

OAK LEAVES

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Oak Leaves

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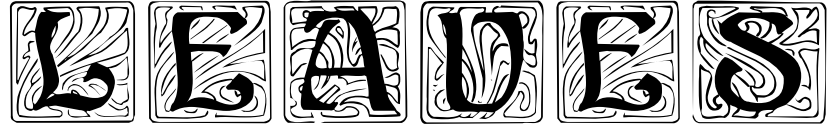


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Birth Magik

by Phoenix (Alex Cauthen-Zach)



Changes change us, Goddess change us is a chant I am fond of. It reminds me of the shifting nature of things. While it is true that we are always subtly changing, there are occasionally times in our life that are so lightning crackled, such souped-up dynamic mojo, so plugged into the cosmic go-juice that we can't help but sit up and take notice. Giving birth is like that. Recently, I found myself blessed with two babies in two years. I hadn't thought much about birth or child care before personally entering the baby zone, but I became a quick study!

Although the moment of birth itself is unpredictable, there are many ways to prepare for birth. Today, women can consider a couple of popular birthing techniques to get ready. One, the Lamaze method, uses controlled breathing patterns as a distraction. Another, the Bradley method, mainly focuses on relaxation. Both methods also use visualization to ease pain and speed the birth along. However, we crafty Pagans know that we needn't stop there in preparing for our blessed event! Fertility, love, birth, death — these milestones have long been the home of magick in people's lives. When uncertainty rocks our foundation, there was always a granny with an herb or two, a mumbled incantation, or a mojo to help.

Like any good ritual, a birth can be planned for and directed by the hopes and dreams of those experiencing it. Birth isn't simple, and one set of instructions will not work for all mothers. However, my birthing journey was a vast learning experience for me, and I hope that in sharing some of it, I might give some ideas to the many mothers following me to help them along their respective paths of childbirth.

Pregnancy - The Long Haul

You're sick, you're tired, you're moody, and your feet hurt. No matter where you are in a pregnancy, something annoying is bound to be going on with your body. Birth may seem like some distant mirage on the horizon, but a mom-to-be can begin the process of preparing as soon as she knows she is expecting.

One good thing to do is to set up a birth altar in your bedroom or other quiet place in or

around your home. I set up a small altar on a dresser facing east for new beginnings. A candle, a spiral goddess necklace, some stones, and objects that held some significance for me graced the space. Each day, either when I rose or before going to bed, I lit the candle and spent some time in meditation, prayer, or song with the Goddesses I felt would best help my birth. Other good pregnancy rituals might be special full moon rites or body painting magick to mark the entrance into the different trimesters. Charles Arnold, author of "Ritual Body Art," has some wonderful ideas on painting the body to bless and help the various stages of pregnancy. Of course you can easily come up with your own images--spirals across the belly, full moons over breasts that will need to produce milk, or runes or symbols that represent protection or health to you. Water-based paints, theatrical makeup, or anything that washes off afterward can be used to make a spell that works for you. As any expecting mom knows, there is NO END to the things you can worry about regarding your child-to-be's health, or the upcoming birth. Any magick that soothes your soul and keeps your strength up is good magick!

A Good Site

In the not-so-distant past, birth was considered a medical problem. Women were separated from their partners and families, shaved, strapped, drugged, and shuffled off to harsh, cold operating rooms to await their child's arrival. Thank the Gods those days have passed! Nowadays, women can choose between a variety of options for their birth, including home birth using midwives, separate birthing centers, as well as LDRP (labor, delivery, recovery, post-partum) rooms in hospitals that mimic a homey bedroom. Figuring out what your insurance will cover and what will best support your birth is also a good step for good birthing magick. A supportive environment is key for relaxing when your time is due.

On the Move

Most books on birth will break the birthing event up into several distinct stages: early labor, active labor, transition, delivery, afterbirth. In preparing your birthing magick, it might help you to keep these phases in mind. Some women, especially first-time moms, will experience a long early labor and may spend a good portion of that at home before moving on to their birthing site. Wherever you have your birth-to-be planned, it is good to keep your birthing magick simple and portable!

The last days of pregnancy are a good time to start creating talismans that can be easily moved and will help you on your big day. I took a piece of cloth that had been blessed at an earlier Imbolc ritual and used it to make a charged herb bag. As I sewed the cloth into a bag, I chanted and prayed for a good birth with each stitch. I stuffed it with herbs that I thought would help me, and as a final spell, I knotted good wishes into a piece of ribbon I got at my baby shower and sewed that onto the top of the bag. Using your imagination, you can create any number of jewelry pieces, mojo bags, or charged items that will help you feel safe on your birth journey. Conch shells that look like yonis, stones with natural holes, or personal good luck tokens all make excellent birth talismans. When you pack your labor bag to take to your birthing site, include your magick items, or have them where you can quickly grab them on your rush out the door (Honey, it's time!).

Early Labor

If you are blessed with a short labor time, you might be hustling out the door ASAP. Check with your obstetrician or midwife as to what signs to watch for. Usually things like water breaking, steady contractions less than five minutes apart for an hour, or previous births will warrant a quick trip in. Otherwise, you're going to be doing some of the work at home, and having a familiar environment can be a plus.

With your altar already in place, you can light your candles and incense, put on music that you've selected, and call up your Guardians. You can cast a circle and call quarters, call in nature spirits, ancestors, deities, an earth mother/sky father, or a particular deity with whom you have a relationship — whatever works for you. Keep in mind that it is best not to use too many props. Think of your sacred space as a bubble that surrounds you and can be taken anywhere you go. At this point, have a menu of things that you can be doing, such as taking showers, chanting, pacing, sitting in a favorite chair, and finding comfortable positions. You and your partner should have a list of activities that can help your labor along.

Whether you choose to follow a particular labor-coping method or make up your own, be conscious of your magick space. Call on your Deities for help. Make a shower a sacred blessing; put on your charged jewelry. You are walking the sacred spiral to mother-

(Continued on page 4)



hood, becoming the Mother Goddess incarnate, and she holds you close at this time.

At some point if you are not having a home birth, you will be moving to your birthing site. Grab your stuff, making sure your few portable magick touchstones are with you and take your show on the road. (Blessing your car ahead of time for this trip might not be a bad idea either!)

Active Labor

Whether you've moved to a new space or stayed in the same one, the journey takes a definite turn when active labor sets in. Moderate pains become stronger and the real work of getting the cervix open and the baby out

begins — the road grows steep! Does birth hurt, moms-to-be want to know? Of course it hurts, but a bag of tricks and a prepared spirit will make it easier to cross the desert to the promised land.

If you've moved to a new site, you may want to re-affirm your sacred space. Medical personnel will bustle in and out, but for long stretches it will just be you, your labor coach, and as much of the spirit world as you can cajole into helping you out. If you're in a clear-head space, you can quickly recast a circle, or recall in your Guardians, or ask your partner to do it if that helps. Set up your touchstones. For my second birth, I had a conch shell on the table next to my bed, my spiral Goddess necklace around my neck, a ball shaped like the world in one hand, and my herb bag in the other. Along with my husband, they were my anchors.

Coping With Pain

There is nothing wrong with accepting pain medication during birth if that is what works for you. No one should dismiss the good of our modern era for some displaced sense of honor. A good birth results in a baby — period. Still, even those hoping to take the narcotic express will have to wait until the birth has progressed far enough along that the medication will not interfere. Visualization, a tool touted by most labor techniques, IS a good magick tool as well. Everything from calling in our Deities to imagining oneself in a special quiet place or picturing the contractions as “ocean waves” that one rides is helpful.

When my contractions stepped up in intensity, I imagined concentric rings of guardians around me. For lighter contractions, I could see a circle of nature spirits spanning the room. As they got stronger, I visualized a second ring of ancestors protecting me—all the mothers, and grandmothers, and greats back to the dawn of time—a circle of birthing women like a chain of strength around me. When the contractions got down to the earth-shaking variety, I pictured a circle of seven Mother-Goddesses I had picked as guides standing all around me, their right hands all outstretched like spokes of a wheel meeting at the top of my head.

“F*ck my breathing” Kirstie Alley growls in “Look Who’s Talking” during her on-screen birth. Some may find that breathing techniques take them through their

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labor, but I wasn't one of them. I found them MUCH more helpful for walking up and down stairs in late pregnancy. Be that as it may, what I did find helpful was toning a single "ohm" with my husband when things got rough. We sat facing one another, put our foreheads together, and toned through each contraction. My midwife told me that everyone in the hallway was quite taken with our harmonies. Sharing my breath with another person really helped.

Transition

Transition is the shortest phase of labor and the hardest. It is the time when the cervix thins completely ("effaces") and pulls all the way open ("dilates") to 10 centimeters to allow the baby's head to enter the birth canal. If you feel like throwing up, start shaking, and start questioning whatever possessed you to do this godawful thing in the first place, you are in transition. At some point, all the planning and left-brain thinking in the world won't help a birth along. At some point, a woman must give in to the process, let go into the moment of her body's workings, and trust that her Guardians will see her through. Like the loas that ride the bodies of Voodoo practitioners, our bodies are the gateway through which life comes. Surrendering control is often part of the process.

Birth

The actual birth may take a few minutes or up to an hour as the mother is finally able to actually DO something rather than be done to, and to push that baby out. Supportive staff members, a caring labor coach, and the comfort of your sacred space will help the culmination of it all along. As anyone who has ever witnessed a birth can say, birth is a sacred event all its own and requires no other trappings to be miraculous, stunning, and humbling.

Afterbirth

Barring any complications, the baby should be able to be placed on the mother's stomach upon arrival. Your partner can cut the umbilical cord if you desire, and you should all be given some time together to bond before the baby gets rushed off to the nursery to be examined and processed. I found that it was really nice to have a special song that we had sung to the baby in-utero during my pregnancy to welcome our new wee one to the world. I could swear my daughter was intently listening to us and thinking, "Wow, that sounds REALLY familiar, though strangely ampli-

fied!"

For those about to give birth, or to those contemplating birth, I leave these final words: Birthing a child also births a mother, a father, a family. In the mirror of a small new face, you will see yourself, your partner, your mother, your hopes, your fears, your death, and your life. To those about to parent, I salute you! May all your Gods be with you. 🌿

The folk of Ár nDraíocht Féin joyously welcome into the world:

Shannon Riley Gabriel, born 10/25/99

Liam Oisín Kennedy, born 11/1/99

Hunter Alan Zlotnick, born 12/18/99

Cheyenne Aishling Watts, born 3/28/00

Tara Amanda Zach, born 4/5/00

Skye Rhiannon Deaver, born 5/15/00

Mackenzie Dawn Ramsey, born 5/18/00

Tai Matrix Holbrook, born 6/15/00

Rhiannon Catherine Ellison, born 7/15/00

Kieran David Delach, born 8/11/00

Hudson Finn Perrin, born 8/27/00

Wyatt Marley Baumann, born 9/10/00

Piper Alanah Higginsbotham, born 9/27/00

Crystal Rose Clayton, born 10/1/00



Magic in Culture

by Robert Barton

Being so far temporally removed from the society and world of the ancient Celts, we often find ourselves drifting toward simplifications of cultural details and practices. One such “simplification” is the tendency to discuss questions of spirituality and magic within the context of first function to the near or complete exclusion of the other primary societal functions from these subject areas. This is, to a great extent, due a natural habit of thought in which we compartmentalize information and subjects. Add to this “natural habit of thought,” the current academic model of triple functionality within I.E. cultural groups, and it becomes easy to understand how this simplification occurs.

Another problem occurs when we engage in excessive comparative research in which we lose our perspective on the target culture and our view begins to degenerate into a less defined morass of common traits as seen over a large spectrum of related cultural groups. Though a great deal of knowledge can be gained through comparative research, we must remember that these related cultural groups did have many differences and that what was true of one or even several of these subcultures was not necessarily true of all related peoples. Celtic-speaking peoples lived very closely with the natural world in rural settings in which the various functions of society were completely integrated and interactive. Details such as this must be remembered, especially when comparing the Celts to people who developed and lived in urban settings where they were more distant from the natural world and there was less integration between the various divisions of society.

I would like to treat the subjects of magic and spirituality as separate from the issue of formal cult practice. It is true that there was a class of society in Celtic speaking tribes who were in charge of the larger, formal religion, law, history and mythic material. Yet, spirituality and magical practice permeated the society and was alive and active at all levels. Each craft or skill had their own special mystery. They had their specific Deities who had special affinities for certain crafts. Fishermen, warriors, smiths and farmers all had their place in society, and with that place came their own magic and spirituality. There were little prayers and incantations, which invested the tools or hands of the craftsman with mystical abilities and Divine assistance. We see special cult sites devoted to a specific Deity to which people came to make gifts and sacrifice in seeking blessings relative to that which was in the purview of the Deity to whom that site was sacred.

These cultural practices can be seen to flow steadily through the transition to the new religion. These people did not wake up one Sunday morning in the 5th century and decide to become Christians and so change all aspects of their culture. It was a slow process in

which society and religion shaped one another. Many of these folk practices had been painted with the brush of an old faith and as they moved forward they continued to give color and depth to the new religion. In the *Carmina Gadelica* we see prayers and incantations to facilitate help in many crafts and aspects of daily life. Many, but by no means all of the pieces preserved in this book are very Christian but taken as a whole it demonstrates the persistence of these traditions.

A study of magic or spirituality in the context of any society should be approached in a comprehensive manner that includes the practices of all members of the cultural group. Magic and spirituality were not exclusively the ways of the 'Druids' nor did they eventually become exclusively the ways of the Priest, they were part of the ways of the people. There is power in each of the divisions of society, with every specialist having their own specific magic.

In our modern spiritual practice we must remember that the magic of our people is found in many places. Yes, it is in the rituals and sacrifices of our Druids, the words of our Bards and the eyes of our mystics. But, in the arms of our smiths, the hands of our artists and the touch of our healers magic also lives. Even in the weapons of the warrior, feats of wonder and their strength a special magic flows. Each of us should use the mysterious skills that we are given understanding of and respect the strange mysteries of others that we do not understand. 🌿

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resistance. The way in which Hutton tracks the passage of these motifs from literature into religion is fascinating.

Secondly, and perhaps more importantly, *The Triumph Of The Moon* represents a scholarly book by an apparently non-Pagan historian (unlike Adler) who is willing to see past the herd of sacred cows he is slaughtering to point out the transcendent values of Neopaganism--Wiccan or otherwise. He is careful throughout the book never to reach categorical judgements against some deeply-held beliefs, even where the evidence might strongly point in that direction. And, in the final pages of the book, Hutton sets aside the persona of the dispassionate researcher to advocate for pagan witchcraft as "a full-blown, independent religion," one "which deliberately draws upon ancient images and ideas for contemporary needs," a protean faith which "takes ideas from many sources and applies them in many--and often constantly altering--ways." Hutton hinted at this favorable sentiment in *Pagan Religions Of The Ancient British Isles* and it is to his credit that he is willing to expand upon it here. 🌿



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Letting the World Slip Away

A Series of Meditative and Physical Exercises for Journaling

by Judith Anderson Morris (ladytoad)

I love a rainy day. . . the gentle splash of rain on roof and windowpane, the muted grey light, the enveloping warmth of home and hearth that invites reading, napping, dreaming, letting go of the world.

Too often our world has no soothing rain. Too often the mundane intrudes. Too often we forget our spiritual center in the bustle of completing all our tasks. Too often we are pulled into the frenzy, stress, anger of the world around us.

How can we let the world slip away? It's a simple little exercise, but a most effective one. Let's say you are sitting in traffic. All around you are ugly sights and sounds, and worse – angry, frustrated drivers. Are you one of them? Why? There is nothing you can do to alleviate traffic, but there is something you can do to remove yourself from the ugliness.

Stop right where you are. Think to yourself: “Let go of the world; let go of the world; let go of the world,” and as you use this phrase like a mantra, take ten slow, deep breaths. Breathe in through your diaphragm (belly) with a closed mouth; breath out through your mouth, slowly and steadily, all the while saying the mantra in your head.

Count your breaths by laying a finger on the steering wheel for each breath completed. I guarantee that by the time you have completed ten, the world will have retreated. You will still be stuck in traffic, but you will be refreshed and calm and in touch with your spiritual center.

Use this time to think, not of what's waiting for you to do, not what you're about to be late for, but about what pleases you most. Dream a little house, room by room. Dream a walk through the garden you'd love to own, plant by plant. Dream a stroll through a forest and the plants and animals you will encounter. I think you have the idea now.

Use this technique in the grocery line, waiting at the dentist's office, doing the laundry, cooking a meal, cleaning the bathroom. We can participate in all the demands of the mundane world without letting them intrude upon our inner Self. Let go of the world often, and you will find the mundane a nicer place in which to live.

by Judith Anderson Morris (toadie)

Where does the solitary gather the energy to maintain his religious fervor? Though there are as many methods as there are solitaries, one sure way is to maintain a steady and daily connection with the natural world. Living as I now do in a new home seven hundred miles from my pagan friends, I am clutching at the gifts of the world around me on a daily basis. And they soothe and nourish my loneliness and the strangeness of this new world in which I know no one.

Last week was blue. First, a giant butterfly freshly emerged from its cocoon, stretched against the trunk of a tree, drying its wings -- indigo with a border of black. Then a pale blue butterfly the size of the nail on my pinky finger and another and another, feeding on the nectar of some medium blue wildflowers. Then, I spotted my first bluebird (a species that did not exist in my former home), and I was breathless. I don't believe that until that moment I have ever truly known the color "blue."

My new world is rich with ravens, and being a child of the Morrighan, I am careful to pay attention when they approach me as they sometimes do, fixing me in their shiny black eyes, heads cocked, chiding me in raucous voices to pay heed. To what? That's the catch. Figure it out. Read the sign. I listen when ravens speak.

I chose an apartment that faces a small wood and one early morning while walking the dog, was rewarded with two doe, more curious about my funny little Pug and me than frightened of us. There they stood in the morning mist, not six feet away. One followed us along the wood's edge, her lovely head cocked in interest, chewing her cud, looking slightly amused, as if we were old friends.

Yes, I am lucky to live in such a lovely place, but the natural world is everywhere. There are gifts in the trees that surround

the high school where I stand cafeteria duty for an hour each day and outside the windows as I teach American literature and outside the windows of my car as I drive home each afternoon. These things sustain us as Solitaries, and I am eager to know more. I have invested in a pile of field guides to my area, and my studies have become intimately connected to maintaining my piety. What can I learn today about my world? That is my mantra.

I believe there are certain things every Druid should know. What follows is only a partial list, and you may disagree, but I think that knowing these things brings us closer to the sacred. Answering these questions pulls us into the now and the reality of a world that doesn't depend on fast food and videos and fashion -- into a world that is far more important. How many can you answer?

1. Trace the water you drink from precipitation to tap.
2. How many days till the moon is full (plus or minus a couple of days)?
3. Describe the soil around your home.
4. From what direction do winter storms generally come in your region?
5. Where does your garbage go?
6. How long is the growing season where you live?
7. Name 5 resident birds and any migratory birds in your area.
8. What primary geological event/process influenced the land form where you live
9. From where you are reading this, point north.
10. Were the stars out last night?

Having read the questions, what do you need to learn? There are many spiritual hours to be spent in learning the answers. Happy seeking! 🌿

On The Solitary Path



Book Reviews



TRIUMPH OF THE MOON: A HISTORY OF MODERN PAGAN WITCHCRAFT

BY RONALD HUTTON
Oxford University Press. 1999.
486 pages.
ISBN 0-19-820744-1

reviewed by Ravenbard

The world still awaits a truly comprehensive history of Neopaganism. Margot Adler's estimable *Drawing Down the Moon* is perhaps the closest approach to date. With his new book, *The Triumph of the Moon*, British historian Ronald Hutton has raised the bar for future efforts both in terms of depth of research and genuine insight. Though his book focuses on the antecedents and development of British Wicca, it contains a wealth of material to any reader interested in Neopaganism.

Hutton is something of a *bête noire* for many Wiccans and other Neopagans after his iconoclastic *Pagan Religions of the Ancient British Isles*, particularly for his corrosive attacks on Robert Graves and *The White Goddess* (however deserved they may have been). Hutton's work is, nevertheless, grounded in substantial research (as befits a widely-published historian) and a generally non-judgmental tone. Hutton continues his no-stone-unturned approach in this new book, but departs from simple history to offer rationales for the viability of Neopaganism as a religious path, even given its apparent twentieth-century origins.

For Druids, the book's focus on Wicca (and in particular on Gerald Gardner and Alex Sanders) may render its iconoclasm old news. Hutton's research only buttresses Isaac Bonewits' deconstruction of Wicca in the '70s. Hutton's gift, though, is to go beyond

the first order deconstruction and find unexpected bits of information amidst an impressive array of personal papers and museum holdings. For example, most informed readers will already be aware that "Old" Dorothy Clutterbuck, Gardner's supposed initiatrix, was shown to be a real person, after years of argument to the contrary. Hutton demonstrates, however--and rather conclusively to my mind--that "Old Dorothy" could not have been the person who initiated Gardner and he points emphatically to another woman who may have been hiding behind a smokescreen of Gardner's creation. Similarly, Hutton is not afraid to take on the now-taken-for-granted notion, advanced by Aidan Kelly, that the ritual nudity and scourging involved in Gardnerian Wicca were simply manifestations of Gardner's personal sexual kinks. Hutton ransacks Gardner's personal collection of pornography to refute this--and offers suggestions as to the real roots of these practices.

The book is of greatest interest to the general (read, "non-Wiccan") Neopagan reader in two regards. First, Hutton clearly demonstrates that the cultural roots of the Pagan revival lie embedded in the Romantic movement, particularly in Romantic Era poetry. The real forebears of the movement are seen to be, not Leland or Crowley (though both are examined and acknowledged), but poets like Keats, Shelley and Swinburne, who first identified the feminine divine with Nature and who repopularized the use of classical Pagan deities like Diana and Pan, often against critical

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If you are interested in submitting a book review, email the Book Review Editor:
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DRUID MAGIC – THE PRACTICE OF CELTIC WISDOM

BY MAYA MAGEE SUTTON AND NICHOLAS R. MANN

LLEWELLYN PUBLICATIONS. 2000.

360 PAGES.

ISBN

reviewed by Ian Corrigan

Druid Magic, by Sutton and Mann, is Llewellyn's latest offering in a long list of Celtic and Druidic titles. It is fair to say that it is probably the best. The authors bring together scholarship, respect for Celtic cultures and imaginative vision. They provide an adequate general introduction to the magical side of Druidic practice, philosophy and history, with an interesting perspective. The authors (a married couple) are independent Druids who have some affiliation with OBOD. They also are very influenced by the Celtic reconstructionists. The tension between those two perspectives gives the book a kind of split personality, and allows its greatest flaws.

The structure of the book is interesting. It begins with a very light survey of the sorts of magic that are associated with Druidry. The book is clearly focused on magic, rather than religion, its direction being personal spiritual practice rather than tribal and public work. It plunges directly into legendry, discussing shapeshifting, protection and location of objects by magical means (a strange choice for the front end of the book...). Discussion of Druidic magical tools and seership follow. The authors have a grasp of the facts of Celtic lore, and support most of their ideas with quotes and retel-

lings from Celtic stories and lore. They place triadic cosmology and Land Sea and Sky at the center of their work. While the lore in these chapters is mainly sound, it amounts to little more than a scrapbook of Druidic traditions. The authors seem to want to entice the reader by putting the romantic 'occult' side of Druidry up front. By chapter five - "Becoming a Druid Magus" - we approach topics such as the Cauldron of Poesy, brehon law and the ancestors, each covered in about two to three pages. After an interesting chapter on 'sacred sexuality,' the first section ends with a rather good and insightful chapter called 'Initiating Yourself As A Peregrine Druid.'

The first section provides a simple, do-it-yourself manual for the solitary Druid, though I don't think that one could build an effective practice on the material provided alone. Each chapter does provide 'activities' to help the student. While many of these are interesting, they also illustrate an opinion of the authors which is a problem throughout.

The book is plagued by a kind of New Age attitude toward meaning and skill. In discussing the meaning of words the authors tell the reader, "Only you know what a word really means." They seem to

feel that granting the reader permission to work magic is sufficient to produce results. While they give short descriptions of many legendary magics their exercises seldom move past telling the reader to think about how they might do some legendary feat, and write down what they think. I found this rather like presenting students with a set of weights and telling them to invent exercises. If the authors have methods that they use, and have confidence in them, they might more often offer them to readers rather than simply tell us to work it out for ourselves.

The second section addresses the history of the Druids and their place in Celtic cultures, as well as the meaning of Celtic cultures for modern Druids. In this section we are told more about Celtic and Druidic symbolism, and are given the authors' opinions about who the Druids were. Here we find a reticence on the authors' part to connect Druids with 'religion' as such. In a long list of what Druids were and were not, we are told that the Druids were not 'proponents of any particular religious beliefs'. Despite this, the perspectives that the authors give are mainly on target. They acknowledge the centrality of Celtic culture to Druidry, and encourage

(Continued on page 15)

Falling Acorns



GREEN MAN GROVE, ADF Samhain 1999 through Beltane 2000

Samhain in New Brunswick was well-attended by over 40 people. Guests included Bardd Dafydd of Red Oak Grove, Emerald Dragyn and Dragynphyre of Grove of the Midnight Sun, and Arne Erickson (long-time ADF member from Seattle), as well as various Wiccans, Asatru, renegade Druids, and Rutgers University Pagans. I don't know if we're the first grove to attempt the liturgy blindfolded, but we attempted it, and we found that blindfolding everyone on Samhain worked very well; it brought out emotions that might have otherwise been hidden. The ritual was intense, and there were many powerful and heartfelt praise offerings. We also performed a pooja to Kali at midnight, and a number of us stayed up until dawn. The night was full of strange and powerful occurrences, not all of them under our control.

We had a business meeting at some point in December in Jersey City. Yule was held in Jersey City with 30 to 40 people in attendance -- many of whom were also at Samhain -- but there were also Rainbow folk, artists, musicians, and Jersey City folk. We saw our Wandering Druid, Al, just back from Southeast Asia, and also Michael Mercandetti, who led us in a beautiful Earth Mother invocation. Bryan and Ed started the procession into the ritual with an Abbots-Bromely inspired horn dance, accompanied musically by Norma. The ritual was lit by natural sunlight, and then candles as the sun set and the room grew darker. During the omen reading, a small child in our midst told us to "beware of Santas in the malls, they're psychopathic." From the Mouths of Babes...

We held a business/planning meeting in January. We celebrated Imbolc at Nature Friends Farm under the threat of a blizzard, with 22 people, anyway. The women chased the men out of the house

while they blessed it. To get back inside, each guy got a bag stuck on his head and had to remember and recite a nursery rhyme. We marched outside and Peg Kaan Baumann and Susan Shaftan Perrin (our 'gravid girls') lit Brigid's fire. (Congratulations to Peggy and John, and Bryan and Susan. Peggy is due in September, Susan in August!) The ritual was light-invoking and light-hearted. Each invocation was accompanied by a children's song: "Row Your Boat" for Manannan; "Brigid Had a Little Lamb" for Brigid; "Nobody likes me, everybody hates me, I'm going in the garden to eat some worms . . ." for the Outsiders, etc. The bonfire was lovely in the snow, and whooshed as we offered up praise, holly and pine, our dried up Yule greens, and finally a fancy lace-and-reed Brigid dolly in a wicker cradle.

A number of us gathered to discuss the ADF Dedicant's Program and have been researching the requirements online and in old issues of *Oak Leaves*. At our first meeting, we discussed books and meditation techniques with Bryan, our 'mad-trad' mentor. We had another business meeting, another Dedicant's meeting, and our Spring Equinox ritual was held at Portal of the Porcupine (a local Wiccan space) and well attended. The theme was "Wheels and Doors" and we invoked Mug Ruith and Sheela-na-gig. The many beautiful praise offerings included a cool "Let's Make a Deal" game involving rebirth. Then we took our omens from doors in a shining sun wheel. Bryan did a meditation based on the Druids' Egg, and at the end of the ritual we passed around a basket of snakes so people could literally "Bring Back the Snakes" to confound their Irish friends on St. Patrick's Day weekend.

We had a lovely Beltane with White Horse Grove (an independent grove) - roughly 30 people attended at a park in Morristown. We got to play with our hobby-horse, horned man, giant puppet and our new creation, a big red Welsh dragon - this last in honor of Shãne who flew in from Wales

for her second Beltane with Green Man and White Horse. We walked a labyrinth, danced the maypole, sang songs and had a pretty ritual by a flowing stream. On May 1, we got up before dawn and joined Morris dancers in Princeton to "wake up the Earth." We've got more Dedicant's stuff happening, an upcoming workshop on genealogy, and we're working to get our web site up and running, our newsletter out, and we're looking forward to Summer and festivals!

Our Omens: Ancestors, Nature Spirits, Goddesses & Gods

Samhain: Nauthiz, Wunjo, Uruz,
Cernunnos: Othila; Morrighan: Perth

Yule: Dagaz, Hagalaz, Ing

Imbolc: Uruz, Eihwaz, Teiwaz,
Brigid: Gebo

Méan Earrach: Jera, Berkana, Wunjo,
Mug Ruith: Teiwaz; Sheela-na-gig: Kano

Beltane- Raido, Isa, Fehu,
Belenos: Thurisaz, Epona: Jera

Submitted by:
Edwin Chapman, Grove Scribbler, 5/15/2000



Wedding Announcement



Photo by SpiralDancer

Sox and Janet tie the knot at Lughnassadh

by *SpiralDancer*

ADF Archdruid Fox and longtime partner Janet were married Saturday, August 5, at Shining Lakes Grove's Lughnassadh Celebration in Brighton, Michigan. The festivities began with an exotic feast of traditional Indo-European foods that Janet and a few dedicated helpers had spent days preparing. In fact, nobody saw much of the bride until the wedding, unless they were intrepid enough to go into the kitchen. Nobody saw much of the groom either, as he was busy finishing his bride-to-be's wedding dress, a brocade he spent weeks working on. While the bride wore white, Fox donned jacket and Stewart kilt, traditional right down to his bonny blue ribbon.

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Administrator's Report



Oak Leaves continues to come out on time and look great, due to the excellent efforts of our Chronicler Sylvan, *Oak Leaves* Editor Seabhac Fionn, and their great publishing staff. In other publishing news, I have been working on a new version of the *ADF Membership Guide*. The current version dates back to 1993 and we also have no electronic version of it. Since I would like to allow people to download the Membership Guide online, I thought that creating an updated version electronically would be the best.

In the financial area, Chris Sherbak was unable to perform the duties of Pursewarden and resigned the position, and the Mother Grove recently approved my appointment of Mark Flaming (Gaiason) to fill the vacancy. I am working with Mark to establish a system for keeping track of ADF's financial activity. In related news, our collection agency managed to get \$1000 of theft repayment from Gwydion. This is encouraging, and I will keep the membership informed of new developments in this area.

Regarding the Office there are several items. The first is that Jan and Rob Henderson, who have been doing the Office work for over a year, have recently retired. The work of the ADF Office includes processing new memberships and renewals, answering information requests, handling Regalia orders, and several other tasks which are essential to ADF's regular functioning. It is the truly important--and almost always under appreciated--work which keeps ADF going. Jan and Rob are deserving of our greatest thanks for volunteering a very substantial amount of their time and energy.

Before I describe the new Office setup, let me say that there will be a delay during the transition following Jan and Rob's retirement. I estimate

that the transition will take a number of weeks, and in that time no mail will be processed. Thus paper membership renewals, and new memberships, will take 7 - 9 weeks to process instead of 4 - 6. I know that such a delay is frustrating, and I apologize deeply for it. However, this time is being used to improve the Office setup in ways that will allow us to handle matters more efficiently in the future. On the issue of renewals specifically, several weeks ago I implemented an online renewal process which has about a 2 - 3 week processing time; the 7 - 9 weeks I wrote above is for the paper renewals sent in before the online system went live, and any paper renewals that have been sent since then also; the renewal form is located at <http://www.adf.org/joining/renew.html>.

It has become quite apparent that the Office work has tended to take our most wonderful volunteer spirits and burn them out. As you can imagine, this is ultimately unproductive for ADF in the long run, and even in the short term as the latter phases of burnout are inevitably difficult. What's worse, with the Office located in one place in Michigan there will be a finite number of volunteers who are willing to devote so much time and energy to a job which is increasingly known for burning out the best.

In the past we have moved the Office around, but I don't think that's a long term solution. It's simply spreading the burnout damage around, and increasing our costs in the process since we must pay for all the past post office boxes too. Instead, I have listened to the earnest suggestions of Fox and Janet Kniaz--two dedicated members who themselves volunteered in the Office and burned out from it--and decided to hire a part-time Office worker. I believe that this will prevent burnout, since the worker will be provided with remuneration. I hasten to add that Jan and Rob Henderson have provided excellent service during their time volunteering in the Office. My last point above is that any

volunteer can be expected to have personal life needs and place them above ADF at times. By having a paid office worker from this point forward, who works regular hours and is supervised by the ADF Office Manager, I believe we will be able to provide a focus and consistency not available when relying solely upon volunteer help.

In addition to the new office worker, and the change in the position of Office Manager to a more supervisory role, I am continuing to simplify and automate our processes as much as possible with information tech-

nology. The vastly quicker processing time for online renewals (2-3 weeks vs. 4-6) is one example, the increased renewal rate due to automatic e-mail reminders is another. As soon as the new Office setup is complete, I will make the online processing of new memberships go live. As always, if you have a question about the ADF Office, including new/renewal membership processing and contact information updates, please mail ADF-Office@ADF.ORG

bright blessings,
Anthony Thompson

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students to travel to the Celtic countries.

The third section is the deepest and most interesting of the three. Here we get some real theology and philosophy from the authors. They examine the concept of Sovereignty as a psycho-spiritual principle, linking it to Truth, and what I might call 'personal kingship'. A chapter on 'The Druid In Nature' is used to discuss nemetons and ritual spaces. The material on ogham is weak. After a good summary of scholastic sources on ogham it is essentially the Graves/British Druid material that is presented. Summaries of poetic inspiration and *imbas* magic are light, but adequate. One nice chapter is called 'Lying In The Streambed Of Inspiration.'

Interestingly, the authors mainly avoid the idea of 'Celtic shamanism.' They provide the facts about Druidic seership and vision-magic without pushing on to identify it with shamanic ways per se. The index does have a long list of 'shamanism - Celtic' citations, but the actual passages discuss solid Celtic lore. The book concludes with a chapter on journeys to the Otherworld that covers the Celtic examples well.

Overall, *Druid Magic* can serve as an adequate introduction to the motifs, history and philosophy of Celtic Paganism and Druidry. The authors' reticence to approach Druidry as religion, and their New Age 'all truth is within' attitude may put some readers off, but the book's value, I believe, transcends these flaws.



Sunset
On the D&R Canal
by Edwin Chapman

As I came beside the old canal,
a young girl danced in the mud and dirt—
spinning a jig on the summer air,
and the setting sun set a fire in her skirts—
and she did not stop as she spun around.

The water flowed on either side
the towpath tangled with roots and trees—
her legs were bare, and her bare feet leapt,
for she held her skirts all above her knees
to cradle the fire the sun had made.

The water flowed, the music played
clear as the joy on her upturned face—
her lips were parted, eyes barely closed,
yet somehow each foot stepped in place
in the tangled roots on the narrow path.

And I was caught in the tangled breeze
that held her breath and a mess of smells:
the scent of her sweat and the water rich
with the clean smell of the wild hills
and the smell of the slow-moving sea.

When the spinning stopped I saw her stand
still as a tree leaning out from the path—
leaning over the water that flowed like the sky,
now as quiet and still as a bath,
now reflecting the fire in the air.

Then I saw her dance hadn't stopped at all,
that her dancing had gone on without me—
should I follow the path to the wild hills
or go down to the slow-moving sea?
The path is narrow, my eyes are closed,
and the flames are dancing, dancing...

ODE TO BRIGHID
by Jodi Lynn in Jan. 2000

I beseech thee Brighid, to come forth and walk with
me...I beseech thee
Brighid, to protect me...Oh Brighid, so young, so
beautiful and so
wise...Teach me...Oh Brighid, Child, Mother and
Crone...Never leave me
alone...Brighid, heal me, protect me and most of all
love me...Brighid,
great is your power, pure is your love, and mighty is
your spirit...To you
Brighid, I give you my loyalty, my life, and my soul...
To you Brighid, A
hope that my prayers, thoughts and wishes will please
you...Brighid,
Brighid, Brighid, times three: see me, hear me, and
love me...Brighid,
Brighid, Brighid, times three: bless me, teach me, and
protect
me...Brighid...Hear me...Brighid...Blessed are you...
Brighid...Forever
yours..



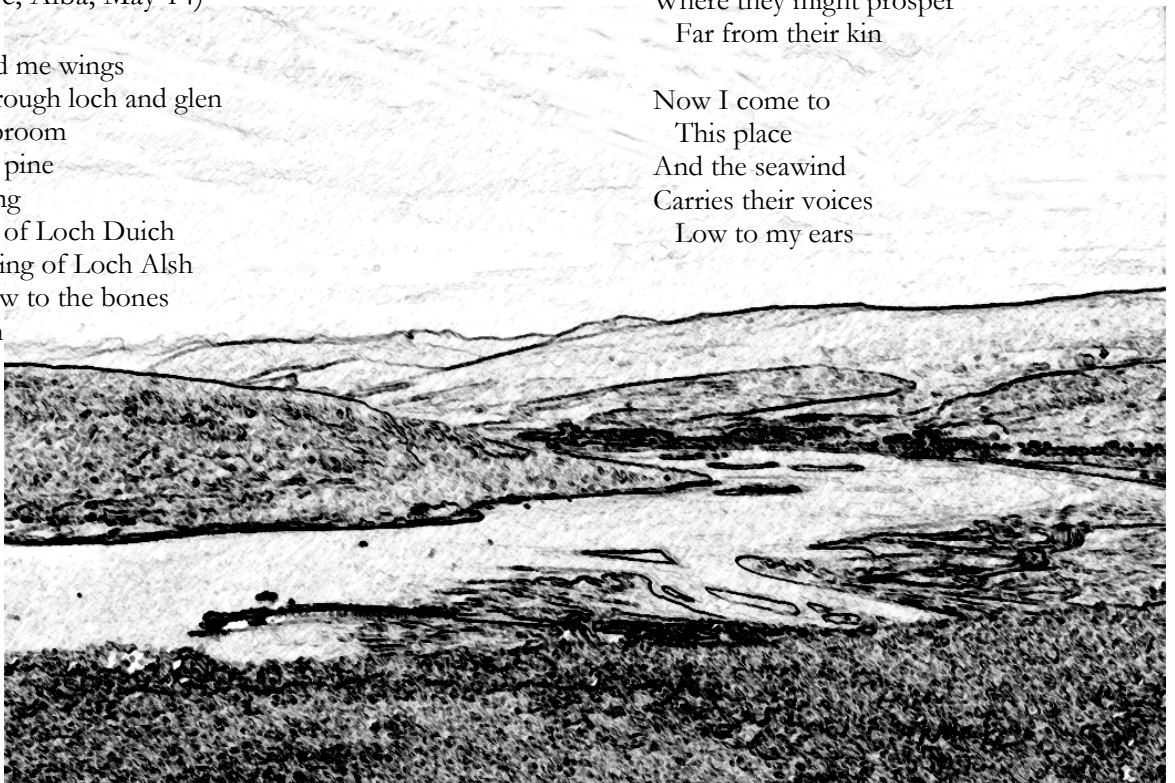
SONGS OF FOUR NATIONS RISING (VERSES FROM THE CELTIC ISLES 1999)
by Ravenbard

LONDON, THE CITY
(London, May 12)

Clang of wheels on rails
Hearkens me to Roman steel.
Hordes advance, confined,
Grey--dance of mediocrity.
Ancient chimes ring deep,
No spur in modern times
To warriors somnolent.
A curse and a boon, this blindness:
Hollow lives--in dreams
Alone the passion survives.

THE ROAD TO SKYE
(Isle of Skye, Alba, May 14)

The pipes lend me wings
And I soar through loch and glen
Heather and broom
And rock and pine
Speed me along
To the waters of Loch Duich
And the crossing of Loch Alsh
And home now to the bones
Of Scathach



Loch Linnhe, Scotland – by Seabhac Fionn

RUBH' AN DUNAIN
(Isle of Skye, May 15)

Once they came to
This place
To honor their dead
And to shelter and
Craft in the caves

Once they came to
This place
To build a fortress
O'er the loch on a
Promontory

Once they came to
This place
To found a village
Where they might prosper
Far from their kin

Now I come to
This place
And the seawind
Carries their voices
Low to my ears

THE GREY CWM (BLAENAU FESTINIOG)
(Snowdonia, Cymru, May 16)

Grey the slate
And grey the fate
Of the men
In the mountain.
Tear apart
A nation's heart
To increase
The tyrant's feast.
Great the cost--
Snowdonia lost.
Dragons brave,
This country save.

WILD EMERALD ISLE (THE WEST)
(Killarney, Eire, May 20)

Green upon green as vine
And branch and bark entwine

Grasses jostle and leaves
do whisper
Louder than the voice
of the river
Dance and song of the
Goddess Anu
Rapturous scent of
The Morrighu
Island of stone and
water and mist
Wrapped in the heat of
the Green's embrace

Green upon green as vine
And branch and bark entwine

THE RAGGED FRINGE
(Bodmin Moor, Kernow, May 26)

A ragged fringe
Of fragile rock and sea
A witness to
The ancient mysteries
A spark that glowed
Throughout an endless night
A flag unfurled
Black as fear, hope in white

A CROW AND THE TOR
(Glastonbury Tor, England, May 27)

I float above a sea of green,
Cradled in th' eternal wind
Beneath a blue, cloud-dappled sky.
Sheltered in the tower I find,
Ascending from the plain below,
Pilgrims mount toward the sky.
Among the many at the top,
Few do see me dancing by;
The fewer still who join me here
On my trackless, skyward trail.
The transformed ones who dance on wings
Find at Avalon the Grail.



Steps leading up Glastonbury Tor, Glastonbury, England—photo by Seabhac Fionn

Lughnasadh Dance (SLG's version)
by the Shining Lakes Grove Liturgists

Pronunciation: Eithne (ENNA), Kian (KEEN), Dechtire (JEH-chiray),
Lugh (LOO), Manannan (MON-uh-non), Lughnasadh (LOO-nah-sah)

CHORUS:

At your festival sound the horn, calling the people again
Child of Barleycorn, newly summer-born
Ripening like the grain, oh, ripening like the grain

VERSES:

Lugh the light of summer bright clothed all in gold
Eithne you his mother true let his tale be told

It was known that Balor's own grandchild would do him in
He vainly sought but all for naught, imprisoning his kin

Kian the brave and clever knave, disguised himself so well
It wasn't hard to fool the guards, and enter Eithne's cell

The two did swoon from morn till noon, she bore him babies three
Then Balor's rage flew in her cage and cast them in the sea

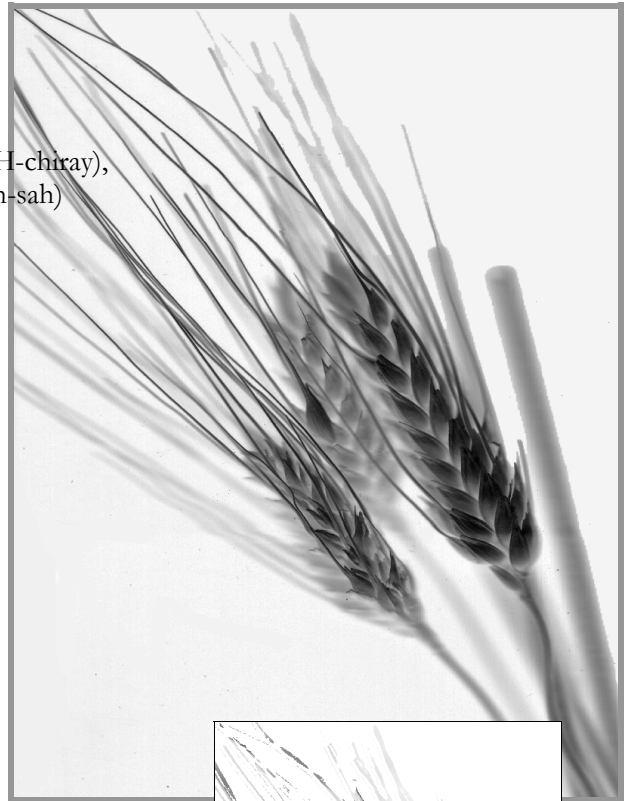
The first two babes went to their graves, beneath the stormy sea
But Manannan he took Lugh on, his foster son to be

Lugh grew tall from spring to fall and sought to take a wife
But Balor came and made his claim and vowed to take his life

The two did fight from morn 'till night and Lugh did strike him one
And Balor's eye flew in the sky and there became the sun

Dechtire flew away with Lugh upon her wedding morn
Together they lay for many a day and soon a child was born

The child grew tall from spring to fall, Setanta was his name
And then at length by honor's strength CuChulainn he became



Balor's Song

by Rob Henderson

to the tune of "I Fought the Law" by Sonny Curtis
This version was first performed at the Fool's Ritual,
SLG Lughnasadh 1999

I need a new eye, 'cause I got none
I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

It's up in the sky as the hot sun
I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

The seers told me that I'd be killed
By my own grandson
And so I locked my daughter away
I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

I thought Eithne couldn't have a son
I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

But Cian snuck in, and they had fun
I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

I threw her babies into the sea
And two of them drowned, but one
Was rescued by Manannan mac Lir
I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

And to Mag Tured we had both come
I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

I challenged him, but he would not run



I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

He stuck his spear into my eye
And so my life is done
And he is now the king of the land
I fought the Lugh, and the Lugh won
I fought the Lugh, and the Lugh won

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

as amended on November 14, 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, nondualist, 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, Oimeic, 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, Oimeic = 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 partners 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 A.D.F. 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 judgment.

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 A.D.F. 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 OFFI- CERS 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 Master and Chief of the Council of Senior Druids, as defined elsewhere in these by-laws.

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 A.D.F. 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 A.D.F. 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 nonfeasance 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 of-

fice on the next day following the announcement of the election results.

16) If the election or appointment of Non-Officer Directors would increase the size of the Mother Grove, after the addition of qualifying Regional Directors, beyond 12 members then only one Non-Officer Director may be elected or appointed. 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 Members 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 overruled 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 nor-

mal 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 state-

ments 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 om-

budsperson, 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 A.D.F. 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 shall supervise, but not directly sign for, the disbursement of funds for the corporation; shall have responsibility for all monies of the Corporation received or disbursed; shall supervise the de-

posit of 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 Administrator 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. The Office Manager shall directly sign for all disbursement of funds for the Corporation, except for sums greater than (US) \$5,000 which shall require the signatures of both the Administrator and the Archdruid. 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 publi-

cations 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.

14) The Guild Master shall be a director of this corporation; shall be a serving Guild Chief; shall monitor the activities of the Guilds; and shall represent the interest of the Guilds at meetings and official functions of the Mother Grove. Candidates for the Office of Guild master shall be Guild Chiefs elected in accordance with the governing documents of any approved A.D.F. Guild; and shall have access to E-mail.

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 A.D.F. 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.

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) Every local grove is expected to provide open public or semi-public 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 A.D.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 Pursewarden, 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 A.D.F., attendance at public or semipublic A.D.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 responsi-

bility 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 A.D.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 non-members from joining.

5) In the case of a person who was declared temporarily or per-

manently 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, directors, 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 November 14, 1999 c.e.

Annual Meeting Minutes

submitted by Skip Ellison
Acting ADF Scribe

ADF Annual Membership Meeting
Held at the Wellspring Festival
5/20/2000

The meeting was called to order by Fox at about 10:45 A.M.

Fox started with a list of the major motions the Mother Grove has acted upon. They included:

1. Several officer appointments (Chronicler, Office Manager [twice] and Pursewarden);
2. Some bylaw changes to correct errors in the by-laws;
3. Finally resolving the Acorn Fund proposal;
4. Adding the Regional Representatives to the Mother Grove e-mail list as non-voting guests;
(Fox then talked a little about the Guild Master position, which still hasn't been added to the Mother Grove.);
5. Passed a motion to keep a Non-Officer Director on the Mother Grove;
6. Redefined the Clergy Council to include the Lay Clergy;
7. Passed a motion to outline the requirements for Lay Clergy (and Fox talked for a little about those requirements).

Next came the officers' reports:

Vice-Archdruid (Skip Ellison): After being elected last

year he attended seven more festivals to promote ADF. In September he left for a tour of the western states, visiting with groves and solitaries, putting on workshops and answering questions from members with whom he visited. He took some ADF regalia with him and sold a little over \$500 worth. In all, he traveled a little over 11,000 miles for ADF last year. This year so far, he's attended three festivals and has 11 more scheduled to attend, as well as another trip out west this fall. In his free time, he has written a book of the liturgy used by Muin Mound Grove and has that and a tape of the chants used in the grove liturgy for sale.

Non-Officer Director (Seabhaic Fionn): Not really much to do as a Non-Officer Director except being on the Mother Grove list and being active on several of the other lists. He is the editor of *Oak Leaves*, working with Sylvan, the Chronicler. Seabhaic Fionn reported that the next coming issue of *Oak Leaves* would be out in a few weeks. (It would have been to the printer earlier, but had been held up for the cover art.)

Chronicler (Sylvan): She was appointed to the position of Chronicler August of last year. She has almost got caught up, and reported that the Beltaine issue would be out in a few weeks. She has a great team working with her, but still needs more help in the copy edit area and needs more contributions. Right now they are just running issue-to-issue and would like to get ahead. Contributions can be sent to: OakLeaves@adf.org. The *New Members Guide* has been redone by Anthony and looks good as a PDF file. Sylvan reported that it was almost ready to go to the printers. After that, the next project is the new version of the Dedicant's material.

Office Manager (Janet): She's really just getting started after being officially appointed on May 16, 2000. She has begun a face-lift on the office procedures. While it has been run by volunteers in the past, now there is a paid office worker eight hours per week. The office is still set up in a corner of Fox and Janet's basement, but it is in better shape than it had been. They are about a month behind with the mail processing, but should be catching up soon. Right now, processing all the members' forms and renewals is a top priority. Janet expressed a big thanks to Rob and Jan Henderson for the great work they had done running the office.

Great Lakes Regional Director (Liafal): Liafal reported that she had been answering questions on-line. They have a list set up on One-List. She has been trying to organize a regional event but had problems selecting a date. Now she plans to have an event this fall at her place.

Preceptor (Ian Corrigan): He took over last year at a place where a lot of activity had been going on. Anthony had most of the general and first functional courses and resources completed. It was up to Ian to get the exit standards finished. There was a good meeting at Muin Mound Madness where the format for the exit standards was developed. Then there was a period in his life over the winter for six months during which not much got done. He was absent from most of the lists during that time, including the Mother Grove list. In March, he was able to get things back together. Now the exit standards for the general and first functional courses are about two-thirds complete. He expects to be finished by Lúgnasadh, so those students who have finished the Dedicator's work can then begin on the general and first function courses. His top priority right now will be the ADF Clergy program, so the guilds will be working without him for the time being. He believes that the Clergy program is where most people's interests lie, and it is the most visible program for ADF. He indicated that he wants to go ahead with the work on the "Initiates" level to follow the Dedicator's program. This will be an advanced program, but not with the scholastic level of the Study program. There were about 20 people who had completed the Dedicator's program at the time of this report.

Chief of the Council of Senior Druids: (Bardd Dafydd): Bardd Dafydd was elected to the position of the Chief of the Council of Senior Druids (COSD) a year ago. Most of his work has been with the Grove Organizing committee. Last year, he reported, we had about 38 groves and protogroves. In the past year we have added 15 new protogroves, and two of those went on to become groves. Only one dropped out. At the time of this report, ADF has about 52 groves and protogroves. Bardd Dafydd's plans for the coming year will be to further mechanize the grove application

process to make it easier and quicker for people to form groves. He also indicated that he would like to get the COSD more active. Fox asked some questions about the requirements for a fully-chartered grove. The Grove Organizing Committee will be looking into it.

Ohio River Regional Director (Amergin Aryson): In the last year there has been tremendous growth in the Ohio River region. Much of the thanks go to Anthony Kaleal from Triskele River Grove; they now have over 42 members. The region had another new grove start up, and so now there are four provisional groves and one proto-grove. When new groves start in the region, Amergin tries to give them a phone call and let them know he's around. This year the Ohio River region will be holding the second annual regional gathering, Summerland, to be held August 18 through 20 near Yellow Springs, Ohio. They will be giving 10% of the profits to the national organization.



Administrator (Anthony Thompson) (not present): He's been doing a great job! The credit card part of the site is now live and members can renew online. Rob stated that he has renewed online and it works very well.

The membership level is at about 570 members right now. In the past year 110 members have renewed and 210 have let their membership drop. There were 322 new members in the past year. Fox pointed out that the retention rate has improved greatly in the past few years. Anthony's work on sending out automatic renewal reminders has helped greatly.

There was a suggestion from the floor that maybe it would help get members back who haven't been members for a few years, if we offered them their votes back if they renewed. A question was asked if we are mailing out exit surveys to find out why people are not renewing. Fox responded that it has been done in the past, but is not being done right now. After the office gets caught up, it will be probably start being done again.

Pursewarden report - Fox stated that it was his fault

that a purswarden report couldn't be given. He hasn't had time to get things together yet to hand over to the new Purswarden, but he reported that we are in the black. As soon as he has the records together, a report will go out in Oak Leaves. Some good news is that we are starting to get payments from Gwydion now and they look like they will continue.

Archdruid (Fox) - As of last October, he is no longer Senior Druid of Shining Lakes Grove. He apologized for his absence from the Mother Grove list, as well as all the other lists. This past year he has had difficulty balancing ADF, work, and his private life. He has decided that Isaac was right when he took office and that nine years is too long a term for the Archdruid, and he recommended shortening it to three years. He wishes to retire or resign next spring, and a new Archdruid would be elected at Wellspring. He would like to see the Archdruid able to be re-elected twice for a total term of nine years. He wants to change his role to become more active in the Clergy Council.

Election results - Due to the problem with the International mail and having to re-send their ballots, the election for Member's Advocate was too close to call at the time of the meeting. Results were to have been announced as soon as the six-week waiting period was up. For the Pacific Coast Representative, the winner is Carolyn Deaver (a/k/a, Epona), with 16 votes, 4 going to Amber Ferguson, and no abstentions. Next year the Annual Meeting will be held at Wellspring, there being 216 votes to that effect.

A suggestion was made from the floor that it might be better to change our election to an all-mail election with the results announced around Lúgnasadh. This would eliminate the need to hold an election at the Annual Meeting and allow the date of the Annual Meeting to shift more.

Janet introduced the new ADF office worker, Barb. The meeting was then closed by Fox at about 12:30 P.M.

Respectfully submitted,
Skip Ellison (Acting Scribe)

Election Results

Members Advocate
Judith Anderson 156 (48.75%)
(WINNER)
Todd Covert 140 (43.75%)
Abstain 24 (7.5%)

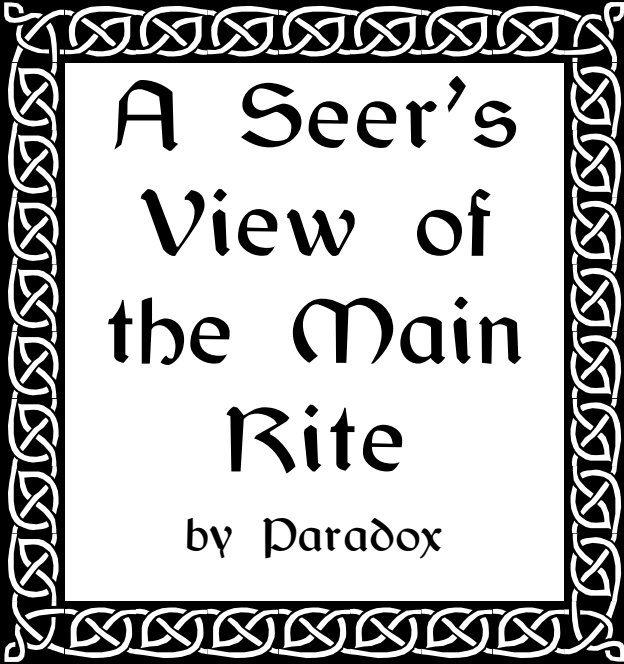
Pacific Coast Region Representative
Carlyne S. Deaver 16 (80%)
(WINNER)
Amber Ferguson 4 (20%)
Abstain 0

2001 Annual Meeting
Wellspring 220 (68.75%) (WINNER)
Abstain 100 (31.25%)

Congratulations to the winners!



Archdruid Fox confers lay clergy status on Antonyus Kaleal, Ian Corrigan, and Skip Ellison at Wellspring's Main Rite.—photo by Sylvan



A Seer's View of the Main Rite

by Paradox

I was assigned to be Seer for the main Wellspring 2000 Rite. My memory may not fully follow the sequence of the rite. I do not know the truth, only what I perceived. Here is my vision....

The processional: I saw the people's energy flowing like a blue river of light, many streams collecting and joining on the path to the grove.

During the trance to attune to the Earth Mother, I followed the people on their individual quests through cave and water, focusing on making it more real for everyone.

When the Deep Gate was opened in the cauldron, I saw black roots extend down into the underworld. When the Bright Gate was opened above the fire, I saw the light become a portal to the upperworld. When the All-Reaching Gate of the bile was opened, I saw the roots reach below and the branches reach above. I neither felt nor saw the presence of a gatekeeper, though the function of gatekeeper was called. It seemed a purely magical operation, without the aid of spirits.

When the ancestors were called, I felt and saw shadows gathering all about us in interest, watching benevolently. When the Nature Spirits were called, I saw many animal and plant shapes draw closer and

give attention to our Rite. When the Deities were called, no presence was apparent to me. There came an inner glow to the participants who had called their respective Deity as they made themselves witnesses for their Deities.

As the waters of different groves mingled in the cauldron, the emphasis shifted from River Mother to Earth Mother, and a union of them came about as they became aware of each other.

The Earth Mother offering: The offering of flour stayed in the offering shaft with no apparent effect. The offering of milk billowed out like a white cloud into the area around and below it. The offering of mead spread like cracks in the earth, fissures filled with golden ore.

As the icon was planted and we chanted, it glowed, imbued as it became with their presence, and many faces began gazing from the eyes of the copper-embossed face it bore.

When the harp was offered to the fire, I saw the many faces of the river and earth mothers that were focused in the wooden icon. Most seemed confused, not understanding the point of it, unlike with the prior offerings. Ana, being more used to this kind of offering, seemed to be explaining to them that this was a good thing, that this was something meaningful to humans, and reassuring them that the Rite was respectful.

The Omen of Return: Uruz, Raitho, Lagu
URUZ: The wild bull, the phallus, and the drinking horn

RAITHO: Riding, journey, travel

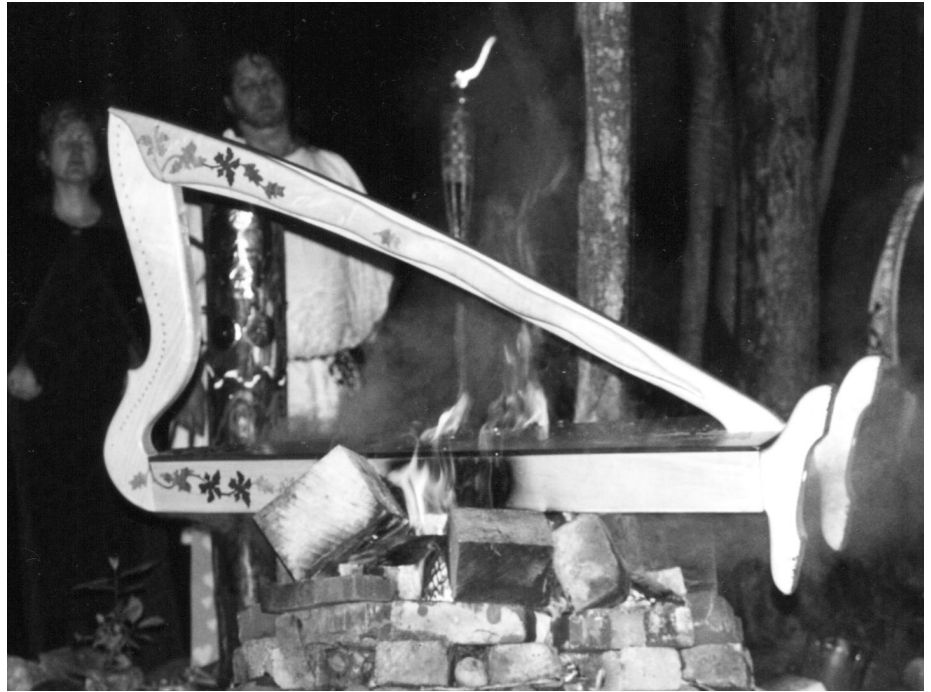
LAGUZ: Water, the depths, mysteries

By pooling our waters, we made a connection between the spirits of all these rivers. We joined our strengths. That connection between the river mothers will allow us to have contact with our home base of power, our land, even when we are in the territory of another one of these mothers. They now communicate with each other. We travel, but we stay connected to our local mother as long as we are with one of those mothers who has been joined in the cauldron. Through scrying in the waters, they offer us knowledge of the powers of the land and sight over

knowledge of the powers of the land and sight over the areas under their purview.

The return flow: As the new priests were consecrated, I saw a mantle of white spread about them in their office as Druid priests. This whiteness was then shared through the asperging and seemed to dot the participants like a starry night.

The spirits left as we ended, and at the closing of the Gates, the roots and branches withdrew -- as did ours -- when the unmerging meditation was completed. We have carried the blessings back with us.



This praise offering by a Michigan harp maker made a particularly striking sacrifice at Wellspring's Main Rite.—Photo by Sylvan

Continued from page 13

Assisted by the flower girl, Janet's daughter Freya; and the ring-bearer, Fox's son Sean; ADF preceptor Ian Corrigan and Great Lakes Regional Director Lialfal officiated the traditional-style handfasting amid a crowd of family and friends. Afterward, Patty and David of Ann Arbor, Michigan led the revels with Contra dancing.

Perhaps the most memorable moment in the rite was when Ian asked the traditional consent question of Fox. Before he could answer, Janet declared, "Yes, he would!" Laughter flooded the room and the now-bright-red bride joined with it, pausing the ceremony for a moment. Fortunately, Fox seemed in complete agreement with her bold statement and the couple was joined together with a binding of hands.

After a week at home, the newlyweds left by sailboat to spend their honeymoon exploring the shores of Lake Huron. Best wishes on their lives together!



Oak Leaves

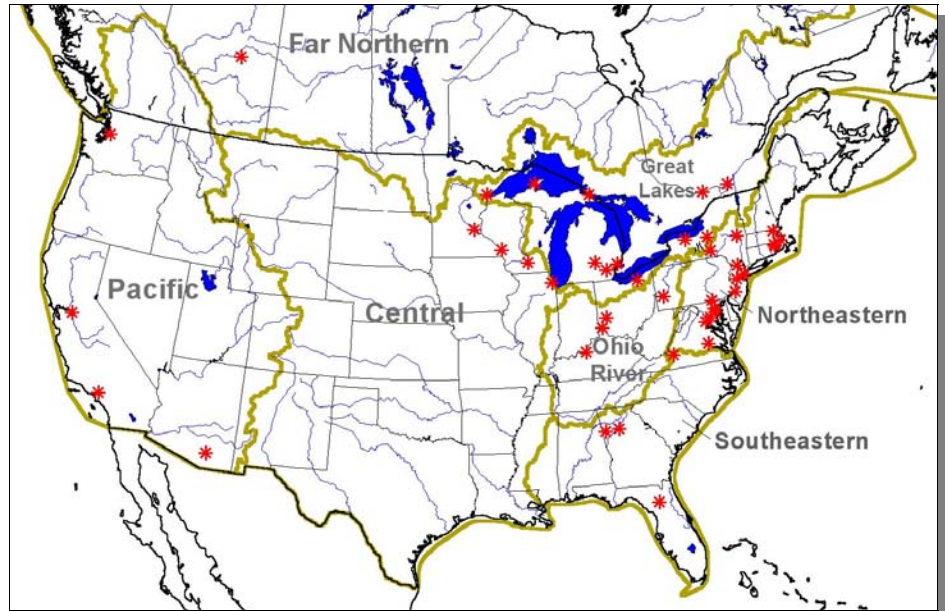
on the
World Wide Web!

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.

Come Visit us at:
www.adf.org/articles

ADS Directory



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.

Groves

FAR NORTHERN REGION

Flickering Shadows Protogrove, ADF

Grove Organizer: Jennifer Kennedy
21511 Wye Road
Ardrossan, Alberta T8E 2J2 CANADA
Areas: Alberta
Phone: (780) 922-2499
E-Mail: falan@planet.eon.net

PACIFIC REGION

Cascade Dragonsong Protogrove, ADF

Grove Organizer: Epona
25025 SE Klahanie Blvd. Apt. L302
Issaquah, WA 98029
Areas: WA
Phone: (425) 427-2620
E-Mail: epona@reflexnet.net
Web: <http://www.adf.org/groves/cascade-dragonsong>

Loch Shea Meara Protogrove, ADF

Grove Organizer: Laurel LaFae
7417 Karlsburg Circle
Stockton, CA 95207
Areas: CA
Phone: (209) 474-1323
E-Mail: laurel@poetic.com
Web: <http://www.adf.org/groves/loch-shea-meara>

Raven's Cry Protogrove, ADF

Grove Organizer: Ravenbard
859 N. Hollywood Way, Box 368
Burbank, CA 91505
Areas: CA
E-Mail: RavensCryADF@aol.com
Web: <http://www.adf.org/groves/ravens-cry>

Sonoran Sunrise Protogrove, ADF

Grove Organizer: David Foster
7014 E. Golf Links, Box 34
Tucson, AZ 85730-1064
Areas: AZ
Phone: (520) 298-0694
E-Mail: thedruid@theriver.com

CENTRAL REGION

River of Fire Protogrove, ADF

Grove Organizer: Hekatia
Ruadhbran
P.O. Box 2282
La Crosse, WI 54602-2282
Areas: WI, MN
E-Mail: riveroffireadf@aol.com
Web: <http://www.adf.org/groves/river-of-fire>

River of Night Protogrove, ADF

Grove Organizer: Ostara Voss
P.O. Box 7271
Minneapolis, MN 55407-0271
Areas: MN
E-Mail: vossing@pro-ns.net

Sun Raven Grove, ADF

Senior Druid: Suil Bhran
PO Box 8212
Madison, WI 53708
Areas: WI, MN
E-Mail: suibhne@jvl.net.com
Web: <http://www.adf.org/groves/sun-raven>

Wild Onion Grove, ADF

Senior Druid: Christopher Sherbak
PO Box 87651
Chicago, IL 60680
Areas: IL, IN, MI, WI
Phone: (773) 489-5766
E-Mail: sherbak@attglobal.net
Web: <http://www.adf.org/groves/wild-onion>

SOUTHEASTERN REGION

Burning Skies Protogrove, ADF

Grove Organizer: Calogan
P.O. Box 5723
Winter Park, FL 32793-5723
Areas: FL
Phone: (407) 737-8901
E-Mail: burningskies@cfl.rr.com
Web: <http://www.adf.org/groves/burning-skies>

DogWood Protogrove, ADF

Grove Organizer: Gwyndewin
P.O. Box 584

Moneta, VA 24123
Areas: VA
Phone: (540) 586-6253
E-Mail: gwyndewin@aol.com
Web: <http://www.adf.org/groves/dogwood>

Peachtree Grove, ADF

Senior Druid: Martin Parker
PO Box 1146
Clarkston, GA 30021-1146
Areas: GA
Phone: (770) 499-0901
E-Mail: martin00@mindspring.com
Web: <http://www.adf.org/groves/peachtree>

Stone Glen Protogrove, ADF

Grove Organizer: Atemlos
622 Atlantic Avenue
Bremen, GA 30110
Areas: GA, AL
E-Mail: atemlos@ivillage.com

OHIO RIVER REGION

Sassafras Grove, ADF

Senior Druid: Earrach of Pittsburg
PO Box 100091
Pittsburg, PA 15233
Areas: PA
E-Mail: earrach@sgi.net

The 6th Night Grove, ADF

Senior Druid: Amergin Aryson
P.O. Box 1521
Dayton, OH 45410
Areas: OH
Phone: (937) 228-7866
E-Mail: the6thnightgrove@hotmail.com
Web: <http://www.adf.org/groves/6th-night>

Triskele River Grove, ADF

Senior Druid: Antonyus Kaleal
526 Symmes Road
Fairfield, OH 45014
Areas: OH, KY, IN
Phone: (513) 737-9005
E-Mail: antonyuskaleal@earthlink.net
Web: <http://www.adf.org/groves/triskele-river>

Whispering Oaks Grove, ADF

Senior Druid: Dame Jord Soster
P.O. Box 474
Brooks, KY 40109-0474
Areas: KY, IN, TN, OH
Phone: (502) 922-1711
E-Mail: whisperinggrove@hotmail.com
Web: <http://www.adf.org/groves/whispering-oaks>

GREAT LAKES REGION

Earth Song Grove, ADF

Senior Druid: Brantan Hawke
P.O. Box 3424
Duluth, MN 55803-3424
Areas: MN, WI, ND, SD
Phone: (218) 721-3751
E-Mail: hawke@crystalwood.com

Fieldstone Protogrove, ADF

Grove Organizer: Hearthstone
P.O. Box 161
Calumet, MI 49913
Areas: MI, WI
E-Mail: hearth@angelfire.com

Muin Mound Grove, ADF

Senior Druid: Skip Ellison
7188 Minoa Bridgeport Road
E. Syracuse, NY 13057
Areas: NY
Phone: (315)-656-8681
E-Mail: sellison@twcny.rr.com
Web: <http://www.adf.org/groves/muin-mound>

Red Maple Protogrove, ADF

Grove Organizer: Drahkan
200 Earl Grey Drive
Box 110
Kanata, Ontario K2T 1B6 CAN-ADA
Areas: Ontario
Phone: (613) 839-3962
E-Mail: drahkan@nitmaster.com
Web: <http://www.adf.org/groves/red-maple>

Shining Lakes Grove, ADF

Senior Druid: Robert Henderson
PO Box 15585

Groves

Ann Arbor, MI 48106-5585
Areas: MI
Phone: (734) 487-4931
E-Mail: robh@cyberspace.org
Web: <http://www.adf.org/groves/shining-lakes>

Silver Fox Grove, ADF

Senior Druid: Paradox
2624 Jeanne d'Arc
Montreal, Quebec H1W 3V9 CAN-ADA
Areas: Quebec
Phone: (514) 259-8916
E-Mail: one@cedep.com
Web: <http://www.adf.org/groves/silver-fox>

Stone Creed Grove, ADF

Senior Druid: Shawn T. Miller
PO Box 18707
Cleveland Heights, OH 44118
Areas: OH
E-Mail: seniordruid@stonecreed.org
Mailing list: stonecreedgrove@onelist.com
Web: <http://www.adf.org/groves/stone-creed>

Third Coast Protogrove, ADF

Grove Organizer: Steve Marquie
5946 North Hagadorn Rd.
East Lansing, MI 48823
Areas: MI
Phone: (517) 332-7985
E-Mail: wb9tow@egr.msu.edu

Willow Marsh Protogrove, ADF

Grove Organizer: Emily Shanahan-Gabriel
PO Box 447
St. Clair Shores, MI 48080-0447
Areas: MI
Phone: (313) 881-4578
E-Mail: Willowmars@aol.com
Web: <http://www.adf.org/groves/willow-marsh>

NORTHEASTERN REGION

Black Dirt Protogrove, ADF

Grove Organizer: Isaac Bonewits

P.O. Box 372
Warwick, NY 10990-0372
Areas: NY
E-Mail: bonewits@warwick.net

Cedar Light Grove, ADF

Senior Druid: Zaina Katherina
PO Box 21723
Baltimore, MD 21222
Areas: MD
Phone: (410) 483-2246
E-Mail: zainasweet@aol.com
Web: <http://www.adf.org/groves/cedar-light>

Druid's Healing Protogrove, ADF

Grove Organizer: Lacota
P.O. Box 255
Lisle, NY 13797
Areas: NY
Phone: (607) 692-7261
E-Mail: lacota@stny.rr.com

Gooseberry Protogrove, ADF

Grove Organizer: Cynndara Morgan
P.O. Box 5491
Richmond, VA 23220
Areas: VA
Phone: (266) 266-7464
E-Mail: Waywont@cs.com

Green Man Grove, ADF

Senior Druid: Skraeling
PO Box 3495
Jersey City, NJ 07303
Areas: NJ, NY
Phone: (732) 249-6680
E-Mail: eternalansw@earthlink.net

Grove of the Midnight Sun, ADF

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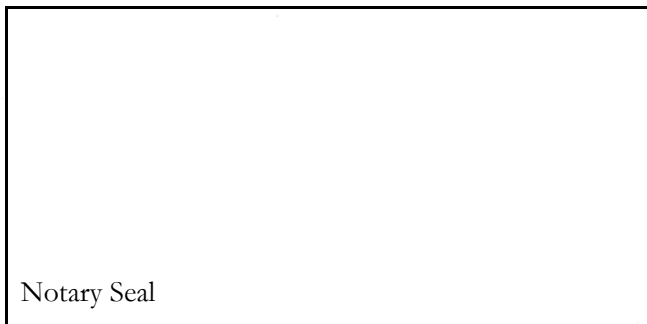
I am 18 years of age or older: Yes No (Check one)

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.



Notary Seal

 Parent or Guardian's Signature

 Parent or Guardian's printed name

Please allow 4 to 6 weeks for membership processing.

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