

HENGE HAPPENINGS

ISSUE 73—PUBLIC EDITION

IMBOLC 2007

FROM THE PRESIDENT

I sat down to write this column, musing over what I could possibly say about the Festival of Imbolc that would be new and fresh. I could reiterate all the things I have mentioned over the years: that this feast is also known to Keltrians as the Feast of Awakening (*Féile na Múscailte* in the Irish language). That, for our ancestors, the feast was marked by the spring lambing, hence its alternate name, Oimelc, or “in milk.” I could repeat things you already know, such as: at this time, we honor both Brighid, Lady of the Fire, who embodies *imbas* (or the “fire in the head”), and Angus Óg, the Young God, who embodies love (or the “fire in the heart”). I perused my previous Imbolc offerings over the ten years that I have been an officer of the Henge, hoping to find some idea that would spark a fire of original thought in my own head with which to help kindle the flame in all of you.

One might believe that, with all the fire floating about, that I would have fire to spare and fire to share. Alas, that is not the case. It occurs to me that part of the reason for my slow burn is the difficulty I have feeling the flame of Brighid on an early January afternoon a few weeks before the festival in question (which is when I must write these missives in order to make press time). Another part of the reason may be the weather, which is so out-of-character for this time of the year as to be unrecognizable. Whatever the reason, I am fresh out of ideas. That happens sometimes, to all of us, and there is no accounting for it.

As I pondered this, suddenly, it dawned on me, swift and sharp like a fiery arrow from the Lady Herself: perhaps this year, it is not up to me to spark the flame. Rather, perhaps this year, I should wait to allow my own tired flame to be re-ignited by someone else’s spark! Instead of trying to wring every drop of my own energy into inspiring someone else, perhaps this year, it is time for me to be inspired by the words of another. My heart began to lift as I considered this possibility -- and so I turn to you, my friends, my fellow Celts and Druids.

And inspired I am, by all of you, every time I read your words and hear your ideas. Every article that is submitted to Henge Happenings to facilitate a sharing of knowledge, every poem we print here that reveals a bit of the heart of the poet, every bit of news from the Groves and individuals who share their lives and stories here for us – your faith and devotion are all an inspiration to me, and to others. It is your interest, your dedication that keeps me going when my own flame has run low. It is the fellowship we share, both on these pages and in person, that keeps us all going when the going gets tough.

So thank you for the *imbas* that has lent wings to my spirit, enjoy the writing of your fellows contained within this issue, and have a wonderfully blessed Imbolc!

SPECIAL POINTS OF INTEREST:

INNER KNOWLEDGE
AND LOOKING BE-
YOND THE OBVIOUS

ELDER

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FROM THE VICE-PRESIDENT

RELUCTANT LEADERS



GERALD FORD

I was moved by the recent coverage of President Ford’s funeral proceedings.

As I watched, floods of memory gushed into my head. It was an odd feeling. I remembered news reports from thirty years ago, recalling my reactions and perceptions as a twenty-something; automatically comparing them to the more contemplative responses of a fifty-something. Yes, I had other things to accomplish that day; however, I couldn’t tear myself away from listening to dignitaries and family members speak about a man who wouldn’t speak about himself nor his accomplishments.

Mr. Ford never sought the office of vice president nor president. He was content to serve the people in the House of Representatives. This made me consider what he accomplished in his short tenure as president. I considered his wisdom in the very unpopular decision to pardon Richard Nixon, which in retrospect, was the best action to take at the time.

The fact that he never sought the office of president makes him very different than every other president of our nation with the exception of George Washington. Mr. Ford was a reluctant leader. Even so, he stood up and did what needed to be done.

When I consider the landscape of national politics as a macrocosm, I can also reduce this landscape to the microcosm of contributing to the practice our Keltrian spirituality. I think about the wealth of our membership and wonder how many of our own reluctant leaders are out there waiting for someone else to write that article or essay for Henge Happenings. I wonder how many reluctant leaders choose to wait for someone else to start a study group.

In the quarter century that I have been active in the pagan community, I have seen many leaders come and go. As a rule, the people who have sought leadership roles did not have the staying power, while those who stepped up to the challenge simply because there was a need have had the most lasting success.

Service of the membership is the way to ensure that the Henge of Keltria will thrive.

Just do it.

*Walk with wisdom,
Wren*

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THE WAY TO
ENSURE THAT
THE HENGE
WILL THRIVE.**

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THE DRUID'S PATH

INNER KNOWLEDGE AND LOOKING BEYOND THE OBVIOUS

By Searles O'Dubbhain

It's maintained by many academics that not much has survived from the past about the practices and rituals of the ancient Druids. This point is both correct and completely wrong. It's true that there are no rituals and "how-to" manuals penned or inscribed by the Druids that have survived until today or that have been discovered through the ages. However, it is also true that much was written about the Druids by their contemporaries and also by those who survived from their era. These writers and recorders of information about the Druids include classical historians, philosophers, military leaders, Christian monks and scribes, inheriting Poets and Filidh, as well as Brehons, Seanchaí and physicians. They wrote and left us volumes and volumes of information about the ancient Druids, as well as myths, traditions and artifacts from their practices of the past. Universities in Celtic countries like Ireland, Scotland and Wales have amassed this literature and folklore into large collection that are a veritable treasure house of knowledge about the Druids and their practices. Many of these collections are now coming online in the form of such websites as Corpus of Electronic Texts (CELT),

**THERE ARE
MAGICAL
ABILITIES THAT
COME [FROM]
NEAR DEATH
EXPERIENCES**

Irish Script on Screen (ISOS), the Celtic Inscribed Stones Project (CISP) and the Center for Advanced Welsh and Celtic Studies (CAWS). In addition to these volumes, there are currents, streams and threads in the Celtic folklore and folk practices that seem to be echoes of Druidic practices of the past. Even today we have festivals, holidays and celebrations that originated or were performed and practiced by the ancient Druids. This is what we know about the Druids from the ***outside*** through folklorists, scholars, observers and historians. There are many additional worlds and insights to be known and learned about the Druids from the ***inside*** of their practices, techniques, ideas and mind-sets.

The Druids were the wise ones of Celtic culture. In many things that they did, they used memory and memory techniques to enhance their abilities to judge, evaluate and advise, as well as to know or be able to predict the outcome of events and the actions/behavior of others that they encountered. Druidic memory could overlay phenomena in a process of pattern matching to instantly categorize, understand and evaluate the inner and outer characteristics of almost anything. Additionally, they used almost shamanic techniques in some of their rituals and practices (like the Bull Dream and in stories about shape shifting). There were hidden spirit ways that Druids flew upon as eagles and hawks. There were dark mysteries from the depths that they could experience as creatures of the waters. They were in tune with the cycles of the land and its life. They warded their people from strange phenomena of the sky and fires.

We can endeavor to develop or enhance these types of empathic and magical abilities in our selves while attempting to capture the elusive spiritual nature of Druidic actions. We can also benefit from reading the thoughts, practices and secret teachings of other Indo-European priesthoods and mage-hoods. Many of these and their writings

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The Seer's Path

ELDER

By NIONE

Common Names: Common Elder, Black Elder, Bore Tree, American Elder and Sweet Elder

Elder trees are found throughout Europe, the most heavy concentration being in the U.K. In America though we have the Elder as a hardy woody shrub, growing to 12-15 ft in height. It has been used in this country mostly as an ornamental shrub. Bearing clusters of fragrant white star shaped flowers blooming in June and July. The flowers themselves are 1/4" across growing in clusters of 8". The purple-black berries mature in September and contain 3-4 small round seeds. The branching stems are covered with a rough, pitted grey bark while the central branches are smooth. Though the European Elder is much larger in size than its American cousin, the general description and uses are the same. The berries have been used to make wonderful jellies, jams, pies and most favored, wine.

The Elder has been known thought the world as Nature's medicine cabinet as the entire plant is useful for a variety of ailments. Recent preliminary studies have shown it may be useful in treating such viruses as herpes simplex and HIV. Elderberry has a stimulating effect on the immune system. Flu cells send out enzyme "spikes" which breakdown the walls of healthy cells allowing the virus to enter. The compounds in Elderberry thwart this process. In a clinical trial it was found to cure 90% of flu infections within 72 hours, while the control group, which took a placebo, took seven days to recover. This is truly a marvelous plant.

The flowers and berries have been used to treat many conditions such as headaches due to colds, palsy, rheumatism, syphilis, jaundice, epilepsy and kidney stones. The berries have also been useful in the treatment of asthma, bronchitis, and sinusitis. Elder flowers will help break a fever by inducing sweating. The berries are also a rich source of organic iron and good for the treatment of anemia. I would caution using the berries and flowers in moderation as they can cause diarrhea and sometimes vomiting. As with most things in life the key word is moderation.

Externally all parts of the plant may be used from the root, bark, leaves to the flowers and the berries. Commonly called the Herbalists cosmetic tree. Many of today's skin and complexion lotions, creams and soaps contain Elder. It is useful in the treatment of acne, burns, scalds and for simply softening the skin and improving its appearance. It has been said that applying the herb as a tea will fade the appearance of age spots and freckles, though I myself have not had any experience with this.

Elder has also been used as a poultice for various swellings of the joints and tumors. A cold infusion of the flowers used as an eye wash has been effective in the treatment of conjunctivitis. A gargle can also be made for use with tonsillitis and sore throat.

I would caution in the use of the roots, bark and the leaves internally as they do contain some levels of cyanide.

**CAUTION:
THEY DO
CONTAIN
SOME LEVELS
OF CYANIDE**

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FROM THE MAILBOX

INNER TRADITIONS/BEAR & COMPANY

SPRING/SUMMER 2007 CATALOG



Of interest to Bards is *The Triumph of the Sea Gods: The War Against the Goddess Hidden in Homer's Tales*, by Steven Sora. It promises to compellingly argue that "Homer's tales are adaptations of Celtic myths that took place off the Iberian Peninsula around 1200 B.C." I'll add this one to my "I'd like to read" list.

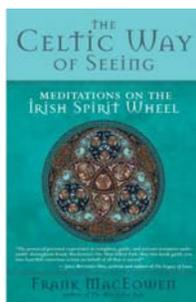
For those on the Seer's Path, *Herbal Prescriptions after 50: Everything You Need to Know to Maintain Vibrant Health* may be of interest. Besides offering herbal remedies for various conditions associated with aging, it includes information on more than 150 herbs, their actions, preparation methods, and recommended dosages. Along the same lines is *Adaptogens: Herbs for Strength, Stamina, and Stress Relief*. This book reveals how adaptogenic herbs (tonics) can be used to counter the effects of age and stress.

NEW ADDRESS:

HENGE OF KELTRIA
PMB-140
2350 SPRING RD SE
SMYRNA, GA 30080

THE CELTIC WAY OF SEEING

The Celtic Way of Seeing: Meditations on the Irish Spirit Wheel is scheduled for release by New World Library in March 2007. This is Frank MacEowen's third book following the highly acclaimed *Mist-Filled Path: Celtic Wisdom for Exiles, Wanderers, and Seekers* and his *Spiral of Memory and Belonging: A Celtic Path of Soul and Kinship*. In *The Celtic Way of Seeing*, Frank offers a way to associate the four directions into a spirit wheel which can be used to offer guidance and protection in daily life. We hope to have a review of it for our next issue.



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FROM THE INTERNET

The following items are from the Keltrian Druid Blog (<http://Keltria.blogspot.com>)

DRUID'S CIRCLE OF ULVERSTON

The Modern Antiquarian (<http://www.themodernantiquarian.com>) has wonderful forums including photos and artistic impressions for many standing stone sites. If you haven't done so, check them out. Also, the Druid's Circle of Ulverston is a little known site that would be of interest on a visit to Cumbria.— tt



REMINDER - CARRYING "WEAPONS" CAN BE TROUBLE

Last June, The (Portsmouth) News (<http://www.portsmouthtoday.co.uk>) reported that the Insular Order of Druids Archdruid, Debbie King, was arrested and had her ritual blade confiscated after checking it with security at a courthouse. Now, according to The (Portsmouth) News, she finally received her athame back. Excellent.

The UK has tight laws regarding carrying weapons. Here in the United States, every state and many municipalities have laws regarding knives and other weapons. In many cases single-edged knives are handled differently than double-edged blades. In order to avoid problems, it is extremely important to be careful whenever carrying any form of ritual tool. Know what the laws are in your state or city. Sickles are generally not as restricted, however swords (as in a representation of the Sword of Nuada) and spears (as in a representation of the Spear of Lugh) are often tightly controlled. Transporting them or using them in public venues can result in confiscation or even arrest.—tt

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

NEW ARCHDRUID OF TARA

*Summarized from a posting by Michael McGrath
(druideireodi@yahoo.com)*

Gina McGarry was installed as Archdruid of Tara at Cormac's House on Tara <October 23rd, 2006>. Hundreds turned out for a beautiful day on the Hill - in peace and harmony with nature, far away from the world of traffic!

A score of British Druids attended, including world renowned Archdruid of Glastonbury, Stonehenge and Britain, Rollo Maughfling, to swear fealty to Gina. The Archdruid of Ireland, Michael McGrath, installed Gina in the Ancient Chair of Tara to the lay of the uilleann pipes and clarion blasts. She was radiant, people had tears in their eyes - and Gina made no bones about the fact that she represents another triumph for the women of Ireland.

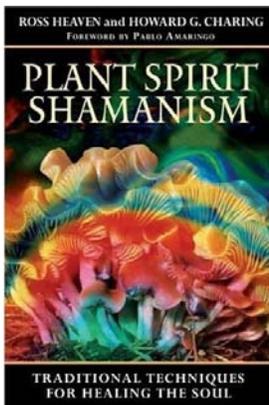


**SAMHAIN 2006
HILL OF TARA**

REVIEWS

PLANT SPIRIT SHAMANISM: TRADITIONAL TECHNIQUES FOR HEALING THE SOUL BY ROSS HEAVEN AND HOWARD CHARING

Review by Karl Schlotterbeck



This work is a rich and excellent resource, well done – a book one can continue to work with over time rather than reading once and moving on to the next book.

One of the things that makes this book different from many others is that it addresses both the spiritual and pharmacological uses of plants. To that end, the authors write about the preparation not only of the plant, but also the preparation of the person to receive and communicate with that plant spirit.

It includes a large selection of topics such as eating for a healthy neural base, floral baths, Andean-style offerings, a shaman's diet for listening to plants, plants of vision, developing a relationship with plants, using oils and waters, magical applications of plant spirits and substances, an interesting ethical discussion about attempting to influence others, and interviews with indigenous shamans.

The authors derive their teachings primarily from South American and Haitian traditions, with brief references to Welsh, Middle-Eastern, Irish, and African practices as well. Unlike writers that describe plants only available in obscure places, Heaven and Charing include a table of common analogues for tropical plants that would be unavailable outside the jungle.

Drawbacks in this work are very few. Their description of the *limpia* – a kind of cleansing – differs from what I have been taught, indicating the need for all of us to be open to various sources when “defining” indigenous practices. Also, receiving the book in late autumn (and living in Minnesota) left me frustrated as far as live plant work goes. However, there was information on the use of oils and waters to keep me busy till things warm up here. All in all, it gave me one more reason to look forward to spring and, more importantly, the encouragement and means to further strengthen my relationship with nature.

Highly recommended, especially for anyone involved in shamanic, Ovate, healing, herbal or even gardening activities. Paperback, 280 pages, Destiny Books, ISBN-10: 1594771189 — \$16.95.

PLANT SPIRIT
SHAMANISM

- - -

HIGHLY
RECOMMENDED

FROM THE SECRETARY

THE DRUID'S PATH: INNER KNOWLEDGE AND LOOKING BEYOND THE OBVIOUS

(Continued from page 3)

have survived into the modern world much more in tact than those of Draíocht. This is primarily true because these survivals occurred within other religions that were not to become a part of Christianity. Hinduism, Yogic practices, Vedic traditions, Buddhism, Jainism and even Zoroastrianism contain insights into Indo-European ritual, magical and mystery tradition practices. In accomplishing some of these esoteric techniques we will be looking at the same psychic capabilities and metaphysical practices that were also attributed to the Druids.

If we understand the cultures that preserved these secrets in a cross cultural and comparative religious study, we can then extract the essential core of the practices. These can then be cloned or reintroduced into the appropriate Celtic or Druidic framework as seeds to grow a veritable forest of groves and trees. In doing this overlaying, titration, and analysis of the esoteric workings of others, a complete knowledge of the Celtic traditions and their value system will be indispensable to our success or failure in synchronizing them to Druid magic or Draíocht. The intention of such far ranging studies should never be to dilute what we know about the Druids of the past. Learning new ideas and procedures should be used as a way of testing partial knowledge about ancient Druidic practices to see what can be personally discovered by walking in these footsteps as a Druid most probably also walked while following the

quest for wisdom and understanding. Advising about new knowledge and strange mysteries was the provenance of the Druids in the past, just as it should be our work of the present and one of our hopes for the future.

There are magical attainments and esper abilities that can come to a person out of Near Death Experiences (NDE's), meditations and yogic practices, that seem to also be characterized and similar to the reported capabilities and powers of Druids. I've remarked on this phenomena and effect of the human psyche before in posting about the adventures of Nede mac Adne in his competition with Ferchertne of the Feathered Cloak. These abilities are recapped in the paragraphs below.

Special abilities or "powers" are often associated with spiritual disciplines. In India these are called siddhis. They go by other names in other spiritual and esoteric traditions. They are the manifestation of spiritual advancement in the world of form. Sometimes these powers are called magic. Among Druids such magic is known as Draíocht. Some of these abilities come out of deep meditations that anyone can do. Other times they are gifts of otherworldly spirits and adventures in the Otherworld. You may have encountered these in your own journeys through life.

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Most often, the spiritually enlightened do not exercise these powers even if they have gained them. The powers and magic are considered to be a distraction from the ultimate goal of a spiritual quest, to know and understand one's self and the universe. Magic as well as material wealth can become two stones that will hinder one's spiritual aspirations. They are sometimes necessary in spite of the hindrances they cause. This is because everything is placed within a web of cause, effect, will and consequence. To achieve a balance when imbalance occurs might require an imbalanced act or even one that is personally a detriment.

The lists that follow describe the powers of Yogis, Buddhas and even Nede mac Adne's ways that he traveled and became in his initiation as a Druid (see the *_Making of a Druid_* by Christian J. Guyonvarc'h). Nede said that he was able to become:

1. Very small.
2. Very large.
3. Very hard.
4. Very brilliant.
5. The ardor of fire.
6. Fire of words.
7. Sound of knowledge.
8. Source of wealth.
9. Sword of singing.

This matches well with what other magical practitioners describe from their initiatory and enlightenment experiences. The Eight Great Magical Attainments (Tibetan version) also called "eight powers of the Lord" as associated with Siva:

1. To become as tiny as one wishes.
2. To become as light as one wishes.
3. To become as large as one wishes.
4. To become as heavy as one wishes.
5. To transport one anywhere.
6. To have one's wishes fulfilled.
7. To subjugate anything one wishes.
8. To dwell in the delight and power of the god.

The Eight Great Magical Attainments (Indian ver-

sion according to Nagarjuna):

1. Invincibility with the sword.
2. Dominion over the treasure of the underworld.
3. Invisibility.
4. The elixir of youth.
5. The ability to shape oneself into a tiny ball.
6. The ability to walk in the sky.
7. Swiftness of foot.
8. Magical eye ointment.

One can see that becoming very small implies being able to exist in a very small universe, even nothingness, while becoming very large says that one can exist in the infinite and "all that is." These alternative states of being and existence fit well with the migration of spirit and life energy between dimensions and worlds, lives and existences. The Druids of old understood this and taught their practices so widely that even the classical historians remarked about their magical beliefs and teachings in their writings about Celtic cultures.

If one wishes to touch, communicate or be with others in different forms of being, then one should open to the possibilities and become "very large or very small through spiritual and mental disciplines. Some of these disciplines require fearlessness in approaching leaving the body or "dying" that is much greater than the fear of release that many people experience in their more normal forms: love, sex and empathy. Each of these experiences is a "going beyond" from our so-called normal and seemingly "more secure" daily lives. Seeking knowledge through esoteric and consciousness expanding techniques will bring one face to face with a greater world and realms of being. Magical and heightened powers will come to a person as a result and as a part of the process. The quest for greater wisdom and understanding is sometimes accompanied by a magic that is called Siddhis in one tradition and Draíocht in others. These abilities are only a by product of the process of personal development and spiritual insight that is called the Druid way.

An awareness of the Siddhis is only one of the ways that a study of comparative religions and spiritual

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practices can help us better approach the skills and accomplishments of Druids. There are meditative techniques, dream practices, and spiritual disciplines that can be found in many cultures just waiting for us to investigate them, and in many cases recognize them for similar practices that Druids embraced in the past. In our far ranging, deep and involved studies of the wise across many cultures we will more fully enliven and elevate the Druids to a living and breathing presence in the lives of our modern Celtic tribes and peoples. On can readily see in these brief examples that there are worlds full of information yet to be discovered all around us in the modern world that we can flesh out and use to empower our individual and group journeys along the Druid way. Our inner and outer journeys along the Druid way will at some point become a crossroads where magic is marked by a fusion of pow-

ers and an explosion of awareness.

LINKS TO USEFUL WEBSITES

CORPUS OF ELECTRONIC TEXTS (CELT)
[HTTP://WWW.UCC.IE/CELT/](http://www.ucc.ie/celt/)

IRISH SCRIPT ON SCREEN (ISOS)
[HTTP://WWW.ISOS.DIAS.IE/](http://www.isos.dias.ie/)

THE CELTIC INSCRIBED STONES PROJECT (CISP)
[HTTP://WWW.UCL.AC.UK/ARCHAEOLOGY/CISP/](http://www.ucl.ac.uk/archaeology/cisp/)

THE CENTER FOR ADVANCED WELSH AND CELTIC STUDIES (CAWS)
[HTTP://WWW.WALES.AC.UK/NEWPAGES/EXTERNAL/E4059.ASP#MYGEDOL](http://www.wales.ac.uk/newpages/external/E4059.asp#MYGEDOL)

The Seer's Path – Sage

(Continued from page 4)

I will relate the following story to you that was found in a seventeenth-century botanical book and re-told in Alma R. Hutchens book A Handbook of Native American Herbs regarding a King and his hunting party.

“Most of the day had passed away when the party realized that they were lost in the thick timber brush. Wandering in various directions they happily found a lonely farmhouse of prosperous condition. As they approached they saw an old gentleman, who had been crying, sitting on the porch. When the King asked why, he explained that he had slipped and fallen while carrying his grandfather from one room to another, and his grandfather had been angry with the misbehavior and had beaten him.

The King listened suspiciously and then entered the house. To his surprise he observed elders of advanced generations peacefully talking and going about their daily routines. After talking and observing the family, he inquired how they kept their good health to

their advanced years. They told the King that for as long as they could remember they had eaten only simple foods, salt, home-prepared bread, milk and cheese with an emphasis on elderberries.”

“As in name, legend and story, grateful people of all continents and in all times admire and appreciate the virtues of herbs.”

It is easy to see why the Druids revered this herb. It has always been forbidden to cut the wood of an Elder tree lest you ensue the wrath of the Lady. In Britain the Elder was used in burial rites as it is sacred to the Mother Goddess. It has always been believed that a dryad inhabits the tree. When the tree has to be cut it is proper to perform a ritual three times while kneeling at its base promising to give wood back when you become a tree. Wearing Elder will ward off evil attacks of many kinds, planting an Elder near the house will not only protect the inhabitants but will bring prosperity to the house. It is also said that planting it near the house will protect from lightning. Elder was used to bring good luck to the wedding cou-

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ple and pregnant women kissed the tree to bring good fortune to the unborn baby and flutes made from the wood will bring spirits when the music is played. It is recommend that you do this away from other people.

We have been truly blessed to have this herb among us. Treat her with love, kindness and respect and she will bestow the same.

*As Ever, Walk with Wisdom
- Nione*

WHEN NATURE SPEAKS

The ancients were keen on studying changes in the natural world, be it the transit of the moon and sun or time of year when the birds flew south. In our hectic, fast-paced world it is difficult some times to slow down long enough to hear what nature has to say. However, slow down is exactly what we must do.

Since Yule, the area that my family and I live in has experienced a full range of weather including thunderstorms, not usually a phenomena this time of year, enough hail to cover the ground in white and Santa Anna winds just below hurricane strength. In the last

week we have gone from record breaking warmth to record breaking cold. The includes a mini-blizzard in which an inch or so of snow fell. That may not sound like much, but it is more than has fallen at one time in the last 30 or so years that I have been following the weather. Outside of the mountains, southern California is not known for snowfall.

So the unusual does happen and perhaps more frequently than we can process. There are many valid scientific reasons, and astrological ones as well, for why the weather has been so variable as of late. My overly analytical mind would normally go down that path, but I am choosing to take a step back, slow myself down and look for the message that lies just beneath the surface. For me that message says that it is time to begin preparations for a move to a land where snow, wind and variable weather occur more often. My family and I have been putting energy toward relocating to New Mexico. Major moves like this generally take a significant amount of time to manifest.

I, for one, am taking the recent weather markers as a sign to slow myself down and listen to the songs that nature is singing. This has become a part of my daily practice, and I would encourage you to do the same.

*Walk with wisdom,
Ailim /*



Best Dressed *Ban-draoithe* wear the Henge of Keltria Tank Top

Sporty and cool, wear our Hane's Silver women's tank top to beat the summer heat or workout in cool comfort. Our Hanes Silver for Her tank top, is made of 100% combed ring spun cotton, and cut for a close, fashionable fit. Neck and armhole are carefully shaped to conceal a bra.

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THE HENGE OF KELTRIA

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ON THE WEB AT
WWW.KELTRIA.ORG

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 church (501(c)(3)) 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.

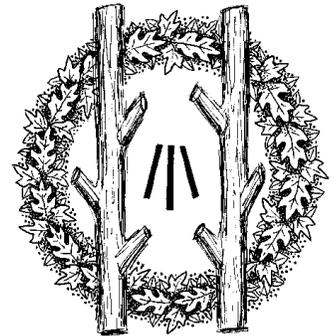
We believe that **morality should be a matter of personal conviction** based upon self respect and respect for others.

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