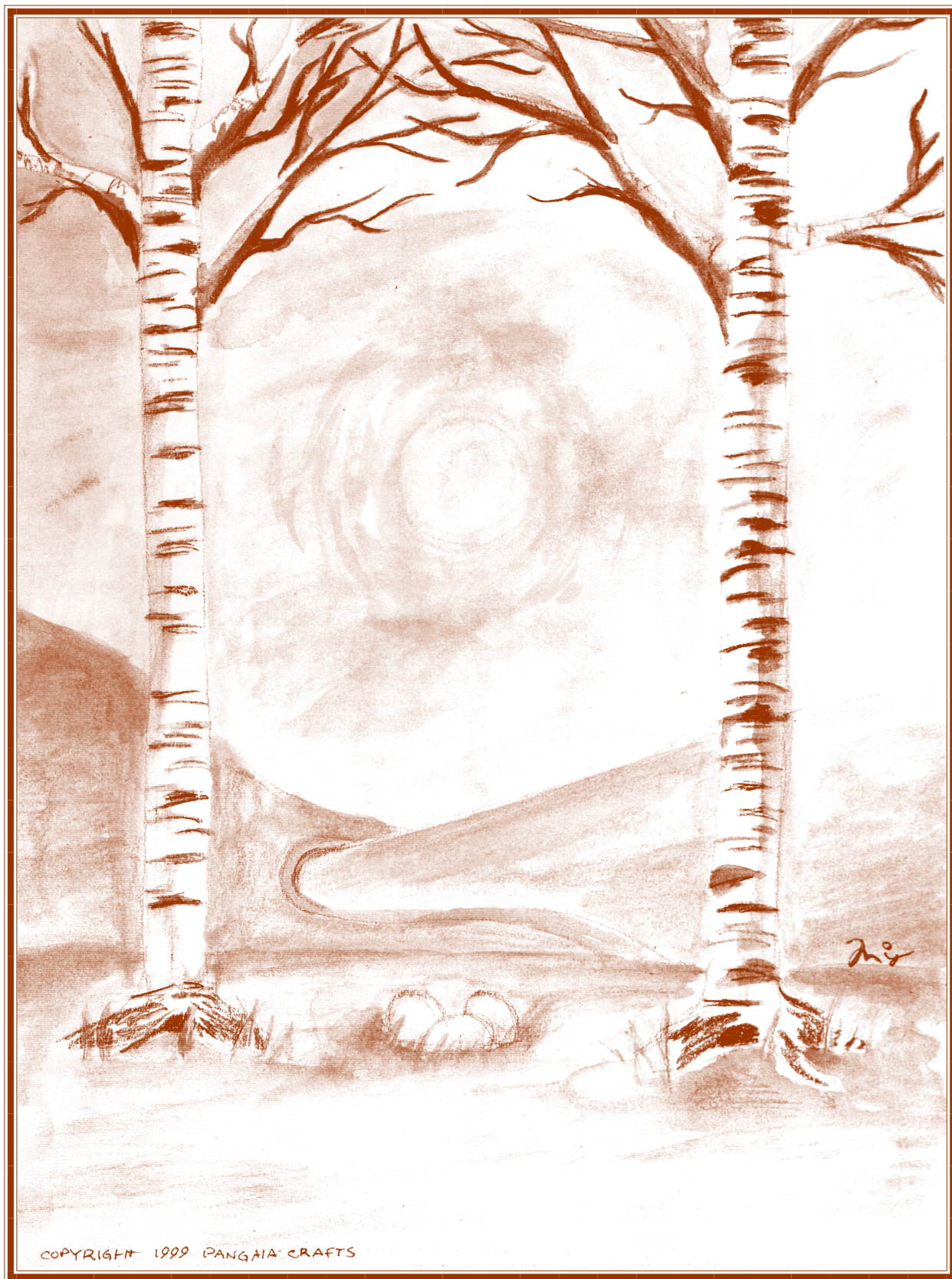


OAK LEAVES

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ISSUE NO. 10



Oak Leaves

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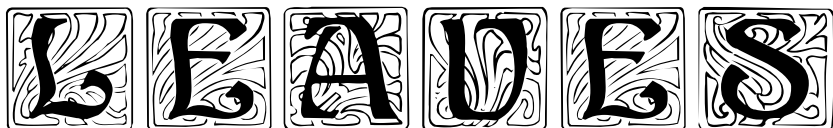


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Coming Up . . .

Our next issue, issue 11, will be arriving in your mailboxes just in time for Samhain, and keep an eye out for your special Yule issue in early December.

Contents of the next issue:

An essay by Robert Barton called “Spiritual Current”
A continuation of the Roman Religion series by Jenni Hunt
An article on the “Secret Druid Language” by Cathbad
and more . . .

See inside the back cover for more information about our contributors.

Cover art by Mique Maltzer



Commentary

On the Value of Polytheism

by Ian Corrigan

From its founding, Ár nDraíocht Féin has chosen to approach divinity and spirit through the traditional models of Indo-European polytheism. We have taught that the many gods and spirits are individual persons, and not simply “aspects” of some greater single “God” or pair of deities, male and female. We find no evidence that the ancients believed that all goddesses are aspects of one Great Goddess, or all gods of one Great Horned God. Rather, the Powers (i.e., the god/desses and spirits) were worshipped individually, each given their proper honor.

In our effort to rebuild the Old Ways, we encourage students to adopt this approach to divinity. To some it will seem perfectly natural, while others may find it a bit jarring at first. Most Pagans come to us from modern cultures in which the divine is almost universally described as a single thing. This common assumption is the result of many centuries of deliberate effort by the missionaries of monotheistic religion.

THE VICTORY OF MONOTHEISM

Beginning, perhaps, with a pharaoh of ancient Khemi, followed by the prophets of Israel and Judea and the Magi of Zoroaster, a small group of ancient peoples came to believe that a single divine person, omnipotent and omniscient, was the creator, owner and operator of the universe. They taught that the god/desses of other tribes were at best delusion or minor spirits, and at worst demons. They used military power to destroy ancient ways, razing the holy places, slaying their men and raping their women. They proselytized in the Graeco-Roman world, and monotheism gained control of the Roman Empire, pursuing a systematic effort to destroy Pagan religion. Eventually the new religious movement known as Christianity was enforced throughout Europe by the cultural descendant of the Empire, the Roman Catholic Church.

In the following centuries monotheistic belief spread through the world. Carried by merchants and missionaries in the in the Christian world, as well as by military force, monotheistic ideas spread among traditional religions. Perhaps the final phase of that ideological expansion was the European colonialism of recent centuries. Using military and economic power, European nations ruled much of Africa, Asia and the New World. They did whatever they could to destroy traditional religions wherever they found them, and to impose monotheism.

The social Darwinism of the colonial era taught that there had been an ‘evolution’ in society and religion, and that European Culture and monotheism were the natural flower of human history. In this way they justified their economic and cultural domination of third-world peoples.



As a result of this long history of cultural imperialism, most of the intellectual world believes that the only ‘civilized’ concept of divinity is the monotheistic notion of a single universal being. Modern monotheism isn’t limited to religious orthodoxies. They may be influenced by late Hindu philosophy, and may reject the Hebrew tribal Deity of the Mosaic tales in favor of a much more abstract principle. But among intellectuals, polytheist notions are far too often dismissed as ‘primitive superstition.’

So it is not surprising when people bring monotheistic assumptions to their efforts to rebuild Paganism. That trend is supported by the strongly monotheistic trends of in much of so-called New Age thought. This modern esotericism combines Hindu and Buddhist doctrines with mystical strains of Christianity, Judaism and Islam. The New Age often seeks to create a kind of universal religion, attempting to reconcile differences and applying novel interpretations to traditional symbols and ideas. This trend often restates the notion that humanity is undergoing a spiritual evolution from ‘primitive’ notions of many gods and spirits to a more ‘sophisticated’, unified understanding of divinity.

This version of spiritual evolution is not really less insulting to the ancestors coming from New Agers than it is from fundamentalists. It devalues the spiritual traditions of tribal and traditional religions, and asserts that Western technological society is developing the ‘true’ new religion to supersede those of the past.

UNITY AND DIVERSITY

ADF has largely rejected the idea of uniting the world’s religions into one coherent whole. Examination of both the means and the goals of the world’s spiritual paths makes it clear that there are several very distinct kinds of religion in the world, and a huge selection of subsets and sects. It is fashionable to deplore that situation, and to blame many of the world’s conflicts on our inability to unify our beliefs. Both orthodox and New Age monotheists have suggested that if only the world could come together under the banner of Divine Truth, our petty divisions and conflicts would end. From a polytheistic perspective that expectation appears deeply flawed.

When we look at nature and the world, we do not find unity or conformity. Instead we find a riot of diversity, an infinite blooming and combining of forms. A constant flux

of birth, a vast divergence of life-paths, and an equally constant reflux of death takes every object through its physical existence, with a smaller number of more constant forms, such as sun, moon and the land.

As Pagans we take the reality of natural systems as one of our primary models of spiritual reality. So we find that the spiritual worlds and their inhabitants are also diverse, multiple and decentralized. Just as a physical ecosystem is composed of many different beings and processes, we understand the spiritual worlds to be the same. To assert that all these many things are under the exclusive rulership of a single mind, no matter how great, seems to run counter to the plain order of the world.

To continue an ecological metaphor, the many religions of the world provide a spiritual ‘species diversity.’ To attempt to unify them would be like breeding all the world’s beasts into one generalized beast. Science teaches us that there is greater gain to be had from encouraging diversity, even if it requires special effort to contain conflict.

It is, however, unlikely that polytheism and its cultural implications are more likely than monotheism to cause social or cultural conflicts. The history of efforts to impose monotheistic religions on the world is, alone, enough evidence of that. Even in principle, the tenets of monotheism so directly contradict the order of the natural world that



they must inevitably cause conflict. The human species is naturally of such diverse opinion and belief that any attempt to find universal agreement on spiritual specifics must inevitably trample on the ways of many groups.

To put it simply, the desire for unity far too often, perhaps inevitably, becomes a demand for uniformity. When a belief system teaches that there is a single Divinity that humans are striving to discover, that system will inevitably produce conflict, because individuals and groups will always arrive at different conclusions about what that divinity is. Systems such as Christianity and Buddhism have found themselves mired in these difficulties, as varying sects proclaim that theirs is the 'true' version of their truth, and work to discredit one another.

By contrast the polytheism of Hinduism has produced many sects which have most often coexisted with each other. Those sects, though not without internal conflict and disagreement, hold to a set of mutual core beliefs, and recognize one another as on the same path, even as they keep their distinctive traditions. It is precisely the acknowledgment of multiple deities that makes this possible.

POLYTHEISTIC CONCEPTS


With no mythic image of a being that is either the ruler or the sum of the cosmos, polytheistic philosophy is free to pursue real diversity, real tolerance. We assert that the Cosmos is intrinsically multiple in expression, whether as chemicals or as the stuff of spirit. The best attempts to depict Cosmic Wholeness might be mandalas - patterns made up of the dance of an often vast number of distinct persons and things. No single symbol, or being, can express the totality of Cosmos.

When we take up polytheism, we are plainly rejecting the claims of some religions that their God is the creator, owner and operator of the Cosmos. But we are also granting that the worship of every Spirit is valid and honorable. We are saying that every people, and even every person, may have their special spirits, their private ways and worship, and find acceptance. We reject the notion of the 'Jealous God.' In polytheism, all the god/desses worship one another, and their worshipers are seldom restricted to a single deity or form of worship. It is always proper to honor the gods of one's neighbors, and to expect them to honor one's own. We affirm that different life-ways, different paths, lead to different places. The Gods, the practices, even the morality of the farmer is distinct from that of the artisan, the merchant or the warrior. So we teach ourselves not to measure the world against our own standards, and to remember that there are many ways.

In the same way, polytheism promotes a wide variety of choices for the modern individual. Each person will in time develop a very personal set of god/desses and spirits to whom she gives worship. Personal ancestors and local

spirits of the land combine with the gods of one's labor and skill and the general worship of one's community to create religion with unique combinations in every household. We learn to extend tolerance not only to those outside our conceptual villages, but to our immediate neighbors and kin, with their special ways.

Polytheistic religion offers the individual a truly personal spiritual path inside an accepting community of spiritual principle and practice. It offers families a way to build spirituality into their homes. It offers communities a way to come together in acceptance of one another. It offers the world a return to a more realistic relationship with the Goddesses, the Gods, and all the Spirits.

In closing I pray that all those ancient Powers of the Elder Days will continue to reveal themselves to us, and draw closer as we worship them. 

ADF Regalia

We have a number of excellent items, including ADF hats, t-shirts, publications, and audio cassettes, as well as jewelry, and statuary. Of special interest is our newly expanded Jewelry section and Sacred Source Statues, reproductions of authentic religious artifacts.

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Meditation is the beginning of any magickal or spiritual program. Virtually every religion or secular order practices some form of meditation, for prayer, stress reduction, relaxation, or a form of focused intent. Meditation is the focus on a certain thought or subject either to achieve a determined result or bring one to the awareness that there is no dichotomy. It is a tool with which anyone can develop concentration, self-discipline, focus, and letting go all at the same time. The cultivation of stillness and silence of the mind nourishes the need within all of us. Learning to work with the imagination, inner visual response, and moving beyond conventional ideas are potentials within all human beings. Reopening the door of imagination reestablishes a link between body and spirit- meditation can help with the opening.

Meditation is sometimes thought of as the “art of contemplation” because during relaxation the mind starts its own information seeking. During light trance or meditative state, brain waves are slowed. When a person shuts his eyes and

“Learning to work with the imagination, inner visual response, and moving beyond conventional ideas are potentials within all human beings.”

is not actively thinking on a subject, brain waves become larger and more regular than in normal consciousness. This initial state of trance is called the “alpha” state. There are many deeper levels than the alpha state, but it is my opinion that one does not have to reach the deeper states to work successfully. The state or level that one chooses is a highly personal one and depends largely on how relaxed you can become. Like any skill, it takes practice to become accomplished.

One of the basic questions that most folks ask is, “How will I know if I’m in a trance or meditative state?” One of the first clues are Rapid Eye Movements (REM), which feel like your eyelids are fluttering. This occurs in sleep during the dream state. The other physical sensations are that your body feels very light or absent, some people have no awareness of their bodies at this time. There can be sensations that your body feels very heavy like it is weighed down or tied down so that you feel that there is no possible way of moving it. The feeling of being very large or very small isn’t uncommon. The main sensations



Basic Meditation

by Brenda Stumpp

that I find are that the breathing and the heart rate slow, the feeling of a pre-sleep state is very apparent at this level, and the awareness of one's external environment seems very dim. For those that see energy patterns or colors of the body's energy field, trance appears as a slower but brighter pattern in most people.

This happens because when breathing is deep and controlled, the area in the brain which controls respiration and circulation relaxes. If one is angry, his breathing is uncontrolled, hard, irregular, and labored. When one is afraid, the first response is to inhale deeply and hold it for a short time so that the breath becomes very shallow. Our breathing patterns have a direct correlation to our emotional status. Some of the ways that I learned to control my breathing patterns has been from yoga, Pranatic breathing, biofeedback, and pain control. Slow deep breathing is necessary for most of the trance states. Experiment with different patterns. I have found that I can use rapid shallow breaths for decreasing my oxygen supply, thus making me dizzy and changing my awareness; however, while this might be an interesting thing to try, I don't recommend this as a regular meditation practice. The object of meditation is calmness for information accessing, not achieving an altered state through oxygen deprivation.

Most people have a shallow breathing pattern, which is a problem when they attempt deeper breaths and increase the amount of oxygen to the brain until they learn proper techniques. One technique for mastering breath control is simply changing the pattern of the pause between breaths. The pause that normally takes place between the inhalation and before the exhalation- try placing it after the exhalation. This focuses your attention on your breath. Another technique is to deepen the breath by pausing twice. Inhale through the nose, hold the breath, exhale slowly through the nose, and then pause again. I have also used lengthening my exhalations, as if I were blowing out a candle. This technique can be done by exhaling

out the nose instead. By becoming aware of your breath, you are mindful of your present awareness. Then, by listening to your breath you can feel your lungs expand as you inhale and contract as you exhale. The next step to experiment with the different feel-



ing of exhalation from the nose versus the mouth. Each time your mind begins to wander, focus back on your breath and its pattern. Mindful breathing gives you focus on what your are doing. Each time, try to concentrate your focus so that it becomes easier and easier each time.

EXERCISE #1

Position your head, neck, and chest straight in order to avoid pressure on the nerves of the spinal column. This first posture is a natural one, but you can change your postures later if you choose. For this exercise, breath in though your nose and exhale though your mouth. Count to 10 on your inhalations and the same on your exhalations. This establishes a rhythm that generates newer energy and makes you focus on your breaths. Try this once in the morning and then again in the evening for a couple of days.

EXERCISE #2

After mindful breathing, try visualizing the breaths being distributed throughout your body and feeling like a massage. Start feet and toes on the first breath, then move to ankles for the second breath. Move up to knees, genitals and buttocks, abdomen and

internal organs, chest cavity, shoulders, muscles and tendons, upper arms and elbows, forearms and wrists, hands and fingers, throat, lips and jaw, cheeks and lines around eyes, then forehead and scalp. As you are doing this, exhale all tensions. This is a relaxing meditation for when you feel stressed, getting ready to study, or before meditation.

EXERCISE #3

This is an exercise to establish concentration. After the relaxation pre-meditation warm up, go into a visualization of a single symbol. It can be a apple, a number, a peaceful pool of water, or anything you want. I use a single candle flame. This is the trigger that signals my mind that I am going into a meditative state. If you use such a signal to your mind, later with time, you won't have to do the mindful breathing or relaxation technique because you have programmed your mind to go into an alpha state at your will. This takes a bit longer to accomplish, but doing this with your regularly scheduled program of meditation will eventually get you to this state. This exercise will cultivate the stillness and calmness within the mind when you chose to enact it.

Helpful Hints

Don't set unreasonable demands upon yourself and your accomplishments. Ten minutes once or twice a day is worth more than an hour erratically. Try sitting in different positions to see which is best for you. From personal experience, I recommend that if you would like to do longer meditation, skip the lotus position for a while unless you want to come back a human pretzel. Half lotus works better in the beginning states. Keep track of your progress by using a personal journal.

Meditation has a direct causal linkage to the human memory centers in the brain which help learning and decision-making and have many therapeutic values as well. There are lots of how-to books out there about meditation, but I prefer the straightforward

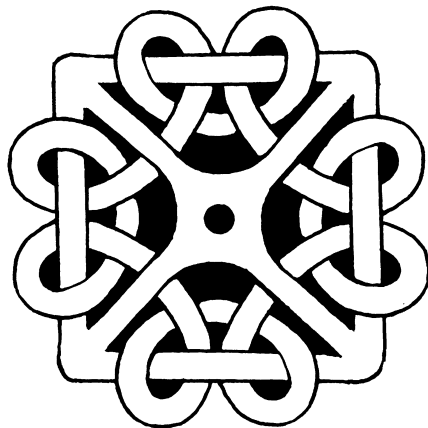
technique of just doing it along with the experimental approach. Reading any one of the how-to books does give insight into how other individuals use meditation in their daily lives and their type of technique. It can be counterproductive, however, to follow strictly another person's program, because each of us come from different backgrounds, experiences, and have different motivations for meditation. The best mentor you can have for yourself is you, because you are the only one that can measure your progress at any given time. There is a common baseline within these books and the general rule of thumb is to do what works for you.

The next step in meditation is visualization. This is the time that one moves on from the art of contemplation to begin information accessing. Visualization aids this process by using your imagination to align yourself with certain aspects of your psyche. This is the part that will take your time and patience to start working the skill base that has brought you to this point. I started working with what I call *triggers* and *props*. It is helpful to use three items that have a particular sensation that differs and involve all the five physical senses. I used an orange, a lit candle, and a rock. The orange is a visual, taste, touch, smell, and audio prop that can trigger all the senses at one time. The candle flame can produce a retina burn that implants the visual aspect into the mind for memory recall. The rock was used to work with the differences between the other two and to pick up the specific vibrations from the stone. This is the beginning step of working with psychic impressions from objects.

EXERCISE #4

Gather up your three trigger props. I am going to use the above examples for this exercise, but you can choose whatever you deem appropriate for you. Start with the relaxation breathing technique discussed in Exercise #1 and then open your eyes to the items you have in front of you.

Start with the orange: feel the skin of the orange, feel the weight and texture of it. Take the time to examine it very closely. Close your eyes, and while the orange is still in your hands, bring the image of it into your mind. After you have the image firmly planted in your mind, open your eyes and try it again, but this time without touching the or-




ange. Again after you have the image implanted in your mind, open your eyes. Examine the orange a bit further then peel it and eat it. Explore the actual taste in your mouth, how it feels in your mouth, what sounds were made when you were peeling it, the juices that got on your hand and how they felt, and what it felt like when you finished eating the orange. Now close your eyes and recreate the scene in your mind. Try to include your motions and what it felt like peeling the orange. Then recreate the sounds you made peeling it. Then recreate the taste, the sensation in your mouth, and the smell that you had when you were eating it. After you recreate the physical sensations in your mind, open your eyes. Think about which of the five senses were easiest to recreate within your mind and which were the hardest.

Now look at the candle flame, watch it move and listen for the sounds it makes. Keep doing this for a couple of minutes, then close your eyes. Did the flame appear, or did you have to recreate it within your mind? After you feel that you have made the image appear to your satisfaction, open your eyes. Now try this again, but get your hands close enough to the flame that

you can feel its warmth. Close your eyes and bring up the image again, but also add the warmth of the flame to the image. Notice where and if you feel the warmth. Then open your eyes.

The next part of this exercise involves becoming more relaxed. Get comfortable, and repeat the relaxation exercise while holding the rock. Feel the rock in your hand. What does it feel like physically and in your mind? Notice what you feel, see, and hear but don't let your mind wander off. If you do, start this part of the exercise over. When you are ready, open your eyes.

The purpose of the above exercise is to recreate the item within your mind in all of its forms and sensations. This stimulates your imagination, and at the same time develops your recall and transfers your physical sensations into the mind. It forces you to activate your will and disconnects you with your environment for a short time. Visualization is different than meditation but there is an overlap regarding recall and the use of physical sensations during both of these skills. 

Oak Leaves on the World Wide Web!

Recently we added a set of Oak Leaves web pages to the ADF Web Site.

We have included useful information like Oak Leaves submission guidelines and deadlines, writing guidelines, and a list of staff and contact information.

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Other People's Myths

by Ceisiwr Serith

“. . .take a trip through other people's myths. You may not become a Roman, Greek, or Vedic Pagan. But you may be surprised at what treasure lay at home, unrecognized because you had not listened to other people's dreams.“

Ceisiwr Serith is currently on sabbatical from ADF, but just can't resist writing.

I have stolen my title from Wendy Doniger O'Flaherty's marvelous study of what can be learned from studying the myths of and about others (and a good thing it is that titles can't be copyrighted). It is only fitting then, to also steal a story from that book—one she took herself from Heinrich Zimmer, and which eventually came from the oral tradition (thus justifying its theft by me as well).

Rabbi Eisik, son of Rabbi Jekel, lived in Cracow. One night he dreamt there was a treasure buried near a bridge in Prague. He ignored the dream (it was, after all, only a dream), but when he had had it two more nights, he decided to give it a chance and walked the long way to Cracow. When he got there, there was the bridge, just as he had dreamt it. Unfortunately, there was one small difference: the bridge was guarded by a company of soldiers. So Eisik hung around for a few days, examining the bridge, and acting as if he was interested in its architecture, and anything else he could think of, hoping to get a chance to dig for the treasure. But no luck.

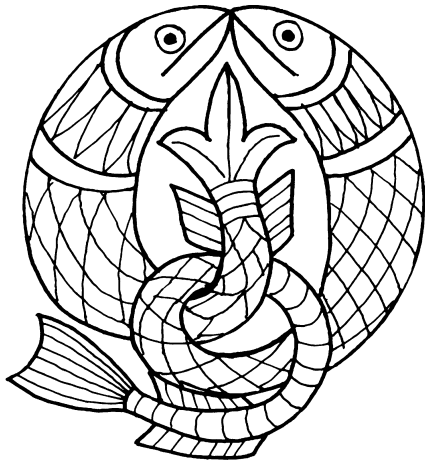
Finally, the captain of the guard became suspicious and asked him what he was doing. Eisik told the story of the dream, and the captain laughed. "A dream," he said. "Who can believe in dreams? For instance, I have had a dream for three nights that there is a treasure buried by the stove in the home of Eisik, son of Jekel, in Cracow. But do you see me going to Cracow to dig for it? No, I stay here, where I am supposed to be."

Eisik thanked him, and took the long way home again. He dug by his stove, and there was the treasure.

I will return to this story later, and its importance will then be made clear. But for now, let us turn from medieval Cracow to medieval Ireland and to the stories told there. Any of the Indo-European traditions will do, but I thought it best to use that which is in the plurality within ADF, that of the Celts, and in particular of the Irish Celts. First I will start with the tale of Donn.

When the sons of Mil were invading Ireland, the eldest was Donn. After invading and withdrawing, the sons of Mil were kept away by the power of the Tuatha de Danaan. Donn climbed the mast of the ship and sang incantations against the Tuatha de Danaan. As a result of this, though, he was cursed, and his brother Amairgen prophesied that if Donn were to go ashore, a disease would stalk Ireland. So Donn asked to be brought to another island, which is now called Tech Duinn. The souls of the dead go there before going on to their ultimate fate. (Gwynn, 1991, p. 311; also told in Lincoln, 1991, p. 34). That is what we know about Donn, an unimportant figure in a medieval tale.

But what if we turn from him and start to look at other people's myths? We can start with Ymir, the Norse giant from whose cut up body Odin, Vili, and Ve formed the world. Then we go south, to Rome, where myths appear as history. There Remus, the brother of Romulus, was killed for jumping over the walls of Rome his brother had newly (and sacredly) made. Some say his brother killed him; some say it was another, but according to his brother's law. Go east now, to the Vedic Yama, the first of all people to die. Because of this, he knows the way to the land of the dead, and now rules there.



Bruce Lincoln (1986) and Jaan Puhvel (1975) have shown how these myths descend from a Proto-Indo-European myth about how *Mannus ("Man") kills *Yemos ("Twin") and from his body forms the world. There is much more to this myth, and I recommend Lincoln's books to the curious. But this is enough for here.

Let us now return to Ireland. Donn has now become a much greater figure. From a minor character, who dies before the story really gets going, and who now serves as lord of a land of the dead, he has become an echo of the first sacrificed being, from whose body the world is made. And we have been given a glimpse into the pre-Christian Irish cosmogony.

Other examples can be adduced. Medb, for instance, has a parallel and a linguistic cognate in the Vedic Madhavi: she who was equal to two hundred horses. Macha is explained not only in relation with her Celtic counterparts Rhiannon and Epona, but with all the other Indo-European horse goddesses (O'Flaherty, 1980, chs. 6-8). Nechtain and his well become enlightened and expanded in importance by comparison with his cognates, Neptune, Apam Napat (Indo-Iranian), and even with the Vedic myth of the submarine mare.

Mythic symbols gain new meaning. In one of the versions of the Loathly Lady tale, the hero meets the hag at a place where a standing stone rises from a pool. From the top of the stone flows water, which pours down into the pool. An interesting enough symbol, but it is only when it is compared with Zoroastrian cosmology that it becomes clear. This image is exactly that of the Zoroastrians, making the standing stone an axis mundi. This encounter takes place at the center of the world, where all things begin and are given their value.

Even rituals expand when compared. The Irish coronation ritual described by Gerald of Wales, the famous horse sacrifice (Section 102) gains levels of meaning when compared with the Roman October Equus, Vedic Ashvamedha, and a four Hittite friezes (O'Flaherty, 1980, chs. 6-8; Watkins, 1985. p. 267.).

So now let us return to our rabbi from Cracow, to (originally) poor Eisik, son of Jekel. It is only by leaving his own home that he found the treasure that awaited him there all along. It was in a strange land that he found out about the gold that lay waiting for him by his own stove.

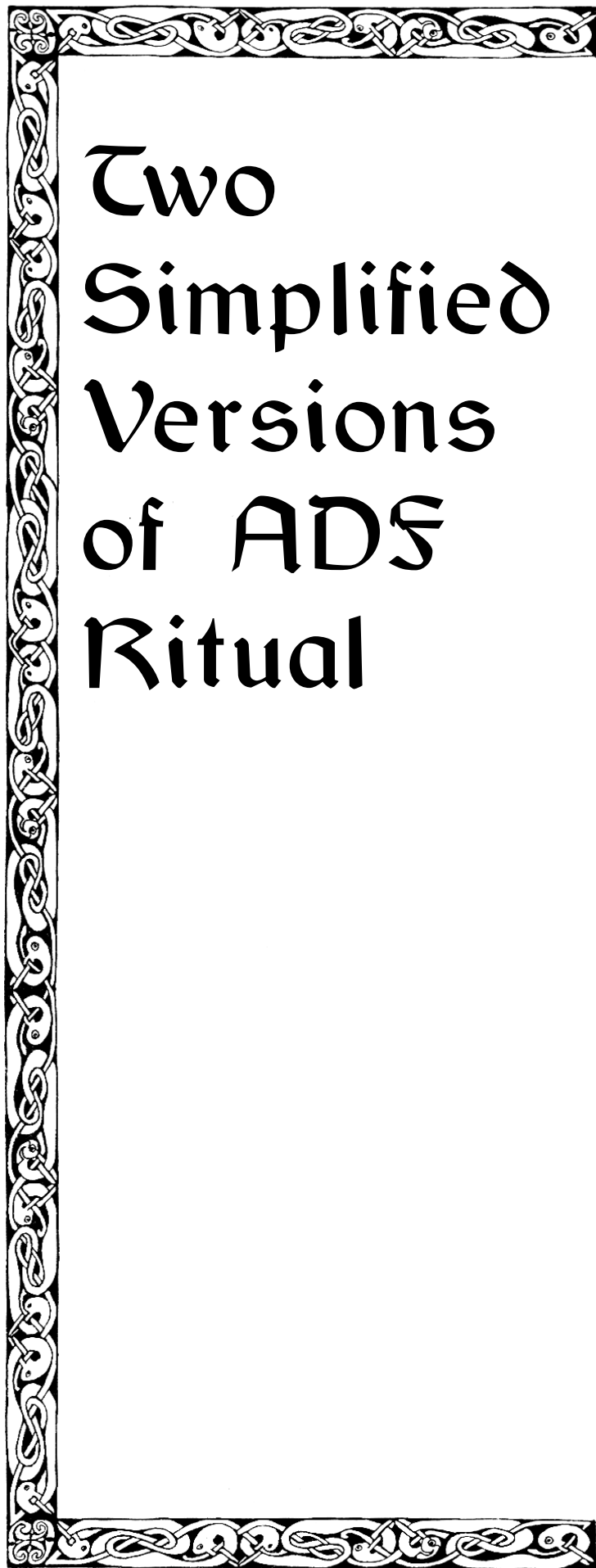
The moral of this myth, this selection from non-Indo-European legend (from other peoples' myths) is that it is sometimes by going out from our own tradition that we find the jewels

hidden at home. This is one of the teachings of the Pan-Indo-Europeanism of ADF—that by investigating the Indo-European traditions as a whole, each one might be better reconstructed and understood, and its value increased.

So, if you want to be a Celt, be Celt. But take a trip through other people's myths. You may not become a Roman, Greek, or Vedic Pagan. But you may be surprised at what treasure lay at home, unrecognized because you had not listened to other people's dreams. Take the trip, and be a better Celt for it. 🌿

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Two Simplified Versions of ADF Ritual

A Simplified Version of ADF Ritual

by Ceisiwr Serith

All gather about a table. In the center of the table is an oil lamp or a long burning candle. There are also two bowls, a bottle of beer, and a pitcher of mead or apple juice. Someone says:

We propitiate the Outsiders.
May they not disturb our rites.
May we form our Cosmos
in the midst of Chaos.

Someone pours the beer into one of the bowls and takes it outside. It is left there until the following day. If that is not possible, it is poured out on the ground. When the person comes back in and joins the others, someone says:

Let us pray with a good fire.

Someone lights the lamp or candle. Then someone pours about a third of the mead or apple juice in the remaining bowl and says:

We make offering to the gods.
May their power be with us this day.

Someone pours another third of the mead or apple juice in the bowl and says:

We make offering to the ancestors.
May their wisdom be with us this day.

Someone pours the rest of the mead or apple juice in the bowl and says:

We make offering to the nature spirits.
May their blessing be with us this day.

Someone says:

The waters support and surround us.
The land extends about us.
The sky stretches out above us.
At the center burns a living flame.
May all the kindred bless us.
May our worship be true.
May our actions be just.
May our love be pure.
Blessings and honor and worship to the Holy Ones.

Then perform such work as you wish; offerings, a meeting, or whatever. After the work, return to the table and once



more gather around it. Someone holds up the bowl and says:

The kindred have blessed us with their presence.
May we go on our way, filled with their blessings.

Someone carries the bowl outside and leave it overnight or pour it out. When that person returns to the table, someone extinguishes the fire and says:

Extinguished without
but burning within.
The living fire flames within us.

This ritual may be used for a variety of purposes. It was originally written for opening and closing a grove meeting, but it can also be used as a solitary rite. If used that way,

the “work” portion can be removed, a devotional rite to one’s patron can be inserted, or magical work can be done. The ritual can even be used to open and close informational meetings, presentations, etc.

I have left the division of labor in this ritual up to the participants. Everything may be done by one person, or each part by a different person, or any variation in between. “Let us pray with a good fire” is from the Rig Veda 1.26.8, O’Flaherty’s translation.

There are two references to the three functions in this ritual. The first is the section “May our worship be pure, may our actions be just, may our love be pure.” In this section, the functions are in the order 1, 2, 3. In the section “Blessings and honor and worship to the Holy Ones,” they are in reverse order, 3, 2, 1.

A Simple Group Devotional

by Ian Corrigan

The Shrine bears a simple fire — a candle or three, or nine, and a censer to receive offerings of herbs or incense — a small cauldron full of water and a representation of the World Tree Pillar. A small bowl of salt or ochre sits at the base of the Tree. All sit before or around the Shrine.

1. Three knells on a bell.
2. Silent Breathing, and basic meditation. A timer may be used, or one member may watch a clock. Three knells sounded to end the silence.

3. All Say:

We are here to honor the Gods
We are here to remember the Elder Spirits
We are here to keep the Ways of Druidry

4. Two Powers Attunement: Led or read by one or two of the members.

5. Attunement concludes with all saying:

The Fire, the Well, the Sacred Tree
Flow and flame and grow in me.
I span between the Earth and Sky
Rooted deep and crowned high.

6. The Three Worlds symbols are passed deasil around the ring, and each anoints themselves. Each or all say:

The primal Sea around me
The shining Sky above me
The holy Land beneath me
The Order of the Worlds stands firm
Around me and within my soul.

7. Offerings of incense are made or a simple cup poured into bowl or onto ground, or other offerings placed at the Tree. All say:

We offer our offerings
In the eye of the Mothers who bore us
In the eye of the Fathers who quickened us
In the light of the fire and the sight of the Powers
Accept us, we pray, as your kin and allies
Mighty and beloved Dead
Wild Ones, Nobles of the Land
Eldest, Wisest, Shining Ones
Accept from us offering
That your power inspire and instruct us
That your power heal and sustain us
That your power preserve and defend us
Each shade and light
Each day and night
Each hour in blessing
This we ask, and give you this due honor!

8. All meditate in silence on the whole construct of the rite


9. All recite the Great Blessing:

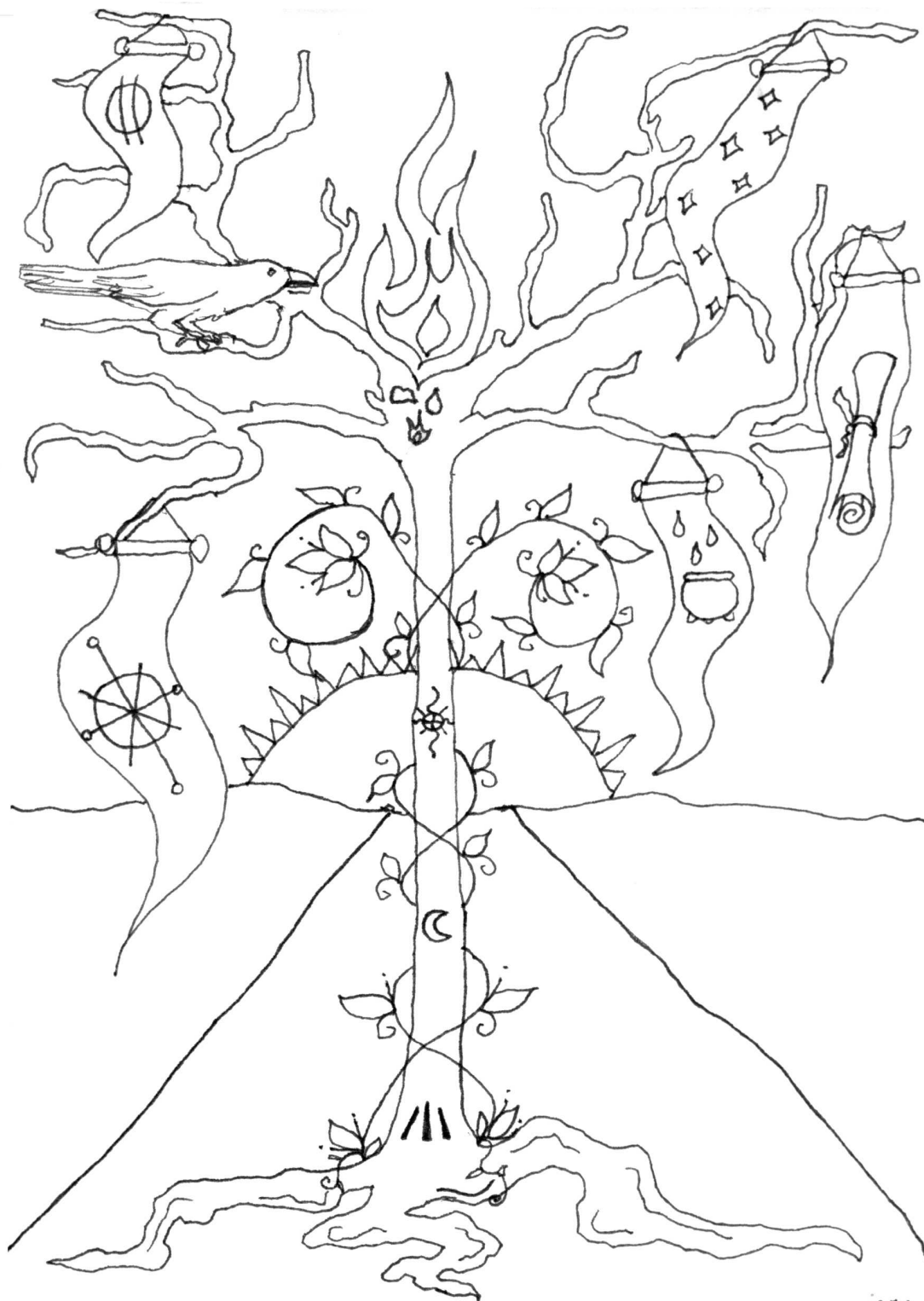
We offer our thanks to the Mother of All.
We offer our thanks to the Gods, Dead and Spirits.
May the Three Sacred Kins



Bring joy to all beings, and renew the ancient wisdom.
To the Fire, Well and Tree we offer our thanks.
May Wisdom, Love and Power
Kindle in all beings, and renew the ancient wisdom.
To the Earth, Sea, and Sky we offer our thanks.

May the ancient wisdom be renewed,
And may all beings know peace, joy and happiness
In all the worlds.

So be it! 



Imagine a world where the most precious and mysterious arts and skills depend upon the use of fire. A time and place in which, without the flame, the most vital technologies would not be. Here, where fire is not just a part of life, but is itself alive, and must be treated with respect and honour. When this guest is given proper feeding and care, it returns many gifts in kind. Yet when not cared for appropriately, this friend becomes a raging enemy who cannot be stopped until all is destroyed.

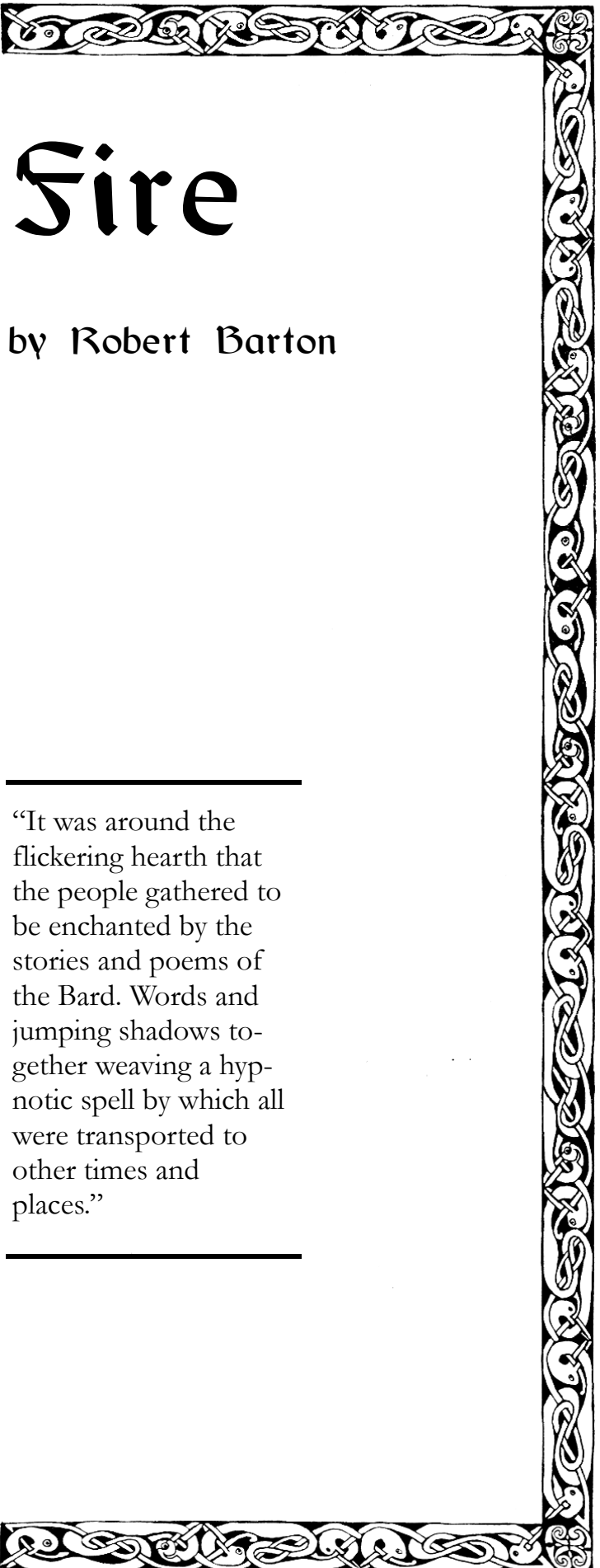
A small droplet of living light that could dispel darkness and lend warmth to the home as tempests raged in winter skies. A most precious gift of the Gods, fire was light and light was magic: a knowledge vital to the mysteries of the workers of wonders. Upon the honoured seat of the hearth, at the center of the home, lived this spark of the Sun.

Childhood's first awareness of magic was a mother breathing this beautiful power to life from nurtured embers. How she sustained and cared for it, as it aided her in duties of daily life. She could with her flame keep the Sun's light alive in the home though the night had cast a cloak over the countryside. Thanked and blessed as it, too, was put to sleep at night, to awaken at her morning call.

Anvil and hammer were tools of the Smith, but fire was magic with which he transformed rock to beauty and use. How fantastic was this highest level of physical art and skill. Powerful must have been this magician who could, from the very bones of the world, wring the most precious of shining molten purity. Strength of will and arm combined with light to form an inferno of magic, which shaped this treasure into things of importance to all.

With flame, the Healer turned simple plants into secret medicines to bring an end to pain and illness. Hers was a quiet and special knowledge of how water or oils, heated until they started their rolling dance, could be used to call forth the magical properties of the growing world. Leaves, roots and mysterious things collected in secret — the substance — but it was the power of the flame that wrought from them cures for sickness. These potions and medicines, more precious than gold to those who suffered.

It was around the flickering hearth that the people gathered to be enchanted by the stories and poems of the Bard. Words and jumping shadows together weaving a hypnotic spell by which all were transported to other times and places. No substance in hand with which to work these arts, and the minds and thoughts of listeners the object of their skill, the Poets were the vehicle of their own magic. As surely as the hearth burned in the room, so the flames of inspiration burned within the Poet giving life to sound, gesture and expression. A magical light shining upon those present, bright enough to kindle within each heart a spark of that same fire. The lust of the Warrior was likened to a



Fire

by Robert Barton

“It was around the flickering hearth that the people gathered to be enchanted by the stories and poems of the Bard. Words and jumping shadows together weaving a hypnotic spell by which all were transported to other times and places.”

conflagration so customarily that to cool his battle rage the hero Cu Chulaind burst two cauldrons and boiled a third. What weapon or tool of the Warrior was not created through the power of flame? Chariot wheels steamed and twisted into shape, leather boiled for armor. How is the blade born but through the fire, and how is the Warrior tested and tempered but through the fires of battle? The Warrior kept this bright magic close at hand to be used: tool or weapon as need should arise.

Then stood the Druid, with arms raised to the Gods and a bonfire raging before him. Though age-old words and formulae of power leaped from his lips, it was the magical light that held the unknown at bay. Belteine (goodly fire) was the blazing outward sign of the mysterious power and knowledge for which the Druid was revered. Theirs was the realm of wisdom, these men and women who had burning within them the ancient mysteries and knowledge of the world and who shone like a light guiding their people through life.

Who is not excited by the wonderful description of the Druid, Mac Roith, as he prepares to use his gifts to peer into the camp of the enemy and know their preparations for battle? In his bird headdress before the sacred fire, his chant ripples through the air, again and again, "I make the Druid's arrow." Thus has he rises into the air like smoke until he above the hill tops sees what he wishes know. When war was joined by the Celts it was fought on many levels. While the warriors slept, their wise ones gathered around fires and whispered life into powerful enchantments to destroy the opponents. Imagination struggles to see what would have been said and done at such a rite, but one survives still yet. And who would sleep in peace knowing that this night's work was against them?

I mix a roaring fierce fire
 Clearing woods and blighting
 grasses
 Angry flame of powerful speed
 Rushing to skies above
 Subduing other fires wrath

Breaking battle upon Conn's
 race.
 God of Druids
 My God above all other Gods.

Tacitus, in his description of the Roman razing of Anglesey in 61 CE, speaks of the women dressed in black terrifying the soldiers: curses flying from their lips and burning brands in their hands. Indeed, the historian praises high the courageous legions in slaughter of the Druids in their school and the subsequent burning of the sacred grove.

What an act of faith as each village celebrated the new year at the festival of Samhain by extinguishing every



flame in every home as winters' dark and cold embrace wrapped around them. Thus, casting away the old year and trusting that the deities of their people would again grant them this treasured gift, a new fire for a new year. The Druids then would ignite a need fire as light and blessing for the year to come. Every hearth was lit from that initial spark and every home renewed with the light and promise of future prosperity.

Even now, when we look to the folk traditions of Celtic countries, fire leaps repeatedly into view among these practices, preserved from ancient ancestors in the remotest of times. Cultural memories reach far back through the centuries and whisper softly to us of the mysteries of our

past. Through these memories we see ourselves as we could have been and as we still yet may be.

In Scotland and Ireland there are to be found a plethora of blessings with which the hearth was put to rest each night. Often the last act of a woman before retiring to her bed was to gently cover the last embers in ash and speak a prayer over them as the fire was left quietly awake to stand guard over the sleeping household.

The sacred Three
 To save
 To shield,
 To surround
 The hearth,
 The house,
 This household,
 This eve,
 This night,
 Oh! This eve,
 This night,
 And every night,
 Each single night.

Even now in the old Highlands when midwives bless the newborn with nine waves of grace the ritual is conducted in the name of Brighid, that ancient Celtic Goddess of fire and hearth. But ere splash of water falls upon the child's head, he is passed over and around a flame thrice and receives, first, the touch and protection of light.

The child is passed three times over the fire. And three times around the fire.

Droplets of water are sprinkled on the child's head. As the midwife recites each line:

A small wave for your form
 A small wave for your voice
 A small wave for your speech
 A small wave for your means
 A small wave for your generosity
 A small wave for your appetite
 A small wave for your wealth
 A small wave for your life
 A small wave for your health
 Nine waves of grace upon you.
 Waves of the giver of health.

Traditions abound in which young girls burn hazelnuts or some other traditional ingredient at a special place or time to see in flame or ash the face of their future true love. Though the times and ingredients change from place to place, the principle of fire revealing hidden knowledge remains the same. How long have these secret practices survived from the words of one child to the ears of another across countless generations?

One ceases to wonder at the importance of fire to these people of long ago. It dawns clear how such a vital force would be a part of the spiritual world. How often do we see scholars describe various ancient holy days and seasonal rites as 'Fire Festivals?' The question is not why, but what place, fire held in the religious practices and theological views of long ago?

When we look to Ireland, at the oldest and most complete literature of Western Europe, we find a wonderful, enlightening line in a poem attributed to the Druid of the Sons of Míl. In the words of Amhairgen:

"Am dae delbus do chind cotnu."

"I am a God that shapes fire for a head."

How powerful the vision that springs to mind, a Pagan God preparing the gifts of life and inspiration. What of this 'fire in the head'? To the ancient Celts the head was the seat of the soul. The divine spark of life was given into the child to flicker just behind the eyes, through which it could be glimpsed. It was here where the mind of the individual resided, here that all art and beauty had its birth. As there was a flame burning outside upon the hearth and forge giving light and heat, surely one must burn within giving life and dreams. How important was this source of creativity to a people who so loved art and eloquence.

Pagan Celtic ritual sites often still contain ash, burnt wood and the other

signs that mark the grave of a long dead flame. If we look at the oldest references to the magic and rituals of the Druid, fire seems to be a constant companion. By a hilltop set ablaze was the surrounding countryside insured that the power and favour of the High Ones still granted protection and prosperity. The face of César, Druid of the Fir Bolg, illuminated by a green flame as in war he chants to call forth the most ancient of beings, Cromm Cruach and enlist this oldest and darkest force of creation to aid in the battle.

In Ulster, that province of warriors and heroes where so many of the ancient tales take place, we find the remains of an incredible fire ceremony. At the sacred site of Emain Macha a massive building was constructed, with a diameter of 40 meters. This structure was set ablaze, offered to the Gods in a conflagration that could have been seen for miles. A similar ritual may be witnessed even today at the opposite edge of the Indo-European world where faithful Hindus build a large, thatched building only to send it to their Gods in flame.

Fire was, in that world of long ago, a living, breathing gift from the Gods, a tiny bit of the Sun, which danced among the people. Flame gifted that ancient folk with light and heat as it shared both their homes and their work. It was a magical power that filled Celtic life and inspired the passions for art, music, poetry, battle and one another. Fire was at play in every aspect of their world, from the physical to the spiritual. As we examine Celtic life, we can see a flickering at every point along the journey.

Even today in our modern world, we harbor in our hearts a special place for this ancient friend. In this domain of convenient electric light, there are shops devoted to the sale of nothing save candles. How many of us put match to wick, not for light or heat, but for comfort that we should feel not quite so alone? Perhaps we are



not so far removed from the mysterious realm of our ancestors for we, too, still take joy in that shining flower that blooms atop the taper.

Tongues of flame still burn and leap in our speech lending expression and colour to the things that we would say to one another. Passion and desire are still described as a 'burning' of the blood. Who has not heard the spirit of a willful horse described as 'fiery?' And what of the 'flaming' eyes of an angry woman? How often we do apply fire and its related terminology to intense thoughts and emotions that consume? As we seek to honour the Gods and Goddesses of our people, let us retain fire and all the bright spiritual wonder that it symbolizes. For this shining connection to the past can give illumination to see into the depths of the now murky world of long ago. When we light the sacred flame for prayer or ritual, let us do so with the awareness that this is as our ancestors have done and as our children shall do. Each time this simple act is performed it becomes another link in an unbroken chain reaching far before us and behind us.

A simple candle burning on a personal altar will embody the bright inspiration of the Sun and Moon, the great lights of the sky. As we regularly tend and maintain this spark of divine light, our sacred space increasingly becomes the center of our homes and our individual spiritual existence. Each of us builds our very own reciprocal relationship with the Deities, and fire is often an intricate part of the giving and receiving aspects of these contracts. The flame carries our offerings, sacrifices and

prayers to the Realm of Sky, where dwell the High Ones, and, in turn, through the flickering light, the blessings of the Holy Ones shine upon us.

We should include the flame in our most private prayers and meditations to attune with and honour our Gods and ancestors. "Welcome the flame before and within" whispered over a newly lit taper as the first act upon waking to the morning will lend a spiritual focus to the deeds which follow. Perhaps to burn incense as a daily sacrificial offering, a stick lit from the altar and consumed in its totality, words and dedications entwine with the smoke to be carried skyward upon a warm blue wind. When made a part of each day's personal acts of devotion and faith, this small spark will ignite the creative spirit within our lives.

Now, families begin to share in this walk along the old paths, hand in hand, partners and progeny. The old ways become the new ways and the generations of the people follow the dancing light and start to move forward once again. As these couples, and their children join in the celebration of life, may they keep the sacred fires burning in their midst to unite them and to remind them of who they are. Perhaps, they will join at the family altar to welcome the flame together and stand within a moment of silence. Or maybe they bless their meal together at table by the light of a lone candle. Each household will find the best way to ignite the gift of inspiration in their spiritual practice.

Small groups of people are starting to assemble for worship in the old style. The blaze of inspiration gives life to these scattered groups which are spontaneously forming themselves in our communities. Each new study group will find ways to incorporate fire into their practice as they grow into a tribe. The flame may be honoured and welcomed to begin each meeting, and thanked at the close of the assembly. When rites are written and performed they should always include some sort of hearth and the sacred resident of that


seat. By the constant presence of that shining light at meetings and ceremonies, fire weaves itself into the fabric that becomes the group identity of the people.

In recent years festivals are being held in celebration of life and joy in the old ways. These gatherings, often lasting several days, are being held all across the western world and are attracting large groups of participants; sometimes more than a thousand people assemble for these events. What seems to be the most common feature of these occasions is the large bonfire burning nightly, reaching high into the sky and dancing a flickering dance, often greeting the dawn. And the people are to be found by the hundreds, drumming, singing, chanting and moving like the flame as they come together to take joy in the company of each other, to warm themselves in that shining light of the Gods which blazes in their midst.

Voices of our long dead ancestors whisper to us across this vast expanse of time, inspiring us to revive the faith and wonder of their spirituality. As we work to return to the beauty of the religious roots of our people, let us continue to honour flame and all of the light and life that it symbolizes. May the mystical fire in the head remain the blazing symbol of inspiration, may that light be ever present in our homes, in our lives and our sacred places.

Carefully, Fionn quenched the embers, then he strewed green boughs and leaves on them, and said:

"Sleep, Spirit of Flame,
With greenness and redness of blossom;
Do not gnaw upon the tree roots
Or bite the grass stems.
Sleep soundly, soundly, very soundly,
Till we, your friends, come — if ever we come — to waken you.
Sleep, Spirit of Flame."

This is from the great word mistress Ella Young and her wonderful *The Tangle-Coated Horse* in which she retells so many of the traditional stories in her beautiful style. 

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Pandora's Tale

by AGWolf

Once upon time, long before the man-things took over the world, there was a deep forest where many creatures lived. The forest was beautiful, with tall trees and sunlit meadows. Life was strong here, visible in the plants, the animals, and the birds.

In the forest, near a river that flowed into a flower-filled meadow lived a Wolf Pack. The Pack was strong and numerous, led by an Alpha pair that were courageous and wise. In the spring of the Alpha male's ninth year, on a night when the moon was full and the trees were budding, the Goddess blessed the pack with a gift. Born that moonlit night were three Wolf pups--two males and a single female.

As was the tradition of that time, the honor of naming the pups fell to the Beta pair. The Beta female stepped forth and said to the Pack, "The first born male has eyes as yellow as the sun. He will be a strong leader and will have the wisdom of his father. He will be known as Ra Wolf. The second male has eyes as green as the sea. He will have a sense of humor and will care about others before himself. He will be known as Lir Wolf." The Beta male stepped forth and said, "The honor of naming the female is mine. She has fur as golden as the light of the full moon and her eyes have flecks of gold as well. She will be of strong will and possess the curiosity to seek all that is unknown. From this day forward, she will be known as Pandora Wolf."

And as was also the tradition of the Pack, they raised their voices in harmony in thanks that night. And the woods echoed with their praise to the Great Mother as they thanked her for blessing the Pack with her gift.

As their howls of praise drifted through the forest, all creatures heard them. And deep in the forest, evil heard their howls as well. For in the deepest part of the woods, lived a pig. A mean boar that hated all creatures who enjoyed the light. A pathetic creature that lived alone, who had no friends, and who was consumed by the very hate that kept him alive. And even he knew what the howls meant. And as he thought about it, his anger grew at the thought of the Pack's happiness. His hate enveloped his soul and set his heart afire, and he knew that the only way to destroy the Pack's happiness was to destroy the new pups. So he set about coming up with a plan to trap the pups and destroy them.

As the spring rains gave way to the summer breezes, the pups grew. They played underneath the oak trees and in the meadow grasses. They learned the ways of the Pack and the dangers of the forest. They were taught to hunt for

food and to look out for every member of the Pack. They were taught the ways of the sunlight and the path of the moon. And as they grew, the Pack prospered and remained strong.

One day, late in summer, as the days and nights were becoming equal again, the pups were playing in a sunny meadow. As all children do, they lost track of time in their play, busily chasing butterflies and listening to songs of the meadow birds. They gave chase to rabbits and followed a hawk as she flew. Without realizing it, they had wandered far away from the pack, to the very end of the meadow where it curved again into the forest. As they sat down to rest for a minute, Ra noticed that the sun was already into the treetops. "We must hurry brother and sister, for the sun is dropping from the sky. Soon it will be dark and we must rejoin the pack before the light is gone."

As they stood to leave, a delightful scent drifted through meadow. The scent of fresh meat seasoned ever so lightly. "There." said Lir, "From behind those trees!" And he started in the direction of the forest.

"Wait!" yelled Pandora. "You know what the Pack has always told us. Never eat anything the Pack doesn't give us."

"She is right," said Ra. "We should not enter the forest alone."

"But I am so hungry," said Lir "And the meat smells delightful!"

Ra paused in thought for a moment and said "Then I will go there first. If it is safe, then I will let you two know and you may join me."

Pandora and Lir sat down and watched Ra enter the forest. After a short time, Lir stood up. "I fear for Ra. He has been gone too long. I will go and check on him."

"But we should wait!" said Pandora. "Ra will tell us if it is safe." Lir again sat down.

After a few more minutes, Lir again stood up. "I can wait no longer. Ra must be in trouble to be gone this long! I shall see if he needs help." Pandora again tried to stop Lir, but he would not listen. Pandora sat down and watched Lir disappear into the forest.

Pandora lay down in the tall grass so she was hardly visible. Her natural blonde color blended in well with the many wildflowers that grew in the meadow. She felt very alone

but also knew that she shouldn't move until one of the others told her everything was alright.

As the sun set and darkness crept across the meadow, she saw movement from behind the trees. "At last," she thought, "they are coming to get me." But she still didn't move. As a child of the Goddess, her instincts were strong, and she felt that she needed to stay still.

Her instincts were right. Stepping out of the forest was the huge boar! Now she knew that she and her brothers were in trouble! The Pack had told them many times about the evil boar. She knew she must stay still. The wind was in her favor and she knew that the boar couldn't see well. If she didn't move, he wouldn't be able to find her.

The boar was angry. He had trapped two pups but knew there were three. He waited until it was almost dark and then stepped out into the meadow. He looked around but failed to see anything. He sniffed, but the wind was coming from behind him.

The boar spoke "Wolf pup, step out where I can see you."

Pandora didn't move.

The boar spoke again. "Your brothers sent me for you. They are eating from the fine feast I laid out for you. But you'd better hurry! I didn't plan on them being this hungry, and they have eaten almost everything. If you don't hurry, they will eat everything, and there will be nothing left for you."

Pandora was certain that the boar was up to no good, but she was almost helpless. She prayed a silent prayer to the Bright Lady for help. Almost as soon as she finished her prayer, a large rabbit jumped from behind a clump of grass off to her left and took off across the meadow as fast as he could. The boar, thinking the rabbit was Pandora, gave chase. The boar ran fast, but not as fast as the rabbit. He ran so close by Pandora that she almost gagged on his stench as he passed her. As soon as he passed behind Pandora, she jumped and ran as quickly as she could into the edge of the forest where she hid behind a large tree.

She watched as the boar realized that he was chasing a rabbit and stopped. He quickly turned around, but could see nothing. Again, he called out, "Wolf pup, come partake of the fine feast I have laid out for you. You and your brothers can eat, and then I will escort you home to your family."

She watched as the boar sniffed around through the grass looking for her. A glimmer of an idea began to form in her mind, and she turned and quietly trotted off in the direc-

tion of the river she could hear behind her.


When she got to the river, she quickly found what she was looking for. An old tree, long past its life, had fallen across the river and made a convenient bridge. She quietly and quickly crossed the river on the fallen tree. When she got to the other side, she found a clump of muscadine vines near the bank and quietly crawled into them. Once she was settled, she raised her face to the sky and howled. A long, mournful howl--the howl of a Wolf pup in distress.

The boar heard the howl. He knew he had to act quickly or the Pack would get to the pup before he did. Quickly, he ran out of the meadow and into the forest, following the howl as a mother would follow the cry of a child. When he got to the river, he saw the Wolf pup on the other bank, thrashing around in some vines it had become entangled in. An evil smile crossed his face as he saw the fallen tree. He stepped up onto the tree and started to cross the river.

But the boar did not know what was Pandora already knew: that the tree was old and rotten. And while the tree could hold the weight of a Wolf pup, it could never stand the weight of a full-grown boar. Just as the boar got mid-way across the river, the tree broke, and both the boar and the tree fell down into the cold waters of the river. The strong current swept both away quickly.

Just then, the Pack burst through the woods. And as they stood there in amazement, Pandora stood on the bank of the river and watched the boar get carried down stream. Pandora reared back her head and howled a victory cry, for she had defeated the evil boar!

With the help of the Pack, Pandora crossed back over the river on another log. Then together, they found her brothers where the boar had hidden them away. They were scared, but not harmed.

And even today, if you're ever lucky enough to listen to a Wolf Pack as they sit around and teach their young the history of the Wolf, you will hear them tell the tale of how Pandora defeated the evil boar and how she lived happily ever after. 



Poetry Page

THE RAIN AND THE KNIFE

The old warrior sat beside his fire,
his tired body warmed
by its golden light.
He sat, and listened
to the gentle patter,
of falling rain upon the thatch,
the crackle of the fire,
and the rasp of stone against his knife.
The old warrior sat,
kept company by his memories.
He had done great deeds in his day.
fought a war at his king's side,
won the hand and love
of a beautiful woman.
A smile creased his weathered face,
as he thought of that woman.
She had been fair as a spring day,
copper hair, eyes like the sea,
gentle and charming,
with an adder's tongue.
He chuckled, what a woman,
and she married me?
He still missed her,
dead these five years.
She'd been a bard,
and he half expected to look up
to see her playing her harp.
She had managed to tame him.
A feat his shield brothers swore
couldn't be done.
Most of his comrades
were gone now too.
He listened to the rain on the thatch,
and the stone on the knife.
Sometimes, like this eve, he wondered
why he clung to this existence?
His beloved wife, his friends,
even the king he fought for,
were gone.
What held him here, to this life?
For surely he had earned his rest?
He was comfortable enough, true.
Seated before a fire, fed and
sheltered from the chilling rain.
But he missed his love,
missed his mates.
What had he to hold him?

— Willow Nimfeach

BARE FEET

(adapted from "Velvet Shoes," by Elinor Wylie)

Let us walk in the squishy mud in the creepy marsh,
Our silent moonlight footsteps mushing and sucking at an icky pace
Under veils of leafy lace.
We shall go shod in air and mud;
Mud colorless in the dark, yet feeling brownish green and slightly scummy —
Oozy like the slime of a slug we mimic on our walk this night.
We shall walk through the boggy swamp in a misty awe;
We shall step on things unidentified — upon things we'd rather not identify,
Upon disgusting, swishy things.
We shall walk barefoot all through the marshy fields.
Silence will fall silently, like mosquitos on bare, unsuspecting flesh
As we walk upon the marshy, muddy, oozy ground.

— Jenni Hunt

WARBLES

The sparrow deigns to tell me talk is cheep,
but bird language is different from mine.
Unlike that birdbrain perched upon his vine,
the best of human discourse is quite deep.

Birdsong with all its trills cannot quite keep
the depth of meaning toddlers can command.
The rhymes and songs children shout on demand
are far higher than avian minds can leap.

Why is it then, I often feel absurd,
when hearing birds sing, after I write verse?
I'll search for hours to find the right word;
right off, birds sing their meaning, unrehearsed.
Though I cannot translate, my soul is stirred
by music I now bless, after I've cursed.

— Ry Welwood

I'm not sure if I invented the form
or reinvented a form. ("triskele"
poem= three stanzas composed of
three verses with nine syllables per
stanza laid out as follows: 2-3-4; 3-
3-3; 4-3-2.) Hope you enjoy.

THREE CAULDRONS

Good words
sing thrice; each
in three cauldrons,

of warming,
vocation,
and knowledge,

since poems' worth
echoes of
their birth.

— Ry Welwood

On the Solitary Path

On the Spiritual Path . . .

Footnotes to a Spiritual Life

by ladytoad (Judith Anderson Morris)

I am Druid. I am neither wealthy nor wise, neither beautiful nor famous. I have not traveled the world nor sat at the feet of the celebrated. I have not been toasted for my achievements nor have I experienced an illustrious career. But for lack of all that, I still have an extraordinary life. I am Druid, and my life is rich with the possibilities of the ordinary.

What I offer to you are simply the footnotes. Reap from them the richness of texture, the flavor of what can be and carry away what you wish to add to your own life as a Druid.

Slow down.

Lie in bed in the light of morning and anticipate the treasures of the day. Stretch luxuriously and thank your body for its gifts. Then rise and greet the light with open arms.

Take a walk.

Watch a tree change with the seasons.

Water the garden and watch droplets bead on the leaves of plants and soak into the thirsty ground. Listen for the garden's response to your watering.

Sit alone in the sunlight and listen through the silence.

Listen to the music of a stream or fountain.

Buy fresh flowers for no particular reason but for the love of color and scent and the way they look against the backdrop of your wall. Buy them even if you have little money and be fed on their richness.

Buy a loaf of freshly baked bread and share it with the birds. Taste its rich grain and the sun and wind and rain and earth that nourished it.

Pluck a tomato ripe from the vine and eat it immediately. Let the juice run down your chin.

Lie down in the grass with your ear to the ground and

listen to the rhythms of the earth.

Sleep under the stars.

Lose yourself in thought.

Cup your cold hands around a warm mug and breathe with gratitude.

Choose to be cheerful, even when circumstances demand otherwise.


Determine to learn one new thing that day.

Smile at a stranger. Smile at everyone you meet today. Smile at nothing in particular.

Read something that lifts your spirits.

Yearn with holy longing to know the meaning of your life.

Fold your hands in prayer and be glad.

"If we had a keen vision of all ordinary life, it would be like hearing the grass grow or the squirrel's heart beat, and we should die of the roar which lies on the other side of silence. As it is, the quickest of us walk about well-wadded with stupidity." George Eliot 



Bylaws of Ár nDraíocht Féin: A Druid Fellowship, Inc.

as amended on March 17, 1999 c.e.

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PREAMBLE:

1) Ár nDraíocht Féin: A Druid Fellowship, Inc., also known as "A.D.F.," is the legal structure for a Neopagan Druidic religion based on the beliefs and practices of the ancient Indo-Europeans, adapted to the needs and sensibilities of modern people. We are a nonprofit religious, scientific, educational, artistic, and charitable corporation, organized to practice the full spectrum of legal activities practiced by any religious organization.

2) As we define it, Neopagan Druidism is a polytheistic, non-dualist, nonsexist, nonracist, scientific, holistic, and ecologically oriented faith. We are dedicated to the preservation of our Holy Mother Earth, the full achievement of human potential, the revival of the worship of the Old Gods in a modern context, and the creation of a world of peace, love, freedom, health, and prosperity for all intelligent beings.

3) The following by-laws are intended to help us achieve these ideals and all future by-laws and amendments shall be similarly intended.

ARTICLE 1: PURPOSES

1) To accomplish the goals outlined in the Preamble, A.D.F. advocates and practices, as an integral part of our faith, many sciences, arts, and disciplines, both mainstream and alternative, within a nondogmatic, pluralistic context, in order to change ourselves, each other, and the world around us.

2) Since one of the primary duties of the ancient Druids was to lead their tribes in magical and religious activities, A.D.F. advocates and practices, as an integral part of our faith, open, inclusionary, and public ceremonies to worship the Earth Mother and the Old Gods and Goddesses, rites of passage to

mark the cycles of our lives, and magical rituals to accomplish our other goals in an honest and ethical manner.

3) Since the ancient Druids were the intellectuals of their tribes, A.D.F. advocates and practices, as an integral part of our faith, scientific and scholarly research and debate about the ancient Druids, the Indo-Europeans, comparative religion, folklore, ethnomusicology, and every other relevant field of human knowledge.

4) In keeping with our reverence for and worship of the Earth Mother, A.D.F. advocates and practices, as an integral part of our faith, ecological and environmental research, education, and activism.

5) Since the ancient Druids were the artists of their tribes, A.D.F. advocates and practices, as an integral part of our faith, a wide variety of auditory, graphic, movement, dramatic, liturgical, and other arts and crafts.

6) Since the ancient Druids included many healers in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of healing arts and technologies, both mainstream and alternative, including herbal, nutritional, mental, magical, and spiritual methods, among others; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.

7) Since the ancient Druids included diviners in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the use of the divinatory arts and sciences as tools for spiritual counseling and liturgical guidance; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.

8) Since the ancient Druids included counselors, mediators, and judges in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of counseling arts and methods, both mainstream and alternative, as well as techniques of mediating disputes and judging conflicts between organizations and/or individuals in the Neopagan community; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.

ARTICLE 2: OFFICES

1) The principal office of the Corporation shall be located in the City of Newark, County of New Castle, in the State of Delaware, USA. The Corporation may have other such offices, either within or without the State of Delaware, as the Directors may designate or the business of the Corporation may require from time to time.

ARTICLE 3: CALENDAR

1) The eight High Days of the Druidic calendar, as referenced in these by-laws and all legal documents of A.D.F., are as follows: Samhain, Winter Solstice, Oimelc, Spring Equinox, Beltane, Summer Solstice, Lughnasadh, and Fall Equinox.

2) For legal purposes, each High Day shall commence at sunset in Delaware on the days preceding the following dates: Samhain = Nov. 1st, Winter Solstice = Dec. 21st, Oimelc = Feb. 1st, Spring Equinox = March 21st, Beltane = May 1st, Summer Solstice = June 21st, Lughnasadh = Aug. 1st, and Fall Equinox = Sept. 21st.

3) For ceremonial purposes, however, each High Day may be celebrated upon either the legal date, the astronomical date, or upon a date mutually convenient to the participants of the particular celebrations involved.

4) Since the Druidic year traditionally runs from one Samhain to the next, the legal and ceremonial Druidic years shall run according to the legal and ceremonial dates for Samhain described previously in this article.

5) The fiscal year of the Corporation shall begin on the first day of January and end on the thirty-first day of December in each civil year.

ARTICLE 4: CATEGORIES OF MEMBERSHIP

1) "Regular" members of A.D.F. are those individuals paying an annual amount of dues to be determined by the Mother Grove, and who are entitled to receive all A.D.F. publications meant for the general membership.

2) "Family" members are those individuals, annually paying a lesser amount than regular dues, who reside with regular members and who are relatives, spouses, or unmarried part-

ners to them. They will not receive separate mailings of most A.D.F. publications.

3) "Associate" members are those individuals annually paying a lesser amount than regular dues, who are registered members of an ADF grove or protogrove. They will not receive separate mailings of most A.D.F. publications.

4) "Lifetime" members are those individuals who made large donations of money or service to A.D.F. They are entitled to receive all A.D.F. publications meant for the general membership and shall be considered current with their dues for the rest of their lives."

5) "Prisoner" members are those individuals currently incarcerated in correctional institutions who may pay a lesser amount than the regular dues. They are entitled to receive all A.D.F. publications meant for the general membership except publications which the Mother Grove may decide constitute a violation of privacy or risk for the general membership if examined within the prison system. Prisoners may not run for office, except within a local prison-based grove.

6) "Exchange Editor" members are those individuals, annually paying a lesser amount than regular dues, who publish periodicals with which A.D.F. has an exchange subscription arrangement. Like family members, they will not receive separate mailings of most A.D.F. publications.

7) "Complimentary" members are those individuals whom the Mother Grove has decided should receive mailings of the general A.D.F. publications in order to keep them informed of our activities, and who pay no dues at all. They may not be voting members and may not run for office.

8) From time to time the Mother Grove may institute other categories of membership, including combinations of categories, and shall define their characteristics as needed.

9) Children under the age of 18 must have the signed and notarized permission of at least one parent or legal guardian in order to become a member of A.D.F., unless the Mother Grove shall rule otherwise.

ARTICLE 5: THE VOTING MEMBERS

1) "Voting" members, also known as the "members of record," are those members of A.D.F. who: (a) belong to one of the dues-paying categories listed in the preceding sections of this article; (b) are up to date with their A.D.F. membership dues; (c) are at least 14 years of age; and

(d) have not resigned from A.D.F., nor been expelled.

2) Each voting member shall have one vote, plus one additional vote for each full, continuous year that he or she is 17 years of age or older and remains a voting member.

3) A gap of more than three months from the expiration of

membership to renewal shall constitute a discontinuity of membership and cause the loss of all accumulated votes and related privileges. Any discontinued member may petition the Mother Grove for a reinstatement of their initial membership date and thus the recovery of accumulated votes and privileges, upon payment of dues in arrears. If the membership gap be three years or less in length, the membership shall be reinstated. If the gap be longer than three years, or if the former member claims an inability to pay said arrears, or for any unusual conditions concerning the petitioner, the Administrator shall decide whether or not to reinstate the lapsed member's initial membership date.

4) Except as may be noted elsewhere in these by-laws, all references to voting by the voting members assume these multiple votes.

5) Except as otherwise mentioned in these by-laws, a quorum for voting purposes shall consist of those voting members representing twenty-five percent of the total number of votes available to be cast.

6) Proxy votes may be assigned to voting members who are to be present at an annual or special meeting, through the signing of the proxy statements issued by the Mother Grove, and are valid only for the annual or special meeting marked thereon.

7) If election or referendum choices are combined with a proxy statement, the person receiving the proxy must cast those votes given him or her according to any electoral choices marked on the combined ballot/proxy statement. If a given member sending in such a proxy has not made any such electoral choices, the person receiving the proxy may cast those votes according to his or her best judgement.

8) Voting members may attend annual or special meetings via electronic communications devices if such are available.

ARTICLE 6: THE ANNUAL MEETING

1) The time and location of the annual meeting of the voting members of A.D.F. shall be determined by the membership prior to the close of the previous annual meeting. Nominations for events to host the annual meeting shall be collected by the same method as officer candidate nominations. The nominated events shall be evaluated for suitability and willingness to host the meeting by the Scribe. Candidate events must be held between May 1 and September 1, be sponsored by ADF member subgroups and have been held for at least one year unless no qualifying events exist. All nominations that meet these criteria shall be placed on the annual election ballot for a vote by the general membership. The outcome of that election shall be determined by a plurality vote. Write-in votes shall not be permitted for annual meeting locations.

2) There shall be mailed to each voting member at her or his last known address, by first class mail or overseas airmail, at least six weeks prior to the annual meeting, a notice setting

out the time and place of the annual meeting, and including a combined proxy statement and ballot to be signed by those voting members so desiring. Said notice and proxy/ballot may be incorporated into an A.D.F. newsletter published at the appropriate time, which must be mailed out by first class mail or overseas air.

3) In case a quorum is not present in body or proxy at the annual meeting, those present may adjourn to such a day and time as a majority shall agree upon. If said day and time is prior to the end of the event which is hosting the annual meeting, verbal notice to those voting members present at the annual meeting shall suffice, and the necessary quorum shall drop to ten percent of the total membership vote. Otherwise, notice of such adjournment shall be mailed to each voting member of A.D.F. at least 21 days before said date and

4) Alternately, if a quorum is not present at the annual meeting, those present may decide by majority vote to hold the annual meeting without binding votes upon any subject other than the election of a new Members' Advocate, who may be elected as described elsewhere in these by-laws. If the office of Archdruid is up for election at that time, this election shall take place as well, as described elsewhere in these by-laws.

5) If a quorum is present, elections for all Officerships open shall be held as described elsewhere in these by-laws.

ARTICLE 7: SPECIAL MEETINGS & REFERENDA

1) A special meeting or a referendum of the voting members may be called by the request of a majority of the Mother Grove, or by a petition representing one-third of the membership votes. Such a special meeting shall be held sixty to ninety days after the Board meeting at which such request or petition is received, at a location to be selected by the Mother Grove. Notice of such a special meeting, stating its particular purpose, shall be mailed to the voting members as with the annual meeting, including the provision of proxy statements.

2) The Mother Grove may decide to hold a referendum through the mails at any time, and such referendum may be instead of a special meeting, should the topics under consideration lend themselves to such treatment. Ballots for a referendum shall be mailed out with the next issue of the A.D.F. newsletter, which shall include brief arguments presenting all sides of the topics involved. Voting shall be considered to be closed sixty days after the issue has been mailed.

ARTICLE 8: ELECTIONS OF OFFICERS AND DIRECTORS

1) At each annual meeting elections will be held for all open Director positions.

2) At every annual meeting the voting members shall elect, by simple majority vote of those participating, with no quorum

required, a Members' Advocate who shall thus be elected to the Mother Grove as well.

3) Nomination of candidates for open Director positions may be made by any member except for the positions of Regional Director, Guild Director and Chief of the Council of Senior Druids, as defined elsewhere in these bylaws.

4) Any voting member of A.D.F., save a prisoner, may run for election as a Officer or Non-Officer Director, or be selected as a Non-Officer Director. All candidates must have passed their 18th birthdays, have access to E-mail and fulfill the requirements for office listed elsewhere in these by-laws.

5) After verification of membership status of all candidates and nomination signatories by the administrator, the names of the candidates shall be published, along with brief statements by the candidates (if provided), in the ADF newsletter.

6) Brief rebuttals (if desired), as well as ballots, shall be mailed to all voting members along with proxy statements, six weeks prior to the elections. Such mailing may be combined with an issue of the ADF newsletter.

7) Plurality of votes cast for a given Office shall be sufficient to elect an Officer other than the Archdruid. Non-Officer Directors shall be elected by receiving at least 25% of all votes cast.

8) Any member may split his/her available votes between the various candidates for any given Office. Any member may split his/her available votes between the various candidates who wish to become Non-Officer Directors, but may not cast more than his/her available total for all such candidates together.

9) Should there be no quorum achieved for the elections (which shall be defined as being the same as for the annual meeting), by presence or proxy, then all incumbent candidates shall be deemed to have been re-elected.

10) At the end of every election, after all Officers and Non-Officer Directors (if any) have been elected, and before the annual meeting is finally adjourned, the Archdruid-elect or continuing Archdruid may select one or more voting members as Non-Officer Directors to join those Officers elected in the Mother Grove.

11) All Directors, whether elected or selected, shall exercise equal powers and responsibilities, save as otherwise noted in these by-laws.

12) Missing more than one-half of the votes conducted by the Mother Grove in a six month period shall constitute an offer of resignation from the Mother Grove by that Director. The rest of the Mother Grove may accept or decline that offer.

13) Any Director, Officer or Assistant Officer of the Mother Grove, other than the Archdruid, may be removed for non-

feasance or malfeasance of office, by a three-quarters vote of the Directors (not counting the subject of such action if he/she be a Director). No such removal may be made without written notice by registered mail to the last known address to the subject, giving 30 days to respond. Failure to respond constitutes acceptance of the removal. In an emergency, the Archdruid may suspend an Officer subject to the approval of the Mother Grove at the next meeting. An elected Archdruid may not be removed thusly but may be recalled by the membership as detailed elsewhere in these by-laws. The term for each assistant officer shall expire when the officer under which they were appointed resigns or is removed from office.

14) In the case of the death, removal, expulsion, resignation, or permanent incapacitation of any Director or Officer other than the Members' Advocate or the Archdruid, who shall be replaced as described elsewhere in these by-laws, the remaining Directors may, at any time thereafter, elect a qualified voting member to finish out the departed Director or Officer's term.

15) All Officers and Non-Officer Directors elected or selected at the annual meeting, including an elected Archdruid, shall take office on the next day following the announcement of the election results.

16) The number of Non-Officer Directors which may be elected or appointed to the Mother Grove shall not increase the total membership of the board beyond twelve members. Once elected or appointed, Non-Officer Directors may complete their term of office regardless of the total number of officers on the board.

ARTICLE 9: THE MOTHER GROVE

1) The Board of Directors of the Corporation shall be known as the "Mother Grove" of A.D.F. Following the 1999 Annual Membership Meeting, the members of this board shall include the following Officers: the Archdruid, the Vice Archdruid, the Preceptor, the Administrator, the Members' Advocate, the Scribe, the Chief of the Council of Senior Druids, the Guild Master, Regional Directors (if applicable) and Non-Officer Directors (if applicable).

2) The members of the Mother Grove may exercise all the duties, responsibilities, and privileges normally held by the Directors of other nonprofit religious corporations.

3) The Mother Grove shall hold regular meetings at least once between each Solstice and Equinox at the offices of the Corporation in Delaware, or at such times and places as they shall appoint. Special meetings may be called by the Archdruid by giving one day's notice to each Director.

4) Regular or special meetings of the Board or any committee may be held in person, via electronic communications devices, or through the mails. These may include: telephone conference calls, a telephone or postal polling of Board Mem-

bers by the Archdruid or another Officer at the Archdruid's request, the use of a computer bulletin board, etc.

5) A majority of the Mother Grove shall constitute a quorum. Each Director, as such, shall have one vote. Except as otherwise stated in these by-laws, a simple majority shall carry all motions.

6) The Mother Grove shall have the general management of the business and affairs of the Corporation, subject to the veto of the Archdruid, which may be over-ruled by a three-quarters vote of the other Directors.

7) The Mother Grove shall exercise all the powers that may be exercised or performed by the Corporation under the statutes, the Articles of Incorporation, and the by-laws.

8) The Scribe shall maintain records of decisions made, and items under consideration, by the Mother Grove. The Scribe shall also periodically distribute summaries of these records to the membership of A.D.F. through various media, including but not limited to A.D.F.'s printed newsletter and relevant A. D.F. electronic forums. Any member of A.D.F. may request these summaries at any time, paying for copying and mailing expenses if applicable.

9) On those occasions when the Mother Grove is meeting with a majority of the Directors physically present in one location, such meetings shall be open to attendance by any voting members who may happen to be in the vicinity, unless matters of extreme delicacy or personal privacy may be involved, or in the case of a spiritual retreat being held by the Mother Grove. When Mother Grove meetings are being held via electronic communications devices, the Archdruid may invite one or more individuals, whether voting members or not, to attend as guests.

10) Any voting member may, through the Members' Advocate, request a position on the agenda of a Mother Grove meeting, for the discussion of matters of concern to her or him. If she or he is an electronic guest or a physical visitor to a Mother Grove meeting, said member may then address the Directors on the issues involved.

11) The Directors are authorized at their discretion to appoint from their number an executive committee of two or more persons, one of whom shall be the Archdruid, who shall be vested with the powers of the Mother Grove when the same is not in session.

12) The Mother Grove is the supreme authority in the Corporation and may, if necessary, overrule the decisions, policies, and practices of all other groups within A.D.F., including guilds, councils, special interest groups, committees, and local groves. In order to facilitate creativity, communication, and spiritual growth for all members, however, said authority is to be used lightly and rarely.

13) Any Director may pass her/his proxy onto another for a particular meeting for one or more particular issues (but not a general proxy), verifying such in writing to the Scribe within three weeks following the meeting.

ARTICLE 10: INCAPACITATION

1) A two-thirds majority of the Mother Grove may request any member of A.D.F. in any position of responsibility or trust, including any Director, Officer, or Archdruid, to submit to evaluation by two or more appropriate medical or psychological specialists, who shall be chosen by the Mother Grove and paid for by the Corporation. A member of the Mother Grove shall be selected to consult with said specialists and shall make a written and verbal report of the specialists' findings and her or his own.

2) Upon receipt of this report, the Mother Grove may then declare that the person so evaluated is temporarily or permanently incapacitated. Said person shall then be immediately removed from all positions of responsibility either temporarily or permanently, depending upon the declaration.

3) Restoration of her or his previous positions, whether through election, selection, appointment, or simple resumption of duties shall be contingent upon a statement by the same or other acceptable specialists that she or he is once again fit to execute her or his responsibilities.

ARTICLE 11: THE ARCHDRUID

1) The Archdruid shall preside at all meetings of the Mother Grove and voting members; shall be a member, whether participating actively or not, of all committees organized by the Mother Grove; shall have normal executive control over the affairs of the Corporation; may perform all those other duties that would otherwise be performed by a corporate President; and shall be responsible for articulating the spiritual vision of A.D.F. He or she shall not be considered to be impeccable nor infallible on any topic.

2) The initial Archdruid of A.D.F., having been chosen by Divine Selection as such, and having been the original Incorporator of A.D.F., shall serve in perpetuity - i.e., until his death, retirement, or permanent incapacitation.

3) Upon the recall, death, retirement or permanent incapacitation of an elected Archdruid the Vice Archdruid shall become the Acting Archdruid, and shall exercise all the rights, privileges, and responsibilities of an elected Archdruid until the day after the announcement of the election

results at the next annual meeting.

4) At said annual meeting, a new Archdruid shall be elected by a two-thirds majority of the available votes held by those members participating, with no quorum required. Should no single candidate win a two-thirds approval, the candidate with the lowest total shall be disqualified, and this process shall

continue until only one candidate is left or a candidate has won two-thirds of the votes.

5) Any of the following shall be eligible to be a candidate for the office of Archdruid: (a) the Acting Archdruid; (b) one person chosen by a majority vote of the Mother Grove; (c) one person chosen by a majority of those members of the Council of Senior Druids who are not also members of the Mother Grove; and (d) any person or persons presenting a nomination petition to the Mother Grove signed by at least fifty voting members of A.D.F. There may thus be from one to three or more possible candidates. All candidates for the office of Archdruid must be individual voting members of A. D.F. in good standing, have access to E-mail, announce their willingness to take on the responsibilities of the office, and announce that Neopagan Druidism is their primary religious path.

6) The first Archdruid elected in this manner shall take office on the second High Day following that annual meeting; and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid for nine years, at which point she or he must relinquish the office to another chosen in the same manner through an election held at the annual meeting immediately preceding the end of her or his term.

7) The normal term of office for all elected Archdruids shall subsequently be nine years. No elected Archdruid may serve two terms in a row, except that if a Vice Archdruid serves temporarily as an Acting Archdruid as described elsewhere in these by-laws, she or he may be elected for the next full term.

8) An elected Archdruid may be recalled by a three-quarters vote of all voting members of A.D.F., at a special meeting or referendum called for that purpose.

9) An elected Archdruid who relinquishes his or her duties to the Vice Archdruid for more than three months at one time, or for more than a total of twenty-seven months in his or her term, shall be deemed to have offered to retire. The Mother Grove may accept or decline this offer.

10) Each Archdruid who serves at least one full term before retirement may take the title of Archdruid Emeritus. This title will permit them to attend and speak, but not vote; at all Board and committee meetings they may choose, and to publish their thoughts in any Mother Grove publication.

ARTICLE 12: THE OTHER OFFICERS

1) The Officers of this Corporation shall consist of: an Archdruid, a Vice Archdruid, a Scribe, a Pursewarden, an Administrator, a Chronicler, a Preceptor, a Members' Advocate, and other such officers and agents as may from time to time be chosen. All requirements for office that follow shall be considered guidelines, not strict requirements.

2) The Vice Archdruid shall exercise the functions of the Archdruid in her or his absence; shall replace the Archdruid

in the event of her or his recall, death, retirement, or permanent incapacitation, as described elsewhere in these by-laws; and may perform all those other duties that would otherwise be performed by a corporate Vice President. Candidates for the office of Vice Archdruid shall each be a willing member of one of the two innermost Circles then populated of an official Druidic study program, as verified by the Council of Lore. Said candidates shall also have access to E-mail.

3) The Scribe shall keep a record of all votes and minutes of the proceedings of all meetings of the Mother Grove and voting members; shall give notice as required in these by-laws of all meetings; shall send proxy statements and/or mail ballots to all voting members as described in these by-laws; shall organize all incoming correspondence for reply; and may perform all those other duties that would otherwise be performed by a corporate Secretary. Candidates for the office of Scribe shall have the ability to take minutes and word processing skills, shall have a knowledge of all basic information regarding A.D.F. history, policies, polytheology, etc.; and shall have access to a computer and E-mail with which to perform their duties.

4) The Preceptor shall function as the head of the Council of Lore; shall supervise the creation and operation of A.D.F.'s Druidic study programs; and shall be responsible for monitoring and recording the progress of individual members of A.D.F. through the Study Programs. She or he shall investigate the legal and academic requirements for creating and operating accredited institutions of higher learning, and shall use this information to help create and operate the College of Druidism. Candidates for the office of Preceptor shall be persons holding an earned Masters Degree or higher from a regionally accredited institution and having at least five years' experience in the design and/or administration of programs for adult learners leading to accredited degrees, professional certification, or recognized recertification credits for occupations requiring registration, licensure, or certification. Said candidates shall also have access to E-mail.

5) The Members' Advocate shall represent individual members of A.D.F. at large, with special attention to the needs of minority factions not otherwise represented. She or he shall function as an ombudsperson, and shall be a member (whether active or inactive) of every committee organized by the Mother Grove. The Members' Advocate shall be elected on an annual basis by the voting members, as described elsewhere in these by-laws. No person may serve as Member's Advocate more than three years in a row. In the case of the death, removal, expulsion, retirement, or permanent incapacitation of a Members' Advocate, a new Members' Advocate shall be elected to fulfill her or his term by a mail election, unless there are less than three months remaining in her/his term, with a simple majority vote of those responding being sufficient for election. Candidates for the office of Members' Advocate shall have a publishable phone number and access to E-mail.

6) The normal term of office for all officers, save the Archdruid and the Members' Advocate, shall be two years.

7) In the event of a departure of an officer from the Mother Grove, as described elsewhere in these by-laws, any two offices may be temporarily held by one person simultaneously, save that the same person cannot be both the Archdruid and Vice Archdruid and that the Members' Advocate shall not hold any other office. Such dual officership shall be only until another Director with the proper qualifications shall be available to take over the duties of the departed Officer.

8) The Administrator shall have responsibility for provision of membership services and the overall fiscal operation of the Corporation. The Administrator will chair the Administration Committee which shall be staffed by appointment (as approved by the Mother Grove) with officers such as the Pursewarden, Chronicler, Office Manager, etc. Candidates for the office of Administrator will have organizational management skills and shall have access to a computer and E-mail with which to perform their duties.

9) The Regional Directors will act as liaisons between the membership in their geographic region and the Mother Grove, they will also be responsible for coordinating regional ADF activities. These Directors will be elected by a plurality by the residents of the represented region as defined by the Mother Grove. Candidates for the office of Regional Director must have access to a computer and an E-mail account. In the event that a Regional Director resigns or is removed from office the position will remain vacant until it can be filled by election at the next regular national election.

10) All Officers described in the above sections of this article shall be Directors. Additional officerships of a lesser nature, such as Bookkeeper, Assistant Chronicler, etc., may be created by the Mother Grove at their discretion, and said lesser officers need not be Directors. Lesser officers who are not Directors need not be over 18 years of age if they will have no legal responsibilities for A.D.F. If under 18, they must have the signed and notarized permission of at least one parent or legal guardian.

11) The Pursewarden (and/or other designee as approved by the Mother Grove) shall sign all checks, drafts, contracts, and other instruments for the Corporation; shall have custody of all monies of the Corporation received or disbursed; shall deposit all monies and valuables in the name of and to the credit of A.D.F. in such banks or other financial institutions as the Mother Grove shall designate. All checks or other financial instruments involving sums greater than (US) \$5,000 shall require the signatures of both the Pursewarden and the Archdruid. The Pursewarden shall be responsible for keeping the Corporation's financial records according to generally accepted accounting principles for nonprofit corporations; will generate quarterly financial reports for the Mother Grove; and may perform all those other duties that would otherwise be performed by a corporate Treasurer. This position shall be

filled and vacated by appointment of the Administrator with approval from the Mother Grove.

12) The Office Manager shall supervise the processing of all incoming mail, shall keep all membership and subscription records, shall have general responsibility for maintaining the database thereof; shall generate reports and mailing labels for the Mother Grove and other designated agents of A.D.F.; and shall assist grove organizers and other members with specialized mailings. She or he shall maintain strict confidentiality of the membership list according to guidelines established by the Mother Grove. This position shall be filled and vacated by appointment of the Administrator with approval from the Mother Grove.

13) The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the Directors. He or she shall function as Editor in Chief of all Mother Grove publications; shall keep track of advertising (paid, exchange, and donated); and shall supervise physical production and distribution. This position shall be filled and vacated by appointment of the Administrator with approval from the Mother Grove.

ARTICLE 13: THE COUNCIL OF LORE

1) The Council of Lore shall be a standing committee headed by the Preceptor. The Council membership shall include one representative or Guild Preceptor from each Guild or Council which is responsible for the operation of a training specialty through the ADF Study Program.

2) Since the primary purpose of the Council of Lore shall be to provide educational guidance to those members of A.D.F. working their way through the Druidic study programs, members of the Council shall be expected to have and maintain demonstrable knowledge and skills relevant to their areas of responsibility. Whenever possible and applicable, the possession of advanced academic degrees is preferable to the lack thereof

ARTICLE 14: OTHER STANDING COMMITTEES

1) In addition to the Executive Committee and the Council of Lore, the Mother Grove may create and staff the following committees with such members as may be willing and appropriate: the Finance & Fund Raising Committee, the Publications Committee, the Grove Organizing Committee. "

2) Every standing committee shall be headed by a Director, usually an officer with related duties.

3) The Directors may at their discretion create other committees, both standing and ad hoc.

ARTICLE 15: LOCAL GROVES

1) The Mother Grove shall act upon all requests for the chartering of local congregations, to be known as "groves," and

shall issue appropriate regulations as needed for their proper functioning.

2) In order to prevent confusion with other organizations calling their local groups "groves," all local groves of A.D.F. shall use the naming convention of "_____ Grove, A.D.F." or "Grove of _____, A.D.F." or the bilingual equivalent, in all brochures, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.

3) All local groves of A.D.F. are entitled to the maximum amount of autonomy consistent with the survival, identity, and well being of A.D.F. as a whole.

4. Each local grove may choose any Indo-European ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Non-Indo-European ethnic focuses, pantheons, and liturgical languages are not appropriate to official A.D.F. activities, except that local aboriginal traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove.

5.

5) Every local grove is expected to provide open public or semipublic worship opportunities on a regular basis, including all eight High Days. The overwhelming majority of local grove activities are to be open and inclusionary. Smaller groups may be formed within a grove, and may engage in closed activities, provided that no such group includes more than half of the grove's members.

6) Only those persons who would qualify as voting members of AD.F., as described in Article 5, Section 1, may vote in official local grove elections, be officers of a local grove, or be counted as official grove members for chartering purposes. The Senior Druid, Scribe, and Purswarden, as well as any other local officers who will exercise any legal responsibilities for the grove, must have passed their 18th birthday.

7) The Mother Grove shall have the power to suspend or revoke the charter of a local grove for good and sufficient cause.

8) The Archdruid shall have the power to suspend the charter of a local grove for good and sufficient cause, subject to the agreement of the Mother Grove at their next Board meeting.

ARTICLE 16: RANK

1) Rank within the membership as a whole shall be a function of progress within one or more Druidic Study Programs of Circles within Circles, as shall be determined by procedures to be instituted by the Council of Lore with the approval of the Mother Grove. All such study programs shall be grounded in the attainment and maintenance of demonstrable knowledge and skills.

2) Since it is envisioned that clergy and other leaders in A.D.F. will be only a fraction of the total membership, no pressure

is to be placed on members to participate in any of the Druidic study programs.

3) Any person claiming a rank related to a Druidic study program may be politely challenged to demonstrate his or her knowledge and/or skills, either by one or more examiners from the Council of Lore, or by any member of A.D.F. being asked to extend rights or privileges to said person based on his or her claimed rank.

ARTICLE 17: DISCRIMINATION

1) Membership and rank in AD.F., attendance at public or semipublic AD.F. activities, and participation in any Druidic Study Program, shall not be denied to any person on the basis of race, ancestry, color, physical disability (except as mentioned elsewhere in this article), age, gender, or affectional orientation, but may be denied to individuals practicing creeds inimical to Neopagan Druidism.

2) Membership within the Mother Grove, the clergy, and other such positions of responsibility and trust as the Mother Grove may determine, shall be granted only to practicing Neopagans who are not simultaneously practicing a creed inimical to Neopagan Druidism.

3) As used herein, "inimical creeds" shall include varieties of conservative monotheism, atheism, demonism, racialism, or other such faiths, as shall be determined by the Mother Grove.

4) Proven communication or behavior of a virulently racist, sexist, homophobic, heterophobic, anti-Semitic, or otherwise bigoted manner, shall be grounds for expulsion from A.D.F., as described elsewhere in these by-laws. This does not include strong verbal statements about the theology, history, or psychological characteristics of other religions.

5) All organizers of public and semipublic AD.F. activities shall make strenuous efforts to facilitate the participation of differently-abled individuals. Nonetheless, all aspirants to any given rank or position must be able to meet all the relevant qualifications previously determined for said rank or position, unless the Mother Grove shall rule otherwise in a particular instance.

ARTICLE 18: SUSPENSION, EXPULSION AND RESIGNATION OF MEMBERS

1) The Mother Grove may, by a two-thirds vote, initiate an investigation into a member's conduct after either that member has confessed to or been found guilty of committing felony crimes-with-victims, as defined by civil law and current criminological opinion, or having been presented with documented evidence of disruptive or abusive conduct which works directly against the aims, activities or welfare of A.D.F. or its members. The member will be immediately sent a written notice by registered mail to their last known address informing the member of the investigation, the accusations, the

accusers, and any evidence pertaining to the investigation. The member will be given 30 days to respond in his/her defense. After considering the member's

response, if any, the Mother Grove may, by a two-thirds vote, suspend or expel the member.

2) The initial Archdruid cannot be suspended or expelled. An elected Archdruid can be suspended or expelled, but only after being recalled as described elsewhere in these by-laws.

3) "Disruptive or abusive conduct" does not include: the temperate expression of disagreement, such as public or private written or verbal criticism of A.D.F. or its leadership; vigorous debate over matters of scholarship, art, spirituality, or politics; the circulation of petitions to the Mother Grove; the organizing of other members into voting blocks; nor mere rudeness, thoughtlessness, or lack of social skills.

4) Disruptive or abusive conduct does include: the spreading of slander or libel against A.D.F. or its leadership; bigoted communication or behavior as described elsewhere in these by-laws; or active efforts to persuade members to quit or to dissuade nonmembers from joining.

5) In the case of a person who was declared temporarily or permanently incapacitated at the time of his or her resignation or removal from a position of responsibility, the Mother Grove shall require a reevaluation of his or her competency similar to the process which had declared incapacity, before he or she may seek election or appointment.

6) Members may resign from membership at any time for personal reasons, and will then be eligible to rejoin A.D.F. at a later date. Any member whose membership dues lapse for a period of three months or more shall be deemed to have resigned. If a resigned member should decide to rejoin at a later date, her or his votes shall be calculated from that later date.

7) Suspended, expelled or resigned members may not hold office or act in any way as representatives of A.D.F. Expelled or resigned members have no right to receive A.D.F. publications, and may not continue to participate in Druidic Study Programs administered by A.D.F.

8) Members who have been suspended or expelled may, at the discretion of the Mother Grove, be banned permanently or temporarily from attending A.D.F. activities, including public worship. Such bans shall be published immediately in A.D.F. publications. They may be published elsewhere in the case of very serious crimes.

ARTICLE 19: OPEN FINANCIAL RECORDS

1) All members of A.D.F. are entitled to see the accounting records. The Pursewarden shall make these available at a nominal fee for reproduction and mailing. Balance sheets and other similar summary reports shall be regularly published by A.D.F.

2) Pursewardens in local groves shall make quarterly financial reports to the Mother Grove, accounting for all income and expenses, and shall make these reports available to local grove members in a similar fashion.

ARTICLE 20: AMENDMENT AND REPLACEMENT OF BYLAWS

1) Amendments to these by-laws may be made at any annual or special meeting or referendum, as described elsewhere in these by-laws, by a two-thirds vote of the entire voting membership; or by a two thirds vote of the Directors at any regular or special meeting of the Mother Grove.

2) The initial Archdruid's lifetime term of office and immunity from recall and/or expulsion; the requirement in this article for all future sets of by-laws to contain similar language concerning replacement of by-laws; and this section of this article; may not be amended without the consent of the initial Archdruid.

3) Every twenty-seven years after the death of the initial Archdruid, at an annual meeting of the voting members, the voting members shall decide by a two-thirds vote whether to retain the current set of by-laws. Said decision shall be made after all other electoral matters have been settled.

4) Should the results be negative, a By-laws Revision Committee shall be formed. The members of said committee shall include the newly elected Members' Advocate, who shall head the committee, the newly-elected Archdruid (or if no Archdruidic election has taken place, the current Archdruid), a newly-elected Director (or a continuing one, if no Directorial election happened), three members of the Council of Lore who are not Directors, and the Senior Druids of three local groves who are not Directors. The annual meeting may not be ended without these nine being selected and approved by majority vote of the voting members participating in body

or proxy.

5) The By-laws Revision Committee shall have one year to produce a proposed new set of by-laws. Halfway through that year, an early draft shall be published in the A.D.F. newsletter for comment by the membership.

6) At least six weeks prior to the following annual meeting, the Bylaws Revision Committee shall publish and distribute to the voting members a proposed new set of by-laws. At that annual meeting, alterations to the proposal shall be debated and passed by a majority vote of those participating in body or proxy. The final set of proposed new by-laws shall then be voted upon as a whole, with a three-quarters vote of the entire voting membership necessary for passage. The quorum for this vote shall therefore be seventy-five percent of all votes available to be cast.

7) Should there not be such a quorum available in body or proxy at said annual meeting, the final set of proposed new by-laws shall be submitted by the Mother Grove, by first class or overseas airmail, to the voting membership as a referendum within three weeks after the annual meeting concludes, with a six week deadline for reply. Again, a three-quarters vote of the entire voting membership shall be necessary for passage.

8) Should the new by-laws not be passed at either the annual meeting nor a referendum as just described, the old by-laws shall continue in effect for the next twenty-six years.

9) Should the new by-laws be passed at either the annual meeting or the referendum, they will take effect upon the following Samhain, completely replacing the previous set of by-laws at that time. It shall be the duty of the existing Directors to notify all appropriate civil authorities and to arrange any required elections for new officers, etc., in keeping with the spirit as well as the letter of the new by-laws.

10) All new sets of by-laws must contain an article equivalent to this one, allowing for their complete replacement every twenty-seven years at the will of the membership.

ARTICLE 21: THE COUNCIL OF SENIOR DRUIDS

1) All Senior Druids of provisionally or fully chartered groves shall be members of a Council of Senior Druids. Protogrove organizers and former Senior Druids may participate as non-voting members.

2) The Archdruid shall be an honorary member of said Council and shall be entitled to attend its meetings, receive copies of its meeting minutes and other publications, etc. She/he shall not have a vote in said Council, however, unless she/he is simultaneously the Senior Druid of a chartered grove, or unless a tie-breaking vote is needed.

3) Said Council shall be organized and run by its members and may establish its own goals and priorities, and take action to achieve them, subject to the by-laws of A.D.F.

ARTICLE 22: NON-PROFIT NATURE OF THE CORPORATION

1) No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to, its members, direc-

tors, officers, or other private persons, except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the Preamble and Article I of these by-laws.

2) No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

3) Notwithstanding any other provisions of the Articles of Incorporation or these by-laws, this Corporation shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Corporation.

4) Upon the dissolution of this Corporation, the Mother Grove shall, after paying or making provision for the payment of all the liabilities of the Corporation, dispose of all the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for Neopagan religious, educational or charitable purposes as shall at that time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 as revised (or the corresponding provision of any future United States Internal Revenue Law), as the Mother Grove shall determine.

5) Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such Neopagan organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

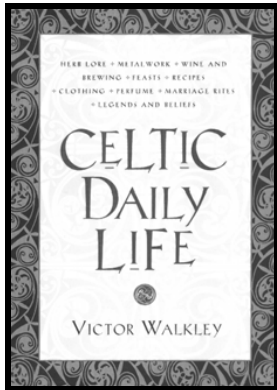
The preceding by-laws were originally adopted by the Mother Grove of A.D.F., Inc. on July 15, 1990 c.e. They have been amended and corrected since. This edition is current as of March 17, 1999 c.e. For later versions, send an SASE (2oz.) to: ADF, P.O. Box 15259, Ann Arbor, MI, USA 48106-5259 or visit our website at: <http://www.adf.org>.

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ADF's Bylaws and other governing documents are available for viewing and printing on the ADF members only section of the web site. Updates are made on a periodic basis, so always check the web site for the most current version.

<http://www.adf.org/members/org>

Book Reviews



CELTIC DAILY LIFE

BY VICTOR WALKLEY
reprinted by Quality Paperback Book Club. 1998.
originally printed by
Robinson Books.
127 pages
ISBN 0-965-063211

reviewed by Skip Ellison


This is a book that has been long overdue. The author calls upon his lifetime interests in the people of the British Isles and his experience in many fields—including mining, chemistry, metal and stone working and tanning—to vividly re-create daily life in the Celtic world. He has experimented with many of the methods talked about in the folklore and found some of the lost methods based on materials that would have been available.

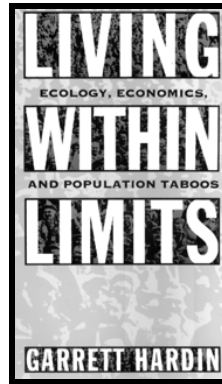
The book starts out with a history of the Celts and a small section on where our knowledge comes from. He then goes into the meat of the subject and talks about the occupations and skill of the people. His sections are short, only a page or two, but are filled with interesting information.

He then moves into a discussion of both everyday dress and “high fashion.” He gives good information on the sources of the dyes used as well as a good description of how the hides were prepared. What is missing from this section are illustrations or photos. He describes what the clothing looked like, but pictures would have made it much easier to understand.

The next section on food, drink, and herb lore is the best, in my opinion. He includes recipes for porridge, brose, stirabout, traditional Orkney pancakes and honey cake. He talks about the methods used to make wheaten beer, mead and poteen, but unfortunately, doesn’t give us the full recipes! His section on the herbs used gives an interesting recipe for a salve made from elder flowers.

He finishes the book with a discussion of the rituals and beliefs of the Celtic people. There is a short but interesting section included on handfasting with some of the folk customs still extant in the islands included. Handfastings were legal marriages in Scotland until the 1939 Marriage Act was passed prohibiting them.

Overall, this book was well put together, but I would have liked to see it at least twice as long. It’s only 127 pages, and there are enough sections that could have been expanded to fill much more. Short though it is, it’s well worth buying! 



LIVING WITHIN LIMITS: ECOLOGY, ECONOMICS, AND POPULATION TABOOS

BY GARRETT HARDIN
Oxford University Press. 1993
339 pages

reviewed by Sylvan

In the tradition of the Buddha, Garrett Hardin has tasked himself with a tremendous mission: to teach “the cause of human sorrow, and the way to become free of it.” With hard facts and a number of disturbing assertions, he challenges us to accept inevitable limits to the growth of human populations, in a book that should be required reading for all members of the Naturalists’ Guild and anyone seeking a balance between humanity and the ecosystems upon which we depend.


Hardin builds his argument using comparative philosophy, population biology, mathematics, and simple common sense. He shows how economists, despite their fundamental principle of “no free lunch,” violate this very maxim by when they forecast perpetual economic growth. They fail to account for resources and by-products associated with “production,” and treat usury as the growth of money, when it is really only the growth of debt. He also argues that “globalizing the population problem would only ensure that it would never be solved,” and exposes our efforts to escape limits via space travel and nuclear energy to be modern equivalents of the perpetual motion machine: brilliantly hopeful, but doomed to failure.

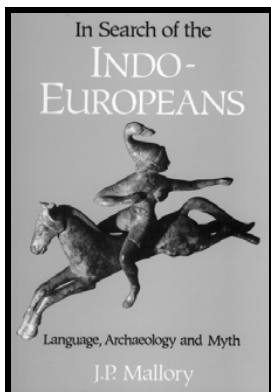
Hardin argues that the primary concept of population biology is the “Malthusian demostat,” a thermostat-like negative feedback loop in which overpopulation leads to “misery and vice” and “decreased fertility and increased mortality” until the population returns to below carrying capacity. Malthus recognized this 200 years ago, but he was never taken seriously because he lived at a time when colonialism and scientific breakthroughs were continually increasing the human carrying capacity. But we have now reached the point where no frontiers remain, and we are seeing science fail us in the form of antibiotic-resistant pathogens, polluted air and water, destruction of biodiversity, and the erosion, development, and desertification of our crop lands.

Evolutionary biology tells us that in order to pass on the full complement of her genes to the next generation, each female must have two offspring, each carrying half of

(Continued on page 22)

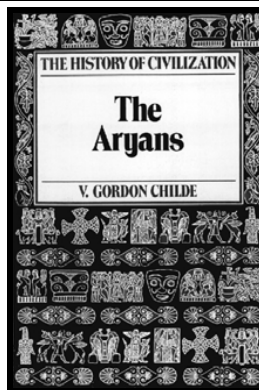
her genes, and half of her mate's. For countless millennia, two children per woman has been the necessary minimum rate of reproduction. We are now at the point where two is also the necessary maximum rate. Until worldwide fertility

stabilizes at or below 2.0 children per female, we are on a crash course with the Malthusian demostat, and if we fail to limit ourselves, nature will limit us for us. 



IN SEARCH OF THE INDO-EUROPEANS: LANGUAGE, ARCHEOLOGY, AND MYTH.

BY J.P. MALLORY
Thames and Hudson Publishers.
1996 (1989)
288 pages
ISBN 0-500-276161



THE ARYANS: A STUDY OF INDO-EUROPEAN ORIGINS.

BY V. GORDON CHILDE
Dorset Press. reprinted 1987
(1925 original?)
211 pages
ISBN 0-804-608830

A CHOICE OF HISTORIES reviewed by Cynndara Morgan


Mallory's *In Search* is ADF's recommended introduction to Indo-European studies, and for good reasons: it is relatively recent, well-structured for the layman, avoids references to arcane grammatical nomenclature, and makes full use of Eastern European source materials (important not only due to the unfashionability of this field in the West, but also to the compelling weight of evidence locating the original homeland of the Proto-Indo-Europeans in Russia). It is a good, scholarly overview of an area overburdened with politically-honed axes, clearly written, and uses all the graphic tricks of undergraduate textbooks to make its complex subject matter penetrable.

For the serious scholar, Childe's earlier work offers an interesting contrast, although the red herrings of bypassed theories may distract the more general student. His introductory material, while charmingly chauvinistic to the old-fashioned mind, may raise tempers as well as eyebrows among the younger audience. One is quickly reminded that in his day, all high school graduates were required to become at least passably fluent in Latin, as well as familiar with grammatical concepts now relegated to specialists in linguistics. Nevertheless, once past the introduction the book quickly becomes immersed in solid archeological details, which have not changed dramatically since it was written.

Like most earlier Western scholars, Childe is intimately familiar with material relating to the classical civilizations of Greece, Rome, and the Near East, and he is not hesitant to provide critical commentary in these areas. By contrast, Mallory gives the West relatively short shrift, as his "center of gravity" quickly demonstrates an Indo-European point of origin farther eastward. While his general conclusions are sound, his focus on eastern evidence ignores the importance of developments in the diaspora to

the evolution of later cultures such as the Celts, as well as the light shed by conserved characteristics at the peripheries of Indo-European spread on proto-Indo-European culture in general. Thus Mallory virtually ignores the terminal branches of the family tree; while Childe, who begins with the known Indo-European peoples and attempts to trace these cultures backward through history to their beginnings, provides a rich background of understanding pertaining to major groups which is suitable for ritual application.

Both authors are primarily linguists trying to puzzle together the pieces of archeology. This alone is a signpost for caution. Significant differences well-known to specialists are easily overlooked by the generalist reviewer. A further difficulty in dealing with archeological work of the past two centuries is the disagreement between various modes of chronology. Even when the method of dating is given, there is no simple chart allowing for quick conversion between calibrated and uncalibrated radiocarbon dates, let alone the numerous relative chronologies based on remains of material culture, throughout the time span and geographic spread of the Indo-European migrations. Adding this fundamental uncertainty to a lack of familiarity with methods and persons gives a progressive compounding of potential error which cannot be avoided, but also must not be denied.

If you have not yet read your Mallory, do so. To even begin to understand Indo-European studies requires a wide background. For those who are interested in a deeper understanding, Childe, while older, may not yet be truly outdated; at the very least he offers a scholar insight into the evolution of ideas in a field where interpretation of data has often been as critical as the physical findings themselves. 

For inquiries email the new Book Review Editor, Jennifer Kennedy <falan@planet.eon.net> or send to Flickering Shadows Protogrove (see contact info in ADF Directory).

Falling Acorns



Green Man Grove, NJ by Edwin Chapman, Scribe

Green Man Grove's Samhain Ritual was held November seventh through the eighth, the midpoint between the Equinox and the Solstice, in New Brunswick, NJ. We performed a special version of the ADF ritual: creating a liquid potion, or food ogham, adding in different ingredients at each of the invocations and stirring throughout the ritual. Then we divined omens from its effect on our own entrails. (Strangely, it turned out to be pretty good!) We also drew runes carved from apples floating in the "Punch of Potentialities." We had a nice crowd - about 30 people -- but they were 30 very talented people. The praise offerings were amazing. We also had a special altar dedicated to the Ancestors, a group divination jam, a pooja at midnight to the maternal aspects of Kali, and a vigil to dawn.

We held a short business meeting in December. Yule was held in Jersey City, in Susan's house. This turned out to be a crazy, raucous Yule, with jazz musicians, artists and rainbow folk from all over North Jersey and Manhattan. A lot of people. These folks took our ritual to a whole 'nother level, musically. We ended it by tossing a ball of yellow yarn around the room, unraveling it and tangling everyone up. We got to meet Jody and Jennifer Kennedy, and their very cool son, Falan, who are ADF Druids from Alberta, Canada. Jody had flown into Newark that night, got off the plane

and drove directly to the ritual! He invoked the Goddesses and Gods for us, and Jennifer, a natural storyteller, told the story of Phaeton to a rapt audience. It was very special to have little Falan there at Yule. We wish them much luck and happiness with their Grove in Alberta!

We visited a local Wiccan coven in January for a special ritual to Wassail their apple tree and bless their house. We had a second Wassail in Morristown, with White Horse Grove, to bless their apple tree.

Imbolc was held in New Brunswick. We blessed Ed & Norma's new house with reeds, rushes, and a ritual.

In February, Norma and Ed represented ADF and Green Man Grove on a Pagan Panel Discussion run by the Rutgers University Pagan Students Association. Bard Dafydd of Red Oak Grove joined us on the panel, and we Druids had to work hard not to overwhelm the Norse and Wiccan representatives.

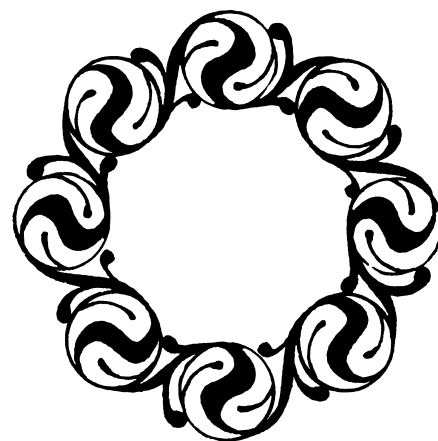
At Spring Equinox, we traveled up to Nature Friends Farm, in Bloomingdale, New Jersey and ran an ADF ritual in their fire circle at the top of a lovely hill, a light rain falling gently. A Rainbow Tribe work council was in progress there, and we attracted a number of Rainbow folks.

We were at the Rutgers University Pagan Spring Thing in April, where Norma and Pattie dyed people with Henna, and our 'Obby 'Oss and Horned Man got to dance around the Rutgers Maypole.

We were up before the day-o on Beltaine morn and traveled to Princeton to see Morris Dancers "wake up the earth" at dawn. Then we drove to Morristown for Beltaine with White Horse Grove (an independent grove), where we held a well-attended ritual, with maypole, flower-weave, and laby-

rinth walk. Our Horned Man and 'Obby 'Oss also got to go to a Wiccan Beltaine the next week.

In June, we headed to the Free Spirit Festival, where we camped until Saturday morning. Then we drove home and got into New York just in time for Bryan and Susan's formal Jewish/Pagan wedding at the National Arts Club. Sunday we were back at Nature Friends Farm for our Summer Solstice ritual



and Bryan and Susan's Druid Hand fasting. We had close to a hundred people, including Druids, Witches, assorted Pagans, rainbow tribe, artists, family, friends, and photographers and reporters.

We have workshops coming up on "Druidry 101" and "How to Get the Most out of a Ritual," and our Lughnasadh celebration will probably be up in Albany, New York with Peggy Kaan and John Baumann.

Little Acorn Grove, VA by Sylvan, Senior Druid

Editor's Note: This report was submitted for the Imbolc issue. Even though it is a bit dated, I think that its content warrants printing.

Unseasonably warm weather has parked itself over Virginia, and several members of Little Acorn Grove took advan-

tage of the opportunity to get out into the sunshine and put in some time helping a good cause.

Friends of the Rappahannock (FOR), a Fredericksburg-based advocacy group dedicated to the protection of the local river, sponsored a riverbank restoration project -- and several Grove members lent a hand.

Six hundred feet of the Rappahannock shoreline had been badly eroded by cattle grazing up to the edge of the river. This affected downstream water quality and caused problems for the landowner, who didn't enjoy seeing several inches of his farm disappear downstream each season. With the help of some foundation grants, and technical advice from the Army Corps of Engineers, FOR undertook the stabilization and revegetation of the site.

After constructing a fence to keep the cattle away from the riverbank, FOR graded the streambank and placed boulder riprap at the water's edge to protect the bank from the current. These measures stabilized the bank in the short term. The project we participated in will help ensure that the site revegetates quickly, creating wildlife habitat and a root system to stabilize the bank even in times of flood.

The technique we used involved cutting branches of black willow (*Salix nigra*) at a nearby wetland, and tying the branches into bundles called "fascines." These fascines were then laid, ends overlapping, in shallow trenches running parallel to the river. They were anchored in place with stakes and covered with soil, leaving the top portion exposed. The black willow branches will put out roots and shoots in the spring, anchoring the soil and providing cover and habitat.

Projects such as this one are going on all around the country — frequently they are only limited by the number of

people who can come out and lend a hand.

In other Little Acorn news, we had a great Samhain ritual at a campground just a few miles downstream from the site of the restoration project, and will attempt our first Norse ritual for Yule.


Sun Raven Protogrove, WI

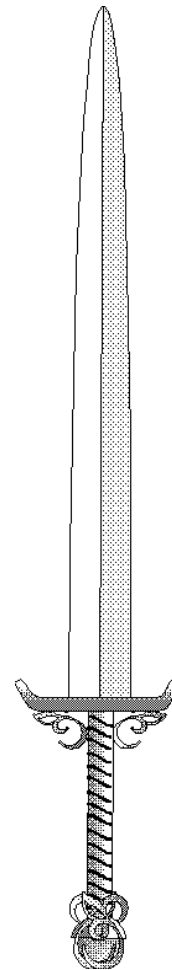
Beket, Grove Scribe

Oimeic to Beltaine, 1999

Our Spring Equinox ritual was held March 21, 1999, at our site on Governor's Island. There were ten people present, four of which are protogrove members, and three are ADF members. Before the ritual, several people cleaned up trash from the ritual site and the surrounding area. It was ritually discarded as part of the ritual, and carted away afterwards to be properly disposed of. The omens taken during the ritual were Ash, Elder, and Vine turned face down.

After the ritual we met at Culver's for lunch and our business meeting. Fox was not at ConVocation this year, so Beket was unable to ask him about the status of our charter application. Suil Bhran had learned that the Senior Druid's Questionnaire got lost in the shuffle while he was moving, so he sent it in. Jay stated he would check to see what state requirements we would need to meet as a local congregation of a church incorporated in another state. Beket provided various Wisconsin tax information as it applies to non-profit organizations. Suil Bhran handed out copies of the proposed by-laws he has drafted for input from the protogrove members. We scheduled our Beltaine ritual for May 8th at Governor's Island. We tentatively scheduled Midsummer for June 12 or 13, to account for Suil Bhran's attendance at the Pagan Spirit Gathering over the Solstice.

The Beltaine ritual was held May 4th at our usual ritual site on Governor's Island. There were twelve people present, three of whom are protogrove members. Of the protogrove members, two present were ADF members. The omen taken during the ritual was Elder, Hazel, and Broom. 



News from the Mother Grove

As of August 9, 1999

MOTION: Adding Guild Approval of Preceptor Specialty Submissions

Motion by Anthony Thompson that the Study Program Policy be amended to add the following:

“Specialty requirements shall be proposed to the Council of Lore by the Guild Preceptor. Specifically, four separate parts must be submitted by the Guild Preceptor to the Council of Lore for approval before the aggregate specialty requirements may be submitted to the Mother Grove. The four parts are 1) the skills and knowledge set which a student completing 3rd circle in that specialization must possess, 2) a detailed layout of courses for the first three circles in the specialization, 3) a set of suggested resources for students to use in completing each course in the first three circles, and 4) clearly-defined exit standards for each course. Each of the four portions should be submitted in the order specified. The Guild Preceptor must gain approval of the contents of each submission by a 2/3 vote of a 50% quorum of the Guild membership.”

RESULTS: Motion Carried: 10 Approved, 2 Absent (Paul Maurice & Paradox).

MOTION: Two Year Term Lengths

Motion by Anthony Thompson that ADF By Laws article 12:9, which reads:

“The normal term of office for all officers, save the Archdruid and the Members’ Advocate, shall be three years.”

be revised to read:

“The normal term of office for all officers, save the Archdruid and the Members’ Advocate, shall be two years.”

RESULTS: Motion Carried: 9 Approved, 1 Opposed (Paradox), 1 Abstain (Farrell McGovern) & 1 Absent (Paul Maurice)

MOTION: Scribe Summaries of MG Activity

Motion by Anthony Thompson that ADF By-laws article 9:8 which reads:

“Minutes of every meeting of the Mother Grove shall be taken by the Scribe. Abbreviated versions shall be edited by him or her to eliminate meandering and/or possible violations of members’ privacy, and published in the regular A.D.F. newsletter. Any member of A.D.F. may see the unabbreviated versions of the minutes by consulting the archives or by paying for any copying and mailing expenses.”

be revised to read:

“The Scribe shall maintain records of decisions made, and items under consideration, by the Mother Grove. The Scribe shall also periodically distribute summaries of these records to the membership of A. D.F. through various media, including but not limited to A.D.F.’s printed newsletter and relevant A.D.F. electronic forums. Any member of A.D.F. may request these summaries at any time, paying for copying and mailing expenses if applicable.”

RESULTS: Motion Carried: 10 Approved, 2 Absent (Ian Corrigan & Paul Maurice)

MOTION: Appointment of Bardd Dafydd (David GoWell) as Chair of the GOC

Motion by Anthony Thompson that Bardd Dafydd be appointed to the position of Chair of the Grove Organizing Committee to fill the seat vacated by the resignation of Skip Ellison.

RESULTS: Motion Carried: 7 Approved, 1 Abstain (Bardd Dafydd) and 4 Absent (Farrell McGovern, Black Tiger, Paul Maurice, & Richard MacKelley)

MOTION: Redefining Pursewarden

Motion by Fox that article 12:4 of the ADF bylaws, which reads:

“The Pursewarden (and/or other designee as approved by the Mother Grove) shall sign all checks, drafts, contracts, and other instruments for the Corporation; shall have custody of all monies of the Corporation received or disbursed; shall deposit all monies and valuables in the name of and to the credit of A.D.F. in such banks or other financial institutions as the Mother Grove shall designate. All checks or other financial instruments involving sums greater than (US) \$5,000 shall require the signatures of both the Pursewarden and the Archdruid. The Pursewarden shall be responsible for keeping the Corporation’s financial records according to generally accepted accounting principles for nonprofit corporations; will generate quarterly financial reports for the Mother Grove; and may perform all those other duties that would otherwise be performed by a corporate Treasurer. Candidates for the office of Pursewarden shall have bookkeeping and/or accounting skills and access to E-mail.”

be revised to read:

“The Pursewarden (and/or other designee as approved by the Mother Grove) shall sign all checks, drafts, contracts, and other instruments for the Corporation; shall

have custody of all monies of the Corporation received or disbursed; shall deposit all monies and valuables in the name of and to the credit of A.D.F. in such banks or other financial institutions as the Mother Grove shall designate. All checks or other financial instruments involving sums greater than (US) \$5,000 shall require the signatures of both the Pursewarden and the Archdruid. The Pursewarden shall be responsible for keeping the Corporation’s financial records according to generally accepted accounting principles for nonprofit corporations; will generate quarterly financial reports for the Mother Grove; and may perform all those other duties that would otherwise be performed by a corporate Treasurer. This position shall be filled and vacated by appointment of the Administrator with approval from the Mother Grove.”

and moved to after article 12:11.

RESULTS: Motion Carried: 9 Approved, 2 Opposed (Black Tiger & Janet Kniaz) and 1 Absent (Farrell McGovern)

MOTION: Adding Regional Directors

Motion by Fox that the following paragraph be added to article 12 of the ADF bylaws before article 12:11:

“The Regional Directors will act as liaisons between the membership in their geographic region and the Mother Grove, they will also be responsible for coordinating regional ADF activities. These Directors will be elected by a plurality by the residents of the represented region as defined by the Mother Grove. Candidates for the office of Regional Director must have access to a computer and an E-mail account. In the event that a Regional Director resigns or is removed from office the position will remain vacant until it can be filled by election at the next regular national election.”

RESULTS: Motion Carried: 9 Approved, 1 Opposed (Paul Maurice), 1 Abstain (Richard MacKelley) and 1 Absent (Farrell McGovern)

MOTION: Revised Nomination Process

Motion by Fox that article 8:3 of the ADF bylaws, which reads:

“Nominations to the Board may be made by the standing Board, as well as by any group of twenty or more voting members or any group of voting members having a total of fifty or more votes, who shall sign a petition nominating a qualified candidate, and submit said petition at least sixty

days before the elections are to be held.”
be revised to read:

“Nomination of candidates for open Director positions may be made by any member except for the positions of Regional Director, Guild Director and Chief of the Council of Senior Druids, as defined elsewhere in these bylaws.”

RESULTS: Motion Carried: 9 Approved, 2 Opposed (Paul Maurice & Paradox) and 1 Absent (Farrell McGovern)

MOTION: Removing Triennial Elections
Motion by Fox that article 8:1 of the ADF bylaws which reads:

“At the annual meeting held in 1993 c.e., all Officers, except the Archdruid, shall stand for re-election. At that and every third following annual meeting, the voting members shall vote to fill all expiring Officerships in the Mother Grove and may choose to add Non-Officer Directors to the Board as well.”

be revised to read:

“At each annual meeting elections will be held for all open Director positions.”

and article 8:10, which reads:

“At the end of every triennial election, after all Officers and Non-Officer Directors (if any) have been elected, and before the annual meeting is finally adjourned, the Archdruid-elect or continuing Archdruid may select one or more voting members as Non-Officer Directors to join those Officers elected in the Mother Grove.”

be revised to read:

“At the end of every election, after all Officers and Non-Officer Directors (if any) have been elected, and before the annual meeting is finally adjourned, the Archdruid-elect or continuing Archdruid may select one or more voting members as Non-Officer Directors to join those Officers elected in the Mother Grove.”

RESULTS: Motion Carried: 9 Approved, 1 Opposed (Paul Maurice) and 2 Absent (Farrell McGovern & Richard MacKelley)

MOTION: Defining the Mother Grove
Motion by Fox that article 9:1 of the ADF bylaws, which reads:

“The Board of Directors of the Corporation shall be known as the “Mother Grove” of A.D.F.”

be revised to read:

“The Board of Directors of the Corporation shall be known as the “Mother Grove” of A.D.F. The members of this board shall include: the Archdruid, the

Vice Archdruid, the Preceptor, the Administrator, the Members’ Advocate, the Scribe, the Chief of the Council of Senior Druids, the Guild Director, Regional Directors and Non-Officer Directors.”

RESULTS: Motion Failed: 3 Approved, 8 opposed (Fox, Anthony Thompson, Black Tiger, Dimitra Barnard (Pandora), Janet Kniaz, Paul Maurice, Bardd Dafydd, & Paradox), 1 Absent (Farrell McGovern)

MOTION: Removing Registrar

Motion by Fox that article 5:3 of the ADF bylaws which reads:

“A gap of more than three months from the expiration of membership to renewal shall constitute a discontinuity of membership and cause the loss of all accumulated votes and related privileges. Any discontinued member may petition the Mother Grove for a reinstatement of their initial membership date and thus the recovery of accumulated votes and privileges, upon payment of dues in arrears. If the membership gap be three years or less in length, the Registrar shall grant such petitions under most circumstances. If the gap be longer than three years, or if the former member claims an inability to pay said arrears, or for any unusual conditions concerning the petitioner, the Registrar shall present the petition at the next Mother Grove meeting. The Mother Grove may then decide whether or not to reinstate the lapsed member’s initial membership date.”

be revised to read as follows:

“A gap of more than three months from the expiration of membership to renewal shall constitute a discontinuity of membership and cause the loss of all accumulated votes and related privileges. Any discontinued member may petition the Mother Grove for a reinstatement of their initial membership date and thus the recovery of accumulated votes and privileges, upon payment of dues in arrears. If the membership gap be three years or less in length, the membership shall be reinstated. If the gap be longer than three years, or if the former member claims an inability to pay said arrears, or for any unusual conditions concerning the petitioner, the Administrator shall decide whether or not to reinstate the lapsed member’s initial membership date.”

and article 8:5, which reads:

“After verification of membership status of all candidates and nomination signatories by the Registrar, the names of the candidates shall be published, along with brief

statements by the candidates (if provided), in the ADF newsletter.”

be modified to read:

“After verification of membership status of all candidates and nomination signatories by the administrator, the names of the candidates shall be published, along with brief statements by the candidates (if provided), in the ADF newsletter.”

and article 12:1, which reads:

“The Officers of this Corporation shall consist of: an Archdruid, a Vice Archdruid, a Scribe, a Purswarden, a Registrar, a Chronicler, a Preceptor, a Members’ Advocate, and other such officers and agents as may from time to time be chosen. All requirements for office that follow shall be considered guidelines, not strict requirements.”

be revised to read:

“The Officers of this Corporation shall consist of: an Archdruid, a Vice Archdruid, a Scribe, a Purswarden, an Administrator, a Chronicler, a Preceptor, a Members’ Advocate, and other such officers and agents as may from time to time be chosen. All requirements for office that follow shall be considered guidelines, not strict requirements.”

and article 12:5, which reads:

“The Registrar shall keep all membership and subscription records, shall have general responsibility for maintaining the database thereof; shall generate reports and mailing labels for the Mother Grove and other designated agents of A.D.F.; and shall assist grove organizers and other members with specialized mailings. She or he shall maintain strict confidentiality of the membership list according to guidelines established by the Mother Grove. Candidates for the office of Registrar shall have database management skills, and shall have access to a computer and E-mail with which to perform their duties.”

be revised to read:

“The Office Manager shall supervise the processing of all incoming mail, shall keep all membership and subscription records, shall have general responsibility for maintaining the database thereof; shall generate reports and mailing labels for the Mother Grove and other designated agents of A.D.F.; and shall assist grove organizers and other members with specialized mailings. She or he shall maintain strict confidentiality of the membership list according to guidelines established by the Mother Grove. This position shall be filled and vacated by appointment of the Administrator with ap-

proval from the Mother Grove.” and moved to after article 12:11.

RESULTS: Motion Carried: 9 Approved, 1 Opposed (Black Tiger) and 2 Absent (Farrell McGovern & Paradox)

MOTION: Redefining Chronicler

Motion by Fox that article 12:6 of the ADF bylaws, which reads:

“The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the Directors. He or she shall function as Editor in Chief of all Mother Grove publications; shall keep track of advertising (paid, exchange, and donated); and shall supervise physical production and distribution. Candidates for the office of Chronicler shall have editing and desktop publishing skills, and shall have access to a computer and E-mail with which to perform their duties.”

be revised to read:

“The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the Directors. He or she shall function as Editor in Chief of all Mother Grove publications; shall keep track of advertising (paid, exchange, and donated); and shall supervise physical production and distribution. This position shall be filled and vacated by appointment of the Administrator with approval from the Mother Grove.” and moved to after article 12:11.

RESULTS: Motion Carried: 10 Approved, 1 Opposed (Black Tiger) and 1 Absent (Farrell McGovern)

MOTION: Adding Administrator

Motion by Fox that the following paragraph be added to article 12 of the ADF bylaws before article 12:11:

“The Administrator shall have responsibility for provision of membership services and the overall fiscal operation of the Corporation. The Administrator will chair the Administration Committee which shall be staffed by appointment (as approved by the Mother Grove) with officers such as the Pursewarden, Chronicler, Office Manager, etc. Candidates for the office of Administrator will have organizational management skills and shall have access to a computer and E-mail with which to perform their duties.”

RESULTS: Motion Carried: 10 Approved, 1 Opposed (Black Tiger) and 1 Absent (Farrell McGovern)

MOTION: Annual Meeting Timing

Motion by Anthony Thompson that article 6:1 of the ADF bylaws, which reads:

“1) The time and location of the annual meeting of the voting members of A.D.F. shall be determined by the membership prior to the close of the previous annual meeting. Nominations for events to host the annual meeting shall be collected by the same method as officer candidate nominations. The nominated events shall be evaluated for suitability and willingness to host the meeting by the Scribe. Candidate events must be held between May 30 and September 1, be sponsored by ADF member subgroups and have been held for at least one year unless no qualifying events exist. All nominations that meet these criteria shall be placed on the annual election ballot for a vote by the general membership. The outcome of that election shall be determined by a plurality vote. Write-in votes shall not be permitted for annual meeting locations.”

be revised to read:

“1) The time and location of the annual meeting of the voting members of A.D.F. shall be determined by the membership prior to the close of the previous annual meeting. Nominations for events to host the annual meeting shall be collected by the same method as officer candidate nominations. The nominated events shall be evaluated for suitability and willingness to host the meeting by the Scribe. Candidate events must be held between May 1 and September 1, be sponsored by ADF member subgroups and have been held for at least one year unless no qualifying events exist. All nominations that meet these criteria shall be placed on the annual election ballot for a vote by the general membership. The outcome of that election shall be determined by a plurality vote. Write-in votes shall not be permitted for annual meeting locations.”

RESULTS: Motion Failed: 6 Approved, 1 Opposed (Black Tiger), & 5 Absent (Fox, Ian Corrigan, Farrell McGovern, Janet Kniaz, & Richard MacKelley)

MOTION: Annual Meeting Timing #2

Motion by Anthony Thompson that article 6:1 of the ADF bylaws, which reads:

“1) The time and location of the annual meeting of the voting members of A.D.F. shall be determined by the membership prior to the close of the previous annual meeting. Nominations for events to host

the annual meeting shall be collected by the same method as officer candidate nominations. The nominated events shall be evaluated for suitability and willingness to host the meeting by the Scribe. Candidate events must be held between May 30 and September 1, be sponsored by ADF member subgroups and have been held for at least one year unless no qualifying events exist. All nominations that meet these criteria shall be placed on the annual election ballot for a vote by the general membership. The outcome of that election shall be determined by a plurality vote. Write-in votes shall not be permitted for annual meeting locations.”

be revised to read:

“1) The time and location of the annual meeting of the voting members of A.D.F. shall be determined by the membership prior to the close of the previous annual meeting. Nominations for events to host the annual meeting shall be collected by the same method as officer candidate nominations. The nominated events shall be evaluated for suitability and willingness to host the meeting by the Scribe. Candidate events must be held between May 1 and September 1, be sponsored by ADF member subgroups and have been held for at least one year unless no qualifying events exist. All nominations that meet these criteria shall be placed on the annual election ballot for a vote by the general membership. The outcome of that election shall be determined by a plurality vote. Write-in votes shall not be permitted for annual meeting locations.”

RESULTS: Motion Carried: 8 Approved, 1 Opposed (Black Tiger), and 3 Absent (Fox, Janet Kniaz & Richard MacKelley).

MOTION: Regional Representation Plan
Motion by Fox that the following be adopted as policy of the Mother Grove:

The geographic regions for the purpose of the elections of Regional Directors and Regional Representatives shall be defined as follows:

Central Region: Everything that flows into the Gulf of Mexico from the Mississippi River (excluding the Ohio drainage) to the Rio Grande.

Far Northern Region: All lands north of the Great Lakes, Central and Pacific watersheds.

Great Lakes Region: Everything that drains into the St. Lawrence.

Northeastern Region: Everything that drains into the Atlantic south of the St.

Lawrence watershed down to and including the James River watershed.

Ohio River Region: Everything that drains into the Ohio River.

Pacific Region: Everything that drains into the Pacific from the Fraser River watershed to the Rio Grande and Yaqui watersheds.

Southeastern Region: Everything that drains into the Atlantic from just south of the James River Watershed to just east of the Mississippi watershed.

When a region reaches a membership density greater than one ADF member per 1/2 million residents, that region's Representative shall be automatically placed on the Mother Grove with the title of Regional Director.

Henceforth all mailing labels sent to the membership will contain a three letter code indicating the region in which they live.

RESULTS: Motion Carried: 7 Approved, 3 Opposed (Farrell McGovern, Paul Maurice & Paradox (Paradox)) and 2 Absent (Janet Kniaz & Richard MacKelley).

MOTION: Study Program Primary Culture Requirement

Motion by Anthony Thompson that the following be added to the Study Program Policy:

"Upon entering the ADF Study Program, a student must choose a primary Indo-European cultural focus. While some students may choose to work with more than one culture, every student must have a primary culture as a focus for her/his studies. A student's primary culture may be changed prior to completing First Circle, but any later changes must be approved by the ADF Preceptor."

RESULTS: Motion Carried: 9 Approved, 2 Absent (Farrell McGovern & Black Tiger)

MOTION: Defining the Mother Grove
Motion by Bardd Dafydd (David GoWell) that the following articles of the ADF Bylaws be revised as proposed by Fox on Feb 14, 1999:

...article 9:1, which reads:

"The Board of Directors of the Corporation shall be known as the "Mother Grove" of A.D.F."

be revised to read:

"The Board of Directors of the Corporation shall be known as the "Mother Grove" of A.D.F. Following the 1999 Annual Membership Meeting, the members

of this board shall include the following Officers: the Archdruid, the Vice Archdruid, the Preceptor, the Administrator, the Members' Advocate, the Scribe, the Chief of the Council of Senior Druids, the Guild Master, Regional Directors (if applicable) and Non-Officer Directors (if applicable)."

...that article 9:13 which reads:

"The maximum number of Directors shall be twelve. The minimum shall be eight." be removed.

...that the following paragraph be added Article 8:

"The number of Non-Officer Directors which may be elected or appointed to the Mother Grove shall not increase the total membership of the board beyond twelve members. Once elected or appointed, Non-Officer Directors may complete their term of office regardless of the total number of officers on the board."

RESULTS: Motion Carried: 8 Approved, 1 Opposed (Black Tiger) and 2 Absent (Fox & Richard MacKelley).

MOTION: Appointing Matt Ducar as Administrator

Motion by Dimitra Barnard (Pandora) that Matt Ducar be appointed to the position of Administrator to fill the seat recently created by vote of the MG.

RESULTS: Motion Failed: 2 Approved, 1 Opposed (Black Tiger) and 8 Absent (Ian Corrigan, Farrell McGovern, Anthony Thompson, Dimitra Barnard (Pandora), Paul Maurice, Richard MacKelley, Bardd Dafydd & Paradox (Paradox).

MOTION: Development of SP Specialty Requirements

Motion by Anthony Thompson that the portion of the Study Program Policy which reads

"Specialty requirements shall be proposed to the Council of Lore by the Guild Preceptor. Specifically, four separate parts must be submitted by the Guild Preceptor to the Council of Lore for approval before the aggregate specialty requirements may be submitted to the Mother Grove. The four parts are 1) the skills and knowledge set which a student completing 3rd circle in that specialization must possess, 2) a detailed layout of courses for the first three circles in the specialization, 3) a set of suggested resources for students to use in completing each course in the first three circles, and 4) clearly defined exit standards for each course. Each of the four

portions should be submitted in the order specified. The Guild Preceptor must gain approval of the contents of each submission by a 2/3 vote of a 50% quorum of the Guild membership."

be changed to

"Specialty requirements shall be proposed to the Council of Lore by the Guild Preceptor. Specifically, four separate parts must be submitted by the Guild Preceptor to the Council of Lore for approval before the aggregate specialty requirements may be submitted to the Mother Grove. The four parts are 1) the skills and knowledge set which a student completing 3rd circle in that specialization must possess, 2) a detailed layout of courses for the first three circles in the specialization, 3) a set of suggested resources for students to use in completing each course in the first three circles, and 4) clearly defined exit standards for each course. Each of the four portions should be submitted in the order specified."

RESULTS: Motion Carried: 10 Approved and 1 Opposed (Black Tiger)

MOTION: Leadership Retreat Invitees

Motion by Bardd Dafydd that we invite the following people, (and, in the case of current MG Directors only: their significant others), to the Leadership Retreat, to be held May 7-9 at Camp Ockanickon, Medford, NJ.

Current Mother Grove (position running for in this election)

1. Fox (Sitting AD)
2. Ian (Preceptor)
3. Skip (VAD)
4. Paradox (not running)
5. Pandora (not running)
6. Black Tiger (not running)
7. Bardd Dafydd (Chief CoSD)
8. Paul Maurice (NE Reg Rep)
9. Anthony Thompson (Admin)
10. Farrell (not running)
11. Richard MacKelley (not running)
12. Matt Ducar (MA) [current Administrator]

Other Candidates for Mother Grove positions

1. Chris Sherbak (VAD)
2. Jan Curran (Scribe)
3. Anfa Faolchu (MA)
4. Maria Valayil (MA)
5. Jennifer Hunt (Preceptor)
6. Kathryn Cutright (Preceptor)
7. Cynndara Morgan (Admin)
8. Chuck Mc Eachern (Admin)
9. Rob Barber-Delach (NOD)

10. Epona (NOD)
11. Rob Barton (NOD)
12. Emerald Dragn (NOD)
13. Grinning Wolf (NOD)
14. Pete Gold (NE Reg Rep)
15. Jody Kennedy (Far North Reg Rep)
16. Jason Crowder (Pacific Reg Rep)
17. Sue Parker (GL Reg Rep)
18. Mark Gabriel (GL Reg Rep)
19. Londubh (SE Reg Rep)
20. Amergin Aryson (OR Reg Rep)
21. Kieran Rhysling <NC> (Central Reg Rep)
22. Barbara Wright <NC> (Central Reg Rep)
23. Gwynne Green (Guild Master)

Other Guild Chiefs and Preceptors

1. Karen Dougherty
2. Jimmy Smith
3. Jay Tibbles
4. Marae Price
5. Buck Shomo
6. Rob Henderson

RESULTS: Motion Carried: 8 Approved & 3 Absent (Farrell McGovern, Black Tiger & Richard MacKelley).

MOTION: Appointing Matt Ducar as Administrator, 2nd try.

Motion by Skip Ellison that Matt Ducar be appointed to the position of Administrator to fill the seat recently created by vote of the MG.

RESULTS: Motion Carried: 9 Approved, 1 Opposed (Black Tiger) and 1 Absent (Paul Maurice).

MOTION: Temporary Clergy Credentials for C. Grant

Motion by Fox that the MG approve the issuance of ADF Lay Clergy Credentials to Camille Grant. These credentials will be valid for a period of one year and will be primarily for the purpose of enabling her to minister to inmates on death row in Texas.

RESULTS: Motion Carried: 11 Approved..

MOTION: ADF-Leadership Policy

Motion by Anthony Thompson that the following policy on ADF-Leadership list membership be added to the Policies & Procedures Manual:

Subscription to the ADF-Leadership list consists of members of the following groups:

- * The Mother Grove
- * The Administration Committee
- * The Council of Senior Druids

* Guild Officers

* Regional Representatives

Additionally, the Archdruid may invite one or more individuals to be subscribed as guests.

RESULTS: Motion Carried: 6 Approved, 1 Opposed (Black Tiger) and 4 Absent (Fox, Ian Corrigan, Farrell McGovern, & Richard MacKelley).

MOTION: Prevention of Archdruid Dual Officers

Motion by Anthony Thompson that article 11:7 of the ADF Bylaws which reads:

“The normal term of office for all elected Archdruids shall subsequently be nine years. No elected Archdruid may serve two terms in a row, except that if a Vice Archdruid serves temporarily as an Acting Archdruid as described elsewhere in these by-laws, she or he may be elected for the next full term.”

be revised to read:

“The normal term of office for all elected Archdruids shall subsequently be nine years. No elected Archdruid may serve two consecutive terms, except that if a Vice Archdruid serves temporarily as an Acting Archdruid as described elsewhere in these by-laws, she or he may be elected for the next full term. Upon taking office, the Archdruid also accepts leadership of the Council of Priests, but save for that position may not hold other positions of leadership in ADF or its sub-groups for the duration of her/his term.”

RESULTS: Motion Failed: 7 Approved, 2 Opposed (Fox and Black Tiger) and 2 Absent (Ian Corrigan and Bardd Dafydd).

MOTION: ADF Policy for Event Organizers

Motion by Dimitra Barnard that the following statement be added to the Policy Manual. “ADF subsidiaries shall not enter into legal or financial agreements with other parties without a written contract. A copy of the contract shall be sent to the ADF office.”

RESULTS: Motion Carried: 9 Approved and 2 Opposed (Black Tiger and Richard MacKelley).

MOTION: ADF’s Policy Statement on Laws

Motion by Dimitra Barnard that the following statement be added to the Policy Manual. “The judgement and enforcement of National and Regional laws are not the

province of ADF, with the exception as outlined in our by-laws, Article 18, section 1.”

RESULTS: Motion Carried: 10 Approved, 1 Absent (Richard MacKelley).

MOTION: ADF Event Policy Statement Motion by Dimitra Barnard that the following statement be added to the Policy Manual. “Organizers of ADF events are not required to advertise the event as a fund raiser and all monies revved from the event may be used by the organizers as they see fit, in accordance with ADF by-laws.”

RESULTS: Motion Carried: 10 Approved and 1 Opposed (Black Tiger).

MOTION: Moderator for all ADF lists

Motion by Anthony Thompson that all ADF electronic communication forums shall be moderated. Moderators shall be appointed by the Administrator and will be responsible for enforcing the following policy. This policy shall apply to all participants of the forums.

Each moderator shall monitor the contributions to the forums and respond to policy violations by issuing public warnings to the offender. Said warnings must cite the offending communication and the specific conduct rules in violation.

If three such warnings occur within a three month period, the participant will be suspended from all ADF electronic communication forums for one month. If three suspensions occur within a twelve month period, the individual shall be suspended for one year.

Unacceptable behavior shall include, but not be limited to: insults, threats, name-calling, harsh sarcasm, personal accusations, or defamation of character. Additionally, excessive disruptive behavior as judged by the forum moderators, may warrant immediate suspension from the ADF electronic communication forums.

All moderator decisions may be appealed to the Administrator and Mother Grove in turn.

RESULTS: Motion Carried: 9 Approved and 2 Absent (Black Tiger and Paradox).



Administrator's Report

by Anthony Thompson,
ADF Administrator

Over the past year, I've made an effort to ask our members what is important to them, what they feel ADF should be doing. Invariably, the same three answers have been given in one form or another:

1. Publishing Oak Leaves regularly
2. Improving the central Office, especially in processing new memberships
3. Getting the Study Program running

When I was Interim Preceptor for several months at the beginning of this year, I concentrated fully on the latter, and with the hard-working members of the Council of Lore (your Guild Preceptors and Chiefs) made some significant progress on setting up the Study Program. As described in my Outgoing Preceptors Report in Oak Leaves 9 (also available at <http://www.adf.org/training/outgoing-preceptor-report.html>), we have defined courses and resources for the General and First Functional Requirements, and at the time of this writing the Council of Lore is working on the final phase, exit standards. Since our new Preceptor Ian Corrigan is now in charge of the Study Program development, as Administrator I made Oak Leaves and the ADF Office my first priorities when I took office.

WHAT HAS BEEN DONE

As everyone can see by the recent and excellent issues of Oak Leaves 9 and 10, we have gotten Oak Leaves back on track with regular publication. To this we owe a great deal of thanks to Aimee Delach and Rob Barber-Delach (Sylvan and Seabhac Fionn) for their hard work in assembling and coordinating a very capable publishing team. With the publication of Oak Leaves 9, Aimee proved her ability to publish great work under the pressure of a deadline, and in August the Mother Grove approved my appointment of her as the new ADF Chronicler.

In addition to appointing a new Chronicler who has a proven ability to publish, it's important to note also that we have changed the processes involved in publishing. Specifically, Seabhac Fionn has worked diligently with the publishing team to produce an "Oak Leaves Procedures Manual" which documents exactly what is done, when, and by whom to produce an issue of Oak Leaves. It includes descriptions of the publishing staff's roles, the editing process, and how to present the publication to our printers. Documentation such as this puts everyone on the same page, reducing confusion and ensuring consistency between issues, and this will reduce the risks of missing publication deadlines a great deal.

Other factors which have improved our publication process include the use of an online mailing list (ADF-Publications) for our publishing team to communicate, and the creation of a central archive on the Internet for all files relating to any publication. Along with the Oak Leaves Procedure Manual, this archive effectively allows our team members to work in truly distributed fashion by storing single master copies of submitted articles, standard graphic elements, etc. It means that no one has to chase down anyone else for copies of e-mail messages or files, since the messages are stored in the archives of ADF-Publications and the files are stored in the central archive on adf.org. For more information about Oak Leaves, or to offer your assistance on the publishing team, Sylvan may be contacted at ADF-Chronicler@ADF.ORG.

The ADF Office is possibly the most visible part of the organization, since new members submit their membership forms and payment to the Office, and await their membership packets in return, and also since members who change addresses request that the Office update our membership data-

base with their new contact information. Since the Office is so visible and so important to the administrative functioning of our organization, I made it a point to find out how things are done in it, at this year's Well-spring. Rob Henderson, our extremely hard-working and dedicated Office Manager, described the different tasks that are done in the Office, and I discovered that over 60% of the time in the Office was being spent on data entry, particularly of new member-



ship forms. As a result, I spent several weeks redesigning our online membership form to reduce this burden on our Office staff members. By making our online form have fill-in fields, and adding a new feature to our membership database, I eliminated the chore of interpreting hand-written membership information by allowing the Office staff to copy the information from an e-mail message and enter it into the database with a single click.

Taking some lessons learned in get-

ting Oak Leaves back on track, I have also set up a central file archive for the Office on adf.org, and documented the standard processes (such as sending out renewal letters) in an Office Procedures Manual. The former allows volunteers who aren't in the main office to handle address updates and other information changes by storing the membership database centrally, while the latter lets anyone see at a glance how things are done in the Office, and provides a single place to record improvements to its processes. Combined with an electronic mailing list which allows geographically-separated volunteers to assist with Office e-mail, we have begun to utilize information technology to vastly reduce the work required in the Office and improve its ability to serve our members. Rob Henderson, his mother Jan, and our Regalia manager, Lisa Kamp, are all deserving of our deepest thanks for their hard volunteer work in keeping the Office running. Additionally, the assistance of our former Administrator, Matt Ducar, has been invaluable and he also greatly deserves our appreciation.

WHAT WILL BE DONE

Since the most visible aspects of the organization — Oak Leaves and the Office—have been stabilized, in the next quarter I intend to turn my attention to a less visible, but highly important area: our finances. Specifically, we are still operating without a budget or procedures for creating one. That problem is first on my agenda, and should be already be solved by the time you read this. In brief, I will work with the Mother Grove to determine our organizational priorities for the coming year, then I will analyze past years to determine approximate costs for the different priorities, I will create a budget, and I will revise it with the Mother Grove until the Mother Grove votes to approve it.

Another important financial issue is


appointing a Pursewarden. In particular, I will be working with the Mother Grove to define the Pursewarden's role in relation to the Office Manager and Administrator, and once that role is updated in the By-laws, I will put out a call for volunteers. A related issue, which impacts on the role of the Pursewarden, is that of financial procedures and controls. I intend to document our financial procedures and the roles of any involved parties, as has been done for Oak Leaves and the ADF Office. Furthermore, I will work with the Mother Grove to determine if there are areas where we need greater financial controls to ensure that our finances are secured against any unexpected intentional or unintentional losses.

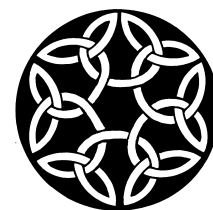
For members who have been involved in ADF for a few years, the last paragraph may raise a question about the former elected Pursewarden, Gwydion apMorrygan, who committed theft against ADF and his grove for approximately \$20,000 total. As Fox had written several years ago when the incident occurred, we successfully obtained a court judgment against Gwydion but decided to defer prosecution in order to give him a chance to repay some of the stolen funds, as immediate prosecution would have resulted in no repayment of funds. While we did receive several payments from Gwydion, after a short while they ceased to arrive, and he became impossible to contact. Therefore, the decision has fallen to me concerning our next actions. I have decided to continue the effort to extract repayment from Gwydion, since prosecution would not help ADF in any way financially. Specifically, we will be working with a collection agency, which will take a percentage of any funds collected, but which will contribute its expertise in location and collection. I will keep the membership apprised of this situation, since it is important to many of you. I must also

thank Matt Ducar for taking charge of working with the collection agency, a task he began in his term as Administrator and has gracefully continued into my own term. Thanks, Matt!

After we get our core financial processes secured and documented, including the appointment of a Pursewarden, I intend to return attention to the fundamental administrative processing of the organization, which occurs in our main Office. The highest priority in this area will be the establishment of our ability to take credit cards online for new memberships, renewals, and Regalia orders. This step will reduce manual work which currently takes up a great deal of our Office and Regalia staff's time, and putting online processing into place will free our staff to concentrate on more productive means of serving the membership. The revised membership form which has already been put in place, as described above, will in fact adapt readily to online credit card processing, and I am eager to implement this since it will have such a great impact on our operations.

I look forward to updating the membership again in three months, and wish you all a happy holiday season. Brightest blessings and warm wishes for Samhain and Yule.

P.S. If you're looking for gift ideas, please take a look at ADF Regalia online at <http://www.adf.org/regalia> ... Thanks! 



Groves

NEW PROTOGROVES

Raven's Cry Protogrove (Caoineadh an Fhe/ich)

*GO: Ravenbard
Burbank, CA
Areas: Greater Los Angeles, CA
Email: RavensCryADF@aol.com
Web: www.adf.org/groves/ravens-cry
Culture: Celtic

Raven Hawk Protogrove

GO: Robert MacLuan
PO Box 217
Pasadena, MD 21123
Areas: MD
E-Mail: macluan@earthlink.net
Web: www.adf.org/groves/raven-hawk
Culture: Celtic

CENTRAL REGION

Golden Aspen Protogrove

GO: Kieran Rhysling
P.O. Box 260354
Lakewood, CO 80226
Areas: CO
E-Mail: krhysling@yahoo.com
Culture(s): Celtic, Norse

River of Fire Protogrove

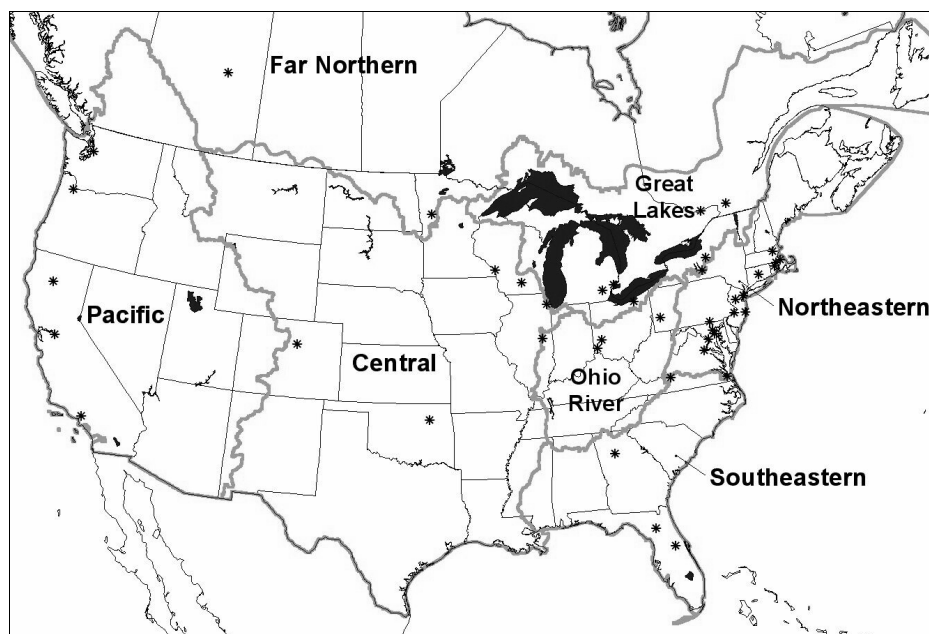
Region: Central
GO: Hekatatia
PO Box 3443
La Crosse WI 54602-3443
Email: pythoness9@hotmail.com
Phone: (608) 784-9487

Sun Raven Protogrove

GO: Suil Bhran
P.O. Box 8212
Madison, WI 53708
Areas: WI, MN
E-Mail: suibhne@centuryinter.net
Web: www.adf.org/groves/sun-raven

White Rose Grove

*SD: Estelle Newton
539 South Richmond
Tulsa, OK 74112
Areas: OK
Phone: (918) 836-0907
E-Mail: candlemajik@juno.com



ADF's new system of Regional Representation includes seven regions related by common watersheds rather than artificial political boundaries. Each star on the map represents an ADF Grove or Protogrove.

Wild Onion Grove

SD: Chris Sherbak
P.O. Box 87651
Chicago, IL 60680
Areas: IL, IN, MI, WI
Phone: (773) 489-5766
E-Mail: sherbak@ibm.net
Web: www.adf.org/groves/wild-onion

FAR NORTHERN REGION

Flickering Shadows Protogrove

GO: Jennifer Kennedy
Box 65
Ardrossan, Alberta T8E 2A1, Canada
Areas: Alberta
Phone: (780) 922-2499
E-Mail: falan@planet.eon.net

Song of the Hounds Protogrove

GO: Cirulious
P.O. Box 1444
Detroit Lakes, MN 56502-1444
Areas: MN, ND
E-Mail: rdragon@dj.com
Web: www.adf.org/groves/song-of-the-hounds
Publication: Acorns
Culture(s): Celtic

GREAT LAKES REGION

Clairière du Renard Argenté - Silver Fox Grove

SD: Paradox
2624 Jeanne d'Arc
Montreal, Quebec H1W 3V9, Canada
Areas: Quebec
Phone: (514) 259-8916
E-Mail: one@cedep.com
Web: www.adf.org/groves/silver-fox
Culture(s): Celtic, Norse

Crescent Dragon Protogrove

Urbana IL Area
GO: Hawke
c/o ADF P.O. Box 15259
Ann Arbor, MI 48106
Areas: MI
E-Mail: windstrm@asylum.sf.ca.us

Red Maple Protogrove

GO: Michael Demers
200 Earl Grey Drive, Box 110
Kanata, Ontario K2T 1B6, Canada
Areas: Ontario
Phone: (613) 282-5238
E-Mail: drahkan@nitmaster.com
Culture(s): Norse, Celtic

**Shining Lakes Grove -
Garrán Lochanna Gealla**

SD: Fox
P.O. Box 15585
Ann Arbor, MI 48106-5585
Areas: MI
Phone: (734) 487-4931
E-Mail: robh@cyberspace.org
Web: www.adf.org/groves/shining-lakes
Publication: Ripples, \$5/yr

Stone Creed Grove

SD: Liafal
P.O. Box 18727
Cleveland Hts., OH 44118
Areas: OH
E-Mail: sueparker@ncweb.com
Web: www.stonecreed.org
Publication: Stone Facts
Culture(s): Celtic, Norse, Hellenic, Baltic

Three Songs Protogrove

Region: Great Lakes
PO Box 267
Spencerport, NY 14559
GO: Wolf
Email: threesongs@crosswinds.net
Web: http://www.crosswinds.net/~threesongs
Culture(s): Celtic, Norse

Willow Marsh Protogrove

GO: Mark Gabriel
P.O. Box 447
St. Clair Shores, MI 48080-0447
Areas: MI
Phone: (313) 881-4578
E-Mail: willowmars@aol.com
Web: www.adf.org/groves/willow-marsh
Culture(s): Poly

NORTHEASTERN REGION

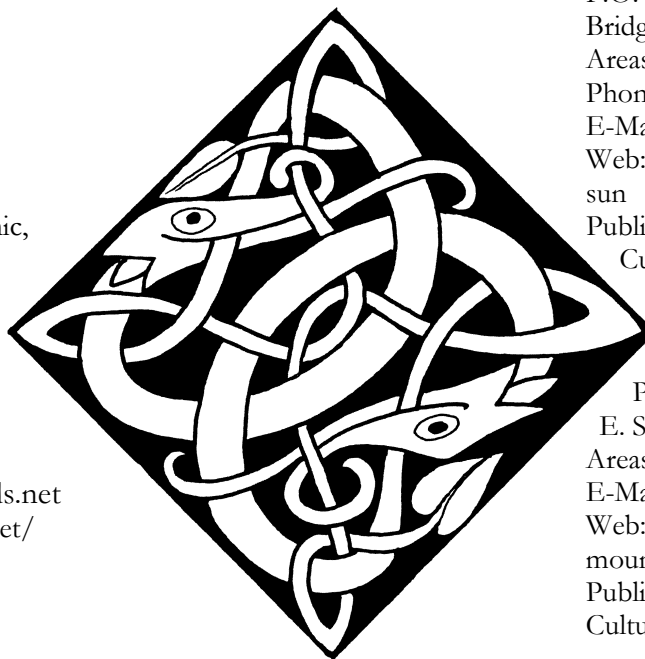
CedarLight Grove

SD: Deridre Abbott
P.O. Box 21723
Baltimore, MD 21222
Areas: MD
Phone: (410) 319-8981
E-Mail: mydruid@aol.com

Web: www.adf.org/groves/cedar-light
Publication: A Walk with the Old Ones

Green Man Grove

SD: Bryan Perrin
P.O. Box 3495
Jersey City, NJ 07303
Areas: NJ
Phone: (732) 249-6680
E-Mail: eternalansw@earthlink.net
Publication: MetroDruid Nuz



Healing Stories Grove

SD: Bill Elston
P.O. Box 4344
Ithaca, NY 14852-4344
Areas: NY
Phone: (607) 256-3643
E-Mail: gealtinne1@aol.com
Web: www.adf.org/groves/healing-stories

Hearthfire Grove

SD: Jan Curran
P.O. Box 1138
Billerica, MA 01821
Areas: MA, NH
Phone: (978) 439-5515
E-Mail: ivydruid@mediaone.net
Web: www.adf.org/groves/hearth-fire
Culture(s): Celtic, Norse

**Little Acorn Grove -
Garrán Mesen Bach**

SD: Sylvan
11978 Cardamom Drive
Woodbridge, VA 22192-1451
Areas: VA
E-Mail: sylvan-adf@usa.net
Web: www.adf.org/groves/little-acorn
Publication: Little Acorn News
Culture(s): Celtic

Grove of the Midnight Sun

SD: Emerald Dragyn
P.O. Box 6503
Bridgewater, NJ 08807
Areas: NJ, PA, NY
Phone: (908) 658-9322
E-Mail: dragyn@earthlink.net
Web: www.adf.org/groves/midnight-sun
Publication: The Midnight Sun
Culture(s): Norse, Celtic

Muin Mound Grove

SD: Skip Ellison
P.O. Box 592
E. Syracuse, NY 13057
Areas: NY
E-Mail: treloreadf@aol.com
Web: www.adf.org/groves/muin-mound
Publication: Muin Light
Culture(s): Celtic

Mugwort Grove

SD: Nathair bheag
P.O. Box 835
Greenbelt, MD 20768-0835
Areas: MD, DC, VA
E-Mail: jrunya1@alumni.umbc.edu
Web: www.adf.org/groves/mugwort
Publication: What's Brewing
Culture(s): Celtic, Norse, Hellenic

Red Oak Grove

SD: Bardd Dafydd
9 Cooks Mill Ct.
Mt Laurel, NJ 08054
Areas: NJ, PA, DE
Phone: (856) 439-1610
E-Mail: dafydd@bardd.com
Web: www.adf.org/groves/red-oak
Culture(s): Welsh, Celtic

Rocky Meadows Grove

SD: deLyn Alumbaugh
579 Windy Hill Rd.
New Freedom, PA 17349
Areas: PA, MD
Phone: (717) 235-3760
E-Mail: delyn@nfdc.net
Web: www.adf.org/groves/rocky-meadows
Culture(s): Celtic

Grove of the Sacred Crows - Garrán ná bPréachain Naomh

SD: Gwynne Green
P.O. Box 388
East Bridgewater, MA 02333
Areas: MA
Phone: (508) 378-2870
E-Mail: ardbard@aol.com
Web: www.adf.org/groves/sacred-crows
Publication: 'The Cacklin' Crow
Culture(s): Irish, Scottish

Seven Rivers Grove

SD: Pete Gold
P.O. Box 9171
Chesapeake, VA 23321-9171
Areas: VA
Phone: (757) 480-9016
E-Mail: petegold@bandia.org
Culture(s): Celtic, Greek

Grove of Tyr's Hand

SD: Grinning Wolf
P.O. Box 1123
Forked River, NJ 08731-6123
Areas: NJ
E-Mail: tgale@erols.com
Web: www.adf.org/groves/tyrs-hand
Culture(s): Norse, Celtic, Slavic

White Birch Protogrove

GO: Josef Lane
35 Park Place 1st Floor
Middletown, CT 06457
Areas: CT
Phone: (860) 346-3195
E-Mail: myst@portone.com
Culture(s): Celtic

White Willow Protogrove

GO: Turtle Woman

25 Martin St # 8
Attleboro, MA 02703
Areas: MA, RI
Phone: (508) 226-3675
E-Mail: turtle@ici.net

World Tree Grove

SD: Paul Maurice
P.O. Box 10036
Cranston, RI 02910
Areas: RI, MA
Phone: (401) 785-9605
E-Mail: pmaurice@adf.org
Culture(s): Norse



PACIFIC REGION

Cascade Dragonsong Protogrove

GO: Epona
3701 167th Pl. NE # L1037
Redmond, WA 98052
Areas: WA
Phone: (425) 885-5232
E-Mail: cascadedragon@mailcity.com
Web: www.adf.org/groves/cascade-dragonsong
Culture(s): Celtic, Greek

Druid Heart Spirited Protogrove - Draoi Croi Croga Garran

GO: Rhiannon Fugatt
21713 Elk Trail West
Redding, CA 96003
Areas: CA

Phone: (530) 275-4002
E-Mail: treeloko@aol.com
Web: www.adf.org/groves/druid-heart-spirited
Culture(s): Welsh, Irish

Red Hawk Grove

GO: Stormseer
Region: Pacific
POB 115
1140 S. Country Club Dr. Ste. 108
Mesa AZ 85210
Phone: (480) 345-3393
Email: redhawkadf@mindspring.com
Web: www.mindspring.com/~awen/
Culture(s): Irish

Triskele Ros:

The Rose Triskele Protogrove

GO: Faolan
4130 SW 117th Ave. #305
Beaverton, OR 97005
Region: Pacific
Phone: (503) 469-9653
Email: steelwlf@teleport.com

SOUTHEASTERN REGION

Burning Skies Protogrove

GO: Jen Llyne Burton
P.O. Box 5723
Winter Park, FL 32793-5723
Areas: FL
Phone: (407) 671-1409
E-Mail: adforlando@geocities.com
Mailing list: adf-florida@adf.org
Web: www.adf.org/groves/burning-skies

DogWood Protogrove

GO: Robert Holbrook
P.O. Box 584
Moneta, VA 24123
Areas: VA
Phone: (540) 586-6253
E-Mail: gwyndewin@aol.com
Web: www.adf.org/groves/dogwood
Culture(s): Celtic

FireLit MisTrees Protogrove

GO: Hazel Firewind
P.O. Box 15344
Gainesville, FL 32604
Areas: FL

Phone: (352) 489-0512
E-Mail: mlmilton@yahoo.com

Peachtree Protogrove

GO: Taliesin Llyr
P.O. Box 1146
Clarkston, GA 30021-1146
Areas: GA
Phone: (404) 508-4745
E-Mail: taliesin@druid.org
Web: www.peachtree.druid.org
Culture(s): Celtic, Native

OHIO RIVER REGION

The 6th Night Grove

SD: Amergin Aryson
P.O. Box 1521
Dayton, OH 45401
Areas: OH
Phone: (937) 228-7866
E-Mail: amergin9@aol.com
Web: www.adf.org/groves/6th-night
Publication: An Rotha - The Wheel
Culture(s): Celtic

Sassafras Grove

SD: Earrach
P.O. Box 100091
Pittsburgh, PA 15233
Areas: PA
E-Mail: earrach@sgi.net

Triskele River Grove - Garrán Abhainn Triskele

SD: Antonyus Kaleal
526 Symmes Road
Fairfield, OH 45014
Areas: OH, KY, IN
Phone: (513) 737-7048
E-Mail: kitavari@aol.com
Web: www.adf.org/groves/triskele-
river
Publication: Portal of the Well
Culture(s): Celtic

Guilds

Artisans Guild

Chief: Karen Dougherty
Preceptor: Jimmy Smith (Curucahm)
E-Mail: adf1arts@aol.com
Mailing list: adf-artisans@adf.org
Web: www.adf.org/members/guilds/
artisans

Bardic Guild

Chief: Gwynne Green
Preceptor: Gwynne Green
E-Mail: ardbard@aol.com (Preceptor)
Mailing list: adf-bards@adf.org
Web: www.adf.org/members/guilds/
bards

Healers Guild

Chief: Jan Curran
Preceptor: Jay Tibbles
E-Mail: ivydruoid@mediaone.net
(Chief)
Mailing list: adf-healers@adf.org
Web: www.adf.org/members/guilds/
healers

Liturgists Guild

Chief: Paul Maurice
Preceptor: Cynndara Morgan
E-Mail: cmorgan@hsc.vcu.edu
(Preceptor)
Mailing list: adf-liturgists@adf.org
Web: www.adf.org/members/guilds/
liturgists

Magicians Guild

Chief: Skip Ellison
Co-Preceptor 1: Ian Corrigan
Co-Preceptor 2: Liafal
E-Mail: treloreadf@aol.com (Chief)
Mailing list: adf-magicians@adf.org
Web: www.adf.org/members/guilds/
magicians

Naturalists Guild

Chief: Matt Ducar
Preceptor: Marae Price
E-Mail: sylvan-adf@usa.net
Mailing list: adf-naturalists@adf.org
Web: www.adf.org/members/guilds/
naturalists

Scholars Guild

Guild Organizer: Chris Sherbak
E-Mail: sherbak@ibm.net (Guild Or-
ganizer)
Mailing list: adf-scholars@adf.org
Web: www.adf.org/members/guilds/
scholars

Seers Guild

Chief: Bardd Dafydd
Preceptor: Paradox
E-Mail: dafydd@bardd.com (Chief)
Mailing list: adf-seers@adf.org
Web: www.adf.org/members/guilds/
seers

Warriors Guild

Preceptor: Robert Barton
E-Mail: robtbarton@aol.com
(Preceptor)
Mailing list: adf-warriors@adf.org
Web: www.adf.org/members/guilds/
warriors

SIGs

Special Interest Groups

Alternative Gender & Sexuality SIG

Coordinator: Callista
E-Mail: evenstar@frognet.net

Anthro-Archaeology SIG

Coordinator: Londubh
E-Mail: londubh@bellsouth.net

Children's Education SIG

Coordinator: Pete Gold
E-Mail: petegold@bandia.org
Mailing list: adf-parents@adf.org

Fire and Ice Kindred

Coordinator: Paul Maurice
E-Mail: pmaurice@adf.org
Mailing list: adf-norse@adf.org

Solitaires

Coordinator: Chris Sherbak
E-Mail: sherbak@ibm.net
Mailing list: adf-solitaires@adf.org

Leaders

TechnoDruids

Coordinator: Londubh
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The Mother Grove

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* **Call for** *
* **Submissions** *
* *for Oak Leaves* *
* *Yule Issue* *

We are looking for articles, stories, essays, poems, artwork, etc. for a Special Issue of Oak Leaves for Yule '99.

Deadline: October 7th, 1999
Send your submissions to:
Oak-Leaves@adf.org

Ár nDraíocht Féin: A Druid Fellowship, Inc.

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Membership and Subscription Form

One form per person, please.

Legal Name: _____ P S C
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City: _____ State/Province: _____ Zip/Post Code: _____
Country: _____ Phone: _____ Birth Date: ____/____/____ (mm/dd/yy)
Email Address: _____ P S C

In which ADF Grove do you intend to participate, if any? _____

Beside your name, address, phone, and email address, please indicate whether the information is: Publishable (P), meaning it can be printed in ADF publications and we can give it out freely to people who wish to contact you; Sharable (S), meaning we can give it out to ADF members who request it; or Confidential (C), meaning that only the Mother Grove and ADF office staff will have access to it.

The information on this form represents a:

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If this is a new membership, where did you hear about us? _____

ADF Membership Rates

Regular Membership (includes Oak Leaves)	_____ years @ \$30/year = \$ _____
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Membership Donation = \$ _____

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Checks or money orders should be made payable to "ADF" in US Dollars only. Sorry, no credit cards.

I am 18 years of age or older: Yes No (Check one)

Waiver

If you are under the age of 18, you must have a parent or guardian sign here to indicate her/his permission for you to be a member of ADF, and that signature must be notarized.

To whom it may concern: _____ has my permission to become a

(Enter child's name here)

member of ADF, and I am fully aware of the Neopagan nature of this organization.



Parent or Guardian's Signature

Parent or Guardian's printed name

Please allow 4 to 6 weeks for membership processing.

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