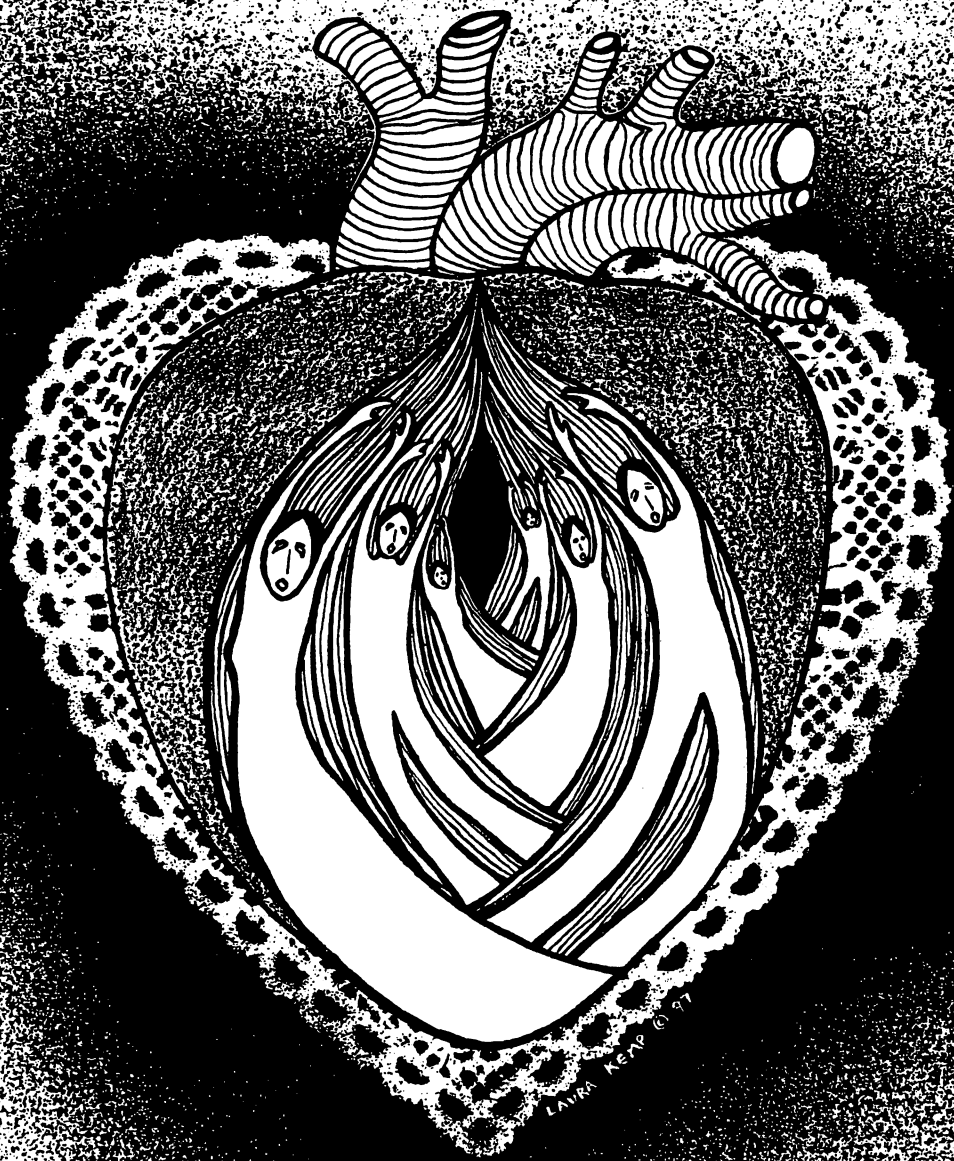


# RECLAIMING NEWSLETTER



Laura Kemp © 1997

# 66

SPRING 1997

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# Reclaiming

A Center for Feminist Spirituality

P.O. Box 14404, San Francisco CA 94114

Reclaiming is a collective of San Francisco Bay Area women and men working to unify spirit and politics. Our vision is rooted in the religion and magic of the Goddess — the Immanent Life Force. We see our work as teaching and making magic — the art of empowering ourselves and each other. In our classes, workshops, and public rituals, we train our voices, bodies, energy, intuition, and minds. We use the skills we learn to deepen our strength, both as individuals and as community, to voice our concerns about the world in which we live, and to bring to birth a vision of a new culture.

## Newsletter Submissions

The Newsletter encourages people to submit articles, letters, or graphics related to political, pagan or spiritual issues and happenings. Submissions on 3-1/2" diskettes make our job much easier. Please include a hard copy of your submission, just in case something funny happens during layout. Graphics are ALWAYS welcome!

We may edit for length, punctuation and grammar. We do not alter poetry.

While we are pleased to print letters or articles on ethics, we will not print personal charges or countercharges.

All submissions, whether we print them or not, eventually find their way into our cauldron, so keep copies for yourself. Please do not ask us to return them.

**Summer Newsletter deadline**  
**May 1, 1997.**

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The views expressed in articles and ads in this Newsletter belong to the authors... not to the Reclaiming Community or the Newsletter Staff. Some of us don't even like some of the stuff we print.

## Contacting Reclaiming

When requesting information from Reclaiming, please include a self-addressed, stamped envelope.

## Reclaiming Events Line

(415) 929-9249

This recording carries announcements and updates of events organized by Reclaiming and others. Often, these come up too late to be put in the Newsletter. Call us with events and announcements to add to the message. Please allow plenty of time, and remember to say where we can reach you with questions.

*The Recording Faerie*

## Reclaiming Web Page

<http://www.reclaiming.org/cauldron/>

Reclaiming is a member of the Wiccan/  
Pagan Press Alliance.

# Reclaiming Newsletter

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This issue produced by Margaret Bovis, George Franklin, & Jody Logan. Special thanks to: Heather Vuchinich, T. Thorn Coyle, Chris Rubacky, Panthera, Seed, Hilary Valentine, Steve Nadel, Madrone, Patti Martin & Dover Publications. Cover: "Brigid's Flame Burns Bright within the Heart of our Community," by Laura Kemp.

# Reflections on El Salvador

by Aurora  
(Joy Kirstin, Victoria, BC)

[In August of 1996, at the Mid-Atlantic Witch Camp, the community of campers and teachers came together in support of the work of Marta Benevides, a member of our extended community. Marta is Salvadorean, and has been working with small co-operatives and campesinos in the countryside, teaching sustainability, organic farming, and gardening, and attempting to preserve indigenous culture. Reclaiming has raised over twenty thousand dollars to help some of the co-operatives through a financial crisis that would have taken their land. Mid-Atlantic community members organized a speaking tour for Marta on the East Coast and a University-sponsored study tour to El Salvador. In January, Starhawk, Aurora from Victoria, B.C. and Amie Miller traveled to El Salvador to see first hand the work Marta is doing. Here is Aurora's report on the trip. Other articles will follow in future

newsletters (Starhawk's report of the trip will be in the Summer '97 issue) and will be posted on the Reclaiming website — ed.]

I was out walking on the beach in Victoria this morning. The California sea lions who visit for a few weeks each winter have left and the shore is quiet except for the wash of waves over stone and the occasional cries of the gulls. The heat and dust of El Salvador is a world away. I've been back for almost two weeks now and am still trying to fit the pieces together—small tastes and glimpses from the 16 days I was there. The faces and stories of the people I met shift and rearrange themselves daily—a kaleidoscope of bright gems that scatters new colors every time I pick it up...

The conch shell sounds a third time to the east and Daniel turns deosil to the north where he pauses before sounding it three times across the terraced garden beyond this outdoor meeting place. South

and west follow before he crouches on the ground, sends its tone ringing into the earth and then to the starry night sky above the central stone circle where a fire burns and each direction is marked with an arrangement of red and pink tropical flowers. It is the sound of the Nahuat people, the ancient ceremony of the conch ringing out in the eastern



*Dancing at the Trade School at Acajutla.  
Photo by Starhawk.*

mountains of El Salvador.

Starhawk and Amie and I have traveled across the country with Marta and Daniel to see the permaculture efforts going on by a co-op of people working to reclaim the land and their culture.

Miguel, a Mayan priest, leads his people in chants and invocations of their own. An old woman speaks of the past they have lost, of their desire to make offerings to the earth and their despair at not knowing what offerings to make. She describes their attempts to reforge a connection with the land so that once again, they may know the bounty of the earth in their harvests each season.

Star teaches a chant in Spanish and the group joins in enthusiastically with our drumming and zilling, clapping and dancing as they each light a candle from the central fire and place it around the perimeter of the small stone circle. It has been a spontaneous ritual, one where the power of the elements has drawn us together in a common celebration of the earth. The flow of energy is tangible, crossing cultural and linguistic boundaries. The merging of three distinct traditions has been seamless and rich.

Over the next week there are more rituals. Daniel, Miguel, Starhawk and I coordinate our priest(ess)ing efforts and soon are making three-fold invocations as our traditions meet in the center—the place of transformation. To the rhythm of “Ella cambia todo lo que toca y todo lo que toca cambia” (She changes everything she touches and everything she touches changes) and “Si, se puede” we dance the spiral with El Salvadoreans and visiting American university

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**Help Reclaiming support El Salvador's co-operatives — Join the Circle of Love. See page 43 for details.**



***Hermano Daniel teaches tree planting at Acajutla. Photo by Starhawk.***

students-on the beach near Acajutla, not far from where Spanish colonizers first landed almost 500 years ago, and another time, in the ruins of the Mayan pyramids. For brief moments as each cone goes up, it truly seems that anything is possible.

Some of us who've worked with Marta at MidAtlantic camp have witnessed the dance that moves through her in sacred space—the movements that come spontaneously and the meanings she later translates into words. Here, in El Salvador, I watch at gathering after gathering as she uses dance of a different nature to build community, share good will and overcome shyness.

Everywhere we go, we dance—to tapes on a boom-box, to the live tunes of local musicians, to the clapping and singing of

*continued on page 42*

# How the Purple Pentacle was Discovered

By Medusa  
(formerly known as Tammy)

Greetings campers and future campers. I had an experience at California camp last summer that I wanted to share. I couldn't quite accomplish this, though, until my circle walked the labyrinth at Grace Cathedral on New Year's day.

I was very open and very willing to listen to Her. The result, of course, this article is finally written.

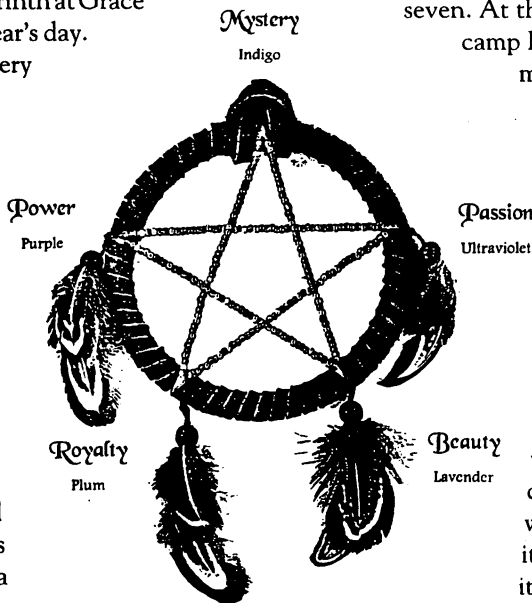
For all you future campers, a little background info is in order here. Days at camp are filled with path, sort of like class, in the morning. This is followed immediately by a much needed lunch. Affinity groups are next, which is a mystery you simply must experience first hand. After affinity group is an afternoon of glorious free time. This is when camper offerings are available. There have been things like a consensus workshop, pagans and the media, a rhythm workshop, massage therapy, etc. All this fun

stuff makes free time also an optional offering.

Evenings are for ritual. As I recall, there are four nights of camp big ritual. There is a talent show one night, a night for ritual with your affinity group, and a night for mysteries equaling a total of seven. At the first California camp I attended, the

mystery night was put together by the earth path. There were, I believe, four mysteries. This last year at Mendocino, (again thanks for the fabulous space), the mysteries were not planned by the earth path. They were open to any camper or campers who wanted to plan it, organize it, and put it on the board for other campers to

attend. I heard that there were some great mysteries explored that night; the burning times, men's mystery without women, men's mystery with women, survivors of incest, and a junk food mystery.



## Purple Mysteries

My cabin mates and I did not, however, feel particularly drawn to any of these. Maybe we would just take the night off and clean our cabin. Nah. Maybe we

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**Graphic: The Purple Pentacle, as revealed to the Purple Sisters: Morgan, Pam, Panthera, Robin & Tammy. Star Catcher from Designs by Leslie.**

should plan our own. Maybe we should plan our own and just do a private mystery. We had been playing with the idea that witches wear purple a lot. We had also noticed that purple and green seemed to be very witchy colors. Ah ha, we said, a purple mystery. We had tons of purple stuff being witches and all.

A woman from our affinity group explained that she was having a hard time with the mystery she had been helping to plan. She asked if she could join us. Five was such a magic number, that it seemed like it was a, but, of course, situation.

We decided to hold it in the cabin. This meant no fire, but frankly so did almost any place outside. There are very strict camp rules about fire. We had a grand time decorating the space. We had scarves everywhere. We were dressed in purple. We had purple cabbage that I had gotten from the very nice kitchen staff. We also had purple body paint. We were set.

We set up sacred space in the usual Reclaiming style, except for a couple of details. One really worked, but we learned a valuable lesson. The other simply worked. When we cast the circle, we all cast it together holding an athame. We wanted a strong container, and we got one. However, the usual circle opening chant was not enough to dismiss that strong of a circle. The other part we did differently that worked was the goddess invocation. We wanted the Queen of Purple to reveal herself. Using a group visualization, we shared what we were each beginning to see. Soon she was standing

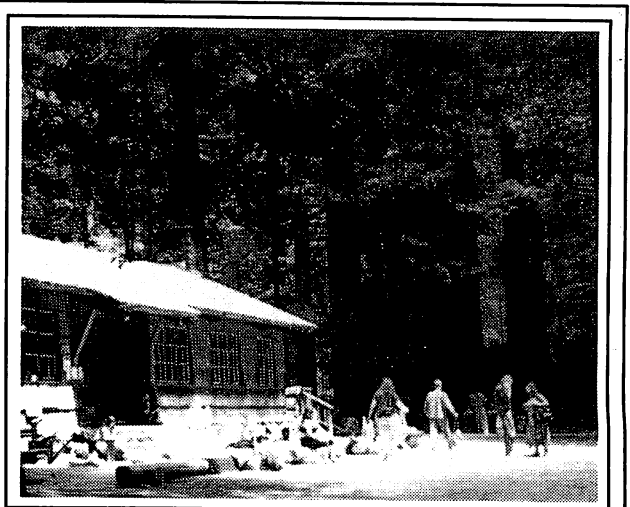
in our midst in all her glory.

There was the secret part and then the Purple Pentacle. It was revealed to us amid much and apparently loud laughter. The campers down the hill told us the next morning that they couldn't imagine what was so funny. The Purple pentacle was not funny, but the process was. Our younger selves were having a most excellent time.

## **Royalty and Hierarchy**

The Purple Pentacle not only has five qualities, but five corresponding colors. Now some of you will say the same thing that I did about indigo. It isn't a purple, it's a blue. However, it wasn't going away. Indigo is that deepness of color that escapes detection from the naked eye. Hence, where there is more than meets the eye, there is mystery. Yes, some of the qualities are also found on the iron

*continued on page 41*



***Reclaiming Witch Camps are offered in Texas, Missouri, Vermont, California, Vancouver, and the Mid-Atlantic region. See page 21 for more info.***

***Photo by Panthera, California Camp.***

## Food Not Bombs Builds Community

by Elisa Smith

*[California Witch Campers know firsthand the great vegetarian cooking of East Bay Food Not Bombs, who staffed the kitchen at our 1996 camp. FNB has been at the forefront of the fight to defend People's Park (shown here at lunchtime) as well as resistance to San Francisco's infamous Matrix anti-homeless program, and has helped organize kitchens at Nevada Test Site, Headwaters Forest, and other hotspots. — ed.]*

After all these years in Food Not Bombs in the East Bay I can only appreciate the work that we do and the experience that it's been more and more, like some ever-ripening love affair. When I was pretty young social change became my life's work. Hooking up with Food Not Bombs as an idea and as a project to get involved with was a good move and a natural place to put ideas into action because how can we have any kind of revolution without food in our bellies?

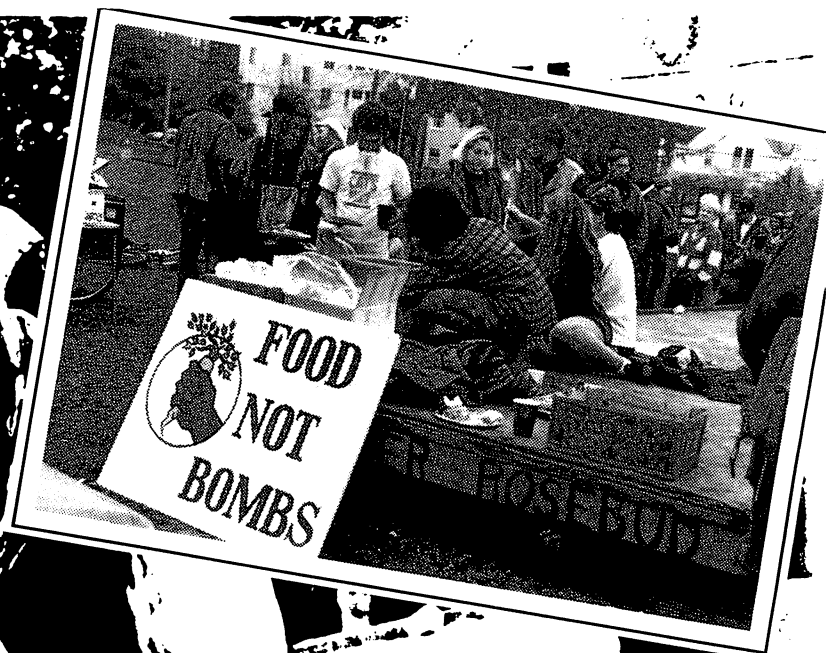


There's so much organizing and strategizing and shitwork to be done in the movement, but we always manage to have a damn good time while we're cooking for People's Park or downtown Oakland or for some event. We have some of our best ideas, plans and discussions while we're chopping vegetables together around a table or stirring a

# FOOD NOT BOMBS

photo by Lydia Gans





stew in our huge pot. It's a real time to unwind. Of all the things I do, it's the one thing I always look forward to because it's extremely grounding to be doing some of the most basic things together: composting, making a big meal, cleaning up.

The fact that there's always a meal tomorrow, whether we're cooking it or eating it, makes FNB not just activism but more a part of our everyday lives. As a community we can figure out ways to better take care of each other and ourselves and so be more effective in the things that we need to do. And with such murderous attacks on the poor as the recent welfare cuts, we need to get creative around survival issues, because the government sure doesn't care about economic justice.

Nurturing and building

community is what we're about. People getting together about what needs to be done. The meals create a space where people gather, all kinds of people. Homeless and poor, activists, hippies, street punks, people of all ages and colors, anyone who's hungry, we all get together to share food and hang out. We believe in the magic of a picnic.

Food Not Bombs started in 1980 out of the anti-nuclear movement around Boston and Cambridge. These early FNBers found that there was much food which would be going to waste and so started to distribute food to the hungry as well as provide food and literature at rallies and on the street.

The next FNB group started in the Bay Area in 1988. There are now about 130 groups, mostly in the U.S., but also in Europe,

*continued on page 42*

# Waiting for the Sidhe

Baubles hanging bright from trees,  
Jars and vases, stones and shells.  
Feathers lie in wormy wood,  
I cry, and sort and clean.  
Feeling the forces surround me  
Protecting and pushing and goading me on.  
"Fear not, you who bleed rich red,  
you who feed us and listen to old voices."  
Pour some whiskey on holy ground.  
Pull a few weeds.  
Listen to the music of aching love.  
Look at the green in my own front yard.  
Dream. Wait.  
Sink into the white tub filled with incense  
and warm water.  
They are coming for me.  
I hear the horses cantering through  
The tarmaced city streets.  
Not their kind of town, but it will do.  
The bells ring, fiddling speeds on.  
Cloaks flying, they call my name.  
What is my name? What is my name?  
I don't yet speak their language.  
Clear voices from a distance,  
Drumming beats the time of heart songs;  
smoky, foggy air.  
Cat rubs against my skin,  
purring, asking questions.  
My kin have lived and died.  
Family continues on.  
I write both history and future,  
Being willed the Song of Power.

Candles flicker on tales told  
Into colored panes of glass.  
Those panes of glass mark my white skin.  
I am pattern and color.  
I am smoke and music and brightness.  
I know these hills and airs.  
They are coming for me.  
Riding fast and gathering.  
Cloaks flying, they call out my name.  
"Work, my lady. Write and dream.  
weave the magic that ties you into roses,  
green apples and mist in the morning."  
Take a sip of blackening tea.  
The honey and milk flow into my breasts.  
Out the window, ribbons fly.  
They gather, riding fast,  
Horses breath steams out in city air.  
Oil slick color into grey.  
I feel nervous as a girl before first loving.  
The Lady soothes my brow with practiced  
fingers.  
She crowns me with white roses.  
Cloaks me in scarlet and peacock hues.  
A cape that holds all colors.  
Down below, they gather,  
Shouting up beneath my window.  
Call me daughter. Name me Bard.  
Gift me with a name I've known before.  
An old friend of my bloodline.  
My weeping starts again.  
Begin to speak their language.  
The bells are soft upon the bridles.  
The shining clan awaits to draw me in.  
The Lady takes my hand, leads me on down  
White stairs into the fog.  
I clamber up onto the grey.  
Kiss my fine cousins all around.  
We ride out onto old, familiar road.  
The hooves beat out their bodhran sounds.  
Mad piping fills my head.  
"Gone, gone away. Gone she is again."

by T. Thorn Coyle



Direct action, encampment planned for summer and fall

## Boycott to Protect Headwaters Forest

Greenpeace, Rainforest Action Network, the Sierra Club and other environmental groups have launched a boycott to end logging of America's last ancient redwood forests by eliminating the market for the endangered trees.

A full-page ad in the New York Times urged lumberyards, contractors, designers and concerned citizens not to buy old-growth (labeled "clear" in the trade) redwood ever again.

The redwoods are the southernmost extent of North America's temperate rainforest. Not long ago, this ecosystem blanketed the Pacific coast from Alaska to California with the world's largest trees.

Timber corporations have been ruthless: ninety-six percent of the world's ancient redwoods have been destroyed. Yet unbelievably, the remaining redwoods are still being logged. Despite the arrest of thousands of citizens trying to save the last redwoods, the government has not taken a strong enough stand to protect this priceless heritage.

Headwaters Forest in Northern California is the largest unprotected ancient redwood forest in the U.S. An ongoing campaign seeks to bring this treasure into public hands. The campaign has been successful in slowing down logging, but the threat of massive cutting will remain as long as the forest is in corporate hands.

### Get Involved at Headwaters

Support of all sorts is urgently needed from around the country.

- Actions and encampments to protect Headwaters Forest are being set up for summer and fall. Both legal protests

and civil disobedience are planned. Call the Ecology Center, 510-835-6303, EPIC, 707-923-2931, or the Trees Foundation, 707-923-4377 for up-to-date information.

- Meetings to defend Headwaters Forest are held in the Bay Area the second Tuesday of every month. For more information, call the Berkeley Ecology Center's Hotline, 510-835-6303.

- Stay in touch with forest and wilderness defense across the continent via the *Earth First! Journal*, \$25/year (8 issues), Box 1415, Eugene OR 97440.



*Over 1000 people were arrested defending Headwaters Forest last fall, and thousands more took part in legal protests. The struggle continues in 1997. Photo by Karen Pickett, Earth First!*

# Deadline at Big Mountain

## Traditional Navajo Face Eviction

by Paul Bloom & George Franklin

Traditional Dineh (Navajo) people living at Big Mountain in Northern Arizona are being threatened with a March 31 deadline to either sign a U.S. government-imposed agreement that would greatly restrict their use of historic grazing lands, or face eviction.

The "Hopi Accommodation Agreement," contrived to resolve a purported dispute between the Navajo and Hopi tribes, is realizing the worst fears of those who oppose it. The agreement would give the Hopi tribal government jurisdiction over Navajo families who live on land long shared by the two tribes. The land is now being partitioned with the assistance of the U.S. government.

A 1960 court ruling affirmed the use of common lands, establishing a Joint Use Area. But in the 1970s, Congress, under pressure from mining corporations, began the process of dividing the land and establishing "legal" title.

The Hopi Tribal Council, like most Tribal Councils a government-sanctioned body one of whose purposes is to sign leases with non-Indigenous corporations, wants jurisdiction over these lands which historically have been grazed by Navajo

sheep herds. Vast coal reserves lie under the land, and Peabody Coal Company among others covets the mineral rights.

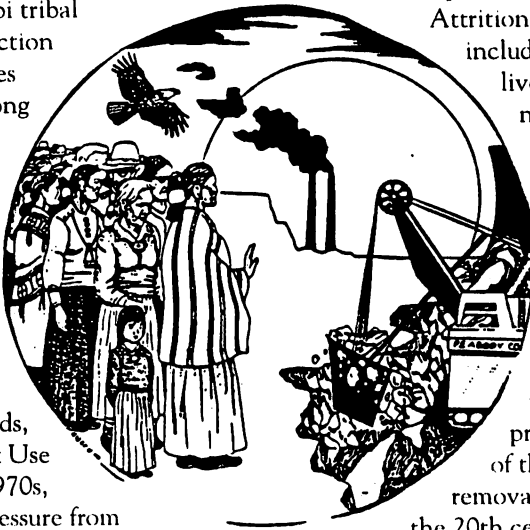
Government, corporate, and religious entities have spent the past two decades fomenting conflict between the Hopi and Navajo, and the mainstream media has joined the game by portraying the dispute as an intertribal struggle which the benign U.S. government was trying to mediate. Nothing could be further from the truth.

Originally, 10,000 Navajo lived on the "Hopi" side of the divided lands.

Attrition and harassment, including confiscation of livestock, has reduced the number to about 400 families still tenaciously resisting relocation. These families urgently need support. In face of the looming March 31 deadline, only the light of public scrutiny can prevent the completion of the largest forced removal of Indian people in the 20th century.

The Big Mountain Coalition is organizing an ongoing presence of nonviolent supporters on the land. Material aid, legal support and expenses, and education are also needed.

To get involved, contact PO Box 12924, Berkeley CA 94712, 415-339-8332, email [www.bmc@mailmasher.com](mailto:www.bmc@mailmasher.com)



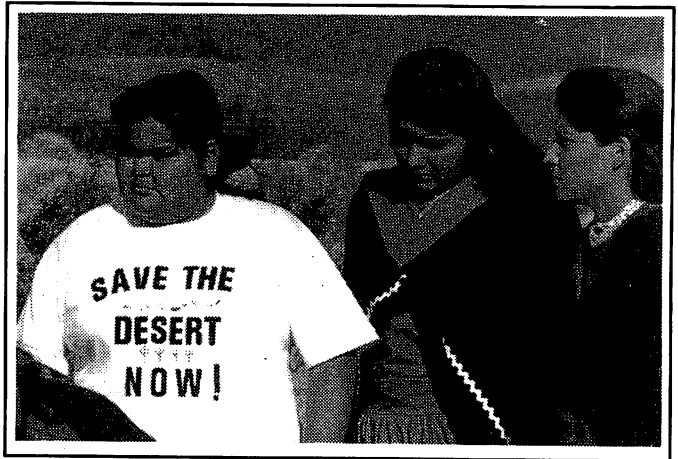
*Indigenous tribes and allies resist proposed nuke waste site*

# *The Battle for Ward Valley*

The battle over Ward Valley in Southern California has heated up. Local Native Nations, supported by the American Indian Movement, United Farm Workers, Mothers of East L.A., Greenpeace, BAN Waste Coalition, and other members of the Ward Valley Coalition, blocked the road into Ward Valley on January 29, when the Department of Energy tried to tour of the proposed nuclear dump site.

Two weeks later, runners from the Quechan and Cocopah Nations followed traditional running trails from Mexico up the Colorado River to Ward Valley. After singing traditional songs at the permanent protest camp in Ward Valley, the participants discussed the importance of running north to this land from whence their ancestors migrated south.

The Cocopah, Quechan and Mojave people believe they originated from Spirit Mountain, which overlooks Ward Valley. The Fort Mojave, Chemehuevi, Quechan,



*Indigenous tribes of the Colorado River area have been at the forefront of the fight to save Ward Valley.*

*Photo by Bernadette Del Chiaro.*

Cocopah, and Colorado River Indian Tribes formed the Colorado River Native Nations Alliance in July 1995 in order to fight the proposed dump project.

Meanwhile, on January 31, 1997, the California Department of Health Services (DHS) and U.S. Ecology (the company licensed to operate the dump) filed suit against the federal Department of the Interior (DOI). The suit seeks to halt the Supplemental Environmental Impact Statement (SEIS) that DOI started one year ago, and force the transfer of 1,000 acres of federal land in Ward Valley to the State for construction of the dump.

As part of the SEIS, DOI would have Livermore Laboratories conduct tritium testing to determine whether the proposed Ward Valley dump would leak like its sister dump near Beatty, Nevada.

*continued on page 44*

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## **Spring Gathering at Ward Valley — April 25-27**

Workshops, strategy sessions, Native American song and dance, children's program, and more. Come defend the desert! Call 619-326-6267.

# A NEED FOR MEN-ONLY SPACE

by Jack Davis

This last summer's California Witch camp was my first and I had quite a wonderful time. Since I do most of my magical work with other queer men I was glad, for a change, to have the opportunity to work with women and with non-queer men. When I arrived I was very encouraged to hear that a men's circle was going to meet before breakfast each day. This would give me the chance to explore men's mysteries with all different sorts of men, I thought, if only for a few groggy moments in the morning before coffee. Plus I wanted to meet the other fags in camp and I figured the men's circle would be a good place to do that.

One morning, early in the week I was the first one to arrive at the men's circle. I had been thinking about some recent events in my life when women had intentionally entered gay- male-only space and my negative feelings about that. So I guess that it should have come as no surprise to me that the second person to show up for the men's circle that morning was a woman. The Goddess has a way of helping me work on my issues when they are on the surface, when stuff is up, as they say. This woman asked me if it was okay for her to stay. I knew that there had been some question about women being at the men's circle, and I didn't know the history of men's circles at witch camp, so even though I had just been mulling over my feelings about somewhat similar situations, I knew it was not for me to say

whether or not she should stay. I told her I did not know.

## And Process We Did

What I did know was that the decision was going to have be a group process involving all of the people at the men's circle. And process we did. As difficult as it was, I actually enjoyed the discussion about the appropriateness of men-only space. Some people said that they didn't want the circle to be only men. Some people said that men-only circles were never appropriate. Some people said that they thought that men-only space was okay, but that this circle could include women. We didn't get to the question of whether this circle should be men-only. We talked a bit about the men's mysteries ritual, but we didn't decide as a group if it should be men-only. Some of the people left the circle before these discussions were concluded.

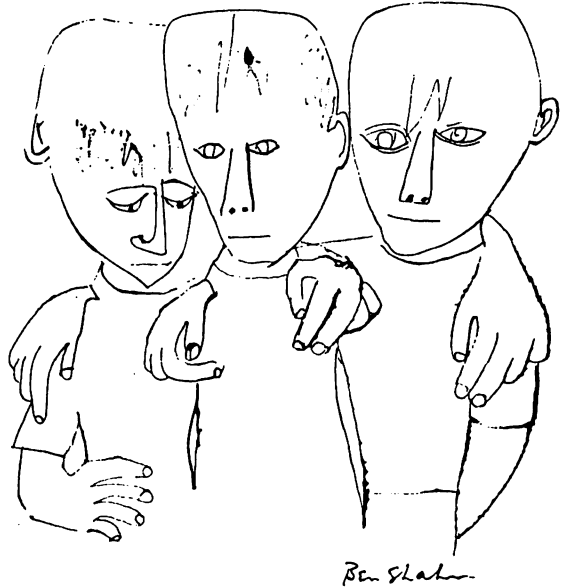
My immediate response to the challenge to men-only space was to think of all the reasons why men should work together in a group that is separate from women. There was "It's easier to talk about men's sexuality when women aren't around" and there was "It's the best place to learn how to work on issues of sexism, without constantly asking women how to do it" and, "Homophobia always comes up when it's just men in a circle, so that is a good place to work on it" and, "The best way to experience men nurturing men is to do it when women aren't there to be the default nurturers" or, "It's the best

place to safely explore the shadow side of being a man” or, “It is impossible to discover the male mysteries and at the same time explain them to someone else.”

All of these are good reasons. But in the many talks I had with people, both inside and outside of the men’s circle I didn’t want to use any or all of these reasons, partly because I did not want to saddle the circle with an agenda, but primarily I just did not want to have to justify the need to have a men-only circle at witch camp. Men should be able to work in a men-only group because they need to. Just as pagans should be able to work in a pagan-only group and just as women, dykes, bisexuals, fags and others should be able to work in self-defined groups (though at this witch camp a fag-only circle would have been a very small one), all for the same reason: because they/we need to. And in this case it would not be appropriate for the larger group to decide or even approve the agenda of the smaller group.

Surprisingly enough, I even found myself suggesting that if heterosexual men found the need they should be able to form a heterosexual-men-only group. This is where I started thinking about the Bohemian Grove and other elite all male (and allegedly heterosexual) clubs where men get together to reinforce and relish the power that they have over other people. But then I caught myself. This was witch camp, not Wall Street, and if I was going to defend the right for queer men to get together, then I should defend the right for heterosexual men to get together as well.

As I recall the sole women-only space was the women’s mysteries ritual. The men-only spaces that I experienced were one of the men’s mysteries rituals and some of the men’s circles (There was the pre-talent-show-but-painting in my cabin, but that is another story.) One of the issues that was raised in the men’s



circle was: If women don’t feel comfortable in a women-only space, shouldn’t they be able to come to the men’s circle. And what about men who don’t feel comfortable in men-only space?

### **Exclusive?**

I don’t have a problem with the word “exclusive.” If I want to be in a group of only queer men, that means I am excluding everyone else. I spend a lot of energy in my daily life struggling and seeking for just such a space. If I want to be in a men-only group, that means I am

*continued on page 40*



by **FLAME Dominique**  
**ROSANEGRA Leslie**

*In the beginning...*

*I HONOR and invite to join  
me/us all in this ritual/article,  
ALL of my spiritual and genetic  
ancestors that confronted/  
defied our modern identity  
politics based on gender.*

**WHOOSH.**

### **Welcome to Fluid Desire**

Erotophobia, or the fear of the power of the erotic, influences all of the rituals, meetings and other events in the Reclaiming community, just as it influences the rest of the world. Erotophobia and denying our fluid desires keeps us dividing ourselves into opposing camps, men's rituals on one side and women's rituals on the other. Erotophobia divides the world into men and women, whose only sexual acts are reproductive acts. Any non-reproductive sex, sex

magic, or desires are therefore deviant.

Masturbatory rituals, same sex rituals, lesbian rituals, gay men's rituals, queer sex magic, bisexual lust, cross dressing desires, Transsexuals, lesbian and gay transsexuals, homoeroticism, fetish wear,

### **Healing the Rift between Men**

## **Overthrow Western**

leather men, daddies and their boys, S&M desires, all of these and more are words not spoken in the Reclaiming community, because of Erotophobia.

When we continue to accept the illusion of the myth that gender is bipolar, we forfeit our nature to be creative, fluid, sex charged beings.

By refusing to continue to accept that there are any truths left (the basis of post modernism); like there are only two genders, male and female, we accept that we are at the end and the beginning. To accept that we are goddess's all; androgynous, polymorphous, many gendered creatrixes, allows us to fly/dance/channel/swim into the AGE OF THE WITCH. Leaving behind all thoughts of conforming to the way things were...

Gender is a fluid tornado, a twisting spiral of interlocking galaxies, and in this tempest I find a snail sexually arousing. A tree, a crow and I do an ancient striptease together. I lay my tongue in my partners' ear all night long so that i might swallow the cum of his erotic dreams as they spill out of his head. There is no desire that I leave unfulfilled.

I taste naked spiders whispers and



desire to be penetrated by a wolf. I crawl in complete sensory depravation; all sight, sound, taste and smell removed from me. I am sealed shut, plastered solid; and yet I still desire, therefore desire is not of the BODY for I have no body. Desire is

*and Women in Reclaiming, or*

## *Gender politics*

Divinity.

In the use of the words, which define for us the world; we as witches especially must understand, that when we name something we give it power. The word, or name, is a powerful piece of magic in its own realm.

Homophobia is a word which is troublesome as a useful word of power for those of us who define, name, ourselves queer, and not homosexual; especially bisexuals, pansexuals, transsexuals, crossdressers (who are still debating internally amongst their national organizations whether they are queer and therefore do they want to be included in queer organizations and events). In fact the heterosexual white male crossdressers' dilemma is in the crux of this whole matter; the word that isn't named, which I now invoke as a challenge in the Reclaiming community;

the thing that builds and widens this invisible etheric and physical rift in our community : Heterosexism.

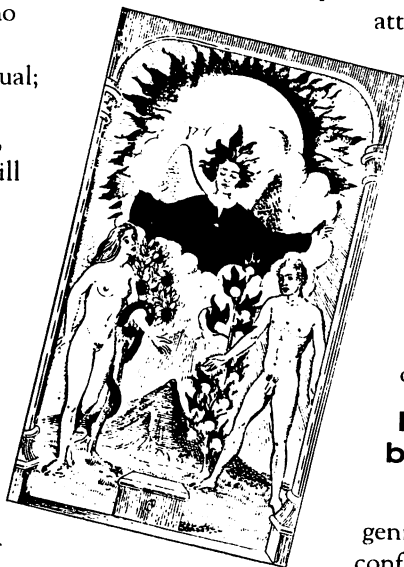
Tied into this all, from the heart, land, body and soul of this word springs forth another sacred name and from which all witchy power stems: sex. Heterosexism is the primary form of oppression which is inherent in our society when Erotophobia rules us. If all acts of sex and love and passion are sacred, why are gay men beaten to death, why did Brandon Teena, an FTM, get murdered by the same people he had already exposed as having raped him earlier that year, why is there not any other form of employment that seems feasible for a large number of immigrant transsexuals and crossdressers except street corner prostitution in the bowels of the Tenderloin, why are queer sex clubs and parties raided and shut down, with attendees routinely roughed up,

attacked beaten and incarcerated, why are our prisons filling with african-american and latino/a gays, lesbians and especially our transgendered sisters and brothers, why does our government routinely and methodically deny queers our rights and demonize us?

### **Erotophobia, which begat heterosexism.**

They do fear our unions of genitals and minds in configurations which makes their heads spin, they get dizzy. But I am a dervish in a whirlwind of

*continued on page 41*



# “Rhyming Tom

by Doug Orton



nce upon a time one Beltaine morning, the Queen Fairy Mab looked upon the earthly realm and was smitten by a young Christian named Thomas. Thomas the Rhymers to be exact (for his poetic gift at retelling the Gospels). In fact he was on his way with Bible in hand to a church meeting at that moment. “Oh, the difference between faith and fate,” Mab muttered and was on her way.

So that same morning, Thomas deep in thought with scripture and what not, met an old woman who stopped his travel to say, “Morning Thomas, I’ve got news for you.” Now every God-fearing man fears the Goddess more and this explains the present system of denial. And it was no less though perhaps greater for our Thomas. Thomas felt his gut tie into an exquisite knot and his bones shake and rattle till practically dust and he was perspiring so heavily that he was beginning to rival that tale Noah told. And like St. Paul on the road to Damascus, Thomas replied slowly: “And that be, Lady?”

“Thomas, you’re going to die. A pity, you so young and healthy and strong and all.”

And with the same terror that St. Paul must have felt when he was blinded by the light, Thomas fell to his knees in horror and disbelief.

“Lady! Surely there must be an... an... alternative?”

Queen Mab sighed and pretended to be in serious contemplation.

“Well, Thomas, my fine young Christian lad. There are three roads leading out of this predicament. The first two are of your faith as you know it. One road leads to Heaven and the second leads to Hell.”

(At this point we go into dramatic film script dialogue):

Thomas: “But even in Paradise I’ll still be...”

Mab: “Dead.”

Thomas: “You said there was a third road. I’m sure of it.”

Mab: “Ah yes — the third road. It leads to Faery. It’s neither Christian nor anti-Christian, it’s simply something other.”

Thomas: “Other?”

Mab: “A mere detail. I’ll explain it all later. If that be your choice?”

Thomas: “No death?”

Mab: “A loophole in the system Thomas. Bright lad! Makings of a real lawyer you have.”

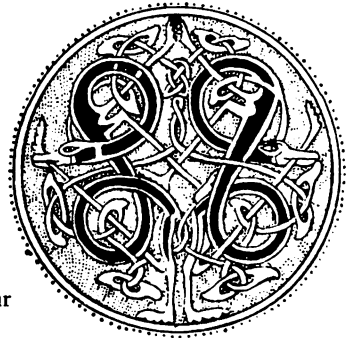
Thomas: “I’ll go.”

Mab: “Go where?”

Thomas: “The Third road... Faery!”

Mab: “Done.”

Mab clapped her hands together and Thomas found himself some place other. Some



# on Beltaine'



place shimmering and shining, glistening and glitter. Like in a dream but fully awake, Thomas was a stranger in an even stranger land. Rubbing his eyes, he came to a river of blood. There he saw an old wash woman at the ford washing torn rags in the rushing blood. She winked at him and pointed him across. For a moment, an hour or a month, for however long it took, Thomas waded across. On the new shore with his new attention he spanned the new view and found Queen Mab waiting for him in a grove of extremely green trees. Only Mab wasn't old. On the contrary she was the most beautiful young woman Thomas had ever laid his eyes upon. But when she smiled, Thomas knew that she and the old lady on the road were one and the same. "Well done, Thomas! Look here, you must be thirsty. I've got some 'Claret Wine' in my lap. I've brewed it just for you. Why don't you lay your head right here and refresh yourself."

The folds in Mab's dress shifted, revealing true mysteries, and startled his blood seeing her blood in mid-stream. All of Thomas's Christian training was brought to test and he looked away more confused than revolted, if truth be told. Patiently Mab reclined a little more and invited Thomas further:

"Well, Thomas, there are the other two roads we discussed on that long ago road. With one clap I could send you on your way. No questions asked. I see your faith is tasking you greatly. Lets just..."

Our hero Thomas with brave heart and cowardly soul dove head first with all the strength and drive fear can muster into the dark valley of Mab. And at first taste, the doors guarding the mystery of life and other opened to him, and Thomas was well received. And dear Thomas, with all reason lost, dove deeper, unlocking new doors, unveiling ancient secrets, exploring valleys and canyons that the Earth opens to those with craft inborn. And at the deepest depth of discovery, Queen Mab ecstatically cried:

"Aye Thomas! Your aim is true!"

And from there let's just say a further sacred trust was initiated. Later in the afternoon, Queen Mab instructed Thomas in further ways of magic. And as dusk was setting, stroking his hair, she sighed:

"Thomas, it is time for you to go. A day in Faery is seven years your time. But fret not. In dreams I will be there to the end. You are Thomas the Rhymer no more but True Thomas!"

And weeping from joy that borders on madness, Thomas found himself on the earth's surface once again. Changed, he never looked to Heaven or Hell again and became one of the greatest bard magicians of the land that in legend rivaled with Taliesen and Merlin. The local church was never the same.

So the moral of the story is that behind every well versed rhyme is a clever tongue. Sacred drama can be a true passion play.

....As told by some Missionaries at the turn of some century.



# Fire Path

by Sue Nosker, Witch Camp 1996

In the center  
the fire's heat  
inspired the drum beat  
while the redwoods  
encircled our path

We circled  
and danced  
sang harmonies and tranced  
shared truths  
and had many a good laugh

We came together  
in fire  
passion, will  
and desire  
to feel our energy  
flow free

A magical Flame arose  
and a dragon composed  
all with sweet love  
and great glee



*Evening rituals at California Witch Camp 1996 were built around the legend of Tam Lin and the Faerie Queen. Morgan le Fay Proctor's graphic interprets an aspect of the rituals, "Defending My Heart's Desire from Myself".*



# Witchcamps 1997

## Summer Intensives with Starhawk and the Reclaiming Community

Study magic and ritual in a week-long intensive that includes trancework, healing, drumming, dancing, storytelling, guided visualization and energy work.

Witchcamp is offered to women and men at all levels of experience. Newcomers can learn basic skills of magic and ritual, working with the elements, movement, sound and the mythological and historical framework of the Goddess Tradition. Advanced tracks offer the chance to apply the tools of ritual to personal healing and empowerment, with a focus on taking the craft out into the world, creating public ritual, ongoing groups and healing issues surrounding leadership and power.

More info available from Reclaiming, or the Web page — see inside front cover.

### TEXAS

April 5-12, 1997  
CONTACT: Sharon Russell  
16446 Rhinefield, Tomball TX 77375  
Telephone 281-257-2351  
website: [www.infohwy.com/~srussell](http://www.infohwy.com/~srussell)

### MISSOURI

June 14-21, 1997  
CONTACT: Diana's Grove  
P.O. Box 159, Salem MO 65560  
Telephone 573-689-2400

### VERMONT

August 23-30, 1997  
CONTACT: Trillium, 360 Toad Rd,  
Charlotte VT 05445  
Telephone Raven, 802-425-2984

### CALIFORNIA

July 6-13, 1997  
Mendocino Woodlands  
CONTACT: Kim Jack (Madrone)  
1394 McAllister St  
San Francisco CA 94115  
Telephone 415-923-1458  
website: [www.reclaiming.org/cauldron/witchcamp/](http://www.reclaiming.org/cauldron/witchcamp/)

### VANCOUVER

July 20-27, 1997  
CONTACT: Pat Hogan  
PO Box 21510  
1850 Commercial Dr  
Vancouver BC, Canada V5N 4A0  
Telephone 604-253-7189

### MID ATLANTIC

August 9-16, 1997  
CONTACT: Summer Intensive '97  
PO Box 1773, Wheaton MD 20915  
Telephone 301-977-6417  
Please send \$200 initial deposit





# Reclaiming 1997 Rituals

## Spring Equinox

Sat, March 22, 1 pm, Beltane Grove in Golden Gate Park, San Francisco.

## Beltane

Sat, May 3, Beltane Grove, time TBA. Bring flowers & vines fo head wreaths.

## Summer Solstice

Fri, June 20, 7 pm, Ocean Beach south of Taraval, San Francisco. Bring old spells to burn, flowers, wood for a fire & to build the Wicker Man. Bring food & drink to share, & a towel if you want to plunge.

## Lughnasad

Fri, August 1, 7 pm, Ocean Beach south of Taraval, San Francisco.

## Autumn Equinox

Sun, September 21, 1 pm, Beltane Grove, Golden Gate Park, San Francisco.

## The Spiral Dance

Sat, October 25, 7 pm, Herbst Pavilion, Fort Mason, San Francisco.

## Winter Solstice

December 20, 4 pm, Ocean Beach south of Taraval. Bring wood, a towel if you want to plunge, food & drink to share.



**All events are clean & sober — no alcohol or drugs, please**

*For more information, check out events on-line at <http://www.reclaiming.org/cauldron/> or call the Reclaiming Events Line, 415-929-9249.*

## 1997 Reclaiming Community Meetings

Meetings will be from 3-5 pm on Sundays in the Audre Lord room of the Women's Building, 18th Street between Valencia & Guerrero in San Francisco.

**May 18 • September 7 • December 7**

## **Spellcrafting**

**Monday eves, April 7 - May 12**

Learn the craft of the Wise by working with the cycles of the Sun and Moon. Sharpen your intention. Heal your will. Spells for grounding, protection and personal transformation. Harvest fragrant sage from the Marin Headlands by the light of the moon.

## **The Herbalist's Apprentice**

**Monday eves, May 19-June 23**

Learn to recognize and utilize the magical and medicinal herbs and lichens of Marin. Create antifungal powder, healing oils and salves, lip balms and herbal tinctures, all while in Sacred Space. This class culminates in a full moon herb walk and ritual charging of our healing concoctions.

## **Elements of Magic**

**Monday eves, Sept 22 - Oct 27**

With the art of Magic, we deepen our vision and focus our will, empowering ourselves to act in the world. We begin the practice of Magic by working with the Elements: Earth, Air, Fire, Water & Spirit.

*Monday Evening Classes meet from 7:30-10pm. \$150-\$75 sliding scale. Call for registration and info, 415-331-WAND. Location may vary.*

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## **Tarot and Divination**

**Saturday, May 17**

Learn to use the tarot, the pendulum, and the runes to receive counsel for yourself and others. This is definitely a hands-on class. Bring a favorite deck or use ours. Class meets from noon-5pm at our home in Sausalito. \$60-\$30 sliding Scale. Call for registration and info, 415-331-WAND

## **Six Month**

## **Magical Apprenticeship**

**September 1997-February 1998**

Beverly Frederick, drawing on years of magical study and practice with Starhawk and the Reclaiming Community as well as daily yoga and meditation practice, is offering a Magical Apprenticeship beginning September 1997.

Participants will learn and practice Herbalism and Medicine Making; Yoga, Movement & Stillness; Deep Meditative States; Anchoring & Aspecting; Rhythmic Entrainment Possibilities; Energy work to clarify blocks & boundaries; Dialogues with inflated & deflated Selves; Trust Games to contact Younger Self; Divination; En-chant-ment.

The group will meet in Sausalito 10am-5pm one Saturday of each month. Participants will also meet in twos and threes during the month, at our homes.

To begin this journey, you should be able to ground, create sacred space and invoke with relative comfort, go into trance states and return, and have an understanding of your personal energy and boundaries, either through the Iron Pentacle, the Chakra centers or some other definable process.

Send a letter of intent, up to three pages, describing your present gifts, present challenges and current magical practice. Sliding scale \$360-\$600. Group size is limited, so reservation by full payment requested.

Send registration payments and letters of intent to: Beverly Frederick, 27 Crescent Ave, Sausalito CA 94965. Call 415-331-WAND for further information.

**SPRING EQUINOX RETREAT****with Beverly & Doug**

Celebrate the Green Fool's Journey for a weekend in the Santa Cruz Mountains focusing on the Tarot's Journey of the Soul. Join us as we sing in the hot tub and drum and tell stories by the fire. Join us as we dance, trance, encounter and take on aspects of the Priestess, the Magician, the Hanged One and the Fool while exploring the labyrinth, the redwoods and open fields of a secluded retreat. Sumptuous vegetarian meals provided Friday dinner to Sunday lunch. **Friday-Sunday, March 21-23.** Sliding scale \$300-195. Work exchange available. Space limited, so send \$100 deposit early. Call 415-331-WAND for more info.

**Reclaiming Class Costs**

The Reclaiming Teacher's Cell is, after ten years, raising the sliding scale for classes to \$75-\$150 for a six-week class. Many teachers are open to work exchanges or payment plans. In case of financial hardship, please don't hesitate to inquire regarding them.

**ELEMENTS OF MAGIC FOR WOMEN AND MEN****with Doug & Beverly in Marin**

September-October class in Marin. See page 23 for info on this and other classes taught by Beverly & Doug.

**Rites of Passage for Women****with Madrone (Kim Jack) & student teacher Ivory Fly**

This is a Rites of Passage class with a difference. Each session is planned as a location ritual, and will be held at a different urban site. Become magically empowered in the city!

**Mondays, April 7-May 12.** For info and registration, call Madrone, 415-923-1458.

**Reclaiming recommends:****DEVOTIONAL DANCE: THE PEARL PENTACLE****with T. Thorn Coyle**

This 5-hour workshop teaches the use of movement as a meditational tool. A time to slow down, breathe and re-connect with She Who Flows through us. Sacred space will be created by our bodies with Elemental Movements. Within this space, we will learn the body mantras of each Pentacle point and find the connections between them.

- Pearl Pentacle: move with Love, Law, Wisdom, Liberty, Knowledge. **Sat 4/12, 12-5pm**

Sliding scale \$45-85. Bring water and a snack to share. Wear loose, comfortable clothing. All movement abilities are welcome. Workshops are held at 848 Community Space, 848 Divisadero in San Francisco. Call Thorn, 415-285-3341.





**So Many God/desses, So Little Time...**

## Exploring Pagan Deity Yoga

*Inspired by the Deity of the Month  
Club originally created by the late  
Kalyn Smith Tranquil'son*

Drawing on the wealth of experience in relating to deities found in the Pagan community, this workshop is an opportunity to explore those relationships in depth. Co-led by a priestess or priest who has a deep personal connection with the Deity, we will gather for two sessions on Saturday evenings within a single month. The first session will introduce us to the Deity, Her/His background and place in history, brought to life by the experience of Her/His priest/ess. We will learn a practice, such as a ritual or meditation, to work with in the intervening two weeks until we meet again to share our experiences and partake of a more intensive ritual of the Deity that draws upon the practice we have been working on. Beginning in April, nine total cycles of two sessions each are planned. While commitment to the process is required, attendance of all cycles is not.

### The (Current) Guest List:

Brigit — TBA  
Aphrodite — TBA  
Hermes — Sam Webster  
Hekate — TBA  
Odin — Diana L. Paxson  
Kali — TBA  
Ishtar — Tara Webster  
The Morrigan — Barbara Glass  
Contemporary Urban Deities — M.A.B.

This workshop is open to developed

Pagan practitioners, but not beginners. You must be able to case a circle and invoke deities. Class size is limited to 13. Fees: \$60-\$120 per pair of sessions, sliding scale. Orientation session \$5. The workshops will be held in the Richmond hills at Arkadia. Directions to be furnished with registration. Orientation session TBA. For further information and to apply to attend, contact Sam Webster at 415-232-2569 or [swebster@lbl.gov](mailto:swebster@lbl.gov).

### Facilitators:

Sam Webster, M.Div., Mage, an Adept of the Golden Dawn and the Chthonic-Ouranian OTO, as well as an initiate of Wiccan, Buddhist and Hindu lines. He co-directs Crescent Ritual Works, a center for the development of Pagan ritual and culture, and functions principally as a priest of Hermes.

M. Macha NightMare, a Reclaiming Priestess and Witch, has studied Witchcraft with NROOGD, Reclaiming and others. She has been active in local and national CoG (Covenant of the Goddess); and most recently collaborated-edited-designed Crossing Over: A Pagan Manual on Death and Dying. She can sometimes be seen black-winged, viewing the scene for a distance. Her matron is Kali Ma.

*A Crescent Ritual Works/Hoodie Crow Production*

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### Reclaiming recommends:

## RHYTHM LABORATORY

Witch Camp rhythm teacher extraordinaire Jeffree Alphonsus Mooney is hosting a weekly Rhythm Laboratory using body, voice, and percussion. San Francisco, **Thursday evenings at 8pm** — call 415-346-3900 for location and info.



# Prison Work Cell

Are you interested in joining a new Reclaiming cell to work in some capacity to support our Prison Work Project, or know someone who would be interested?

At this time, our prison work consists of: (1) correspondence with prisoners who write to us; (2) a twice-a-month Wicca study group and circle inside the state prison for women near Stockton, CA.

The purpose of the cell is to support the prison work currently done, to figure out ways to provide a better service, and to deliver a better service.

**Possible tasks/responsibilities** (each cell member would pick what they most prefer to do):

(1) Bay Area members only:

(a) one or two volunteers to commit to going into the Stockton women's prison once a month for six months or a year, to assist in leading the existing circle.

(b) several volunteers for a pool of people who can be called upon from time to time to go into the prison for special occasions, e.g., special sabbat rituals.

(c) bay area members would have to attend a cell meeting in order to join, and would commit to attending cell meetings as frequently as the cell agrees it is going to meet (monthly? bi-monthly? quarterly?)

(2) greater California & Bay Area members

(a) for some carefully-selected women, acting as a support person when they get out — befriending them, with carefully set boundaries — for this, we need people throughout California, as prisoners come from all different counties — NOT taking responsibility for them in any way other

than friendly, grounded emotional support of the kind possible between people who share a religion.

(3) all members:

(a) correspondence with prisoners while they are inside, and continuing a correspondence-only relationship with them when they get out, for the general purpose of spiritual and emotional support.

(b) fundraising and drumming up donations of books, music, videos, candles, altar materials, and such other materials as may from time to time be needed.

## Membership criteria:

(1) All cell members must be solidly free of drug or alcohol abuse; people in recovery programs, successfully clean and sober for at least a year and a day, before volunteering for this work, are welcome.

(2) Anyone volunteering to go inside the prison must submit information for the prison's security clearance: full legal name and all AKAs, current residence address, date of birth, social security number, and driver's license number.

(3) All cell members must consider themselves witches — or at least Pagans, feel comfortable with the Reclaiming tradition, and be personally known either to a cell member, or to people whom the cell members know and trust.

Thanks! & Blessed Be,

— by *Vibra Willow*

P.S. — this initial article equates “prisoner” with “women” because we have been asked only into a women's prison so far. Obviously, this could change.



# Starhawk

## Spring/Summer 1997 Schedule

*Information: Harmony Network 707-823-9377*

**March 21-23: Boston, MA**  
Spring Equinox Workshop. Contact:  
Interface Center 617-876-4600

**April 5- 12: Texas Witch Camp**  
Contact Sharon Russell 512-443-1629

**April 25-27: Boulder, CO**  
Weekend Workshop for Women and  
Men. Contact: Naropa Institute 303-  
546-3527

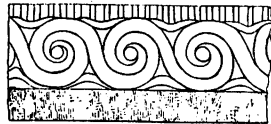
**May 9-23: Northern California.**  
Permaculture and Earth Magic: Designing  
with the Elements. Starhawk will  
assist Penny Livingston and Blythe  
Reis. Two-week course leading to a  
certificate in permaculture design.  
Contact: Sandy Bar Ranch Box 347  
Orleans, CA 95556, 916- 627-3379

**June - August: Witch Camps**  
— CA, MO, VA, VT  
See page 29 for more info

**September 19-21: Rowe, MA**  
Autumn Equinox Retreat for Women  
413-339-4954

**September 26-28: Bangor, PA**  
Weekend workshop for Women and Men  
Contact: Kirkridge 610-588-1793

**1998 — Goddess Sites Tour of Malta**  
Contact Harmony Network, 707-823-  
9377



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# Thorn Coyle

## Spring/Summer 1997 Schedule

**April 25-27, Florida:** Devotional  
Dance: the Iron Pentacle. Contact  
GinCin@aol.com

**Memorial Day weekend, Delaware:**  
Pentacle of Pearl intensive with Jody  
Logan. \$80-150. Contact Puck, 202-543-  
8301 or PuckofDC@aol.com

**June 20-22, Sebastopol CA:** Goddess

Weekend with Patti Martin. Contact  
Kathy Decker 707-824-0737  
kat@monitor.net

**July 20-27, Vancouver Witch Camp**

**August 9-16, Mid-Atlantic Witch Camp**  
— see page 21 for camp info

**September 26-28 (tentative) Toronto:**  
Devotional Dance.



## *Reclaiming E-Cell Seeks Skilled Volunteers*

Reclaiming's "e-cell," responsible for maintaining the collective's online presence in the form of a Web page, is currently looking for a few new members with moderate to advanced skills in constructing and maintaining a page, moderating lists, and generally all the technical and administrative tasks that go with the cell's overall responsibility.

Reclaiming's page (<http://www.reclaiming.org/cauldron/>) offers current information about Reclaiming's own public rituals, classes and workshops, and also lists announcements of the wider Pagan community through an online version of the ever-popular Events Line.

With a click of the mouse, cyber-readers can also peruse an electronic version of the Reclaiming Newsletter, find out all the details about registering for Witchcamp or how to order Reclaiming books and tapes. The electronic bulletin board, Add Your Voice, provides a way for people in far-flung places to stay connected with each other and with Reclaiming. The E-cell also manages an occasional online discussion list within the Reclaiming community.

Sharon Hwang Colligan, in her role as Webspinner Extraordinaire, has spearheaded the Electronic Cell for the past year, during which time she (with help from Panthera, mainly) has designed and constructed the Reclaiming Collective Home Page. Other members of the cell are: Sharilyn, who has done a lot of work on the online Newsletter; Panthera, who has also helped construct the page and who updates the Classes, Witchcamp, Rituals and Events Line

information; Ann, Mayfair, Neil, Rana, and Reclaiming Collective members Jody/Gwydion, Margaret, M. Macha Nightmare, and Vibra. The technical skills in this group range from superb (e.g. Sharon) to zilch

Reclaiming's page does not give a general listing of Pagan websites, because that service is already very competently provided by Rowan Fairgrove on the Covenant of the Goddess web page (<http://www.crc.ricoh.com/~rowanf/COG/cog.html>).

Making many decisions by consensus (quite a challenge in cyberspace!), the e-cell needs to stay small, but there is more work to do than the current technically proficient members can handle. Hence the search for perhaps two or three more people with advanced computer skills, or with moderate level skills who are able and willing to put in time to learn more. The cell would like to hear from skilled volunteers who identify with the Reclaiming Collective or community. E-cell members need to have an e-mail account and WWW access.

*Anyone interested is invited to contact:*  
[ecell@reclaiming.org](mailto:ecell@reclaiming.org)

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### *Contacts in Ireland?*

An Irish American woman living in Belfast seeks to network with Reclaiming-style people in Ireland and nearby areas. She would appreciate any information or contacts. Write to Cuileann Moore c/o Will Holway, 866-34th Ave, San Francisco CA 94121. *Go raibh maith agat* (Thank you in Gaelic Irish).



## Reclaiming Community Pot Luck Dinner & Talent Cafe

Friday April 18, 1997, 6:30-9ish  
225 Portrero Avenue, San Francisco



Rini Templeton

Come join all your Reclaiming friends that you never seem to have enough time to catch up with at rituals for a pot luck dinner and talent cafe afterwards. Please bring snacks, main/side dishes (preferably vegetarian), desserts or drinks enough for 5-6 people (or more if you are feeling generous!). If you have any questions or would like a time slot of up to ten minutes to share your performance, please call Chris Rubacky at 415 241-9656. If the response is positive enough these may become a regular event.

## Chant Book Update

The Witch Camp Chant Book, with over 100 chants, is now available in a revised second printing — see page 31 for ordering information.

The first printing (tan cover) of the Chant Book, compiled from "oral tradition," contained several errors:

- page 2, credit first chant to Michael Tierra
- page 21, bottom chant should be titled "The Lady's Bransle," and credited to Hope Athearn. Also, the word "sleeps" should read "sings".
- page 22, bottom chant — the god's name should be "Herne"
- page 39, credit bottom chant to Andras Corban Arthen
- the chant on page 3, "Welcome the Air," contained several errors, and is reprinted here in its entirety:

### Welcome the Air

Welcome the air and the fire and the water  
Welcome the Earth and the spirit that's within

Welcome the directions and elements, all sacred  
things

And honor their connection to that which is  
within

Welcome the east, inspiration and intellect  
Welcome the air and the clarity within

Welcome the south, creative will and passion  
Welcome the fire and the energy within

Welcome the west, intuition and emotion  
Welcome the water and the empathy within

Welcome the north, the senses and the body  
Welcome the Earth and the harmony within

Welcome the center, infinity, eternity  
Welcome the spirit and divinity within

*To the traditional tune "Weel May the Keel Row"*

— by Pali'ākala



## ReWeaving Events in Los Angeles Area

ReWeaving is a group of women and men in Southern California working together to teach and make magic: the art of empowering ourselves and each other. Our classes, workshops and public rituals are presented in the Reclaiming tradition.

March 22 — Spring Equinox Ritual, 6:30pm, Sepulveda Unitarian-Universalist Church. Contact Ilyana MoonFire 818-368-5215 (email: lunafire@ix.netcom.com) (ReWeaving rituals are clean and sober, no drugs or alcohol please.)

May 3 — Beltane Ritual  
June 21 — Summer Solstice  
August 2 — Lammas  
September 20 — Fall Equinox

**A Beltane Weekend with Beverly and Doug** (from the San Francisco Reclaiming Community) — April 25-27, 1997 (Ventura area). Share a weekend of Earth-based Spirituality and Community. Join us as we gather in the spring garden, walk by the beach, laugh, drum, dance and trance our way through the gates of Faery and back again. Contact Cheryl and Dori, 805-643-8191.

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### PROFREEDERS NEEDED!!

Yes& the Reclaiming Newsletter is looking for a few good profreeder%! No experience necessary. Also writers, artists, and genreal helpers! For more information; contact Margarid, 415-885-0775 or Gorge, 415-255-7623. Tanks?!

## ReWeaving Classes in Los Angeles Area

**Elements of Magic for Men & Women** — six Mondays, 7-10pm, beginning May/June (with Laura Wyrd and Suzanne in Venice/Santa Monica area) \$120-\$60 sliding scale. All levels of experience. Call Laura, 310-358-5018.

**Rites of Passage** — six Sundays, beginning May 4, 5-9pm (with Laura Wyrd and Suzanne in the San Fernando Valley) \$120-\$60 sliding scale. All levels of experience. Call Laura, 310-358-5018.

**Sacred Dance Theatre Workshop** — Saturday, March 29, 11am-6pm (with Suzanne Sterling and Laura Wyrd) \$120-\$60 sliding scale. Suzanne, 310-312-6841

### Join the ReWeaving Mailing List!

Get the latest announcements about ReWeaving rituals, classes and events plus other local and worldwide non-ReWeaving events. Discussions of pagan-related topics are also encouraged. To subscribe: Send e-mail to: reweaving-request@renaissoft.com with "subscribe" as the subject and nothing in the body of the text. (If your program won't send e-mail without text, type in a single space.)

### Male Lust!

Submissions wanted for anthology about male sexuality. We seek nonfiction, poetry, artwork and erotic fiction. For more information, send SASE to PO Box 424195, San Francisco CA 94142-4195, or email: kerwyna@igc.apc.org. Please contact us by March 31, 1997.



## **British Columbia**

### **Sundays with Stone Soup**

The Stone Soup Collective is a teaching collective made up of Aurora, Catherine and Sophia. For five years, we've been offering ongoing classes and workshops in eco-feminist witchcraft in the Reclaiming Tradition. This spring we are offering a wide variety of evening and full-day classes. Contact Aurora at 250-361-4680 (calls will be returned collect).

**March 30, Mandala with Sophia.** The circle is often a symbol for the wholeness of the self. We will work in our 'sacred circle' using simple art materials to explore brokenness and wholeness.

**April 6, Dark Moon Workshop with Aurora and Sophia.** Delve into the Dark Moon with an evening of Oracles, psychic work and other solitary techniques.

**April 13, Spontaneous Magic with Aurora and Cathe.** Using improv theatre, movement, sound and chanting we will suspend critical judgement and enter the mystery of the moment.

**April 20, Labyrinth with Sophia and Cathe.** The Labyrinth is found in many mystery traditions. Learn to draw the Cretan labyrinth and explore this tool for trancework and meditation.

**April 27, Theatre of the Oppressed with Cathe.** This theatre technique is useful for problem-solving while embracing the mysterious, the imagination and the spirit. We will examine some of our inner oppressions, doing exercises such as 'Cops in the Head' and 'Rainbow of Desire'.

### **May 4, Beltane Celebration**

*Evening classes (7-9:30) \$20-\$13 (Cdn) Day-long classes (12-5, 7-9:30) \$70-\$40 (Cdn).*

## **CALIFORNIA WITCH CAMP SCHOLARSHIP FUND**

Help send low-income Witches to camp! Buy a chants book, a T-shirt, or attend one of our events this year. You can also donate to scholarship funds anytime. Send any amount to the below-listed PO Box and specify that it go to scholarship funds. If you cannot make a monetary donation, consider volunteering your time at our events.

### **Chants Books & T-Shirts**

Witch Camp Chant Books are available (now in 2nd printing!) 100 chants from camps and rituals. Send \$6ppd to Reclaiming, attn: George Franklin, Box 14404, San Francisco CA 94114 (make checks payable to Reclaiming/WCSF).

Witch Camp T-Shirts still available (limited edition of Laura Kemp's artwork). Send \$14-24 sliding scale to Reclaiming, attn: Heather, PO Box 14404, San Francisco CA 94114 (make checks payable to Reclaiming/WCSF).

### **Witch Camp Scholarship Fundraising Events for 1997**

#### **Rummage Sale • Renaissance Dinner Benefit ritual or party**

If you would like to help organize one of these events, or if you have an idea for an event you would like to organize, call Heather at 415-567-2695 (please speak slowly and clearly and repeat phone numbers when leaving messages).

*We urgently need a place to store items for the rummage sale! Can you help? Please call Heather ASAP, 415-567-2695.*

# Obituaries

## *John Patrick McClimans*

Dear John,

Sitting here on a sunny Full Moon day, thinking of how I can honor you, write about you, to my community.

You were/are such a giant in the Pagan community - third priest of the Church of All Worlds (St. Louis); worked with Temple of the Pagan Way in Chicago; Proteus Coven in NYC; Third Degree Gardnerian Elder; Protean priest; Elder of the Fellowship of the Spiral Patch; member of Umbanda House; priest of Hekate; lover of all women; Dianic Witch; defender of abortion clinics and women's rights; friend, guide, protector of Linda; lover and husband of Shirin; lover of many others; beloved friend to many, many, many. Including fortunate me.

To me you were counsel and confidante. I always knew you loved me. My secrets were solidly kept by you. Your counsel was occasionally sought by me — often in the middle of the night.

You came home to go home. Late at night during those last weeks, those precious weeks when you roamed Hekate's liminal realm, we howled and growled Pagan dish. You loved your intimates during those sacred hours, and you loved the communities we represented (CAW, Reclaiming, Radical Fairies, Spiral Path, to name just four).

You often challenged whether or not there existed a "Pagan community." Then, in your last days, you slapped your chest and said, "Well, if there is a Pagan community, then this is the community chest!" Then you howled with laughter.

When the energy became confused or fragmented, you sought my gaze and we returned to your sacred work of preparing to return to the Mother. Your blue eyes pulled me in; I dropped a cord and held you — by gaze and in my heart. We were lovers in that realm of the Dark Mother.

I chanted softly, "Weaver, Weaver, weave his thread, whole and strong into Your web. Healer, Healer, heal his pain. In love may he return again." You took comfort in that gentle,

murmured chant.

My heart was open. All my chakras were open. The physical sensations of being your priestess in these last nights, the nakedness and vulnerability, your courage and devotion to the Mother, being in your presence when you and She reunited — these I accept as your precious gifts to me, and to our community. We are a far richer community for your having been one of us.

Love, Macha

*John Patrick McClimans was born on November 19, 1947 in St. Louis, and died on November 10, 1996 in Oakland, California.*

## *Glenn Wildermuth*

Glenn Wildermuth, of high priest of Coven Amaranth Energies in San Francisco, among other affiliations, and partner of Prudence Priest, died suddenly at the age of 34 on January 22, 1997. He was born in Seattle on March 12, 1962.

## *Adam Walks Between Worlds*

Adam Walks Between Worlds, also known as Duane Adam Rostoker, former bard of the Church of All Worlds, was murdered on February 20, 1997 in Mission Viejo, California. He was 36 years old.

## *Judi Bari*

On March 2nd, as the sun rose, organizer and musician Judi Bari passed away. Judi was a true activist for the trees, for the Earth and for life, and continued to fight even in the face of death. Please send healing energy to her family and friends.

We can carry on Judi's work by fighting for Headwaters Forest — see pg. 11 of this issue.

Her children need help to survive. Any support would be greatly appreciated. Send donations to: Judi Bari Trust Fund, 106 West Standley St, Ukiah CA 95482, 707-468-1660.



# Walking to Mercury

by Starhawk

In *The Fifth Sacred Thing*, Starhawk created a portrait of a ninety-eight-year-old writer and rebel who led the forces of freedom in a 21st century struggle against a racist totalitarian regime.

Now, in *Walking to Mercury*, Starhawk tells the compelling story of the forces that shaped that extraordinary woman — a story spanning the decades from the tumultuous 1960s to the present.

Writer, priestess and visionary Maya Greenwood has remained true to her one moment of connection to the land and its spirits. But now, approaching her fortieth year, she has lost her way. Seeking to reclaim her power, she goes on a pilgrimage to her sister Debby's remote mountain clinic in Nepal, their dead mother's ashes in her backpack. Together, Maya hopes that she and Debby can heal their fractured family bonds, allowing Maya to finally lay her past to rest and breathe new life into her future.

Yet the past proves heavier than Maya ever suspected, as she climbs through a landscape of memories.

In the journal given to her by Johanna Weaver — her soul sister, her

mirror, her lover — she relives the ecstatic union they first formed as teenage rebels, a union still challenged by convention and by Johanna's fierce commitment to her African foremothers.

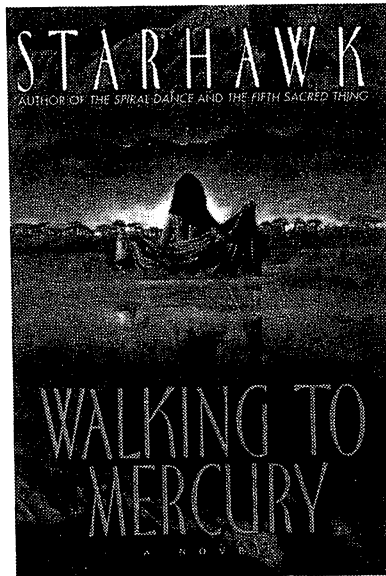
In letters from Rio Connolly — that wild, impulsive, doomed youth — she re-enters the dreams they once built together as outlaws blazing a path for change.

Now Rio, transformed by his own struggles, calls to her across ten thousand miles. If she rejects Rio's offer, she will close a door forever on an opportunity to reclaim her past. But if she goes back to him, she must reveal a secret that could shatter Maya's vision for the future.

Rich in wisdom, humor, and the luminous power of nature, *Walking to Mercury* emerges as an adventure of the inescapable forces that transcend all our lives

and give them meaning.

*Walking to Mercury* is available from Bantam Books, New York, for \$24 in the U.S., \$33 in Canada. It will also be available at some Reclaiming events. Readings and book signings are planned in the Bay Area and nationally through the spring and summer. For more information, call Harmony Network, 707-823-9377.



# Brigid's Charge

by Cynthia Lamb

reviewed by  
**M. Macha NightMare**

All during my childhood in the Delaware Valley in the 1940s and 50s, I heard stories of the "Jersey Devil." So when I heard of a novel based on the legend(s), naturally I was immediately intrigued. The fact that this book was written by a Witch of my own persuasion made it even more intriguing.

*Brigid's Charge* is a worthy contribution to reconstruction novels about our Old Religion past and how it survived, and did not survive, in the Americas, especially in the British colonies.

## The Jersey Devil

The author is a direct descendent of Deborah Leeds, the mother of the entity/phenomenon which has since 1939 been referred to as the "Jersey Devil," but which was formerly known as the "Leeds Devil." The story we were told was that an old woman gave birth to a creature which immediately grew to a great size, flew up the chimney, and began to terrorize the surrounding farms, eating chickens and other livestock. We children — and adults — were always cautioned about roaming the surrounding pine barrens for fear we might encounter the Jersey Devil.

The Jersey (or Leeds) Devil first appeared in the early 1700s in the vast sandy-soiled pine barrens of Southern

New Jersey. For those Californians who don't know, the Atlantic coast is much milder than our Pacific coast. Much of the land was submerged until fairly recent times, geologically speaking. The land is quite flat, sort of slanted towards the ocean, and the soil is sand, with some clay and many fragments of sea shells. At the magical strand where sea meets land, the land continues to slope gently under the water. There is no precipitous and dramatic drop like there is on the West coast.

In the early years of the 18th century, much of the populace of that area was native Lenni Lenape, while most European settlers were Quakers (Society of Friends). The strong Quaker influence in community affairs is still prevalent in the Philadelphia and South Jersey region today. Many prominent families are Quaker.

## Old Religion and New

Anyway, Mother Leeds — Deborah — the main character in Cynthia's fine book, is a young woman raised in the Old Religion by her healer grandmother in England. She comes to the New World to be wife to a young Quaker man from an Anglican family. (Yes, Virginia, inter-religious quarreling was just as prevalent hundreds of years ago as it is today in Northern Ireland or in the American world of Neo-Paganism.)

As you no doubt know, Quakers are as tolerant a religious group as you are

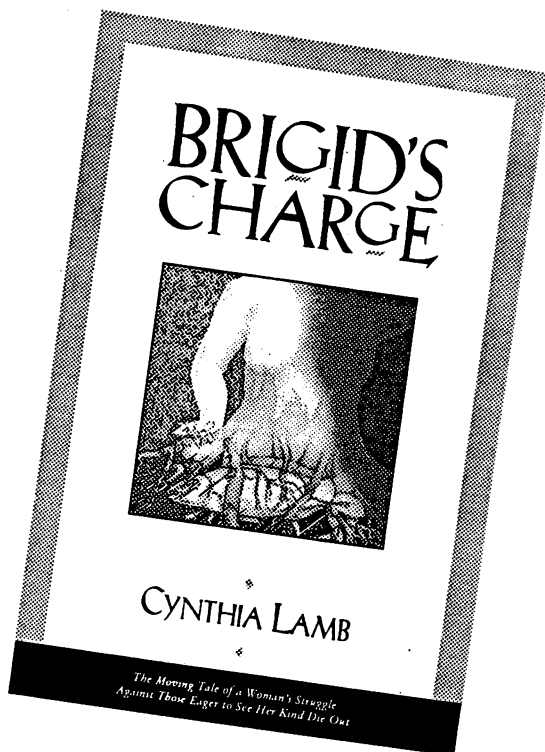
going to find anywhere, so Deborah's pre-Christian spiritual life is easy for her to blend into the free-thinking, independent and women-respecting ways of the Friends. As a healer, she is welcomed among the small European settlements, where she mends bones, cures fevers, assists in childbirth — with great dependence upon the healing properties of her herbs, both those she learned in England and the newer ones she learns from her new husband's aunt and other healers in New Jersey. (No doubt, the efficacy of many of those plants were learned by the settlers from the native Lenape.)

As a historical novel, *Brigid's Charge* is colored with descriptions of clothing, everyday tools and processes of a simpler time. These matter-of-fact references enrich and deepen the reader's sense of time and place. Descriptions of weather, landscape, flora — and especially mosquitoes in the marshlands in Summer — bring the physicality of the setting alive. The Quaker way of speech, however, was disconcerting for this reviewer to become accustomed to, but probably rings true to their speech patterns.

### Radiant Presence

But it is Brigid as matron of healing, Brigid as inspirer, Brigid as keeper of the faith in the old ways, the divine Brigid Who is the most radiant presence in this book. She guides the lives not only of Deborah Leeds, but also of her friend Erin, an indentured servant from Ireland who also becomes Deborah's dearest friend, confidante and colleague; later, She guides Deborah's daughter and heiress to her gifts, Deborah Fae, and Erin's daughter, Ana, a midwife.

To students of colonial American



ways, to people who practice the healing arts, to Pagans and Witches, to feminists — to all of you, I recommend this worthy novel. It is a fitting continuation of the work of Deirdre English and Barbara Ehrenreich (*Witches, Healers, Midwives, Nurses*) in revisiting the history of the healing arts and women's role in them, as well as to the great historical novelists of our day, such as Diana L. Paxson, who re-invoke Her memory and presence.

May Brigid's inspiration guide the hands of those who heal! So mote it be.

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***Brigid's Charge* is available for \$22 hardbound, \$14 paperback, from Bay Island Books, PO Box 485, Corte Madera CA 94976-0485, 415-924-9026. Also available at many Reclaiming events.**

## Astrology

# Contemplations on the Fabric of Time

(As a way of perceiving the coming Age of Aquarius)

by *Reya*

As we hurtle into the new millennium and the Age of Aquarius, I can't help but think about time, can't help but try to imagine time really is a fourth dimension. It's hard to think of it that way; the very quality of time seems so drastically different than the point, line, or shape of the first three dimensions.

Have you ever thought about how bizarre our methods are for measuring time? For instance, think about the length of a second-one-hundred-one. OK, I can perceive that. But the way a second is officially measured is according to the rhythm of some isotope. Supposedly, that means the measure will be accurate. That isotope's pulse is not detectable through our five senses; we just have to take someone's word that one second equals thousands of beats of that isotope, which renders the second more or less meaningless, at least to me.

I like the sundial as a measure of time. It divides into hours time accompanied by sunlight or moonlight. All the hours of the dark of night are indistinguishable from each other, which reflects my reality, and the hours of the day vary in length according to the season, which is also seems true and accurate. Hours are longer in the summer than the winter, aren't they? And certain hours of the day, for instance, the hour

between 8:00 am and 9:00 am, are much longer than other hours. Time as I perceive it is much more slippery than the regular flickering of an isotope.

In astrology, we measure time according to the planets and stars. Time on a planetary basis is so vast as to render our human lives even less meaningful than the rhythm of an isotope, and when you try to imagine time according to the stars, well ... forget ever really getting that one! Yet we can't resist the urge to try. Gazing at the sky is, after all, looking right into the fabric of time. If you can remember that the light from the moon took only a minute to arrive but the light of that fuzzy thing way up there, a distant galaxy, has been traveling for countless millennia, it's possible to grasp that the night sky reflects the entire history of the universe, all at once! Amazing, isn't it? Astrology is the cumulative result of thousands of generations of people gazing and meditating on the fabric of time. I guess that's why it's so fascinating to me.

So lately you've been reading that we're entering the Age of Aquarius, and



various events supposedly mark The Crossing. The first was the Harmonic Convergence, more recently it was a day when the Moon was in the Seventh House, and Jupiter aligned with Mars. This year, there was another marker, the formation in the sky of a six pointed star on January 23rd and the conjunction of several planets in Aquarius that followed. But take it from me, none of these events, no matter how spectacular, marks the exact crossing into the Age of Aquarius.

The move into the new age spans at least five generations, and our generation is right in the middle of the shift. It's kind of frustrating to not be able to mark the crossing, isn't it? But knowing that we're right in the middle of this massive shift does help explain the craziness of this time, the chaotic changes you and everyone you know

is going through.

Remember February? There were so many planets in Aquarius, all at once, that everyone had a chance to see what it's like to be an Aquarius. It was crazy, and I should know, I'm a double Aquarius. The revolutionary powers of the planet Uranus were strengthened by Jupiter, the Sun, Venus and Mercury, all of them blasting us with major arcana Tower card style energies. Old structures and patterns disintegrated before our very eyes. Some of us felt pulverized, overwhelmed by everything. A great many of us came down with the flu and

had to take to our beds. Those of us who are Aquarians by birth became so very Aquarian it was almost unbearable. For other, sturdier types, February was energizing and inspirational. Did you come up with a bunch of wild and unusual ideas? Did you feel particularly innovative? Aquarius is the sign of the genius, you know. Look over your journal and your dreams from that month, see if any of the strange thoughts you had can be translated into action or lend a fresh perspective to the challenges you will face this year. Right now, as you read this, the conjunction of Jupiter and Uranus is passing, and so some of the pulverizing power of Aquarius is beginning to ease off. With the Sun moving into Aries, the time of inspiration and reflection is passing, and it's time to act on what you've learned. If there are old patterns still haunting you or holding you back, just take a deep breath and let them all go. Uranus will remain in Aquarius for another six years, so there's going to be no opportunity to cling to the past. Let it all go, make room for the renewing power of the major arcana Star card (which represents Aquarius) to pour into your life and the life of the Earth. Use April and May to take care of any final inner housecleaning. June is going to be a beautiful month, astrologically, to begin building a new way of life. All the stars and planets will be more or less on your side throughout that month, so get cracking, yes? This passage into the new millennium is going to be a hell of a ride and it's less than three years away, so, to quote Jeb Berkeley, "Let's Go."

What are the words to that song? "There's only time to work slowly; there's no time not to love." Much love & blessings as we move together into the future.



# Start Making Scents

by Oak

Last night was the full moon, the first since Bridget. It was the moon of quickening, and today that quickening is felt. The first flutters of spring have begun. The new season is beginning to move and take shape everywhere I look. The plum tree in our back yard is in full blossom and our garden gets more fragrant daily. By the time you will be reading this, spring will be in full blossom, and in honor of the season I will bring my focus here to a few essential oils which evoke and resonate with this time and provide you with a blend I have created in honor of the goddess Flora. Flora is the Roman goddess of spring, fertility, fecundity, and the pleasures of the flesh. The festival in her honor, the Floralia, begins on the 28th of April and runs past Beltane. Wear this oil to assist in calling forth the power of spring and sensuality.

As I have written before, essential oils are the concentrated essences of specific plants and each has its own vibration and energy. In looking for oils, be sure to look for true essences. Synthetics can have a pleasurable scent, but I do not feel they are appropriate or effective magically. If a store is selling all its oils for the same price, that is a good sign that many are synthetic. True essential oils have a wide price range. Lavender oil, for example, is always much cheaper than jasmine or rose oil, as it takes so many more jasmine and rose petals than lavender to produce an essential oil. Of the oils below, jasmine is the most expensive, but then little of jasmine is ever really needed, as it has such an intense scent.

## Flora's Blend

8 drops bergamot  
5 drops neroli, or sweet orange  
3 drops jasmine  
1 drop frankincense  
1/2 oz jojoba oil

**Bergamot** — This oil comes from a small citrus tree with long green leaves and white flowers which bears a fruit somewhat resembling a miniature orange. It is named after the Italian city of Bergamot in Lombardy, where the oil was first sold. The oil is still usually obtained from Italy or Morocco. Bergamot is what gives the interesting flavor to Earl Grey tea. Bergamot is used for its uplifting qualities in aromatherapy. It has correspondences to Fire, Air, Sun, Jupiter, and Sagittarius. It has the ability to heighten concentration, stimulate the mind, open the heart chakra, and prevent fatigue. It is an interesting oil in that it is both soothing and uplifting. It is said to assist in balancing the activity of the hypothalamus. Mary Greer corresponds this oil to the tarot's Temperance card. As with other citrus oils, it can cause sensitivity to the sun, so be careful if wearing it dancing around the maypole.

**Neroli** — The orange tree originally came to us from China. Most neroli oil now comes from France, Morocco, Portugal and Italy. Neroli is a rather hypnotic and euphoric oil, said to relieve chronic anxiety, stress, and depression. The name is said to originate from an Italian princess, Anne-Marie, Countess of Neroli, who used the oil as a perfume and to scent her gloves and bathwater. It has a long history of being used at weddings for

the white blossom of purity and the fruit of fertility which can both appear on a tree simultaneously. It is said to promise mutual sexual satisfaction. It vibrates in the 2nd to 4th chakra and has correspondences to Fire, Sun, and Leo. Mary Greer corresponds neroli with the Strength card. Neroli oil comes from the flowers of the orange tree. Orange oil coming from the peel rather than the blossom is less expensive, but also less complex. Both oils create a link between our lower and higher selves and help us let go of fear.

**Jasmine** — The aroma of the white flowers of this climbing vine are most intense at night and thus, that is when this flower must be picked. It has been called both “Moonlight of the Grove” and “Mistress of the Night”. Jasmine originates from Iran and northern India. It is now grown in Algeria, Morocco, Egypt, Italy and France. Jasmine is the flower of Lakshmi in India. Lakshmi is the goddess of fortune, luck and happiness. Jasmine is sweet, flowery, exotic, and heady. It has long been used as an aphrodisiac, being associated with sexuality, sensuality and with love. Mary Greer corresponds jasmine with the High Priestess of the tarot and says, “Jasmine awakens the spirit within the inner Temple of the self, representing the sacred prostitute who belongs to no one but herself, the spirit who channels the love of the Divine so that the recipient may know the perfect union of opposites”. Jasmine has correspondences to Water, Moon, and Cancer. Jasmine is extraordinary in that it



has the ability to round off any rough notes and blends with virtually everything. One drop goes a long way.

**Frankincense** — Every witch needs a vial of this in her tool kit! Frankincense is a small tree or shrub that originates from China, Ethiopia, Iran and the Lebanon. Incisions are made in the tree bark which exudes resin in yellow drops or tears from which oil is distilled. It has a long magical history, being used extensively in Egypt as an offering to the gods and for assisting in meditation. Frankincense resin has been burned as ritual incense throughout history. It has an elevating and soothing effect on the mind and

slows down our breathing which helps us center. It has a high spiritual vibration and is useful for consecrating magical tools. It expands our subconscious mind and helps us open up to the divine. Frankincense has correspondences to Fire, Sun, Aries, and Leo. Mary Greer corresponds frankincense with the Sun card in the tarot.

**Jojoba Oil** — I suggest blending with a half-ounce of jojoba oil, as it does not go rancid. For the best magical blend, make your oil in sacred space, calling in aspects of each direction and deities that pertain to your intent. Remember to also give thanks to the plant spirits for offering up their essence to you, and let yourself feel and experience the power in these true essences.

Happy Spring!

# Men-Only Space

*continued from page 15*

excluding everyone else. There are times in my life when I need to do that. If people don't feel good about being excluded from a group I suggest that they sit with that feeling. I suggest that they investigate whether what they are feeling is oppression or envy. There is always the option of forming one's own group, a group of people who don't want to be excluded.

We didn't have time, there wasn't the chance to explore the possibility of there being two men's circles, one of them exclusively men. There ended up being two men's mysteries rituals, one for men only, but the process that brought them about was not very clean, it just happened. We didn't get to plan the men's mysteries ritual/rituals in the men's circle because we were talking about whether it was okay to have a men-only circle.

Frequently when I am at a gathering of gay men, someone will say that they wish that their women friends could be there. It seems to me that what happens is that being together in an exclusive group creates a unique kind of energy. It's natural to want to share that energy with one's friends. In this case some gay men want to share the energy of being at a gay men's gathering with their women friends. But if there were women at the gathering, then it would not be a gathering of just gay men and the energy would be different. It is important to keep that in mind. So it happens with a men's circle. If it is just men, the energy is different than if the circle is men and women. Both types of energy work. But it is essential not to force one or the other.

Then there is the issue of what it is like to work with just men. It is uncomfortable for some men to work with a group that is intentionally men-only. I know it is true for some gay men and that is one of the reasons why they want women to be at gay men's gatherings. It is important to work with women around men's mysteries and it is

important to work in groups that are not exclusively men. It is also important to be aware of the tendency to use women to make it easier to be around other men. It is not fair to the women; it is a certain kind of tokenism.

## Men-Only Affinity Groups?

At one of the camp meetings we talked about the possibility of having a men-only affinity group at future witch camps. Some women said that they enjoyed having men in their affinity groups and would miss that if men got to be in an affinity group by themselves. I don't know if a men's affinity group would work at future camps or even if it would have worked at this camp, but the only time that men had to meet was off the grid, before the scheduled activities of the day. If it was possible to have a group of men meet at 7:45 each morning, it seems that it would work to meet during a more reasonable hour for a longer time while other affinity groups are meeting. Men would not be required to be in a men's affinity group. Men could be in other affinity groups if they wanted. But men being in other affinity groups shouldn't be required either. Disallowing men to be in a men's affinity group so that they have to be in other affinity groups is not fair; it is another kind of tokenism.

In all of my magical work with men there hasn't been much distilling of the men's mysteries, but in the talk about men-only space at this witch camp I think we came close to it. There was a sense of claiming space in the most intentional and sensitive way. I was glad for it. I want us to continue the dialogue about men-only space.



TOOLS of magick

TUES-SAT 12-6 \* SUN 1-5

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## Purple Pentacle

*continued from page 7*

pentacle. I was taught, though, that they are all connected in some way.

I guess I also want to address the point of royalty. As Reclaiming is non-hierarchical, is this something we need to explore? Fairy tales by their very nature include some form of royalty. Here in this country haven't we in some ways created royalty in our cinema stars? And even in Reclaiming, although we have no hierarchy, we have status that we don't even want to admit. It's worth a look or two.

I leave you the rest to be explored on your own, as I am working on beauty for a year.

---

## Gender Politics

*continued from page 17*

fluid desire, and my expression brings me serenity and calm in its midst.

There are options. When the government is no longer responsible to the needs and desires of the peoples it represents its FUN TIME. Act up, get elected, lead a forum, get organized, build coalitions.

In Detroit, at the Creating Change Conference 1995, one of the Michigan Womyn's Music Festival Directors came to me after a panel and dialogue I co-facilitated, in tears seeing at last how she had divided our queer community by excluding trans/women from attending. For me it's not just about inclusion, although in many cases that would be a good start (wink wink to all Reclaiming covens, classes, and affiliated organizations reclaiming folks participate in, like NOW). It's also about reintegration, because assimilationistic queers who aspired to pass as white heterosexual privileged men and women, divided us gender queers out. Finally and foremost it's also about reintroducing the concept of the multiplicity of gender and desire that is left out of every historical recollection of the history of, not only queers, but whole

cultures, regions and times.

When in the beginning I invoked all my gender queer ancestors, a few of them blessed me with direct visitation / possession during the month or so I worked on this article. I'd like to tell one of their stories, as to do so will reinvent the history/herstory of the world.

"In the year 1657, we were led into the Plaza de San Lazaros about 3 in the afternoon as the workers were beginning to leave the shops and fields and labors that the Spanish had brought upon us. My name is Cotida de la Encarnacion and I am a beautiful Mayan Transgender woman, living and working the brothels and street corners of Mexico City as a vision and bringer of desirable but unspeakable passions and lusty tastes. The men of the city, lie with me and indulge in my lust and themselves succumb to my womanish charms. I'm led first to the center of the plaza, others queens, mariposa, maricons, and sodomities after me. We are tied by our hands with rough ropes that tear into my tender wrists, my lovely deep indigo gown torn and spat upon, by the followers of the priests of the Catholics and the europeanists, they shout at us for hours as the crowds gather to about two hundred. Then one by one, starting with me, the beautiful and lovely Cotida de la Encarnacion, ropes are put around our necks and tightened, pulling, pulling men, till all the air can not enter any more, and I am slowly, gagging and gasping, turning red and blue, my tender body shaking and twisting, strangled to death. After all my sisters and brothers are likewise strangled to death, at about 8 in the evening now, we are set fire to as to a bundle of sticks, they light my dead body, my ripped and dirty torn lace dress undergarments blazing, and the others, all of us burning, while hundreds of the citizens of the New World watch, our burning flesh, hair, garments, fill the night sky with dirty clouds of deathly colors and cackling, sizzling firelight echoes forever into the night sky."

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## Food Not Bombs

*continued from page 9*

Mexico and Canada. They're spreading like wildfire. Each group is a bit different, but everywhere people need food and everywhere people need to gather. To start a new group people just need to figure out where food is being wasted and where people gather naturally.

Aside from meals and food distribution we do political work. FNB is involved in the campaigns and struggles in their communities, especially when it comes to attacks on the poor and homeless. It seems like everywhere cities are cracking down on people: laws against loitering, panhandling, sleeping outside or in a car, police harassment and brutality — the list could go on. FNB will usually be there organizing and serving a hot cup of soup. Solidarity is a big part of what we do. In this way we are involved in many issues and can never forget that we are part of a much larger movement. Also because we network so much with other groups we can usually mobilize quickly when necessary. We bring food or provide other support for events and for ongoing campaigns like Headwaters Forest.

These sorts of activities go on every day, so we could use help! Whether you want to cook, clean, serve, compost, do food pick-ups or turn us on to new ones, we would love to hear from you! Call us if you would like us to serve food at your event. To help out or to share ideas, contact your local FNB or start one in your community.

### Spring Campaigns

Members of Santa Cruz, San Francisco and East Bay FNB are working on food support for these events. Contact us about food or donations or can help at camp kitchens. Transportation is also needed. Also contact us if you would like more information on the issues:

**Big Mountain.** Traditional Dineh (Navajo) face the threat of forced relocation from their land at the end of March [see page 12]. People are going to Arizona to support the resisters.

**Nevada Test Site.** March 31-April 4. Action for Nuclear

Abolition.

**Building a Community of Resistance.** April 4-6. Bay Area Conference. 415-289-6880.

**Ward Valley Spring Gathering.** Save the desert from proposed nuclear dump, April 25-27. [see page 13]

**Contact Food Not Bombs!**

**East Bay (Berkeley/Oakland)** — 510-644-4187

**San Francisco** — 415-386-9209

**Santa Cruz** — 408-425-3345

**For other cities, call 1-800-884-1136**

P.S. A big thanks to fellow FNB conspirator Judy Foster for introducing me to another circle of people who are doing the right thing, the pagan community.

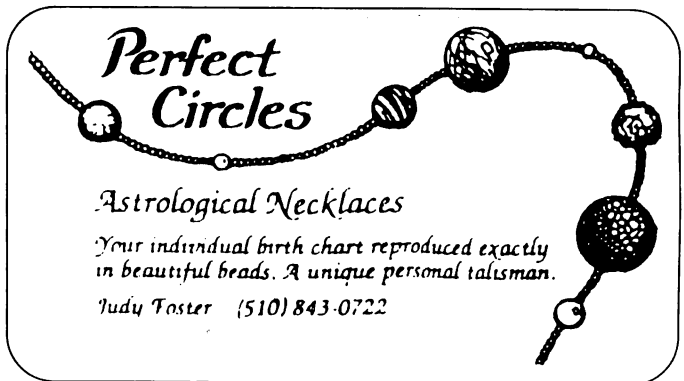
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## El Salvador

*continued from page 5*

the group gathered. At a cofradia in Juayua (a 15-day religious festival celebrating the indigenous peoples' unique blend of pagan and colonizer religions) we dance with women and children dressed in the traditional dress of their ancestors. At the opening of a trade school in Acajutla, an hour of dancing to the music of local musicians precedes speeches before we join in to help sweep, clean, paint, decorate, plant trees and prepare soil in the garden beds. At the House of Culture's lunch for indigenous women in Nahuizalco, we drum and zil and dance with the honored guests before leaving them to their weekly gathering.

Marta has an extraordinary vision for what



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is possible in a land that has so little and with people who have lost so much. She is a whirlwind of organized creativity, sparking revivals of hope, culture and pride everywhere she goes. She works with people in several communities around the country, fostering an appreciation of beauty, teaching ecology and sustainable living, and sharing skills for transforming conflict. At one isolated co-op — the only place I visit in El Salvador where garbage doesn't litter the streets — we see the results of Marta's Children With Children training program, as the kids there have introduced composting, gardening, and are fixing up an abandoned home as a kids' space. It's a far cry from the graffiti of the street gangs that have erupted violently amongst the youth in most El Salvadorean cities.

I can't count the number of times I've sung "touch me, change me" into the rising cone following a spiral dance. These days, I find myself humming "Si, se puede" under my breath as I survey the damage of the unusual winter snows in my garden or search the beach every morning for new driftwood to rebuild broken trellises. Marta's belief that anything is possible if you start with what you have and work hard for what you want, is infectious. After this past month, I know that I'll never dance another spiral without believing, no matter how hopeless it may seem, that yes, it's possible. Yes, we can.

## *El Salvador Circle of Love*

The Reclaiming Collective's El Salvador Friendship Fund and The International Institute for Co-operation Amongst Peoples Invite You to Be Part of a Circle of Love.

A Circle of Love is 200 people who are willing to pledge \$100 a year for five years to support programs of sustainability and cultural development in El Salvador. You will be contributing to the positive work of healing and transformation among some of the world's poorest people. You will receive a yearly update letter describing the work and future directions.

Examples of the work you will be supporting

- Youth Leadership Programs in ecology,

population, sex education and relationships, identity and history.

- **Nina a Nino:** Leadership trainings for youth so they can bring techniques of organic agriculture, composting, permaculture and long term planning to their communities.

- **Facilitators for Sustainability:** Salaries for indigenous leaders, trained in sustainable agriculture, to travel to outlying communities and teach.

- **Wholeness and Wellness:** Trainings in nutrition and food preparation for local women.

- **Transportation** for people to get to trainings.

- **Cultural Exchange Programs:** In El Salvador, the indigenous culture is almost gone. Ullua, the language of the Lenca people, is no longer spoken. But across the border in Honduras, it still survives as a living tongue. Cultural exchanges between indigenous people of neighboring countries would strengthen local communities and help revive lost traditions and pride.

### For More Information

Reclaiming's Web Page will contain periodic updates and analyses. Look for our Web Page at <http://www.reclaiming.org>. Or send a self addressed stamped envelope to the address below.

Fill in the coupon and get involved today!

### Yes, I want to join the El Salvador Circle of Love

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## Ward Valley

*continued from page 13*

The suit seeks to prevent those tests. On January 31, Governor Wilson asked DOI Secretary Babbitt to remove protesters so that DHS can conduct the tritium tests itself and move the dump project forward.

At our annual conference the next day, the Coalition agreed to activate our Emergency Response Network to defend Ward Valley with nonviolent actions if anyone tries to evict the camp. Local Native Americans feel strongly about being in the forefront of any such action.

At a February 6 press conference in Sacramento, the Colorado River Native Nations Alliance announced that they filed an administrative complaint with DOI contending that putting a dump on land held sacred by Native Nations is a discriminatory act.

### Spring Gathering April 25-27

The weekend will include workshops, strategy sessions, and traditional Native American spiritual song and dance. The Gathering will include a program for children and youth.

It is important that this Spring's Gathering

be our largest ever. We now have the basis to demand that President Clinton cancel this irresponsible dump project immediately. Not only is it on sacred land; not only is it certain to leak. The agency responsible for it (DHS) and the company that would operate it (U.S. Ecology) are now trying to prevent independent studies of these and other important concerns.

To stay on top of this quickly-changing campaign, ask for a sample copy of the *Save*



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Thanks to Patrick Diehl & Tori Woodard.

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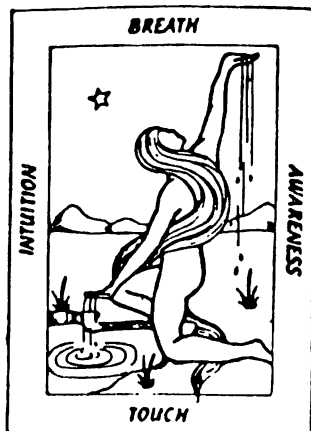
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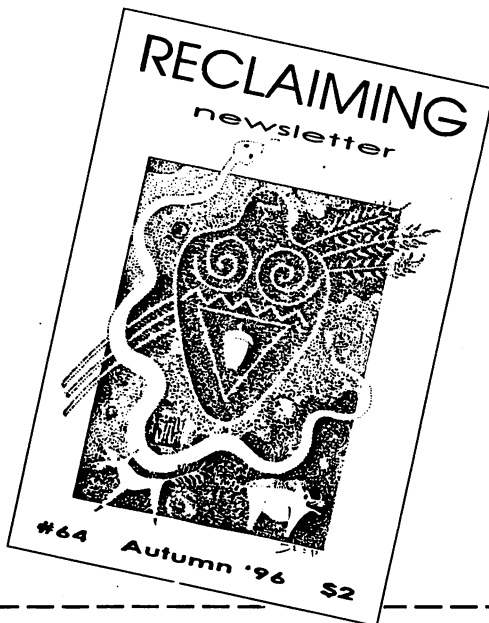
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