

Voices of modern

Oratory

*Clockwise from bottom:
Isaac Bonewits, R. J. Stewart, Jhenah Telyndru.*



the modern Pagan movement owes a great deal to Celtic and Druidic traditions. Although no complete record remains, we have a substantial amount of cultural lore and archaeological evidence to tell us about this branch of our spiritual and ethnic family tree. By exploring the past, we can better understand the present.

For this story, I interviewed three prominent members of the Pagan community who follow Celtic and Druidic paths. Isaac Bonewits founded Ár nDraíocht Féin: A Druid Fellowship, and interacts with several other organizations as well. Jhenah Telyndru founded the Sisterhood of Avalon, and shares an interest in other aspects of women's spirituality. R. J. Stewart writes the column "Underworld Perspective" for this magazine and specializes in Faery magic. Each has their own perspective on the topic at hand, and together they provide a broad picture of Druidic practices today. *Elizabeth Barrette.*

“To discover the Goddess as She was worshipped on Avalon we must turn to Wales.”

What is your current spiritual path and how did you find it?

Isaac Bonewits: I'd say my current spiritual path is a combination of Druidism, Voodoo, Wicca, and a little Asatru — although I'm *very* careful not to mix them up in ritual practice. Druidism is the most important to me, and I discovered it in college in the late 1960s.

R.J. Stewart: I follow two paths which are very closely interwoven in practice, though modern popular ideas of these paths tend to separate them. One is that of Western Hermetic Qabalah and the other is the Faery and UnderWorld Tradition. In the early 1970s, in my twenties, I moved to Bath, Aquae Sulis, and for twenty years lived in an 18th century apartment that was over the site of a Romano-Celtic temple: that was where many of my UnderWorld visions and spirit contacts arose.

Jhenah Telyndru: I have been formally walking the Avalonian path since 1988, although the call to Avalon first came to me in 1983 when fate placed a copy of *The Mists of Avalon* in my hands. After reading Diane Stein's *The Women's Spirituality Book* when I was sixteen, I began a solitary Dianic practice. When I was seventeen, I received my First Degree initiation into a traditional Wiccan coven in New York City, followed by an Avalonian circle on Long Island. It was from these cultivated seeds that the Avalonian Tradition in its present form began to bud forth, and today — ten years after the founding of the Sisterhood of Avalon - it has begun to bloom in its own right.

Finding the path to Avalon proved difficult; we faced the twin challenges of ferreting out what information we could from limited source materials, as well as overcoming the perception that our tradition was based on a fantasy novel. So we needed to do great deal of grounded research, making pilgrimages to Avalonian sacred sites in Great Britain, and developing a solid foundation with Source. The main resources for the Avalonian Tradition came to us from the Celtic Britons; Wales was able to maintain and preserve the culture, language and traditions of Celtic Britain far longer than the rest of England. The Welsh mythic cycle contains the first references to King Arthur, and through him, to *Ynys Afallon* — the Island of Avalon. Therefore, to discover the Goddess as She revealed Herself to the Britons, and as She was probably worshipped on Avalon, we must turn to the mythology of Wales.

What do the terms “Celt” and “Druid” mean to you?

Issac: “Celt” is a linguistic and cultural word with a genetic component. A “Druid” today is someone practicing Druidism, Druidry, and/or *Draíocht* — the religious/congregational, the mystical/solitary, or the artistic/magical/psychic sides of the Druidical tree.

R.J.: “Celt” is a generic term for a cultural group comprising several nations in north-western Europe. They have a long history, much of which has been ruthlessly romanticized, fantasized, and commercialized in recent years. “Druid” is a Celtic language word, found in Welsh and Irish, and in Breton and Scots Gaelic; it is colloquially used, to this day, to mean “wise man/woman” or “wonder worker.”

Jhenah: Strictly speaking, the ancient Celts were an Indo-European culture consisting of tribes loosely associated through language, material culture, and general beliefs. Being a Celt, however, is not a matter of ancestry; indeed, most people of European decent are linked genetically to Celtic peoples. Rather, it is culture and tradition that makes one a Celt, for therein lies the spirit of the Celts.

Druidism is a specific manifestation of Celtic spirituality; not all Celts were Druids. An elite priestly caste, the Druids played an important role in Celtic culture, and in many ways, were one of the few unifying forces that transcended clan and tribe. They served as priests and judges, healers and historians, mediators and teachers, poets and seers.



Do you consider yourself a Celt and/or a Druid?

Issac: I consider myself an all-American mutt with a significant proportion of Irish, Welsh, Scots, and Breton ancestry (all of which are Celtic). I also consider myself a Druid in all three senses, though more of the first and third than of the second.

R. J.: Well, I am a Celt. I cannot be anything else, born in Scotland from a Welsh mother and a Scottish father. Both families were native language speakers (Welsh and Scots Gaelic). Am I a Druid? I do not think that anyone living today can claim to be a Druid in the historical traditional sense; that would be pretentious and untruthful. But I think it is possible to attune to the spirit of the Druidic wisdom traditions, and in that sense I would claim an ancestral, poetic, and spiritual affinity.

Jhenah: I consider myself a Cardiac Celt, if I may use the term coined by Marion Bowman. I feel it is my duty to honor the people from whom I draw spiritual inspiration by immersing myself in as many aspects of their culture as I can. Since the Avalonian Tradition draws from the same source materials as those who follow a Welsh Druidic Path, there are some who consider ours to be a Druidic Tradition and identify us as Ban Drui; however most women in the Tradition itself consider it to be a related but separate path and identify specifically as Avalonian.

How has interest in Celts and Druids changed?

Issac: Both have become increasingly popular over the last three decades, with more people showing a whole range of commitment from shallow to deep.

R. J.: Huge changes. When I first learned about the sacred battle of the Two Brothers from Roberta Gray, or about the hidden wisdom in the story of the titans Bran and Branwen (in the *Mabinogion*), very few people were interested in this material, even in Britain. Now it is very widespread indeed. Likewise when I started magical work, Druids were either Welsh-speaking poets at the Eistedfodd, or small neo-masonic brotherhoods. Now there are all sorts of Druid groups!

Jhenah: There's a growing trend away from pre-packaged, romanticized concepts of the Celts, a trend that is creating a shift towards a greater dedication to more grounded and scholastic lines of inquiry. I think as a whole, the Pagan community has been moving into its spiritual adolescence — we are questioning and beginning to progress beyond all of the “101” material and into the next stage of our growth. As people begin to realize that no, Wicca is *not* Celtic, and reading one book does not make you a Druid — they seek out resources which fulfill their growing desire to move deeper.

Among Druids, men tend to outnumber women. Why?

Issac: First off, that's not always true, though the *stereotype* of the Druid is male, just as the stereotype of the Witch is female. The gender mix in the Order of Bards Ovates and Druids, *Ár nDraíocht Féin*, and the Henge of Keltria (the three largest and best-known Druid organizations) is 50/50 and has been for many years.

R. J.: Remember — the historical evidence is clear — Druids were male and female, priests and priestesses. The idea of “all-male, wise, long-bearded elders” is an 18th and 19th century fantasy, influenced by the idea of Biblical prophets.

Women are traditionally given great respect and hold much power in Celtic cultures. My grandfather was apparently head of the family, but he always followed the advice of his wife. Many of the leading figures in the magical and Celtic revival have been, and continue to be, women. A short list from the 19th century to the present day includes Lady

“Wicca is not Celtic and reading one book does not make you a Druid.”



“ My journey is heretical in nature, questioning everything and everyone, myself most of all. ”

Charlotte Guest, Lady Wilde, Maud Gonne, Moina Mathers, Ella Young, Dion Fortune (immersed in Celtic lore from childhood), Kathleen Raine, and Caitlin Matthews. Fiona Macleod was both man and woman and s/he influenced the Celtic revival profoundly, leading the way for new definitions of gender through magic.

Jhenah: I think that if any disparity exists, it has to do, in part, with the sense that Druidism is more of a Solar Cult while Wiccan traditions are Lunar in orientation. Some of the biggest proponents of Celtic Reconstructionism are women. In my experience of working in an all-female Celtic tradition, I've not directly seen gender imbalance in action. I think this may be a situation where a stereotype becomes a self-fulfilling prophecy, much like the erroneous belief that men do better than women in science.

Modern Druids and Celtic Pagans are much more concerned with keeping gender balance than the ancients were; I believe this to be influenced by the Wiccan tenet of polarity. I personally feel there are three manifestations of the spiritual path in Western Traditions, which I relate to the Three Rays of Awen (/\) depicting the Three Paths of Illumination streaming down from the Divine Source and spreading out into the physical. The left ray represents the path of the Divine Feminine, the center ray Balance, and the right ray the Divine Masculine. So there is room both for gender-specific Mysteries within the Celtic Tradition as well as for those that embrace a path of gender balance.

I walk a gender-specific path. The Avalonian Tradition is a Celtic Women's Mystery tradition related to Welsh Druidism, and patterned after priestess enclaves found throughout the myths of the British Isles. References to Avalon found in Arthurian literature bear a strong resemblance to these religious communities of women, thereby supporting the premise that the Priestess Isle of Avalon is not simply a place of legend.

What groups have you been involved with?

Issac: I was a language student at the Irish Arts Center in New York City, and at *Oideas Gael* in Ireland. I joined the Reformed Druids of North America in 1968, led groves and organized schisms of it in the early 1970s, and founded *Ár nDraíocht Féin: A Druid Fellowship*, in 1983. I am also an honorary member of the Henge of Keltria and the Order of Bards Ovates and Druids, and a Third Degree Druid in the United Ancient Order of Druids, a 250-year-old fraternal organization, indirectly ancestral to all the others mentioned. My journey has been of a primarily heretical nature, constantly questioning everything and everyone, myself most of all.

R. J.: I have never been a member of any formal organization, but I have led classes, rituals, and workshops for many orders, as a visiting teacher. I have been told that many groups use my books in their Celtic and Druidic magical work. In that sense I have a broad connection to many.

Jhenah: After being dedicated to the work of Avalon for seven years, I unintentionally founded the Sisterhood of Avalon in 1995, which after ten years has developed into an international spiritual organization. What I like most about the SOA is that it examines the trail blazed by our Celtic foremothers and uses this inspiration to hold a space that is both transformational and relevant to women walking the path of Avalon today.

The Sisterhood of Avalon promotes a balance of scholastic knowledge and intuitive wisdom in their work, and balances the mundane needs of a religious organization with the spiritual needs of the Sisterhood. We have two guiding bodies; a Board of Trustees charged with meeting the responsibilities of a non-profit organization; and the Council of Nine, which cares for the soul-needs of the community. Like the sacred apple tree for which the island of Avalon was named, the SOA maintains strong roots in the past while also budding forth with new growth.



What do you think of the scholarship in this field?

Issac: For two millennia, the ancient Druids were a blank screen that anyone could project their own hopes and fears upon. Now, thanks to archaeology, Classical Greek and Roman Studies, Celtic Studies, and Comparative Mythology, we are able to reconstruct who the Paleopagan Druids really were — a social class responsible for the transmission of cultural knowledge from generation to generation. Thus we know that almost everything the Mesopagan Druids (the fraternal revivalists of the 18th century) thought true about the Paleopagan ones, wasn't.

R. J.: The only scholarship worth studying is that of the classic 20th century Celtic scholars such as Dr. Ann Ross, Alwyn and Brinley Rees, or Rachel Bromwich, and others of similar status and accuracy. This academic material should be studied first. Once all of this has been studied, we discover that many contemporary books on "Celts" or "Druids" are full of the most appalling nonsense. But we also find that earlier sources, such as the 18th century Barddas of Iolo Morganwg, contain valuable traditional material woven in with creative fantasy, even though they have been repudiated by scholars.

Jhenah: The challenge of walking a Celtic path entails coming to terms with the vast gaps in information available about ancient Celtic religion. This forces us to learn to strike a balance between what is known and what is reconstructed. As inheritors of a tradition that did not survive intact, I believe that anyone who walks a Celtic path owes it to themselves and to our Celtic forebears to use what *has* survived of Celtic Pagan tradition as a jumping-off point to creating a vital path relevant to those who are inspired by it today. It's important to come to a personal understanding of the available materials before reading the interpretations of others.

What inspires you to write?

Issac: The Dagda, the Morrigan, and Bridget won't let me alone if I don't.

R. J.: When I do this I am exploring my ancestral heritage; and I am very clear that I am *not* recreating, founding, or directing any modern tradition. I try to offer material that helps the reader attune to ancestral magical traditions, and to discover greater individual spiritual awareness.

Jhenah: I focus on women in these traditions, based on what we know from the source materials and folkloric record. We know from Irish and Classical sources that there were female Druids, or *Ban Druí*, at least in Ireland and Gaul.

We also know that myth, folklore, and legend from Celtic lands speak of separate woman-only religious enclaves, including the Priestesses of Brigid at Cill Dara and the Korrigan of Brittany. Many reveal women living alone on islands, where the geographic isolation underscored the liminal qualities of living outside society. We know of the Gallacenaes who lived on the Ile de Sein off the coast of Brittany; the inhabitants of the Isle of Women described in two of the Irish Imramma tales, *The Voyage of Bran* and *The Voyage of Maeldun*; and the holy women of Ynys Afallon, the Island of Avalon.

These women were healers and midwives, shapeshifters and stormbringers, guardians of the land and keepers of the mysteries. They were consulted as powerful oracles and served as vessels of Sovereignty, granting Kingship and abundance to the land. My first book, *Avalon Within*, reclaims the path of these Celtic priestesses, and seeks to honor the wisdom of yesterday's mysteries while finding relevance in the message of transformational empowerment that they hold for the women of today.

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Best books and music?

Issac: Scholarly books written in the last twenty years (plus a few classics such as *Celtic Heritage* by Rees & Rees), Asterix the Gaul, and traditional Irish, Welsh, or Breton music.

R. J.: Both the wonderful books published by the University of Wales and the extreme edges of Celtic renaissance, such as the work of the Irish scholar John Minahane, immediately come to mind. The deeply magical poems and dramas of Fiona Macleod and the stories and poems of Ella Young.

As for music: I listen to a wide range of Celtic music, but increasingly find that many CDs with the word "Celtic" on the cover are just some burbling New Age synthesizer ... So I recommend recordings of the older generations of traditional musicians and singers, rather than popular revival material. You may be delighted at how different and vibrant the old traditional music is.

Jhenah: Here's my list:

Alexei Kondratiev, *The Apple Branch: A Path to Celtic Ritual*. Kensington Books, 2003.

Claire French, *The Celtic Goddess: Great Queen or Demon Witch*. Floris Books, 2001.

Miranda Green, ed. *The Celtic World*, Routledge, 1996.

– *Celtic Goddesses*, British Museum Press, 1995.

– *Celtic Wales*, University of Wales Press, 2000.

Nicholas Mann, *The Isle of Avalon: Sacred Mysteries of Arthur and Glastonbury*. Green Magic, 2001.

Patrick K. Ford, *The Mabinogi, and Other Medieval Welsh Tales*. Univ. of California Press, 1977.

Phillip Rahtz, *Glastonbury: Myth and Archaeology*, Trafalgar Square, 2003.

Stuart McHardy, *The Quest for the Nine Maidens*, Luath Press Limited, 2003. ▲

Where would you suggest someone new to Celtic Spirituality begin?

Issac: First off, you should spend a great deal of time talking to your dead ancestors and nearby trees. After that, I have to recommend my forthcoming book, *Bonewits's Essential Guide to Druidism and Celtic Paganism* (due out from Citadel in 2006). In the meantime, I recommend the reading lists at the ADF, OBOD, Keltria, and Summerlands Websites. Approach your studies thoughtfully and stay far, far away from anything that seems cultlike. My "Advanced Bonewits's Cult Danger Evaluation Frame" at www.neopagan.net/ABCDEF.html gives a rubric for evaluating groups for such behavior. Also, watch out for the misogynous imaginary Druidism described by Douglas Monroe in *The 21 Lessons of Hogwash*.

As for which variety of Druidism, Druidry, or *Draíocht* is the "correct" one? All I can say is – there are many groves in the forest.

R. J.: I recommend seekers join one of the self-proclaimed Druid orders, even though I hold doubts about some of the material they teach, because they all have focus, discipline, and commitment, and thus are worthy of respect. Such groups have structure, teaching materials, classes, reading lists, and so on – all very helpful for the seeker. Later on, the student should probably move towards a more open individual approach, and find other paths. A word of caution: if a magical order seems cranky, weird, or cultish, it probably *is*, so don't join in the first place. A good way to assess a group is to ask a few ex-members about why they left, rather than asking current members why they are in it.

Jhenah: The three foundations of learning: Seeing much; studying much; and suffering much. (Celtic Triad)

When first embarking on a Celtic spiritual journey, it is probably best to do some research. Before you even think about entering the New Age section of your bookstore, read books about your focus culture (is it Irish? Welsh? Breton?) from a variety of scholastic disciplines. Get a good translation of the primary mythological cycle, respected history and archaeology books from the time period, and a book of regional folklore. Once you have built a strong scholastic foundation, you can begin reading books that offer analysis of the myths you've read, begin to explore a culture-appropriate Celtic craft or discipline that interests you, and consider beginning a study of the language.

Next seek out an organization that resonates with where your journey has taken you. If you are choosing to walk a solitary path, it might be helpful to study general Western Tradition techniques and philosophies to help you build a sound practice. Reading books from the New Age/Metaphysical section can be helpful at this stage, as your studies have helped you build discernment that will allow you to identify those works that are coming from a well-researched perspective.

Through it all, listen to the stirrings of your heart and the calling of your soul. The ultimate purpose of spirituality is to bridge the illusory divide between the self and the Divine. All of the book knowledge and cultural authenticity in the world mean nothing in a spiritual context if you cannot put them to practical use. You cannot be an armchair Druid – spirituality is a full-contact sport, and you are called to participate in your own journey on as deep of a level as you can. ▲

Isaac Bonewits is a famous Pagan scholar, and has some of his writing and interests posted on his Website at: www.neopagan.net. R. J. Stewart writes the PanGaia column "Underworld Perspective." For more information, visit his Website at: www.rjstewart.org. Jhenah Telyndru continues to work with the Sisterhood of Avalon to promote Celtic spirituality and culture for women. You can see the Sisterhood Website at: www.sisterhoodofavalon.org.



The original Druids, the priestly caste of ancient Celtic peoples in Britain, Ireland, and Gaul, went extinct more than a millennium ago. Very little information about them survived the centuries: a few scrappy second- and third-hand references in Greek and Roman texts, a few stories in Irish legends written down centuries after the coming of Christianity, and the ambiguous testimony of archaeology. Despite generations of hard work by scholars and archaeologists, the honest answer to most questions about the ancient Druids is still “we don’t know.”

For 300 years, though, the meager heritage of the ancient Druids has inspired people to follow a Druid path themselves. The historical setting of the Druid Revival makes it easy to understand why: the time of modern Druidry’s emergence also saw the Industrial Revolution, and the triumph of an ideology that sees nature purely as a source of raw materials and a place to dump waste.

From the dawn of the eighteenth century on, those who set out to craft a spirituality and a way of life in harmony with nature, found in the ancient Druids a potent symbol of their hopes. The image of a priesthood of nature, worshipping in oak groves and stone circles beneath the open sky, inspired pioneering Druids such as John Toland and William Stukeley to propose a nature-centered Druidry profoundly relevant to the modern age. The result was the Druid Revival — a movement of nature spirituality which has flourished now for 300 years. This movement is inspired by the ancient Druids but draws freely on many spiritual traditions from around the world, united by a passionate reverence for the living Earth and a tradition of tolerance within which Druids of many different paths can work and worship together in peace. This vision of Druidry still guides many Druids today, and has deep roots in the cultural imagination of the Western world.

Yet that vision became entangled with the historic struggles of modern Celtic nations for self-determination against the territorial states of Britain and France. These struggles brought a sometimes strident current of cultural nationalism into Druidry, where it was fed by 19th century Romanticism’s rose-colored view of the past. The 20th century in turn brought a consumer society in which everything, including cultures, could be bought and worn like designer clothing, and the late twentieth century added a widespread revulsion against that society that still didn’t challenge its basic preconceptions.

These changes have given rise to a new form of Druidry, one that focuses its efforts on the reenactment of historically accurate Pagan Celtic religion. These “Reconstructionist” Druids have made real contributions to Druidry, especially by making scholarly material on Celtic studies available and by sorting out the often tangled historical roots of modern Druid traditions. Yet some spokespeople for the Reconstructionist position have taken to insisting that theirs is the only valid form of Druidry, and that Druidry as a whole ought to abandon the heritage of 300 years of “modern” Druidry. Taken to its logical extreme, as it sometimes is, this argument turns Druidry into a Society for Religious Anachronism.

Such a situation invites satire, but deep issues are at stake. Ancient Celtic cultures and the world they inhabited no longer exist. The modern Celtic peoples are *modern* peoples, living in societies in which Cu Chulainn would be hopelessly lost. It’s a seductive fallacy to think that we can run away from the challenges of our own place and time to some Celtic tribal utopia, but there’s no way to turn back the clock; we remain contemporary people in today’s world, no matter how hard we pretend to be something else. In fact, since pretending to be something else is a popular fashion statement in 21st century pop culture, the “rebellion” of today’s would-be ancient Celts is simply another measure of conformity.

Thus if Druidry has a future, it must start with a clear awareness that today’s Druids live their lives and follow their Druid paths in the modern

Druidry Being today.



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world. From that awareness, the essential vision of the Druid Revival — the vision of a nature-centered spirituality inspired by ancient models but attentive to modern concerns — has much to offer. This approach to Druidry can certainly coexist with a lively appreciation for the arts, cultures, and languages of historical and modern Celtic peoples, and there's great value to such a coexistence. Still, adopting the trappings, music, language, or political concerns of someone else's culture, ancient or modern, is not the same thing as following a spiritual path, and when these get confused, it's usually the spiritual dimension that gets left out.

Furthermore, Celtic cultures aren't the only valid resources for a modern Druidry. A Druid who practices *t'ai chi* and plays the *shakuhachi* can be just as much of a Druid as one who is fluent in Old Irish and would never let her ears be profaned by non-Celtic music. If the former is turning his neighborhood green with newly planted trees, while the latter wouldn't recognize a recycling bin if it rode past her stark naked on a unicycle, there's a sense in which the *shakuhachi* player's Druidry is more meaningful.

Every living spiritual tradition grows and changes over time; a tradition that looks solely to its past may be denying itself a future. Debates about historical authenticity offer no guidance to the more important issues of spiritual validity and relevance to contemporary needs. The questions we most need to ask about today's Druid traditions aren't "Are they authentic?" or "Do they fit current scholarly opinions about Celtic antiquity?" but rather "Do they make people who follow them wiser and more humane?" and "Do they help bring healing to the Earth?"

Thus relevance to the modern world's problems and possibilities, not rigid obedience to the traditions of an idealized past, defines the core issues that today's Druidry must face. Most critically, the ecological crisis and the struggle to respond to it with sustainable technologies and environmentally sound lifeways offer crucial challenges and opportunities to today's Druids, as they do to everyone. The ancient Celts didn't have to deal with a global industrial system. The founders of the Druid Revival lived during the early years of industrialism, and laid the foundations of modern Druidry in order to counter it. Today, we face the full consequences of in-



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— John Michael Greer, a longtime student of Western esotericism and the author of numerous books and articles on occult topics, is the current head of the Ancient Order of Druids in America (AODA), a Druid Revival order founded in 1912. Also a *Druid Companion* in the Order of Bards Ovates and Druids (OBOD), one of the largest contemporary Druid orders, he received OBOD's Mount Haemus award for Druid scholarship in 2003. He lives in Medford, Oregon, and may be contacted via the AODA website at www.aoda.org.

dustrialism run amok. We may draw inspiration from the ancient Druids, we may value the insights and traditions of the Revival, but the toolkit of today's Druidry must reshape itself to confront the great challenge of our own time.

Being a Druid today means learning how to take less from nature and give more back, reshaping every detail of our daily lives in order to honor and heal the living Earth. Being a Druid means composting vegetable peelings instead of sending them to a landfill; it means walking or bicycling instead of filling the air with tailpipe fumes; it means buying groceries from local organic farmers instead of from multi-national agribusiness. Such acts are practical necessities to everyone who recognizes the interdependence of all life. To Druids, and all others who follow nature-centered paths, these things are also acts of worship, disciplines of the spirit, offerings we make to the Goddess-Planet on Whom we live our lives.

To many modern Druids, myself included, such concerns define the heart of today's Druidry, and the fact that they find but a few echoes in Celtic antiquity does not diminish their importance. As a path of practical spirituality rooted in the most pressing needs of the present, such an ecological Druidry has much to offer. If today's Druidry becomes known for the trees it plants, the resources it saves or recycles, the ecosystems it preserves and rebuilds, and the thoughtful and effective use it makes of sun, wind, and water in place of oil, coal, and uranium, it will give a supremely valuable gift to the entire world — and it will find its place among the living spiritual traditions of the future. ▲