
Henge Happenings

The Henge of Keltria, PO Box 48369, Minneapolis, MN 55448-0369

Volume #43

Editor: Tony Taylor

HengeofK@aol.com

Lughnasadh 1999

from the president

The big news this quarter is the resounding success of the First Annual Gathering of the Keltrian Tribes. Juniper Grove did a fantastic job of organizing and hosting this event. By the time the weekend was over and all was said and done, these stalwart folks offered to do it again next year. Plans are in the works.

Keltrians converged in eastern Kansas coming from Maine, California and lots of interesting places in between. The festival was conducted as a fifty-one hour ritual. Friday evening, we performed the opening segment of the ritual and lit the Sacred Fire. After the Tree Meditation, when I opened my eyes it was exhilarating to see all of the shining faces.

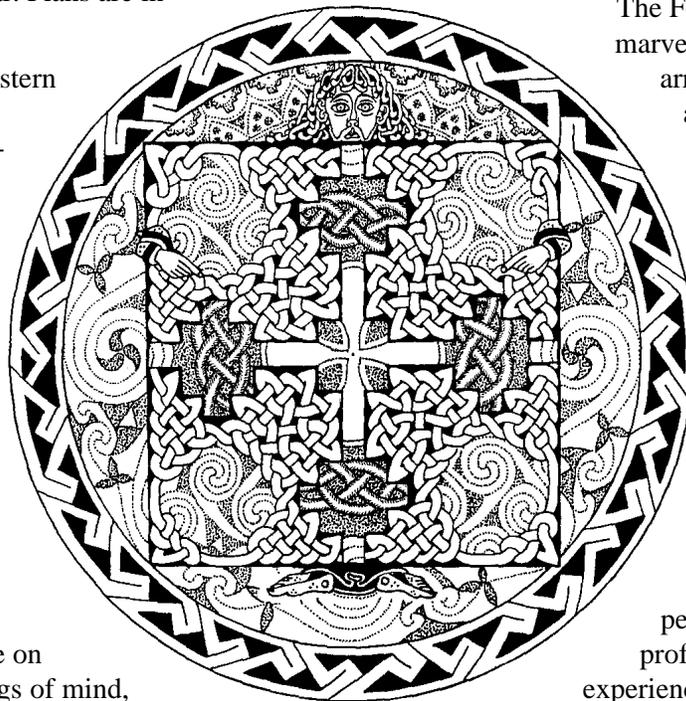
The weekend began with arrivals met at the gate where everyone received the Tri-line on their forehead and the blessings of mind, body and spirit. This is the way that everyone enters the sacred space and we thought it was appropriate for this special weekend.

One of my favorite things and probably everyone else attending was putting names with faces. Topaz Owl and I have been on the Board of Trustees working together for two years and have been aquatinted via E-Mail for much longer, but we had never met! It was wonderful to see the old friendly faces as well.

Saturday's schedule included workshops and plenty of time for visiting with old and new friends. I'd like to take this opportunity to thank this year's presenters and suggest that its not too early for interested folk to submit proposals for next year.

The Feast followed and it was a marvel to behold. The tables were arranged in a huge square so we all were able to sit at the same table and see each other. Cheers to Page for the wonderful decorations; special thanks go to Jody and Fitz for their efforts in the kitchen which provided the fuel to keep us all going for the weekend. We toasted and roasted and generally made merry until it was time to proceed to the Bardic Fire.

We had many fine performers ranging from professional strength to the less experienced, but just as sincere in the offering. Everyone was encouraged and applauded. We plan to do this again next year, so start preparations now. All offertories in the spirit of the evening are welcome: songs, instrumentals, skits, stories, and even jokes. Everyone has an opportunity to share what they have prepared in a supportive, loving atmosphere.



Continued on Page 4

from the vice-president

Greetings fellow Keltrians! I would like to send thanks to everyone who cast a vote at the recent election. Voting is an important part of participating in Keltria. Even after the votes are counted, it is important to keep in touch with the elected officers. The officers can answer your questions and listen to your suggestions and comments.

Communication is, I think, the most vital part of keeping Keltria a thriving organization. We all have something to share, in the common bond of this path. I encourage communications to continue and increase among the members as well as between the members and officers.

I have found it to be immensely helpful to me to get to know other Keltrians. When I first joined Keltria, I didn't know anyone else in it. I found out about Keltria by subscribing to the Journal (which I miss greatly). As time went on, I was able to correspond with Wren and Tony and eventually meet them and the other members of Caer Duir (when the Grove was based in Minnesota). I asked them endless questions about Keltria and I read all the material I could get my hands on. The topic of Druidism fascinated me. It still does.

Now I have been able to get to know many of the other members via e-mail through the Keltria E-mail list I have started. It was even more of a pleasure to meet some of you at the first annual Gathering of the Keltrian Tribe this past June. While e-mail is a great form of communication, seeing a real face is even better! I can't wait to meet even more members next year! Meeting others with similar beliefs has helped me to enrich my spiritual experience beyond the capacity I could have by myself. The sharing and support are an important part of my path.

But for those of you who by physical distance or other circumstances can not meet others in person, I urge you to take advantage of the other ways of meeting folks. Send in your information for the Membership Directory. Write letters to the other members listed in the directory. Get one of the free e-mail accounts like hotmail or juno.com and join in on the E-mail list (most public libraries have computers

you can use to send and receive e-mail if you do not have one). Get involved in the Solitaries SIG, Seers SIG or Bardic SIG. Write an article or letter to the editor for Henge Happenings. Start a study group in your area and discuss books from the recommended reading list. There are so many ways to get involved and get even more out of your experience.

If you have any ideas, questions or comments for me, you can catch me on-line at [vice-president -at- keltria.org](mailto:vice-president-at-keltria.org) or write to me care of the Henge Office.

To join the Keltria E-mail list (which is now only open for subscription to members or those referred by Grove Leaders or Board Members), send an e-mail to [Keltria-Listmaster -at- keltria.org](mailto:Keltria-Listmaster-at-keltria.org) We have discussed the 13 Beliefs of Keltrian Druidism recently and are now discussing the Henge of Keltria Book of Ritual. I hope to share some of these discussions in Henge Happenings in the future, so all members can participate. The list is a great way to learn more about Keltria while you are getting to know others in Keltria.

You can also find a wealth of information on Keltria and some articles from past issues of Henge Happenings online at:

<http://www.keltria.org>

*Walk with Wisdom,
Baisteadh (aka Rain)*

*[vice-president -at- keltria.org](mailto:vice-president-at-keltria.org)
[Keltria-Webmaster -at- keltria.org](mailto:Keltria-Webmaster-at-keltria.org)
Or [Keltria-Listmaster -at- keltria.org](mailto:Keltria-Listmaster-at-keltria.org)*

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from the president

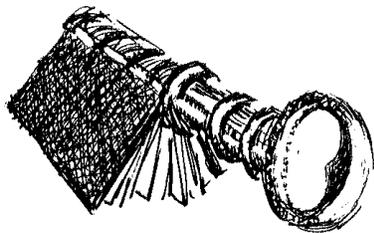
Continued from Page 1

Sunday morning found us preparing for the annual meeting of the membership. Reports of the Elections, Tony’s Keynote speech on the “Purpose of the Henge and other items will be covered in this and future Henge Happenings issues, so I won’t go into detail here.

It was my pleasure to witness individual members stand and offer their contributions. I could see that we truly are a Tribe.

The annual meeting was followed by the closing portion of our weekend-long ritual. I can only speak for myself, however, I sense I am not alone when I say that I became misty-eyed when we all sang “Walk with wisdom” together at the end. I looked at all of the faces and to paraphrase the closing of our liturgy, I feel refreshed by my communion with the Ancestors, Nature Spirits, the Gods and Goddesses and the Brothers and Sisters of my Tribe. So it was done.

*Walk with wisdom,
Wren*



HENGE ADDRESS

Please address all Henge Mail to

The Henge of Keltria
P.O. Box 48369
Minneapolis, MN 55448

The Henge of Keltria is a volunteer organization. Please allow four to six weeks for materials.

The Board of Trustees



Wren, Tony, TopazOwl, Druid Tom, Rain
Photo by Page

Trustees not shown Karl, Grey Boar

PUBLIC EDITION

focus on Groves

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charter application.

To receive an application for Charter, E-Mail the Henge Office at HengeofK@aol.com (Word '97 is default format) or send a SASE to the Henge Office. For further information, you can call the Henge Office at 562-997-7286.

Advertise in Henge Happenings

*Henge Happenings will now accept advertising.
For a copy of our advertising guidelines, please send
a SASE to The Henge of Keltria. Attn.: Advertising
Guidelines, P.O. Box 17969, Long Beach, CA 90807.*

a DRUID alone

a column for solitary keltrians

By the topaz owl

A Keltrian who has begun to work from the Book of Ritual recently asked this question:

“Why call the Ancestors into water? Nature Spirits into earth and the Gods into smoke make sense to me, but I am missing a link on the Ancestors into water.”

The cauldrons are more properly known as the Cauldron of Land, the Cauldron of Sea, and the Cauldron of Sky (the three Celtic realms). The Nature Spirits are associated and live in the realm of Land (as do we). The Gods are associated with the realm of Sky. The Ancestors are traditionally associated with the realm of Sea, because the Sea is frequently associated with islands in or under the Sea, where the ancestors live — the Isle of Avalon, the House of Donn, etc. There is the water connection; the water is representative of the Sea. In the Celtic Immrama, or Voyages, which can be seen as a sort of map of the Otherworld, we find such distinguished figures as Bran and Maelduin travelling the Sea, where they come to many islands and places of wonder. It is traditional in the Celtic lore for the Land of the Dead to be over the waves or under the waves to the Southwest.

Both the Underworld of Sea and the Upperworld of Sky are known collectively as the Otherworld (because they are “other” than this world).

The Gods are not called into smoke, actually...the incense in the cauldron of Sky is only a reminder of the air or Sky that exists within the cauldron, air that can't really be seen but can be felt in the form of wind, and “seen” and even smelled especially when it carries something like smoke — and it's better than an “empty” cauldron of air. :-)

You must imagine that our world (the Celtic world) is composed of the three realms. There is first the sacred Bile', or the World Tree, or the sacred Center — which is what the Bell Branch represents (among other things, but we won't get into that right now). It is what connects all the realms. When we call the past, present, and future to join with the Bile', and then the directions to the center into the Bile', we are

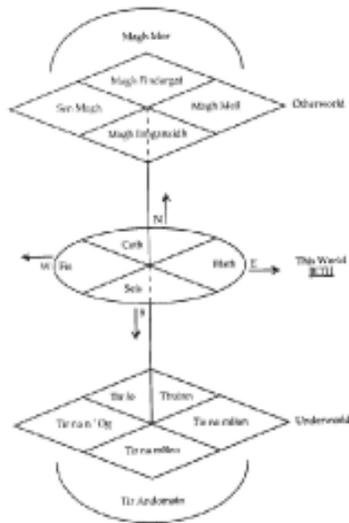
effectively bringing all times and all places to center. (Hence we say, “All times are now, all places are here.”) Imagine if you will that the Gods exist in the leaves and branches of this World Tree, that the Realm of Sky tops the tree, the Upperworld. Then imagine that the Ancestors (our roots) are at the root system or base of the World Tree, in the Underworld, and that the Sea of the Underworld surrounds and supports the entire system rather like a bowl of water. Then of course the realm of Land is at the trunk of the tree, where you and I live and where all the creatures of this world and the present, both seen and unseen, exist with us.

It may help to visualize this by looking at the diagram of the Celtic Cosmos below.

The Bile' or World Tree carries the sacred fire from the center of the earth to the sky realm and the sacred fire from the sun between the worlds, up and down. This is one reason for the practice of “planting the World Tree” in ritual close to the sacred fire at Center. (Think that over for a possible ancient relationship — trees burn. Our spirits are the fire within, the life force. The shamans of many traditions “ride” the trunk of the world tree either down or up to the Sea realm or the Sky realm respectively. That is why you sometimes hear the expression “riding the ridgepole” — the Center Bile' or ridgepole of the shaman's home.)



So the essence of Keltrian ritual is bringing all worlds or realms and all times to the Center, or Uisneach, which is where we stand, instead of one or all of us travelling to one or more realms as the individual shaman or Druid would do. We ask Manannan, who is the keeper of the Veil and is often also the patron of the Seer (for obvious reasons), to make this possible by opening the Veil between the worlds as well. It is in this manner that we can communicate at once with the Gods, the Nature Spirits, and the Ancestors. One may think of the three cauldrons as temporary “containers” and as physical representations of what is essentially spirit, for the essence of the Ancestors, the Nature Spirits, and the Gods as we ask them to join us in the sacred space for ritual.



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To better understand how the associations in Keltrian ritual reflect the Celtic cosmology, and indeed to understand the worldview of the Celts in general, I recommend the excellent book by Alwin and Brinley Rees: *Celtic Heritage: Ancient Tradition in Ireland and Wales*, Thames & Hudson, reprint 1989 (ISBN: 0-500-27039-2.).

All questions for possible inclusion in this column may be sent by e-mail to Topazowl -at- keltria.org, or by regular mail to TopazOwl in care of the Henge of Keltria.

Blessings,
The Topaz Owl

E-MAIL?

If you have electronic mail, please make sure the Henge Office has your E-Mail address. Send you E-Mail address, membership name and membership number to HengeofK@aol.com.

I am one

By Liath torc

I have been a gentle spring, dripping from the green moss covered stones of a mountain forest...

I have been a single drop of sweat, trickling down the breast of a satiated lover...

I have been the warm, sweet taste of mother's milk upon a newborn infant's tongue...

For I have been water and I am one with the Sea.

I have been the dark loam of the woods, moved about by the hooves of the black bristled boar, in his search for acorns...

I have been beneath the oaks, as the hard packed, leaf littered floor of an ancient grove of Druids...

I have also been a handful of crumbling red clay, tossed into the grave of a loved one...

For I have been earth and I am one with the Land.

I have been the first cry of the babe and the last gasp of the sage...

I have been the shouts of victory from a tribe upon a hilltop, after defending their homeland from an enemy...

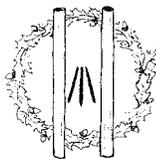
I have been a cool, fresh breeze on a starry summer night, after a long awaited rain...

For I have also been air and I am one with the Sky.



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Visit the Henge of Keltria Web Site



<http://www.keltria.org/>

Frequently asked questions, reading list, mailing list, membership information and more!

about the cover

Thanks to David James for his permission to use our Cover Graphic. David has several books in print including *The Celtic Image*, *Celtic Designs: An Arts and Crafts Source Book*, and *Celtic Crafts*.

grove Leaders sig

almighty Bread

By Baísteadh

When I first started studying Keltrian Druidism, I wondered how to visualize multiple views of Deity existing in harmony. After much thought I came up with a way that made sense to me. From this evolved my “Almighty Bread Theory”. This theory has helped me to understand the differences between animism, pantheism, panentheism, monotheism, duotheism, polytheism and pan-polytheism. It has also helped me to see how these different ways of viewing Deity may or may not fit into Keltrian Ritual and Theology.

My interpretation of the conception of deity is similar to the way people perceive a loaf of bread. A home economist rates bread on several important distinctions. It is rated on appearance (how each ingredient has performed in the loaf’s creation), taste (baker’s skill in baking bread) and texture (proper combination of ingredients).

How important each separate ingredient’s job is in producing a loaf of bread determines how that ingredient affects the final outcome. **Animists** believe that each ingredient has a “soul” that imparts flavor, texture or purpose to the loaf’s baking process. Even when that ingredient is part of another (such as water and calcium exist in milk). They all have “soul” and are equally important in making bread.

Pantheists believe that it is the baker who unites and perfects the bread as a “God” of bread preparation. The divine baker resides in all of the ingredients chosen for the loaf. Some ingredients may be as important to the loaf as the bread baker (such as garlic or pumpkin) or they may not depending on the baker’s tastes.

Then we arrive at those who believe that it is the combination of ingredients that make a loaf rate high. This is where kneading comes in. Kneading combines the ingredients and helps to produce rising. Rising will make a loaf both light and airy, or hard and dense. This is parallel to **panentheism**, which stresses the

importance of everything combined making the ideal loaf.

Some see a loaf of bread and can not accept it as something made of distinct ingredients. These would be the **monotheists**. They do not desire different types of bread. They are happy with one loaf and always make it the same, exact way. Only the end product, the loaf, is truly important. It is no longer flour, yeast, etc. it is bread. It has transformed to become more important than the parts. It is above the parts. It is ALMIGHTY BREAD.

Others see just one ingredient as producing the most important quality of the loaf. These are the people who distinguish bread as white or wheat, the **duotheists**. Some of these people prefer only white, some only wheat, while others like both equally. They recognize that the distinction of the loaves is into white and wheat categories.

While others have a slightly different approach. They rate loaves on the type of bread. Each type has distinct characteristics. Such as quick breads like banana are moist and chewy, while yeast bread is airy and unleavened bread is more dense and flat. They like a little variety and can not really say that only one or two types of bread are important. They call themselves **polytheists**. They do not deny the views of others, but prefer to look at a larger picture of the world of bread rating incorporating a more diverse rating technique.

The **pan-polytheists** see it similar to the polytheists. What separates them is the belief that flour still carries a heavier weight in category designation. They also contend that all bread, even separate categories, is still bread. Bread is multiple and flavorful in separate kinds, but all of the kinds unite together to become the art of bread.

Keltrians recognize Deity “as it is manifest in the Pantheon and that polytheism, pantheism,

pantheism, animism and pan-polytheism are all valid perceptions of said Pantheon. This indicates a belief in something “greater” than a single person does. How divinity is perceived is a function of the individual’s singular view. Most views of divinity can fit within Keltrian Druidism.” This is from the 13 Beliefs of Keltrian Druidism (these are published in several of the Henge publications).

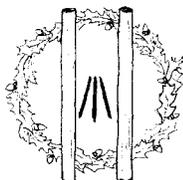
A Pantheon is a group of Gods and Goddesses from a single culture. They are often related to one another and appear in myths together. Most Keltrians focus on the Irish Pantheon of the Tuatha de Danann. Most Keltrian Druids view the Pantheon as polytheistic or pan-polytheistic.

We do not mix Pantheons. Divinity was made known to the ancestors through the Pantheons. The ancestors adopted a specific way of explaining the Gods and Goddesses through their cultural Pantheon. When one or more of the Gods or Goddesses is replaced, the picture becomes distorted. Much like trying to fill the missing piece of a finished puzzle with a piece from another puzzle. Think of a puzzle showing a portion of the sky, that has a piece of water (from another puzzle) jammed into it. It looks similar, but it is not the same.

The entire Pantheon is asked to join us in ritual during the Triad Invocation of the Gods and Goddesses. The Matron and Patron of a Feast are asked to separate from the Pantheon and join us in ritual by invoking each into a candle. Keltrians use a God and a Goddess as a representation of a masculine and a feminine force, thus balancing the masculine and feminine in ritual. Other members of the Pantheon may be called upon, such as Manannan is called to open the watery veil between the worlds, to perform a specific function.

How one views the God and Goddess of a Feast is a personal choice. There is no right or wrong way to view deity. Rather, there are many ways. The choice is essentially left up to the individual participant.

This article is dedicated to all that have enjoyed reading it and have encouraged me to share it. Thanks for the support!



making magical tools

magick wands

By *steven marquie,*
third coast (proto)grove

For many years I lived in the country and was fortunate enough to have many trees about my house. Unfortunately, an ice storm destroyed several one spring. While cleaning up the property, I could feel the pain inflicted upon the land. I wanted to do what I could to help with the healing process and spend many hours collecting some of the branches. I even went to the extreme to buy a book on “proper” tree pruning. Through the weeks, I had collected some apple, oak, walnut, and maple branches which I kept. As Yule approached the following year, I was inspired to make a few magical wands for friends!

Taking a selected branch, I trimmed it to a length approximately that of my lower arm. Using a “Dremel Tool”, I carved a hollow out of the end permitting a crystal to fit. With a bit of epoxy the crystal was inserted and permitted to dry. I next chose an assortment of stones which were appropriate for the future owner. Again using the Dremel Tool, I fit the stones to placements about the wand.

The handle of the wand was wrapped with leather, the end permitted to hang near the closest end to the wand. On the “end” I threaded stones, shells, or feathers to fit the person!

It seems like a lot of work, but the enjoyment I received and the smile on the faces of those friends, was priceless!

Submission Information

All submissions to Henge Happenings become property of The Henge of Keltria, Inc., a nonprofit religious corporation. Categories for submissions are based upon who they are from: Officers, Elders, Coordinators, Groves, Members and the Henge Office. Members submissions are further divided based upon subject matter, Bardic, Seer, Druid, or Solitaire Special Interest Groups.

making magickal tools

part ii

By Baísteadh

In the last issue of Henge Happenings, I wrote about how to make a Bell Branch and an altar plate. In this issue I will discuss how to make Remembrance Bowls, cauldrons and other objects from homemade clay. If you have ideas to share on crafting altar items, send them to the Henge Office, for possible publication in Henge Happenings.

Remembrances are the items that represent a particular Matron or Patron of a Feast. They are usually items that are encountered in everyday life. Such as for Lughnasdh you could use grain or fruit to represent Danu and candy in golden foil or other sun symbols for Lugh. These are kept in a remembrance bowl that is passed among those present. Each person takes a remembrance and a few words are said about its meaning so that we can focus on the Matron and Patron when we encounter them in our lives in symbolic form or when we see the remembrance displayed (if you use a non-edible one). Some ideas for remembrances will be discussed in a future column.

The cauldrons of Land, Sea and Sky are used to hold respectively soil, water and incense. These also can be formed from clay. You can form a bowl shape and turn it over to attach legs to the bottom for a cauldron. You may have to let it dry upside down until almost dry, then adjust (cut) the legs so it will balance when stood upright. **When using incense in a home made vessel, use extreme caution. You may have to fill it with sand to absorb some of the heat.**

Keep careful watch on it and be prepared to extinguish it, if needed.

The cauldron of Land is used to call the nature spirits in ritual. The nature spirits are those of animals, plants and insects. These spirits reside in nature and assist us with producing for our daily needs, like shelter and food. The cauldron of Sea is used to call the ancestors in ritual. The ancestors are all who have lived before us. They help us to connect with our spiritual heritage/ancestry (whether we are related by bloodline or bond of common faith). The cauldron of

Sky is used to call the Gods and Goddesses in ritual. The Gods and Goddesses assist us with spiritual growth and the acquiring of knowledge and wisdom.

You can use colors like green for land, blue for sea and white for sky to further personalize your cauldrons. Or you could add sand and seashells to the sea cauldron. Leaves, twigs or flower petals could be added to the

land cauldron. God and Goddess symbols, oils, stones could be added or ogham characters could be carved into the sky cauldron. Use your imagination, there are endless possibilities.

You can make clay at home, or buy it at an art supply or craft store. Candle holders (shape into desired form, push a candle into it to form a place for candle), statues, seasonal decorations or just about any shape you can think up can also be made from clay! So mix up a batch and give it a try.



Continued on next page

Some recipes for clay

Bread Clay

1 to 2 slices of white bread, crusts removed
1 tablespoon of white glue

Tear the bread into small pieces and add the glue. Mix with a fork until it sticks together. Knead several times with hands until it becomes smooth. Add more bread if too sticky and more glue if too dry. Shape into desired form (small shapes are best because it starts to dry rather quickly). Let air dry. When dry, paint with acrylics and cover with several coats of gloss paint when acrylics dry.

Basic Clay

1 cup all-purpose white flour
1 cup water
½ cup salt
1 teaspoon vegetable oil
½ teaspoon cream of tartar
Food coloring (if desired, can be painted when dry also)

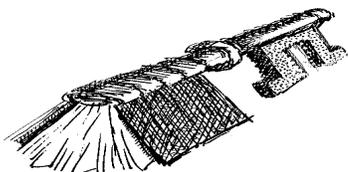
Mix everything (except food coloring) in a saucepan. Cook over medium heat until it forms a ball. Let cool. Knead on a floured surface. If using food coloring, divide into balls for each color desired and add coloring. Knead the color in.

Shape into desired form and let dry (may take several days).

Another Basic Clay (no cook version)

4 cups flour
1 cup salt
1 teaspoon alum
1 ½ cups water
Food coloring, if desired or else paint with acrylics when dry and cover with gloss coats

Mix all ingredients thoroughly, adding water (tablespoon at a time) if it gets too dry.



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Keltrian Druid Article Published

Pan's Grove, Spring 1999 issue had a wonderful article by Trustee Greyboar titled, "What is Keltrian Druidism." The article provided general information, our address, and asked the readers, "Is it possible that, as technology increases, humankind needs to reach back for a religion based on nature and the cycles of the Earth?" To that question we respond with a resounding, "YES."

Thanks to Greyboar for his work in supporting the Henge of Keltria with his article.

[If you write an article for another publication that contains mention of the Henge of Keltria or Keltrian Druidism, please send a copy of the article to us. We would love to see it. - editor.]

Cost Saving Suggestion

Sarah [D.] of NY suggested that, as a cost saving strategy, we provide Henge Happenings in PDF format to members with E-Mail addresses. If you have an E-Mail address and would like to receive Henge Happenings electronically instead of via snail mail, please let the Henge Office (HengeofK@aol.com) know. Thanks to Sarah for her suggestion!

Reviews

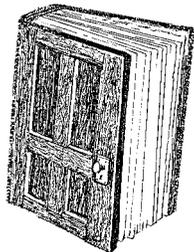
GAME REVIEW

*age of aquarius
astrology
a learning game &
divination system*
DESIGNED BY therese
francis

review By aLice t.

I recall how overwhelming the study of Astrology can be -- The incredible number of things to be learned and assimilated can seem staggering. In *Age of Aquarius Astrology*, the Ms. Francis had done a great job taken the first elements, kept them relatively simple and made them fun to learn. A wonderful way to teach. Her knowledge of astrology is sound, her definitions accurate and up to date. I am particularly impressed by her use of the Inconjunct/Quincunx and Quintile aspects along with the Part of Fortune and the Nodes of the Moon. Ms. Francis shows wisdom in including Chiron and the other Asteroids. Astrology is an ever evolving art and Ms. Francis is clearly up to date on the latest developments and discoveries. She has presented a format that should intrigue those wishing to begin the study and even the more advanced student who are wishing to go on to a higher level. **Highly Recommended.**

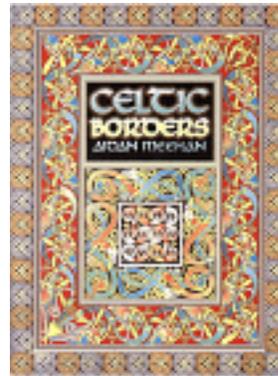
[The AA Astrology game is available from Cross-quarter Breeze, P.O. Box 8756, Santa Fe, NM 87504-8756 for \$29.95 plus \$2.00 shipping. - Editor]



BOOK REVIEW

celtic BORDERS
By aÍDAN meeHAN
review By greyBOAR

Celtic Borders by Aidan Meehan is an excellent learning guide for those 'budding' artists wanting to enhance their works with intricate celtic edges. The author takes the student through step by step processes until each design enfolds upon itself making a complete border.



The twenty borders illustrated incorporate humans, birds and dogs including my two favorites, the "Double Spiral" and "The Tree-Of-Life" patterns. The "Double Spiral" is similar to the ancient "La-Tene" style, whereas "The Tree-Of-Life" seems to be much like a celtic rendering of mistletoe leaves and berries. As mentioned on the back cover, these borders are sized to fit standard letter sized paper and could be used on stationery, illuminated pages or any other suitable project.

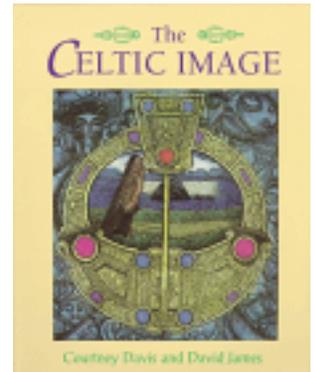
Celtic Borders, Aidan Meehan, Thames and Hudson Inc. ISBN 0-500-28067-3 softcover with 96 pages and 244 illustrations suggested retail \$15.95. **Recommended.**

[*"Aidan Meehan studied celtic art in Ireland and Scotland and has spent the last two decades playing a leading role in the renaissance of this authentic tradition. He has given workshops, demonstrations, and lectures in America and Europe, and is the author of the best-selling Celtic Design series also published by Thames and Hudson. - Editor]*

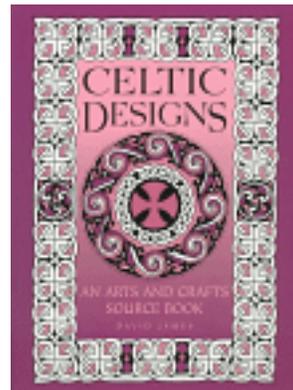
Books

The Magic Power of White Witchcraft by Gavin Frost and Yvonne Frost. This guide is "newly revised for the next generation of 'good witches'" and proclaims to [put] "witchcraft to work in every day life." Chapters include "You Can Always Win - As Witches Do" and "Witchcraft Power Can Make You Rich in a Ghetto". Prentice Hall Press/Reward, ISBN 0-7352-0093-9 \$12.00.

The Celtic Image by Courtney Davis and David James contains 30 color plates and numerous b&W illustrations. Now in Paperback reprint. 128pp. Blanford ISBN 071372482X \$17.95.

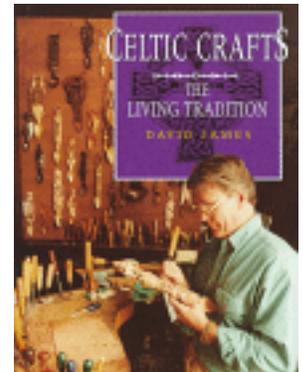


AVAILABLE ONLY IN THE
MEMBER'S EDITION



Celtic Designs: An Arts and Crafts Source Book by David James is a fine collection of original Celtic designs, patterns and motifs, newly created but traditional in style and content. 96 pp., Blanford, ISBN 0713726881, \$12.95.

Celtic Crafts: Living Traditions by David James is a lavishly illustrated survey and account of a wide-range of modern day artisans, artists and crafts people working in traditional Celtic designs. Each group of workers and their products are profiled in detail and locations cover all the traditional Celtic countries. Hardcover, 160pp., Blanford, ISBN 0713726636, \$27.95.



Green Witchcraft II: Balancing Light & Shadow by Ann Moura (Aoumiel). Seers interested in Ogham may be interested in chapters such as "How is the Celtic Ogham Used in Divination" and "What Are Dark Power Herbal Magics?" Llewellyn Publications ISBN 1-56718-689-0 \$12.95.

Music

Those of you who missed seeing "Secret Garden" (Fionnula Sherry and Rolf Lovland) in concert may be interested in hearing that their new album **Dawn of a New Century** was released in April. It is available on Philips CDs and Cassettes (314538838-2 / 4). For further information contact David Bucksner at 402-341-0444 or via E-Mail at bucksner@xartists.com.

Grammy Award-winning flutist Rhonda Larson released **Free as a Bird**, a new album which combines classical heritage with traditions of jazz, Celtic, ethnic and sacred music. For further information contact Platinum Entertainment - Atlanta, P.O. Box 1724, Roswell, BA 30077, or phone 770-664-9262.

Magazines

Horns and Crescent: *Goings on in the New England area for folks interested in Wiccan, Pagan, and other Goddess-based spiritual pursuits.* Subscription is \$6 for the next 8 issues. Contact: Horns and Crescent, P.O. Box 622, Millis, MA 02054-0622.

PanThology: *Paganism-Witchcraft-Magic-Wicca.* Subscription is \$10.00 (US\$ Cash only; Aust\$ Cash or Postal Order) to PanThology, LPO Box 300, Australian National University, ACT, 2601, Australia.

The Seeker is the monthly publication of the Magical Education Council of Ann Arbor, Inc., in support of the magical, mystical, earth-centered religious community in and around Ann Arbor. MECAA, P.O. Box 3326, Ann Arbor, MI 48106, jmm@cyberspace.org, phone 734-665-3522.

Celtic Connections: *The Journal of Celtic and Related Subjects* is £11:00 for an annual subscription. Payment to David James sent to Sycamore Cottage, Waddon Portesham, Nr Weymouth, DT3 4ER United Kingdom. U.K. Sterling only please

other

Gatherings

Deleware May 25-28, 2000 **Between the Worlds:** A Grand Magical Congress. For further information contact: Between the Worlds, RR2 Box 511-G, Georgetown, DE 19947; on the web at <http://members.aol.com/BTW2K>; via e-mail at BTW2K@aol.com; or phone 302-855-0699.

South Africa Dec 1-8, 1999 **Parliament of the World's Religions.** For further information contact Council for a Parliament of the World's Religions, P.O. Box 1630, Chicago, IL 60690-1630; on the web at <http://www.cpwr.org>; via e-mail at registar@cpwr.org; or phone 312-629-2990.

Contest

New Moon announces an incense contest. for details about the contest, contact New Moon, P.O. Box 110, DIDCOT, Oxon, OX11 9YT United Kingdom; on the web at <http://www.newmoon.uk.com>; via e-mail at contest@new-moon.demon.co.uk; or phone +44-1235-812-367.

Mail Order

Pan's Grove provides many items of interest to the Neopagan community. You may contact them at Pan's Grove, 458 W. Walnut St., Casper, WY 82601 or 307-577-6411 for information.

see you at the



next year!