

Henge Happenings

Imbolc 2006 - Issue 69

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

FROM THE PRESIDENT

The Bylaws state that I, as President of the Henge of Keltria, am required to give an annual “State of the Henge” report. I am afraid that I have been remiss in my duties in this area in previous years, preferring to wax spiritual at such times (as any good Irish-American woman who has kissed that infamous Blarney Stone might). Well, there’s no time like the present to remedy my error, so here it is: the state of your Henge of Keltria.

The Henge has, as of this writing, about 110 members in good standing. I am assured by our Treasurer that we have enough money through donations and membership fees to attend to the daily duties and expenses of the Henge for at least another year (what a relief!).

Tony Taylor was re-elected to the Council of Elders for another 9-year term. We are pleased that he remains Archdruid of the Henge.

The Correspondence Course has been finished for quite some time and has been accepting students for at least a year; in fact, some are better than half-way through and I heard rumor that at least one student is ready to finish. Our Correspondence Course was truly a labor of love for many of its writers, a brainchild that was some years in the birthing — but oh, it was certainly worth the wait!

The Board has recently approved the Charter of Deer Haven Grove upon recommendation of the Council of Elders, so we have a new and official Grove in West Virginia. Welcome, Deer Haven, and congratulations!

The Keltrian Clergy course of study has been given the green light to proceed into a preliminary trial phase. A team of Initiates has volunteered to be guinea pigs for this course, to give it a “test ride” in order to help smooth out the rough spots and make suggestions and recommendations from the student’s perspective. They are sworn to secrecy, but we will certainly keep you posted of any breaking news regarding the eagerly anticipated Clergy Training Program.

The 2006 Keltrian Calendar was a great success, with lovely photos submitted, but we were a bit disappointed by the lack of member submissions. We hope to see many more submissions by many different artists and photographers to the 2007 Keltrian Calendar.

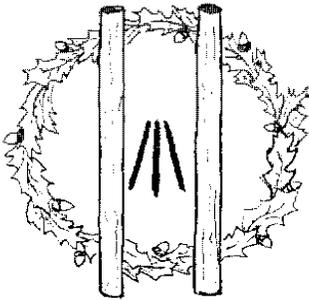
The Board has recently completed a Military Druid Veteran Headstone Packet for our Keltrian veterans and/or their families to ensure that our honored veterans have the right to request a

CONTINUED ON NEXT PAGE

HENGE HAPPENINGS
ISSUE #68

EDITOR: TONY TAYLOR

WWW.KELTRIA.ORG



Druidic emblem for their headstones from the Veterans' Administration upon their demise. The emblem accepted by all of the major U.S. Druidic Organizations is the Awen symbol.

The location and date of the 2006 Gathering of the Keltrian Tribe will be announced in a future Henge Happenings. The lackluster response of the membership to volunteer to host this event has been disappointing, to say the least, and the usual suspects are, well, let's face it — tired.

We have been considering sending at least two members of our Council of Elders to represent the Henge at the Parliament of World Religions being held in Montreal on the 11-15 September 2006. Unfortunately, the cost is prohibitive, and I have considered that the only way we might do this is through donations from our membership earmarked for just this purpose. So, if you would care to be a mysterious (or not so mysterious) benefactor and have the Henge represented among the world's major religions, feel free to contribute to this fund as you see fit. (But hurry, the deadline for registration is in March!)

As always, I feel persuaded by my spirits to remind you all that the Henge of Keltria is a volunteer organization that is fueled by members and member contributions. When I say contributions, I don't mean the monetary kind (though that kind does help). I instead mean contributions of heart, soul, and faith. Art, poetry, and articles for our quarterly journal are always needed. Posting to our mailing list helps to contribute to discussion and learning among us. Volunteering to help out for the Henge is always appreciated. Tell us your skills and talents and we'll put them to good use! Those of us who are overworked will feel slightly less harried, and you'll feel good having made a difference!

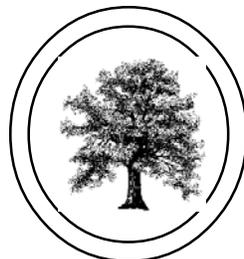
May Brigid watch over you and keep you healthy during this Imbolc season. May we keep an eye to what we have come together here to do: honor the Ancestors, revere the Nature Spirits, and worship the Gods of Our People.

Walk with Wisdom,
The Topaz Owl

FROM THE COUNCIL OF ELDERS

ELECTION

By KARL SCHLOTTERBECK



RING OF THE OAK

In an election by the active members of the Ring of the Oak, Tony Taylor was elected for a second term on the Council of Elders. In keeping with the Section 7.3 of the by-laws, Tony Taylor will maintain his position as Arch-Druid.

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Henge Happenings is
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All rights are reserved.
This publication is also:
**Protected by the Berne
Convention.**

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70% OF ALL RELIGIOUS
BASED HATE CRIMES
ARE ANTI-JEWISH

FROM THE SECRETARY

REPORTING HATE

By TONY TAYLOR

As secretary, one of my goals is to assure that various records are accurate. Recently, there was a religious freedom petition circulating through the Internet. Among other things, it suggested that, "If we build them they will burn it down," which was in reference to churches of our own.

Certainly, living in a red state gives me pause to think about the worst that could happen. Yet, I know of no cases where destruction of property has actually occurred. The Federal Government investigates crimes based on religion. According to the FBI's website, their number one priority in its Civil Rights Program is the investigation of hate crimes. Based upon Title 18, U.S.C., Section 247 (Damage to Religious Property; Obstruction in Free Exercise of Religious Beliefs) the FBI investigates any destruction of property based upon religious belief.

It is important that we be counted if we are in fact the victims of hate. If you are or if you know of a victim of a Hate Crime, please assure that it is reported to the police as such. Currently statistics for religious hate crimes are collected only as Anti-Jewish, Anti-Catholic, Anti-Protestant, Anti-Islamic, Anti-Atheism, and Anti-Other. The Jewish community is good about reporting Anti-Jewish crime, as such, nearly 70% of all religious based hate crime incidents are reported as Anti-Jewish. Anti-Other represents less than 10% of all religious based hate crimes and would include Buddhist, Hindu, Bahá'í, and (probably) Neopagan.

Accurate records are everyone's business.



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.**

FRODO THE TREASURER



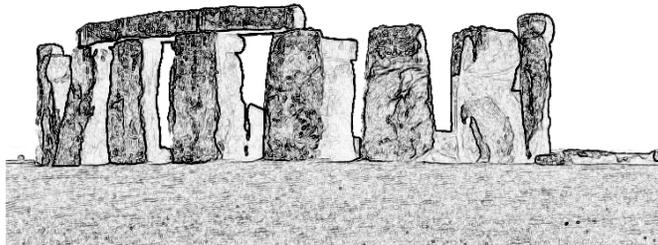
TREASURER KARL



DIVINITY IS MANIFEST

We believe in **Divinity as it is manifest** in the Pantheon.

There are several valid
theistic perceptions of this
Pantheon.



Henge of Keltria Trucker Hat Now Available

The Henge's Trucker Hat is available at:
<http://www.cafepress.com/keltria.25165491>
Up for the long haul, the Trucker Hat features a resilient polyester foam front, and adjustable headband for a perfect fit. \$11.97.



LIFE IS SACRED

*We believe that **all**
life is sacred and
should neither be
harmed nor taken
without deliberation
or regard.*

THE SEER'S PATH

THE NATURE SPIRITS - PART 3 OF 4

By C. LEIGH MCGINLEY & MAURO BRUNO

SACRED GROVES
WERE THE
"TEMPLES" OF THE
DRUIDS

[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 the third of four parts of Lesson VI of the Henge of Keltria Correspondence Course.]

SACRED TREES

Trees, like animals, have spirits with unique qualities. The ancient Celts recognized this, and though all trees were sacred by virtue of their spirit, some were considered especially so. The most sacred trees in Celtic tradition are oak, holly, rowan, hazel, ash, apple, alder, birch, willow, and yew. These trees play an important role in folk custom and belief, which is expressed again and again in the tradition. References to these, and other, trees may be found in Celtic poetry. One source is the Buile Suibhne Geilt ("The Madness of Sweeney"), in which the main character addresses trees, noting their qualities and personalities. Another source are the poems of the sixth century bard Taliesin, including Cad Goddeu and a later poem sometimes called "Bright Trees," from The Red Book of Hergest. The loss of five individual trees of unique significance is lamented in the Dindsenchas.

Despite a huge lack of archaeological evidence to point to the practices and rituals of the Druids, one thing seems certain: they acted in proximity to trees. Sacred groves were the "temples" of the Druids, and these groves consisted of sacred trees.

A tree can serve as a receptacle for an external spirit, and may be inhabited by fairies or other spirits. They may also contain dispossessed spirits of the Land, those who have been expelled from their proper dwelling-places and so have taken up residence in the nurturing environment of the tree. Trees also have personal souls, like humans, which are manifested as special qualities, strengths, and medicinal virtues. Trees may also absorb spirits that might otherwise prove harmful to humans.

A venerated single tree known as a bilé was part of any sacred place where Celtic kings were inaugurated. Offerings were frequently hung upon bilé trees. The most common way to honor a special tree was to tie wool, string, ribbons, or rags to it. Usually, but not always, this was done in Celtic lands by those seeking a cure from a holy well near the tree. Other times trees were decorated with precious items.

Often marriages were conducted under holy trees, and it seemed that every town or village had a special tree that stood at its center.

For the purposes of this lesson, it will suffice to provide a brief outline of the characteristics of the ten trees most frequently named and described in



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.

Celtic literature and folklore. The relationship between trees and the Ogham will be discussed elsewhere.

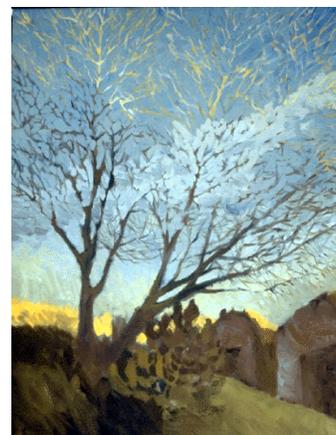
The Oak (Duir) is the tree most often associated with Druids, with similarities drawn between its Celtic name and the word “Druid.” Its longevity and hardiness were no doubt noted, as was the fact that it also provided food, the acorn. It seemed to withstand lightning strikes. Its deep roots kept it standing and green where other trees with shallower roots languished. Another interesting quality was its ability to remain standing even while much of its interior wood had withered away — a dying oak of this type may have been the sort of hiding place that led to images of Druids becoming, or disappearing into, trees. One of the four great trees mentioned in the Dindsenchas was the Oak of Mugna, three hundred cubits tall and thirty across, called “a hallowed treasure.” Secluded until the time of Conn of the Hundred Battles, it at last succumbed to the axes (or words?) of poets. In Cad Goddeu both heaven and earth flee before the “darts of the oak,” and Sweeney calls it “high beyond trees.” Fionn refused to kill a king who was resting under an oak. It is a wood used often in staves and associated with protection and healing, while its fruit is associated with fortune and fertility.

Three of the five great lamented trees mentioned in the Dindsenchas were Ash trees (Nion). The Bough of Daithi sapped the strength of an army to cut it down, and the Ash in Tortiu and the Ash in Uisneach undoubtedly took their toll in warriors’ arms as well. The Teutonic world tree, Yggdrasil, was an ash. In Celtic folklore, ash is the proper wood for the Yule log, marking the season of the Sun’s return. According to Cad Goddeu it is “most exalted above the power of kings.” This strong wood, now famous as the baseball bat, was noted by Sweeney as being “baleful,” the warriors hand weapon. It was used to make spears and is the material of the Spear which belonging originally to Lugh of the Long Arm, one of the four treasures of the Celts. It is associated with protection and healing.

The fall of the Boll of Ross, described as “a handsome yew,” without a flaw, is lamented in the Dindsenchas. Sweeney notes that the yew (Idhahd) is always visible in the churchyard, and that observation continues in truth to this day, with yews traditionally taking a place in cemeteries. This species outlives the oak, possibly surviving as long as 4000 years. This suggests that many of the oldest churches and burial places were purposely built near already revered trees, perhaps because of an association with longevity. It is also an evergreen, and develops new trunks from old roots. One name for yew, Eo, is shared by the salmon, the oldest and wisest animal. All of the yew’s parts are poisonous, though its sap has recently appeared as a component in the anti-cancer drug, Taxol. The yew took the front line in battle in Cad Goddeu and the chestnut “suffered shame” at its power. Its wood was traditionally used in bows.

Another evergreen, holly (Tinne), has the added quality of having distinct sexes. During the Battle of the Trees in Cad Goddeu, it is said that “the holly livid grew / and manly acts it knew.” Those ripe, red berries are poisonous! Sweeney called it the “little sheltering one,” and “door against the wind.” Perhaps because of its sharp leaves, it is associated with protection. Its wood is very hard and good for carving. It was also supposedly used

DRUIDS BECOME OR DISAPPEARED INTO TREES



TWO TREES AT SUNSET

NATURAL LAW REFLECTS THE WILL OF THE GODS

*We believe that
Natural Law
reflects the will of
the Gods and
Goddesses.*

[The Apple Tree is]
ASSOCIATED WITH
PROTECTION AND
SHELTER...



APPLE TREE



ADVERTISE IN HENGE HAPPENINGS

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<http://www.keltria.org/hengehap/HH-adver.htm>

for the axles of Celtic chariots and for spears. One holly spear, thrown by Nadcranntail, pierced Cuchulain from his foot to his knee. It is also one of the few woods to be brought into the house in season, as both a decoration, and as a sign of our unity with nature.

Sweeney refers to the rowan (Luis) as the quicken, the “little berried one” whose bloom is “delightful.” Its appearance in literature is often uncertain, since it has historically been known by many names, most recently, the Mountain Ash. In Cad Goddeu it shows up late for the battle, along with the willow. Its red-orange berries are food for birds, and are edible, though bitter. It is the star of two poems in Duanaire Finn (The Songs of Fionn), called “The Rowan Tree of Clonfert” and “The Wry Rowan.” In the Dindsenchas it is described as a wood for magical weapons, and mats made of rowan branches figured in the Tarbh Fheis, a ritual of divination. Druids lit fires of rowan before battles, and the last meal of Cuchulainn was cooked over a rowan fire on a rowan spit. It is associated with authority and protection, and is used to make staves.

In the Cad Goddeu, the hazel is “esteemed for the number in its quiver.” Sweeney’s comments are limited to the fragrance of the hazelnuts. Archaeological evidence points to the hazel as being one of the earliest trees to be planted and cultivated. Its character in Celtic tradition is mixed, to say the least. Poisoned for fifty years after Lugh set the severed head of Balor, the King of the Fomorians, in a fork in its branches, the hazel required the intervention of Manannan Mac Lir to heal it. It is associated with Brighid in two disparate ways. Following her son’s death in the Battle of Moytura, Brighid gave humanity its first experience of keening, or wailing, at the death of a loved one. The Gaelic name for the hazel has evolved into Calltuinn, which means “a loss.” However, there are also stories of certain hazel trees bearing fruits that contained all knowledge. These would fall into a pool to be consumed by a salmon, which in turn became “the Salmon of Knowledge.” Brighid is the goddess of divine knowledge and inspiration, hence her second connection with the hazel. Perhaps the connection of loss and wisdom would make a worthy lifelong meditation for an aspiring Druid. Hazel is associated with knowledge and wisdom: rods of hazel were carried by heralds, and it is the preferred wood for dowsing rods.

Sweeney observes that the poor little apple (Queirt) tree is “much shaken.” Perhaps this was the reason it failed to appear at the Battle of Goddeu Brig in the Cad Goddeu! Still, something shaken may yet cause a stir: Cuchulainn threw an apple through the back of an opponent’s head during the Cattle Raid of Cooley. Poets sometimes carried apple branches, the Craobh Ciuil (Branch of Reason), as a sign of their station. A woman of the Otherworld carrying such a branch lured Bran into his voyages. Cuchulainn himself calls the apple a good sign of protection. King Conchobar had a silver branch with golden apples hanging over his head: when he shook it, the crowd would fall silent. It is associated with protection and shelter, as well as with poetic inspiration.

Alder (Fearn) grows well in wet places and its wood is water resistant. When fresh cut, the wood looks blood red, though it fades to yellow as it seasons. This quality, no doubt, was a strong influence which led to its being

considered a sacred wood. At the Battle of Goddeu Brig, the alders were also first in line for battle. Sweeney, who spent much of his time of madness in trees, observed that the alder was not hostile to him, and did not prick and scratch him with its smooth bark. Alder was a preferred wood for shields, which confirms its association with protection, and explains its position in battle!

Sweeney praises the birch (Beithe) as “smooth and blessed” and “melodious” to the top of its crown. The birch was another tree that arrived late at the Battle of Goddeu Brig. Its leaves decay easily and so benefit the environment in which the tree stands. It also often grows first in a new wood, and is then choked out by taller trees like oak and beech, seeming to offer its life for the others. It then continues to benefit the environment, finally leaving a white, mushroom-covered hollow tube in which small animals can nest. Birch has had many traditional medicinal uses for humans, as well. Its appearance also heralds the fantastic adventures in *The Pursuit of Diarmaid and Grainne*. Its giving nature aligns it with motherhood, and it is associated with protection of children. Cradles are, therefore, often made of birch.

The willow (Sail) appears late on the battlefield in Cad Goddeu. Sweeney does not mention it. The Celts pollarded, or cropped, willows in order to encourage the growth of many branches. These were used in weaving baskets, pots, chairs, fence slats, and wattling for the walls of their homes. The tree has several medicinal uses, one of which is as the source of the chemical behind aspirin, another of which is as a styptic to staunch bleeding. These uses, combined with the symbolic “beheading” of the willow in the autumn and its prolific return in Spring, lead to its association with life and its cyclic eternity. It is also associated with protection and healing.

There is a wisdom in trees. There is a cycle of need and response between them and the rest of nature, particularly us. You may or may not be inclined to hug one, or to sit high up in one for months. You may wince or be indifferent to each pruning or felling that is called for by the circumstances of our coexistence. Still, you will find it useful to sit quietly among them and to listen, at the very least, to the slow, soft stories they tell of times and places you have missed or may never see.

SACRED HERBS: MISTLETOE AND VERVAIN

In the *Lebor Gabala Erin*, we are told of Diancecht the physician, his son Miach and his daughter Airmid. Miach was a better physician than his father, having healed Nuada’s arm completely with flesh, whereas Diancecht’s previous cure was to make Nuada an arm of silver. Diancecht, in a jealous rage over his son’s superior medical skill, killed Miach. Miach’s sister Airmid sat by his grave, where 365 herbs grew on Miach’s body that could cure all the illnesses of the world. She carefully gathered them and spread them on her apron according to their virtues. Diancecht came and overturned the apron, scattering the herbs that Airmid had carefully categorized. It is said that this is the reason why we no longer have the herbal knowledge to cure every disease. This story also demonstrates that herbs were sacred to the Celts, and probably to Druids in particular.

THERE IS A WISDOM
IN TREES.



MORALITY

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

VERVAIN WAS ALSO
SAID TO BE
ESPECIALLY SACRED
TO THE DRUIDS



VERBENA OFFICINALIS



VISIT THE
HENCE OF KELTRIA
WEB SITE

<http://www.keltria.org/>
Frequently asked questions,
reading list, mailing list,
membership information
and more!

According to Pliny the Elder, Mistletoe (*Viscum album*) was especially sacred to the ancient Druids. It was gathered on the sixth night of the moon with a “golden” sickle and was caught in a white cloth so that it would not be profaned by touching the earth. Two white bulls were then sacrificed in return for this revered plant, which was considered to have great healing properties. Ovid wrote of Druids singing to the herb.

Vervain was also said to be especially sacred to the Druids. The common name Vervain includes *Verbena officinalis* (the European variety), which is sometimes used interchangeably with *Verbena hastata* (the American variety). It is called Enchanter’s Herb, Holy Herb and Wizard’s Plant. Some Druidic connections have come down to us through Celtic folk medicine, and Pliny describes it as being used by Druids for divination. It was ceremonially gathered by the Druids with the left hand when neither the sun nor the moon were in the sky, and a libation of honey was left in gratitude to the Spirit of the plant. Its name is supposedly derived from the Celtic words “fer” (“to drive away”) and “faen” (“stone”). It is said that vervain was worn as a crown during Druidic initiatory rites, but there is no way for us to know if this assertion is accurate.

In honor of these sacred herbs and in keeping with what we are told of their uses, Keltrian Druids have named a ritual after the Mistletoe, which we perform on the sixth night of the moon, and another after the Vervain, which we perform when neither sun nor moon are in the sky. The Mistletoe rite is a healing rite and is open to all. The Vervain rite is open to Initiates only.

ON THE DRUIDIC USE OF HERBS

Our knowledge of the Druidic use of herbs suffers from the same limitations of our knowledge of any aspect of Druidic ritual and practice. Given their oral tradition, anything we know about how, when, and why the Druids used particular herbs, comes to us from secondary sources colored by politics and misunderstanding (such as the Roman sources), those seen through the rosy glow of desire and fantasy (especially those cited in the writings of the Celtic “Renaissance” of the 17th to 19th centuries), and assumptions based on studies, both old and new, on folklore and medicine in Celtic lands. There is also a language barrier in play: while a list of herbs may be culled from early written sources in law and literature, most of the herbs so named do not correspond to traditional or modern names and, therefore, cannot be satisfactorily determined.

Considering the use of herbs, in general, and their Druidic use, in particular, it would be important to begin with the following brief list of presumptions and rules:

Physical: Consumption of herbs should be done carefully, after much reading and, preferably, guidance from a competent expert. Some can cause acute affliction, permanent damage, and even death. Common sense should be practiced at all times.

Emotional: Like any drug, herbs should never be used as an emotional/psychological crutch. To do so is to degrade one’s own human dignity, as well as the dignity of the plant providing assistance.

Spiritual: Use of any living material in ritual naturally calls for the utmost respect. How this is expressed may vary from individual to individual, or group to group. Nevertheless, it is possible to speak of the exercise of “common sense” in dealing with “extrasensory” matters.

Academic: To paraphrase a proverb whose variation is found the world over, “Just when you’re sure this is how the Druids did it, you’re probably wrong.”

We would recommend that those who would call themselves Druids today enhance their own Druidry by the study of herbs, regardless of their use by the Druids of old. Hopefully, the considerations above have cast a sufficient doubt on all of this to ensure our continued study of the Druidic usage of herbs, as well as to promote a mystical dynamism that goes so well with the subject.

TO BE CONTINUED NEXT ISSUE....

GARDEN BLESSING

By AUTUMN ROSE

Spirit of seed, spirit of growth;
spirit of soil, spirit of sustenance;
spirit of sunlight, spirit of strength;
spirit of rain, spirit of purity;
Come, spirits all, and bless my garden
with power to grow,
with food to sustain,
with strength to flourish,
with freedom from disease.
So shall I thank and reward you
when the harvest comes.

T-Shirts now Available

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

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

Check them out. We anticipate having
a full line of Henge of Keltria mer-
chandise over the next few months.

Particular thanks to Ken F. for his beautiful
artwork displayed on the back of this t-shirt.



BACK



FRONT

PROMOTE A
MYSTICAL DYNAMISM



INDIVIDUAL RIGHT

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



REVIEWS

MONTSE'GUR AND THE MYSTERY OF THE CATHARS BY JEAN MARKALE

REVIEW BY TONY TAYLOR

Occasionally a book really makes a difference. It can open your mind to new possibilities or focus your past thoughts into new clarity. For me, *Montségur and the Mystery of the Cathars* was just such a book. The Cathars were Gnostic heretics so dangerous to the Church that the Albigensian Crusade was ordered by Pope Innocent III in 1208 to eliminate them. Later, the Spanish Inquisition fairly well eliminated the last vestiges of the practice.

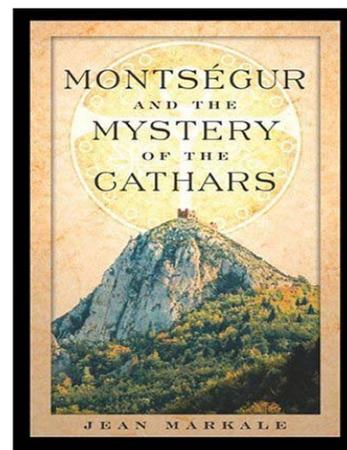
Montségur and the Mystery of the Cathars is divided into three sections. "The Sights" was a tough read. I almost abandoned the book. It was tedious, boring, and confusing with lots of jumping around. It felt like a translated book with much lost in the interpretation. That is not to say the read was without merit. Markale's incredible insights shine through in many places. For example, he states, "A persecuted religion will find clandestine refute, perpetuate the memory of its martyrs, and maintain its doctrine, sometimes modifying it to new circumstances, before eventually disappearing for lack of recruitment and an actual teaching. This is what happened to druidism... and Catharism." He also indicates that Jules Vern's interest in "secret sciences" influenced many of his books which were reflections of Celtic Tradition. For example, *20,000 Leagues Under the Sea* in an initiatory voyage similar to the *immrama*, and *Mysterious Island* relates to the myth of the Isle of Avalon.

The second section, "Who were the Cathars" includes chapters on Dualism, Mazdaism, Manicheism, as well about the Bogomils and the Cathars. Many insights into Druid beliefs are revealed. For example, the Mazdean believer worked with three domains: Mind – Body – Soul. They also believed that deity could not be enclosed in a constructed sanctuary and that the best means of honoring the sacred and establishing contact with it was to place oneself in the midst of Nature. If you are a student of comparative religion and want an understanding of several of the Gnostic heresies and their relationship to general Celtic beliefs, this section is a must.

The third section is "The Cathar Enigma." In the chapter "The Cathars Among Us", Markele slams "neo-druids" fairly hard. His description of some druids "with no respect for the sacred and no sense of the ridiculous, perform their grotesque ceremonies surrounded by polystyrene menhirs." The meatiest of the chapters is "Catharism and Druidism." Markele expresses both similarities and differences between Catharism and Druidism that are fascinating. In "The Cathars and the Norse," differences between Cathar and

CONTINUED ON BOTTOM OF PAGE 14....

THE MEATIEST OF THE CHAPTERS IS "CATHARISM AND DRUIDISM."



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.

FROM THE INTERNET

KELTRIAN DRUID BLOG:

EDITED BY TONY TAYLOR

THE \$145.00
PRICE TAG WILL
PUT OFF ALL BUT
THE MOST
SERIOUS OF
SCHOLARS.

[The Keltrian Druid Blog is a weblog for Keltrian Druids, Members of the Henge of Keltria, and others interested in Celtic spirituality. The following are highlights of this blog. They may be found at keltria.blogspot.com.]

Amazon.com: Trioedd Ynys Prydein:

The Triads of the Island of Britain by Rachel Bromwich

For those who are serious about Welsh tradion, Trioedd Ynys Prydein promises to be an important edition to your personal library. Available in the United States in February, 2006, this is a 768 page page hardcover published by the University Of Wales Press. The \$145.00 price tag will put off all but the most serious of scholars. I hope it will eventually come out in trade paperback. Rachael has at least nine other books regarding Welsh literature, poetry, and studies.

The Henge of Keltria Regalia and Book Shop:

www.CafePress.com/keltria

The Henge has a couple new items available through Café Press. The Calendar is really nice - Great photos. I bought two. I hope you will too.

Book Release: "Memoirs of a Shape-Shifter"

"Memoirs of a Shape-Shifter," Thomas Kaplan-Maxfield's new book, is a novel that purportedly draws upon the Druid Tradition. It looks interesting and has my attention. I've put it on my wish list and know several other Druids who want to read it.

PLEASE VISIT THE WEB LOG AT: [HTTP://KELTRIA.BLOGSPOT.COM](http://KELTRIA.BLOGSPOT.COM).

...CONTINUED FROM PAGE 12 - Review:

MONTSÉGUR AND THE MYSTERY OF THE CATHARS

Norse eschatology are identified. The Celtic lack of an eschatological mythology is discussed elsewhere in the book.

If you are looking for a scholarly read that explores the Cathars and untangles myth from fact with many Celtic and Druid references, *Montségur and the Mystery of the Cathar* is highly recommended.

Montségur and the Mystery of the Cathar by Jean Markale, Translated by Jon Graham. 312 pp, Inner Traditions, ISBN: 0892810904, \$18.95.

FROM THE MAILBOX

By TONY TAYLOR

Congratulations to Dr. Brendan Cathbad Myers on his receiving a PhD in Philosophy (Environmental Ethics) from National University of Ireland, Galway, Ireland. Dr. Myers was a member of the Henge in the 1990's and wrote several articles for Keltria Journal under the name Cathbad.

Dr. Myers is currently planning on returning to Canada and renewing his association with the Henge of Keltria.

Christianity: The Origins of a Pagan Religion

Christianity: The Origins of a Pagan Religion by Philippe Walter promises to be a must read book. To be released by Inner Traditions, it purports to reveal how Christian mythology of the Middle Ages had more to do with Paganism than the Bible. Among many promises, it is supposed to identify pagan deities that were incorporated into each of the saints as well as showing how all the major holidays on the Christian calendar are modeled on long-standing Pagan traditions. It will be on my wish list to read. Look for it in August 2006. ISBN 1-59477-096-4.

The Pagan Man: Priests, Warriors, Hunters, and Drummers

The Pagan Man: Priests, Warriors, Hunters and Drummers by Isaac Bonewits has been released by Citadel Press. It offers novices and experienced practitioners a wide range of information on many aspects of Pagan lifestyle including sages, wise men, and well-known Pagans of our time, as well as bardic circles, drumming circles, and other Pagan gatherings. ISBN 0-8065-2697-1.

PAGAN DEITIES
INCORPORATED INTO
THE SAINTS



PO Box 4305
CLARKSBURG, WV 26302



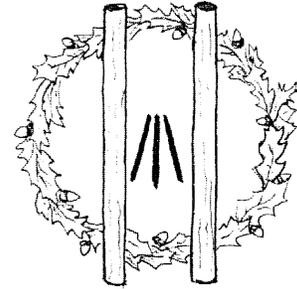
By-Laws Available

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 bylaws is available for no charge on the web at

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

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.