect the June meeting will be potentially even larger in attendance than the May meeting, which had over 30 people. I couldn't decide which

I wanted to participate in, so I chose to attend both (since other research commitments bring me to Northfield then, including the release of my third full-length movie). The schedule will firm up by May 17th, but some events will happen on all 4 days. Attend those that look interesting to you.

No reservations are needed (unless you're staying in the super-cheap dormitory facilities with cheap meals, so sign up with Alumni Affairs properly, and checkmark the "Druid Reunion" on the application form) so just show up and jump in. In general most Druid meals will be with the general alumni body, but at the Druid picnic on Saturday, everybody should BYOB, BYOF and BYOMI (musical instruments) so we can have a fun potluck, no matter how few (or many) arrive. Please somebody bring musical instruments and songs to share! Until you arrive, you won't know who's there, including yourself. Dress coolly (Avg. temp is 92F in day and 80F at night) in clothes that you don't mind getting dirty, and be prepared for mosquitoes. Sensible footwear recommended. The Solstice (Mid-Summer) activities are still loosely scheduled, and will be quite simple, and alternative activities & sites will occur in case of rain. Friends & family are welcome.

Our events will be listed in the standard schedule of Alumni activities (we may also attend related groups' activities like arb-walks and folk-dancing). A full list of events will be on a schedule when you show up. Ask for "The Druid Reunion Schedule." The difference for June will be: no current students, more Alumni events, more mosquitoes!, 95F weather, & cheap on-campus housing. Non-Alumni should carefully arrange lodging, & contact me if you are at all puzzled. If you're really strapped for funds, I do have FREE space in an extra reserved room in 1st Floor of Goodhue with 2 beds and room for 3 people on the floor. First called, first reserved. ;)



**TWIG-ONOMETRY:** A large walk-through sculpture made this spring at Carleton from non-native scrub trees taken out of the Arboretum's Oak Savannah and expected to be on display for about one year.

### FINAL PLAN

Note, official Druid events & strongly encouraged events by other groups are Boldfaced and those events by other groups which we casually recommend, are in standard font. See the Alumni site, for the full schedule at [www.carleton.edu/alumni](http://www.carleton.edu/alumni) Many non-Druid events haven't decided on a location yet, but will be listed on the Druid handout sheet and on official reunion schedules. Don't feel obliged to show up at everything, there are just too many events, but please pick a few that are interesting. You should drink plenty of fluids and rest often.

### Thursday, June 19th:

- 3-10 pm Arrival Registration. You pick-up keys, purchase meal tickets, and there should be a Druid Reunion sign-up sheet set up at the regular table in Sayles-Hill Student Center. I won't arrive till '9pm, but we'll meet up on Friday.

- 3 pm Dorms Open. For those staying on-campus (which I of course recommend at the cheap prices (book them in March!), you will want to move in and get set up. I'd recommend staying in Goodhue (or Myers or Watson), unless you're a "3" or "8" graduating class, then you should stay with your class.
- 7-10 pm Irish Pub Exercise. Join other early arrivers for a drink and "one-arm lift-presses." Location: "The Contented Cow" in an alleyway around the side of the landmark Archer House Hotel on Division Street, close to the campus.

## Friday, June 20th:

- 6:30 am '53 Bird Walk with Sue Sparling Grieff '53.
- 7-9:30 am Tee Times available at Northfield Golf Club (must register by May 15th).
- 7 am-7 pm Recreation Center open.
- 8 am-10 pm Arrival Registration. Location: Sayles-Hill.
- 9a m-10 am Campus Tour. Location: Uncertain.
- 8 am-5 pm Gould Library open.
- 10:15-11:15 am "Ian Barbour on Science and Religion" TV documentary and discussion with Ian Barbour, Winifred & Atherton Bean Prof. of Science, Technology & Society. Location: Uncertain
- 10:15-11:15 am "A Japanese Garden in Rural Minnesota: Ancient Rocks and Fresh Blossoms" by Bardwell Smith, (Prof. Asian Studies, and once advisor to Druids). Location: Japanese Garden behind Watson Hall
- Around 12 pm Druid Lunch & Planning Meeting. If you're already here, come by and meet us and we'll discuss how the upcoming events will happen. Location: Nourse Hall Food Tent area, look for "a sign."
- 1:30-3:30 pm "The Arb Today" walking tour with Arboretum Staff to hear and see the environmental details on the massive expansion of the Lower Arb. Location: Depart from front of Recreation Center.
- 1:45-2:25 pm Talk by Nancy Wilkie, Prof. of Classics, Anthropology & Archaeology. Location: Uncertain.
- 2 pm "Counter Culture" a film release by Lyn Elliot '93 (Asst. Prof. of Film, Penn State). Location: Boliou Hall.
- 3:30-5 pm Druid Archives Activity & Interviews Browsing of Druid Archival collection of historical materials (flyers, diary notes, poems, stories, articles, essays, photos etc.) maintained by the College. Tell us if you're interested in donating materials. Presentation of 2nd Edition of "A Reformed Druid Anthology" (ARDA 2). Location: Lowest Floor in Gould Library at Carleton Archives office.
- 3-4 pm Dance class with Mary Easter & Rae Schupack Nathan, Prof. of Dance & the performing arts. Location: Uncertain.
- 5:30-6:15 pm Shabbat Service. Location: Uncertain.
- 6:00pm Druid Dinner. Eat and talk. Location: Nourse Hall Food Tent area, look for a "sign."
- 8-9 pm Alcoholics Anonymous (AA) meeting.
- 9-11 pm All Class Ice Cream. Party Location: Uncertain.
- 9:30 pm-12:30 am Druid Sweatlodges. For those interested, we'll be having three or four open sweat sessions in the popular Carleton Druid tradition dating from 1985, drawing on European and Native American inspiration, for purposes of purification and prayer. Be well hydrated, at peace, and avoid heavy meals at dinnertime. Bring a towel to dry-off, and loose bathing suit, if your modesty requires one. There are no gender-related restrictions on men or women. People with pertinent medical problems (cold, heart conditions) should exercise caution, but may choose to tend the fire or assist in other ways. Fire preparation, lodge building & sanctification of site will actually begin at 8:30 pm and sweats will begin around 10:30 pm or so. You're welcome

to help the setup. If you arrive after a sweat has already started, just sit by the fire quietly until the men and women inside the lodge finish, and then you can join when the next one begins after a short rest. About 5-7 people can fit into the lodge at one time, and the moderate sauna-like conditions last 20-25 minutes. If you have led one before, and would like to learn how, contact mikerdna@hotmail.com to arrange details or to ask questions. Location: Druid's Den not too far from Hill of Three Oaks.

- 10:15 pm Fireworks. Location: Lyman Lakes.
- 10:30 pm Class '73 Bonfire. Location: Hill of 3 Oaks.
- 10:30 pm Class '98 Bonfire. Location: Mai Fete Island.
- 12:01 am Harry Potter and the Order of the Phoenix available at the Carleton Book Store! Buy it now!!!

## Saturday, June 21st

- 7:30 am Breakfast. Location: On your own.
- 7:30 am Northfield Arts Guild Fun Run/Walk with Hal Higdon '53, Senior Writer, Runner's World. Register in advance by calling the Arts Guild at 507-645-8877
- 7:30-9:30 am "The Arb Today" walking tour with Arboretum staff. Location: uncertain.
- 8-9:30 "Art Walk" through the Upper Arb with nature illustrator Clare Walker Leslie '68. Location: Uncertain.
- 8-9:30 am Women's Forum. Location: Uncertain.
- 8:30-9:30 am "Out After Carleton" gathering of GLBT alumni, friends & family. Location: Uncertain.
- 8:45-11:45 am Carleton-made Druid Movie Premier. Okay, it's not really Druidic, but most of the movie's actors and cast were Druids, or their friends. There are two possible showings. If editing is finished in time: "Drake's 7" is a science fiction series comedy/tragedy based on the British series "Blake's 7" in the early 80s, and it was filmed entirely at Carleton College. Length is about 3 hours (10 mini-episodes) Produced between 1996-2002. Autographs are free. NOTE If the final editing of "Drake's 7" is not sufficiently completed in time, then we'll show our 2 hour 1995 movie "Gator: The Rabbit Warrior" which is a humorous & bizarre barbarian spoof of a young lad seeking his lost sister, fighting a band of rogues, and finding spiritual enlightenment from the Lepus Monastery in Uzbekistan. This was also filmed entirely on campus with a mostly Druidic crew and cast. Location: Boliou Art Hall's small movie theatre.
- 8:30-9:30 am Gathering for Multi-cultural alumni and friends. Location: Uncertain.
- 8-6 pm Arrival Registration. Location: Sayles Hill.
- 8:30-5 pm Gould Library open.
- 9:45 am Parade of Classes Location: Bald Spot.
- 10:30 am Alumni Convocation. Location: Skinner Chapel.
- 12:15 pm ON-TIME 40th Anniversary Service. Led by oldest willingest Third Order member in the group, with assistance & readings by any who feel inspired to contribute. Followed by a Group Photo. After all that, a fiery wheel will be rolled down the hill, in a sort of giant coin toss, to gauge the group's marital & financial fortunes. Location: Start with a procession from Monument Hill to Hill of Three Oaks (Service is held there at 12:20pm for about 40 minutes), afterwards we'll process in a disorderly manner to the enormous Stone Circle in the Upper Arb (see below) Rain Plan Location: If it's raining harder than a misting or gentle sprinkle, promptly go to the Skinner Chapel, otherwise we'll be tough and get a little damp. If we must use the Chapel, we'll have to be extra-quick to squeeze in between class photos there, so be on time!

- Around 1 pm-4 pm Druid Festivities. Sunpole dance, a picnic (bring food & drink & a hat for shade), a wedding, fortune telling, silly games & contests for a few hours. Location: Massive Stone Circle of Upper Arb. Special Directions: From the Hill of 3 Oaks go towards Druid's Den, step onto paved road, go down hill over the first bridge, up hill to a lookout facing Evans Hall, and go 30 yards further to where a dirt road branches off to the left. The Circle will be visible on the right after 80 yards of uphill walking. It's not on the official Arb Map yet, but quite close to the "Mary Okada Postage Stamp Prairie" Rain Plan location Meet at Goodhue's Concrete Bridge with desired level of raingear for a long walk in the rain lasting about 80 minutes through upper and lower arb.
- 1:30-2:30 pm "Life, Time and Emotional Intelligence" with Bill Tredwell '68 and Alan Hughes '68. Location: Uncertain.
- 1:30-3 pm "Life Changing Events" Class '83. Location: Uncertain.
- 2-3:30 pm "Ethics in Our Lives" discussion with John Levine '58, Peter Puchner '58, Neale Stearns '58
- 3:00-4:00 pm Open Rotblatt ("Softball"). Location: Recreation Center.
- 6:00 pm Dinner. Location: On your own, or at Nourse Hall Food Tent, look for "a sign" to indicate the eating-place.
- 8:30-11:30 pm All-Reunion Entertainment. "Folk Dancing!" Yes this is happening at the same time as the Druid Bonfire at night. Oh well! Go to one or attend both for a little. Location: Cowling Sports Center's Dancing Room. Join in, dances will be taught (mostly Eastern European, Israeli and British dances)
- 8:30-9:20 pm Sunset Gazing. Beautiful view and mosquitoes are provided at no extra cost. Bring friends and repellent. Location: Hill of Three Oaks.
- 9:00 pm Games: play board and card games with alums from all classes Location: Uncertain.
- 9:30 pm-2:16 am Druid Bonfire & Story Telling. Evening bonfire and rollicking exchange of stories between new and old timers. Bring copies of interesting jokes, poems and \*short\* stories you'd like to share with others. Some singing may break out, especially if you bring copies of your songs. Roasting food on the fire is welcome, if you can get close enough. Hopefully, the smoke will flush out the bugs. Letters will be read from those who couldn't attend (send one to mikerdna@hotmail.com) Location: Druid's Den, which is just south of the Hill of Three Oaks. Rain Plan Location Goodhue Super Lounge for a singing celebration, with songbooks of popular tunes (folk, Broadway, protest, pop, campfire, children) provided to pass a few hours 9:30pm-12:00am. Somebody please bring a guitar!!
- 10 pm Class '68 Bonfire, Hill of Three Oaks.
- 10 pm Class '93 Bonfire, Mai Fete.
- Around 10:30 pm Vigilers Depart. Some vigils may occur, perhaps, let us help arrange it if you need to use an official fire-pit. Vigilers will leave with the Third who will be overseeing their vigil. Location: Depart from Bonfire at Druid's Den Rain Plan Location: If Vigilers want to; they can still vigil in the rainy hot night. I know I will, being a glutton for punishment. An umbrella may be provided to those brave souls.
- 11:30 pm Night Arb Tour with the Druids. A mysterious guide will lead a 60-80 minute long Night tour of Upper Arb, and the closer part of the Lower Arb by flashlight, for the brave, showing some of the odder sites and sensations of the Arb. Listening to the night sounds and the crunch of your footsteps in the night breeze. Or perhaps we'll do it in the pitch dark, since the moon doesn't come out until

1:20am? (Sounds exciting, huh?) Location: Depart from Hill of Three Oaks, look for the tour-guide with a torch or flashlight and a big smile. Rain Plan Location: Same plan, just bring desired rain-gear and let a smile be your umbrella.

## Sunday, June 22nd

- 5:30 am Sunrise Vigil Ordinations. For people who vigiled and are entering the Third or Higher orders. Location: Hill of 3 Oaks or nearby Monument Hill, Vigilers' choice.
- 6:30 am Druid Farewell Service. For everyone. Will be led by newest willingest Third Order members in the group. Location: Hill of 3 Oaks, rain or shine.
- 7:00 am Druid Breakfast. Traditionally, Vigilers pay for the breakfast or dinner of the Ordainer. (wink!) Location: Nourse Hall Food Tent?
- 8 am Tai Chi with Ken Sansome '68.
- 9-Noon Library and Book Store open.
- 10:30-2 pm Recreation Center open
- 10:30 am Alumni Memorial Chapel Service with Chaplain Carolyn Fure Slocum '82, Alumni Choir Director Lawrence Henry '76, Rev. David Mertz '78, and Rev. Carol Rexroad Cannon '78.
- NOON Check-out!

## ARDA 2 Update

By Mike, Digitalis Grove of DC

At long last, the 2003 2nd Edition of the 1996 A Reformed Druid Anthology will be available after the solstice for free viewing on-line:

<http://www.student.carleton.edu/orgs/Druids/ARDA/>. (Only the Main Volume and Green Book Volume are done so far.) Keep checking the site every few days thereafter, until it is posted there. The 1st Edition of ARDA will still be available on-line at the same site.

The 50 physically printed sets of the Main Volume and Green Book Volume should be mailed out this month, with the Magazine Volume coming out in August. Numerous logistical delays, a birth, graduation and Reunion planning delayed our team from the Mid-May goal. We hope you can be patient for a few more weeks.

The Main Volume may be available for a commercial on-line print-on-demand service sometime in the late fall of 2003 through <http://www.amazon.com>, so if you were too late to order the 1st Printing, and still want to print out your own copy, I'd recommend waiting until then and have it neatly bound and mailed to you at very little cost. Otherwise get a 4-inch thick D-ring binder and a few reams of paper, and some coffee, because it's a long print-job. Don't let your boss catch you doing it at work!

It's hard to believe that a group so intent on first-hand observation of Nature should spend so much time writing about it. We hope that you are pleased with the 1500 pages (2657 documents in all) in the three hefty volumes (eight pounds & 6 oz.) of this barely portable Archival collection. If what you want is not in there, go out and find it in our greatest library, i.e. Nature herself. As always, the opinions therein expressed are solely those of the authors at the time of writing them, and if we have made any errors, omissions or listed the wrong authors, please send those corrections to me at:

mikerdna@hotmail.com

It makes an excellent door prop and bookshelf filler, but for those interested in actually studying this mammoth collection, Sybok of the OMS is offering to moderate an online conference

to review the 20 Step self-study program, found in Part Zero of ARDA 2. This Druidism 202 class will take you through most of the collection in a systematic chronological order; reading related materials form the various sections scattered throughout the 3 volumes; and will likely linger from Summer Solstice to Winter Solstice, progressing in a leisurely manner. Other members will post questions, share thoughts, take a quiz, and quibble over related issues in this new conference. Norman Nelson '65 and myself Mike Scharding '93 will also be there to offer some historical notes and awful puns. The sign-up website is at:

<http://groups.yahoo.com/group/druidcraft202/> or send a blank email to [druidcraft202-subscribe@yahoo.com](mailto:druidcraft202-subscribe@yahoo.com).

With that said, I will take a break or two from archiving and then begin collecting materials for the 2008 ARDA 3, which will hopefully take less time to assemble.

## The Forty-Year Long Protest March

By Norman Nelson, Founder

Imagine yourself and a couple friends organizing a protest march to correct what seems to be an injustice. A year later, the injustice is irrevocably ended. Forty years later, the march continues! What happened?

Since I find myself in exactly that situation, I was asked, "What do you think about the continuation of Druidism?" [These comments are mine only, but from conversations with some of the other founders, I believe they represent a consensus of opinion.]



Druids progressing from Monument Hill to the Hill of Three Oaks. Both sites were the primary locations of the original services in 1963. Participants shown from left: Wilke, Troost, Crimmins, Weinberger, Shelton, Frangquist, Carruth, Nelson

First, some forty-year-old history:

Back in the long-ago days of the early 1960s, several students at Carleton College in Northfield, Minnesota, decided that the college's religious attendance requirement was actually doing a disservice to religion by forcing people to attend. (A graduation requirement, it said that, seven weeks out of each ten-week term, students must attend a religious service of some sort.) Most of us were religious, and we felt that forced religion turns people away from faith, rather than attracting them.

Most students at Carleton attended the weekly Congregational services at the college chapel, conducted by the chaplain. Some attended the downtown churches of their own denomination, and then filled out "chapel slips" to be handed in to the deans for credit. For those who belonged to churches or religions not represented in town (such as Jews), there were official campus organizations, which gave them credit for

attending their meetings. The situation had actually become so ridiculous that even the atheists had a campus group that met for chapel credit!

To organize a protest against the requirement, we decided to start our own "religion" and apply for chapel credit. If we got it, we would show how ridiculous the requirement was, and if we didn't, we would protest and accuse the administration of hypocrisy, since we were attending religious services.

In the early spring of 1963, the Reformed Druids of North America was formed; we even drew up a constitution for ourselves as a campus organization. The official date of the founding was Beltane, 1963.

We were very careful to structure our "religion" so that it didn't require giving up any other faith; we didn't want to antagonize any one. (I've always called Druidism supplementary, not designed to supplant any other belief.)



Press, Carruth, Nelson, Frangquist, Shelton

After six or seven weeks of Saturday afternoon services, at the end of the school year in mid-June, several men and two or three women submitted chapel slips for the last Druid service of the school year. We were careful also to go for our "regular" chapel credit, just in case. (The Druids met on Saturday so as not to conflict with any Sunday services people wanted to attend.)

The slips for the women were accepted by the Dean of Women's office, while the Dean of Men's office rejected credit for the men.

After the rejection, one of the founders went to the Dean of Men's office and asked why we had been turned down. He took along a list of "strange" religious groups from the Minneapolis phone book, and asked, "Would this be acceptable? Would this? Would this?" Finally, with all his other reasons exhausted, the Dean said that we couldn't receive the credit because we weren't "an officially recognized campus organization;" we didn't have a faculty advisor.

The next fall, the speaker at one of the first (also mandatory) weekly all-student convocations was a new professor, who spoke about his anthropological work in the Aran Isles, where Druid practices still continued under a thin veneer of Roman Catholicism. Before he left the room that night, RDNA had a faculty advisor! We knew we had outfoxed the Dean!

That fall, we received chapel credit for our services, and again when we started at Beltane for the spring. We felt that we had definitely won our protest.

It gets even better: the day I graduated in 1964, the college Board of Trustees met and abolished the religious attendance requirement. I learned recently that one of those who most favored the repeal was the Episcopal bishop of Minnesota, who also argued as we had that the requirement was a disservice to religion. I've also heard that the college chaplain supported it, and that subsequently, enrollment in religion classes increased dramatically.

So, in June of 1964, there was suddenly no more need for protest, and therefore no more need for the Druids. Our victory

was total, and most of the founders fully expected our organization to disappear very quickly.

However, for some participants, RDNA had begun to take on a meaning of its own. (We joked that, for the students who couldn't stomach organized religion, our disorganized one was perfect!) In reality, through their meditations and study of their role in nature, they had begun to find a personal, meaningful realization we had never intended to impart. RDNA met their requirements for a faith that explained their lives. For them, it was no longer a joke. You can see this happening with David Frangquist, the author of "The Chronicles," as his writing changes from a parody of the Bible in the first chapters to a serious examination of what it meant to be a Druid.



Vaughn, Weinberger, Press, Carruth, Nelson, Shelton, Frangquist, Weber. Mike in the back causing trouble.

Now, forty years later, here we are. Not only is Druidism still here, it's thriving! RDNA continues in its original form for some, but numerous "offshoots" have also arisen, attracting different sorts of people to their different emphases. While I've not looked into them, I salute them for answering the religious needs of their participants.

Personally, I still believe that RDNA is a supplement to other faiths, as I think do the other founders. But I must respect those for whom it has become their exclusive faith. Given our origin, I'm a little bemused by that, but I think I can understand it.

And, more importantly, I think that Druidism, in its various manifestations, should and will continue. Even if it eventually becomes meaningful only to one person, it still deserves recognition for that. I guess we wrought far better than we thought we did when we started our little "protest march".



## A Whole of Druidry

By Dana Felber, Reprinted with Permission

What is the "whole" when it comes to Druidry? Since Druidry is a spirituality that largely looks to the past for its practices and beliefs, this begs the question of, what was the whole of Druidry when there were actual Druids in the world? We tend to romanticize our ancestors, certain that they were not stumbling around in the dark as we are, wishing they were here

to teach us their supposed certainties. But...is there such a thing as a One True Druidic Way to seek for? Did such a thing ever exist?

The Celts were a dominant force in Europe for the better part of a thousand years. As moderns in a culture that changes significantly from one decade to the next, we tend to telescope time when we think about the past and speak of Celtic culture and spirituality as though it were a neat, easily-defined package and that what was valid at the end when things were actually written down was bound to be already in place in the beginning. But no culture, especially a fragmented tribal one such as the Celts' is going to ever be consistent across the board, let alone over a period of a thousand years. Moreover, Celtic spirituality is rooted in venerating the spirits of place, which can differ drastically from location to location and even change over time. The nature of those spirits--temperament as it were--will also affect that particular tribe's outlook.

A lot of people today base their Druidry to a greater or lesser extent on the Irish materials that date to around 400 CE and later. It's very tempting to do so because there's a lot of it, more documentation than for any other place or time. And this is fine of course if this is what truly calls to an individual. But to exclusively focus on this material as what should define Druidry for everyone contains some inherent and flawed assumptions.

One assumption is that, coming as it does from the period when Druidry either died out or went underground, the Irish material represents all that was best in the whole history of Celtic culture, a synthesis and summary as it were. This in turn contains an underlying--erroneous--assumption of its own: that a culture or spirituality "progresses" in a linear fashion, i.e., that what comes first is "primitive" and what comes later is "advanced"...and therefore "better." But is this in fact the case? If it were, then it would logically follow that the spirituality we possess today is what is truly superior. Why on Earth are we looking back to a "primitive" past for anything worthwhile or valuable? Or...perhaps our more remote ancestors possessed wisdom we have in fact lost, but that could be regained, if we make the effort.

Another assumption is that one Celtic culture is interchangeable with another because "we're all Celts." Yet Irish culture is very distinctive from Welsh, Scottish, Manx, Breton or Cornish culture, as anyone familiar with them or living within them would explain. Indeed, those could be fighting words to actual individuals living within these cultures today and seeking to keep them from being overwhelmed and lost. It's also frustrating and ultimately offensive to the many people living outside the Isles on the European continent who are reaching back to their ancestors of the Celtic tribes of their region. Some of these people are working very hard to discover that culture, their sacred sites and local spirits, yet when they reach out beyond their locale to share or to learn from other groups, they are often met with indifference or dismissal or an attempt to assimilate them into a thinking they have no resonance with.

So...what is the whole of Druidry? That which, by rights, we should be giving our allegiance and devotion to even as we seek to uncover what it is out of the obscuring mists of the centuries? I think most people here would agree that no modern Druidic group has the exclusive corner on our wisdom. In my experience of the larger groups, the leaders themselves would agree with that. And Celtic culture itself was so steeped in intense individuality as to preclude such a thing. Yet one continues to run into this notion in the broader modern Druidic community. How does it come about?



A lot of people come to paganism and/or Druidry with the Judeo-Christian model of spirituality/religion so embedded within them that they can't conceive of something significantly different that can legitimately be called "spirituality." There must be deities, there must be hierarchy, of both pantheon and clergy, there must be set rituals, liturgies, practices, prayers, creeds and beliefs common to the whole group. So that's what they go looking for--and it's easy enough to find exactly that in certain segments of Druidry. But what about the rest? What about the people in the next newsgroup, next email list, next Druid organization? Are they wrong? Sometimes that's the reaction that occurs--we've all seen it. But that gets right back to attitudes found in Judeo-Christian thinking, the Protestant who tells the Catholic they're going to hell because they pray to saints, or the Jew who smiles smugly at the Gentile neighbors because he/she is certain of being one of "God's chosen people." Why do people who have—apparently--broken free of these molds want to go there? There's so much more to Druidry and Celtic culture and history than any one tribe's piece, or one person's interpretation of that piece. But it demands that we stretch ourselves, be willing to take some risks and be willing to think outside the box we've grown up with. Ultimately it's a quest for a Grail that will heal the very real Wasteland that's all around us. But we have to strive for what the warriors of the Red Branch and Arthur's Logres had: courage to step into the unknown. In this day and age, this kind of courage is less about facing a challenging enemy or dangers in a physical contest and more about opening our minds.

It's tough. We come to a new spirituality not knowing the ropes, uncertain of what we're doing. If someone takes a stance of authority and declares, "This is the way it is!" we often don't know enough in that neophyte stage to be able to judge whether or not the pronouncement is valid for us. Add to that that we want to belong, be a part of a group, a community. Accepted, validated even, in what is often a scary decision taken in defiance of friends and family. So even if these authoritative pronouncements strike us as not quite right, we tend to say, "Well, that's the way it is. The group needs me to go with them." Which's all right as long as there's an adequate comfort level. But that doesn't mean we should stop seeking for our personal Truths (and we all have them) or refuse to accept them when they lead us away from the group, however difficult that parting might be. Because putting acceptance in a group above that seeking flies in the face of the Druidic maxim "The Truth against the world."

I think it's no accident that the hero who goes on a quest into unknown and dangerous lands is revered in the Celtic cultures and held up as an ideal to emulate. Imagine someone like Cu Cuchulain or Gawain coming back home, eager to tell of his adventures and the strange things he saw and experienced--and being told to shut up because he might upset people. Or being called a liar by the elders because they've never seen or heard of what he's talking about, so of course it doesn't exist.

The seeking of adventures was expected of Celtic warriors and was encouraged by the institution of set occasions when the tribe would gather to hear--and praise--what had befallen them. Perhaps it's because our ancestors didn't have the kind of access to information we do today--we tend to think we can know it all, or at least be able to look it up. They lived in a world full of unknowns and, if the tales are true, valued an eagerness to learn about what lay outside their sphere, an open-mindedness and acceptance of the unexpected that anyone would do well to emulate. The Druids were acknowledged the intellectuals of their day, and as modern intellectuals on a Druidic path, we too should be always striving for the open mind, and be alive to the spirit of inquiry that is part of the concept of awen/imbis. It's true, this may take us outside our comfortable notions of who and what we are, but to me this is what every story ever written about a quest is all about: leaving what is comfortable to take risks and achieve something. It's no accident that overcoming fear is an integral part of these stories. Fear is what keeps thinking narrow and what truly breeds differences, persecutions and wars, what alienates people and causes their voices to fall silent. Water needs to flow free to be clear and healthy; trapped, it stagnates, grows foul and breeds poisons.

So what is the Druidic "whole"? What else can it be but every person who comes to this path heeding a call of ancient voices with a sincere desire to learn and a willingness to be open to new ideas and teachings but who also has the conviction to hold to their own Truth against the world, however nascent and unarticulated it might be to begin with. They may come by unlikely or unpromising paths, enamoured of teachings they will later discard in quiet embarrassment, but the point is that they do come and they should be welcomed with encouragement rather than contempt for their ignorance. For the wisest person who ever reads these words will remember that he or she once knew no more than they.



Wandering climbers on a ridge of Ben Mor in Scotland.

## 40 Years Wandering in the Wilderness

By Mike Scharding, Pundit

I was watching an old movie, the other weekend about Moses and the Israelites' 40 years of wandering in the wilderness looking for their god. "Just like the druids." I thought smirking to myself, "without that Golden Calf bit and professional hair-styling."

As a frazzled Reunion coordinator, the May 1-4th weekend in Northfield Minnesota was appropriately one long trudge for me from one location to another, carrying stones (but not tablets), looking after food, fording rivers, and concentrating on the "trees rather than the forest." However, as I step back after a few weeks of rest and reflection, I can give you still only the briefest of overview of the busy schedule.

There have been forty revolutions of the earth around the sun since our little revolt began at Carleton College. Was year

40 much different from 39? I'm not sure, but it was an "XL"-ent year, I thought, and worthy of a big party, two in fact (next one is on the solstice). It was a sign of divine favor, perhaps, that the weather was very nice despite dire predictions of rain. To my surprise, the rain stopped a little after my arrival and began a little after our departure. Events were frequent, and relatively well attended, but many members took leave to sleep and walk around on their own instead of trying to go to all functions. With the leaves more or less out, and no mosquitoes, who could blame them.



Two nutty Druids in a sci-fi/druid wedding.

For the 40th memorial service, we processed out from Monument Hill where the first service was held in April 1963, and filed to the Hill of 3 Oaks to the sound of music from the nearby Spring Concert, then passed through the Druid Den encampment and finally walked through the woods to reach the massive Stone Circle. As the service began, Joan Carruth did an excellent cant of the Hymn of the Earth Mother, and then powerful gusts of wind nearly knocked members off their feet in response to the call to the four winds. Using one of the original glass chalices, Norman Nelson (2nd AD of Carleton) charged the waters, and Frangquist passed around the well-aged whiskey to both young and elder Druids present. Numerous speeches on the temporal nature of the original Druid movement, its evolving encouragement of deeper spiritual searching, and its tenacious continuation were made by Nelson, Frangquist and Shelton; with readings from Rumi, Idries Shah, Christian and Buddhist scriptures. A great feast, using the altar stone for the table, then ensued; followed by a Maypole dance, a wedding, a "don't-want-to-marry-you" service (pre-emptive divorce?), donut games, long chats and good fun.

There was also an archival session, at which members commented that the documents in storage are in better condition than themselves, and requested that their bodies be kept there for another forty years. The interview with 4 year Archdruid MerriBeth Weber '03, showed that things had not changed much over the years, and Druidism was a happy string of events, friendship, research and pursued interests. The college food was considered passable in the new dining facility, and several meals were attended, backgrounds exchanged, and plans decided. A Carleton-style Sweatlodge went well, despite the arrival of quizzical security officers during the set-up preparation; several members afterwards camped out in the area. The cooking and Bardic event was poorly planned and a definite flop, although good back-rubs were given out, but the Saturday bonfire was filled with jocular conversation, political debate, and fire gazing reflection; followed by a 90 minute walk in the pitch darkness of the extensive forest of the lower-Arb; listening to the sounds of the night. Ross and I passed the night in conversation around the campfire.



Monument Hill's Rogue's Gallery: Ross Wilke, Steve Crimmins, David Frangquist, Darren, Larry Press, Mike, Julie Ann, Stacey Weinberger, Richard Shelton, Norman Nelson.

In the morning, the vigiling Corwin Troost and Stephen Crimmins were ordained as Third Order Druids, and Corwin (after some hasty coaching) led the Farewell service and did remarkably well despite frosty fingers and having his notes blown away. Both were then installed as Archdruids after the farewell ceremony by the departing Merri Weber. Ross and Dan both entered the Second Order after appropriate reflection, on that chilly morning. A large contingent then went to breakfast and then left on the shuttle bus back to the airport.

This was the third big Druid Reunion on record (1976 & 1993 being the other two), and probably the largest. About 15 current students turned out (recruitment was low this year) and about 15 old timers showed up including alumni (among them; Norman Nelson '65, David Frangquist '66, Richard Shelton '71, Katya Luomala '78, Darren '91, Mike Scharding '93, Ehren Vaughn '02, Chris Middleton '02), some relations (Julie Doneaux, Ross Wilke) and a few NRDNA members on their first visit to Carleton (Larry Press AD of Live Oak Grove, Joan Carruth AD of Birch Grove, Stacey Weinberger AD of Poison Oak Grove) and assorted family members and pets. A definite "multitude" was in attendance over the weekend.

All in all, a very full experience, one that brought together people from many generations and distant locations to commemorate a common search for awareness through Nature.

Now to get ready for the June Reunion....



## The Soul of Juliana Spring

By Irony Sade  
Copyright November 2000

Here we bring you the second installment:

### Chapter Three

And so it began. We met beneath the oaks the next day on a hillside overlooking fields and meadows creeping slowly back to wild. A brook danced its nearly inaudible way along the foot of the hill. Too far away to really be a presence the red brick



buildings of the university dorms glowed in the morning light. Juliana wore long tan pants that made her look even taller, and a dark light sweater against the chill of the wind. She looked willow thin against the trees, and strode along with the cased harp as if it weighed nothing. She sat down on the end of the bench. I folded my coat across my knees. For a long time there was silence.

"I love this place," she remarked at length. "Sam and I used to come out here on walks before things got so busy."

"What does Sam have to say about all this?"

"I told him everything. He said that he couldn't quite believe it had happened, but that he thought it was very brave of me. He also said it was me that he loved, soulless or not, and that he'd stay with me through everything."

Far away I watched the movement of students to and from the dorms, smaller than ants and twice as aimless.

"He is a remarkable man if he means that. I hope he follows through."

"What do we do now?"

"I do not know yet. Play for me."

The harp case looked homemade. Juliana unzipped it and set the leather carefully aside. The harp stood shoulder high as we sat before it, darkly gleaming chestnut, unadorned. She screwed in its legs and settled the instrument back into her arms.

"What should I play?" She asked, brushing the strings. It was already tuned.

"Anything you wish."

She brushed the chords again and bent her long dark hair. So softly it seemed that she was still warming up, Juliana began to play.

In the middle air before us a cloud of insects danced beside a small yew tree. From its branches darted forth a small brown bird, flickering and flitting into the swarm, matching its mindless, eye-defying movements with its own. It tumbled about immune to gravity with no discernible wing beats, but a twisting, fluttering, graceful confusion of feathers and open beak. Then it was back in the branches, panting, as the swarm danced on, unconsciously reduced. After three long breaths it darted forth again.

She was good. Better than I had been after six years practice, but then, I had never had her passion. There was a freedom and a flow to her movements already beyond anything I could muster. She would never be my student, I decided.

At the end of the second piece the harpist's hands floated away from the strings. A breeze stirred her hair and caught the last of the chords, stretching them out into an inhuman blaze of harmony that drifted softly down the wind. Far below us water shimmered.

The lady turned to me with her heart shaped face. I searched for, found my voice.

"How much did you say you practiced?"

"Maybe two hours a night."

"What about your classes?"

"I have one right now, actually." She gazed over at the dorms. "It doesn't seem that important anymore."

"Then why do you take them?"

"Force of habit. It keeps my father happy, and I'll need some sort of skills if I can't make it as a musician." I turned my face towards her.

"Oh."

She realized it now, I saw. There was no more 'if' in this adventure. We were playing all or nothing.

"Do you want to be in school?" I asked.

"I like the atmosphere, the people, but no, not really."

The bird was back in the air again.

"If you dropped your classes, kept your job, and stayed with Sam, would you have enough money to pay a teacher?"

She considered, strangely calm as the possibilities assailed her.

"I might."

"Good. I will try to find you one. Where do you work, by the way?"



"Down at the Symposium. I'm a waitress there."

"I shall have to visit sometime. Have you got a telephone?" She told me the number and I committed it to memory.

"Here is mine if you need anything. I will call within the week."

"What should I tell my father?"

"That is up to you." I replied, smiling. "And make that six hours a night." I turned to go. She stopped me with my name.

"What's the other half of our bargain? You never said. What will happen afterwards?"

I waited, still as the rough skinned oaks. The wind brought a sheen to Juliana's eyes that almost looked like tears. Her lips began to form a question I had no way to answer. I spoke to cut her off.

"Do not think about it. If you let it worry you the concern will keep you from concentrating completely on the harp. Without that commitment you will never become the best, and the whole deal will be pointless. I am not the Devil, Juliana. You have nothing to fear."

Her eyes were not wholly convinced, but I had said too much already. I left her sitting with the harp and fled to the shadow of the silent trees.

## Chapter Four

That afternoon I made some calls. I was looking for the best teacher in an hour's radius. Not the best player - for any musician could get jealous of what Juliana Spring was going to become. We needed someone who could teach her all the things I could not, and who would be able to let her go when she moved beyond their skill. It took me longer than I had thought,



but at last I found a woman who would serve, and made a reservation at the Symposium.

The restaurant where Juliana worked was very much a creation of the town it served. Its clientele were students and faculty, townies out for a night's splurge, and the occasional interloper like myself. The Mediterranean food it prepared was better than most, and the staff was no slower than many. Juliana was a bit too striking to make the perfect waitress, too ethereal to draw the biggest tips. She saw me when I entered and pounced on my table to claim it as her own.

I gave her the number of the instructor I had found. She very nearly jumped with glee.

"It's going to work," she bubbled over my order. "I talked to all my professors, and they say it's all right. Some of them think I'm nuts, of course. Sam says we are still on, too, so I'm living there, and the manager here let me up my hours to thirty, so I can probably even save a little!" She grinned proudly. "And I'm playing seven hours a day!"

"Bring my food!" I laughed. "People will think I am flirting with you!"

## Chapter Five

Spring erupted into summer that year, as it always seems to manage. Beasts that had been wild and rutting a few months before settled down to raising families. The equinox came and went with its festivals of balance, and the stars slid slowly backwards through the heavens. The Hunter began to appear in the mornings again, his jeweled belt and longbow burning down the year. Leaves glowed, and in simpler climes people worked to gather in the harvest.

Juliana and I kept in touch throughout the changes. I also met quietly with her teacher now and again. Sam passed at the head of his class and began courting medical schools. Juliana lost her job, but found another closer to the city. Together they bought an old, tired station wagon and found a way to make both their schedules work. Juliana's teacher discovered her student had been fingering wrong all along, and showed her a new way of sitting that took the strain off her spine. Juliana said she was happier than she had ever been.

Three nights before Samhain someone tried to pound my door in. I came out from the kitchen and pulled it open. The woman the storm blew into my hall was a wreck, her face and hair plastered with tears and rain. She was nearly hysterical, tumbled words escaping in great gasps and stutters.

"I got back from work... and Sam was there... and the door was down... and he said he just came in... and started screaming... and threw Sam around... and was looking for me... and started throwing things... and... and..."

I barred the door and pulled her into the kitchen, still shaking. Juliana went into the softest chair and the tissue box went into her lap. The kettle was still smoldering quietly to itself. I grabbed it and a box from the high shelf.

"Tea." I told her. "Drink."

She grasped clumsily at the deep mug, her lungs still sobbing. I waited until she managed to take a full sip without slurping.

"Who?" I asked her. She stared at me blankly.

"Who threw Sam around?"



"My father...He found out I wasn't taking classes and discovered where we were living somehow. He tore the door down looking for me. When Sam told him I wasn't there he just went wild. He smashed everything he could find and kept roaring about me being a disobedient slut until our neighbors called the police. They were still there when I came home, and the landlord as well, but my father left before they could catch him." She paused for breath, clutching at the tea.

"He found out you were not taking classes?"

She nodded dumbly.

"Had you not told him?"

"I told him I'd gotten a scholarship so that he could stop paying tuition, and that I was working as a nursing intern over the summer. I gave him the number of a girlfriend who would say I lived there but was out at the moment if he called..."

She stared into her mug. I stared into her ear.

"It was stupid, I know. But I didn't want to face him."

"You lied," I breathed softly.

"So what? I sold my soul too. What damage is a lie going to do?"

"Selling your soul is just a sacrifice. A lie is a blow to your own integrity--that is much worse."

"You've got to be joking. Haven't you ever told a lie to avoid trouble?"

"No! When I do something as bad as lying you had better believe it is for something more important than just avoiding trouble!"

Juliana stared up at me, shocked out of her shock for the moment. My voice was louder than I had intended.

"You have a weird set of morals," said she.

You do not know the half of it, thought I.

I turned away from her, studying my dishes. In the reflection of a hanging pot I saw her take another sip from her mug. Her face took on an odd look.

"Why am I drinking mushrooms?"

"Muscle relaxant."

She nodded, still puzzled, then her lovely frame collapsed, crashing back into shock and despair. Her voice was almost too faint to hear.

"He smashed my harp."

There was a knock at the door.

I turned, palms tingling.

"Don't go," she whispered. Her eyes were very large.

## Chapter Six

I walked through the hall to the door's heavy oak panels and laid my long left hand upon them.

The young man who stood there was big, but not tall. He wore a checkered mackinaw and a tattered blue cap. There was a chew of tobacco in his cheek, and he looked up at me with amusement and contempt in his grey-blue eyes. He touched his hat brim in the ritual of respect.

"I'm here for Miss Raskin," he drawled.

"Who?"

He grinned and spat tobacco.

"I followed her here. That's her car out front. Don't try to tell me she's not around."

"There is a Miss Spring here. I have never heard of a Miss Raskin."

He spat again on my clean stone porch.

"Spring's not her real name."

"Who are you?"

"I'm a friend of her father, Mr. Raskin. He told me to come and find his little girl." He smirked up at me. His smile showed oddly clean teeth beneath the brown slime.

"I know she's in there."

"Mr. Raskin is currently liable for housebreaking, assault, and destruction of property. Miss Spring is currently under my protection. Cross this threshold and you will be liable for trespassing, assault and attempted kidnapping."

The clipped words flowed from a well of controlled wrath.

The man on the porch took a half step backwards.

"Now. Did Mr. Raskin tell you to find his daughter, or to find her and bring her back?"

"He... He only said to find her, sir."

"Then you have done as he asked. Go tell him where she is, if you feel you have to." The visitor rolled his poison uncertainly between his cheeks.

"He's still going to want her back," he appended.

"Then we will speak to him in the morning. Goodnight, Tom. It would be best for you not to come here again."

I closed the door in his startled face and dropped the heavy beam across it. Juliana was sitting still and pale when I returned to the kitchen.

"Who was it?"

"Thomas Weedon from Willard's Landscaping, according to his hat. Do you know him?"

"He goes to father's church. I didn't think he'd do anything like this."

"Is your name Juliana Spring?"

"Juliana Spring Raskin. Spring was my mother's name. I've never much cared for the Raskin part."

My eyes searched the woman sitting in my favorite chair, wondering what else I did not know about her. I felt the sweat of adrenaline evaporating off my sides, the almost taste of blood along my tongue.

"What are we going to do now?" she asked.

The storm churned outside like the Wild Hunt in training. Beneath the wind I heard a car start up and leave.

"You and Sam are going to stay with me while we sort this out. Tomorrow morning you are going to talk with your father."

Bleach would only have darkened Juliana's face.

"Could I have some more mushrooms?"

shattered walnut as Sam talked to the landlord. The harp was beyond repair.

"What are your plans?" I asked when Sam returned.

"We'll move somewhere else. There are a couple of schools that seemed excited about my coming. I did pretty well last year, and my medical requirements are all finished. I might try talking one of them into accepting me a year early. There is a seven-year MD/PhD program I was especially looking at. It can't hurt to apply anyway. Desperation must count for something"

"I'm more worried about Julie," he added after a pause. "That harp was her life. I don't know what she's going to do without it."



The day after the attack Juliana called her father. Their conversation was brief and private. She emerged from my study in tears. I held her as she wept and came as close as I ever have to hating someone I had never known. There was more grief in it than anger, really, but hate is such a simpler word.

"What did you tell him?"

"Everything. He doesn't understand."

"Everything?"

"Except where we are going and about our bargain. He figures I'm damned anyhow, so what's the difference? He said I'd end up just like Mother."

"What happened to her?"

"She was a dancer. She taught at some of the community centers, YWCA and places like that. She was very good, but it was always just a hobby. Then one day she got an offer to join a dance troupe and get paid for it. My parents fought about that for weeks. She felt she had only ever been a housewife and was entitled to at least try for her own career, and that even if it only lasted for the season it would be an adventure, so what was the harm in it? He argued that she would be abandoning her sacred duty as wife and mother. Making a charnel exhibition of her God given beauty, I think he called it. She said he had no right to talk like that, and that she was going to go off with them anyway.

"Then one day she did... I came home from school and she was just gone, no note or anything. Dad fumed about it for months. He still gets furious if anyone mentions her. I kept hoping she would come back, or write, but she never did." Juliana sniffed.

"Why couldn't she have taken me with her?"

She fell silent. I stayed with her there in the darkening room until Sam came home to my rescue.

To Be Continued...

## Chapter Seven

The couple stayed for four nights. Sam and I packed up their apartment. It only took two trips; they owned very little beyond clothes and books. I collected the tangle of nylon and

## Events

### **Witness the Summer Solstice at the UMass Sunwheel**

SUNRISE @ 5:00 a.m.  
& SUNSET @ 7:30 p.m.  
SATURDAY & SUNDAY  
JUNE 21 & 22, 2003

Members of the University community and the general public are invited to witness the passing of the seasons by joining Dr. Judith Young of the UMass Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the UMass Sunwheel for the upcoming SUMMER SOLSTICE. Visitors for the sunrise viewing should arrive at 5:00 a.m., and visitors for the sunset viewing should arrive at 7:30 p.m. The sunrise and sunset events will be held on both Saturday and Sunday, June 21 and 22, 2003.

For those interested in learning about the sky, there will be a presentation, which will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, insect repellent, and be prepared for cool temperatures when the Sun is down. Visitors are also welcome to bring lawn chairs or blankets to sit on. A \$3 donation is requested to help with the cost of stone pathworks and exhibit expansion, which are planned for the Sunwheel. Sunwheel T-shirts & sweatshirts will be available for purchase. Visitors are also welcome to bring lawn chairs or blankets to sit on.

At the time of the summer solstice, when the days are longest and the nights are shortest, the Sun rises and sets at its most northerly location, over the tallest stones in the Sunwheel. The word 'solstice' means standstill, and refers to the fact that at solstice, the Sun appears to rise and set in the same direction for over a week. Even though the instant when the Sun is most northerly is on June 21 in the afternoon, visitors will be able to see the Sun rising and setting over the summer solstice stones in the Sunwheel from June 17-26. The astronomical cause of the Sun's standstill is one of the topics that will be explained during the Sunwheel gatherings.

The UMass Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road and across from the maze. The Sunwheel can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own.

For more information on the UMass Sunwheel, check out the web site at <http://www.umass.edu/sunwheel>

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## The Stonehenge Alliance

### News Release:

FOR IMMEDIATE RELEASE:  
TUESDAY 10 JUNE 2003.

**NEW STONEHENGE ROAD WOULD BRING "MASSIVE DESTRUCTION" TO WORLD HERITAGE SITE**

New plans by the Highways Agency (1) to upgrade the A303 trunk road near to Stonehenge would devastate an outstanding archaeological landscape of international importance (2) according to the Stonehenge Alliance, a group of environmental organizations opposed to the scheme (3).

If completed, the plan would sink the central 1.3-mile (2.1-km) section of the road into a tunnel bored beneath the UNESCO World Heritage Site (WHS). But it would also involve bulldozing new junctions, slip roads, and a brand new four-lane dual carriageway across one third of the WHS causing massive destruction to the protected landscape.

The Stonehenge Alliance is not alone in criticizing the plan. UNESCO's official adviser on UK World Heritage Sites, the International Council on Monuments and Sites (ICOMOS-UK), has said it does not support the short (2.1 km) bored tunnel. The National Trust, which owns much of the land around Stonehenge, has asked the Highways Agency to explain why it will not consider longer tunnels [4].

Speaking for the Stonehenge Alliance, Dr. Kate Fielden said: "Stonehenge is not just the stone circle: it's a unique complex of interrelated monuments extending over a landscape of some 5,000 acres [5]. The Highways Agency's glossy before-and-after photos are highly misleading: they show nothing of the destruction on either side of the short tunnel; nor do they give any idea of the visual impact of its presence in such a special place. Even with the tunnel, the sound of traffic would still be heard at Stonehenge. We welcome efforts to secure the future of the World Heritage Site, but we fail to see how bulldozing a motorway through it would achieve that end. This hugely damaging and intrusive scheme would provoke an international outcry; the government must look at other alternatives."

Notes to editors:

1. A303 Stonehenge Improvement: Have Your Say On Detailed Plans, Highways Agency News Release 500/SWW/03, 29 May 2003, reissued 5 June 2003.

2. "The Stonehenge World Heritage Site is internationally recognized as an outstanding archaeological landscape. Inscription on the World Heritage List places Stonehenge, with Avebury and its associated sites, beside other World Heritage Sites of outstanding universal value such as the Pyramids in Egypt, the Taj Mahal in India and the Great Wall of China." Foreword to the Stonehenge World Heritage Site Management Plan, English Heritage, April 2000.

3. The Stonehenge Alliance is an informal alliance of organizations and individuals formed, under the Chairmanship of Lord Kennet, to oppose the Government's currently preferred road scheme for the upgrading of the A303 at Stonehenge and to put forward alternatives that are less damaging to archaeology and the environment. Stonehenge Alliance supporters include: Ancient Sacred Landscapes Network, The Council for the Protection of Rural England, Friends of the Earth, RESCUE: The British Archaeological Trust, The Pagan Federation, and Transport 2000.

4. ICOMOS-UK Press Release, 12 December 2002; National Trust Press Release, 10 December 2002.

5. "The boundary of the WHS encompasses over 2,000 hectares [5000 acres] of land containing a high density of both

buried and visible 'upstanding' archaeological sites and monuments... Much of the area surrounding the WHS is also of archaeological importance." Stonehenge World Heritage Site Management Plan, English Heritage, April 2000, section 2.1.8.

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THE STONEHENGE ALLIANCE  
Position Statement June 2003

The Stonehenge Alliance is a group of organisations and individuals opposed to the Government's scheme for widening the A303 between Amesbury and Berwick Down, which proposes a 2.1km bored tunnel close to the Stones and 2.4km of above-ground dual carriageway within the Stonehenge World Heritage Site (WHS). This road scheme is part of a minimally consulted 'Stonehenge Master Plan' (now renamed 'The Stonehenge Project') and it coincides with the Government's plan to make the A303 into a 'strategic route' to the South West.

The Stonehenge Alliance supports the principles of the widely agreed Stonehenge Management Plan which recognises that the whole archaeological and spiritual landscape of the WHS is of outstanding international importance and should be conserved-not just that part nearest to the henge monument.

The Stonehenge Alliance also strongly supports the concerns raised by ICOMOS UK.\*

These include: 'The proposal... does not go far enough in healing the scars in the Stonehenge landscape or in making it available for people to enjoy in peace and quiet';

'The short tunnel would not allow reinstatement of key spatial features and associations within the WHS... which in visual as well as access terms would remain compromised';

'the Stonehenge landscape... should... not be a candidate for an above ground dual carriageway'; and 'The benefit analysis should include intangible as well as tangible benefits. This means considering the very high local, national and international 'existence' value of the Stonehenge landscape and the 'bequest' value put on it by those who believe it to be a key part of their national and international heritage'.

The Alliance calls for an holistic approach to sustainable management of the landscape and archaeology of the Stonehenge WHS and its visitors, in line with the aims of the WHS Management Plan and the requirements of the World Heritage Convention. This would involve putting the 'Stonehenge Project' on hold, giving priority to the Management Plan, and reconsidering proposals for the A303 in the light of ICOMOS UK's statements of concern.

\* The International Council on Monuments and Sites (ICOMOS) is the official adviser to UNESCO on cultural World Heritage Sites.

THE STONEHENGE ALLIANCE IS SUPPORTED BY:  
Ancient Sacred Landscapes Network; CPRE; Friends of the Earth; The Pagan Federation; RESCUE; The British Archaeological Trust; Transport 2000 and others



## Resources

### **Pagan Celtic Britain by Anne Ross**

(Trade Paperback; 35.00 Euro / 40.00 USD / 23.00 UK; 540 pages)

In this book the author employs archaeological and anthropological evidence, as well as folklore, to provide a broad insight into the early Celtic world. She begins by examining Celtic places of worship--the shrines and sanctuaries in which sacred objects were housed and from where they would be ritually displayed when various rites and sacrifices were conducted before the people. She describes the divine warriors with their aquatic, therapeutic and fertility connections. The importance of animals is also analyzed, especially birds, the gods' favourite form of creature for metamorphosis. The reader learns how Celtic places of worship changed with the arrival of the Romans when Romano-Celtic temples were erected and new deities and cults evolved. This book is gripping as the author leads the reader through the evidence from ritual pits and cult sites, votive wells, sacred precincts and mountains.

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## Calendar

Midsummer Solstice, when the Sun enters Cancer, will occur on June 21, 2003 at 12:11 p.m. PDT. Midsummer services will be held on Sunday, June at Solar Noon, 1 p.m.

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