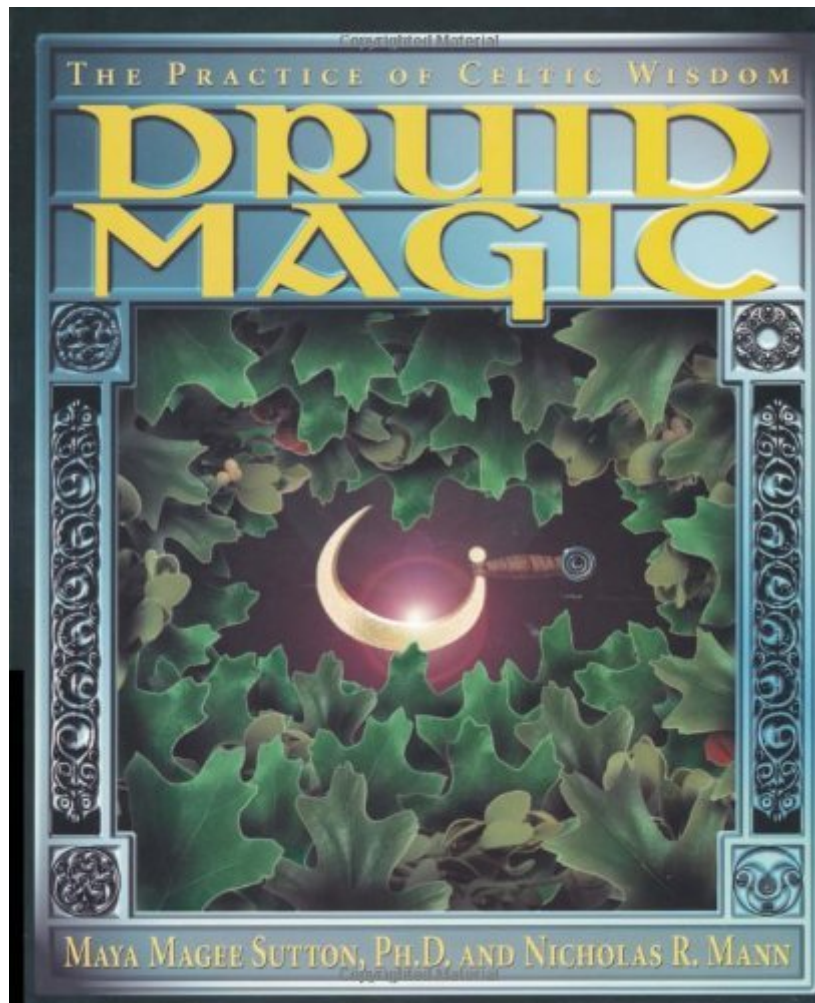


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Druid Magic: The Practice Of Celtic Wisdom



Synopsis

Perhaps the most mystical, magical people ever known were the Druids. They were wizards, storytellers, teachers and spiritual leaders. They were attuned to the Earth and the Sun. And they were very powerful. *Druid Magick* presents everything you need to know to become a Druid and even start your own Druid "Grove" (the name of a Druid group). Learn about the Druid's tools—the sickle, wand, cord, and more—and how to make and use them. Discover all of the beliefs the Druids hold, including the emphasis on honor and ethics. And, of course, you'll learn the secrets of the magic of the Druids. Protection spells How to use magic to find missing items Learn to visit other "worlds" (levels of reality) Shapeshifting And more! Druidry is far more than historic Celtic leadership. It is a living, growing, spiritual tradition that can bring you more self-assurance and self-development than you've before ever had. Winner of the 2001 Coalition of Visionary Resources (COVR) Award for best Magic Book

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Customer Reviews

Druid Magic is a book that is certainly an interesting look at the beliefs and worldview of neo-Pagan Druidry--the contemporary reconstructionist Druid philosophy that has largely been inspired by the

English 17th century Romanticist movement of Edward Williams. However, I feel that it is important to make note that it cannot be taken as an accurate representation of the Druid tradition as a whole--the ancient religion of the various Celtic peoples. The book attempts too much, attempting to serve as an authoritative historical perspective (which it falls short of, including a couple of glaring inaccuracies), and an offering of the practices of modern Druidry (which it could have done more of). New students and seekers exploring these ways will certainly find some valuable basic material addressing certain components of orientation that one will find in both neo-Pagan Druidry and in Druidism (the ancient druidic religious stream, as opposed to the neo-Druidry of today, which does in fact survive today in certain practices that have their source with continuing rural Celtic folk faiths as opposed to neo-reconstructionism). However, unfortunately, many readers may be duped by DRUID MAGIC into taking their rendition of neo-Pagan Druidry to somehow be the full spectrum of the actual Druid tradition, and this is inaccurate. I have to agree with the reviewer from Boulder, Colorado (see below) on two points as well. There WERE in fact organized colleges or learning centers of Druidism, most especially in Ireland and Scotland, including the Isle of Iona and North Uist. The authors make a claim against such a phenomenon, yet even a scanty survey of druid history will suggest that many of the Celtic countries sent fledgling students to Scotland for tutelage.

I find it unfortunate that in an era where some incredible research is being released on the Druids in books such as *The Druids*, by Peter Berresford Ellis and *The Druids: Celtic Nature Priests*, by Jean Markele, that something like this would come out and make some of the outlandish claims that it does, e.g., there were never Druid colleges, or Druids never transitioned smoothly into Celtic Christianity. Where did you dredge this up? In the Scottish Highlands there is very good evidence that there were Druid colleges (see "Celtic Druidism: Early Colleges in the Highlands and Islands of Scotland", *Dalriada Celtic Heritage Trust journal DALRIADA*, Bealtinne 2000 issue, written by an authentic living seannachie (bard) from the Isle of Skye named George MacPherson). We know very well from both oral tradition and recorded accounts within Highland and Irish culture that the Isle of Iona was the site of a college of Druidic training before the coming of Columkille. No, there were no people from southern England in attendance. It was a center of transmission to specifically Gaelic Druids. There is also an incredible wealth of information available now about the transition of Druids over into the pre-Roman Church of the Celts. (See Ellis' *The Druids*--a much better purchase for your pound). Certainly there was resistance in some cases and certainly there was resistance of Celtic missionaries to some of the indigenous Druidic religion as well, but the evidence of a synthesis at this point far outweighs the former. The problem with Celtic-fantasy books like *Druid*

Magic is that it strives for a kind of mish-mash of Welsh, Irish, Scottish and Breton culture, without realizing that Celtic mysticism, religions, folk shamanism and Druidism was not some kind of homogenized tradition.

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