

RECLAIMING

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Reclaiming

A Center for Feminist Spirituality

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Reclaiming is a community of 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.



COVER ART
Maiden from the
"Tree Graces"
Sculpture

(See page 22 for photos of Mother and Crone of the cover sculpture)

by Morgan le Fey Proctor

"I am grateful for my life as an artist, mother, teacher, and priestess. I have dedicated myself to creating powerful, healing works of art in Her Image. My work has been supported by many. I am thankful to my partner, my family, my community, the goddess and the fey, as well as the Wyrd sisters for encouraging me on my path"

COVER DESIGN
by Elka Eastly

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LETTERS

Dear Readers,

Welcome to Spring — and to our 8th edition of Reclaiming's magazine. RQ continues to evolve, as you'll see in this issue.

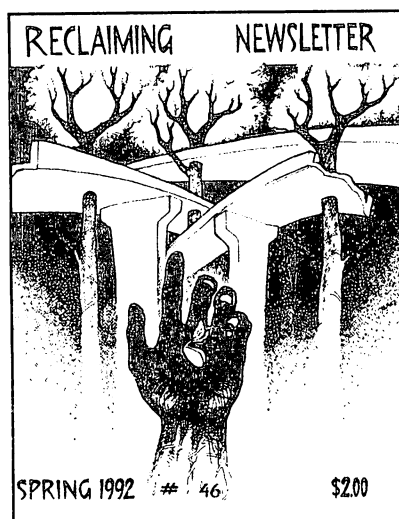
Our Regional Happenings Pages have undergone a major redesign. Longtime Reclaiming artist Bob Thawley has drawn a beautiful framing graphic for the events listings. You will find no calendars this time. Since most community events tend to cluster around the Pagan holidays, the calendars didn't seem like the best format for showing what's going on. Let us know if you miss them.

RQ is glad to welcome several new communities to our Regional Pages: North Carolina folks from MidAtlantic Camp; Wild Ginger, an Ontario-based group; and friends from the German Witchcamp are now organizing rituals and events, if you are in Europe! See page 36 for listings of these and other groups doing rituals and classes in the Reclaiming tradiiton.

Last, we've combined our letter to you, and your letters to us, into the opening page(s) of the 'zine. We hope

this will emphasize the interactive nature of RQ. you

here are some things you can do to make attending



A vintage Reclaiming Newsletter cover, created by Bob Thawley

you keep your letters, articles, and artwork coming!

*See you next issue,
The Production Crew*

Every year several people attend Witchcamp who have environmental illness and/or chemical sensitivities. People with these conditions have severe reactions when exposed to scented and/or chemical products.—ed.

Dear Witchcampers,

A lot of you asked for this information last year, so

Witchcamp possible for people with Environmental Illness (EI) and Chemical Sensitivities (CS). Thank you so much for asking what you can do.

Citronella oil, a mosquito repellent, is especially hard for people with EI/CS to handle. It isn't very effective to keep mosquitos away, so people wear a lot of it. Small amounts of chemical repellent (like dime-sized amounts for both your

hands and face) do keep mosquitos away.

The best way to deter mosquitos, whether you use chemicals or not, is to wear long-sleeve shirts and pants or leggings during peak mosquito hours. The cool temperatures of the morning and evening are when mosquitos are most active. A light scarf draped over your head protects your head and neck and stops the mosquitos buzzing in your ears. For the fashionable among you, there are three kinds of hats with mosquito netting which protect your whole head. They are available at G&M Sales in San Francisco; prices vary from \$2.29 to \$15.

Some other non-chemical tricks that deter mosquitos are eating brewers yeast or taking garlic tablets. These will be available to you for free at camp. Someone suggested that white vinegar on the skin repels mosquitos, has anyone tried that?

Different methods work for different people.

Everyone has to find the method, or combination of methods, that works for them.

Please be aware that any scents you put on, including perfume, essential oils, and mosquito repellents, can cause adverse reactions in people. If possible, please try not to wear these products to the dining hall where people with EI/CS cannot avoid contact with them.

Thank you for all your support, attentiveness, and consideration. Looking forward to a great camp!

*Blessed Be,
Julie Dodd*

Dear Reclaiming Sisters & Brothers,

I'm one of the Earth First! Forest defenders at Gypsy Mountain. I'm writing to let you know that your donation came at a critical time for us. Part of the money was used to repair a van used to transport forest action teams in and out of the woods after months of abuse on logging roads. The van allows us to transport up to 15 people at once, which greatly reduces the costs and confusion which occurs with multiple vehicle operations.

Thanks for helping us continue our critical forest actions.

*Your friend,
"Pony Boy"*

Reclaiming's North Bay and San Francisco rituals have helped raise funds for the defense of Headwaters Forest. For more Headwaters news, see page 13.

Two San Francisco Beltanes for 1999

Reclaiming is participating in two Beltane rituals in San Francisco this year. Saturday, May 1, we will join Art & Revolution Convergence and other local activist groups for the second annual "Reclaim May Day." Sunday, May 2, we will do a more intimate Maypole ritual in Golden Gate Park. See page 14 for details.

RQ Needs Layout Help

Reclaiming Quarterly needs SF Bay Area desktop publishing volunteers. Call Elka: (415) 626-3663.

Tejas, Missouri Witchcamps Coming Up!

It's not too late to go to Tejas and Missouri Witchcamps, but you need to act fast — see page 34 for information on all of the 1999 Witchcamps.

Spring Risotto Feast

Greetings all, Mathilda here, with a fresh Spring recipe from our friend Luanne in Northern California. So get out that Parmesan grater, harvest some fresh asparagus, and get cooking!

PREPARING THIS DELICIOUS spring Risotto is most fun, and goes easily with a group of three or more.

So cast a circle, and create a feast dedicated to community building. The hour preparation time goes quickly and allows time to talk, dress for dinner, create a beautiful table, fix a salad and warm the bread.

Divide up the tasks, try singing while you share the stirring, ("Round the pot of life we go...") and pass your festal foods three times 'round the table.

SPRING RISOTTO FEAST

- 2 cups hot water
- 3/4 oz mixed dried wild mushrooms
- 3 cups vegetable broth
- 3 tbs olive oil
- 1 medium onion, chopped
- 1 1/2 cups Arborio rice
- 2 tbs balsamic vinegar
- 1 tsp herb de provence
- 1/2 cup freshly grated parmesan
- salt & pepper
- 16 - 20 stalks fresh aspargrass, ready to steam

1. Place mushrooms in bowl and cover w/ 2 cups hot water. Let stand for about 10 minutes. Reserve liquid. Chop mushrooms.
2. Warm broth and add in mushroom liquid. Keep warm.
3. In 1 gallon pot, warm 2 tbs olive oil. Saute onion until soft. Add remaining oil and rice and saute a few moments until rice begins to brown.
4. Prepare salad and grate cheese.



And for those of you who prefer a, shall we say, "meatier" mealtime blessing, here's a chant from Craig Loring, inspired in the parking lot of a drive-in hamburger place on his way home from California Witchcamp. It's sung to the tune of "Every Step I Take", by Donald Engstrom.

Fast Food Chant

Every bite I take
is a fattening bite,
Every bite I take
is a greasy bite,
Fattening, fattening,
Growing my belly,
Greasy, greasy,
Clogging my veins.

by Craig Loring

5. Add about 1/2 cup of hot broth to rice and stir until it is absorbed. Repeat, adding 1/2 cup at a time, stirring constantly. Don't let it stick or get too soupy.
6. Prepare and steam the asparagus.
7. With final broth addition, stir in herbs, mushrooms, and balsamic vinegar. The rice should have by now created it's own creamy sauce. If not, add a little more liquid and continue.
8. Remove from heat, stir in cheese, taste for salt and pepper addition. Arrange in warm serving bowl with asparagus on top.

And sing it to the table. Happy Spring!

Do you have a favorite seasonal recipe to share with RQ readers? Send it along with any magical instructions to: Kitchen Witch, c/o Reclaiming, PO Box 14404, San Francisco, CA 94114.

Keeping Your Food Edible...

Mathilda here, with an added word on some important food and health issues facing us. You can find more news on each of these topics in our "Activism in Brief" section — see pages 6-7 of this issue for how you can get involved.

- Years of pesticide abuse have led to dangerously high levels of toxins in fruits and vegetables, making them especially dangerous for children to eat.
- The people of Great Britain are up in arms over Monsanto's genetic altering of foods and seeds — hopefully the rest of the world will wake up soon.

Let It Begin... **now!**
ACTIVISM IN BRIEF

See page 6 for more news on these important issues.

A JOURNEY TO IRELAND IN SEARCH OF FAMILY AND WITCHES

by Georgie Dennison



I have Been told all my life that I have the “map of Ireland on my face.”

So this past fall, I traveled to the island of saints and scholars to find people who look like me: with kinky hair and skin that burns in fog. Ancestors who decided to leave a gem of an island in hope of a better future.

During my trip, I found distant cousins who welcomed me and gave me stories about my family's past and present. A cousin who says she saw the Blessed Virgin. Another cousin, who despite being my age, is nervous about learning to drive and questions her ability to do so. My grandmother, Bridget, who saw her future being divided

between taking care of her parents and her siblings, and decided to book passage on the Titanic. Lucky for me, my grandmother was called to America a month early to care for a sick relative. Amazing stories, wonderful people.

When that adventure was done, I focused on finding Witches.

I first toured some sacred sites. I visited a well in County Clare dedicated to Saint Brigid. I felt the hope and love that eddied through the long white hallway that led to the spring at the end. Every inch of hallway was crammed with pictures of the Virgin Mary and Jesus.

Here it was the loving Jesus, of glowing smile and huge heart on a white-robed chest. Pictures of loved ones, crayon drawings by little children, and prayers in ink and pencil clung to the plastered walls. At the end, the spring flowed down into a square pond before flowing out again. At the mouth of the spring, people had made a curtain of ribbons that dangled from the ceiling. Attached

to those ribbons were prayers, or spells, depending on your perspective. Baby booties, combs, beads, and letters, all pleas of some kind to the Goddess or the saint. I added my own plea.

I went to Newgrange and felt the reverence of the ancient people for those they buried in this

huge and ancient mound. I was graced with a tour guide who allowed me to stand inside the mound with the lights off, the darkest space I've ever been in. I offered a prayer at this site.

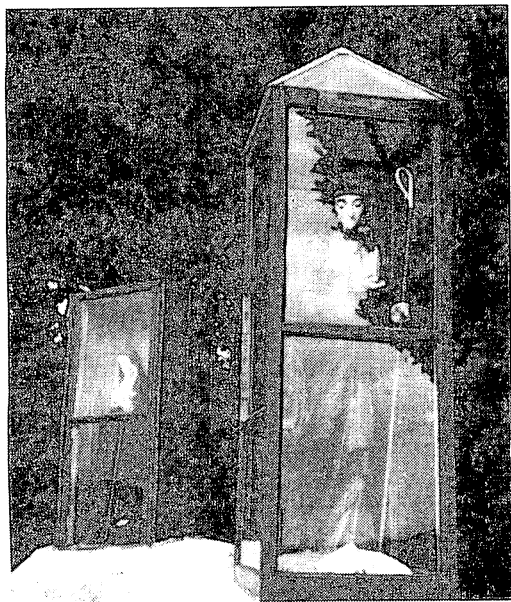
And then — I decided to visit living Witches and see how they followed their path on this mystical island, which is even greener than they say.

LIVING THE CRAFT

Before I left on my journey, I used the Web to facilitate my quest. I did a search on Wicca and found the Web site of Janet and Stewart Farrar and their

colleague Gavin Bone. The Farrars are British witches now living in Ireland. They are probably best known for their two books on the Craft “Eight Sabbats for Witches,” and “What Witches Do.” Gavin, who joined the Farrars in 1993, collaborated with them on a recent book, “The Pagan Path: Philosophy of Neo-Paganism.” The site has an e-mail link, so I shot one off. Gavin responded with their phone number and instructions to call when I arrived.

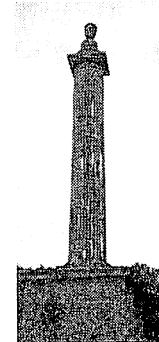
After about 10 days in Ireland, I decided to avail myself of their hospitality. When I called to ask about visiting, Janet said come whenever I could. The Farrars were very hospitable, letting me sleep in a comfy trailer outside their home. I enjoyed spending time with them. Stewart is 82, with bushy white hair. A slightly puzzled grin played across his wrinkled face when I arrived. He wandered out of his office, a cigarette in his mouth and a glass of cola in his hand, and informed me in a crisp British accent when I introduced myself to him that he was 82. Janet is in her 40s,



THIS PAGE TOP This circle of standing stones lies atop the Hill of the Witch.

LEFT At Brigid's Well in County Clare, statues to the saint are just outside the entrance to the well.

NEAR LEFT This tall pillar with the urn on top is the landmark I used to find this particular Brigid's Well.



OPPOSITE PAGE CENTER Janet Farrar and Gavin Bone wished me well as I left their home, Herne's Cottage, near Kells in Ireland.

OPPOSITE PAGE BOTTOM Ancient burial sites, such as one in the western part of County Clare, dot the Irish landscape.

looks fantastic and is active in the rural community around their home, Herne's Cottage, not far from Kells in County Meath. Janet gives tarot readings, sage advice, and provides spells to local farmers, with the help of Gavin. Gavin is in his 30s. He is a registered nurse, lives with the Farrars and is collaborating on a new book with them called "The Healing Craft: A Study of Traditional Healing and Modern Paganism," which is due to be published later this year.

Stewart and Janet were initiated into the Craft in 1970, and have known many of the formative folks of modern Wicca. They were in Alex Sanders coven for about a year.

Their cottage is home to seven cats. With a bog in the back and a garden surrounding it, it's a very cozy and magical space. Janet, Gavin and I went for drinks at the local pub in Kells. While we were having our pints and water, a controversy reared its head. Janet was told by the innkeeper that some fellow believed the Ark of the Covenant was buried beneath ancient burial mounds in the Lough Crew range, not far from where the Farrars live. At the pub, a few people came up to Janet to try to decide how to stop this fellow. He wanted to blow up the sacred mounds to find the treasure underneath. Janet said blowing up ancient, sacred sites was common at the end of the last century, and may start up again as the millenium nears. No one had a plan to stop the fellow, but it was agreed everyone should keep an eye out for him. As I followed Janet and Gavin back to their cottage, I was struck by how welcoming they were to me, a complete

stranger. And how their community seemed very accepting of them as well. "They call us the local Witches," Janet said.

She then told me a story of country magic that she and Gavin performed recently. A local farmer was having trouble with his cows. They were drowning themselves by sticking their heads in the creek that ran through his land. Janet and Gavin did some investigating and came to the conclusion that the animals were

being driven to suicide because a fundamentalist preacher had been planting crosses all over the farmer's land. This had upset the local land Fairies. Janet and Gavin removed the crosses, performed a ritual

to appease the irked spirits

and asked that the cows be fertile. The farmer watched, though he wasn't much impressed until it became apparent the cows had stopped killing themselves and many calves were being born.

Janet and Gavin led me on a tour of local magical sites. At Kierans Wells at Castle Kieran, they showed me a spring dedicated to Lugh and a "wishing tree," where local people tie strings with wishes instilled in them onto the limbs. We climbed two hills, Carn Bane West and Carn Bane East, with burial mounds at their peaks. The East

continued on page 53



witchcraft video takes viewer through the elements

So, let's say you've told your family and friends you're a Witch. And they've gone out and rented "The Craft," "Practical Magic," and videotaped "Charmed" and "Sabrina, the Teenage Witch." Now, that they believe you have the power to spin a glamour around them or bring true love into their life, perhaps it's time to show them a video that actually has something to do with Witchcraft.

I stumbled upon one during a recent trip to Ireland. Entitled "Discovering Witchcraft, A Journey Through the Elements," the video explicitly outlines the training one woman undergoes from Janet and Stewart Farrar and their colleague Gavin Bone. The Farrars are British witches now living in Ireland. They are probably best known for their two books on the Craft "Eight Sabbats for Witches," and "What Witches Do." Gavin, who joined the Farrars in 1993, has collaborated with them on a recent book, "The Pagan Path: Philosophy of Neo-Paganism."

The "Discovering Witchcraft" video is full of lush images of Ireland with Janet, Stewart and Gavin taking turns directing the initiate's training. It conveys to the viewer the basic Wiccan creed and then offers the Farrars' version of "initiation." It is clear, detailed, and not preachy, and takes the initiate and the viewer through a sequence of meditations on Earth, Air, Fire and Water. Also touched upon are chakra healing, herbalism, scrying and the use of various tools, such as the Athame and the Chalice.

The video provides the viewer with enough basic information about Wicca to decide whether to pursue this path. The most enjoyable parts for me were the interview with Stewart Farrar, and Janet's recitation of the Charge of the Goddess and the Star Goddess at the end of the video. As Janet said to me while I was watching it, "We showed it to Gavin's mum, and she adored it."

You can see stills from the video by going to the distributor's web site at www.sothisfilms.com. The video costs \$29.95 and runs for 87 minutes.

The Farrars and Gavin Bone have their own Web site as well, www.iol.ie/~jsfarrar/intro.htm. A second video "Discovering Witchcraft, The Mysteries," which slated for release this spring.

Reviewed by Georgie Dennison

Let It Begin... *now!*

ACTIVISM IN BRIEF

Peel that Peach

Your local supermarket

A recent Consumers Union report found after studying years of Dept. of Agriculture data that pesticide levels on produce were dangerously high for children. While the levels meet legal pesticide limits, they do not meet government health standards for young children. For example, peaches contained up to 125 times the level of parathion (a farm chemical) than is safe for a 44-pound child. So, peel or wash those fruits, vegetables, and leafy greens with very diluted dishwashing soap, or go organic. For more info see the March issue of Consumer Reports.

Furor in Great Britain over Altered Foods

Great Britain, coming to your neck of the woods

Arpad Pusztai, a scientist of international renown, was forced by his Monsanto backed research institute to retire after he produced a study finding that lab rats fed genetically altered potatoes suffered weakened immune systems and damage to vital organs. Over 20 international scientists have come out in support of Pusztai's research and have urged a five-year ban on the sale of genetically altered foods.

The biotechnology unit of Britain's Environmental Dept. has been reported to have found that genetically

modified crops can cause irreversible damage to some birds, plants and animals. Britain's Agriculture Ministry has delayed the official release of this report due to concerns about the ramifications of the study.

What to Do? Eat organic food and continue to contact the EPA—(703) 305-5017, www.epa.gov—about the dangers of genetically altered foods!

Stop the Spraying

Your backyard

The Native Forest Network, a global coalition of activist groups, has organized a campaign opposing aerial spraying of herbicides and pesticides. More than one billion pounds of pesticides and herbicides are used annually in the US, endangering wildlife and human beings.

For more info or to get involved contact Native Forest Network at: www.nativeforest.org; PO Box 57, Burlington, VT 05402; (802) 863-0571

Suing to Save Organic Crops

Washington DC and Crop Land in the U.S.

Greenpeace, The Center for Food Safety and the International Federation of Organic Agriculture Movements have filed suit against the EPA to force the agency to ban the use of genetically altered seed. Of most concern to the coalition is the introduction of Bt (a naturally occurring pesticide) into the genetic makeup of plants. One worry is that using Bt this way will allow insects to become immune to the pesticide (destroying one of the only ways organic farmers can combat insect

problems). Another sticky problem is the potential for these genetically altered plants to cross-pollinate with the non-altered plants.

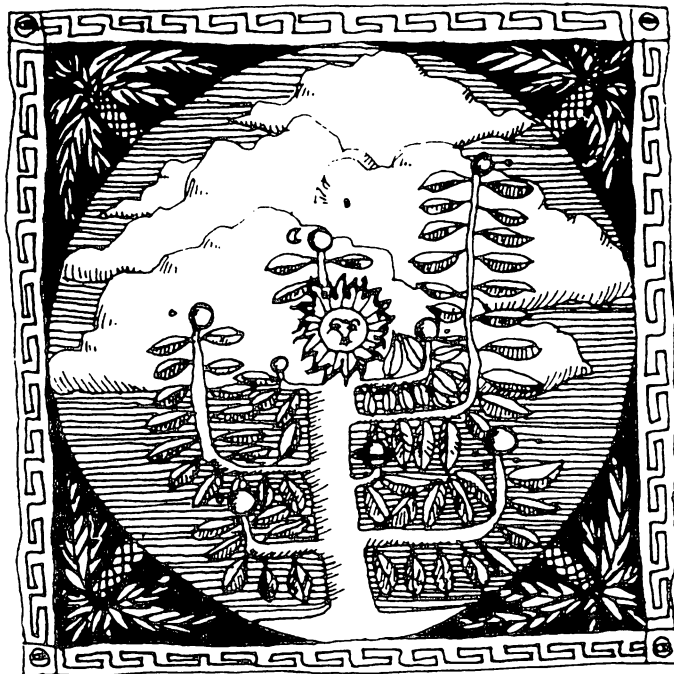
For more info contact: Greenpeace at www.greenpeace.org (they have the whole petition on their site); International Federation of Organic Agricultural Movements at Oekozentrum Imsbach D-66636 Tholey-Theley, Germany; or contact the EPA's Office of Pesticide Programs (703) 305-5017, www.epa.gov in support of the suit.

People's Park Annual Celebration

People's Park, Berkeley CA

People's Park in Berkeley is 30 years old, and a birthday celebration will be held on Sunday April 25, 1999. There will be a concert from noon to 6:00 p.m. including music, speakers and comedy. A street fair with crafts and food will be happening in the adjoining street.

The Park, just east of Telegraph and Dwight in South Berkeley, has been a focal point of a continuing struggle between the University of CA (nominal owner of the park) and an ever-evolving coalition of activists, local residents, street people and artists. In the late 60s the University razed low-income housing that occupied the block. Anti-war demonstrators took over the block and planted a park. Protests then



Let It Begin... *now!*

ACTIVISM IN BRIEF

and in 1991-92 resulted in hundreds of arrests and several deaths, but have so far kept the forces of repression and real estate speculation at bay. The park is still a refuge for alternative ideas and lifestyles, with groups like Food Not Bombs working to keep it that way.

Come to People's Park on April 25th and celebrate 30 years of freedom and urban green space! For more information, see www.peoplespark.org.

New Year's at Nevada Nuclear Test Site

Nevada Nuclear Weapons Test Site, December 29, 1999 to January 2, 2000

Despite the signing of the Nuclear Test Ban Treaty in September 1996, there have been five subcritical nuclear tests at the Test Site. The Nevada Desert Experience has put out a call to activists of all religions to come to the Nevada Nuclear Weapons Test Site for New Year's Eve before the year 2000.

The event begins with Youth Day activities, Dec. 29-30, and an opening ceremony Thurs. eve Dec. 30. There will be panels, workshops, a labyrinth walk, a party with live bands and a candlelight procession onto the Test Site on New Year's Eve. Speakers and entertainers include Daniel Berrigan, Rabbi Margaret Holub and our very own T. Thorn Coyle among many others. Let's get a strong Wiccan presence there!

For more info write to the Nevada Desert Experience: PO Box 4487 Las Vegas, NV 89127.

Close the School of the Americas!

Fort Benning, GA, Washington DC and your mailbox

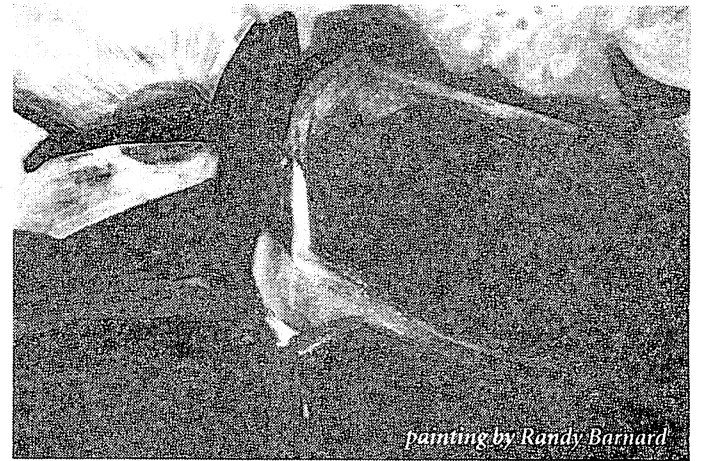
Write your Elected Representatives! The closure of this school (SOA) which trains Central American militaries in torture and military tactics will be coming up for a vote in Congress again soon. Many of those trained by the US Government's SOA have tortured and murdered civilian men, women and children across Central America, especially in El Salvador, Chiapas (Mexico) and Guatemala.

Join protesters in Washington DC for a rally and civil disobedience on the weekend of May 8, 1999. This will include a rare concert by Pete Seeger.

Protesters will be back at Fort Benning, GA at the SOA again (see RQ #73) in the fall. Over 7,000 protested last year, with 2,300 crossing the line.

Plan to come to both events if you can. For more info on SOA contact: School of the Americas Watch at www.soa.org

Thanks to George Franklin, T. Thorn Coyle and Rain for contributions. If you have any events or organizations we should know about, please tell us. Contact Let It Begin Now at Reclaiming Quarterly: quarterly@reclaiming.org; PO Box 14404, San Francisco, CA 94117.



painting by Randy Barnard

PESTICIDE

Midwest farmers
Unwitting artists
Who have sculpted the land
Removing the soil and environment
Create a Mondrian quilt of geometric shapes,
Shades of dead exposed browns.
Occasional repeating lines or patterns
Grass or trees shape ancient runes.
Watercolor brush strokes
The Mother's batik soaks through the fields.
She seeps through
Anyway.

I come from dead land —
Exposed brown fields
Mud soaked rivers and streams
So much dust.
The toxicity of childhood seeps through.
I suffer still the trauma
Chemical fertilizer of a Midwestern upbringing.
The pesticide called "Christian Work Ethic"
Was supposed to kill all the pesty desires
To run free, and fuck, to sing, to dance, to dream.

But oh, there is nothing
No thing
Like the sound of cicadas in August at 4:30 in the afternoon.
The stifling 110 degree heat,
The cicadas sing like no where else on earth,
In that dead land.
I will go back someday.
Just to hear them sing down the sun.

*by Beth Elaine Carlson
October, 1996*

Sustainability: The Key to Life and Peace



Permaculture Takes Root in El Salvador

by **Marta Benavides**

In October 1998, Marta Benavides was awarded the Bioneers Visionary Award for her exceptional and courageous efforts to restore ecology, social justice, and sustainable economies in war-torn El Salvador. Marta was a featured speaker at the annual Bioneers: Visionary Solutions for Restoring the Earth Conference held in San Francisco, and received her award at a banquet in honor of the award recipients. The article below is adapted from her speech to the Bioneers. Marta has been a camper at several of Reclaiming's MidAtlantic camps and works actively with Starhawk and other Reclaiming members on behalf of the Circle of Love — see sidebar on this page for details.

Buenos dias amigas y amigos, companeras and companeros. It is really good to be here with all of you today. We are here to join together in sharing our visions and joining the powers that we are to celebrate and affirm life, and to enjoy this experience of peace. We are here because we care and we dare to be the caring difference in the world. This is truly a banquet for the mind and spirit. You know, Mother Earth has reasons to be happy, for we are here to manifest our care for each other and for all of our sisters and brothers the world over, as well as to share and commit to create the ways to restore and maintain the health of our loving planet. This is a great privilege and we must be mindful of it! Thus let us consciously be celebratory of life!

I come to you from El Salvador in Central America. You know that we have gone through a most terrible, bloody civil

war. This 12-year war ended in 1992 via dialogue and negotiations, reaching Peace Accords. Today we are thankful that that level of war is over. Tens of thousands were murdered, disappeared, jailed, orphaned, widowed. More than two-fifths of the population suffered internal and external displacement. Before the war, much of our natural environment was destroyed through the monoculture practices of landholders, and deteriorated as scorched earth policies were used during the war, to make sure there was nothing to feed or hide those who had rebelled against the centuries' old oppression and repression.

So you can imagine the situation now. The war continues mostly as an economic war. The processes of globalization of the world economies have demanded many cuts in services. The International Monetary Fund and World Bank have imposed regulations on our government that are forcing structural adjustment programs, liberalizing prices, privatizing public services, and opening our economy to national and foreign investments.

Now our country aims to be the "maquila" center of our region, and of the Caribbean Basin. This means that all kinds of subsidies and tax exemptions are granted to these "maquila" — foreign industrial factories — while our workers lose the rights that they had been able to achieve through many years of struggles. Our best arable land is being used for these facilities. Our water, which is already very polluted, is exploited by these industries.

Violence is rampant. Our country is presently considered by social researchers to be one of the most violent nations in the world. There are youth gangs even in the most remote and tiny villages in the countryside. We face all types of delinquency, from white collar, to blue collar, to that of just about anyone.

Our environment is very eroded today due to the rains and storms. There are rivers of mud running down to the sea. Our topsoil is going to the depths of the sea! Our crops, many organically grown, are for export, not to feed ourselves! Our water is 97 percent polluted, and the air is also polluted, giving our country the highest incidence of respiratory illnesses and death induced by lung failure. My own mom is now suffering through this ordeal. Teenage girls are facing pregnancy at an alarming rate, one of the highest in the continent.

CELEBRATION?

So, what is there to celebrate?

Before the war erupted on our lives, we already faced these deteriorated situations. They resulted, naturally, from colonization, five hundred years of colonialism and neocolonialism, and worldwide consumerism. This must be reaped if this is what was sown. Yet we must be able to see through these, to learn the lessons.

Because of these conditions, many of us who had dreams about a better quality of life and the fullness of life, including myself, became revolutionar-

Support Permaculture in El Salvador through the Circle of Love

The Circle of Love provides an opportunity to help the Earth through support for sustainability and cultural development in El Salvador. Become a member of the Circle of Love by pledging \$100 a year. For more information, write Reclaiming/MidAtlantic Community, P.O. Box 7151, Lancaster, PA 17603 or call (717) 390-0321.

ies. That is, one day we decided to commit to this way to be able to achieve our dreams for ourselves and for our people. We struggled hard for these dreams of peace and justice. We knew them to be elusive. We also believed that anything that counts must be fought for. We had to struggle to get ahead and make our aspirations a reality. Thus we organized to win, to take power, so we could have what we all dreamed about.

We were even ready to put our lives on the line. Many of our sisters and brothers gave their lives for the cause.

Some good things have come about from this struggle. Now, for the first time in our history, the opposition, the rebels, are in government, sharing power with the government party, which officially recognizes itself to be conservative. Many things have been modernized, and now the army does not have *the* power, though it is, because of the military's investments, a very important economic power in the country. Such power is manifested also as political power. So our party continues to fight to take over power, in order to bring about justice, equality, development and peace.

But as you can see from what I have described about our present conditions, it has not been enough. We are suffering violence, the erosion of our quality of life, of our social fiber and values, as well as the health of our environment. How can we celebrate? Is there any hope? How do we go on?

First of all we must start by thinking anew. We need to reflect and make

amends. We must be about right relations. We cannot simply continue to try to change a system that is inherently the opposite of what our dreams and aspirations are. This system says that we are and must be rendered powerless, especially if we are women, children, elderly, indigenous, caring, different than the dominant minority. This system says that it is okay to be repressive and oppressive, that it is okay to exploit and use others' needs to make a fortune, disregarding the right to our humanity, and of how we treat our Mother Earth. Competition is a must, polluting water and air is fine as long as it produces more bucks. Freedom for

trade and producers must be assured, rather than freedom for the human spirit.

This system manages to confuse our dreams, and imbues us with values to compete: win, win, win. We are led to believe that we must proceed quickly because life is short, and we might die without becoming somebody! It does not matter that in order to win and succeed, we must help to create a society that multiplies losing, makes large numbers of peoples feel dehumanized. This is the nature of success, we are told.

THINKING ANEW

Let us begin by thinking anew, and

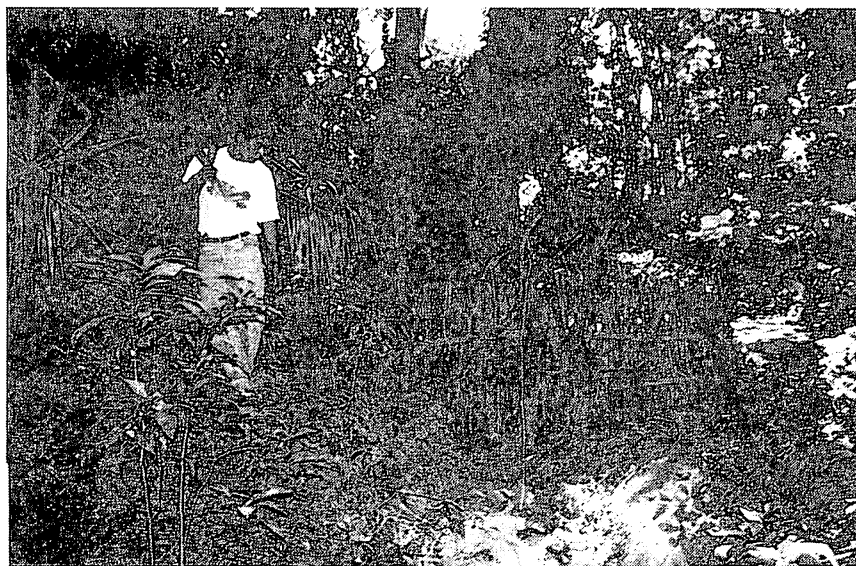


Permaculture in El Salvador

establishing right relations. First, let us remember that we are born Power, not into power, but that *we are power*. We are all of the same stuff: all races, both sexes, and all of what we know as nature, and universe itself. We and all in the universe, as Einstein said, are energy manifested in different vibrations. And we know that energy is never lost, only transformed. Thus *we are*, because we always have been. We are eternal, thus we are eternity itself. "We *do* have all of the time on earth," we are power, we have created time.

We are the very essence of beingness. We do not have to fight for peace, justice, freedom and equality, because we are at the essence of them. But we do have to be conscious of this, affirm it, live it, choose to manifest this beingness all of the time, regardless.

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PROTECTING SACRED INDIAN LAND FROM RADIOACTIVE DUMP

by Bradley Angel, Greenaction

From February 12-15, 1999, tribal members from the Native Nations along the Colorado River were joined at Ward Valley by Indigenous and environmental justice supporters from across the Southwest and Mexico in a large gathering to celebrate the struggle to stop the proposed Ward Valley nuclear waste dump and call for an end to the project. Tribal leaders and environmental activists renewed their pledge to continue defending Ward Valley from any attempt to build the dump, and vowed to put their bodies on the line again if necessary.

Tribal and environmental opposition has stalled the dump project, but dump proponent U.S. Ecology corporation is engaged in what many see as a last-ditch attempt to win — or force — government approval of the controversial dump.

One year ago, in February 1998, the Indian Nations and environmental supporters successfully defied a federal eviction notice. They blocked roads, held traditional ceremonies, and began a successful

occupation which lasted 113 days. That protest stopped the government from test drilling for the dump project, which would have desecrated sacred Indian land at Ward Valley (see RQ, Spring 1998 and Fall 1998).

This year's anniversary gathering began at sundown with traditional ceremonies by spiritual leaders, singers and dancers of the five Indian Nations of the Colorado River Native Nations. Participants gathered at the spot where one year earlier the first roadblock was put up to protect ongoing Indigenous traditional religious ceremonies at Ward Valley. Joined by the Indigenous Tarahumara from the Sierra Madre in Mexico, spiritual leaders singing the ancient songs of the Mojave and Quechan carried embers from a sacred fire to "ground zero" to continue the ceremonies through the weekend.

The nuclear industry plan for "ground zero" at Ward Valley is to dump long-lasting and highly radioactive wastes from nuclear power plants in unlined dirt trenches — on sacred Indian land, in critical habitat for the endangered desert tortoise, and directly above an aquifer with pathways to the Colorado

River.

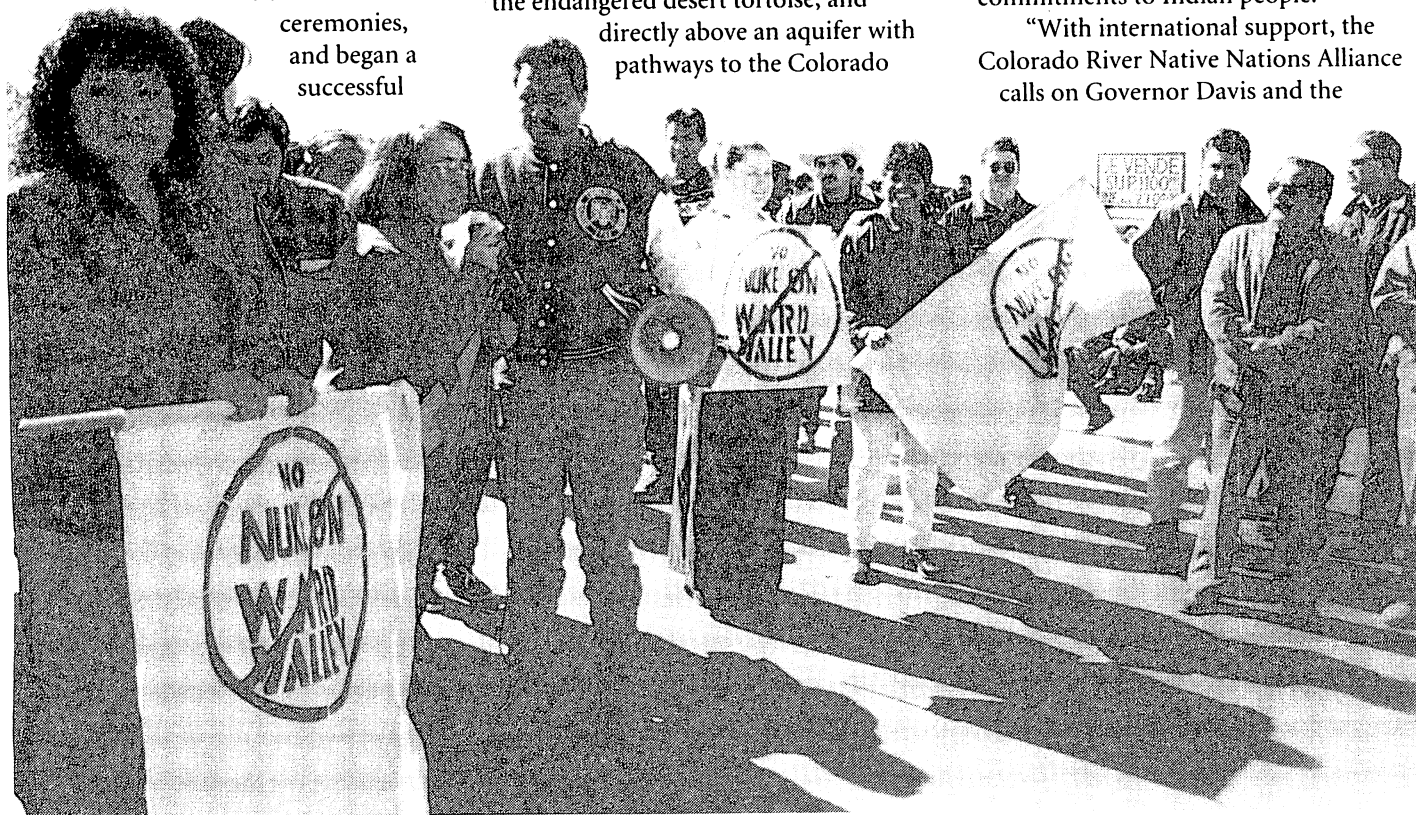
But it is also "ground zero" that five Native Nations along the Colorado River and hundreds of environmental supporters have vowed to defend.

NATIVE NATIONS ALLIANCE DEMANDS ENVIRONMENTAL JUSTICE

The Colorado River Native Nations Alliance (CRNNA) and the rest of the Ward Valley Coalition are calling on California's new Governor Gray Davis to withdraw the State's application to the Interior Department for a transfer of federal land at Ward Valley for the dump, and to withdraw the State's lawsuit against the Interior Department. Former Governor Pete Wilson was a staunch supporter of the proposed dump. As Lieutenant Governor, Gray Davis opposed the plan.

The CRNNA, comprised of the Fort Mojave, Chemehuevi, Quechan, Cocopah and Colorado River Indian Tribes, are also demanding that President Clinton and the Interior Department uphold federal environmental justice and trust commitments to Indian people.

"With international support, the Colorado River Native Nations Alliance calls on Governor Davis and the



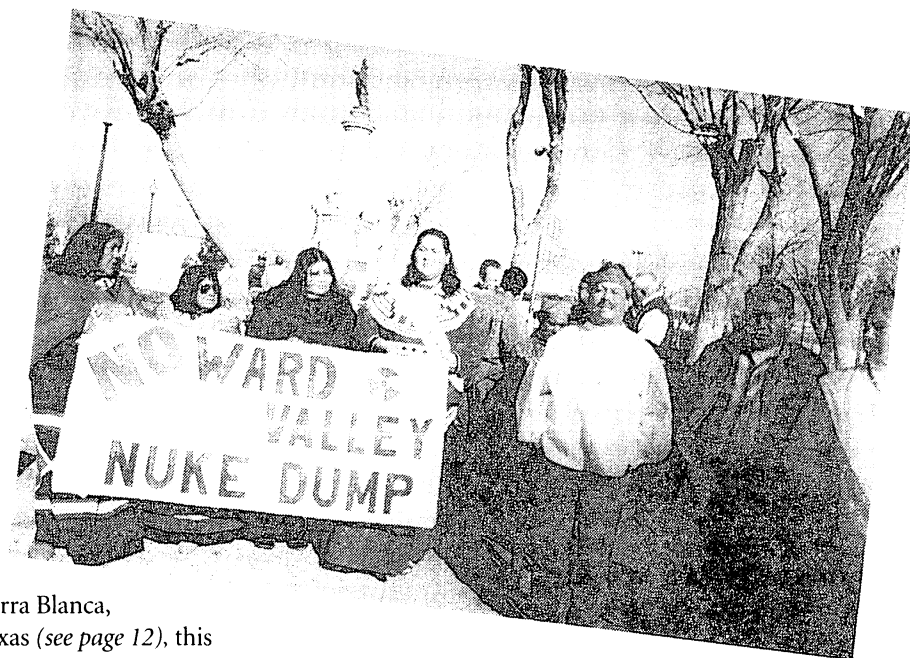
federal government to protect the Colorado River and our sacred land at Ward Valley by immediately stopping the dump,” said Dave Harper, spokesperson for the Colorado River Indian Tribes. “We stand united as a people to continue to struggle for survival against the nuclear industry.”

“We call on Governor Davis to do the honorable thing and stop the dump,” said Steve Lopez, spokesman for the Fort Mojave Indian Tribe. “But we are prepared to defend our land.”

ENCUENTRO POR LA UNIDAD DE LOS PUEBLOS: SALVEMOS WARD VALLEY

The fight to save Ward Valley received a boost recently when environmental, Indigenous and governmental groups in Mexico concerned about nuclear threats to the Colorado River and the border region hosted four days of events (January 21-23, 1999) to demonstrate opposition to the radioactive waste dump proposed for Ward Valley. A large delegation representing the five Indian Nations along the Colorado River traveled to Ciudad Juarez, Chihuahua, at the invitation of the Mexican groups and officials who have now joined the fight to protect Ward Valley and the Colorado River from the proposed dump.

In the wake of the recent victory against another radioactive waste dump proposed near the Mexican border at



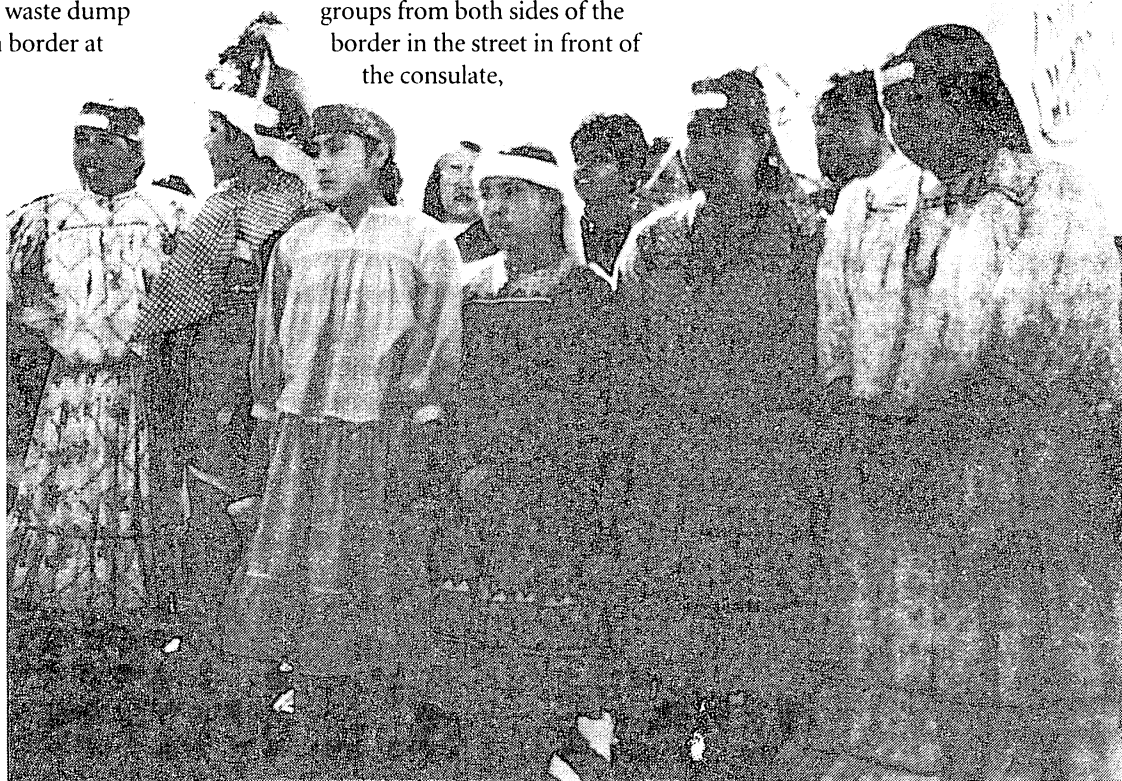
Sierra Blanca, Texas (see page 12), this international alliance is now lending its strong support to the Colorado River Native Nations Alliance who are fighting to stop the Ward Valley dump. Many in Mexico are concerned about the trend to place nuclear dumps close to the border and near water sources. The grassroots alliance “La Coalicion Binacional Contra Tiraderos Toxicos y Radioactivos” organized the events, which included a cultural gathering and protest in front of the U.S. Consulate in Ciudad Juarez.

Traditional songs and dance (“Danzas y Cantos de Unidad: Dances and Songs of Unity”) were performed by Indigenous groups from both sides of the border in the street in front of the consulate,

demonstrating the unity of the people of Mexico and the U.S. against toxic and radioactive threats.

Mexican federal legislators from the six border states passed a resolution calling on California’s new Governor to stop the dump. Governor Davis states that he wants to protect the environment and improve relations with Mexico, and the Colorado River Native Nations Alliance. Environmental justice supporters on both sides of the border are challenging him

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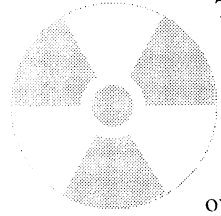
INDIGENOUS PEOPLE and their allies from Mexico and the U.S. gathered in Ciudad Juarez, Chihuahua, in January to protest the proposed Ward Valley, CA, radioactive dump. As with many Ward Valley gatherings, cultural activities played a major part in the events. Photos by Bradley Angel, Greenaction.

HONORING THE MOTHER

SPRING GATHERING AT NEVADA TEST SITE

MAY 7-10, 1999

ANTI NUCLEAR AND INDIGENOUS RIGHTS supporters are organizing a Spring gathering at Nevada Test Site over Mother's Day weekend, in protest of ongoing U.S. nuclear testing and in support of the Western Shoshone people, on whose land the Test Site is located.



The camp will be located at the gates of the Nevada Test Site. Experience the beautiful and fragile desert first hand, and join an incredibly rich and culturally diverse community of people from all over the world. If so called, join in nonviolent direct action to shut the Nevada Nuclear Test Site down and reclaim Shoshone land.

Thousands of people have participated in gatherings at Nevada Test Site over the past decade, and have helped focus international attention on the U.S. role in the nuclear arms race while forging a movement to end global nuclear testing.

For more details on the gathering, see the Winter issue of RQ, or contact the web site or phone number below.

For the latest *Healing Global Wounds* Newsletter and information packet, please contact Jennifer Viereck at Healing Global Wounds, PO Box 3518, Freedom CA 95019-3518, (831) 661-0445, hgw@scruznet.com, www.shundahai.org



Original artwork created 180 feet off the ground by Julia Butterfly Hill, whose tree sit continues. Julia has been living atop "Luna," an ancient redwood tree at Headwaters Forest, for over a year. For more information, contact (415) 337-4302, www.lunatree.org

VICTORIES ON THE NUCLEAR WASTE FRONT

by **Tori Woodard, GroundWork**

In addition to Ward Valley, opponents of Low Level Radioactive Waste (LLRW) dumps saw another victory in Texas last fall, and promising signs in Nebraska.

Anti-nuclear organizers demand that all production of radioactive waste except from essential medical uses cease before any discussion of opening future dumps is pursued. This would mean closing all nuclear power plants, and completely dismantling the U.S. nuclear weapons complex.

TEXAS DENIES LICENSE FOR SIERRA BLANCA DUMP

On October 22, 1998, the Texas Natural Resources Conservation Commission (TNRCC) voted to deny a license for a proposed LLRW dump in Sierra Blanca, Texas, citing inadequate studies on geology and socioeconomics. Dump opponents, who have fought Sierra Blanca for years, attribute their victory to cross-border organizing that galvanized resistance in Mexico.

The Save Sierra Blanca Coalition has vowed to fight any dump proposal in the Southwest and Mexico. They will fight Waste Control Specialists' bid to open a LLRW dump at their hazardous waste facility in Andrews, Texas. They have also joined the campaign to save Ward Valley, California. Contact Save Sierra Blanca, (915) 369-2541.

NEBRASKA STALLS LICENSE FOR LLRW DUMP

On December 21, 1998, the Nebraska Department of Environmental Quality (DEQ) denied US Ecology's application for a license to build a LLRW facility in Boyd County, Nebraska, because the proposed site is in a wetlands. Nebraska is the host state for the Central Interstate Compact, which also includes Kansas, Oklahoma, Arkansas and Louisiana.

US ECOLOGY SEEKS TO REPEAL LLRW ACT, OPEN NUCLEAR WASTE DUMPS

All is not well on the nuclear waste front, however. US Ecology (proponent of the Ward Valley plan) called for repealing the

LLRW Policy Act in September 1998 testimony before the Senate Armed Services Strategic Forces Subcommittee and in December 1998 press releases. The LLRW Policy Act created the current compact system, in which each state is responsible for its own radioactive waste and can form a compact with other states to dispose of it.

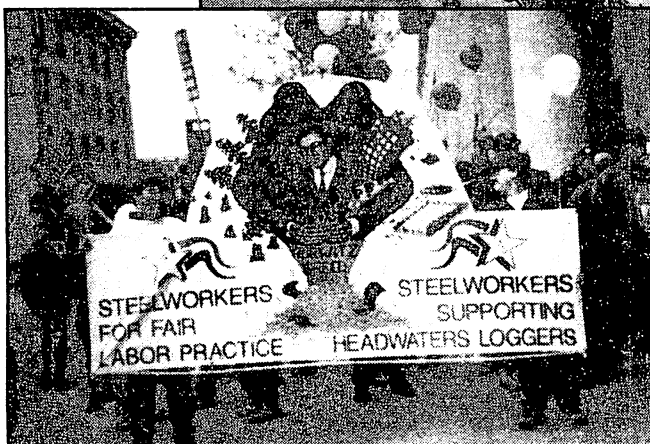
US Ecology operates a LLRW dump for the Northwest Compact on the Hanford Nuclear Reservation next to Richland, Washington. Presumably if the LLRW Policy Act were repealed, the Richland dump could receive waste from states that are not in the Northwest Compact. Hanford Education Action League (HEAL) is opposed to shipping out-of-compact waste to Richland. Contact them at (509) 326-3370.

For background information, see issue #7 of *GroundWork* magazine and the February 1999 Bulletin. Call (415) 255-7623, or visit www.groundworkmag.org

Tori Woodard is an anti-nuclear organizer who writes for *GroundWork* magazine, and is presently involved in organizing a retreat center.

HEADWATERS ACTIVISTS, KAISER STEELWORKERS UNITE

HEADWATERS ACTIVISTS have found a powerful new ally in the decade-long struggle to halt Pacific Lumber's (PL) decimation of the world's last unprotected ancient redwood forest. Last fall, after 3100 Kaiser Aluminum Steelworkers walked out on strike against the company's unfair labor practices, Headwaters activists joined forces with them against a mutual foe: Hous-ton-based Maxxam and its notorious CEO Charles Hurwitz, owner of both Kaiser



Historic alliance between environmentalists and organized labor. Top: Earth First!ers join striking USWA Steelworkers in blockade at Port of Tacoma. Bottom: Steelworkers join Headwaters defenders in Oakland. The banner supports Pacific Lumber loggers against management greed that threatens Headwaters, and sustainable forestry everywhere. Photos: Local 7945, United Steelworkers of America; Karen Pickett.

Alumi-num and PL. In early December, several hundred striking Kaiser Aluminum Steelworkers and environmentalists marched through Oakland,

CA, chanting, "We love trees, we love steel, this alliance is for real!" The Kaiser workers carried a large banner proclaiming "United Steelworkers of America and Headwaters Forest Activists in Solidarity Against Maxxam."

"When you're dealing with someone like Hurwitz there's no such thing as a labor issue or an environmental issue," said Mike Jakubal, a Humboldt County activist who hired on last fall at two Kaiser plants in Tacoma and Spokane, WA as an undercover mole for the union.

The parallels between PL and Kaiser Aluminum are striking. Like PL, Kaiser had been a progressive family-owned company widely respected by its workforce for its fairness. Maxxam bought out both companies with nearly

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NORTHEAST GROUPS LAUNCH FOREST PRACTICES AGENDA

The Native Forest Network and other groups from the northeastern U.S. have launched a seven-point Northeast Forest Practices Agenda. This ambitious agenda calls for an end to: dioxin discharges, aerial herbicide and pesticide spraying, chip mills and raw log exports, commercial resource extraction on public land, bioengineered food and forests, clearcutting, and the destructive practices of HydroQuebec corporation. Factsheets on these issues are available on the web site below.

Active Campaigns include:

- Stopping commercial resource extraction on public lands
- Lincoln pulp and paper campaign (ending dioxin discharges & pulp and paper pollution)
- Opposing the genetic manipulation of food and forests (biotechnology)

Contact Native Forest Network Eastern North American Resource Center, PO Box 57, Burlington, VT 05402, (802) 863-0571, nfnena@sover.net, or visit their web site at www.nativeforest.org

CHIP MILLS PROTESTED IN MIDWEST, EAST

Citizen protests of chip mills — mills which can turn entire forests into pulp — have intensified in many midwestern and eastern states. Recently, governors of Missouri and North Carolina issued moratoriums on new chip mills, which threaten to devastate the second-growth forests of the region.

An overview of chip mills and organizing against them can be found on GroundWork magazine's web site, www.groundworkmag.org, or call (415) 255-7623.

EARTH FIRST! JOURNAL

Keep up on international forest news: read Earth First! Journal, PO Box 1415, Eugene, OR 97440. \$25 for eight issues (one year).

HEADWATERS ALERT!

As RQ goes to press, word is that the "Headwaters Deal" brokered by Diane Feinstein, which pays hundreds of millions of dollars to Maxxam for a fraction of the ancient forest, has been accepted by Maxxam. Activists are organizing to keep pressure on the government not to cave in to the logging company, and on Pacific Lumber to respect the environmental safeguards built into the deal. For the latest information, call:

Headwaters Hotline
(510) 835-6303.

Reclaim May Day

Reclaiming joins theatrical procession, performances, and ritual on Saturday, May 1

by David Solnit,
Art & Revolution Convergence

LAST MAY, nearly 5000 people participated in Reclaim May Day, an event to honor International Workers Day and our history of resistance in San Francisco.

THIS YEAR, on Saturday, May 1st, beginning at 11 a.m. in Dolores Park, a unique alliance of arts, housing, homeless, community, labor, and historical groups are coming together again to celebrate May Day in the Bay Area. The event will creatively oppose the assault on San Francisco's poor and

working people and alternative communities, and envision how our city could be.

The celebration will include a festive May Day picnic, a Maypole Dance by Reclaiming, a performance by the San Francisco Mime Troupe, a hundred-foot graffiti wall, music, and performances about the struggle to survive and how the city could be. The event will culminate in a street procession of people, giant puppets, music, theater, and dance.

Last Spring we inaugurated Reclaim May Day, which wove together many of the different communities with which we have built relationships. We used street theater and celebrations as a vehicle to express a broad culture of resistance. We collaborated with more than

20 labor, arts, housing, and community groups, including: Mission Agenda and Eviction Defense Network, Food Not Bombs, Comite Emiliano Zapata, the

graffiti writers community, Exotic Dancers Alliance, Reclaiming, Network of Bay Area Worker Collectives, Critical Mass Bicycle Ballet, San Francisco Mime Troupe and others.

LAST YEAR's procession from the foot of Market Street to Dolores Park was punctuated by numerous stops to enjoy theater and music performances from a wide range of groups. Members of the Inland Boatman's Union and Industrial Workers of the World commemorated the 1934 San Francisco General Strike. Food Not Bombs theatrically recounted their history of harassment from the city. The audience surrounded and protected their free food from the "police," and FNB members tied up the "SFPD" in a chain of



Saturday May 1st in Dolores Park

11:00 a.m. - 3:30 p.m.

- * Maypole Dance by Reclaiming
- * May Day Picnic
- * Performances by:
 - * San Francisco Mime Troupe
 - * Shaking San Francisco
 - * Art and Revolution Collective
 - * and more
- * Live Music
- * Hundred Foot Graffiti Wall
- * Street Procession — 3:30 p.m.

Join Reclaiming's Maypole in Dolores Park on May 1st

For the second year, San Francisco Reclaiming will organize a Beltane Maypole Dance as part of Reclaim May Day. Last year, several hundred people danced around a 30-foot Maypole as hundreds more sang and chanted, helping bring this tradition into the heart of the City.

Join us this year at 11:30 a.m. in Dolores Park (18th & Dolores, San Francisco) as the Maypole dance initiates Reclaim May Day 1999. Stay on for performances by the San Francisco Mime Troupe, Art & Revolution Convergence, and more, and we bring together Beltane and the international workers' holiday, May Day.

For more information on Reclaiming's Maypole celebration, call (415) 929-9249. For information on Reclaim May Day, call (415) 339-7801.

Photos: Patricia Morris, Robin Roberts, Art & Revolution Convergence

bagels. The Eviction Defense Network and Mission Agenda performed a game show version of the San Francisco Housing Wheel of Misfortune at the 16th Street BART station. Shaping San Francisco, a radical local history project, performed the 'Remberator.' Contemporary office drones passed through the Remberator and were transformed into lost figures from local history: an Ohlone Indian, a 1938 striking waitress from Local 48, and Emperor Norton the First of California.

At Dolores Park, Art and Revolution Collective performed a tribute to anarchist revolutionaries Emma Goldman and Alexander Berkman across the street from the 569

Dolores Street house where they published the revolutionary labor paper "The Blast," until they were deported in 1917.

Hundreds of people danced to celebrate Spring, holding multi-colored ribbons, around a 30-foot Maypole set up by

Reclaiming. SF and East Bay Food Not Bombs and others served a picnic to thousands of participants as the SF Mime Troupe performed scenes from two plays about surviving temp work, eviction and the lack of affordable housing. Dozens of local graffiti writers painted 200 feet of eight foot high wall temporarily set up in Dolores Park, paying tribute to fellow writer Jonathan "Tie" Lim, who was shot and killed while en route to brighten the city with his art.

MAY DAY: RECLAIMING OUR HISTORY

On May 1st, 1886, hundreds of thousands of working people across the country stood up to their bosses and went on strike to take back their time — for the eight-hour day. Eight anarchist

labor organizers — the Haymarket Eight — were unjustly arrested after the strike, four of whom were hanged. May Day is International Workers Day, which commemorates the 1886 strike and the Haymarket Eight. It is a time of solidarity and celebration throughout the world, except in the United States where it began. It is also the ancient celebration of Spring rebirth and renewal, called Beltane by the Celts. Working people in 1886 were striking, not just for the eight-hour day, but as a step towards their vision of a "Cooperative Commonwealth" where all of us would manage our own time, work and lives free of bosses and government.

SAN FRANCISCO: RECLAIMING OUR FUTURE

On May 1, 1999, thousands of people will come together to stand up to the powers-that-be who are taking our city away from us. We are being squeezed at every turn: soaring rents and evictions at home and speedups and layoffs at work. Housing speculation and corporate

chain stores force out independent businesses and ruin our neighborhoods, while deteriorating public transit and disdain for bicycles and pedestrians make simple mobility a challenge. Harrassment of people on the street and private security districts are part of a class war agenda by the wealthy few and their political officials.

Most of us have faced these assaults by ourselves as atomized individuals. On May Day we will come together to creatively and collectively oppose these dynamics and envision a city of our dreams and desires. Reclaim May Day/ Reclaim San Francisco can be a catalyst for our efforts to organize, take action and create a city where all of us can live. Our

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ANCHORING AT PUBLIC RITUALS

by Panthera



[These two pages of articles on Anchoring are a continuation of the discussion begun last issue, where we featured an overview article by Patricia Morris, and personal reflections from Brook. If you did not see last issue, you can get a copy by calling (415) 255-7623 or emailing quarterly@reclaiming.org]

TWO OR THREE years ago I read a book review by Cybele of Wendy Palmer's

new book, "The Intuitive Body," in the (then) Reclaiming Newsletter, and was so taken by it that I immediately went out and purchased the book. This spoke to me! It also helped with a challenge I had been given to practice dropped and open attention daily.

Later I became aware of anchoring at our public rituals. This aspect of priestessing appealed to me, as I tend to shy away from priestessing roles that actually require that I speak. And it was work I was doing in my daily life.

Overall it has been a valuable learning experience for me, except for last Brigid when disaster struck! Now, I've been anchoring for awhile and know pretty much what I am doing and how to take care of myself. It never occurred to me to have my tender guard ("dragon") me, sitting in the center, during the spiral dance. (After all, nothing had ever happened before!)

GETTING TRAMPLED

This night I was deep under the ritual holding the energy when I started getting kicked and stepped on repeatedly by the participants. I do not bring this up for your sympathy. I relate it so you get an idea of where you can go when anchoring. Here I was in a deep trance state getting trampled — what do you do when brought back so abruptly from that place?

I sat there veiled, and sobbing, not knowing what to do. I wanted to tear the

veil from my head and go running out of the center, which I couldn't do since the spiral dance was swirling around. Luckily one of the priestesses who was tending the sacred well and center altar noticed what was happening and came to my aid. Bless her! But there was still the devoking. Not wanting to detract from the ritual, I sat until the end when my tender came to collect me.

It took me awhile to recover from this experience, and I have been reluctant to anchor again, though I know I will. I am called to this type of priestessing, and to making it as safe as possible for those anchoring.

AS PATRICIA MORRIS noted in her article last issue: "Some people have become sick or very exhausted after anchoring, and it seems that they were trying to work the energy."

During this work, we are sending our attention and energy out through our second chakra. This is the energy center that deals with our ability to feel emotions — our own and others. We are a great community of healers, so it is no wonder that people have been drained or ill after anchoring. They have probably been healing everyone in the ritual with no self-protection or thoughts of boundaries between them and everyone else. I think remaining grounded and running your energy is paramount. Remember to protect your body and to replenish its energy.

Finally, I can't stress enough the need to have a tender and to depend on them. They have *not* been in an altered state for an extended period and really can help bring you back safely.

THIS IS AN EVOLVING practice. I am trying to work out for myself how best to use this tool. Stimulating discussion among those that have anchored is vital to this end.

Anchor safely!
Blessed be.

Panthera is a Reclaiming Priestess and Witch. She is currently a clairvoyant student in the Women's Two Year Training Program at the Berkeley Psychic Institute.

ANCHORING: DEFINITIONS

DROPPED AND OPEN

A state where one's attention has been brought to a single point in the center of one's body, down in the belly. After dropping attention to the belly, the attention is let out on a plane from the belly to fill the ritual space. One attempts to hold one's attention as evenly distributed around one's physical body as possible. Hence, anchors are often placed near the center of a ritual. One's attention is then held dropped (to the belly) and opened (on plane). [See RQ #67 article on Consensus. And see Wendy Palmer's book, "The Intuitive Body."]

ANCHOR

A person who maintains a dropped and open state during a ritual, letting the energy of the ritual flow through the dropped and open state. The anchor is a nonjudgmental witness to the ritual and does not participate in it.

TENDER / WRANGLER

The person who helps an anchor come back from her/his dropped and open state to whatever is the anchor's usual attentional state. After anchoring, the anchor may no longer be aware of themselves as a distinct individual. Also, the tender helps clear any of the ritual's energy to which the anchor may be holding, usually unintentionally. The tending task is often called "wrangling," or "bringing the anchor back."

— By Brook

ANCHORING AT WITCHCAMP

by Patricia Morris

AT CALIFORNIA WITCHCAMP 1996 (working with the story of Tam Lin), Calla, Kevin, and I anchored a deep, powerful ritual during which everyone went to the Crossroads and decided whether to join the Faeries or come back to this good, sweet Earth.

Part of me wanted to be involved in the ritual, so as an anchor I had to work to keep from being drawn into it. Throughout the night the Faeries were doing their thing, and trying to pull all of us in different ways!

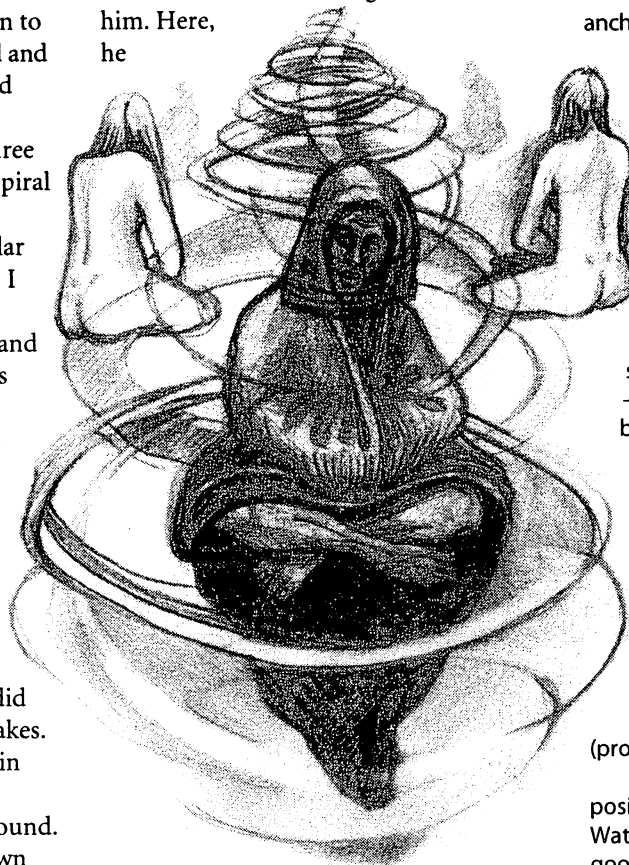
At the beginning, I grounded myself firmly, because I knew I was going to be attracted to the story, and then I dropped and opened and almost at once a burst of energy flew by me and knocked me off center. That caused me to realize I really had to pay attention to grounding, as well as staying dropped and open. So throughout the night I found myself re-grounding now and then.

I think it was helpful that the three of us had anchored together at the Spiral Dance the year before. We sat at the outer edge of the circle, in a triangular shape. We really like the feel of that. I was very aware of the connections between us, the lines across, above, and below, and our individual attentions lapping and merging. I also had a feeling that if I became ungrounded or unanchored or had to pee, it was ok, because the other two could hold it for a bit. We ended up sitting in the mosquitoes and the cold for three hours. In retrospect, that was too long, and it would have been better to have had shifts.

We had the impression, as we did at the Spiral Dance, of being tent stakes. The difference with this and Samhain was that here, there was a lot more erratic, powerful energy swirling around. It was like our tent kept getting blown with big gusts of wind. We would feel it coming, and plant ourselves deeper. All three of us had that sensation. Calla also likened it to when you are sailing in big wind and hanging onto the ropes and leaning waaayyy out over the side of the boat. The next day Star described her experience of the ritual as trying to sail a

tiny boat through a narrow passage in a strong, powerful wind. So we all seemed to be having a similar experience.

At the same time, I had a distinct feeling of energy pouring in the top of my head and through me and out my center, all the way around, where my attention was open. It just kept pouring through all night. I breathed it through with each exhale. This is not the same experience I have when we open in Cybele's class. Then it is just the attention going out, I don't feel that flow of energy going on. Before we began, Kevin talked about having that feeling at Samhain. He felt like it was water pouring through him and lapping out from him, and at Samhain it then flowed back and down a drain right in front of him. Here, he



said after, he didn't experience the flowing back and down the drain, because he felt the earth soaked up the energy, which it couldn't do in that building on the pier at Fort Mason.

In addition to feeling the connections among the three of us, I had

Ground Rules for Anchoring

by Panthera & Patricia Morris

At the Spiral Dance last year we created a set of "Ground Rules" for anchors and tenders. They are presented here to provide guidance for groups or individuals who may be interested in experimenting with these roles.

In preparation for the Spiral Dance, all Anchors and Tenders met for several hours one week before the ritual. We discussed the process of Anchoring and reviewed the ground rules. Then we dropped and opened our attention to encompass each other, all those working on the ritual, and all the participants. We also created an intention for the ritual. We each committed to "Dropping and Opening" our attention to this extent each day before the ritual.

BEFORE ANCHORING

- It is strongly recommended that anchors have a daily practice that includes Dropping and Opening, or at least do Dropping and Opening in smaller groups on a regular basis.
- Arrange to have a Tender — someone who will re-ground you, brush out your aura, hug you, and feed you *immediately* after your shift as Anchor. Someone you trust. Someone who will *not* believe you when you say you are fine.
- Identify, with your Tender, a signal to let you know your shift is over — a tap on the shoulder, hand on the back, whatever works for you.
- Have a designated area in the "back room" for Anchors. Anchors and Tenders should gather there before the ritual to ground together and reconfirm the Anchor schedule and logistics for the evening. Consciously link to each other. Be sure to gather back here after the ritual to un-link.
- Arrive well-rested, well-fed (protein), not over-cafeinated, etc.
- Before taking your Anchoring position, be sure to invoke protection. Waters of the World and bay leaves are a good idea. Use whatever works for you.

THINGS TO BRING

- The chair you wish to use while Anchoring.
- Warm clothes, socks, a blanket, whatever you need to stay warm. Although it may feel warm in the

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THE KID'S PAGE

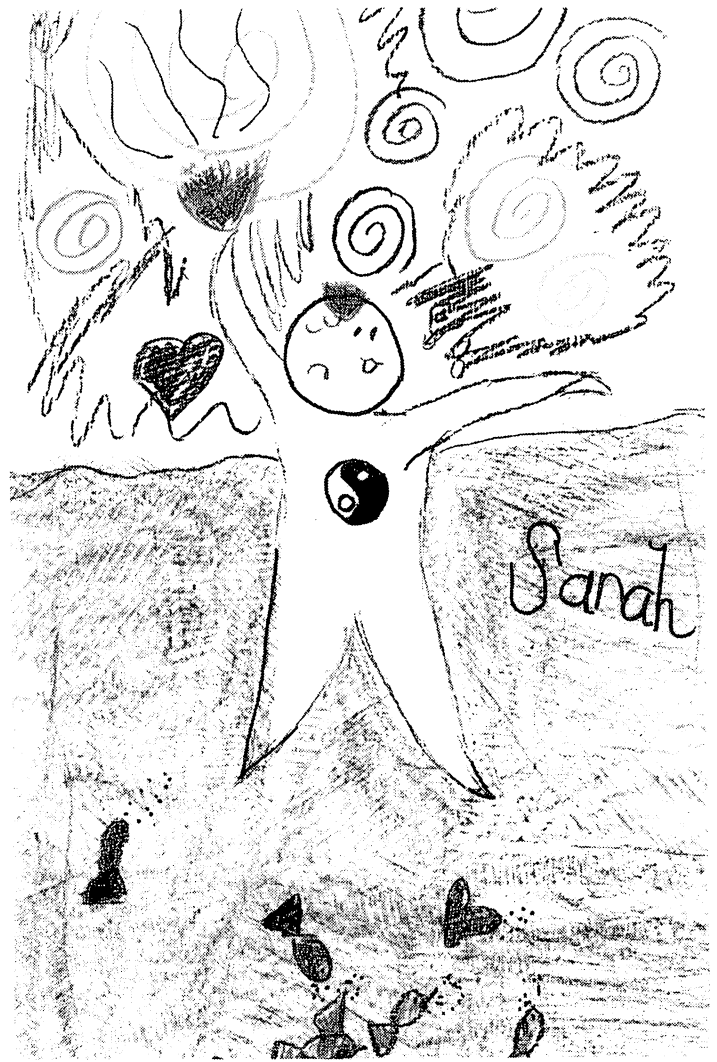
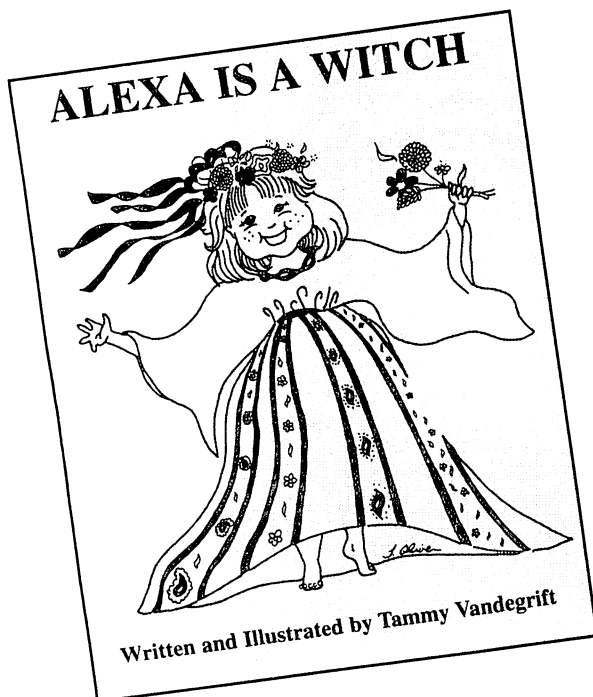
The Kid's Page is a space for the young people in our community to submit their ideas and creations. We welcome cartoons, stories, drawings, ritual ideas, opinions, poetry and other printable materials. Send to: Reclaiming Quarterly, P.O. Box 14404, San Francisco, CA 94114.

This quarter, we feature art by Sarah Cycon (age 7), seasonal prose by Allison (age 10), and a new coloring book by children's artist Tammy Vandegrift.

"Alexa Is A Witch," a children's coloring book by Tammy Vandegrift, is a great find, encouraging the self-esteem of and acceptance for young Witches. Since Wiccan coloring books are rarely seen, this is a welcome addition to any Pagan household. "Alexa Is A Witch" costs \$3.00 per book (+ \$1.50 shipping and postage) and can be ordered from:

Tammy Vandegrift-Oliver Illustration
1542 Fourth Street
Colorado Springs, CO 80907

For questions and group pricing information call Tammy at (719) 473-2552.



It Was Spring . . .

The sun shone brightly over the light green grass fields. All the flowers blossomed, the morning dew on their petals. A little garden snake that looked like a stem of a grape vine slithered through the grass and around the old oak tree to the pond. The pond sparkled in the warm sun. As a car drove past the field on the road, dust rose up like steam from a fire. The air smelled like fresh roses covered with dew. Across the pond on a big bank was a log cabin that had been abandoned long ago. It was covered with weeds. It looked like a jungle except over the house, with little buds here and there.

*by Allison
Wednesday, February 18th, 1998*

THREE ROADS TO FOUR CASTLES

ENCOUNTERS WITH OTHER REALMS

BY DOUG ORTON

Once upon a time, if you were so bold, you sat under a Hawthorne tree. You sang yourself into an ecstatic state... and before you, stood some one other. Some one with hair as black as raven, skin as white as snow, and lips as red as blood ...

Thus was Thomas the Rhymer initiated into the world of Faery. On his sojourn, the Faery Queen showed him three roads. Only one, "that bonny bonny road," led to fair Elfland.

Alas, some centuries later, caught somewhere between cyberspace and the Internal Revenue Service, we stand, the walking wounded, on the eve of the 21st century. Groovy... well, not quite.

Consumer Shamanism, an advertised product like everything else we sell, hints that if you pay for it, you will be transformed.

Won't you? Promises of empowerment for the disinherited are heard. Elfland has been franchised into four estates of possibility. Four castles stand before us and there's a buzz in the air. In fact lately, Faery has become such a buzzword that there are even different ways of spelling it. Faery, Fairy, Feri and maybe more. But no matter the spelling, the mystery behind the word is shrouded in wonder. Behold: four castles of wonder! That bonny bonny road has turned into a four lane freeway. But is Spirit following the same program we are?

FERI

In lane one, we see the first exit: "The Feri Castle." In less than a mile, we're in the San Francisco Bay Area. Feri is a form of magic inherited by Victor Anderson, who put his mark on it as did those who came before him. It's an oral tradition with a cross of Huna (three souls' principle) and a concentration on very particular deities. Here we don't look for a source but experience. To experience Feri magic in the Bay Area, one would need to be involved with teachers such as Victor and Cora Anderson (East Bay) or Francesca De Grandis (San Francisco). Primarily, this is a castle of initiation by those who have been initiated before. Reclaiming had a foot in this tradition before evolving into something else, as any living tradition

would. As no doubt someday some new branch will evolve from Reclaiming.

FAERY

Back on the freeway we shift into lane two with the offramp near. The sign reads: "Faery Castle next exit." This castle promotes Faery as astral entities that have some common theme of shape and form, but can take the forms that our culture molds. In fact, the shared commonwealth is the astral plane and our dream body world. Our dream body is younger self (archaically known as our "fetch"). Your dream body interacts with Faery who live in the astral, and Faery with your dream body (also known as your etheric double). To know your fetch is to know a personal guide into Faery. In this castle we find a number of books by R.J. Stewart. Conscious dreamers would have a home in this castle. Here Faery is not material but the sticky stuff of dreams, dreams that are real and of an older nature.

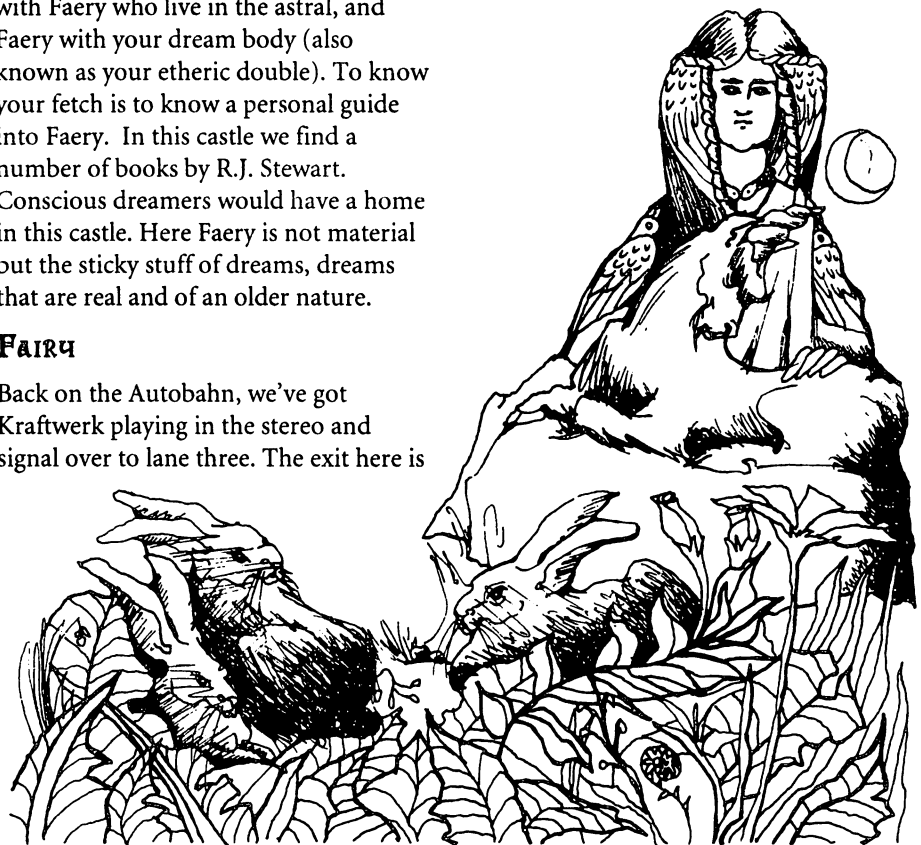
FAIRY

Back on the Autobahn, we've got Kraftwerk playing in the stereo and signal over to lane three. The exit here is

a dirt road with an old battered sign pointing: "This way to 'Fairy Castle'."

This road to Fairy is simply encounters with spirit whose modes of intelligence or awareness do not possess human form. There is a story of an American visiting Bali who noticed that the rice offerings to the household spirit were being stolen by ants. He chuckled at the joke, until he realized the ants *were* the household spirits. In fact, this house was built on a very formidable ant hill. Spirit communication comes to us from rocks, trees, plants, flowers and insects. This intelligence can be called Fairy. Invoking elementals comes into play here in a way: when we call in the water, are we calling in the essence of water or the guardians of water? And for what reasons — to honor? to participate? To witness and guard? Our intent here

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graphic by Eleanor Myers — from Reclaiming Newsletter #5, 1982.

THE CHARGE of THE Goddess

A Witchcamp Journal by Barbara J. Walker

THE CAMP LAYS NESTLED by the Monongehala National Forest, an area of boulder-strewn hickory and oak forest, steep country breathing with the silence of the wild. The Cacapon River flows nearby, fed by innumerable streams, cool and pungent carrying downhill the essence of the mountain fastness. Once the land of the mighty Shawnee, the camp is now a comfortable backwater within commuting distance from the Capital. I travel with anticipation from central Florida northward, for I am on a quest — a quest for continuing Craft empowerment — a quest for Witchcamp.

Witchcamps share the experiences and practical hands-on techniques developed by the Reclaiming Collective tradition of Wicca. This earth-reverencing reclamation of our pre-Christian roots opens ourselves to the rhythms and vibrations of the multiverse in which we dwell.

Last year the theme was The Charge of the Goddess. The Charge of the Goddess is one of the best-loved pieces of Wiccan liturgical material. A modern version was composed by Doreen Valiente for Gerald Gardner in the formative years of neo-Wicca in the 1950s. Adopted by many traditions of the Craft, the Charge is instruction and

direction, description, encouragement, promise, and mystery.

There is no “Bible” of Wicca or Paganism, but The Charge of the Goddess is considered by many to describe a framework for compassionate and honorable living. “Through the Goddess we connect with the moon, the stars, the ocean, and the earth — through trees, animals, other human beings, through ourselves. She is the full circle: earth, air, fire, water and essence — body, mind, spirit, emotions, change,” wrote Starhawk in “The Spiral Dance.” (*A version of the Charge can be found in “The Spiral Dance” — ed.*)

The Charge directs us to live in harmony with nature and with respect for and deference to the life that has been here longer than we. The Wiccan way is experiential — there are no rules to live by, no mandates, but a perspective is set by the Charge. But just what is a “charge”? It is an obligation. Here then is the question — what is our obligation and how can we fulfill it?

We began our training with a presentation of the “Waters of the World.” Traditionally this merging of our waters taken from kitchen sinks, backyard streams, rivers, and oceans, reminds us that water flows endlessly.

We are made up of water and water sustains us — for the Goddess is Water and we are the Goddess in mind and molecule. With joy and tears we mixed our waters into one soup, and focused our intent and willpower on making clean what is now polluted, sickened, and misused.

A CIRCLE WITHIN A CIRCLE

We moved into the pavilion where we experienced the Reclaiming tradition priests and priestesses recited The Charge of The Goddess, creating a visual spell urging our energies to meld with theirs, forming a spiral of sparkling intent. The nude priestesses whirled amongst us echoing each other, repeating the words of the Great Mother. We formed a spiral and started singing, “We are a circle within a circle, with no beginning and never ending... Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna,” and we danced the spiral towards the Center, acknowledging each other and our selves.

As Starhawk commented, “The quality of magic that can happen when more than a hundred people gather for a week of high-intensity training and ritual is like nothing else. To be able to work ritual in nature, in a safe and protected place, and to work collectively with the others who co-teach the camps is a true gift for me.”

At evening circle, we sought to know joy in ourselves and discover whether, “if that which we seek is not within ourselves, we will never find it without.” We are asked, “What is within you that can be called Goddess?” We were sent into the night to seek this, and to connect with the earth spirits, the rocks, trees and grasses.

It had been raining during the day and the earth was soaked. The sky was clear now and the stars brilliant as I wrapped myself in my cloak and walked down the jeep trail. I sat down and contemplated the night sky, framed by the tree line. My fatigue and asthma surfaced, reminding me that “knowing that which is within” means recognizing my own physical limitations. I connected with the



stars and the night breeze, with the crickets and cicada rasping in the bushes, with the faint calls of the owls.

The next day I ascended the hills beyond the sheep farm, west of camp, seeking solitude and communion with the trees and boulders. A pair of woodpeckers calling amidst the trees reminded me of the Live Oak forests of Florida. I was drawn to a shiny tree and knelt, pausing with my hands outstretched. My palm chakra instantly sensed a corresponding energy field flowing out of the tree, encompassing its circumference. I gently pressed and it pressed back — we were as the same poles of a magnet, opposing each other.

I looked up at the leaves blowing in the wind, and I was filled with the knowledge that we are awash in the sea of air, that the air is an ocean surrounding us. The leaves resolved into the face of the Green Man, He of the Woodland Eyes. He was regarding me while acorns fell all around. I realized that the acorns are the trees' fruits of passion, their babies.

As I stood musing on the beauty of the world, two white tail deer walked sedately out of the brush. Spellbound, I came to stillness. They were aware of me, and I averted my eyes to avoid presenting a threatening image to them. The Green Man and the Stag — aspects of the Great God. I was filled with awe at His presence. I finally had to move my cramped muscles, and the deer darted away.

A LABYRINTH OF STRAW

A beautiful labyrinth was laid out in straw on a meadow east of the pavilion. Meditating while walking the labyrinth allows us to commune with the energies around and within us. When we worship in Circle, when we walk the Labyrinth, we are in a sacred space, where all times and dimensions interface, and where our rites and magic can draw upon their

combined energies.

The labyrinth is the Earth and the magic is in the turning. As we enter, we prepare our mind and heart with a query or desire; and at each turning we balance our question with self-reflection. We ask "What do I think about the problem? What do I feel about it? How will this affect my physical self? How does this affect my personal spiritual life? Thank the goddess, and ask for a vision. And take



Spiraling Labyrinth where all times and dimensions interface. Opposite photo: Fire and Water Priestesses. 1998 MidAtlantic Witchcamp photos courtesy of Barbara J. Walker, SouthEast Friends of Reclaiming. For information on Witchcamps, see page 34.

the manifestation out into the world."

Our evening ritual, learning to pour our love into the shadow sides of The Charge of the Goddess, was very powerful. We slowly walked a spiral meditation holding a glass full of water and singing a very long, sad song. Along the outer arm of the spiral a priestess asked us, "Can we share our love, can we spare our love, can we pour a little water into the receiving bowl?"

Each elemental direction was focused on the couplets of The Charge of the Goddess and their shadow side. The direction of East was directed at beauty and strength and its shadow of jealousy; North was directed at power and compassion and its shadow side of domination; South was focused on honor and humility and its shadow side of controlling and self-loathing; West was aligned with mirth and reverence and its shadow aspects of self-righteousness.

This portion of The Charge of the Goddess taught us that these qualities are not opposites, but compliment each other. The Charge obligates us to integrate all aspects of these qualities into our attitudes and behaviors.

Our final ritual focused on our accepting The Charge and receiving love, the balance of life which is at the end of desire. In this context "desire" means our mortal needs and senses by

which we're aware of being separate from the Whole. The end of desire occurs when our consciousness expands beyond individuality to Wholeness, which is Goddess. She does not ask us to sacrifice to Her, because the natural cycle of life and death keeps the energy flowing as it should. These cycles — birth, growth, death, and rebirth — operate in all the realms. Their constancy is the One, the Whole, the

substance and manifestation of Her love.

Farewells brought sweet sorrow as we embraced and departed for our homes. My traveling companion, Truth, and I headed due south through overcast skies and drizzle. The route along the Shenandoah Valley was gray and fit our mood. But we had learned to appreciate The Charge, and we took it home in our hearts, in our bones. For we are Goddess and we are obligated to each other and to the Earth.

REFERENCES

- Ashleen O'Gaea, "Family Wicca Book"
- Starhawk, "The Spiral Dance"
- Starhawk/Reclaiming Website, www.reclaiming.org
- And all my teachers, friends and colleagues from the MidAtlantic Witchcamp.

Barbara J. Walker is a eclectic Wiccan, circling with the South East Friends of Reclaiming — see Regional Happenings pages. She lives in Gainesville, Florida with her husband and son.

C U R V E d

An optic axis opens:
path through an albescent stone
along which light can pass
a tide pushes up from the riverbed

Rushing through the chamber
and your back is stern ward
mercury is tethered to the moon
poised in the wings

Near the stem of the boat
you navigate singing
where the hull timbers
are scarfed into a prow

It is a curved beam
on which you arrive
with a filament of stars
stretching above your head

Traveling by sound wood
there is corona blue
pulling your sternum
towards the inlet

Dropping a sheet anchor
and climbing out of those ribs
feeling pushed up plates of earth
and all this perfect tension

B E A M

With storm petrels issuing
out of her hair
Astarte approaches you
feet of luminous milk

her palms are turned towards you
a passionflower blooming
out of each hand
a slow wind drifts off the sound

She hears the sound chamber
you've made with your heart
and the keys your fingers know
open a vault of light

Again you will launch this craft
see her rippling towards you
what you hold between your eyes
the wick and the unquenched candle

by Amy Trussell

The Green Man

I walked among the trees,
I wore the mask of the deer.

Remember me. Try to remember.



I am that laughing man
with eyes like leaves.

When you think that the winter will
never end
I will come. You will feel my breath,
warm at your neck,
I will rise in the grass, a vine caressing
your foot.

I am the blue eye of a crocus
opening in the snow.
I am a trickle of water, a calling bird,
a shaft of light among the trees.

You will hear me singing
among the green groves of memory,
the shining leaves of tomorrow.

I'll come
with daisies on my hands
we'll dance among the sycamores
once more,
once more.

by Lauren Raine



"TREE GRACES"

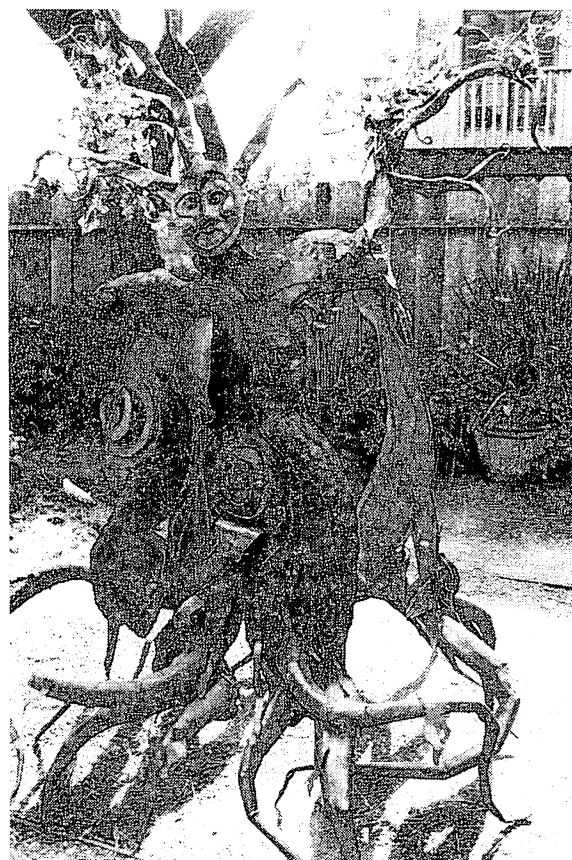


THREE ASPECTS OF
A SCULPTURE BY
MORGAN LE FEY
PROCTOR, AS
DEPICTED ON THE
COVER OF THIS
ISSUE. Top:
MAIDEN. Middle:
MOTHER. LOWER:
CRONE.

Untitled

the naked children dance
in a rush of tenderness
colors mix
with wild winds
and flowered storms
open arms
they embrace the moment
nothing is counterfeit
in tangled jungles
they desire only wings
to blossom
into new suns
only seeds
more powerful and plentiful
than concrete streets
coming out
of the dark cracks
and bleak alleys
they mourn not
poverty nor disease
the naked children dance
a rainbow of pure poetry

by Vashti



Risking **FAILURE** for *Fulfillment*

by Akasha Helkenn

WHEN I ANNOUNCED to my friends and co-workers last March that I was leaving my job as an associate online editor for a computer industry weekly to save trees by knocking on strangers' doors, I was greeted with a mixture of disbelief, support and low-grade patronizing. "Are you crazy? Isn't that a big pay cut?" "Are you sure you'll like canvassing? I hated it!" "That's so great you're following your heart. I'm proud of you." "Good for you! At least someone's working to save the planet." (Gee thanks. Glad to be of service.)

The decision came after months of agonizing over how I would bring my beliefs to bear in this world. Would I continue to support a corporate structure I saw as dangerous to the continued health of our Mother and all Her Children? Or would I put my ideals into action and explore alternatives?

I was very excited to start my new work. "Finally," I thought to myself, "work I can believe in and am eager to do!" I did not anticipate the pressures I would come up against: the clash between the external definition of what it means to be a young adult in this society and my own realizations about what it means to be *me*. Dealing with this clash certainly is not limited to young adults, but we face particular issues surrounding our unique place in society. Following are some observations related to this, gleaned from my own experiences in the past year and clarified through conversations with close friends also dealing with these issues.

A PRISON SENTENCE?

As we grow up, we are taught that being young means being carefree and playful, and being an adult means being responsible and sacrificing, often against our will, though not without reward. These rewards most often look like status, respect in the community, and material wealth. We are told nothing of



illustration by Kevin Woodson

the transition between these two states, which are themselves manifestations of a split in our conception of work and play. Play is stripped of its capacity for meaningful contribution, work of its joy. How many times have we been told to enjoy our youth while it lasts, as if adulthood is a prison sentence?

We are expected to awaken on our 18th birthday ready to get a job, move out of the house, and start being fulfilled. We are now Adults. And we do, and we are, except...

Except most of us have never been prepared for the responsibilities of adulthood, being too busy enjoying ourselves as prescribed. If we question the model early on, we're delinquents, and if we come to it later, as I did, we're flakes who can't get it together.

But that's okay, we're given some slack. Many of us go to college or get job training, and certainly by the end of that we'll know who we are and what we'll do to make a difference. But if we don't, we can still take a year off and go backpacking through Europe or India to Find Ourselves, assuming we have the time and the means. After that, it's time to settle down, settle in, and Act Our Age. We're to jump from School to Life, getting more successful and accomplished until we keel over from an excess of self-

actualization. Like it or not.

One of the problems with this model is that it presumes that each person has *one* contribution to make, and we had better figure it out by the time we graduate Or

Else. Many times during the first weeks of my new canvassing job I felt I was a loser, like something was wrong with me because it had taken me until the age of 26 to realize what my heart wanted to do. More accurately, one of the things my heart wanted to do. Much anxiety centered around the fear that if I changed my mind later on and left this particular facet of activism to do something else, it would mean I was even more irresponsible, unable to get it together and have a life.

ACTIVIST TRIMMINGS

I was determined that my new, more soulful job would work out. It had to, because I had taken all my eggs and exchanged my corporate basket for one with non-profit activist trimmings. If I failed at this, not only would I be branded a hopeless case, but I would have shown myself that I could not succeed at something so important to me that I rearranged my life to accommodate it. If I couldn't succeed at helping to protect our Mother, I may as well drown myself in Spam and Cheez Whiz, littering packaging sourced from virgin South American rainforest in my wake. After all, if you're not part of the

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Herbs and Digestion

by Colette Gardiner

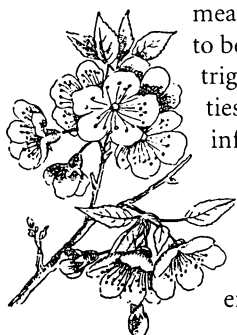
IN THE WESTERN WORLD the digestive system is seldom thought of as central to health. Yet our ability to take in nutrients, absorb them and eliminate waste efficiently affects everything from the strength of muscle, bone and skin to body processes such as hormone production. We literally are what we eat. Our body is an intricate dance of cells constantly being created, interacting, dying and being replaced. Carbohydrates, proteins, fats and minerals are the raw materials of that creative process.

A poorly functioning digestive system also lays us open to imbalances that may further compromise our health, such as parasites or candida overgrowth. Commercial marketing of products aimed at eliminating these "fad" diseases often fall short of the mark by failing to address the underlying problem, weakened digestion, which can ultimately be a factor in chronic and immune diseases. Finally, an incredibly high percentage of westerners suffer from diseases such as: Irritable Bowel Syndrome, ulcers, gastric reflux, etc.—painful and debilitating diseases.

SUPPORT

One important step is to nurture the mucous membrane that lines the digestive tract. This lining comes into direct contact with your food and is the membrane through which food is absorbed into the blood stream. Irritation or inflammation here can cause pain, lead to ulceration, affect absorption and in some cases cause foods that are incompletely broken down, or substances

meant to be eliminated to be absorbed. This can trigger food sensitivities, and further inflammatory process, sometimes in other areas of the body, or simply feeling bad. Drinking enough water and us-



ing mucilaginous herbs helps to support the cells lining the digestive tract, soothes irritation, promotes waste removal and can help eliminate constipation. One example is **Marsh-mallow** root (*Althaea officinalis*). Use in capsules, add to hot cereals, or if you don't mind the texture stir it into water and drink it. Dosage 1-2 spoonfuls a day. Other herbs are: ground **Flax** seeds, ground **Psyllium** seeds, **Oats**, and **Slippery Elm** powder.

Avoid excessive amounts of digestive irritants such as: alcohol, tobacco, caffeine (especially coffee), and pain relievers such as aspirin.

Herbs such as **Burdock** (*Arctium lappa*) and **Dandelion** (*Taraxacum officinale*) that contain the constituent inulin strengthen the cell walls to resist bacteria such as *H. pylori* that are suspected of causing ulceration. These herbs also promote the proliferation of helpful bacteria.

BALANCE

Stress is a major factor in digestive disease. It upsets the secretion of hormones and enzymes that help us to digest food. Fortunately as witches we have many techniques, tools, and visualizations to relieve stress. Using them as needed is another matter. Exercise is also crucial to help throw off the effects of stress.

Herbally, many nerve tonics also act on the stomach. Herbs such as:

Lavender (*Lavandula officinalis*) — Calming, grief healer, stomach soother, and stimulates elimination of gas (carminative).

Chamomile (*Matricaria chamomila*) — Calming, mildly stimulates absorption, mildly anti-nausea, mild carminative.

Catnip (*Nepeta cataria*) — Calming, strongly carminative, strongly anti-spasmodic, stimulates absorption, anti-nausea, slightly bitter.

Hops (*Humulus lupulus*) — Calming, sedative, stimulates digestion and

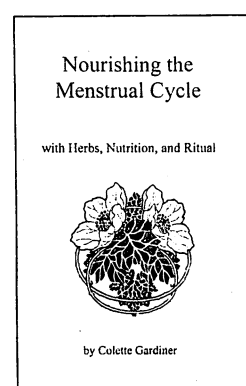
Nourishing the Menstrual Cycle: With Herbs, Nutrition and Ritual

You're a Native American woman prior to the intrusion of Europeans, and you're menstruating. Your community honors your bleeding time and you are expected to go to a moon lodge to rest and gather wisdom because this is the time that you are at the height of your spiritual power.

Now you're here in 1999, and someone passes you a Tampax and makes a comment about you not blowing the important 10:00 a.m. meeting just because you're "on the rag."

What's missing here?

Colette Gardner's booklet, "Nourishing the Menstrual Cycle: With Herbs, Nutrition and Ritual," is an insightful way to bring back the idea of celebrating menses. It contains a nutritional



chart, herbal remedies and ritual for the four distinct phases of a woman's cycle. I attended a workshop given by Colette on this topic two years ago, and my notes are now dog-eared and accompany me often.

Published by Blue Iris Botanicals, copyright 1997 by Colette Gardner. Send \$5.50 to Blue Iris Botanicals, PO Box 10914, Eugene, OR 97440

Reviewed by Darach

absorption.

Dosage of these herbs varies. Start with one cup of tea or one dropper of tincture and go up from there as needed.

The digestive system may need more than nervines to rebalance secretions. One way to do this is to work with bitters. Bitters may be contra-indicated if you have an active ulcer, but it can be quite helpful in preventing recurrence once the ulcer has healed. Take bitters (1-2 droppers), 15-30 minutes before meals, and yes, you do have to taste them for them to work. My favorite formula is to fill nine-tenths of a tincture

continued on page 50

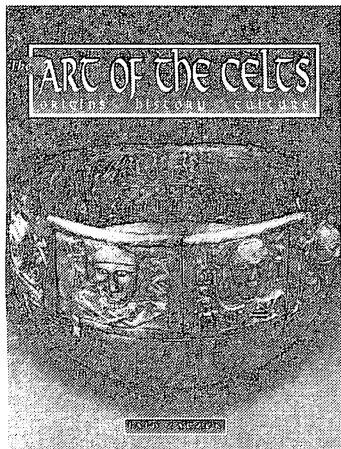
Ritual Art of the Ancient Celts

by GEORGE FRANKLIN



Resources and Readings

Two beautiful books on Celtic art and culture have recently been published:



- *The Art of the Celts: Origins, History, Culture*, by Iain Zaczek, Parkgate Books, Ltd., London House, Great Eastern Wharf, Parkgate Road, London SW11 4NQ
- *The Art of the Celts*, by David Sandison, Laurel Glen Publishing, San Diego, CA, (800) 284-3580.

For more resources, see end of main article.

Interested in writing a History article or review for RQ? We welcome reader contributions and ideas for essays, book reviews, etc. Contact us at (415) 255-7623, quarterly@reclaiming.org

The Celts — Fount of the mythology that animates many present-day pagan rituals. Fierce warriors who terrorized Europe for centuries prior to the Roman era. Creators of art that fascinates us today.

And most of all — cultural ancestors of the Western world. Separated from us by two millennia, Celtic culture still ripples through our lives.

In popular discourse, “Celtic” is often synonymous with “Irish,” since it is in Ireland that Celtic culture has had its most enduring impact. But the Celts once spanned Europe, and their contributions passed into the melting pot of that continent and hence to the rest of the world.

A year ago, Reclaiming Quarterly explored the “Sacred World of the Celts,” discussing the role of Druids, Vates and Bards in building and sustaining this culture over a thousand years (see Spring 1998). In this article, I want to look at the role of art in Celtic spirituality, and at what this art can (and can’t) tell us about that society.

WHAT IS CELTIC ART?

That we even have to ask this question points to a particular problem in studying the ancient Celts. Art objects are a



Right: Christian-era chalice, 8th century CE.

Above: The Gundestrup cauldron, silver with gold plate, 1st century BCE.



Above: The Janus-headed being above may suggest the dual aspects of a Celtic deity, or may symbolize the tension between the past and the future which is aptly illustrated in the two works below.

Below: A 3rd or 2nd century BCE deity in geometric stylization faces a 1st century BCE statue believed to be of a Celtic War Goddess in classical Roman style.



Celtic forms persisted for many centuries. Compare the 1st century BCE image of the god Cernunnos, grasping a torc (neckband) in one hand and a charmed snake in another, with the page from the Book of Kells below (Ireland, c. 800 CE), where three of the four Christian gospel writers are represented as mythical beasts. This depiction of the Evangelists as token animals was not invented by the Irish — it enjoyed a European-wide vogue for centuries — but the two-dimensional Celtic forms lend an otherworldly urgency to the symbols. Celtic art lived on for centuries in Ireland, and was transmitted back to the continent by Irish Christian missionaries in the form of "illuminated pages" of medieval bibles.



primary source of knowledge of any ancient culture. But with the Celts, who had no written language, they are virtually our only direct window into their world.

We do have the writings of Greek and Roman authors (Polybius, Posidonius, Julius Caesar) who commented on the Celts. But these writers had little first-hand knowledge of this "foreign" culture, knowing it primarily through warfare or rumor. While their accounts are valuable, they cannot be unquestioned guides.

Many centuries later, Christian monks in Ireland collected

continued on page 50



Letting SOMEONE ELSE *Plant the Garden*



SPRING IS HERE: planting time. Peas and favas and broccoli in March, tomatoes maybe in late April, squash and eggplant in May. I'm home this spring, and looking forward to planning and planting and knowing where every seedling will go. I'll have a garden that will reflect my vision, my understanding of what a garden should be, my taste in vegetables and my experience on this piece of land.

Last year I was away all spring. I was forced to leave the planting of my garden to others — four or five young people who flocked to this piece of land in the month before I left and stayed while I was gone. We worked together: I taught them the intricate quirks of the solar electrical system and the convoluted water system. We planted chestnuts and olives and I gave lessons on mowing with a scythe — and then I was gone. I left with a basic sense of trust — only occasionally on my trip did I wake up in a cold sweat thinking “I’ve left my home and garden to *teenagers!* What was I thinking?”

When I came home, I had a garden. It was in many ways a spectacular and abundant garden — but it also wasn't the garden I had in my mind. Spring was cold and rainy, and many things hadn't grown. Others had done spectacularly. My helpers had planted some things I'd never heard of and others that I wasn't particularly fond of. They had also fertilized, watered and mulched in a blitz of raw, youthful energy that I no longer possess. There were sunflowers spring-

ing up and stands of corn, abundant greens, wildly profuse tomatillos, roses and dahlias and butterfly bushes all pink and blowsy.

Letting someone else plant the garden is an exercise in letting go of control. That's been a major theme in my life for the last few years, ever since Reclaiming and the Witch Camps began our restructuring processes. I think it's also an apt metaphor for the community building we need to do.

Reclaiming began restructuring several years ago. Spurred by our desire to support a physical space in the Bay Area, we held a series of community meetings. Instead of responding to our ideas with gratitude and acclaim, the community essentially said to us: “Hey, who are you guys, and why should we support you? You're insular, we don't know who you're accountable to, how to get into your group or where you get your authority from.”

We had to stop and examine our structure and process. The old collective had become insular — we had no clear way to ever get anyone out of the collective once they were in, and as a result we had become terrified of admitting new people who might turn out to be difficult. People got in not because of any objective standard of work and commitment, but because someone liked them. Nevertheless, we didn't all always like each other or work easily together. We were in different stages of commitment, energy and burnout. Some people were doing too much, and others were not

doing much of anything. Other people outside the collective were doing much of the work, and we had no clear way to bring them into the central decision making.

Two years ago, in January of '97, we held a retreat and began to define what we called our “core values.” Reclaiming had gone along quite happily for seventeen years without a mission statement or much definition of who or what we were. But now, for those of us who had invested our time, energy, creativity and love for many years, we needed something that would allow us to feel comfortable letting go, to feel some assurance that whoever took on the direction of the group would continue with the same spirit and principles we held sacred.

We held a series of meetings — some wonderful, some dreadful. At one point, the process got so bogged down that the old collective nearly withered away before we could complete the work. We rallied and in one intense weekend in November of '97, we reached consensus on both a new structure, and the document we call “The Principles of Unity”. And we dissolved the old collective. It was time to let someone else plant the garden, if the garden were to grow beyond its old boundaries.



That weekend had the feeling about it of magic working. At the same time, it had a bit of the stomach-dropping feeling of stepping off a cliff. When I was driving home, I had the sudden realization that next year there might be a Reclaiming retreat — and I wouldn't be at it. I had to pull off the road and cry.

Letting go of control is not easy. This summer, after a day in the garden, I would sometimes awaken in the middle of the night in a blinding rage. "No eggplant — I let those kids plant the garden and there isn't *one single eggplant!*" And there have been many moments over the last couple of years when a similar cry, or a whispered grumbling, or a barrage of email, has arisen from some of us who were the core of Reclaiming for so many years. "We let those kids take over — and they're doing *that!* What were we thinking?"

When we restructured and wrote the Principles of Unity, we very carefully left them general. We chose not to define specific practices or theology. We said the equivalent of: "This garden is organic. This garden is for healing herbs, food, flowers, and healthy soil." We did not say, "Bed One must always be for tomatoes and three purple dahlias must grow by the gate." The choices we made were brave ones for a group of people who do like control: we chose to leave a lot of room for autonomy, creativity and experiment.

The old collective formed itself into the current Advisory Council, and one of our charges was to further define the Reclaiming Tradition. We decided not to do it. Many, many religions and spiritual traditions have bogged down in creating rules, liturgies, canonized books and orthodoxies. We didn't want to go there — or anywhere remotely in that vicinity.

The more aspects of our tradition we legislate, the less freedom we have — and freedom is one of our core values. The Principles of Unity say that we work toward empowerment — and I have yet to discover how to empower people to agree with me completely and do things

exactly the way I think they should. If many people are going to plant a garden, if they're going to plant and tend with love and care, if they're going to invest their deepest selves in the work, they need to have a say in the design. And when they do, that design is not going to reproduce the garden in any one person's head, or any single group's ideas of how things should be done. The new gardeners are going to make mistakes. They're going to plant squash outside the deer fence even though I know that won't work. They're going to have to relearn things I might already know. And in the process, things that didn't work for me might work for them. I might learn from their mistakes, and be pushed to grow in a new direction.

I couldn't plant my garden last year because I can't be in two places at once. More than that — I can only plant and tend a relatively small garden. If I want to cultivate more ground, I have to let other people in.

Much as I would love to have con-

"NO EGGPLANT? NOT *one single eggplant* IN THIS WHOLE RITUAL! HOW COULD THEY?"

trol over every single aspect of Reclaiming, to be on every Ritual Planning Cell, to lead every key drum trance, to facilitate every meeting and set every agenda, I can't. I can't because I am one person with limited time and energy, and I can't because to do so would contravene the values I hold most dear, and because if I could, it would kill our tradition dead.

So I know that there will be moments I'll be standing in the middle of a ritual thinking, "No eggplant? Not *one single eggplant* in this whole ritual! How could they?" Or worse, "*broccoli!* We never have broccoli in a Brigid ritual — that's not how Reclaiming does things!" And I know it is my responsibility as an elder to hold back that rage and let it go. I need to trust the other gardeners — not to trust that they will realize my vision, or that I will always like their vision or agree with it, or that they won't

make mistakes — but to trust that they are working in good faith, making decisions that seem right to them, and that they will learn from the mistakes they make. I need to trust that the garden has a life of its own, and in the end will determine what flourishes and what dies.

If I want this garden to grow beyond me, to endure beyond my lifetime as a fertile and evolving place, it is my responsibility to nurture the vision and experimentation of the other gardeners, and to express appreciation for the great gift of their willingness to take up the work and carry it on.

Letting go is hard, but it brings rewards. All last summer, I ate greens I never would have planted. I gloried in stands of sunflowers and unexpected love-in-a-mist. I found surprises every day.

I've planted a lot in the Reclaiming garden — many, many annuals that have bloomed once and died, and maybe a few fruit trees and olives that could endure for centuries. I can look around the

garden now and say — "Oh yes, and that's Cybele's plum, Rose's Climbing Cecile Brunner, Thorn's corner of citrus, rugosas and lilies." I can see abundant herbs and trees and wildflowers that have taken root and grown in their own fashion — and no one remembers any more who first planted them. I hope nobody will cut down my apple trees until they cease to bear fruit, and that someone will tend them and prune them not because they are mine but because they feed the community. But I won't try to tell you what to plant around their base. There is infinite room in this garden for each one of us to plant trees and flowers and herbs according to our vision, and according to what the garden herself tells us that she wants to be.



Be a Goddess!

A Guide to Celtic Spells and Wisdom for Self-Healing, Prosperity and Great Sex

by Francesca De Grandis

I must admit I approached this book with some skepticism. I doubted that depths could be encountered in a modern paperback.

But, as Starhawk says on the back cover, De Grandis “knows her stuff!” The Craft does not come lightly. She herself completed a rigorous and rare seven-year training with Victor Anderson in Celtic shamanism — also called Faerie Tradition — a branch of Wicca specifically devoted to deep inner transformation.

De Grandis is playful and humorous in her teaching, and her approach to Fey magic as being very human sets that tone. She rarely talks about the Little People directly, but their morals and magic are woven through the book. “The Faerie magic must be subtle or it becomes a parody of itself.” If your main interest in magic is the externals, beware this book. Celtic shamanism emphasizes personal internal readiness over the external objects one can buy. Francesca confesses her love for props and outfits, but she makes sure her head is on straight. “Any spell we cast out into the universe first travels through our own beings, and whoever we are shapes that spell.”

An advantage to this approach is that Celtic magic can be used anyway and everywhere, right when you need it. Francesca proposes: “The sensuality and majesty that might seem lacking when a rite is simple and direct may be all the greater because bit by bit the magic becomes internalized, completely a part of your body and soul.”

While Faerie training is rigorous and potentially dangerous, De Grandis has developed a curriculum she calls “The Third Road.” In it she offers guidance on how to do what the average people of ancient times did: live close to the earth, use magic in a simple, practical way, and apply the mystic to the everyday. She offers the living, breathing poetry of the Fey, “the poetry of ritual, the poetry of waking each morning to the Mother’s embrace, the art of walking with Her on the way to work....”

This book is designed as if the reader has an individual weekly visit with Francesca. Each week builds on the next in carefully crafted sequence. Working through this book with discipline will offer rich rewards. I really appreciate De Grandis’ wisdom on discipline: “Discipline is often abused in this culture, used as a tool to destroy a person’s individuality and passion. Yet true discipline give us freedom.”

There is much to look forward to on this path: blessings for work and all we do; love of the body and cleansing of spirit; self as altar and inner altar; pride and sex as holy; getting in touch with yourself, the Earth, and the Old Gods; the Ethics and Laws of Wicca; even a “nonritual ritual.”

As I began writing this the winds played through the leaves and danced in the chimes. I wondered what more I could reveal about this book. Now the winds are silent, the rest is for you to discover....

“Be a Goddess” is published by Harper-San Francisco, 1998.

— reviewed by Judy Shook

Judy Shook is a spiritual leader, a bridge builder, ceramic sculptor, published author of poetry and prose, sacred dancer, singer, leader of creative ritual, storyteller, and nature lover.



Teen Witch

Wicca for a New Generation

by Silver Ravenwolf

“Teen Witch” is a very well written and entertaining book. I thought the way the author included her own experiences with her teenage children in comparing situations was very clever.

Books like “Teen Witch” don’t usually keep my interest, but Silver Ravenwolf’s writing style helped me stay involved in what she wrote.

Four of my friends and I tried some of the love spells and they actually worked! Now because of Silver Ravenwolf’s “Teen Witch” there are new romances in the works at our school. We had a lot of fun doing them and I hope to do more of these spells with the same group soon.

I really liked this book! I recommend it to anyone who is looking for a beginning book to be a Witch in the Wiccan world.

“Teen Witch” is published by Llewellyn Publications, PO Box 64383, St. Paul, MN 55164.

— reviewed by Ashley Ogletree

Ashley Ogletree is an 8th grader at Monte Rio School and participates in Volleyball and Basketball.



The Maiden King

The Reunion of Masculine and Feminine

by Robert Bly and Marion Woodman

Reviewed by David Miller

In his 1991 book "Iron John," Robert Bly argued that older men must take more time and trouble to initiate young men into manhood. Unfortunately, that good point was overshadowed by Bly's mistaken notion (in my view) that the problem between men and women was that men were too soft, too in touch with their feminine side and many women were too hard. Men, he suggested, needed to move away from this relationship, to find their fierce masculine side, to "steal the key from under their mother's pillow" as the fairy tale "Iron John" apparently counseled.

Well, Bly is back in 1998 with an interpretation of another fairy tale. This time it is a Russian tale called "The Maiden Tsar" (changed to "King" for the book title). His co-author is Marion

Woodman, with whom he does workshops on men's and women's issues. I bought the book because I love

Russian fairy tales and work with them in workshops and in Reclaiming Witchcamps. I wanted to see how Bly and Woodman worked with the fairy tale and how the reunion of masculine and feminine would go.

As to structure, the book is divided equally between Bly's interpretation of the fairy tale and Woodman's interpretation. Both take a line or paragraph from the tale and expound upon the passage for several pages before moving on. An Epilogue relates a "conversation" between the co-authors about their respective interpretations. Although they have done workshops together on this fairy tale, the writing of their interpretations was done separately.

In a nutshell, I found the interpretations too long, too analytical and too loaded with preconceived pigeon holes

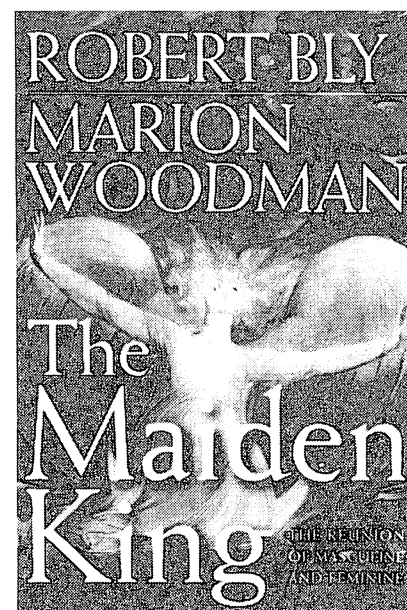
that are applied to the characters and energy in the fairy tale.

Bly begins by labeling the merchant who leaves his son, Ivan, in the care of a step-mother and a tutor as an "absent father." The dead natural mother is also, in part, an "absent mother." The step-mother is the "dark mother, the shadow mother." The tutor is a "false mentor and destroyer of imagination."

It's not that these characterizations are wrong. The difficulty is that they are made at all. Terms like "absent father" carry such heavy baggage that they muddy the waters between the images in the fairy tale and the listeners. I prefer a lighter touch in working with a fairy tale. The task, for me, is to create a safe ritual space and then let the fairy tale do its own work with little or no interpretation. Let the listener move

with the images rather than denominating and explaining why the Maiden Tsar is the Conscious Virgin or the Baba Yaga is Female Largeness.

Woodman, in large measure, sees the fairy tale through the lens of Jungian psychology. She is an accomplished and respected therapist of long standing, but the application of Jungian catch words to the fairy tale does not work for me. For example, "The ego in our story is Ivan..." "If we think of Ivan as a developing masculine ego in the psyche, he is endangered by two immense negative energies that are colluding to destroy him. To understand this in ourselves, we need two Jungian words: complex and archetype. If we imagine these words as images, this jargon is not difficult to understand." Woodman goes directly into a diagram of the Ego, the Threshold of Consciousness, and the largest of the complexes (Mother and



Father) which are swimming like onions in the sea of unconsciousness. My problem with this approach is that it injects a codified theory of human relationships between the listener and a more raw, immediate, magical interaction with the Maiden Tsar, Ivan, the merchant, the dead mother, the step mother, the tutor, the pin, the thirty ships, the sword, the Baba Yaga, the firebird, the three horns, the oak, the coffer, the hare, the duck, the egg, the marriage.

Bly and Woodman do offer the occasional gem of wisdom or useful turn of phrase but it comes at a price. Bly has an insightful passage about the three horns that Ivan blows before the third Baba Yaga. He notes that if and when you find your voice (a sound) in the Underworld, you will be listened to in this world. However, in the following paragraph, he goes off the deep end by equating the Underworld with a state of depression. "Another word for the Underworld is depression." What? You mean a journey to the Underworld is a journey to depression?

The authors eventually trod their way through the fairy tale to its concluding scene of the Maiden Tsar and Ivan ingesting the egg that contains her love for him. But, the "reunion" is clouded at the end because the Epilogue reveals that the authors' working energy contains a

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Songs For Earthlings

A Green Spirituality Songbook

compiled and edited by Julie "Jess" Forest Middleton

SONGS FOR EARTHLINGS: A Green Spirituality Songbook, is a wonderfully comprehensive collection of 433 new and old sacred songs for all occasions.

Chants and rounds, traditional favorites and recent classics, songs for children, for healing, and for the cycle of the year are bound together with music and guitar chords to make this one of the most useful and soon-to-be best-loved songbooks available.

Dozens of songwriters are represented, ranging from such well-known authors as Pete Seeger, Linda Hirschhorn and Starhawk, to arrangements of traditional melodies and chants from Native American sources and European classical music.

"This songbook began as a collection of songs about the Earth," writes editor Julie "Jess" Forest Middleton in her Introduction. "Then it spread its wings and grew into songs of worship, the circles that surround us, and how I want the world to be — a musical role model."

The songs represent many different spiritualities and come from many parts of the world. What they have in common is honoring the Earth, and this they do in myriad ways. The table of

contents gives an idea of the scope of the compilation:

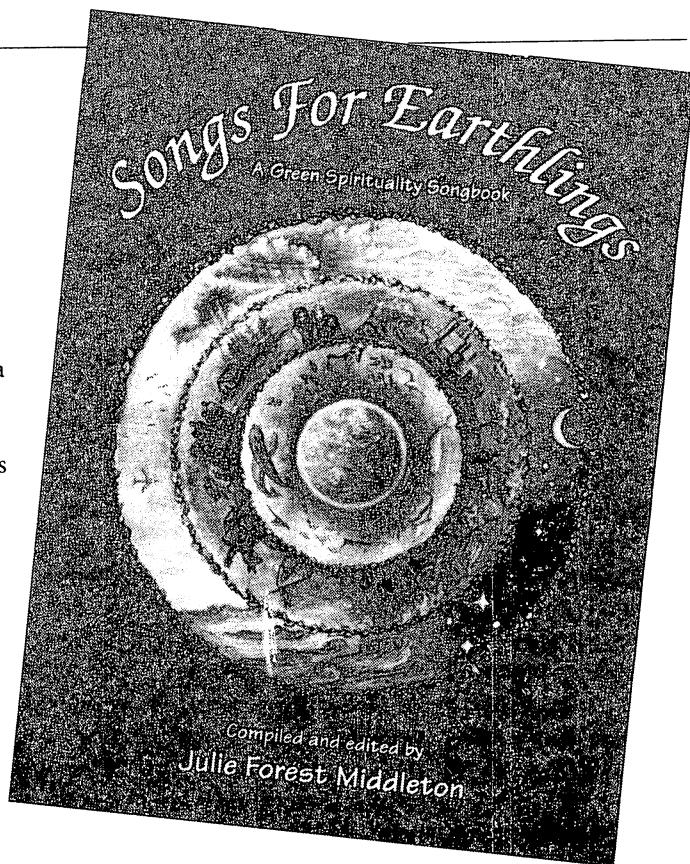
Part One is songs for the Elements: Earth, Air, Fire, Water, of course; but also songs for Animal, Plant, and Moon.

Part Two focuses on Prayers and Praise for ancestors, greater beings, angels, food, and the planet.

Part Three is particularly rich: Circles and Cycles. There are songs for circling, and for day and night. Sections of songs follow for the Wheel of the Year and for the Cycles of Life.

Parts Four and Five conclude the collection with songs for self, for groups, and for healing; songs for changing the world; and finally, songs of thanks.

— reviewed by George Franklin



"A beautiful and useful resource for all who love the Earth." — Starhawk, author of *"The Spiral Dance"*

"If you are a music teacher, or music counselor at a summer camp, or in any kind of church, it will repay you to leaf through this book. I hope it goes through many editions." — Pete Seeger, folksinger and musicologist

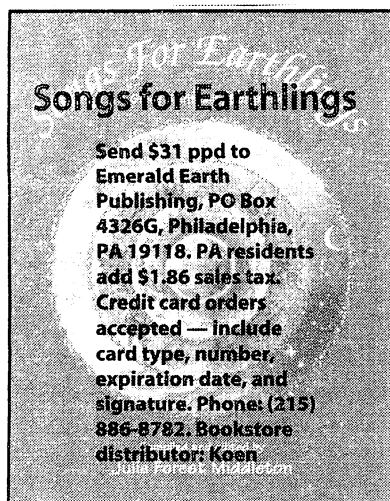
I Am the Mountain

CHANT

Jess Shoup Forest



"This sacred song is to be sung four times at a sitting, or in groups of four times. It was my power song that arrived full-blown in a drumming class led by Adele Getty. Drum in a heart-beat rhythm behind it."



Jennifer Berezan: Activism and Compassion in Song *Refuge*

Refuge tells stories that evoke long summer nights and wistful winter days. Berezan sings gracefully throughout the seasons, evidenced by "Turning of the Wheel" and "Call It the Blue Sky"—both songs heightening appreciation of



our connection to nature and its call to us to follow its rhythms. Berezan, a San Francisco Bay Area musician based in the East Bay, brings together like-minded musicians, like Jami Sieber, an outstanding cellist in her own right, to create sounds intuitive and soothing. Berezan sings, plays guitar and wrote all of the songs on the album. I particularly like "Evie," an ode to love in oppressed environments that speaks to all people unable to truly "be" with their beloved.

Berezan tours nationally, and also leads workshops in healing through music and voice. She has teamed up with Vicki Noble, co-creator of Motherpeace Tarot, to offer various retreats and seminars, including the upcoming "Women's Rituals of Renewal to Welcome the Spring" in April (Call (888) 77-WOMYN for more info).

Jennifer Berezan and Sharon Burch, a contemporary Native American singer, shared a double-bill last January in a

concert at La Peña in Berkeley, a duo with spirited songs telling of hard won wisdom and human compassion. Together they engaged the enthusiastic audience with their quiet activism and utter faith in women's sacredness. For Berezan, her refuge is found in music, where "The snow fell so still like music to the ground."

— reviewed by Jennifer Privateer

Various Artists

Nordic Roots

Northside, a Minneapolis-based distributor of Scandinavian music, has released a sampler CD called "Nordic Roots," featuring Hedningarna (see review, this page) and 19 other Scandinavian artists.

"From the Land of the Midnight Sun comes a wave of new music rooted in traditional culture but infused with contemporary perspective," say the liner notes. "Across Scandinavia a new generation of musicians is discovering their own folk traditions and breathing new life and energy into tunes, dances, and instruments handed down for centuries by their foremothers and forefathers."

The "Nordic Roots" compilation is an excellent introduction to this music, with brief introductions to each artist, plus one tune apiece from a currently-available CD by each group.

Contact Northside, 530 N. 3rd St., Minneapolis, MN 55401, chill@noside.com, www.noside.com



Hedningarna

Hippjokk

When it comes to making music these days, there are no cultural boundaries.

An example of some hot fusion music — fusing an old culture with a new one — has fallen into our hands. The album, which is Pagan to boot, is called "Hippjokk." It is by a Swedish band called Hedningarna, meaning The Heathens.

The album, recorded in 1996 in Stockholm and released in 1997, fuses medieval Scandinavian folk dance music with techno-rave beats. There are even songs that incorporate the didgeridoo and the electric guitar, adding a get-down tribal jam quality to the old hop-jump-skippy medieval folk sounds.

None of the lyrics are in English, but for a few songs, some information about the Pagan significance is provided. For example, the first song, "Höglorfen," was traditionally a bridal dance. "Návdi/Fasa" is a song about a wolf who lives in a mythical region in midwestern Sweden called Fasa Forest. "Drafkur & Gildur" is a ballad the band learned from Erborgian bards during a Middle Ages week in Gothland. "Dolkaren" is a marching tune from Norway.

Overall, get ready to put on your favorite Gothic gear plus a hot pink wig and platform shoes for a smashing Hedningarna night!

This CD and other Scandinavian imports are available from Northside, 530 N. 3rd St., Minneapolis, MN 55401. For more info about Hedningarna, check out their web site, www.cabal.se/silence/hedningarna

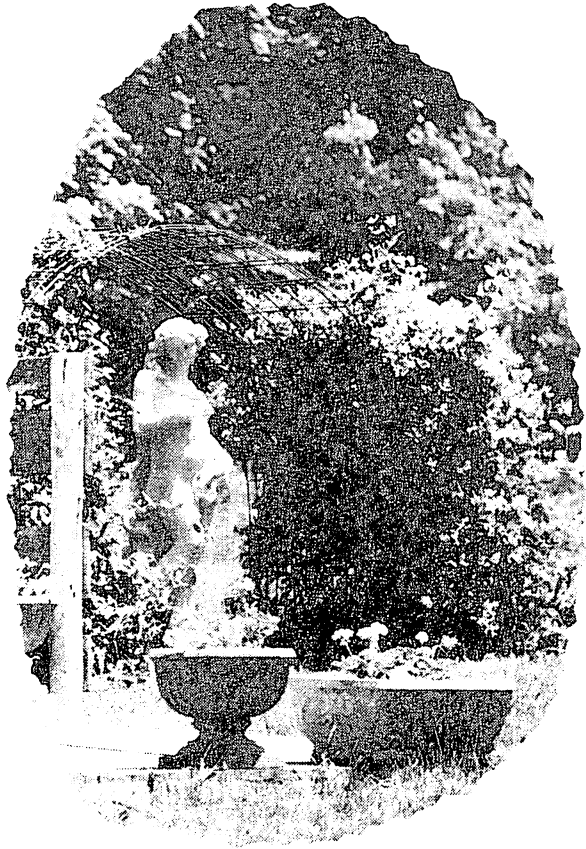
— reviewed by Sabrina

RQ Welcomes Reviews

Have a favorite album you want to share with Reclaiming Quarterly readers? Send us 100-300 words. Please include ordering info if it's not available in most stores, and let us know how to contact you.

Witchcamp Witchcamp

with Starhawk and th



*Photos courtesy of Debi Slatkin/VT
Camp, Diana's Grove/Midwest Camp*

STUDY MAGIC AND RITUAL with the Reclaiming Community in a week-long intensive that includes trancework, healing, drumming, dancing, storytelling, guided visualization and energy work.

PARTICIPATE in our evening rituals that take us into the heart of ancient tales, creating a powerful, transformative energy that builds throughout the week.

WITCHCAMP is offered to women and men of all levels of experience. Newcomers can learn the basic skills of magic

Tejas Witchcamp 1999

The Tejas/Southwest Intensive is April 10-17. Contact Suzanne, (512) 282-5541, mcanna@mail.utexas.edu; or Juniper, (512) 329-9450, lauren@glenrose.com

Missouri/Midwest Witchcamp

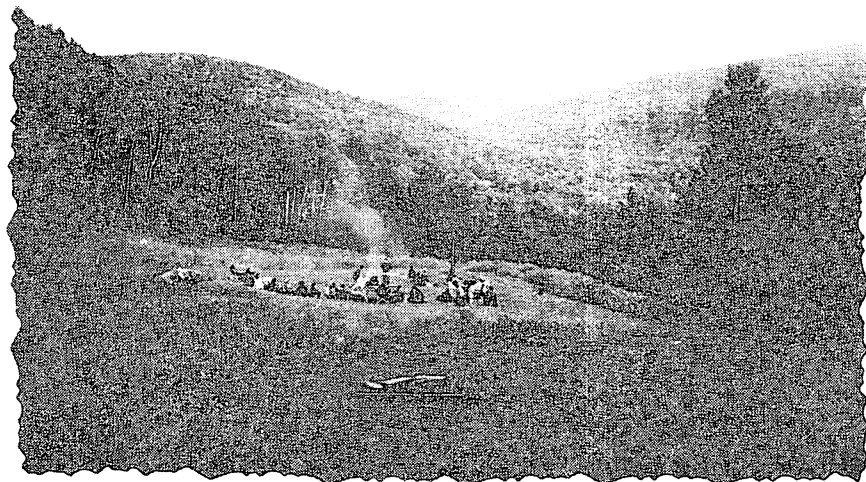
June 5-12, at Diana's Grove, in Salem, Missouri. Contact Dreamweaving, P.O. Box 133, Ames, IA 50010, TKHerriott@aol.com, <http://members.aol.com/witchcamp>

California Witchcamp

July 4-11, at Mendocino Woodlands. Contact Kim Jack (Madrone), 1394 McAllister St., San Francisco, CA 94115, (415) 923-1458.

BC Witchcamp

July 25-August 1. Contact Pat Hogan, PO Box 21510, 1850 Commercial Dr., Vancouver, BC, V5N 4A0, (604) 253-7189, path@lynx.bc.ca



Witchcamp Witchcamp

Reclaiming Community

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 of taking the Craft out into the world, creating public ritual, ongoing groups and healing issues surrounding leadership and power.



Mid-Atlantic Witchcamp

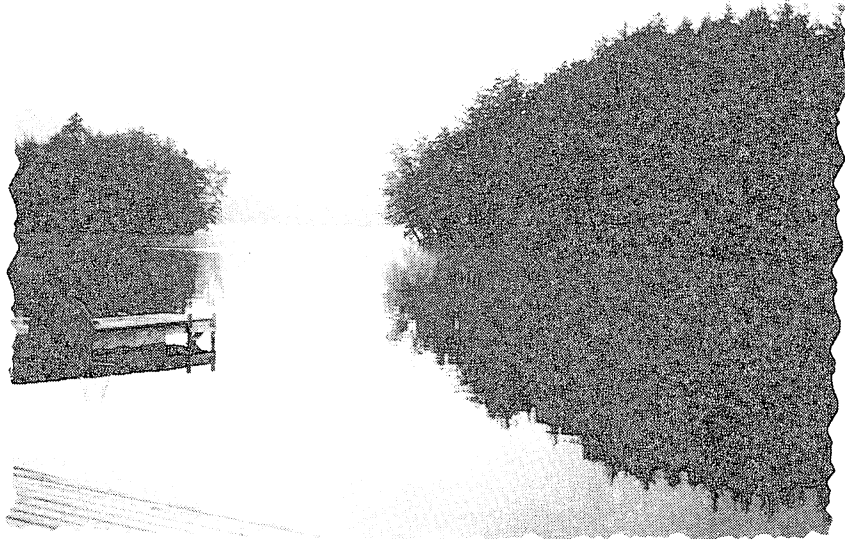
The SpiralHeart Summer Intensive is August 7-14, at Buffalo Gap Camp in WV. Call (301) 977-6417 for information.

Vermont Witchcamp

August 28-September 4. Contact VWC, 360 Toad Road, Charlotte VT 05445 or phone Raven (802) 425-2984 or Evergreen (802) 899-3231.

Witchcamp in England

August 13-19. Contact Ann Flowers, 188 Rushmore Road, London E5 0HB.



*i choose life
indescribable
juicy
like the perfect
red apple
from the tree of
desire
— elka eastly*





SpiralHeart

Eastern Seaboard/MidAtlantic Community

SPIRALHEART is a Reclaiming-tradition community organized by folks from the MidAtlantic Camp. SpiralHeart organizes events and classes on the eastern seaboard.

Brigit's Feast

And now, breathe deep ... and greetings from the planning team for the Third Annual Brigit's Feast in Lancaster, PA! Our event at the Lancaster UU church was as successful as the glow from Brigit's Well.

We journeyed to Brigit's Well at the center of the labyrinth. As we walked and chanted and asked Brigit for healing, a deep peace pervaded the gatherers. Then the anvil began to ring in the distance, calling us to the forge to make our commitment to transformation through candle-lighting from the Eternal Flame at the center of the cauldron. We raised energy with drums, clapping, dancing, chanting ("We will rise with the fire of freedom, truth is the fire that will burn our chains. As we feel the fire's transformation, healing is the fire running through our veins").

The day was a success ... It was incredible to be back in SpiralHeart space and, once again, combine it with Lancaster space.

SpiralHeart Summer Intensive

The dates for the next SpiralHeart Summer Intensive (formerly MidAtlantic Reclaiming Summer Intensive, aka MidAtlantic Witchcamp) are August 7-14. The location once again is Buffalo Gap Camp in WV. Call (301) 977-6417 for information.

Classes & Workshops

The Power to Manifest: Channeling the Blessings of the Goddess's Garden Wheaton MD, April 3-4 When we stand in the center of our own lives, the powers of the elements support and sustain us, we live in spirit, our will and the Goddess's will become aligned. From this place, we can develop the power to manifest and call Her abundance into our lives. With Pomegranate Doyle and Sage Goode, and Puck student teaching. \$60-\$90. Crash space and hotel info available upon request. Contact Claudia (301) 929-8184 or Claudia@nova.org to reserve your place. Limited to 35 people.

MidAtlantic Community

North Carolina Events

MAGIC AND CELEBRATION in North Carolina! Come join members of the Research Triangle region's MidAtlantic Witchcampers as we create a local Reclaiming style community. Reclaiming Elements of Magic Classes, Sabbat Celebrations and other workshops and events. Contact Gretchen Laymon, GretchenLay@msn.com, or call (919) 528-4949.

SouthEast Friends of Reclaiming Gainesville, Florida/ MidAtlantic Community

THE SOUTHEAST FRIENDS OF Reclaiming, based in Gainesville, Florida, is a group of women and men working to form community within an Earth-based spirituality, in the Reclaiming tradition. We are a new group with ambitious plans for the future. We annually host Starhawk at our North Florida retreats, and we have been actively engaged in cleaning the rubbish and litter out of our local waterway, the Hogtown Creek, in conjunction with Earth Day activities.

For more information on these events, contact Cindy Nelly, (352) 377-0753, healgaia@hotmail.com, or Barbara Walker, (352) 376-1993, walkerb@nersp.nerdc.ufl.edu

Events on the Regional Pages are sponsored by local groups based around the various Reclaiming Community Witchcamps (see pages 34-35). All events are drug and alcohol free.



Weavings from the Northeast from Vermont Witchcamp Folks

Vermont Witchcamp

Vermont Witchcamp (VWC) will be August 28 through September 4. Contact VWC, 360 Toad Road, Charlotte, VT 05445, or phone Raven (802) 425-2984 or Evergreen (802) 899-3231 for information.

Pennsylvania

Womongathering is the festival of womyn's spirituality in Northeastern Pennsylvania. About 300 womyn from many spiritual paths gather for this annual Goddess festival. The tenth anniversary of Womongathering will be June 10-13, 1999. Several Reclaiming tradition witches will present again, as well as Willow LaMonte, Beverly Little Thunder, Diane Stein, Eclipse, Donna Wilshire and Ubaka Hill. Contact: Womongathering, PO Box 559, Franklinville, NJ 08322, (609) 694-2037, womongathr@aol.com

Pagan Book of Living & Dying Author Visits

M. Macha NightMare visited the Northeast in February. She was a featured presenter at Earthspirit Communities' Feast of Lights. She did booksignings and workshops for the "Pagan Book of Living and Dying" in Northampton, MA, Boston, MA, and New York City. Response to her visit was so overwhelming that she plans to visit again later this year. To arrange an appearance in your area, please contact Beth at cheiron@earthlink.net.

Massachusetts

Womencircle's week-long retreat (in its 24th year) happens at Rowe Camp and Conference Center, Rowe MA, August 28 to September 3. Author and Activist Eclipse will be priestessing. Rumor has it that Beth Carlson may also be on staff this year.

Starhawk and David Miller will be at Rowe September 24-26. Contact Rowe at (413) 339-4954, email: retreat@rowecenter.org, or check out their website: www.rowecenter.org

Wild Ginger Ontario

WILD GINGER is a group of Ontario Witches, some of whom met at Vermont Witchcamp in 1997. We work in the Reclaiming tradition, doing ritual together and sharing information about events in our communities. In 1998 we organized our own weekend of myth and magic.

The Second Annual Ontario Mini Witchcamp — June 4, 5, 6 at Unicamp. From Friday at 7:00 pm (after supper) to Sunday morning (before lunch). \$70 (Canadian) includes meals, accomodation, ritual and path work. Contact Betty at (519) 836-1595, e-mail bettybk@sympatico.ca

The Goddess Circle

Lancaster, PA

THE GODDESS CIRCLE is in its seventh year of providing transformative ritual, primarily in the Reclaiming tradition. This open circle convenes on the second Thursday of every month at the Unitarian Universalist Church of Lancaster, PA (corner of West Chestnut & North Pine Streets) at 7:15 p.m.

Planning meetings are open, and are a good place to learn about making ritual. Locations and times vary, but anyone who would like to offer priestessing help or ideas to the convenors is welcome.

For more information on events and rituals, call Sarah Campbell, (717) 393-0009, unless otherwise noted.

Festival of Quan Yin April 8
Yemaya & the Ocean May 13
Summer Solstice June 10

Walking Wisdom/The Lancaster Labyrinth

The next **Labyrinth Walk** is scheduled for Sunday, May 2 at Millersville University Student Memorial Center. This walk uses our painted canvas reproduction of the Chartres Cathedral labyrinth. On Sunday, April 11 and Sunday June 20, walks will be held at Pontz's Farm near Strasburg. These walks will be on an outdoor 7-circuit labyrinth. Walks are 1-4 p.m. For directions to either site, call Linda, (717) 361-9478.

Sense of Wonder Day Camp for Girls in 4th-8th Grade

Full Circle Susquehanna, Inc. is sponsoring the 4th annual Sense of Wonder Camp from June 21-25. This is a Spiritual/Ecology daycamp for 4th-8th grade girls, designed to help develop a personal sense of the sacredness of Earth, experience science as interconnected, interactive and challenging, and acquire a stronger sense of self and empowerment. Contact Full Circle Susquehanna, Inc., PO Box 7151, Lancaster, PA 17604-7151.

artwork by
Beth Hawley



B.C. Witchcamp Community

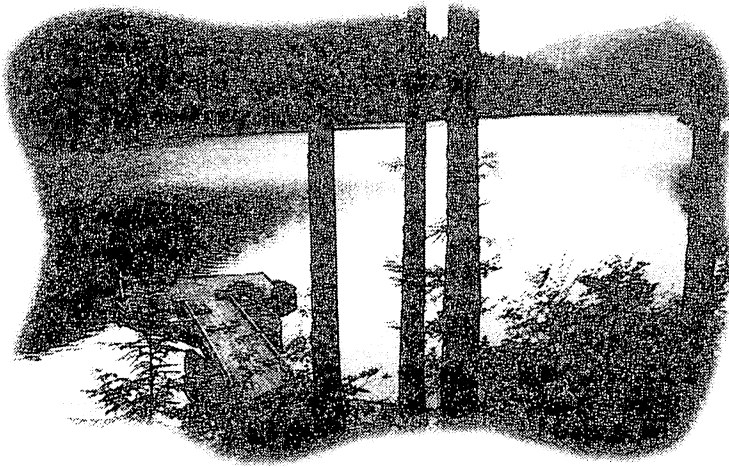
Vancouver, BC/Seattle, WA

OUR BRITISH COLUMBIA WITCHCAMP COMMUNITY has been growing for the past 12 years and includes women and men who live in cities, towns and villages mostly in BC, Alberta, Washington and Oregon, who come together in covens, community rituals and classes to create and teach magic and weave this work into our world.

For information on these events, contact the BCWC Events Line, at (604) 253-7195, unless otherwise noted.

BC Witchcamp 1999

BC Witchcamp 1999 is scheduled for July 25-August 1. Contact Pat Hogan, PO Box 21510, 1850 Commercial Dr., Vancouver, BC, V5N 4A0, (604) 253-7189, path@lynx.bc.ca



Vancouver, BC Events

Elements of Fierce Faery Magic Ongoing classes with Phoenix Baye, Levels 1 and 2. Call (604) 224-7385.

Singers wanted Marcel Mireau, trained singer and musician, is looking for sopranos and altos who want to sing in harmony. Call (604) 874-2639.

Sisters of Avalon offers ongoing courses in the Goddess and women's spirituality. Call Carol at (604) 736-1807.

Coffee evening for witches, pagans and friends is held every 2nd Friday 8 pm at Harry's off Commercial (on Charles St) in Vancouver.

Covens: If you would like to join a coven or invite new members to your coven, fill out the coven registry form available at Aunt Agatha's Metaphysical Emporium, 1888 W. Broadway (near Cypress) in Vancouver.

Sappho Lesbian Witchcamp with Jade, Dianic witch, author, co-founder of the Re-formed Congregation of the Goddess to be held near Vancouver, BC in early September 1999. Send 2 #10 sase's for brochure mailing (US residents: send \$1 in lieu of stamps). Contact: path@lynx.bc.ca or (604) 253-7189.

Seattle, WA Events

Elements of Magic Starts April 27. 6 week course. \$90, afternoon and evening classes. Contact Amy Moondragon, (206) 523-7907.

Dance Magic Begins April 28. Guided imagery combined with creative movement. Contact Amy Moondragon, (206) 523-7907.

Fool's Wisdom Workshop May 15-16. With Sharon Jackson, Pomegranate Doyle and Amy Moondragon. Contact Amy, (206) 523-7907.

Wheel of Fortune Workshop Date TBA. With Amy Moondragon and Kali Rose. Contact Amy, (206) 523-7907.

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Strand by Strand

Portland, OR

STRAND BY STRAND is a collective of women and men practicing Reclaiming tradition ecofeminist witchcraft and offering classes, workshops, and public rituals in Portland. In addition to our local activities, many of us teach at Reclaiming Witchcamps during the summer.

Call (503) 778-5636 for more information on any Strand by Strand event. Or visit our website: www.aracnet.com/~ravnglas/indexA.html

Get on our mailing list and we will alert you to all of our events.

Beltane Sunday, May 2

Join us for Strand by Strand's fourth annual Beltane ritual, in Forest Park, 3 p.m. *See above contacts for more details.*

Portland, Oregon now has two Ritual Groups in the Reclaiming Tradition. Strand By Strand will be creating the cross-quarter rituals and Hands of the Mother the quarter rituals.

Hands of the Mother

Portland, OR

HANDS OF THE MOTHER is a group of women and men working (and playing) to create a strong magical community and inclusive public rituals in the Portland area.

For information on Hands of the Mother events and rituals, call Sierra at (503) 232-4560, email Craig at loring@transport.com, or check www.9houses.org/events.html Ritual details can also be found in the "Open Ways" pagan periodical, and fliers will be up at most Portland community magic shops.

Summer Solstice Saturday June 19

Join us in celebrating Summer Solstice at the Hoyt Arboretum Meadow at 2 p.m. The address is 4000 SW Fairview Blvd. Call the visitors center at (503) 228-8733 for more detailed directions. *Contact Hands of the Mother for ritual details — see contact info above.*

Women's Journey to Ireland

Brigit's Way and Other Magical Adventures

April 22-May 6, 1999

Visit some of ancient Ireland's pagan and goddess centres. Visit Kildare and take in Brigit's well(s) and other sites. Ride horses on the beach, listen to traditional Irish music, and more. Mod O'Donnell and Lyn O'Donoghue from West Cork (Mystical Ireland for Women co-owners) lead this unique trip. *Send a self-addressed envelope (add \$1 outside Canada) to PO Box 21510, 1850 Commercial Dr, Vancouver BC Canada V5N 4A0. Fax (604) 253-2191, path@lynx.bc.ca.*

Sappho Lesbian Witchcamp

September 1999 in British Columbia

See info in Vancouver, BC listings on previous page.

*graphic by
Bob Thimley*

Gespinnst Germany

GESPINNST is a German-English womyn's network which developed from the first Reclaiming Witchcamp in Germany in 1988. We organize and teach open rituals, workshops and camps, based on the Reclaiming tradition, which we offer to the womyn's community.

If you come to Europe, celebrate the seasonal feasts in the Reclaiming tradition in Bremen's wonderful Women's Center or within standing stones sites. Rituals are planned by Donate Pahnke and team. *For information about public rituals, classes, and workshops, contact Donate, phone (421) 257 6502, fax (421) 257 6503, d.pahnke@t-online.de*

Beltane	May 1
Midsummer	June 19
Lammas	July 31
Mabon	September 18
Samhain	October 30
Yule	December 18

The Five Sacred Things: August 27 - September 3

A womyn's camp in Germany

Working magically in and with nature in the hills of south Germany, we open our sixth and seventh senses and descend into the four realms of the Four Elements. They come to us in caves, at the river, in our bodies and songs, and in the spirits of the juniper wilderness. Course fee (including food and accommodation in an ancient manor house for the week): DM 720.00. English translation available. *Contact Heidrun Bogerts, Volkacherstr. 5, 90427 Nürnberg, Germany, Tel: 011-49-911-304257 or Hanna.Lauterbach@t-online.de*

Tejas Web Austin, Tejas

WE SEE THE EARTH as a sacred being, wherein all life is interconnected.

We gather together to learn and practice ecofeminist wiccan magic, celebrating the cycles and challenging unequal power relationships.

We build a community of individuals embodying creativity, spontaneity, cooperation, diversity, and activism.

We weave our intentions with the energies of many forms of the elements, Goddess and God, healing the rifts within ourselves and the worlds.

For information on Tejas Web events and rituals, contact Sharon, (281) 257-2351, srussell@infohwy.com, unless otherwise noted.

Beltane Ritual May 1

Planet Theatre Yard, 2307 Manor Rd., Austin.

Summer Solstice TBA

Tejas Web Classes

For information on Tejas Web classes, contact Sharon, (281) 257-2351, srussell@infohwy.com

Tejas Witchcamp 1999

April 10-17 is the Sixth Annual Tejas/Southwest Intensive: Alma de Mujer. Contact: Suzanne, (512) 282-5541, mcanna@mail.utexas.edu; or Juniper, (512) 329-9450, lauren@glenrose.com

ReWeaving Los Angeles, California

REWEAVING is a group of women and men in the Los Angeles area working together to teach and make magic — the art of empowering ourselves and each other. Our classes, workshops and public rituals are inspired by the teachings of Starhawk and Reclaiming. ReWeaving events are clean and sober, no drugs or alcohol please!

For information on ReWeaving events and rituals, contact Ilyana MoonFire at (818) 368-5215, lunafire@ix.netcom.com, or Phoenix Willow, (310) 489-7620, feydancer@earthlink.net, unless otherwise noted. ReWeaving info is now online at <http://home.earthlink.net/~feydancer/reweaving/index.html>

Spring Equinox
Beltane

March 20
May 1

ReWeaving Classes & Workshops

ReWeaving offers these ongoing classes. Work exchange is available. *For information on current offerings, contact Dori, dorincheryl@earthlink.net*

- The Elements of Magic (new class begins May 8 — Call Cynthia at (310) 452-2981)
- Sacred Singing with Suzanne Sterling. Call (310) 582-0032.
- Pentacle of Pearl
- The Iron Pentacle
- Rites of Passage



Diana's Grove

Salem, Missouri

DIANA'S GROVE is a 102-acre sanctuary welcoming women and men. Magical work, excellent coffee, real cream, butter, diversity and inclusion: to these we dedicate our lives. Diana's Grove hosts the Missouri/Midwest Witchcamp (see below).

For more information on Diana's Grove events and rituals, contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, dianagrove@aol.com, www.dianagrove.com, unless otherwise noted.

Trance-formation April 9-11

Using voice and story for healing

Men's Magical Weekend April 23-25

Mystery School Intensive May 16-23

A week of magic and mystery in a community committed to personal and magical growth. We will ritualize the work of the year, deepen our skills and connections with the land, ourselves and each other. For details, contact (573) 689-2400.

Spring Fest Family Weekend May 28-31

Women's Summer Weekend June 25-27

Lunacy Women's Week July 10-17

Mysteries of the Dark Moon

The Fool's Wild Adventure August 7-14

A Tarot Intensive - A week to live the magic of the Tarot.

EACH OF THE ABOVE events begins with a supper of soup, salad & home-made bread. The hot tub steams under the stars. A fire dances in the fire circle. The creek is cool and inviting — it invites you to experience initiation by hot and cold on a summer's afternoon. Drummers bring your drum, dreamers be prepared to dream.

Weekends are \$125 unless we have a special guest. Register a month in advance for a \$20 discount. Meals are included. Shared housing is included from November through April. It is \$25 extra during the warm months. Request it early, it goes fast.

Week-long events are \$350, with a \$50 early registration discount. Housing is an additional \$50 for the week.

For more information: Diana's Grove, P.O. Box 159, Salem, MO 65560, (573) 689-2400, dianagrove@aol.com — or check our web site: www.dianagrove.com

Missouri/Midwest Witchcamp, June 5-12

"Reclaiming Magic," a weeklong intensive (also known as Missouri/Midwest Witchcamp) will be held at Diana's Grove from June 5-12, 1999. Starhawk will be among the teachers. Contact Dreamweaving, P.O. Box 133, Ames, IA 50010, TKHerriott@aol.com, <http://members.aol.com/witchcamp>

Goddess Women Gathering

St. Louis, Missouri

GODDESS WOMEN GATHERING is a women's spiritual community whose purpose is to create a framework for living and sharing our spirituality by celebrating and honoring the cycles of life. We offer workshops, weekend gatherings, seasonal rituals and sponsor a sister-sharing project. Our workshops and public rituals are presented in the Reclaiming Tradition.

For more information on Goddess Women Gathering events and rituals, contact San Mueller, (314) 993-7024 and Caroline Ziel, (314) 773-5659, unless otherwise noted.

Samhain Ritual October 30, 1999, 7 pm
at Midtown Arts Center, 3207 Washington, St. Louis, MO

Edge of Perception

Springfield, Illinois

THE EDGE OF PERCEPTION COLLECTIVE is a Springfield, Illinois-based group dedicated to providing a spiritual alternative to the community by offering Earth-based, public rituals in an environment that is supportive, empowering and non-threatening. Our focus is to educate and de-mystify pagan spirituality.

Edge of Perception holiday celebrations are held on Saturdays to make traveling easier for folks. We try to stay off the actual holiday for private groups to have their own.

Contact the Edge of Perception Collective, P.O. Box 1424, Springfield, IL 62705, (217) 523-4225, edgeworke@aol.com

Beltane May 1
Summer Solstice June 26
Lammas August 7

Events on the Regional Pages are sponsored by local groups based around the various Reclaiming Community Witchcamps (see pages 34-35). All events are drug and alcohol free.

graphics by
Bibi Thawley



Spring Equinox/Mabon

This is the time of spring's return; the joyful time, the seed time, when life bursts forth for the earth and the chains of winter are broken. Light and dark are equal: it is a time of balance, when all the elements within us must be brought into a new harmony. The Prince of the Sun stretches out his hand, and Kore, the Dark Maiden, returns from the Land of the Dead, cloaked in the fresh rain, with the sweet scent of desire on her breath. Where They step, the wild flowers appear; as They dance, despair turns to hope, sorrow to joy, want to abundance. May our hearts open with the spring!

In San Francisco, this ritual varies greatly from year to year. A favorite chant is:

She changes everything She touches,
And everything She touches, changes

The children are an especial part of this ritual, and a hunt for colored eggs follows the ritual.

San Francisco — Saturday, March 20, gather 12:30, ritual 1 p.m., Beltane Meadow, Golden Gate Park [Enter Park at Lincoln & 41st, 2 blocks north, meadow to right]

East Bay/North Bay — call events line, (415) 929-9249 for info.

Beltane/May Day

This is the time when sweet desire weds wild delight. The Maiden of Spring and the Lord of the Waxing Year meet in the greening fields and rejoice together under the warm sun. The shaft of life is twined in a spiral web, and all of nature is renewed. We meet in the time of flowering, to dance the dance of life.

Reclaim May Day — Saturday, May 1, 11:30 a.m. Reclaiming joins other community groups for a celebration of the full spirit of May Day — its history of labor activism, direct action, and street theatre, as well as Reclaiming's contribution, a Maypole dance and ritual in Dolores Park at 11:30 a.m. See page 14 for a full description of this unique Beltane event.

San Francisco Beltane Maypole Ritual — Sunday May 2, gather 1 p.m., ritual 2 p.m. at Beltane Meadow, Golden Gate Park. [Enter Park at Lincoln & 41st, 2 blocks north, meadow to right]

Women's East Bay Beltane — Women's East Bay Beltane Maypole Dance in Tilden Park, Berkeley. Call Events Line, (415) 929-9249, or visit web site for date and directions.

North Bay — Sunday, May 2 in Sebastopol, location TBA. Gather at 1 p.m. for making headwreaths, Maypole ritual starts at 2 p.m. Bring flowers and food. \$10-\$20 (benefit for Headwaters Forest, no one turned away). Contact Pam, (707) 526-2577.

Summer Solstice

This is the time of the rose: blossom and thorn, fragrance and blood. Now on the longest day of the year, light triumphs, and yet begins to decline into dark. So the Lord of Light dies himself, and sets sail across the dark seas of time, searching for the isle of light that is rebirth. We turn the Wheel and share his fate, for we have planted the seeds of our own changes, and to grow we must accept even the passing of the sun.

A bonfire is lit in the center of the circle at Ocean Beach. Next to it is the Wicker Man, symbol of the Sun King. Chanting and singing, we place flowers and other objects of beauty and meaning on the figure, twining them onto the sticks. As the chant peaks in a cone of power, the Wicker Man is tossed into the flames, and we meditate on the withering and burnir g blossoms.

San Francisco — Sunday, June 20, gather 6:30, ritual 7 p.m., Ocean Beach near Taraval.

East Bay/North Bay — call events line, (415) 929-9249 for info.

All Reclaiming events are clean & sober. No alcohol or drugs, please.
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Future Reclaiming San Francisco Rituals

Lammas, Sunday 8/1, Beltane Meadow, Golden Gate Park, gather 2 p.m., ritual 3 p.m. [Enter Park at Lincoln & 41st, 2 blocks north, meadow to right]

Fall Equinox Dinner, Thursday 9/23, gather 6:30 p.m. dinner 7 p.m., place TBA.

Samhain/The Spiral Dance, Saturday, October 30, 7 p.m. at Herbst Pavilion, Fort Mason. Directional Altar coordinators and volunteer coordinators are needed to make this wonderful community event happen! Please call Madrone, (415) 923-1458.

Winter Solstice, Monday 12/20, Ocean Beach near Taraval gather 3:30, ritual 4 p.m.

All times and locations are tentative — call (415) 929-9249 for confirmation the week of the ritual.

Ritual descriptions adapted from The Spiral Dance by Starhawk, © 1989, Harper & Row.

Reclaiming Community Building Cell

"Night of the Ancients" Campfire Gathering

Saturday, May 8, at Rob Hill in the Presidio, 5 p.m.

Join us as we celebrate a Night of the Ancients, and look back at our roots and our history. We will gather around the campfire to sing old songs and tell tales of the distant (and not so distant) past.

Surrounded by forest and the sound of breaking surf, we will gather in a place no one would imagine to be within the city limits. Please bring drums and other musical instruments, as well as music to raise the spirits of the Ancient Ones.



Among them, we will journey into the past. From the recent past of Reclaiming, to tales of the Burning Times, and on to the very roots of witchcraft, sometimes aptly called the Old Religion. Photos of your childhood, a favorite toy, items handed down by generations, stones from a prehistoric rock formation... all can help focus our minds and our magic. As we look up into the sky, starlight raining down, we are looking into the past... at light that left those

distant stars dozens, hundreds, or even thousands of years ago.

Returning to the practical present... This campsite does have restrooms and running water, no pets allowed, and camping gear is suggested if you choose to stay overnight. A donation of \$5-10 is asked to cover the cost of permits and supplies, but of course no one will be turned away for lack of funds. As with all Reclaiming events, this one will be clean and sober: no drugs or alcohol please. Contact Rich at (650) 631-7890 or see the Reclaiming website www.reclaiming.org for details, directions, etc.

Community Building Cell Planning Meeting

Sunday April 18th, Noon, San Francisco site TBA. Come help plan the CBC's Night of the Ancients and other events to help welcome newcomers and strengthen existing bonds in the Reclaiming Community. If you are interested in planning and helping develop formats for other Reclaiming Dinners and CBC events, please contact Rich for more info at (650) 731-7890.

Bay Area Cell Contacts

East Bay Ritual Planning Cell — Toni, (510) 521-1875 or Vibra, (510) 237-6207.

East Bay Teachers Cell — Seed, calla@pgw.com, or c/o Reclaiming, P.O. Box 14404, San Francisco, CA 94114

San Francisco Ritual Planning Cell — Julie Dodd, (415) 826-1757; or Medusa, (707) 451-9876, kalanath@aol.com

San Francisco Teachers Cell — Hilary, honeybee44@aol.com, or c/o Reclaiming, PO Box 14404, San Francisco, CA 94114

North Bay Ritual Planning Cell — Susan Levine, (415) 759-8434, nasusLD@aol.com

North Bay Teachers Cell — Tami Griffith, (415) 256-1766, tegriff@hotmail.com

Samhain Cell (Spiral Dance) — Madrone, (415) 923-1458, kimjack@sirius.com

E-Cell (Web Page) — info@reclaiming.org, or see the web page, www.reclaiming.org

Magazine Cell — George, (415) 255-7623, quarterly@reclaiming.org

Administrative Cell — c/o Reclaiming, PO Box 14404, San Francisco, CA 94114

Community Building Cell — Rich, (650) 631-7890, cbc@reclaiming.org

Special Projects Cell — c/o Reclaiming, P.O. Box 14404, San Francisco, CA 94114

Reclaiming E-cell Seeking New Members

Reclaiming's e-cell, those who maintain Reclaiming's electronic presence on the net (website, email distribution lists, e-inquiries), seeks two or three new members.

Making many decisions by consensus, the e-cell needs to stay small, but there is more work to do than the current technically proficient members can handle. We're seeking people with moderate to advanced computer skills. The cell would like to hear from skilled volunteers who identify with the Reclaiming tradition Witchcraft or community. E-cell members need to have an e-mail account and WWW access.

New members can live anywhere in the world, but must be personally known to at least one current e-cell member. Current members are Panthera, Macha, Ann, Morgaine, Trout, Diana (in Michigan), and Ilyana (So. California).

Please contact us with your interest and introduction at newmember@reclaiming.org.



graphic by
Bob Thawley

small graphics by Rini
Templeton



Classes with Beverly & Doug in Mill Valley/Marin

Ritual Drumming & Chanting

Mondays, April 5-May 3

Give voice to the rhythms of your soul with Ritual Drumming & En-chant-ment. Learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn simple rhythms to accompany trance, and exciting rhythms to raise energy. Bring your drum or use one of ours. Five sessions, \$65-130 sliding scale.

The Iron Pentacle

Mondays, May 17-June 15

Explore your personal energy and boundaries through the use of the Iron Pentacle. We will spend one full evening with each of the five points:

Sex, Pride, Self, Power and Passion.

Techniques include: drum trance, cathartic movement and

sounding, meditation, dropped and open attention, dialogues with inflated and deflated selves.

Prerequisite: Elements of Magic or equivalent experience.



Evening classes meet from 7:30-9:45. Six week classes are \$75-150 sliding scale. For registration & information, Call (415) 339-8313 or (707) 865-WAND.

Classes are 5 minutes from Highway 101, 20 minutes from either bridge. Plenty of parking. Carpooling from San Francisco and East Bay by arrangement.

Reclaiming Spring Retreat with Beverly & Doug in the Santa Cruz Mountains

Friday-Sunday, April 2-4

Share in a weekend of Earth-based spirituality, deep visioning, yoga, ritual and song. Join us as we explore the labyrinth, the redwoods and open fields of our secluded retreat and share songs in the hot tub. Join us as we explore what stokes and stifles our heart's desire.

Vegetarian meals provided. \$195-\$300 sliding scale. Work exchange available.

Space limited, so send your \$100 deposit early! Contact (707) 865-WAND or (415) 339-8313.

Classes with Beverly & Doug in Sonoma County

Power and Mystery

Wednesdays, March 24-April 28

Descend with Inanna. Trance, dance and learn to embrace your Shadow Self. The Shadow, or Self-hater, holds the treasure-house wherein lies all we have rejected out of shame, fear, patriarchal imprinting and lack of love. Create a Self-hater Doll, attend the Master/Servant Masked Ball, the Self-Hater Doll's Tea Party and of course, descend with Inanna. This class is based on Starhawk's book "Truth or Dare." Prerequisite: Elements of Magic or equivalent. \$75-150 sliding scale.

Ritual Drumming & Chanting

Wednesdays, May 5-19

Give voice to the rhythms of your soul with Ritual Drumming & En-chant-ment. Learn and share sensual and satisfying ways to energize circles and gatherings with body, voice, and a variety of percussion possibilities. Learn simple rhythms to accompany trance, and exciting rhythms to raise energy. Bring your drum or use one of ours. Three sessions, \$40-80 sliding scale.

Beverly & Doug's Sonoma classes are held in Monte Rio and other Sonoma locations. For information and registration, call (707) 865-WAND (9263).

Trance as Guide Leading Trances, Tending Trancers

Taught by Anne Hill and Gwydion

April 3, 10 a.m.-3 p.m.

This day-long workshop will focus on leading Reclaiming-style trance. We will work with different techniques for creating and leading trances as well as trance tending. We will share our experiences, have opportunities to practice, and create a supportive environment that encourages us each to take risks around our trance guiding techniques. This workshop is for women and men who are familiar with Reclaiming-style trance and who are currently involved in planning and/or priestessing public rituals, teaching/student teaching, or priestessing in individual circles and covens. Location: Sebastapol (Carpooling will be possible and is encouraged.) Pre-requisite: A Reclaiming Elements of Magic class and at least one other Reclaiming class. \$20-50 sliding scale. To register call (707) 823-7425.

Reclaiming Recommends

Rhythm Laboratory

with Jeffrey Alphonsus Mooney

Ongoing Thursday evening class in San Francisco

Witchcamp teacher extraordinaire Jeffrey Alphonsus Mooney hosts a weekly Rhythm Laboratory using body, voice, and percussion. This San Francisco workshop continues through the spring. Call (415) 346-3900 for more info.

Iron Pentacle for Women

Starting in the East Bay in late Spring, dates TBA

Taught by Seed and Robin with student teacher Toni Savage

The points of the Iron Pentacle name our birthrights as free beings; Sex, Pride, Self, Power and Passion. In this class, we will explore these aspects of our own authentic energy. A six week intermediate class. Prerequisite:

Reclaiming Elements of Magic or equivalent.

Sliding scale \$75-150.

Contact Seed (510)

336-0656,

calla@pgw.com

Iron Pentacle for Men

with David Miller and Brook

Six Tuesdays, April 27-June 1

Using our magical skills, moving and shaping energy, transforming ourselves through trance to explore the five points of our inner pentacle: Sex (primal energy), Self, Passion, Pride (self-esteem), and Power (effectiveness in the worlds).

We ask that all applicants be committed to attending all six classes. Prerequisite: Elements of Magic class or equivalent experience. Six classes; the final class is a ritual created by the students. Contact Brook before April 7th, (510) 845-5830, David after April 7th, (415) 647-7337.

Additional classes will be announced throughout the year. Call the Events Line, (415) 929-9249.

"Reclaiming Recommends" means that a class is taught by one Reclaiming teacher. All others are taught by two or more, at least one of whom is a Reclaiming teacher.

The Magic of Sexual Empowerment for Men and Women

with Madrone (Kim Jack) assisted by Tracy Vogel

Saturday April 17, 10-6 p.m. in San Francisco

Within safe sacred pagan space we explore the realms of our sexual energy. This class is a day-long experience for the adventuresome. We will be working naked, exploring our personal boundaries in group work, learning to sense our sexual power, experiencing energy orgasms and sexual healing through breath work, self love of the physical body, working with the sexual woundings we all have. Some of the focus of our work is acknowledging the sacred: this is a Wiccan magical workshop. Feel the joy of allowing ourselves more sexual fulfillment. Please note, this is not a drop-in class, you need to be pre-registered. Please call if you have questions or concerns. \$60-100. Contact Madrone (Kim Jack), (415) 923-1458.

The Magic of Sexual Empowerment for Women Only

with Madrone (Kim Jack)

Saturday March 27

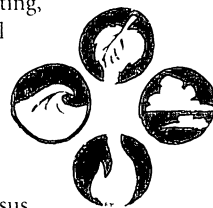
See description above. Big women especially encouraged to come along. \$60-100. Contact Madrone (Kim Jack), (415) 923-1458.

Elements of Magic for Women

with Tami, Georgie, and student teacher Morgaine

Begins in Spring

In this class, we learn the Reclaiming Tradition style of magic, working with the Elements of Life: Air, Fire, Water, Earth, and Center. Techniques we will work with include breathwork, song, visualization, sensing, raising and working with energy, movement, trance, spellcrafting, creating magical space, and structuring meaningful rituals. The group follows feminist consensus process. We hope to provide a fair and nurturing environment for all participants. Prerequisite: read the first six chapters of "The Spiral Dance" by Starhawk. Please be committed to attending all six classes. \$75-150. Contact Morgaine (707) 255-5469 or Tami (415) 256-1766.



Reclaiming Recommends

Intuitive Practice through the Body

taught by Cybele (aka Suzette Rochat)

Dates and times TBA. Begin your day with centering and focusing practices from basic mindfulness meditation and Aikido, bringing yourself more fully present through stillness and movement. Cultivate inspiration for daily practice, seeking the rhythm that will integrate centering and compassion into each moment. Create deeper embodiment through self-study, witnessing the reactions and habits of attention that distort both intuition and relationship, practical boundary work, support and development of intuition, opening to Mystery. \$120-160. Contact Cybele, (415) 541-5650 or (707) 525-4997.

Reclaiming Teachers' Travel Schedules

M. Macha Nightmare

Santa Fe, NM August 26-29
MerryMeet '99, "Let the Enchantment Begin!" Synergia Ranch, Santa Fe. Contact www.cog.org

Summerset September 2-7
Guest of The Pagan Community Council of Ohio. Contact Stacy Brian Bartley at PCCO, PO Box 82089, Columbus OH 43202, (614) 261-1022, pcco@netwalk.com, www.netwalk.com/~pcco

For scheduling updates, see www.reclaiming.org/events/welcome.html

Beverly Frederick & Doug Orton

Los Gatos CA April 2-4
Retreat at Salamander Camp, Santa Cruz Mountains. Contact Beverly (707) 865-9263.

Rio Caliente, Mexico June 21 - 28
Solstice Yoga, Healing Magic & Full Moon Celebration near Guadalajara. Contact (415) 339-8313.

California Witchcamp July 4-11
See pages 34-35, or call (415) 923-1458.

"Through the Darkness," Beverly's compilation of Reclaiming chants, is now available. \$18 CD/\$13 cassette (CA add 7.5% tax) to Veladanza Arts, PO Box 298, Monte Rio, CA 95462, (415) 339-8313, VelaDanza@aol.com

Waking the Woman Warrior Casting Magical Breastplates for Women Only

with Elka Eastly and Shanna LoPresti
Two Saturdays: June 5 and June 12
11 a.m. - 3 p.m.

Within safe sacred space we will explore our women's power, reclaiming our innate respect and appreciation of the strength and form of our physical bodies.

Working topless we will cast plaster molds of our torsos. We will paint or otherwise accoutre our breastplates and charge them. \$45-\$80. Contact Elka, (415) 626-3663



Starhawk

Tejas Witchcamp April 10-17
See page 34-35, or call (512) 282-5541.

Sudbury, Ontario May 18-19
Women's Conference. Contact: Sexual Assault Crisis Centre, (705) 675-8071, violetl@vianet.on.ca

Maine May 21-23
Women's residential weekend. Contact: Jean Forest, 6 Pleasant St., Rockport, ME 04586, vanforest@acadia.net

"Circle Round: Raising Children in Goddess Tradition," by Starhawk, Anne Hill and Diane Baker is now available from Bantam. For book signings and events, call (415) 929-9249 or Starhawk's web page, www.reclaiming.org/cauldron/Starhawk/

Pomegranate Doyle

Washington DC April 2-3
The Power to Manifest: Channeling the Blessings of the Goddess' Garden, with Sage Goode. Contact Claudia, (301) 929-8184, Claudia@nova.org

Charlottesville, VA April 10-11
The Labyrinth; Walking in Deep Spirit, with Claudia Manifest. Contact Claudia at 301-929-8184 or Claudia@nova.org

Seattle, WA May 15-16
Fools Wisdom, with Sharon Jackson. Contact Amy MoonDragon, (206) 523-7907, MoonAmi@aol.com

Eugene, OR June 26-27
Developing your Psychic Skills. Contact Colette, (514) 744-1013, coletteg@efn.org

MidAtlantic Witchcamp August 7-14
See info on page 34-35

Loon Lake BC October 15-18
Queer Camp for Witches. (604) 254-5529.

Queer Camp for Witches 1999 Exploring Queer Spirit

October 14 through 18 at beautiful Loon Lake near Vancouver, British Columbia.

Join us for a 4-day intensive including magic, ritual, transformation, discovery, play, a beautiful lake and great food! Queer Camp 1999 will be a chance for queer witches of many genders to work together in exploration of how queer spirit moves through our magic.

This camp is open to all genders and people of queer spirit, including but not limited to dykes, faggots, bisexuals and transgenders. The facilitators are Donald Engstrom, Pomegranate Doyle and Bridgid McGowan, who teach in the Reclaiming tradition and work with Queer Mysteries.

Queer is:

- self defined
- spiritually, sexually, politically open to alternatives
- curious, changing and conscious
- when your expression of life force energy leads you to coloring outside the lines.

Queer Mysteries:

- daring to dwell in Beauty, Balance and Delight
- daring to see with open eyes and a compassionate heart
- daring to make sacred all acts of sexual pleasure
- daring to live fully, knowing that each of us are our own authority
- daring to explore how same gender intimacy affects our magical work
- daring to explore the queerness of mixed gender relationships
- daring to remember that the individual cannot thrive without community, nor can the community thrive without the individual

Queer Camp is open to anyone called to Queer Spirit and will explore all skill levels from beginners to old timers. For more information, contact Sage at (604) 254-5529, SageGoode@aol.com

Merry Meet '99 Set for August 27-29 in New Mexico

Merry Meet '99 will take place Friday August 27 through Sunday August 29, 1999 at a private ranch in Northern New Mexico — the Land of Enchantment.

Synergia Ranch (near Santa Fe) is "an oasis in the desert," a beautiful, sacred place to celebrate together with

rituals, workshops, recreating CoG at the annual Grand Council meeting, making and rekindling friendships, and other forms of merrymaking. Join us for Merry Meet 1999 in New Mexico — and let the enchantment begin! Contact www.cog.org

The Maiden King

continued from page 31

significant degree of argumentative tension.

Bly: "I think I do look at this male journey to the underworld a little differently than you do...partly a punishment for insensitivity toward the feminine during a man's whole life."

Woodman: "I don't see that sense of punishment at all, Robert. Thinking like that has a big shadow...the descent is simply the way life is. It's the felix culpa, the fortunate blunder... Sometimes when you are talking, I sense you coming forward with some old assumptions, old patterns toward women..."

LATER

Bly: "Let's go back a bit to the section of the book when you were talking about the Conscious Virgin and Princess Di. I disagree with you there... I don't find Di to be that clear an example of the Conscious Feminine as you do..."

Woodman: "I don't think she was a clear example of the Conscious Feminine. However, what is important is that she carried enough projections that her death released the feminine into the consciousness of millions of people..."

Bly: "What troubles me is the presence of pop culture around that phenomenon... That makes me suspicious of the association of Princess Di with the Maiden Tsar..."

Woodman: "Robert, I am not a Dianamaniac. I'm not interested in her as an actual historical person... I'm not interested in

the facts as facts... I'm interested in what the collective unconscious spontaneously did with those facts, with the mythical shape it put on them..."

Whoa! Where did that argument come from? Perhaps it came from using pop culture figures, literary figures, and entrenched psychological concepts to interpret the characters and energies in the fairy tale. Then the interpretations are criticized and defended. Woodman's defensive denial is belied by her earlier six page analysis of Di that concludes with, "...Princess Diana as an example of a contemporary androgynous personality... This Maiden Tsar who rebelled against the entrenched British monarchy that was prepared to treat her as little more than a breeder of future kings armed herself for a 'masculine' role that the patriarchy that sought to control her knew nothing about... This new masculinity, wedded to her own emancipated femininity, she offered as her service to the healing of the world."

Even apart from the merits of Woodman's views on Lady Di, I simply would not go there. I would not invoke Di or any of the other pop figures and literary figures that Bly and Woodman pepper their analysis with. These entities in person and thought have no part in my journey and marriage with Ivan, the Maiden Tsar, the Baba Yaga, the firebird, the oak, and the egg. They are not invited to the wedding ceremony nor any of the anniversaries.

In conclusion, I will say that I found Bly to be the same old, same old Bob. He appears to have a great need to distinguish himself from New Age wimps. He is not one, of course. He does not subscribe to, "The

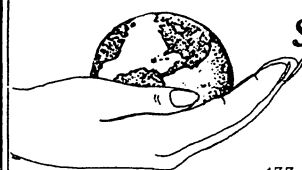
popular attitude today... that the Goddess is always loving. She never kills, like those bad men do; if you pay some money for the weekend coming up, and arrive, the Goddess will be your friend, your health will improve, all your relationships will turn into partnerships, there will be no more Dominator culture. If we love the Goddess, all unpleasant actions, such as teeth-filing, sudden death, murder of infants, and war will end... The movement to demonize the father gods, and to create a sentimentalized version of the Goddess makes women and men more infantile. Moreover, it is a part of the shame of New Age culture that it confuses this infantile dependency upon the Goddess with mysticism or religious emotion. 'The Maiden Tsar' is older, tougher, closer to the fierce intelligence of the adult."

Bly does not cite any examples of this movement to infantilism, so I do not know to whom he is referring. I have to wonder aloud how much of this perceived "movement" is a projection from inside his own noggin. In any case, he strongly implies that he is not a New Age infantile but rather a tough, fierce, old, intelligent adult (like the Maiden Tsar). Since Bly is fond of quoting Shakespeare, I will say that in his run from New Age softies, "Me thinks he doth protest too much."

"The Maiden King" is published by Henry Holt, 1998.

— reviewed by David Miller

David Miller is an attorney in recovery, whose rigorous program requires long hours in Bay Area cafes while he strives to complete a brief memoir and a book about the sexual meaning of ball games from a feminist Witch perspective.



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Three Roads

continued from page 19

could transport us to another castle.
Honoring the winds simply to honor them
has great merit.

SIDHE

Finally, speeding up into the fourth lane, it's one of those wyrd leftys you sometimes have to make. You do the loop and Holy New Grange! The Sidhe Castle exit is in front of you: a mythical faery realm of ancient deities. Here Rhiannon of the Mabinogi comes into play. Here Lugh of the Tuatha de Danaan creates mythical events of passage. This is a storyteller's Faery, a bard's working, and primarily the tales come from Ireland, Scotland and Wales. For those of us in America, it's a world of its own. If you lived in Snowden in Wales it would be something else. To unfold a mythic riddle is otherworldly, but not for everybody.

Can these four castles overlap? Certainly, but not without meditation and the agreement to do so. Or Spirit intervention, which can make these castles look like a house of sticks. Mostly I see seekers arguing over the rules of one castle, when really we are talking about four (at least).

If we can agree that Spirit has its own agenda, different than ours, and that "appointments with destiny" can happen in the Grand Canyon, a Spiral Dance, or Safeway, then we can relax a little and wait for the Spirit to say hello. She surely will ... when she's ready.

SUGGESTIONS FOR FURTHER STUDY:

Feri: The Faery interviews of "People of the Earth" anthology, by Ellen Evert Hopman

"50 Years in the Feri Tradition," by Cora Anderson

"Be a Goddess," by Francesca De Grandis
(see review, page 30.)

Faery: "The Living World of Faery" and "Earthlight" by R.J. Stewart

"The Fairy Faith in Celtic Countries" by Walter Yeeling Evans-Wentz

Faery: ... go outside and be quiet ...

Sidhe: "Encyclopedia of Celtic Wisdom" by Caitlin & John Matthews

"Early Irish Myths & Sagas," translated by
Jeffrey Gantz

"Mabinogi" (traditional)

"Mythology of the Celtic People" by
Charles Squire

3 Souls: "The Secret Science Behind Miracles"
by Max Freedom Long

*Doug Orton is a Reclaiming teacher, musician
and scholar whose contributions frequently grace
RQ's pages.*

May Day

continued from page 15

imagination, creativity and passion give us real power to change life. By coming together in public and collectively addressing our shared predicaments, we create new spaces for our power to connect and extend itself.

Everyone is invited to Reclaim May Day—including community, arts, housing, homeless, student, labor, and activist groups—to creatively represent your struggle to survive and your vision of how the city could be. This could involve theater, dance, art, floats, poetry, music, and more.

For Reclaim May Day info call (415) 339-7801.
Web info: www.igc.org/justice/artandrevolution

Ward Valley Nuclear Dump

continued from page 11

to reverse the environmental racism and pro-dump policies of former Governor Wilson.

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information
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(760) 326-6267,
or Greenaction
for Health and
Environmental
Justice (415) 566-
3475. For updates
and more photos

from Ward Valley: www.greenaction.org

Bradley Angel is Director of Greenaction, a
member of the Ward Valley Coalition.

El Salvador

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So how does this knowledge impact on my daily life, and how do I live in a country where so much seems to be bad, ugly, deteriorating? First I lose all fear, though I walk with care and tenderness, for I know nothing can ever be destroyed, for *I am*. Second I must realize that I do not have to be a revolutionary, because I am the revolution. Each of us *is* the power to manifest the gifts of the Spirit, which are all those aspirations and practices that affirm and celebrate life: thus we are justice, we are peace, we are love, we are freedom and equality, we are understanding, sharing and caring, cooperation, collaboration, joy, beauty. *We must know this*, acknowledge it without doubt. We must know that this is our nature, that the rest is an illusion. Imagine thinking that I must fight for power, when *I am* power! We are called to be conscious that we are conscious. We then can choose *to be conscience itself!*

Once we have made this decision, we must formulate ways to proceed to assure that we will not continue to be in response to the world as we have created it, but will work personally and with others, to understand the dimensions of how peace, love, justice, joy, freedom and all the gifts of the spirit are manifested here on earth. Consciously and intentionally, we will manifest them, and create the conditions for others to do the same, for our own enjoyment,

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for that of others, and for the health of the planet. This is conscious intentionality. This is to live solidarily, rather than in solidarity. This is how we exercise our power effectively and in affirmation of life, rather than continuing to anxiously respond to all the happenings in the world as we have created it up to now. When I respond only to the demands of society, even if it is to fix them, struggling to make the world better for myself and others, I am being shaped. When I act to enact the gifts of the Spirit, no matter what the circumstance, I am a shaper of my destiny, of society, of the world. I become the way, rather than walking the paths presented to me.

LIVING THE DREAM

Thus I must be that which I dream about. This is my contribution to the world. For it is in the being that is the doing. Because beingness is all of the time, there is a wholeness to it. I could be doing a lot of work for justice, peace, equality, etc., but this is at a particular moment, an action. Once I stop carrying that action, I could go on doing something else, which intrinsically, even if not consciously, contradicts what I was committed to and intentionally doing before. This is not about being individualistic, but it is about individually — in all my relations, and starting with myself, with others, and with nature — being that which I wish the world to

be. Believe me, it is quite contagious! Thus peace, happiness, freedom, justice and all our dreams for social transformation and social change stop being a dream and elusive, for one IS all of them. This is sustainable, this is sustainability. It is inner-directed, it is self-maintained, it emanates, just as water comes from the ground. It is power. It is life. It is simple. It allows us to live in simplicity, not so others and nature might simply live, but so others may live simply, and in a healthy environment. This is called governance, which is the practice of presiding effectively over one's life. It is governing from bottom up, rather than vice versa as we experience it today.

This consciousness must then guide our actions. For me in El Salvador, it means to start by affirming that each person and all of nature are power. I will then work together with others, knowing the power that they are to create together will allow us and each person the effective exercise of this power for a full and meaningful life. We will create ways of restoring and maintaining Mother Earth, and not pollute water and air, because we are one with them. We must respect difference and affirm biodiversity. This is a good way of being peace.

We must learn from our history, and discern the ways to heal that which has created scorn, resentment, anger, hatred and to understand and practice forgiveness, as this is

the only way to move forward, and stop our feeling of powerlessness and helplessness. We will learn about and rescue that from our culture and traditions that enhances our ways: our spirituality, medicinal and edible plants, and the ways to relate to and respect nature, to work with the soil and water. Many of our indigenous ways had and have much more wisdom than present day practices. Permaculture and soil and water conservation practices lend themselves much more to these understandings than agribusiness and monoculture for exportation.

We must learn conflict transformation and mediation techniques as a way of being peace; we learn how mind works, about the gifts of the Spirit, and how to manifest them, as well as to how my personal mind works, so I can choose consciously how to be in harmony and in alignment with the universe in order to manifest those gifts. We learn that wholeness is at the root of health, how to keep healthy by harmonizing mind, body, and Spirit by nourishing and cultivating each one of these aspects of our being. We also understand the importance of rest, reflection and recreation for living the goodness of life. We learn about economic globalization, its present financial crisis, its root causes and social manifestations, and we recognize and understand that we must

continued on next page

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Elka Eastly has created Web sites for clients ranging from international high-tech consulting companies to nonprofits and local artists. Clients include Brøderbund Software, Systems Partners, San Francisco State University, and the a capella jazz group +4db. Her portfolio can be viewed at www.communicae.com

El Salvador

continued from previous page

globalize the power of living simply, in beauty, with caring and tenderness respecting each other and nature, as our way to transform and create the society as we dream of it. We learn about spirituality and religion, and the role of sex and sexuality in living a meaningful life. We learn to discern, and to decide, to make alliances, to knock on doors. This is our practice of governance. We unite with others, we dream and practice as we do, just as we are here as bioneers, to create times and spaces to practice and share experiences, to celebrate life, to enhance the practice of tenderness and caring for each other and Mother Earth. To actually enjoy peace. Let us then go, understanding that "Sustainability is the key to celebration and affirmation of life and the enjoyment of durable peace."

Thanks to Megan Kratz, Cheryl Desmond and Sarah Campbell from MidAtlantic Community.

For Marta Benavides' bio — see opening paragraphs of this article. Contact her c/o the Circle of Love — see page 8.

Herbs & Digestion

continued from page 25

bottle with equal parts Dandelion, Hops, Catnip and Chamomile. Add a few droppers of **Wormwood** (*Artemisia absinthium*).

Over-use of antibiotics can deplete friendly bacteria, and excessive sugar can cause the proliferation of unfriendly bacteria. Fermented foods can be of assistance in maintaining balance.

HEALING AND REGENERATION

All of the herbs mentioned can help heal the digestive system, but if there has been a great deal of damage you may wish to work with herbs that specifically promote tissue repair. Many mild astringent herbs are used to heal ulceration or to tighten and tone tissue. Be cautious with astringents if there is a history of constipation.

Raspberry leaf and **Blackberry leaf** (*Rubus spp.*), and **Strawberry leaf** (*Fragaria spp.*) are a few of the many astringent herbs. **Calendula** (*Calendula officinalis*) is an incredible herb that is under-utilized. Use the flowers as a wound

healer, mild anti-inflammatory, and mild antiseptic. Dosage 1-2 cups a day or start with 2-3 droppers of tincture 2-3 times a day.

The most important thing to remember is that while herbs can help us heal, it is how we live that creates health.

Colette Gardiner is an herbalist and green witch who has been im-

mersed in the plant world for the last 20 years. She is a frequent contributor to *We'Moon Almanac* as well as other periodicals, and has recently published a booklet on the menstrual cycle. She offers classes, apprenticeships and consultations in Eugene, Oregon. In her spare time she works with *Goddess Ritual Theatre Collective*, reads tarot cards and gardens with her feline companions. She can be contacted at PO Box 10914, Eugene, OR 97440.

Celtic Art

continued from page 27

the remnants of Celtic lore into written mythologies. Beautiful as these accounts are — and they are virtually our only source for Celtic mythology — they were recorded 700-1000 years after Julius and Augustus Caesar and their successors put a violent end to autonomous Celtic culture in most of Europe. What relation these later myths bear to ancient spirituality is problematic, although they are helpful in fleshing out the hints that ancient art offers.

Exactly who the Celts were is even an open issue. They were not a homogenous ethnic group, but rather a diverse group of peoples who shared a common Iron Age culture. This culture was distinct from Mediterranean societies (e.g., Greek, Roman, Egyptian, Cretan and Semitic), and equally distinct from the somewhat later Norse and Germanic cultures of Northern Europe. When we speak of "Celtic ancestors," we are referring to this cultural heritage more than to a specific genetic pool.

From around 1000 BCE until the first century of the Common Era, Celtic culture spread across Europe, from the present-day Balkans and Greece to Britain and Ireland.

The culture probably radiated out from southern Germany at the start of the Iron Age (c. 700 BCE). Roman historians record invasions and settlements of northern Italy by Celtic tribes after 400 BCE.

Celtic culture in Britain also dates from around 400 BCE. There is little evidence of an invasion or massive immigration, and it was probably more by cultural diffusion than conquest that Britain and Ireland became "Celtic."

The end of Celtic hegemony in Europe came when the Romans pushed northward. Julius Caesar conquered much of Gaul around 50 BCE (giving rise to a hybrid Romano-Celtic culture — see the goddess on page 27), and England was annexed around 40 CE. Meanwhile, the Germanic tribes were pressing southward, and by 100 CE,

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only Ireland and Scotland remained under Celtic sway.

The term "Celtic art" thus describes not a single tradition, but rather the varied artistic production of the entire Celtic world. Many styles appear, as the handful of illustrations accompanying this article show. Still, certain commonalities can be seen: incessantly curving lines (contrast the rectilinear qualities of Greek and Roman architecture), scant interest in "realistic" reproduction of nature, and a focus on decorative rather than narrative art.

HOLY WELLS, SACRED WATERS

The vast majority of Celtic art comes from two sources: burial sites, and lakes and bogs. Discovering ancient Celtic art in burial sites is not surprising. Our knowledge of most ancient art — Egyptian, Mesopotamian, Cretan — comes from tombs. It is our good fortune that these cultures thought it important to bury objects both precious and mundane with their owners.

The burial of Celtic men and women with objects of art and utility suggests a belief in some sort of afterlife. Ancient Greek and Roman writers speak of the Celts' belief in an afterlife, although it is not clear from ancient sources whether this is to be viewed as an "Otherworld" or as some

form of reincarnation back into this world. It is from the much later Irish myths that we hear of the Isle of Apples and the sunless sea.

Much Celtic art which survives today has been found in or near bodies of water. The ancient Celts seem to have regarded water as a meeting place of the sacred and the secular. According to later myth, it was at a river that a god or goddess might take a mortal lover. And the Otherworld was reached by sailing over a dark sea.

Some of the key archaeological finds, including items of great value such as the silver cauldron on page 26, have been dredged from lakes, bogs, and especially from the sources of rivers. The Celts seem to have associated unique deities with each such site, and had shrines and altars at many of them. During the pre-Roman era, though, when older Celtic culture flourished, there is little evidence of buildings or temples at these sacred places.

With the coming of the Romans and their official state paganism, sacred sites were taken over and institutionalized, often as healing centers. Gods and goddesses were consolidated with their nearest Roman counterparts (Lugh with Mercury, for instance). Large temple complexes were built at some of them, and a virtual tourist industry developed, with votive figurines

sold to visitors.

At the source of the Seine river, hundreds of such wooden and stone figurines have been discovered, along with miniature replicas of body parts such as arms and torsos. These presumably were offered up with prayers to the goddess of the Source-de-la-Seine, Sequana. At other sites, hundreds and even thousands of coins (no commonplace item in those days) have been found, along with consecrated weapons and sacred objects.

Cauldrons played a special role in Celtic life, symbolizing prosperity and abundance. The tales later recorded by Christian monks (who happily did not entirely sanitize their stories) tell of cauldrons as cornucopias, providing endless food and drink in the halls of the Otherworld. And the bard Taliesin was said to have acquired the power of prophecy after drinking from a cauldron of inspiration.

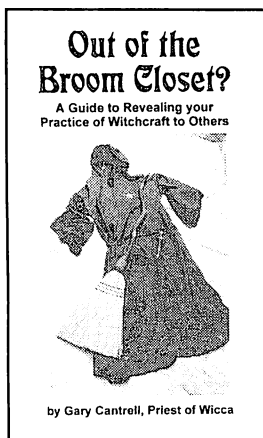
The Gundestrup cauldron, pictured on page 26, was found in a bog in northern Europe. It is made of solid silver, and was once covered with gold leaf. Depicted on the inside of this cauldron is a scene where a large figure (a god?) is dropping a man into a cauldron (visible on the back inside of the photo on page 26). To the side, a row of horsemen ride away. This suggests a belief in

continued on next page

OUT OF THE BROOM CLOSET

BY GARY CANTRELL

A GUIDE TO REVEALING YOUR PRACTICE OF
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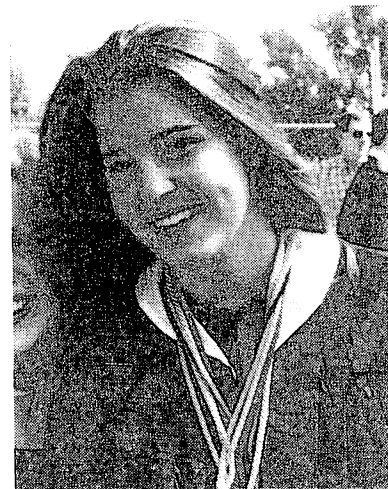


Written by a Wiccan High Priest who has taken the option to openly and publicly avow his practice of the Old Religion.

Out of the Broom Closet is an insightful guide for those Pagans who are contemplating taking this largely personal step. The spiritual, emotional and legal aspects that the author considered are discussed, and the reactions he received from family, friends and coworkers are described.

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Celtic Art

continued from previous page

a "cauldron of regeneration." Later Welsh mythology tells of a such a magical cauldron possessed by King Matholwch which could restore slain warriors to life.

Cauldrons passed into Christian Celtic culture, both as the communion chalice (the lower example on page 26 was found buried in Ireland, apparently hidden from invading Vikings in the 8th century CE), and as the mythical "holy grail" of the Arthurian legends.

CELTIC DEITIES AND ART

Many works of art survive which appear to depict Celtic gods and goddesses. The difficulties arising from the absence of written sources become clear when we try to correlate these works of art with specific deities. Unlike Greek or Roman works, where inscriptions gives us clues as to what a certain type of sculpture represents, we are left largely with guesswork when it comes to the Celts.

Not that we lack divine names. Modern research has turned up the names of over 350 Celtic gods and goddesses. Most are known from only a single mention, and were probably local deities. Of the 60 or 70 who enjoyed wider renown, only a single god — Cernunnos, the horned God of the beasts

and of fertility — can be definitely linked by an inscription to a pre-Roman work of art.

Even such well-known goddesses as Macha (Ireland), Rhiannon (Britain), and Epona (Gaul) — goddesses associated with the horse — cannot be definitely linked to any pre-Roman work of art. In fact, whether these three were various names of the same goddess, or distinct regional deities, is unknown.

What of Lugh, known throughout the Celtic world (cities such as Leiden, Laon, and London are probably named after Lugh)? We have numerous tantalizing mentions by classical writers. Julius Caesar, who rose to power by warring against the Celts in Gaul, identified Lugh with the Roman god Mercury, who like Lugh was a master of many crafts. The Greeks identified Lugh with Apollo, the sun-god who was also a patron of crafts.

Sadly, not a single pre-Roman work can be definitely connected to Lugh. It is tempting to see his visage in the archaic sculpture on page 27, but this would be guesswork.

And Brigid? One modern author identifies the helmeted Roman-era goddess shown on page 27 as Brigid. But this is conjecture. The goose on her helmet (difficult to see in this reproduction) actually suggests a war-goddess, according to other authors.

CELTIC SPIRITUALITY REVEALED IN ART

Given the lack of Celtic written records, we are left ruminating over the archaeological evidence,

contemporary Greek and Roman authors, and later Christian writings, trying to fathom the mystery of this culture.

Nigel Pennick believes that, "The essential Celtic philosophy is that human beings are not separate from nature, but an aspect of it. The things that people make are also part of nature... The patterns and forms of Celtic art are a reflection of the Celtic recognition that the cosmos is composed of ever-changing forms that fade imperceptibly from one into another, yet always express the same essence."

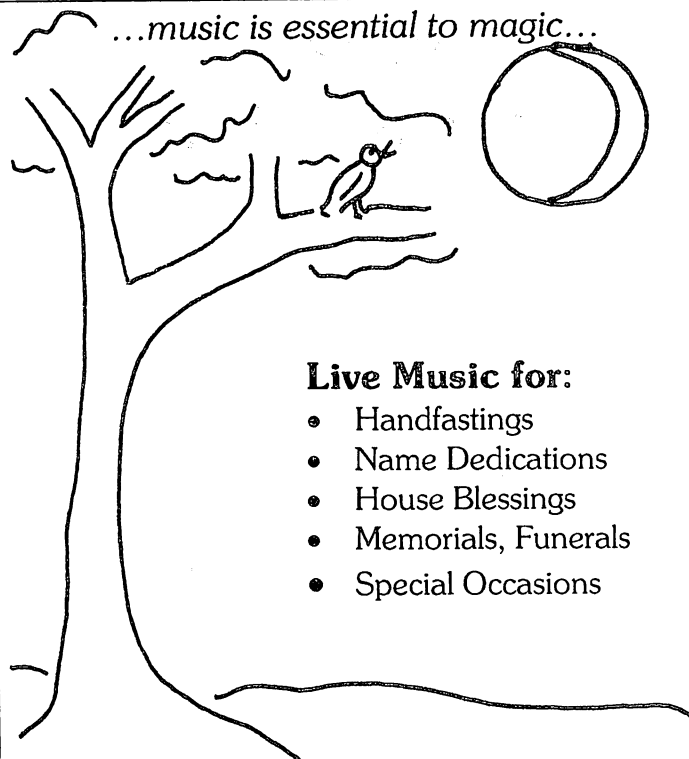
And Miranda Green opens her book "Celtic Goddesses" by saying, "A striking characteristic of Celtic religion — as presented both in archaeological evidence and in mythic literature — is the apparent closeness of the relationship between the sacred and the profane, the spiritual and the mundane, the supernatural and earthly worlds... Respect for animals and for the land is closely associated with the recognition that the supernatural is in control..."

These are pleasing interpretations to our modern ears, but they are basically informed conjecture. Based on the available evidence, what do we actually know?

That the natural world of the Celts was animated by spirits, many of whom are depicted on art-objects. That there was a belief in some sort of afterlife or rebirth, as discussed above. That there was some participatory aspect to spiritual practices, as attested by the thousands of votive figurines mentioned above.

The absence of temple complexes in the

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And maybe most of all — we know that the creation of objects of great beauty was an integral part of Celtic culture. From fine jewelry to decorated wagon fittings, from silver chalices to everyday pitchers and cauldrons, the patterns and fanciful figures that we know as Celtic art were a daily part of people's lives. And 2000 years later, they continue to fascinate and inspire us with visions of our distant cultural ancestors.

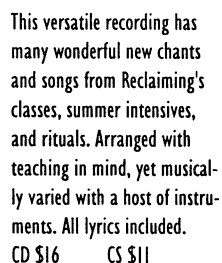
George Franklin is an activist and journalist who helps publish Reclaiming Quarterly and GroundWork magazines.

A final piece of synchronicity occurred after Gavin and Janet went on their way. As I strode upon The Hill of the Witch, I saw a woman dressed in a dark blue knee-length shirt with a Goddess image upon it. She walked toward me across the grass. She asked me if I had a key to this mound. At first I thought she was some modern-day Fairy Queen, but I realized it was more mundane than that. In Ireland, mound entrances are gated to keep people from vandalizing the site. I said no; I hadn't been able to obtain the key. Then I asked her, "Are you a Witch?" She seemed a bit surprised, but said yes. At that, I pulled out my pentacle from under my

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Risking Failure

continued from page 24

solution, you're part of the problem, right?

Granted, I added my own dash of narrow extremist spice to the stew, but I think it serves to illustrate the paralysis that loomed close every time I thought I was screwing up the rules for being an adult. And that was the point. Obviously, if I was scared enough to stop myself from truly acting from my heart, I would not be an effective force for change. As in any oppression, we are taught to police ourselves.

I remember thinking many times during the spring and summer (even now), "Why didn't anyone tell me this before? Why didn't anyone warn me?" Well, we don't see the air, yet we still breathe. Think of the excuses we all have for not cutting the new trails: "It's too late. I've already invested too much time and energy in this career/relationship to leave now." "I can't make a living selling my art. It's not legitimate work! Who would pay me to sit around and play with paints/clay/textiles?" "My heart's work is not important enough to be worth doing. It doesn't matter." And of course at the root of it all, "What if I fail at something I *really* love?"

The oppression works because we allow ourselves to be cowed by the rules and expectations of others. If we parrot this drivel (which of course we regard as The Way Things Are), how can we possibly believe our own Small Voice, if we can hear it at all? How are we to love what we do, and do what we love, if we discount the simple joy found in the doing, no matter what the change is or when it comes? If we insist on believing others' arbitrary definitions of legitimate work and correct timelines, we will rot in our own failure, punishing ourselves for not fitting into a mold that was never designed

for creative satisfaction or spiritual fulfillment.

We as young adults need to be aware of this trap and begin the work of sifting out our authentic motivations from externally imposed rules and expectations. We need to cut ourselves a break, and give ourselves extra love. We need to remember that radical shifts accompanying emergence of soul come strongly into a person's life at many ages, and always at the *right time*. Even if it happens once when you're 50. Even if it happens many times. We need to remember that each time we live according to our authentic selves, we have succeeded, no matter what we are told, or tell ourselves, in that moment. To all of us committed to showing and honoring our Divine Selves in the world, courage! Blessed Be.

Akasha Helkenn continues to roll with the cycles of Life, and is now investigating massage therapy as another means of healing our world.

Anchoring: Rules

continued from page 17

building with all those bodies, Anchoring is a trance state — it lowers body temperature and makes one more sensitive to cold.

- A scarf or cloth to cover your face/head while Anchoring.
- Have bottled water and energy bars available, and whatever food or beverage you want to have after your shift.
- "I like to bring grounding stone — I have a hematite necklace that I like to wear, and a big black tourmaline and some obsidian that I like to hold." — Patricia Morris

WHILE ANCHORING

- Make sure you are well-grounded, then Drop and Open your attention to hold the energy.

• Think of it as a Heartbeat - pulsating - between Dropped and Open.

• You do *not* need to be Open the entire time. Open, then return to Dropped, and then Open again after re-centering/grounding.

• Periodically check the edges of your Open Attention. If it is not even all the way around — has gaps or bulges — return to Dropped, re-center yourself, and then Open again.

• "I've also come to realize that if you find yourself unable to Drop/Open, then grounding and running your energy is a good place to come back to and maintains the 'Drop'." — Panthera

• Stay out of the ritual content. Do not get involved. This does not mean you cannot be *aware* of the ritual.

• Think about being *under* the energy of the ritual. That your Opened Attention is *under* the circle.

• Accept everyone/everything as they/it are — do not try to change or fix anything.

• It will be very tiring and draining, and you could become ill, if you try to do anything beyond directing your own Attention.

• The depth of the Drop, by its very existence, will create a field that will effect a change.

• As an Anchor you *do not* act as a psychic drain for the ritual. You just help create a safe, grounded space for the work to happen in.

• Starhawk describes Anchoring as "Deep Witnessing."

AFTER ANCHORING

• When you receive the signal that your shift is over, bring your Open Attention back to Dropped, release it, and *carefully* arise from your chair to make room for the next Anchor.

• Respect that you are in an altered state.

• Pat the edges of your physical body, say your name three times, have something to eat, drink, use the bathroom, step outside, whatever you need to do to return to the ritual time and space. Work with your Tender on this.

• Gather in the Anchor Space in the "back room" (a pre-designated retreat space) — hang out there if you need to.

TENDER GROUND RULES

• When it is time to relieve your Anchor, gather at a pre-determined location with the Anchor for the next shift and walk together to the Anchoring location.

• Indicate to your Anchor, in manner you have agreed upon, that her/his shift is over, and assist her/him out of the crowd.

• Remind your Anchor to pat the edges of her/his physical body and say her/his name three times.

• Give your Anchor food, water, hugs, and brush out her/his aura.

• Use your powers of observation and intuition to determine what your Anchor might need. Perhaps to step outside or to move to a place where there is more/ different light. If she/he is cold, there will be

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blankets at the Anchor Space in the back room.

- Do not leave your anchor alone — they are not always the best judge of whether they're okay. Ask anyone who's tended an anchor or someone who's been aspecting!

- At some point they will be okay, but keep checking back with them. They might need help and not be able to find you in that crowd.

Anchoring at Witchcamp

continued from page 17

a sense that our attention created a bowl under the circle (a container). And then, because of the work we had been doing in the Earth Path, I had a further sense of that bowl being supported by the network of tree roots and mycorrhizal fungi — we were all working this energy together.

Calla and I were pretty out of it when the ritual was over. Kevin just bounced up and seemed quite normal. Calla described herself as being in a really deep, hibernation sort of state, with body processes slowed down, and I think that's what I was experiencing, too. We had "wranglers" (tenders), but mine couldn't find me! Fortunately I had food with me, and (despite feeling abandoned) I just remained sitting in my chair and ate some bread before I felt like I could even try standing up.

The next day my whole body ached, and I thought, "Wow, I didn't realize that anchoring was so hard on the physical body!" But then I remembered that in the afternoon, prior to anchoring, I had gone on a compost run, which involved bouncing up and down the rough dirt road twice in the back of a pickup truck, and I suspect that's where the aches came from.

Patricia Morris, a writer, organization development consultant, and Tarot reader/teacher, has been involved with the Reclaiming community for ten years.

Headwaters Alliance

continued from page 13

\$2 billion worth of junk bonds secured by inside trader Michael Milken of the infamous brokerage firm of Drexel, Burnham and Lambert. Maxxam immediately raided PL's \$60 million pension fund and tripled the rate of timber cutting to pay off the interest on its junk bond debt. Maxxam CEO Hurwitz callously told PL workers: "Let me tell you about the golden rule. He who has the gold, rules!"

Just as with PL, Maxxam radically transformed Kaiser Aluminum, selling \$700 million of its assets to pay off its junk bond debt and opening new non-union plants. Hurwitz' financial leverage has put both PL and Kaiser heavily in debt. Meanwhile, Maxxam's demand for increased productivity has endangered workers' safety and led to industrial accidents at both companies. Finally, on September 30, Kaiser Steelworkers walked out on strike over the company's plan to lay off more than 700 union members in an effort to bust the union.

Following the December rally in Oakland, three busloads of striking Steelworkers traveled north to PL's headquarters in Scotia, CA to urge the timber workers not to act as strikebreakers for Kaiser. PL had already sent 60 of its employees to work as strikebreakers in Kaiser's two Spokane, WA plants. Managers at PL locked the workers in during lunch and made them work overtime to keep them from talking to the striking Kaiser workers.

"People were very afraid to be seen talking directly with Steelworkers' members," said David Foster, a regional director of the USWA. "But in private they sought out our people and had good talks." Some PL workers asked the Steelworkers to assist them in forming a union of their own, and the USWA plans to send in an organizing team early this year.

The alliance with the Kaiser Steelworkers has been long-sought by environmentalists, who have struggled for

years to build an alliance with timber workers. But PL and other timber companies have made the activists scapegoats and pitted timber workers against them, blaming them for the loss of jobs actually lost by overcutting and automation. Earth First! activist Judi Bari focused for more than a decade on building this alliance before her untimely death in 1997. Bari, a former labor organizer, had recognized the potential power the forest preservation movement could have if workers and environmentalists joined together to fight the timber bosses.

"For a long time, corporations have been trying to drive a wedge between workers and environmentalists. We want jobs as much as everybody else, but this has been our first chance to prove it," said Joe Hall, an Earth First!er from Olympia who helped organized a blockade December 7 at the Port of Tacoma of an Australian cargo ship carrying 650,000 tons of alumina ore for Kaiser's Tacoma smelter. The blockaders shut down the entire port for the day, delaying the off-loading of the shipment and costing the company hundreds of thousands of dollars.

For more information, contact the Bay Area Coalition for Headwaters (BACH), (510) 835-6303, bach@igc.org. Donations for the defense of Headwaters are urgently needed: send to BACH, 2530 San Pablo Avenue, Berkeley, CA 94702.

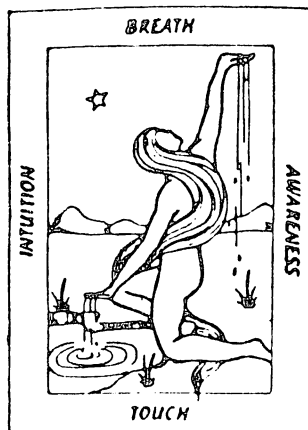
Dealing with the "Headwaters Deal" — see sidebar, page 13.

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Witchcamp: Registration for all Reclaiming tradition Witchcamps is happening right now. See page 34 for details.

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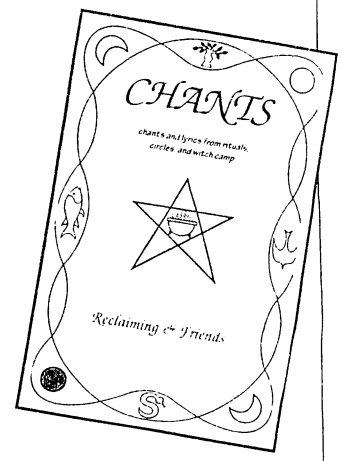
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Reader Alert: Brigid Pledges Recalled!

In a major public relations snafu, Reclaiming was forced to recall over 200 pledges made at the San Francisco Brigid ritual when it was discovered that the flame used to light the cauldron was not

Party Chief Impeached for Sexual Misdemeanors

Lucifer "Larry" Hieronymus, High Priest of the People's Pagan Party (archrival of the Revolutionary Pagan Workers' Cell), has been impeached for violations of the PPP's strict code of sexual conduct.

Long a stalwart of the Party's hard core fundamentalist wing, Hieronymus was undone by the moral Byzantinism that he rode to power.

"Great Rite-gate" erupted when it was revealed that Hieronymus had never actually had sex on Beltane. "I usually have a headache," he pleaded in a televised hearing.

But after a lengthy investigation that also turned up receipts for Disney Videos and Pop Tarts®, impeachment

continued on page D-63

Seeds of Revolution Rendered Sterile?

In a startling demonstration of the impact of technological change on social development, Monsanto corporation has isolated the seeds of revolution and is in the process of rendering them sterile.

Monsanto's nefarious genetic experiments with sterilizing seeds were described last issue.

Revolutionary Pagan Workers' Cell chairman Gusty Hail was downcast when he heard the news. "The worst part is that the seeds of crypto-romantic dilettantism will continue to flourish,"

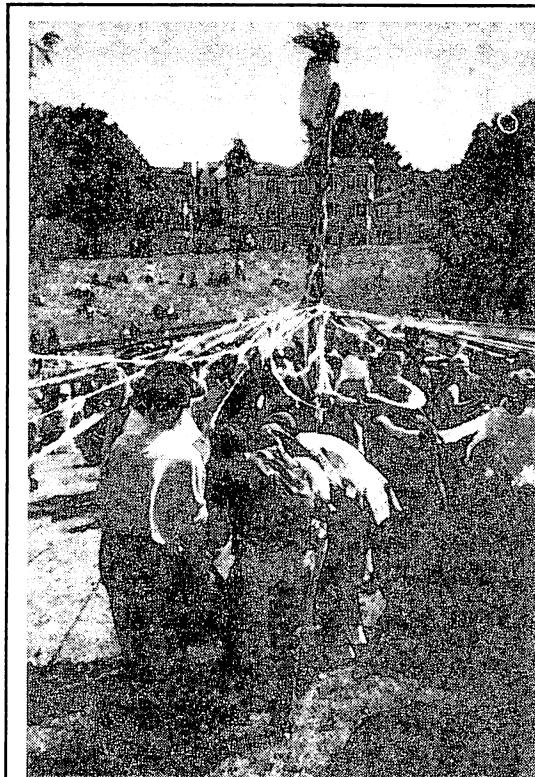
continued on page D-67

from Brigid's Sacred Well in Ireland, but was from a candle left over from Petunia MayBloom's 50th birthday party.

Organizers realized that something was amiss when the ritual's spiral dance turned into the macarena. "No one except Al Gore does the macarena anymore," lamented a spokesperson for the group.

Those who made pledges are urged *not* to implement them, but to attend a special purgative ritual on the last full moon before the first day of the last trimester following

continued on page D-66



International pagan revolution was foiled last May Day, when the Revolutionary Pagan Workers Cell attempted to seize the Reclaiming maypole in Dolores Park. Tragically, RPW Chairman Gusty Hail tripped over the flaming cauldron and became entangled in the maypole ribbons, and was nearly trampled to death by the anarchist fringe element who insisted on continuing the frivolous dance. This year, Hail vows victory at all costs. Photo courtesy Art & Revolution Convergence.

Furor Erupts Over Filming of Beltane Ritual

A bitter conflict over decision-making process tore into Reclaiming last month when word spread that the Southwestern East Bay Ritual Planning and Performance Cell (SWEBRPPC) has contracted with Frances Ford Coppola to film this year's Beltane Ritual.

"Coppola?" declared an angry H. Hava DayDream. "What about Jim Jarmusch? Or Jane Campion? How could a decision like this be made without input from all the planning cells?"

Controversy already surrounded the SWEBRPPC's proposal to make a feature-length film of a actual Reclaiming ritual (which will require severe editing to fit the usual 2-hour format). Last week, however, dissent subsided somewhat when Golden Globe® winner Gwyneth Paltrow agreed to play the role of Starhawk.

But when Coppola was selected to direct, the simmering tensions erupted. "I thought we'd seen an end to these sorts of closed-door meetings and behind-the-scene manipulations," said

continued on page D-68

The Vanguard Needs You!

The Revolutionary Pagan Workers' Vanguard needs writers!

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Submissions to RQ

We encourage people to submit articles, letters, or graphics related to political, pagan or spiritual issues and happenings. Submissions via email (quarterly@reclaiming.org) or 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, grammar and readability. We do not alter poetry.

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

Articles appearing in this magazine are often posted on the Reclaiming web page. If you do not want your article to appear on the web site, you must let us know in writing at the time you submit it.

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