And what can I tell you of loss? The rooms of the heart grow empty with resounding footsteps, the imprinting speakers voice fades to a hush. A layer of dust accumulates on the neglected collections once hoarded with a fury. Sunlight is pale and illuminates nothing. Tear wells are dry and one must only move by necessity, rather than urge. This place of hollow desolation is not home, but rather a temporary refuge from the splitting of the skin. No ghosts to visit with, no waters in vials, no mirrored oracle in these ruins. Only the wind to harken to, and the slow growing lichen to sustain a wretched hunger. But sustain we must. To bones now, to bones we go. To mineral soil and crystal we go, to darkness. Amongst the parades of Midsummer, there will be no glory, no festive song this season. But blue flame on the altar of stone. Earth made this for our passage.

Loss is accompanied by a disassembling of parts, and a reconstruction of them in a new manner. The pain that gouges deep, will later become the pleasure that induces sleep. Trees bear silent witness to the troubles of the human heart, to the trauma of displacement, to the grief of austere suppers in the House of Heaven.

At the turn of the tide, our previous masks will be unrecognizable, torn from us, ready or not. Weeping trees, the soul is under scrutiny. Mourning trees, the feet are weary. Burning trees, there is nothing in the house worth dying for.

And the fruit of loss is no palatable thing, no nourishment on the tongue. It is no sweet scented jewel, nor fine gift of nectar. But a gift it remains. Not for the senses, but for the souls long journey into the Wild Mysterious. A falling of veils, a shedding of skins, a loss of that which once was- is required for the keen ability to see once again in the darkness. Navigation is remembered with a new vigor. Skill fails where instinct prevails. And black earth is a protection afforded by the descent, we find a hidden den. Jeweled eyes gleam in the shadow, to emit sparkle in the dark. There is inevitably pure potential waiting to be gestated where a void is created. A new skin is given and youth is restored, but with heavy calcified vertebrae to bear us. This place of becoming, it has marked us with its teeth. And the only wounds that will last forever are those that we do not tend to. Faith in the fallow field, trust in the viper’s embrace.
Thistles have long been associated with archaic magical powers, the protective spiny sharp leaves turning shiny during the autumn months, the soft silver silk an offering for bleeding wounds and rustic pillows. They have been said to dwell near the habitats of witches, by the rustic tumbledown cottage, on the edge of town. The witch of yesteryear surely used this wayside beauty for magic and healing, so available and accessible on nearly any piece of abandoned or disturbed ground. The thistle makes a stately presence with its gorgeous purple sweet scented flower heads, adored by bees and butterflies alike. For the ancient healer, it was gathered and revered, its uses surrounded by the lore of old.

The thistle plant contains various genus and species, including Scotch Thistle Onopordum acanthium, Blessed Thistle Carduus benedictus, Milk Thistle Silybum marianum, and Carlina spp. Thistles belong to the aster family, Asteraceae. There were of course many common names for the different varieties, which I will not confuse you with here. Teasel Dipsacus spp is a gorgeous member of the thistle tribe, with a special section below. All of these prickly and spiny plants have a surprising amount of folk magical and medicinal use, little considered in modern herbalism.

There are a few stories that tell us about the thistle being a protective plant. From a Greek myth, the Earth created the thistle from the grief of lost love after the poetic Shepherd Daphnis died. From another tale, thistle is well known as a national emblem for Scotland, because of the commonly circulated but debated story about how it saved the country from a Viking attack. The story tells that the Vikings had to pass through a field of thistle during a secret night time attack, and one of the warriors stepped on a plant and let out a loud yelp. That alerted the Scots to the approaching enemies, and gave them enough time to secure an eventual victory, thus saving their lands. This German story teaches about the protective nature of the thistle as well. A merchant traveling through lonely lands forgot to wear his thistle for protection. He got robbed by a jealous peasant, who murdered him because of envy. As the merchant was dying, he invoked a curse of the thistle and threatened the murderer with the thistles betrayal. From then on, the man was haunted by his evil deeds and could not even spend the money and goods he had stolen. He avoided thistles in the nearby fields, and finally confessed to his crime. He was hanged, and in Mecklenburg at the murder scene, grew a thistle that was shaped like a man. In the ending of another version, there grows a thistle every day at noon at the place where the murder occurred. It grows heads, and hands like a human, and one time a shepherd passed over the exact spot, and he was paralyzed, his staff turning instantly to tinder.

Thistle features specifically in protective folk magic, understandably with its defensive nature and expression. It was unlucky to tread over thistle or step on them. Apuleius wrote of carrying the wild thistle as an amulet to ‘avert all ills’, from almost two thousand years ago. An Estonian practice was to place cut thistle plants on grain that had begun to ripen in the field, to protect it from evil spirits that may spoil the harvest. Thistle stalks were used magically for protection, cut on the Eve of St. George, April 22. This was thought to come originally from a Romany custom, often performed by old women. They were harvested before sunset and hung on the doors of cow sheds to protect livestock. These thistle twigs were also placed within protective garlands and hung around the necks of cattle. One old story tells about a man who did not have faith in the power of the thistle. He began having problems with witches stealing the milk from his cows, they did not produce and were dry upon morning milking. He wanted to find out the thief and so hid in the barn to see. Around eleven o’clock a large milk pain came into the barn, moving on its own accord, and went to each cow to gather the milk. When the farmer kicked the bucket over, it transformed into a huge toad, and he fled to his house in refuge. The following week happened to be St. George’s Day, and he hung thistle stalks on the barn door. His milk supply greatly increased after doing so, and he kept up the practice every year from then on.

An exotic Medieval love potion that came to Europe from Persia included Italian thistle, cloves, laurel seeds Laurus nobilis, and sparrow wort (likely Thymelaea hirsute), mixed in pigeon broth and drunk. A magical cure from East Prussia involved thistle, for an animal with an open wound. One was to gather four heads of the purple thistle blooms before sunrise, and place them in a circle facing each of the four directions, then placing a stone in the middle—a sympathetic blood staunching rite, I suppose. A Polish cure for ‘elf-lock’, which is similar to elf-shot or troll-shot, was to burn thistle seeds. Anglo-Saxons carried wood thistle as an amulet against any evil encounters, especially effective if harvested while the moon was in Capricorn, as the sun rose.

Holy thistle Carduus benedictus was used magically in Medieval times. If carried in a red bag and replaced every seven days, it was known to bring good luck. The herb
was also used to call spirits. It was to be decocted in water, and as the steam rose up, the person looking to receive messages from spirits was to lay near it. It was known to cure all poisons, the leaf, juice and seed infused in water. Foretelling thistle Carlina vulgaris was used in Scandinavian folk magic to draw strength and power from another. It was carried in the hand to draw strength from someone while thinking of them in the same moment. The person doing this would gain strength as the other one would lose it. There was in times past a Welsh practice of ‘casting scorn’ upon the graves of old spinsters and bachelors. People would plant thistles, stinging nettles and poison plants such as henbane upon certain graves. Was this then a way to protect the living from the dead arising, in particular if they were believed to be a witch? It was thought by some that thistles were weeds belonging to Satan. Another name for thistle was ‘Devil’s Grain’.

Even with their association with the Devil, thistles were protective and thought to be good to plant near the home. This is because they had long time associations with Thor and Mother Mary, both beneficial and powerful allies. The flowers of thistle were believed in Nordic culture to come from lightning, another association with Thor. They could protect from lightning if hung in a building. In witchcraft from the Balkans, the silver thistle Carlina acaulis is still carried as an amulet against slander, and it is also hung in the home to protect it from evil. If placed on an altar, the thistle flower is said to draw protective Faerie spirits to the home. They then are able to act as a guardian of the dwelling. In Russia, the thistle (and burdock Arctium spp.) was known as Devil Alarmer or alternately, Devil Conqueror. It was used to protect from Devils and Witches, protect livestock and cure illness. One rather harsh use to rid of epilepsy was to draw a circle around the one suffering using a thistle, and them beat him mercilessly with it.

There were some love divinations associated with thistle. One placed a thistle head at each of the four corners under one’s pillow, naming each one after a different suitor. In the morning, the head that grew a new shoot indicated the person’s future spouse. Another one tells to pick thistle heads just before they burst into bloom, put them in a dark place and name each one after a potential suitor. The first one to bloom would indicate the future spouse. To dream of thistles was thought to be a good omen overall. If thistle down was to blow into ones window, it was considered a sign of good news to come. Thistles are a natural weather oracle, they close up before rainfall. It was told that if the thistle down was floating through the air without any sign of wind, it was a sign of rain to come. Thistle is ruled by Mars, on account of its sharp and bitter nature, though some astrologers of the past designated it to Saturn.

Folk Medicine-

Thistle juice was applied to bald patches to bring on new hair growth. Thistle down was used by poor folks in the past to stuff mattresses and pillows, along with wormwood and chamomile to keep away fleas and bedbugs. Anglo-Saxons used wood thistle Carduus siluaticum for stomach pains by taking the tender leaves and shoots, making a tea of it, and ‘sweetening’ it with vinegar to drink. The Scotch thistle Onopordum acanthium was used as a Romany folk remedy for cancer. It was also drank as a tea in the Scottish Highlands for depression, I assume the leaves were used. Bitter actions are associated with liver stimulation, which is indeed helpful for states of depression.

Blessed thistle Carduus benedictus was used for treating many ailments, including pleurisy, infected wounds, mad dog bites, fever, colds, stomach afflictions, to increase breast milk supply and for the plague. Irish folk medicine used the leaves boiled in milk for an asthma cure, also used for whooping cough. In American folk medicine, it was taken as a syrup to help stimulate the appetite. Milk thistle Silybum marianum was also called Marian thistle, as it was believed the characteristic white veins on the leaves were from Mother Mary’s milk that stained them when she nursed baby Jesus. It also was used to increase breast milk supply because of this signature.

Teasel- Dipsacus spp.

This plant is one of my all-time favorite wayside weeds. It is so tall and striking, with its strange cupped leaves and claw like flower heads. They dry to a lovely brown, with tiny lavender blooms surrounding the protected barb like head. A lovely Anglo-Saxon name for this plant was ‘Wolf’s Combs’. Others include Venus’s Basin, Venus’s Bath, Our Ladies Basin, Shepard’s Yard, some Latin names translated to mean ‘the Bath of Venus’ or ‘the Lips of Venus’. The Latin Dipsacus comes from the Greek Dipsao, meaning ‘to thirst’. Dew or water gathered from the teasel plants cupped leaves was used for sore eyes and inflammations of the eyes since Anglo-Saxon times. Other uses for the magical teasel liquid was as a beauty treatment, for removing warts and freckles. The little maggots found in the seed head were even used in folk medicine and accredited with magical powers to cure ague. If they were worn in a cloth bag as an amulet, they were told to help with the fever. If the heads were cut open and an odd number of the little worms were counted, it was kept as an amulet for a charm to keep away sickness. Teasel is ruled by Venus, according to astrologers of the past.

In Wales, teasel was used somehow to protect from witches. Wild teasel Dipsacus silvestris is still used in the Balkans to protect against vampires. It is placed on the front door and above the windows of a dwelling to keep them from entering. Wild teasel was used in the Book of Secrets, by
Albertus Magnus. It was tempered with mandrake juice (the part not specified) and given to an animal, to become pregnant and bring forth a baby. This baby animal would have a tooth, that if taken and dipped in meat or drink, could be given to promote peace among warriors to begin in battle. Valerian juice was given afterwards—quite a strange use, all in all.

Teasel roots were boiled to make a poultice for abscesses and as a wart treatment. A poultice of the crushed plant was laid on the shaven head to calm frenzies, from a fifteenth century receipt. The dried plant was used in women’s medicine to help prevent excessive discharge (possibly indicating an approaching infection) and heavy menstruation.

There are a number of Anglo-Saxon receipts (recipes) that include teasel. One for ‘dimness of the eyes’ calls for infusing the lower part of wolf’s comb (the leaves and stems) in honey for three days, draining off the honey, pounding the stem, and straining the liquid through a flax colored (blue) cloth, into the eyes. In general, teasel root was recommended for liver sickness, dropsy, difficulty urinating, internal worms, and poisons. For worms, one was to take the powder or juice of the root and put it in wine in which pennyroyal Mentha pulegium had been boiled, taken then as a drink. Teasel was used, along with a list of magically employed herbs, for a drink to be taken against all enemies (evil) temptations. It was placed under an altar with the other fresh herbs, nine masses sung over it, then scraped into Holy water. A cupful was given to the person needed aid, having fasted overnight. The remaining water was placed into the persons food as well.

References:

The Use of Dew in Folk Healing and Magic

The dew that arises during the fall of night and in the morning, clinging to the stones and plants even without the fall of rain, has always held a magical quality in the eyes of the people. Dew appears as if by an invisible force, and has been called ‘the breath of God’. From Classical mythology, dew belonged to the daughter of Zeus and the Moon Selene, and was dedicated to Ersa, the Goddess of Dew. Later dew belonged to the daughter of Zeus and the Moon Selene, who, the first of May, Goes to the fields at the break of day, And washes in dew from the hawthorn tree, Will ever after handsome be’. 

There were many healing abilities attributed to dew, in particular if taken from certain plants, and applied before the sun rose on both May Day, May 1 and Midsummer’s Day, June 24. Both of these days represent the gaining or pinnacle strength of the suns powers. Many of dew’s healing uses focused on maladies of the eyes. When gathered from fennel Foeniculum vulgare or greater celandine leaves Chelidonium majus, it was applied to strengthen the sight. The dew collected on St. Johns Eve (Midsummers Eve) was used for eye complaints in Russian folk medicine. Dew also was used in Irish folk medicine for eyesight. Dew or water gathered from the teasel Dipsacus spp. plants cupped leaves was used for sore eyes since Anglo-Saxon times. Other uses for the magical teasel liquid was as a beauty treatment, for removing warts and freckles. Other medicinal-magical uses of dew in general include for use in similar skin maladies, gout, chilblains, ringworm, fever, rheumatism, bedwetting and vertigo. Sometimes the cure could be affected by running through dewy grass, other times it was the result of direct application of the dew to the skin or eyes. One dew cure from Britain was indicated for a child with a weak back. On the mornings of May 1, 2 and 3rd, the child was to be taken out before the sun rises, and drawn over the dew moistened grass as a healing cure.

Dew gathered on the morning of May Day before the sun came up, and applied to the face was specific for improving the complexion, especially if gathered from the grass under an oak tree- it would give a maiden beauty all year. Dew was given to the person needed aid, having fasted overnight. Dew gathered from the hawthorn tree on this morning was also effective for the same, an old rhyme tells: The fair maid who, the first of May, Goes to the fields at the break of day, And washes in dew from the hawthorn tree, Will ever after handsome be’. May dew collected on that morning was also used to bathe weak children with in some parts of Britain. Dew shaken off of Chamomile flowers was used as a tuberculosis cure from Wales.

Not only cosmetic, dew was used for protective purposes. In
Siberia, if gathered with a cloth before sunrise on St. John's Day, the dew was then used to wash the face to prevent illness. Dew gathered on the day of St. George, April 23 was used to protect from the Evil Eye. Cattle were anointed with the magical May morning dew to protect them from being bewitched, a practice from south eastern Europe. Bathing the face with May morning dew on the Isle of Man was not only beneficial to the complexion, but also acted to protect one from witchcraft for the coming year.

The dew from a grave could be used in a healing manner. One old British custom was to use the grave dew to heal swelling (goiter) in the neck. The patient was to go to a grave yard before sunrise on the first of May, and find the last grave of a man whom was buried there if she was a woman; if the patient was a man, he would find the last woman to be buried. Dew was gathered and applied to the swelling by taking the hand over the grass, and going from the head to the foot of the grave, for a total of three times. One cure for deformity using grave dew, comes from a Black Book. It instructed to go early to a graveyard to acquire a corpse bone. This bone was then used to soak the dew from the grave and rub it over the afflicted limb, also helping with injuries. If a woman was in need of help, this procedure was done during the new and waning moon. The bone was then returned to its same place, with earth thrown upon it, while the patient spoke: *Let my weakness now rot away, with you in the earth, as this bone does.*

Late Cunning Man and witchcraft researcher Cecil Williamson reveals that dew was used by wise women as a ‘heaven gifted liquid’ for blending with herbal medicines, pills and powders. He describes that dew was collected from certain large granite stones that were endowed with small weathered pits, in Devon and Cornwall, specifically for this purpose. A charm from Cecil’s collection was for the use of grave dew in matters of witchcraft. He advised to go on May morning before sunrise to a graveyard and gather the dew from the grave of both a man and a woman, selecting the most recent burial for each. The dew is to be gathered by running an absorbent white cloth over the grave grass, from head to foot, and then wringing into a basin to then pour into a bottle, with separate labeled bottles for each sex. He emphasizes giving thanks to the four aspects and ‘doing the ritual of departure, as is laid down’. This dew can be used to ritually baptize images for magic use, as well as for other purposes.

A fascinating ritual involving dew also comes from Cecil Williamson’s collection and is noted to have come from wise women on the Isle of Man. It is called *'The Ritual of the Shroud’*. Essentially, this is a healing ritual. A white sheet of linen is laid out overnight on a specially prepared grid of rope and sticks, where the sheet is not able to touch the earth. The practitioner comes back to witness the sun rising, before folding up the dew laden sheet to bring to the awaiting client. The naked client is surrounded by the dew shroud, while in a hypnotic state, and bound with white cords. They are laid on a board in the shroud until the warmth of their own body dries the dew completely, thus the cure being affected.

The dew that falls during the autumn months, when the Northern Lights are visible in the sky was used magically in the nineteenth century Sweden, for overcoming the fear of darkness, loneliness, and color blindness. If gathered from Ladies Mantle, *Alchemilla vulgaris*, it was known to be the most powerful. If the patient feared darkness, they were given three drops at midnight, for three consecutive Thursday nights in a row. If they were suffering from loneliness, three drops of the dew was given at midnight as well, however on three consecutive Fridays in a row.

Sometimes, dew was used as a harmful substance. The colorful egg shells of pysanky were to be disposed of by being finely ground up, so that a witch could not take the shell to gather dew, using it to destroy cattle. Similarly, Pembrokeshire witches could hurt cattle by gathering the dew off of pastures. A suggested remedy for any affliction that she could cause to them by this means was to tie a red ribbon or rag to the tails of the cattle when they are first driven out to pasture. This harmful magic was known as ‘dew witching’ and one name for a witch in Germany was *Daustriker*, which meant ‘Dew Scraper’. A witch wishing to steal milk from a neighbor’s cattle could use a linen cloth to gather it from their fields on May morning. This liquid could be squeezed out and saved in a bottle. When the witch wanted to conjure butter to appear in her churn, she would add a spoonful to it, speaking these words: *'From every house a spoonful’*. She would then be supplied with butter in place of the dew, from every household she had taken the dew from.

As we can see, the magical use of dew goes beyond cosmetic applications, into mystical healing rites and purposes of a darker rustic witchcraft. The breath of the night upon the land surely can be utilized once again in the modern day, as a substance of both beauty and power. To taste the dew from certain flowers at dawn is like experiencing a Mother flower essence, one that has had no human intervention. This is a lovely way to be touched by the plants energy, so simple and unsophisticated. Yet this effective medicine has a marked effect on the human soul. May you be enchanted by the crystal globes on leaf tip and silken petal, on sharp thorn and hidden pollen- all.

**References:**

Fire and Lightning Plant Lore

Different plants have been associated with both fire and lightning from ancient times. Many of these plants have red berries and are also considered plants of the fairy realms. Most have other protective magic ascribed to them, known to have supernatural powers. In years past, the constant use of fire for lighting and cooking, not to mention the wooden and natural materials that made many structures, posed them at risk for fire. There was no insurance to replace what was lost, no smoke detectors to warn of the toxic smoke- fires were feared as they spelled complete disaster for a farm and family. If a structure got hit by lightning, a fire would often follow. Here is a sampler of plants that historically had associations with either/or fire and lightning.

**Holly** Ilex aquifolium- Holly was a tree that protected from lighting and if planted near the home, protected it from fire as well. It was believed that lightning never struck a holly tree, so that if there were a lightning storm, one could find protection underneath one. This lore goes back at least 2000 years.

**Bracken Fern** Pteridium aquilinum This common fern was supposed to protect the house from lightning if hung up inside. By cutting or burning it, the fern was known to bring rain.

**Hazel** Corylus avellena Hazel was a tree sacred the Norse God Thor, and therefore associated with lightning, thought to be an embodiment of lightning. Because of this, it was believed that hazel was never struck. This lightning tree was connected to the robin, which was associated with fire. In Lincolnshire UK, hazel branches were kept in water to keep them green year round. These were used on Palm Sunday and were preserved as protection against thunder and lightning for the coming year.

**Elder** Sambucus nigra Elder wood was rumored to have been the wood that the cross was made of. The story tells that these trees could therefore never be struck by lightning. Branches of elder were hung up in Germany after sunset on Good Friday as a lightning charm.

**Rowan** Sorbus acuparia A twig of rowan woven into the roof thatch would protect a home from fire. It was considered a lightning tree, as it was associated closely with Thors mythology. It was sacred to Thor because in legend, it helped him cross a flooded river, as he clutched a branch of it. The wife of Thor was thought to be conceived in the form of a rowan tree. This is another plant that was believed to be the actual embodiment of lightning.

**Houseleek** Sempervivum tectorum Houseleek, also known as Hen-and-Chicks, was known to protect houses from thunder and lightning. It often grew in the roof tiles or around stones near the home. It was known as a fire herb in Ireland. If it grew out of the cottage thatch, it would protect from not only fire in the home, but also burns and scalds. And for this, it was used medicinally as well.

**Oak** Quercus spp. Interestingly oak was a tree that was thought to be struck by lightning more than any other tree. It was said to draw thunder. It was thought very dangerous to sit under an oak during a lightning storm in Wales, for it was believed that lightning struck an oak 50 times deeper than any other tree. Pieces of an oak that had been struck were taken as an amulet against lightning for the home. Acorns were also carried as charms against lightning.

**Hawthorn** Cratagus spp. Hawthorn was known to avert lightning, it was thought that one could never get struck by lightning under a white thorn. Cutting down a thorn however was supposed to bring thunder storms. Here is an old rhyme ‘Beware of oak, it draws the stroke; Avoid an ash, it courts the flash; Creep under the thorn, it will save you from harm’ Interestingly, people from Cornwall England, thought it dangerous to stand under a hawthorn during a thunder storm.

**Mistletoe** Viscum album Because mistletoe grew on oaks, it was thought to be lightning embodied. It also was supposed to protect from fires.

**Bay Tree** Laurus nobilis Bay protected from lightning, and carrying a leaf would protect from thunder. It would specifically protect ships at sea from lightning. It was thought to protect a person from witchcraft and the devil as well, like many of these plants.

Volume One: Under the Witching Tree

To purchase Corinne’s first book on the folklore, medicine and magic of trees called Under the Witching Tree, go to www.troybooks.co.uk and sign up for their mailing list to receive the pre-order information. Or check their website in August to order the title directly. This is the first book in a trilogy about plant folk magic and medicine, the other two forthcoming titles covering wayside plants and the magicians garden.

The Enchanted Forest and Hedgerow:

Begins October 2016- this is a 1 year-long program that meets two Saturdays per month to learn about the magic and folkways of the forest and hedge. In a small group, we will explore traditional lore and practices surrounding the liminal wild edges, hedges and haunted groves. There will be a strong emphasis on spirit communication, and the interface between practitioner and the local landscape. Trancework will be employed to achieve this aspect of the work. Through this interface, a homespun magic will be wrought and personal practices developed. Each eight-hour long class will be a journey into the mysterious realms of wild terrain, on the physical landscape, as well as the inner dreamscape. Rustic ritual items will be fashioned from materials of the land. At the end of the year, students will have developed personal practices that allow them excess into the enchanted world, while learning the basic tenants of folk magic that allows for practical rites. They will learn a significant amount of folklore, operative magic and herbcraft surrounding many tree and plant genera. Also included in the enchanted apothecary will be animal, bird, stone and waters for ritual workings. Seasonal aspects will be emphasized. See monthly schedule below for more details and email me with any questions. To see the month by month schedule, go to www.maplemistwood.com and click on classes, follow the Enchanted Forest heading.

Location: On a forested homestead about 30 minutes northwest of Olympia, Washington

Times: Begins in October 2016. Class will be held on the first and third Saturday per month, from 11-7 pm. Three month minimum commitment is required. Go to www.maplemistwood.com and click on 'Herbal Apprenticeship' for more information. You can see the entire month to month curriculum online. To Register: Contact Corinne at maplemistwood@gmail.com Please email me with any questions

The Herbal Apprenticeship:

Join a small group of people for weekly classes that focus on wild-crafting and medicine making. Held at a beautiful small farm in Shelton, we meet for an entire year, focusing on the seasonal availability of wild plants. We hand-craft small batches of plant medicine and learn how to use plants for common ailments. You will learn the folklore and the traditions of the plants that have been handed down to us throughout history. You will begin by creating a home apothecary and as the season progresses you will fill your shelves and bottles with beautiful high quality medicines for yourself, family and friends. We spend time in the field, forest and in the kitchen. There are weekly homework assignments, and each student develops a plant journal full of details and recipes about the plants. This is a hands-on-series with the goal that each student finishes with an in depth understanding of many medicinal plants in the local area.

Held on a small homestead in Shelton. 30 minutes north of Olympia. Classes are from 10-2, Thursday OR Friday. Cost is $50 per class, about $200 per month. Three month minimum commitment is required. Go to www.maplemistwood.com and click on 'Herbal Apprenticeship' for more information. You can see the entire month to month curriculum online. To Register: Contact Corinne at maplemistwood@gmail.com Please email me with any questions.
This newsletter is offered four times per year, look for the next Gathering Basket during the Autumn Equinox.

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