



Oimele Issue
Year of the Reform "LI"
February 10, 2014 c.e.
Volume 31 Issue 1

Editor's Notes

A great start to Volume 31 of Reformed Druid magazines!

It's been crazy the last few weeks as I finally got my assignment to work in Egypt for the next three years.

The last 7 weeks were filled with an unusually great amount of artistic creativity and good discussion.

Plans seem to be underway for another Beltane party at Carleton for May 2014.

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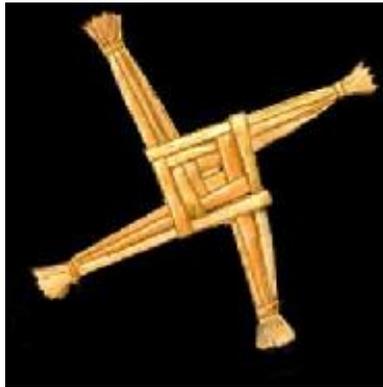
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News of the Groves

Carleton Grove: News from MN

Mike TheFool Carleton is #10 (olaf #8) on the Coldest colleges in the country, according to one poll. No wonder the Carleton folks loved their bonfires so much. <http://www.huffingtonpost.com/.../coldest-colleges>



While some people might bemoan the frigid temperatures, Carleton students bundled up and shared their creativity via snow sculptures this past weekend. Check out this awesome "Snowhenge" that appeared on the Mini Baldspot (area between Nourse and Myers Hall). Photo courtesy of Joe Slote '16.

Raven Grove: News from Quebec



3 Min video of winter solstice at Sebastien's grove
<https://www.facebook.com/photo.php?v=10152073105450202>

(More in Arts & Crafts and Videos)

Poison Oak Grove: News from CA



Greetings from Stacey and Orianna.

Oakdale Grove: News from MN



Midwinter gathering for Oakdale Grove will be 1 PM at Oakdale Discovery Center, 4444 Hadley Avenue North, Oakdale, MN 55128. I found a satellite image showing the location of the fire pit, which I have never seen anyone use, with its convenient proximity to the parking lot. That's less trudging through snow and a safe and legal place for a blaze. Glenn and other locals, if you're free at 1 PM, you're all welcome to come! this is just south of Hwy 36 in Oakdale. The Waters-of-Sleep will be Tea, Earl Grey, Hot, and the liturgy will be Norm Nelson's special winter solstice ritual (ARDA, page 128). Sorry about the short notice!

A written account of the day in Oakdale with the Grove by Paul S.

The wind was cold and the sky was grey. There were motes of snowflakes falling listlessly towards the ground. There was some blue peeking through various breaks in the clouds.

We arrived at the site and got out. John got dressed in robes and his ribbon of white. Wrapped in a blanket of green and red plaid, a tartan like look with his bronze/brass penacular brooch holding it to his shoulders, he made his way up to the fire ring.

Stones, the size of human heads or much larger circled the perimeter where the fire would lay. First, some starting material with kindling twigs on top. Then the larger pieces stacked in conical form. When the time came Ross set the whole ablaze with a single flame that spread until it was a decent fire.

Still the flakes were tumbling down. The wind seemed to cease blowing except as a gentle breeze. The clouds began to break and the sun began to peek out. From where we stood it would send various rays through the trees.

The horn was sounded and the ritual begun. The words spoken seemed to coax the sun. The clouds gave way as though Belenos was on our side showing his support and stepping out from a curtain of grey. Behind the sun was the azure blue of the light of day.

Soon the sacrifice was set upon the flames and consumed with vigor. Pine burns hot and fast and the tiny bough was no exception. The Waters of Sleep was shared, which was Earl Grey Tea that was now pleasantly warm and no longer piping hot.

We soon had finished our ritual. While feet felt frozen from the ground, in spite of socks and shoes/boots being worn to protect from chill frozen earth and snow, the fire warmed the rest of us. As we stood waiting for what was left of the wood to be consumed and made to naught but embers. We finally grabbed some water and mostly nearby snow and piled it on and tramped it down until the smoke ceased to billow forth.

Feeling that the fire was safely out we made our way back to the car. John removed his robes and blanket and donned his coat again. With gear safely stored in the trunk we made our way to get some hot chocolate and some much needed lunch. Only when we left the site did the clouds return and cloud out the sun. The white swirls of flakes resumed their graceful descent but now in greater numbers than when we started.

Oakdale Grove with two-thirds present for Imbolc service at the Como Park Conservatory in Saint Paul. Since it was -13°C (-9°F) outside, we had the first part of the C.O.W. (Common Order of Worship) in the Sunken Gardens up to the Consecration, then we finished up outside, asking Dalon Ap Landu to hallow our Waters of Moo (organic Half & Half Cream), then for the Meditation I recited some fortunes from a Fortune Cookie App for Android, in part to celebrate the Chinese New Year as well. "Much more grows in the garden than that which is planted there - in bed" — with Ross and 2 others.



Ghost Orchid Protogrove: News from FL

Well y'all, tomorrow is the first ever Ghost Orchid (Proto) Grove Gathering and ritual. Wish me luck. I think I got about 13 people coming.

My Ghost Orchid (proto) Grove is starting to bloom. I am planing monthly rituals and an education meetup of earthly thought. I even have a friend who is helping me. She lit a fire under my ass. The Grove seems to be filling a community need. I am working on a Constitution, website and a few other mundane business type things. Advice is happily taken.

Alexandria (VA) Grove & Papyrus Grove: News from Egypt

I will be founding the Papyrus Grove in October on the banks of the Nile. Druids who visit me over the following 3 years will be required to answer a riddle of the Sphynx to secure free housing on their visit in Egypt, such as this one: "There are two sisters: one gives birth to the other and she, in turn, gives birth to the first. Who are the two sisters?"

But, if you are going to visit me in Alexandria (Virginia) before October, you'd better make arrangements soon.

Missionary Order of Celtic Cross: News from OK

The MOCC's annual Sacrifice of Chocolate Thor in Tulsa, OK. Four were in attendance, including the child that was given the chocolate treat...





David Fisher, RDNA Founder, news update:

Although long out of contact with the Reform since the early 1970s, David Fisher, professor of philosophy at North Central College: "...challenges us to step out of our comfort zones and to think outside our boxes." Sounds like our David! - John M.

<http://northcentralcollege.edu/academics/faculty/man-ideas-and-questions>

Deborah That is indeed David the Fisher! Thank you for spotting this quote, John.

Mike TheFool Good catch. I think he's written a few papers or books, I'll have to get my hands on them.

Mike TheFool Apparently there are quite a few David H. Fishers out there. Seems to be focus on Ricouer's works, questions of justice, evil and revenge in this world. A British author with the same name seems to be focused on church history and politics.

Deborah Not such uncommon names, even in combination, apparently. And John definitely found the 1965

Carleton grad among the others.

MAN OF IDEAS AND QUESTIONS

Versatile Professor Models History of Ideas

He's a man of ideas and questions.

"My focus," says David Fisher, professor of philosophy, "is to teach in a way that engages students, excites them and connects them with a whole range of ways of thinking and seeing."

North Central's acclaimed History of Ideas program is a perfect fit for Fisher, who regularly teaches courses that cross multiple disciplines and blend philosophy, history, politics and literature into a seamless course of study ... a study of ideas. He also teaches ethics, philosophy of law and graduate level courses.

"Dr. Fisher is really about dialogue," says Ryan Peters '07, an English literature major. "He's never given me an easy answer and has never dismissed my ideas even when they may have seemed outlandish."

Catherine Kustusch '06 says Fisher is one of the reasons she's at North Central. "He chooses to go the extra mile for his students ... and challenges us to step out of our comfort zones and to think outside our boxes."

Fisher believes questions are part of that dialogue. "I'm concerned that students make connections with the material that make it come to life," he says, "and that they raise questions in their mind, imagination and spirit."

He often asks his students to bring one or two questions on the day's reading for class discussion. After reading *The Iliad* by Homer, one student asked: What does death have to do with love? "It's precisely the kind of question we want people to raise," says Fisher. The lively, provocative discussions that followed led him to include the issue as part of a future course on love in the History of Ideas program.

Fisher's enthusiasm for teaching was sparked as an undergraduate student at Carleton College. A visiting professor had an engaging style that combined his passion about ideas and his many interests, from music and literature to science. "His different interests made him a great teacher and someone I wanted to emulate," recalls Fisher. "Ever since, that's been a focus for me."

Fisher has nurtured his own areas of interest, including reading and writing poetry and creating fictional stories for his children and grandchildren. He even tried his hand at professional acting. Traveling to the Balkan States and teaching students in Kosovo and Macedonia have been ongoing passions.

And, for nearly 25 years, he's been an ordained priest in the Episcopal Church and now serves as a priest associate at Trinity Episcopal Church in Wheaton, Ill. Although a part-time career, this second vocation has shaped his values and his teaching. "I'm a better priest because of what I do as a professor," says Fisher, and the reverse is also true.

He's inspired many of his students to pursue teaching, just as a professor once inspired him. Brady Gunnink '06 is one, calling Fisher "a wonderful model for how to share knowledge with the youth of tomorrow." Peters, who plans to become a college professor, adds, "Without Dr. Fisher's subtle but steady influence, and ever-present encouragement, I cannot honestly say that I would have such a desire. What I do know ... is that every day that I dress myself as a scholar and a professor, I will think of Dr. Fisher's example and hope that I can be but a little of what he is."

David H. Fisher, Ph.D. Professor of Philosophy

Professor of Philosophy, 1995-present

Associate Professor of Philosophy, 1988-1995

Clarence F. Dissinger Award for Outstanding Senior Faculty, North Central College, 2005

Coordinator of History of Ideas Program, North Central College, 1998-2003

Ph.D. and M.A. in Philosophical Theology, Vanderbilt University, 1976, 1973

M.A. in Religion and Drama, Columbia University-Union Theological Seminary, 1967

B.A. in History, Carleton College, 1965

DRUID POETRY

Down Under Haiku

(For my friends in the Southern Hemisphere)

The Season of Sleep?
She regales us in glory;
You must be confused!
-Jon D.

Season of Sleep

Earth Mother,
Rest well under your blanket of leaves,
Snow,
And silence:
Quiet the fields,
Soft shuffles hooves and paws
As you lay sleeping.

The Waters of Sleep,
Gather,
Crystallise,
and Form
On your lakes
And rivers,
And streams.

Clear, clear, water,
Three pulls and it is pure,
Deep from the bosom of the Earth Mother,
I lift my offering to you
And drink to your slumber
In the Season of Sleep
-Jon D.

Brigit Búadach

"Brigit Búadach,
Búaid na fine,
Siur Ríg nime,
Nár in duine,
Eslind luige,
Lethan breo.
Ro-siacht nó:bnem
Mumme Goídel,
Riar na n-oíged,
Oíbel echnai,
Ingen Dubthaig,
Duine úallach,
Brigit búadach,
Brigit búadach,

"Victorious Brigit,
Glory of kindred,
Heaven-King's sister,
Noble person,
Perilous oath*,
Far-flung flame.
She has reached holy Heaven,
Gaeldom's foster-mother,

Support of strangers,
Spark of wisdom,
Daughter of Dubthach,
High-minded lady,
Victorious Brigit,
The living one of life.
(*dangerous to swear - for perjurers.)"

_Domi

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar:
I love not man the less, but Nature more.
~George Gordon, Lord Byron, Childe Harold's Pilgrimage

My drum has many voices.
My drum tells many stories.
This drum is full of mystery.
This drum is full of dreams.
Listen to the drumbeat.
Listen to the heartbeat.
Now you hear the hoof beat.
Now you hear the wing beat.
All are One.

Shamanic drumming is a time-honored method for healing and helping others. It is a simple and effortless way to still the endless chatter of the mind, thereby inducing an altered state of consciousness. Shamanic drumming carries awareness into the transcendent realm of the collective unconscious, the infinite creative matrix of all that we are and have ever been. It is an inward spiritual journey of ecstasy in which one interacts with the inner world, thereby influencing the outer world.

-Lugdagh

there, over there, you see, there!
a new time to be met with grace
new happenings and thoughts
tuning in and out mind and place

there, over there, you see, there!
a new mind and a new heart
after leaving the old blistering bits
now out for yet another start

there, over there, you see, there!
new hopes and new surrounding
we will do whatever we are able
with joy, and rhythms, our temples pounding

there, over there, you see, there!
it is again another year
-Hennie

HENNIE'S ADDITIONS

the Queen of Faerie left
her people to make contact
with humans, more than human
and waiting for miracles

she lead the dancing
the shape-shifting
the humbling healing
the letting go of fears

the Queen just couldn't stand
the haunting of her home
by people trashing bushes
without ever knowing

well, what do we know?
-Hennie

Otherworld, Inner World,
just next to my heart
Otherworld, Underworld
was here from the start

Outer World, Daily World
confusing rattracing beings
Outer World, Daily World
unexpected lovely seeings

Otherworld, Inner World
my dreams will all come true
Outer World, Daily World
leaves me utter blue

One World is enough
-Hennie

to be brave and accept
to be sensible and weep
to be human and sooth

to be honest and speak up
to be rational and forgive
to be joyful and smile inside

to not loose well manners
to not loose last hope
to not loose friendship

may we be strong
-Hennie

never forgot the little boy
caring for crawling tiny creatures
singing for the birds
and playing with cats and mice

never forgot the teenager
humbled by the clawing feelings
driven by fanatical thoughts
and the hopeless searches in love

never forgot the busy man
working my brains out and about
showing off and bragging
and never content with whatever there was

will I forget today?
the endless thinking and wording
the pain and insomnia
and the giving in to a life in stillness and hazy sleeps
-Hennie

the local gentle people
have bit me on my tongue
for Otherworldly writings
so joyous, but most are much too long

they told me to be open
about the ties that do us bind
but forebode me this bragging
about the ways I just did find

ways to friendly neighbours
and into inner knowing
all good and well and hopeful
please don't burn, but keep it glowing
-Hennie

An ode to love. -MTF

A cup of sugar
A stick of butter
A pound of bacon
and thou, and thou!

Mule Song that is Sung to Auld Lang Syne:

On mules, we find two legs behind, and two we find before.
We stand behind before we find what the two behind be for.
When we're behind the two behind, we find what they be for.
So stand before the two behind, behind the two before.

DRUID VIDEOS



Celtic Winter Blessing

youtube.com

This is an original musical composition by myself, made using Cubase 6.5, my acoustic guitar and FastWest Quantum I lean



<https://www.youtube.com/watch?v=AJofQE3gCTU>

My interview in French on a Montreal radio station. 😊
<http://www.985fm.ca/audioplayer.php?mp3=205967>



[http://www.985fm.ca/audioplayer.php?](http://www.985fm.ca/audioplayer.php?mp3=205967)

[mp3=205967](http://www.985fm.ca/audioplayer.php?mp3=205967)

985fm.ca

98,5 fm - Vous le savez maintenant ! nouvelles, actualité analyses météo finance monde



The Hymn to Bridget, for Isaac Bonewits.

youtube.com

Isaac Bonewits, 1949-2010, was a leader of the neo-pagan movement most as



<http://www.youtube.com/watch?v=LnwIWiG3ow4>



Imbolc (Time Of Great CERNUNNOS RISING)

youtube.com

A live acoustic version of (great potential) this is



<http://www.youtube.com/watch?v=Z118EYIPKnM>



Song of Awen -

youtube.com

Song of Awen by have to say this is vector at least one



<http://youtu.be/N6Yc-CIF3Ys>



Gayle Drake often has frequent online concerts and accepts donations to attend if you enjoyed them.

<http://www.numubu.com/gayladrake>



The Nondenominational Holiday Botanical Celebration

youtube.com

Happy Holidays from The Brain Sco Merchandise - Teeshirts, tattoos an



<http://youtu.be/np67cwk-d8U>

Sebastien's long online interview in French

<http://www.985fm.ca/audioplayer.php?mp3=205967>

Well! That was a HUGE subject to broche with a radio host with a very narrow and ignorant view of what a druid is (no sarcasme or negativity inflected in this statement) in less than 12 minutes! He certainly was looking for a quack with a magic potion but did not find one. All he found was a normal man with sensitivities attuned to humanity, hee hee. Makes me wonder what this druid groupe is looking for in getting involved with the Quebec Charter of Rights????? Oh well as long as there are a few willing to stay in the shadows and practice a personal druidry and not seek the bright lights and politics of public statutes, I guess druids as a whole will come out on top and continue connecting with nature and her laws

OBOD turns 50, on Druid Podcast 82.

Long intriguing overview interview with Chosen Chief Philip Carr-Gomm

DruidCast - A Druid Podcast Episode 82
traffic.libsyn.com

http://hwcdn.libsyn.com/p/d/8/a/d8af223a1d9a2675/DruidCast_SHOW82_OBOD.mp3?c_id=6702130&expiration=1390457566&hw=23f0afa59e8ba18e05309a03902b2c4c

Sébastien That would explain some things.

Mike TheFool Yeah, those new upstarts!

Mike TheFool I like to think of them kind of like parallel evolutions. If modern Druidism had emerged in Britain and America in the 1990s, one of the two of us would probably had been the lead. As it was geographic distance and expensive conditions meant the American and British families developed in somewhat isolation, although I think the Americans got to see the Brits on TV every solstice.

Mike TheFool The Brits have the home team advantage of language, culture, history, and sites within their backyard. The Americans come from a more sturdy pioneer (exile?) stock, with more pressure from enemies (religious conservatives) in the Wild West. I'm sure alot of generalities could be thrown about to differentiate the two strains, but most of those differences are beginning to vanish with interchange and internet.

Mike TheFool I very much enjoyed Philip's 25 year overview of his chieftainship of OBOD. I highly recommend it for aspiring Archdruids. Lots of material relatable to running an RDNA grove and leadership lessons that will benefit you.



The Maker

A strange creature races against time to make the most important and beautiful creation of his life. The Maker has screened at over 60 festivals and won 22 a...

http://www.youtube.com/watch?v=YDXOioU_OKM

"Have you read a good book lately?" Necronomicon.



The Necronomicon

Do you want to be a nicer person? Are good things? Well keep looking. But if vistas of re...

<http://youtu.be/FnbYcB9ctu8>



The Adventures of Lil Cthulhu

Buy a Lil Cthulhu shirt or Necronomicon journal! <http://www.cafepress.com/ilic...> See More

<http://youtu.be/FOHJUrcVdJk>



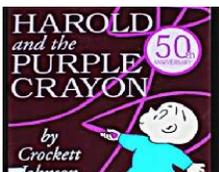
Try Thinking for Yourself

New infaxmercial from writer/director Joseph Nanni (The Necronomicon, Elder Sign).

<http://www.youtube.com/watch?v=4UXLJrs2rhM>

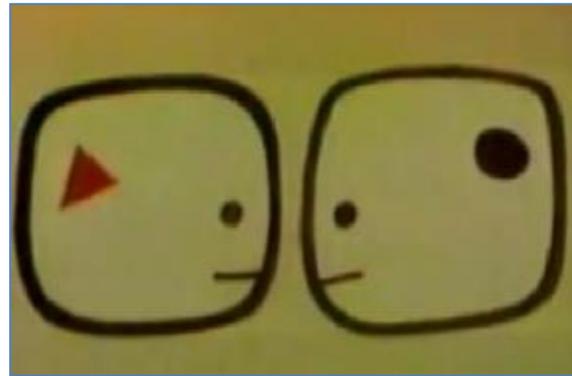


Lonely N on a hill praying to the sky for divine companionship. <http://youtu.be/btVGz294X0w>



<http://www.youtube.com/watch?v=ZVaOOgWyyJM>

Harold and the Purple Crayon



Here is an old and nostalgic cartoon about two men who had an idea and shared it with each other. After that, each knew twice as much. I like the gentle acoustic guitar being played throughout the clip.

<http://www.youtube.com/watch?v=axXTMUmTOyE>



<http://www.youtube.com/watch?v=zxYsgRsNg2s>

"My Hero Zero" from Schoolhouse rock. Emptiness can have an important role, even if you are just holding a place, which reminds me of Tao Te Ching: CH11

Thirty spokes meet in the hub.

Where the wheel isn't is where it's useful.

Hollowed out, clay makes a pot.

Where the pot's not is where it's useful.

Cut doors and windows to make a room.

Where the room isn't, there's room for you.

So the profit in what is in the use of what isn't.



Indeed. Remember [Anthony William Ensley](#) the scene in "Great Outdoors" of Uncle Buck and his friend (2 minute clip with annoying commercial...)

looking at the forest - <http://www.youtube.com/watch?v=H8H2xcht01Y>

SPECIAL VIDEOS: BOTANY 101

Druids like plants. A few videos on the scientific wonders of plants. First: Plant Cell Biology, then one on Photosynthesis, do plants feel pain, and do plants think?, and the wonder of trees, and perhaps a few more in the comment section. A bit of humor too!



Plant Cells:
youtube.com
Hank describ
amazing - dis
their cells are

<https://www.youtube.com/watch?v=9UvlqAVCoqY>



**Photosynthesis:
Biology #8**
Hank explains the
series of reactions
feed them... See I

http://www.youtube.com/watch?v=sOK3Yr4Sc_k



**The Sex Lives of Nonvascular
Plants: Alternation of Genera
- Crash Course Biology #36**

Hank introduces us to nonvascul
plants - liverworts, hornworts &

<http://www.youtube.com/watch?v=iWaX97p6y9U>



**Vascular Plants =
Crash Course Biol**

Hank introduces us
most diverse and in
the tree... See Mor

<http://www.youtube.com/watch?v=h9oDTMXM7M8>



**The Plants & The Bees: I
Reproduction - CrashCo
Biology #38**

Hank gets into the dirty de
vascular plant reproduction

<http://www.youtube.com/watch?v=ExaQ8shhkW8>



**Fungi: I
CrashCo**

Death is
feasting
almost...

<http://www.youtube.com/watch?v=m4DUZhnNo4s>



**3 Amazing Photosynthetic
Animals**

Hank's love affair with plants ta
slight hit now that he's learned
se... See More

<http://www.youtube.com/watch?v=AcX2n1rC4W4>



Can Plants Think?

Plants may be more in
you and I! Check out
<http://bit...> See More

<http://www.youtube.com/watch?v=u2GWd2j3qJ8>



**Which Came First - The Rain or
the Rainforest?**

This video sponsored by our Subbat
supporter Cookie Blast: Cookie Blast
App... See More

<http://www.youtube.com/watch?v=Y3OWgb0Bv-A>



Why Are Leaves Green?

Subscribe to MinuteEarth -
<http://dft.ba/-minutearth>
you ... See More

<http://www.youtube.com/watch?v=aAQYpra4aUs> part 1

<http://www.youtube.com/watch?v=545rqaOJQD8> part 2

DRUID PICTURES



CARLETON COLLEGE
2014 CALENDAR

...HE KILLED HIM WITH AN AX,
DRAGGED THE CORPSE HOME
AND FESTIVELY DECORATED IT
IN HIS LIVING ROOM!



1-15
© 1999 by Jeff Keane
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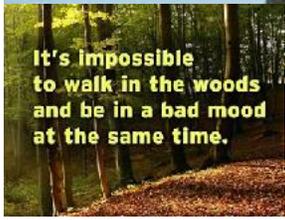
By
and
JEFF
KEANE

"Oh, that's an evergreen tree.
They're very shy. They never
take off their leaves."

I'm at that awkward
stage between birth
and death

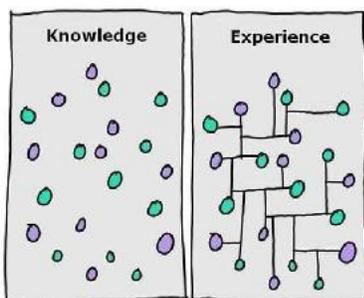


You can lead a
human to
knowledge but
you can't make
him think.



It's impossible
to walk in the woods
and be in a bad mood
at the same time.

Sure, You can Pray
for me and ... I'll
dance naked in
the forest for you.



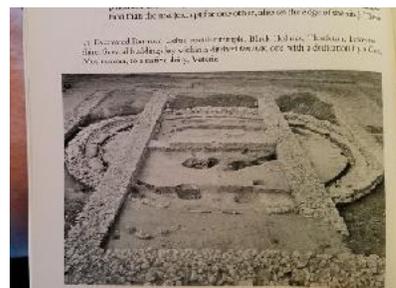
Emily Balivet



Portal in the Woods

I HONOR YOUR PATH
I DRINK FROM YOUR WELL
I BRING AN UNPROTECTED HEART
TO OUR MEETING PLACE
I HOLD NO CHERISHED OUTCOME
I WILL NOT NEGOTIATE BY WITHOLDING
I AM NOT SUBJECT TO DISAPPOINTMENT

DRUID VOW OF FRIENDSHIP



Caption: "Excavated Romano-Celtic circular temple, Black Holmes, Thistleton, Leicestershire. Several buildings lay within a ditched temenos, one with a dedication by a Celt, Moxuxsoma, to a native deity, Veteris."

NATURE IS NOT
MUTE,
IT IS MAN WHO IS
DEAF

TERENCE MCKENNA

Speaking of sigils, here is the photo in Stuart Piggot's book of the Romano-Celtic temple in Leicestershire. Of course this book was published a few years AFTER the Reformed Druids created the sigil. Special thanks to [Paul](#), one of my grovemates who let me photograph this excerpt.

ARTS AND CRAFTS



Vivian: Always repurpose your whiskey bottles.



Sebastien's bridget doll



Baron Dan's set of ogham on river rocks he handmade



John M's pewter from old trinkets, cheap rings, and coins, poured onto a sculpey mould

Domi on Imbolc Cooking:

The Brighidh ribbons are damp now from overnight, as they should be. The paperwhites and the daffodils are blooming on the windowsill. Everyone in this group still has their old ribbons except Ragnar, who said he would need a new one, so I have a new one for him; my others will go back over the altar.

The lamb is in the crockpot with pesto and lemon juice and potatoes. There is a lb of smoked wild-caught sockeye salmon. There is a half spiral-sliced ham, a garlic-black pepper rubbed sirloin spoon roast, and an almost 9 lb roasting chicken. There will be brown rice cooked in vegetable broth. There is watercress, and fresh asparagus. People are bringing cheese, Irish butter, veggie chili, shrimp, salad greens, wine, sparkling cider, chocolates and ginger egg custards, that I know of. The ritual space is almost all set up, and the tables are set, and the breads (two gluten-free, 3 regular) are baked. The barley is ready for the Cauldron of Intent; the readings are chosen. There is eucalyptus oil for anointing and silver for the well.

We'll be using the Voice of the Woods divination system, designed and made by Amanda Fisher, for the omens. There is Glenmorangie and plain spring water. The various candles are in place. I have done my morning devotionals and have plenty of time until people arrive. Brighidh's Blessings to all!



John M's stone sigil I have another block of it about twice that size. It was in an old box of rocks that I know I found in the Lake Superior vicinity, some of the rocks were Thunder Bay Amethysts, rough massive agates, others generic basalt. The provenance is a mystery at this time.



Joan's spiral cookies



John M's attempt of me photographing the moon with my DSLR... turned out decent!

"4. The Earth-mother is one.

5. The sun is her right eye, the moon her left; and the clouds are her silver hair. The rivers are her fingers, the oceans are cradled in her hands, as a child."

-Book of Meditations, 3:4-5, The Druid Chronicles



Sean's artwork, Irish Goddess Brigid



John M: Balloonist made a sigil for us at our coffee gathering.

RELIQUARY



[John M] Made a mini-reliquary to serve as an "Emergency Liturgical Kit" (ELK), put in a divider, and lined it with felt. My little green Mosser glass chalice that I found in a Northfield antique store fits perfectly in the coffer, a mini-flask contains the Waters-of-Life, I created a mini-booklet containing the summer Common Order of Worship plus 1st & 2nd Order Ordinations (I figured there might be fewer emergency liturgies in Winter), and included a little tigerseye sigil necklace & ribbons.

A fun and almost whimsical kit that I can keep in the trunk of my car. I think I'll get a larger flask which should also fit in the larger compartment which will

contain the spring water, as the mini-flask of whiskey would give it just the right ratio.

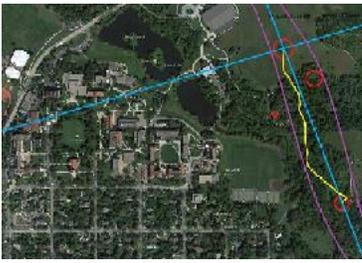
Other suggestions

A lighter, a pamphlette of some liturgical poem/songs, a small instrument (harmonica/pennywhistle) and used the robe to cushion the contents.

I was thinking of using a box that would just cradle the chalice, and everything would need to fit inside the cup. So many options, so many variations. I just wish I could find a box made of a better wood than pine or veneered ply. I'd like to install a lockable hasp on it, because the current Chinese style hognose catch tends to pop open if I tilt the box a little.

I could also fit a small stone coaster to use as a portable altar in the reliquary, and stones are technically the "bones" of the Earth-Mother, right? A veritable reliquary indeed! I miss my old tin lunchbox.

For the box I made for Carleton Grove, I almost installed pole rings so it could be carried like the Ark of the Covenant



Debate 1: Leylines at Carleton Arb by John M.

I got bored and drew lines of hypothetical Ley Lines at Carleton College. It was intriguing how I was able to grasp for just the right straws on the first try (if Ley Lines are just coincidental alignments). I have included one of my map-diagrams that I've been known to create from time to time, with unlabeled lines and circles which require a bit of explanation. Okay, a lot.

The red circles, from north to south, point out the respective locations of the Hill of Three Oaks, Druid's Den, Monument Hill, and the Druid's Circle in the Lower Arboretum at Carleton.

The blue lines that cross at the Hill of Three Oaks more or less represent the general "line of sight" directions of what I 'feel' to be the Ley Lines. I chose to put in the line that is closer to being horizontal to see what else lines up with the bridge over the weir connecting the Lyman Lakes. In the west, it lines up with Sayles-Hill Hall, a major hub building on campus with the post office, student activities, a place to eat, and a huge lounge. Seems fitting for a Ley Line in a contemporary setting.

To the east, and miles off the map, but not far, is Cannon Falls. The rapids and the water falls downstream on the Cannon River are nearly in a direct line of sight with the Hill of Three Oaks, the weir (small man-made waterfall) below the bridge at Lyman Lakes, and the community hub on campus. Supposedly Ley Line energy gets amplified when crossing waterways or aquifers.

The mostly vertical blue line was mostly drawn in to show the relationship between the Hill of Three Oaks and the altar stone in the Druid's Circle. I didn't happen to see what it lined up with farther south, but to the north, they line up perfectly with Farm House, which seems to have been home to many a druid over the years, and held forgotten druid knowledge up in the attic that was rediscovered, then later revived at the direct advice of Selena Fox. But I didn't stop there; I was curious to see what else lined up directly with that line to the north. So I checked the angle and made the measurements, and discovered that the straight line passes within a mile of Medicine Lake in Plymouth, MN. Medicine Lake was known as "Lake of the Spirit" by the Dakota tribe who had a village along the shore, which is now French Regional Park where the Oakdale Grove has held several services before. That almost qualifies as a coincidence!

The purple lines that gently curve around most of the gathering sites in the Arboretum reflect a more "organic" interpretation of the direction and possible shape of a Ley Line. Of course everything is purely speculative, but I tend to feel that Ley Lines might bear more semblance to veins on a leaf or capillaries within living creatures, maybe with the occasional sharp turn or straight line like a bolt of lightning, and the Earth Mother is just one giant flux capacitor which makes energy travel possible, for a lot less than 1.21 gigawatts! Lastly, the yellow line highlights the processional trail that most directly connects the Hill of Three Oaks and the Druid's Circle. Repeated processions are another theoretical way that Ley Lines form.

Hypothetical or not, the line of sight connections are intriguing at the very least. Of course we already know that the Skinner Memorial Chapel and "The Twelve" stones (of which I've only ever been able to count eleven) both line up with the Hill of Three Oaks, though even the Book of Stones mentions it is uncertain what this means. I sense a spiritual connection, at the very least.

COMMENTS

Mike: Looks like an article for the Oimelc issue. Anyone want to brave the cold and confirm them?

Sébastien Good work John! Love your "article" good submission for Mike

John Today I was drawing more lines to see what else aligned farther east of the Hill of Three oaks, and I was in for three surprises. Nothing much that I was familiar with to the north, but farther east, it went through Hager City, WI, which has the mysterious manmade geoglyph known as the Bow and Arrow.

John Michael Martens's photo. <https://www.facebook.com/photo.php?fbid=707460687398&set=p.707460687398&type=1>

John Then, If I continue the line in the opposite direction east-southeast, it passes directly through the Jeffers Petroglyphs site in Jeffers, MN. This serendipitous coincidence delighted me, while almost creeping me out slightly. Some of the carvings are estimated to be as much as 11,000 years old, and some of the symbols are circles with a single line through them, like the letter Phi (ϕ).

The carvings are on exposed quartzite bedrock, which gave me an idea to check a different quartzite outcrop 270 miles away in Wisconsin, a lone and abrupt hill called Rib Mountain in Wausau, Wisconsin. Intriguingly, in Ojibwa, Wausau means "a place that can be seen from far away" When I drew a line between the two quartzite sites in Google Earth, the line passes just 2.5 miles south of the Carleton College Arboretum! Coincidences are fun!

EDIT: Then I followed the south-southeast line farther south until I passed within 5 miles of Cahokia Mounds State Historic Site in Illinois, which has alignments with the solstices and equinoxes. Mind = blown.

John Michael Martens's photo. <https://www.facebook.com/photo.php?fbid=707463377008&set=p.707463377008&type=1>

Scott This is a HUGE sign in my opinion. Now that you've discovered this, I believe it deserves a place in RDNA literature, and possibly liturgy/ceremony.

Scott Also, at what point does the line between Rib Mountain and Jeffers cross the Cannon River or the city of Northfield, and is it anywhere near the Castle Rock ruins?

John I wasn't able to identify any known alignments at first glance, as the line connecting the Jeffers petroglyphs to Rib Mountain passes 2.5 miles south of Carleton College, and the Castle Rock sandstone column is about 6 miles due north of Carleton. Actually, now I wonder if the Indian Mounds in Saint Paul line up in some way...

John Ok it's official, if you connect the dots from Indian Mounds Park (which once had over 37 burial mounds, but now has only 6) to the Hill of Three Oaks, the line passes within half a mile of Castle Rock, a natural sandstone erosional remnant hidden in a secluded oak savanna. The Dakota called this rock formation "Inyan bosndata", meaning Standing Rock, which was also the ancient name of the Cannon River.

I connected the line from the center of the 4 largest mounds at Indian Mounds Park today. If there were more mounds east of those, which there were (the modern pavilion is on the site of the bulldozed Grand Mound) re-centering where I started the line from would almost certainly form a perfect alignment with Castle Rock and the Hill of Three Oaks.

Scott Can you see if your line from the hill of three oaks through Indian Mounds Park passes anywhere near $46^{\circ} 8' N / 92^{\circ} 58' W$?

Scott This is about 3-4 miles west of Sandstone, MN

John The line connecting the Hill and the coordinates passes 2 miles west of Indian Mounds Park (specifically, right through the Landmark Center, but misses the Capitol). Considering the distance between the Farm and the Hill of Three Oaks is 116 miles, you could face 184° south and the line of sight would be nearly the same as the direction of Mounds Park.

Additionally, facing 184° south at the Farm would also align the Hill of Three Oaks with Monument Hill directly behind it. With this alignment, the line passes through the crossroads that leads to Castle Rock, 0.6 miles from the formation. A pebble from each place could make a good meditation aid for connecting.

Rhiannon To confirm why do you not just map dowse instead of braving the cold?

John As a native Minnesotan, it is one of my hobbies to resist cold. Plus I have a Russian fur hat that gives me a +4 Passive Defense against Ice Dragons

Debate 2: Mike's Obsession with Fire Altars



Fire altars. You can get the measurements from the Druid Chronicles. Never really seen anyone build one out of stone. John Michael Martens will no doubt build one cleverly in the next few years. You can read about early RDNA fire altars at Carleton in the 2008 issue of the Druid Missalany <http://www.rdna.info/druidinquirer03.doc> which has lots of reading material.

Not at all similar to our first altars built of stone to burn the sacrifice, I noticed this photo on wikipedia ([http://en.wikipedia.org/wiki/Altar_\(Bible\)](http://en.wikipedia.org/wiki/Altar_(Bible))) of an ancient Israeli reconstruction that is portable barbecue. Naturally, in fire prone sites, fire sacrifices are not feasible (e.g. California).

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Mike TheFool So who uses fire at their services to incinerate their offerings?

Mike TheFool The original stone altar designs may have varied in size after the poor record stand model was abandoned, but seems impractically larger than even most deluxe modern BBQ stations that Sean has experimented with recently. A cubit is roughly 18 inches.

9. And the altar was about four cubits long, and about three cubits wide, and about three cubits high.b *

10. And there was a passage through the center of it which did extend from the top of the altar down to the very bottom thereof, and through it could pass the smoke of the altar fires.*

11. And it came to pass that they did become apprehensive, for they did perceive that the mortar was still not dry;

12. and they did say: "Behold, the mortar is not yet dry, and the Anti-Druid will come and he will tear the stones from their places in the altar before they have been fixed there by the drying of the mortar."

Peg Or, in California, we use fire-approved sacrificial altars - BBQ grills

Mike TheFool I figure portability could include a tiny camping stove, or a simple insulated charcoal box the size of a cigarbox. Those incense charcoals are sufficient to incinerate a few green leaves or flowers.

Glenn Don't know if these were ever used for sacrifices, but portable grills go way back: <http://www.livescience.com/42414-ancient-cooking...>

Ancient Greeks Used Portable Grills at Their Picnics

www.livescience.com

The ancient Mycenaeans inspired Homer's "Odyssey" and "Iliad," and perhaps Greek...See More

Rusty <https://www.facebook.com/photo.php?fbid=10150818046599763&set=a.44354944762.52966.639004762&type=3&theater>

Mike TheFool That's good Rusty, but you have to be carefully talking about smoking pot in public.

Mike TheFool Those souvlaki trays have easy-to-tie on rope handles to carry them to site!

Rusty Mon That is a picture of me in the Black Mirror...with a mask. We usually have the Big Cauldron fired up, using 121 proof Rum...when you strike the side, it goes: "Bong!"

Mike TheFool Again, Rusty, talking about bongs while smoking pot could attract unwarranted attention.

Mike TheFool Oh so you use the spirits for communion and combusting? Make sure not to confuse the two processes.

Mike TheFool Sean is our expert on burnt offerings, what's your suggestion, Sean for the Druid on the go who needs to burn something?

Rusty Mon There is no Smoke, in Rum-Fires...unless you get too close! We add Mistletoe and various other "woody herbs"...on windy nights, we add a screen...

Peg I second that Sean is our expert

Mike TheFool For a little humor on burnt offerings at an altar... The story of Elijah on Mt. Carmel Enjoy Note that this god is Baal, who is totally not our Be'al. <http://youtu.be/IFOTnBz-PCK>

Evolution of Apologetics

How the mighty have fallen. Perhaps it has something to do with no longer being ...See More

Sean I suggest a small bowl with charcoal and incense for a druid on the go. A small candle for burning small pieces of paper is very handy too.

Mike TheFool Functional and affordable. There ya go.

John At Earl's 2nd order ordination, we brought my cast iron cauldron and used it to shield a candle from the wind. It was too damp to burn the sacrifices though.

George Having a three foot square Fire Pit in the Middle of a large concrete 15' x 20' slab by the Hillsboro Canal works for us. Otherwise we use a Cast iron Cauldron, we have many sizes (as we sell them too).

Mike TheFool Putting fire in a cauldron (counterlogical as it may seem at first) does seem to be increasingly common. I also like those old fashioned standing ash-trays one used to see at indoor lobbies. <http://images1.americanlisted.com/.../9608-tall-antique...>



Mike TheFool For those wishing a Druidic stone altar, go no further than many outdoor garden/landscape stores that sell stone benches, that look a little bit like a certain monument in Wiltshire. Come real cheap. Not really portable though. Bring a censer to place on top of them. Concrete or wood is easier to inscribe of course. <http://www.omistonestonework.com/images/stone-bench-lg.jpg>



Mike TheFool Just in case you can't locate the official order of consecration of altars amongst the 210 liturgies of ARDA 2, here's a convenient copy below. It also works for grove sites and tools and garb if you wish.

Order of Consecration
By David Fisher, 1963

The Exorcism
(The Archdruid shall walk about the altar to be consecrated saying all the while "Dalon Ap Landu", three times)

The Invocation
Mighty and blessed, fertile and powerful, to thee, Earth Mother, we sing our praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

The Petition
Mighty are thy works, O Our Mother. Mighty are the rocks which thou has turned out of thy side, and which we gather together here as a sacrifice of praise to thee.

X: Grant us thy blessing.

We, thy worshipers, have raised this altar that thy power might be praised.

X: Grant us thy blessing

Attend us now, o Spirits, as we lighteth this fire of consecration.

{Originally "as we offer this sacrifice"}

X: Grant us thy blessing

Here the fire shall be lit upon the altar

X: Grant us thy blessing

Accept this, consecrate it.

X: Grant us thy blessing

As we now hallow this altar with thy Water of Life, Thou, Dalon Ap Landu, descend and dwell within this altar. Sanctify it, protect it from the defilers and fill it with thy power.

(During the above, the Archdruid shall sprinkle the Water of Life on the four corners of the altars.)

The Chant (the Congregation)

Hallow this altar, Hallow this altar,

The Answer

I call upon the four Spirits to give answer if this sacrifice is not accepted in the Earth-Mother's sight. I call on the Spirit of the North, of the South, of the East, of the West.

Praise be, our sacrifice, dedicated to the renewal of life, has been accepted.

(Here the Catechism of the Waters and the Consecration of the Waters will be done)

The Benediction

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayers and that you go with her blessing.

Peace. Peace. Peace.

John Stone bench looks like a dolmen! Add a third stone and it becomes a cromlech You could easily give it an astronomical alignment, too

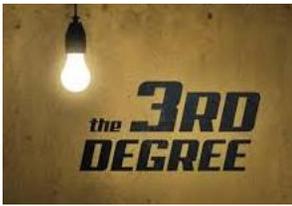
Mike TheFool Let's not re-invent the wheel, when mass marketing provides us serviceable Druidical materials.

Mike TheFool Landscapers will gladly deliver it to your remote forest location. But don't play games by asking that the delivery personnel be virgins with few family or friends, that is a total tip-off.

John I subscribe to Vermont Country Store email promos, waiting in hopes that the Mosser Georgia Style Glassware goes on sale soon

Wolf I gather up written prayer requests, sprinkle sandalwood oil on them and burn them during the service

Helgaleena Healingline Any fire place outdoors can be my altar, including an abalone shell held in hand. Usually though I use a BBQ grill.



Debate 3: Marty and Ancestors & Training

Greetings All. I have a question that might seem a little out of place but here it goes. Now I have seen a lot of druid websites which talk about degrees and all. But My belief in druidism was passed down by my ancestors. So my question is must one have a degree to be consider as a druid? -Marty

Mike TheFool in the old days most professions were passed down within families including farmers. few do this nowadays, and modern druids and pagans are often first generation pioneers in their faith, and many have some reservations about restricting their own children to the same exact path of paganism or druidism as themselves, actually. they prefer to give options, but share their faith with their family in the meantime. continued..

Mike TheFool some modern druid froups (as none of the ancient groups exist anymore) give membership rightes from the group. there are many druids out there who claim to be druids generically by belief and/or action without external validators. the rdna makes no bones that we made up our system, although we like to think we had "a calling" from some "gods" as writtinen in the chronicles. one is a "reformed druid" by "ordination" at a service to first order traditionally, so that is from the group, I suppose, but nearly all folks I have encountered considered themselves "a druid" of some type before associating with our brand, and the curse of distance keeps even many of our enthusiastic online particiapnts from access to a grove and ordination, yet I think of them as reformed druids (in waiting, if you will). the formality of that ordination isn't a barrier to group participation. many go years without entry to 1st order. a schism (RDG) has leant towards online/phone ordinations. continued..r

Mike TheFool last point Marty, if by degree you mean higher education, then no, one need not have a degree to be a druid, although that may help your path with extra tools. we don't have a formal study program, except observing the seasons, interacting with members, contemplation, reading at will on topics of interest and skimming older rdna repositories. RDG, ADF, OBOD and AODA have more organized study courses which I would recommend, at a fraction of the cost of a single college course, and would be most helpful background knowledge for a reformed druid. as for anecessors- the rdna doesn't put a lot of emphasis on this category of inspiration either in veneration at rituals or ethno-cultural study of the celts. but many individuals do have personal regimens or grove focii on such matters at their discetion, just not a rdna-wide practice or requirement. hope that helps? interesting question!

Mike TheFool I think many modern druids feel an ancestral pull to a pagan path, and found druidism to be their best way to express it, even if they aren't "celtic" in ethncity. however, a substantial number become druids because it was the only close group nearby at the time. I think many of us feel empowered guided by a summons or vocation from a divinty or deity separate from supernatural ancestral figures. I for example felt a calling from earthmother at first, but was mostly a victim og geographic closeness at Carleton, and later had strong relationships with dalon ap landu, ogmos,lugh, and sucellos. my mentor-student relationship with older rdna members was an important part of molding my focus and learning from their mistakes in a pre-ARDA age of few documents. there are many paths to awarness in reformed druids both formal, informal and some quite unorthodoily bizarre and roundabout. the proof, they say, is in the pudding as your druidism matures through the years. it isn't a whiz-bang-boom "study this and that and you're all done" type of process. sorry, too much rambling.

Mike TheFool marty, druids in conferences spend an inordinate amount of time comparing qualifications, arguing over who has the "right" to use the term druid, and trying to foist their definitions upon eachother --- rather than just share experiences and wisdom. I hope this rdna conference will be more of the latter, but we have had some doozies of debates and internal schisms over the years ourselves, and sometimes once or twice lost a temper or two - or gasp!- said a curse word or impolite word!! .

Marty Wow, So sometimes the groups of druids all over are not quite sure what is a qualification to be a druid themselves. Well that make a lot of sense in reading these websites. another question would be why are there some many organization of Druids? I guess the degrees are with in their own teaching of being a druid.

December 29, 2013 at 6:59am · Like

Marty <http://www.druidcircle.org/druid/index.php/en/...>

New Order of Druids - New Order of Druids

www.druidcircle.org

New Order of Druids free online Druid community worldwide

December 29, 2013 at 7:01am · Like · 1 · Remove Preview

Marty This one shows the degrees http://bmdo.org/online_courses.htm

Online Courses

bmdo.org

December 29, 2013 at 7:14am · Like · Remove Preview

Mike TheFool there are many groups. before the -nterent, distance and isolation led to separate paths growing up here an there. many of the fraternal brits have schismed quite a bit over philospfy/charity/magic focus orientation. in recent years many larger groups have had internal schisms due to personal issues, politics. or orientation of worship or by laws. there are also a lot of groups which are

merely collections of followers around a single teacher (i.e. a cult in the technical sense, but not the popular sense)). some groups are merely a band of friends with no long term plans as a movement. rdna split into NRDNA, sdna, hdna, redg, adf, mocc and then keltria on the american side. it is always easier to split and schism than to unite for druids, just as it is for mainstream faiths. astroubled marriages stick together for the children or shared assets, many big religions avoid formal schism. druids have little of these incentives to stay together. besides most individual druids "play the field" during their start up years, so they don't have a great solofocus on a single group that most christians have growing up with their parents for 18 years. druids seek either the nearest group or the best fit, and many subscribe to numerous newsletters and online facebook groups, because the small number of druid resources makes this the most viable ways to get satisfactual input. quite a few of these groups you see are smaller than 20 people with perhaps one or two movers and shakers. druids today have a choice of pickings, or can start a new group at the drop of a hat. many disapear as quickly too without a formal goodbye!

Mike TheFool while mainstream faiths employ "damnation" or "excommunication" or violence to prevent apostasy or schism of heretics, there is no such general practice amopngst pagans or druids, although some ill will might ensue to be sure, time and whiskey soon wear down those edges. I am unsure if ordination is "permanent" in most other groups if a member leaves the fold, I think not. in the rdna one keeps them for life, although one could theoretically self-abandon them perhaps. it depends on the bylaws of each of those other druid groups. however, just because you loose a group-validator-title doesn't mean you lose the knowledge, wisdom or experience you gained in the process. that;s why we say, once a reformed druid always a reformed druid, not out of clingyness but realization that our ways will influence members and aid them long after they travel onto other geoups.

Mike TheFool bmdo also has a study course, yes. I think there is a trend in modern groups to publicly list their "priest" level members to avoid imposters' claims and besmirch their group name.

Mike TheFool I'd be more concerned about a druid group's "community vibe" rather than their august titles or claims of secret knowledge. there's a lot of published material out nowadays to keep folks self-study busy enough if they have any personal academic discipline. I devoted a section of www.rdna.info/uwp.docx to this aspect to suss out the bad apples, although I have run across very few in the druid camp. a quick google of the group's name and "scandal" or "controversy" should also be a good research tool and the start of questions when examining a group's references and "street cred".

Paul Uh, Mike TheFool your link doesn't work.

Mike TheFool try www.rdna.info/uwp.doc without the x? i need to do a 2014 update as a new year resolution.

Mike TheFool one could subdivide the greater drud movement by 18+ different wedges, and its hard for many to be bothered to officially work together. the druid network and cbdo are two such attempts, but it is like herding cats, as they say.

Mike TheFool the ancient druids might have been as splintered, but we'll never kow.

Sébastien Wow.... Mike, you have almost written a entire book. Good job.

Sébastien I do agree with you that schism is prominent in druidry. I have met a lot of people that get lost between the divisions. The Druid Network is on of them. Making Druidry an official religion in the UK was not totally accepted within the druidic community. Still is a hot topic amongst druids. Because no one can truly speak in the name of druidry. Recognized as an official religions goes kind of against the core philosophy, ethics and beliefs of many druids.

Mike TheFool once i get talking about druidry or jokes (or both) its hard for me to stop....

Mike TheFool i ama bit put of date on the druid scene, not enoigh time to follow all the different traditions, barely enough time to keep up with my own.

Stacey J. I think this would make an excellent article for the next Druid Inquirer.

Stephen A good question and good answers, thank you all. Wish I had read this a year or so back.....could have saved myself a bad case of mental indigestion from too much time at the druid information buffet. After all the reading I find there are some aspects of several flavors of Druidry that work, a lot of things that don't, and some that leave me scratching my head in wonder.

After some time to thresh out the grain I may settle down to one or more courses of study and advancement. Or not, depending on the outcome of the ongoing discussion between my desire to be of service and a decidedly solitary nature. What a mess.

Mike TheFool Given the amount of fanciful, inspirational, mashed-up guesswork that floats around about the ancient Druids, I generally advise the new Druids to get an academic foundation about the Ancient Celts, to better separate known facts, possible theories, and fallacious speculation as they proceed with their Druidical readings. Fortunately, since so little is known, this doesn't take much time, three or four footnoted books by professors is enough to get the groundwork established. One based on classical sources, one on archaeology, and one based on folk sources of ancient Irish and Welsh literature usually. Now, mind you, the fanciful ideas by

some very inspired people are fun to read and are useful for patching holes in the available facts, but you just can't go saying they are facts or kind-of-certain. The theories might have truth, or compelling power behind them, but you have to keep a small corner of your mind free and realize that the idea might be disproven by the discovery of another manuscript or the shovel of a digging archaeologist the next day. Not that all beautiful theories disappear in the face of facts (see Christianity...) but one has to have some objectivity in the enterprise or one will get swept away by the current flood of books out there. There were like 20 books in the field in the 1960s, now there are perhaps 400. Lots of Druid groups now have started filtering the mess with book lists - a good place to start. Examine a book carefully before you start, does it footnote its claims, which books are listed in its bibliography, is it a logical narrative, does it make tight comments on discoveries or shoehorn them into established narratives? Does it overgeneralize between region or time periods. Put on your star-and-moon thinking cap.

Marty <http://www.sacred-texts.com/neu/celt/>
Celtic Folklore

Marty <http://www.sacred-texts.com/pag/idr/>
Irish Druids and Old Irish Religions index

Mike TheFool Going to primary resources is always a good idea but the first time through, it's a good idea to get an overview of the big picture, before the delightful mucking about in the weeds with ancient texts. With the study of ancient Druids one is working with Classical greek and latin from 700BCE to 500CE (a huge period of change in the world), from Asia Minor to British Isles. Then there are Irish manuscripts from 600ce to 1200ce, Welsh books in the early medieval ages, archaeology, bad antiquarianism from the 18th and 19th century (where Stonehenge = druids, and Iolo Morganwg's forgeries) and folklore anthropologists for the 19th and 20th century trying to back-analysis scattered customs into long vanished vibrant traditions That's a lot of linguistic ground, historical periods, genres and disciplines. It's a formidable task! Most of us won't admit our own limitations, you know, because modern Druids tend to be brainy know-it-alls. I tend to be a bit more humble than some, but ego gets in the way of objectivity in teaching to our grove members what we have learned. In the Reform, it is more accepted practice to say "I don't know, and may never know the answer to that question." which isn't really a dead-end to the conversation, but a beginning to honest discussion.

Marty Mike TheFool, a personal question if you do not mind-Can you tell us of your journey and how you started on it and what teaching can you give?

Mike TheFool A great part of Druidical study is telling people what is not known and not certain. In Reformed Druidism, we lack so many of the positions, infrastructure, and doctrine/dogmas for a standard religion, that people keep assuming we must do x, y, z, like Christianity or even other Druid groups. We don't even agree on whether we are a religion or philosophy. We disagree a lot, and when we realize how many areas there is disagreement, we eventually realize it is better to concentrate on areas we can agree upon, which is nature, the here-and-now, the seasons, good company, beauty, art, and our own experiences and a good glass of whiskey around a warm fire. There is more than enough ground for fruitful interaction within that small realm of certainty. Each to their own opinion about the rest of topics. Let others spill blood and ink over the unprovable.

Mike TheFool take a look at my interview in part 10 oral histories of www.rdna.info/arda.html that captures my thoughts in 1994. I should update that one, I think.

John Considering that we have very few unbiased historical facts on what the druids did or believed, it leaves us with a lot of room for creativity, which is in part why it is so tricky to pin down a definition of a druid. Aside from the basic nature focus, it gives us the relative freedom to let us self identify as druids. For those who wish to explore specific paths, there are quite a number of organizations to try out, but many are content with a solo path, and their own personal gnosis as it comes to them.

Mike TheFool The majority of "druid" title individuals are either voluntarily or involuntarily solitary for much of their pathway. Don't let geographical distance get in the way of interaction though, unless you're just plain unlikeable, then do us all a service. Every religion out there wrestles with self-definitions, even the older ones, because he who sets the definitions can exclude or include various factions he dislike or prefers, which is a type of power.

Rick I suppose I would agree with much of that, Mike TheFool, but would, with some avid curiosity inquire, "What is it that confers the 'unlikeability'?" There are those that are contrary, others who rebel, some few cantankerous, quite a number just plain ...See More

Mike TheFool bards of a feather flock together, i suppose. druidry often makes for strange bedfellows.



Debate 4: Ted's Crane Bag

So seeing a post about crane bags, i will be working on one. More for the journey of knowledge that it will lead me to then use at this point. I have read some things but look to the more experienced druids for some advice. -TED

Mike TheFool Here's a tune for your bag. "My dame has a lame tame crane, my dame has a crane that is lame, please gentle Jane let my dame's lame tame crane, feed and come home again."
<http://sniff.numachi.com/pages/tiLAMETAME:ttLAMETAME.html>

Mary What is a crane bag? I ask, because some of my ancestors were from the Irish village of Ballycranbeg, and I have to wonder if there is a connection.

Ted Well google druid crane bag to see more. As i can understand its a bag of any size that you can carry your druid gear in. I.e. wand, sage, stones or anything that helps you be closer to nature. Survival gear or a book and blanket to sit and read at a favorite spot in nature

Ted Also im very new to this and have no real knowledge.

Mary Interesting. I will google it.

Mary The origin of term "Crane Bag" may be metaphorical. Look at this quote, in a reply to the editors, by the mythologist Robert Graves: "The Crane Bag was a metaphor, drawn from the ornate chess-bags of early Irish legend, or an alphabetical secret. The alphabet consisted of the original and additional signs belonging to a deaf-and-dumb means of communication, apparently Pelasgian in origin, used by Irish poets among themselves. Their early Milesian ancestors had borrowed it from the Goddess whom the Greeks credited with its inception; and the Crane was their totem bird, as it was for Greek poets."

~ Robert Graves <http://www.nybooks.com/.../arc.../1967/oct/26/the-crane-bag/>

Mary The physical object of a "Crane Bag" to which you are referring is a symbol, a physical embodiment of a poetic idea. It is probably important to think about the possible root of this symbol, the reason for its existence.

Paul For some reason, a lot of what Robert Graves wrote is seen as "poetical" or a form of taking poetical license. While some of what he wrote is considered to be based on factual evidence. What he says of Crane Bags may be true. However, in most modern Dr...See More

Mary Most spiritual groups do manufacture physical objects as symbols of philosophical ideas, ususally as a reminder of the original idea, and that is a good thing. The problems occur when spiritual groups lose the thread of reference, and begin thinking that the object itself is the center of focus. What is important is not the object itself, but the philosophical idea that lies within it.



Debate 5: Rick's Ideas for Imbolc

Making a few plans for Imbolc. Friends at work and elsewhere are intrigued when I mention that the spring season for me begins the 1st/2nd of February. They like the concept, until they learn that winter's onset is at Samhuinn . . . I'll be interested to read what others here, both solitary and in groups, include in their observances and rites when the "ewes' milk freshens." - RICK

Domi We do preventative health magic as well as any necessary healing magic at this time; we include watercross (first spring greens) in the ritual and in the feast, along with dairy products and heavily herbed lamb; salmon of wisdom, of course; we again place ourselves under the protection of Brighidh, each yanking out a few hairs by the root and feeding them to a flame as sacrifice and using traditional material from the Carmina Gadelica about her and the protections we ask. We send home pieces of the blessed ribbons home with everyone for use in healing work throughout the year.

Mike TheFool and candle making/blessings, smithing, poetry/song. plenty to do

Sébastien Here it marks the beginning of the mating and breeding season for Ravens, hawks and owls.

Joan Still in the fierce grip of winter, I prepare to start seeds indoors. I thank the local trees while watching for the early thaw when I tap the maples (usually a couple weeks later). We see some interesting moonrises and moonsets this time of year. On Imbolc, I bake cosmic spiral cookies (think Newgrange). Pics to follow.

Vivian I am going to an Imbolc Festival, with a lot of my friends. I think one of the local Wiccan priestess is doing the ritual. I am teaching a class on making a rain stick. I am for the most part bang my drum and dance round the fire.

Helgaleena Maple syrup starts running, the sylvan equivalent of the ewes letting down their milk. I also remember the Mardi Gras/Lent contrast of fat and lean. Cheese Danishes. Runeberg cakes made of ground almonds and jam. The flame of Brigid, the March of the Winter king Heikki fraternizing with Louhi the witch of the farthest north. 'Brigid's bathwater' which is beer.



Debate 6: Kirk's Idea of Reawakening CoDAL

I think you Third Orders should reawaken the Council of Dalon ap Landu (gasp!) In todays online world it should be far easier to operate.....whats the worst that could happen? Another 'Isaac Bonewits Affair'?.....so what, already survived one.....or if it turns out to be ineffective and pointless just put it back into hibernation.....no big deal lol - KIRK

Kirk or perhaps the very idea is pointless and or would not be possible...

Jon D Kirk, I don't think it will happen.

Kirk lol.....odds are pretty bleak aren't they?

Jon D I would say. Some things are better left as they are. The CoDaL has been in abeyance since the early seventies and the RDNA has continued on never the less.

John At the 50th Anniversary, the 3rd Orders (& up) met together to plot what to do for the Vigilers. Whether or not they called it a council, in my mind it could well have been the first/largest Council of Dalon Ap Landu meeting in a decade or more, albeit unofficial. Supposedly a Council would still require 2/3rds of 3rd Order & above, which means a vast majority of them, including 2/3rds of the Carleton Arch-Druid Emeriti and the current chairperson (Arch-Druid of Carleton Grove) who I believe is actually still of the 2nd Order. Bureaucracy aside, I think it would be fun to at least participate in an honorary Council of Dalon Ap Landu (aka CoDAL)

Glen As one who remembers the "Isaac affair", I agree with Jon. The one thing that was settled is that the Council of DaL cannot settle anything, and should not try. The RDNA has gotten along without it for over 2/3 of its history and is doing just fine. Today's online world lets everybody contribute, not just the 3rd Orders.

That said, as an Arch-Druid Emeritus of Carleton, who sent and received mailings to and from said Council, the name does have some sentimental appeal. Just don't get the idea it has or should have any real power.

This reminds me of "When Britain Really Ruled the Waves" from Gilbert and Sullivan's *Iolanthe*, in particular:

"When Wellington thrashed Bonaparte,
As every child can tell,
The House of Peers, throughout the war,
Did nothing in particular,
And did it very well"

Sébastien Hmmmm.... does the CodAL call for the majority of all 3rd order druids to be present in order of making the Council of Dalon Ap Landu declare valid? I'm not sure if we have all of them officially counted. Mike tried a few times to put together somewhat of a count. Would not be an easy task.

Sébastien Plus every druid, druidess and groves are very independent from each other. I got a feeling that some would like to see changes in how RDNA is administrated. Some have always called for better organization and better hierarchy, and some would like us to abandon the grades and the apprenticeship system. Imagine the debates. Decision making is not always easy, even in this Facebook RDNA group. It is also independent lol

Mike TheFool Well it would be humorous to try to assemble a quorum of mostly sleeping priest/ess/es together, try to get them to agree on any resolution unanimously, and then watch all the boycotting priest/ess/es and protogrove Druids ignore the new rule, just like they ignore the old rules. A great bureaucratic game for those with a lot of time. That said, it could possibly provoke some hand-wringing insightful discussions of the "very nature of Reformed Druidry" in the new age during discussion... but then again we can do that here too. Groves already have quite a bit of independent freedom, as do priests, so by making further rules or resolutions they would be giving up something. The only items on the books for resolution by CoDAL is to elect a new Patriarch of the 4th Order (which has been embarassingly leaderless for 42 years now). It would be nice to officially proclaim that no sexism, rascism, hetero-ism, etc. are tolerated in the Reform - but most people know that already. Be nice to address the distance issue for ordination and technological issues, but that is dealt with already on a case-by-case basis. So while an amusing and insightful exercise, I am not sure any want to put the hundreds of hours to carry through a resolution. I believe there are 129 members on the rolls for RDNA/NRDNA, with perhaps 7 deceased, and many of the older ones may not be digitally-enabled.

Sébastien Thank you Mike!

Stacey J. Pick me! Pick me!

Mike TheFool What, you want to be a Matriarch?

Stacey J. Yes'm.

Mike TheFool Well, why not create a new order, designate yourself matriarch? Any subject ideas, off hand?

Stacey J. It's not the same as one of the original 10. But it would be the Order of Cernunnos. It sounds like you have someone in mind for 4th.

Stacey J. Wait, I thought Joan was the Matriarch of the 4th. At the 30th Reunion she was offering ordinations to the 4th Order.

Mike TheFool Well Joan indicated interest back in 1979, but hasn't done much since then with it. I'd hope any candidates have an interest in medical science or reiki or something.

Mike TheFool Cernunnos in his wild forest aspect?

Stacey J. Not since 2003 that we know of. She doesn't seem to have an online presence, not that you need one. I got her number from Larry if you want to try and reach out to her. I don't know if she's retired from nursing yet.

Stacey J. Yes.

Helgaleena I'm already a Matriarch of Lugh. It's lonely at the top, but the initiation was a doozy.

Sébastien lol

Stacey J. Deborah is a Reiki Master and does life coach work. That is healing work.

Kirk perhaps the council could 'reform' (pun intended) as an advisory council only, not to govern or pass regulations or dogma since nobody would want that anyway.....but a council of elders.....Third Orders serve that purpose already, but in RDNA in its current form its hard for new people to know who the Third Orders are aside from the prominent ones.

Sébastien Everything in theory looks good, even teleportation in theory...

Kirk indeed haha

Mike TheFool A few attempts have been made to make an official collection of ADs or Priests. Probably the best approach is just to have a handful declare themselves a grove-building consortium with a clever name like Grove Organizers (Unofficial) Reformed Druidism (GOURD) with a constitution saying their purpose is to 1) take aspiring priest/ess/es under their wing (maybe 1 a year is reasonable), 2) help a struggling grove get their feet under them, 3) bitch and complain about how none of the other grove members ever do their fair share, 4) not to official present themselves as the formal representatives of the greater Reform or sub-branches. Open to 3rd order, and anyone organizing a protogrove, if they don't post once a year to the conference, they are considered to have lost interest. Can vote 66% or more to say "something is consider a good idea or bad idea in our opinion, without penalty or injunction to practitioners who disagree."

Mike TheFool If you'll note, the early founders picked the youngest member (Carleton AD) to lead the "elders". :) Obviously a system not designed for effectivity.

Kirk (GOURD).....I like it!

Mike TheFool And if you leave the group, you are out of your GOURD?

Kirk exactly! lol

Oriana If this organization gets any more organized Ima have to schism into the junk drawer.

Deborah Delighted to see the ur sense of play showing up here!

Mike TheFool While publishing a full list of the third order (as known) may be good in the sense of full transparency, in the digital age it is kind of not a good idea for privacy. I regret in hindsight using people's full names in ARDA. However, if GOURD wishes to list a handful of publicly-declared priests who are either willing to mentor or ordain folks in their region, that would be of great assistance. As of now, people have to look at the grove listing and contact folk, who may or may not be interested in assisting people outside their immediate vicinity.

Deborah Well, we kind of didn't know about the digital age in those days of innocence. (More vulnerable info than full names was published back then.) After all, that was probably before they/we quit including full credit card numbers on every charge slip. GOURD is very much of the 21st century, with the paranoia and self-protection appropriate to this guarded era.

Helgaleena Glad to hear about GOURD! Count on me to leave it well alone.

Mike TheFool Ha, we'll ignore ourselves furiously!

Stacey J. Well it would be effective in that the youngest member would not have graduated yet and could continue the grove after the older members have left.

Stacey J. Goes that mean you are out of (your) GOURD Helgaleena ?

Helgaleena No, I'm out of THE GOURD.



Debate 7 : John on Lakota Liturgy Terms

The Common Order of Worship has been translated into a handful of languages... I was wondering if anyone here speaks Lakota or related languages? There are so many place names rooted in Lakota words near where I live, I can piece together a few things, but not with proper syntax. -JOHN M

The Waters-Of-Life can be translated as Mni-wauan (Waters of Curing),
Be'al can be translated as Wakan-Tanka (Great Spirit/Mystery),
Belenos would be Wi-Akan (Sun God)

Taranis as Wakita (Thunderbird), the altar or "sacred stone" is Tunkan,
the Earth-Mother would be Maka-Akan (literally Earth Goddess)

I also recently found a random sigil in a park about 20 miles from me while browsing Google Earth with standing steel [like standing stones] labelling the cardinal directions in English and Lakota. It's a great spot to call upon the winds to give answer! There are also burial mounds in the vicinity, so it has long been a sacred place.

And the word for Peace is Wolakota, and the closest I could come up with to Dalon Ap Landu or "Lord of the Groves" would be Chan-Itanchan (Tree Chief).



Debate 8: Domi's Examination of RDNA's Irish Service Version

Reading someone's ritual script, which includes some Irish. Umm. The imperative, in Irish, should only be used to those you outrank: teacher to student, manager to subordinate, parent to children, is acceptable. But you need to INVITE the High Ones, not order them to listen or to appear. – DOMI

Jon D Indeed

Glenn Hmm.... If so, the Christian God, at least as seen by Anglicans, is more laid back. I have before me an official Irish language prayer book of the Church of Ireland, and I can find plenty of imperatives addressed to God in it, e.g.

A Thiarna, oscail ár mbéal -- O Lord, open our lips

A Dhia, tar go lúfar dár bhfuascailt. -- God, make speed to save us.

A Thiarna, déan tapa dár dtarrtháil -- O Lord, make haste to help us

Mike TheFool So we're not supposed to order around the Gods to do our bidding? Who's supposed to be in charge anyway?

Domi I'm most assuredly not Anglican. And their G_d is learnly not Irish.

Glenn Late last night I remembered another example, much closer to home. The Late **Robert Larson**, founder of the Berkeley Grove, translated the Common Order of Worship into Irish back in the 1970s. You can see them in ARDA, Part 3, Section 2, "Strange and Rarely Used Stuff" (As the original DDT I should have remembered it sooner). Looking at the Invocation and the Consecration he uses imperatives to address Be'al, the Earth Mother, and Dalon ap Landu. For purposes of the RDNA this is more than sufficient for me.

Actually I find it difficult to imagine when I would actually use the Irish liturgies. However, they are in ARDA, and as such are likely to remain part of the RDNA legacy forever (see the discussion about the Council of Dalon ap Landu).

I don't think there are any surviving Irish Pagan liturgies (If there were, Isaac Bonewits would have published them). So we really have no evidence as to how the old Irish deities were addressed liturgically. Speculation based on an English translation of grammatical terminology imported to Irish from Latin after St. Patrick does not impress my skeptical mind, and I suspect there are nuances about about how the word "imperative" is translated.

Note that I am not saying you have to use imperatives. Use whatever you like.

Mike TheFool I think Carmina Gadelica might retain some liturgical prayer styles in Gaelic. Do these folk prayers use the imperative?

Glenn I don't recall. However, the Carmina Gadelica is very late (19th century) and its scholarly accuracy has been seriously questioned. Carmichael, like some other Victorians, had a tendency to "improve" the text.

Mike TheFool True.

Domi No, Carmina Gaedelica generally does not.

Domi Glenn, what I'm finding in ARDA is use of simple present tense and of imperative tempered with "if you so please", which renders it acceptable; that was what I remembered, and I just looked it up. I am getting some requests in my group for more use of Gaelic, so I've been reviewing this stuff. I teach Irish (beginner and intermediate) for Conradh na Gaeilge of New England. I have noticed that post-1947 Irish materials, along with standardizing spelling and increasingly trying to standardize regional patters of lenition and eclipsis and reframe tradition proverbs and idioms; that has certainly accelerated since 1990 or so, and I'm seeing materials for Irish learners coming out that eliminate many rules of usage and distinctions between forms I learned long ago. Occasionally I find myself having to look up my usages to confirm that they are the Donegal ones I learned in the first place, because they are vanishing from some recent editions. And, of course, the early Irish paradigms I learned from Remley are pretty well incomprehensible to modern Irish speakers-- even native speakers-- without DIL and Thurneysen in hand. I'm thinking of rewriting in the conditional.

Mike TheFool So our Irish service is sort of passive-aggressive rather than overbearing and arrogant. Good.

Glenn Thank you, Domi. That "tempered" imperative was all I meant here, just going by the texts I had seen.

I have not been doing Irish nearly as long as you have, but I have heard similar things about the trends in the language from the veterans here in Gaeltacht Minnesota.

Glenn Mike: Passive-aggressive is very Minnesotan Now you have got me thinking about how Garrison Keillor might report on the RDNA!



Debate 9: Vivian's Jehovah's Witnesses

The JW's hit me yesterday on a boring morning. They are coming back next week. What do you all say when you are ask what is a Reformed Druid? - VIVIAN

Helgaleena Someone for whom Nature is Good. They will entrance you with their lovely full-color illustrations, but in actuality their take on the Bible is unique and their joy analyzing its minutiae. I strung along a particular JW because she looked like she needed a friend for Years but when at last she realized I wasn't signing up, just keeping her busy, she faded out.

Vivian I have 2 neighbors and a good friend who are JW's. They are good people you can count on in a pinch. I have been to their services. I ended up having to leave for fear of bursting out in laughter. A lot of people ask me, this is the south and faith, religion is important to many people. I also have a Grove and am active in the community. I try to gear my answer to the level of understanding. I am just curious how others handle it.

Mary I don't open my door to them. I just politely yell out, "No Thanks" and then go about my day. I do not owe them any explanations.

Vivian lol y'all are chicken. lol Say you're standing in a circle and a Wiccan ask your Path?

Mary I think that I am brave. I do not allow them to invade my space. My response would be, "Why do you ask?"

Vivian Space is big and there is a little of Otter Zell in me. I once picked up an hand full of dirt and introduced someone to it as the Goddess, (NO I didn't throw it at them.) I was polite about it. I was just trying to explain what a dirt worshiping Pagan was, to some one who had no clue why I didn't want to go to church for dinner. Just cause it is free doesn't mean you should eat it.

Mary Yeah, I knew some people who went for the "free soup" at the local Hare Krishna temple. Now they are Hindus.

Vivian The Temple I went to the food wasn't all that great. Church potlucks are usually pretty good, but the company can be iffy. If it is an African American church I'll go. The food is usually great and the entertainment is top notch.

Mike TheFool Tell them, "it's a group that you would most definitely approve of, not because they are bad people, but because they do something different than you. And yet, they have absolutely no problem with JW being different from them, and they still love you, and won't speak bad about you. They hope you will reciprocate. I hope you find your inner quest, even as you look for it outside yourself and your home while visiting strangers."

Helgaleena They used to give out free multi-course feasts at Hare Krishna. Are they falling on hard times?

Btw I ate my way from Hare Krishna temple to Hare Krishna Temple across Europe in my younger days. They own a chateau in France and Macchiaveli's old villa in Italy. Bless 'em.

Vivian That was a long time ago, '78. I went because it was in one of the old Ford estates in Detroit. Cool architecture.

Helgaleena Oh yes, the Ford heir donated it! What finally drove me off was the little children of the longtime residents to turned up their noses at us as 'unclean'. also I missed garlic.

Vivian Ya, that cast system can bite sometimes.

Mike TheFool I suspect the Krishna Foundation is no longer the cutting edge of Hinduism in America that is was 40 years ago. Most people have alternative methods to experience the spiritualities of India without having to shave one's head and bang tambourines.

Sam Take them around back and show them my wicker man.

Mike TheFool Tell them to come to your next 8 festivals, and you'll answer the question to them. Ask them "what isn't a Reformed Druid?"

Vivian Under advisement of my co Grove leader I am getting business cards for the Grove. I'll just give them that with the time and date on the back for the next Grove meetup. If they make the effort to call and ask I might tell them where.

Mike TheFool Sounds lovely.



Debate 10: Sebastian on Recruitment in RDNA

How does RDNA recruit its members? How does one become a first order, second order and third order druid? Where does this concept come from? Does RDNA teach or guide its new members? What is RDNA? Important : This is not a debate! But you can try to answer these questions if you truly know the answers! I love giving quizzes!
-SEBASTIEN

John I feel like developing a Druidic Trivial Pursuit game now. "Druidivial Pursuit?"

Sébastien hehehehehe

Sébastien Would be cool!

Mike TheFool Um. Sounds like a FAQ project.

Julie All I got to say is "RULES DO NOT APPLY"!

Oriana Drivel Pursuit.

Sébastien It could be Mike!

Sébastien Rules do not Apply? That's Mike concept! I actually would say the rule of common sense and keep it simple. But I should not say anything to influence answers.... lol

Mike TheFool I'm a simplist, not anarchist. Enough is more than plenty.

Vivian A TEST.... no no no...European sparrow?

Thomas No one's tackling the questions? I'm actually curious how some would answer these questions today as, say, compared to twenty, even thirty years ago. Have we changed our methods, or have they diversified since the early years? And are all the changes considered legitimate in the RDNA itself as compared with all the break-offs?

Thomas As I recall, becoming a First Order was by coming to a rite, agreeing to the Basic Tenets, and partaking of the Waters... Then, apart from all the hub bub the rest was responsibility and vigiling. lol. We recruit by standing on soap boxes on street corners and telling passers-by that we have whiskey. And we neither teach nor guide. We line up the new members and whack them over the head with freshly hewn oak planks.

Thomas How'd I do?

Thomas <Pie Jesu Domine/ Dona eis requiem>

Mike TheFool Ah colorful local traditions. I had heard something about "planking" exercises being popular lately. Now I know.

Helgaleena I'm too lazy to hold services very often any more, so if the person accepts the Two Tenets and promises not to reject a taste of the Waters, that's good enough for First Order in my Grove's tradition

Helgaleena A Second Order would actually give me a swift helpful kick in the pants and assist me with holding a Service.

Mike TheFool I hear you there. A good right-hand person helps get the work done, and to remind you when it doesn't!

Sébastien You just crack me up Thomas! ROFL

Sébastien You will never get a strait answer with 3rd order druids.... lol

Helgaleena Why Sébastien I am telling the exact truth!

Sébastien oh boy, do we all know it! hehehehehe

Scott According to the website - to join you simply have to accept the two tenets - and then "you just joined". To leave you just choose, and " you just did". That's a simple first degree. BAM! 2nd and 3rd require a grove to "supervise". For those of us who choose the "groveless" route, I believe that the first degree method described above is sufficient. <http://www.rdna.info>

Aonarach Thought that the groves were essentially autonomous - would the answer to most of your questions depend on what each grove has established for themselves?

Mike TheFool I think the membership by affirmation is enough to be a Reformed Druid, although some may quibble that partaking of the waters at a proper service is needed to conclude the ordination of the first order. But we've have "members" of groves for years who never were moved to enter first order, but certainly were Reformed Druids in some "unorderly manner". RDG is also doing some experimentation. Carleton had a different system 1984-1993 that was rather unorthodox Reformed Druidism.

Stacey J. Yes and how does one recruit members?

Mike TheFool Usually, they find you if you don't hide well enough.

John When RDG was founded, was their apostolic lineage from Robert Larson? Are there many of us here with a lineage from Cherniak or Nelson? I get the impression that David the Chronicler (Frangquist) is in a majority of our lineages. I guess this question is for fellow Thirds or above.

Sébastien I'm from a very unique lineage.... lol

Stacey J. Mine goes through Bob Larson. Did Frangquist ordain him Mike TheFool?

Mike TheFool RDG never had ordination to the third order. they started a fresh lineage in 2006, I believe from Cerridwen. I would have to check the lineage chart to confirm. can't remember who ordained Larson.

John I think in Robert Larson's interview in the Oral Histories of ARDA, Bob mentioned that Frangquist ordained him. I think he said that Fisher and him (Larson) never quite saw eye to eye.



Debate 11: Charles on Druid Magic and RDNA

As to Druid magic practices, how do you guys do it? I've not really seen anything other than Highday ritual. Do you go through a similar ritual while working magic into it? I'm sure there are different methods, but I'm curious.-CHARLES

Kirk RDNA as a whole does not put a lot of emphasis on magic, and is more 'philosophical' in nature. The rituals are geared more to the celebratory/ devotional aspects. As for the individual members who practice magic, they tend to draw on other traditions' practices or create their own, so it varies widely from person to person. There is no one system of 'RDNA' magic, and some members don't practice 'magic' at all.

Kirk Also you will find that some RDNA folk will love to discuss this openly and with anyone, while others will look at you as if you just asked to see their underwear drawer.....ie its very personal subject to them

Charles I know that some don't do the magic thing. I'm not even asking for details from those that do. I personally feel like there should be some kind of structure to it, but as I've stated, I've never seen it done. I just imagine that it would be quite different from other paths, having a uniquely Druid flavor. I have an idea of what I think it would be, but what I think may be as unique as I am.

Stacey J. It would depend on what kind of "magic" that what would be needed to be done. How do you define Druid magic practices?

Charles Well, I mean, like I want help with finding a better job. Ok, I've seen Wiccan spellwork for this purpose. As a Druid, would I use an ADF style ritual format and word the desired outcome into it? Or would I simply meditate on the issue? Don't get me wrong, I have no problem with other paths' practices. I just feel like if I follow a Druid way of life and use a Druid style format for rituals, then why not for everything else? By the way, I'm not really familiar with RDNA structure...yet. This is why I ask questions.

Stacey J. I have some answers for you but also would like to know if you've tried anything thus far and what has that been?

Charles Nothing yet. Just thinking of it for now.

Kirk here is an old charm from my grandpappy that is for seeking things...lost objects, jobs, mates...anything really:

Find a tall old Oak,
Near where the frogs Croak,
Drink whiskey, Until you get Tipsey,
Spin round, eyes closed, do not Peak!
The direction the vomit flies, is where ye shall Seek!

Kirk of course ive never tried it myself....so i dont know if it works

Stacey J. You are correct that there is nothing specific in the liturgy. This is what I learned from my teacher Emmon Bodfish who was a Third Order priest and the publisher of the first run of the RDNA newsletter, A Druid Missal-Any. He also wrote the Salutations of the Day which is in the ARDA and John M uses and put on youtube. He had Celtic reconstructionist leanings (before it became a term) and incorporated that into his services.

Stacey J. Ancient Celtic culture, like many indigenous traditions and cultures was one of reciprocation: you gave in order to receive; if you received something you gave back in return. He saw druidism as a religion of debit/credit, debit/credit. You would make offerings to the deity from which you want something or some help in. In your instance you would like a job. You would then look at what deity you would make the offering to. This will take a little research. Do you want s job having to do with words or communication? The I'd make offerings to Oghma. Are you in the medical field? Then I'd make offerings to Diancecht. Stuff like that.

Stacey J. And you are right that this working would be fit into a service. The RDNA has regular services in addition to the High Day services so you don't have to wait for a High Day. There are services for the time of year: the Season of Sleep and the Season of Life. We would hold services on the Sunday closest to the new and full moons.

Charles So, if I am seeking a job in manufacturing, this could fall into a category of crafting, in which case, the diety could be, Brigid, Gobniu, Credne, Luchtaine, or even Lugh?

Stacey J. In our services after the Invocation, the AD asks: "Does anyone have any praise or requests of the Gods?" This is when you would make your request of the particular deity and make your offering to Him/Her. You can get as elaborate as you want, asking for what you want and your offering. You could use a pretty plate or paper or leave the offering on the ground (keep in mind we do our services outside.). After the service leave the offering. I've left offerings in the fire and just outside of it. Do you have access to a fire altar? If you do, that's another nuance I can tell you more about if you make your offering into the fire.

Stacey J. If the offering isn't there when you return it means it was accepted. You can do this as often as necessary. And after you get your new job don't forget to make an offering as thanks.

Stacey J. What kind of manufacturing?

Charles I have a stone circle outside that is my ritual space, and inside it is a small fire pit. Is this what you mean?

Stacey J. When you petition the gods for something you can say if you help me with this I will make an offering of X. This is in addition to your initial offering.

Stacey J. Yes.

Stacey J. You can also make your offering directly into the fire. How it burns too will tell you how it's been accepted.

Charles I haven't decided yet, as to what kind of manufacturing, but I'm considering cabinets.

Stacey J. So you work with your hands and in wood?

Charles Just one of my talents

Stacey J. Luchtaine sounds like a good choice!

Stacey J. And if you have many talents and want to use them in your job Lugh would be good too. Chose offerings that are associated with that particular deity or one you vibe on that would be good. Food and drink are always good (think Celtic hospitality!).

Charles Yes, I can sketch, paint, and weld. Many options.

Mike TheFool ask and you'll receive, give presents and praise and they'll listen clearly. explain how getting x will help you be a better worshipper and they'll pitch in. explain their part and your part and they'll direct assistance appropriately. i think most magic happens on a personal practice in the reform, unless its bigger than one druid can handle, then a group may work on it.

Charles Thanks, everyone. This is somewhat as I expected and some that I had not yet considered. A big help

Stacey J. You're welcome! Let us know how it goes.

Douglas I am new to Druid practice and learning. I would love know a highly recommended book for a new person to read?

Stacey J. Do you want druidism in general (ancient or modern) or specifically the RDNA?

Mike TheFool As to how we do magic, we're not the most polished and exquisite Druids on the block. More rustic and simple requests impeded into occasional group services or individual focused practices. We're not against magic per se, just far more interested in other matters.

Douglas Modern but RDNA books would be great. Is there a group in Arkansas, Little Rock to be exact

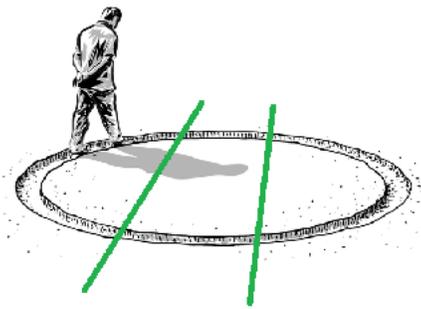
Mike TheFool Someone asked about Arkansas not too long ago. MOCC is active in Tulsa and may know the region well. We use to have a RDNA grove in Roserock OK too.

Douglas Thanks mike, well maybe someday there will.

Mike TheFool Well you're there. that's a start.

Jeffrey At its most basic, read the description in Isaac Bonewits' Real Magic.

Stacey J. The majority of RDNA literature is here: <http://www.rdna.info/arda.html> The first five parts give you a pretty good idea of who we are, our history, and liturgy. There is the protogrove service you can do until you're a Third Order.



Debate 12: Mike's Ideas for Annual Beltane Actions

Carleton's tradition of Rottblatt softball is mentioned #27 6:05 in [Mental Floss' video](#) of weirdness. Carleton plays 1 inning of softball for each year of the college's existence (148 innings this year, founded 1866). Rotblatt is like Reformed Druidism, something that started as a joke, but then just kept going and going....-MIKE THE FOOL

Mike TheFool So, I thought it would be nice at the 51st Beltane anniversary reunion for us to decide on one or two annual traditions that keep on snowballing larger every year. Since 1993, I've privately encourage folks to walk around their altar once for each year of the RDNA, but recommend doing it slowly to avoid dizziness.

I'm open to ideas. Bear in mind that after a century, many of these traditions can get out of hand for mere mortals. A few thoughts to get your creative juices flowing are

- a) concerts/poetry readings that just get longer and longer,
- b) jumps over the fire -successful ones only count,
- c) the number of torches/candles lit on the altar or site,
- d) the number of ribbons on the maypole - if fewer dancers they hold as many as they wish,
- e) eat X of some small fruit,
- f) x flowers on the altar - given away to attendees,
- g) marathon joke sections -everyone needs to bring 3+
- h) all members add a hand-size stone or two to a pile, each with the anniversary year written on it. Put piles in different spots or make a sacred ring around a site with them
- i) other ideas?

John M •Bury more polished stone spheres in the Arb? Number of horn blasts from a vuvuzela for each year of the Reform? (Would multiple vuvuzelas at once count?)

Mike TheFool I like the idea of trumpeting, but I'm sure folks will lose count, if done in sequence.

Mike TheFool I think one should spread a rumor that we bury a pot of gold with one piece of gold for each year, somewhere in the deep arb on the night of Beltane eve. Anyone who finds it can keep it.

John M If they lose count, start over?



Debate 13: Ellis on Webpage and Schisms

So we had a 3rd degree member who quit, and is going to schism. That's fine really. The Reform movement is full of schisms. I think they are a sign of maturity. Just as one other person (as in monogamy) cannot be expected to meet all of your needs all of the time, groups can be the same. So we welcome schisms. But this guys main complaint had to do with this group. That all it is is "pretty pictures." And it's true that most memes shared here are shared by the same person. So, here is my question: What have you shared lately? In the FAQ on our main site it is asked, "What will I get out out of this? The answer is simple: You know this already. You get out what you put in. – ELLIS

NOTE: Page in question is Reformed Druids Gorsedd

<https://www.facebook.com/groups/reformed.druids/>

Ceridwen Indeed...

Lugdag must be a person very reformist

Mike TheFool This conference used to have lively discussion, but Facebook dynamics usually mean that a flurry of lovely pictures have a tendency to push down any discussion down a page or two, and that tends to suppress the "boiling pot" of discussion, as you need either a comment, like or share, to "push it back to the top of the group's splash screen into view. Until about December 2012, there used to be a lot of great hairpulls and dialogue here. Much as I do love Cerridwen's pictures, I can also view them on her personal wall. Maybe if you limited to top 1 or 2 of the day, the dialogue would resume, especially if the moderator of the topic kept adding a comment 2/day to push it back to the top. Just a thought.

Mike TheFool Does the new schism have a fancy moniker yet?

Aonarach I agree that most of the activity here seems to be Ceridwen's "pretty pictures" - which I enjoy. I can't complain though because I don't contribute much myself. But.... as a relative newbie I would welcome some of the more seasoned members taking the lead here and initiating some lively and pertinent discussions - that might inspire us lurkers to jump in. I will try to be a more active participant.

Ellis That "was" the advantage of Yahoo groups although these days you can get a flurry of spam that wasn't asked for not is easy to get rid of there.

Davin Did you like Tribe.net Ellis? I know you left it. I think it's strength at the time was more the community. Sadly it's founder did not maintain it well. I find facebook is too big. It's the general population filled with a lot of idiots. I'm happy to discuss more things here, but it seems silly to schism specifically over this.

Joann i would enjoy having more info and communicating on here too

Mike TheFool I remember someone described a 19th century literary revival as four or five people writing letters to eachother. It doesn't take more than a handful of dedicated people to accomplish something quite special. However it seems that Ellis' theory of 90/9/1 seems to apply, and that tiny 1% who regularly post are usually not on the same page/same time. Maybe having a weekly topic pinned to the top of the FB group might be helpful?

Jack Maybe make two groups: one for discussion and one for sharing media?

Ceridwen How about just pinning an active discussion (or an invitation to discuss something) to the beginning of the group, as this one is? That way, everyone will see it...

Dev The pinning ability is pretty good...we use that in a couple other groups. I am new here and love to discuss...anything...

Ceridwen Welcome!



Health Benefits of Whiskey

Whiskey is a popular alcoholic drink consumed all over the world. It is prepared from grains. Different varieties of whiskey are available providing unique flavour, aroma and elegant colour. It is usually consumed during lunch and dinner thereby providing a soothing taste and effect along with digestion aid. Whiskey has various health and nutritional effects. So, let's have a look at the health benefits of whiskey.

Nutritional Benefits of Whiskey

One serving of whiskey is low in energy and adds only 65 calories. Whiskey contains no traces of fat and cholesterol. It should be taken in moderate quantity.

Health Benefits of Whiskey – Prevents Cancer

Whiskey is beneficial for preventing cancer. It is high in anti-oxidants which help in restricting the growth of cancer cells. Whiskey contains ellagic acid which is a natural phenol anti-oxidant. It has antiproliferative property which helps in prohibiting the DNA to get in contact with certain cancer causing compounds like nitrosamines and polycyclic aromatic hydrocarbons. It also has a chemo protective effect in cellular models as it helps in reducing the oxidation process in the body.

Whiskey prevents Cold and Flu

Whiskey is known to be beneficial against allergies and cold. It can be used as cough syrup to get relief from itchy throat. Whiskey is most effective when taken along with hot water and lemon. It is advised to consume it in small quantity for better results.

Health Benefits of Whiskey – Protects Heart

Whiskey is great for cardiovascular muscles. It helps in preventing blood clot in the arteries thereby reducing the chances of strokes and heart attacks. Whiskey is high in antioxidants which help in restricting the oxidation of low density lipoprotein in the blood which causes heart diseases. It also increases good cholesterol in the body and decreases the fat content in the arteries.

Whiskey helps in Maintaining Weight

Whiskey can be helpful for the health conscious and obese people. Whiskey provides only few calories and contains zero fat and cholesterol, so there is no risk of chronic diseases caused by trans and saturated fats. It aids digestion and can reduce appetite thereby prohibiting overeating.

Other Health Benefits Of Whiskey

- Whiskey enhances Memory – Whiskey helps in making brain activities efficient even in old age. It helps in restricting various diseases like dementia and Alzheimer's. Ethanol helps in the proper functioning of neurons in the brain and keeps them active.
- Whiskey relieves Stress And Anxiety - Whiskey helps in reducing stress and tension in a person. 1 or 2 servings of whiskey is advisable as it relaxes the nerves and slows down brain activities.
- Whiskey induces Sleep – Whiskey helps in providing sound sleep. It aids in relaxing the nerves and its intoxicating property aids in sleep.
- Longevity - Moderate drinking can help in increasing the life span and health of a person. Various antioxidants help in fighting diseases and combats signs of aging.

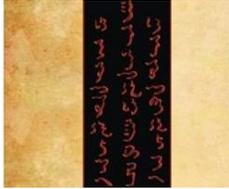
Recommended Books

John Ed recommends:

A book that I recommend "[Mystery Teachings from the Living Earth: An Introduction to Spiritual Ecology](http://www.amazon.com/Mystery-Teachings-Living-Earth-Introduction/dp/157863489X)" by John Michael Greer. I found it very interesting on his approach. <http://www.amazon.com/Mystery-Teachings-Living-Earth-Introduction/dp/157863489X>

Vivian recommends: Cool website <http://www.thecelticguide.com/>

Mike recommends:



The Sacred Science of Ancient Japan: Lost Chronicles of the Age of the Gods
By Avery Morrow

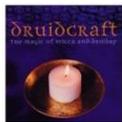
One of my successor Carleton Archdruids has written a book on Japanese mythology. I can't wait to read it. I know his many years in Japan, his excellent Japanese, and strong academic record will be apparent in his research. As you may know, many Carleton Druids have been strongly influenced by Japan, from David & Deborah's trip to Japan in the early 60s, to Thomas the Fool's Zen flavored Druidism, to the Anime & martial arts boom of the 80, 90s and 00s amongst my friends which whisked me to study and work in Japan myself.
<http://www.amazon.com/gp/product/1591431700/>

Ceridwen recommends:

Celtic Mythology and Religion, with chapters on Druid Circles & Celtic Burial (1917). There is: The Cause and Spread of Myth; Celtic Characteristics; The Gaulish Religion; Druidism; Celtic Religion in Britain & Ireland; Gods of the Gaels; The Celtic Elysium; Welsh & Gaelic Elysium; Celtic Worship & Rites; Celtic Burial Rites...
297 pages..
<http://bit.ly/1h0hB0p>

Cerridwen recommends:

Survivals in Belief among the Celts (1911).
Includes: The Finding of the Soul (internal soul); Celtic Religious Psychology; Oath by the Elements; Ancient Ritual of the After-Birth; The Soul in the Eye; The Soul in the Blood; The Soul in the Breath; Animalism and Manism; Raising the Name; The External Soul (the wandering of Psyche); Swearing by the Hand; The Soul-Form as Moth, Butterfly; The Bee-Soul; The Bird-Soul; Cuckoo; Cormorant; Raven, Magpie, Eagle; Swan; Ghost-Bird of St. Kilda; Wren; Heron; Crane and Gull; Language of Animals; Sacred Animals; Hare-Form; Cat-Form; Mare-Form; Deer-Form; Wolf-Form; The Tree Soul; The Rowan as Tree of Life; The Tree-Soul and Labhaird Lore; The Soul in Stones or the God-Stone; Lustration by Water...
<http://bit.ly/16veVIR>



Davin Recommends:

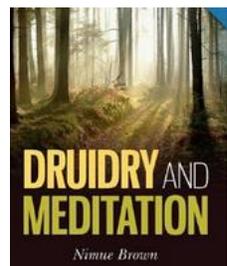
Druidcraft - Combining Druidry and Wiccan practices/themes. Has anyone read this book or listened to the audiobook? Does anyone follow a similar path?
<http://philipcarrgomm.druidry.org/druidcraft.html>

Lugdagh recommends:

The mythology and rites of the British druids, ascertained by national documents : and compared with the general traditions and customs of heathenism, as illustrated by the most eminent antiquaries of our age : with an appendix, containing ancient poems and extracts : with some remarks on ancient British coins ... (1809)
FREE DOWNLOAD: The Mythology & Rites of British Druids (1809).
<http://bit.ly/11mSjSO>

Mike recommends:

Druidry and Meditation by Nimue Brown
http://www.amazon.com/Druidry-Meditation-Nimue-Brown/dp/1780990286/ref=sr_1_2?s=books&ie=UTF8&qid=1325170547&sr=1-2



Heata recommends:

Medicine in Ancient Ireland- From Celtic to Medieval Times (1909) <http://bit.ly/13nRJem>
Ancient Cures, Charms & Usages of Ireland by Lady Wilde (1890). <http://bit.ly/12tPVgx>

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Deadline for Spring Solstice Issue is March 15, 2014