

HENGE HAPPENINGS

ISSUE 72

SAMHAIN 2006

FROM THE PRESIDENT

Samhain is celebrated by Keltrians as *Féile an Bháis*, or the Feast of Death, and death has been on my mind a great deal in this month of October. It only stands to reason, as the earth prepares for her long sleep of winter (the “little death”) that we begin to prepare ourselves for the Dark Time ahead -- a time of reflection, intuition, and dream-walking. In a way, this time of the year is a small death for us all, as the Veil thins and contact with the inhabitants of the Other-world becomes easier.

Not too long ago, I asked on the Keltria List what you all thought you were doing in your lives that you would consider Druidic, and I am well aware that I never answered the question myself. As I reflect on the Feast of Death, I will answer the question now, at least in part. Recently I have been a Priestess of Death – attending to the death of my own ancient cat, and the death of my friend’s faithful mare, both grown old beyond physical soundness and sanity. And I say that I have been a Priestess of Death because in both instances, I was there as both Reaper and Midwife for them, seeing them out on this side of the Veil while escorting them into the Otherworld. What struck me was that they were so ready, and once assistance was provided, they went with such ease and grace that I felt blessed to have been able to attend to these honored family members in their last moments. I felt blessed to be able to help them leave this world in a dignified way.

And it occurred to me that this is my job and my honor. This is what I’m here for, and what I have always done. This is the work of a Druid, and for this Druid, it is the most important work. I help them, animals and people, cross over with respect, and I help those who remain behind cope with their loved one’s absence, help them understand that there is another life on the other side of death where there is no sickness or pain. I can sometimes even give messages from the Dead to reassure those left behind.

My belief in – no, my *knowledge of* -- this afterlife does not negate my grief. My grief is for the loved ones who remain, and the separation of both the living and the dying from each other and the life in which they have lived and loved together. Helping the dying cross over never gets easier, as you might think it would after having done it many times. You must understand that a Druid Priestess never becomes calloused to a loss of such magnitude, and I feel the grief each time as a fresh wound on my heart, as if it were my own loss. Still, somehow, I am able to provide a light in the darkness for the dying, while at the same time, I try to be a pillar of strength for the grieving. I am able to set aside my own grief until I have taken care of others. I say I do this “somehow,” but I know in my heart that it is

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SPECIAL POINTS OF INTEREST:

TREE LEGENDS
LORE AND
WHIMSY
(PART 2)

POEM FOR
PRISCILLA

A SHADOW AT
THE DOOR

SAGE

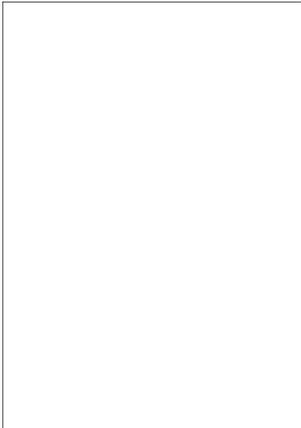
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FROM THE TREASURER



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TREASURER KARL

FROM THE SECRETARY



See Members Only Edition

**THE
POSSIBILITIES
ARE ENDLESS**



SECRETARY TONY

FROM GROVES & STUDY GROUPS

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**WE CELEBRATE
THE ENTIRE
WEEK**



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THE BARD'S PATH

TREE LEGENDS, LORE AND WHIMSY

PART 2 - CHARMS, MAGICK AND DIVINATION

By RANDI HENDRICKSON

There are hundreds of charms, spells and methods of divination that use trees or parts of trees, but I've chosen some of the more obscure (and humorous) methods that I could find.

*Respect the tree and let it be,
From branch to root, nor touch its fruit!
Of itself the tree did grow,
From a dog who long ago,
Enchanted by the Fairies' power,
Was buried here in mystic hour;
Therefore we bid you let it stand,
And if you follow the command
You will be happy all your days,
But woe to him who disobeys!*

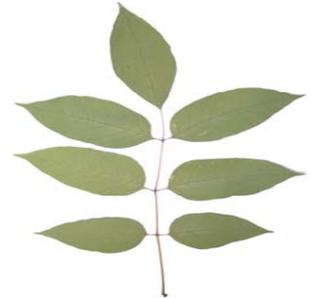
- C.G. Leland

In Wales, a play entitled "Cyniver" describes how youths of both sexes seek for an even-leaved sprig of the ash tree. The first of either sex that finds one calls out "Cyniver", and is answered by the first of the other sex that succeeds; 'and these two, if the omen fails not, are to be joined in wedlock'.

*Pluck an even ash-leaf and say:
The even ash-leaf in my hand,
the first I meet shall be my man.
Then put the leaf into a glove and say:
The even ash-leaf in my glove,
the first I meet shall be my love.
And, lastly, into the bosom saying:
The even ash-leaf in my bosom,
The first I meet shall be my husband'.
Soon afterwards the future husband should make his appearance.*

*'An even-ash, or a four-leaf clover,
You'll see your true love before the day's over'.
'Even, even, ash, I pull thee off the tree,
The first young man that I do met,
My lover he shall be'.
The leaf must then be placed in the left shoe.*

Starting at the bottom leaflet on the left-hand side of the even ash-leaf and say:



ASH

**ACORN IS A
SYMBOL OF
IMMORTALITY**



**RANDI
HENDRICKSON**

(Continued on page 12)

THE BARD'S PATH—POETRY

POEM FOR PRISCILLA

C. Leigh McGinley



I touch your hand and blind eyes light up
 Through the haze of non-memory,
 A misty recollection of a gentle touch,
 Once long ago when you were loved.
 No longer with the means to give love,
 No longer aware enough to receive it,
 But somewhere through the fog of being
 You remember a touch, and it carries you,
 Carries you home to love, to remembering,
 Lithe, whole, and young again,
 Healed through the veil of my tears.

© 2006, by C. Leigh McGinley

I FEEL IT'S
 ARMS EMBRACE
 ME

A SHADOW AT THE DOOR

TRACY MARTZALL

I met my shadow at the door-
 Intrusive, it seems certain of it's welcome,
 It smiles as it shoulders past me.
 Silent, it watches me from across the room,
 Eyes reflecting sadness and regret.
 Finally, it speaks as it holds out it's hand,
 It moves bonelessly toward me.
 COME, and the shadow grows,
 Enveloping the room and taking me with it.

Spinning, I feel it's arms embrace me,
 A lifetime's past rushing into my mind like a flood.

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C. LEIGH MCGINLEY

THE SEER'S PATH

SAGE

(*SALVIA OFFICINALIS*)

By NIONE

Salvia Officinalis has been cultivated in the herb garden in Northern Europe since medieval times and has been naturalized in Northern America since the 1700's. The Romans believed that sage was a gift from the Gods and promoted longevity, giving rise to the saying "he that would live forever, would eat sage in May." The mention of sage has also been found in the writings of Pliny, Theophrastus, and Dioscorides where it was known as "*salvia Salvatore*" (sage the Savior).

Beside being an excellent culinary herb, Sage has many medicinal uses as well. Though there are approximately 900 different species of Sage, the one most commonly used and the hardiest, is common garden Sage. Almost all of the varieties of sage are very aromatic and can be found as an annual, biennial, perennial and an evergreen shrub. Sage is very rich in volatile oils, though these do vary greatly from species to species. Sage has been esteemed for centuries for its excellent healing properties and it makes a first rate remedy in hot infusions for colds. The phenolic acids it contains are antibacterial and are especially potent against *Staphylococcus Aureus* while the Thujone in the plant is a strong antiseptic. When combined with apple cider, sage tea makes a good mouth wash and a gargle for inflamed gums, mouth ulcers and tonsillitis. Sage can also fortify a debilitated nervous system, ease hot flashes during menopause and stop sweating during anxiety. It also has a drying effect on mucus membranes and has also been used to help dry up excessive breast milk in nursing mothers.

Externally as a decoction, sage is used to cleanse old ulcers or wounds. When massaged into the scalp it will help relieve dandruff and promote hair growth if the root is only dormant and not damaged.

*Contra vim mortis
Crescit salvia in hortis*

*(Against power of death
Sage grows in the garden)*

I would like to mention at this time that sage should never be taken by women who are pregnant or those who suffer from epilepsy. Though Sage contains less Thujone than wormwood, the tea should be taken for no more than one or two weeks because of the potentially toxic effects.

Sage Officinalis, common sage, is a shrubby evergreen perennial with many branched stems containing wrinkled, velvety gray green leaves approximately 3" in length. The flowers are found in whorls of purple blue flowers atop the plant and are approximately 1/2" in size. This shrub can be grown in zones 5-8. If not grown in the



SAGE

**SAGE SHOULD
NEVER BE
PLANTED IN A
BED ALONE**



NIONE

(Continued on page 15)

FROM THE MAILBOX

INNER TRADITIONS NEW TITLES—FALL/WINTER 2006



PO Box 4305

Dan Brown mania continues with most of the new offerings from Inner Traditions being about the Grail, Knights Templar, and Freemasonry. For those on the Seer's Path, *Plant Spirit Shamanism: Traditional Techniques for Healing the Soul* by Ross Heaven and Howard G. Charing looks particularly interesting. It promises an in-depth look at the role of plant spirits in shamanic rituals from around the world. It also explores the "core methods" of plant shamanism — Soul retrieval, spirit extraction, and sin eating. Destiny Books: Publication Date: September 2006.

SINGING AT THE WELL OF REMEMBERING

Of interest to Druids in the Lenox, MA area. Sharynne MacLeod NicMhacha will be leading a weekend of transformation and experience through the wisdom of the Celtic Spiritual Tradition from Dec 1 - Dec 3, 06 (2 nights, Fri - Sun). Tuition is \$200 and will be held at the Kripalu Center. Room & meals are additional. Songs and stories, ritual and meditation, chanting and prayer, will awaken and deepen your connection with the Sacred Realms, which are the source of wisdom, healing, power, skill, and transformation. For more information see <http://www.kripalu.org/program/type2/selfspirit/WCST61>

**SEND YOUR
RECOMMEND-
ATIONS FOR
FESTIVALSTO
ATTEND TO THE
HENGE OFFICE.**

FESTIVALS & GATHERINGS OF INTEREST

CA - February 16-19, 2007 - **Pantheacon** - at a hotel in San Jose, CA. See Glenn Turner's site <http://ancientways.com/pantheacon/> for details.

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REVIEWS

MOON TIDES, SOUL PASSAGES: YOUR ASTROLOGICAL CYCLES FOR PERSONAL AND SPIRITUAL DEVELOPMENT BY MARIA KAY SIMMS

REVIEW BY KARL SCHLOTTERBECK

This publication is a rich resource for lunar information for astrological interpretations, as well as for rituals and for understanding both real-time and progressed lunar cycles throughout one's life. One can do not only a "reading" of the moon's house and sign at the time of birth, but also the meaning of the new moon and eclipses before birth and how they impact the course of one's life. Furthermore, the author explains the significance of the eight-fold phases of the lunar cycle (and relates them to the wheel of the year) and what it means to be born in each of those phases. If that weren't enough, she also includes the cycles, phases and meaning of the progressed moon (how we evolve or progress) over the life cycle. Included throughout the work are numerous examples of events from the author's and others lives, and well-known individuals who share some lunar aspect. She also explains the 19-year Metonic cycle of the moon and shows how to find it one's own life.

Ms Simms' Wiccan background adds a dimension absent in ordinary astrological texts. For example, she includes sample rituals for lunar phases, as well as charging eclipses as they occur. In addition, she asserts that the proper astrological timing of the cross-quarter celebrations is on the 15th degree of the fixed signs, which places them a few days after we normally celebrate them. These astrologically-timed rituals invite introspection in accord with rhythms of the universe with an empowering attitude that takes us beyond a fixed-fate sort of view.

I should note here that I have been an astrologer for many years and found Ms. Simms' work neither obscure nor oversimplified. It was, in a word, quite satisfying.

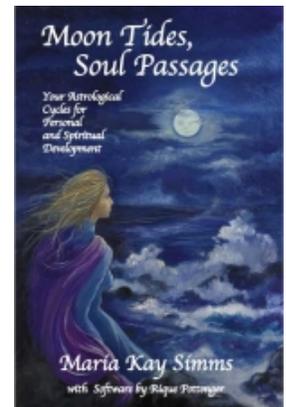
An added treat is the captivating artwork by the author and her daughter.

Included with the book is a computer program (by Rique Pottenger) that allows one to calculate the dates for all the above information. A three-page printout provides moon house, sign and phase at birth; new moon and eclipses before birth; dates when the moon moves by progression into succeeding signs and through its phases for the course of one's life; and a detailing of each of the lunar phases, solar holidays and cross-quarter dates for the coming year. Data entry into the program is very user friendly and, because it includes a time-zone and location atlas, it is not necessary to look up this information.

The book is not without its weak points, such as a number of typographical errors and an outdated inaccurate depiction of right-brain/left-brain functioning – but these elements do not detract from the meat of her astrological text and guidance.

In summary, she has done us a wonderful service, taking little-known areas of astrology and making them accessible to the general public. In so doing has also related the 8-fold wheel of the year to the phases of the moon and to a general cycle of growth,

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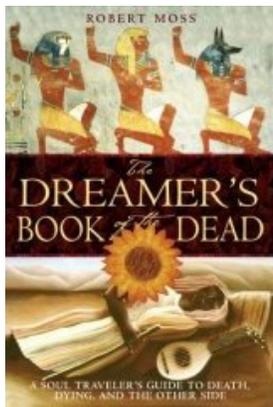


**"ASTROLOGERS
REALLY OUGHT
TO PUT ASIDE
THEIR CHARTS,
TURN OFF THEIR
COMPUTERS AND
GO OUTSIDE
MUCH MORE
OFTEN TO LOOK
AT THE SKY..."**

REVIEWS

THE DREAMER'S BOOK OF THE DEAD: A SOUL TRAVELER'S GUIDE TO DEATH, DYING, AND THE OTHER SIDE By ROBERT MOSS

REVIEW BY C. LEIGH NIC Fhionnghaile



Robert Moss covers all aspects of death, dying and the journey of the soul from a dream shaman's perspective. He discusses the importance of dreaming, remembering, and becoming active in our dreams as a method of preparation for death, whether to prepare for our own death or to help another prepare. He asserts that the Land of the Dead is a familiar place to which we travel every night – in our dreams!

Moss claims that shamanic journeys help us become familiar with the Otherworldly landscape and can help us understand what happens after death. He also shows us how we can work in the dreamtime to help make our own transition a smooth and peaceful one. In addition, we can function as soul guides for others who are facing death, helping them to approach the Other Side with grace.

Moss begins the journey into the Land of the Dead with an explanation of Samhain, so those of us of Celtic descent feel immediately at home with the subject matter. In Part One, he discusses ghosts and their various manifestations, spirit visitors to our dreams (for who among us hasn't dreamed of the dead?), reasons why the dead may visit, our own dream journeys to the Otherworld to be among the dead, and healing our relations with the dead. He also warns of unhealthy attachments, and explains some methods for releasing the spirits of the dead from the living if necessary.

Part Two is an account of Moss's own interaction with W.B. Yeats as a teacher and guide from the Otherworld, "whose commanding ambition in his life on earth was to bring through a myth of death and rebirth adequate to our condition in the modern world, a Western Book of the Dead." Yeats and other spirits from the past explain to Moss the condition of their spirits and the "rules" from the Other Side. It is fascinating and sometimes instructional reading.

Part Three discusses how to maintain our "houses of death" in the Otherworld, so that we are ready for death and adept at leaving the body behind. Dreaming and journeying can be considered "rehearsals" for the main event. Moss draws upon both Celtic and other mythologies to help create a dream journey sequence by which we will leave this world and enter the other with courage and grace. There are exercises throughout the book that are practical and effective, including Moss's "Dream Re-entry Technique" to help us enter into deeper communication with the departed and open a conscious dialogue. It has many other applications as well.

Moss's techniques are similar to techniques I have developed on my own over the years, so I felt almost as if I was sitting at the knee of a respected Elder in my own field while reading this book. I was pleased to find interesting, different perspectives and sometimes even revelations at every turn of the page. I recommend this book highly to anyone who is interested in dreams, shamanic journeying, and exploration of life on the other side of the Veil – even those experienced in the dream journey, for you are sure to find something here to enrich your practice.

**...EXERCISES
THROUGHOUT
THE BOOK [ARE]
PRACTICAL AND
EFFECTIVE...**

FROM THE PRESIDENT

(Continued from page 1)

by the grace of the Gods that I am able to do so. That is my gift.

While all of the animals and the people who have gone on are remembered and welcomed back into our house with honor and love at Samhain, this time I will reflect upon and especially thank my calico cat and an old chestnut mare named Tasha, who, in asking me to help them die with dignity and grace only a week apart, reminded me of my soul-purpose at a time when my inner light was fading and I had almost forgotten.

I will remember also at this Samhain that death for the Land is a healing, a cleansing –making way for a new beginning. How can it be otherwise for us? The Irish have always had it right: to send off our Dead with the biggest party we can muster, in honor of a life well-lived here, and in celebration of a new life elsewhere.

May the Ancestors bless you with their wisdom in this season of darkness.

Blessed Samhain,

The Topaz Owl

FROM THE SECRETARY

See Members Only Edition

See Members Only Edition

THE BARD'S PATH — TREE LEGENDS, LORE AND WHIMSEY

(Continued from page 5)

*'An even ash is in my hand,
The first I meet will be my man,
If he don't speak and I don't speak,
This even ash I will not keep'.*

As each work is spoken, 'count a leaflet around the leaf until the rhyme is completed.. When the rhyme is finished, continue by reciting the alphabet until the bottom right-hand leaflet is reached. The letter given to this leaflet gives the initial of your boyfriend'.

The acorn is considered a symbol of immortality and to carry one will prevent illness and ensure a long life. To bring back an absent lover, first take a small branch of oak with an acorn on it and a sprig of ash with the "keys". Place them under the pillow for three nights in a row. Each night repeat the following:

*'Acorn cup and ashen key,
Bid my true love come to me -
Between moonlight and firelight,
Bring him (her) over the hills to-night;
Over the meadows, over the moor,
Over the rivers, over the sea,
Over the threshold and in at the door,
Acorn cup and ashen key,
Bring my true love back to me'.*

'It was once the practice to pluck the leaf in every case where the leaflets were of equal number, and to say:'

*'Even ash, I do thee pluck,
Hoping thus to meet good luck;
If no luck I get from thee,
I shall wish I'd left thee on the tree'.*

In 1830 it was reported that 'A failure of the Crop of Ash-keys portends a death in the Royal Family. The failure in question is certainly, in some seasons, very remarkable; and many an old woman believes that, if she were the fortunate finder of a bunch, and could get introduced to the king, he would give her a great deal of money for it'.

Pliny states in his "Natural History", that for protection against snakes, 'So great are the virtues of this tree, that no serpent will ever lie in the shadow thrown by it. We state the fact from ocular demonstration, that if a serpent and a lighted fire are placed within a circle formed of the leaves of the ash, the reptile will rather throw itself in the fire than encounter the leaves of the tree'.

'They say that the Ashe is so great a force against poyson, that the circutie or shadowe of the same there hath not bene knowen any maner of venemous beast to abyde.'

In Devonshire in 1838, farmers would say that if an adder is seen, draw a circle with an ash rod around it and the snake will never leave it.

For snakebite, repeat three times: 'Bradgty, bradgty, bradgty, under the ashing leef'. 'Braggaty is said to mean mottled, like an adder'. Exactly what this chant will accomplish is not stated.

For protection from storms: 'When some tempest doth aryse in the ayeer we oughte anone to make a fyre of foure staues of an asshe tree in crosse wyse aboute the wynde and thenne afterwarde make a crosse uponit, and anone the tempest shal torne a syde'.

For protections from witches: 'A bunch of Ash Keys carried in the hand preserves the bearer from Witchcraft'.

'If you take an Oake Aple (acorn) from an Oake tree, and open the same: you shall finde a lytle woorme therin wich if it doth flye away, it sygnifies warres: if it creepe, it betokens scarcenes of Corne: if it run about, then it forshewes the plague.'

In Scotland in 1776 it was reported that to draw a circle around oneself with a sapling of an oak would protect from 'any harms apprehended from the Fairy tribe'.

In Sussex, mothers would teach their children to

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(Continued from page 12)

say:

*'Beware of an oak, It draws the stroke;
Avoid an ash, It courts the flash;
Creep under the thorn, It can save you from
harm'.*

Also in Sussex was a thorn tree of great age which the locals believed could save a dying person if carried around it three times and bumped against it three times. But as it happened in the early 1800's, 'The Goodies of the village obtained the Doctor's and sick man's consent to restore him to health, and having carried him round the tree bumped the dying man and had the mortification of carrying him back a corpse'.

The elder tree is believed to protect against the "charms of witches" and both its branches and leaves would be hung on doors and around windows. Also, witches themselves are said to be unable to pass through where the elder guards the way.

If a bough of hawthorn is hung outside the house on the door, it will bring good fortune to all within, but under no circumstances should any part of it, particularly the flowers, be taken into the house or disaster will strike.

If a man tells a woman that he loves her while they are standing near a blackthorn, they are guaranteed a happy marriage.

Carrying a blackthorn leaf in a purse or wallet will bring good fortune. Wishes will be granted if made beside a blackthorn.

Carrying a piece of the wood in the hand will reflect "ill-wishes" and protect against the 'perils lurking in the road'. (Technically, the blackthorn is a bush, not a tree. But this stuff was too good to leave out!)

Divination can be performed by burning hazel nuts in a fire. Toss two nuts into the fire and if they lie still and burn together, it portends a happy marriage or the start of a good relationship. A similar ceremony is performed in Ireland. In this, each of the nuts is given the

name of a "lad or lass" before being thrown into the fire. If they burn quietly together, the couple will get along well together. If they bounce or burst open, their courtship will be a stormy one. To select between two possible lovers, perform the following:

*"Two hazel nuts I threw into the flame,
And to each nut I gave a sweet-heart's name:
This with the loudest bounce me sore amaz'd,
That in a flame of brightest colour blaz'd;
As blaz'd the nut, so may thy passion grow,
For 'twas thy nut that did so brightly glow!"*

I'll end this article with an excerpt from the story "The Death of Fergus Mac Leide" which was composed around 1100. In this lay (or narrative poem), Iubdan, king of the Lepra and Lepracan explains to Fergus's fire-servant, Ferdiad, which trees may and may not be burned (and why!):

'O man that for Fergus of the feasts dost kindle fire, whether afloat or ashore never burn the king of woods. Monarch of Inis Fail's forests the woodbine is, whom none may hold captive; no feeble sovereign's effort is it to hug all tough trees in his embrace. The pliant woodbine if thou burn, wailings for misfortune will abound; dire extremity at weapons' point or drowning in great waves will come after. Burn not the precious appletree of spreading and low-sweeping bough; tree ever decked in bloom of white, against whose fair head all men put forth the hand. The surly blackthorn is a wanderer and a wood that the artificer burns not; throughout his body, though it be scanty, birds in their flocks warble. The noble willow burn not, a tree sacred to poems; within his bloom bees are a-sucking, all love the little cage. The graceful tree with the berries, the wizards' tree, the rowan, burn; but spare the limber tree: burn not the slender hazel. Dark is the color of the ash: timber that makes the wheels to go; rods he furnishes for horse-men's hands, and his form turns battle into flight. Tenterhook among woods the spiteful briar is, by all means burn him that is so keen and green; he cuts, he flays the foot, and him that would advance he forcibly drags backward. Fiercest heat-giver of all timber is green oak, from him none may escape unhurt; by partiality for him

the head is set on aching and by his acrid embers the eye is made sore. Alder, very battle-witch of all woods, tree that is hottest in the fight - undoubtingly burn at thy discretion both the alder and the whitethorn. Holly, burn it green; holly, burn it dry; of all trees whasoever the best is holly. Elder that hath tough bark, tree that in truth hurts sore: him that furnishes horses to the armies from the fairy-mound burn so that he be charred. The birch as well, if he be laid low, promises abiding fortune. Burn up most surely and certainly the stalks that bear the constant pods. Suffer, if it so please thee, the russet aspen to come headlong down; burn, be it late or early, the tree with the trembling branch. Patriarch of long-lasting woods is the yew, sacred to feasts as is well known: of him now build dark-red vats of goodly size. Ferdiad, thou faithful one, wouldst thou but do my behest, to thy soul as to thy body, O man, 'twould work advantage!

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THE BARD'S PATH—POETRY

(Continued from page 6)

Horriſied, I watch as a mirror spins out of the darkneſs,
 Reflecting every miſtake, every deſtructive act, every hateful thought.
 Shuddering, I try to turn away and feel the ſhadow hold me tighter,
 I fight to regain my freedom.
 Breathleſs, the ſcream begins to bubble in my throat,
 But I begin to realize that theſe memories form the ſhadow's heart.

Belatedly, the compaſſion riſes within me,
 And I move to return the ſhadow's embrace.
 Sobbing, the ſhadow lays it's head upon my ſhoulder-
 As I ſtroke the hair ſo like mine it begins to tremble.
 Surpriſed, I find myſelf holding a confuſed child that was once myſelf,
 Burrowing into my arms like ſhe would never let go.
 Lovingly, I preſs my lips to her forehead,
 And the ſhadow collapses into me, abſorbed by my heart like a well- aimed arrow.
 She is home and I am whole; we take flight together.

THE SEER'S PATH—SAGE

(Continued from page 7)

garden it can be found in dry rocky places in the wild and flowers in June and July.

Magically, sage has been used by North American Indians as smudges to cleanse and protect an area of evil spirits. I routinely use sage to cleanse the ritual area of negative energies before a ritual. Sage's gender is male. Its ruling planet is Jupiter and its element is air.

Sage can be hung in bunches in the house or the barn to protect all of those who live within, it can also be worn in an amulet around the neck for protection. Sage will help you to gain wisdom as well as longevity and health if eaten or drunk in a tea. It is said that when placed under your pillow it will help bring you what you dream of. When sage is burned before and/or during divination or meditation it will increase psychic awareness. It especially potent when combined with other prophetic herbs such as wormwood and /or mugwort.

It is also said that sage should never be planted in a bed alone as it will bring bad luck, but should be planted amongst other herbs and flowers. Whatever you use sage for either medicinally magically, it is a very powerful ally and should be respected as a gift from the Gods.

The following is a recipe for a tea which is a wonderful combination of herbs for congestion of sinuses especially when a headache is involved. I have also used this tea to help relieve a migraine and sometimes simply because the taste is pleasant and relaxing.

1 C. Peppermint ½ C. Mullien

1 C Thyme ¼ C. Rosemary

1/2 C. Feverfew 2 tsp. Powdered sage

combine all of the above and grind to desired texture. Use 1 tsp. Per cup of boiling water. Steep strain if needed and sweeten with honey if desired.

Walk with Wisdom,

REVIEWS— MOON TIDES, SOUL PASSAGES:

(Continued from page 9)

and encourages us to practice our spiritual celebrations in accord with the rhythms of the earth – using computer data rather than standing stones for timing.

Recommended for anyone even slightly interested in lunar cycles, natural celebrations, and in the course of their own passages through life.

Moon Tides, Soul Passages: Your Astrological Cycles for Personal and Spiritual Development, by Maria Kay Simms; published by Starcrafts Publishing, 2006

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DRUIDISM FOR THE 21ST
CENTURY™

Keltrian Druidism is a spiritual path dedicated to revering the Nature Spirits, honoring the Ancestors, and worshipping the Deities of our ancient Irish ancestors. The Henge of Keltria is a nonprofit religious corporation dedicated to providing information, training, and networking to those who practice or who are interested in Keltrian Druidism, Druidism in general, and the evolution of mind, body, and spirit through an Irish context.

Keltrian Druid Beliefs

We believe in **Divinity as it is manifest** in the Pantheon. There are several valid theistic perceptions of this Pantheon.

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

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

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

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

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

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

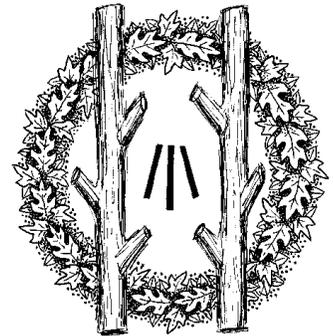
We believe that **morality should be a matter of personal conviction** based upon self respect and respect for others.

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.

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.**

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

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.



KELTRIAN DRUID SIGIL