

# RECLAIMING

QUARTERLY



# MAGICAL

ACTIVISTS

NO. 77 WINTER 2000 \$4.99



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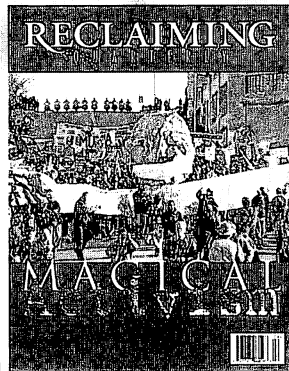
## A Center for Feminist Spirituality

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



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*Seattle 1999*

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# RECLAIMING

Q U A R T E R L Y

## Features

### 3 Queer Camp for Witches

First Queer Camp for Witches gathers at British Columbia's Loon Lake  
*by Brother Robyn*

### 4 Magical Activism at the WTO

Reclaiming Witches join thousands of other protesters to awaken



the country to the realities of "free trade" contributions by *Jen Collins, Colette Mercier, Brian, Brook, Rain, Kim, Janie, erick b, Rose May*

*Dance, Culebra, Aimee Vincent, Willow Fire. Photos by Ben Read, Kim, Rain.*

### 10 Forest News and Activism

News from Colorado, New Hampshire, and Washington state

### 11 Thousands Protest School of the Americas' Military Training

Reclaiming Witches join in protest of "Torture Academy"  
*by Tom Baxter*

### 12 Anti-Nuclear Activism



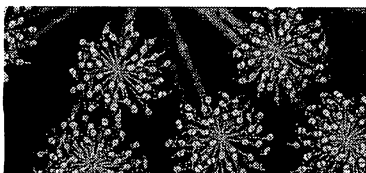
Ward Valley, California and Nuclear Free Northeast Campaigns

### 14 Cross-Pollinating Revolution

Sharing Solutions at the Bioneers Conference  
*by Jennifer Privateer*

### 16 Butterfly Experiment Highlights Biotech Hazards

"We can no longer settle for halfway measures..."  
*by Brian Tokar*

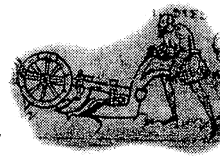


## Departments

### 2 To Our Readers

### 8 Let It Begin Now

Activism in Brief



### 20 Reclaiming Our History

Life in Europe in the Year 1000  
*by George Franklin*

### 22 Young Adults

A Place at the Table  
*by Todd K. Herriott*

### 24 Book Reviews

Malidoma Patrice Somé's "The Healing Wisdom of Africa"  
*reviewed by Liz Eastwood*

Carolyn Casey's "Making the Gods Work for You"  
*reviewed by Elka Eastly*

Gary Cantrell's "Out of the Broom Closet?"  
*reviewed by Kat Lilith*

### 27 Music Reviews

Loreena McKennitt's "Live in Paris & Toronto"  
*reviewed by Debbie Mancuso*

Elaine Silver's "Faerie Goddess"  
*reviewed by K. McNulty*

### 28 Start Making Scents

The Smell of Tear Gas, The Scent of Victory  
*by Oak*

### 30 Making It Real

Initiation Instructions: Seattle '99  
*by Starhawk*

### 32 Ritual Organizing & Practice

Altars of the Dead  
*Photos by Ewa and Darach*

### 62 The Kids & Youth Page

contributions by *Rhiannon, Rose Hinton, and Ashley*

### 63 Letters from Our Readers

### 64 Revolutionary Pagan Workers' Vanguard

## Poetry & Art

**Poetry by** *Inanna, Greystone, Lauren Raine, S. Flouride, Melissa Turner, Jennifer Privateer, and an anonymous German poet of c. 1000 CE*

**Art by** *Bob Thawley, Elizabeth Howland, Elka Eastly, Rini Templeton, Morgan Le Fey, Amis*

## Regional Happenings

- 35 Introduction
- 36 A Look Back at Witchcamp 1999 *by MadDog*
- 38 MidAtlantic Camp, Florida, North Carolina
- 39 Northeast/Vermont Camp, Pennsylvania
- 40 BC Camp, Vancouver, Victoria, Seattle
- 41 Oregon, Kansas City
- 42 Tejas, Los Angeles, Germany
- 43 Missouri, Illinois
- 44 San Francisco Bay Area (San Francisco, North Bay, East Bay)
- 48 Announcements, Travel Schedules

# TO OUR READERS...

The WTO. What can we say?

Well, a lot, as it turns out. Several dozen Reclaiming activists from up and down the West Coast converged on Seattle to take part in the events and protests in early December. Many were arrested for nonviolent civil disobedience and spent up to five days in jail.

Several RQers were part of the protests, and helped assemble our coverage of these historic events. Beginning on page 4 you'll find photos and reports on the Seattle organizing, the street protests, jail experiences, support work, and more. RQ's regular contributors Oak and Starhawk, both arrested in the protests, also chime in with their experiences on pages 28-31.

We also feature coverage of November's huge protest at the School of the Americas, the Bioneers conference, and Brian Tokar's excellent piece on biotech, in addition to our regular grassroots reporting on forest activism and anti-nuclear organizing. It all adds up to RQ's most "political" issue ever.

The focus of this issue is on weaving together strands of activism and Earth-based spirituality. We are seeing an upsurge in "street" activism. The WTO and School of the Americas protests were the largest gatherings in years, bringing together diverse coalitions. At each, Reclaiming Witches played important roles and brought the concept of magical activism to the fore.

WE AT RECLAIMING QUARTERLY are working to keep up with all the exciting work (and play) in our community. This issue stretched our resources.

RQ is produced by a volunteer cell. A strong core of dedicated individuals meet regularly to plan, gather stories, do production, proofread, and distribute each issue.

For its first ten issues, the magazine was produced on the personal computers of two cell members. Recently, one computer broke down beyond repair. This issue was produced on one capable

computer plus a backup provided by GroundWork magazine.

WE NEED your help! Before we begin work on the Spring issue, we need to raise \$2000 to bring our production equipment back to our former standard.

And over the next year we need to raise \$10,000 to create a full workstation.

Please consider how you can support RQ. Reclaiming is a non-profit organization, and all donations are tax-deductible. When you plan your contributions for the next year, include RQ in your budget. Your support is crucial to the magazine, and to building the international Reclaiming community.

To subscribe, see the back cover, or visit the website, [www.reclaiming.org](http://www.reclaiming.org)

To advertise a service, workshop, event, product, or what-not, see the back inside cover, or call George, (415) 255-7623.



*A vintage Reclaiming Newsletter cover from Winter 1986, by David.*

Many thanks for your support of RQ. Your subscriptions and advertisements make this magazine possible.

Have a blessed Winter,  
*The Reclaiming Quarterly Cell*

## ANNOUNCEMENTS

### Witchcamp 2000

Winter is the season to plan for Witchcamp! Some camps fill up very quickly, and Texas Camp is scheduled for late March. Be a part of this magical experience. See page 37 for details.

### New Bay Area Events Lines

The new Events Line number for the San Francisco Bay Area is (415) 339-8150. Call for additional classes, updates on rituals, and more. For Sonoma County, the new Events Line is (707) 793-2183.

### A Crone's Prayer for the Winter Months

Goddess grant me the senility to forget the people I never liked,  
the good fortune to run into the ones I do,  
and the eyesight to tell the difference.

—Unattributed, from the Northeast Web

# “Camp” Camp — First Queer Witchcamp Held in British Columbia

By Brother Robyn

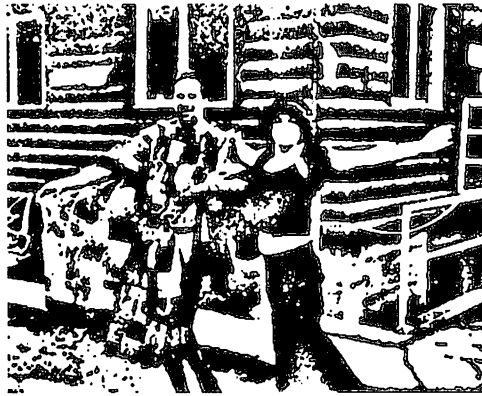
“We are welcome in all of our parts, called by the Queer Ones.”

So goes the opening song for the first Queer Camp for Witches held October 14–18, 1999 at Loon Lake in British Columbia.

Who are we and just who are the Queer Ones?

Thirty-four witches and self-identified queers explored these questions through ritual, prayer and celebration. Both female and male queers were in attendance, but the artificial definitions and blurred boundaries of gender were a central topic throughout the week, so it's probably better to say that many genders were in attendance!

In typical Reclaiming style, components of the magical workings were created new for the event, borrowed from past successes, and improvised in the spur of the moment. The wild outdoors, the domestic hearth, and the place between them became the framework for the morning path workings. Lunch was followed by affinity groups and



Looking sharp at Queer Camp 1999.  
Photo by Debbie Mancuso.

the afternoons were generally unscheduled.

Our evening rituals provided the core of the communal workings and began with creating the sacred space of camp and telling parts of our own queer stories. Each camper was allowed to make contact with the Queer One who loves him or her beyond all reason through “The Queer God Ritual.” The ritual was created by Donald Engstrom and has been enacted many times at Radical Faerie Gatherings and other mens festivals over the last decade. A subsequent ritual allowed

Queer Camp was glorious! It exceeded expectations on many fronts — in fact, it was one of the most sweet and open-hearted experiences I've had in a long time. As well as being wacky, wonderful good fun. The work with the Wild and the Hearth was intense and amazing!

— Sage, Queer Camp  
1999

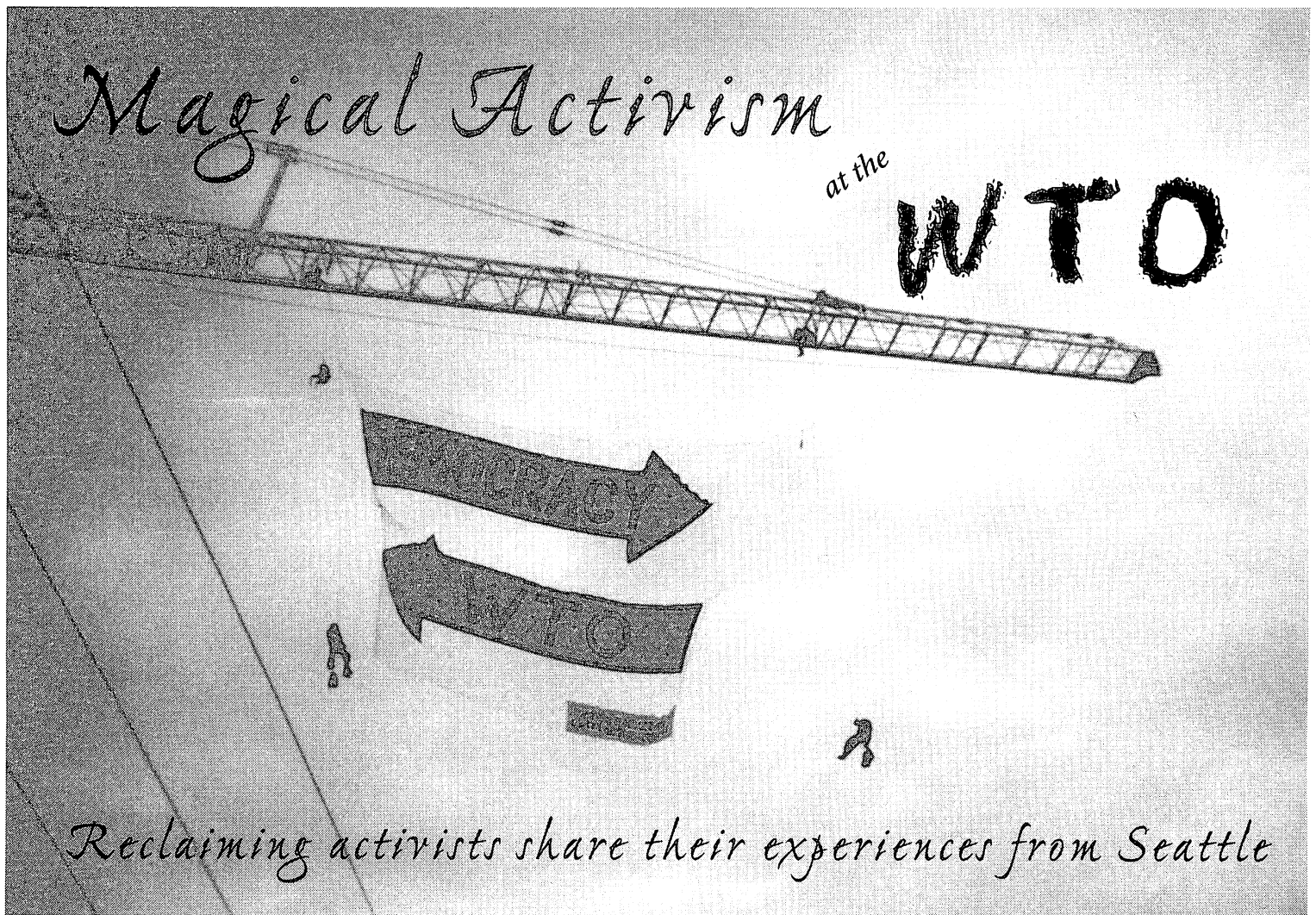
campers to aspect this deity in the presence of the group. In what was billed as an “experimental ritual” (a fancy way of saying that the time in sacred space was relatively unstructured and open-ended), we manifested and meandered about the Queer Pentacle (provided through Larry Salvides) and its five points (in invoking order): Grace - Self Knowledge - Beauty & Ethics - Desire - Initiation.

Perhaps there was never so much camp at a camp! Costume and sacred adornment, altar building and grand hospitality were on-going workings, all laced with good humor and high spirits. There was also an Oscar Wilde High Tea, a Sapphic Soiree, and a Red Dragon Dinner, which is a celebratory-spell working to heal all blood diseases, at which red-colored attire is an absolute must. In all, it was a challenge to also make time for personal contemplation, enjoyment of the water and the woods, napping and flirting! (Some of us did squeeze in time and space for exploring the more intimate of queer mysteries thanks to the inspirations of a cozy fireplace and the warm touch of other



Drag queens dressed up for the Oscar Wilde High Tea. Photo by Jody Dalton

continued on page 50



## Turning the Tide, Transforming Fear

by Jen Collins and Colette Mercier

THE WTO PROTEST in Seattle was a profoundly transformative experience. It brought a deep and tangible sense of hope into our lives.

This was the first time that we fused our spiritual practice with direct political action. We went because we are spiritually opposed to globalization. We feel that the corporate structure is based on patterns of fear and violence, which denigrate the sacred in us all and in our Earth. We wanted to challenge these structures, to turn the tide and transform the fear into love.

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**RQ photos by Ben Read,  
Rain, Anne Hill & Kim**

What we found was boundless energy pouring out to support the work we were doing, and thousands of people committed to the same goal. Nothing could contain or stop us. It was often difficult, though, because we were met by police in riot gear who were willing to harm us, by prison guards who told us repeatedly that we had no rights, and by our own internalized fear and sense of isolation, which seemed magnified by the intensity of the situation.

Yet the love never stopped flowing between all of us there. The harder they pushed us, the louder we sang.

And we won. They arrested about 700 people. In jail women danced and told stories while outside a thousand people demanded our release. There was nothing anyone could do to beat us down. The more force they used, the more they exhausted themselves, and the more we linked arms and voices in

resistance, the more powerful we became.

The two of us also were impressed by how much we were welcomed as Witches. People were happy to have Reclaiming folks there, and we were frequently asked to do magic, and to teach magic. We found that the magical tools we had for moving energy were vital to the work that was being done. The work kept coming, but over and over we felt that we had done what we came to do.

## Magic and Chaos in the Streets of Seattle

by brian

IT'S IMPOSSIBLE FOR ME to fully describe the action on the streets of Seattle in this amount of space. Instead, I'd like to focus on the mass arrests that occurred

Wednesday, December 1st in Westlake Plaza.

A group of several hundred protesters gathered on the fringe of downtown at around 7:30 a.m. We were no longer on the street just to protest the WTO. We were asserting our right to assemble peacefully, and to drive home the message that WTO protesters were not responsible for the chaos of the previous day and night.

After chanting and walking in a picket loop for about a half hour, we began marching toward downtown in hope of surrounding the Westin Hotel, where many of the U.S. delegates were staying (along with the grand equivocator Clinton). As we marched along, the police were closing streets that provided access to the Westin. We marched where we could, sometimes right through vehicular traffic, winding our way toward the convention center area.

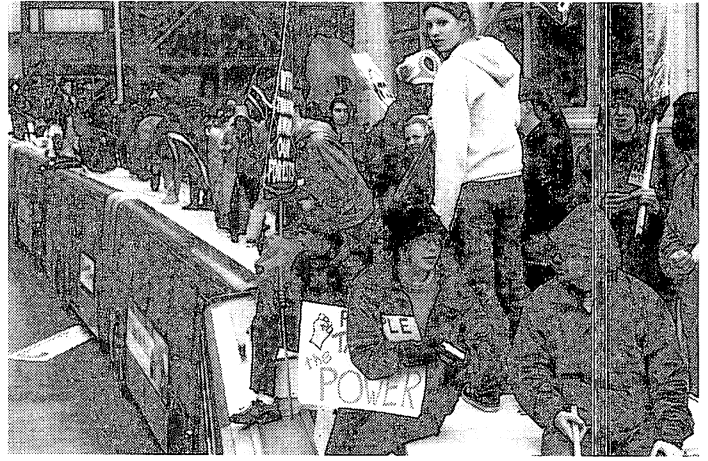
At one point, we hit a dead end formed by a line of riot police backed up by mounted police

and an armored personnel carrier. When we reached this point, we sat down, expecting the cops to move in and begin making arrests. The cops didn't move, and it looked like a standoff, so we decided to start moving again.

As the group

was beginning to retreat back down the street, a chase broke out. Two cops tackled a protester who had apparently climbed a statue to show where he had repeatedly been shot with rubber bullets. Many of the protesters reacted strongly to the police action and began to close in on the cops, shouting. The other riot cops surrounded the two who were making the arrest. At this point, some of us instinctively jumped into de-escalation mode.

We got the protesters to sit back down, both to allow the media a clear view of the arrest and to keep the



riot cops from overreacting. Once the arrest was over, the riot cops retreated and the mounted cops moved in to re-secure the police perimeter. When the energy and the tension subsided, we rose to our feet again and once more started our retreat down Pine Street.

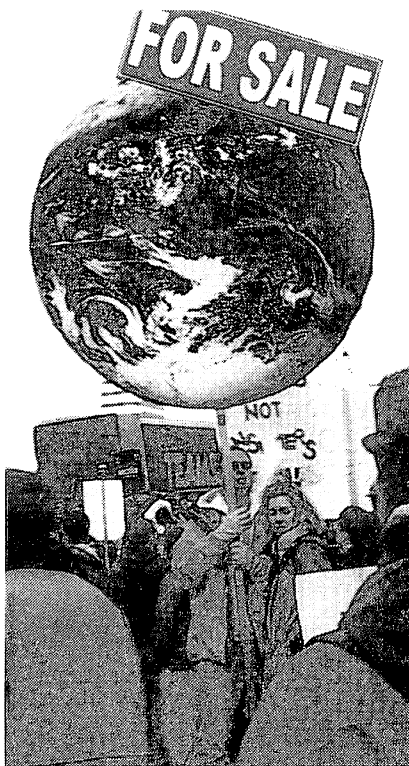
As we marched along, I noticed the cops who had been blocking us were now running down the sidewalk along side and past us. Their intentions became clearer as we marched into Westlake Plaza. The cops had formed a line on the opposite side of the plaza and along the sidewalk perimeter. We were marching into a trap. But it was too late to turn around because a phalanx of cops and state police had brought up the rear and cut off our retreat. The jig was up. I was about to sit down to await arrest when I noticed my jail buddy walking through the police line like he was out for a Sunday stroll. I decided that if he wasn't going to jail, neither was I. I started walking toward the police line myself. By that time, the cops had closed ranks a bit more and I found myself blocked off by a cop who didn't want to let me through.

I noticed a space between two cops a little further down the line so, in the great tradition of Rose May Dance, I went invisible and walked right between the two cops to safety.

A few moments later, the cops really closed ranks and their leader moved in with a bullhorn telling the crowd that those who did not want to get arrested should get up and get out of the circle. Quite a few people did so but most remained seated, holding their ground. I watched as the cops tied the wrists of my







friends and led or carried them to the waiting buses. I shouted to them, "I love you, Jen," "I love you, Colette," and so on as they walked by, heads held high with dignity and faces serene and smiling with resolve. It brings tears to my eyes every time I think about it.

After the arrests, the cops moved in on a crowd that had originally left the circle. I'm not sure what prompted those arrests, but the next thing I knew a crowd of people was sitting down along the storefronts surrounded by riot cops.

The rest of the story you've heard on the news. The real story for me was the realization that I'm a member of a unique community. A community whose beliefs in the sacredness of earth, air, water, people, animals, life itself, is so strong that we are willing to put ourselves on the line to defend them.

## Magic in the Streets

by Brook

THE MAGIC THAT WE WORKED at our public ritual on Monday, November 29th, in

**Starhawk and Oak reflect on their WTO experiences — see pages 28, 30**

Seattle wove in threads that had begun months before. The San Francisco Bay Area cluster of Witches brought magic from an Activism and Magic workshop, from the Dinner With the Dead Benefit, from the Spiral Dance, from Margo Adair and Ruby Phillips' Shared Intention, and other magic that groups and covens had been doing in our region. Witches from other areas brought the threads of their magic to the working. The ritual was planned and priestessed from the diverse community that brought these magic threads to Seattle.

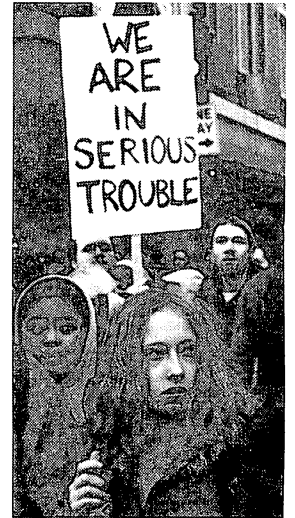
Our ritual intention was "breathing together to turn the tide." We worked with that place in the cycles of the tides and the cycles of the moon, which is also in the breath that lies between the phases. It is the place of changing, the space between inhalation and exhalation, between ebb tide and flood, that place when the moon hangs in the sky. We wanted to open that place of change, to widen the space, to create an opportunity that would allow other views to be heard by the WTO ministers.

We called upon the Elemental powers that lay in the Land, the Snow, the Rain, the Mountains and the Sound that are in and around Seattle. The Dark Mother, who loves the crossroads, came, as did the Green Man. He was named as the ivy that grows all over the convention center where the ministerial was held. We also invited our ancestor allies, the militant worker ancestors, the Sidhe, and the Mighty Dead of the Craft to help us find the place of change and open it for all who would be at the WTO ministerial.

In our magic weaving, we included the police, the ministers, ourselves, the protesters, and the residents of the city. We did a short meditation at the ritual so that all of us could

experience our shared intention of Compassion, Awareness, and Protection. We linked ourselves together through our breath, and then each of us found this place of change, in the tide and moon cycles, and in our breath. Then, we wove this magic into a web with yarn that had been charged at the Reclaiming Headwaters back country ritual in 1997. We wove yarn onto elemental banners that some of us had created for the blockade the next day. Then, we danced a spiral to charge the spell.

We devoked our circle, but asked our powers to continue to work with us through the week of actions. During the march and blockade on Tuesday, we carried our elemental banners with us. Our planned action was to demand that the Elements be admitted into the WTO ministerial and be properly represented. The Elements were prohibited from the ministerial by the lines of police. But the Elements were with us all day as we blockaded the WTO, preventing it from its "business as usual." Our web, I believe, helped open the ministerial to the conflicts that lay submerged



amongst the members, and to our voice. And our web held the courageous protesters who nonviolently blockaded in the face of awful violence on the part of the police. As the world stands in Awareness of what happened in Seattle, the web we wove continues to work its magic.

## A Drinking Spell

by Kim

AFTER THE JUBILEE 2000 “Hands around the Cocktail Party” Monday night, members of my affinity group rushed back to change clothes. We were heading out for our first (and as it would turn out only possible) attempt at the action that inspired our affinity group name, “I’ll Drink to That.”

This group ended up being Morgaine, Rain, Colette, Jen and me. We dressed up and headed downtown not truly expecting to get into any of the hotels, but the next thing we knew we were in the Hilton bar. It had a quiet cigar-bar feel, with about twenty to thirty trade ministers wearing WTO badges having late meetings and one more drink after their official Cocktail Party.

We giggled a lot and knew this was not going to be the scene for the “four loud toasts and split” that we had envisioned. So we sat down, ordered ourselves drinks and grounded.

We then ordered a round for the entire house, much to the confusion of the bartender. As he approached each small group announcing we were buying them all drinks, we smiled at them, raised our glasses and invited people to join us. One by one, many of the men and one woman joined us and we talked. We told them we were protesters and Witches, that our presence in the bar was itself a protest, and that we were encouraging them to drink to the sacredness of the Earth — which they did!

“Are you going to shut down our meetings tomorrow?” they asked.

“We’re sure going to try,” we responded.

We drank with ministers from

Denmark and Iceland. Of course, there were points of disagreement, as many of them expressed a belief that educated consumers and the free market economy could solve the world’s problems. But there were many more points of agreement than any of us expected.

“Why are you talking to me? I probably agree with you on nearly everything,” said a Danish delegate, the Danish Parliament’s Chair of the Committee on the Environment.

I replied, “I just want to support you in having your voice heard and in speaking up — especially to the American delegation and the rest of the European Union who may not all agree with you.”

At the end, the five of us rose and toasted to the elements. Then delegates added toasts to “no bovine growth hormones,” “to clean rivers,” and “to no genetically engineered food — and to the Witches from California who had bought them drinks and listened to them.”

So mote it be.

## The Magic of Listening

by Rain

FOR ME, A LOT of the magic done in Seattle was done in the act of listening. The whole WTO experience provided me many opportunities to hear ministers, police and protesters.

I spoke with delegates and heard amazing things: that the ministers continue to be surprised that Americans believe the propaganda fed to us by our media, that the American agenda dominates the WTO, that US Trade Reps tell other countries all kinds of lies about what the American people want and support, that they respected our



right to protest, but what about their right to be heard? What should replace the WTO, if we want it banished? Where else could small and poor countries be heard, if not the WTO? Why were we protesting all of the delegates, when many of their countries agreed with us? How can we work together? I was even told by a few that they were wondering why they were inside when they agreed with us on the outside.

On the street, I spoke with police officers in the relative calm of our sector.

*continued on page 13*



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**RQ photos by Ben Read,  
Rain, Anne Hill & Kim**

# Let It Begin... *now!*

ACTIVISM IN BRIEF

## GE Execs Quake at Frankenfood Fallout

MASS PUBLIC resistance against genetically engineered (GE) foods and crops in Western Europe and India, spearheaded by a strong grassroots campaign in Britain, appears on the verge of spreading into North America and across the globe. Rumors are circulating in Europe that two of the largest GE transnationals — Novartis and AstraZeneca — may bow out of agricultural biotechnology altogether. If mass anti-biotech campaigns catch fire in North America and Japan — and solidarity and cooperation continues to increase between activists in the North and South — the Brave New World of biotechnology may be short-lived.

Get the full story from the *Earth First! Journal*, online at [www.earthfirstjournal.org](http://www.earthfirstjournal.org)

## Europe Demands Food Labeling

*European Union Countries*  
FOOD PRODUCERS will have to indicate that their products contain genetically-modified (GM) ingredients if the GM content exceeds one percent, European Union member state food experts decided in October.

Similar efforts in the U.S. have been thwarted by the corporate lobby.

For more info, visit [www.ends.co.uk/envdaily](http://www.ends.co.uk/envdaily)

## Reclaiming WTO Fundraiser Updates!

*San Francisco and Marin, CA*  
GROUPS IN San Francisco and Marin planned magical fundraisers to help underwrite Reclaiming's WTO contingent.

**San Francisco** — The "Full Moon Dinner With The Dead" WTO Fundraiser was a phenomenal success! Over 100 Witches in a soup kitchen toasted our dead allies and raised over of \$5,500 to support the direct actions and activists at the WTO convergence in Seattle. We had a fabulous evening with our ancestor allies, with great food, toasts, wonderful singing and mind-blowing magic that we shaped to turn

the tide in the world and in the work. The money and the other tools and fruits of our harvest were charged with the tide-turning power we raised. Heartfelt thanks go out to all of you who helped with this amazing work!

**Marin** — We had a great turnout for the Marin Ritual Planning Cell's Activists Benefit to raise travel funds for those going to the WTO. The potluck was a hit as was the music performed by local activist musicians, Eyes Wide Open, Matt Burnett, Laurel & Jay, and Sam Johnston, who also told us some of the plans for actions at the WTO Protest. Redwood Mary made a special guest appearance and let us know about the Plight of the Redwoods Tour she does with Julia Butterfly via cell

phone, and the Boycott the GAP/Save the Redwoods issue in Mendocino County.

The real highlight though was the making of prayer flags to take to Seattle to include in a magical/political action. Everyone there made at least two or three, and at the end of the night we had some fantastic creations that we hung all around the room. There was very intense energy and they took on a life of their own. We gathered in a circle within the circle of prayer flags while Tami led us in a meditation and we raised a cone of power calling for protection of the activists, and for a World Transformational Opportunity (WTO)! Oh, and by the way, we raised \$753.00 for the travel fund!



The third annual Reclaim May Day celebration will take to the streets and parks in late April, uniting the twin strands of Beltane and radical labor's May Day. To get involved, call (415) 339-8150 or visit [www.reclaiming.org](http://www.reclaiming.org)

Patricia Morris

## Nukes Go Online

NINE WEBSITES for keeping tabs on nuclear energy, weapons and waste in the United States:

- List of Commercial Nuclear Reactors from the United States Nuclear Regulatory Commission (NRC): [www.nrc.gov/AEOD/pib/states.html](http://www.nrc.gov/AEOD/pib/states.html)
- List of U.S. Commercial Nuclear Power Reactors from the NRC: [www.nrc.gov/NRC/NUREGS/SR1350/V9/part12.html](http://www.nrc.gov/NRC/NUREGS/SR1350/V9/part12.html)
- Survey of Nuclear Waste Facilities and Plans for the United States: [www.groundworkmag.org/nuke/nuke-main.html](http://www.groundworkmag.org/nuke/nuke-main.html)
- Department of Energy Labs and Facilities List: [www.doe.gov/people/peopnl.htm#fac](http://www.doe.gov/people/peopnl.htm#fac)
- Nuclear Power Plants Searchable World Database from the International Nuclear Safety Center (INSC): [www.insc.anl.gov/plants/](http://www.insc.anl.gov/plants/)
- Map of Department of Energy Labs and Nuclear Facilities: [www.doe.gov/people/labsmap.htm](http://www.doe.gov/people/labsmap.htm)
- Map of the World's Nuclear Power Reactors from the International Nuclear Safety Center (INSC): [www.insc.anl.gov/pwrmaps/map/world\\_map.html](http://www.insc.anl.gov/pwrmaps/map/world_map.html)

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*Contributors to this edition include: Kat Lilith, Dian Maben-Griffith, Rain, George Franklin, Inanna*

- Map of the 110 Nuclear Plants in the U.S., With Info on Each Plant from the Nuclear Regulatory Commission: [www.nrc.gov/AEOD/pib/disclaimer.html](http://www.nrc.gov/AEOD/pib/disclaimer.html)
- Map of Nuclear Power Reactors in North America from INSC: [www.insc.anl.gov/pwrmaps/map/north\\_america.html](http://www.insc.anl.gov/pwrmaps/map/north_america.html)

## Mutual Funds Join Campaign Against Mitsubishi

FIFTEEN OF THE world's top mutual funds and asset managers have joined together to announce their opposition to Mitsubishi's plans to build the world's largest salt factory on the shores of the last pristine breeding ground for the Pacific gray whale at Laguna San Ignacio, Baja California Sur, Mexico. Contact Susan Bennett or Ellen Beard, (703) 518-5170.

## Energy-Kind Appliances

*Across the Country*

REFRIGERATOR ON the blink? Need a new air conditioner? If you are shopping for new appliances and want to know which are the top rated energy efficient ones you can go to <http://aceee.org/consumerguide> for up to date information and other energy saving info. Save money and electricity at the same time.

## A Scream in the Forest

*by Dian Maben-Griffith*

I live my life fully for hundreds, maybe thousands of years if I am not disturbed.  
I carry through my roots and branches the wisdom of the ages.  
I am the natural link between the heavens and the earth.  
My purpose is to shelter and protect those other beings who dwell beneath my canopy.  
My tangle of roots reach deep into the musky earth to connect with my sisters and brothers.  
Together we sustain the mountainsides, keeping the land fertile and the rivers free from silt.  
We, who are the Sentinels of the Forest, stand to shelter and protect our seedlings.  
Only in our groves will they survive.  
If we are taken, they won't have a chance.  
Our sticky sweet sap pulses the heartbeat of the Great Mother.  
Our hearts are those of the Grandmothers of this place.  
We hear the sounds of the saws, and know that they are coming.  
Coming to take us down.  
To destroy our peaceful presence.  
To scar the earth with clearcut, where once we stood magnificent!  
Will you hear the scream in the forest if the last one of us is cut down?

*In loving memory of David "Gypsy" Chain. May his Spirit forever grace the forest he became a part of.*



*Headwaters Forest, California, where protesters fight Maxxam Corporation to preserve the last remaining stand of ancient redwoods in private hands. For updates, call the Bay Area Coalition for Headwaters Hotline, (510) 835-6303. Photo by Doug Thron, courtesy of BACH.*



# FOREST NEWS AND ACTIVISM

## Forest Service Cancels White Mountain Timber Sale After Citizen Opposition

**New Hampshire** — Native Forest Network (NFN) and the Conservation Action Project (CAP) teamed up this summer to halt logging projects in White Mountain National Forest.

The groups have appealed the Trestle and Bickford timber sales, which propose stripping nearly four million board feet of wood from 500 acres of popular recreation areas adjacent to the pristine Pemigewasset Wilderness. Substantial clearcutting is planned, although a survey conducted in association with the Forest Service found that 86% of respondents oppose clearcutting at WMNF.

Nevertheless, in June 1999, WMNF District Ranger Anne Archie approved the Trestle Timber Sale, which would strip 1.4 million board feet of wood, removing thousands of trees, and found that the logging operation would have no significant impacts on the environment.

Shortly thereafter, NFN and CAP

filed an administrative appeal describing probable impacts and outlining the laws the Forest Service had violated in giving the approval.

NFN and CAP challenged the decision by the Forest Service to approve the Trestle Timber Sale. According to the groups, the agency had not adequately considered impacts to wildlife, rivers and streams, or recreation while ignoring concerns raised by the public.

On August 26, Ms. Archie withdrew her decision to approve the logging project. No reason was given for the withdrawal.

*Native Forest Network organizes educational events and direct action on several continents. For more info, contact NFN's Eastern North American Resource Center, PO Box 57, Burlington, VT 05402, (802)863-0571, fax (802)864-8203, nfnena@sover.net, www.nativeforest.org*

## Earth First! Fights Colorado Timber Cut

**Colorado** — The five-year, five million dollar Culebra timber sale involves a devastating cut of 32 million board feet (that's about 4,000 logging truck loads). Stone Forest Industries (Stone Container), the international earth destroyer, is attacking pristine old growth Doug fir and Ponderosa in the

privately-owned wild lands known as the Culebra Mountain Tract, or La Sierra (aka "Taylor Ranch"). Stone cut five to eight thousand acres in the first nine months of the five-year timber sale contract.

The largely roadless 77,000 acre mountain tract is proven habitat

for the Mexican spotted owl, Rio Grande cutthroat trout, Southwestern willow flycatcher, and other endangered, threatened, or rare species.

La Sierra is also the headwaters of the 200 oldest farming families in Colorado, who rely on an intact forest canopy for their spring snowmelt irrigation waters. The local community is well-organized and actively opposing the logging, but help is urgently needed.

*Contact Culebra EarthFirst! at PO Box 762, San Luis, CO 81152, afr@amigo.net*

## Unlikely Partners Oppose Washington Timber Transfer

**Washington** — Earth First! activists and local citizens of Randle, Washington, have forged an alliance to stop logging of 15,000 acres of Gifford Pinchot National Forest.

"A most unlikely love affair has blossomed. On our side, we bathe and change before we go into town, we don't steal and we thoroughly fulfill our vow to a sober and drug-free base camp. In return, we have received such gifts as all the firewood and food we can want, a free apartment to serve as an office and an ex-mill worker and a local boy scout who spend nights in the trees. The original people holding aboriginal title have given us permission to occupy the forest to defend it."

*Get the full story online at [www.earthfirstjournal.org](http://www.earthfirstjournal.org)*

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**RQ WELCOMES  
GRASSROOTS NEWS,  
PHOTOS, AND TIPS  
FROM OUR READERS!**

### 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**



# THOUSANDS PROTEST AT SCHOOL OF THE AMERICAS

By Tom Baxter

United in protest of the U.S. Army School of the Americas, 4,408 people risked arrest and crossed the line onto the Ft. Benning, Georgia, military base on November 21. Of those, 65 were arrested and 23 who had crossed the line in previous years face prosecution for trespassing on federal property.

Although more than 4,400 people risked arrest, the Army processed and served "bar and ban" notices to only 65 individuals, most of whom were among the group that led the procession onto the base wearing black mourning shrouds and "death masks," and bearing coffins. Once on the base, they smeared red paint on themselves and lay next to the coffins. The majority of the line crossers were seized and taken in buses to a public park approximately two miles away from the base.

SOA Watch estimated that 12,000 people from the around the country, as well as from Peru, Mexico, Nicaragua, Puerto Rico and Canada, attended the day-long vigil, compared to 7,000 last year. The number of those risking arrest nearly doubled from 2,319 in 1998. This year, the event honored the memory of the six Jesuit priests, their housekeeper and her daughter who were murdered by SOA graduates in El Salvador.

"We are telling the leaders of SOA that they can change their name and move the school, but we are not going away," said Adriana Portillo-Bartow of Chicago, a Guatemalan human rights worker whose family members, including her father and two daughters, disappeared during the Guatemalan civil war.

At noon on Sunday as people carrying white crosses crossed onto the military base, the names of SOA victims, including the six Jesuit priests, Portillo-Bartow's family members, and those who were killed in the 1981 massacre of nearly one thousand villagers in El Mozote, El Salvador, were read aloud. The crowd called "¡Presenté!" to show that the dead were with them in spirit.

"We will keep coming back in greater numbers until the school is shut down," said SOA Watch founder and co-director Father Roy Bourgeois. The year 2000 will mark the tenth year that SOA Watch will organize a mass vigil at Ft. Benning.

For more information, see [www.soaw.org](http://www.soaw.org)

Tom Baxter is a veteran, USA 66-69, Vietnam 67-69.



## FLORIDA RECLAIMING GROUP JOINS PROTEST

Marching slowly to the pounding of a Native American tribal drum, South East Friends of Reclaiming (SEFR) priestesses and priests joined 12,000 other human rights activists in a nonviolent protest November 21, 1999, in a mock funeral procession to demand the closure of the controversial School of Americas (SOA). Protestors chanted the names of murdered civilians, held hands, carried crosses as well as full- and child-sized caskets, some spattered with fake blood, as they risked arrest by marching into Ft. Benning.

"It's a cross-issue fight for women's issues, women's rights, labor rights and indigenous rights," said SEFR priestess Sand. "The organizers sought a cross-cultural spiritual base."

"The fact that this protest is a funeral procession to commemorate those who died really is the foundation of keeping it (the protest) in a reflective tone instead of an angry tone," Sand continued. "It is a way for this generation to plug right into a movement that

*continued on page 53*

Photos courtesy of Dana Davis of the University of Florida's Student Peace Action.

Right: Members of U. of Florida Student Peace Action join protest at SOA.

Top: Leafletting at SOA. Sign reads: "I am not a guerrilla I am not a drug lord I am 12 years old Why was I driven from my home?"





# ANTI-NUCLEAR ACTIVISM

## New Rad Waste Threat at Ward Valley

### Governor Appoints Biased Task Force on Fate of Proposed Ward Valley Nuclear Waste Dump

**California** — In a disturbing turnabout, California Governor Gray Davis has revived the proposal for a dangerous radioactive waste dump at Ward Valley, located near Needles, California.

Ward Valley is the site of one of the most successful grassroots campaigns in recent years, where a coalition of Native American tribes and environmental activists have derailed plans to site a radioactive waste dump in the southern California desert.

Davis has assembled a task force composed predominantly of nuclear waste generators to address the nuclear waste disposal in California. Ward Valley dump proponents outnumber representatives of environmental groups and Native American tribes by three to one. Key experts on radioactive waste have been purposely excluded.

After assurances to the contrary, the task force has plans to revive the Ward Valley dump proposal to bury long-lived and highly dangerous radioactive wastes in shallow, unlined trenches, above an aquifer twenty miles from the Colorado River, which supplies drinking water for 22 million people. The area is also critical habitat for an endangered species.

The coalition of Native American tribes (some of whom consider the Ward Valley area sacred land) and anti-nuclear and environmental activists which has successfully fought the dump for the past decade has called an alert and asked that dump opponents contact Governor Davis: State Capitol Building, Sacramento, CA 95814, (916) 445-2841, fax (916) 445-4633.

Tell the governor that the task force is unbalanced and lacks credibility. Tell him to take the Ward Valley dump off the agenda and seek a responsible policy on radioactive waste containment,

source reduction and renewable energy, and to respect Native American rights!

*For more information call the BAN Waste Coalition (415) 752-8678 or (415) 868-2146, or Greenaction (415) 252-0822, [www.greenaction.org](http://www.greenaction.org)*

*For background info, see past issues of RQ, or visit [www.groundworkmag.org](http://www.groundworkmag.org)*

## Nuclear Free Northeast Campaign

**Northeastern States** — The Nuclear Free Northeast Campaign is a grassroots effort to end our region's reliance on nuclear power as quickly as possible.

The campaign includes educational work as well as grassroots activism and protest in its efforts toward safe, sustainable energy.

On the Campaign's website [www.nukebusters.org](http://www.nukebusters.org), you'll learn about the problems associated with New England's nuclear reactors. These problems run the gamut from severe safety deficiencies to the production of electricity too expensive to use; from a lack of scientifically-defensible radioactive waste storage plans to the virtual abandonment of safe, clean, sustainable energy sources.

Nuclear power is an outmoded, obsolete and highly dangerous technology. Under utility restructuring, utilities cut back their maintenance of nuclear reactors, leading to still greater safety issues. Nuclear waste problems cause utilities to promote desperate and dangerous storage schemes. Rather than invest in sustainable energy sources, utilities make a last-ditch effort to keep their reactors running in an attempt to recover their huge construction costs.

Nowhere are these tendencies more pronounced than in New England. Four reactors (Yankee Rowe, Connecticut Yankee, Maine Yankee and Millstone-1) have closed permanently during the 1990s. Aging reactors like Vermont Yankee and Nine Mile Point-1 hang by a

thread. And huge behemoths like Seabrook and Millstone-3 produce electricity few can afford.

The Nuclear Free Northeast Campaign is seeking a better way. We're trying to stop the cancers, illnesses and threat of meltdown caused by nuclear reactors. We want electric bills that don't reflect the enormous costs associated with atomic power plants. We want to stop making and dumping atomic waste and to prevent the recycling of radioactive materials into the consumer marketplace. We want programs to implement clean and cost-effective wind power, solar power and energy efficiency technologies.

*Learn more at [www.nukebusters.org](http://www.nukebusters.org), or contact Citizens Awareness Network, (413) 339-5781.*

## MINNEHAHA FREE STATE FIGHTS FREEWAY

**Minnesota** — Big Woods Earth First! has started a direct action against the re-routing and widening of Highway 55 through Minnehaha Park, an oak savannah along the Mississippi River, by protecting several evicted houses along the route from demolition. Last winter, evictions led to brutal abuse in the largest police action in Minnesota history. Once again, police abuse is rampant against the encampment and tree-sits. This is the largest and longest campaign against urban road-building in the USA. The Twin Cities metropolitan area is one of the most sprawling cities in the country. The action has had good news coverage in the Twin Cities metropolitan area but so far seems not to get any coverage outside.

*Contact Big Woods EF! at (612) 362-3387.*

# Magical Activism at the WTO

continued from page 7

(We Witches held the only truly peaceful block on Tuesday.) These cops offered very different views. One told me that he appreciated my acknowledgment that he had a hard and stressful job and accepted my thanks. Another, clearly frayed, told me that the rest of the protest had “gone bad,” that we as activists didn’t know who we were in bed with (Thanks, Dan, for the reminder that it’s a very big bed!) and that if he had to beat me, a nonviolent protester, over the head with his club to go home he would do so. Holding that he was human and my mirror was definitely a struggle. I honor those who held that mirror while they were being beaten and gassed.

Listening to my fellow protesters and friends was the most fulfilling and heartbreaking of all my experiences in Seattle. The anxiety, excitement, magic, fear, jubilation, and love in and around all the work we did; the terror of being in jail; doing support for those in jail; the conviction and beauty and awareness of Her in everything we did, all were overwhelming. The personal costs of changing the world are not small, yet we do it anyway.

I am not the same person that I was when I left for the WTO. Those that I listened to gave me much. This experience has challenged me to do more and to be more in my activism and in my life. I have as many new questions as answers. May Seattle be only the beginning.

## Keeping the Home Fires Burning

By *Culebra*

WHAT WE DO between the worlds affects all the worlds.

Some of us who stayed behind during the WTO summit were there, not physically but psychically, deep-witnessing the energy, weaving invisibly through the threads of the protests, feeding and strengthening the web.

On the Monday night of WTO week, about thirty of us gathered at Precita Park in San Francisco for a ritual. We created sacred space and then read aloud the names of the people we knew up in Seattle. As the names rolled and flowed over me, I felt the connections between us as shimmering



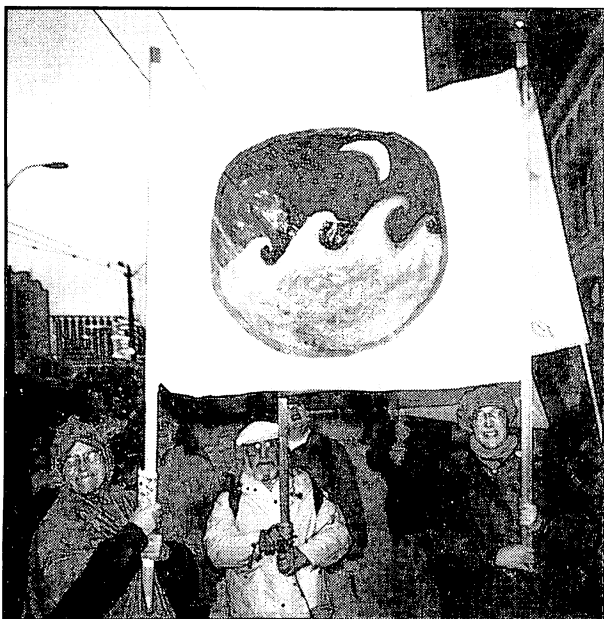
threads, fine and strong transcending distance and time. It began to rain lightly — the drops caught and sparkled on the threads — and someone laughed that the rain brought us closer in solidarity with our kin in Seattle.

After invoking the other directions, we especially called center. Our pledge was to hold the center for our community through the days come.

A group of priestesses then poured bags of chipped ice onto the grass, and shaped the ice-mounds into letters so they spelled “WTO.” We gathered around the letters and began melting them back into the earth with candles, energy, chants, a cone of power, and the heat of our own hands and mouths. The fact that we did not finish the task of melting the ice that night was part of the magical working. We cannot complete work of this scale in one night, with a handful of people. And we don’t have to. We are not alone.

The ritual ended with toasting and revelry to echo the indrinking magic that our allies up in Seattle were weaving around the WTO ministers’ cocktail party.

As the week progressed, we continued to hold the center, psychically and otherwise. I dog-sat, cat-sat, lit protective Guadalupe candles, raised



Photos by Anne Hill & Ben Read

continued on page 58



# CROSS-POLLINATING *Sharing Solutions across Communities* REVOLUTION

by Jennifer Privateer

If you expect to see the results, then you haven't asked a big enough question...

and so the doors open to the 10th annual Bioneers conference, held October 29–31 in San Rafael, CA. The Bioneers are biological pioneers, men and women who work to restore the Earth. Think of all the levels in which restoration needs to happen—politically, socially, ecologically, spiritually—and there you have the scope of this conference. Nothing shallow here as these farmers, students, midwives, architects, writers, activists, and visionaries use their bodies and minds to effect profound healing. If this sounds vital and revolutionary, it is. Nothing less will work.

The conference is produced by the Collective Heritage Institute (CHI) which is based in Santa Fe, NM. CHI embraces solution-oriented education and research, identifying our collective heritage as the Earth's cultural and genetic diversity and seeks to cultivate both a material and spiritual basis for its ongoing conservation. They see the education of the public and media to such solutions as essential for promoting social change. The Bioneers conference brings together leading scientific and social thinkers who have developed both visionary and practical solutions to the challenges we all currently face. Their "principles of unity" are based on kinship, interdependence, cooperation and community, all principles aligned with those of Reclaiming.

I had to choose from three days of concurrent presentations and afternoon workshops, keynote speakers on the opening night, an awards banquet honoring the best and the brightest contributors to the collective cause and the Spiral Dance smack in-between. This was going to be one busy weekend! As a self-identified Witch, I instinctively felt, "These are my people." This was reinforced as Marta Benavides took to the stage as the opening speaker for the whole weekend. Marta told of her work in El Salvador, known to many of us in the Reclaiming community. (See RQ #74 and 75 for more info.) Her rousing speech and excited voice were an excellent kick-off to the whole conference. Five speakers followed her talk in the morning; the afternoon was spent in break-out workshops that explored topics more deeply. We met at the

## BIONEERS *revolution from the heart of nature*

Marin Civic Center, a famous Frank Lloyd Wright designed complex that has a goose pond, a dog park, walking paths and a sky-blue walled

auditorium which was the home for all 1200 of us. I was thrilled.

There is no way I can detail all of the presenters or the wealth of knowledge and grounded optimism available there. Instead, I hope to illuminate the range of topics covered. (See Resource box for more information and leads.) Dan Daggett showed slides on how Superfund sites in southern California, ground and topsoil essentially dead, were restored to grassland through ranching practices developed by ranchers and environmentalists. His book, "Beyond the Rangeland Conflict: Toward a West that Works" was nominated for a Pulitzer Prize. Frances Moore Lappe, author of the ground-breaking "Diet for A Small Planet," spoke of the need for positive media, an idea she works with as editor-in-chief of American News Service, a Washington-DC based national wire service covering "America's search for solutions." Fritjof Capra, East Bay author and systems theorist, discussed school-based curricula emphasizing eco-literacy, understood as emulating natural systems based on communication, trust, respect, and loving-kindness. Capra explained that we look to nature to model connection and survival. These three presentations were only one half of one morning's schedule—whew! Afternoon workshops offered on the first day included Green Design, Big Organic Farming, Environmental Justice, The Opportunity of Y2K, Women and Children's Environmental Health, The Heroic Struggle to Save the Redwoods, and Visionary Activism, hosted by astrologer par excellence, Caroline Casey, author of "Making the Gods Work for You." (See a review of this book on p. 27.) As I walked into the room for this workshop, I recognized various people from the Bay Area Reclaiming community, most notably Starhawk. Afterwards I got a chance to ask Star what she thought of Caroline and she smiled, "She always makes me hopeful." (Starhawk has appeared at the Bioneers for the previous two years as a presenter—once as part of a "Restoring the Feminine" panel and last year with Donna Read, collaborator, filmmaker, and fellow Marija Gimbutas Foundation member.)

Besides the thoughtful and eye-opening presentations,

# R E S O U R C E S

there were over one thousand other travellers on this path. When I checked in, I was given a badge with my name and affiliation boldly printed on it. As I was stringing this around my neck I recognized an acquaintance with Reclaiming printed clearly below her name and thought why not? I added my home team to my badge and was now Jennifer Privateer, "Reclaiming Quarterly." Within five minutes of this addition, I had two different people ask what "RQ" was and why they hadn't heard of it before now. I was in heaven as I explained what we do at the "Quarterly" and how they can participate.

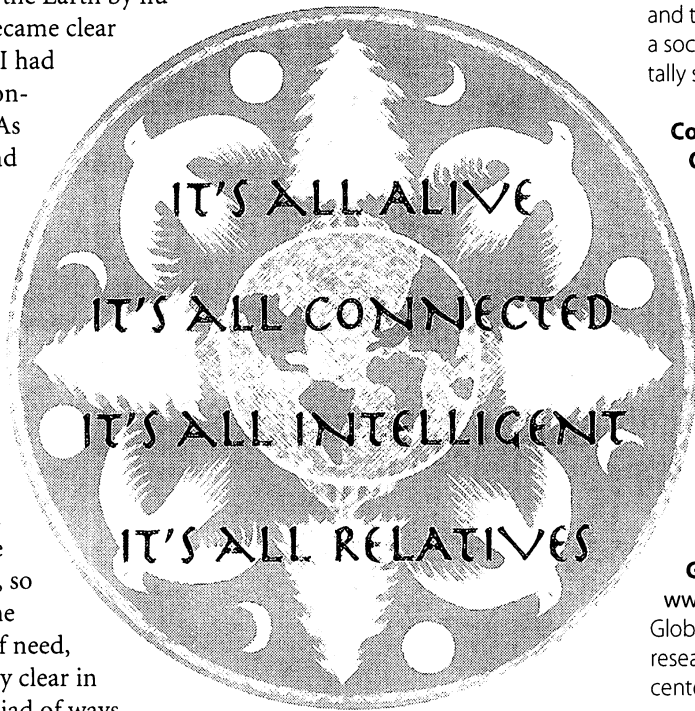
Saturday's slate opened with an invocation by a Native American man inviting us to open the window to the spiritual. The reality of the damage done to the Earth by humans became clear

in ways I had never conceived. As profound as the work being done by this motivated community from all over the globe is, so too is the depth of need, painfully clear in the myriad of ways

Earth's imbalances are manifesting. Take, for instance, global warming. We know by listening to the weather channel something is very wrong. Glacier National Park in Wyoming will have no glaciers in forty years at the present rate of melting. Spring comes seven days earlier in North America now than in 1970, a vast change over such a relatively short period of time. Water is rising five inches a year in San Francisco, an unprecedented increase. Now jump from the degradation of the environment to the business world where fifty of the world's largest economies are companies and the world includes 268 billionaires. The free market is the substitute for true democracy and finance is the fluid international language. From big business go now to health and medicine where statistics show that one in every two men and one in every three women will be diagnosed with cancer in their lifetimes. Eight-five percent of "conventional" medicines are unproven and untested against a control group. Where's the integrity?

This litany of seemingly irreversible damage was countered

*continued on page 50*



For more information *check out these sites and contacts:*

## **Bioneers Conference**

[www.bioneers.org](http://www.bioneers.org)  
Collective Heritage Institute

## **Co-op America**

[www.coopamerica.org](http://www.coopamerica.org)  
Their mission is to harness economic power—the strength of consumers, investors, businesses and the marketplace—to create a socially just and environmentally sustainable society.

## **Co-op America's National Green Pages**

[www.greenpages.org](http://www.greenpages.org)  
Directory of leading socially and environmentally responsible businesses across the country includes an extensive listing of financial planners, money managers, loan funds and publications specializing in socially responsible investing.

## **Global Exchange**

[www.globalexchange.org](http://www.globalexchange.org)  
Global Exchange is a non-profit research, education, and action center dedicated to promoting people-to-people ties around the world. It is a human rights organization that exposes economic and political injustice around the world—and then organizes for change.

## **GreenMoney Journal**

[www.greenmoney.com](http://www.greenmoney.com)  
The GreenMoney Journal encourages and promotes the awareness of socially and environmentally responsible business, investing and consumer resources in publications and online.

## **As You Sow**

[www.asyousow.org](http://www.asyousow.org)  
As You Sow is a nonprofit organization dedicated to advocacy and activism by funding grass roots organizations who are on

the frontlines of toxics reduction and environmental education and activism.

## **Earth Day 2000 Weekend**

[www.earthday.net](http://www.earthday.net)

## **Business for Social Responsibility**

[www.bsr.org](http://www.bsr.org)

## **Rocky Mountain Institute**

[www.rmi.org](http://www.rmi.org)  
Rocky Mountain Institute is a nonprofit research and educational foundation with a vision across boundaries. Its mission is to foster the efficient and sustainable use of resources as a path to global security.

## **Dr. Larry Dossey**

[www.dosseydossey.com](http://www.dosseydossey.com)

## **Frances Moore Lappe**

[www.americanewsservice.com](http://www.americanewsservice.com)  
Site under construction

## **Caroline Casey**

[www.spiritualintrigue.com](http://www.spiritualintrigue.com)

## **Sustainable Business**

[www.sustainablebusiness.com](http://www.sustainablebusiness.com)

## **Rainforest Action Network**

[www.ran.org](http://www.ran.org)

## **The Natural Step**

[www.naturalstep.org](http://www.naturalstep.org)

## **Luisah Teish**

[www.jambalayaspirt.com](http://www.jambalayaspirt.com)

## **PETA**

[www.meatstinks.com](http://www.meatstinks.com)  
People for the Ethical Treatment of Animals

## **Vegan Outreach**

[www.veganoutreach.org](http://www.veganoutreach.org)

## **Int'l Hemp Journal/Directory**

[www.hemppages.com](http://www.hemppages.com)

## **Booksense**

[www.booksense.com](http://www.booksense.com)  
Site under construction. Independent booksellers answer to amazon.com

# Butterfly Experiment Highlights Biotech Hazards

by Brian Tokar

## "Genetically engineered crops threaten monarch butterflies."

The headlines spread worldwide this past May, after three researchers at Cornell University published a study confirming what critics of biotechnology have been saying for a decade: that the environmental consequences of genetic engineering would prove to be widespread and very damaging.

This was far from the first study of its kind. After 25 years of research in genetic engineering, over a decade of open-air field tests, and three years of aggressive promotion of genetically engineered crops in the commercial marketplace, research on the health and environmental effects of engineered crops is

finally beginning to catch up with the industry juggernaut. But while biotech companies pour billions of dollars every year into developing and marketing new high-tech crop varieties, researchers concerned about the health and environmental

consequences

of these technologies face scarce research funds, unrealistic burdens of proof, and sometimes even

professional ostracism. For more than two decades, assertions about the likely ill effects of genetic engineering have been dismissed as mere speculation. As fast-merging "life science" conglomerates seek to control all aspects of seed production, agricultural chemicals, and pharmaceutical manufacture, their reach is having an ever more chilling effect on many areas of science.

In this setting, it is quite remarkable that the monarch study was done at all. It is even more remarkable that it was done at Cornell University, home of the National Agricultural Biotechnology Council, the biotech-centered Boyce Thompson Institute, and numerous individual researchers who are focused on everything from Bovine Growth Hormone to developing new biotech crop varieties.

This may explain why Cornell entomologist

Dr. John Losey was so quick to downplay the real-world consequences of his experiment, emphasizing the differences between the laboratory and the field.

Still, the worldwide response to these findings was unusually swift. The "New York Times" published the story on page 1, assigning the story to a reporter who

is very knowledgeable about wildlife ecology. Even "USA Today" gave the story front page coverage. In Brus-

sels, Belgium, the European Union's Environment Commissioner announced that the EU would withhold the permit process for all new genetically engineered Bt corn varieties. In Mexico, the environmental Group of 100 joined with Greenpeace to demand an immediate ban on Bt corn, whether imported or grown domestically. In Britain, supermarket chains and fast food restaurants stepped up their efforts to end their use of genetically engineered ingredients; just a week earlier, Europe's two largest food companies (and the world's first and third largest), Nestle and Unilever, announced that such ingredients would no longer be used in any of their products.

Consumers, farmers, and others in Europe and much of Asia are closely following the growing evidence for the health and environmental consequences of genetically engineered plants, animals and bacteria (known collectively as genetically modified organisms, or GMOs). In the last two years, European researchers have documented the ill effects of Bt crops on the lifespan and egg production of ladybugs, the survival of green lacewing larvae, and the behavior of honeybees. Ladybugs and lacewings are considered important natural pest controls, and few flowering plants would thrive without pollination by honeybees.

Researchers at the University of Chicago reported last fall that

genetically engineered plants (in this case, an herbicide-tolerant variety of a common mustard) may be far more likely to "cross-pollinate" with other related plants than their non-engineered counterparts. This means that exotic, laboratory-created combinations of genes are much more likely to contaminate related plants with their pollen than was previously realized.

Imagine the consequences of herbicide-tolerance genes spreading to weedy varieties of mustard, for example, from fields of herbicide-resistant canola. With a  $\frac{2}{3}$  third of last year's Canadian canola (rapeseed oil) crop

having been genetically engineered, this is no longer an unlikely prospect.

A Saskatchewan farmer named Percy Schmeiser found out the hard way, when Monsanto labeled him a "seed pirate," and sued him for allegedly growing its patented variety of genetically engineered canola without a license. Schmeiser retorted that he never planted any genetically engineered canola, and that samples of Monsanto's variety were found in his fields due to genetic contamination from a neighbor's crop. This case is being watched closely by everyone concerned about the effects of genetic engineering on agriculture. In Holland, a U.S. brand of organic corn chips was pulled from the shelves after it was found to contain traces of genetically engineered corn. The Wisconsin-based

*continued on page 51*

## The Experiment

What Dr. Losey and his two colleagues did was quite straightforward in scientific terms. They collected pollen from one of the "pest-resistant" corn varieties that is now being aggressively promoted by Monsanto and other biotech companies. The corn plants are genetically engineered to secrete very high doses of a toxin naturally produced by the bacterium "Bacillus thuringiensis," commonly known as Bt. While short-lived Bt bacteria normally produce this toxin in an inactive form, which becomes activated only when absorbed into the highly alkaline digestive systems of organisms such as the corn rootworm, genetically engineered Bt crops produce up to 20 times as much toxin "in its activated form" in every plant tissue throughout the plant's entire life cycle.

The Cornell researchers used a simple spatula to apply Bt corn pollen to the leaves of common milkweed, which is the sole food source for monarch butterflies in their early larval stages throughout much of North America. Three-day-old butterfly larvae were exposed to the treated milkweed, and others were placed on milkweed leaves that either had no pollen on them, or only pollen from non-genetically engineered corn. After only four days, 44 percent of the larvae that were exposed to the Bt pollen died, while both control groups had a 100 percent survival rate. The surviving Bt-exposed larvae were also reduced in weight by more than 60 percent. "These results have potentially profound implications for the conservation of monarch butterflies," the three researchers wrote in the prestigious British scientific journal "Nature".

# Tables Turned

a fable by Jennifer Privateer

The petulant seagull circled the group of birds, feeling the need to be away, to be off by herself. She had her companion in the sea, in the lofty rises above the world. Upon hearing the promises of the mystic, the seagull sensed that this flight would be different from all the others. She said, "I have lived long in the world above the ordinary dealings of men and other birds. I live in my own world, feeling how I do from the realm of myself, not from the picture of me by others. I only have to return to seek rest, for all solace I can find in myself. I can see the waves and the blue sea; creations that shimmer in their beauty as I fly over, seeing its reflection dazzle and amaze me."

The mystic then replied, "You who are so determined to be free! Can you not see that your reliance on being away from the world is a response of fear? Of not having to deal with problems of being selfish and isolated? You see the world the way you want to see it, not for what it really is. You are blinded by reflections of what you see, not their reality. The journey to the source will be the one that you cannot turn back from, there is no half-way through the seven valleys. You cannot return to shore for your rest, you will find ultimate rest in the light. Leave your dependence at home and fly to the source, you selfish seagull."

*MORAL: Independence comes at the cost of freedom.*

# Untitled

by Melissa Turner

And a fat warm raindrop  
splashed on the back of  
my hand. As I looked up  
there was the moon. The  
clouds closed over it as

I watched. A monstrous,  
swollen globe of tarnished  
silver, with a single  
shadow of a dead branch  
piercing it like a spear  
through the heart...



# Daybreak

by Inanna

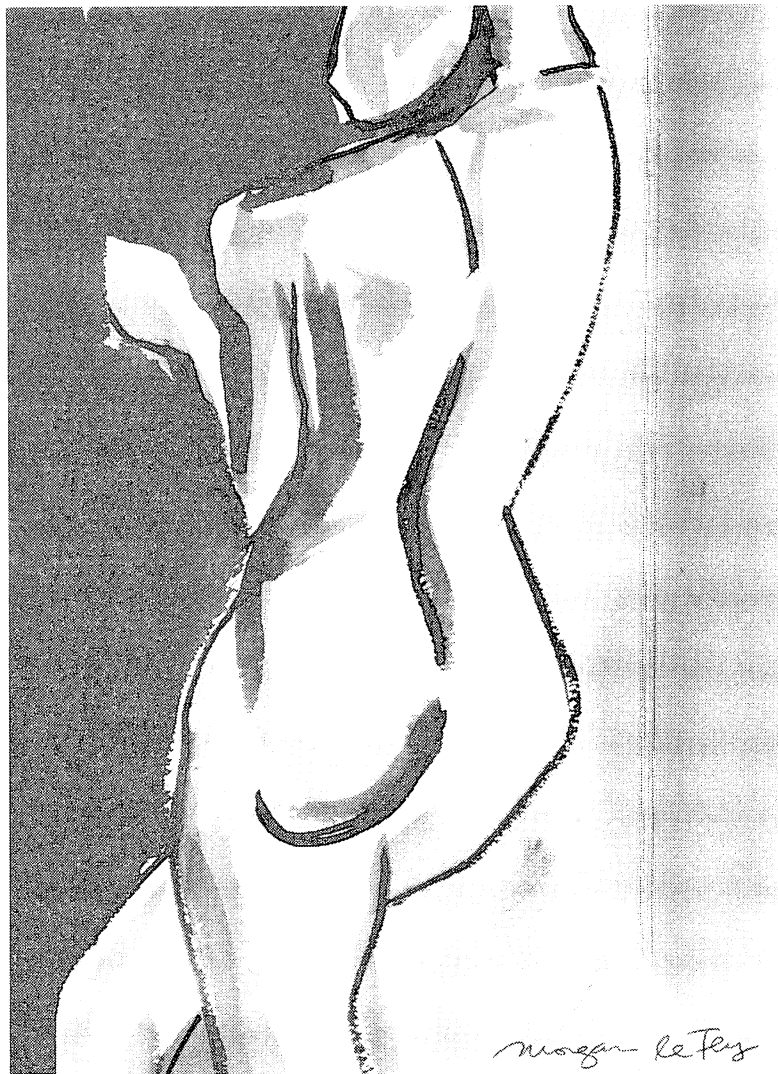
The memories are locked deep within.  
I put them there -  
Some to cherish, most to give me a reason to cry.  
I snatch at them,  
unfolding the paper to read lines faded with them.  
Read it and weep,  
but the tears do not flow. Only a dull ache  
remains, a sense of something not right.  
I think I want to wallow in grief because grief is something I know.  
Loneliness, heartache, betrayal -  
I think that they have filled my life.  
But joy threatens to break in,  
to overrun the flow of pain,  
and it scares me.  
I do not know joy,  
But joy will have its way.

And I remember a touch, a smile,  
and joy holds me there, will not let the memory  
turn to bittersweet,  
will not let the memory flow to the pain of parting  
to dwell there in grief.  
This is a new thing, one born of fire and earth,  
and it sends me, timid and skittish,  
to walk in a new day, filled  
with new dreams, the old ones  
feeling like I have worn them for so long,  
they really need a bath.  
I have done with them.

# Magickal Muse

by S. Flouride

Spinning, twisting, leaping, twirling,  
Fascinated, inspired,  
Intoxicated  
By the magickal mist  
That is my muse  
I offer a dance of joy and life,  
A dance of spiritual and artistic creation,  
In Venal thanks  
To She  
Who set our paths  
To cross.



*Morgan Le Fay*

# Brigid

by Greystone

Three are the desires that  
burn hottest in my heart.  
Three are the flames that  
make clear the path.  
Three are the skills that  
make possible the work.

First the desire  
to forge new from old.  
To stand at the fire's heart  
and spin its sweet, hot passion  
into transformations of shape and being.

Next the desire to shape  
with clarity and truth and beauty  
messages that speak to the  
heart and core and  
to the soul that may hide but ever is,  
waiting secretly in the hope of being called.

And woven through all  
the desire for healing and wholeness;  
within and without, amongst and between.  
The energy that surges, bright and fierce, between the points.  
Silently singing the world alive.  
Silently weaving the web.

## Poetry Welcome!

RQ welcomes poetry from our readers. We particularly encourage youth and young adults to send their writing.

Please be sure to keep a copy of your work — we cannot return manuscripts.

Send submissions to: PO Box 14404, San Francisco, CA 94114, or email to [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

# Life in Europe in the Year 1000

BY GEORGE FRANKLIN

*A few years ago, I ran across a small book by the French historian Henri Focillon entitled "The Year 1000." I opened the book expecting to read about apocalyptic terrors and peasant superstitions.*

*Instead, I was greeted with a debunking of the notion of widespread fear and trembling. What Focillon showed was rather the birth of European culture, a culture which (along with its extension in North America) deeply affects every person on the planet today.*

*As I read deeper into the period, I became interested in reconstructing the life of an ordinary person in that time — the life of one of our ancestors (or perhaps ourselves in a previous incarnation) at this critical juncture. I have chosen a village in Lorraine, on the border of present-day France and Germany, as typical of the time. If I err in an overly-bright portrait of our forebears' lives, I hope that it balances the more common tendency to portray the early Middle Ages as a bleak and miserable era.*

## EUROPE IN THE YEAR 1000

**Population:** around 30 million (about 10% of today's population).

**Largest Cities:** Paris, Milan and Venice may have reached 25,000 people. Few cities number 10,000 people.

**Terrain:** 80% of Northern Europe is forests and wetlands. This will change drastically by 1300.

**Literacy:** Confined mainly to priests and monks, and not universal even among them.

IT'S THE BEST OF TIMES. And you know it.

Your home, the Duchy of Lorraine, lies on the border of France and Germany. The whole region is in the midst of an economic and cultural revival the likes of which have not been seen since the time of Charlemagne, two centuries earlier.

Like nearly every other person in the Duchy, you are a peasant farmer, just past your thirty-seventh birthday. Not a bad life, when the nobles aren't feuding and tearing up your land with their petty wars. Maybe the Peace of God will put the fear of judgment into them. Something needs to.

## Whose MILLENNIUM?

The Millennium? According to the parish priest (the only person in the village who can read a calendar, or cares to), the year is 1000 AD. An itinerant preacher recently warned of impending hellfire and brimstone. But his sermon merely provided fodder for dinner conversations for a few days.

Truth be told, the church calendar has little meaning for your life. 1000 may be a nice round number, but the most important number

to you is 46 — the years since the last Magyar or Viking raid into your part of Lorraine.

After two centuries of terror, the Norse raiders have settled down in northwestern France, and although an invasion of England is rumored, the annual raids into France, the Netherlands, and Germany have abated.

And the Magyar horsemen, like the Vikings, are also recent converts to Christianity. They have promised the Pope that they will give up their raids into central Europe and settle down to exploit the peasants of the Hungarian plains. Christianity finally proves good



## The Year 1000 Around the World

(using present-day geographical expressions)

**China**, recently reunified under the Sung, is the most prosperous and economically productive region in the world. Science and technology are far in advance of the West. Unfortunately, the once-strong connection between the Mediterranean world and China has been sundered for several centuries, and the two cultures are in little contact.

**Southeast Asia** economically links the flourishing cultures of China and India. Magnificent temples dwarfing anything in Europe adorn the landscape.

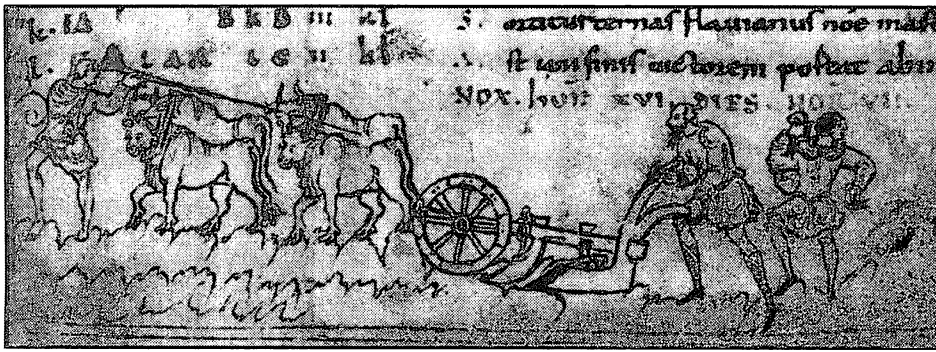
**India** is a conglomeration of smaller empires. The Tantric form of Buddhism, which emphasizes female deities and magical practices, is spreading from eastern India into Tibet and Nepal.

**The world of Islam** stretches from northern Spain to Pakistan, reshaping but also preserving the heritage of Greece, Egypt and the Middle East. The written treasures of the ancient world are beginning to pass from Islam into a finally-receptive Northern Europe.

**In Africa**, the first sub-Saharan states are emerging. Chinese and Indian traders travel the east coast of the continent. In the north, prosperous Islamic states line the Mediterranean, linking Spain and the Middle East.

**Jewish people**, living primarily around the perimeter of the Mediterranean, have long had a strong role in international trade. Recently, Jewish merchants have begun to settle in Western Germany, facilitating the re-emerging trade with the Islamic Middle East and Northern Africa.

**North America** comprises primarily hunters and gatherers in the west and north, with woodland farming in the east. In economically more advanced Mexico and Central America, the Toltec empire (Mexico) has succeeded the Mayan empire (Guatemala/Yucatan) as the dominant power. In South America, farming is the norm, with small pre-Incan states lining the Andean west coast.



for something.

Not that it plays much of a role in your life. Sure, every crowned monarch in Europe is now a Christian. What's that to you, beyond the occasional festival or the holiday of some local saint? The old sacred places — springs, wells, ancient trees, mountains — mean a lot more to you than the small stone churches that dot the countryside. And it's the old cycle of the year that matters to you — Samhain, the beginning of the winter months, when spirits walk on Earth; Imbolc, when the seeds lay birthing in the ground; and Beltane, the joyous celebration of fertility and new life.

### ABUNDANT FERTILITY

And there is much fertility to be thankful for. A revolution in agriculture is unfolding right before your eyes. Under the auspices of the new-found peace, technological advances such as improved harnesses for oxen and horses, a vast expansion of iron-working in northern Europe, and novel designs for ploughs have wrought a virtual miracle. Regions which scraped out a bare subsistence a century before now have a

small but steady surplus. Trade between regions is expanding, and your village now boasts several fulltime craftspeople — an ironsmith, a leather worker, and a wheel-maker — who make their living without farming.

Not that everything is roses. Unlike the citizens of the northern Italian cities that you long to visit, you are not entirely free. Your land is owned by the Duke of Lorraine. To marry or change residence, you need his dispensation. And every seventh year, you and your neighbors are required to attend a ceremony and swear fealty to the Duke.

So much for formalities. The Duke is a huge landowner, and hardly has time to concern himself with your village. Pay the requisite feudal dues of grain, eggs and milk, show up for road detail a few times a year — who can complain?

You hold your land on a lifetime lease that will pass to your children with payment of a small fee. Your village decides for itself what and how to farm.

And if there are any headaches, everyone knows that there is land aplenty in the east, with nobles there offering generous terms to anyone who will relocate.

### COLLECTIVE FARMING

Lured by such promises, your younger brother talks about heading east. But for you, Lorraine is home. For the past twenty years you have worked to build a village council and organize the new “three-field rotation” of crops that has increased harvests by fifty percent.

Your efforts are paying off. Resistance to collective planning of

*continued on page 34*

### Graphics

Left: The stiff formality of medieval court painting may be a conservative response to rapid economic and social change. *From the Munich Gospels of Otto III, c. 1000.*

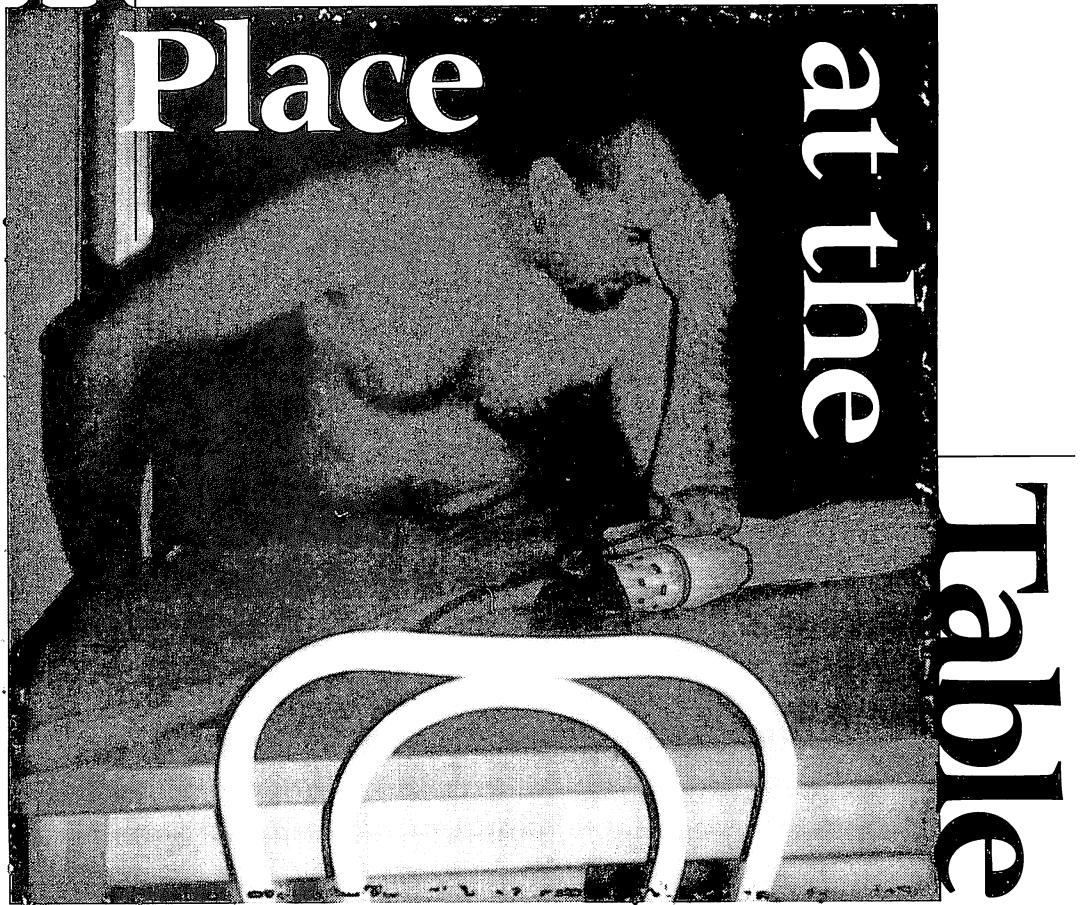
Above: Few peasants owned more than one or two oxen. Villagers pooled their resources to use the heavy iron ploughs that required a team of oxen. *The month of January, from an early 11th century Canterbury calendar.*



by Todd K. Herriott

**A**s I enjoy the last few months of my status as a “youth” in the Reclaiming community (youth being defined as “under 30”), I have been giving a lot of thought to the place that youth play in Reclaiming. The questions that keep coming up for me are “what value is given to the presence of youth in our community?” “what is the role that Reclaiming sees the youth taking in the future?” and “what are our challenges in manifesting those roles?” While teaching at the Vermont Witchcamp, several events made it clear to me that these questions are begging to be addressed.

While at Vermont Camp, one of the lunch discussion tables being offered focused on the youth and their role in Reclaiming as they saw it. It just so happened that on the same day as the youth discussion, one of the women in the community had her Croning ceremony. The Croning ritual (which was absolutely beautiful) took place before lunch and a table had been placed up on a raised platform in the dinning hall for all of the Crones of the community to have their lunches brought to them as they celebrated with their “newest” member. The Crones were enjoying their lunch rather loudly, laughing and joking and fully celebrating the passage. The youth discussion table was located off to one side of the raised platform, in an area where it would be separated from the rest of the tables to better facilitate the discussion. As the ten of us youth sat around this table straining to hear each other over the noise, I was struck by a sudden sense of *deja vu*. Apparently I was not alone in this feeling, because as I began to mention to the other youths present what I was experi-



encing, several of them began nodding in agreement. What I was experiencing was the exact feeling I had had at every family gathering from the time I was very little; that of being placed at the “kids’ table” with the other “non-adults” while the grown-ups enjoyed their conversations and laughter over “adult topics.”

While, of course, I don’t think that this was intentional, it certainly did bring into focus our discussion of what we experience as the youth in this community. We talked about feeling disconnected from the whole, about being seen as limited by our chronological age, and about feeling as though our place at the Reclaiming table was tenuous, at best.

A few days later, a second event occurred which mirrored some of the challenges that we discussed. The men of the community were asked to invoke the God in His triple aspect. Easy enough. Easy that is, until the Sages of the community brought their piece of the invo-

cation to the group. The middle group of men (a term for which is hard to find because “Fathers” is too loaded, and “Men” seemed too generic, and well, you get my point) had some objections to the language that the Sages wanted to use. The Sages, when confronted, dismissed the middle group of men saying “You are too young to understand. Wait until you are our age, and then maybe it will make sense to you.” The middle group of men felt very angry. “How dare the Sages dismiss them like that.” “Where did they get off acting so superior based solely upon increased age!” “What did the Sages know about their experiences and what does that have to do with their objection to the language and its implied meaning anyway.” I sat and watched as the other men fumed over the comments and talked about what should be done and how things should be handled and I thought to myself, “I wonder if they realize how many

times they have said the same things to the younger men?" At that camp alone, I had been told those exact things by no fewer than three other men. I guess perspective is everything in those situations because as I mentioned my observations on the matter to a few of the men sitting next to me, I was told point blank, "I don't think it is the same thing. There is real difference here." Really? Was there? The only difference that I saw was that it was being told to men who were seen as adults by someone older than themselves rather than to a youth by an older man.

As time has passed since the Vermont Camp, I have continued to ponder the questions regarding the youth in our community and have seriously asked myself, "What role do I intend to make for youth in Reclaiming?" And, even though in my own vain manner I dread the coming inevitability of my 30th birthday, I know that I will be seen less and less in the role of youth and more and more in the role of "?" (again, it's a hard term to define for men in terms like "Maiden, Mother, Crone" for women). What I learned from all of this is that we have a lot of work to do in this community if we choose to address the issue of youth.

I thought of the irony of this issue within the context of Reclaiming because of the history of Reclaiming itself. Reclaiming began when a group of individuals in their 20s and 30s came together and began to channel their energy and power towards creating change: change in the way in which our spirituality interacts with our politics, change in the way that the Goddess was seen, change in the way in which we created magic, and change in the way in which power was used and directed. Now, twenty years later, those individuals are in their 40s and 50s, and the majority of Reclaiming (within my experience) are also in their "middle years." It seems ironic to me that such a community, one founded by youthful individuals, would now be experiencing a question of how to value and include the youth.

Let me ask you all to ponder a few questions. When there are so many beau-

tiful songs, chants, stories and rituals dedicated to the Crone and the same is true of the Mother, why is it so difficult to find the same depth of writing on the Maiden? Or the young God? And, why are so many of the writings that do exist usually revolve only around sexual themes, and very few discuss the power and importance of them? What does that say about how we honor and view youth? Think about it. We have spent so much time reclaiming the reverence and honor of old age; why would we replace the old patterns with a new form of ageism? If we are all the Divine, if I am Goddess and God, am I less of the Divine when I am the Maiden or the Young God?

Also, why is age such an important issue in our community? The recent discussions going around about "Elders" has brought to light a lot of issues. In most instances, though, having reached a certain age was a very important factor in whether or not someone was considered an elder. My question is, when did chronological age automatically become equated with wisdom and responsibility? And, conversely, what is that implying about our views of the youth? In my own experience, I have seen irresponsible 60 year olds, and incredibly perceptive and wise 20 year olds. Most will answer that, generally speaking, with age comes experience. My answer to that is yes, but it doesn't guarantee learning from that experience.

In talking with other youths, I found that we often share the experience of hiding our "youthful exuberance" and many of us attempt to act much older than we are so that we can be taken seriously. I thought about that for sometime and it made me wince. Why were we denying one of the most beautiful aspects of our youth, our exuberance and vitality, so that we could "pass" in the "adult" circles? Would I hide the fact that I was gay simply because it would make things easier for me in society? Better yet, should I? The same question applies to youth.

So, what are we doing in our communities? Ask yourselves that. How vis-

ible are the youth in our circles? In our political actions? In our endless process meetings? How often are the younger priestesses leading public rituals? How often are those more experienced teachers and priestesses stepping aside to share the space with not only the Crones, but also the Maidens? What is the place at the table for the youth in your communities? Is it different from the others, and if it is, why?

I do see a lot of effort being made by Reclaiming and the individual Reclaiming communities to address these issues. Having a youth page in the "Quarterly" is just one example. Still, there is a lot of work that needs to be done if youth are to be made a vibrant part of this community. As a spirituality that believes in cycles, it only stands to reason that we need to view the youth of today as part of our future.

The questions to the youth are also important. What roles are we stepping up to take in our communities? What responsibilities are we willing to take on? When we take on responsibilities, are we fulfilling them? Do we use our age as an excuse for not acting responsibly? When given the opportunities, do we push our edges and take the challenges?

I ask these because I don't see this as an issue that the "adults" have created or need to address solely. I see this as an issue in which we all must take responsibility for the part that we play in it. It is just as much within our power to create change as it is within theirs. If we truly want a place at the table, then we need to be willing to do the work to find it, or, if it is not there, then we need to create it by pulling up our own chair. As my grandmother used to say, "There's always room at the table; the trouble is finding the right seat."

*Todd Herriott is a Gay Witch living on the Goddess's Midriff (Iowa). Initiated and self-dedicated 13 years ago (at age 17), Todd has been an activist in the Pagan and queer communities ever since. A member of Hecate's Broom Coven, he has taught and sponsored rituals in the central Iowa area for the last seven years.*

## Finding Life Purpose Through Nature, Ritual, and Community

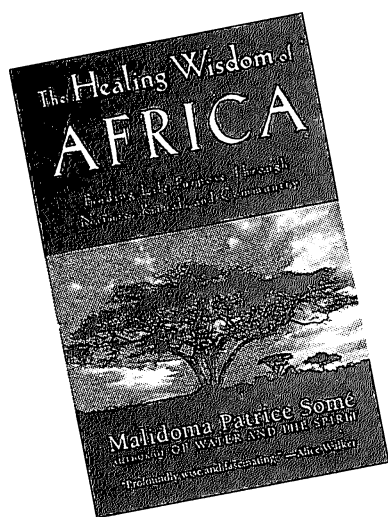
**The Healing Wisdom of Africa**

by Malidoma Patrice Somé

reviewed by Liz Eastwood

**M**ALIDOMA, of the Dagara tribe of West Africa, received his name from a traditional pre-birth ritual in which his mother was guided into an altered state so that he could speak, from the womb, of his purpose in coming to this world. As the Dagara see it, babies are fresh from the world of Spirit, so they know their purpose and life becomes a process of remembering what we once knew. The name that surfaced from this pre-birth ritual means “he who makes friends with the enemy/stranger.” And so began Malidoma’s challenging adventure on earth, a life that would become an enormous gift to the modern world, should we choose to accept it.

How could someone, born in an indigenous village that does not use the written word or electricity, end up publishing books in the United States? The fascinating and disturbing story of how this came to be is described in his autobiography, “Of Water and the Spirit,” and briefly summarized in his introduction to “The Healing Wisdom of Africa.” He was one of many African boys essentially kidnapped by Roman Catholic missionaries as part of a European colonial project. They kept him in a missionary school system for 16 years until he broke free.



“The Healing Wisdom of Africa” is published by Putnam, and is available in many bookstores.

When he reentered the world of ritual and ancient interconnection with Nature and Spirit in his village, he had the unique experience of knowing something of what it’s like to do this from a Western-bred perspective, which is one reason he writes so well for our population. After years of being reimmersed in his culture and magic, the elders urged him to continue to fulfill his life purpose. And so Malidoma eventually and reluctantly returned to modern society, where he now lives for several months of the year. Now, he writes from a place of deep reflection and insight about the longings and troubles of modern life, and shares versions of tribal rituals when he finds them appropriate for the West.

**HEALING INTERPERSONAL CONFLICT THROUGH RITUAL**

Malidoma observes that “Western dislike of open confrontation actually invites deeper conflict.” The Dagara hold the view that conflict means that Spirit is trying to communicate something to the two people involved, as well as to the rest of the community. I was inspired by Malidoma’s descriptions of how the Dagara deal with conflict in sacred space, often with an elder’s facilitation. Imagine! Community members are often present too, so that they can learn what the Spirit is trying to say and perhaps offer useful support.

**UNEXPECTED INITIATIONS**

Malidoma contemplates initiation for modern people, noticing that we go through unplanned and unrecognized initiations frequently. In fact, he observes that the lack of “a supportive community functioning as a container, recognizing and acknowledging the person’s initiatory experience, thereby giving closure to it,” is perhaps the key reason we so often repeat painful patterns in our lives. He offers good ideas for understanding and ritualizing our unexpected initiations.

**THE NEED FOR TRUST, PROXIMITY, AND RECOGNITION**

This is a big challenge for Reclaiming, but I see an opportunity in it. The indigenous experience of ritual has the advantage of almost always being with those you profoundly know and trust, with whom your life is clearly interwoven. Malidoma writes, “In most ritual situations in the West, people have just met and have only a few hours or days to get acquainted. The connection... often does not go as deep as required to warrant the kind of trust that can carry people into a ritual space and promote healing.”

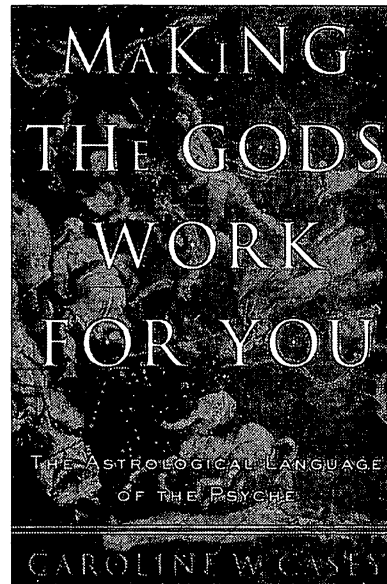
For example, a consistent theme in Dagara rituals is that of deeply recognizing and affirming an individual’s experience and gifts. It is common for someone to stand in the center of a ritual and to speak of a painful situation. The community echoes this back to them, in language and song, and they grieve with the person who needs healing. Next, each community member present speaks of the person’s most admirable qualities, and of their specific gifts that are

*continued on page 28*

# Making the Gods Work for You

by Caroline Casey

IMAGINE THAT YOU are a critical presence on this Earth with a crucial task to perform. This task must be undertaken for no less noble a purpose than to ensure the salvation of all creation. This task can be performed only by you. Before you shrink back overwhelmed at the magnitude of your cosmic challenge or float away on the buoyancy of over-inflated ego, know that you are not alone in your mission. You have a small team of experts assembled expressly on your behalf to offer you counsel, keep you in check, and bestow a swift kick to the pants when you most have need. Your team is headquartered in the heavens. Constellations and planets — staffing their stations, all systems go — are mapped out in your birthchart like the floorplan of your very own Superfriends' Hall of Justice. According to Caroline Casey, in her self-described guide to self-cultivation — “Making the Gods Work for You” — your team is



comprised of the Gods themselves, who are poised for action, ready to offer their assistance upon your ritualized request. Archetypal operators are standing by.

With allies like this, who needs enemies? Ms. Casey invites you to

reviewed by Elka Eastly

consider (from the Latin *con*, meaning “with” and *sider*, meaning “the stars”) aligning yourself with the stars in a daring dance toward your destiny. In fluid-fire prose, this remarkable visionary activist invokes the astrological deities, “the Gods of inner and outer space.” Chapter by chapter, she casts literary circles and summons each deity in turn. With essays, exercises and anecdotes that fascinate and explicate, Ms. Casey priestesses a textual ritual which urges you to explore, with “reverent curiosity,” your relationship to these invisible allies. As your intimacy with the Gods deepens, their help in your sacred quest becomes more visible.

“Making the Gods Work for You” is a cover-to-cover treasure that can be dived into, leafed through, or thumbed open randomly as a fabulous divination tool. Try it yourself: Go to the nearest bookstore and pick up this Pandora’s Box of possibility (now available in paperback). Formulate a question that relates to your noble, imaginative crusade. Ask of the powers that be: Who will be of most assistance here and how? Then let your fingers do the walking and the Gods do the talking. Open the book to the page to which your heart guides you and open your heart to the messages contained therein. If that works, buy it. And if you’re broke, borrow it.

Caroline Casey’s creative cauldron is brewing much magic. She writes, lectures and leads workshops, weaving together esoteric traditions, astrology, mythology and practical impracticalities in all her disciplines. You can listen to this rousing rascal every Thursday at 2 p.m. on KPFA (94.1FM) in the San Francisco Bay Area.

*Elka Eastly is an artist, craftswoman and mystic, who finds her joy in the process of making sacred. She searches for the divine in all things as a source of delight, inspiration and empowerment.*

## The RQ Bookshelf — Some of our Favorites

### STARHAWK

- The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess (20th anniversary edition just out, with new notes from Starhawk)
- Truth or Dare: Encounters with Power, Authority, and Mystery
- Dreaming the Dark: Magic, Sex, and Politics
- The Pagan Book of Living and Dying: Practical Rituals, Prayers, Blessings, and Meditations on Crossing Over (with M. Macha NightMare)
- Circle Round: Raising Children in Goddess Traditions (with Diane Baker and Anne Hill)
- The Fifth Sacred Thing (novel)
- Walking to Mercury (novel)

### OTHER AUTHORS

- Brigid’s Charge, by Cynthia Lamb
- The Mists of Avalon, by Marion Zimmer Bradley
- Women’s Encyclopedia of Myths and Secrets, by Barbara Walker
- Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today, by Margo Adler
- Grandmother Moon: Lunar Magic in Our Lives: Spells, Rituals, Goddesses, Legends, and Emotions Under the Moon, by Z. Budapest

*We would love to hear about your favorite books. Please send in your picks with a ten-word (or less) description and we will select titles for future issues. Look for it!*

# Out of the Broom Closet?

## A Guide to Revealing Your Practice of Witchcraft to Others

by Gary Cantrell, Priest of Wicca

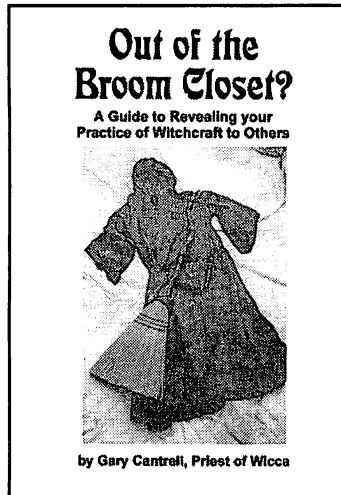
reviewed by Kat Lilith

What is this thing called Wicca?

The title of the second chapter of Gary Cantrell's book, "Out of the Broom Closet," raised more questions for me than it sought to answer.

The book is mainly a chronicle of the author's experience of "coming out" Wiccan. He explains how he went about explaining his religious beliefs to family members, co-workers, and others, including the waitress at the local coffee shop.

Sandwiching the personal experience are basic introductions to Wicca — what it is and is not, and the experiences of other people in "coming out."



Very few of Cantrell's experiences were positive, and the majority of them were dripping with fear. The entire book is about how to carefully explain your religious beliefs to someone else, how to justify what you do. Cantrell gives many warnings and cautions that he hopes are "duly heeded."

This is where I wonder if we aren't victimizing ourselves.

In my opinion, by expecting people to have a negative reaction, we say, in a way, that a negative reaction is valid. We say that what we do *is* weird.

I found the book to be interesting, but I have to disagree with this basic

*continued on next page*

experimental circles or ritual groups. Such circles of proximity might offer us chances to develop true local communities where we really can know, support, and enjoy each other's gifts and life purposes. Members of these small groups might become neighborhood activists together, and with less dependence on cars to see each other, we would do a lot less supporting of that enemy of indigenous people, the oil industry! I think of it as an exploration in sustainable circling.

### SACRED GRIEF

Dagara people are surprised at how taboo the honest expression of grief is in the West. They feel that you cannot properly grieve alone. Grief does not just come from death, it is something that builds up even from day-to-day disappointments. Emotions are sacred, and grief should regularly be ritualized, in order to maintain balance and health. "If expressed in sacred space, the emotions of grief can provide powerful healing and relief... Anytime the feeling of loss arises, there is an energy that demands ritual." Consider not having to wait for Samhain in order to experience the cleansing release of a build up of daily disappointments and loss!

The irony that does not escape Malidoma is that he writes of true community, but in order to live his purpose, he has to be separated from his own community for several months out of the year. He is honest about the grief this causes him. Considering the context of the oppression and destruction indigenous people suffer at the hands of modern society, not to mention Malidoma's own experience of being abused by white missionaries in his youth, his thoughtful writings are almost incomprehensibly generous. We have much to learn from him.

*Writer and eco-village enthusiast Liz Eastwood likes to remember that if we look back far enough, even the ancestors of white Republicans were indigenous, and if we think forward far enough, all will return to the stunning intelligence in our nature-centered roots.*

## African Wisdom

*continued from page 26*

necessary to the community. This is not the kind of information, time, or trust that can be shared in any honest depth at a large, public ritual.

Malidoma says, "visibility and recognition are sources of empowerment, while anonymity leads to self-doubt and eventually failure," so what we want to avoid is a community of unrecognized people. Although there is a core, active Reclaiming community of interconnection, knowing, and trust, the truth is that for many people, Reclaiming is a community in which you have to drive your car to a ritual you didn't have time to help plan, to be with a number of people you don't know very well and many you've barely met.

This may be why, at camp, some

people commented that the small ritual co-created with their affinity group was their most meaningful ritual of the week. Large, public rituals have, among other things, the extra energy of sheer volume, and the beautiful choreography and inspiration invested by the ritual planners, but it is my experience that nothing is better than a ritual with a small group of people that have built up something at least approaching "perfect love and perfect trust."

For these reasons, I think a wonderful additional role for Reclaiming could be that of assisting in the cultivation and nurturance of circles. This could include workshops in "circle wisdom" and spiritually grounded conflict transformation skills. In addition, Reclaiming could be a catalyst in helping people who live near each other (visualize walking distance!) form



## Loreena McKennitt

### *Live in Paris and Toronto*

HAVING BEEN a Loreena McKennitt fan since I first heard her contributions to the soundtracks of “The Burning Times” and “Goddess Remembered,” I was thrilled to discover that her newest release is a live album. Recorded in the spring of 1998, “Live in Paris and Toronto” is Loreena McKennitt’s first full-length in-concert recording. This two-CD set showcases her lush, individual style with seventeen songs culled from her three previous studio albums, and was recorded over three nights during the tour to support her album *The Book of Secrets*.

This inspiring recording opens with “Prologue,” then segues into an energetic, fast-tempo version of “The Mummer’s Dance” (perhaps her most well-known song). The songs chosen for this CD are a well-balanced mix of instrumentals and vocals. Her music brings to mind visions of opulence: swirls of burgundy velvet, intricately-woven tapestries, and exotically spiced food served in elaborate vessels. Listening to this CD whisks me away from the mundane world and off on a mental journey through markets in Morocco and old England. “Santiago” and “Marco Polo” are particular favorites, with their mystical, captivating Middle Eastern rhythms inspiring me to dance and spin around my house.

“Live in Paris and Toronto” gives the listener the best of both worlds: the high quality one expects from a studio recording, and the spirit and passion

one wants from a live performance. In a recent interview with Loreena quoted on the Quinlan Road website ([www.quinlanroad.com](http://www.quinlanroad.com)), she remarked that “playing live, it’s more like theatre: you study the script, and then you throw the book away.” Her live performance is nearly flawless, and the music on this CD was barely retouched, which provides a listening experience much like the original shows.

Proceeds from the sales of this CD benefit the Cook-Rees Memorial Fund for Water Search and Safety, an organization Loreena founded after her fiancé, her fiancé’s brother, and a friend all died in a boating accident on Lake Huron.

*The CD is released by Loreena’s own label, Quinlan Road, and is available in most music stores.*

— reviewed by Debbie Mancuso



## Elaine Silver

### *Faerie Goddess*

Folk music falls into two camps — singers such as Burl Ives or Joan Baez with satin voices, and those like Bob Dylan or Woody Guthrie who depend on songwriting to carry a coarser vocal sound.

Although she is an accomplished songwriter, Elaine Silver clearly falls into the former camp. Her strong, soothing soprano is the perfect instrument for wistful ballads and sweet love songs (in this case, love for the Goddess).

“Faerie Goddess” features a magical 13 songs. Most are original

compositions, but two cover songs which I already knew caught my ear immediately: Charlie Murphy’s “The Burning Times,” and Libby Roderick’s “How Could Anyone Ever Tell You.” The latter is a sparkling mantra of human liberation, wonderfully rendered here.

The CD opens and closes with vocal solos that showcase Elaine’s voice. Her own composition “Divine Emotion” sets the tone for the collection, while “By the Earth That is Her Body” closes the CD with a haunting musical rendition of the familiar circle-casting poem that Reclaiming and many other groups have adopted from Victor Anderson. I had never heard a musical arrangement of this lyric before, and fell in love with it on first listen.

“Faerie Goddess” as well as Elaine Silver’s previous recordings are available for \$11.50 cassette, \$16.50 CD, from 68 Smith Road, Denville, NJ 07834, (973) 442-1892, [consciousness@elainesilver.com](mailto:consciousness@elainesilver.com), [www.elainesilver.com](http://www.elainesilver.com)

—reviewed by K. McNulty

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**Reclaiming Quarterly**  
welcomes music reviews  
from our readers — send up  
to 400 words, and be sure to  
tell us how to contact you!

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## Broom Closet

*continued from preceding page*

tone, which I perceived to be fear-based. What would happen if we expected that people would accept our religious beliefs, if we let go of our own fear? What is this thing called Wicca? To quote Cantrell, “In its generic form witchcraft is really any series of rituals, rites, or philosophies that lets one get in tune with what ever we choose to call our divinity or our higher power, and to possibly work magick in order to bring about a desired change.”

Let’s not make fear our higher power.



Magical Activism at the WTO

# The Smell of Tear Gas, the Scent of Victory

by Oak

WE WON. I went to Seattle with other Witches and activists to toast the elements of life, to shine a light on the dark doings of the World Trade Organization and maybe, just maybe, shut them down.

We succeeded. The World Trade Organization is outed. A small group of Witches did a powerful indrinking spell. The Multi-National Mugglearchy was challenged. Activists learned the power of magic. Witches learned the power of activism. And the WTO conference ended in confusion and disarray. I came back exhausted, worn, and forever changed.

I arrived on Friday night to a hive of activity. Many of us had rented apartments in a complex usually devoted to serving families of hospital patients. The healing energy of these dwellings began to be utilized differently. A heady

infusion of magic and activism began to brew. Reclaiming Witches, activists from Green Corps, Pesticide Action Network, Rainforest Action Network, Ruckus Society, and Amazon Watch began to work together on banishing the WTO.

Saturday we charged a huge banner as we worked grommets into it. Sunday we taught a Magical Activism workshop. On Monday, I got up at 3 a.m. to drive climbers to a huge crane to drop the banner over the freeway. [See photo, page 4.] The elements worked with us by keeping the sky clear and the air still. My affinity group came at dawn, and between singing and chanting, we talked to media folk about magic, the WTO, and our "Wake Up, Muggles! Banish the WTO" campaign. (FYI, Muggles are non-magical people in the best-selling "Harry Potter" books.) The banner became big news, and all week long we Witches and our Muggle actions intrigued both print and television media.

In preparing for Seattle, it had occurred to many of us that we needed to work with the power of infusion and fluidity. My muse gave me the idea of buying a round of drinks for ministers and toasting to the elements of life: to earth, air, fire, water and spirit. My affinity group, "I'll Drink to That!" were enchanted with the idea and put it into practice. Monday night, at a swanky hotel bar, priestesses stood and toasted the elements. [See story, page 7.] The magic worked, and ministers, delegates, and Witches ended up drinking together and finding common ground in our love

for this planet. Our timing proved perfect. By Tuesday evening, martial law was declared. We could not be in downtown after dark.

## AN INDRINKING SPELL

NEXT MORNING we set out armed with containers of strongly brewed ginger tea. The tea continued the indrinking spell, providing a grounding infusion of energy throughout the long day for all who needed it.

What a glorious day! Walking with RAN's purple blimp with the "Wake Up, Muggles!" message, I danced in the streets with 50,000 others. The streets were filled with joy and true diversity.

At some point, the energy shifted and I saw tear gas rolling down the street. Fern and I wandered through the siege, checking on those who were hurt and offering eyewash, rescue remedy, and ginger tea. Peaceful demonstrators and people dressed as sea turtles were being attacked by the police, while a small band of protesters in black roamed free breaking windows. The air filled with the acrid smell of tear gas, pepper spray, and fear. Flowing with the surrealness of it all, we went to Nordstrom and bought scarves to protect us from the gas. Later that night, back at our apartments, we watched the TV screen in horror as the police continued to lob gas canisters and shoot rubber bullets at protesters and Seattle residents.

Wednesday morning we went downtown to continue our nonviolent protest. Police were everywhere and many streets were blocked off to protesters. Shoppers were allowed to roam free. We learned that many had



## PHOTOS BY BEN READ

At right, Rainforest Action Network's "Wake Up Muggles!" blimp sails over Seattle.

been arrested at Denny Park, including Amy Moonragon, Starhawk, and Erik. John Sellers from Ruckus had been singled out and attacked brutally by police. Kelly, Fern and I ended up at Westlake Park. Suddenly, demonstrators poured into the park and we were surrounded by riot police and police on horseback. We tried to leave the park, but were told by police that if we stood by the wall we would be let go after those sitting down were arrested. Many of us stood by the wall and sang as those sitting down were put on buses. Then we were arrested as well. I sat with Fern, stunned and disoriented. We drove off as riot police donned gas masks and prepared for more melee. Those of us who could wriggled out of our plastic handcuffs and helped others remove theirs.

### MAGIC BEHIND BARS

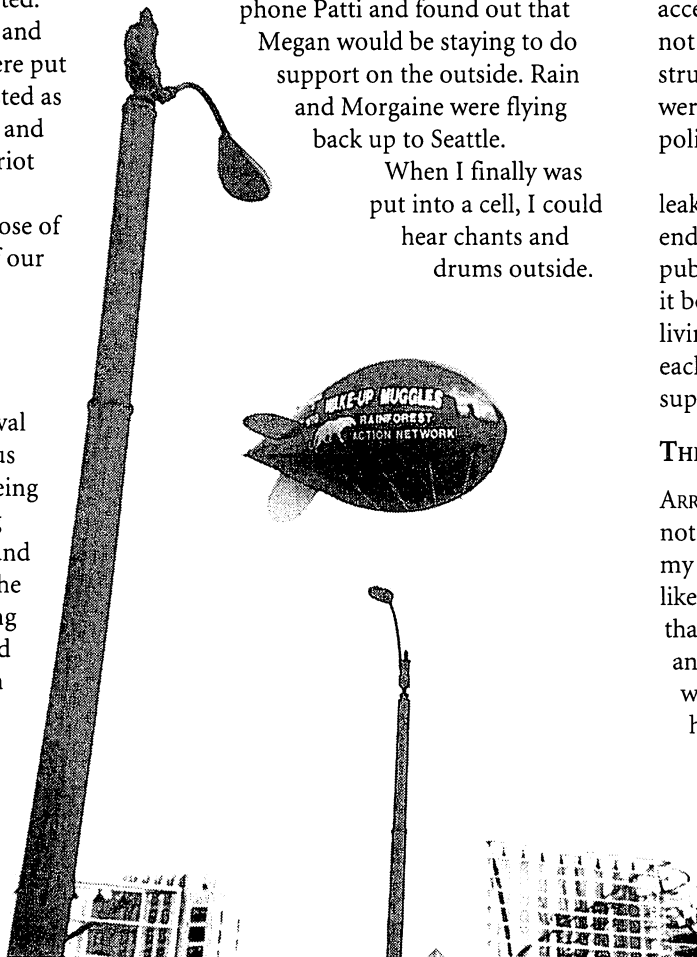
WE WERE DRIVEN to an old Naval Station. We stayed on that bus for over 14 bizarre hours, peeing through a small hole, sharing stories and what little water and food we had. In the back of the bus, interviews and organizing were being secretly conducted via cell phones. Riot police in their scary gear surrounded us. Eventually we were taken off the bus, with some use of brute force and pepper spray. I was told by two different police officers that I would be able to keep my asthma inhaler.

When I got to the doctor, he asked for my name. We had decided to not give our names as a jail solidarity tactic. When I declined to give my name, he ordered an officer to take my inhaler. The officer was shocked, as I was noticeably wheezing. The doctor was insistent that I had no rights. Eventually three officers forcibly took the inhaler away. No doubt about it, I was now in jail. Shackled and chilled, I was taken with other women to King County Jail.

Here I was kept in a small holding

cell for over 10 hours with more than 20 other women. Miserable, cold, and exhausted, I used my lunch as bedding. The paper bag became the mattress and the baloney sandwich served as a pillow. When spirits flagged, I taught magic to the other women, calling in the elements of life to the cold concrete cell. Elsewhere, Fern, Colette, Jen, Amy, and Starhawk were doing the same. Magic began to infuse the jail. I was able to phone Patti and found out that Megan would be staying to do support on the outside. Rain and Morgaine were flying back up to Seattle.

When I finally was put into a cell, I could hear chants and drums outside.



Over 5,000 people surrounded us with love and support. The small privileges prisoners usually have, like visiting hours, television, and occasional access to a library and commissary were not allowed. We were lied to constantly and treated as dangerous enemies of the state. Thinking they would break our spirit, guards randomly took women out of one cell and put them in another.

At first this was disconcerting, but we quickly realized it worked to our advantage. There was a constant

infusion of new information and a fluidity to our circle. Fern and I were together for a few hours in which we created a method of divination by drawing the planets on scraps of paper and using them like tarot cards. Uranus was the situation, Mercury the challenge, and Neptune the outcome. Mercury, or communication, was indeed the challenge. We spent a lot of time in "lock-down," locked in our cells with no access to attorneys or phones. I could not call my son, who I knew was struggling to understand why his parents were in jail. How do you explain being a political prisoner to a seven year old?

Information from outside slowly leaked into the jail. The WTO was ending in failure and disarray. The public now knew what it was, and knew it bode no good for humans and other living things. We had won, and with each passing hour we were gathering support.

### THE ELEMENTS OF LIFE

ARRESTED ON WEDNESDAY morning, I was not released until Saturday. I turned in my jail clothes. My own clothes smelled like tear gas, pepper spray, the vinegar that cuts the gas, sweat, boredom, fear, and the urine that had soaked my pants when trying to pee on the bus. I was happy to put them back on. The smell of victory is not always a sweet one.

I was proud to have spent so long in jail with such strong, loving, hilarious, courageous women. I was proud to smell so rank. I walked into the open air and into the arms of the beautiful people waiting for us outside, who did not shirk from my stench, but embraced me warmly. Violence was everywhere in Seattle, but so was magic. I came back believing strongly in the power of our magic and the futility of their violence. We won, and we will continue to win. The elements of life are with us.

How can we fail?

**More Reclaiming WTO Coverage — pages 4, 30**





Take care of each other. If you have wriggled free of your handcuffs, use the clippers to free your friends. Share all the food and water you have before it is taken away from you. Greet newcomers with song, chant your resistance. "We want our lawyers now/ They're just outside the door/ We want our lawyers now/ Or we will chant

# INITIATION

WEDNESDAY, DECEMBER 1

DAY 2 OF THE WTO ACTION

some more!" "Si se puede!"  
Yes, it's possible—it can be done.

It begins before you leave home in the pre-dawn dark. Remove all jewelry, everything you truly are unwilling to lose. Leave behind your identification, forget your name. Take only what will sustain you or serve you: pockets full of apples, sandwiches, chocolate, fingernail clippers for the plastic handcuffs, a bandana soaked in vinegar against tear gas.

Make your way through dark streets to the meeting place. Waving the banners that have not yet been confiscated, begin the procession. Beat the drums. They have forbidden you to gather: your challenge is to disobey.

Get as far as you can before the police stop you. Your challenge now is to walk unarmed up to the massed lines of men of known violence, to face the weapons, the clubs, the tear gas with nothing but your body and the power of

your spirit.

Sit down. Hold on. Hold on to each other as the violence begins around you, protect each other as best you can. Continue to talk to the police as the clubs whip down around you, as your friends are dragged off, thrown to the ground, beaten, their faces smashed down on concrete.

Keep your focus on the meaning of what you are doing as your hands are cuffed behind you. Your challenge now and for a long time to come will be to remember, at each stage of what happens to you, that you have a choice: acquiesce or resist. Choose your battles mindfully: there will be many of them and you cannot fight them all. Still every instance of resistance slows the system down, prevents its functioning, lessens its power.

If they try to separate one of you, place your body over his. Pile on. Never mind if they pull your hair, if they threaten more violence. Each time you act, you become stronger.

Eventually the time will come to move through the next gate of this initiation. At each one, another layer of your former self is stripped away. Now they take all your outer clothing, your packs, your food, everything from your pockets, even your shoelaces. No matter how they intimidate you, do not give your name.

Your challenge is to walk proudly in shackles, wrists and ankles cuffed together, a chain around your waist.

You will wait for a very long time. Always they will tell you that what you want is just at the next place they want you to go to. Do not believe them.

Gather your patience: you will need great reserves. Resign yourself to hunger. Sit in a cage with your sisters: continue to tell your stories, sing your songs. Fend off exhaustion. Do what you can to heal the woman with the broken nose and loose teeth who was jumped from behind by a plainclothes cop as she stood outside of the cafe. Greet as your sisters the woman arrested for a fight with her mother, the felon turning herself in on an old charge. Inside a cage, the locked door creates the only division that counts. We are all on the same side.

Inanna descends into the under-

with fifty women in another airless, concrete room, waiting to be arraigned. Your challenge now is to ride the waves of energy that sweep through this airless cell. A whispered chant becomes a dance becomes a circle becomes a cone of power. A meeting becomes a circle becomes a song. A song is interrupted by a threat from the guards and becomes a meeting. We are demanding to see our lawyers in a group. The guard tells us it is impossible, has never been done, can never be done. Our challenge is to not believe him. *Si, se puede!*

Waves of elation, waves of despair.

locked down until the protest outside is over, dance the spiral dance. Rising, rising, the earth is rising. Turning, turning, the tide is turning.

Over the next few days, your challenge will be to endure. To keep talking, to treasure the friendships you will make, the web that is woven here. To treasure the clarity that comes inside a cage: here all the workings of power are perfectly clear. There is no more disguise, no more pretense that this system is working in your interest. And when you get out of jail you will see where the jail is thinly concealed in the shopping mall, the school, the television program. You will know that at every

# INSTRUCTIONS SEATTLE '99

world. Now they will strip you of your last layer of individuality. They take your clothes, issue you identical blue pants and shirts, white plastic sandals, the same size underwear for all, the same name: Jane WTO. Your challenge, locked in a small, concrete box, is to laugh, to put on a fashion show. And when they take you away and lock you up in a tiny, airless concrete cell in ones and twos, your challenge is not to despair, not to lose your connection.

Keep breathing. Remember, every molecule of oxygen that makes its way through these concrete walls is a gift of the ancestors. They are with us: close your eyes and you will see them marching in rivers that swell and grow, breaking through concrete, tearing down walls.

Morning brings a small release. You are let out into the day room to reconnect with your sisters. Glutinous oatmeal, dry brown bread, powdered kool aid — the first food you've been offered in twenty-four hours and though it is almost inedible you eat it.

You will spend the day locked up

This is what you have been learning magic for—to ride these currents, to fortify the spirit, to call in our allies now. Hours go by. Tell stories. Sing again. Do not meet so long that you exhaust yourselves: play, dance. Whenever you sink, a piece of news arrives that will buoy you up again. They are marching in London, in Cuba. The Longshore-

moment you do truly have a choice: to acquiesce, to resist, to create something new.

At night in the underworld, lying in that hot, airless cell, aching with fever, keep breathing. Use your magic, remember your power, call on the elements which exist

*Use your magic, remember your power, call on the elements which exist within your body— even if this place is designed to shut them off.*

within  
your body  
— even if

this place is designed to shut them off. Your cellmate massages your feet, wets towels to cool you. The air presses down but the burning within you is kindling a deeper fire. Close your eyes. A lake of burning light is rising, cracking through the concrete. Webs form, grass pushes up through cement. Structures that seemed invincible fall. *Si, se puede!*

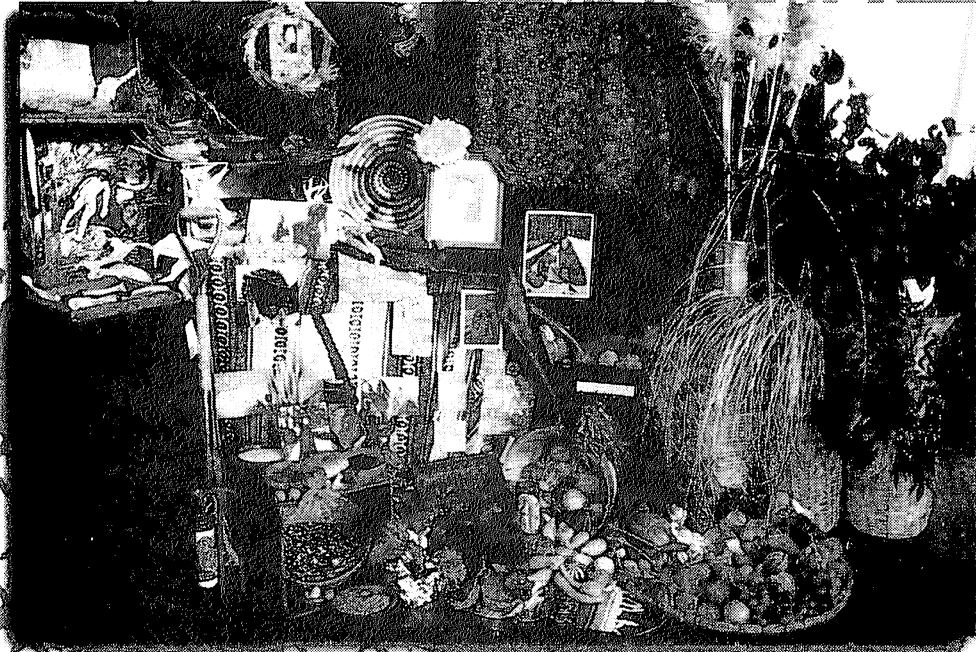
Initiation. Not a culmination, but a beginning.

workers have shut down the west coast. Protestors have surrounded the jails.

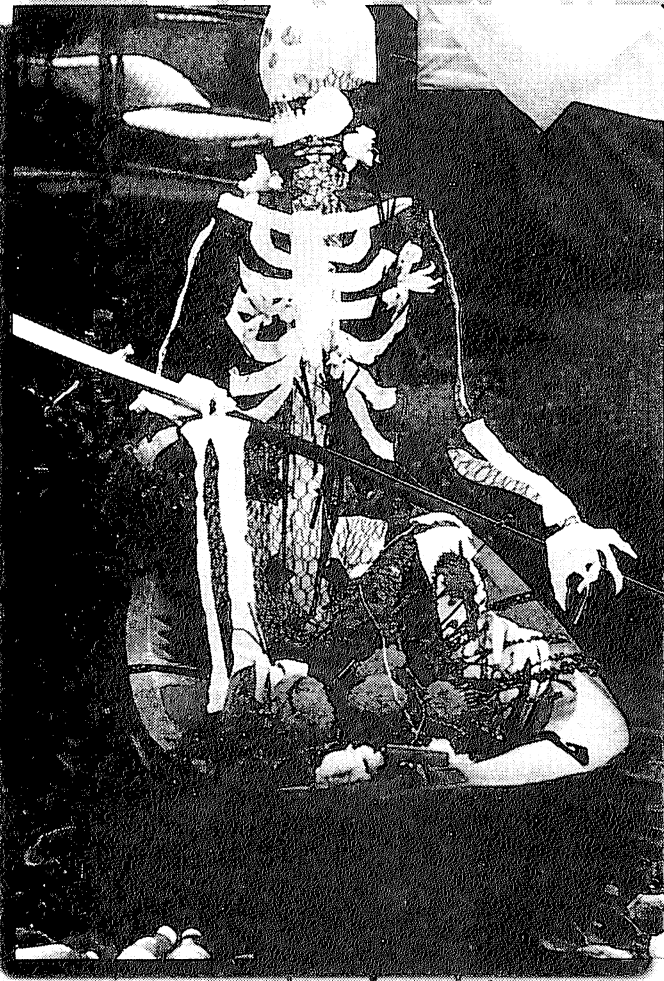
You are a vessel of a larger spirit that rises up again and again. Something new is being born here, something that will not quiet down and go away when the weekend is over. Your challenge is to be a midwife. At the end of the day,

# Altars of 90

Ancestor altars from Dia  
the Spiral Da  
and Dia de los Mu.



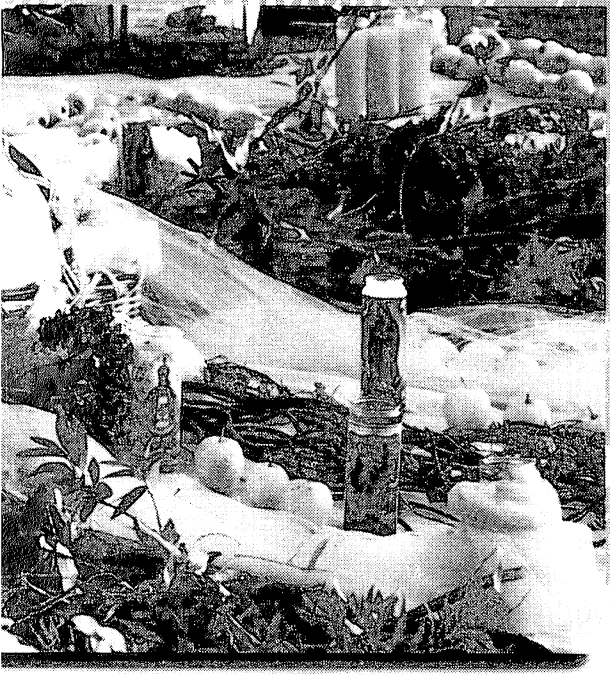
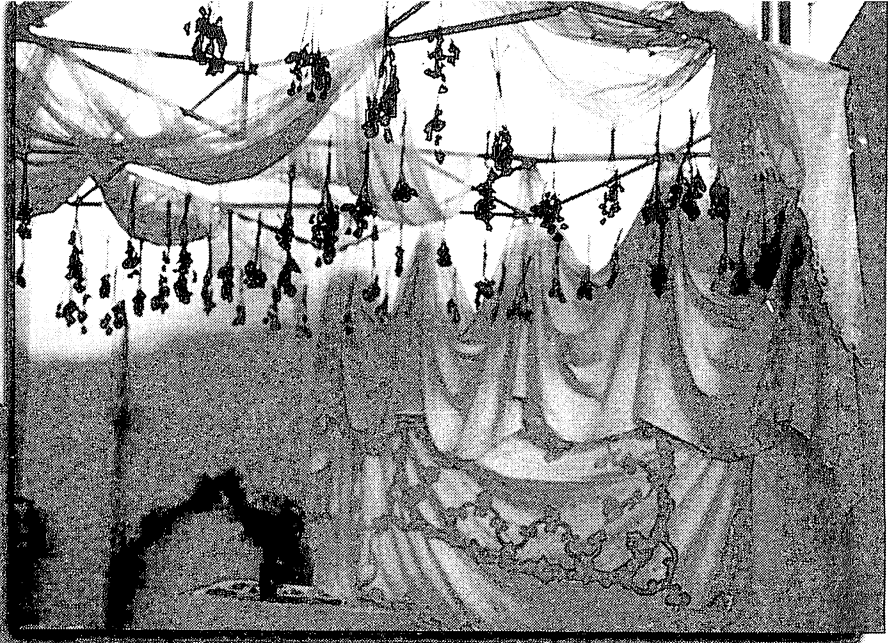
Photos by Ewa, except  
lower center by Darach



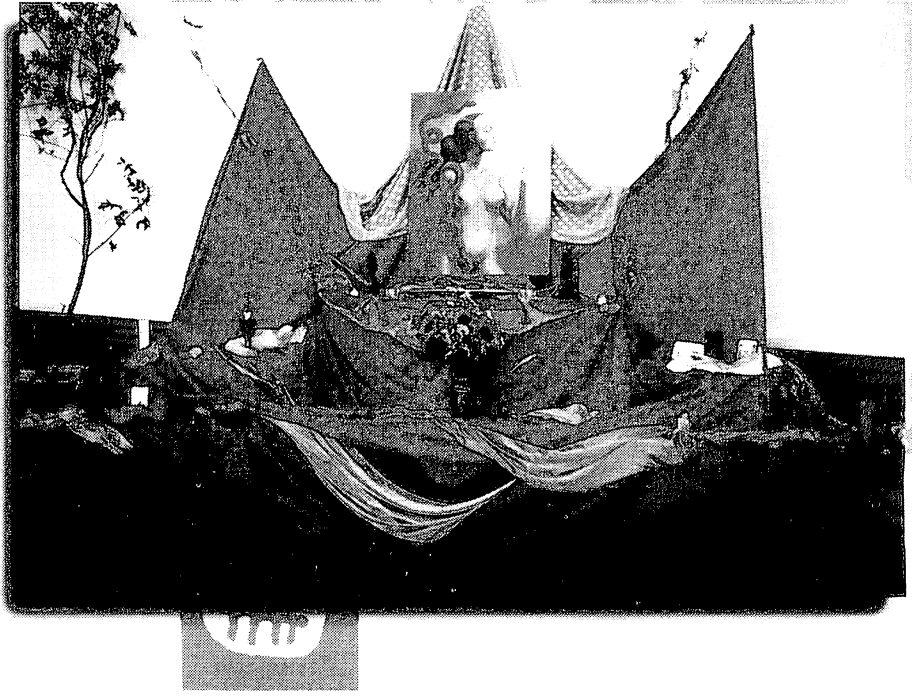
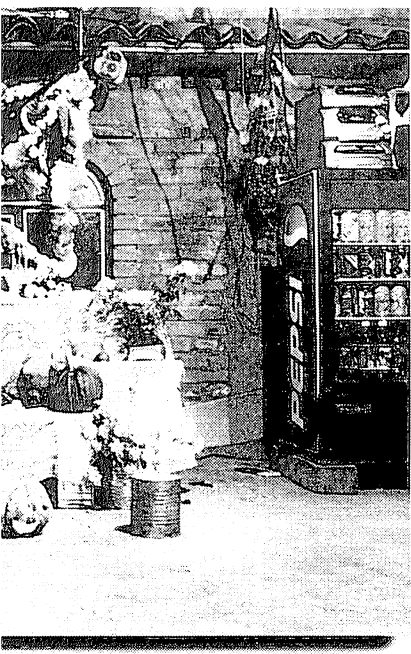
# of the Dead

999

de los Muertos/San Francisco,  
nce/San Francisco,  
ertos/Janitzio, Mexico



- Top right — East altar from Spiral Dance
- Lower right — South altar from Spiral Dance
- Lower left — West altar from Dia de los Muertos/SF
- Top left — North altar from Spiral Dance
- Center — Center altar from Dia de los Muertos/SF
- Lower center — Ancestor altar from Janitzio, Mexico
- Backdrop — North altar from Dia de los Muertos/SF



## THE YEAR 1000

*continued from page 21*

crops, planting cycles and to the sharing of oxen and horses has melted as the harvests have grown. And the hardest struggle — your proposal to redistribute the strips of farmland each year, so as to equalize access to the best fields — will probably be adopted this year, as it already has been in many neighboring communities.

With the growing harvest has come a great improvement in your family's diet. Wheat and rye are now plentiful, so the small garden plots within the village can be devoted to vegetables in the warm months: cabbage, carrots, peas and greens. Apples are abundant, as are nuts. Chickens provide eggs, and will be slaughtered along with your pig when winter comes.

Spices — still a luxury, but becoming more common as the agricultural surplus grows — are provided by Jewish traders with connections all the way to China and Indonesia. Cloves, pepper, and mustard help make the winter diet of bread and salted fish and meat more palatable.

## SEEING THE WORLD

Almost all of your life is lived within twenty miles of your village. Family outings to fairs in neighboring villages are occasional adventures, and a journey last year to visit your cousins in eastern France stretched your horizons.

Longer travels are less common. As a teen, you were part of a dance troupe that accompanied your landlord to Chartres for the marriage of his eldest daughter. And your uncle loves to talk about the time he journeyed all the way to Jerusalem — the city is in Islamic hands, but still a site of pilgrimage for Christians and Jews.

Your personal dream is to make a pilgrimage to Rome for your fortieth birthday. Tours leave every spring, sponsored by a network of monasteries that grow rich off the largesse of visitors. The month-long journey over the Alps attracts you as much as the several weeks you'll spend seeing the sights in the

eternal city.

Rome isn't for everyone. Word has it that the city is a mere shell of her former glory. Where a half million lived under the Caesars, not 30,000 dwell

## A BLESSING FOR A TRAVELLER

I watch you as you go.  
With my five fingers I send  
Five and fifty angels after you.  
God bring you safely home.  
May the gate of success be open,  
And the gate of good fortune too.  
May the gate of the waters be closed to you,  
and the gate of weapons as well.

— German, circa 1000 CE

now. The ancient temples and forums have crumbled, and the churches of Venice are said to be far more magnificent.

No matter. The city of Augustus and St. Peter calls to you. And it's not an impossible dream. Your five surviving children (out of nine births) are nearly grown, and with a few good harvests, your family and village will be able to spare you for a season.

You've tried to persuade your young cousin Hans, apprenticed as a stonemason in Strasbourg (a major city of almost 5000 people), to go with you, but his sights turn toward Spain. The northeastern corner is in Christian hands, providing a door into the peninsula. But Hans' real goal is to cross into the Islamic city of Cordoba. This entrepot, ten times the size of the largest Northern European cities, is the center of Islamic and Jewish culture, the glory of the Western world. Philosophy, mathematics and medicine flourish, and the mosques and palaces are spectacular.

But it is especially in the realm of science that Cordoba excels. To a far greater extent than Western Christian cultures, the Spanish and North African branch of Islam has preserved the

writings of the ancient world. Greek scientists such as Aristotle and Archimedes, mere names to Christian scholars, are studied in Cordoba, and their work developed.

Your cousin isn't the only westerner drawn inexorably toward this fount of knowledge. Hans still talks about the time he traveled to Rheims to hear the great Gerbert of Aurillac — recently elected Pope Sylvester II, to the consternation of "true Christians" everywhere — use one of his magnificent wooden armillary spheres and the new-fangled "Arabic numerals" to demonstrate that the earth was a sphere. Only

by clandestine studies with the Moslems could Gerbert have learned such secrets.

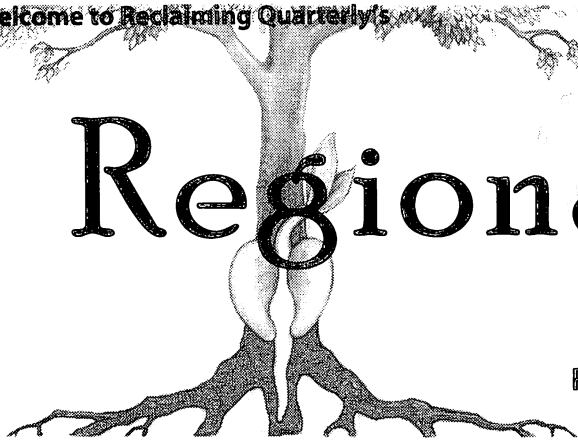
## MONKS, BISHOPS AND THE PEACE OF GOD

Such studies intrigue Hans. If he had his way, he'd give up stonemasonry and become a monk. It's the monks who are changing the world, he tells you.

They've certainly made a difference in Lorraine. In the aftermath of fighting the Magyars and Vikings, the local nobility had taken to feuding among themselves — which usually meant preying on each others' peasants. Pillaging, crop-burnings, and outright rape and murder have sharpened the anger of working people across Europe.

The civil and church hierarchies — kings and bishops who are themselves nobles with no special power over their peers — have proved incapable of stopping the marauding. But monasteries, frequent targets of the attacks, have formulated a counter-strategy known as the Peace of God or the Truce of God. Monks travel the breadth of western Europe preaching and calling upon the nobility to

*continued on page 52*



# Regional Pages

## Regional Events and Classes in the Reclaiming Tradition

The following pages highlight events, rituals and classes sponsored by regional Reclaiming tradition groups. These groups are anchored by Reclaiming Witchcamp teachers and organizers. Our regional listings cover the activities of almost twenty different locales.

*If your group is doing events in the Reclaiming tradition, contact us: [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), (415) 255-7623.*

### THANKS FOR THE HELP!

The following people helped gather news for this issue:

- |                      |                       |
|----------------------|-----------------------|
| Craig Seablom, OR    | San Barbrida, MO      |
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| George Franklin, CA  | Amy MoonDragon, WA    |
| Rain, CA             | Maggie NicAllis, NC   |



*Leaves reflected over the creek at California Camp. Photo by Firewalker.*



*A prayerful walk through a wilderness Labyrinth to the flaming Cauldron of Transformation. The Labyrinth Walk was an integral part of the 1999 Samhain ancestor festival, co-sponsored by the South East Friends of Reclaiming, Circle Moonhenge Collective, Moonhaven Self-Exploration Center, the Alachua Pagan Alliance, and the University of Florida's Pagan Student Union in Gainesville, Florida. See SEFR's regional listing on page 38. (Photo courtesy of Barbara J. Walker, SEFR and Circle Moonhenge Collective.)*

## In Praise of Waters

*by Lauren Raine*

How are we turned, again and again,  
to find ourselves moving into the shadowland  
where our best and finest intentions  
drift out of true, and into the truly opposite?

love becomes hate  
hope turns into despair  
inspiration hardens into dogma.

Perhaps we must find our faces again  
in dark waters.

Revealed among fallen leaves,  
our reflected sins,  
our cherished scars,  
the dappled shapes of light and dark  
that surface toward a whole.

There is something that wants us to open.  
Something that pours from the crevices  
where we have broken.

Something that laughs like a river in the morning.

# Witchcamp Diary by MadDog

## Missouri/Midwest Camp, Diana's Grove 1999

### ENTERING THE REALM OF MAGIC

Saturday, June 5. The 12-hour drive from Minneapolis to Missouri/Midwest Witchcamp seems to take forever. I begrudge each mile, just wanting to be there. Finally, at the end of a narrow, winding dirt road I see the sign welcoming me to Diana's Grove, drive to the barn where I'm greeted with smiles and hugs by the enthusiastic staff, and check in.

With information packet in hand, I drive on to the camping area, choose a level, shady spot, unpack my car and set up camp. A friend helps and we barely finish in time to hurry back to the barn for the orientation meeting. Next comes a delicious dinner in the wisteria-covered arbor next to the barn; the sun is setting below the trees, dusk is gathering, owls are beginning to call. The feeling of magic is already beginning.

After dinner everyone heads back to their tents and cabins to change into ritual garb for the opening ceremony. We meet again in a grassy clearing surrounded by tall trees. We gather around a bonfire and cast a circle, invoke the elements and directions, and call in the ancestors and spirits to help us in weaving the magic of this week.

For my morning activity, I choose Earth Path. (The other Paths are Air, Fire, and Water.) In a small clearing under trees, our teachers, Starhawk and Sunray, lead us in casting a circle, calling the directions, and then a meditation

about feeling the land that surrounds us.

After lunch everyone draws colored beads out of a basket to form affinity groups, groups of campers from different Paths who meet every afternoon to discuss how camp is going for them.

In the

where we want them to go.

### LOSING OUR MINDS, COMING TO OUR SENSES

It's now the middle of the week, the day that someone said everybody in camp loses their minds. We're cut off from familiar surroundings, families, and jobs that usually keep us grounded; there are no televisions, mail, or newspapers, nothing to distract us from

magick. People are trying on personalities and roles that wouldn't be possible in the mundane world, seeing who they might be if they could be anyone they wanted.

Campers who began the week wearing swimsuits in the creek leave them somewhere, forget where they left them, and don't care. Men and women start

trading clothes and nail polish. People change their names—Sylvia becomes Zoe, Peter becomes Forever, Sarah becomes Starsong, Jim becomes MadDog, John becomes Thorn, Mick

becomes Firefeather. Campers who three days ago were total strangers are having long, intimate, heart-to-heart conversations.

Tonight's ritual is very powerful, a political ritual about freeing ourselves from the societal, cultural, political, and economic webs that tie us down, unraveling the strands of them, and reweaving the webs of our lives the ways we want them. We create a giant web of white yarn, crawl into it—all 80 of us—then gradually, with each others' help, get ourselves out and slowly unravel it, breaking the strands that are too tangled to unravel, singing "Three from the hall



blue bead group, we all agree that it's too hot to meet anywhere but the creek. So off we go to stake out a shady section of shore we name Blue Bead Butt Beach, get naked, wade into the water, and spend the next hour or so getting to know each other.

On day three of camp, the Earth Path is working on a bridge across Spring Branch, the little creek that runs along the north side of the ritual circle. Local workmen have already built most of the main structure, but we're nailing on the treads, and our teachers inspire us to see the boards that we nail on as symbols of the steps we need to take to get our lives from where they are now to

**Witchcamp Graphics by Amia.**

beneath the tree—Is, Was, and Shall Be. Come Weird sisters, swoop to the ground, loosen the webs that bind us down.”

It's Wednesday, and Earth Path has a visiting naturalist who takes us on a walk around the land identifying plants and natural features of the landscape. We wind up at Sinking Creek, where most of us wade in the water.

Affinity groups aren't the only activities in the afternoons. My friend Paul and I walk up Spring Branch for an hour and a half trying to find its headwaters. We don't find them, but we do see lots of tiny clear springs flowing out of the hillsides into the creek, mayapples blooming on the banks, brilliant blue dragonflies hovering over the water, crayfish scuttling out of sight at our approach, and we stand under cold waterfalls, letting the spray splash over us.

## A HEALING RITUAL

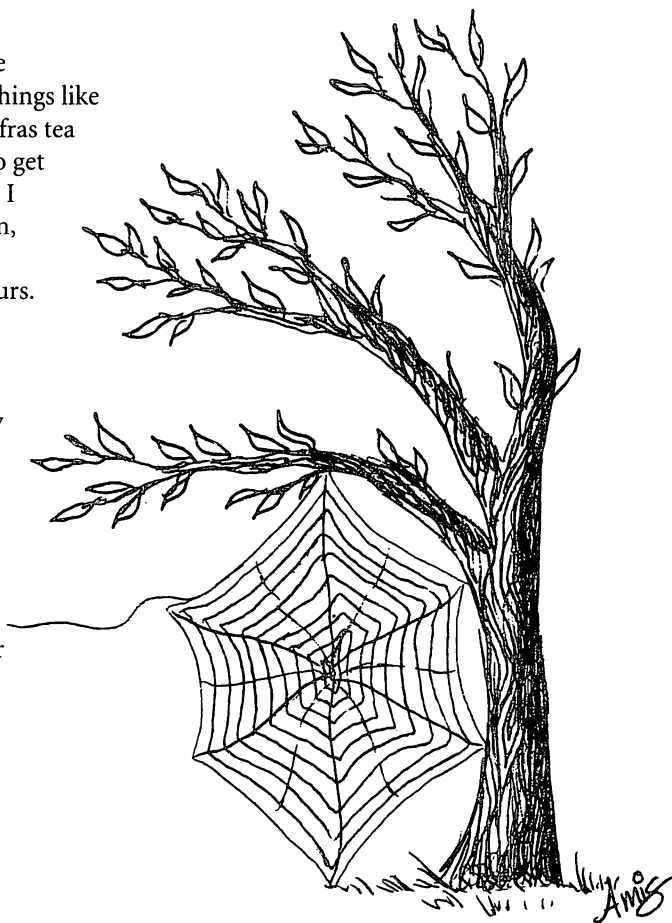
The ritual tonight is even more powerful than the political one. Everyone who needs physical or spiritual healing chooses partners sometime during the day, then they all go to an afternoon workshop where Starhawk explains how to proceed. During the ritual they go into the center of the circle and lie or sit around the bonfire. The healers lay on hands, drawing off the evil and disease and flinging them into the fire. The rest of us join hands in a circle and dance slowly around them, chanting, moving toward and away from the center in

waves of healing love. At the directional altars there are things like bread, cold water, and sassafras tea to refresh those who need to get out of the action for awhile. I can't tell how long it goes on, but later we're told we were there for more than two hours.

Afterwards some of us are so wired from the ritual that we stay at the bonfire drumming and singing "My body is a living temple of love." Finally, drained and exhausted, we make feeble attempts to get a drum jam going at the barn, but no one has the energy.

Thursday morning, our Path plants trees and vines. When the sugar maples arrive, they're too big for our holes so we dig them deeper and wider. We open up a barrel of shit from the composting toilet that has been composting for two years. Our biologist tests it and affirms that it's now safe. It smells good, rich and earthy. We shovel some of it into each hole, carefully lower the trees into them, shovel the rest of the dirt into the holes and tamp it down firmly, then plant the vines around the arbor. With a scythe we cut grass in the meadow and mulch the trees and vines. Starhawk leads us in a snake dance around our newly planted vines and trees. Someday these trees will shade the bunkhouse, and someday I'll eat grapes from the

*continued on page 54*



## Witchcamp 2000 dates and contacts

### Texas March 25-April 1

Contact —new—Suzanne (512) 282-5541 or Juniper (512) 329-9450, [camp2000@tejasweb.org](mailto:camp2000@tejasweb.org)

### MidWest (Missouri) June 3-10

Contact Dreamweaving, PO Box 133, Ames, IA 50010, [Camp@dreamweaving.org](mailto:Camp@dreamweaving.org), [www.dreamweaving.org](http://www.dreamweaving.org)

### Germany June 30 - July 7

Contact Rhoda Kosmale, Parkallee 65, 28206 Bremen, Germany, phone/fax 0049-421-349-1064

### California July 2-9

Contact Madrone Productions, PO Box 410187, San Francisco, CA 94141-0187

### British Columbia July 23-30

Contact Pat Hogan, PO Box 21510, 1850 Commercial Dr., Vancouver, BC, V5N 4A0, (604) 253-7189, [path@lynx.bc.ca](mailto:path@lynx.bc.ca)

### Avalon (England) July 28 - August 4

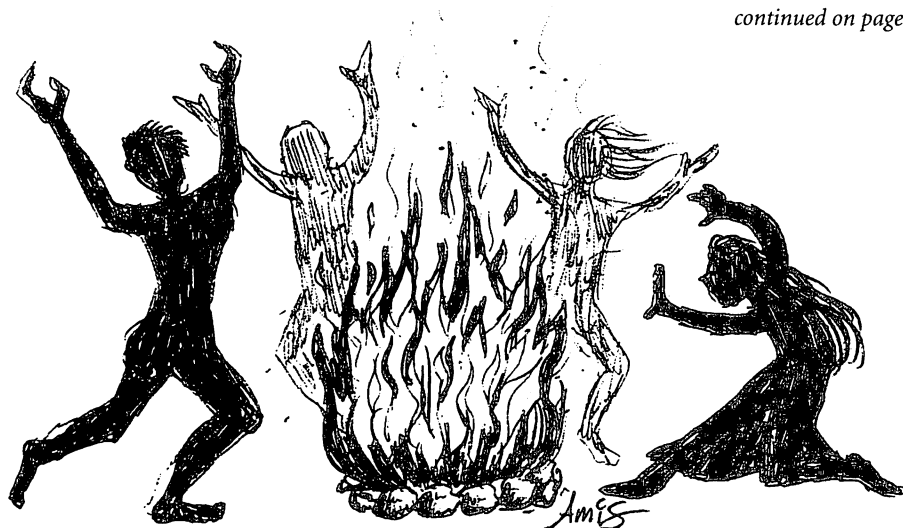
Contact Ann Flowers, 188 Rushmore Road, London E5 0HB, phone 011-44-181-986-4667

### SpiralHeart (MidAtlantic) August 5-12

Contact [info@SpiralHeart.org](mailto:info@SpiralHeart.org)

### Vermont August 26-September 2

Contact Raven (802) 425-2984 or Evergreen (802) 899-3231, VWC, PO Box 206, Burlington, VT 05402.







## South East 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](mailto:healgaia@hotmail.com), or Barbara Walker, (352) 376-1993, [walkerb@nersp.nerdc.ufl.edu](mailto:walkerb@nersp.nerdc.ufl.edu)

### South East Friends of Reclaiming News

[SEFR was part of the November 1999 protest at the School of the Americas — see page 11.]

Samhain marked an evolutionary period for the South East Friends of Reclaiming (SEFR), with the creation of two umbrella groups. The umbrella groups, Circle Moonhenge Collective and Moonhaven Self Exploration Center were developed to produce public seasonal rituals, educational presentations at churches and schools, and local environmental community service. The SEFR will continue public protest ritual action.

In this light of evolution, SEFR-sisters Moonhenge and Moonhaven, in collaboration with the Alachua Pagan Alliance and the University of Florida's Pagan Student Union, presented a public Ancestor Festival on October 30, 1999. We told the story of how a variety of traditions and cultures came to develop the colorful American holiday, Halloween. This holy day came from earth-centered cultures as an expression of thanks for harvest, remembrance of the tribe's beloved dead, and a reverence for the Earth as the Source of Life.

Samhain means the "End of Summer" and stands as a point outside  
*continued on page 56*

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

## MidAtlantic Community

### 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](http://www.spiralheart.org)*

### North Carolina News & 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.

Eastern North Carolina was flooded this Fall as it never had been within recorded history. Huge areas remained under water for several weeks and the devastation was overwhelming. Coffins eroded out of cemeteries and children are now terrified of the rain. Pollutants from homes and factories ran free and hundreds of thousands of livestock corpses in the fall heat created a toxic stew flowing into the Atlantic. The Raleigh, Durham, Chapel Hill community of Reclaiming circled on Samhain in a healing ritual for those affected by the flood. We acknowledged the destructive powers of nature and the need to surrender to them. A previously flooded field was sown with seed amid singing and dancing, giving hope for the future and the renewing arc on the spiral of life.

Contact Gretchen Laymon, [GretchenLay@msn.com](mailto:GretchenLay@msn.com), (919) 528-4949.

### North Carolina Classes

**Elements of Magic.** Based on the Reclaiming Elements outline passed on from the San Francisco Reclaiming Community. Weekly classes. We explore Air, Fire, Water, Earth, and Center. Recommended for those wishing to pursue in-depth work within the Reclaiming tradition. Gretchen will be teaching. Contact Gretchen Laymon, [GretchenLay@msn.com](mailto:GretchenLay@msn.com), (919) 528-4949.

**Workshop with Starhawk — April 9.** Join us for this community-building event. Contact Gretchen Laymon, [GretchenLay@msn.com](mailto:GretchenLay@msn.com), (919) 528-4949.

### Brigid's Feast - Lancaster PA

The fourth annual observance of Brigid's Feast in Lancaster, PA, will be held Saturday, January 29, at the Unitarian Universalist  
*continued on page 55*



## Weavings from the North East

*from Vermont Witchcamp Folks*

They came.

Through trees, along roads  
from the waterways and mountain tops  
gathering 'round the fire  
calling to the east, south, west and north  
to join them.

Some took familiar forms

of plants well-known and animals befriended.

Still others were like distant mists  
as images pulled from memory are  
on waking from a dream.

They worked.

Impassioned by the dream  
of intimacy with nature, grounded in  
community  
through the sun-lit hours  
knowing passion, pride, sex, power, self  
five-pointed stars  
of iron, gilt, rust and pearl.

Ran the circuit, walked the path  
knew infinity in a blade of grass  
and felt it hold them in this place  
the simple beauty of the earth.

They danced.

And played light-hearted  
into dusk, called by singer, bell and drum  
to circle once again,  
for healing earth and her relations  
to circle once again.

Renew the vows, make the commitment,  
spin the web and pass the thread,  
bringing us full circle  
to merry meet and merry part  
and circle once again.

They parted.

Weary and full-hearted  
in silence, lest they be distracted  
from the journey home.  
Carrying the seed within each heart  
of deep connection  
to each other, to the earth and to the mother.  
Through the darkness and the night  
meeting in our circles  
virtual and real,  
they came.

—By Selchie

**Bucks County/Philadelphia, PA**

**BrightFlame** offers classes and ritual for  
womyn, including the Reclaiming-

*continued on page 55*

## The Goddess Circle

*Lancaster, PA*

GODDESS CIRCLE is in its eighth year of providing public ritual  
in the Reclaiming tradition.

**Brigid's Feast** Saturday, January 29

Goddess Circle will be supporting and co-sponsoring this  
SpiralHeart event this year. [See page 38.]

**Spring Equinox** March 23

7:30 p.m. at the Unitarian Universalist Church, 538 W.  
Chestnut St., Lancaster. The circle will begin forming at 7:00  
for meditation, and the ritual will begin promptly at 7:30.

**Beltane** May 4

Same as Equinox.

**Solstice** June 18

Family picnic & bonfire in a local park.

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

## Patterns of Power, led by Starhawk

March 3-5, Lancaster, PA

This Full Circle Susquehanna workshop examines moving  
from personal empowerment to experiencing how we hold  
our power in circles and groups. We will explore issues such  
as: How can we take leadership without becoming  
oppressive? How can we use our personal power in ways that  
also empower others? We will use myth, trance, chanting,  
singing, storytelling and meditation to create a place where  
safety, nurturing and love can dissolve fear, power-over and  
rigidity. Contact [sarahcam@gateway.net](mailto:sarahcam@gateway.net), or Full Circle  
Susquehanna, PO Box 7151, Lancaster, PA 17604-7151.

## Walking Wisdom: The Lancaster Labyrinth

Walking Wisdom will hold walks 1-4 p.m. on our canvas  
labyrinth (Chartres Cathedral pattern):

Saturday, January 1 in Founders Hall at the UUCL, 538  
W. Chestnut St.

Sunday, January 30 at the Student Memorial Center at  
Millersville University

Sunday, March 19 at the Student Memorial Center at  
Millersville University

Sunday, April 30 at UUCL, 538 W. Chestnut St.

Seven-circuit turf labyrinth at Oleo Farm, 1-4 p.m.

Sunday, June 18

Sunday, July 30

The new 7-circuit labyrinth which is inlaid into the floor of  
Founders Hall at UUCL, 538 W. Chestnut St., can be walked  
any time the church office is open.

graphic by  
Bob Thawley



## 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.

*The Web, BCWC community newsletter comes out 2-3 times a year. Send SASE and \$1 to receive a copy: PO Box 21510, 1850 Commercial Dr., Vancouver, BC V5N 4A0*

*For information on upcoming classes and events, contact the BCWC Events Line, (604) 253-7195, unless otherwise noted.*

### BC Witchcamp Stories & Photos Wanted

Have you ever attended BC Witchcamp (starting in 1987)? Your stories, photos, anecdotes, memorable and not-so-memorable experiences, hilarious tales, etc. are being sought to include in a pictorial and written history — before it's lost to time! Please date and name pictures. They'll be returned eventually. *Send to BCWC, PO Box 21510, 1850 Commercial Dr., Vancouver, BC V5N 4A0 or path@lynx.bc.ca Thanks!*

### Seattle, WA Events

**Elements of Magic:** A six-month apprenticeship. The journey begins with a intensive weekend to build a strong foundation in magic, ethics and intent, to learn basic techniques to develop into a personal daily practice, and to create a strong group connection. The following classes will be held one Saturday each month. Apprentices are also encouraged to take advantage of special Tarot and Astrology counseling packages. Easy enough for beginners, juicy enough for more experienced witches. *Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com*

**Women of Wisdom Conference in Women's Spirituality — February 18-26.** Featuring "Psychic Skills" with Pomegranate Doyle, "Nourishing the Menstrual Cycle" with Colette Gardiner and "DanceMagic" with Amy MoonDragon. Also, Joanna Powell Colbert, Brooke Medicine Eagle, Jean Shinoda Bolen, Patricia Lynn Reilly, Shawna Carol and many more presenters. For brochure call (206) 782-3363 or visit [www.womenofwisdom.org](http://www.womenofwisdom.org)

### Victoria, BC (Vancouver Island) Events

**Witchcraft, Faery and Psychic Development Classes** in the Reclaiming and Feri Traditions with Aurora, including spiritual coaching and one-on-one instruction/mentoring. For details, contact Aurora at [joykirstin@pacificcoast.net](mailto:joykirstin@pacificcoast.net) or (250) 361-4680.

For rituals, events and classes in the Victoria area, contact Alice or Allison at (250) 920-0275.

### Vancouver, BC Events & Classes

**Ageing, Sage-ing Woman Workshop — February 4-5**  
For women 40 years and older. Through discussion, reflection, guided visualization, group work and journal writing, we will look at what it means to grow older in a patriarchal culture. Embracing our age, the sage within, our outrageousness, our cantankerous ways, we will re-discover the wonderful old/older women we are. For hetero, bi and lesbian women. With Sharon Jackson and Pat Hogan. \$60-\$90 sliding scale. *Contact Pat, (604) 253-7189, path@lynx.bc.ca*

**The Older Traditions: Celtic and Gypsy Folkloric and Ancestral Magic Workshop — February 26-27**  
RJ and Josephine Stewart lead this exploration of the practical application of our older traditions of folk magic, spiritual insight and vision. For more info on the Stewarts, visit [www.dreampower.com](http://www.dreampower.com). \$165 US/\$220 Canada. *Contact Pat Hogan/Sounds & Furies Productions, PO Box 21510, 1850 Commercial Dr., Vancouver BC V5N 4A0, (604) 253-7189, Fax (604) 253-2191, path@lynx.bc.ca*

**The Wheel of the Year/Sabbats workshop in the Reclaiming tradition — March 2000**  
This eight week course will explore the Sabbats celebrated in the Reclaiming tradition and create new possibilities for ritual and tradition in our community. We will learn about deities, songs, chants, trances and more. This is a great class for anyone who wishes to learn more about the Reclaiming tradition, especially for those interested in helping to create community rituals. Newcomers are welcome. \$80 - \$160. With Sage, Maecan, Linden, Jezebel and Bridgid. *Contact Sage, (604) 255-5409.*

**Goddess 2000 Project — Saturday March 18**  
The Goddess 2000 project is community-based with thousands of people around the world coming together to welcome the year 2000 by creating Goddess statues, paintings, jewelry, poetry, rituals and music. In Vancouver, our event will be held on the Spring Equinox weekend, March 18. There will be a Goddess-themed arts and crafts show throughout the day, along with poetry readings, gentle Celtic music and short ritual dramas. *Artists of all types, please continued on page 53*



## 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.

Strand by Strand will not be organizing public rituals during Winter 2000, but will continue to organize classes. Call (503) 778-5636 for more information on any Strand by Strand event. Or visit our website: [www.aracnet.com/~ravnglas/indexA.html](http://www.aracnet.com/~ravnglas/indexA.html)

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

## 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.

**Brigid January 29**

**Spring Equinox March 18**

Both rituals are at Body Moves, 918 SW Yamhill, in downtown Portland

For information on Hands of the Mother events and rituals, contact Craig at (503) 235-0170, [loring@transport.com](mailto:loring@transport.com), or check [www.9houses.org/events.html](http://www.9houses.org/events.html) Ritual details can also be found in the "Open Ways" Pagan periodical, and flyers will be up at most Portland community magic shops.

### Hands of the Mother Classes

**Intro to Wicca - Part One** Beginning January 8, we will meet on Saturday afternoons for six weeks to work on our grounding skills, strengthen our relationships with Earth, Air, Fire and Water, and deepen our relationship with the Goddess.

**Intro to Wicca - Part Two** Beginning April 8, also meeting on Saturday afternoons for six weeks. We will study Moon magic, Ritual crafting, the Wheel of the Year, Divination techniques, and deepen our relationship with the God and Center.

**Advanced Elements Class: Fire** — February 26

**Embodying Magic in Everyday Life** — March 25

For more information on classes, contact Dawn, (503) 231-0210, [Isidora37@Worldnet.ATT.net](mailto:Isidora37@Worldnet.ATT.net)  
(As always, there is a discount for early enrollment!)

## Gaia Community

Kansas City, MO

One of our biggest recent accomplishments at Gaia Community has been the creation of our KidSpace program for children's religious education. We've created teams of teachers to work with the kids so everyone who'd like to gets a chance to teach. The curriculum is based on the book, "Circle Round," by Starhawk, Anne Hill and Diane Baker.

Gaia Community meets for rituals and classes three Sundays a month, with our business meeting on the fourth Sunday. We've added two regular activities during the week: a drumming and dancing circle and a Shamanic journeying class. Nearly eighty people attended our Samhain ritual, and we recently received word that we are now officially affiliated with the Unitarian Universalist Association.

### Upcoming Rituals

December 19	Winter Solstice
January 2	Chaos, Y2K
January 16	Ritual to honor Martin Luther King, Jr.
January 30	Imbolc
February 13	Valentine's Day and New Member Sunday
February 27	Those Women: Eve, Pandora, Lilith, Psyche
March 12	Ritual
March 19	Spring Equinox
April 2	The Divine Fool
April 16	Earth Day
April 30	Beltane, Gaia Community's Second Birthday

For information on these and future events, contact (816) 292-2846, [gaiacommunity@pipeline.com](mailto:gaiacommunity@pipeline.com), [www.gaiacommunity.org](http://www.gaiacommunity.org)

**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

## 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 Donata Pahnke and team. *For information about public rituals, classes and workshops, contact Donata, phone (421) 257-6502, fax (421) 257-6503, d.pahnke@t-online.de*

### Seasonal feasts in Bremen

<b>Brigid</b>	January 29
<b>Ostara</b>	March 18
<b>Beltane</b>	April 29
<b>Midsummer</b>	June 17
<b>Lammas</b>	August 5
<b>Mabon</b>	September 23
<b>Samhain</b>	November 5
<b>Yule</b>	December 16

### Classes and workshops with Donata Pahnke

**Germany: Iron Pentacle**  
Bremen, Six Tuesdays, begins  
January 29

**Germany: The New Reality Has  
Begun - 13 Years of Women's Day**  
Saarbruecken, March 11-12  
Ritual Workshop and Talk,

**Austria: Women's Power**  
in Kuchl, January 14-16  
Ritual Workshop.

## Tejas Web

### Austin, Tejas

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

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

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

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

*For information on Tejas Web events and rituals, contact the Events Line, (512) 367-2746, or visit [www.TejasWeb.org](http://www.TejasWeb.org)*

**Yule** December 18 (7:30 p.m., McKinney Falls State Park Dining Hall)

**Brigid** February 1 (7 p.m., The VORTEX Yard, 2307 Manor Rd.)

### Tejas Web Classes

**Iron Pentacle** class, Fridays, February 4 - March 10, 7-10 p.m. *Contact Tejas Web at*

*continued on page 57*

## 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@earthlink.net](mailto:lunafire@earthlink.net), or Phoenix Willow, (310) 489-7620, [phoenix@reweaving.org](mailto:phoenix@reweaving.org), unless otherwise noted. ReWeaving info is now online at [www.reweaving.org](http://www.reweaving.org)*

**Yule** December 18

**Eostar** March 18

**Brigid** January 29

**Beltane** April 29

### ReWeaving 2001 Calendar Project

The Community Building Cell of ReWeaving is publishing a calendar for 2001. We are looking for community members to get involved in this project, and need people of all skill sets and interests. Our first meeting will be January 16, at 2:30. *Please contact Mike at (714) 979-2236 or [calendar@reweaving.org](mailto:calendar@reweaving.org) for details and directions.*

### ReWeaving Classes & Workshops

ReWeaving offers these ongoing classes. Work exchange is available. Please check website for current info, [www.reweaving.org/calendar.html](http://www.reweaving.org/calendar.html)

- Elements of Magic
- Pentacle of Pearl
- The Iron Pentacle
- Rites of Passage



## Diana's Grove

### Salem, Missouri

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

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

### Mystery School

The theme for Diana's Grove events and Mystery School 2000 is Communion — Communion with the land and the elements.

We will work with the Celtic ballad Tam Lin whose main character is called away from the safety of her world to a wild place where wild roses grow and the land of enchantment touches the world of reality. You know the kind of place... and we hope that you too will answer the call and step between the worlds for a year of magic, mystery and self-creation.

#### January — The Opening Mystery School: The Call

Have you heard the call to the wild places in your own soul? We hope that you will be called to join us for this year of personal work, magical play and living the adventure told in this story. January is the first of many Mystery School gatherings. Mystery School and this Opening weekend are for those who are called to create a magical community, commune with the land, the stars, the fire and friends you have yet to meet. Listen. I think the wind is talking to you.

#### February 4 -6 — Bridget's Day/Candlemas

A ritual of Fire and Water. Bridget, Goddess of the well and the hearth, of fire and water.

#### February 18 -20 — The Tarot Weekend

Seeking the voice of oracle. A Tarot deck, you hold a dream in your hands. A dream that has not yet told its story in the mind of a dreamer.

#### March 17 -19 — Women's Equinox: Invoking the Wild Rose

The rose is a symbol of opening. Give a rose to a friend and it might be considered an invitation to explore deeper desires. The rose may tell stories of enchantment and make promises on your behalf. It will whisper hope with its scent. What would happen if you invoked the magic of the rose into your life, into your heart, into the coming Spring?

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

*continued in next column*

## 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, [edgeworhrs@aol.com](mailto:edgeworhrs@aol.com), <http://members.aol.com/edgeworhrs/>

<b>Candlemas</b>	February 5
<b>Spring Equinox</b>	March 25
<b>Beltane</b>	May 6
<b>Summer Solstice</b>	June 24
<b>Lammas</b>	July 29
<b>Fall Equinox</b>	September 16
<b>Samhain</b>	November 4
<b>Winter Solstice</b>	December 16

All Rituals are held at the Bridgeview Beach House on Lake Springfield. Drumming and socializing begins at 6:30 p.m., the evening begins at 7 p.m. There is a \$10 per person fee to help defray our expenses. Food and beverages are provided. All Edge of Perception Collective events are *drug and alcohol free!* Handicapped accessible.

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### Missouri continued

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, PO Box 159, Salem, MO 65560, (573) 689-2400, [dianagrove@aol.com](mailto:dianagrove@aol.com) — or check our web site: [www.dianagrove.com](http://www.dianagrove.com)

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**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*



# Bay Area Reclaiming Rituals

## Winter Solstice

This is the night of Solstice, the longest night of the year... We watch for the coming of dawn, when the Great Mother again gives birth to the Divine Child Sun, who is bringer of hope and the promise of summer. This is the stillness behind motion, when time itself stops; the center which is also the circumference of all. We are awake in the night. We turn the Wheel to bring the light. We call the sun from the womb of night.

**San Francisco** — Monday, December 20, Ocean Beach near Taraval, gather 3:30, ritual 4 p.m. This ritual is a benefit — no one turned away.

**Marin** — Saturday, December 18, Sleepy Hollow Clubhouse, San Anselmo. Contact Dian, (415) 454-6669.

**East Bay/North Bay** — call events line, (415) 339-8150 for info.

**All Reclaiming events are clean and sober. No alcohol or drugs, please.**

## Brigid/Candlemas/Imbolc

This is the feast of the waxing light. What was born at the Solstice begins to manifest, and we who were midwives to the infant year now see the Child Sun grow strong as the days grow visibly longer. This is the time of individuation: within the measures of the spiral, we each bring our own light, and become uniquely ourselves. It is the time of initiation, of beginning, when seeds that will later sprout and grow begin to stir from their deep sleep. We meet to share the light of inspiration, which will grow with the growing year.

**San Francisco** — Sunday, January 30, at Cell Space, 2050 Bryant near 20th Street. Doors open 5:30 p.m.

**North Bay** — Sunday, January 30, Sebastopol, 7:30 p.m. Benefit, \$10-20. Call the North Bay events line, (707) 793-2183.

**Marin** — Sunday, January 30, at Sleepy Hollow Clubhouse, 1317 Butterfield Road, San Anselmo, donation \$10-20 sliding scale, no one turned away. Contact Georgie, (415) 256-1844.

**East Bay** — (415) 339-8150 for info.

## Reclaiming Rituals in San Francisco

Beltane Saturday, April 29 and/or Sunday, April 30

Summer Solstice Wednesday, June 21

Lammas Sunday, July 30

Fall Equinox Saturday, September 23

Samhain/Spiral Dance TBA

Winter Solstice Friday, December 22

**All times and locations are tentative — call (415) 339-8150 for confirmation the week of the ritual.**

*Ritual descriptions adapted from "The Spiral Dance" by Starhawk, © 1989, HarperSanFrancisco.*

## Spring Equinox/Mabon

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

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

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

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

**San Francisco** — Sunday, March 19, in Beltane Meadow, Golden Gate Park [enter Park at Lincoln & 41st Ave. Go north two blocks, parking on right. Meadow is north of parking area].

**East Bay/Marin** — call the events line, (415) 339-8150.

**North Bay/Sonoma** — call the North Bay events line, (707) 793-2183.

## PantheaCon 2000

**February 18-21**

**Cathedral Hill Hotel, San Francisco**

PantheaCon is an annual gathering of many non-traditional spiritual traditions, including Wiccan, Yoruba, Umbanda, Norse, Celtic, Egyptian, Western ceremonial Magick, and more.

Special guest speakers include Z Budapest, Ralph Metzner, Holly Tannen, Raven Grimassi, Mary Greer, Diana Paxson, Carol Queen, and more.

**Friday night:** Luisah Teish, Music

**Saturday night:** Masquerade Ball, Music

**Sunday night:** Ritual with Reclaiming, Music

Contact Ancient Ways store, (510) 653-3244. For information on the Sunday evening Reclaiming ritual, call the events line, (415) 339-8150.

# Bay Area Reclaiming Events

California Institute of Integral Studies Presents a Benefit for

## The Marija Gimbutas Film & Book Projects and the CIIS Women's Spirituality Program

**Sunday, February 6th, 7:00 p.m.**

The Scottish Rite Temple, 1547 Lakeside Drive, Oakland

CIIS presents "ReTurning to the Mother of Us All: A Ritual Concert Celebration."

Featuring music from "ReTurning," the new recording by Jennifer Berezan, recorded in the Hypogeum at Hal Saflieni, Malta. An ecstatic weave of music, dance and ritual, prayerful and participatory.

With a special Maltese & North American Art exhibit featuring art in honor of the Goddess and the ancient temple cultures of Malta.

Presenters include Starhawk, Joan Marler, Vicki Noble, Arisika Razak, Don Benedictson, Carolyn Brandy & Drummers, Z Budapest, Sharon Burch, Bobi Cespedes, The Dance Brigade, Mary Ellen Donald & Frame Drum Percussion, Miri Hunter Haruach & Project Sheba Dancers, Donna Read, Riffat Salamat, Terry Sendgraff, Jami Sieber, Luisah Teish, Karen Vogel, Chris Webster, Mary Youngblood and others.

For more information, contact (415) 575-6100 ext. 470, [berezan@sirius.com](mailto:berezan@sirius.com) or check out "What's Hot" at [www.ciis.edu](http://www.ciis.edu)

Reclaiming Recommends

## Breath & Body Work for Women Survivors of Incest and Abuse

Join an ongoing, caring circle where we can move through trauma towards safety, trust, and freedom in our own bodies. This is a healing group focused on and in the body, using a wide variety of tools and techniques. These include movement, meditation, intuitive practices, writing, sharing, work with Younger Self, drawing and trance work. This will be a small group, sustaining connection between meetings with homework and phone contact with other members. You must have ongoing formal support (therapy or bodywork) to join this group, and a three-month commitment is required. Last Saturday each month, 11 a.m. - 4 p.m. \$65-\$90 sliding scale per session.

**in Santa Rosa**

with Reclaiming teacher Cybele opening to new members in January  
Call Cybele (aka Suzette Rochat), (707) 525-4992 or (415) 541-5650

## Bay Area Cell Contacts

**East Bay Ritual Planning Cell**  
Vibra, (510) 237-6207,  
[vibrav@aol.com](mailto:vibrav@aol.com)

**East Bay Teachers Cell**  
Seed, [calla@pgw.com](mailto:calla@pgw.com), or c/o  
Reclaiming, P.O. Box 14404,  
San Francisco, CA 94114

**San Francisco Ritual  
Planning Cell**  
Kim Chilvers, (415) 487-4370,  
[kcilvers@earthlink.net](mailto:kcilvers@earthlink.net)

**San Francisco Teachers Cell**  
Hilary, [honeybee44@aol.com](mailto:honeybee44@aol.com), or  
c/o Reclaiming, PO Box 14404,  
San Francisco, CA 94114

**Marin Ritual Planning Cell**  
Georgie, (415) 256-1844,  
[gdenison@hotmail.com](mailto:gdenison@hotmail.com)

**E-Cell (Web Page)**  
[info@reclaiming.org](mailto:info@reclaiming.org),  
or see

[www.reclaiming.org](http://www.reclaiming.org)

**North Bay Ritual Planning Cell**  
Susan Levine, (415) 664-4382,  
[nasusLD@aol.com](mailto:nasusLD@aol.com)

**North Bay Teachers Cell**  
Tami Griffith, (415) 256-1766,  
[tegriff@hotmail.com](mailto:tegriff@hotmail.com)

**Samhain Cell (Spiral Dance)**  
Madrone, PO Box 14404, San  
Francisco, CA 94114

**Magazine Cell (RQ)**  
George, (415) 255-7623,  
[quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

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

**Community Building Cell**  
Suzanne, [cbc@reclaiming.org](mailto:cbc@reclaiming.org)

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

## Womens Empowerment Weekend Workshop

March 25-26, with Madrone

We will work with body image, creative sources and power, sexual empowerment, learning to determine what we really need as women, boundary work, breaking free of old patterns that hold us back, getting to know the self hater and setting ourselves free, finding allies and friends who can really support us, healthy well-being with a focus on healing with food and nutrition. Breath work, drumming/voice, trance, stories, writing, prayer, energy work, chakras work, movement and closeness. A safe, nurturing workshop for those women really wanting to make huge changes in their lives. Larger women especially encouraged to apply.

Guest appearance by Michelle Plumb, internationally known macrobiotic healer. \$100-\$150. Call (510) 534-9600 to register. Pre-requisite: Elements of Magic or equivalent. Class limited to 10 women.

graphic by  
Bob Thawley



# Bay Area Reclaiming - Core Classes

## 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, trance, spellcrafting, creating magical space and structuring meaningful rituals. The group follows feminist consensus process. We hope to provide a fair and nurturing environment for all participants. Prerequisite: read the first six chapters of "The Spiral Dance" by Starhawk. Please be committed to attending all six classes.



### East Bay

With Seed & co-teacher TBA  
Starting March 10  
Contact Seed, (510) 336-0656

### East Bay

With Madrone & Flame  
Starting February 8  
Contact, (510) 534-9600

### Marin County

With Tami Griffith & Luanne Blauch  
Monday nights starting January 10  
Call (415) 256-1766, [tegriff@hotmail.com](mailto:tegriff@hotmail.com)

### North Bay (Sonoma)

With Beverly & Doug  
Friday nights starting January 14  
Call (707) 865-WAND

### San Francisco/East Bay - for Teens

See next column for more information

## Elements of Magic for Teens

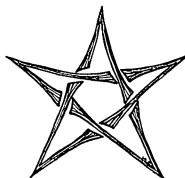
Here is an opportunity for teens to learn in a safe environment what real Witchcraft (aka Wicca) is all about. Those who already identify themselves as Witches or Pagans and those still considering whether to claim this religion as their own are equally welcome. This class offers essentially the same information as the Elements class for adults — skill-building and empowerment in the Craft — but is adapted for teens and will incorporate material suggested by our own kids who have been raised in the Reclaiming Tradition and are now ages 13, 20, and 23. Students under 18 must have a parent's permission to participate, and we encourage students and parents with any questions or concerns to contact us. Six weeks.

### San Francisco/East Bay

With Vibra and Minerva Earthchild  
Begins mid-February  
Contact Minerva, (415) 648-6089, [daniels@best.com](mailto:daniels@best.com), or Vibra, (510) 237-6207, [VibraW@aol.com](mailto:VibraW@aol.com). Early registration advised. Sliding scale \$60-150; \$25 deposit, payment plans negotiable.

## Pentacle of Pearl

We will work with the deep, healing energies of the Pentacle of Pearl, moving through the five points: Love, Law, Wisdom, Power and Knowledge. Prerequisite: Reclaiming Elements of Magic or equivalent.



### Marin (Mill Valley)

With Beverly & Doug  
Monday evenings beginning February 7  
Call (707) 865-WAND

## 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.

### San Francisco

With Brook, Robin & Flame  
Six weeks beginning January 2000  
Contact Robin, (415) 621-0917

### Marin County

With Tami Griffith & co-teacher TBA  
Beginning in February  
Call (415) 256-1766, [tegriff@hotmail.com](mailto:tegriff@hotmail.com)

## 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.

### Marin (Mill Valley)

With Beverly & Doug  
Monday evenings  
beginning March 20  
Call (707) 865-WAND

### East Bay

With Madrone & Flame  
Starting March 29  
Contact (510) 534-9600

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.



## Additional Classes

See pages 45, 48, and  
visit  
[www.reclaiming.org](http://www.reclaiming.org)

# Bay Area Reclaiming & More Classes

## Priestess Path

Being a priest/ess is not just something we put on like a cloak for special occasions, it is a state of being that pervades all we do. How do we bring our connection to the Divine into all aspects of our lives? Using lots of awareness and grounding practice along with

some nifty little meditations, we will explore and expand our capacity to manifest this energy in our lives, without being impossible to live or work with. Prerequisites: core Reclaiming classes, and the chutzpah to call yourself a priest or priestess of the Goddess.

### Sonoma (Sebastopol)

With Anne Hill and guest teachers

Six weeks beginning in February

Contact Anne Hill, (707) 823-7425

## Reclaiming Classes — General Information

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

Classes are for both women and men unless otherwise noted.

Additional classes are announced through the year. Call the Events Line, (415) 339-8150, or see the website, [www.reclaiming.org](http://www.reclaiming.org)

"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.

## Heart of the Flame

### Ritual Drumming & Chanting

Give voice to the rhythms of your soul with Ritual Drumming & Enchantment. 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

Four Mondays, starts January 10

Contact (415) 339-8313 or (707) 865-WAND. Sliding Scale \$50-\$100.

## Aspecting Workshop

Aspecting, Trance Possession, Drawing Down the Moon, Calling Down... What do you call it? How do you do it? What does it mean? Is it real? A weekend class exploring different ways to draw deity into (or out of?) yourself, exploring techniques, beliefs, and ways to take care of yourself, making sure you have a self to come back to. Pre-requisite: Elements of Magic, and other experience working in the Reclaiming tradition.

### San Francisco

With Robin Dolan and fellow teachers TBA

Weekend Class begins in January

Contact Robin Dolan at (415) 621-0917

## Through a Glass Darkly

### Recovering from Christian fundamentalism

It's easy to make fun of Jerry Falwell and Pat Robertson, but the hurts left by involvement in Christian fundamentalist groups can be deep and not easily healed. This workshop will use trance and storytelling to assist in healing and recovery.

### Marin County

With Tami Griffith & Inanna

Beginning in April or May

Contact Inanna, [inanna@eudoramail.com](mailto:inanna@eudoramail.com) or (415) 661-6317.

## Goddess Spirituality 101

Deepen your vision and focus your will, empowering yourself to act in the world with fully-embodied passion. Learn to create a sacred circle and work with the elements of earth, water, fire, air and spirit. Learn devotional songs and invocations to ancient Goddesses and Gods of the British Isles, India, Africa and Sumer. Techniques will include sacred dance, drumming, singing, breathwork, visualization, sensing-projecting and raising energy, grounding and structuring meaningful ritual. Please read the first six chapters of "The Spiral Dance" by Starhawk before our first class.

### North Bay (Mill Valley)

Beverly and Doug

Fridays, January 14- February 18

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

## The Wheel of the Year

Deepen your connection to, and understanding of, the Goddesses and Gods of the Eight-Spoked Wheel of the Year. Ritual drumming and singing, sacred dance, trance, story sharing, yule log, cauldron and candlework, chanting and raising energy. This class meets eight Fridays, sliding scale is \$200-\$100.

### North Bay (Mill Valley)

Beverly and Doug

Fridays March 3 - April 14

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

graphic by  
Bob Thawley



## Magical Apprenticeship with Beverly Frederick

In Sonoma, CA, begins early 2000

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

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

The group will meet one day of each month. Participants will also meet in twos and threes during the month, at our homes, to keep our practices fresh and alive within a community context.

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

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, PO Box 298, Monte Rio, CA 95462. Call (707) 865-WAND for further information.

## Coral Reef Preservation Fund Raiser

Coral reefs are the second most diverse ecosystem on the planet, and their preservation is integral to maintaining a balanced global ecosystem. The Reef Check program's efforts to assess and reverse the destruction of coral reefs is crucial to the survival of reef ecosystems worldwide. In 1997, Reef Check completed the first global

*continued on page 57*

## Starhawk travel schedule

For more information, or to arrange bookings, contact Harmony Network, (707) 823-9377, HrmnyNtwk@aol.com. Further events may be posted at [www.reclaiming.org](http://www.reclaiming.org)

**San Francisco area, CA** January 29  
Benefit for the Redwoods. hosted by University of Creation Spirituality. With Redwood Mary, Julia Butterfly. Contact: (510) 835-4827, redwoodmary@pocketmail.com

**Oakland, CA** February 6  
Benefit for Marija Gimbutas documentary and the Feminist Spirituality program at CIIS. Join Starhawk and more wonderful presenters at this benefit. Contact Jennifer Berezan, (510) 524-4183, berezan@sirius.com

**Minneapolis, MN** February 11-13  
Old Arizona Studio. Workshop for women only and workshop for men and women. Contact Darcy or Elizabeth, (612) 871-0050, Oldaznew@mtn.org

**Lancaster, PA** March 3-5  
Workshop for Women and Men: "Patterns of Power." Contact sarahcam@gateway.net

**Bucks County, PA** March 7  
Talk and Ritual. Contact BrightFlame, (610) 982-0448, brtflame@ptd.net

**New York City, NY** March 8  
Talk and Ritual. Contact SpiralHeart Events Planning Committee, kelly@hygirls.com

**Beltsville, MD** March 9-12  
Ecumenicon Interfaith Conference, (301) 572-7100, chazzer3@erols.com

**Oakland, CA** March 24-26  
"Ecopsychology and Sustainability," University of Creation Spirituality. Contact UCS, (510) 835-4827.

**Huntington, WV** April 7-8  
Marshall University conference. Contact Mayfair, onapier@ezwv.com

**San Francisco, CA** April 15  
Anarchist Bookfair. Starhawk will be one of many presenters in Golden Gate Park. More information TBA closer to the date.

**Sebastopol, CA** April 22  
Earth Day Festival Evening Ritual with Starhawk. Contact Harmony Network, (707) 823-9377, HrmnyNtwk@aol.com

## M. Macha NightMare travel schedule

To book Macha for an event, please contact Beth Elaine Carlson, PO Box 9, Sheffield, MA 01257, (413) 229-8732, cheiron@earthlink.net

**Long Beach, CA** April 8  
Goddess/Isis Present, Past & Future, at California State University Long Beach Student Union. Macha is among the presenters. The program includes an opening session, workshops, lunch, closing ritual, and tea. Donation \$35-100. Contact <http://sites.netscape.net/isishazel/homepage> or Laura Janesdaughter, (310) 473-3818, isishazel@netscape.net

**Various locations** April-August  
Macha's schedule will include likely events in the Los Angeles area in April, Florida in May, Pennsylvania or Los Angeles in June, Chesapeake Bay in August. Visit [www.reclaiming.org](http://www.reclaiming.org) for more info.

**Online interview**  
The November-December issue of Mystic Journeys online 'zine features an interview with Macha — you can read it at [www.magickalcauldron.com/MJ/novdec/novdec.html](http://www.magickalcauldron.com/MJ/novdec/novdec.html)



## Goddess 2000 Project

Pagans and others who honor the Goddess are holding hundreds of celebrations in thirty-five countries to build unity and honor the Goddess. These ritual celebrations are being held on or near the Solstice (Winter in the northern hemisphere and Summer in the southern hemisphere). The celebrations include a dedication of Goddess art, a spiral dance, blessings from many community leaders and participants of all ages. Everyone who honors the Goddess is welcome to attend.

This is a grass-roots community effort. Sponsors of the Goddess 2000 Project are Spiral Goddess Grove, Circle Sanctuary, Covenant of the Goddess, The Witches' Voice and the Witches' Web. Director of the Project is Goddess artist Abby Willowroot.

For more information and ritual schedules visit the Goddess 2000 Project WebSite at [www.goddess2000.org](http://www.goddess2000.org)

## The Mystics' Wheel of the Year Calendar 2000

A Nature Spirituality Calendar

The Mystic's Wheel of the Year is a multifaith wall calendar reflecting universal spiritual principles. The Mystic's Wheel of the Year features non-patriarchal, Nature-based holy days from the ancient Goddess-God religions.

It also includes holy days reflecting the non-patriarchal, mystical God-Goddess roots of Judaism (Kabbalism), Christianity (Wisdom Tradition), Islam (Sufism), Baha'ism and Buddhism (Tantra/Zen).

Send \$12 + \$2 postage to Page Two, Inc., Box 77167, Washington, DC 20013, (800) 821-6604. Wholesale rates for five or more.

## Reclaiming Choice

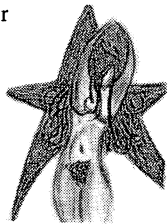
A Workshop to Help Women Heal from Abortion

Break down the walls of isolation around this socially sensitive issue, too long silenced. Facilitated by women who also have made this difficult choice, this empowering workshop offer tools for healing in a safe, supportive environment. Reclaiming Choice takes place on three consecutive afternoons to metaphorically bring the topic into the light. Structured in three parts, the workshop begins with acknowledgement, works through acceptance, then ends in transformation.

Together we create a space to share our stories, learning techniques for effective listening. Our voices are heard in a way that acknowledges and helps release emotions. We use guided visualization and body work to promote acceptance, helping to resolve residual ambivalence and unprocessed feelings. The workshop culminates in a session at the beach, where we work with fire's ability to transform and the ocean's ability to heal.

San Francisco

with Elka Eastly and Shanna LoPresti  
Three Saturdays: January 15, 22, 29. Sliding Scale: \$90-\$120.  
Call Elka Eastly, (415) 621-2872.



## Queer Camp for Witches 2000

Exploring Queer Spirit

September 16-20 at beautiful Loon Lake near Vancouver, British Columbia.

Join us for the second annual 4-day intensive including magic, ritual, transformation, discovery, play, a beautiful lake and great food! [See page 3 for a story about Queer Camp 1999.]

Queer Camp 2000 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. Contact Sage, SageGoode@aol.com, (604) 254-5529



Rini Templeton

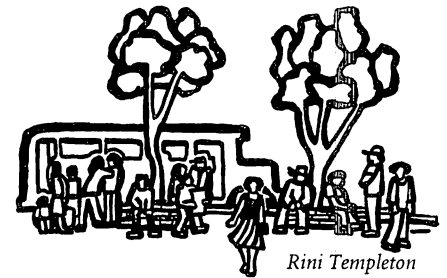
## Gaia Grrls

A Magical Retreat for Young Women Witches — Spring 2000

Weave a powerful web of community with your witchy sisters. Created and facilitated by and for grrl witches between the ages of 18 and 30, Gaia Grrls is a three-day weekend retreat that explores issues relevant to young adult women witches. It's about empowerment, sexuality, physical power, and healing. It's about maidens making a difference making magic! It's about you co-creating a world of balance, co-operation, strong women, mystery and JUICE!

Northern California location. Work exchange is available and there will be opportunities for you to priestess, present material and/or lead optional offerings.

Call (415) 621-2872 or visit [www.eastlyarts.com/gaigrrls](http://www.eastlyarts.com/gaigrrls) for information, dates and costs.



Rini Templeton

## 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 Traffron. We will also visit Glastonbury and possibly Avesbury with Kathy Jones, well-known author of publications on ancient sites.

Cheryl Traffron 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, and 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](mailto:path@lynx.bc.ca)

## Queer Camp

continued from page 3

campers.)

Witchy queers were in attendance from the Pacific Northwest region as well as from San Francisco, Minneapolis, Wisconsin, New York City and London! The teachers were: Pomegranate Doyle, Donald Engstrom, Bridgid, Jack Davis, Linden, Kent and Larry.

In the final ritual, we cast a golden thread to the next Queer Camp, scheduled for September 16–20, 2000, again at Loon Lake. Queers of all genders, sexual orientations and pagan traditions are invited to join us!

Contact Sage at SageGoode@aol.com or QCamp, PO Box 57125, 2458 East Hastings St., Vancouver, B.C. V5K 5C6 Canada.

## Bioneers

continued from page 15

by some encouraging studies. Dr. Larry Dossey reported that hospital patients who are prayed for have a 50-100% chance of total healing. He also emphasized the vital role of grassroots activism in derailing business as usual: Global Exchange, based in San Francisco, stages direct action protests and spreads the word through their newsletter. Their current Fall '99 issue announces "CorporateAccountabilityVictory" and has a two-page center spread on "Top 10 Reasons to Oppose the WTO" (World Trade Organization), which met recently to decide laws which supersede already established national and international laws. (See rest of this issue.)

One great discovery for me was presenter David Suzuki, scientist, environmentalist and author of 32 books (!), eleven written for children.

Listening to him, I heard the elements lovingly invoked and felt their presence at this gathering. If he is working on educating children on the value of nature through books and direct experiences in the outdoors, then I count one more ally in this world. Searching for his

book, "Sacred Balance," at the GAIA Bookstore booktable afterwards, I came up empty-handed. They were all gone. Good. May they scatter on the wind for change.

Attending the San Francisco Spiral Dance at Fort Mason on night two of the conference provided another container to ground in and appreciate the extended community in which I participate—this time in costume! I experienced a deep awareness of compassion, for us as individuals facing the injustices and imbalances here on Earth, and also for the Earth, the Mother, holding everything. To be present at both community events over the course of this weekend was to recognize all the ways we connect, through shared work and shared visions. There is more than hope, there is spirited action.

On Sunday, the final day of the conference, there was a Nature and Spirituality workshop with Matthew Fox, Joanna Macy, Luisah Teish, and China Galland. Two doors down, Dr. Samuel Epstein educated listeners on cancer prevention (60-90% of all cancers are preventable) through his safe shopper's bible. Cathrine Sneed of the Garden Project roused the crowd and drew a standing ovation with her stories of working with ex-cons through organic farming to bring a revolution in their self-esteem and community participation. She told of how a child asked her what she was holding, how did it taste? Hard for us to imagine a tomato would be so foreign to a child right here in San Francisco's Hunters Point.

As everything national plays out locally, so too do local issues become national. What works here, be it the Garden Project, Global Exchange, or the work of the Reclaiming community, can be adopted and taught elsewhere,

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## Through the Darkness

by Beverly Frederick

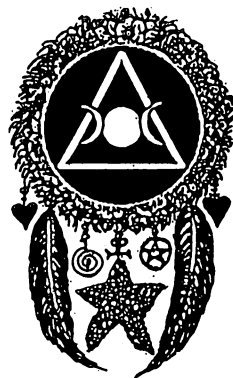
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just as others can instruct us on their solutions to the challenges they face. Such is the truth of the Bioneers. It's all alive, it's all connected. Blessed Be.

*Jennifer Privateer spends her days discussing books that effect greater communication and awareness of Earth-based solutions in public dialogue. She lives and plays in Oakland.*

## Biotech

*continued from page 17*

organic food manufacturer, Prima Terra, traced the corn to an organic grower in Texas whose neighbor grew genetically engineered Bt corn. Not even our organic crops are safe from genetic contamination.

Recent studies of the health effects of genetically engineered foods also confirm what biotech critics have been saying for a very long time. In February, Britain was rocked by the news of an experiment that was almost successfully suppressed. Last summer, Dr. Arpad Pusztai, a Senior Research Fellow at Scotland's Rowett Research Institute, was fired for going public with his findings that genetically engineered potatoes damaged the internal organs of laboratory rats. The Institute refused to release any of Pusztai's data, and locked him out of his own laboratory. Pressure from scientists across Europe led to the eventual release of Pusztai's findings: rats fed genetically engineered potatoes had significantly smaller (by weight) intestines, pancreas, kidneys, livers, lungs, and brains, and enlarged thymus and prostate glands. The potatoes had 20 percent less protein than normal, and the rats' immune systems were depressed. Another British study suggests that soy allergies may have increased by as much as 50 percent over the years that genetically engineered herbicide-tolerant varieties have become widely available.

These findings have not been taken lightly by a British public that is still reeling from the Mad Cow disaster, in which almost all the nation's cattle were ordered destroyed to pre-

vent the spread of this severe form of highly infectious brain damage. Protests have escalated to the point where every major supermarket chain in Britain has agreed to stop using genetically engineered ingredients in its store brands. US grain suppliers have backed down from their earlier claims that it is impossible to segregate genetically engineered varieties of soybeans and corn from conventional varieties. They are pledging to send only non-genetically engineered grain to their European customers or, as in the case of Archer Daniels Midland, to only include engineered varieties that the European Union has already approved.

What this means, however, is that corn and soybeans being sold for food processing and animal feeds in the US are likely to include even higher proportions of engineered varieties. Nearly 40 percent of last year's US soybean crop was genetically engineered, 25 percent of the field corn, and a third of Canada's rapeseed oil (canola). With 60 percent of processed food containing at least one of these three ingredients, American consumers have become the guinea pigs in yet another involuntary experiment, with potentially severe consequences for our health and the environment.

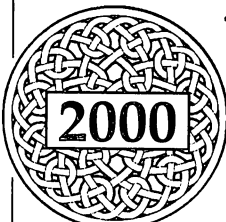
Here in the U.S., the movement against genetically engineered food is just beginning to be noticed by the media. An international gathering of biotechnology opponents in St. Louis last summer sparked the development of new activist networks across the country. This past May, over 100 outraged citizens protested at the annual convention of the Biotechnology Industry Organization in Seattle. In June, half a million signatures on a

petition for the labeling of genetically engineered foods were presented to Congressman David Bonior of Michigan. But labeling represents a halfway measure at best. While some well-informed consumers will be able to avoid genetically engineered products — and are already doing so — few families are in the position to simply avoid almost all processed food products. The biotechnology industry, which has thus far avoided widespread publicity in the US — while telling people in Europe and Asia that American consumers support genetic engineering of food — is reportedly gearing up for a huge advertising campaign to convince the public of what it has already decided we believe. A campaign focusing solely on labeling might easily backfire, allowing the food industry to convey the message that if our food is already full of engineered ingredients, then they must be perfectly safe to eat.

Genetic engineering is more than just a matter of consumer "choice." It has profoundly damaging implications for our health, the environment, and the future of agriculture as we know it. Activists and other concerned people in Europe and Asia have no illusions about this. They have been pulling up test plots of engineered crops, petitioning the courts and their

*continued on next page*

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continued from preceding page

governments, and created a climate where it is simply politically unacceptable to support genetic engineering in agriculture. In Britain, the Labor Party government has been thrown into crisis, with even many of the Party's long-term supporters attacking Prime Minister Tony Blair for supporting the biotechnology industry.

Polite requests to label genetically engineered foods won't save a single monarch butterfly. They won't protect a single farmer or a single journalist from Monsanto's incessant

threats and lawsuits. They won't protect the vast majority of people, whose food choices are far more limited than we often realize, from unknown health hazards. They won't begin to address the wider ethical problems of genetic engineering and other biotechnologies that threaten to transform our health care system and usher in a new era of human cloning and eugenics.

We can no longer settle for halfway measures. Recent corporate mergers in the growing "lifesciences" industry promise a future in which genetic manipulation will rapidly become the

technology of choice in every area of food, medicine and seed production. We need to learn from our sisters and brothers in Europe and Asia, and develop a people's movement against biotechnology that can meaningfully resist all aspects of this industry's mounting assaults on the integrity of life on earth.

Brian Tokar is the author of "Earth for Sale" (South End Press) and "The Green Alternative" (New Society). He is a frequent contributor to Food & Water Journal, teaches at the Institute for Social Ecology and Goddard College in Plainfield, Vermont, and is a founding member of Northeast Resistance Against Genetic Engineering (NERAGE — [www.nativeforest.org/nerage](http://www.nativeforest.org/nerage)).

This article originally appeared in the Summer 1999 issue of the excellent magazine "Food & Water Journal," 389 Vermont Route 215, Walden, VT 05873, (802) 563-3300. Subscriptions are \$25.

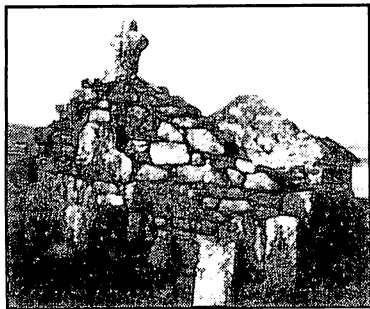
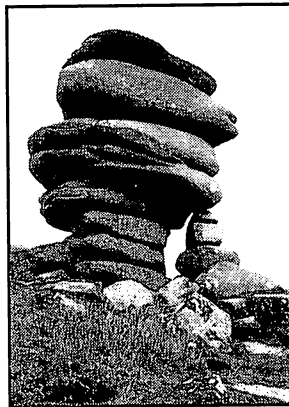
## Sounds & Furies invites you to join the next Women's Magical Journey Beltaine in Cornwall April 24 – May 8, 2000

Cornwall, or in the original Celtic, Kernow, is a very special part of the British Isles that has 5000 years of history and pre-history found in the magical landscape of moors, sea, rivers and streams, ancient field patterns and woodlands.



Our journey in Cornwall will be mainly spent in the landscape of West Penwith. The sites include:

- Sancreed holy well with its entrance into the deep dark womb of Mother Earth
- Carn Euny or Boleigh fogou, an underground ritual chamber
- the Men-an-Tol holed stone, with its yonic gateway into rebirth
- Boscaswen-un stone circle with its quartz healing stone
- Rocky Valley with its ancient and enigmatic maze carvings
- the nearby Museum of Witchcraft, and the seashore cave of Holywell Bay with its natural well and inner recess chamber.



We will be in Cornwall in May to welcome in the Spring with Beltaine ceremonies that include a Maypole Dance and the old pagan Obby Oss festival at the fishing port of Padstow. Our guide is Cheryl Straffon, a Goddess-celebrating woman and resident author: *Pagan Cornwall – Land of the Goddess* and *The Earth Goddess – the Celtic and Pagan Legacy of the Land*. We start the journey in Glastonbury with a pilgrimage to The Tor with Kathy Jones, founder of Glastonbury's Goddess Conference. We will also visit Avebury, guided by Chesca Potter, artist and creatrix of the Greenwood Tarot Deck. Fees are on a sliding scale to make the journey as affordable as possible.

For more information, please contact Pat Hogan at:

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## The Year 1000

continued from page 34

foreswear violence in their internecine conflicts.

Amazingly, despite the opposition of the bishops, the movement is taking hold. Noble warlords are reported to have burst into tears of repentance, pledging mutual love with ancient adversaries. And at least for now, the pillaging has eased up. Go, monks!

There is even talk of all of Europe's nobles banding together in a crusade to recapture Jerusalem for Christianity. Realistically, a Christian army wouldn't stand a chance against united Moslem forces, but anything that gets the warlords out of your area is a plus.

AND SO IT GOES

And so life goes on. Repairing a plough keeps you up late one night, while an unseasonal rain lets you sleep in the next morning. One year you sing in the pageant for the village's patron saint; the next, you lead the Maypole dance at Beltane.

The year 1000 comes and goes, for whoever is counting. It's a good life.

THE YEAR 1000: FURTHER READING

- Henri Focillon, "The Year 1000"
- Prudence Jones & Nigel Pennick, "A History of Pagan Europe"
- Marc Bloch, "Feudal Society"
- Bonnie Anderson and Judith Zinnser, "A History of Their Own: Women In Europe"
- Georges Duby & Philippe Aries, editors, "A History of Private Life: Revelations of the

continued on next page

Medieval World”

- Henri Pirenne, “Medieval Cities”
- C. R. Dodwell, “The Pictorial Arts of the West: 800-1200”
- Lynn White, Jr., “Medieval Technology and Social Change”
- Lynn White, Jr., “The Life of the Silent Majority,” essay in “Life & Thought in the Early Middle Ages,” ed. by Robert Hoyt
- Geoffrey Barraclough, “The Crucible of Europe, 800-1000”
- Robert S. Lopez, “The Commercial Revolution of the Middle Ages”
- “The Times’ Atlas of World History” — excellent maps of this period
- One book to avoid: “A.D. 1000: A World on the Brink of Apocalypse” by Richard Eroses — clueless sensationalism cashing in on the millennium.

George Franklin studies medieval art while listening to rap music.

## School of Americas

*continued from page 11*

is already experienced and for us to carry that torch.”

Protests have been staged against the SOA at Ft. Benning annually since 1995.

“This year the police arrested only 65 people. They refused to arrest the others in an effort to diminish the impact of our civil disobedience,” Sand explained.

Ft. Benning is the home of the U.S. Army School of the Americas, which protesters say is responsible for training Latin American soldiers to commit human rights atrocities in their home countries. The event was roughly scheduled to commemorate the tenth anniversary of the November 16, 1989 slaying of six Jesuit priests, their housekeeper and her 15-year-old daughter by soldiers trained at the SOA.

*[Contributors to this story include: Jon DeCarmine, staff writer of the Independent Florida Alligator, and Barbara J. Walker, Circle Moonhenge Collective and South East Friends of Reclaiming. For more on SEFR, see page 38.]*

teach this six-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. Six Thursdays, 7 - 10 p.m. Contact Sage, (604) 254-5529, SageGoode@aol.com

**Faery Realm Workshop Series — Spring**  
Sage teaches this series dealing 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. On the Sunshine Coast. Contact Sage, (604) 254-5529, SageGoode@aol.com

**Trance and Aspecting Workshop, Part Two: “Deepening with the Dark Goddess” — Spring weekend workshop**

With Sage and Jezebel. We have journeyed with the Dark Goddess and now we deepen our connection to Her and our commitment to Her work. More advanced trance techniques, aspecting and leading trance journeys will be included. In this weekend workshop we will continue the work begun with the Introduction to Trance workshop last spring. Call Jezebel

*continued on next page*

## Classified Ad

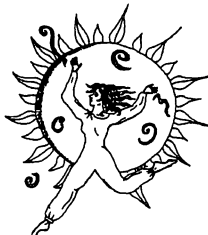
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## British Columbia Events

*continued from page 40*

contact Carol Kaye/Sisterhood of Avalon, (604) 736-1807 or Pat Hogan/Sounds & Furies, (604) 253-7189, path@lynx.bc.ca

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**The Wheel of the Year — Spring**  
Sabbats Workshop taught by Bridgid, Jezebel, Linden, Maecan and Sage. This eight-week course will explore the Sabbats celebrated in the Reclaiming Tradition. We will look at ways that each sabbat has traditionally been celebrated and learn about the deities, songs, chants, trances and other fabulous ritual ideas associated with each Sabbat. Ideal for those who wish to help create community rituals. *Contact Sage, (604) 254-5529, SageGoode@aol.com*

**Movement is My Prayer — Spring**  
With Sage. In this one-day workshop we will journey within, to the ever present movement of breath, heart and blood. We will open our awareness to the unique rhythm and pulse of our own beings. Allowing the movement and sound to grow and ripple through us, we will join the dance of life and offer our moving bodies as a prayer to the Goddess. By giving this gift to the Goddess, we are able to experience our connection to Her in a deep, physical way

and become a part of the natural rhythms of all growing things. This is often an immensely healing experience. This process is suitable for all bodies and abilities and does not require any background in dance or witchcraft. However, participants should be comfortable working in sacred space. *Contact Sage, (604) 254-5529, SageGoode@aol.com*

**Sanity and Wellness: A Restorative Retreat amongst the Faeries — June 17-21 at Loon Lake**  
With Pandora, Patti Martin, Pomegranate Doyle and Sage. Join us for a gentle exploration of the natural world and the Beings of many realms. Mindful of our personal rhythms and respectful of our physical realities, we intend to find our own connections to the soul of nature, experiencing the renewal and life-giving energy available on the path between the worlds. We are especially interested in the ways in which intensity can be experienced at the point of stillness and balance and the ways in which the faeries interact with us there. Each of us, in her own fashion, has learned this. Each of us, in her own fashion, has not. Come along, if you like. We'd be delighted to see you. The retreat will be held just outside of Vancouver, B.C. at a rustic private camp, beside a magical lake surrounded by a forest of cedar and fir. \$295-\$500 US; \$395-\$550 Canadian, food and lodging included. (A portion of the proceeds benefit

BC Witchcamp scholarship fund.)  
*Contact Colette Gardiner, (541) 744-1013.*

## Witchcamp Diary

continued from page 37

vines we planted today. So mote it be.

### IT REALLY HAS TO END

Friday already. Where did the week go? Today our Path nails down the final treads on our new bridge and plants rows of tiki torches leading up to and away from it. We get our photo taken on the bridge then process across it and into the ritual circle drumming and singing "We are building magic bridges, we are making paths of light." This is the last day for our Path, and we all look into each other's faces, knowing that this particular group will never be together again.

Our affinity group meets at Blue Bead Butt Beach for the last time. There's supposed to be an all-camp meeting at the Moon Pavilion at 3 o'clock, but we're having too much fun together to leave. We splash in the water like otters, drift downstream, and sing songs. We have a last group hug and don't want to let go. Maybe we'll all see each other again at next year's Witchcamp.

Tonight's ritual is what I think of as a sendoff. It tries to summarize what has gone on in our Pathwork and in previous rituals and prepare us to go out and apply those things in



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the mundane world. At each of the four directional altars, the two teachers for that Path stand and give us hugs and advice for taking our lessons out into the world.

Saturday again! People are already starting to say their good-byes at breakfast. The same people will say goodbye to each other about three times before they actually leave, each time a little more sadly.

For the closing ceremony everyone's dressed in their ritual best. People who began the week in camp shorts and T-shirts are now in flowing gowns or brightly-colored sarongs. The teachers charge us to weave the webs of our dreams, thank and dismiss the directions and elements, and open the circle: "By the Earth that is Her body and the grove that is His home, by the Waters of Her living womb and the dew that is His tears, by the Fire of Her bright spirit and the heat that is His passion, by the Air that is Her breath and the wind that is His song, the circle is open but unbroken, may the peace of the Goddess and the God go in our hearts, merry meet, merry part, and merry meet again."

For information about *Midwest Witchcamp 2000*, visit our website at [www.dreamweaving.org](http://www.dreamweaving.org)

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## MidAtlantic

continued from page 38

Church in Lancaster, in cooperation with The Goddess Circle, and will be raising money for SpiralHeart. See *Opposite page*, or contact: [BensAds@aol.com](mailto:BensAds@aol.com) or [MBTucker@juno.com](mailto:MBTucker@juno.com).

### 12-Step Meeting for Pagans - Lancaster, PA

If you're a Pagan recovering from substance or process addiction and attending traditional 12-

step meetings, you can probably identify with the feeling that these groups' underlying identification with the Judeo-Christian "god of our fathers" tends to exclude many basic principles and spiritual realities. In light of this fact, we're beginning a Pagan 12-Step meeting in the Lancaster area. This is not a substitute for the traditional 12-step meetings, but rather a once-a-week alternative to breathe a sigh of relief within a circle of other recovering Pagans. This group is just forming, no meeting day of the week has been solidly set yet. If you're within driving distance of the Lancaster area, you're welcome to give your input and become a part of this important working to provide space for Pagans in recovery. Contact [mvtucker@juno.com](mailto:mvtucker@juno.com) or call (717)-665-2809 for details. "Keep coming back ... it works if you work it."

### Tea & Talk Fundraiser - Takoma Park, MD

You are invited to attend a Tea & Talk brunch at 10:00 a.m. the first Sunday of each month. Each month a volunteer will facilitate a discussion on a topic of Pagan interest for about an hour, then we'll continue to socialize after the formal discussion. If you can make it to one or more brunches, please consider volunteering for the month of your choice! *Takoma Park area. Food and beverages will be provided. A basket will be passed for donation; \$5*

suggested, but less (or more!) gratefully received. Contact [ostara@mindspring.com](mailto:ostara@mindspring.com), (301) 270-4375 for more information.

## North East

continued from page 39

tradition course, Elements of Magic. She is located between New York City and Philadelphia. Contact (610) 982-0448 or [brtflame@ptd.net](mailto:brtflame@ptd.net)

**Wild Ginger** is a group of Witches from Ontario, Quebec, New York and Michigan who have been gathering since 1997 Vermont Camp to share food, ritual and to plan for an annual mini-Witch Camp weekend. Working in the Reclaiming Tradition, we are currently planning an extended weekend camp for late spring of 2000. We will be working with the story of Innana. For more information, *watch this space!*

North East is the community surrounding the  
continued on next page

<http://www.sirius.com/~panthera/nss>



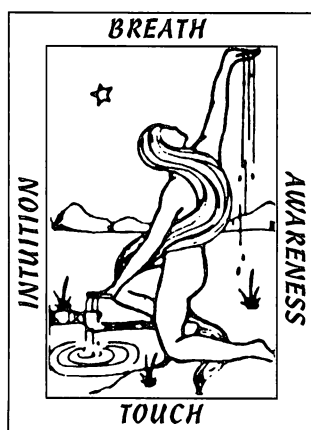
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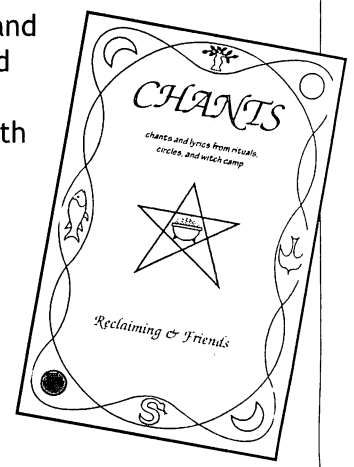
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## North East

*continued from preceding page*

Vermont Witch Camp. 1999 Camp was the first year when the camp's organization shifted from Trillium to the camp community. 2000 will be our first camp without Starhawk and plans are already underway for the summer. In North East we are presently looking at defining ourselves more clearly, possibly coming up with another name for ourselves. Because of the wide geographic web cast by our community we communicate in many ways, including face to face, snail mail, phone and on-line discussions.

## South East Friends of Reclaiming

*continued from page 38*

of time when the natural order of the universe dissolves in preparation for renewal. To many tribal peoples there was death in life and life in death. Time moves in a spiral — so death was not seen as an ending, only as a transformation. Touching on the heritage of Native Americans and Latin Americans, we then wove a broader skein with historical monologues from representatives of the Norse and Druid communities.

We incorporated the melting pot of cultures and peoples in Colonial America to wrap up our history. Colonists in Virginia, Pennsylvania, Georgia, and the Carolinas kept alive folk beliefs in the spirit world, as well as practices of astrology, palmistry, the throwing of lots and other kinds of divination. Numerous fairs throughout September and October celebrated the harvest as well as honoring the dead. We then led a prayerful walk through a beautiful labyrinth cut through field flowers, to open ourselves to the presence of the dead. A Labyrinth is a moving meditation and the magic is in the turning. At the Center of the Labyrinth, we quietly gazed into the fire, connecting us with the ancient primal force of creation... the flames of transformation.

We offered apples as a communion to the mystery walkers returning from the realm of the dead. Apples have been considered fruit of the gods for ages (look within the apple and see the five-pointed star). The star stands for the Five Sacred Things — the energies of Air, Fire, Water, Earth and Spirit.

*Circle Moonhenge Collective and Moonhaven Self Exploration Center*


Circle Moonhenge Collective and Moonhaven Self Exploration Center are a diverse collection of women and men working to create community within an earth-based spirituality. Our events are educational, healing and empowering. We are umbrella groups of the South East Friends of Reclaiming, maintaining the Re-



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claiming Tradition of Earth-based Witchcraft, and uphold the Reclaiming Principles of Unity.

For us the sacred is embodied in the living systems of the earth and the human community. We see all things as interconnected and interrelated. We hold family, community and peace among diverse cultures as sacred. We value diversity with its multiplicity of races, cultures, lifestyles and genders as integral to our strength and common heritage. We recognize that human existence depends on the health of the ecosystems which sustain all life on earth.

We affirm the positive goodness in every person. We know that everyone can do the life-changing, world-renewing work of magic — the art of changing consciousness at will.

Our tradition honors the wild and calls for service to the earth and to the community. Part of the reason we put on public celebrations and rituals is to heighten awareness of the rhythms of the seasons and remind all of us to attune to the beauty of the living Earth.

Contact Susan Fairforest at Moonhaven Self Exploration Center, (352) 384-0111, or Zotlynn Szurgot, zot@fdt.net, or Barbara J. Walker of Circle Moonhenge Collective, walkerbj@ufl.edu

## Tejas Web classes

*continued from page 42*

[info@tejasweb.org](mailto:info@tejasweb.org)

**Tejas Web Witchcamp Fundraiser**, Saturday February 5. At the VORTEX, 2307 Manor Rd. Contact Morgana ethos@texas.net

**Witchcamp 2000: The Seventh Annual Tejas/Southwest Intensive**, March 25-April 1. Contact [camp2000@tejasweb.org](mailto:camp2000@tejasweb.org)

**Elements of Magic class** Meets one evening a week for six weeks at a central Austin location. Teachers TBA. Contact [info@tejasweb.org](mailto:info@tejasweb.org)

**Tools of Magic class** Further work with the Elements for those who have taken Elements of Magic or equivalent. Wednesdays, May 3 - June 7, central Austin location. Taught by Juniper, Midnight, Rainy. Contact [info@tejasweb.org](mailto:info@tejasweb.org)

## Reef Check

*continued from page 48*

survey of coral reefs, revealing that unsustainable fishing practices, including blast and cyanide fishing, are damaging coral reefs world wide. Reef Check's 1998 survey documented an unprecedented coral reef bleaching and

mortality event caused by high sea water temperatures. Reef Check's 1999 survey, to be released in early 2000, will clarify how much of the bleached coral reef was actually killed.

While utilizing local divers to carry out these scientific surveys, Reef Check scientists train indigenous peoples throughout the tropical seas in the sustainable management of their coral reefs. The Reef Check '97 survey employed about 750 local volunteer divers trained and led by 100 volunteer scientists in 31 countries. By 1999 the Reef Check program had expanded to include over 1000 volunteer divers led by over 200 scientists in 50 countries.

In order for Reef Check to continue, expand and coordinate this vital work in coral reef preservation, funding is critically needed. To help address this need, ReefCheck, in conjunction with Help and Win, the online fund raising project for nonprofit organizations, is sponsoring the raffle of a beautiful wilderness property located on Black Island near Acadia National Park in Maine, USA.

Please see [www.HelpandWin.com](http://www.HelpandWin.com) for details, and please inform your friends and fellow conservationists of this unique opportunity to help ensure that these invaluable natural resources survive into the new millennium.



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## WTO: Magical Activism

*continued from page 13*

cones with fellow Witches, sent energy whenever I thought of it, sang to my friends in jail, provided emotional and logistical phone support, cooked homecoming meals, celebrated our many victories, and worried like crazy until everyone came home. I developed a new understanding of the expression "keep the home fires burning." It's a way of holding space so others can do the work — and it is itself an act of magic.

To me, the week of action against the WTO modeled what is possible when we act

collectively and cooperatively, supporting each other, drawing from the many different parts we play. By doing so we mirror the diversity of activists, interests and approaches that brought the streets of Seattle so powerfully to life. I am deeply grateful to be in a community of such strong, brave, magical people as those who fed our working in all parts of its web. When allies work together, the tide turns, the world heals, and joy flows. We are making the vision real — and making it irresistible.

## Hanging the "WTO vs.

## Democracy" Banner

*by erick b*

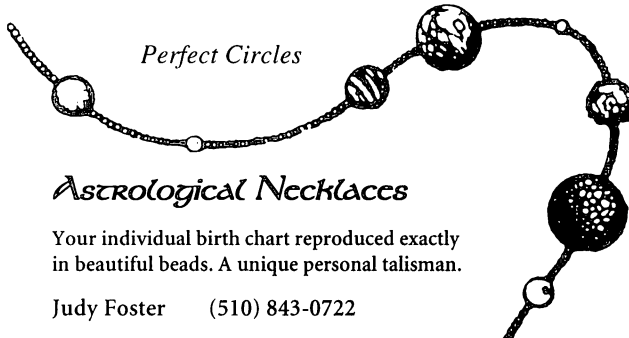
NEW TO THE RECLAIMING community, I once again felt the power that rides on loving intentions. Here are a few sweet anecdotes of magic's presence in Seattle.

On Monday

morning at about 3:30 a.m., Oak drove the group of us who climbed the construction crane to hang the giant banner that floated through the world's media. She moved us through the darkness and sent us up with the spirit of air at our backs. We climbed the construction crane and sat eighteen stories above Seattle as the morning unfolded — no wind, no rain, no problems. As the day dawned, we unfurled our banner: WTO (arrow in one direction), DEMOCRACY (arrow in the other direction).

After several hours, we felt like we had all the media attention we needed. The construction crew agreed to press no charges beyond those of the police, and we agreed to come down. After we were all packed and ready to descend, the first drops of rain fell, as if to refresh us and say well done.

Early Wednesday morning, following the remarkable chaos of the massive protests, I was arrested along with Starhawk and about sixty others. At the naval yard, Starhawk moved around the crowd with water, hands free. As the plastic bit into my wrists, I asked how she kept her hands to herself. She told me she imagined her wrists were three sizes bigger than they were as the police tightened the straps. When the cops finally agreed to redo some of the cuffs that



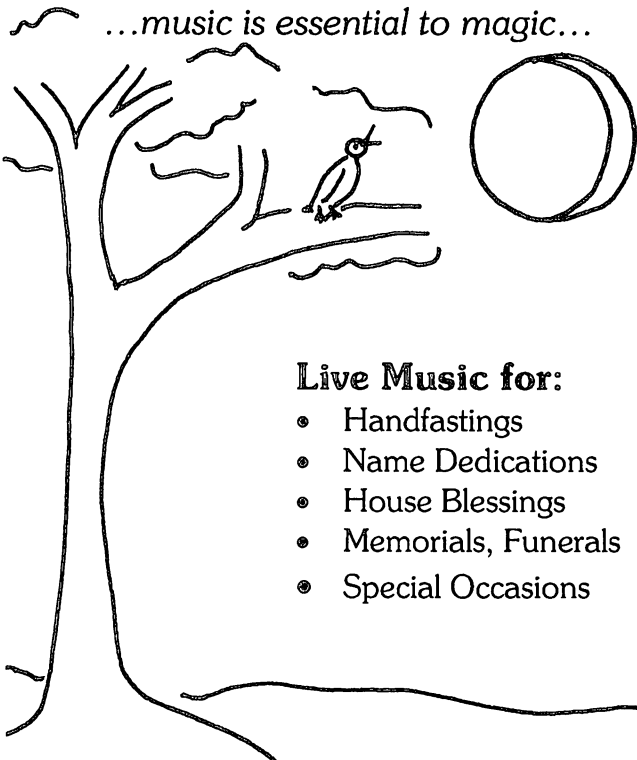
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were really hurting people, I did the same... and for sure, it worked. Hands free for the rest of the day. Fun in jail.

And finally, you've all seen the horrors of the streets. The brutality of ignorance and blunt power. At the same time, I want you to embrace the unimaginable beauty that stood defiant in the clouds of tear gas, in the face of the storm troopers. Over and over, there was magic everywhere I looked. Remarkable courage and solidarity. Moments that will live in my heart forever. I'll never forget what I saw, but I choose to dwell in the magic. Thanks to all of you who helped me do that with your good intentions.

In solidarity and for the Earth.

## A Seattle Witch Views the WTO Actions

by Wilow Fire

I CAME INTO THE WTO action as a late joining member of Reclaiming's Mud affinity group. My intention was to contribute grounding and be an anchor, come what may.

I grew up around Seattle and was curious how a big protest there would play out in these times. Having had some previous experiences, I remember warning my San Francisco friends

that Seattle police can be real mean. I think I was preparing myself for some violence even then, and violence was certainly in the pre-action tarot reading that my partner did for me.

"Wilow," she said, "it's all well and good to go into this expecting peace and love. But be prepared for that to change. And when it does, be ready to take care of yourself and your people." In light of her advice, I volunteered to be medic for Mud and spent the wee hours of Tuesday morning getting first aid supplies in order and bagging up vinegar-soaked rags (for tear gas).

Our blockade Tuesday was beautiful, about as good as it gets. Our energy felt so strong and unified, and I loved having the Union trucks right across the street broadcasting music. We took to calling it "the soundtrack for the revolution." I felt so good being with my community back on the streets that I had run so intimately as a young wild child all those hopeful years ago. I felt hopeful again.

I saw the provocateurs come in with the labor march. They might as well have worn flashing signs and rung bells, they looked that obvious to me. I knew the die was cast by then, and I knew there were important lessons to be learned, yet Goddess, I wish I could have prevented what happened next! I walked with others into the gas zones. About all I could do was offer comfort and first aid to a number of

shocked and injured young folk who were sitting or lying on the pavement.

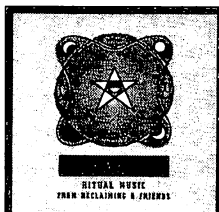
Because I was clear about not getting arrested, I chose to take on a jail support and tending role. I had moments of feeling alone and overwhelmed, but I quickly formed an affinity group made up of local Witches, neighborhood people I met on my nightly rounds, and other overworked support people. Members of my family who live here were also vitally supportive. I honor my mother for lending me her car all week, and my daughter and her family for housing me and providing total back up.

My worst moments were around the brutal attack on the Capitol Hill neighborhood. Try and imagine the police invading and attacking your local queer, progressive, activist part of town with gas, cluster canisters, concussion grenades, rubber bullets, wooden pellets, armored vehicles, helicopters with searchlights, and riotous indiscriminate force and you'll understand. That's why I'm still here, working with other locals to clean up the psychic mess, offering healing, continuing tending and listening, and do mop up.

As we celebrate our remarkable success and marvel at the emerging potential that has been born again I ask that you please remember us here in Seattle. Our success has not been won without cost. Remember those of us who are still

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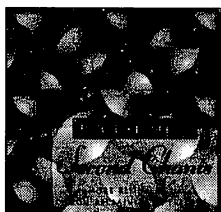
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working here and those of us who need healing here. Remember us in your prayers and over your candles, and remember to send us love, healing, protection, and your concrete support.

## Tuesday and Wednesday: On the Streets at the WTO

by Janie

ON TUESDAY MY affinity group (Mud) gathered at 7 a.m. at a park by Pike Place Market with our "supercluster." This included the four affinity groups from the Reclaiming cluster, folks from Rainforest Action Network, the Ruckus Society, and Global Exchange (who got several of their folks onstage to address the WTO delegates futilely waiting for the opening session to begin...).

At the cluster spokes meetings on the preceding evenings, it was decided that rather than joining others in a specific wedge of the

pie (divided into pieces A-J for a 360-degree blockade of the convention center), we Witches and friends would be a "flying wedge!" How appropriate! Our job was to gather up the unaffiliated to join our procession to blockade wherever needed.

Well, it worked. And thankfully, our blockade corner was one of the more peaceful venues. The teamsters union happened to have set up their big-rig there with a tremendous sound system, serenading the blockaders with the soundtrack to the revolution: Jimi Hendrix, Joan Baez, John Lennon, The Doors, Janis Joplin, Pete Seeger, Talking Heads...

We turned away many an international delegate that day. By 4 p.m., we declared the day a success and decided to go see the other blockade sites, where we'd heard stories of police violence. We all got to experience tear gas and pepper gas, which we were well prepared for by Willow, our affinity group's medic, who supplied each of us with vinegar-soaked cloths

for such an occasion.

Everyone was glued to the TV that night, which had reports of rioting in the streets all the way up through the Capitol Hill district where I'd just caught the bus.

Wednesday morning, not having gotten the word that Mud was going to block the streets again, David Kubrin and I ended up doing an action organized by Global Exchange folks, cleaning up (selectively) graffiti downtown. Our slogan of the day was: Sweep Up Seattle, Sweep Out The WTO! Our brooms and cleaning supplies allowed us to move freely without police intervention; those plus a pertinent sign were my ticket to being interviewed by no less than a dozen international reporters throughout the course of the morning...

We quickly ended up on the same turf as the blockaders, linked up with Janette, and (along with the police and the National Guard) followed them around, witnessing our fellow members of Mud and other protesters' non-violent actions and the authorities' violent reactions.

Janette, David and I all had planes to catch, so after watching Reclaiming and RAN friends get arrested, David went home to pack, and Janette and I went back to Reclaiming's legal headquarters, where Kelly called in from jail on his cell phone! The times they are a-changin'!

I've never before been in such a successful, well-organized action! Tens of thousands of protesters acted in concert to completely block off the downtown convention center all day Tuesday, and continued to disrupt corporate Seattle for the whole week of the WTO meetings! It was amazing to be involved in a popular uprising on the rainy streets of Seattle!

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## Reclaiming's WTO Element Banners and Delegations

by Aimee Vincent

ARRIVING AT THE 420 Denny warehouse, (a major meeting location) on Saturday, we were met with a flurry of activity. Clusters of folks worked on giant puppets, while others gathered around for non-violence training. A squad of cheerleaders practiced anti-WTO chants and lunch was served to the crowd gathered there. Our affinity group, later to become known as "Mud," met for the first time in an alley where the noise level dropped off a bit.

From seasoned activists to first time protesters, from those risking arrest to those sharing the protest experience with their children, we were a diverse group.

Several of us voiced the need to get our hands on something, to create something tangible to support the action and represent

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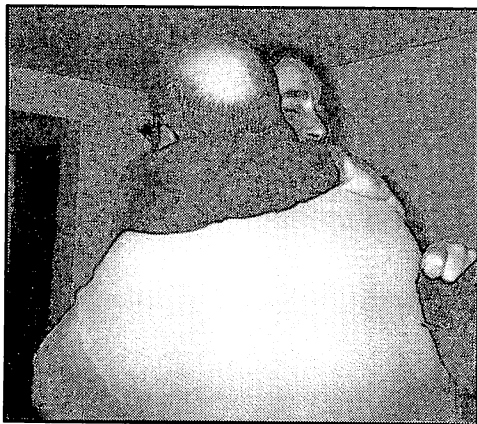
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Reclaiming. Bob knew about a warehouse where there were paints and fabric, and he knew how to get there. Bob, Ben and I caught a bus to the Hitco warehouse on the outskirts of town. Hundreds of sea turtle costumes were in the works, PVC pipes and chains were being crafted into arm-locking devices, and banners were coming to life on large canvases.



Our committee of three focused on making banners that would represent the four elements: Earth, Water, Fire, Air. We each chose an element and painted an image reflecting the power and beauty in them. We kept them as simple as possible to capture their most basic essence — a tree, a wave, a flame, a cloud. And we decided to forego words and allow the images to speak for themselves.

Our intent? To create, to share, to represent what is sacred. Groups from Rainforest Action Network and Ruckus planned to approach the convention center and request entry as delegates. For example, "We are the delegates for democracy. Let us enter... We are the delegates for human rights. Let us enter..." Then four sets of delegates from Reclaiming would approach in turn, representing the Earth, Water, Fire and Air.

We also wanted to make banners that Reclaiming folks could keep sight of during the march, so we could try to stick together. (Incidentally yelling the word "Mud" worked well too.)

The banners made it to a ritual on Monday afternoon, a march on Monday night, an encircling of the King Dome, and finally to the march and blockade on Tuesday, everyone taking turns holding them high.

After several of our Reclaiming friends were arrested, a brave few on the outside managed to hang the directional banners around the jail. After she was released, Fern said, "It was so great. We could see the Earth banner hanging on a parking garage right across the street from our jail cell. I know that gave a lot of people on the inside strength."

## WTO: Support on the Home Front

by Rose May Dance

A FEW THOUGHTS ON support at home:

The task has been transformed by the existence of the Internet. I felt much more a

part of the WTO protests in Seattle. I was well informed, and was able to reach other people with information about what was needed. It helped that the action was well organized.

Those of us who stayed home with kids and acted as information posts worked hard. We were on the phone constantly. We were engaged in the action. The key to good support is going to pre-action planning

meetings and being engaged before the action takes place. Then you can bond with those who are going to demonstrate, and the levels of trust are in place before they are really needed.

Support is magical as well as physical. I was always lighting candles, and working magic for my comrades into my daily activities. Magical support was conscious and unconscious. Often I would feel drained for no "apparent" reason. It is easy for those of us who are psychic to "tune in" to the folks out on the march, and especially to the folks in jail.

It was good to connect often with Seattle support, coordinating our magical and physical efforts. It was really great to know that people were traveling back up to Seattle to receive everyone out of jail. I feel our community has been nourished by supporting this action.



# Loth Lorien

## Mythical Attire & Art

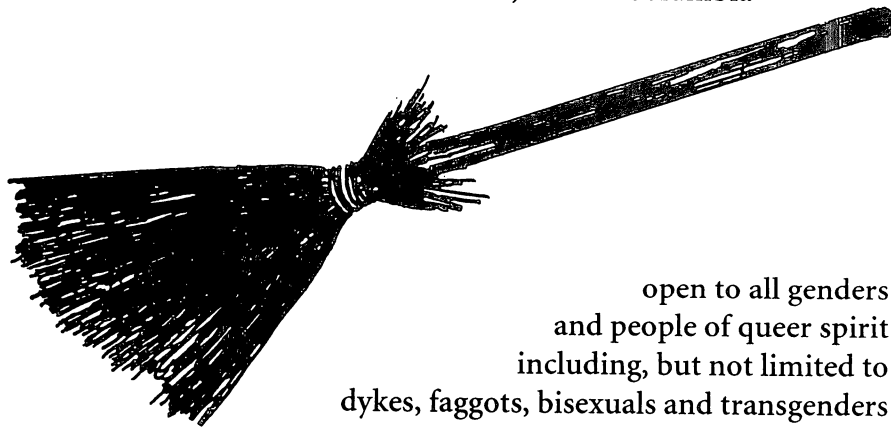
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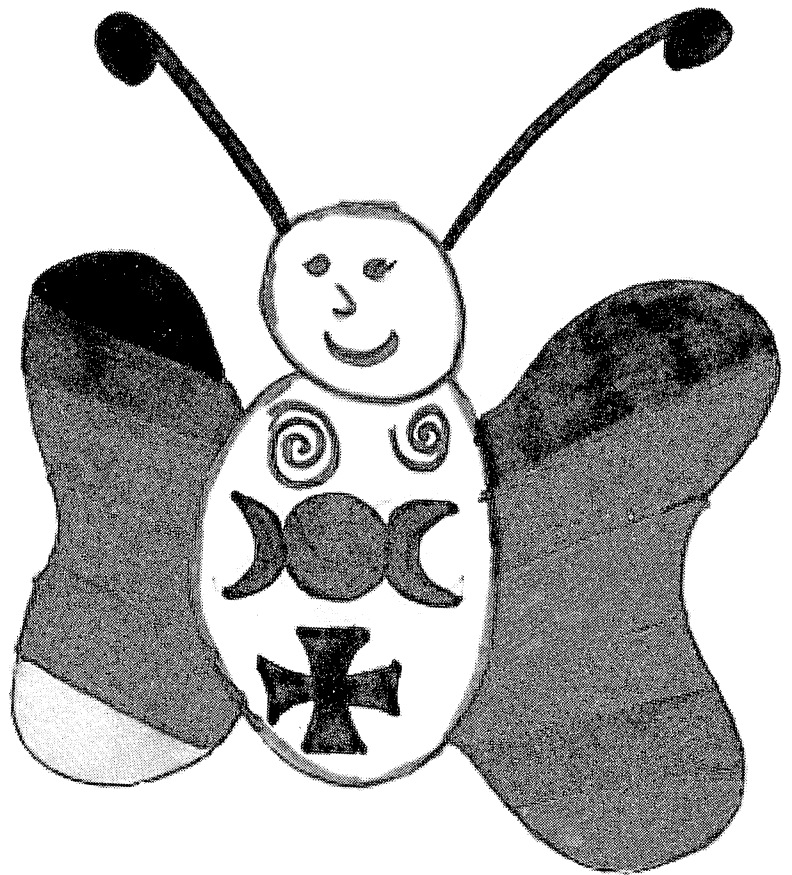


# KIDS' & YOUTH PAGE

The Kids' Page is a space for the young people in our community up to about age 10-12 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.

The Youth Page (ages c. 11-18) returns as a separate feature next issue!

This quarter, we feature performance poetry by Rhiannon (age 3-1/2), art by Rose Hinton (age 5, drawn at age 3-1/2), and a Doodle Bug by Ashley Ogletree (9th grade, drawn in 8th grade).



Doodle Bug



Drawing by Rose Hinton:  
"That guy is me. I'm at  
the table taking a plum.  
I'm going to eat it. I'm  
smiling, too. I'm getting  
ready to bite it."

I'M A  
WITCH!

To be sung at top volume with  
broomstick of course!

I'm a Witch,  
I'm a Witch,  
Riding on my broomstick!

— by Rhiannon

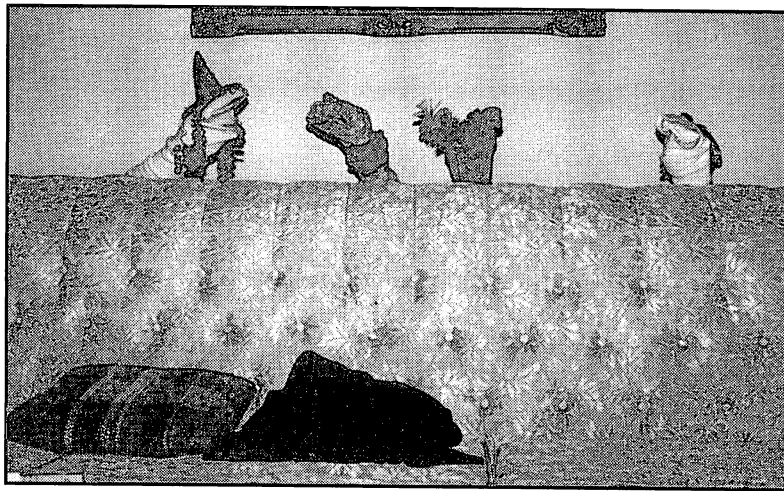
**Dear Reclaiming Quarterly,**

In a letter in the Autumn 1999 RQ, Judy Foster credited Aidan Kelly with coining the phrase "What is within the circle is between the worlds; what is between the worlds does not concern the world." I'm afraid that this is incorrect; this declaration of Wiccan secrecy and metaphysical geography first saw print in 1954 in Gerald Gardner's "Witchcraft Today."

Gardner doesn't claim it as his own composition, and places it in quotes, so it may well have been something he was told or taught by other Witches. This point is quite separate from the thrust of Judy's letter, but does pertain to giving proper credit where it is due, which is surely at the heart of egalitarian behavior.

*Sincerely,  
Anna Korn*

*Judy Foster thanks Anna for this correction. The quote in Judy's article was contrasted with the phrase popularized by Starhawk and Reclaiming: "What is between the worlds can change the world."*



*The infamous Process Puppets perform at an RQ mailing party, October 1999. Want to help produce the magazine? See front inside cover.*

**Dear RQ,**

To the fine folks at RQ  
It was so nice of you  
To send me a magazine  
With articles so keen.

It's so nice to read  
Words of which my spirit is in need  
Stories that mean something to me  
Because I'm broke, you sent it for free.

How it is you make any money  
Is something I just can't see  
I can tell you work real hard  
And from me all you receive is this  
stupid card.

The only other thing I can send  
Is a promise to be the Earth's friend  
And a thank you from my heart  
Which is what I meant from the start!

*Thanks,  
Dilton*

**Dear RQ,**

Greetings. I would like to comment on the fees for Reclaiming workshops that I see listed in RQ each issue. I understand what it takes to organize and put on classes and courses as I have done so myself on numerous occasions. Teachers have to get paid for their time and other expenses are involved as well. I also appreciate the fact that a sliding scale is offered at all events.

However, I am a well-below-poverty level person. As a newcomer to Paganism and its many facets, I have much to learn. The low-end of most workshops is posted as a fee of \$75. That represents many

meals for me and is not an amount I could even consider paying even though I'm sure I would get a lot out of any class I chose to take. This is discouraging to me because, once again, "pay to play" is the name of the game.

What can be done to insure that all income levels are welcome at Reclaiming workshops? I think it's great that long intensives like California Witchcamp are structured to welcome all who have the time and desire. Partial scholarships are available and the cost remains the same for years despite the struggle that it puts Madrone and her staff through. Is there a "no one turned away" policy at workshops? Are scholarships available for classes and workshops? If these are possibilities, it would be great to publish that information. What about ways to make the classes free? This might be a ridiculous idea or it might

be something that creative minds steeped in witchiness could solve.

*Yearning to learn,  
James Cohea*

**RQ responds:** *At present, unlike Reclaiming's public rituals, classes and workshops do not have a "no one turned away" policy. However, there are sometimes work exchanges available, and there is a small scholarship fund for San Francisco classes. For information, contact the teachers for the class. Witchcamp scholarship funds are raised by volunteer fundraising efforts throughout the year.*

*Reclaiming teacher Hilary adds: "Don't be discouraged! If your first call to a teacher doesn't get you what you need, keep trying. There are many in Reclaiming, including some of the teachers, struggling financially. I believe you will find understanding and the door you need. Blessed be!"*

**Dear RQ,**

The Summer issue of Reclaiming Quarterly was the best ever.

I especially liked the pieces on diversity by Carolina De Robertis and by Starhawk, and Katrina Hopkins' piece about the Sojourner Truth Congregation in Washington, DC.

Articles like these have made the magazine broader in scope and more accessible to those of us who don't live in California, but still want connection with a spiritual and political base.

The whole issue felt as if it had taken a growth spurt. Keep up the good work!

*In peace and love,  
Joan Patchen*

## Reclaiming Rituals to Offer Pre-Blessed Food

IN A DEPARTURE from traditional ritual etiquette, Reclaiming will begin selling pre-blessed food at rituals this year.

“Our rituals aren’t getting any shorter,” admitted spokesperson Sunshine Moonbeam. “By the time we get to the blessing and sharing of food, everyone is getting cranky.”

But no one wants to be caught nibbling on unblessed food. Hence the new plan: Graces wearing vending-trays will circulate through the crowd selling sacred snacks and drinks to ritual celebrants. Since the effort is a benefit for Reclaiming, food will be priced according to expected demand. Wheat-free fig bars will be 50 cents apiece, while packs of M&M’s will cost \$25.

“Sure, it’s a lot of money,” said Moonbeam. “But when you consider how long it will take us to bless each one of those M&M’s, it’s a bargain.”

## WTO Hexes Reclaiming

WTO MINISTERS met in secret session last week and pronounced a solemn hex on Reclaiming, according to sources close to the Danish delegation.

In response, Reclaiming’s Wheel went into special sessions, poring over Z Budapest’s “The Goddess in the Board Room” for an appropriate binding spell related to international trade and finance.

## Whitey’s Moon Ritual a Hit

### But Tragedy Strikes Priestess

THE DEBUT OF “Drawing Down Whitey’s Moon,” this year’s replacement for the Spiral Dance ritual, found supporters in a most unexpected demographic — San Francisco EMT’s.

An ambulance was called when Twinklestar Goodwitch, the high priestess invoking Whitey, began having seizures. It was determined later that the cause of the seizures was the extraordinarily high amount of glitter in her brain. She was declared the victim of glitter addiction and overdose, and sent to the Betty Ford Center for recovery.

The high point of the ritual, designed to redistribute power and money to white people, was the fact that it lasted only an hour — with 45 minutes for invocations and devocations. Shell Oil, the Fisher Family, and Maxxam Corporation were the proud sponsors.

## Fundamentalist Rift Threatens Unity

FUNDAMENTALIST WITCHES, brandishing wooden wands and quoting from the first edition of “The Spiral Dance,” have seceded from Reclaiming in a dispute over the twentieth anniversary edition of the Pagan classic.

“The new edition is a travesty of everything we hold sacred,” charged Jimmy Bob Cernunnos, leader of the dissident sect. “Thou shalt not alter one jot or tittle of the sacred texts.” He also



Reclaiming Witchcamps are an excellent forum for Pagan men to get in touch with their feelings. Here, a Reclaiming teacher models emotional expression for an eager student. Photo by RPWV staffer Leona.

## Charges of Eastism Rock Reclaiming

IN A BLISTERING critique of Reclaiming’s style of circle casting, Esmeralda RagingWitch has leveled charges of “rampant Eastism” against the Ritual Planning Cell.

“The pattern is all too clear,” stated RagingWitch. “When is the last time we started our invocations with West?”

While denying the potentially explosive charge of Eastism, Reclaiming’s Wheel quickly responded by adopting an entirely new set of culturally-relative directions — frontwards, backwards, sideways, and

*continued on page D-142*

*continued on page D-117*

## How You Can Help RQ

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

## Raise Funds for Your Group or Project

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

Order RQ for \$2.50 each. Resell them for \$4.99 — a great fundraiser for you, and a big help to us in getting RQ out to folks in your location.

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

## Submissions to RQ

We encourage readers 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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2482 Telegraph, Berkeley
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Although we do print some free brief community service announcements, if you're charging money for an event or service, please include us as a part of your advertising budget for helping make it happen.

## Bookstore Distributor — DesertMoon

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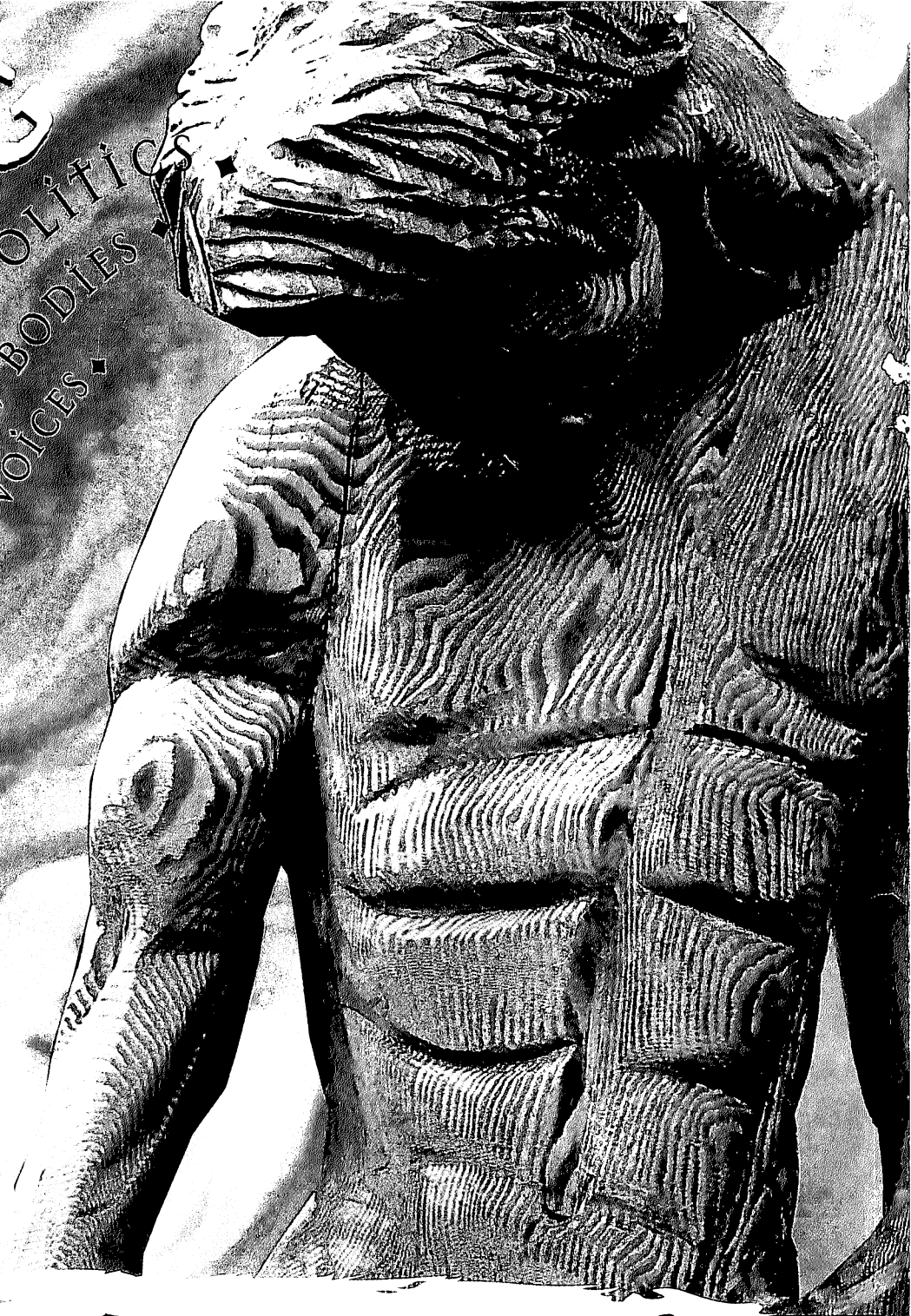
If you need more information from RQ, contact us at (415) 255-7623, quarterly@reclaiming.org

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Readers can support RQ by taking a copy into your local stores and suggesting that they try carrying the magazine. Or send us the name and address of local stores, and we'll send them a promo packet.

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