



Children of the Lost Feminine and the Distorted Masculine

Celtic Imagination as a Healing Force

Part I—Waves of Change: Irish Amnesia and Trauma

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Core Idea

Ancient Celtic culture included ways of thinking/being that can be constructively applied to modern ills. The following is about those applications and is based on field research in Ireland and Scotland, a scan of contemporary cultural expressions such as movies, and reflection on my own and my family's lives as Irish-Americans. Modern thinking and ways of being create imbalances for two major individual and collective states of mind. Those are: first, the mindset of connection and community both within us, and in groups and institutions; and second, the polar opposite and balancing mindset of agency and assertion. These mindset/principles are referred to throughout as the feminine and masculine principles. As mindsets they are expressed in all areas of human life as systems and practices by which we live and work, play and pray. They are not primarily about gender. My work and thirst for an identity has taught me the Celtic Imagination, like other indigenous expressions, is not merely a somewhat hip New Age endeavor for those exploring on the margin, and not just for the Irish. It is at the core of what ails us and what can heal us.

Condoms in Paradise

The condom hung and flopped down like a limp balloon from the 7' high double door of the auditorium. Jimmy and Frankie and I had put it on the elbowed arm of the pressurized doorstop, the kind used with heavy doors. This auditorium of St. Mary's high school in Cheyenne, Wyoming in December of 1964 was an unlikely place for a condom, freshly taken out its pack, to be on display.

Three 16-year-old juniors, a geek-before-geeks and athletic Jimmy Schmidt, who really did have an everyday pocket protector and could use a slide rule, the truest cowboy in our group and later killed in a rodeo, Frankie Merritt, from the Merritt ranching clan [near Cheyenne](#) and me, the Mid-western kid transplanted to Wyoming for three years of high school, were the ones who, on a mischievous lark, had positioned the condom nice and high for maximum exposure.

Little did we know.

Within minutes, after it was discovered by the kids filing out of the lunch room, the atmosphere in the auditorium became charged. Bursts of laughter, an occasional squeal of shock, disbelief, kids whispering in small groups as those who might know the function of condoms offered their explanations to the innocent Catholic kids still unaware. The three of us, trying to look innocent ourselves, observed the growing charge of shocked energy, enjoyed it for about two minutes, and then, the lightness quickly drained from our hearts. Sr. Daniel, the principal of the school, a sister from the Dominican order of nuns who taught at this, the only Catholic high school in Wyoming not on an Indian reservation, showed up suddenly and took in the scene with shock that turned to anger, and that meant trouble. Our stomachs started to grow a knot.

Heads were likely to roll. Fr. Logue, our pastor, would be on this voraciously, like the Washington press on a new sex scandal. He was the shark and we had spilled a little blood into the water. Little did we know what a vein of primal energy we had tapped. The three of us avoided eye contact, gulped, separated discreetly, and slunk off to afternoon classes, our smiles long gone. Our internal dialogue and images turned to scenes of disaster, expulsion, facing parents with whom we never spoke of sex, let alone condoms. Dread crept into our souls...it was going to be a long afternoon.

Little did I imagine that we had tapped 1600 hundred years of oppression, suppression, fear and the ecclesiastical condemnation of matter versus spirit, feminine versus masculine, and sex versus everything else. Little did I know I would only see the centuries' old back-story when I did my field trip in 2013 and read about Celtic Christianity in my 60's almost 50 years later.

The Premise

Times are mixed as Dickens famously noted. Our times are special because of scale and intensity. The planet gets more crowded, our technology more lethal, our achievements are more amazing. We sit in a literal field of grand possibilities on top of a metaphorical ecological/political pile of powder kegs with fuses of different lengths. We enjoy the best of human achievement across the globe, while creating dead spots in the ocean and the atmosphere. Those beyond poverty live longer than ever before and suffer from manmade lifestyle-aided mega illnesses.

This is our modern mix of achievement and darkness.

There exist indigenous cultures yet to be modernized, still in touch with ancient wisdom and yet to become sick



Fig 1.1 right. Travelling on the ferry to Iona, village buildings, the Abbey Church on the right somewhat obscured by the hill Duni, topped by a cairn and a Brigid's well.

Fig 1.2 above. A labyrinth near St. Columba's Beach, on the south side of the island where, in 563 AD, Columba arrived with a few monks from Ireland. A monastery and church presence has been on the island ever since.

in the way modernism is. The Irish were never successfully Europeanized, modernized or Anglicanized by the British, thankfully, as the colonizers failed to eradicate or fully change the the Irish language and culture. Viewing parts of Ireland and much that is still Irish is like looking at a First Nation still in touch with its ancient wisdom.

The ancient Celtic mindset, like other indigenous forms, offers antidotal energies to bring to bear on the modern powder-keg based achievements. It is the purpose of this paper to explore the limits that modern thinking and ways of being create for two major individual and collective states of mind or energy fields. Those are: the feminine principle in the world and the masculine principle, especially as expressed through religion, and more precisely Catholicism and Christianity. These principles will be explained at length. Here it the major point: Celtic consciousness and imagination, some still found in the world, much lost yet being excavated and re-appreciated by many people (some of Irish descent like me) have something to offer our modern very mixed times. It has a useful place in our fundamental thoughts as humanity considers healing itself from the not so collateral damages that our current form of progress creates while adventuring forth into an uncertain future.

The Five Waves: Mind-Sets and Ways of Being

We start our inquiry on the island of Iona, off the west coast of the Scottish island of Mull. (Figure 1.1, 1.2). My wife, Patti Sullivan Kane, and I, John Cunningham Schuster, went to Ireland and Iona for 30 days in the fall of 2013. Five waves of Western consciousness and culture, the thinking patterns that formed us, are piled on top of each other in Iona and Ireland, intermingled and plane to see. The latest wave I am living now—a family man, teacher and leadership development coach, and citizen of the West—as I type my thoughts into my laptop. The other waves have left archeological traces of themselves scattered over Ireland and Scotland, and other parts of Europe, like candy sprinkles on a vanilla-iced cupcake. The traces dot the little island of Iona— less than two miles wide and four miles long—in the Western Hebrides directly north of Ireland. Life goes on for the 150 inhabitants of the island on their working farms and in the shops and restaurants that serve the waves of pilgrims coming to experience the archaeological sprinkles, making the sense of them that they can. Some pilgrims don't need it to make sense, but just wonder, and see how far we have come and how much we have forgotten.

I was on this island for nine days in September of 2013 to observe and absorb the five waves, compress them into some kind of understanding, and ferret out their interplay as best I could for their impact on my life and for what



Fig 1.3 Wave 1 - Patricia Kane at a busy Starbucks by Trinity College in Dublin, 2013. Technologically enabled, consumer-friendly retail space.

it might mean for us all. I am not an expert on the archaeological waves so I use them with full knowledge that my interpretations can be challenged by others. My attempt is to build some archaeology into the story of the mixed psychological conditions we have all inherited.

If we start our story Iona, then some understanding of the five waves, going back through time will be of help. There are figures at chapter end throughout the paper to illustrate the waves:

1. (1850 to now) **Modern technologically enabled consumerism (this wave could have other names, like the others)**
2. (700 – 1850 A. D.) **Christendom, from the seventh century through the eighteenth**
3. (200- 700 A. D.) **Celtic pre-Roman Christianity (archaeologically, there is a gap in the Roman times 100 to 300 A.D.)**
4. (2,000 B.C – 200 A.D.) **The Bronze and Iron Ages**
5. (7,000 -2,000 B.C.) **The Mesolithic and Neolithic Ages (Dames, p. 10)**

The five waves nest within the tiny fraction of human life in the vast temporal span of life and pre-life on earth, with its ancient history of biological forms, extinctions from earlier eras, shifting plates, and the long lost ages of the planet forming itself into the life-capable orb where we reside. The Irish Colden Age (Cahill, 1995) was from 400 to 900 A.D. or thereabouts, as the culture (picture monasteries, nunneries, scriptoriums with the classics) flourished before the invasion of the Vikings, then the Normans, then British.

Wave 1: Modern Consumerism. In a mall in the United States, Krakow, Beijing or Rio, even with different flavors of goods, the main meal is a consuming materialism

brought to endless retail windows to entice us with served up as normal want and desire. This enticement is brought to us by the wonders of the global economy, which itself rests on the wonders of applied modern science, economic theory and business practices and thinking. This is the current wave I started to ride, and later mastered to a small degree in my career (and still use in my corporate work), in the 1950's with my upwardly mobile family, spinning out of rural, Ireland look-alike northeast Iowa and into a mainstream of wealth-generating macro and micro systems that America was determined to successfully export to the world. The global marketplace (Figure 1.3) was born centuries before me on wooden ships in the early mercantile trade routes and it took hold as a dominant way of life for billions of humans during my lifetime. I can video connect with my Columbia University students in Japan, coach a colleague in Istanbul, and text my South African ex-pat client all within minutes as a matter of course. This last wave has its miraculous side and the usual accompanying darkness.

Wave 2: Christendom (Figure 1.4). In the Roman Catholic Church I grew up in, I lived and breathed the catechismal truths and rules of the sacred story of our Christian salvation. The truth and rules included the religious approach to life that I still, in some large measures, hold true today. The truths and rules included learning the sacraments, and prayer and grace and social justice, and the opportunities to serve and experience the sacred in everyday life. The "truths" unfortunately also included how we as Catholics were better than those non-papal Christian called Protestants, and immeasurably superior to the unfor-

tunate near-pagan Hindu and Muslim and Buddhism believers. It was both a boring/mistaken botch job and a potent/attuned-to-life fount of wisdom and foolishness, guidance and stupidity. As a highschooler, sorting through the wisdom and foolishness became the major task of juvenile spiritual discernment. This was the context for the hanging condom incident, a sophomoric prank laced with both the wisdom of juvenile rebellion against Wave 2 pious sexual uptightness and the foolishness of juvenile rebellion against the enormous staying power of that institutionalized, rationalized, theologized uptightness.

Wave 3. Celtic pre-Roman Christianity. The Celtic Church of my ancient Irish ancestors was driven to the margins of Celtic lands after the Whitby Synod in 664 (Newell, p. 1) made the Roman flavor the official version of Catholicism. Before that for a few hundred years, Wave 2 and 3 had co-existed for many Celtic people, including the Irish. The traces and overlooked carry-overs of Celtic Christianity in my life are still there, but unrecognizable to the untrained eye (like mine not that long ago) not looking past the Wave 2 Roman pastiche, alongside its real contributions, to the more ancient forms underneath it. The traces were in my high school as a basketball playing, condom-hanging Gael, no less, as in Gaelic and the Fighting Irish, the mascot at St. Mary's. The traces mark the graveyards with their Celtic crosses, hang as St. Brigid's crosses in houses around the world thanks to the Irish diaspora, are worn on the ears or wrists of women wearing Celtic-inspired jewelry (Figure 1.5). Wave 3 is also disguised in our Wave 1 culture as secular holidays (like Halloween, worth \$8 billion in retail sales in America), which is the eve



Fig 1.4 at right. Wave 2 - Christendom. A shot of the front windows at St. Patrick's, the large Anglican Church where Johnathan Swift , who was very kind to the urban poor, was pastor for over thirty years in Dublin. Most of the churches in Ireland are Catholic, but the Presbyterian and Anglican influence of earlier centuries is seen everywhere. In later Wave 4, as science was beginning to challenge the totality of Christendom as a centralizing cultural force, long after Copernicus started to challenge the world view of early Christendom, these Churches and leaders like Swift were still prominent.

Fig 1.5 above. Wave 3 - Celtic-inspired jewelry



Fig 1.7 top left. Wave 5 The Mesolithic and Neolithic Ages. The entrance to Newgrange, the neo-lithic pre-Stonehenge solar cycle mound, with the tri-spiral carving on the great rock (left side) before the entrance. The solstice design is of sunlight entering the upper chamber and penetrating the mound to light up the inner chamber on Dec 21st every year. A 100 plus foot tunnel goes into the mound to the chamber.

Fig 1.6 bottom left. Wave 4 The Bronze and Iron Ages. Lough Gur, a small lake with a rich mythological history of the 10,000 years of human habitation. This area has been the center of much archaeological exploration, like much of Ireland, as traces of the earlier

Waves all are prominent, and the folk tales concerning the place and its geography abound. The bronze Shield in section III came from these waters.

Fig. 1.8 to right. Wave 3 and 4. This is the stained glass window my Cunningham ancestors donated to St. Patrick's Church, Waukon, Iowa. I was baptized here and return to it with my Aunt Dorothy to this day.

Fig. 1.9 bottom right. Wave 3 and 4. This is the confessional at St. Patrick's, with Shamrocks on the stained glass, with all the Irish/natural Wave 3 Celtic symbols in the Roman Catholic settings.

of All Hallows, the Wave 2 Roman Catholic Holy Day of All Saints on November 1, the sanctified church version of the ancient Celtic Christian feast holy day of Samhain, which itself came from the earlier pre-Christian Waves. As Michael Dames says, "In Ireland, the oldest is not necessarily the faintest or most distant." (Dames, p. 11). Nor America, apparently.

Wave 4. The Bronze and Iron Ages are well documented in the National Museum of Dublin. A bronze-age shield that came out of famous Lough Gur (Figure 1.6) is one shining artifact of the age of Irish warriors, conquest, and defense. The ring forts sprinkled over the island show the small villages protected by a walled exterior. These are

the Celtic warrior culture plane-to-see archaeological leftovers of what lies within us as a species, as our global history of expansive wars indicates. Wave 1 modern technological super-adaptations of ancient Wave 4 warrior-based culture are our mass marketed, best-selling, war-based video games, and Hollywood's steady offering of war and battle-based super-hero movies. As I was writing this paper, I saw Thor and The Hobbit, part 2, with my sons and grandkids and it was big screen battle and fighting at its 3D best. In my youth, the warrior culture had 'progressed' to the nuclear age, and Vietnam was the warrior culture's institutional expression I rejected when, at age 22, I became a conscientious objector. The same energy for conquest that the Vikings and Normans and British used to conquer Ireland,

that the West used to colonize the world, that brought us apartheid, Nelson Mandella, Hitler and WWII, 9/11 and our Iraq response, was a dominant force in 1000 BC Ireland. Within us, east and west, modern and archaic, there is both a wise and an immature warrior, and popular current teachers from cultural anthropologist (and student of Carl Jung) Angeles Arrien (Arrien, 1993) and Christian evangelist superstar teacher John Eldridge (Eldridge, 2010) evoke the wise warrior for the spiritual battles in our inner life.

Wave 5. The Mesolithic and Neolithic Ages. The eras belonged to the hunter-gatherer and farm cultures who were the first inhabitants of Ireland. Like the Iron and Bronze Age, this cultural wave is found in many places on earth and can't be considered primarily as Celtic. For this paper, it is the Celtic/Irish expression of these more universal traits and conditions that concern us. Brigid's wells appear all over Ireland as a Wave 1 expression of the feminine energy that nurtures us. Before the male-hero warrior mythology of Wave 4 were the feminine-matrix mythologies of agricultural peoples nested within the great cyclical forces of fertility, death and rebirth in nature. Newgrange (Figure 1.7) is the most advanced expression of this cultural era. It is a short drive out of Dublin, was discovered by modern anthropologists in the 1960's, and is now a tourist/archaeological site where we are reminded that the huge mounds with their solar-cycle geometric similarities to Stonehenge, are 1000 years older than this better known British Druid structure, and 500 years older than the pyramids. Watching my Irish mom, Rita, a farm girl from Iowa, deal with a career-centric economy that forced mobility and multiple moves (my sister went to three schools for second grade) over community and roots was part of my training in understanding the underappreciated feminine in a Wave 5 dominated world. For a more professional application of our modern disregard for ancient principle of relatedness, consider this: my wife, also a professional coach, regularly works with clients burning themselves out on overwork to get the mortgage paid off early or to save for college. Some Wave 5 Brigid energy needs to show up in the Wave 1 corporation. Actually, a lot of it needs to.

Trauma: When One Life Pattern Supersedes Another

This introduction is not complete without some understanding of trauma. A background assumption for this paper is that the Irish people have been traumatized. As a species we know the experience of trauma well: blacks with slavery, New Orleans with Katrina, Jews with the Holocaust, Armenians with the 1915 disaster, apartheid, Syrian civilians with the current war, indigenous people like the American Indians and aborigines. All of these traumas

have their own particulars but the basic story is the same—a way of life and being was attacked, or negated, and those in that culture or race or family had to adapt and pick up the pieces.

Individuals experience trauma. Groups experience trauma. We suffer with trauma's loss and wounding, then we heal as best we can. There are little traumas and big traumas—it is a continuum. And the healing is also a continuum, from barely any healing to complete healing and moving on stronger—"what doesn't kill ya makes you stronger."

All the 5 Waves, mass consciousness sea changes that transform a civilization, traumatize the one that came before it. Wave 5 feminine-based consciousness gets reduced by Wave 4 masculine to be reduced by Christendom, and so forth. Some of the reductions are healthy, more bad is reduced than good, as Christendom was literally good news for those needing an alternative to the brutality of Roman era values on the continent and warring tribal life on the Eire. But some of the reductions may indeed be less than healthy, replacing the good with a warped, regressive version of the civilization if replaced. Hitler's replacement of the weak Weimar Republic lead to disaster.

Each wave of consciousness, each new civilization and culture, through this changing traumatizing process, erases and eradicates and compresses the ways of being for individuals, societies and civilizations. The new waves fragment and deconstruct the old ways, driving meaningful practices of everyday life, the ones stored in recallable, and useable explicit memory down, literally, to older parts of the brain, into memory that is broken into chunks of feelings and scattered images that are implicit. These implicit memories then lie in waiting, ready to be triggered, haunting and spectral versus easily useable, in the 3-D file of our conscious narrative. Implicit image fragments are not recallable or under our control, they are disjointed and unpredictably unusable, and they become lodged in parts of the somatic brain—when we have a felt sense of something—or a visual or auditory image fragment separated from the newer brain cortex (neo-cortex) that is under our commands. The end result is that we are literally disassociated and in pieces after a trauma, survivors but no longer whole. (Kalshed, Stein ed. p.281) Our formerly coherent story about ourselves needs re-making. The pulling together of the new story takes imagination and a re-collection of the old stories.

Celticness and the Celtic Christian forms of Wave 3 are held by me and millions like me (40 million Americans alone claim some Irish heritage) as implicit memories still having its impact in our deeper neural networks and thinking. Wave 3's alternative teachings and leanings are long

gone off the official books. But its icons, folklore, and artistic expressions remain in our culture (the Boston Celtics and the Notre Dame Fighting Irish, to name a few from sports) and in Catholic Churches everywhere—like where I was baptized in Waukon Iowa, at St. Patrick’s (Figure 1.8, 1.9).

Trauma involves much pain and loss and as a difficult topic we often avoid it. The good news is that trauma is also a subject of study and healing can be deliberate and supported. Two of the coping mechanisms for dealing with trauma are silence, not talking about it, and amnesia, both unconscious, and deliberate—“I try to forget about it,” we might say. But amnesia can only take us so far and eventually, in most cases, remembering is part of the healing. When I started to realize the extent of my lack of knowledge of my Celtic/Irish roots and history, I realized it was not my doing only. My family had coped, had forgotten and gone silent and tried to put it behind them. It was not just me. My whole family had learned how to let it go, and most Irish families alongside them.

Psychologist and teacher Maureen Murdock discusses this mass forgetting: “At the core of the Irish American story is the longing for home and the unresolved questions related to loss, place, and identity. During the Great Hunger (1845-1849), the population of Ireland was reduced from 8 million to 5 million people and everywhere there was death, starvation, and forced emigration...The departure, the leaving, and the sorrow of never going back “home” and the piece of self that was lost in the forced departure is still embedded in the Irish American psyche” (Murdock, p 232) . What Murdock is pointing to is the most recent trauma of agrarian native Irish being thrust into Wave 5 early urban and industrializing American cities like Philadelphia and New York or St. John in Canada. The result, along with the famine and loss of land, was a trauma carried through the generations.

Murdock continues: “For those who have been forced to leave home, the archetypal theme of longing for home, Paradise Lost, never really dissipates. It is inherited by the next generation and the next. From what we know of trauma now, it’s clear that both of those who stayed in Ireland and those who left... were marked emotionally and psychologically. (Ibid)

But there are other traumas caused by the waves that will have our attention.

The replacement of Wave 3 Celtic Christianity by Wave 2 Roman, while not a Hitler-level disaster, ranks as a regression on several fronts that we still suffer from this day. We will look at the lost wisdom of Wave 3 in the section on religion. And we will look at the losses going from

Wave 5 to Wave 4 in the sections following, on the feminine and the masculine energies.

As human consciousness works, nothing really significant is forgotten. Encoded deep in our ancestral memory, stored in old and mid-brain neural networks we can sometimes sense, but have little control over, are vestiges of all the Waves that came before our current time. Faulkner was right: the past is never dead...it is never even past. But forgetfulness and amnesia keeps the past from being experienced as fresh and overwhelming. Donald Kalshed, trauma expert, writes about this, first citing the Emily Dickenson poem:

“There is a pain so utter
That it swallows substance up
Then covers the Abyss with Trance—
So Memory can step
Around—across—upon it
As one within a Swoon—
Goes safely-where an open eye
Would drop him-Bone by bone

“Trauma,” says Kalshed, “is about pain...that ... ‘swallows’ up normal developmental processes, leaving an ‘abyss’ or ‘basic fault’... Fortunately, the story does not end with this cleavage because the human psyche has enormous self-curative powers. It ‘covers’ the abyss with trance so that life can go on” (Kalshed, p. 281).

Part of the success of Wave 1 materialism is its ability to use and spread wide-spread amnesia, swallowing up what we have lost from earlier ways of being. But the amnesia that helps us forget the dehumanizing aspects of our livelihoods, has gone too far to be healthy. That powder keg with apocalyptic possibilities, the ones we see in Hollywood’s favorite dystopias and brought to us by nuclear weapons, ecological collapse or grand scale social disorganization, can be averted only if we relearn some of what was lost in the trauma of Waves replacing Waves. We need to deeply re-remember what we once knew. Celtic culture is one place to start that.

This remembrance was true in my family: in my Mom’s 89th year, she announced that she wanted to go to Ireland. No one in her generation of the three above her that we knew had ever gone back to the land from which they felt exiled. She had been a widow for five years. So with my two sisters, my wife, her sister and my mom, I took my second trip to Ireland in 2004, and that was the beginning of my remembrance of old. This paper represents the end of this current stage of my remembrance. I will cover this in more detail later. I offer it to jostle and coax others out of their amnesia, as the many authors, and those I interviewed or encountered in an Irish bed and breakfast, jostled me out of mine.

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A Word on Research Methodology

As I began this project I immediately knew I would use multiple research methods, such as interviews, reading journals and books, and scanning the arts for the voices of current and past dramatists, poets, novelists, painters, storytellers and dancers. What came to me later was the idea of an extensive field trip which included a nine-day trip to Iona with Jungian analyst Jerry Wright and 45 pilgrims to explore the interface of Celtic with Jungian psychology. The Iona pilgrimage was nested in a 32-day excursion across much of the southern half of Ireland, its cities and countryside, its libraries, pubs, bed and breakfasts, and archaeological sites. We wanted exposure to a broad range of people and experiences and we got them.

The paper is personal nature in some places as told through my story, but it hopefully has universal or at least broad application. Much of the research was field research and reflection on my life. While at times personal, it is written on behalf of the many. My stories are meant to be illustrative of major points.

The research was aimed at discovering:

- what "Celtic-ness" is and to apply it to me, my roots, and my narrative.
- what "Celtic-ness" has to offer to psychology, religion, the question of gender and, more largely, to the practices and mindset of society in light of what is referred to throughout this paper as the feminine and masculine principles.
- useful thoughts and different ways of being in the world for us, the offspring of the modern era, all dressed and degreed up in our educations and wealth-building careers and material well-being-what our age set about to master-but with no spiritually abiding place to go for so many of us.

One surprise, a delightful one, was how the native Irish everywhere (and especially in the south and west where we spent considerable time, those closest to land and the old ways) are living closer to the ancient Irish near-to-Nature, Irish-speaking ways, and are living, breathing archaeological artifacts. Seeing them as such is a blatant reductionism from Wave 5 scientific modernism, so I add that lens with caution. What John Millington Synge (Synge, 1936) sought in his plays and art, as Nobel Laureate and Irish poet William Butler Yeats had suggested to him, 100 years ago was what we found on our trip—that the folk imagination and spirit in the Irish is at the heart of what is different than being modern and that difference is worth discovering, experiencing, and reflecting upon. Whether in was Josie or Michael or Brendan in Cork, or Dingle, or Dublin, we were not disappointed. The cab drivers in Dublin, the night crew at hotels, had their stories to tell and the curiosity to hear ours.

Here is what the study is based on:

- Interviews: Susan Starkey, Pat Gavaghan, Julie McNamara, Sylvia Brinton Perera, and multiple field interviews in Ireland.
- Three field trips: Iona and Ireland, September and October, 2013; Waukon, Iowa, November 2013; New York City on multiple occasions, the last November, 2013, including, the NYU archives.
- An extensive but barely-scratched-the-surface, considering the depth and breadth of the topic) reading list cited in quotes and notes.

Two videos, among many, are worth mentioning but are nowhere cited in the text. One is at the Harvard Divini-

ty School website, a lecture given in 2008 by archeologist Michael Gibbons. (<http://www.hds.harvard.edu/multimedia/video/even-on-their-knees>). It is a thorough visual treat of numerous sights with fact-filled commentary. The other is of John Moriarity on <http://www.youtube.com/watch?v=72mCd1mMOrc>, and it is a delightful look at a personality who found many followers for his languaging the joy and experience of all things Irish/Celtic, current and past. Author Thomas More wrote extensively about his relationship to and admiration of Moriarity.

In a few of the chapters, I cite several movies and I list them under the more scholarly section of the references.

In sum, this paper is a reflection on the elements of Celtic ways that still exist for many of the Irish, that reached their full expression in this pseudo First Nation called Ireland, this indigenous, non-modernized way of being. Celtic ways are celebrated at Irish Fests around the world on St. Patrick's Day. But the green beer on St. Patrick's Day is the thin veneer on a deep ocean of spiritual and imaginative depth and possibilities. The beer is like the condom—a symbol and icon pointing to another world.

