

# Henge Happenings

Samhain 2004 - Issue 64

The Henge of Keltria, PO Box 4305, Clarksburg, WV 26302-4305

## FROM THE PRESIDENT

Samhain, the Feast of Death in Keltrian Tradition, marks the beginning of a new year in Celtic tradition, but it also marks the beginning of the dark half of the year — the darkness symbolic of the primordial womb from which all life emerges. It begins the time of storytelling (enculturation), and of looking within. It is a time to incubate spiritually, like seeds within the dark womb of the Mother. It is a time of reflection in preparation for a future time of action, a time to ponder on the nature of renewal, and to examine how well we have kept the commitments we have made.

Commitment was important to the ancients, as evidenced by stories of oaths sworn before Land, Sea, and Sky. This oath was binding as witnessed by the Ancestors, the Nature Spirits, and the Gods, and a Celt would rather die than face the dire consequences of breaking such an oath. Within the Henge Order, we are similarly adamant about keeping our commitments.

However, in greater modern society, commitments are made and broken on a whim, oaths are sworn and never followed through, and in fact, some people avoid real commitment at all costs, citing any number of excuses why they could not (or would not) carry on. Unfortunately, because of the greater society we come from,

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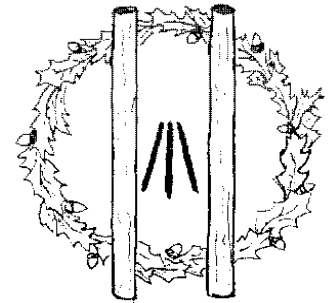
## CONTINUED FROM COVER - FROM THE PRESIDENT

sometimes this lack of commitment (or fear of commitment) manifests within our modern spiritual organizations as well. We've all seen the folk who give up when the going gets tough and drift from path to path, searching for some sort of magic pill or great guru to open their heads and enlighten them, never realizing that the magic — and the guru — are both within them.

In my Aikido dojo, we swear an oath every day before practice in the form of the student creed, an oath in three parts: "I intend to develop myself in a positive manner, and avoid anything that would reduce my mental growth or my physical health. I intend to develop self-discipline, in order to bring out the best in myself and in others. I intend to use what I learn in class constructively and defensively, to help myself and my fellow man, and never to be abusive or offensive." It is quite amazing how this affirmation of the students' commitment to this particular path of enlightenment (a martial art) manifests itself in the everyday workings of the dojo. Students are courteous to one another and willing to help with any project the sensei or senior students may implement – including groups of students taking time out of their busy schedules to clean the dojo top-to-bottom before a seminar weekend. Cooperation and good will is evident in our dojo, as well as the commitment to self-improvement that we swear before each and every practice session.

Henge Happenings  
Issue #63  
Editor: Tony Taylor

[www.keltria.org](http://www.keltria.org)




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Convention.**

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...CONTINUED FROM PAGE 2 - FROM THE PRESIDENT

You see, in the dojo, we practice the very same techniques hundreds and hundreds of times over, and with each performance of a technique, we learn just a little something new; we delve just a little deeper into the mystery that is Aikido. But our Sensei does not try to pour the teachings into our heads – he only demonstrates the technique each time — for he knows that a lesson learned by self-discovery is better retained and understood at the very core of our being. He is always ready to help if a student has a question, but he is not going to solicit questions or prompt. The students are dedicated to the learning process, and understand after a while that, with each repetition, they learn something completely new from a familiar process. Their understanding expands as their awareness expands. They don't complain about their progress, for they know that their progress is completely up to them. Like anything else worthwhile, the training is difficult, and a student only gets out of Aikido what the student puts into it. It is the same with a Druid Order like the Henge of Keltria.

This Samhain, it might do us all good to examine our commitments. What commitments have we made? How have we kept them? *Have* we kept them? Will we renew those commitments? Personally, I would like to see us renew our commitment to the Henge of Keltria, for this organization belongs to all of us. What we each receive from the Henge is directly proportional to what we each contribute. The path of the Druid is *so* like a martial art, where our understanding can only be as deep as our effort.

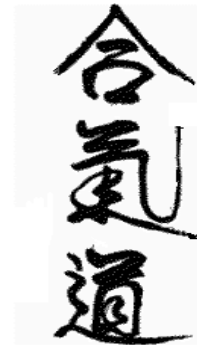
As I gently remind our membership that the Henge is a purely volunteer organization, I wish to thank the Officers, Elders, and Initiates of the Henge who have made such a large commitment to the Order and continue to volunteer their spare time toward making Keltria the best it can be. Their combined work is creating an Order of which we can all be proud. But the work is not done...the work is *never* done. As Stewards of the Henge, these dedicated people have planted the seeds, and they wait quietly in the darkness in the hope that some of you will come forward to help these seeds grow and prosper. Will any of you rise to the challenge and make that deeper commitment?

If you would like to roll up your sleeves and get busy, let us know. Currently, we are soliciting proposals from Groves or Study Groups who would like to host the annual Gathering of the Tribe 2005. As many of you are aware, this Gathering moves from place to place each year so that more members might be able to attend at least one, and has been hosted previously by Avalon-on-Camelot Grove (MN), Grove of the Golden Horse (NY), Deer Haven Study Group (WV & MA), Juniper Grove (KS), Old Stone Grove (GA), and Harvest Moon Study Group (MN). Proposals must be submitted to the Secretary by Winter Solstice to be considered. The Board will be happy to help you with any details.

We also need volunteers to act as Coordinators for the Bard, Seer, and Druid paths. If you feel that you have the skills and the desire to coordinate

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OUR UNDERSTANDING  
CAN ONLY BE AS DEEP  
AS OUR EFFORT.



ADVERTISE IN  
Henge Happenings  
For a copy of our advertising guidelines, please send a SASE to The Henge of Keltria. Attn.: Advertising Guidelines, P.O. Box 4305, Clarksburg, WV 26302 or visit us on the web at:  
<http://www.keltria.org/hengehap/HH-adver.htm>

# FROM THE VICE-PRESIDENT

## STONES RISING - LABOR DAY WEEKEND 2004

By WREN

Four Quarters – an InterFaith Sanctuary of Earth Religion, Artemas, PA  
(<http://www.4qf.org>)

Simply stated, this is the best festival I have attended in twenty years.

At first, it was difficult to put my finger on precisely why this was the case. Arriving as a stranger, I was warmly greeted by staff and seasonal residents. The land is also welcoming perhaps due to years of loving care.

Perhaps it was the focus for the long weekend – to raise standing stones.

This was a weekend during which approximately three hundred Pagans of diverse races and creeds come together to combine their minds, bodies and spirits for one purpose – to raise standing stones.

There are no workshops per se, but rather “practicums” conducted in support of raising the stones themselves or rituals performed in support of raising the stones. If you are not hardy enough to actively participate in the handling of the stones themselves, nor the all night vigils, there are other “Pathways of Service” designed for participants of all ages and abilities to support the goal of the weekend – to raise standing stones.

I had an occasion to visit Four Quarters Farm and the Standing Stones in 1996, when only the first three were erected. In 2004, I stood in the same entrance to the Sacred Space and beheld twenty-eight stones honored and decorated with garlands and marked with blessings that would wash away and yet remain. The simultaneous sensations of my mind, body and spirit are impossible to describe. Is it the magickal residue of those of us in the present that “sacrificed” for these stones? Is it the connection with the Ancients whose techniques we used? Is it observing a Circle that is less than half complete beckoning to the children of the future who will continue this labor of love for the greater community? Perhaps it is the moving combination of all three that stop me in my tracks awestruck. All I know is that I will return next year and perhaps you will come, too – to raise standing stones.

**Available only in the  
Members Edition**

I BEHELD TWENTY-  
EIGHT STONES  
HONORED AND  
DECORATED



RAISING OF STONE 26



VISIT THE  
HENGE OF KELTRIA  
WEB SITE

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

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

# FROM THE SECRETARY

2003 ANNUAL MEMBERSHIP MEETING

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CONTINUED ON PAGE 16

## 2004 ELECTION RESULTS:

TRUSTEE = NAOMI  
TRUSTEE - TONY



## SUBMISSIONS

Submissions to Henge Happenings become property of The Henge of Keltria, Inc., a nonprofit religious corporation.

Members submissions are solicited based upon subject matter, Bardic, Seer, Druid, or Solitary Special Interest Groups.

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#### By-Laws Available

A copies of *The Henge of Keltria By-Laws 2004-2005 Edition* are available from the Henge Office for \$5.00 (postage paid).

An on-line version of the by-laws is available for no charge on the web at

<http://www.keltria.org/Acrobat/Bylaws04.pdf>

# FROM THE TREASURER

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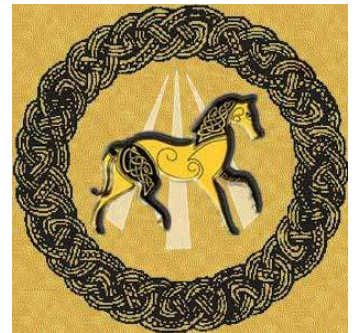
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# GROVES & GROUPS

FROM GARRÁN AN EICH ÓRBHUI:

**Available only in the  
Members Edition**



GROVE OF THE GOLDEN HORSE





# THE BARD'S PATH

## THE ANCESTORS

By C. Leigh McGinley

*[Ed. Note: The Henge of Keltria Correspondence Course is intended to assist members of the Henge to improve their understanding and practice of Keltrian Druidism. This is part one of three parts to be run in Henge Happenings of Lesson X of the Henge of Keltria Correspondence Course.]*

Anyone who has spent any time around young children, as a parent, grandparent, or caretaker, knows that a common question young children ask is, "Where did I come from?" This is the beginning of the quest for identity. Even in our very early years, we seem to want to know who we are, and seem to instinctively know that one way to answer this question is to know who came before us. Children will at first seem satisfied with knowing that they came from their parents, their first ancestors in a long line of many ancestors. When they get older, they realize other relationships within their direct line of descent, such as grandparents and great-grandparents.

Without a doubt, knowing one's ancestry provides a deeper sense of identity, a sense of belonging to and being a part of something greater than oneself. It provides a foundation of knowledge upon which to build or understand aspects of one's own unique personality.

Ancient Celtic society followed a clan system structure, where the family collective was more important than the individual. In keeping with this type of social organization, they also venerated their ancestors – so much so that memorizing lineage was a full-time job for some Druids and/or Filidh, and reciting long lists of genealogy was a common occurrence at the major Feasts, where many different clans gathered together.

In this lesson, you will learn a bit about the ancient Celtic concept of the Otherworld, why it is important for Keltrian Druids to honor the Ancestors, and in what ways they may be honored. You will get some ideas about how to work with your ancestors, and you will learn the difference between genetic or personal ancestors and "ancestors of spirit." You will also learn the importance of having a "Keltrian Lineage."

### THE ISLES OF THE DEAD

Our ancestors are sometimes called "the Honored Dead." Traditionally, after leaving this life, the dead go to the Otherworld. In Irish tradition, the souls of the recently deceased go to *Tech Duinn*, the "House of Donn," which is said to be an island off the southwestern coast of Ireland, also referred to as "Skellig of the Spectres." From there, they are guided to a particular region or regions of the Otherworld.

*Tech Duinn* is presided over by Donn, who has been equated by some scholars as a Dis Pater figure, the father of mankind, or the progenitor of

IT IS IMPORTANT  
TO HONOR THE  
ANCESTORS

Available  
only in the  
Members  
Edition



### IMMORTALITY

We believe in the **immortality of the spirit.**

### LEARNING

We believe that **learning is an ongoing process** and should be fostered at all ages.

humans — an eponymous ancestor. Dis Pater was the first human to live, and so he was of course the first to die, and thus he acquires control of the Underworld. So it is to him that the spirits of the dead return after their earthly life. It is interesting to note that Donn was a Gael, one of the eight sons of Mil, and, from the Irish literature, we find that he was the first Gael to die in the Milesian invasion of Ireland. His name means “the brown or dark one” and he stands apart from other Gods.

There is a striking similarity from Scottish belief, where the dead are thought to go to the “Land under the Waves” or to the islands beyond the Sea, where they then migrate to various parts of the Otherworld. In Welsh tradition, the island of the dead seems to be Avalon, or the Isle of Apples. We can take an example from the Arthurian literature, where Arthur is taken to Avalon after his death at the Battle of Badon to be “healed” by Morgan and her sisters, who keep the sacred cauldron of rebirth. This “Isle of Apples” seems to also correspond to *Emain Ablach* in Irish tradition, a special island in the sea where Manannan mac Lir is said to live.

Similarly, a number of tales and poems portray the Otherworld as a series of islands to the west or “in the direction of the setting sun.” The old Welsh poem “Preiddeu Annwn” (The Spoils of Annwn) depicts the Otherworld by several different titles and aspects, and the one that is especially interesting in this respect is *Caer Wydyr*, or “Fortress of Glass.” When Arthur and his company happened upon this fortress, they found it difficult to obtain a response from those within the fortress. The Irish Immrama, which are clearly voyages into the Otherworld by western sea, also depict a tower of glass where no one within would speak. The silence of the dead is a distinguishing mark in Celtic and certain other traditions, and certainly this glass tower or fortress could be a representation of the Land of the Dead within the wider Otherworld.

Because of this central idea among the ancient Celtic peoples that the Dead live somewhere in the Western sea, the Ancestors are associated with the Realm of Sea in Keltrian tradition.

## ANCESTORS OF BLOOD AND SPIRIT

Ancestors are certainly blood relations – those from whom we can trace direct lineage. Mothers, fathers, grandparents, great-grandparents, and other kin can be included in blood ancestors. These are any of the people in our genetic heritage who have come before us and are responsible for our being here now.

But there is another kind of ancestor that we recognize, and these are what we might call “ancestors of spirit,” who may not be blood relatives but may share in the goals of our soul. For instance, one may feel a strong kinship to Cuchulainn, to Cormac mac Art, or to Amergin Whiteknee for the qualities of personality and skills they possess. We can consider any character from Celtic history or myth an “ancestor of spirit” because they are people from the past that have contributed to our spiritual heritage. The Irish clan structure included fosterage, in which a child from one family would go to live and learn with another family for an extended period of time, forming

## THE DEAD LIVE SOMEWHERE IN THE WESTERN SEA



### NATURE

We believe that **nature is the embodiment of the Gods and Goddesses.**

### WISDOM

We believe that **our purpose is to gain wisdom through experience.**

bonds among the foster family that were many times stronger than their direct blood ties. In keeping with Irish traditional social structure, these “ancestors of spirit” could be considered “kin by fosterage.”

Of course, you may be lucky enough to find that your genetic ancestors and your “ancestors of spirit” are sometimes one and the same!

PART 2 OF 3 TO BE CONTINUED NEXT ISSUE.

THE WORK IS  
NEVER DONE

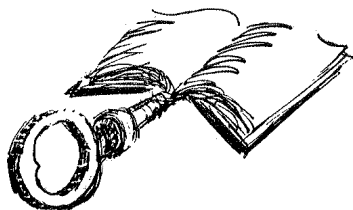
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## CONTINUITY

By PAMELA HARVEY

Lugh's breath fans the ripened Harvest.  
First hints of Geimredh are in the chill breeze.  
Ceridwn prepares Her cauldron  
For the coming of Winter darkens.  
Therein is the warmth of Anwynn  
That quickens the helpless seed  
That holds within it the Springtime  
And seeks for the Dawn of Imbolc.  
Grows green in the light of Ostara  
Till Beltaine enfolds it in Sun-Power.  
It yields up its flower of Summer  
To Lugh, the Lord of the Harvest.  
Knowing its golden promise  
Gives life to the Earth, and treasure  
Kept safe in the Land of the Sidhe



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...CONTINUED FROM PAGE 3 - FROM THE PRESIDENT

any of these disciplines, please contact the Secretary with your credentials. Applications will be subject to Board review.

Aside from these specifics, members are welcome to get involved in any way that their particular skills and schedules allow. But make that commitment. You may find that it does your soul good.

*Enjoy the quiet darkness.*

*Blessed Samhain,*

*The Topaz Owl*



## RELATIVITY

We believe in the **relative nature of all things, that nothing is absolute, and that all things, even the Gods and Goddesses, have their dark sides.**

# REVIEWS

## *The Complete Idiot's Guide to Celtic Wisdom*

By CARL MCCOLMAN

### A REVIEW BY THE TOPAZ OWL

Don't let the title of this book put you off – you're no idiot! You are, however, curious about things Celtic, and *The Complete Idiot's Guide to Celtic Wisdom* by Carl McColman is an excellent introduction to the oftentimes confusing world of Celtic spirituality, where, to the uninitiated, people seem to be following many different paths and calling it Celtic. Yet all have what Carl terms "degrees of Celticity" in common, running the gamut from those with "pure" Celtic ancestry to the "Cardiac Celt." (You'll have to read the book to understand that term!) He discusses what makes something Celtic (apart from the firmest foundation — language), and describes the various entry points into Celtic wisdom. He identifies seven distinct "branches" on the main trunk of the tree of Celtic wisdom, and devotes a chapter to each in brief explanation, all with further suggestions for more in-depth study. He discusses the history of the Celts, Sovereignty of the Land (Nature), the Otherworld, mythology and lore from the Irish and the Welsh, the Celtic tradition of storytelling, and a bit of archaeology, folklore, and the living tradition. He even concludes with a chapter on "applied" Celtic wisdom.

This book is designed like the popular "Complete Idiot's Guide" or "For Dummies" series for computer education, which makes it highly readable, occasionally amusing, and quite enjoyable. Small side boxes are entitled things like "Druidspeak," "The Seer Says," and "Notes from the Otherworld." These give interesting tidbits and additional bytes of information. The appendix lists websites for further online exploration, and includes the Henge of Keltria website. There is even a quiz to take to see which of the paths of Bard, Seer, or Druid best suits you.

Though this book is designed for the modern seeker, even "old hands" at things Celtic may find clarification of their own particular path (or those of their buddies) among its pages. Carl McColman has a gift for breaking a very complex subject into easily understandable parts. In any event, **I recommend it highly.**

*The Complete Idiot's Guide to Celtic Wisdom* by Carl McColman - ISBN: 0-02-864417-4 - Paperback: 360 pages - Publisher: Alpha Books.

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### T-Shirts now Available.

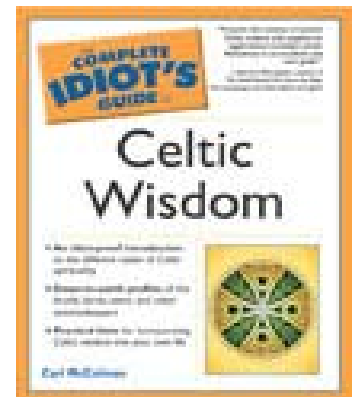
The Henge now has T-Shirts available on-line at:

<http://www.cafeshops.com/keltria>.

Check them out. We anticipate having a full line of Henge of Keltria merchandise over the next few months. Particular thanks to Ken F. for his beautiful artwork displayed on the back of this t-shirt.



THE APPENDIX LISTS WEBSITES FOR FURTHER ONLINE EXPLORATION...



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### INDIVIDUAL RIGHT

We believe that **individuals have the right to pursue knowledge and wisdom** through his or her chosen path.

# HORSES AND THE MYSTICAL PATH: THE CELTIC WAY OF EXPANDING THE HUMAN SOUL

By Adele von Rüst McCormick,  
Marlena Deborah McCormick,  
& Thomas E. McCormick

## A Review by The Topaz Owl

As a life-long Druidic horsewoman, I was excited to get the chance to review this book. Drs. McCormick (all three) are psychotherapists and equestrians. For many years, they have been combining these talents to operate an equine therapy program to help severely emotionally disturbed teens and adults in San Antonio, Texas.

In this book they describe their journey with horses into the Celtic spirituality that encouraged them to combine the psychological and the spiritual in their work, beginning with a mysterious chance encounter with a shepherd in the Scottish Hebrides. They discuss the sacred bonds between human and horse, taking us first to the Iberian Peninsula, where many legends surrounding the Iberian horse feed the special relationship the Spanish breeders enjoy with their horses. (Of special note are the Celt-Iberian or Galician ponies that contributed ancestry to what is today known as the “pure Spanish horse.”)

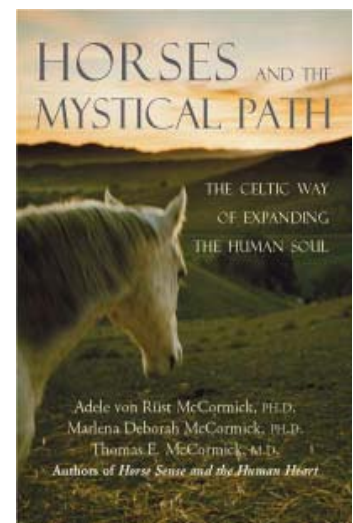
In Celtic belief, nature is sacred and a reflection of the divine. Because of this, animals, and especially the horse, companion to humans for centuries, can awaken the human soul. “These Celtic ways connect us with the descendents of those original religious horsemen, the equestrians of antiquity whom we had heard about in Spain,” the McCormicks write. The McCormicks go on to say that the Celtic peoples’ interaction with animals kept them “spiritually fit, expansive, and cosmically interactive, providing their culture with a mystical edge rarely seen in Western society.”

Many of their examples of Celtic mysticism come from the Celtic Christian tradition, a tradition that is unique in its recognition of animals and the natural world as a path to the divine. If you are Pagan, don’t be put off by the terms used for the divine or the examples of Celtic saints — rather, understand the essence of the unchanging Celtic path, whether Pagan or Christian, one flowing into the other in a continuous knotwork pattern of wisdom.

Sprinkled with stories of people healed emotionally and spiritually by their encounters with horses, this book will touch you in ways that you never dreamed, especially if you have anything to do with horses. These stories illustrate that, in reaching out to the divine, and in working with horses, one must give up Ego in order to follow a truly spiritual path. And, while the

CONTINUED ON PAGE 15

...ONE MUST GIVE UP  
EGO IN ORDER TO  
FOLLOW A TRULY  
SPIRITUAL PATH.



## MORALITY

We believe that **morality should be a matter of personal conviction** based upon self respect and respect for others. .

# *The Shamanic Way of the Bee: Ancient Wisdom and Healing Practices of the Bee Masters*

By SIMON BUXTON

## A REVIEW BY KARL SCHLOTTERBECK

What could be closer to a Druid's heart than a relationship between Shamans and bees?

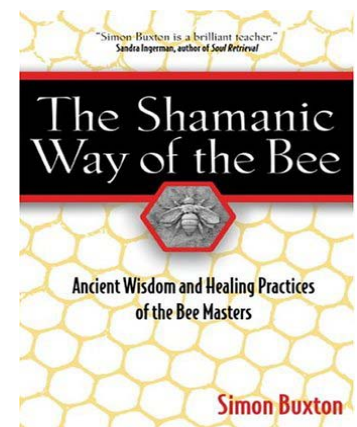
*The Shamanic Way of the Bee* tells the story of Simon Buxton's initiation into the Path of Pollen and some of the practices of the bee masters. Saved from a childhood illness by one bee master, Buxton is later initiated into the Path of Pollen that he treads today. He gives us a sensual description of the relationship between bee and flower, the enticing activities of the women known as "Melissae" who are part of the tradition, and some of the symbols of this Path. The book is mostly story with some teachings of the tradition (like the relationship among stag, Pan, and the bees), but only a little applicable how-to information. So, read it for the story. It's a good one.

*The Shamanic Way of the Bee: Ancient Wisdom and Healing Practices of the Bee Masters*, by Simon Buxton, published by Destiny Books, Rochester, Vermont, Hardcover: 206 pages, ISBN: 089281148X, \$20.00.

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He gives us a  
sensual description  
of the  
relationship...



## INTENT

We believe that **evil is not a matter of inheritance but of intent**, therefore actions are not in themselves evil.

Rather, it is through the **intent behind actions** that evil can manifest.

# FROM THE INTERNET

By Tony Taylor

## CARROWMORE MEGALITHIC CEMETERY IS OLDEST

The "Western People" is reporting that the Carrowmore Megalithic Cemetery is not only one of the largest concentrations of megalithic tombs in Western Europe, it is also the oldest known site. Sligo megalithic site pre-dates both Newgrange and the Egyptian Pyramids. The findings of the "Stones and Bones Conference," show that the megalithic period prospered between the years 4,200BC and 3,500 BC.

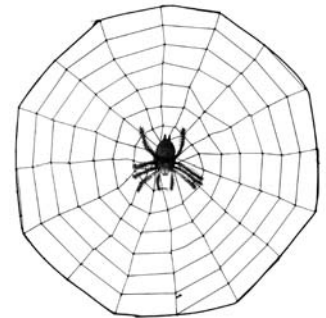
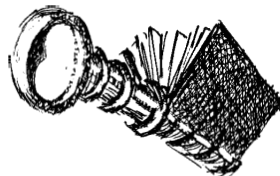
SLIGO MEGALITHIC SITE PRE-DATES BOTH NEWGRANGE AND THE EGYPTIAN PYRAMIDS.

## DRUID CHARGED FOR CARRYING SWORD

Last July the AFP reported that 26-year-old "Merlin" Michael Williams was charged with possessing an offensive weapon after a security guard saw him with a sheathed 90cm blade, named Talisen, in a Wilkinson Hardware store. Members of the Insular Order of Druids were in the court while Chief Druid King Arthur Pendragon acted as Williams' legal adviser.

The case was held over so the prosecution could examine Mr Williams' contention that there was precedence for Druid ceremonial swords not being considered offensive weapons. Later, in August, the AP reported that the case had been dropped because, "it was deemed not to be in the public interest to continue with the case."

I recall a Druid in Texas that did jail time for carrying a sword in his pickup truck. Even though Merlin prevailed in Portsmouth, I don't think I'd try it here in the US.



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...CONTINUED FROM PAGE 13 - HORSES AND THE MYSTICAL...

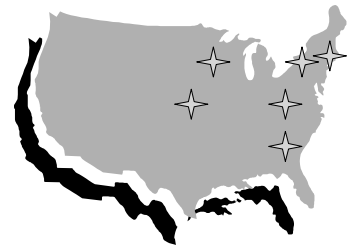
reader may think that involvement with horses is a prerequisite to fully understanding this book, I am certain that even the Celtic non-equestrian will find spiritual wisdom in its pages.

As a Celtic equestrian, I always find it refreshing when someone elucidates on something that I have always known in my soul, but never verbalized. The McCormicks have done just that. I recommend this book to anyone on a Celtic path who is interested in forming a more intimate relationship with the divine through the natural world.

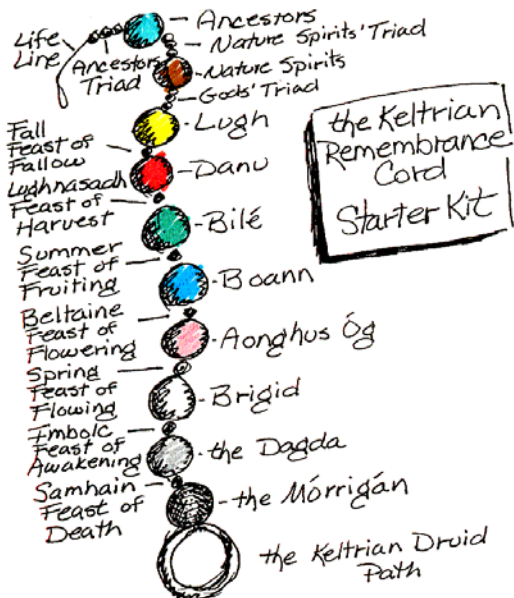
***HORSES AND THE MYSTICAL PATH: The Celtic Way of Expanding the Human Soul***, Pages: 208, Size: 5.5" X 8.5", ISBN: 1-57731-450-6.

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# HENGE MEMBER RESOURCE ORDER FORM

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This Edition reflects the changes necessary when the organization incorporated and includes many minor changes and improvements. It is highly recommended for all who plan to become members and is a good "gift" for serious inquirers. This twelve page booklet (8.5"x11") explains the core of our tradition, including beliefs, ethics, days of celebration, political and administrative structure, detail of the Ring system, symbols, membership information and more.

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Recommended for all members, this 100+ page, spiral bound book illustrates the fundamentals of Keltrian ritual. It includes sections on theology, a ritual walk through, and sample scripts for the holy days of celebration. If you have an earlier edition, you may want to update your copy. This edition has music notation and many changes and improvements.

**The Henge of Keltria: By-Laws (2004-2005)** \$5.00 \_\_\_\_\_

Updated to include the amendments approved by the membership at the June 2000 annual meeting, The Henge of Keltria Bylaws 2003 Edition is available -- Spiral Bound.

**Grove Leader Handbook *Pre-publication copy*** \$5.00 \_\_\_\_\_

*Available only to members of the Henge*, this publication discusses Grove Policies, Grove Membership, Grove Record Keeping, and Useful Information and Pitfalls. This handbook was a hit at the Gathering of the Keltrian Tribes workshop. Quantity limited but available for \$5.00.

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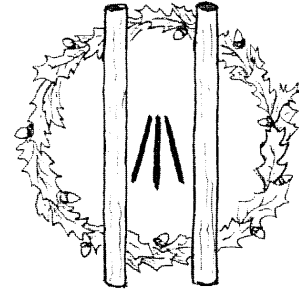
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# BELIEFS OF THE HENCE OF KELTRIA



1. We believe in **Divinity as it is manifest in the Pantheon**. There are several valid theistic perceptions of this Pantheon.
2. We believe that **nature is the embodiment of the Gods and Goddesses**.
3. We believe that **Natural Law reflects the will of the Gods and Goddesses**.
4. We believe that **all life is sacred** and should neither be harmed nor taken without deliberation or regard.
5. We believe in **the immortality of the spirit**.
6. We believe that **our purpose is to gain wisdom through experience**.
7. We believe that **learning is an ongoing process** and should be fostered at all ages.
8. We believe that **morality should be a matter of personal conviction** based upon self respect and respect for others.
9. We believe that **evil is not a matter of inheritance but of intent**, therefore actions are not in themselves evil. Rather, it is through the **intent behind actions** that evil can manifest.
10. We believe in the **relative nature of all things, that nothing is absolute, and that all things, even the Gods and Goddesses, have their dark sides**.
11. We believe that **individuals have the right to pursue knowledge and wisdom** through his or her chosen path.
12. We believe in a **living religion** able to adapt to a changing environment. We recognize that our beliefs may undergo change as our tradition grows.