

NO. 75
SUMMER 1999
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RECLAIMING

QUARTERLY



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Reclaiming

A Center for Feminist Spirituality

P.O. Box 14404
San Francisco, CA 94114

Events Line
(415) 929-9249

www.reclaiming.org
quarterly@reclaiming.org

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

Lady of the Lake

by Kevin Woodson

Kevin is a Bay Area Artist who uses watercolor to discover Goddesses and Gods within people, animals and rituals. He loves painting portraits, and some of his favorite places to paint are at Witchcamp, the Folsom and Castro Street Fairs (for Project Open Hand), and Circus Chimera.

"Lady of the Lake" is a painting of the five bird islands on Oakland's Lake Merritt at dawn. The Fairy Queen is based on Reclaiming Priestess Willowfire Zachubi. And the boy with the feather? Well, that's the artist rowing his way down the watery path of his craft. You can check out his work at www.slip.net/~kwoodson

COVER DESIGN

by Elka Eastly

This issue was coordinated by

George Franklin
Georgie Dennison
Elka Eastly
Rain
Jennifer Privateer
Kat Lilith
Aimee Vincent
Darach
M. A. Bovis

with production help from

Kim
Darlene Cluster
Stannous Fluoride
Ginger
Laura Kemp
Megan
Bob Thawley
Ewa O.
Carolina De Robertis
Korë Williams
Jim Haber

Special thanks to:

T. Thorn Coyle
Fern
Judy Foster
John Fox
Ann Lehr
Madrone
Medusa
Morgaine
M. Macha NightMare
Panthera
Starhawk
Trout

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RECLAIMING

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TO OUR READERS

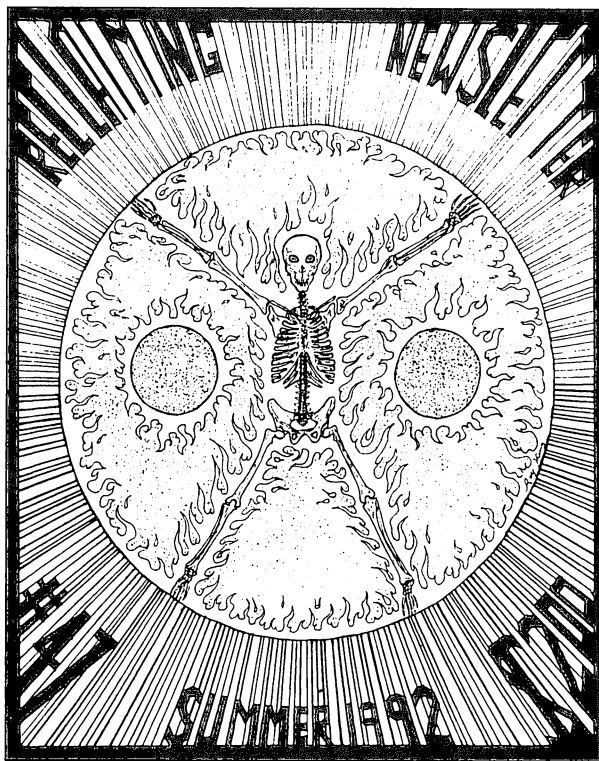
Dear Readers,

Welcome to issue #75, a milestone of sorts — this Summer issue marks our second anniversary of publishing in magazine format.

Diversity emerged as a theme of this issue: Carolina De Robertis' piece on being a Latina and a Witch in Reclaiming; Katrina Hopkins' article on building and sustaining a multi-cultural, sexually diverse Unitarian/Pagan community in Washington DC; and Starhawk's column about diversity within the Reclaiming community. We invite readers in other regions to contribute their experiences in broadening participation in spiritual and activist communities.

For the past year-plus, we have printed regular "Youth/Young Adult" articles from folks age 18-29, and a "Kids' Page" for younger readers, which has tended to draw contributions from ages 3-10. What we have missed is the voices of the teens in our community. Beginning next issue, the "Youth" department will feature art and writing from people age 11-17, while the department focusing on issues affecting those age 18-29 will be called "Young Adults." Please encourage the teenagers in your family and community to send us writings and art — for more information, contact RQ (see front inside cover).

Great news on the circulation front — RQ now has a bookstore distributor. Beginning with our Fall issue, DesertMoon distributors will stock the magazine for bookstores across North America. You can help us get RQ out to a wider audience by asking *your* favorite bookstore to order the magazine from Desert Moon. Take your issue in to



A vintage Reclaiming Newsletter cover by Roy King.

show them, or send us the store's address and we'll contact them. See back inside cover for details.

We have been blessed with several new volunteers this issue — see the front inside cover for the names of our ever-expanding production crew. However, we still need help with design and layout. If you are in the Bay Area and work with Pagemaker or Quark, RQ needs you!

And from all of our readers, we continue to ask for your support. Your subscriptions are critical to our survival. Please subscribe and renew for as generous an amount as you can. And show RQ to friends. You can help us get the magazine out in your community.

See you in the Fall!

— the RQ Crew

Sensing You

*I hear your smiling eyes
and smell the color red
I see the rose's scent,
taste the silver moonlight
and touch the sound of your voice.*

— S. Fluoride, October 1995

ANNOUNCEMENTS

LETTERS TO RQ

RECLAIMING QUARTERLY welcomes letters from our readers. Mail them to P.O. Box 14404, San Francisco, CA 94114, or email them to quarterly@reclaiming.org RQ reserves the right to edit letters for length and readability.

CORRECTION

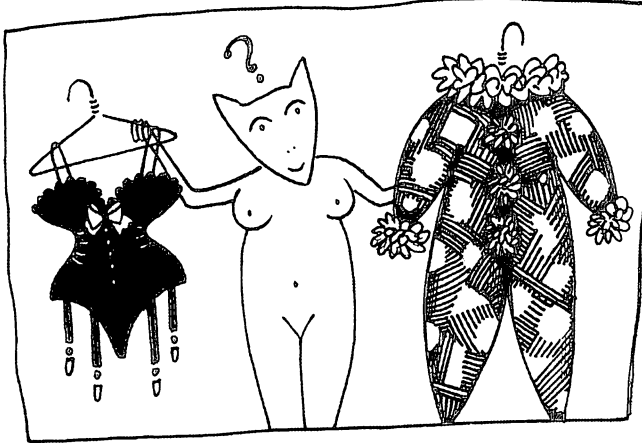
In the Winter issue, we ran two articles on the Burning Man gathering. Photos for those pages were by author Ed Buryn. We apologize for omitting this credit with the article.

COMMUNITY QUESTION — FALL 1999

This Fall marks the 20th anniversary of the Spiral Dance — the book by Starhawk, and the ritual in San Francisco. To celebrate this milestone, RQ will feature short interviews with people who have been involved in the history of our community. We also invite readers to chime in with a paragraph on their experiences: What drew you to Reclaiming? What kept you involved? Please be brief — 25 words or less. Send it to P.O. Box 14404, San Francisco, CA 94114, or email to quarterly@reclaiming.org

Persephone Goes to WITCHCAMP

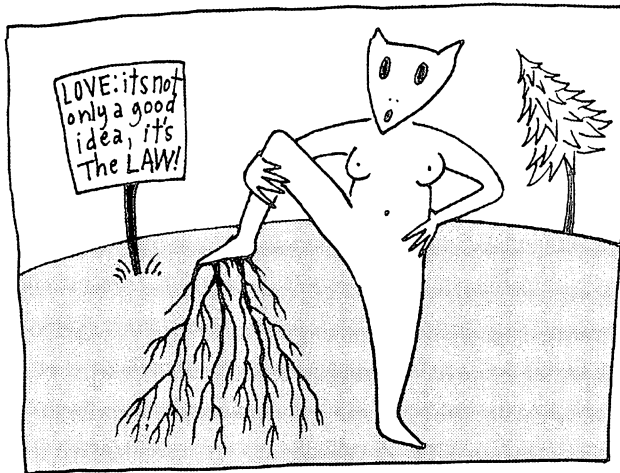
By Joanna Priestley



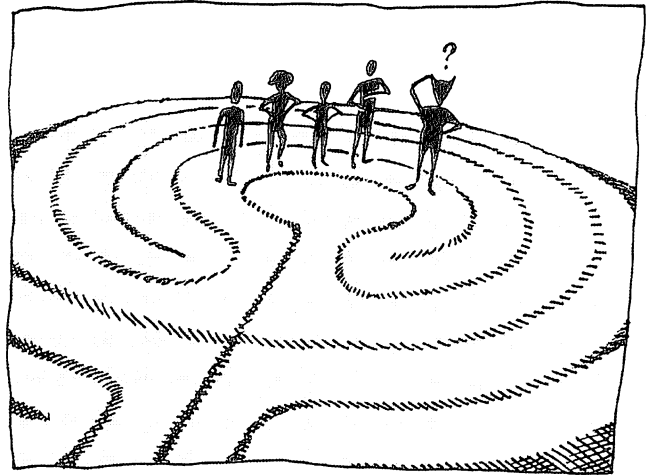
On her first day, Persephone realized she would have to change her clothing three or four or five times a day.



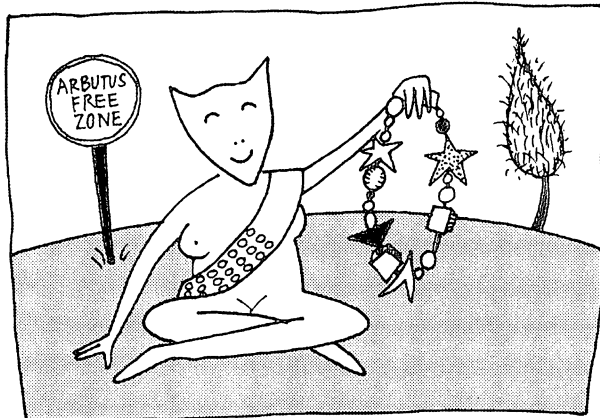
There were hours of announcements in the dining hall, but the food was delicious.



She became very grounded.



She got lost in the labyrinth.



She made a beaded necklace.



And she found she really enjoyed the trance.

Que Esté Bendicida

Que Esté Bendicida Blessed Be

RACE, MAGIC, COMMUNITY AND LIFE AS A LATINA WITCH

by Carolina De Robertis

Lately, as I vision who I'm becoming, what I hold sacred, and how I can best serve my communities, I find myself coming back and back and back again to issues of cultural identity.

I can no longer be on this journey of magical growth without deeply confronting questions about ethnicity and race. Until this past year, I'd always held my sense of myself as a Latina at the greatest arm's length possible from my magical practice, my sense of myself as a Witch. They were incompatible, opposing identities, and could not possibly have anything to do with each other. There was a constant dance of sublimating one to allow surfacing room for the other. And, in the past year, as these senses of myself have begun to hold hands, there have been sparks, gales, epiphanies, floods of energy, floods of tears.

My own personal work around this issue has opened me up to new ways of thinking about community, diversity and magic. Emerging out of the brew is a whole interlocking chain of questions about the relationship between Pagan community and racial/cultural identity. More and more, when I'm at a Reclaiming public ritual, I wonder what it's like for other people of color, especially folks who don't also pass as White like I do, to step into such an event for the first or second or thirteenth time. I wonder whether, in practice, we really realize the Reclaiming Principle of Unity that says "We welcome all races", and what it really means to Welcome. I wonder what it might be like to be part of a Pagan community that is richly diverse not only in age, class background, gender, shape, size and sexual identity, but also

*Si vivir es bueno
Es mejor soñar
Y mejor que nada
Madre, despertar.*

—Antonio Machado

in race and ethnicity. I don't have answers for these ruminations. I only have questions and visions and dreams.

As a Latina and *guera* (light-skinned person), as a bicultural woman, as an *Uruguaya*, as a feminist and Witch, I dream of what I never thought possible: an integrated identity, in which each part nourishes the others, and a sense of community that welcomes, reflects and draws from such diversity.

How could I possibly be a Latina and be a Witch, a feminist, an independent woman, a political radical, all at the same time? In adolescence, as I began to resist my traditional upbringing, what I saw before me was a choice between *familia* and freedom, tradition and my personal truth. From my cultural vantage point, becoming free and liberated has often seemed synonymous with leaving behind the Latina in me, getting "White-washed," melting-potted, losing or betraying the culture I come from. And that nagging feeling of betrayal, of deserting camp, as it were, just seemed like the price that had to be paid.

I chose feminism over family. I became less of a Latina, and more of a Witch. Vegetarianism, the ultimate sacrilege in an Uruguayan family, estranged me from my mother's *milanesas* (deep-fried steak) and my father's *asados* (barbecues). My sexual desires, the other ultimate sacrilege, estranged me from everything else. I waged an eight-year fa-

*If living is good
It is better to dream
And, best of all,
Mother, is to awaken.*

miliar war for my personal integrity that ended with intense eruptions, hostile separation, and, finally, a miraculous truce.

I got out, I broke free, I did what had felt like the impossible. I had resisted the mold of the culture I was born into—none of that Latino tyranny for me!—and now I could be ME. Being ME involved being a Witch: working with the Goddess, magic, the sacred elements, the sacredness of all things. Being a Witch brought me to Wicca, and Wicca seemed to see itself as a European-based tradition, essentially focused on working with Anglo deities and practices. I found great empowerment and consciousness in the tradition—empowerment and consciousness miles and miles from *mi cultura*.

But what other options did I have? What does it mean, after all, to be an awake and powerful Latina? When I strip out the sexism, homophobia, and other not-so-desirable-to-me parts of my Latina heritage, what is left?

My first answer, when coming of age, was that empowered and Latina just don't go together in the same sentence, period. In later years, however, it's dawned on me that empowered and assimilated ain't the smoothest fit, either.

There are things in *mi cultura* that I now can, and do, claim as my own. There is the warmth and affection, the songs and the *siestas*. There is the Span-

ish that longs always to bubble up and fill my mouth, that wraps itself cradlingly around feelings English cannot touch. There is the *maté* drunk out of the traditional *maté* gourd, like my grandmother out on the porch, sipping, rocking, waiting for me to come home. There's that annoying habit of telling the same mundane anecdote to the same people for thirty years in effusive, dramatic detail. There is the blood-and-bone consciousness of what has been done to South America, to Central America, to Mexico, to immigrants in the U.S. There is the very deep longing to do healing activism in the Latina/o community, a longing that led me to my present job spearheading a bilingual-services program at a local rape-crisis center.

Leaving your heritage behind and throwing away the key just isn't the answer. It is ultimately not empowering because it does not allow you to realize your whole being, the many layers of who you are in this world. As a Witch of color, and, even more universally, as a Witch who was born into a culture other than Witchcraft, I need to find power within, rather than in spite of, my cultural roots. For if that which we seek, we find not within ourselves, we will never find it without. And that means that my magic, in its fullest potential, may look quite different than the magic of an Anglo, or African-American, or Pacific-Islander Witch. And in that diversity waits tremendous power.

The innovations I have made in my magical practice as a result of my cultural awakening have unearthed deep reserves of power. I can still remember the first time I created sacred space in Spanish. It was only a year ago, I was by myself, and I could feel the barriers in me breaking, crumbling, scattering their

shards everywhere. I had let a part of myself into sacred space, the Spanish-speaking part, the Latina part, that I had never invited to be present—let alone to priestess—before. *You can't do this*, a voice protested; *Latinas don't do this stuff*. And another voice in me sang out, *this Latina does*. I had a new glimpse of what it meant to hold my whole self sacred. It was simple, pure, and shook me

changing magic beyond our wildest dreams.

However, in order to cook such a complex and ambitious brew, we must be committed to hearing and acknowledging other people's perspectives on our traditions. To state the obvious, having differences with people isn't always easy. Forging a climate of racial and cultural inclusion in our communities demands that we stay open to having

elements of our tradition held up to scrutiny and redefined by people with a differing perspective. How willing are we to step outside our own experience in order to hear someone else's? How willing are we to let go of things as our tradition grows and evolves? What might it be like for us to realize that something that is profoundly spiritually compelling to one of us is alienating to another?

One of the ways in which this issue manifests is in relation to the choice of deities worked with in ritual. For the past year, I have been working with



to the core. Since then, priestessing in Spanish, alone, in circle and publicly, has been central to my practice.

Diverse magic that rises up from our hearts, from the hearts of our identities, has enormous gifts to offer to the community at large. The healthiness of diversity is one of the primary rules of ecology; in accordance with natural law, we thrive in the presence of rich difference, and we stiffen and stagnate in its absence. In this spiritual, magical, mystical and political tradition that is already so full of treasures, the diverse cultural identities that we bring to the community cauldron, and the even greater diversity that others will hopefully bring in the future, are ingredients for world-

Guadalupe, known as a Mexican aspect of the Virgin Mary and an incredibly powerful Goddess in her own right. Based largely on the ancient Aztec Goddesses Tonantzin and Coatlicue, widely appealed to instead of Jesus or God in Mexican Catholicism, she is Earth Mother, protector, infinite love, advocate for justice, a dark-faced deity reflecting the sacredness of dark skin. Her story, and the story of my adventure with her, would be an article unto itself.

What is relevant here about Guadalupe is that working with her has been another way in which the intersection of my Latina-ness and my Witchy-

continued on page 57

Let It Begin... *now!*

ACTIVISM IN BRIEF

Gap Country?

Albion River Watershed, CA

The Fisher family's logging company, Mendocino Redwood (MRC), has placed a full-time security guard at the site of a tree-sit in a small grove of giant redwoods that separates a road slide from the river below. When the guard saw activists hanging a banner reading "Slides Kill Fish" across the slide area, he attacked two of them, injuring one.

Sandy Dean and John Fisher—Fisher family frontmen for the logging operation—continue to ignore pleas from activists and phone calls from the public asking them to stop cutting near slide areas.

Protest their destruction of the Albion River watershed, by continuing to boycott The Gap, Inc. and by calling Sandy Dean at (707) 485-8731 or John Fisher at (415) 392-3600 or (415) 288-0549.

Let the Wild Rivers Run Free!

Planet Earth

On March 14, the International Day of Action Against Dams and for Rivers, Water and Life, hundreds of people marched through the streets of Baguio City in the Philippines chanting "Ayushi!", the indigenous word for "No!", in protest of the San Roque Dam Project.

On this second annual day of action, 55 events took place in 20 countries. Protests were held in India,

Thailand, Brazil, and Spain. Trees were planted in Japan and Slovakia.

A kayak trip celebrated the fact that the Clutha River in New Zealand still runs free despite attempts since 1965 to dam it. South Africa's Cape Town was dotted with blue crosses signifying that its rivers have become polluted, diverted, or simply no longer exist.

In California, activists organized a "Free the Water Relay," hand-carrying water trapped behind the Nimbus Dam on the American River to the San Francisco Bay.

In the past, dams were seen as signs of progress. Since then, we have learned that dams can uproot people and cultures and severely damage regional ecology.

For more information, contact International Rivers Network, 1847 Berkeley Way, Berkeley, CA 94703, (510) 848-1155, irn@irn.org, www.irn.org

Nuclear New Year

Nevada Test Site, NV

Ring in the millennium in grand activist style: Dec. 29, 1999, to Jan. 2, 2000. For more information write to Nevada Desert Experience: PO Box 4487, Las Vegas, NV 89127.

Of Butterflies and Beef

North America and Europe

Genetic engineering continues to mess with the Mother.

Cornell University re-

searchers recently found that genetically altered Bt corn (see Let It Begin, RQ#74) kills butterflies and caterpillars. When pollen from the Bt corn blows onto milkweed, it turns the Monarch butterflies' food source toxic. The upshot: despite assurances from Monsanto, et al, genetic manipulations have unintended consequences that cannot be contained by the arbitrary borders of a field.

More bad news for the altered-foods industry: An EU scientific committee concluded that one of the hormones used in the growth of American beef—"betaoestradiol"—should "be considered totally carcinogenic." Due to these findings, the EU refused to lift its embargo on American hormone-treated beef. While this is a source of conflict between the EU and WTO mandates, for the time being, at least, Europe is eating safe beef. Wish we could say the same. But since we can't, eat organic and contact the EPA at (703) 305-5017, www.epa.gov

The following groups (and more) are doing great work in respecting the nature of our Mother:

- **NE Resistance Against Genetic Engineering**
c/o ISE, PO Box 89
Plainfield, VT 05667
- **Hexterminators**
c/o www.artactivist.com
- **Biodevastation Network**
c/o PO Box 8094
St. Louis, MO 63156
- **Bioengineering Action Network**
PO Box 11703
Eugene, OR 97440
ban@tao.ca

First! the Facts

EarthFirst! Journal

Check out the March-April 1999 *EarthFirst! Journal* for a great article on genetic engineering: a real eye opener to just how far Monsanto et al have already gone, and how much further they want to go. To get a copy (\$3.50 U.S.) and to subscribe contact:

EarthFirst! Journal, PO Box 1415, Eugene, OR 97440.

Nukes in Space

Our Upper Atmosphere

On August 17, 1999, the Cassini spacecraft (loaded with 72.3 pounds of deadly plutonium) will do its Earth fly-by on its way to Saturn. If anything goes wrong (it can happen—NASA lost contact with Cassini for several days a few months ago) all that plutonium could end up in our atmosphere. Additionally, NASA has scheduled two more plutonium missions, one in 2003 and one in 2004. The DoE also says they need more "plutonium for space missions" than they can currently produce and are reviewing re-opening several plutonium-processing facilities, including an already contaminated facility in Hanford, WA.

Contact your senator and congressperson, and demand cancellation of the 8/17 fly-by and other plans for the nuclearization of space. Contact Global Network Against Weapons & Nuclear Power in Space, PO Box 90083, Gainesville, FL 32607. (352) 337-9274 or email at globenet@afn.org

Let It Begin... *now!*

ACTIVISM IN BRIEF

13 Moons for Peace and Justice

Wherever You Can See the Moon

Weave magic for social change. After a ritual to end the war in Yugoslavia held in April in San Francisco, one of the participants was inspired to call for dedicating the next 13 moons to magic for peace and justice. The first of these thirteen moons was on Beltane Eve. Groups met for this moon and the next to continue to work towards peace and healing in Yugoslavia. These rituals have used

the image of a target transforming into the spiral of life.

On the evening that the moon is fullest (or a time near to it if that works better), focus energy for political change. Simple, short, heartfelt, good magic with little advanced planning opens the rituals to all of us busy people who might not have time to participate in more meetings. We can do this work, singly or in groups, wherever we are, under the full moon.

"Let it Begin" contributors: Rain, Kim, Rose May Dance, Earth First! Journal, Elka, Carolina, Georgie Dennison, Mary Bull.

Spam

Please, the email says,
do not forward political material;
it clogs up my mailbox.

In the towns of Aleksinac, Medosevac, Cacak, in the cities of Nis, Novi Sad, Belgrade in Kosovo, Serbia, Yugoslavia the bombs drop (to stop the killing, they say). The fleeing & the wounded clog up the bridges & streets.

Please send only personal
or professional mail.

In San Cristobal de las Casas, in Acteal, in Chiapas, Mexico, the dead clog up the villages & fields, the refugees clog up the rectories & naves.

Poems & good jokes are ok.

In Centla, in the city of Villahermosa, in Tabasco, Mexico, the disappeared, the taken, the imprisoned do not clog up the streets or the polluted farms; the armed soldiers do.

I hope you understand.

Except for the bay bridge & the financial district at certain times, our streets & bridges are not clogged. We take care our homeless do not clog our streets, nor our ill the hospitals.

I do want to hear from you.

April 15 comes with taxes due (for those bombs in Yugoslavia, those guns in Mexico). In Afghanistan women do not clog the streets; they are killed for showing their faces, & when I was a boy Spam was a meat marmalade in square cans to feed the soldiers.

by Rafael Jesús González



Mother Insists on Living

by Judy Foster

Notes from El Salvador by Starhawk

In January 1999, four members of the Reclaiming Community traveled to El Salvador to work with Marta Benavides. Marta, who has attended MidAtlantic and California Witchamps, is involved in sustainable agriculture in her home country. Starhawk reports on the journey.

In El Salvador, it's easy to believe that automobiles are actually an alien life form, terra-forming the Earth into their ideal habitat. Gas stations are palatial: enormous, shiny, complete with food marts dispensing Coke and Oreos and Ritz Crackers and other familiar U.S. brands. Roads are new and smooth surfaced, lined with the tin and plastic shacks that still serve as habitation for mere human beings.

I've come to El Salvador with three of the main organizers of Reclaiming's Circle of Love, our project of support for sustainability work in this country. Sarah, Cheryl, Marilyn and I made this journey for the first time two years ago. Trish, a journalist, and Kate, a student, are the other members of our group.

Hermana Alicia is a warm, smiling, plump woman in her fifties who is Marta's neighbor. She does the cooking for our group, and we visit her house, which is typical of rural El Salvador—an adobe rectangle with a tin roof, a few tiny rooms partitioned off inside. The more affluent have tile floors and an indoor stove; the very poor cook outside on a small woodstove. The yard contains a well, a sink for washing dishes, a *pila* (a cement cistern for storing water) and an outhouse. Hermana Alicia has no formal education—in fact she cannot read or write. Her daughters, however, are both university students and professionals—one a school principal, one a psychologist. They are both in their twenties, and still live at home. Their careers are not passports to great wealth: in El Salvador,

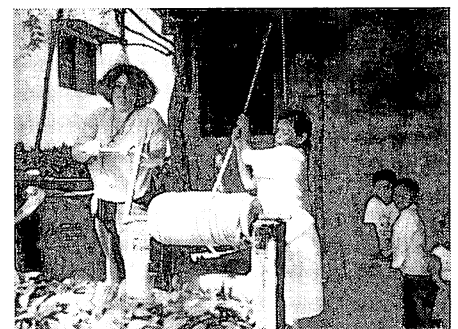


January 1999

a school principal may make two hundred dollars a month. This is better than the unlivable wages paid by the *maquilas*—the factories that turn out much of the mass-market clothing and goods we buy so inexpensively here in the U.S. The *maquilas* pay their workers about four dollars a day.

With encouragement from Marta, Hermana Alicia has turned her yard into a beautiful garden, filled with colorful blossoms, medicinal plants and tropical fruits. As fellow gardeners, we are kindred spirits. Everywhere we go, Hermana Alicia has her eye out for plants—collecting a few seeds here, a snip of a cutting there, or an orchid plucked from a tree branch. I aid and abet her whenever I can. “Stolen plants grow better,” I assure her.

Marta often has young people staying at her house in order to attend trainings or to go to school when they live in outlying communities. In the port town of Acajutla, we visit the small colony where two of the boys come from. Valdemar, who is just eighteen, has built his mother a house to replace the tacked-together tin shack they'd lived in before. With Marta's support, he took out a loan that paid for adobe bricks. In three months, he built a classic small house with a few variations that make for light and air and beauty: wide doors to let in the breeze, a covered



porch with hanging plants, a small table and chairs for eating outside. Chickens run through the yard and occasionally wander into the house; Valdemar's mother shoos them off the table and laughs as she gives us a dozen fresh eggs.

"Isaiah's house is next," Marta tells us, as we pass the makeshift shelter of tacked-together pieces of tin roofing that currently houses his family.

Vidal, who is seventeen, wants to go to school. His father wants him to go to the fields and cut sugar cane and bring home some money. They fight all the time, and Vidal escapes to Marta's house threatening to run away, to walk across Mexico and sneak over the border to the U.S. Whenever I leave my English/Spanish dictionary lying around, I catch him reading it.

In El Salvador, class background is clearly evident in sheer height. Middle- and upper- class people are tall; the *campesinos* are easily six inches shorter than the average person from the U.S., and the very poor and indigenous people are tiny. They remind me of my own grandparents. My grandmother stood four feet eleven. She grew up extremely poor in a little Russian *shtetl* not much different from these villages, and like Hermana Alicia, she loved to garden. My grandfather was not much taller. Their sons were all nearly six feet tall and their grandsons over six feet.

We have brought fairy wings and face paints to the Peace and Sustainability Fair that Marta has helped to organize in a park in San Salvador. In Marta's view, a certain level of zaniness has revolutionary import—it shakes people up, makes them look at the world in a new way, opens them up to desire for a better life. We set out the paints and a young woman who has been tending the solar-oven display comes over to look at what we're doing. She asks what the face paints are and we tell her. "Why?" she asks, obviously puzzled. "It's fun," I say, "and a celebration of life." "How much does it cost?" "It's free." She asks for a butterfly. People begin to drift over, bringing their children. Butterflies are very popular, as are flowers and hearts. As the park fills up, the rush is on. A folkloric band is playing next to us and it gets harder and harder to hear. We are surrounded by eager children

waiting for their piece of wearable art. Luckily *mariposa*, *flor* and *corazón* are easy to understand and to execute, but some of the young boys have more complex desires. I am asked to reproduce a T-shirt design. A teenage boy I secretly have pegged as Most Likely Gang Member asks me for a dove of peace. And finally, there's the young boy who wants "God in colors on my arm." I have to check with my friend Rolando to be sure I'm understanding the Spanish. "*Yo no soy Michelangelo!*" I protest, and proceed to give him a rainbow and something resembling the face of Jesus.

Hermano Catalino and his wife Cristina are tiny people. They have five children and she is pregnant again. They live now on the small farm on the outskirts of San Salvador that belongs to Marta's family. Her mother had developed it into a small paradise of fruit trees, coconut palms, lush jungle and gardens—their retreat from the city. During the war, the FMLN took it over as a base. But unfortunately, conserving the land and cherishing the gardens were not high on their priority lists, and now many of the trees have died and the soil has eroded terribly. Marta is trying to develop it into a permaculture demonstration garden and environmental education center.

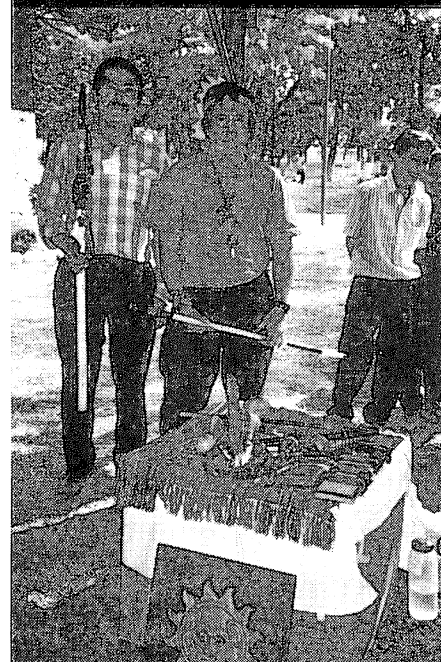
Hermano Catalino and Cristina are originally from the eastern part of El Salvador. Displaced by the war, they were part of one of the cooperatives Marta has been working with. When they accepted the job of caretaking the farm, Marta rented a truck to help them move. When the truck arrived, they had virtually nothing to put in it. The house at the farm is newly painted. The main room is empty except for a few hooks for hammocks that are taken down during the day. In a back room, the rest of their possessions are stored in a few plastic bags on the floor. A few chairs, some cooking pots and cheap plastic dishes complete their worldly goods.

My greatest personal achievement was to give a morning's introduction to permaculture in Spanish to an audience that ranged from Hermano Catalino to a professor of agriculture at the university. I hoped the university professors would

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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.



PHOTOGRAPHS, OPPOSITE PAGE FROM TOP: The Circle of Love group in El Salvador; painting faces at the Peace and Sustainability Fair in San Salvador; Starhawk drawing water from the well at the Permaculture Farm (and dreaming of a solar pump!); Hermana Alicia and her daughters at the Peace and Sustainability Fair in San Salvador. Photos by Starhawk.

THIS PAGE: Chac (wearing the headband), a Mayan artist specializing in Shamanic tools and images, displaying his work at the Peace Fair. Photo by Sarah Campbell.

RECLAIM

"The role of the revolutionary artist is to make revolution irresistible."
— Toni Cade Bambara

"Unite and unite,
Oh let us all unite,
For summer is a-comin' today
And whither we are going
We will all unite
In the merry morning of May"
— old English song

"Alone we cannot change the terms of this rotten deal, but together anything is possible. Undo the leash of time and money! Take back your lives! We have the right, and we have the ability to make life worth living, to make our lives what we want them to be, not what the absurd logic of private property and wage labor says they must be."
— Narration from 1999 May Day Pageant, San Francisco

THOUSANDS
RECLAIM
MAY
DAY IN
SAN FRANCISCO

The "LANDLORD, BOSS, GOVERNMENT" sign burst into flames, held up high by face-masked workers during May Day Pageant — the culmination of this year's celebration of May Day in San Francisco. On Saturday, May 1, on the bright windy slopes of Dolores Park over 6,000 people came together to celebrate May Day — International Workers Day — with a May pole dance, street theater, dance, spoken word and music performances, two hundred feet of graffiti mural, and a free picnic. The event culminated in a May Day street theater pageant that became a 2,000 person festive street procession of music, giant puppets, singing, banners, and black/red and black flags. For the second year, a unique alliance of arts, community and workers groups brought May Day back to the Bay Area, connecting it to the struggles of today.

Reclaim May Day is an experiment in using street theater and celebration to express a broad culture and community of resistance, and to popularize anarchist and radical history and ideas, without speeches or leaflets. SF Art and Revolution Street Theater Collective initiated Reclaim May Day as part of our ongoing effort to help inspire and catalyze movements and communities capable of making radical change and social revolution. Reclaim May Day celebrates two sides of May Day, the green side, a celebration of spring and the earth, and the red side, our history of struggle and resistance.



MAY DAY

THE GREEN

A May pole in the heart of the city! Reclaiming community members, charmed by the marriage of the green and the red aspects of May Day, and by the location of the celebration, enthusiastically made very public ritual on May morning. The priestesses and priests made the most of their roles, succinctly creating an image of the May pole as a wonderful house, shelter and safety for all people in the city, the region, the world. They wove in prayers for peace, aware of people in the Balkans whose homes were being bombarded. They urged all celebrants to move in and out of the sheltering May pole, taking up a red or green ribbon for a time, and then sharing it with another person. The Goddess and God danced and pranced, and the pentacle of May – fertility, sexuality, creativity, community, and sustainability – was named. The fabulous Animal Liberation Orchestra, accompanied by Reclaiming's faithful ad hoc band of drummers, struck up, and we danced our visions around the Tree of Life into a great cone of power. The cone rose up over the celebration – the actors, dancers, and poets – over the city, burst out to the heavens, and fell back on us. We grounded it down into the earth where sleep the native peoples of the place, whose help we had invoked.

So as we reclaimed our place in our city, we celebrated the coming of summer and the fruitfulness of the earth, mindful of the aid of all the spirits who walk at this gate of the year – hoping that the ancient people of this location, and the Haymarket martyrs, and the Mighty Dead, and all our spiritual and physical ancestors would help us turn the wheel and strengthen life.

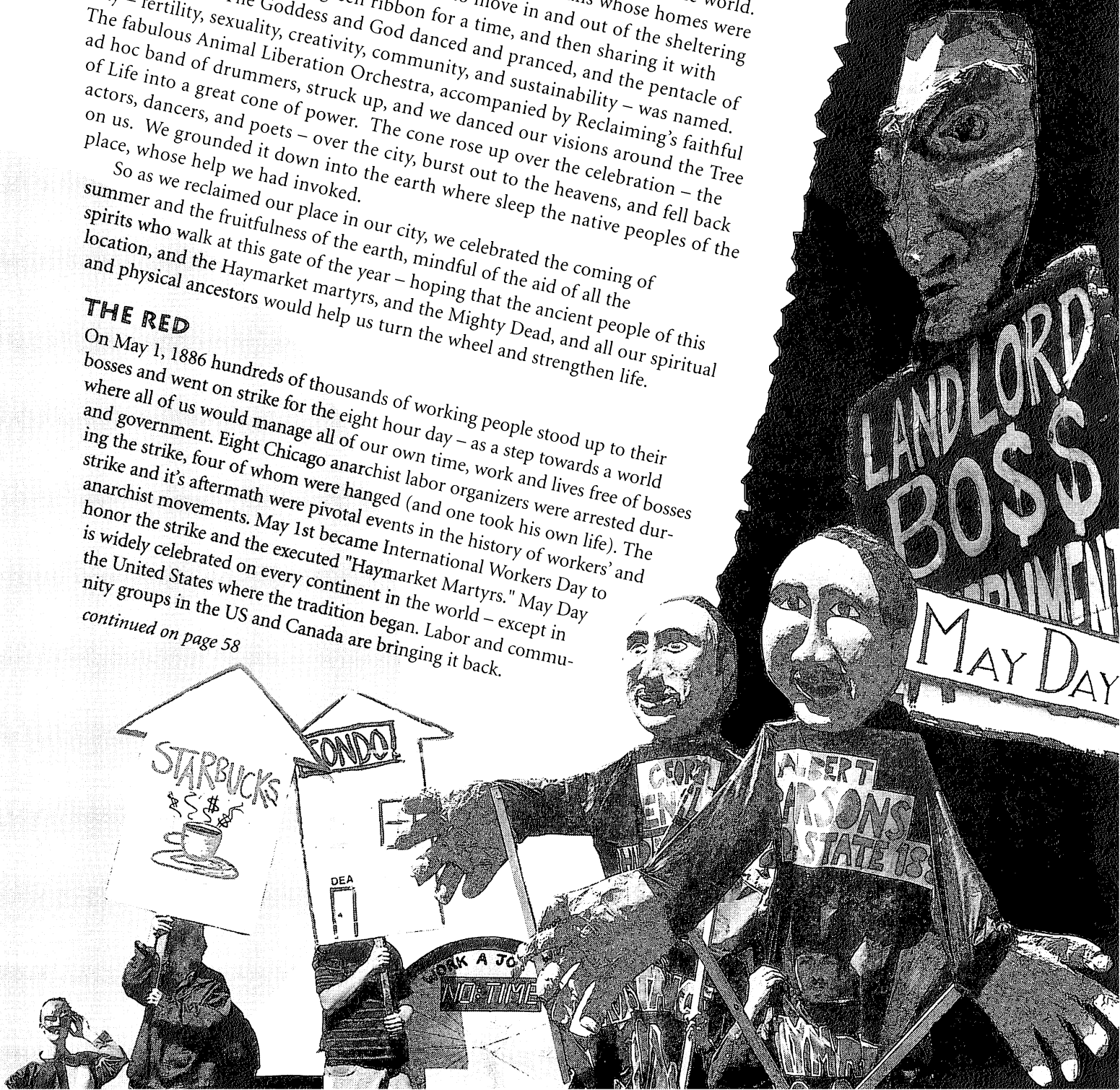
THE RED

On May 1, 1886 hundreds of thousands of working people stood up to their bosses and went on strike for the eight hour day – as a step towards a world where all of us would manage all of our own time, work and lives free of bosses and government. Eight Chicago anarchist labor organizers were arrested during the strike, four of whom were hanged (and one took his own life). The strike and it's aftermath were pivotal events in the history of workers' and anarchist movements. May 1st became International Workers Day to honor the strike and the executed "Haymarket Martyrs." May Day is widely celebrated on every continent in the world – except in the United States where the tradition began. Labor and community groups in the US and Canada are bringing it back.

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PHOTOS BY
VIGINIA
HUNTER

DESIGN BY
HUGH
D'ANDRADE



SIXTY ARRESTED PROTESTING TORTURE ACADEMY

by Zotlynn Szurgot, South East Friends of Reclaiming

THE SCHOOL OF THE AMERICAS (SOA) is a U.S. taxpayer-funded training school for Central and South American military "personnel" on the grounds of the Army base at Fort Benning, Georgia. The SOA teaches combat skills, commando tactics, military "intelligence," counterinsurgency and (according to the New York Times) torture techniques, interrogation and blackmail. "Students" are directed to target educators, union organizers, women's groups, religious workers, student leaders, the poor, and those who promote the rights of the poor. Most of the known human rights violators in this hemisphere trained at SOA.

Public pressure has already led to minor changes in the curriculum. Hopefully it can lead to the closing of the school.

THREE OF US from South East Friends of Reclaiming (SEFR) traveled across several bioregions (two days each way) to Washington, DC to raise our voices. On Beltane Saturday we attended a rally on the lawn in front of the White House, when the Death Machine was unveiled (it was a seven-foot papier-maché skull wearing a mortarboard, symbolizing the death spewed by SOA graduates). On Sunday we gathered in two shifts, twice filling an auditorium for orientation and nonviolence training (and a little singing!). Our spirits rose as we saw how many we were, approximately 2,000 in all. Smaller affinity groups met for logistics and further training into specialized roles for Monday's ritual action at the parade ground outside the ceremonial entrance to the Pentagon.

We erupted from the subway stop at 7 a.m. as hundreds of employees arrived for work. We marched around three sides of the building. One side paralleled a highway, so other workers saw us as we marched to droning drums, four-wide like a funeral procession. We wore blank white ghost masks and shouted "Presente!" to each name in an incred-

ibly long litany of the dead victims of SOA graduates. Many of us carried crosses bearing the names of victims, and cried beneath our masks at the names of kids and grandparents slaughtered.

The procession filed onto the grassy parade ground. The Death Machine was placed at the center of the circle. Urn bearers carried soils collected from across the U.S. and from Central American gravesites (and mixed like our Waters of the World).

Behind the Death Machine rose large crosses with the names of the countries most affected. Behind them were a row of uniformed officers in riot gear, and behind them, the center of warmaking on the planet. Angled to the right and left were banners announcing categories of anti-SOA evidence. At the same angle beneath them were eight bearers with urns of blessed soil. Facing all this was a long row of masked accusers, behind them another row, and another, and another, more than one could count, still filing in to the litany of names.

RITUAL FOR HEALING AND RECONCILIATION

An announcer with bullhorn presented evidence for each category (including two eyewitness survivors) as banners were brought to center. At the end of each presentation, a chunk was torn from the Death Machine and placed on the ground, until all banners were retired and the sculpture was in a flat pile. The ritual leader spoke our wishes for healing and reconciliation, and the urn bearers poured the soil on the reclaimed pile, which was then wrapped in black cloth (emblazoned with a

carnation of rebirth) and brought up to present to Pentagon officials. As expected, our audience was denied, so some of us died on the sidewalks while others outlined our silhouettes in red soy paint. Eventually, painters and bodies were arrested, 60 in all. Seven were released uncharged, and 53 were released with court dates in July. We were not permitted to leave the way we'd come, but directed over a cloverleaf back to the subway, crying and singing and completing the circle around the five-sided monolith.

We gathered on the steps of the Capitol for another rally and to organize our lobbying efforts. On Monday and Tuesday we dressed our best to enter a strange realm known as Congress. We had arranged appointments to make our case, and prepared files of information for each legislator. Using the prescribed ritual protocol, the Florida delegation managed to visit the offices of all 23 Representatives and both Senators, usually meeting with the aide in charge of foreign policy matters, and in several cases with the Representative in person.

For information on how you can back our efforts, contact South East Friends of Reclaiming at (352) 376-1993, walkerb@nersp.nerdc.ufl.edu

For more on SOA, see www.soaw.org

EARTH FIRST! JOURNAL

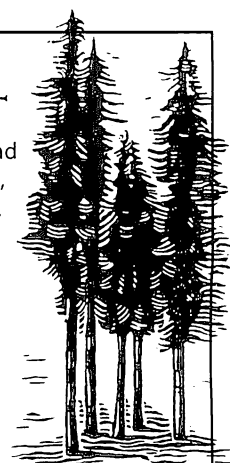
Keep up on international forest news: read Earth First! Journal, PO Box 1415, Eugene, OR 97440. \$25 for eight issues (one year).

HEADWATERS ALERT!

Get the latest news and action alerts from Headwaters Forest by calling the

Headwaters Hotline

(510) 835-6303



THE BIODIVERSITY PROJECT'S SPIRITUALITY WORKING GROUP

The Biodiversity Project's Description of Biodiversity: Biodiversity is the grand diversity of life and the interconnections that support all life on Earth.

Its Value Statement: We have a responsibility to conserve and protect the grand diversity of life and all of nature's interconnections upon which we rely for healthy families and a healthy planet.

Its Problem Statement: We are undermining the earth's natural system by rapidly destroying [God's] creation — species and habitat — that cannot be replaced. This threatens our health and quality of life of current and that of future generations.

Its Action Statement: We can reverse these trends now by making better choices as individuals, as communities, and as a country.

by M. Macha NightMare

IN EARLY MARCH, I had the privilege of representing Pagan spiritual perspective(s) at a gathering of the Biodiversity Project's Spirituality Working Group. I was one of 15 people representing religious leaders, scholars, and Washington, DC-based policy-makers. The retreat's purpose was to strategize ways to awaken awareness in people involved in religious communities, and to encourage their activism in areas that preserve biodiversity.

On the first morning of the retreat, we discussed environmental activities in our spiritual communities, resources and success stories. I brought several issues of *Reclaiming Quarterly*, and copies of *Reclaiming's* Principles of Unity and Mission Statement. I spoke of the international interfaith activities of the Covenant of the Goddess (CoG), and the fact that CoG is a co-signatory of Toward a Declaration of a Global Ethics. I spoke of Witches' work in habitat restoration in the Golden Gate National Recreation Area, in monitoring creeks in Georgia, reforesting the East Bay hills with native oaks, and eco-actions at Headwaters Forest, Big Mountain, Ward Valley and other imperiled places.

Participants brought newsletters, copies of published articles, posters, and such from their groups. They included

Participating Organizations

Black Church Environmental Justice Program of the National Council of Churches
Bucknell University
Canadian Parks and Wilderness
Center for Respect of Life and the Environment
Coalition on the Environment and Jewish Life
Covenant of the Goddess
Defenders of Wildlife
National Wildlife Federation
National Religious Partnership for the Environment
North American Coalition on Christianity and the Environment
Reclaiming
Sierra Magazine
The Wilderness Society
Target Earth Northwest Yellowstone to Yukon
U.S. Environmental Protection Agency

such things as an article about a Colorado Presbyterian church's Meditation Trail; a Virginia Lutheran church's Hedgerow Habitat Trail; COEJL's news issue about the preciousness of water, their activism in cleaning up our nation's waterways, and Operation Noah, which works to protect threatened wetlands.

Later in the morning, we reviewed

recent surveys of Americans' attitudes towards biodiversity and ecological conservation, particularly the attitudes of Americans who consider themselves "spiritual." All of these segments of the American population, from rural to urban, conservative to liberal, young to old, affluent to hardscrabble, property owners or renters, whether married, divorced, single, church-going or not — all shared concern for water quality and the relationship of toxins to birth defects.

One of the first points made was that not everyone knows what the word "biodiversity" means. It must be defined for them before their interest can be piqued. We considered language and its ability to bring people in or to turn them away. The fundamentalist Christian in our group reminded us that, although many Christians are active in environmental pursuits, they balk at "eco" anything.

During the rest of the retreat, we discussed key audiences for the message about the biodiversity imperative for our health and that of our planet and how to reach them. We spoke of "embracing the opportunity for environmental educators to teach the roots of ethical decision-making without crossing the sticky church/state line or promoting specific values and actions."

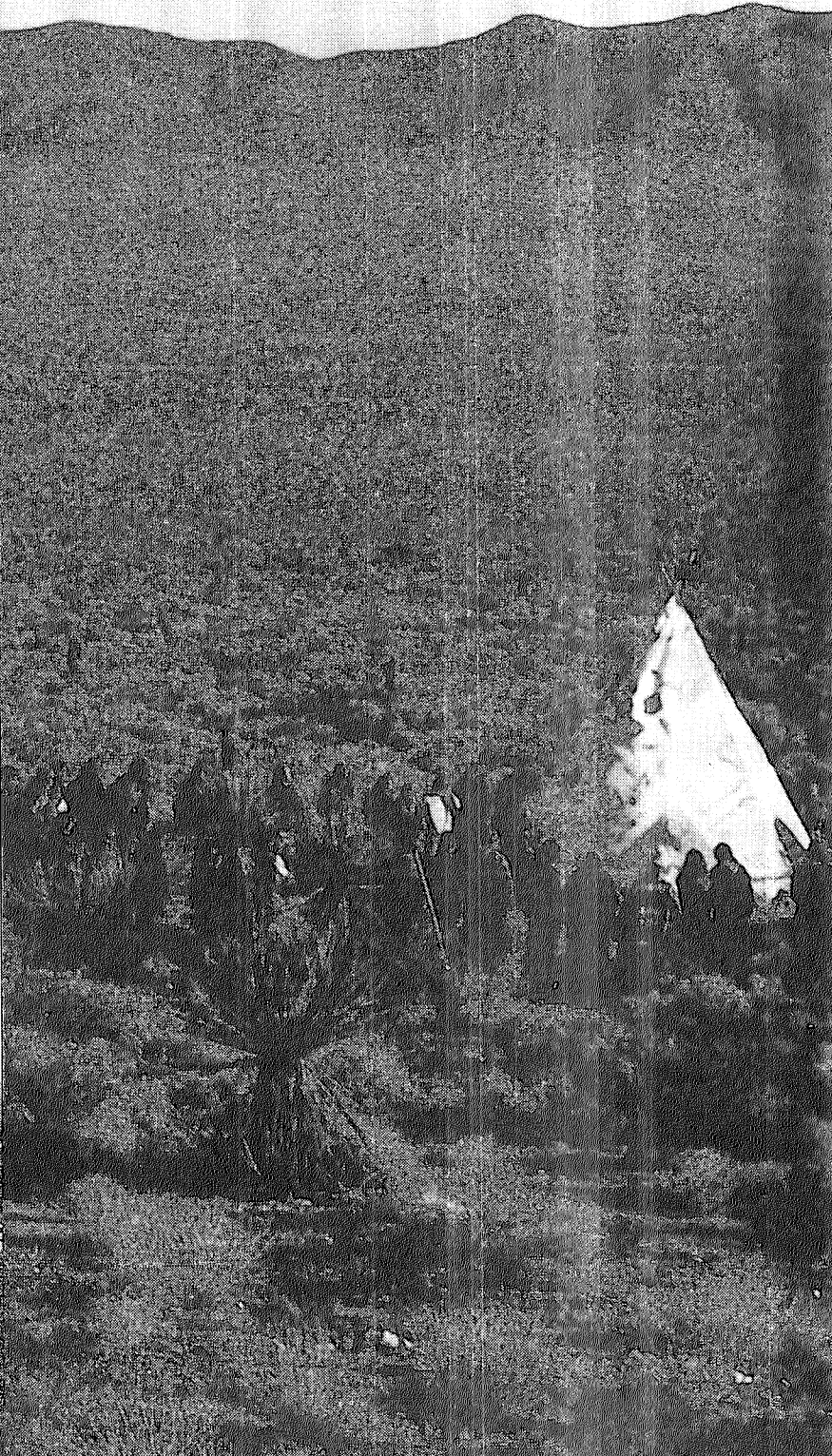
PAGANS AND EVANGELICAL CHRISTIANS

Some of the most interesting areas of similarities occurred between Peter, an

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Honoring the Mother at Nevada Test Site

Healing Global Wounds May 1999 Gathering



SEVEN HUNDRED PEOPLE gathered at the Nevada Test Site from May 7-10 to celebrate Mother's Day and demand an end to the radioactive poisoning of Mother Earth.

Following a rousing rally of music and speakers from around the world at the Test Site gates on Mother's Day, 198 people entered the site. Ian Zabarte, of

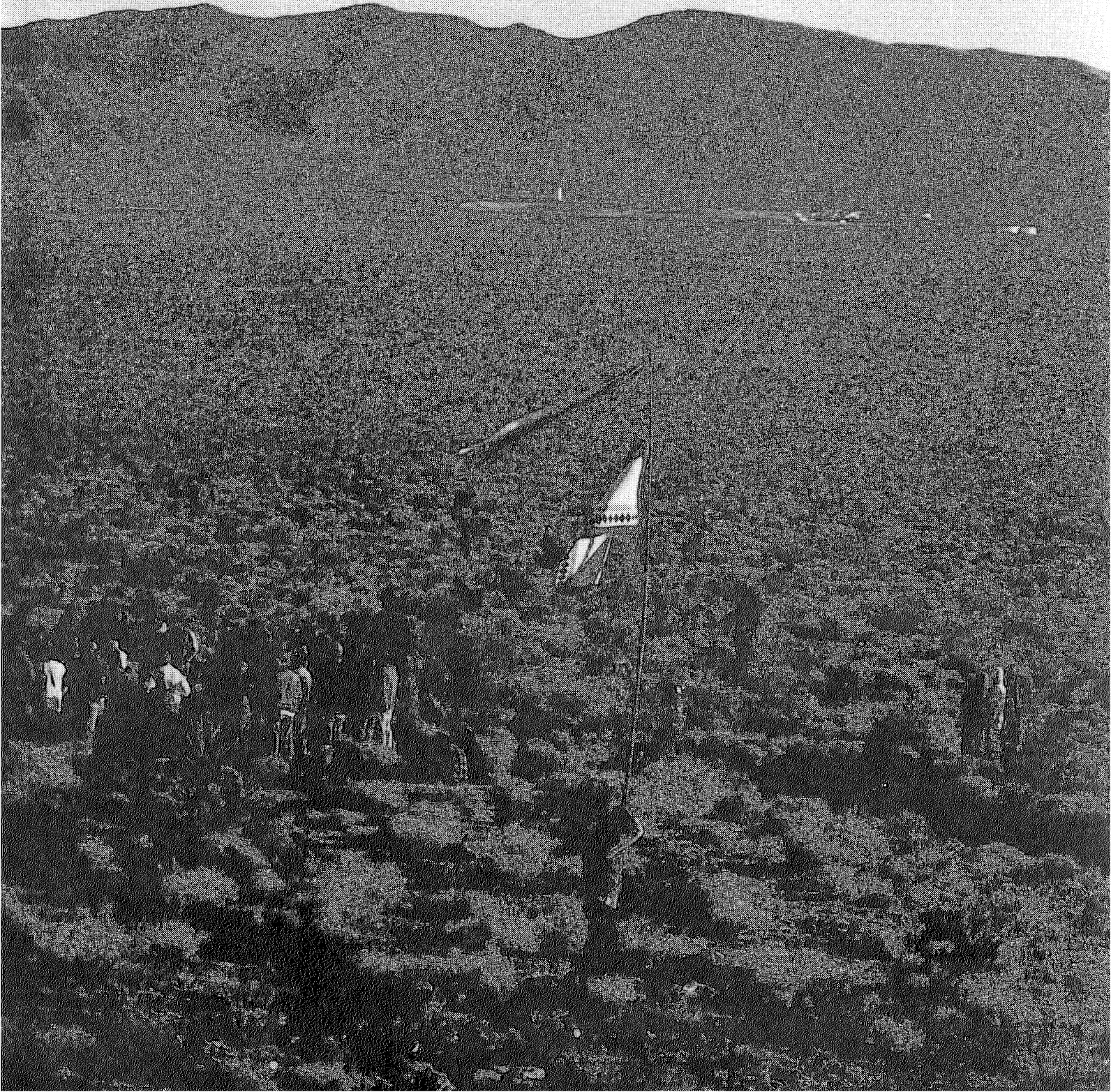
Backdrop: Sunrise ceremony occupies Nevada Test Site, May 1999. Photo by Jennifer O. Viereck.

Inset: Honor Guard with Western Shoshone National Council flags. Photo by Gisa Casties.

the Western Shoshone National Council (WSNC), put Test Site officials on notice that they were trespassing on Shoshone lands and were in criminal violation of international law.

The arrestees were detained and released on site. They are unlikely to face prosecution, as the U.S. government has avoided the issue of the treaty with the Shoshone for some time. Activists are considering steps to charge federal and county officials with Site.

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Nevada Test Site

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kidnapping and false arrest.

Between Sunrise Ceremonies and evening Native Drum circles on Friday and Saturday, participants attended workshops and nonviolence trainings. The new Youth Program was thoroughly enjoyed, with activities for families, small children and youth. Mother's Day began with dawn sweatlodges for women, a Eucharist Service offered by 35 members of the Episcopal Peace Fellowship, and a Grandmothers and Crones Ceremony. Following a brunch served by the men in camp, a march was led by Corbin Harney, Western Shoshone Spiritual Leader, members of the Western Shoshone National Council, and other Native American



Fort Mojave "New Directions" Youth Dance Group perform at Nevada Test Site, May 1999. Photo by Gisa Casties

COMMENTS SOUGHT ON YUCCA MOUNTAIN NUKE WASTE PLAN

By Tori Woodard

The Department of Energy is poised to release its Draft Environmental Impact Statement (DEIS) on the proposed high level nuclear waste repository at Yucca Mountain, Nevada. Under the proposal, highly radioactive spent fuel rods from nuclear power reactors will be transported to Yucca Mountain from around the country, impacting 50 million Americans as they roll through towns and cities on trucks and trains. The fuel rods would be placed inside Yucca Mountain, which is located on Newe (Western Shoshone) land both within and adjacent to the Nevada Test Site. Earthquakes, volcanism, corrosive minerals, groundwater, and stretching of the earth's crust in the area could cause radioactivity to escape from the mountain during the 250,000 years that the material would remain deadly.

Opponents believe the Department of Energy will gauge public opinion about the proposed repository by the volume of comments received on the DEIS. Your voice can make a difference!

The DEIS is expected to be released in June or July 1999 with a 90-day comment period. To receive a copy, contact Wendy R. Dixon, Yucca Mountain Project, Hillshire Complex, 1551 Hillshire Drive M/S423, Las Vegas NV 89134.

community leaders. Hundreds of grandmothers, children and families and supporters of all ages followed the eagle staffs and WSNC flag to the Test Site gates.

On Monday, 175 activists participated in a Western Shoshone occupation of the Test Site by entering

the site, erecting a teepee and joining in a Sunrise Ceremony led by Corbin Harney. Lands for the Nevada Test Site were seized from the Shoshone in 1948, forcibly relocating 100 families from lands guaranteed under the 1863 Treaty of Ruby Valley. This was only the second

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US ECOLOGY GIVES UP ON RADIOACTIVE DUMP PLAN AT WARD VALLEY



By Tori Woodard

On March 31, 1999, U.S. District Judge Emmet Sullivan ruled in Washington, D.C., that the Clinton administration does not have to turn over federal land near Needles, California, for the State of California to build a radioactive waste dump.

Joe Nagel, president of US Ecology (the licensed dump operator), told the L.A. Times that his company would not appeal the ruling. He added, "I think [the] Ward Valley [dump] is dead."

US Ecology had already closed its Needles office and pulled its equipment out of Ward Valley in December 1998.

Opponents of the dump are now asking supporters to contact California Governor Gray Davis at (916) 324-3501. The state has not yet withdrawn its application for the land, nor has it withdrawn from a Federal Court of

Claims lawsuit in which it and US Ecology are asking for reimbursement from the federal government (taxpayers) for the millions of dollars they spent trying to open the dump. Ward Valley is not safe until the state withdraws the land application. Even if US Ecology is no longer interested in it, another waste management firm could propose to build a radioactive waste facility there.

What will US Ecology do next? They seem to be trying to get their existing dump on the Hanford Nuclear Reservation in Washington state declared a national facility. The Yakima Indian Nation, as well as the Hanford Education Action League (HEAL), are opposed to out-of-state waste being dumped there.

For more info on Ward Valley, Hanford and HEAL, and for Tori Woodard's nationwide survey of the nuclear waste problem and grassroots organizing, visit the website of GroundWork magazine: www.groundworkmag.org

A Study in Diversity

1991: MY FIRST VISIT

"The Sojourner Truth Congregation (STC) of Unitarian Universalists of Washington DC will discuss Sojourner Truth," read the announcement for the November 1991 service.

So my first visit to STC was to hear about Sojourner Truth the woman.

But what I remember most was Sojourner Truth, the congregation.

The congregation, formed in the mid-1980s to be an intentionally racially diverse congregation, was full of surprises. The services were vibrant, inclusive, non-dogmatic (no shouts of "Jesus" pierced the air) and the music was incredible. The people were warm, funny, socially active, politically aware and completely committed to the fight for social, economic and racial justice. I had found a home.

At STC I get mirrored back to me all the beauty I have inside in all the ways it is denied in my regular life.

A RICH TAPESTRY

Queer Focused

One of the things that set STC apart was that many of its founders were gay and lesbian. If you were openly gay and visited a suburban



Sojourner Truth Congregation Mission Statement

We declare Sojourner Truth Congregation of Unitarian Universalists a sacred space in which we:

- *Explore diverse spiritual paths, ethics and values;*
- *Nurture spiritual growth and a sense of religious community;*
- *Share our personal joys, sorrows, gifts and concerns;*
- *Develop inclusive processes which allow us to disagree without fear;*
- *Provide a model of a diverse, welcoming community;*
- *Create rituals which rejuvenate our spiritual selves in the struggles for social justice;*
- *Honor each other and celebrate our differences.*
- *We do this with an emphasis on love, integrity, courage, warmth and humor. With this vision we engage in actions to create a caring community and a better world.*

— Approved 2/28/93

church in the early 1980s, you were often advised that "you might be more comfortable" at STC. So entrenched was this view that when, in later years, the Unitarian Universalists of America (UUA) embarked on a national effort to make its congregations more welcoming of queer folks, a few suburban congregations actually asked for token gays from STC to sit in on their internal discussions of homophobia.

STC, on the other hand, regularly participated in Pride events, provided a platform for Queer Theologians such as Elias Farajaje Jones, and has always had a queer presence in leadership.

One of my fondest memories is of a board meeting when the straight members fought bravely to preserve a

STC presence at the DC Gay Pride march against the wishes of some queer board members who were afraid of a backlash. Later over dinner, many expressed astonishment that Gay Pride meant so much to the straight members of the congregation.

The Role of Black Women

The leadership of black women has always figured prominently within STC. The congregation was founded by a black woman minister along with about a dozen people from surrounding UU churches. Several of the founding members were established powerhouses within the black community and within the larger UU movement. Many of these founding black women are still active

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today.

Strong black leadership from women ensured that racial diversity was a reality and not a pipe dream. These pivotal women were anything but traditional church ladies. They held office as president as well as other executive positions; some were at-large board members, directed social action programs, led task forces and committees, spoke from the pulpit as minister and lay leaders, represented the congregation within community coalitions and held national positions within the UUA.

As one gay member has expressed time and time again, "It's because of the strong black women of STC that I keep coming back."

The one thing STC has always had a short supply of was straight men, especially straight black men. Many reasons have been offered, including the presence of so many strong black women and the openly gay presence. But the reality is that in DC, black men are a minority in churches generally. So the question is *not* where are the black hetero men, but what keeps the black women (straight, bi or lesbian) presence so consistent? The answer may lie in the music, the services and the leadership style.

Activist's Haven

A key feature of STC is that almost all of its members are activists. Almost every movement for racial, social and economic justice has a representative within our rolls. This means that most of us are way too busy saving the world most of the time to keep STC running and healthy. And those who do take time to keep the congregation going do so at great personal expense: physically, emotionally, and sometimes financially.

Many of these same activists desperately needed the spiritual support in order to keep up the fight. So every time STC tries to close its doors due to a lack of volunteers, these activists come

out of woodwork screaming, "No, we need STC." Apparently the church's very existence helps those who don't even have time to attend regularly.

A Study in Diversity

Pagan Onslaught

Pagans also figured prominently in the beginnings of STC. At least one of the founders was a witch, with still others identifying as pagans. Over the years, because STC provided a welcoming space for pagan ritual in the Sunday Services, the number of witches has steadily increased.

Dark Flame Coven (DFC) was formed primarily through connections made at STC. The relationship between DFC and STC is long and so intermingled that during one period, the STC board members referred to "our choir, our committees and our coven."

DFC had celebrated Beltane and Samhain at STC for several years, and in recent years its members have taken over the Equinox/Solstice services, led the Sunday services committee, and taught more than a few ministers the fine art of ritual. Currently, a coven member acts as part time minister and the coven runs the entire Sunday service program.

In effect, the pagans brought a key ingredient to the already high commitment to dynamic, unique and diverse spiritual experiences — ritual construction and the allure of magic.

SPIRITUAL LIFE

Unique, Dynamic Worship

A Sunday Service can be pagan, christian, jewish, hindu, sufi, buddhist,

or marxist. It could include a litany of poems, a jazz creation, a rant, a polemic, a performance from a local school, a dance, or everyone just sitting around sewing dream pillows. On any given Sunday, the person in the pulpit can be a christian minister, an S&M enthusiast, an elected official, a published author, a ministerial student or a local community activist. We have taken our services into the woods, on to the streets, inside a march for justice, and into a cathedral-like sanctuary. Some services require attendees to jump the Beltane fire, travel from birth to life to death and back, or play hopscotch.

Unique, dynamic services are the hallmark of STC, and are our greatest challenge. How do you keep people accustomed to innovation from getting bored?

I finally managed to push the boundaries further when in 1998, I held the congregation in orgasmic awe during one of my Sacred Sexuality services. The fundamentalist christians may have folks speaking in tongues, but only STC can get them to have orgasms during a service!

More Than Hymns

The music of STC always reflected its racial diversity, with a special emphasis on African American musical traditions. As a result, the STC anthem, the UU principles set to music by a former minister coupled with "Ella's Song," usually rocks with a gospel beat.

On any given Sunday you can hear jazz, blues, gospel, chinese melodies, drum solos, electric guitars, rap, arias, folk songs and pagan chants — and that doesn't include the recorded music!

The black focus of the music is what, for many of us, makes it welcoming to a diverse crowd. It is accessible, and as long as there is at least one decent singer in attendance, it usually hits its mark. The point is that everyone wants to sing gospel style music even if they are atheist. So even if it sounds terrible, everyone has a good time trying. And since STC members are known for changing anything they don't like, often everyone is singing different lyrics as well — which makes it very

funny and confusing at times for visitors.

STRUCTURE FOLLOWS VISION

Leadership

STC also used to have a standard leadership model based on a president, vice president, treasurer and secretary. And the board consisted of the officers plus six to seven at-large board members.

In 1996, after much internal reflection, we changed to a cluster model. We have four clusters: Programming, Finance, Communication and Community Building. Representatives from each cluster sit on the central council and run the day to day operations. Several times a year the congregation meets to set priorities, enact policy and resolve disputes.

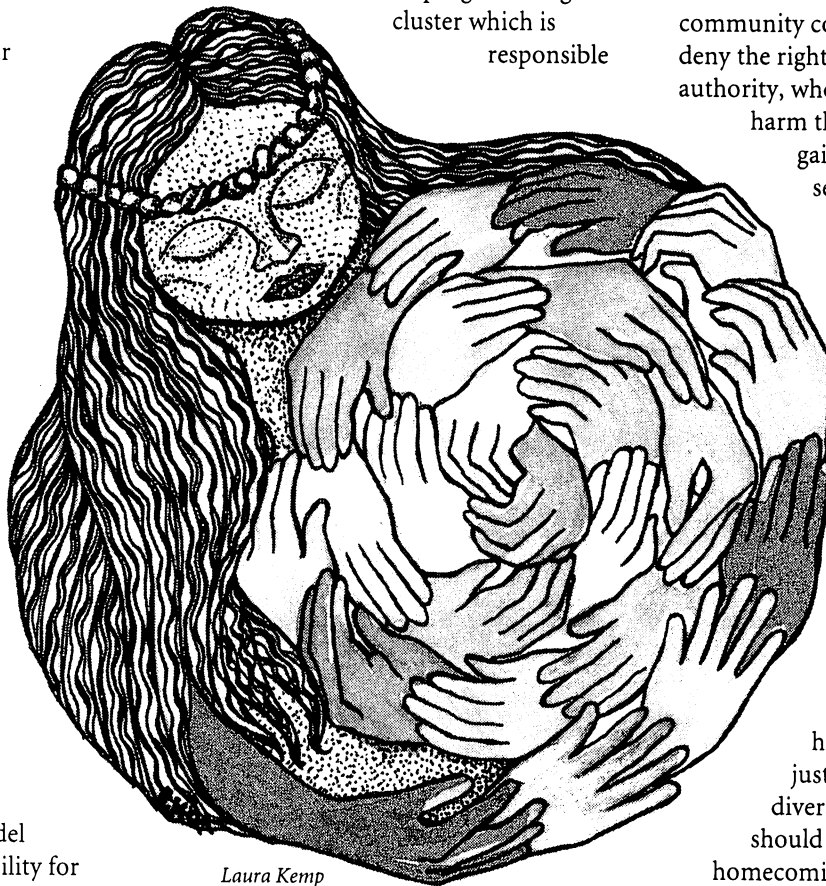
It was interesting that we lost some membership with the change in the leadership model. Apparently some felt that the new model was a little too loose, and reflected a lack of commitment. The new model places a lot of the responsibility for follow through on the individual clusters, and removes the council from managing details that had overwhelmed it in the past.

Self Determination

Part of the justification for the change in focus, and the change in leadership models was a need to re-examine our fundamental assumptions. Most members liked STC as it was, a small intimate, quirky congregation. We really were tired of trying to grow into a large urban church. There were already two other UU churches in Washington, if people really wanted that large size, they had existing choices that would

suffice. So STC in a show of self determination, stepped "off the dole" and declared ourselves free to choose our own destiny.

It has been hard. Without a minister or a staff, we had to rely more on each other to keep the congregation going. I stepped in as part time minister in 1997, but the religious education and social action activities have been few and far between. Then, in February 1999, Dark Flame Coven stepped in to take over the programming cluster which is responsible



Laura Kemp

for two Sunday services and one religious education class a month. We also head up the community-building cluster which handles the social action Sunday and congregational celebrations.

LESSONS LEARNED

We have learned a lot about what diversity means in an urban church dedicated to racial diversity. In a recent religious education discussion of our mission, we discussed whether STC truly represented a model of diversity. We could easily answer yes, given our make up and our history.

But then we asked if a person of any faith would actually be comfortable within our community. The answer was no. But then maybe everybody doesn't have to be comfortable here. A commitment to diversity is not about comfort. It is about a willingness to be challenged.

Everyone who is without a voice, who suffers in silence due to prejudice, discrimination or oppression is welcomed here. And we agreed that we had no intention of making our community comfortable for folks who deny the right of individual spiritual authority, who seek to harm others or harm the earth, who seek only to gain and not to give, who seek to control and not to understand.

In short, STC's diversity is rooted within and representative of the oppressed within our society. So although we will continue to seek greater and greater diversity, we do not now nor do we envision in the future making our church a home for anyone who doesn't share our commitment to human dignity, social justice and intentional diversity. Attending STC should be a challenge as well as a homecoming.

The number one lesson we offer to anyone who cares to listen is to be true to your values and your vision. And when you find yourself off course, get up, brush yourself off, and get back in the mix. Just keep asking the questions, "What is our intention? What is our mission?" And be ready to re-invent and re-define yourself, time and time again.

Katrina C. Hopkins, a founding member of Dark Flame Coven, is a Reclaiming teacher, poet, singer, and techie-geek extraordinaire. She is currently serving as priestess and acting minister for the Sojourner Truth Congregation.

MORE ON DIVERSITY — PAGES 4, 30

TOXIC IDEOLOGIES

BY DAVID KUBRIN

OVER THE PAST two decades, two polarized schools of radical ecological theory have emerged. One, called Social Ecology, holds that ecological problems have grown out of hierarchical relations in human society. A second perspective, called Deep Ecology, asserts the value of all life, non-human as well as human, honoring the rich diversity. In this article, David Kubrin, author of *"Marxism & Witchcraft,"* examines the conflicts between these two ecological tendencies, and how they relate to Earth-based spirituality and activism.

CONSIDERABLE NUMBERS of Pagans are understandably sympathetic towards the views of Deep Ecology, due to its steadfast denial that human needs are preeminent and its refusal to accept an anthropomorphic scale that renders other species' needs lower than human's.

Deep Ecology, however, has been severely chastised for some of its implications. The Social Ecologists especially, whose views have been articulated most coherently by the anarchist theorist, Murray Bookchin, have strenuously argued the absolute importance of keeping human necessities at the center of all ecological analysis, as well as the vital import of ensuring that human needs are defined in regard to *all* humans and not just those few at the top of the pyramid of power, privilege and wealth.

The Social Ecologists also raise the spectre of what they call "ecofascism" — far-right ecological ideology. At times, their critique of Deep Ecology and their warnings of ecofascism seem to converge.

In this article I want to examine Social Ecology's charges, for they are critical ones, all the more so at a time of unprecedented ecological attacks on habitat everywhere, greatly intensifying now behind banners of "free market" and "globalization" ideologies; of massive economic dislocation among marginalized populations in country after country; and of neonazi movements on the march in many of

those same societies.

A CRITIQUE: TENDENCIES OF DEEP ECOLOGY

I will begin with a discussion of the views of some leading Deep Ecologists, for they underline the seriousness of

Social Ecology's critique. It is important first to make some distinctions. My remarks are not aimed at Arne Naess, the radical Norwegian philosopher whose views on ecology were the impetus for the articulation of Deep Ecology. Many other Deep Ecologists have socialist or

DISTURBING PARALLELS

Nazis and Certain Tendencies of Modern Ecology

Though the Social Ecologists exempt Deep Ecology from any direct connection to fascism, they still find ominous overlappings between Deep Ecology's spiritual reverence for nature and those of a tendency they name "ecofascism," singling out especially the mystical, rather than scientific, outlook that characterizes much of the Deep Ecology outlook.

To the Social Ecologists, the roots of fascism are found to grow out of the vastly popular "back-to-nature" movements in the first decades of the 20th century, which sent many German *völkisch* youths backpacking in the German mountains or traipsing across its subalpine meadows. Interest in Eastern philosophy, nature mysticism, communes, experimenting with mind-altering drugs and going back to the land were common themes in these youth movements that gravitated later to Nazism. Nature worship, the Social Ecologists claim, all too readily was later perverted into Führer worship. Hitler, moreover, is believed to have been a serious student of the occult and an accomplished *magus*.

Social Ecologists have drawn special attention to Nazi programs of ecology in Germany in the 1920s and 1930s. It is disconcerting, to put it mildly, to discover profound resonances between current ecological concerns and tenets and those of many top Nazi leaders. For example, for many years Nazi agrarian policy was in the hands of the Peasant Leader and Minister of Agriculture, Walter Darré, the author of the central Nazi slogan, "Blood and Soil." Darré worked for the re-agrarianization of Germany and planned a large-scale network of small and estate-sized organic farms.

Under Gestapo leader Heinrich Himmler, experimental organic herb gardens were established, for medical use by the SS. The SS conducted rituals and solstice festivals and sponsored occult research. Top priority was given to ecological considerations, including wetlands protection, in the planning of the Autobahn in the 1930s. Alwan Seifert, a top Nazi, who was Reich Advocate of the Landscape in 1940 projected a future of "total conversion from technology to nature." In office, he opposed both wetlands draining and chemicalized agriculture.

Passed in the first few years of the Third Reich were a "wide array of environmental legislation... at the national [and] regional levels," as well as the 1935 *Reichsnaturschutzgesetz*, or nature-protection law, which was very far reaching in its vision.

Save-the-whale campaigns were also proposed by one of the most influential intellectual forebears of the Nazis, a rabid arch-conservative and anti-Semite, Ludwig Klages.

As an early Nazi manifesto proclaimed:

"This striving toward connectedness with the totality of life, with nature itself, a nature unto which we are born, this is the deepest meaning and the essence of National Socialist thought." — *Ernst Lehmann, "Biologischer Wille. Wege und Ziele biologischer Arbeit in neuen Reich," 1934.*

anarchist views. But some very influential Deep Ecologists do not.

The "Green and Gold" conference in the summer of 1998 focused on the ecological devastations inflicted on the rivers, forests, mountains, etc., as a result of the 1849 Gold Rush.

At this conference, the Deep Ecologists were asked by organizers to anchor one of the sessions. On August 2, 1998, Bill Devall and George Sessions, two of the main spokespersons for Deep Ecology in the United States, presented their views on the current state of ecological affairs.

Devall led off by advocating an aggressive campaign for the crushing of "exotic invading species." In the context of non-native depredations of habitat by the likes of eucalyptus trees, sea bass and iceplants, his program could be seen as simply an espousal of the merits of restoring native habitat by eradicating interloper species, as is being done in the Golden Gate National Recreation Area, wetlands and other critical terrain. Seen in a wider political context of anti-immigrant and anti-affirmative action campaigns in recent years (California Propositions 187, 209 and 227), Devall's proposal was a ringing defense of the anti-immigrant campaigns whipped up by former Governor Pete Wilson and rightist forces. Lest there be any doubt that this was, indeed, *his* context, Devall began by evoking a picture of California on the eve of the Declaration of Independence, before Mexican ranchers began moving in to take over vast stretches of the land. In 1775, according to Devall, "when the first Mexican gangs invaded my California" they "did what gangs of Mexicans always do — rape, pillage, burn, murder." This was because of their "lusting after the great bitch goddess, gold." Nor did Devall limit his racist attacks to Mexican gangs. A little later, lambasting the owner of Maxxam Corporation for his assaults on Headwaters redwood stands, Devall managed to make the point that Charles Hurwitz was "a criminal Jewish capitalist."

George Sessions, whose remarks followed those of Devall, made clear where he thought the focus had to be for the environmental movement. The rightists and the capitalists were doing what was expected of them, Sessions

said, trying to destroy the environmental movement. Of course, such attacks must be resisted. But more of a priority were the serious challenges from the left, in particular from social justice movements. Social justice issues, such as opposition to siting toxic dumps overwhelmingly in communities with mostly minority populations, while perhaps worthy, only muddy the waters of ecological purity by distracting environmentalists from what

should be their single-minded concentration on *the* critical environmental issues, those involving overpopulation. Calls for social justice only pull us away from the essential focus.

Sessions bitterly discussed the recent fights within the Sierra Club over immigration, denouncing both the process and its results.

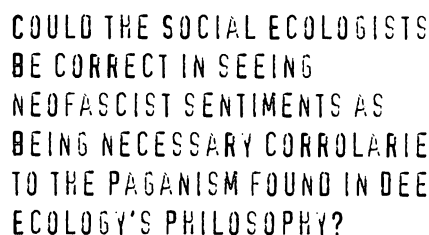
That being the case, the Deep Ecologists pointed out the need for strong rule, praising the dictatorial regime that governed Japan from 1615 to 1836 and was able to stabilize population. The ideal ecotopian society would be, Devall insisted, a "law and order republic," for protection against the invading hordes.

Perhaps most alarming, however, were the poetic and demagogic flights Devall launched us on. After noting with approval the return of the (although Devall did not mention it, Native American) technique of controlled burning as vital for some forest, grassland and other habitats, he invoked an image of purification through the burning of California's cities. He concluded his fulminations by a "pledge allegiance to the soil of Turtle Island," which led to his exultation of "the joyful interpenetration for all out of the fire, thrusting, probing, thrusting deeper and deeper to orgasm!"

In a nutshell, Devall and Sessions' presentations can be described as being framed in the basic scaffolding of

neofascist ideology. In their racism, both naked (Mexican gangs invading to rape and pillage and Hurwitz's Jewishness) and veiled (cities being purified of their dross as they burn); their sham anticapitalism; their open backing of authoritarian and dictatorial governments; their reserving the brunt of their attacks for forces of the left (the

social justice movements); and not least the heady mixture of apocalyptic imagery linking the cities on fire, invocation of California's



COULD THE SOCIAL ECOLOGISTS
BE CORRECT IN SEEING
NEOFASCIST SENTIMENTS AS
BEING NECESSARY COROLLARIES
TO THE PAGANISM FOUND IN DEEP
ECOLOGY'S PHILOSOPHY?

sacred soil and sexual orgasm, these Deep Ecologists touch on many of the major themes of fascist ideology.

For the Social Ecologists, the alarming perspective advanced by Devall and Sessions at the "Green and Gold" conference might come as no big surprise. Some would say that it was implicit in the Deep Ecologists' detached and sometimes misanthropic views and in their treating their ecology as a sacred, rather than a social, issue.

SOCIAL VERSUS SPIRITUAL?

For Pagans, however, the matter is far more complicated. Can the Social Ecologists be right in their seeing neofascist sentiments as near corollaries of an occult view of nature? Will the grim calls of certain Aryan gods inevitably drown out those of the pacifist-friendly goddess? Or is the trail from neopaganism to neofascism a little more twisted than the Social Ecologists would have us believe?

What is especially troublesome is that the 20th century's best-known fascist party, the German Nazis, did emerge out of a cauldron of neopagan ferment. [See sidebar, page 20.] The parallels to current Pagan and ecological issues are unnerving. Social Ecology argues that the parallels are more than coincidental, that behind the similarities lie political and cultural affinities between the Pagan ecologies of Nazi

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THE NEW VIEW OF THE BURNING TIMES

BY JENNY GIBBONS

EVERYTHING you “know” about the Burning Times may be wrong.

THE STUDY of historical Witchcraft has undergone a quiet revolution in the last 25 years. Today we know of perhaps 20 to 30 times as many trials as we did in the 1970s.

Previously, historians based their theories primarily on Witch-hunting propaganda, the literature written by Witch-hunters. Now, after several decades of intensive research, we have access to the views of women and the “common folk.” For the first time in history, we can “hear” what nonliterate people had to say.

Unfortunately this revolutionary information has not spread quickly. Many writers, especially nonacademic ones, continue to use old, out-of-date information. Most people are not aware that many of the things “everyone knows” about Witchcraft have been disproved in the last two decades. And so an enormous gap has opened between the scholarly and the popular views of Witchcraft.

THE REVOLUTION

Where did all this new information come from? Trial records — the documents composed by the courts that tried Witches.

Before the 1970s, historians based their theories primarily on propaganda,

the literature that Witch-hunters (and their critics) wrote. This information was easy to get hold of, and dramatic. However, it gave us a very distorted view of the Burning Times. It represented the beliefs and fears of one group only: the male, intellectual elite. And it focused on a tiny minority of trials — generally the Witch-crazes, the largest and most sensational cases.

With the advent of computer databases in the late 1970s, historians began scouring the millions of criminal trials preserved from the Burning Times, compiling enormous lists of all known Witch trials. That may not sound like much of a “revolution” but it was! For the first time we discovered what the

And while they weren’t as lethal as we’d feared, they had chilling links to a host of other atrocities throughout time.

Previously, we assumed that Witch-hunting was worst in the Middle Ages. People thought that the Church did most of the killing, and thus it stood to reason that the persecution would be the most intense when and where the Church was strongest.

But it wasn’t. Detailed studies of trial records show that Witch trials were extremely rare in the Middle Ages. They started to increase in the 14th century, when the Inquisition defined Witchcraft as a heresy. However the increase was very gradual for the first two centuries.

Even the advent of the printing press and the publication of the first Witch-hunting manuals (in the 15th century) only had a minor impact on the rate of persecution. Then, in the 16th century, everything

changed. Irate Christians broke from the Catholic Church and formed their own protesting (“Protestant”) churches. During the Reformation, the century of religious warfare that this change provoked, the rate of Witch-hunting skyrocketed. What we think of as “the Burning Times” — the crazes, panics, and mass trials — mainly occurred in one century, from 1550-1650. The Burning Times were the child of the Reformation, not the Middle Ages. When the turmoil of the Reformation died down, so did Witch-hunting. Trials

IF WE DO NOT KNOW WHAT HAPPENED THE FIRST TIME,
WE HAVE NO CHANCE OF PREVENTING ITS RETURN.

average Witch and Witch trial looked like. We discovered that women and the “common folk,” like the intellectual elites, were avid Witch hunters. But they didn’t accept all of the Witch-hunters’ theories. They had their own theories on what Witches were, and what they could do.

WHAT CHANGED?

The simplest answer is: everything. The Burning Times didn’t happen when or where we thought they did. They weren’t run by the people we blamed.

dropped sharply as the 17th century ended, and they vanished completely in the 18th.

The Reformation also relates to the geography of the trials. Approximately one half of all the Witches who died in the Burning Times were killed in Germany, the heartland of the Reformation. Countries divided by the Reformation, like Switzerland, persecuted Witches fiercely, as did countries like France that had large religious minorities. Generally speaking, nations that kept one, unified, strong church had little Witch-hunting. It didn't matter if this church was Protestant or Catholic. Catholic Spain, Italy, Portugal and Ireland killed few Witches. The same holds true for Protestant England and Orthodox Russia. Scotland is the main exception to this rule; there a fanatic, King James, managed to stir up one of the worst persecutions of the Burning Times.

THEM AND US

Traditionally, we have blamed the Others for the Burning Times. Since the Great Hunt itself, authors laid the horrors at the feet of people they didn't like. Protestants blamed Catholics. Rationalists blamed the Church. Pagans blamed Christians. Feminists blamed male elites. No one took responsibility for the atrocities — they simply looked for scapegoats to accuse. Popular histories often portray the Burning Times as a rash of pogroms, like the Holocaust. An attack launched by the evil Them (men, Witch-hunters, Christians) against the good Us (women, Witches, Pagans).

Trial data dissolves these comforting stereotypes. All segments of European society bore some of the blame for the trials. The Church laid the intellectual foundations of the hunt by declaring Witchcraft a Satanic heresy, and its preaching drove the fears to a fever pitch. Secular powers did most of the killing. But the common people embraced the trials too. Most Witches were accused by their neighbors, not by a Witch-hunter, and in most areas half

or more of the trial evidence comes from women. Shocking as it sounds, even Witches supported the Burning Times. Wise-women, cunning men, and traditional magick-users routinely blamed illnesses on "black" magick. Robin Briggs ("Witches and Neighbors") found that in France cunning folk accused five times as many Witches as doctors did.

Yet none of these groups can take sole responsibility for the horrors — not even the Church or State. In fact, strong central authorities tended to minimize Witch-hunting (Scotland, again, is the chief exception to this). The persecution was worst where civil and religious authority was weakest: along borders, during civil and religious wars, in countries with weak central governments, and in religiously divided communities. In other words, the persecution was worst where the "common folk" were free to do as they wished. Yet it would be unfair to blame the Burning Times on average people, or women, or traditional Witches. Since time immemorial, people have feared baneful magick. These fears did not spawn Witch-crazes until the Church turned Witches into Satanic conspirators and the State agreed to prosecute these "heretics." It was this synergy, the cooperation of all parts of society, which made the Burning Times possible.

WHO WERE THE WITCHES?

And if there was no "Them" who caused the Burning Times, there was also no "Us" who were their target. Witches had nothing in common with each other. Trial records show that there is no generalization we can make about

Witches that holds true in all times and places. Not even gender, for while 75%-80% of Witches were women there were also areas like Iceland where up to 95% were men. The "average" Witch was a woman, and elderly, and poor. Yet there is no evidence that one particular group was singled out for persecution. The only feature all

Witches shared is that they were accused of Witchcraft.

Before we knew what the average trial looked like, there were two main theories on who the Witches were.

Margaret Murray ("The Witch-Cult in

Western Europe") suggested that Witches were Pagans. Unfortunately Murray's research was abysmal, and further research has completely discredited her theory. Modern scholars, like Carlo Ginzburg and Gustav Henningsen, have found Witches who preserved Pagan rituals and beliefs. But Witches like this only make up a tiny fraction of the victims of the Burning Times. There's no evidence that most Witches were Pagan. The Church, in fact, explicitly said they weren't. The Inquisition was originally forbidden from investigating Witchcraft charges because, as Pope Alexander IV said in 1258, there was no evidence that they were heretics or that they "worshipped at the altars of idols." The Inquisition managed to convince a later pope that Witches were Satanists, but the Church — like modern historians — never found more than a handful of "Pagan" and Christo-Pagan Witches.

Another theory that you'll frequently hear is that Witches were healers and midwives. The Burning Times, so they say, were an attempt to break the power of these knowledgeable

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THE BURNING TIMES
DIDN'T HAPPEN WHEN OR
WHERE WE THOUGHT
THEY DID.

THEY WEREN'T RUN BY
THE PEOPLE WE BLAMED.

Energy Toward the Dream

by Carrie Roskam

These days there are seemingly too many things to take up action against, for, or even about. Issues are raised about everything from the air we breathe, to the toilet paper we buy, to the way we talk to the animals in our lives. I hadn't realized I was an activist before I went to the Headwaters forest. I never really thought about activism until I was in Headwaters fighting to save the last of our planet's ancient redwoods. EarthFirst! is a hard-core activist movement, one that swept me away. I had expected to stay for a week and the next thing I knew, two months had past. To me, or rather for me, that EF! experience was not sustainable. Living off donations, in the woods, and consistently trespassing to survey Pacific Lumber Company's cutting plans takes an enormous amount of energy. I did not realize I had such energy until I put myself into situations where I needed to force myself to find it. The process of this type of activism can be spiritually rejuvenating and yet numbing after a period of time.

Now, I recognize activism as a necessary part of our society and of our time on Mother Earth, and acknowledge there are many forms of activism. I believe questioning is the key to any kind of activism. If we ask questions, we are less likely to take things for granted, or accept them because someone else said so.

As I said, I did not know I was an activist until I was living as one. Until that point in my life, I had spent most of it hating the corporate junk stores, fast food restaurants, sweatshop-labor-dependent clothing stores and then corporate coffee houses. I got angry at waste, be it of food, paper, gas, oil or time. I never really linked all of these things together before, even when during a research paper I realized that television channels were owned by the same

people who owned the clothing stores, music companies, movie producers, magazines and book-publishing houses. I knew about Monopoly—the game—and even what it was supposed to mean in our capitalist culture, but this is a little ridiculous. Is there such a thing as a monopoly on the people? On “pop culture”? “They” find their way into the capitalist classroom too. Hallmark has a well-established role in the calendar of our public-educational system. For example, whole days are set aside to produce Valentine's Day cards for friends.

Look and examine the way that the society around us works. In what ways are we perpetuating the destruction of the Earth? In what ways can we begin to help? The questions are huge and the web is so intricate. Ultimately, I have come to wonder, what are we really able to fight? Can we tear down the corporations? Well, we can try, but they can move to another country whose government needs their money and will kill its own people for it. These same corporations have developed their own militias to protect their monetary investments. Some of these corporate militias have more power and money than the United States military, which is saying a lot, and yet, that fact is an actual threat to the government from which these corporations grew. So, can we fight a corporation? I am not so sure we can. This is the point at which I realized I have been an activist for most of my life.

Taking back our choices and making up our own minds without the help of television, mass media and other advertising gimmicks is our strongest hold over corporations. Advertising is actively trying to get the public *to do or to buy* something. This form of manipulation depends on the unconscious consumer. It relies on the person too tired to think for themselves because, unknowingly, the person is persuaded without looking. I believe that people need to question everything. We need to

ask why this commercial is playing this song, why that type of womyn, why those colors, etc. Even more simply, what does this make me feel I *need* and why do I really *need* this thing.

Children are especially targeted by the consumer recruiters. When children see something on television or in the store with really great colorful wrapping, they think they need it. Many children are taught not to question. Raising questions is usually a threat to those who are “in charge.” This role of being “in charge” is taken by many different persons and groups in society: parents, government, bosses or teachers.

Large corporations depend not only on consumers but the resources of our planet. We use oil and gas to deliver the goods, to run the machines and to get to the store to buy *stuff*. Water and soil are polluted by the excess waste dumped into it because there are not strict enough restrictions. Sometimes even what restrictions there are can be avoided by stuffing the pockets of politicians. Again, how can we effectively stop this? Letters, pickets and boycotts? Who is giving all these resources?

Mother Earth. Mothers. Rape is the only way to get more than the Mother is willing or able to give. How can we stop this control, this incessant raping? What is active resistance to this? There we go, we begin questioning. Asking “just to get a rise.” Fortunately for me, many people I've met in the last several years seem to share a similar vision for the future. We are looking for community, parents, real food, gardens; we are looking for sustainable conscious living. The notion of “stopping the cycle” is also a common phrase among my peers. Which cycle individuals want to stop varies, but more often than not it is a cycle of abuse. Abuse occurs on many levels: abuse of ourselves, of each other, of our Earth and of Her resources. If we want to stop the cycle of abuse in our families and in our communities, we might even be so

inclined to try to stop the abuse of the growing global economy.

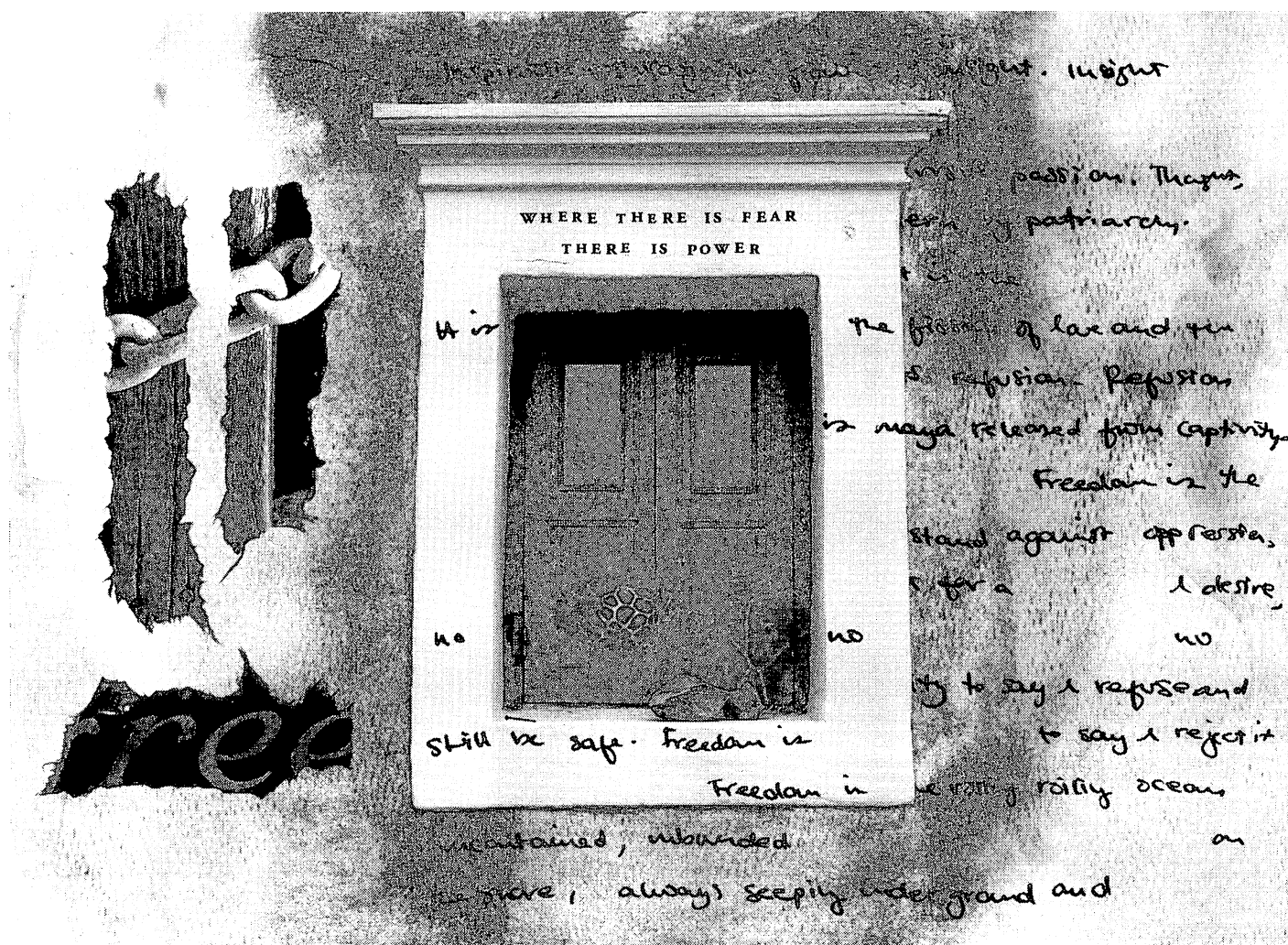
Simply to invoke thought, to invite the memory of some other time, some other mode of exaggerating the truth, is a way that we can challenge with our entire bodies. I don't want to take anything for granted as I, too, have allowed myself to live unconsciously in this country, this global society. I find that there are too many things, too many links to give thanks to individually and appropriately. I only want to thank the Earth and Her soil. I only want to ask for water and give thanks to the spring. I want to huddle as all one pocket of warmth only because it is Winter and we need the extra warmth from each others' bodies with none of us programmed to be shy about our bodies. I want to run and roam and work and

play because the Summer warmth gives us so much energy. I want to plant in the Spring because it is time to prepare, and harvest in the Fall because the season bears.

This global society is taking us further and further away from living off the Earth. It is taking us away from the intuitive connection humans have had with Her. Instead we are taking, developing and creating new computers, new cars, new tennis shoes, new ways to extract oil from impoverished nations, new strands of food that contain DNA from other animals for longer shelf life. Instead? Instead of what? Instead of working our soil organically, by Nature's terms. Instead of learning to heal ourselves with Her plants. Instead of living in climate-controlled houses and building our immune systems by

force of nature. I am not suggesting that we all get up and go live back in nature, our bodies are no longer ready for that, exactly. What I do think needs to happen is that we live our daily lives aware of the consequences of our actions. Ultimately, I want to grow my own food and not have to purchase seeds from Monsanto, so I will take the time now to learn how to seed, plant, harvest and save. My activism now will be to build my storehouse of knowledge of ancient traditions that are being lost in our fast-paced, cemented, mistrusting society. Praise our Mother Earth and all her living creatures.

Carrie Roskam is a recent graduate of UC Santa Cruz, a Headwaters forest defender and climbing trainer, an aspiring writer, as well as a young woman looking for a home.



Freedom Is the Power of No

by Elka Eastly

The Garden Called Reclaiming

By Oak

Rosemary is an herb of longevity, conscious mind, memory and love. It burned in the ancient temples of Greece as a sacred offering to the Goddesses and Gods. We humans have used it in magical pursuits for over 2,500 years. The planet it invokes is the Sun and it is attuned to the element of fire. The scent of the plant or the essential oil can help clear the conscious mind and stimulate the emotion of love for all creation. It is the appropriate herb to place near my keyboard as I bring my attention to writing this piece. As I inhale, I breathe in a sense of longevity, I sharpen my conscious mind, my fire is fed and I remember that love is the law.

Earlier this year in Witchcamp cyberspace, Reya invoked the image of the wild garden, saying, "Let's not think of ourselves as jigsaw-puzzle pieces that fit together, but instead as a wild garden." In the last issue of the *Reclaiming Quarterly*, Starhawk also invokes this beautiful image of Reclaiming as a garden. She writes movingly about letting go of control when she could not plant the garden she owns, and what it has been like to let go of control of the garden called Reclaiming. This image, this metaphor, this symbol of Reclaiming as a garden has been strongly invoked. It is a useful and powerful symbol, and cries to be worked with.

As I smell the clean, resinous scent of the rosemary, I remember my history in this garden. I moved to San Francisco from Oregon the week of the protests at Diablo Canyon. Reclaiming was a small patch of rich possibility. Many of the people who would come to be my closest friends and coven mates were planting and tilling Reclaiming soil as they worked magic and risked arrest at Diablo. Quickly I was beside them, weaving magic into political action at Livermore, Concord Weapons Station, the Nevada Test Site and the streets of

San Francisco. For many years I had no interest in joining the collective, as that work seemed to be the production of the Spiral Dance, the newsletter and making decisions about the teaching of classes. That was not my work. The two covens I was in, Matrix and Wind Hags, were powerful ones. With my coven-mates and friends I co-created and helped shape our seasonal rituals. I got to participate fully in the garden of Reclaiming and although not in the collective, felt to be a sower and planter of what would be.

Over time, the garden grew and conditions changed. As I get a waft of the rosemary I remember that my child was born in the month Clinton was inaugurated. I felt a great false hope that I could relax my vigilance. This was a time that many of us who had been dedicated to the growth of magical direct actions put our energy elsewhere. Witchcamps were developed around the country. More and more people were attending our rituals. Like organic vegetables, spirituality was desired. The garden was flourishing and growing at a rate that the old way could not hold. A small group of people became more and more responsible for big decisions for many. After years of being an active member of the Reclaiming community, I joined the collective shortly before it began to die and was reborn as a true collective. The restructuring created a body where all of the community has representation and say in what Reclaiming will become.

I believe the matter at hand is not letting others plant the garden, but letting go of ownership of the garden and working truly collectively. Smelling my sprig of rosemary, I remember times I have questioned the process of working the soil of Reclaiming. I trust Starhawk when she writes in her column that her work is to refrain from criticizing what others are planting and to trust that the

garden can grow without her working every section. I have been a Reclaiming witch for almost two decades, so in this young tradition I guess I too am an elder. As such, I believe my work is not to let it go when I question what is or is not happening in our collective garden. As I smell my rosemary, I remember that my own work is to come from a place of love, and yes, to trust that others who come to work in this garden have been sent by the Goddess. As I have an affinity for deities who ride high horses and wickedly funny tricksters, this is an ongoing work. It is imperative in working collectively that some of us who have a long gardening history give our opinions, and yes, even fight for what gives us sustenance. If we do this from a place of ownership, we need to be called on it. But working collectively also demands that I participate with my passion and vision. One of the strains that broke up my coven was the reality of owning and planting land collectively. This is hard for even the most idealistic and dedicated to pull off. To transform and maintain Reclaiming as a collective garden is a revolutionary and difficult undertaking.

Some smart feminist once said, "It is hard to fight enemies who have outposts in our head." It is also hard to grow a garden dedicated to the cycles of life with the value of collectivity when it is planted amidst a culture that has opposite dedications and values. As our garden grows we will have to be comfortable with the pulling of weeds and invader plants that can choke the growth of true spiritual and cultural transformation. Rosemary gives us the power of both love and the conscious mind. Critical thinking is needed in this garden. Just as weeds and invader plants often have a beautiful appearance but may need to be uprooted for the good of the garden, we need to be able to spot patches of spiritual materialism,

fundamentalism, self-promotion and cults of personality. It is natural that they would grow in any idealistic garden. Identifying the weeds and invader plants we all nurture requires the ability to self-confront and to confront others. Weed pulling is a hard job in any garden, especially in a garden where we may have differences as to what is experienced as a weed. As a longtime conflict avoider, I am working hard on retraining myself to see conflict as productive and not destructive. Like compost, dealing with our shit is good for the garden, and enriches our imaginations, a fertilizer of magic.

Spirituality and organic vegetables help maintain health. Both are slowly being seen as valuable, even in popular culture. In the past decade I have had the strange experience of going from feeling like a cultural outsider to seeing my skill and experience become a valuable commodity. My sense is that this will increase as time goes on. This will be a challenge for the garden. Images of revolutionary heroes are now used to sell computers. Our culture has a uncanny way of co-opting the best ideas in order to sell its products and our challenge is to really think differently about how we plant and grow.

As a longtime Reclaiming gardener, my hope is that we continue to hybrid politics with spirituality. As a Witch, I want to work in both worlds to affect both worlds. I fear that our garden no longer cultivates teaching and activism in a balanced way. In the last week I have talked to three Reclaiming Witches who have said to me, "I am spiritual, not political." This worries me. The garden I helped cultivate did not separate these plots.

Some of what is grown can be sold. People are willing to pay for the sweet fruit of our teachings. Teaching is a central focus in our garden. There are



beginning to discuss these issues. Do we still value cultivating activism as much as teaching personal growth? What effect does it have on our garden when some of us get paid to work it and some do not? Can we name what we see as weeds and invader plants without taking or making it a personal attack? Let us ask these questions in the spirit of expanding what is possible, not just the boundaries of the garden, but what is planted and grown.

As we work this garden together we must be clear on what we value cultivating. Depending on

what is decided, some may decide to leave and start new gardens. Now that this image has been invoked we are called to work with it, my hope is for a garden that we collectively create, where all of us are empowered to speak out on what we think should or should not be planted, where social and individual transformation are actively cultivated and where magic thrives. As I smell my sprig of rosemary, I know that to do this work we will constantly have to ground ourselves in the memory that love is the law of any garden. Smell the sweet scents of summer, and remember what it is you love to plant.

Oak (aka Deborah Cooper) is a seasoned Witch, psychotherapist, aromancer, and artist. She has been a San Francisco-based Reclaiming Witch for almost two decades and is a complicated Aquarian.

Healing Magic

One Person's Journey

by Lann

What is healing? After years as a paramedic, I thought I knew. But when I had to confront my own diagnosis with a life-threatening illness, all of my prior assumptions about healing were shattered. I began a journey that has profoundly changed my life.

Several years ago I was diagnosed with Hepatitis C, a blood-borne illness I had contracted through an exposure at work. Everything I read at the time seemed to indicate that my condition was hopeless, as if there was nothing more to be done except wait to die.

Fortunately there were other forces at work in my life. My partner and I were becoming more involved in Reclaiming, and our spiritual connections to the Goddess, the community and each other were deepening. At first Morgaine's faith and tenacity carried us through, then gradually (after much prodding) I climbed up out of my depression and victimization to a place where I wanted to fight — for my very life if necessary. I was angry. But under all the anger was pain and grief. At times I gave up. I treated my body like it had already betrayed me. I also began to think of

myself in terms of my dis-ease. Every sensation became a symptom, every symptom an indicator of my inevitable demise.

At the Women's Samhain that



year I went on a trance journey. I found myself deep in the desert. I was in tremendous pain, and when I looked down there was an arrow deep into my right side — into my liver where my disease resided. I was bleeding, too weak and hurt to move, and more alone than I had ever felt. I was certain this was how I would die. Just then an old Dineh woman

approached from deep within a canyon. She walked directly to me and said, "Let go of the arrow." The instant I let go, she reached out and yanked the arrow free. I could hear her cackling laughter, and blood gushed forth, then just as suddenly stopped. Through my fear I realized that the blinding pain was also gone. I was still tender, but I was free. Whenever I find myself clinging to my illness, I hear her voice.

Somewhere during this time I also had to come to terms with my own role in how I had acquired Hepatitis C. During one of my angry times I found the record for the call during which I had been exposed. The patient, an IV drug user, told me he had not been using for over a week, but he was still showing signs of altered mental status. While starting his IV I had difficulty, and out of sloppy technique I ended up getting his blood accidentally splashed into my mouth. Rushing and frustrated, I hurriedly followed our treatment protocol. I unwittingly put him into full-blown withdrawal, something I hadn't realized at the time, but was clear when I reviewed the case. It was one of the few cases I have had regrets about during my career. Until I could acknowledge my own piece in the incident and ask his forgiveness, I couldn't get beyond my anger and blaming.

The next summer before I was to go to my first Witchcamp, I was exploring treatment options. After I returned from camp we were planning a liver biopsy, a procedure which I had heard was quite painful. I was convinced that I would have to face my arrow. We also discussed interferon treatments, which had been shown to slow the progress of the disease even though the side effects are sometimes debilitating. Looking back, I now realize that I was thinking of myself as a disease walking around inside a person.

As many of you know, Witchcamp can change your life. After several days of work with the labyrinth, Sharon led us on a journey to Faerie. While there I felt whole, happy, energized. I knew I

graphic by Morgaine Le Fay Proctor

wanted to return in spite of the danger. The other key part of my experience at Witchcamp was being part of the chronic illness support group led by Willow. Being able to come together with other women who were having similar feelings of isolation and struggles with their individual diseases changed how I view myself and others.

When I heard there was going to be a healing ritual I really struggled. Part of me wanted to be a healer, to help channel the energy to others who surely needed it more than I did. Another part of me was afraid to ask for what I desperately wanted. That morning in path work Sharon again led us on a trance journey to Faerie. Crossing the river of blood to get there, I knew what I needed to do. I had gotten my illness through blood, and had since been afraid that my own blood was tainted — that it could hurt others the way I had been hurt. In order to be healed, I had to accept and love my own blood.

Another piece of the experience was also coming together. While at camp we had learned that the niece of one of our path sisters was being sexually abused. The rage and protectiveness that welled up inside me further fueled my passion for the healing work. I realized that much of the fear and difficulty in asking for what I really wanted was related to my own history of sexual abuse. It was the last push I needed to get through the fear. Later, when she asked me and my healer partner to carry an amulet into the healing circle for her niece, I was both honored and fierce in my willingness to carry the healing energy for those who were unable to ask — including the child I had been. It was a connection that enabled the healing work to go far deeper.

The afternoon preparations for the healing ritual were intense. The healers — those who would channel the energy we raised to those wishing to be healed — met with the healees and several of the teachers for instructions. I thought I clearly understood the magic we were intending to do, but looking back I now know that I had already begun my own process of descent. I was convinced that

I would die of my dis-ease, and so in order to be healed I had to face that death and accept it. And for the first time I was not afraid. I hadn't told anyone about what I intended to do — that I was planning to go to Faerie, the land of all possibility and the only place I believed I could actually be healed, to do the healing work. I knew how to get there, and I knew I must go.

As the healing circle formed and the power began to build, I set out to cross the river of blood. I could smell it, could

feel its thick and powerful current tugging at my legs. I was also not just holding the amulet for my friend's niece — I felt that I was holding the child herself. I was suddenly unsure that she should also go to Faerie. I had made the choice as a fully conscious adult knowing the risks and inherent dangers. But I did trust the Fey that I knew to keep her safe, and I knew that this healing would mean that she would always have a safe refuge. Nothing could

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Some thoughts on healing magic

PREPARATION:

- Explore your beliefs about healing. What would it take for you to be truly healed? Where do you need to be in physical space? Where do you need to be in magical space? What will make it safe for you?
- Take care of your body. Examine how you treat yourself physically and look for ways to love yourself. Nourish, bathe and caress your body.
- Understand what it is you get out of your dis-ease. Until you can acknowledge the reasons you may be holding on to your illness or injury, you cannot let go of your "arrow."
- Both you and the person(s) channeling healing energy for you should each have a tender — someone whose role it is to ensure your safety, help take care of your physical needs, and assist you in returning fully to this plane from magical space / between the worlds.
- As with any powerful magical working, prepare yourself physically — eat well, drink lots of water, rest and ground and drop yourself into a meditative and open state.

AFTER THE HEALING:

- Be aware that you may be extremely sensitized to touch and wide open to psychic information. Do what you need to in order to maintain your boundaries and limits while still being open to the healing energy flow. Ask for what you need and direct the process. Also be clear if anything does not feel right and say "no" or "stop" as needed.
- Understand that healing is an ongoing process, not just a single cathartic event. Changes may be subtle and incremental, or may be totally unexpected. Allow yourself the time to let the changes take shape within your life and settle into your body.
- Even though changes may be subtle, accept that your reactions to them may be significant or seemingly out of proportion. The deconstructing and reconstructing that comprise such deep work can be terrifying and traumatic in ways you may not be aware of at the time. Many surgical patients and trauma survivors report feeling angry or hostile toward their loved ones for no apparent reason. Ripping away old and familiar patterns for healing to occur can be similar to surgery or trauma. Cut yourself some slack.
- Continue to treat your body well — stay warm, eat well (protein is very important and helpful in re-grounding), drink LOTS of water, and exercise — your body will literally be processing your dis-ease through.
- You may continue to be extremely sensitized to physical touch and psychic information, or be drawn to return to the magical space where your healing work was done. Protect your boundaries and ask for help as needed to continue your magical working.



When nature is our sacred text, one of the lessons she preaches is “Value diversity!”

In a natural system, diversity equals resilience. A prairie, which may contain hundreds of different plants in a square yard, is far more diverse than a field of genetically identical hybrid corn. In a prairie, a new disease, a migrating insect or a climate change might conceivably decimate one species of plant, but there will be hundreds to continue growing, flowering, holding and building soil. In the cornfield, however, a new pest that attacked the crop would denude the field of life.

Our human communities, too, will be more resilient, more ultimately intelligent, if they represent a diversity of age, gender, class background, ancestry, sexual orientation, physical abilities and many other qualities. When an issue arises, a diverse community will view it through a variety of lenses, and develop a broader spectrum of approaches. Our rituals, our spiritual practice, our ways of being together will be broadened and deepened, and we will be less likely to ossify into dogma and rigidity.

The broad Reclaiming community represents many sorts of diversity. We include a wide spectrum of ages, class backgrounds, genders and sexual orientations. We include many more women than men, but that is true also of the mainstream religions if we look not at their leadership but their overall membership, and of most groups that work for healing and transformation. In some areas—for example, cooperative spiritual work among people of different sexual orientations, we embody both a healthy diversity and the dialogue and change diversity sparks. One example—over many years of challenges from our lesbian, gay, queer and transgender sisters and brothers, we’ve moved away from the celebration of Beltane as the ultimate heterosexual love feast and into a much more complex understanding of the holiday as the time of year when we embrace our connection with all life,

and invoke creativity, community and sustainability along with a multiplicity of visions of sexuality.

Our diversity is the fruit of long years of work and struggle. I remember many agonizing conversations throughout the 1970s about whether lesbians and straight women could ever really

Diversity &

meetings, classes and ritual plannings where women and men have come together with equally strong voices. Of course, we occasionally fall back into old patterns, but we have a structure and

consciousness that allow us to challenge them when they arise.

But when it comes to diversity of ancestry, the Reclaiming community remains fairly pale. We are primarily made up of people of European heritage, with a sprinkling of people of color—far fewer than in the larger populations of the areas where we work. It’s not that we haven’t noticed or attempted to do something about this condition. Discussion of this problem has been going on for at least twenty years in feminist spirituality circles, as well as in the women’s movement, the peace, justice and environmental movements, and all the activist circles I’ve been involved with.

We’ve tried many different approaches. But we haven’t succeeded in doing anything about it that has made a significant difference.

Why? In part, we are working against some larger social and demographic forces. A third of all African American men between the ages of 18 and 29 are in prison or on probation or parole, to name just one factor. Their incarceration has reverberations on the women in their lives, the mothers of their children, their own mothers and grandmothers. Small wonder we don’t



work together. Now that’s not even a question. It’s not that we don’t sometimes have differences or conflicts that fall out around those lines. We certainly had many agonizing Beltane planning meetings over the years. But we do work together, and have learned to value the challenges that diverse viewpoints bring.

I remember similar discussions regarding men and women—could we ever be in the same group without men dominating? Again, that’s not an issue today. The Reclaiming community has been through thousands of discussions,



Community

find them dancing around the Maypole. No change we make in our rituals, no sliding scale we offer for our classes, will address this reality—only long, hard, political work on the larger social issues can change this condition.

Aside from the few of us who were raised Pagan, most of us come to the Goddess tradition out of some dissatisfaction with the churches and synagogues of our families. But in African American and Latino communities, the church is often seen as a source of strength, solidarity and liberation, not a repressive institution.

Many people of color have their own Earth-based traditions and their own groups.

Native American, Yoruba, Latino Pagans may choose to put their energy into their own communities. And groups that have historically been marginalized may be less eager to join yet another marginalized group.

These factors exist, but they don't tell the whole story. There is a growing sense among some of us in the Bay Area Reclaiming community that it is time to reopen discussion of this issue and perhaps look at it with fresh eyes. It is our responsibility to be open and welcoming to all who share our values, to assure that all people have equal opportunity to assume roles of responsibility and leadership and reap such rewards as there are, and to scrutinize ourselves rigorously for the remnants of prejudice or for practices that might create discomfort or hurt.

For several years, Bay Area Reclaiming included a Multicultural Ritual Group, which put on a ritual to celebrate the ancestors of many cultures

each Samhain. Those were the days when the Bay Area community sponsored four or five major rituals

in the course of the same weekend and then collapsed, twitching and gasping. Eventually, age and sheer exhaustion wore us down.

The Multicultural Ritual Group was a great cauldron of learning that was sometimes painful, often exhilarating, and never boring. One of the primary lessons we learned is that we cannot consider diversity without considering identity. A prairie is diverse—but it is also a prairie, not a desert or a redwood forest.

Each one of these words I use to describe myself carries with it a load of history. If I let them define me, I feel diminished because I am much, much more complex than any of those terms can describe.

Yet part of the reason discussions of diversity are often so painful is that identity is a complex and uncomfortable question for most of us. Who am I? I was born a woman, a Jew, a white-skinned person whose ancestors obviously dallied in Northern latitudes for a long time. I have chosen to be a Witch, a writer, a political activist, a gardener and a lot of other things. Each one of these words I use to describe myself carries with it a load of history, of everything from assumptions to entitlements to economic ramifications. They ground me, and yet also constrict me. They describe me, but only partially. If I let them *define* me, I feel diminished because I am much, much more complex than any of those terms can describe. Moreover, I know these identities both afford me privileges I didn't ask for and make me vulnerable. They can be used against me, but if I ignore them or deny them I collude in diminishing myself.

Confronting our identity means

coming to terms with our family—and all the pain and discomfort that may be present in our family history. Oh how much more comfortable it is to deal with the ancestors than with our living relatives! Yet even the ancestors, safely dead as they may be, can be problematic. A lot of us have no real idea who our ancestors were. We may know or suspect that some of them were Not Nice People. In general, we're more comfortable identifying with victims than victimizers—but what if our ancestors were slaveholders? Colonizers? Indian fighters? Nazis? Rapists? Or just the uptight, repressed, dull sort of people we disdain? What if our bloodline includes both rapist and raped? Or if the most oppressed

of our ancestors victimized their own families in turn?

In one of the multicultural rituals, we led people in a drum trance back

across a bridge to the land of the ancestors. As people stepped out on the bridge, a chorus of voices cried out "Stop!" We had to listen to the voices of the Unquiet Dead, those who told us, "I sold my sisters and brothers into slavery." "I loaded the Jews onto the cattle cars." "I raped." "Hear us, face us, embrace us," they cried. "We exist in every heritage, every bloodline. We are your ancestors, too."

As we proceeded, we were stopped by another group of voices. "I led my sisters and brothers into freedom." "I hid a family in my attic, at the risk of my life." "I taught my children our language." "Hear us, face us, embrace us," they cried. "We exist in every heritage, every bloodline. We are your ancestors, too."

In fact, there is no one alive whose ancestry includes only Pure Victims or Noble Hera/os of Resistance. Nor is

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Faerie Queen

by Morgan le Fey

Silver Dream

The Starborn dance the dancing
Sweet flute fills the night
Fire flickering
Darkness and light bickering
For the circle must be completed
Naked feet must appease Mother Earth
Making sacred

Backward comes the Dreaming
Woven in songs to stars bright
Throats enraptured
Darkness and light captured
For the circle must be completed
Naked feet must appease Mother Earth
Making sacred

Many rivers take our crossing
Always our souls in full flight
Until spirit pure
Darkness and light concur
For the circle must be completed
Naked feet must appease Mother Earth
Making sacred

by Barry Clark

Invocation for Peace in Kosovo

Oh, Great Goddess of the Land
That lies yet once again in conflict,
Soaked in blood and sorrow for 600 years,
Hear our prayer for peace.

Lady Slava, sacred Bird Goddess,
Who holds all the Gods Between Her wings,
Symbol of Old Europe flying overhead,
Let the hurts of the centuries begin to heal,
Let the stories mothers tell their children
Be of hope and growth, not hate and killing.

Blessed Virgin of Medjugorje,
Bring holy healing in Your hands
For wounds of spirit and lost hope,
As well as body, limbs, and mind;
Put your loving arms around the
Victims of the power-hungry warlords.

Great Fatimah, Daughter of the Prophet,
You who understand the sanctity of family,
Let Your strong Hand protect the innocent.
Grant them compassion, hope, and mercy;
Return them to their homes and families
So joy and love can replace terror and blood.

In this time of Spring's renewal
And Divine Resurrection,
We pray for peace and justice
For all the Balkan peoples.
Blessed Be!

by Judith Brownlee



Swan Woman

by Gwen Luptak

THE KIDS' 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 Rose Hinson (age 4, drawn at age 3), Allegra Bick-Maurischat (age 9), and poetry by Sarah Cycon (age 8, written when she was 7).



APPLE BUDS

Apple buds sweet and clear
I can smell you every year
With fire flaming around me
And the sadness to my back.

*by Sarah Cycon
June 14, 1998*

Book of Shadows

A Modern Woman's Journey into the Wisdom of Witchcraft and the Magic of the Goddess

by Phyllis Curott

reviewed by M. Macha NightMare

Phyllis Curott's "Book of Shadows" is not what we Witches would recognize as a book of shadows. Instead, it is a book about one woman's journey to find herself on a Goddess path. What makes this book different is that it is directed towards the general reading public rather than towards occult, New Age, counter-culture or other alternative book buyers. And that specificity of focus pays off.

By way of background and context, Phyllis served as National First Officer of the Covenant of the Goddess (CoG) in 1993 and 1994, and in that capacity was one of representatives of Witches, Pagans, Goddess-worshippers and Earth-based spiritualities at the 1993 Parliament of the World's Religions in Chicago. This fact plays no part at all in her autobiography, other than the fact that it demonstrates a level of involvement in the wider world of American Witchcraft, a greater understanding of our diversity, than many Witches might be able to draw upon.

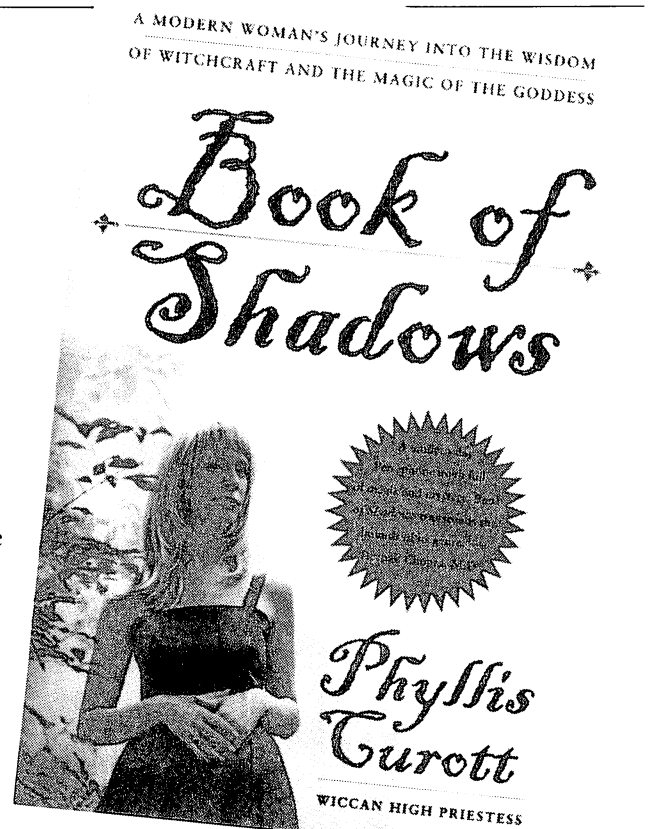
Even so, Phyllis' descriptions of Craft rituals and beliefs come from her own tradition, the Minoan Sisterhood, a feminist, women-only derivation of Gardnerian Witchcraft. This tradition emphasizes the use of herbs, oils, incenses and candles to great effect. I saw less specific attention to working with deity, and little mention of stones and animals. Phyllis' encounters with darkness, within herself and in the social and business world, reveal to her the brilliance of the light. She also describes the long internal process she underwent to find her name, a process required in her tradition, and the resulting self-

knowledge and insights that process revealed.

She describes her journey as a successful, high-powered New York City attorney, gifted since childhood with prescience, who finds Goddess spirituality in the midst of the slick superficiality of her mundane world, and learns, as only a skeptic can, to apply magic to her life - and to realize results.

Like many of us, Phyllis brought the sharp sword of intellect to her quest for a feminist spirituality that could satisfy her personal and professional, her inner and outer, lives. She never accepts anything on the face of it, just on someone's say-so — a quality that serves a Witch well. She delves into books of mythology, history, archeology and so forth, while at the same time working regularly in her circle, questioning her teachers, performing frequent elaborate personal rituals, and creating spells. Her reading informs and provides foundation and clarity for her developing practice. She also spends time sitting at the base of a willow tree in Central Park, a practice that could easily become lost in the hustle and bustle of urban life. Simultaneously, her spells work, as spells will, in unexpected ways that confirm to her their efficacy.

At the back of the book are correspondences, recipes and spells (making it a more traditional Book of Shadows), a description of the Wheel of the Year and a good list of resources — publications, organizations and teaching programs, merchants, events and books.



In "Book of Shadows," the author dispels much of the ugga-booga and fear associated with Witchcraft in pop culture, while maintaining its mystery, dignity, power and beauty. In doing this, she does us all a service.

With lyricism and a distinctively New York edge, Phyllis Curott reveals her intimate journey on a goddess path that ultimately allowed her to live a more fulfilling life in all the worlds. This is a good book to give to your aunt, niece or other relative or friend who finds your choice of religion bewildering.

As a hint of how Phyllis' writing of this book has affected acceptance into mainstream culture, if nothing else, she received, along with Hillary Rodham Clinton and eight others, an award from JANE magazine as one of the Ten Gutsiest Woman of 1998!

Phyllis Curott's "Book of Shadows" is published by Broadway Books, 1998, and is available in many bookstores.

M. Macha NightMare is a longtime Reclaiming Witch who lately has been riding the "broomstick circuit."

Holly Tannen

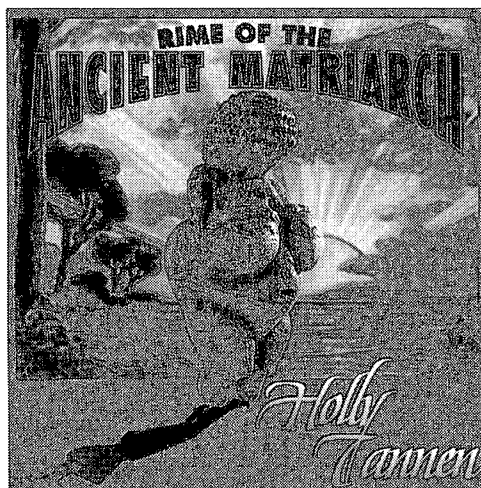
Rhyme of the Ancient Matriarch

O GODDESS, how do I describe this CD?

Beware, oh gentle readers
if you purchase this CD
I got one from the Lady's hand
And it has maddened me
All twisted up with ancient strains
Are references most odd
to cyberlists and selkie maids
And faxing prayers to God.

The Mistress of Folklore
Channels Entities again
Together they did drag me
Across her wyrd "half-astral" plane
I'll pass along her warning
If mine you did not heed,
Don't copy her CD for there's
a price for that grave deed.

Spirit possession follows
on that violation's trail
If you've not fallen to the floor
From "Humboldt Wassail."
"Suburban Shaman" did reveal
A Mystery From Week's End
Archdruid Seamus O'Blivious
Clearly has gone round the bend.



In spite of warnings I gave
I urge you to go out.
Get a copy of this CD
You decide what it's about!
I plan to play it when I'm sick
Of sacchrine spirituality
the Goddess Speaks in strange ways
When Holly Tannen sings to me!

— reviewed by Maerian Morris.
Maerian Morris is editor of "Green Egg" magazine. Contact Green Egg at 212 South Main St, Suite 22B, Willits, CA 95490, (707) 456-0332, www.greenegg.org

Mahal

Golden Temple of Silence

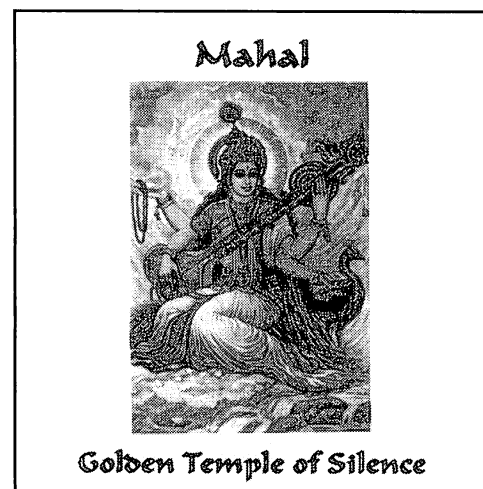
MAHAL'S FIRST release, 1997's "Pilipinas," was a beautiful blend of traditional Philippine songs and sounds with contemporary jazz-pop stylings. For their second album, the group turns to different sources of inspiration: Hindu devotional chants and gentle folk-pop.

What holds this diverse mix together is the rich, soaring voice of Evelie Arellano. Whether she is singing love lyrics or the trance-like strains of ancient chants, the warmth and earthiness of her soprano is captivating.

Several of the love songs are co-authored with percussionist Oliver Posch, including "Emerald Heart":

we r the love source
mirrors of each other
we r the emerald heart
healing all beings

The Hindu chants on this CD are

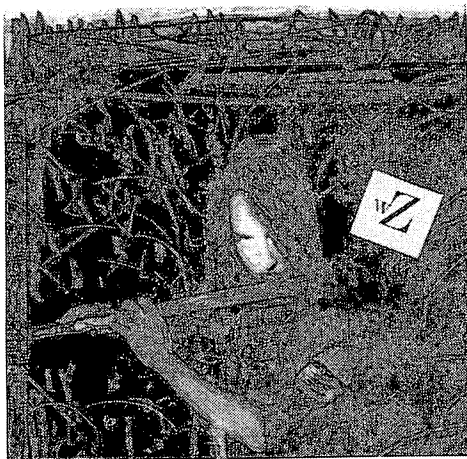


wZ

wZ IS A whirligig of sound and poetry.
wZ is an anagram for James Wisniewski.
In this vital CD, wZ exhibits intimacy
with dozens of musical instruments.

I had the good fortune to record wZ
for a TV program on channel 19 in
Nashville,
Tennessee.
Most of the
studio floor
was filled with
his one-man
avalanche of
sound.

wZ is a
traveling
troubadour
poet who sets
off metal
detectors
because he



always has a flute or pennywhistle
in his pocket.

wZ represents whizz kid
wizardry. Each selection on the
CD is distinct but blends into the
next like an Hitchcockian film
edit. Listening to
wZ fills me with
a replete pastiche of
our culture because
he dives into mass
consciousness. He
peels his musical
fruit until it is
instinctively
identified as
delectable. Even
though he filters our
culture through his
music he maintains
continued on page 50

particularly graceful, and make an
excellent backdrop for meditation.

The title cut, "Golden Temple of
Silence," penned by Arellano, sums up
the mood of this recording:

in the golden temple of silence
upon a luminous lotus flower
i am floating like a feather
filled with bliss and peace and lite

Available for \$18 from Mahal, Box 1177, El
Cerrito, CA 94530. Contact mahal@netwiz.net

—reviewed by George Franklin



SouthEast Friends of Reclaiming

Gainesville, Florida/MidAtlantic Community

THE SOUTH EAST FRIENDS of Reclaiming are a community of women and men working within the Reclaiming tradition, to awaken the public to green spirituality, green politics and community awareness. We have given classes in the Elemental Directions, sponsored lectures on the Goddess, and protested the nuclear-powered Cassini deep space probe, and military spy training conducted at the School of the Americas. We have presented environmental rituals at the site of a polluting cement plant and at a polluted creek. We present and perform public rituals for the Solstices and Equinoxes in an effort to open a window into Earth-based spirituality to the general public. We annually host Starhawk for North Florida retreats, and hope to develop this weekend event into a longer, more intensive experience.

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

Busy Winter and Spring in the South East

The South East Friends of Reclaiming (SEFR) have had a busy Winter and Spring season. We called upon the Star Goddess, the dust of whose feet are the hosts of heaven, to lend us her strength and knowledge on the longest night of the year. The SEFR's public Winter Solstice Ritual was attended by some 150 people as part of the annual arts-and-crafts festival for the Gainesville area. We included a cultural priest of the Yoruban community to add a further dimension to the story of the Solstice, accompanied by a fantastic group of drummers and improvisational dancers. We gave birth to ourselves and the universe, as we turned back the Dark Sun in our efforts to birth all of life. As we danced the Spiral Dance, team priestesses Meshell and Casey distributed organic tangerines and urged us to taste the sweetness of life!

Team priestesses and priest, Mullein, Willow Raya and Oliver, assisted teaching an Earth-based spirituality class at a local Pagan coffee house. A large group attended the class, drawn by the publicity and excitement surrounding Starhawk's appearances in Gainesville. Mullein, Oliver and Willow Raya then conducted an Earth-healing ritual at the site of a clear cut in deep forest near Lake Orange in Citra, Florida. The clear cut was within 100 yards of a bald eagle's nest, and scarred Gaia's

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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.

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.

SPIRALHEART events in several locales are posted at www.spiralheart.org

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 West Virginia. Call (301) 977-6417 for information.

Events on the Regional Pages are sponsored by local groups based around the various Reclaiming community Witchcamps. All events are drug and alcohol free.



Weavings from the Northeast

from Vermont Witchcamp Folks

Bucks County/Philadelphia, Pennsylvania

BrightFlame (Debi Slatkin) offers classes and ritual for womyn, including the Reclaiming-tradition course, Elements of Magic. She is located between New York City and Philadelphia. Contact her for more information, including the Philadelphia benefit she is working on for the Marija Gimbutas Film Project. *Contact (610) 982-9012 or brtflame@ptd.net*

Massachusetts

Womencircle's week-long retreat (its 24th year) happens at Rowe Camp and Conference Center, in Rowe, Massachusetts, 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, retreat@rowecenter.org, www.rowecenter.org*

"Pagan Book of Living & Dying" Author to Visit

M. Macha NightMare, co-author of the "Pagan Book of Living and Dying," plans to visit the east coast later this year. *To arrange an appearance in your area, please contact Beth at cheiron@earthlink.net.*

Elementally North East

Greetings from the North East. At the center we are the folks in northeastern, continental North America (and beyond) with a connection to Reclaiming through Vermont Witchcamp. We circle around at camp in the summer. The rest-of-the-year cycle finds us connected through the hub of activities offered at sites real and virtual; all of them magical.

Growing a community and developing communications in North East since 1998 Vermont Witchcamp is an exciting and evolving process. Seeds, some of which were planted before camp, have germinated with many pleasant surprises. Some of the forms are still emerging, some are clearly established. Members of our community are invited to introduce themselves **on line**. For some of us the response has been swift and bold. For some the stories of others have served as encouragement to share our own stories. For some it has taken the presence of a bear (hungry for news of others in the forest) to emerge from "virtual" silence. We are delicious!

Words move like wind in our midst. Through our web site we share news of local events, announce and respond to magical, political and other energy workings,

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*graphic by
Bob Thawley*

The Goddess Circle

Lancaster, PA

Goddess Circle begins its eighth year of providing ritual in the Reclaiming tradition at Lammas this year. For the past seven years, we have held monthly open circles on the second Thursday of the month.

We have decided to hold eight circles during the coming year, to mark the eight holidays. We will celebrate Lammas on Sunday, August 1, beginning at 10 a.m. on the grounds of the Lancaster Theological Seminary, at the corner of James Street and College Avenue, in Lancaster.

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

Lammas	August 1
Fall Equinox	TBA
Samhain	TBA
Winter Solstice	TBA

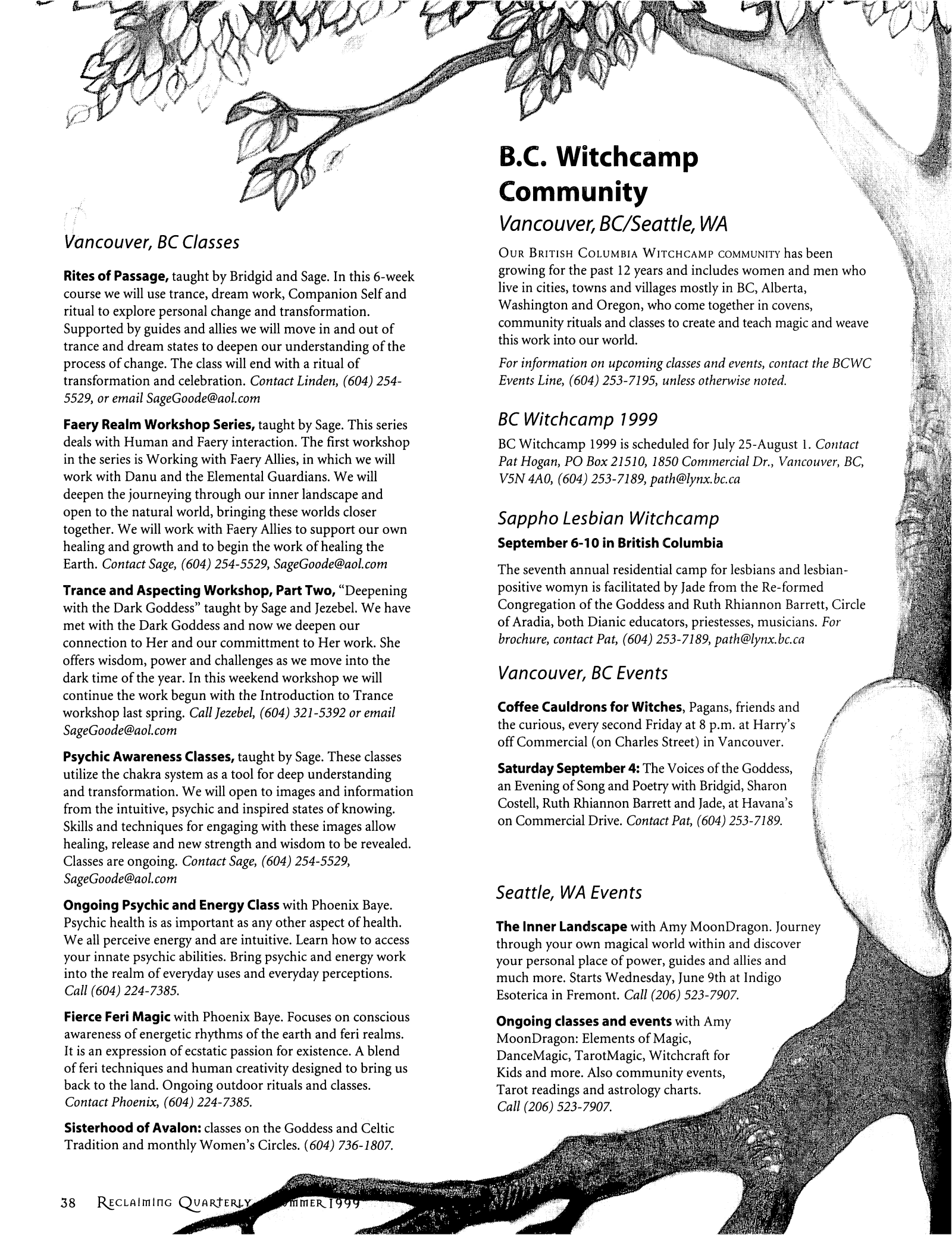
Walking Wisdom/The Lancaster Labyrinth

Walking Wisdom will be building a straw labyrinth for the Pennsylvania Green Party's 10th anniversary conference the weekend of July 24-25. A regular public walk will be held at Oleo Farm, 1980 Millport Road, Lancaster, on Sunday, August 1 from 1-4 p.m. This is a 7-circuit turf labyrinth. In mid-August, Walking Wisdom's Sarah will facilitate the building of a permanent, outdoor, 7-circuit labyrinth at Camp Nee-Kau-Nis, near Waubashene, Ontario (about 3 hours north of Toronto). On Sunday, September 19, a public walk will be held from 1-4 p.m. at Millersville University, in the Student Memorial Center. This walk will be on the canvas labyrinth, which follows the Chartres cathedral design.

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. *Contact Betty at (519) 836-1595, bettybk@sympatico.ca*



Vancouver, BC Classes

Rites of Passage, taught by Bridgid and Sage. In this 6-week course we will use trance, dream work, Companion Self and ritual to explore personal change and transformation. Supported by guides and allies we will move in and out of trance and dream states to deepen our understanding of the process of change. The class will end with a ritual of transformation and celebration. *Contact Linden, (604) 254-5529, or email SageGoode@aol.com*

Faery Realm Workshop Series, taught by Sage. This series deals with Human and Faery interaction. The first workshop in the series is Working with Faery Allies, in which we will work with Danu and the Elemental Guardians. We will deepen the journeying through our inner landscape and open to the natural world, bringing these worlds closer together. We will work with Faery Allies to support our own healing and growth and to begin the work of healing the Earth. *Contact Sage, (604) 254-5529, SageGoode@aol.com*

Trance and Aspecting Workshop, Part Two, "Deepening with the Dark Goddess" taught by Sage and Jezebel. We have met with the Dark Goddess and now we deepen our connection to Her and our commitment to Her work. She offers wisdom, power and challenges as we move into the dark time of the year. In this weekend workshop we will continue the work begun with the Introduction to Trance workshop last spring. *Call Jezebel, (604) 321-5392 or email SageGoode@aol.com*

Psychic Awareness Classes, taught by Sage. These classes utilize the chakra system as a tool for deep understanding and transformation. We will open to images and information from the intuitive, psychic and inspired states of knowing. Skills and techniques for engaging with these images allow healing, release and new strength and wisdom to be revealed. Classes are ongoing. *Contact Sage, (604) 254-5529, SageGoode@aol.com*

Ongoing Psychic and Energy Class with Phoenix Baye. Psychic health is as important as any other aspect of health. We all perceive energy and are intuitive. Learn how to access your innate psychic abilities. Bring psychic and energy work into the realm of everyday uses and everyday perceptions. *Call (604) 224-7385.*

Fierce Feri Magic with Phoenix Baye. Focuses on conscious awareness of energetic rhythms of the earth and ferri realms. It is an expression of ecstatic passion for existence. A blend of ferri techniques and human creativity designed to bring us back to the land. Ongoing outdoor rituals and classes. *Contact Phoenix, (604) 224-7385.*

Sisterhood of Avalon: classes on the Goddess and Celtic Tradition and monthly Women's Circles. *(604) 736-1807.*

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 upcoming classes and events, contact the BCWC Events Line, (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*

Sappho Lesbian Witchcamp

September 6-10 in British Columbia

The seventh annual residential camp for lesbians and lesbian-positive womyn is facilitated by Jade from the Re-formed Congregation of the Goddess and Ruth Rhiannon Barrett, Circle of Aradia, both Dianic educators, priestesses, musicians. *For brochure, contact Pat, (604) 253-7189, path@lynx.bc.ca*

Vancouver, BC Events

Coffee Cauldrons for Witches, Pagans, friends and the curious, every second Friday at 8 p.m. at Harry's off Commercial (on Charles Street) in Vancouver.

Saturday September 4: The Voices of the Goddess, an Evening of Song and Poetry with Bridgid, Sharon Costell, Ruth Rhiannon Barrett and Jade, at Havana's on Commercial Drive. *Contact Pat, (604) 253-7189.*

Seattle, WA Events

The Inner Landscape with Amy MoonDragon. Journey through your own magical world within and discover your personal place of power, guides and allies and much more. Starts Wednesday, June 9th at Indigo Esoterica in Fremont. *Call (206) 523-7907.*

Ongoing classes and events with Amy MoonDragon: Elements of Magic, DanceMagic, TarotMagic, Witchcraft for Kids and more. Also community events, Tarot readings and astrology charts. *Call (206) 523-7907.*



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.

Lammas TBA
Samhain TBA

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, contact Craig at (503) 235-0170, 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.

Fall Equinox Sunday September 19

Join us in celebrating Fall Equinox at the Hoyt Arboretum Meadow at 3 p.m. The address is: 4000 SW Fairview Blvd, Portland. We are asking for a \$5 donation to help cover costs but no one will be turned away for lack of funds. Please bring your own drinking water and food for the potluck feast after ritual.

Contact Hands of the Mother for directions and ritual details. Contact Craig at (503) 235-0170, loring@transport.com

Events on the Regional Pages are sponsored by local groups based around the various Reclaiming community Witchcamps. All events are drug and alcohol free.

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.

Queer Camp for Witches

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

graphic by
Bob Thawley



Gespinnst

Germany

GESPINNST is a German-English womyn's network that 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*

Lammas	July 31
Mabon	September 18
Samhain	October 30
Yule	December 18

The Five Sacred Things

A womyn's camp in Germany August 27-September 3

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*

TejasWeb

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.

Summer Solstice TBA

Lammas TBA

Tejas Web Classes

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

Lammas TBA
Fall Equinox TBA

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 — 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.

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.dianasgrove.com, unless otherwise noted.

Lunacy Women's Week July 10-17

Mysteries of the Dark Moon

The Fool's Wild Adventure August 7-14

A tarot intensive - Live the magic of the tarot.

Fall Equinox: Feast of Persephone September 17-19

With drummer Ubaka Hill

EACH OF THE ABOVE events begins with a supper of soup, salad and homemade 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 \$20 discount. Meals included. Shared housing included from November through April; \$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.dianasgrove.com

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) 849-8862 or Caroline Ziel, (314) 773-5659, unless otherwise noted.

Working with the Elements Saturday July 24

With San. 10 a.m. to 4 p.m. \$25 Contact San, (314) 849-8862.

Samhain Ritual October 30, 1999, 7 p.m.

at Midtown Arts Center, 3207 Washington, St. Louis

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 demystify Pagan spirituality.

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

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

Summer Solstice June 26

Lammas August 7

Fall Equinox September 25

Samhain October 30

Winter Solstice December 19

Spellbound

On the evening of March 5, 1999, Members of the Edge of Perception Collective came together to work healing magic for the twin grandsons of Ruth, a collective member. Otto and Dylan were born the morning of our '99 Candlemas Ritual. Shortly after birth, it was discovered that the bones in Otto's skull were fused together, a condition known as craniosynostosis, which would require surgery to correct. As a community, members of the collective came together to work powerful healing magic on behalf of Otto and Dylan. The ritual was witnessed and photographed by two reporters who wrote a major article in the Peoria "Journal Star."

On March 26, Otto underwent surgery. I am happy to report that Otto was released from the hospital in record time, with minimal swelling and no side effects. His physician and nurses were all amazed. Today, Otto and Dylan are thriving and strong, weighing over 13 pounds each!

— by Tari

Events on the Regional Pages are sponsored by local groups based around the various Reclaiming community Witchcamps. All events are drug and alcohol free.

graphic by
Bob Thawley



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 burning 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 and sober. No alcohol or drugs, please.
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Lammas/Lughnasadh

We stand now between hope and fear, in the time of waiting. In the fields, the grain is ripe but not yet harvested. We have worked hard to bring many things to fruition, but the rewards are not yet certain. Now the Mother becomes the reaper, the Implacable One who feeds on life that new life may grow. Light diminishes, the days shorten, summer passes. We gather to turn the Wheel, knowing that to harvest we must sacrifice, and warmth and light must pass into winter.

San Francisco — Sunday, August 1, gather 2 p.m., ritual 3 p.m., Beltane Meadow, Golden Gate Park. *[Enter Park at Lincoln & 41st, 2 blocks north, meadow to right.]*

North Bay — Saturday, August 8, 7:30 p.m., Lammas Ritual and Headwaters Forest Benefit with Starhawk. At the Koret Club of Monte Rio (on Highway 116, across from the Rio Theatre). \$10-30 sliding scale - no one turned away. (Call the events line, (415) 929-9249 for directions.)

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

The Spiral Dance

Saturday, October 30, 1999 — Herbst Pavilion, Fort Mason San Francisco

This year marks the 20th anniversary of the Spiral Dance Samhain ritual. Volunteers are needed for many tasks. To make this wonderful community event happen, contact the Events Line, (415) 929-9249, later in the Summer.

Fall Equinox/Mabon

This is the time of harvest, of thanksgiving and joy, of leave taking and sorrow. Now day and night are equal, in perfect balance, and we give thought to balance and flow within our own lives. The Sun King has become the Lord of Shadows, sailing West: we follow him into the dark. Life declines; the season of barrenness is on us, yet we give thanks for that which we have reaped and gathered. We meet to turn the Wheel and weave the cord of life that will sustain us through the dark.

San Francisco — Thursday, September 23, Equinox Dinner. Gather 6:30 p.m., potluck dinner 7 p.m., location TBA. (Call the events line, (415) 929-9249 for details.)

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

North Bay — Saturday, September 25, 7:30 p.m. Equinox Full-Moon Healing Circle and Headwaters Forest Benefit with Vicki Noble. At the Koret Club of Monte Rio (on Highway 116, across from the Rio Theatre). \$10-30 sliding scale - no one turned away. Call the

events line (415) 929-9249 for directions.

Future Reclaiming San Francisco Rituals

Samhain/The Spiral Dance, Saturday, October 30, 7 p.m. at Herbst Pavilion, Fort Mason. Volunteers are needed — see announcement in opposite column.

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.



Community Building Cell

Reclaiming Community Potluck Dinner/Talent Cafés

Saturday July 17 6:30-9:30 p.m.

225 Potrero St., San Francisco (at 16th)

Would you like to hang out after an amazing Witchcamp? Was it a difficult transition back for you? Now is your chance to share what you learned with others. Come join in a festive potluck dinner followed by a talent café to reconnect with the community, meet new friends and strengthen your web.

Please bring snacks, a main/side dish (preferably vegetarian), desserts or drinks to share with 5-6 others. If

you would like more info or have a talent you would like to share during the talent café (perhaps a poem or song inspired by camp), call Suzanne at (415) 664-1589.



Community Building Cell Planning Meeting

The next planning meeting for the upcoming quarter will be immediately before the July 17th potluck dinner.

Everyone is invited to come gather with us at 4 p.m. and choose our next events. If you're interested and would like more information please contact Suzanne at (415) 664-1589.

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 — 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) 664-
4382, 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 —
Suzanne, (415) 664-1589,
cbc@reclaiming.org

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

Joint Dinner/Talent Café with PICT

Saturday August 14, 6:30 p.m.

Unitarian Universalist Church, 1187 Franklin
(at Geary), San Francisco

Reclaiming's Community Building Cell (CBC) and the Pagan Interest Circle (PICT) of the Unitarian Universalist Church are having another combined event. Both groups interact in ritual often, so here is a relaxed atmosphere to come and enjoy the company of one another, share your talent, and catch up with long-time pagan buddies.

Please bring snacks, a main/side dish (preferably vegetarian), desserts or drinks to share with 5-6 others. If you would like to have a time slot of about ten minutes to share your poem, song or performance or if you have any questions you can contact Suzanne at (415) 664-1589.

Community Building Cell Hosts Divination Night

by Megan

Right up front, I have to admit that I hold a special place in my heart for the Tarot. So when the Community Building Cell (CBC) announced that it would host a Divination Night, I was determined to make some space in my life to go. I'm so glad I did.

People gathered around a large circular table. Its surface was covered with a soft black cloth and the cards. One by one, those with questions reached out to the group for help. Then the cards were shuffled and laid out. We worked together on interpretation and on yielding to our intuition. As time passed, more people arrived until we grew to two tables, focused intensely on the Tarot and on sharing knowledge with each other. Finally, we had to stop for dinner — delicious food was waiting.

I loved being part of the Divination Night. And I was so happy that the Tarot chose to become such a vital part of the community that night. It took us under its wing and seemed to act as a kind of mediator, helping us to set aside barriers to communication and intimacy as we told each other the story the Tarot was telling us. I left with a warm heart and with magical skills honed.

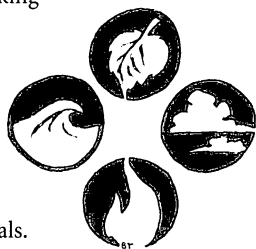
Blessed be the CBC and blessed be the Tarot!

graphic by
Bob Thawley

small graphic by Rini
Templeton

Elements of Magic

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, 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.



San Francisco

With Flame & other teachers TBA
Starting 3rd week of July
Contact Flame at (415) 345 8548,
Latinasexy@aol.com

East Bay

With Seed and Brook, student teacher TBA
Fridays beginning September 10
Contact Brook at (510) 845-5830

North Bay (Marin)

With Tami Griffith, Minerva Earthchild and student teacher Luanne Blach.
Tuesday nights starting in late June
Contact Tami at (415) 256-1766
Another Elements Class in Marin may be taught in early Fall. Contact Tami at (415) 256-1766 for more information.

Rites of Passage

Journeying into the realm of our own dreams and imaginings, we will each become the main character in our own myth. Through storytelling, trance and dream work, we will draw forth and weave a rich tapestry of images and symbols between the worlds, to empower us in all the worlds. Six weeks. Prerequisite: Elements of Magic or equivalent.

North Bay (Marin)

With Tami Griffith and Minerva Earthchild
Beginning in August.
Contact Tami, (415) 256-1766

San Francisco

With Gwydion & others
Fall 1999

For more information, call the Events Line, (415) 929-9249, or visit the website, www.reclaiming.org

Reclaiming Recommends

Rhythm Laboratory

with Jeffrey Alphonsus Mooney
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

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:



Elements of Magic or equivalent. Six weeks.

East Bay — For Women

With Seed, Robin & student teacher Toni

Fridays beginning July 23

Contact Seed, (510) 336-0656, calla@pgw.com

North Bay (Santa Rosa) — Men & Women

With Beverly and Doug

Fridays beginning September 17

Contact: (707) 865-WAND (9263)

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 Classes — General Information

Classes are sliding scale \$75-150 unless otherwise noted.

Additional classes are announced through 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.

Although studying and practicing the Reclaiming tradition can be profoundly healing, Reclaiming classes are *not* a substitute for medical or psychiatric care. Teachers are not responsible for diagnosing illnesses or recommending treatments. The teachers' cell holds students responsible for seeking professional help if they need it.



The Magic of Sexual Empowerment

Within safe sacred Pagan space we explore the realms of our sexual energy. This class is a daylong 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.

This is not a drop-in class; you need to be pre-registered. Please call if you have questions or concerns. \$60-100.

San Francisco

With Madrone, assistants TBA.

One-day Workshops in September, October, November.

Contact Madrone (Kim Jack), (415) 923-1458.

Labyrinth Workshop

Details to be announced.

San Francisco

With Gwydion, Morgan & Morgaine

September 1999

Contact the Events Line, (415) 929-9249

Changing Consciousness at Will Magical Activism

This weekend workshop will focus on working with the forces of nature to create political and social change. Participants will learn basic magical principles of ritual, spell casting, and protection, and discuss how magic can enrich direct political action and make it more effective. Working in alignment with the elements of life can aid in both enhancing imagination and healing the burnout and despair that many activists encounter. A goal of this workshop will be deepening participants' experience of the mystic and the activist occupying the same body. Our connection to the natural world can fuel our struggle to change the world. No fee for this workshop except food. Prerequisite: minimum 13 hours a week spent creating social change.

North Bay (Sonoma Woods)

With Oak (a.k.a. Deborah Cooper) and other Reclaiming teachers

Date: weekend to be arranged by participants

Contact Oak at 415-285-6812, GlindaD@aol.com

Heart of the Flame Ritual Drumming & Chanting

Give voice to the rhythms of your soul with Ritual Drumming & En-CHANTment. 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.

North Bay (Mill Valley)

Beverly and Doug, with student teachers Evelie & Morgaine

Five Mondays beginning July 19

Contact (415) 339-8313 OR (707) 865-WAND. Sliding Scale is \$40-\$80.

North Bay (Santa Rosa)

Beverly and Doug

Three Fridays, July 23 -Aug 6

Prepare with us for a festive and powerful Lammas ritual!

Contact (415) 339-8313 or (707) 865-WAND. Sliding Scale is \$40-\$80.

Power and Mystery

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. Six weeks.

North Bay (Mill Valley)

With Beverly and Doug and student teachers Evelie & Morgaine

Mondays beginning September 20.

Contact (415) 339-8313 or (707) 865-WAND

Five-Month Magical Apprenticeship with Beverly Frederick

Begins September 1999

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

Group meets one Saturday each month. Participants also meet in threes and fours during the month.

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

If you are ready, send a letter of intent, up to three typed pages, describing your present gifts, present challenges and current magical practice. Sliding scale \$375-\$600. Group size is limited, so reservation by full payment requested.

Send registration payments and letters of intent to: Beverly Frederick, P.O. Box 298, Monte Rio, CA 95462. Call (707) 865-WAND for further information.

graphic by
Bob Thawley



ANNOUNCEMENTS

Reclaiming Teachers' Travel Schedules

Beverly Frederick

California Witchcamp July 4-11
Contact (415) 923-1458

Russian River, CA August 7 & 8
Holding the Power / Tending the Fire
Weekend with Starhawk. Contact (707) 865-
WAND (9263) or (415) 339-8313

Pioneer Valley, MA August 14 & 15
Heart of the Flame Weekend. Contact Beth
(413) 369-4049 or John (413) 253-1174 or
Fox@soc.umass.edu

Vermont Witchcamp August 28ff

Russian River, CA September 25 & 26
Equinox Full Moon Healing Weekend for
Women with Vicki Noble. Contact (707)
865-9263 or (415) 339-8313

Reclaiming Wisdomway Weekends With Beverly Frederick & Special Guests

Saturday & Sunday noon-6 p.m.
& Saturday Evening 7:30- 10 p.m.

Beverly Frederick and Starhawk
August 7-8
Holding the Power/ Tending the Fire
Weaving Sustainable Goddess Community

Beverly Frederick and Vicki Noble
September 25-26
Equinox Full Moon Healing for Women
Vicki is an author, shamanic healer and
co-creator of the Motherpeace Tarot

**Beverly Frederick and M. Macha
NightMare**
October 23-24
Crossing Over: Death as Passage
M. Macha NightMare is co-author/editor of
"The Pagan Book of Living & Dying"

Call (415) 339-8313 or (707) 865-9263 for info.
\$175-275 sliding scale (\$150-250 if registered
one full month prior to event)

Pomegranate Doyle

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

MidAtlantic Witchcamp August 7-14

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

M. Macha NightMare

Santa Fe, NM August 27-29
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

Starhawk

For more information, or to arrange
bookings, contact Harmony Network, (707)
823-9377, HrmnyNtwk@aol.com

Reclaiming Witchcamps June-September

Amherst, MA September 22
Talk and Ritual at U of Massachusetts.
Contact: John Fox, fox@soc.umass.edu, or
Harmony Network, (707) 823-9377

Rowe, MA September 24-26
Weekend at Rowe Conference Center with
Starhawk's partner, David Miller. Contact
Rowe Conference Center, (413) 339-4954

Ann Arbor, MI November 12-14
Weekend Workshop for Women and Men
with David Miller. Contact: John or Misti,
seeker@cyberspace.org,
jmm@cyberspace.org, John Morris (734)
665-3522, 2116 Runnymede Blvd., Ann
Arbor, MI 48103.

Los Angeles, CA December, TBA

Sebastopol, CA December 19
Day long workshop and evening ritual with
Luisah Teish. Contact: Harmony Network,
(707) 823-9377, HrmnyNtwk@aol.com

**"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/

Visit Pagan Cornwall

Women's Journey — Beltane 2000

A Journey for Women is being planned now
for Beltane 2000 in Cornwall with Cornish
researcher and author Cheryl Straffron. We
will also visit Glastonbury and possibly
Avesbury with Kathy Jones, well-known
author of publications on ancient sites.

Cheryl Straffron lives in the southernmost tip
of Cornwall. She is the author of "Pagan
Cornwall, Land of the Goddess," and "Earth
Mysteries Guides to Ancient Sites" in West
Penwith, Bodmin Moor and North
Cornwall, Mid-Cornwall.

Sounds & Furies journeys for women offer
economical journeys visiting Pagan/Goddess
sites in Europe with knowledgeable guides
native to the areas we visit.

For more info: *Sounds & Furies*, PO Box
21510, 1850 Commercial Dr, Vancouver, BC
V5N 4A0, path@lynx.bc.ca

The Grand Fixed Cross/ Solar Eclipse

August 11, 1999

One of this century's most profound
configurations of planets, including an eclipse
of the sun, will occur August 11 at 7:09 EDT.
Saturn and Mars will be in opposition to each
other, and that means lots of tension as their
very different energies meet.

For more info, see: *The Televisionary Oracle*,
<http://www.realastrology.com>, or *Caroline W.*
Casey's Spring Equinox performance, available
through <http://www.spiritualintrigue.com>

Merry Meet '99

August 27-29 in New Mexico

MerryMeet '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 MerryMeet 1999 in New Mexico
— and let the enchantment begin!

Contact www.cog.org

Women's Goddess Festival

Fourth Annual Summer Celebration — July 16-18, 1999

The fourth annual Women's Goddess Festival will be held July 16-18, at the serene and private paradise of Ocean Song in Occidental, CA. Join women celebrating life during this fun filled upbeat gathering. Experience a community of women who honor each other, are non judgemental, nurturing, open to diversity, supportive to women in crisis, who encourage gentle caring of the children and their mothers, have hearts filled with love and a belief that life on Earth will be what we envision and create.

Workshops, performances and ritual will be led by renowned teachers and artists throughout the weekend. Attendees will explore Goddess traditions, women's mysteries, herbs, childbirth & midwifery, feminism, empowerment, drumming, writing, women's archeology, singing, dance, crafts and a variety of other topics all centered around the sacredness of life.

Some workshops offered are: Vicki Noble: "Female Linage," Terri Jensen & Karen Augiar: "Backyard Medicine," Oona Mourier: "Women's Sexual Archetypes," Sedonia Cahill & Alexandra Hart: "Becoming your own Wild Darling," Anne Hill: "Sharing the Goddess with Children: Circle Round," Carolyn Hunt: "Reclaiming the 'F' Word: Dialogue on Feminism," Mary Lane: "Kitchen Alchemy," Crystal Morris "Empowering Childbirth," Sussanna Dimmitt: "Women & Power", Ruth Dryer "Green Witch", Leslie McIntyre: "The Dark Mother," Kat Decker "From Maiden to Mother: An Honoring Ritual," Suzanne Sherman: "Memoir Writing: Write the Stories of your Life," Nan Kohler "Artemis College: Preparation for Midwifery."

Artists Joan Marler & Jennifer Berezan, Felicity Artemis Flowers, Megan McElroy, Connie Wolf, and Brutal Folk. There will also be an estatic Drum Circle: "Womyn

Spirit Rising" facilitated by Stori Davis.

Highlighting the weekend is a Saturday night community ritual, "Faery Ritual to Change the World" facilitated by Shekhinah Mountainwater with Vicki Noble, Joan Marler, Black Kat, Red Moon, Artemis Institute, Winged Women Return and Pele and the Drumming Devas.

"Weavers of the Moon Goddess Crafts Bazaar" will feature women's beautiful handmade crafts. A Children's Creative Arts & Crafts Area is provided during workshop times. Organic vegetarian meals will be available by "Conscious Choice." A Women's Ropes Course is offered on Friday 9:00am-3:00pm. Hiking & swimming are available throughout the weekend. A closing community Vision Circle on Sunday will be guided by Deanna L'am.

Three days admission with camping \$120. Young women 12-16, \$60. Children under 12 are admitted free. Festival opens Friday noon, ends Sunday 6 p.m. Saturday only, including evening ritual,

\$50 (age 12-16 \$25). Some work exchange is offered.

For more information, contact (707) 824-0737, kat@monitor.net

Power of the Pentacle

In this one-day workshop, we will use trance and other powerful magical tools to deepen our understanding and relationship with the many facets of the Pentacle.

San Francisco

With Georgie Dennison & Aimee Vincent
August 21 Workshop
Contact Georgie, (415) 256-1844,
dennison@sfgate.com



Women's Spiritual Journey to Peru

October 23 - November 3

Experience Machu Picchu and other sacred wonders of Peru led by Peruvian guides. Rituals with Reclaiming student teacher, Gail Morrison and Harmony Network founder, Jodi Selene. Time for meditation, exploration and fun.

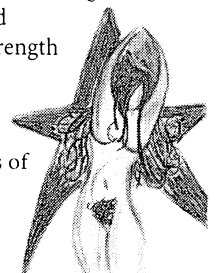
\$3000 includes round trip from Miami, accommodations, entrance fees and most meals. *Harmony Tours* (707) 823-9377, HrmnyTours@aol.com

Women's Winter Weekend 1999 in the Santa Cruz Mountains

Join the Women's East Bay Ritual Group for our annual weekend of ritual, play, labyrinth, hot tub, rest, and hanging out! Relax before the busy Solstice Holiday and spend time with other Pagan Wemoons! Three nights (or less if you want), December 9-12, 1999. \$65. Bring your own food. Space is very limited and already beginning to fill. Call Kore for more info and to register: (510) 644-0629, or email: bae1@bae1.com

Waking the Woman Warrior Casting Magical Breastplates for Women Only

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 sliding scale.



San Francisco

with Elka Eastly and Shanna LoPresti
Two Saturdays, TBA
Contact Elka, (415) 626-3663

Witchcamp Witchcamp Witchcamp

with Starhawk and the Reclaiming Community

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 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.

NOTE — Tejas and Missouri/Midwest Witchcamps took place during the Spring.



Photos courtesy of Diana's Grove, Missouri

Untitled

by Sue Nosker, California Witchcamp 1996

They danced to the rhythm
of the Great Mother's heart
Drummers drummed, dancers danced
They all took their part

Magic was in the air
and love encircled the crowd
as the flow from the depths
Sounded boisterous and loud

Fire sizzled with passion
dragon women painted and bright
swirled and twirled their bodies
in sinuous delight

Water held the deep
emotions and affection
woven through the circle
embracing the connections

Air blew her breath
and blessed the new friends
entrained and entwined
yet supple to bend

Earth kept them grounded
holding tight to the roots
A strong wisdom to guide them
As they sent down new shoots

As Spirit joined freely
the witches were reeling
Focusing their intent
on a world that needs healing

Blessed be

California Witchcamp

July 4-11, at Mendocino Woodlands. Contact Madrone Productions, PO Box 410187, San Francisco, CA 94141-0187, (415) 923-1458, kimjack@sirius.com

BC Witchcamp

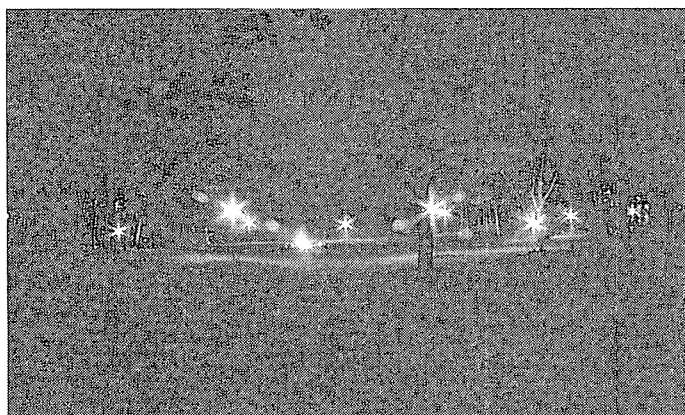
July 25-August 1. Contact Pat Hogan, PO Box 21510, 1850 Commercial Dr., Vancouver, BC, V5N 4A0, (604) 253-7189, path@lynx.bc.ca

MidAtlantic Witchcamp

The SpiralHeart Summer Intensive is August 7-14, at Buffalo Gap Camp in West Virginia. 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.

Related Camps

A Sappho Lesbian Camp (page 38) and a Queer Camp (page 39), taught by Reclaiming teachers, are also scheduled.

Women's Goddess Festival

FOURTH ANNUAL SUMMER CELEBRATION

July 16-18, 1999

'HONORING OURSELVES AND THE EARTH'

Exploring Goddess Traditions,
Women's Mysteries and
the Sacredness of Life

Workshops, Performances, Crafts
Drumming and Ritual

At Ocean Song, Occidental

A PRIVATE 360 ACRE NATURE PRESERVE 19100 COLEMAN VALLEY ROAD

Come for the
3 day Weekend
\$120

Young women ages 12-16 \$60
Children under 12 are free

Saturday Only
OPEN 9AM - 11PM
\$50

Young women ages 12-16 \$25

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FOR FURTHER INFORMATION CALL 707 824-0737
kat@monitor.net

Healing Magic

continued from page 29

harm her there. I lifted her high above the river, for she was much too young to know its depths, for it carries the pain and anguish of all of the suffering of all humankind.

The healing itself was timeless, although we later learned that it went on for more than two hours. There are not words to describe the depth, power and intimacy that I experienced during the work. It was clear that our community was more than the people physically present at the ritual — we were connected with and surrounded by scores of loved ones, ancestors, nature spirits, guardians and the heartbeat of the Mother herself. The actual healing energy was profoundly sexual and loving in a way that I was not prepared for, but I surrendered to the power of the magic, and for that time let it be all there was.

The chant of “healing, healing, healing my body, healing, healing, healing the land” reverberated like a pulse. The waves of energy from the circle washed through and over us. The power of touch and the healing that flowed through felt very deep and ancient. I could literally feel things changing at times. It was intoxicating in a way — I felt clean and whole and ecstatic. Toward the end I became more aware of the others in the healing circle and full of this exciting new feeling, I forgot all boundaries and decided to sweep around the circle and touch them all. This was a big mistake — I ended up manifesting symptoms that were not mine for weeks to follow.

After the ritual I still felt “high,” and I didn’t want to let go of the feeling. I also felt incredibly sensitized. I looked toward the “brush down” area for the healers and healees, but I knew I could not tolerate being touched at that point. I didn’t realize that I had focused all my energy on getting to Faerie, without a single thought about how to return. I was supposed to meet up with my tender, but I couldn’t communicate well and felt as if I were swirling. I thought I was fine, so I just decided to get something to eat (one of the instructions that had been emphasized during the prep work).

When I got to the dining hall, it seemed garishly bright and incredibly loud and clanging. I had no idea how much all of my senses were still being affected, but it was clear that I was still deeply in trance and in Faerie — I could hear their singing, their laughter, their jokes (sorry, you had to be there). It took a long time and some obnoxious interventions on the part of several friends to get me to come back to this plane.

Several weeks after returning from camp I went for more blood tests. My results came back the same day that Morgaine was at the Red Dragon dinner at Mid-Atlantic camp. My viral load was zero. Suddenly everything changed — there was no need for a biopsy or to take interferon. As my doctor put it, I was “one of the lucky ones.” I know it was magic, not luck. I sometimes still struggle to accept the healing, but Morgaine reminds me that I can’t think of myself as healed and sick at the same time. I do know that I feel much better. I will always be grateful to Morgan LeFey for her healing work, and to the California Witchcamp community for the tremendous change in my life.

Magic works. Healing happens. She is the Mother of us all.

El Salvador

continued from page 9

attribute the utter simplicity of my language to the need to be understood by the *campesinos*.

“Globalization” is one of those long, bland, political words that can so easily turn us off. It’s easy to feel despairing and overwhelmed when we look at global corporate structures, international debt, world economic inequality. But our work in the Circle of Love gives globalization a face. Now when I read about the *maquilas*, I picture Betty. When I hear about high illiteracy rates, I think of Hermana Alicia’s smiling face as she clips a little of this, a little of that for her garden. And when I feel that nothing we do can make a difference, I think of Marta and her work, and I know that we can.

Music: wZ

continued from page 35

a unique sound.

On certain cuts he creates all the sound, which means he must spend hours recording himself. He can follow the tracks off a soundboard until he discovers a dusty road.

The first piece, called Dance, is an invocation to movement. Cut 6 (JMMN) reminds me of a one-legged flute player waving his long hair to the frenzied beat. Cut 8 (LNLY PLNT) offers two voices. One voice is in English and the other is a made-up language. It is as if wZ is simultaneously translating himself.

Cut 10 (JNGL TMPL), the last selection, is a futuristic vision. It has a road-warrior post-Y2K feel when after the corporations collapse we hear jungle sounds again. We hear water running and insects reproducing.

The wZ CD is energetic, upbeat, and inspirational. It exudes the magnetism of evolving forces.

wZ was recorded in New York City and mastered in Muscle Shoals, Alabama.

Available from Elan Vital Music, 111 Teks Street, Florence, AL 35633, (256) 539-3758.

— reviewed by Joe Speer, editor of *Beatlick News* and producer of “Speer Presents” for Channel 19 in Nashville, Tennessee.

The Burning Times

continued from page 23

women. This theory was originally proposed in 1972 by Barbara Ehrenreich and Deirdre English and has become a major theme in feminist writings. However, we now know it isn’t true. There was never a time or a place where the majority of Witches were healers. This theory was invented before we had any evidence about how common healing Witches were. Once we surveyed trial records, we found that healers make up a small but significant minority of Witches, usually between 1% to 10% of the accused. Midwife-Witches were even rarer. David Harley (“Historians as Demonologists: The Myth of the Midwife



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Earth Circles Counseling Center (510) 652-9560

Jan Carlson (MFC31303), Supervisor

Witch," in the *Journal of the Social History of Medicine* 3 (1990), pp. 1-26) found that being a midwife actually reduced a woman's odds of being accused of Witchcraft.

NUMBERING THE DEAD

Perhaps the most dramatic change centers on the question of how many Witches died in the Burning Times. Before the late 1980s, this was a terribly controversial issue. And for a very good reason: we didn't have any solid evidence to go on. No one had counted how many trials existed. We didn't know how large the average trial was, how often they occurred, or how lethal they tended to be. Historians simply read Witch-hunting propaganda and tried to guess what sort of a death toll it implied. No surprise, then, that estimates varied wildly, from a low of ten thousand to a high of nine million. When we examined court records, we found that trials were actually far rarer than we expected. Most countries only had one or two crazes, not dozens as literature suggested. To date, less than 15,000 definite executions have been found¹.

It wasn't until the late 1980s that we had enough trial data to start basing our estimates on facts, rather than hunches. And when we did, estimates plummeted from millions or hundreds of thousands, down to 40,000 to 60,000.

There have been three main attempts to estimate the death toll of the Burning Times, using three slightly different methodologies.

Brian Levack ("The Witch Hunt in Early Modern Europe") found that there were approximately 110,000 Witch trials in the various regional studies. Approximately 48% of all accused Witches were executed, so he estimated that 60,000 people lost their lives in the Great Hunt. Ronald Hutton ("Counting the Witch Hunt", an unpublished article) began by totaling the regional studies. When he found an area that had not been studied, he looked for another that matched it as closely as possible and assumed that the uncounted area would kill about as many Witches as the counted area. Using this technique, Hutton arrived at a total of 40,000 deaths.

Anne Llewellyn Barstow ("Witchcraze") started with Levack's estimate of 60,000 deaths. Then she increased it to 100,000 to compensate for lost data and the new trials that are constantly being found. Although this sounds reasonable, it's not. Levack's 60,000 figure already contained a generous allowance for lost records (more than Barstow added, as a matter of fact). And the more trials we find, the lower the death toll goes. "New" trials don't appear out of nowhere — we "find" them when we first study a country's trial records. Historians never ignored uncounted areas, they simply guessed how many deaths occurred in them. Therefore when you add "new" trials, you also have to subtract the old estimate they're replacing. And since old estimates tend to be sky-high, finding "new" trials tends to decrease the death toll, not increase it. That's why the death toll figures are now so low, despite

the fact that we now know of 20 to 30 times as many cases

as we did before.


THE CHALLENGE

Today we Pagans and Witches face a challenge. Historians have modified their theories as new information became available. We have not. We continue to cite outdated and erroneous writers, like Margaret Murray, Jules Michelet, and Rossell Hope Robbins. We ignore the more dry, dull academic texts that contain solid research, preferring sensational texts that play to our emotions. For example, I have never seen a copy of Brian Levack's "The Witch Hunt in Early Modern Europe" in an occult bookstore. Yet many carry Anne Llewellyn Barstow's "Witchcraze," a deeply flawed book that has been ignored or reviled by the historical community.

And the quality of our research is critically important. In the 1980s, America went through a dress rehearsal for the Burning Times: the panics over satanic ritual abuse. Sociologists and anthropologists noted the stunning correlation between the two bouts of Witch-hunting. For the most part we didn't — because our history blinded us. Our history told us that the Burning Times were a series of pogroms launched against us. So when we heard tales of devil-worshipping Witches, we simply said, "That's got nothing to do with us. Those tales are about Satanists."

We owe it to ourselves and our ancestors to remedy this situation — to study the Burning Times as honestly as possible, using all of the new information at our disposal. For while we say, "Never Again the Burning," we cannot

continued on next page



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continued from preceding page

stop what we cannot see. If we do not know what happened the first time, we have no chance of preventing its return.

NOTES

¹ If you'd like a list of this data and sources for these numbers, drop me a note at jennyg@compuserve.com

FURTHER READING

Brian Levack's "The Witch Hunt in Early Modern Europe" is the best summary of this new data, though Robin Briggs' "Witches and Neighbors" is also good. Jeffrey Burton Russell's "Witchcraft in the Middle Ages" discusses the medieval cases, and Witchcraft's ties to heresy. Richard Kieckhefer's "European Witch Trials" is an unequalled guide to the trials from 1300-1500. "Ecstasies: Deciphering the Witches' Sabbath," by Carlo Ginzburg, highlights some of the other rumor panics of the 14th century, while R. Po-chia Hsia's "The Myth of Ritual Murder: Jews and Magic in Reformation Germany" examines the other Burning Times — the pogroms launched against the Jews. The modern parallels to the Burning Times, the satanic ritual abuse scares of the 1980s, are the subject of Jeffrey Victor's "Satanic Panic: The Creation of a Contemporary Legend."

Nevada Test Site

continued from page 16

time since 1947 that the Shoshone were able to have morning prayer on this portion of the 1250 square mile site. Another teepee was set up over five miles inside the Test Site perimeter, high on a ridgetop overlooking Mercury, Nevada, where the Sunrise Ceremony was also celebrated by tired but inspired activists. A third teepee was erected well inside the front entrance, visible to the thousands of workers arriving at dawn. Around one hundred people were at the front gate greeting workers and entertaining the Test Site guards.

Healing Global Wounds is a multi-cultural alliance of organizations and individuals seeking restoration of respectful sustainable living with the Earth. We coordinate a Spring and Fall Gathering at the Nevada Nuclear Test Site. Events combine education on issues, community and skills building, daily spiritual ceremony and taking personal nonviolent action to break every link in the nuclear chain. HGW is a member of the Abolition 2000 Global Network.

Contact Healing Global Wounds, PO Box 420, Tecopa CA 92389-0420, (760) 852-4175, fax (760) 852-4151, hgw@scruznet.com

Thanks to HGW's Coordinator, Jennifer Olaranna Viereck,

Toxic Ideologies

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Germany and those of our time.

They trace these affinities to an ecological sensibility that is spiritually rather than scientifically and politically based. They take particular alarm at reverence for nature rooted in Paganism and the occult rather than in a social critique, one that understands that environmental depredations are a consequence fundamentally of hierarchy and power differentials.

To Social Ecology the matter is simple. One either has a *social* critique of ecological issues or a *spiritual* one. A social critique that incorporates the spiritual dimensions of ecological crisis seems unfathomable, let alone a spiritual critique that sees its relation to social issues.

IT AIN'T NECESSARILY SO

That the German Nazi movement had undeniable roots in German Pagan revolt against the woes of urbanization and industrialization should not, however, mean that a similar revolt, in other times and under other social conditions, must also bear fascist fruit.

In fact, a direct parallel exists. A century and a half ago, at a time when the young Karl Marx was a doctoral student at the University of Jena, a movement against the early stages of urban and industrial development swept across parts of Europe. It opposed both industrialization and Newtonian-based rationality. It took particular hold in England among Romantic poets like Blake, Coleridge and Wordsworth, and in Germany among poets and philoso-

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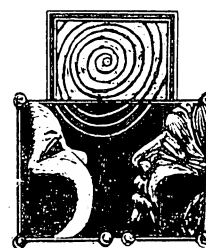
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phers like Schelling, Goethe and Schiller. In Germany, they were called the *Naturphilosophen*, or "nature-philosophers."

By the 1830s, a radical wing of this tendency emerged in the shadows of the dominant Hegelian metaphysics. Called the Young Hegelians, a number of left critics emerged to challenge German society. For the most part they were academics, and their treatises were focused on critiques of Christianity. It was in this milieu that Karl Marx and Friedrich Engels operated. They, however, believed that it was German *society*, not its *religion*, with which a critique needed to begin. This led to their attacks on the Young Hegelians' emphasis on analyzing religion, and resulted in Marx and Engels making their famous characterization of religion as being "the opiate of the masses."

The context of German idealist or mystical thought proved critical in several ways in the development of Marx's doctrines. It was Moses Hess, a German religious mystic and radical pantheist, a man passionately opposed

to the "encroachment of inanimate mechanism which deadens organic life," who in 1841 first converted Engels, and a little later Marx, to Communism. Nor was Hess the only mystic in Marx's immediate circle. An early Communist writer, Abbe Constant, was later, under the name Elias Lévi, to write treatises on magic that are credited by Colin Wilson with "having started [the modern]... magical revival virtually singlehanded." Constant's magical associate was Flora Tristan, the author of *Workers' Union* (1842), who was among the first to propose the formation of an international union by working men and women. Mikhail Bakhtin, a close friend of Marx's at times, studied the work of alchemists and *magi*. Marx and Engels both expressed admiration for the writings of the German 17th-century radical alchemist, Jakob Boehme.

How would Social Ecology characterize people like Hess, Constant, Tristan and Bakhtin? Surely not as fascists. Their leftist ideologies, however, were either rooted in

(Hess), compatible with (Bakhtin) or later developed into (Constant, Tristan) mystical or occult themes.

For all Social Ecology's claim to rooting *their* political analysis in social reality, then, they have produced an ahistorical analysis of ecofascism. Instead of acknowledging this

earlier occult-based revolt against the despoiling of nature and responsibly accounting for the difference, Social Ecology merely glosses over it.

AN HISTORICALLY ROOTED ANALYSIS

What might a more historically rooted analysis look like?

To begin with, Germany in the early 1840s and in the 1920s and 1930s were altogether different places. The revolt against the deadening spirit of industrialization in the first half of the 19th century took place in a Germany fragmented into scores of mini-states, city-states and kingdoms, with no national economy and barely touched by industry. It was only when in exile, in Paris in 1841, that Marx and Engels had an opportunity to see the necessary antagonism between labor and capital, for in Germany both the bourgeoisie and the proletariat could only be found in small, isolated pockets. Industrialization, except in mining, was just beginning.

What a difference between this and the later 19th century, where an industrial base was built in the belatedly united Germany that subjugated city and country alike to its iron will and filled both with the smoke of progress. The new capitalist economy both generated the largest Communist Party in the world and created the industrial (iron, rail, chemical and banking) base that would be so vital to Germany's devastating descent into the trenches of World War I and their subsequent crushing defeat in 1918. In turn, the experience of these losses, coming not long after the tide of nationalism that had accompanied the process of German unification in the 19th century, enabled a strain of anti-Semitism, steadily growing in virulence throughout the 19th century,

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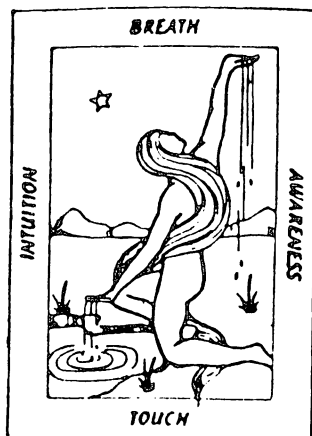
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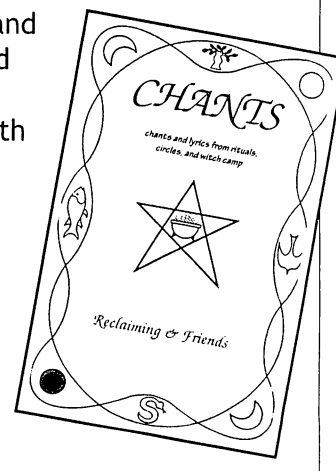
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to emerge as a full-blown torrent as postwar Germany searched for easy villains to blame.

What characterized the German neopaganism of the 1910s and 1920s *völkisch* movement was its *German-ness*, its insistence that it was the Teutonic gods and goddesses alone who ennobled Aryan youth and would lead them in their return to nature and the renewal of the Fatherland. Paeans to nature, as it turns out, were frequently coupled with specifically *German* virtues (as well as anti-Semitic and ultranationalist ideology).

"In every German breast the forest quivers with its caverns and ravines, crags and boulders, waters and winds, legends and fairy tales, with its songs and its melodies and awakens a powerful yearning and a longing for home; in all German souls the German forest lives and weaves with its depth and breadth, its stillness and strength, its might and dignity, its riches and its beauty — it is the source of... the German soul, of German freedom." — 1923 recruitment pitch for a woodlands preservation outfit, quoted in Biehl and Staudenmaier, "Eco-

fascism: Lessons from the German Experience."

In other fascist countries it was similar, with celebrations of particular *national* soils and deities.

THE EARTH AS A WHOLE

Here then we see the essential difference between pre-Nazi Germany and Paganism in our own times.

Nationalist conceits, while no doubt present among the ecofascists in present-day Germany and elsewhere — including, to a disturbing degree, in some of the main U.S. spokesmen for Deep Ecology — are far removed from the more general syncretistic flavor commonly found in contemporary neopagan movements in the U.S. and elsewhere. Yemaya has a place at the altar alongside Oshun, Kali and Spider Woman. Too much travel, sharing of myths and rituals, and doctrinal blending has occurred after a couple of decades of theological mix-and-match.

Today's neopagans may worship at a nearby live oak tree that is well over a century old and march for the sanctity of California's redwoods, but it is not *California* (or even U.S.) soil that is sacred to most of them. It is the Earth

as a whole. The globalist appetites of multinational corporations have brought forth Pagan (as well as many other) defenses of the inviolability of Mother Earth everywhere.

Social Ecology is surely right to be concerned about the dangers posed by rightwing paeans to nature, for

under some circumstances, ecofascism does pose a credible and dangerous alternative. But in seeing the ghost of the Nazis in the shadows cast every time people dance joyously around a fire or gather at full moons to worship is to engage in a dangerous and ahistorical reification of forms of spiritual expression.

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Thanks to Reclaiming Quarterly and to Steve Nadel for critical comments.

David Kubrin has recently completed "Marxism & Witchcraft," a treatise on the ecological crisis. He has a doctorate in the history of science, is a middle-school science teacher in the San Francisco Unified School District, and has been a longtime political activist.

Biodiversity

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evangelical Christian who works with tattooed, pierced, rock music-loving young Christians to elicit their activism in environmental pursuits, and me and the church I represent. For conservative sects of Christianity, the *experiential* is more important than that which is handed down to them from other humans. And in my experience of Witchcraft, I find that the experiential has more value and validity than any teaching. We, as priestesses of the Craft, recognize no intermediary between ourselves and the divine. Apparently, neither do these young Christians — except that their "authority" is different from ours. Now I don't presume to speak for all Witches when I say that we find our authority in Nature and those deities who reveal themselves to us. To me, "Nature" is our sacred text. Any book of shadows is secondary to Nature's laws, the rev-

elations that Nature gives, our direct experience. "My skin, my bones, my heretic heart are my authority."

This is not to say that we are alike in our thea/ologies. We are worlds apart in thea/ology. I don't presume to understand conservative Christian thought or belief. For the most part, I find that they seek to limit my freedom as a woman. Be that as it may, when we are cut, we both bleed. If the air is polluted and the waterways contaminated, we *all* suffer the effects. No matter our faith, we all depend on the health and well-being of Earth for our own health and well-being. Peter went out of his way to tell me before we left that he was not interested in making a Christian out of me, but of making environmental activists out of Christians.

NEXT STEPS/FEEDBACK

The Biodiversity Project is preparing a formal report of the retreat. Since the retreat, some participants have collected Biblical quotes and context for environmental issues. Others are compiling a directory of leaders in the spirit/environment universe and forming partnerships for key actions. We have talked about the United Nations' adoption of the Earth Charter, the White Cloud Council (an emerging alliance of environmental groups concerned about

forests and the American landscape) and the Declaration of a Global Ethic begun at the 1993 Parliament of World Religions.

The participants have pledged to ongoing work in implementing biodiversity awareness among our own faith communities, and to encouraging environmental activism in its many forms. It was an honor to be invited to this distinguished working group, to speak on behalf of Pagan beliefs in a large, worthwhile ecumenical forum engaged in the real work of stewarding our natural heritage. I solicit your feedback if you know of points you think I should continue to make on our behalf or of ways you feel I might better represent us.

For more information, see www.Cgbd.org, or contact the author at PO Box 150694, San Rafael, CA 94915, hoodiecrow@value.net

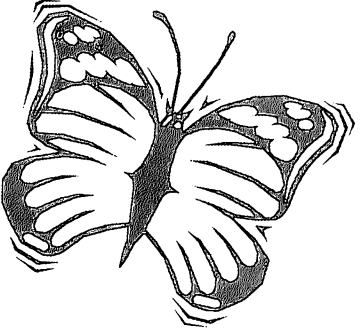
M. Macha NightMare is a longtime Reclaiming Witch who lately has been riding the "broomstick circuit."

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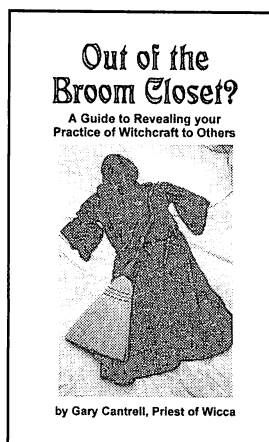
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BY GARY CANTRELL

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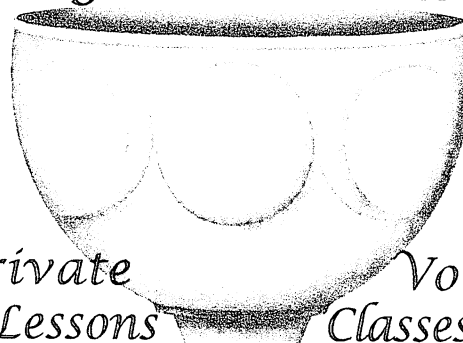


Written by a Wiccan High Priest who has taken the option to openly and publicly avow his practice of the Old Religion.

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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Starhawk

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there any group of Purely Evil Oppressors. Every one of us is born of both oppressors and

oppressed. Facing those contradictions within ourselves, our families, our heritages, is some of the beginning work we need to do to open up to more diversity in our communities. It is also

the work we need to do to heal our own wounds and become whole human beings.

In the Multi-cultural Ritual Group, we found that the most powerful tool we had for holding our own contradictions and bridging our differences was to simply sit and tell our personal stories. As a group, telling our stories helped us bond and know each other. Over the years we developed rituals that incorporated time for storytelling in small groups.

In keeping with that tradition, I want to end with a personal story. Many years ago, a group of us from the Bay Area taught the first Witchcamp in Germany, an all-women's camp. I was the only Jew among us. I had worked in Germany before, and knew that it was a deeply uncomfortable

place for me, but I managed to put that unease aside until the day we were planning an ancestor ritual as the evening's work. Somehow we couldn't plan and couldn't plan and couldn't plan the ritual. Time wore on, until finally, ten minutes before the evening session was due to start we sat down to meditate together and ask why the work was so difficult. Suddenly the answer was clear to me: I didn't want to be there. My ancestors didn't want to be anywhere near the German women's ancestors or parents and grandparents, many of whom had undoubtedly been Nazis and Nazi supporters. I felt guilty, as if I were betraying them by consorting with the enemy, and I was in a state of frozen terror. Our group never discussed the Holocaust: I had no idea if the women we were teaching ever thought about it or cared about it.

Once I acknowledged what was going on, we were able to do the ritual. But the real opening came the next day, during a camp discussion. One woman spoke about her difficulty reconciling her Christian heritage with Witchcraft. Suddenly, for me the circle was ringed with ghosts—the spirits of all the Jewish women who might have been there but had never been born because their mothers and grandmothers were killed in the Holocaust. I began to cry, and we began openly talking about the Holocaust for the first time.

Remembering that discussion, I can identify that what helped me was hearing the German women acknowledge their own pain, the shame and guilt they felt for events they did not cause, hearing that yes, indeed, they struggled with these issues all the time, that some of them were involved in Jewish/German dialogues, that there was one other Jew in that group of ninety. Then I could move from fear and victimization to compassion for loss the German people suffer in being cut off from what is good in their heritage. I didn't need answers, comfort, solutions, from the women—indeed there are no answers to the pain of genocide. But I needed to know that the pain of my people was not forgotten or denied, and that the women were struggling with the questions.

I imagine a person of color coming into a Reclaiming ritual or Witchcamp might feel something of the same spectrum of emotions. Who are these people? Are they descendants of slave-owners, landgrabbers, exploiters? Have they dealt with it? Are they safe to be around? Is there anyone like me here? Am I consorting with the enemy, betraying my own community? And can I make a difference here? Will I be listened to, will my viewpoint and experience be respected?

In fact, these are some of the very questions that may be brewing inside any newcomer in some form. We all come into a new group wondering: Who are these people? How do I know that I can trust them? Will they accept and understand my differences? Will I be welcome

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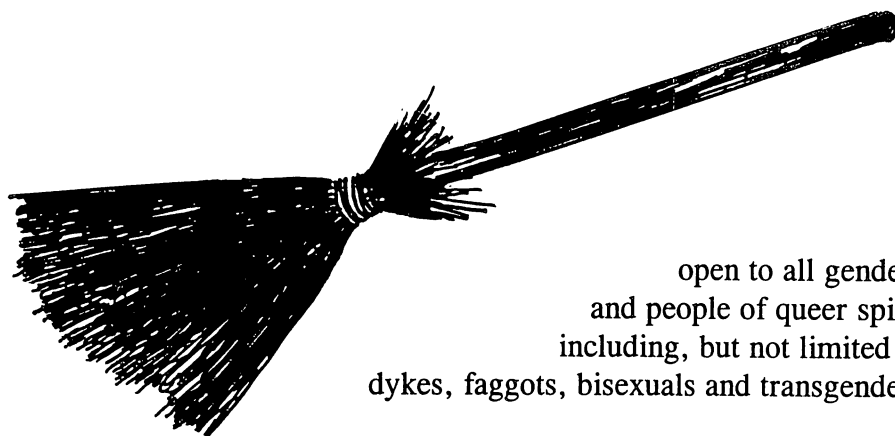
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There are many things we can do to make our events more diversity friendly. We can open spaces for people to share their heritages, skills and approaches to ritual. We might include other languages in invocations: when I chant or sing in Hebrew, a power comes through that just doesn't happen in English. We can educate ourselves about a wide variety of traditions and about the history and real-life struggles people face today. In my next column, I hope to explore some of these ideas more fully. But the most important thing we can do is to really be a community willing to consider and struggle with these issues. We don't have to have answers, or achieve perfect political correctness. We've certainly made mistakes and we will undoubtedly make more. But we can clearly and visibly be asking the questions.

Starhawk is the author of many published books on Goddess religion, from "The Spiral Dance" to "Circle Round, Raising Children in Goddess Tradition." She is a feminist, activist, teacher, Witch, gardener, drummer and one of Reclaiming's founders.

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If we truly welcome all races and wish to embrace diversity, it does not make sense to expect people of color to assimilate to working primarily with White Celtic deities. Assimilation to a White mainstream is, after all, a perpetual imposition that people of color in our world know all too well. I am by no means suggesting that we stop working with such deities; they have enormous amounts to offer to each of us, and I honor their power and the power of reclaiming them. I just also notice that, as a Latina, or for whatever reason, I do not find the God Lugh personally compelling, and in the last Wheel of the Year,

How might such perspectives, once heard and acknowledged, affect the way we do community magic? What might be in store for us, years down the line? What are the possibilities? The four directions called in four languages? A blending of traditions and deities from different cultures into one ritual? Perhaps a summer solstice rite with Amateratsu, Japanese sun Goddess, as she sets into the belly of Yemaya, African Goddess of the seas?

continued on next page

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This versatile recording has many wonderful new chants and songs from Reclaiming's classes, summer intensives, and rituals. Arranged with teaching in mind, yet musically varied with a host of instruments. All lyrics included.

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continued from previous page

answers—but I still have questions and visions and dreams. More than anything, I think our communities' growth around these issues depends on our openness to change. One of the things I love best about Reclaiming is that it formally identifies as an "evolving, dynamic tradition"—and, even if it didn't, as Witches we are called to embrace change as both natural and essential to survival. Change is an adventure: its full wisdom is rarely revealed at the beginning of the journey. When we embark on change, it is not for us to know what we, our world, or the things we love will look like on the other end. All we can do is be as genuine as possible, stay clear with our vision, and trust that the waters are carrying us where we most need to go. In visioning a new relationship between race and magic, community and diversity, tradition and self, the most we can do is talk and dream and work and then let the Goddess make her magic.

At this year's San Francisco Brigid ritual, as Thorn began her beautiful meditation on Brigid's well, fire and forge, I walked the outskirts of the circle, searching for the pledge I would make before the Goddess and my community. As I passed the air altar, she came to me: Our Lady of Guadalupe, her image bright and surrounded by white cloth and candles. I fell to my knees before the altar, held her gaze and let her carry me deep, deep into her realms. As we reached the well of healing, she said, *I am Brigid; I am here too. Behold my well! Throughout the ages, across all lands, people have given me sacred names. The peoples of the Earth will never stop giving me sacred names. Every name,*

every face is a part of the story. Do not hold us separate, do not be afraid; where we meet, there is great joy! I too can bring you to this well of healing, these bright fires, this forge of action in my name. Call my name, and I will guide you. Through all my names, my love pours out. In every language, my love pours out. To all the peoples, my love pours out. I am Brigid, I am Brigid too.

Que esté bendicido. Blessed be.

Carolina De Robertis is completely convinced that it is possible to change the world. Some of her favorite tools for global transformation are music, magic, mulching, talking, writing, sex and great food.

Reclaim May Day

continued from page 11

CULTURES OF RESISTANCE

Reclaim May Day '99 was full of diverse Bay Area cultures of resistance. As the May pole dance wove on, Xtlalli, a twenty person Aztec Dance group, danced in a giant circle to drumming and song. At the same time, local graffiti writers were painting mural pieces and a spoken word stage mixed up beatnik era poets with teenage spoken word. The food committee, with SF and East Bay Food Not Bombs, served a free picnic to several thousand people. The SF Mime Troupe set up their giant stage for the day, and performed from their new play about gentrification. Twenty five teenagers from Oakland – Destiny Youth Arts – blew everyone away with their high energy rap, hip hop dance, and theater mix. Labor

choruses sang May Day songs in english and spanish. Grassroots groups performed street theater about their struggles to survive, including homeless activists, tenants, sex workers, and sweatshop activists. There were no speeches.

MAY DAY PAGEANT

The day culminated with a May Day Pageant about the history of May Day, private property and wage labor. Thirty of the over fifty pageant participants – ranging in age from seven to over seventy – joined Art and Revolution just an hour before the pageant. An incredible singing group accompanied the pageant with topical songs, while a dance group dramatized the story through movement. Giant puppets of the Haymarket martyrs, a Landlord/Boss/Government puppet, and masked and costumed cops and workers acted out the past and present conflict to reclaim our time and our lives. Giant Liberation puppets (of labor, our homes and the earth) ran down the hill from the outskirts of the park and began the street procession, which wound through the neighborhood, stopping at the GAP to pie GAP CEO puppet Donald Fischer and in the Mission to decry gentrification.

RECLAIM THE FUTURE: STOP THE WORLD TRADE ORGANIZATION

The spirit and momentum of May Day will confront corporate globalization—the exploitation of the earth and people for the profit of a few—as we Reclaim the Streets of San Francisco's financial district as part of the June 18 International Day of Action Against Corporate Globalization. The event is part of the lead-up to protests of the World Trade Organization, November 29–December 3, 1999.

We call on everyone—theater groups, artist, activists, and musicians to join tens of thousands of ecologists, workers, farmers, community activists from around the world to fill the streets of Seattle with large scale street theater and mass nonviolent direct action at the World Trade Organization meeting in Seattle this November 29 to December 3, 1999.

— by David Solnit and Rose May Dance

For more information, contact Art and Revolution Collective, (415) 339-7801, www.igc.org/justice/artandrevolution

David Solnit is an Art & Revolution organizer. Rose May Dance has taught and organized for years with Reclaiming.

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South East Friends of Reclaiming

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swampy blanket from the forest floor. As we meditated on the pain of the forest, the eagles swooped overhead, playing with an alligator garfish they had just caught. The large birds saw us and screamed greetings; our altar proudly bore an eagle feather, found on the forest floor.

Earth Day week found the SEFR deeply involved in alliance with the county beautification drive. We cleaned rubbish and garbage out of the Hogtown Creek and the watershed around the banks, in a driving, cold rain. While attendance was lower this year than in years previous, two priestesses managed to conduct a clean water and healthy biodiversity ritual in the creek. Seawind called upon the Goddess to witness our pure intent and hope for the future and offered white flowers to the waters. Willow Raya imaged clean waters, diverse life forms and petroleum filters at curb drains. Together we raised energy and sent it on its way, deep into waters of the creek.

SEFR also participated in the Gainesville Community Earth Day Festival, a daylong event showcasing area environmental groups as well as Earth-friendly artisans and performers. SEFR's information table sported a photo-

montage of our protests, rituals and clean-up efforts. We offered lovely marigolds for sale as a fundraising effort. That evening SEFR presented an "Earth Healing" ritual as the finale of the day's events. About 200 persons joined us and the Community Drum Circle at the downtown Courthouse Square. Willow Raya led the participants in visualizing ourselves as seeds of potential, with the potential for action and change. "We are as seeds! How can our seeds aid the Earth?" she asked. "Envision clean waters! Taste pure air! See reforested hillsides," urged team priestess Sand. An enthusiastic drum circle developed a lively beat, exciting the participants so much that the Spiral Dance we'd intended turned out to be clumps of wildly dancing enthusiasts. We call these rituals flying by the seat of our pants!

For more information about the SEFR, contact Barbara J. Walker, (352) 376-1993, walker@nersp.nerd.ufl.edu

North East Weavings

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share losses and celebrate successes. Some of us embark on personal quests (legal questions, rides to camp, academic resources, spell work). And we have been rewarded with a richness of

response and a clearer vision of who we are.

We are fired up by discussions. The cauldron has recently been stirred by a discussion about invocation, calling on elements/deities and circlecasting. Like different seasons each addition

has enriched our community. As we have shared our beliefs about, and practices in this area, the passion for our work has been kept alight. Well nourished, we are warmed by our developing sense of collectivity.

Sharing this news with the larger Reclaiming community means asking ourselves the question "how fluid are we?" Do we post our web site and risk opening the floodgates of email? Do we go with the flow and place ourselves in the hands of the god/dess, trusting s/he will bring us what we need? We continue to discuss and work toward consensus on this question.

To contact Reclaiming-tradition groups in the Northeast, see announcements on page 37.

Blessed be, Selchie

Vermont Witchcamp

Vermont Witchcamp (VWC) will be August 28 through September 4. The 1999 Camp is full. For info on future camps, contact VWC, 360 Toad Road, Charlotte, VT 05445, or phone Raven (802) 425-2984 or Evergreen (802) 899-3231.

Beverly Frederick Workshops in Pioneer Valley, MA

Heart of the Flame

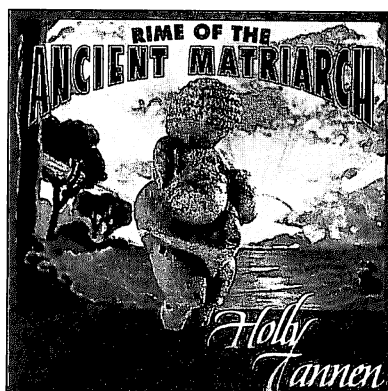
A two-day Wisdomway Playshop

August 14-15

Part I: Starting with spontaneous and light-hearted rhythm games, we learn to listen to, and entrain with each other. From that place we weave in first our voices, then our drums and other instruments releasing inhibitions and expressing our deepest connections to the Earth and each other. In the second half of this day we will use those connections to call up the sacred heat-that-heals to empower our Healing Ritual. People of all levels of ritual and musical experience will add to this in their own powerful way.

Part II: Drawing on our connections to the Earth and each other, we again use song and rhythm, this time to guide us on our journey into the 'Tree of Life' as we delve into the pleasures and pains of our 'Well of Memory'. Returning with new connections to the heart of our passion flame and ready to offer our intuitive selves to each other in a Living Tarot Divination Circle (have no fear, the technique will be taught — it's easier than you think and you don't have to instantly memorize my tarot deck — promise).

\$125-\$175 Sliding Scale (\$100-\$150 for registration before July 1). Contact Beth, (413) 369-4049, or John, fox@soc.umass.edu



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Holly Tannen & her Entities from the Half-Astral Plane sing *Online Romance*, *Fair Margaret* and *Young Whatshisname*, *Lily of the Net*, *Suburban Shaman*, *Wailing Wall Wail*, *Victim of Them*, *Humboldt Wassail*, and more!

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Vanguard Alert! Y2K Disaster Looms for Reclaiming

Panic threatens to overwhelm Fall Equinox

Several recent bills, rumored to have originated in the office of Americans United for the Unification of Church and State, have come to our attention.

These bills, in clear violation of our fundamental rights, call for a five-day waiting period for the purchase of crystals, mandatory past-life background checks, and trigger locks for magic wands.

"This clear insertion of tyrannical Big Sister government into what is clearly a private matter cannot and will not be tolerated," declared RPW Chairman Gusty Hail. "As we all know, crystals don't hex people, Witches

continued on page 63, column 5

A crisis threatens to engulf Reclaiming's Fall Equinox celebration, as word spreads that no one has been testing 1999 rituals for Y2K compliance.

"We've already missed our chance to test Brigid, Spring Equinox, Beltane, and Summer Soltice," charged Abysma Jankins. "We will enter the new millennium ignorant of the viability of half of our rituals."

TESTING OPTIONS?

Luckily, alternate testing options have emerged. By a fortunate quirk of the ancient Celtic calendar, the town of

Terre Haute, Indiana happens to celebrate Beltane on September 12 this year. According to one source, Reclaiming representatives plan to infiltrate the Terre Haute planning group and surreptitiously conduct the necessary tests.

For Spring, some experts believe that a test of the Fall Equinox will suffice. Summer likewise can be tested at Winter.

But a furious Paracelsus Wilson of Reclaiming Alchemical Laboratories charges a cover-up. "As if a harvest festival can nurture the new seeds! That's just plain bad magic."

THE BRIGID THING

Even if it does work, however, what is rapidly becoming known as the "Brigid Thing" remains. "We have no idea what will happen when we do our invocations and pledges," admitted a spokesperson.

Reclaiming is not the only Pagan group in trouble. Only a handful of astrologers have filed compliance statements, and tarot card manufacturers are resigned to massive lawsuits when practitioners use pre-millennial decks.

Sordid Spy Scandal Rocks Alchem Lab

As the RPWV goes to press, the first shadowy details are emerging in what could be the spy scandal of the century.

According to inside sources, the Peoples' Pagan Party has gained access to the most sensitive magical formulas and meditative trances at Reclaiming Alchemical Laboratories. If proven true, the thievery would severely compromise

continued on page 63, column 7

Gap Boycott Traumatizes Reclaiming

As the boycott of the Gap and Old Navy chains drags on, members of the Reclaiming community are experiencing severe wardrobe hardship.

The Gap is partly owned by the Fisher family, whose logging practices have drawn the ire of environmentalists [see page 6 of this issue].

The Summer fashion season is nearly a complete loss, as Reclaiming Witches have been forced to wear Wranglers and even hopelessly untrendy Levi's. "Thank Goddess the revolution won't be televised," lamented Reclaiming fashion maven E. Westly. "Otherwise, we'd be forced to make a

continued on page 63, column 6



In a stirring blow for global pagan revolt, RPW cadre seize the Maypole at the Reclaim May Day celebration [see page 10]. The ploy backfired, however, when the RPW realized that they were now responsible for storing the 30-foot pole until next Beltane. Photo by Bob Thawley.

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1. **Subscribe** — for the most generous amount that you can.
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4. **Order bulk copies (\$25/10) for your grassroots group.**
5. **Take Reclaiming Quarterly to local bookstores — see distributor info at right.**

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Order bulk copies of Reclaiming Quarterly and resell them as a fundraiser for your grassroots group or project.

Order 10 or more copies of RQ for \$2.50 each. Resell them for the cover price of \$4.99 — a great fundraiser for you, and a big help to us in getting RQ out to folks in your locale.

Send \$2.50 per copy (\$25 minimum) to RQ, P.O. Box 14404, San Francisco, CA 94114.

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 disks 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.

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

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Bookstores and other vendors can order copies directly from DesertMoon. If you need more information, contact RQ at (415) 255-7623, quarterly@reclaiming.org

If your store carries RQ, drop us a line, and we'll list you online, and, space permitting, in Reclaiming Quarterly.

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