

RECLAIMING

QUARTERLY



NO. 78 SPRING 2000 \$4.99



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RECLAIMING

Q U A R T E R L Y



NO. 78 SPRING 2000 \$4⁹⁹



Reclaiming

A Center for Feminist Spirituality

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



COVER ART
The Return of the Dancing Bird Goddess

©1996 Gwen Luptak

Gwen Luptak makes her home in Canada, where she paints images of the Goddess in Her many forms.

"The Goddess speaks to me through Her Earth energies and from Her sacred sites. Her images also appear to me on the pathway of my inner journey. It is my pleasure to play a part in rebirthing images of the sacred feminine."

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TO OUR READERS...

TO PARAPHRASE Sally Field: "Now we know you like us, you really like us!"

Last issue, we covered the WTO protest in Seattle extensively, resulting in a delayed release of the magazine. We think it was worth the wait. From what we've heard, you agree.

But before the Winter issue was back from the printer, we received many inquiries to the effect of, "Where's my RQ?" It seems many of our readers were distressed by their empty mailboxes. We were, um, thrilled to realize how many people fervently look forward to receiving RQ. And we're doing our best to get it to you.

RQ currently goes out by bulk mail. Delivery rate varies from a few days to several weeks (or more). The fall 1999 issue took almost a month to get from the printer into your hands. We've checked into periodicals rates, but RQ is not eligible due to the number of comp copies we distribute.

The alternative we have come up with is to offer a "first class" subscription rate. If you subscribe to RQ for \$40 or more a year, we'll send you your magazine via first-class mail. That means you'll get it within a week after we get it back from the printer.

If you've already renewed your subscription for a lesser amount, just send us the difference with a note letting us know what it's for.

MEANWHILE, OUR recent pleas for more production help were answered in abundance around Brigid. This issue of RQ saw the largest production crews ever, with sixteen volunteers at one session and a dozen at another. It's been challenging to our coordinating skills, but also a blessing to have so many talented people stepping forward.

Five different graphic artists designed pages for this issue, and over two dozen people helped with production in some way (not to mention several dozen writers, artists and photographers). See the inside front cover for names of our production crew, plus pages 8, 11 and 32 for those who

helped with specific sections of the magazine.

THIS ISSUE was produced with help from our new laser printer. Many thanks to those of you who donated to our equipment appeal. The printer is the first step toward building a complete workstation (to supplement the several personal computers we work on at present). We continue to ask for your support. Your tax-deductible contributions will help RQ continue to pull together the many strands of our community.

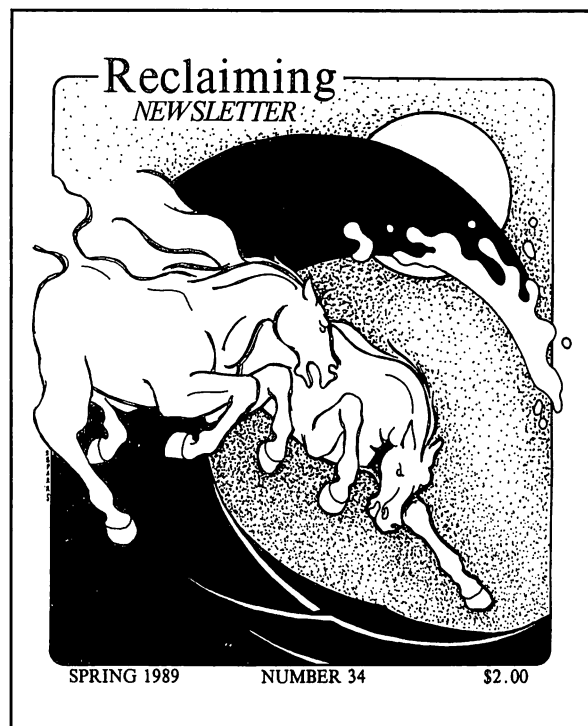
RQ WAS SADDENED to hear of the temporary closing of Berkeley's Gaia Bookstore, which graced the Bay Area for many years. Gaia's struggle to survive and re-open in a new location is a reminder of the threat to independent bookstores posed by chains, and even more by online book-peddling. Please join RQ in supporting independent bookstores in your area. Ask yourself — is shopping online building the

community you want to live in?

SO, WE LEAVE the issue in your hands. Join or support the many actions and events in this issue. Send us news of what's happening in your region. And send us photos (see next page)!

Yours in the spirit of Spring,

The RQ Cell



A vintage Reclaiming Newsletter cover from Spring 1989, by Sophia.

ANNOUNCEMENTS

Witchcamp 2000

Witchcamp season is upon us, as Tejas Web's Camp casts the first circle on March 25. Midwest camp, held at Diana's Grove near Salem, Missouri, follows in early June.

Witchcamp is an incredible, week-long magical intensive. The full schedule of Camps for this year is on page 33.

Vermont Witch Camp Mapping Project

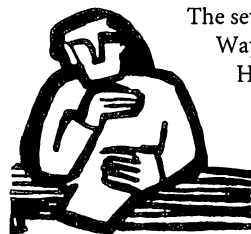
Vermont Witchcampers are working on a map of the many strands of their community. Learn more on page 35.

El Salvador Project

The Circle of Love, which supports sustainable agriculture in El Salvador, asks your help for Marta Benavides' work — see page 46.

Ancient Ways Festival

The seventeenth annual Ancient Ways Festival comes to Harbin Hot Springs in northern California from June 7-11. Workshops, rituals, crafts, and more. See page 46 for more on this Pagan tradition.



Merry meet,

First, let me thank your reviewer Kat Lilith for taking the time and effort to review my book, "Out of the Broom Closet?" [See RQ#77.] Any review, be it good, bad or indifferent, is valuable to an author, and I appreciate the comments. However, I must take exception to several of the reviewer's observations.

1. "Very few of Cantrell's experiences were positive..." In actuality, *all* of my experiences wherein I chose to reveal my religious affiliation, with the exception of one, *were* positive. And that single one, between a co-worker and myself, was rather quickly resolved.

2. "...and the majority were dripping with fear." I feel this is a rather strong reaction to a work which simply stressed awareness and caution. After all, many areas of the country are not nearly as open-minded and accepting of differing philosophies as Los Angeles or San Francisco.

However, I agree with the reviewer that fear should not drive our relationships with others. This is a very valid point. And if "Out of the Broom Closet" has the effect of suggesting that such fear is something we all must overcome, then possibly my efforts in generating this work have been of some value.

*Merry part and bright blessings,
Gary Cantrell*

LETTERS TO RECLAIMING QUARTERLY

RQ is glad to get letters from our readers. Letters may be edited. Send to quarterly@reclaiming.org, or mail to PO Box 14404, San Francisco, CA 94114.

Hi Reclaiming,

Greetings from Toronto. I am interested in starting a Reclaiming cell in Toronto. Is this possible?

*Thanks and Blessed be,
Via email/name withheld*

Reclaiming eccl (website) member Vibra Willow answers:

Thanks for writing. Actually, we use the term "cell" to refer to the working groups that are part of the structure of Reclaiming in the Bay Area. For example, we have a newsletter cell that does the work of publishing the Reclaiming Quarterly, a teachers' cell that plans

particular way. And there is no formal type of affiliation with any central Reclaiming organization—it's all organized at the local level.

Perhaps you meant that you are interested in forming a circle or a coven? (Both terms are used interchangeably in Reclaiming.) That of course you are free to do. If you practice magic in the Reclaiming style and adhere to the Principles of Unity (which can be found on our website www.reclaiming.org/cauldron), then you can legitimately call yourself a Reclaiming Witch.

Assuming the same of others in your group, if you meet regularly to practice your religion, then presto! you are a Reclaiming Tradition circle or coven.

*I hope this answer meets your needs.
Blessed Be,
Vibra*

Dear RQ,

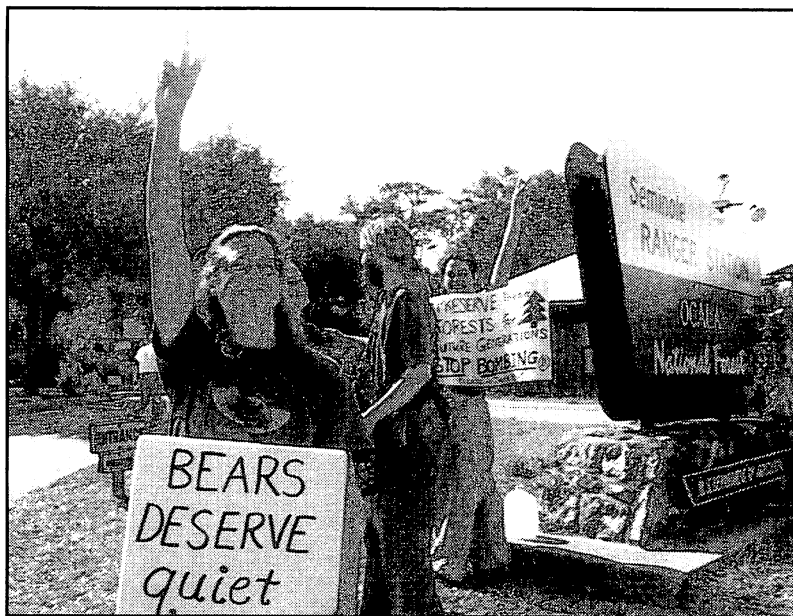
Great issue on the WTO! I am proud to be a part of this community.

I wanted to comment on the letter from James Cohea in the last issue regarding

scholarships and comps for Reclaiming classes. I cannot speak for other teachers, but I often comp students in — either for free, for work trades, or for what they feel they can afford to pay. My suggestion to James and others who are "yearning to learn" but don't have funds to pay for a class is to ask about options. Put it out, let the teachers know.

I also know that the San Francisco/East Bay teachers' cell has a small scholarship fund.

*Good luck and Blessed Be,
Tami Griffith*



Hold the presses! — This photo of the February 19 protest at the Ocala National Forest, which the U.S. Navy uses as a bombing range, was emailed to us just before our print-date. Zot of South East Friends of Reclaiming (SEFR) stands up for the bears. See SEFR's regional news, page 34. RQ welcomes reports and photos from our readers!

classes & deals with issues arising from them, a ritual planning cell that plans large public rituals, a cell which maintains Reclaiming's presence online, etc. Each of these cells is autonomous, and each one sets its own criteria for membership.

Also, each cell has a representative on our central, administrative body known as the Wheel, which is entitled to make policy and hold and spend funds in the name of Reclaiming.

There is no central authority here or anywhere else that authorizes or requires Reclaiming Tradition Witches in other places to organize themselves in any

Returning TO THE Roots OF A Witch's Education

by Elka Eastly

If, as a Witch, nature is my sacred text, then I have been a poor student. Illiteracy is not my unaccomplished crime. I did not develop the curriculum of my fundamental education. It was not I who said human ideas, institutions and artifacts are more interesting and relevant than the cycles of the sun and moon; that the human condition is the only condition; and that nature is something that people go out to, are affected by—are apart from, not a part of. And I am not the only Witch to teeter between the twin lies: nature as messy and dangerous, to be held at bay; and nature as our delight, our pleasure and at our service.

I know Witches who have never been camping, who are afraid of spiders and who detest getting dirty. I certainly can't blame them. Can you? I recall the admonishments and punishment for tracking mud in the house or soiling school clothes on outdoor adventures. The lesson was this: it matters most to be well-mannered, well-educated, well-read and well-groomed. How could this reality be questioned? It was so clearly depicted in our television, our literature, our art—all the pictures of perfect urban or suburban life.

The sacred texts of earth and sky didn't sleep, Dewy-decimated, on shelves in our public libraries. They weren't even locked away in the sanctuary of daddy's den—just enough out of reach to tempt an eager erudite.

Oh, certainly, there were novels about nature—fantastical, juicy stories devoured by flashlight after bedtime with rain pelting rhythms on windows snugly shut. And later there were pastoral idylls dissected by pen and intellect in literature classes. There was even accurate information available under fluorescent overheads and microscopes. Data could be collected and the science of nature mastered



The author listens to the land at Vermont Witchcamp.

without muss. I could have written the story of Genesis if I had been able to find the poetry in petri dishes.

Poetry, I believe, is the only written language for articulating Mystery and verbally expressing the divine. Poems are the basis of our Witchy chants and songs. Poems are words magnetized to each other by meaning and metre. They seek to mimic the pulse of life, the pressure of footsteps on soft grass, the thrum of photosynthesis and reciprocity of respiration.

It was poetry that called me to the Witch's path. I recognized the magic of writing, the power of organized communication. Passion could be shared across continents and centuries by committing it to paper. But seeking the sacred in books, I was oblivious to the daily opera of flowers unfolding at dawn. The orchestra of molecules and microorganisms—conducted by the Maestra we call Goddess—played constantly in the clouds overhead and the soil underfoot, in the atmosphere all around, in my own blood, bone and skin. I was reading the sheet music and humming each note in measure, but I was missing the symphony swelling around and through me.

Group ritual was a step in the right direction. The flow of energy whispered at what I could hear if I listened with my heart, not just my head. The hums and tones of peaking cones conveyed the connectedness of all life. In my first Reclaiming class—the Elements of Magic—I focused my vision through Air, danced with Fire, tranced with Water, grounded my experience in Earth, then beheld the mystery of Spirit... all within the comfortable ritual room of my teacher's home in San Francisco. Exploring the omnipresent Elements in their energetic forms was a significant shift from intellectual interpretation of a text's metaphors. Still, grounding from the third floor of an old Victorian is a far cry from wriggling your toes into soil.

I had the book learning and hands-on experience to consider myself fully a Witch. I practiced the alchemy of changing consciousness at will. I cast spells in alignment with the waxing and waning moon. They worked. Of my Witchiness there was no doubt. After a time, I was even sharing my experience of the Craft as a teacher.

For someone who was facilitating others' learning an Earth-based spiritual practice, I knew very little about the

Earth as a living physical body. I understood the significance of the seasons and how they affected magic and energy. But I did not fully comprehend, for example, the import of the Winter Solstice's promise of increased light. I knew my mood would lift in the Spring as a result, but I never experienced a dearth of vegetables to remind me that Spring's waxing light brings, too, a return of Her bounty. It was an exercise of my mind to remember. I did not embody this understanding.

There may be some of you who share this legacy, bequeathed by parents who didn't garden. Miseducation is understandable. It is forgivable. It is not excusable.

As a Witch striving for strength and integrity, I made no excuses. If I felt a loss for not knowing how different plants and trees anchor themselves in the soil—if I desired this information to enhance the experience of grounding for myself and others—then it was now my responsibility to educate myself.

I set about this new piece of my adult education with a journey. A journey to the other side of this great expanse of land. A journey to take me out of what I think I know. A journey to listen. My plan was to read the narrative of rolling hills, to sense the rhythm of clouds and heed the wisdom of the sun rising over the ocean. There would be camping. There would be many days without showers. Likely, there would even be spiders.

Like any gung-ho Reclaiming Witch, I began my journey at Witchcamp.

The magical work of the path I chose at Vermont Witchcamp fit the intention of my travels like a match made on Earth. It was the beginner's path—appropriately named "Self" path—and just the right place for me to reintroduce myself to the Elements. With the eddies of soft wind on my skin, a welcoming lake nearby, the sun shining by day and stars flickering their distant solar dance at night, with slopes stretching my calves as I climbed the hilly land, I entered a deeper relationship with the Elements, grounded in their physical realities. I was bright-eyed at life's miracles, so easily ignored in the

cubicked world of concrete drama.

I was not new to the woods, nor to Witchcamp. What was new this time was a deep attention to the actions and interactions of living things, not just my stories about them. Noticing a dragonfly dodging about at lake's edge caused me to wonder what that signified about the insect's relationship to the water and sunlight. I didn't speculate emotionally. I observed patterns of flight and theorized about its bioreality, knowing that I

A new zealot of
RESPECTFUL
coexistence, I did
NOT ACCOUNT FOR THE
twenty-seven years of
BIPEDAL SUPERIORITY
I still needed to
UNLEARN. AND SO THE
lesson was repeated.
AGAIN. AND AGAIN.

wouldn't have a complete set of information after one hour of watching. By paying attention, without inserting my poetic parallel ("I am like the dragonfly, wings beating madly, hovering briefly when a ripple on the water ensnares me with its blah blah blah"), I stepped outside the arrogance that had me appreciating nature for the insight it could provide on my human condition.

My first lesson during this part of my journey was repeated to me through the end. The lesson was this: it takes a long time to learn a lesson.

This lesson was introduced by the ants. One particularly gorgeous day, I spread my waterproof poncho on the ground so I could lay comfortably naked while painting a watercolor of the Vermont landscape. After a moment, I saw a line of ants scampering over the edge of my groundcloth, sensing their way across the fabric closer to me. Instead of swatting at them in panic at the possibility of being bitten, I honored

them as intelligent beings. I used my Witch's faculty for communicating energetically and nonverbally, asking them politely to not disrupt my pleasant pastime. I was irritated when that didn't work. I pulled Earth energy up my grounding cord and radiated it through my aura to create a protective circle around me. Still no results. I heaved a sigh of resignation, picked up my poncho and shook the ants back to their grassy home. Since I respected their right to be just as much as my own, I set about finding a patch of land with fewer ants. I peered more closely at the ground this time and discovered many ant holes dotting the Earth's surface. Chagrined, I walked a few yards and settled into an ant-free zone. Next time, I told myself, I would respect the environment around me before I claimed it as my own. Instead of displacing its inhabitants for my convenience, I would take the time and attention necessary to mesh with a suitable environment... to listen. Henceforth, I was obliterating my obliviousness.

A new zealot of respectful coexistence, I did not account for the twenty-seven years of bipedal superiority I still needed to unlearn. And so the lesson was repeated. Again. And again. Nature, like any good coach, was exhorting me to practice, practice, practice.

Listening is an ongoing lesson. My journey offered a luxurious space in which to practice. Voices of the the land weren't drowned out by the insistent clamor of clients and landlords, cats and laundry. A question was percolating while I visited cliffs and estuaries in Maine. It became insistent under Autumn storms in Massachusetts. How would my practice fair upon my return to the responsibilities I'd put on hold for a few months? I had traveled to the other side of this land to listen. Why wasn't I listening to the sounds of my own home?

It was time to bring my fresh lessons plus a commitment to daily outdoor listening back to my life in San Francisco. It was easy at first. Everyone loves to hear travelers' tales, and the telling was a reminder to my Self of the magic. But as the demands of making a

continued on page 57

Where was the Color in Seattle?

By Elizabeth (Betita)
Martinez

*Reflections on the WTO protests —
why was the Great Battle so white?*

“I was at the jail where a lot of protesters were being held and a big crowd of people was chanting ‘This Is What Democracy Looks Like!’ At first it sounded kind of nice. But then I thought: is this really what democracy looks like? Nobody here looks like me.”

—Jinee Kim, Bay Area youth organizer

In the vast acreage of published analysis about the splendid victory over the World Trade Organization last November 29-December 3, it is almost impossible to find anyone wondering why the 40-50,000 demonstrators were overwhelmingly Anglo. How can that be, when the WTO’s main victims around the world are people of color? Understanding the reasons for the low level of color, and what can be learned from it, is absolutely crucial if we are to make Seattle’s promise of a new, international movement against imperialist globalization come true.

Among those who did come to Seattle for the WTO meeting were some highly informative third world panelists who spoke Monday, November 29 about the effects of WTO on health care and on the environment. They included activist-experts from Mexico, Malaysia, the Philippines, Ghana, and Pakistan. On Tuesday, at the huge rally on November 30 before the march, labor leaders from Mexico, the Caribbean, South Africa, Malaysia, India, and China spoke along with every major U.S. union leader (all white).

Rank-and-file U.S. workers of color also attended, from certain unions and locals in certain geographic areas. There were young African Americans in the building trades; blacks from Local 10 of

the ILWU in San Francisco and Latinos from its Los Angeles local; Asian Americans from SEIU; Teamsters of color from eastern Washington state; members of the painters’ union and the union of Hotel Employees and Restaurant Employees (H.E.R.E.). Latino/a farmworkers from the UFW and PCUN (Pineros and Campesinos del Noroeste) of Oregon also attended. At one point a miner from the South Africa Labor Network cried, “In the words of Karl Marx, ‘Workers of the world, unite!’” The crowd of some 25,000 people cheered.

Among community activists of color, the Indigenous Environmental Network (IEN) delegation led by Tom Goldtooth conducted an impressive program of events with Native peoples from all over the U.S. and the world. A fifteen-member multi-state delegation represented the Southwest Network for Environmental and Economic Justice based in Albuquerque, which embraces 84 organizations, primarily of color, in the U.S. and Mexico; their activities in Seattle were binational.

Many activist youth groups of color came from California, especially the Bay Area, where they have been working on such issues as Free Mumia, affirmative action, ethnic studies, and rightwing laws like the current Proposition 21

“youth crime” initiative. Seattle-based forces of color that participated actively included the Filipino Community Center and the international People’s Assembly, which led a march on Tuesday despite being the only one denied a permit. The predominantly white Direct Action Network (DAN), a huge coalition, brought thousands to the protest. But Jia Ching Chen of the Bay Area’s Third Eye Movement was the only young person of color involved in DAN’s central planning.

Seattle’s 27-year old Centro de la Raza organized a Latino contingent in the labor march. Local university groups, including MEChA (Movimiento Estudiantil Chicano de Aztlan), hooked up with visiting activists of color. Black activists who have been fighting for an African American Heritage Museum and Cultural Center in Seattle were there. Hop Hopkins, an AIDS activist in Seattle, also black, made constant personal efforts to draw in people of color.

CONCERNS AND OBSTACLES

Still, the overall turnout of color from the U.S. remained around five percent of the total. In personal interviews, activists from the Bay Area and the Southwest gave me several reasons for this. Some mentioned concern about the likelihood of brutal police repression. Other obstacles: lack of funds for the trip, inability to be absent from work during the week, and problems in finding child care.

Yet several experienced activists of color in the Bay Area who had even been offered full scholarships chose not to go.

A major reason for not participating, and the reason given by many others, was lack of knowledge about the WTO. As one Filipina said, "I didn't see the political significance of how the protest would be anti-imperialist. We didn't know anything about the WTO except that lots of people were going to the meeting." One of the few groups that did feel informed, and did participate, was the hip-hop group Company of Prophets. According to African American member Rashidi Omari of Oakland, this happened as a result of their attending teach-ins by predominantly white groups like Art and Revolution. Company of Prophets, rapping from a big white van, was in the front ranks of the 6 a.m. march that closed down the WTO on November 30.

The problem of unfamiliarity with the WTO was aggravated by the fact that black and Latino communities across the U.S. lack Internet access compared to many white communities. A July 1999 federal survey showed that among Americans earning \$15,000-\$35,000 a year, more than 32 percent of white families owned computers compared to only 19 percent of black and Latino families. In that same income range, only 9 percent of African American and Latino homes had Internet access compared to 27 percent of white families. So information about WTO and all the plans for Seattle did not reach many people of color.

50,000 HIPPIES

Limited knowledge meant a failure to see how the WTO affected the daily lives of U.S. communities of color. "Activists of color felt they had more immediate issues," said Rashidi. "Also, when we returned, people told me of being worried that family and peers would say

understood the linkage didn't want to go to a protest dominated by 50,000 white hippies."

People of color had reason to expect the protest to be white-dominated. Roberto Maestas, director of Seattle's Centro de la Raza, told me that in the massive local press coverage before the WTO meeting, not a single person of

color appeared as a spokesperson for the opposition. "Day after day, you saw only white faces in the news. The publicity was a real deterrent to people of color. I think some of the unions or church groups should have had representatives of color, to encourage people of color to participate."

Four protesters of color from different Bay Area organizations

talked about the "culture shock" they experienced when they first visited the "Convergence," the protest center set up by the Direct Action Network, a coalition of many organizations. Said one, "When we walked in, the room was filled with young whites calling themselves anarchists. There was a pungent smell, many had not showered. We just couldn't relate to the scene so our whole group left right away." Another told me, "They sounded dogmatic and paranoid." "I just freaked and left," said another. "It wasn't just race, it was also culture, although race

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they were neglecting their own communities if they went to Seattle. They would be asked, 'Why are you going? You should stay here and help your people.'" Along with such concerns about linkage came the assumption that the protest would be overwhelmingly white, as it was. Coumba Toure, a Bay Area activist originally from Mali, West Africa, said she had originally thought, "The whites will take care of the WTO, I don't need to go." Others were more openly apprehensive. For example, Carlos ("Los" for short) Windham of Company of Prophets told me, "I think even Bay Area activists of color who

BEYOND SEATTLE...



Reclaiming Organizes for April-May Actions

Many Reclaiming Witches were involved in the WTO protests in Seattle [see RQ #77]. Witches used their bodies and their magic to stop the WTO meetings.

Those protests generated an upheaval of political activity among Reclaiming people across North America. Much energy is focused on the A16/M1 (April 16/May 1) protests against the World Bank and the International Monetary Fund on April 16-17 in Washington, D.C.

To focus our community's magical and political energies, Reclaiming hosted a community forum and ritual on Friday, February 25. Then, on Saturday, we held workshops in nonviolent direct action, working with diverse groups, and incorporating magic into political actions.

On Sunday, February 27, we did a workshop on organizing nonviolence preparations for direct actions like A16/M1. We also included lots of consensus

and magical facilitation tools. Participants came from all over the Northwest to attend the events.

Witches from other parts of the United States are organizing similar events. Old networks of nonviolence trainers are being resurrected as communities prepare for Washington and other actions this spring.

WTO Legal Update — Support Needed

It's all about solidarity! All but about 40 WTO misdemeanor cases out of 525 charged were dismissed in January. However, six more people were charged with felonies, bringing the number of people facing more serious charges to eighteen.

The legal team in Seattle continues its heroic pace preparing the defense of WTO protesters. Financial support is needed to defend the remaining cases. Please send contributions to DAN Legal, PO Box 95113, Seattle, WA 98145.

Washington DC April Events

School of the Americas

April 2-3 Protest and Lobbying
School of the Americas Watch, www.soaw.org

Jubilee 2000/USA

April 9 Mobilization
Focuses on canceling debts of poor countries,
www.j2000usa.org or (202)783-3566

Stop WTO Expansion!

April 12 Rally on Capitol Hill
Citizens Trade Campaign, (202)546-4611

Forests Lobby Week

April 12-19 Lobby re: Int'l Trade & Forests
American Lands Alliance,
antonia@americanlands.org

Keep Space for Peace

April 14-17 Demonstrations, conference
Global Network Against Weapons and
Nuclear Power in Space,
www.globalnet@mindspring.com

Devastating Effects of IMF/WB

April 14 Teach-In
Int'l Forum On Globalization, www.ifg.org
or (415) 771-3394

Friends of the Earth

April 14 Lobby Day
Friends of the Earth, www.foe.org

Sweatshops: Globalizing Resistance!

April 14 Conference
Campaign for Labor Rights, clr2@afgj.org

Latin America Solidarity

April 15 Conference
Nicaragua Network, (202)544-9355

Actions at IMF/WB Meetings

April 16 & 17 Street Actions
Direct Action Network, www.a16.org
or 50 Years is Enough, www.50years.org

Thanks to Megan, Brook, Rain, George, Starhawk and Direct Action Network for contributions to these pages.



Street theatre shuts the street — Seattle, December 1999. Photo by Ben Read.

APRIL 16-17 IN WASHINGTON DC

FESTIVAL OF RESISTANCE AND CREATIVITY AT WORLD BANK / IMF MEETING

THE STRUGGLE to replace corporate profiteering with the values of human and ecological dignity continues in Washington D.C. on April 16-17. Join us at the very heart of political and institutional control over the global economy. Here, the U.S. Treasury, the International Monetary Fund (IMF) and the World Bank (WB) are located. The WB and the IMF are key financial institutions behind corporate globalization. Their harmful policies hurt people's livelihoods, despoil the environment, and disempower people throughout the world. Visit www.50years.org and www.globalexchange.org/a16/facts.html for more information.

THE Direct Action Network with many other groups is calling for a huge protest as well as a Festival of Resistance and Carnival of Creativity for the April 16-17 joint meeting of the World Bank and IMF. Visit www.a16.org

A convergence is planned for the week beginning with the April 9 Jubilee 2000/ USA mobilization for cancellation of the debts of African, Latin American, Asia-Pacific, and Caribbean countries. Visit www.jubilee2000uk.org/main.html

All week long, you can count on teach-ins, trainings, music, and many opportunities to connect with people working for global economic and environmental justice. The convergence will culminate with a mass rally at IMF headquarters on Sunday, April 16.

CARAVANS ARE being assembled from the Bay Area, New England, and the Southeast to educate and activate people on the way to D.C. Email caravan@turbocat.net if you'd like to host caravaners or be in one.

The World Bank and the International Monetary Fund Questions & Answers

What is the World Bank?

Created at the Bretton Woods Conference in 1944, The World Bank Group is comprised of five agencies that make loans or guarantee credit to its 177 member countries. In addition to financing projects such as roads, power plants and schools, the Bank also makes loans to restructure a country's economic system by funding structural adjustment programs (SAPs). The Bank manages a loan portfolio totaling US\$200 billion and last year loaned a record US\$28.9 billion to over 80 countries.

What is the IMF?

Also created at the Bretton Woods Conference, the mission of the International Monetary Fund (IMF) is to supply member states with money to help them overcome short-term balance-of-payments difficulties. Such money is only made available, however, after the recipients have agreed to policy reforms in their economies — in short, to implement a structural adjustment program.

Is structural adjustment working?

No. Structural adjustment has exacerbated poverty in most countries where it has been applied, contributing to the suffering of millions and causing widespread environmental degradation. And since the 1980s, adjustment has helped create a net outflow of wealth from the developing world, which has paid out five times as much capital to the industrialized countries of the North as it has received.

People say that some or all of this debt should be canceled to give developing countries a chance to recover economically. Shouldn't they pay?

Much of this debt dates back to 1970s, when it was lent irresponsibly by commercial banks and borrowed recklessly by foreign governments, most of which were not popularly elected and which no longer hold power. The advent of the debt crisis, which occurred in the early 1980s due both to a worldwide collapse in the prices of commodities that developing countries export (e.g., coffee, cocoa) and to rising oil prices and interest rates, forced these countries into a position where they were unable to make payments. Yet there's no such thing as bankruptcy protection for a country, regardless of the circumstances. When the U.S. department store Macy's filed for bankruptcy under chapter 11 in January 1992, it received instant protection from creditors and working capital to keep open. At the same time, when Russia told the West that it could not meet its debts, it had to wait for more than a year before the IMF provided financial help.

For more information on the World Bank, the IMF and the 50 Years Is Enough Network contact 50 Years Is Enough: U.S. Network for Global Economic Justice, 1247 E Street SE, Washington, D.C. 20005, (202) IMF-BANK, fax (202) 544-9359, wb50years@igc.org, www.50years.org

For a chart showing the comparative effects of IMF debt programs on third world elite, working people and foreign investors, see www.globalexchange.org/wbimf/facts.html

Let It Begin... *now!*

ACTIVISM IN BRIEF

Books and Smudge Sticks Needed by New Zealand Witches!

Ahakoia iti, ne pounamu.

Actual translation: "Although it is small, it is of greenstone."

Meaning: Though the gift may be small, it is something precious.

Witches in New Zealand ask our support — the high cost of books, especially imported works, keeps them out of people's hands. Many books, including *The Spiral Dance*, are available only via the Internet.

Do you have magic books you can spare or can pick up for a few dollars at a local used bookstore?

Sage smudge sticks are also much needed.

To send books, smudge sticks, or for further information, contact Melissa E. Penn, 1678 Shattuck Ave #122, Berkeley, CA 94709, beebalm7@earthlink.net

Learn to Make a Ruckus

Hesitate to get involved in direct action because you wish you had more skills? Check out the Ruckus Society's Action Camps. Learn all kinds of groovy action skills and take on the World! Maybe direct action isn't your thing and you'd prefer to help other ways? Don't want to go but want to help train activists? There's info on the website on how you can support the camps.

For more info check out their website, www.ruckus.org

Join Art & Revolution Kaiser Aluminum Action

Seattle, March 25-27

Stand up to corporate greed. Join a mass nonviolent protest against Kaiser Aluminum/Maxxam. A coalition of environmentalists, labor, students, community activists, people of faith and others will use the power of mass nonviolent protest to show solidarity with the struggles of locked-out Kaiser Aluminum steelworkers. Maxxam, owned by Charles Hurwitz, acquired both Kaiser Aluminum and

Pacific Lumber in the 1980s using junk bond financing, which was ultimately paid for with tax dollars. Contact (206) 654-6779 or check out www.agitprop.org/artandrevolution/kaiser

Forest Service & Deep Ecology

Minneapolis, MN

On February 9 a federal judge threw out a lawsuit loggers filed against the Forest Service and two environmental groups that claimed that the U.S. Forest Service was being influenced by Deep Ecology, a "nature-based religion," hence was violating the separation of church and state! Big Timber is starting to run scared, so be on the lookout for more of these kinds of tactics.

Contact Rainforest

Action Network, www.ran.org, or check out the Earth First! Journal — see page 16 for info.

Car-Free in Italy

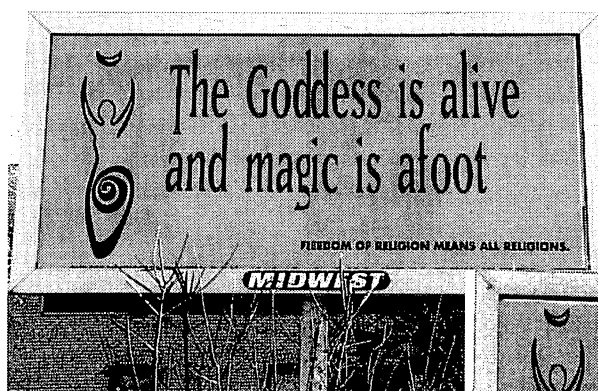
Various Cities, Italy

"Disbelieving at first, Italians poured into city centers to inhale, taste and savor an unprecedented silence and stillness: life without the internal combustion engine.

"A national no-car day banished traffic from nearly 150 cities, allowing strollers, skaters, cyclists, and horse riders to reclaim the cobblestones."

So writes Rory Carroll of London's *Guardian*. On Sunday, February 6, Rome, Florence, Milan and Naples offered free or cheaper public transportation. Museums were free for the day, and the weather cooperated with bright sunshine.

\$480 million provided by the national government encouraged regional capitols and many smaller towns to join in the voluntary ban and



To honor the Earth and the great diversity of life in Her keeping, simple Goddess messages appeared on billboards in the Twin Cities over the Winter. The Goddess was chosen as a symbol that represents the growing Pagan movement's identification with deity as multifaceted, feminine, and symbolizing balance. The messages were carefully chosen to avoid proselytizing. Contact Goddess Committee, PO Box 50805, Mendota, MN 55150, weeping_sun@hotmail.com



Let It Begin... *now!*

ACTIVISM IN BRIEF

offer free transit and services. A fine equivalent to \$65 was levied against violators.

The car-free Sunday will be repeated once in each of the next three months. Proponents call for a permanent Sunday ban.

(Adapted from the *Guardian*.)

WAND Invokes Disarmament

Witches Active for Nuclear Disarmament (WAND) is rallying Reclaiming folks for anti-nuke actions across North America. See page 12 for details.

Monsanto Has its Cake – But Won't Eat It

London

Genetically modified food has been banned from the staff cafeteria at Monsanto's London headquarters by the company's own caterer, Granada Food Services.

Genetically-modified products, including Monsanto's genetically engineered corn, have faced widespread concern and protest in Europe and Asia.

Monsanto downplayed the decision. "It has nothing to do with us really," said Tony Combes, Monsanto's director of corporate affairs.

Opponents of genetically-modified food differed. "The public has

made its concerns about genetically modified ingredients very clear. Now it appears that even Monsanto's own catering firm has no confidence in

this new technology," said Adrian Bebb, food campaigner at Friends of the Earth.

For more information on biotech, contact

Bioengineering Action Network, ban@tao.ca, or NE Resistance Against Genetic Engineering (NERAGE), PO Box 89, Plainfield, VT 05667.

In Praise of the Seattle Coalition

for those who put their organizing energies, eyes, brains, and bodies on the line

THEY CAME FROM around the globe to change the shape of the globe
They formed a human chain and sidewalks declared their support
They led labor down unpaved roads and mountain ranges from all sides tipped their peaks in salute

They wore turtle caps and the Pacific roared its approval
They chanted "This is what democracy looks like" so that we who could not be in Seattle could watch TV & see what democracy looks like

They called for human rights and were gassed with inhuman chemicals
They insisted the food be kept clean of genetic experiment and were shot with rubber pellet red meat welts

They demanded an end to worldwide sweatshops and were treated to the best nightsticks multinational business could buy

IT WAS A COALITION for the ages, of all ages, of all stages, of varying degrees of calm and rage

After curfew, the skies lit up & birds flew across continents to celebrate
Ancient redwood trees shook their leaves to prevent WTO delegates from being received

The town salmon agreed to wear union windbreakers for the week
When the mayor outlawed public gasmasks, the air sucked up to help out
It was the audible applause of the quantum that drove the police chief mad

A dog ran across the road to dispose of pepper spray containers
Stampeding cops were stopped by dolphins swimming in mid-street
I saw this every hour on the hour behind the CNN lens

In a thousand tongues, even the internet logged on the side of the young
O friends, you have jumpstarted this nation and revealed an America with a million human faces

Of course the corporations were defeated, any objective observer could see they were outmatched from the opening bell

Now COME the subtle somersaults and the internationalist flips
Now the courageous maneuvers that follow a win
Now the flexible glue to keep a coalition together
Now spreading the fun so that more can participate
Now there will be more democracy and then even more democracy
Now you are welcomed heroic at the dawn of a century

*Eliot Katz, author of *Unlocking the Exits* (Coffee House Press, 1999)*

Thanks for contributions to Oak, Melissa, Thorn, Rain, George

A WITCH

in the Desert

by T. Thorn Coyle

I TREKKED TO NEVADA for the Gregorian New Year, 2000. In the strange city of Las Vegas I gathered with 500 or so faith-based activists, mostly of the Christian variety, for "Millennium 2000: Walking the Ways of Peace". There was one other Goddess worshipper (a former Catholic nun) there, along with a few Jews, some Buddhists, two Atheists and one Muslim. There were very few non-White faces in the crowd.

I was invited to the edge of this capitalist wonderland by the Nevada Desert Experience, to lead workshops on the Labyrinth as meditation for activists, to perform in a New Year's Eve concert and, most importantly, to walk on Western Shoshone land, stolen and ravaged by the United States government through years of nuclear testing.

While leading my workshops on the Labyrinth, I explained its Pagan roots and showed how we Witches use it. We walked the seven circuit path my partner and I had taped out in the meditation chapel, singing Donald Engstrom's song,

"Every step I take is a sacred step, Every step I take is a healing step." The workshop was intended as a respite from the more intense workshops: by radical Japanese youth and survivors of Hiroshima: by women living down-wind from nuclear power plants: by activists attempting to find fresh insight and renewed faith in the long struggle against nuclear power and nuclear war. In Nevada, that struggle began in the 1950's with Christian Anarchist Ammon Hennessy and his one-man fasts and demonstrations against nuclear testing. Every August, he would fast one day for

every year since the dropping of the bombs on Japan.

So, where were the other Witches? Perhaps Pagans didn't care to celebrate a Christian date. As I said before singing my paean to the Great Mother, "Charge and Covenant" in that New Year's Eve's concert, "As a Wiccen, the Millennium doesn't mean much to me, but I'm happy to be here with you all anyway. We celebrated our New Year back on Halloween." But a more likely answer is this: for Pagan activists, the nuclear tide has gone out. So many of us protested and demonstrated against nuclear proliferation in the 1980's and have gone on to other issues. I can understand this, myself having focused on serving the poor for the last five years. However, out in that desert I couldn't help but feel that the fact of the nuclear industry churning on in relative obscurity and post-Cold War silence



MOTHERS DAY TEST SITE GATHERING

May 12-15, 2000

See story on page 14, or visit www.shundahai.org

SAN FRANCISCO ACTION AT BECHTEL

Mid-May, 2000

WAND (Witches Active for Nuclear Disarmament) will be organizing a solidarity action at San Francisco's Bechtel Corporation, which manages the Test Site. Come be part of an action of ritual and beauty just before Mother's Day. Contact Thorn, tcoble@sfsu.edu, or Morgaine, morgainew1@aol.com

Interested in forming/joining WAND? It doesn't matter where in the country you live — we'll plan face-to-face regionally and over email nationally. Contact Thorn at tcoble@sfsu.edu



Above: Closing Interfaith Liturgy at the New Year's gathering at Nevada Test Site. Courtesy of Nevada Desert Experience.

Below: Ceremonial circle in the desert near the Test Site. Photo by Yuki Sato.

Lower left: Photo by Ken Preston.

makes it all the more imperative that we retain a presence, a finger that points to the madness.

During the 1990s, Witches in Florida protested the Cassini launches, a few others from San Francisco protested at Livermore Labs and at Bechtel Corporation, which has a five year, \$1.5

billion contract with the Department of Energy (DOE) to manage the Test Site. Others have journeyed in small groups or individually to the Nevada Test Site. Out in the sere beauty, nestled in the foothills, I couldn't help but wish for more.

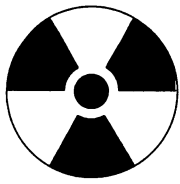
Since 1995, Bechtel Corporation has

been charged with maintaining the capability to perform full scale underground nuclear tests in Nevada and to conduct sub-critical underground tests to aid in the research of weapons manufacturing. Sub-critical tests involve surrounding nuclear material, such as weapon-grade plutonium, with 50-500 pounds of high explosives and detonating it 960 feet underground. These tests are also carried on above ground in Los Alamos, New Mexico. Los Alamos, Sandia National Laboratories and Livermore Labs are all part of the Stockpile Stewardship and Management program. This SSM is supposedly in place to ensure the safety and reliability of the US nuclear arsenal, taking care that accidental detonations and the like do not happen. In reality, these places are used to test and design new weapons in defiance of the Comprehensive Test Ban Treaty signed in 1996.

The nuclear industry is alive and making money. Lawrence Livermore Laboratories in California is building a massive Nuclear Ignitions Facility, the size of a football field, which will use laser fusion to ignite tiny thermonuclear explosions. It was conceived solely to aid

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YUCCA MOUNTAIN NUCLEAR WASTE TRANSIT ROUTES

MOBILE CHERNOBYL?

by the Nuclear Information & Resource Service (NIRS)

THE NUCLEAR WASTE repository and centralized storage of waste at Yucca Mountain, Nevada would trigger the largest nuclear shipping campaign in history. Forty-three states would be subject to thousands of nuclear waste shipments by truck and train. Fifty million people live within one-half mile of the projected rail routes, and more live along truck routes.

The Yucca site has been targeted for a permanent nuclear waste repository since 1987. In the mid-1990s the nuclear industry tried to change existing laws so that nuclear waste could be shipped to the site immediately for storage. The Clinton administration and environmental and consumer advocates groups blocked the bill at that time.

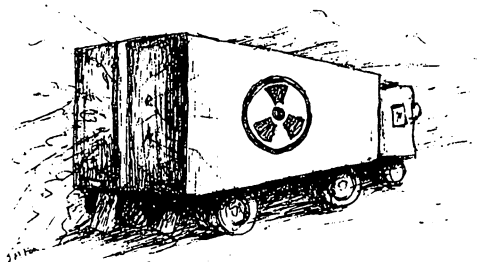
High-level nuclear waste, also called "irradiated fuel" or "spent fuel," is mostly the fuel from commercial nuclear power reactors, the same material that was scattered by the 1986 Chernobyl accident in the Ukraine.

Concentrated particles of irradiated fuel can be lethal. Many clean-up workers have died from exposure at Chernobyl. In lower concentrations, exposure causes cancer (non-fatal and fatal), birth defects, genetic defects, diseases, and disorders associated with lowered immunity and sterility.

PRIVATIZATION?

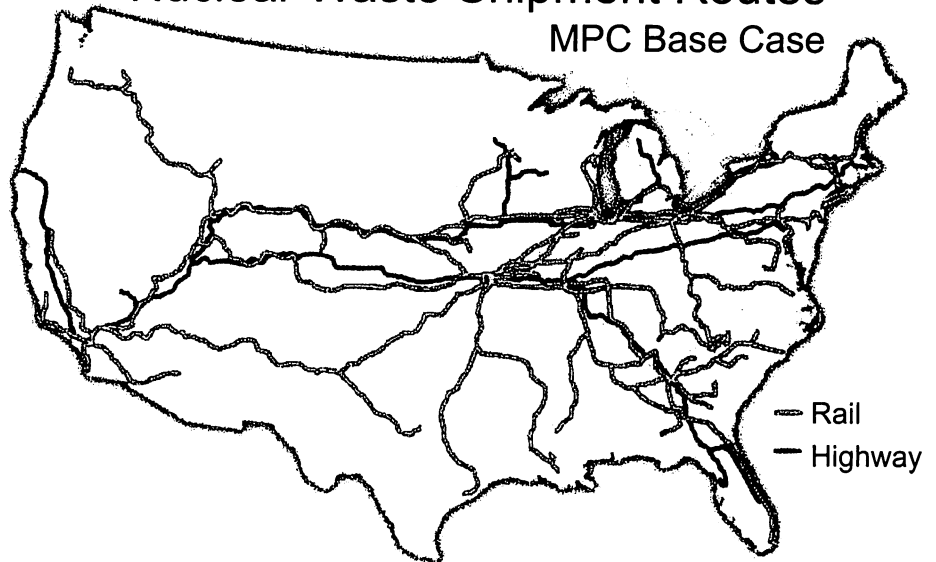
THE DEPARTMENT of Energy (DOE) may ship this deadly cargo by private sources

continued on page 58



Nuclear Waste Shipment Routes

MPC Base Case



Texans Fight Nuke Waste Dumps — Again

IN THE MID-1990s, Texas activists achieved a great grassroots success by stopping the proposed Sierra Blanca radioactive waste repository. But with the nuclear industry increasingly desperate for a waste site, the pressure continues.

In 1995, Waste Control Specialists (WCS) was licensed to operate a non-nuclear hazardous waste facility outside of Andrews, TX, near the New Mexico state line. At the time, WCS promised that the site would never apply for a radioactive waste permit.

To no one's great surprise, shortly after opening the dump, WCS applied for a radioactive waste storage and processing permit, which would allow "temporary" storage of nuclear waste. The application was riddled with inconsistencies, however, and was denied.

Soon after, one of Texas Governor George W. Bush's chief campaign contributors bought half of the stock in

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Mothers Day Gathering at Nevada Test Site

May 12-15, 2000

JOIN SHUNDAHAI Network and the Western Shoshone National Council at Nevada Test Site May 12-15.

Take action to stop nuclear testing and nuclear dumping at the Nevada Test Site and around the world. Honor our Mother Earth and support environmental justice on Western Shoshone lands. Welcome the Western Shoshone National Council Spirit Walk. There will be an encampment, Mothers' Day observance, rally, nonviolent direct action, workshops, and more.

Be prepared for desert camping, hot days and cool nights. Bring plenty of drinking water, snacks, and friends. Meals and local potable water will be provided, donations are gladly accepted.

Contact Shundahai Network, (702) 647-3095, www.shundahai.org, shundahai@shundahai.org

Map courtesy of NIRS, radioactive truck drawing by Martha Fox/LAG

Reclaim May Day

San Francisco — April 30/May 1

For the third year, a coalition of grassroots activist groups including Art & Revolution, Reclaiming, tenants and housing groups, and many others will join to Reclaim May Day.

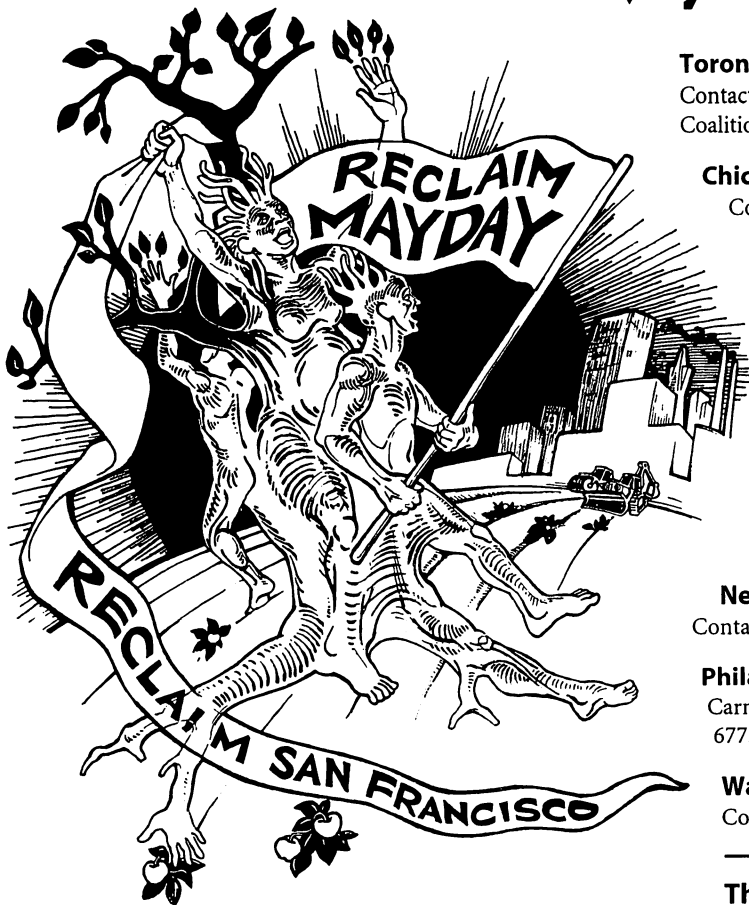
Following up on alliances developed in the Seattle WTO protests, Reclaim May Day organizers are working with local union committees to build a joint event reviving the radical labor and Pagan roots of May Day. A festival with music, performances, and a maypole is planned for Sunday, April 30.

On Monday, May 1, there will be a noon rally followed by a roving march focusing on corporate targets. Join us for a day of activism, creativity and magic.

For details, call (415) 339-8150 or visit www.reclaiming.org



May Day Across North America



graphic and photo by Bob Thawley

Toronto, Ontario

Contact Stephen Kerr (International Socialists, Toronto Anti-WTO Coalition), (416) 778-1319, stephen.kerr@sympatico.ca

Chicago, Illinois

Contact Thomas Johansson, tcjohans@hotmail.com

Gainesville, Florida

Campout in Ocala National Forest with workshops, music, Food Not Bombs, Earth First! and the IWW. Contact (727) 538-9050, mayday0@mailcity.com, www.geocities.com/maydayflorida/

Madison, Wisconsin

Contact Wisconsin Earth Day to May Day, (608) 255-1800

New Orleans, Louisiana

Contact MayDay committee, (504) 945-4652, jbrite@acadiacom.net

New York City, New York

Contact Nitsu1999@aol.com

Philadelphia / New York City / Washington DC

Carnival against capitalism. Contact Zeljko (Jake) Cipris, (973) 467-6773, Zcipris@aol.com

Washington, DC

Contact Mid-Atlantic Infoshop, chuck@tao.ca, www.infoshop.org/

The History of May Day — page 22



BRITISH COLUMBIAN ISLAND THREATENED WITH CLEARCUTS

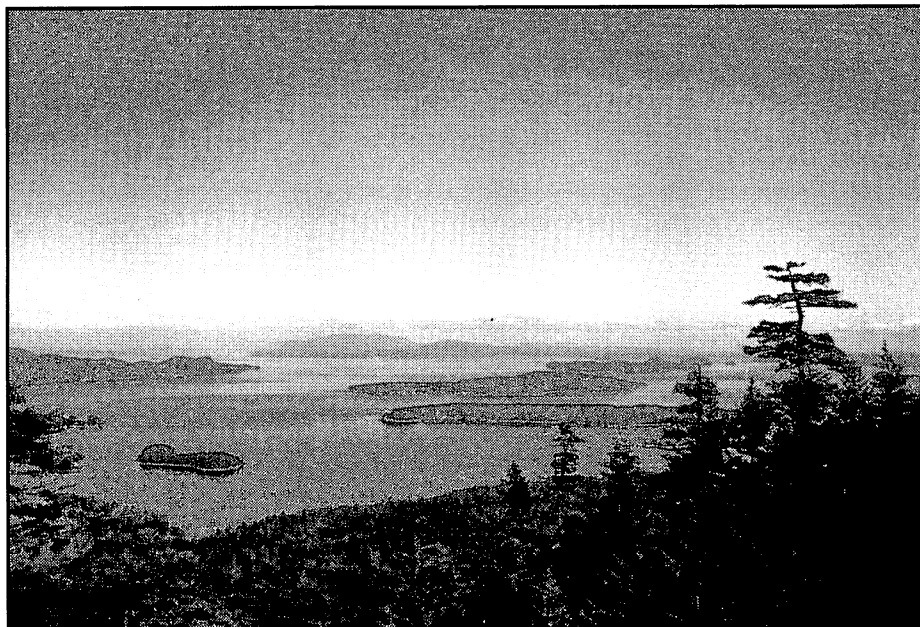
SAVE SALT SPRING!

by Karen Clark

FOR THOSE of you who have never had the pleasure of exploring the west coast of Canada, Salt Spring is a stunning, relatively undeveloped island between Vancouver Island and the British Columbia mainland. It is a sister island to the San Juans off the coast of Washington.

In November 1999, the community was shocked to discover that approximately 5000 acres (10% of the island's land mass) of our most pristine, ecologically sensitive land had been sold to Texada Land Corporation. The developer's plan is to remove 60% of the marketable timber through clearcutting, and then to sell the land for development. Texada Land Corporation has espoused the values of community sensitivity and green development, yet it is clear that their priority is to pay off their debt through the rape of our beautiful island. The new owners are logging heavily, despite the community's repeated request to slow the rate of logging and to use sustainable logging practices. By the end of 2000, over 1000 acres will have disappeared.

Salt Spring is a small community of 10,000 with a tourism-based economy. The Texada Land Corporations holdings dominate the southwest portion of Salt



View from the heart of the Texada property looking south, with the San Juan Islands in Washington State seen in the distance. This area has already been heavily logged.

Spring — the home of precious ecological, economic and recreational resources, and magnificent viewscapes of forests, mountains, ocean and farmland. Ninety percent of these lands contain sensitive, rare or endangered ecosystems.

Texada Land Corporation is within its "legal" rights to log these lands as they see fit. There are no regulations that consider the rights of the natural world or of the human inhabitants of our

island. The developers will take their profits, and leave behind a desecration which will scar this beautiful, precious land for generations and will seriously jeopardize the community's economic base.

The island is a jewel surrounded by dense

urbanization, an oasis of natural wonder. In living here I have fallen deeply in love with this place on our Earth, and I have remembered my connection to the web of life through the simple act of living surrounded by the forest. I know now from my core that the Mother is not for sale, and we live here but by Her Grace. I look at the "legal" actions of Texada Land Corporation and I am overwhelmed by the insanity and the violence against the Earth and against community that is hidden in the concepts of profit, development and progress.

At the heart of our island's response to this crisis is a community coming together to protect our home. We are the stewards of this wondrous place, and it is our sacred responsibility to stand in resistance to the threat posed by the Texada Land Corporation. Our community fiercely loves this island, and many have come forward in Her defense with courage, creativity and leadership. The fundamental issues that we are

EARTH FIRST! JOURNAL

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

HEADWATERS ALERT!

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

HEADWATERS HOTLINE
(510) 835-6303



The Spirit of Vulkani

A glimpse at the 1999 Parliament of World Religions – Capetown, South Africa

by Melissa Ellen Penn

AWAKEN, BE AWAKENED!

Vulkani is Zulu and is a call for minds and hearts to be awakened. Vulkani serves as the Call to the peoples and institutions of the world, from the 1999 Council for a Parliament of World Religions (CPWR), held this past December 1-9, 1999 in Capetown, South Africa. This third Parliament focused upon "Gifts of Service to the World." Stemming from "A Global Ethic," (the document created at the 1993 CPWR in Chicago) the 1999 Mission to create Gifts of Service had these criteria:

- To embody the highest human aspirations for meaning and purpose in life
- To alleviate suffering
- To assist in the pursuit of justice, peace, and the humane treatment of all human beings
- To nurture harmony with the Earth
- To foster respect and maturity between peoples, cultures, and religions

Since the 1993 Parliament, hundreds of projects have started under the direction, inspiration, and guidance of the Global Ethic. Germany has implemented the principles and the teaching of this document into its primary school system, and other states, countries, and corporations are in the process of adding the ethics and principles into their governing legislation. The Gifts of Service projects tend to fall under the following categories: Building Bridges of Understanding and Cooperation; Celebrating Life and its Possibilities; Fostering Creative Engagement; Meeting Essential Needs; Nurturing Transformative Community; Offering Sacred Practice; and Pursuing Universal Human Rights.

Both Circle Sanctuary and EarthSpirit have created Gifts of Service

with a focus on Sacred Practice. Circle Sanctuary's gift is a Stone Circle dedicated to planetary healing and well being with the stones gifted from people representing spiritual paths from

around the world. EarthSpirit (Massachusetts) is establishing a Sacred Cairn for Harmony - an outdoor sacred site dedicated to harmony among all peoples and between all other aspects of creation.

Twenty-two Pagans formed our delegation at this year's Parliament with Pagans from the US, United Kingdom, Australia, and South Africa represented. Hindu, Native American, Meso-American, Tibetan, and other religious organizations were also present as separate delegations. Deborah Anne Light (Covenant of the Goddess (C.O.G.), Spiral, and Circle Sanctuary) served once again as a delegate in the Assembly. Also representing the Pagan Religions in the Assembly were Selena Fox (Circle Sanctuary) and Don Frew (C.O.G.). Some of the workshops offered by our delegates were: Brigid: Celtic Goddess, Celtic Saint; Witches in the United States and South Africa: A Nuanced Comparison; Patriarchal Religions and Goddess Cultures: Time for Truth Commission; Paganism: Serious Religion or Fantasy and Child's Play?; What is Wicca?; and Discovering the Four Paths of Creation Spirituality.

The idea of Interfaith cooperation among different religions is crucial if we as a human community ever hope to avoid future religious wars, inquisitions,

persecution and genocide. The Global Ethic is a document that cites practices and principles that all faiths can support

within the practices and tenants of their own faith. The Pagans who have been delegates at the CPWR

The Pagans who have been delegates at the CPWR are united in their belief that we, as Pagans, belong to an ancient tradition of spiritual practice

are united in their belief that we, as Pagans, belong to an ancient tradition of spiritual practice; represent one of the largest religious groups in the world (when our various sects, creeds, varieties of world Paganism are gathered together under one definition); and as such offer unique and distinctive theologies that are essential for re-balancing the sacredness of human life and its relationship to other living things.

The 1999 CPWR document is A Call to Our Guiding Institutions. This document is a persuasive invitation to our guiding institutions – religious; government; agriculture, labor, industry, commerce; education; science and medicine; international intergovernmental organizations, and to civil society. The focus of the document (signed by all of the Assembly Members of the 1999 CPWR including our delegates) is to invite these institutions to build new, sustainable, and more imaginative partnerships toward the shaping of a better world. For more information please see: www.cpwr.org

Rev. Melissa Ellen Penn, S.D., M.A., has taught classes in Women and Goddess Spirituality for the past 15 years both nationally and internationally. Rev. Penn was a delegate and workshop facilitator at the 1993 and 1999 CPWR.

MASKS IN MAGICAL MEETINGS

By M. Macha NightMare

Covenant of the Goddess is a bunch of Witches. We presumably share values and beliefs. And we try to work by consensus.

However, we have only one annual meeting, called Grand Council, to conduct all business for the upcoming year. This takes place over a mere three days, so there's pressure to get business taken care of. In our concern for completing the "business" of CoG, we sometimes overlook or forget the shared values that have brought us together in the first place.

In Starhawk's novel, *The Fifth Sacred Thing*, a sense of the sacred, of the presence of the whole of nature, is injected into business meetings by having mask-wearers, each aspecting a different element or animal, taking part in the meeting.

The novel inspired me to put the idea into practice. With masks made by sculptor Eleanor Myers, I first employed this method at CoG's Grand Council in 1996. I hoped to bring back to meetings a visible and tangible reminder, to resacralize our meetings with the constant physical presence of the Elements of Life. I hoped it would remind us of the sacredness and balance we need if our work is to have meaning.

FOUR NEW MASKS

Eleanor's masks, while powerful, were too large and heavy for ongoing use in this manner. So in 1998 as then-National First Officer of CoG, I posted a solicitation, which read, in part:

"We are looking for people to make four lightweight masks... to be worn by volunteers for limited periods of time... Ideally, these would all be made by the same artist, or group of artists, so that they are complimentary. Perhaps a coven might like to take this on as a magical working?"

I personally love using masks and costuming to help invoke particular deities and spirits, using both sympathetic magick and disguise of my mundane self to help bring about the change.

— Petra Pino, Coven UL

Petra Pino, Arios, Andria Lovejoy and Marie Sammons of Coven UL, COG-Northern California Local Council, responded by creating masks as their contribution to the Covenant's work this year. Petra said, "I personally love using masks and costuming to help invoke particular deities and spirits, using both sympathetic magick and disguise of my mundane self to help bring about the change."

The four masks are an eagle in the East for Air; a spotted jungle cat in the South for Fire; a fish in the West for Water; and a bear in the North for Earth. "The masks were made in ritual/trance space," Petra said, "and the spirit

invoked into each one was not for any specific cat/bear/fish/bird, but as all-cat, etc.; that any one person might be likely to invoke their specific totems/fetches from it. All four animals are considered among the oldest of living creatures in Celtic traditions. I think this blends nicely with the elemental aspecting of each."

After having been consecrated by Coven UL for magical use, the masks were brought to MerryMeet, where they were first worn not in a meeting, but in the opening ritual. Each mask-wearer stood in the appropriate quadrant of the room until his Element was invoked into the circle by a priest or priestess



Eagle mask, representing East and Air
(all photos by Ur from Circle of the Winter Moon)



Spotted jungle cat mask, representing South and Fire

standing opposite.

Since I was asked to lead the spiral dance in this opening ritual, I didn't wear a mask. Instead, I observed those who did. They seemed to be taken over by the personality of the beasts they carried. This is not surprising, considering that all mask-wearers were Witches, and had good skills for bringing in and representing an Element. Fish swam, bear lumbered, eagle soared.

WEARING THE MASKS IN MEETINGS

But the principal purpose of the masks was for our meetings, to maintain an awareness of the sacredness of our



Fish mask, representing West and Water



Bear mask, representing North and Earth

work, even if it was “business” work.

During the meeting, the mask-wearers sat in the appropriate Quarter, in a comfortable position. Each had a tender to see that the wearer’s needs were met, i.e., water and/or mist if it became hot, etc. The tender also assisted the wearer to achieve a state of altered consciousness in order to attune to the Element of Life and to speak for it if that Guardian needed voice.

Elemental Guardians were not direct participants in the meeting in the sense of expressing personal opinions. Guardians only participated if they were moved by the Element they were representing. Some remained still and silent the entire time, others rose and spoke. Everyone in the meeting, especially the tenders, was to be aware if the Guardian wished to speak, and all discussion ceased.

At changing of Guardians, the tender again assisted the wearer back to a normal state of consciousness. The mask was passed to the next wearer and tender.

EXPERIENCES WEARING THE ELEMENTAL MASKS

Sabina had this experience of sitting under the Fire mask: “...This was the first time I had sat under one of the masks at any MM, and I wasn’t sure what to expect. I found myself becoming quite intensely focused on questions of will and drive in the meeting; I sat towards the end of GC [Grand Council], during the elections, and I was aware of the feelings of impatience among the delegates as the elections continued. The one time I spoke out was to urge the Council to vote for First Officer on Saturday night instead of putting it off until the next morning. But I wonder, in retrospect, whether the impatience was a result of my sitting the South/Fire — would I have had different advice had I been sitting another quarter?”

“I noticed that time seemed to move more quickly when I was sitting under the mask, and that I felt warm — a good thing, since I spent most of MM freezing in the over-cooled hotel. I also began to feel more and more like a cat — again, I think because I knew I was embodying a FireCat. I wanted to purr and stretch, be scratched, and eat, mostly.”

AmberIsis experienced something similar: “Under Cat, after invoking fire and ‘Cougar,’ I felt a need to move and stretch. I found my hands out in claws which wanted to pat, claw and knead. This intensified when the group’s energy seemed to reflect increasing conflict. I had also noted several others under the “Cat” mask making similar motions.”

The Pitch Black Witch reported that “what I saw through Jaguar’s eyes is that for him there is not much difference between play and slay — a playful slap claws-in becomes a killing blow claws-out.”

Water seemed to evoke the most responses in terms of feedback from mask wearers. AmberIsis sat under the Water mask three times, each time for several hours. She says, “While under the Water mask, I felt impelled to send strong, loving spirit energy to each speaker in turn and to bathe the group in as much cool, fluid light as I could draw and transmit. Not once did I feel called to speak or intervene in any more direct way. The only side effect is that within moments of being under the Water mask I had to pee — which happened each time. It did not happen under the Fire mask.”

Lisa, who at that time was a nursing mother, says: “It was quite an experience to wear the West mask of water. I felt as if I was swaying in the current (of emotions?) like a huge kelp bed. Very interesting experience. My sitting was cut short because I had to stop and nurse my baby.”

Moving to Earth, Jack noted: “I took North and the Bear... The strength of the bear and the sense of emotion in the GC [Grand Council] seemed to flow through the room. I found I could feel the tension rise and lower during discussions and I found myself responding to it. As the tension increased I would find myself swaying or growling (so my tender told me) and when discussions flowed smoothly I tended to relax.”

Alison experienced something similar when sitting under bear. “I must report that She alternated between growling and hibernating.”

DID IT WORK?

Did the presence of the Elements help us to maintain an awareness of the sacred nature of our work during Grand Council? Did they have any effect at all? Were they heeded? Did people like having them be part of the meeting?

For some of us their presence enhanced the meetings. The sitters seldom spoke, which is how I would assumed them to work — only speaking or gesturing when absolutely moved to do so.

Still, there was grumbling in some quarters about the frivolity and inappropriateness of having Element guardians at the meetings. One sitter wondered, “I am curious about how our knowledge and interpretation of the elementals and animals associated with each direction shapes our experiences when we sit under the

continued on page 52

Astarte's Moon

Lord of the dance
Homo ludens
Playmate
Ha! Ha!

Lord of the harvest
Lord of the gates
The sacrifice
Who nourishes
Who grows again

Lord of the blood
Lord of the beasts
Hard thighs
stiff rod
sure hands
warm heart

— Judy Foster

It wasn't the fall of civilization
that made me almost trip
not the storm the buds of spring
had just wheeled in on
that left me dripping
in a crease of time
It wasn't May wine made me drunk
and drove me like a shopping cart
to the escarpment

It was the inside of me
and egg not yet set
and the brush of death's cat
as I swooned on the levee
and felt it:

Long ago I had drowned
by the prop roots
of the nailed up tree
in that ink,
composed hell

Turned and faced your brightness
and knew you as a challis
knows its own depth
well of Astarte's moon

On the east side
the creek fell over rocks
in such relief
that my feet slid in, two carp

Then I laid down before Her
in the boat of black diamonds
sank in the gathering liquid
of my return to you

Dogwood flowers on the banks
high above
expanded in the dark,
white ovaries

The water with fluted edges
was the Queen of Cups
having torn her hem on a root
she was returning
with all her stemware
after a long long night

— Amy Trussell



Artist: Kevin Woodson

Spring Shadow

Every day I wake
to rising sun
ocean wind
marvelous creatures
of feathers, fur, scales, skin
and exoskeleton
in their buzzing, purring, squawking, scraping...
The background theme to my morning check-in

As dreams still on screen
are replaced
by the inventory of stiff, scraped, weak, tweaked
in haste
I arise, straining my eyes,
to unload yesterday's waste.

By breakfast I've visited a dozen worlds
that all call to me
"if not you then who?"
And when all I can see is what I must do
I can lose my whole day too heavy to move
and you
join the choir
of those who sing
for me
to be free
to continue returning
to every home we have ever built
how did all this love
transform into guilt?

I stare into tea leaves to ponder these things
but this cup holds liquid
not wings.

The garden grows, my aging shows
Surrounded by family, I walk alone.

— fly

Artist: Kevin Woodson



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

May Day & the Origins of International Workers' Day

by Tom Moates

GROWING UP IN Virginia, I had only a dim awareness that May Day was some kind of workers' holiday... somewhere. Imagine my surprise recently when I discovered that not only is May 1 recognized throughout the world (with the exception of the U.S., Canada, and South Africa) as International Workers' Day, but that the holiday originated right here in the U.S., only a day's drive from the New River Valley.

While working people constitute the vast majority of the U.S. population, it seems odd that this holiday has been obliterated from the memory of the people who made it possible. In fact, our media and public educational system are so good at omitting certain news and historical facts that I'd never once caught a glimpse of workers in other countries celebrating this major holiday or run across the fact that it commemorates one of the most important victories for working people of all time: the establishment of the eight hour workday spearheaded by American workers in Chicago.

As early as 1791, working people had struck for reasonable workday lengths when carpenters in Philadelphia walked off the job to establish a ten hour workday. Employers continually forced workers, skilled and unskilled, regardless of gender, age, or ethnic background, to work long days, sometimes more than fourteen hours, without overtime or even any reasonable compensation, whenever they could. By 1863, the Machinists' and Blacksmiths' Union put



the demand for the eight hour workday as its top priority. In 1872, a hundred thousand workers in New York City struck and won the eight hour workday for themselves, mostly in the building trades.

In 1884 a resolution passed by the Federation of Organized Trades and Labor Unions of the United States and Canada (forerunner to the American Federation of Labor) declared that eight hours would be the length of the legal work day after May 1, 1886. Legislative efforts to achieve this goal were spurred on by the Knights of Labor (which claimed 700,000 members in 1886), but these efforts were unavailing. Another group, the International Working People's Association (IWPA), an anarchist group in the labor movement, rejected the political approach and took on employers through direct militant tactics, including strikes. The workers' May 1 movement quickly gained momentum, even among the ranks of the Knights of Labor, whose leader, Terence Powderly, issued a letter on

March 13, 1886, forbidding Knights members to strike on May 1. Despite this warning, local Knights leaders joined with the IWPA and organized for May 1 in Chicago, and Knights also played large roles in the movement in Cincinnati and Milwaukee.

THE INTENSE SUPPORT for the eight hour movement and the growing strength of the workers around this issue caused a panic among the employing class, prompting businessmen to grant more than 30,000 workers the eight hour day in April 1886, weeks before the May 1 deadline. When May 1 arrived, hundreds of thousands of people showed their force through peaceful strikes and demonstrations. Chicago had the largest demonstration, where 90,000 marched. New York and Detroit saw at least 10,000 marchers each. Rallies in Louisville, Kentucky and Baltimore, Maryland, were noted as remarkable for unity between black and white workers. In total, as many as half a million across the country took part in the May 1 demonstrations.

As the movement took on a revolutionary character and continued to grow, many business owners, still holding out against the workers' demands for a reasonable workday, turned to the police and state militia. Businessmen equipped these soldiers so they could combat the strikers. (Chicago's Commercial Club, for instance, purchased a \$2,000 machine gun for the Illinois National Guard.)

By May 1, the movement could claim gains for many of the striking workers, but two days later, as Chicago strikers numbered 65,000, industry

May Day 2000 events
— see page 15

representatives concluded that decisive action against the demonstrators was needed. August Spies, one of the IWPA leaders, was speaking on the afternoon of May 3, and as he addressed striking workers, gunshots were heard from the nearby McCormick Harvester plant. Spies and the workers present headed toward the plant, knowing many workers there had been locked out for three months. As they approached, hundreds of police officers intercepted them, attacked the workers with clubs, and began firing into the crowd. At least four workers were killed, and many others were injured.

Spies called for a mass rally at Haymarket Square the next day to protest the murders and police brutality. Chicago's mayor attended the rally to try and insure it would remain peaceful, and about 3,000 demonstrators arrived. Just after the mayor finished speaking and left the rally, 180 police officers showed up and ordered the meeting to disperse. Another IWPA leader, Samuel Fielden, was speaking at the time, and he protested that the rally was peaceful. As the police captain was giving orders to break up the rally, a bomb was thrown from the crowd into the ranks of the police. Sixty-six officers were wounded, and seven later died. The police opened up on the remaining crowd with their firearms, wounding 200 and killing several.

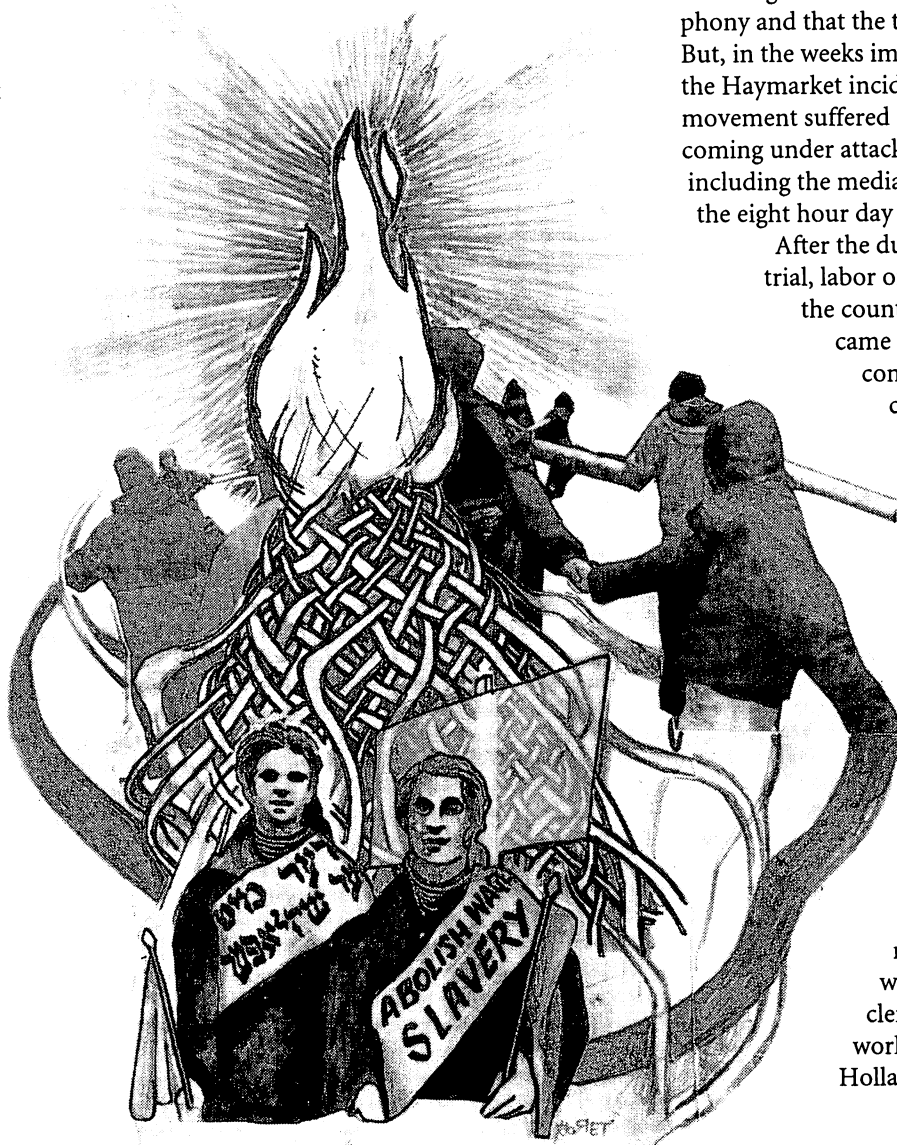
without charge. Eight anarchist leaders were taken into custody: Spies, Fielden, Michael Schwab, Adolph Fischer, George Engel, Louis Lingg, Oscar Neebe, and Albert Parsons. No evidence was produced to show that any of the eight had thrown the bomb, or even conspired to throw the bomb. In fact, it seems that of the eight, only Fielden was present at the rally at the time of the bombing, and he was on stage speaking. The trial was summed up by prosecuting attorney Julius Grinnel, who said in his closing remarks, "Law is upon trial. Anarchy is upon trial. These men have been selected, picked out by the grand jury and indicted because they were

leaders. They are no more guilty than the thousands who follow them... Convict these men, make examples of them, hang them and save our institutions, our society."

All of the leaders received the death sentence except Neebe. Fielden and Schwab had their sentences reduced to life in prison after petitioning for clemency. Twenty-one year old Lingg committed suicide by exploding a dynamite tube in his mouth before his sentence could be carried out. The others were hanged on November 11, 1887. The Governor of Illinois, John Atgeld, freed Neebe, Fielden, and Schwab and posthumously pardoned the five executed men six years later, revealing that much of the evidence was phony and that the trial was a frame up. But, in the weeks immediately following the Haymarket incident, the entire labor movement suffered major setbacks, coming under attack from every side, including the media, and the strikes for the eight hour day mostly collapsed.

After the dust settled from the trial, labor organizations across the country and the world came to the defense of the convicted to demand clemency. While

many Knights of Labor locals supported the clemency campaign, their national officials used the situation to attack the anarchists as rivals. The fledgling American Federation of Labor issued a public appeal for clemency in the matter, and money was raised for the clemency fight from workers in England, Holland, Russia, Italy,



A FRENZY FOLLOWED, with authorities ransacking offices and homes of suspected radicals, and hundreds were arrested

Bob Thawley

continued on page 50

No Trespassing!

Squatting, Rent Strikes and Land Struggles Worldwide

by Anders Corr

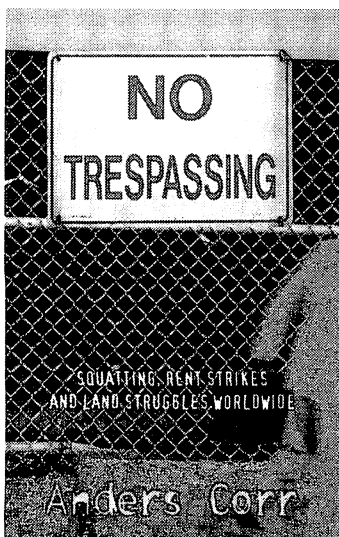
No Trespassing! is a primer on how people take over vacant buildings and unused land — and why it's a good idea.

Personal research grounds Corr's writing, including a detailed study of banana workers in Honduras whose homes, churches, and schools were bulldozed by Chiquita Brands International. In 1998, this small community forced the multinational to rebuild homes and infrastructure, and provide for new self-managed business collectives.

Corr also sketches an insider's portrait of the San Francisco squatting organization Homes Not Jails, as activists wield crow-bars and social skills to open vacant buildings and house dozens of homeless people every night.

"An extraordinary and ingenious work, looking at the heroic efforts of squatters all over the world who defy the laws of 'private property' where such laws deny the right of human beings to have a place to live... an invaluable resource for activists everywhere." — Howard Zinn, author of *A People's History of the United States*

Published by South End Press. Contact Anders at: anderscorr@yahoo.com, <http://members.theglobe.com/hotsquat/>



Raising Children in the Goddess Tradition

Circle Round

by Starhawk, Diane Baker and Anne Hill

reviewed by Medusa

I FINALLY read *Circle Round: Raising Children in the Goddess Tradition*. It was something I always intended to do. I just never got around to it until I was asked to write this review.

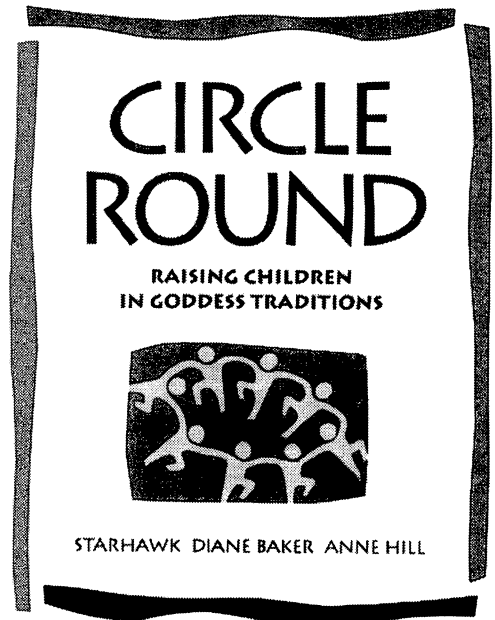
Thank you, RQ, I'm glad I did.

I was asked to review the book, I believe, because I am a Pagan, Witch, and mother of two. Unlike some in our community, I did not practice many years and then have children. I had children and then found this religion. Had this book been around then, I might have felt less "bumbling" teaching them what I learned as I learned it.

It is, as Anne Hill described at Pantheacon last year, meant to be used as a reference book, not read cover-to-cover.

As a reference book, it has been organized for a parent (here I will say that *Circle Round* effectively covers the diversity of today's families, for this article, I will stick to the term parent) to be able to look up any holiday or occasion easily and find both explanations and ideas for rituals and crafts. The book is divided into four sections: Part One: Welcome to the Circle, Part Two: Cycles of the Sun and Moon, Part Three: The Life Cycle, and Part Four: Circle of Elements.

Part One is a basic introduction to the Goddess religion as it is practiced by the authors. It also covers why a parent would want this book and the basics to getting started working with children. This is the section of the book that defines the complex diversity of today's families. In other words, not everyone



raising a child today is a biological parent.

Part Two is my favorite and the one I most wish I had when I was taking my children to their first Spring Equinox and Beltane rituals. In this section the first two chapters cover moon cycles with the remaining chapters covering the sun cycle. Each chapter is then divided into The Goddess, The God, The Altar, On The Land, a few stories, ideas for rituals, activities and crafts. I wish I could say that I also tried the crafts, but I did not. Some looked complicated and some looked easy. It is my experience, being "craft-challenged," that sometimes those easy ones are the killers. Newbie crafters beware.

Part Three is Life Cycles. This section has beautiful personal stories of self-created rituals for children passing through the various stages of life. This section is worth reading even if you have no children in your life. Stories about

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The Art of Pilgrimage

The Seeker's Guide to Making Travel Sacred

by Phil Cousineau

Reviewed by Jill Robinson
(aka Darach)

I RECENTLY spent three days in the town of Copán Ruinas, Honduras, dreading the slaughter of a bull.

I was there to explore the Mayan ruins of Copán, located next to the village. But it was a combination of those ancient stones and the fated bull that allowed me to see beyond the tourist shops and realize that the connection between the long-silent ruins and the modern village was much closer than I had imagined.

It is this message of unexpected experience that Phil Cousineau's *The Art of Pilgrimage: The Seeker's Guide to Making Travel Sacred* conveys. Through anecdotes, stories and quotes, Cousineau encourages us to call forth the pilgrim spirit within each of us — to see with the eyes of our hearts. The book's seven chapters take us on the path of the sacred journey: The Longing, The Call, Departure, The Pilgrim's Way, The Labyrinth, Arrival, and Bringing Back the Boon. I found myself wanting to copy down the wealth of observations and post them throughout my home so they could surround me.

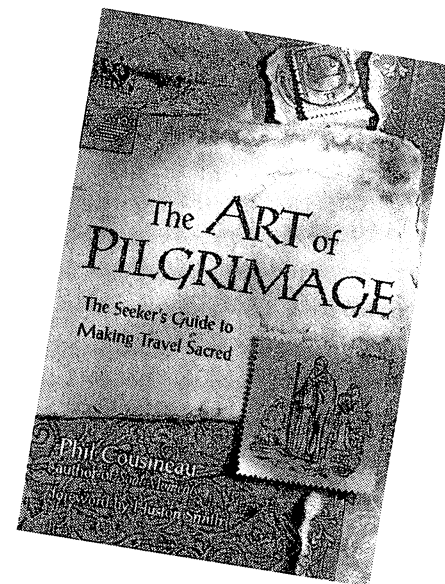
I have to admit, until reading this book, I never thought of my travels as "capital-P" Pilgrimages. My mind reserved that definition for the religious journey, those long-suffering travels to Mecca, Glastonbury, and Jerusalem. My trips to Copán, New Orleans' Jazz Festival, baseball parks, and Mexican tequila distilleries, fit more accurately into my "small-p" definition of pilgrimage. I returned from each journey with a newer understanding of myself than I left with. The same thing happens each time I travel just two hours to visit my grandmother.

Reclaiming folks are used to seeing

the sacred through the mundane. But send us on vacation, and we think that unless we are on a quest that we've pre-defined, we're relegated to the role of the snapshot-happy tourist who rushes through a list of things to do and casts not a thought to pausing and taking it all in. Even lack of money need not hinder a pilgrimage. A pilgrimage can simply be a ritual weekly walk through a nearby park.

If you are a fan of Joseph Campbell-style teachings, you'll surely enjoy Phil Cousineau. It's more like reading poetry than a textbook. *The Art of Pilgrimage*

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The Goddess Oracle Cards

Artwork by Hrana Janto, text by Amy Sophia Marashinsky

reviewed by Shanna LoPresti

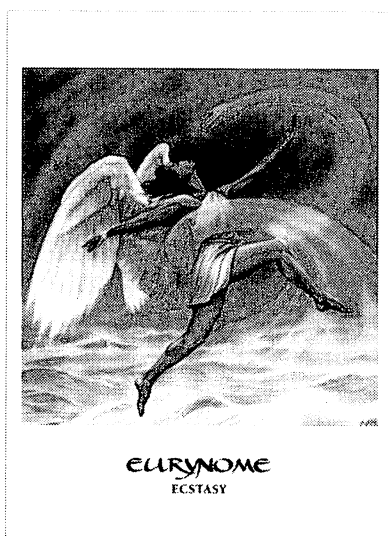
It's LIKE HAVING a SWAT team of Goddesses on your side. Ask who is the willing "Goddess for the job" and you shall

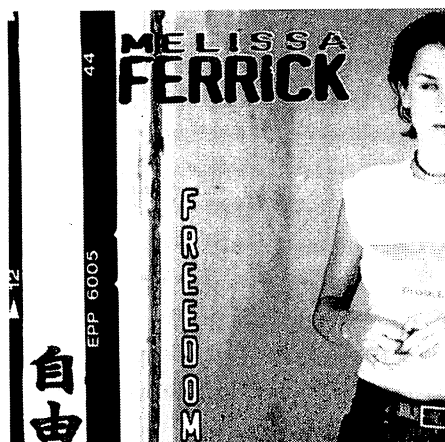
receive her wisdom and beauty.

Goddesses I'd never heard of before like Nu Kua, the dragon-bodied Goddess of order, and Sophia, the Gnostic-Christian Goddess of wisdom, have blessed me with their lore and guidance.

These cards represent six years of Hrana Janto's artwork, and it rocks. The accompanying book contains cool shit too. Amy Sophia Marashinsky has worked with each goddess to create Her own poem, mythology, meaning of the card, and a ritual suggestion for getting close to Her. I now have personal relationships with Kali and Baba Yaga because of working with these cards. I never wanted to try that before.

To summarize, these cards are gorgeous, educational, and provide 52 portals to Her. Who could resist having a council of Goddesses to turn to for inspiration and guidance?





Melissa Ferrick

Freedom

If you've never heard of Melissa Ferrick, who plays a folk-rock style of music similar to that of Ani DiFranco or Sheryl Crow but with a sound all her own, I recommend that you go buy this CD! Play it loud because it rocks from beginning to end.

Ferrick's raw, passionate vocals and acoustic guitar are incredible. I think her passion is at its best on "This is Love," a lively tune that makes you want to tap your toes and sing along. "I have fallen, into place/This love feels like snow on my face/Stings for a second/Then it heats up and drips/Turns into water/Inviting me, to yeah lick my lips..."

"Drive" is a very quiet and sexy song with strong bass chords that almost cover Ferrick's raw lyrics except in the chorus. After hearing this song live, and hearing that she wrote it on a dare, it was the song that I was waiting for the most.

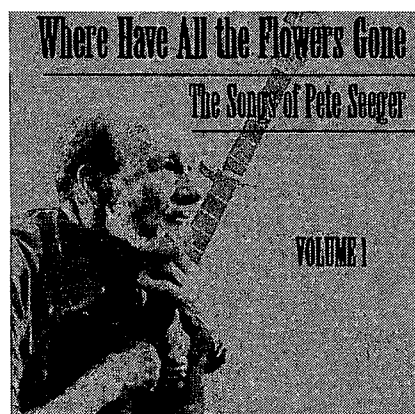
On the title track "Freedom" she states: "...life just seems to cover me and it's in these moments that I feel trapped/ So I claim freedom/I claim my freedom."

After being dropped from Atlantic Records a few years back and signing with an independent record company, What Are Records (or W.A.R.), Ferrick has found her "Freedom." She has the support and autonomy to make her music exactly the way she wants it. She wrote the lyrics, the music and published the CD on her own terms with assistance coming from former bass

player Marika Tjelios. Together, they have created a CD that will add spunk to any music lovers' collection.

Freedom, the long anticipated follow up to *Everything I Need*, was released on March 14 and is available at a record store near you. If you want to purchase or hear selected tracks from *Freedom*, *Everything I Need*, (which got votes for album of the year at the Boston Music Awards) or +1 visit the website: www.war.com. Older CDs, *Massive Blur* and *Willing to Wait* are also available online, just not at W.A.R.

— reviewed by Darlene Cluster



Songs of Pete Seeger

Where Have All the Flowers Gone

This two-CD set is an inspiration to activists and a treasure trove for collectors of folk music. The CDs are full of Seeger songs both familiar and obscure. The variety of artists makes for a great mix. The songs are tributes to the strength of the people and a respect for the land. I was amazed that Seeger had a hand in so many songs that I love and never knew that he either wrote or brought them into the public eye.

"Letter to Eve" is the most interesting song I've ever heard the Indigo Girls sing. They enlisted drumming powerhouse Jerry Marrotta to back up their layered vocals. The song is a call to us all to rebuild the garden however we can. It says: "If music only created peace I would only be a singer..." but it doesn't, so we are entreated to be artists, activists and gardeners together.

Ani DiFranco sings "My Name is Lisa Kalvelage." Pete Seeger says, "This story was in a newspaper clipping sent to me from San Jose, California. In 1965, during the Vietnam War, Lisa Kalvelage and two other women, dressed in their Sunday best, stopped a shipment of napalm by standing on a loading platform, refusing to budge."

Especially moving is "Those Three Are on My Mind" about James Chaney, Andrew Goodman and Michael Schwerner, who were killed during the Civil Rights Movement. "And so I ask the killers, do you sleep at night? Those three are on my mind..." The song indicts not only the murderers of these activists but the corrupt court system. Cordelia's Dad uplifts our spirits on the next cut with "How Can I Keep From Singing," a song that Seeger took on after he was called before the House Un-American Activities Committee.

Bruce Springsteen leads off Volume Two with "We Shall Overcome." Sweet Honey in the Rock sings the familiar union song "Step by Step" (which Seeger wrote the music to) as you've never heard it sung before! The Weavers do a rocking version of the South African "Wimoweh" without the English lyrics that have nothing to do with this song of hope and people's strength. As Seeger points out, there has never been a jungle near Johannesburg.

The incomparable Odetta sings "One Grain of Sand," a lullaby that stretches and moans under her rich voice. Santee Sioux John Trudell recites "The Torn Flag," Jackson Browne and Bonnie Raitt sing "Kisses Sweeter than Wine," and Bruce Cockburn does a version of "Turn, Turn, Turn." To do justice to all 39 songs would take longer than I have. All I can say is *get this CD* and keep your eyes open for the next set, which will be volumes three and four.

"These old songs you and I have sung together many times before. But they can always stand another singing. Like another sunrise, or another kiss, it is an act of reaffirmation." Pete Seeger

Available from Appleseed Recordings, folkradicl@aol.com, www.appleseedrec.com

— reviewed by T. Thorn Coyle

KIDS AND YOUTH PAGE

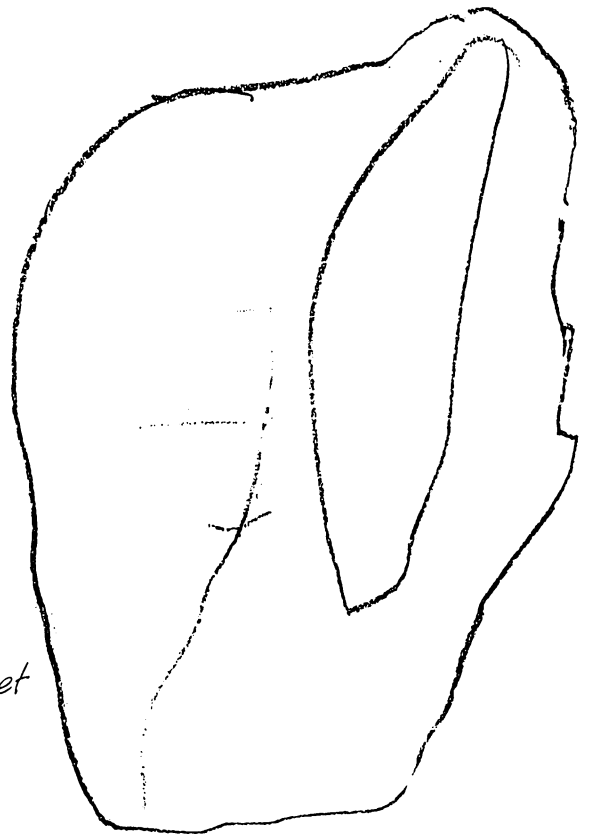
The Kids' Page is a space for the young people in our community (up to about age 10-12) to submit their ideas and creations. We welcome cartoons, stories, drawings, ritual ideas, opinions, poetry and other printable materials. Send to: Reclaiming Quarterly, P.O. Box 14404, San Francisco, CA 94114.

The Youth Page (ages about 11-18) returns as a separate feature in future issues.

This quarter, we feature art from Keena Burt (a freshman in high school) and Kore Margaret Simpich (age 3-1/2), as well as an announcement of a Pagan youth scholarship.



*"The Goddess"
by Kore Margaret
Simpich*



NEW SCHOLARSHIP FOR PAGAN STUDENTS

A Pagan owned and operated internet business, www.theblessedbee.com, announces the unveiling of The Blessed Bee Pagan Scholarship, to assist a deserving Pagan student in financing their higher education. Applications are now being accepted for the 2000-2001 school year.

Owners Donna "Ariell" Passaro and Robert Combs feel that as the Pagan community grows, it well behooves us all to place greater emphasis on our future. As with any people, our future is our young people. There exist many scholarships for students of other faiths, but little is available specifically for the Pagan student.

This scholarship is based on a combination of scholastic achievement, spiritual growth, community service, and need. It is open to both solitaries and those belonging to groups, with no emphasis placed on any specific Pagan path.

Application deadline for the 2000-2001 school year is June 1, 2000.

Visit www.theblessedbee.com/scholarship.html, call (770) 840-9620, or write to PO Box 2849, Norcross, GA 30091

Silver the Witch

by Keena Burt

KB '99



by Oak

THE WINTER Reclaiming Quarterly arrived in my mailbox last week. The words, "Magical Activism" were splashed boldly across the front, causing me to grin like the Cheshire Cat. A lot can change in one turning of the wheel.

It was just a year ago that I was despairing about the lack of activism in our community. I had many complaints and varied protests. The number of pagans I saw at the occasional San Francisco protest march and demonstration against assorted bad things had dwindled to a few familiar faces from the anti-nuclear days. I felt the organizing principle of Bay Area Reclaiming had shifted from using the Craft to actively shape, bend, and challenge the dominant reality to supporting the teaching of the Craft in the service of emotional growth. I saw us as no longer being a vital force with those who actively challenge the powers that be, and more as part of the personal growth movement, albeit a part with a political analysis.

I was against this. As a therapist, I was against the prevalence of trances and magical workings aimed at taking people to their worst traumas and core conflicts and purporting to heal them, in one night, one witchcamp, or a six week class.

I spoke out against the ranking of witchcamp teachers and the whole concept of a payscale in a circle of witches. I was against what I saw as the growing division in our community between teachers, who are paid, and the shleppers, who are not. The shleppers, or what I called the Little Wrens, put out the Quarterly, organize the public rituals and events, and shlepp stuff to and from

events. I hated the growing section in the Quarterly of varied priestess's schedules, those teachers striving for professional priestesshood I called Gaia Sunbursts.

I wrote about how I hated that being an activist and rabble-rouser had lost its glamour. I hated that the growing number of ads in the Quarterly for priestessing for hire was not balanced in our community by witches fermenting revolutions. Having the Reclaiming bookkeeper as a housemate, I hated knowing how few local teachers tithed back to the community. I was grumpy, the Dark Goddesses were dancing around me and my hate was wearing me out.

The Wheel, basically the spokes council for the Bay Area, bore the brunt of my vitriol. I went off on them about the very real possibility of Reclaiming not joining in and supporting a big May Day celebration with a variety of social change groups. The horse I was riding was a high one, and the warrior goddesses were coming through me. The May Day celebration was exactly what interested me as a witch. It was magic that included the homeless, labor, environmentalists, and revolutionary artists.

Given my state of mind and my upset in what I saw as a monumental shift in our community's priorities, the other Wheel members got blasted with a fierce gale of anger. At least one of them experienced me as a terrorist and emotional blackmailer. Looking back, I can almost agree with this picture of myself. Almost. I got my way, we did support May Day, but I also felt my impassioned tirade helped fertilize a growing division in our community.

THE SPRING OF DISCONTENT

I BROKE MY ELBOW on Brigid last year.

Making News of Our Own

Using the Power of Love to Mobilize Positive Activism

Over that spring of my great discontent, it was reknitting and healing. Amidst my rants and raves, something in me too was restructuring. I began to think about how much of my energy was tied up in what I was against, instead of what I was for. I thought about how the very word "protest" means to be against something.

I have the great privilege of knowing many seasoned activists through my husband, Kelly, who is director of Rainforest Action Network. From conversations with them and with Kelly, I started to reframe and redirect my energies. Working reactively, from the place of protest, is draining. Working from a place of what you want means working with vision, which is sustaining. I was unhappy with how the world is structured, and I was unhappy with how Reclaiming seemed to be shaping up. Instead of grouching about what I was against, what did I want to see happen? Instead of being a protester, I would actively create what I longed for.

That spring I was moved by the citizens of Kosovo wearing targets as a symbol of their reality. As my seven year old struggled with not being allowed to play with war toys, news from all over the world was filled with reports of violence aimed at other human beings, both in other countries and our own schools. Patti Martin, priestess and recovering Little Wren, T. Thorn Coyle, priestess and soup kitchen dishwasher, and I, priestess, therapist, and impatient Aquarian, came up with a piece of magic we wanted to do. We would use the image of the target and transform it into a spiral of life, working on breaking the circles of habit we have and creating a new life affirming pattern. We came up with a time and place in the center of the

city and put it out to our various communities and friends. I was doing the kind of magic that inspired me. The Reclaiming presence was small, but it was there. Rose May Dance enriched the magic by suggesting we build on it with full moon magic for peace and justice to be done for a cycle of 13 moons.

I began to organize and put on magical activism retreats. Since I longed to see magic used in activism, I would train activists in magic. A few activists came from within our community, but the majority were full time activists new to magic. What resulted from this work was phenomenal. Not only did I get to hear fabulous tales of magic in action, but I began to focus on what was possible instead of what was irritating. I felt hopeful and energized. Potent magic was brewing. Teaching at BC witchcamp, I met other witches who were interested in challenging the World Trade Organization and revitalizing magical activism. At summer solstice my home was filled with those who I had been working with and activists who were new to me. Bathed in rich candlelight, we toasted the wild places on this earth where the fey reside. The midsummer's night was full of magic and possibility.

At the magical activism retreat in the fall, activists shared how magic was assisting their work. It seemed the elements of life loved working with us. Harold and Eric told how magic assisted the hanging of a huge banner from the World Bank in Washington, DC. Despite all indications, the action went smoothly and they even got the banner back from the police, an unheard-of event. At the fall retreat we began to get excited about the possibility of really making a difference at the World Trade Organization's Seattle meeting in November. Along with Bill Simpich, I put out the call to the Reclaiming community to get involved in challenging this government by the multi-national corporations. We would not be in the street in protest. We would be in the street as a celebration of the diversity and tenacity of life. Witches needed to be there. With Dian Griffith stirring up the

North Bay, Marie from Olympia agitating in the Northwest, and Bill and I organizing San Francisco, a contingent of Reclaiming witches began to grow.

The community I had been so disappointed in at Beltane made me giddy with joy at Samhain. At the Dinner With the Dead, a small group of 100 or so witches in a soup kitchen raised over \$3000 to fund the working in Seattle. The Wheel kicked in \$2000 as well. Not only did a large contingent of Reclaiming go to Seattle, but those who stayed home supported us by doing magic, accepting collect calls from jail, and being part of a massive e-mail campaign to Seattle city council members urging them to release those of us still held.

As I write this, it is Brigid. The community is infused with energy to do magical activism. Many of us are planning to work magic in April in the streets of Washington DC, affirming the

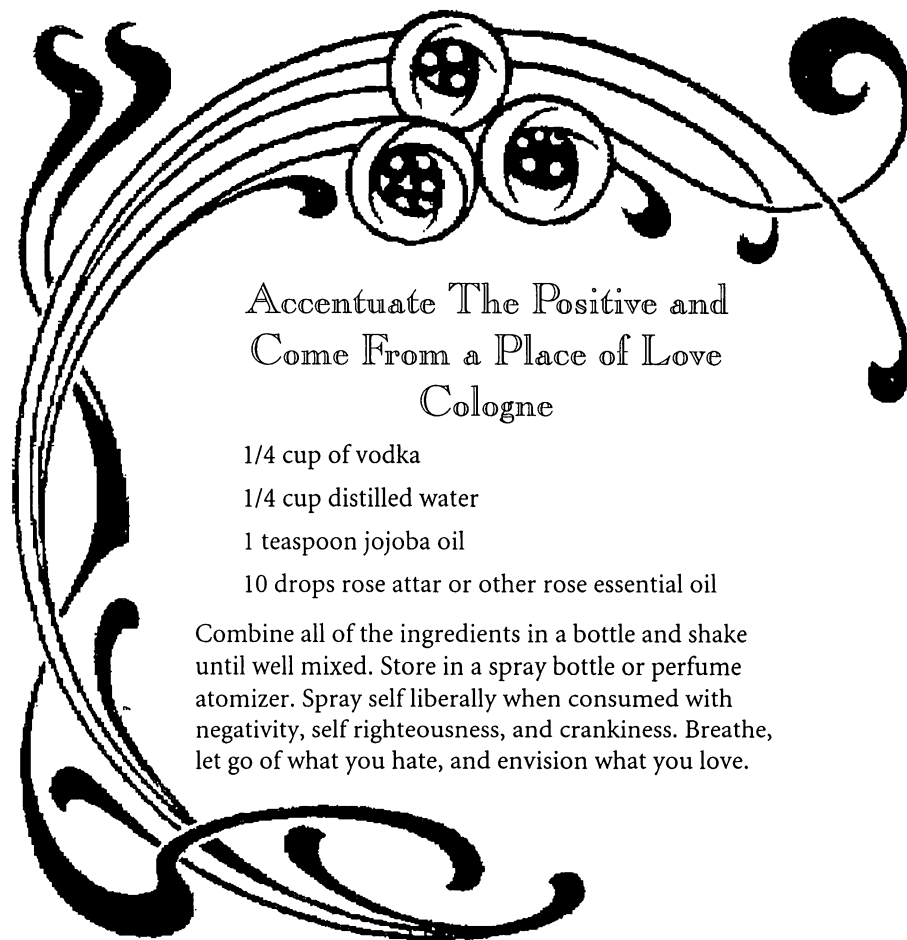
diversity of the life force in the face of the World Bank. Brook, Starhawk, Megan, Fern and I are working on teaching people how to do nonviolence trainings that include an understanding of magical principles. Those women who were in jail in Seattle know the potency of magic in jail. One witch on a cell block goes a long way towards keeping the spirits up and engaged. More activists are seeing magic as a useful tool and more witches are being drawn to activism. It is an incredible time, a time of quickening.

MAGICAL ACTIVISM WITCHCAMP

SCOOP NISKER so wisely says, "If you don't like the news, go out and make some of your own."

Sometime last spring, tired of focusing on what I did not like, I began to create what I did want. Perhaps it is

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Accentuate The Positive and Come From a Place of Love Cologne

1/4 cup of vodka

1/4 cup distilled water

1 teaspoon jojoba oil

10 drops rose attar or other rose essential oil

Combine all of the ingredients in a bottle and shake until well mixed. Store in a spray bottle or perfume atomizer. Spray self liberally when consumed with negativity, self righteousness, and crankiness. Breathe, let go of what you hate, and envision what you love.

HERMANA CRISTINA'S WELL

Hermana Cristina is a tiny woman, and every day she must draw the water for her family up from a deep well. The crank is stiff and the bucket is heavy and though she is pregnant with her sixth child she does not complain. She feels lucky, for she does not have to rise before dawn and walk the shoulders of the new highway for hours to find water, like many women do. Though her possessions and those of her husband and children would fit into two or three shopping bags, she has a home. It is far away from the town where she was born and the family and friends she grew up with, for she and her husband fled as refugees during the war. The war was waged against those who could tolerate hopelessness and injustice no longer and so made a revolution against the rich and the powerful. But the revolution, like so many things, ended inconclusively. All the blood and pain and sacrifice could win only a partial victory against the death squads and the massive military might supported by the great corporations.

Hermana Cristina never learned to read, and though she is worn and tired from bearing children, she has nothing else of beauty with which to fill her home. She lives not far from the great road where women like her walk every day in the dust, searching for water. The road was financed by corporate interests through institutions whose name Hermana Cristina does not know. The World Bank, the International Monetary Fund, the institutions of global corporate wealth lent money to some government she never voted for, in private negotiations never ratified by the people. They built the great road, which is dotted with gas stations like palaces, gleaming and clean, complete with glass-box fast-food stops where affluent visitors from the north could find comfort in familiar brand names: Ritz crackers, Hershey bars, Oreos.

Hermana Cristina feeds her family



Hermana Cristina at the permaculture farm.

tortillas and beans. She feels lucky because many are hungry. They are hungry, though she may not know it, because in order to pay the interest on the loans that built the great road and the beautiful gas stations and the shops full of brand names she cannot afford, her government (which she did not vote for) must encourage the production of food to be sold in the countries of the rich, and must allow those same corporations to build the great *maquiladoras*, the factories where her children may someday labor to produce the jeans and cell phones and computers they will not be able to afford on a wage of four dollars a day. While she is burdened with too many children, her daughters may not have children at all because the *maquiladoras* produce wastes that eat away at ovaries and wombs. In order to service the foreign debt and attract the same corporations, her government has suspended the laws

that she never had a chance to vote for which could have protected her daughters' health.

Her sons will dream of the rich countries to the north, of following the great road up through Guatemala, Mexico. If they reach their goal they will stand on a street corner hungry and desperate in a foggy dawn, hoping for work. If they find great success they may someday ride to a laborer's job down the avenue where every stoplight is the turf of another beggar poorer than even Cristina:

This man was broken long ago when he was sent to fight an unjust war to protect those same corporations.

This woman has just come out of jail: she lost her children when she turned to drugs to ease the pain of despair.

This woman has AIDS and no money for a hotel room for the night, let alone medications.

This man still has a light in his eye and a smile, but he cannot find a job because the factory that would have hired him has moved to El Salvador where the people work for four dollars a day.

The avenue is lined with the gleaming storefronts that sell jeans and computers and cell phones. An administrative assistant spoons sugar into her coffee and thinks herself lucky that she still has a job, when half her department was laid off when her company was bought out by a larger company. Her salary barely covers the costs of childcare and her credit-card debt and the rent on her apartment which is high because for twenty years the banks have encouraged speculation and because so many people want to live in this city which is headquarters for many great corporations. She does not yet know that she has cancer from the chemical residues in the food she eats, the same cancer shared by those who made the long journey north on the

great road and now pick the crops and administer the chemical sprays which the banks require farmers to use because the banks have made loans to the corporations that make the chemicals.

that it is not enough to name the connections and identify the problems. It's not enough even to put our bodies on

WHILE SHE IS BURDENED WITH TOO MANY CHILDREN, HER DAUGHTERS MAY NOT HAVE CHILDREN AT ALL BECAUSE THE MAQUILADORAS PRODUCE WASTES THAT EAT AWAY AT OVARIES

Nor does she imagine that she will lose her job when she cannot work and lose her health insurance, which in the name of freedom is not provided by her government, and that she will not live to see her daughter grow up. Or that the same chemical residues which have contaminated her breasts are seeping slowly toward the groundwater that feeds Cristina's well.

* * *

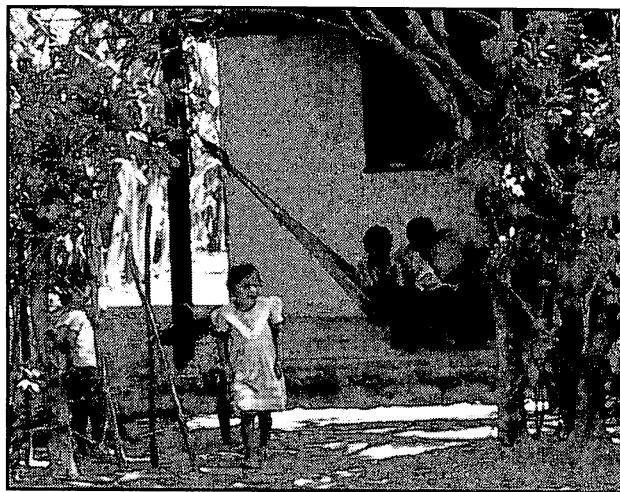
These connections are why we went to Seattle to shut down the WTO and why in the Spring instead of planting our own gardens we will go to Washington DC to shut down the World Bank and the International Monetary Fund. We are no longer willing to acquiesce to institutions that do not cherish Hermana Cristina and her children and the beggar on the street and the administrative assistant stirring her coffee.

Because we are Witches, we know

the line to stand against injustice. We must work magic. We must hold a vision.

So let us imagine a world in which the health of Hermana Cristina, the well-being of her children, and the purity of her well were the prime concern of every institution of power. We could relax in such a world, for we understand that if Hermana Cristina's interests are cherished then so will ours be.

Let us imagine that the great economic powers of the world wish to free the slight and pregnant Cristina from the task of drawing water, in the way that will most benefit her children and later, her grandchildren. Instead of loaning money to her government to pay a big corporation to hire engineers from the United States to build a giant hydroelectric dam that will flood the fields of small farmers, they decide to give her a solar panel and a pump. Instead of sending her equipment made



Children of El Salvador. Photos courtesy of Starhawk.

in the United States, the economic powers will assure the future jobs of her sons and daughters by funding a small company in El Salvador to make the equipment locally. The company will pay a living wage and will hold to strict standards of safety for its workers and its environment. They will train young men and women to install and maintain the equipment, and these young men and women will be able to afford good food for their families, and dress-up clothes to go out in, and sometimes, a meal in a restaurant. With the water from the well, Hermana Cristina can grow a garden, and feed her children on papayas and bananas and fresh vegetables as well as beans, so that they grow bright and healthy and eager to learn. The extra fruit can be sold to the young men and women for their families, and with the money she earns she can buy a new dress for each of her daughters and a new shirt for each of her sons, which are made by the woman down the street who no longer works in a *maquiladora* but has a nice little business of her own, where she can step outside in the afternoon and enjoy the sunshine.

Because the purity of Hermana Cristina's well is the prime concern of the world's political and economic structures, the chemical factory down the way has been closed, and the men of her district no longer travel out to cut cane on the large plantations which



Niños con Niños, "Children with Children" program, El Salvador

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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, (415) 255-7623.

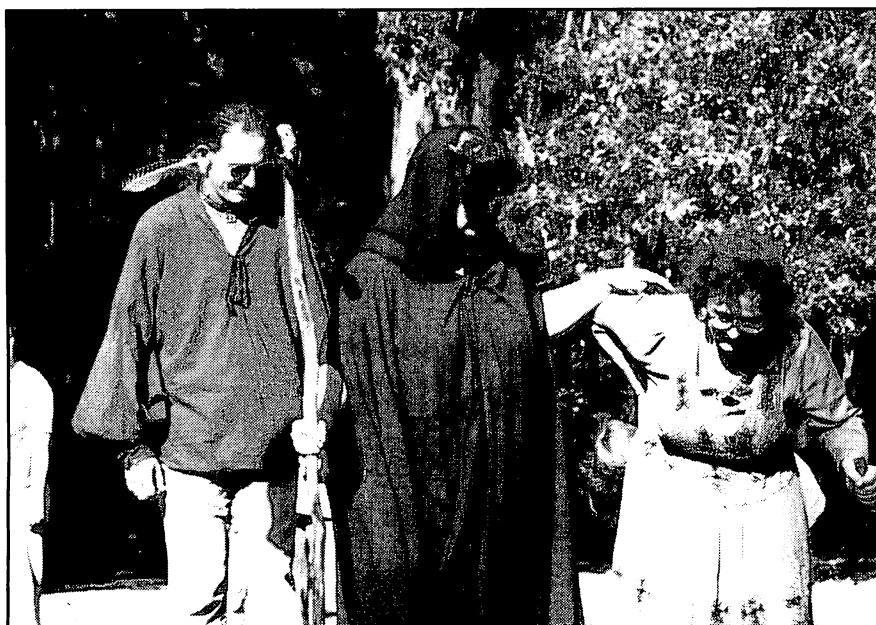
Thanks for the Help!

The following people helped gather regional news for this issue of Reclaiming Quarterly:

Pat Hogan, BC	Phoenix Willow, CA
Rowan, OR	Patricia Storm, MO
Liz Shipley, Germany	Kristyn Gonnerman, MO
Gretchen Laymon, NC	Tari Parr, IL
Sarah Campbell, PA	Selchie, VT
George Franklin, CA	Amy MoonDragon, WA
Rain, CA	Maggie NicAllis, NC
Barbara J. Walker, FL	



*Mendocino Woodlands, amidst the redwoods — home of California Witchcamp.
Photo by Randy Ralston.*



The Goddess Morrigan leads a warrior and a midwife to the Underworld, reassuring them that death is not an ending, but only a point in a cycle of transformation from this world to the next.

*"Do not be afraid, look forward with bliss,"
Morrigan murmured to the dead.*

Morrigan's Procession was an integral part of a 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.

(Photo courtesy of Barbara J. Walker, SEFR and Circle Moonhenge Collective, October 30, 1999. See page 34 for more news from South East Friends of Reclaiming.)

Witchcamp 2000

A Week Of Earth-Based Spirituality And Magic



HELLO TO ALL new and returning campers. Come and study magic and ritual in a week-long intensive that includes trancework, healing, drumming, dancing, chanting, storytelling, guided visualization and energy work.

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

What is an Intensive?

SEVEN DAYS OF ritual and magic. Designed for people who are dedicated to powerful spiritual learning experiences and personal growth. This intensive is not a festival. It will expand your unconscious awareness, push your edges and likely change your life. The intensive is sequestered for the entire seven days. Please plan to attend the entire week. Also, we don't allow children due to the intensity of the work.

Witchcamp 2000 dates and contacts

Texas March 25-April 1

Contact Suzanne (512) 282-5541 or Juniper (512) 329-9450, camp2000@tejasweb.org

MidWest (Missouri) June 3-10

Contact Dreamweaving, PO Box 133, Ames, IA 50010, Camp@dreamweaving.org, 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.

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

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

Vermont August 26-September 2

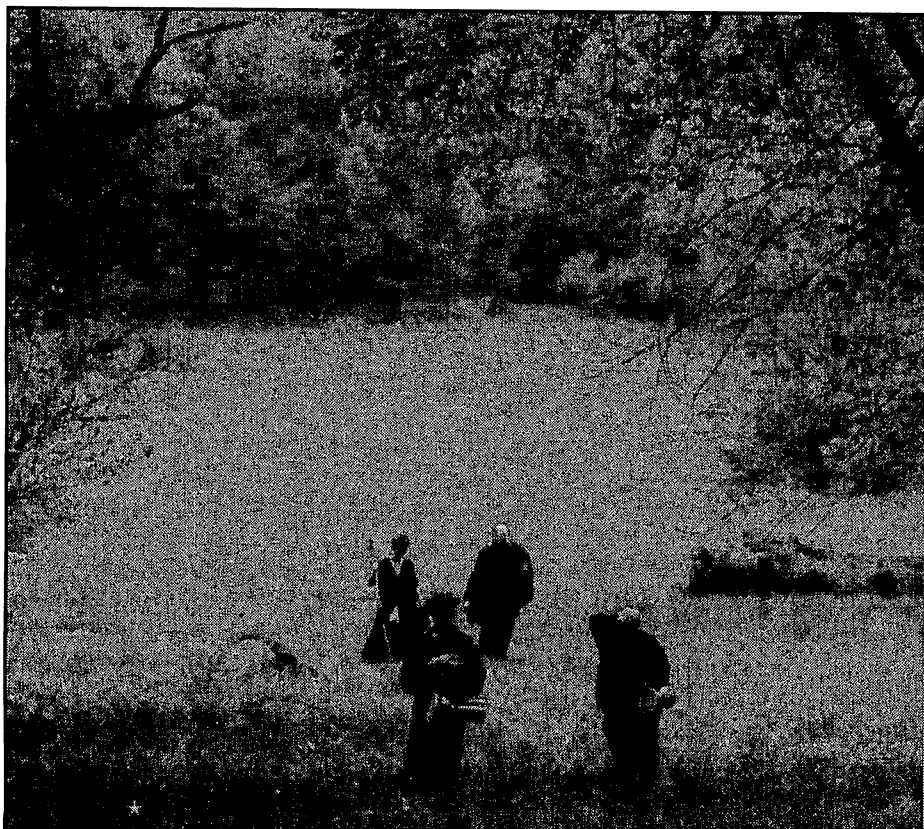
Contact Raven (802) 425-2984 or Evergreen (802) 899-3231, VWC, PO Box 206, Burlington, VT 05402.

Diana's Grove, home of Missouri/Midwest Witchcamp and many other events through the year, is a 102-acre sanctuary located in southeastern Missouri. Diana's Grove is dedicated to the Goddess and magical work.

"Co-creation and involvement are the essence of our magical work and ritual style. We believe that magic happens through our own doing. We strive to recapture a time when all of us called to the elements, when magic was the responsibility and pleasure of a community rather than an individual priestess or priest. We believe that each person is empowered by the magic that she or he does rather than by observing the magic that others do."

See page 39 for a seasonal listing of Diana's Grove events, including Mystery School, retreats for men and women, and more.

Photo courtesy of Diana's Grove.



fire graphic by Amis



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, or Barbara Walker, (352) 376-1993, walkerb@nersp.nerdc.ufl.edu

South East Friends of Reclaiming News

May Day 2000 Gathering. May Day is the ancient celebration of Spring and rebirth — a traditional time for planting new seeds in old ground. It is also the International Worker's Day, a time of celebration and opposition throughout the world. A May Day Gathering in the Ocala National Forest in coalition with labor activists and SEFR Witches will present workshops on Beltaine and Pagan culture, polyamory, genetic engineering, radical cheerleading, radical women in history, green anarchism, herbalism, globalization (WTO), war on drugs/prison issues, and the American Indian movement, to name a few. An acoustic music fest will provide tunes to jam with, and a pro-labor march will converge on the City of Gainesville's Downtown Square to raise community awareness about these issues. A Maypole dance and fire drumming circle are also planned to round out the four-day event. For information visit www.geocities.com/mayday/florida/

SEFR's interaction with May Day 2000 events are aligned with our mission as Reclaiming Witches. "We see our work as teaching and making magic — the art of empowering ourselves and each other. We use our skills to deepen our strength, both as individuals and as

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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.,

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*

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.

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, (919) 528-4949.*

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

Maryland

Tea & Talk Fundraiser - Takoma Park, MD. You are invited to attend a Tea & Talk brunch at 11 a.m. on the first Sunday of the 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! Food and beverages provided. A basket will be passed for donation; \$5 suggested, but less (or more!) gratefully received. *Contact Ostara at ostara@mindspring.com, (301) 270-4375.*

A Physical Invocation: Six-Week Pentacle of Iron Spell Working - Wheaton, MD. In this six-week class, we will use sacred movement, guided journey work, art, and shadow work to walk the sacred path of the Pentacle of Iron. This class will include the creation of individual sacred books by each student. The experiences, images, and information that come from the class will be used as inspiration for the five-

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Weavings from the North East

from Vermont Witchcamp Folks

What's In A Name?

Plenty, if you ask the folks in North East — no, Aurora Borealis/Cauldron/Web, Between the world walkers, Borealis Cauldron/Cauldron Borealis, Cauldron Collective/lights/of light/of northern lights, stars Conjurers of conscious lives, Copper Cauldron, Hyper space Cadets, Kopal, Northern Lights, Revisioning Collective, Re-Weaving, Spiral Dancers, spiral weavers, Star Weavers, Tree huggers and esteemers, Weavers. My apologies to anyone whose favorite got left out.

With a wealth of names generated by brainstorming in hyperspace, many questions about how to choose a name and what the name reflects emerged. So far we have been asked to consider the images evoked, magical associations, using an adjective instead of a noun, the elements of simplicity, musicality and evocativeness. Questions like *what do you think our name should communicate?* and *what are the simple truths we know about ourselves?* have been offered into the cauldron. Some have suggested a name rooted in location. This has given rise to a discussion of where we find ourselves, relative to one another. Although many folks live in the north eastern states and a few are closer to north central, some of us live in south central Canada.

Add to this the question of how we will come to a decision. Developing a process calls us to consider a decision made at camp or not, how to determine consensus over such a physically wide-spread community, whether to send this decision to a committee, or deciding at an "out of camp" community gathering. Whatever we decide, don't think for a moment it hasn't been exciting. Sharing ideas about our name has garnered some rich images, interesting ideas and a deeper understanding by the community of who we are — even if we don't have a name yet.

— by Selchie

Wild Ginger Offers Ontario Mini-Camp

Wild Ginger is a group of Witches from Ontario, Quebec, New York and Michigan who have been gathering since 1997 Vermont Witchcamp to share food, ritual and to plan for an annual mini-Witchcamp weekend. Working in the Reclaiming Tradition, we are planning an extended weekend camp. This year's camp will be held at Uni-Camp on May 26-28. We will work with the story of Inanna as told from the perspective of Ninshubar. Vegetarian, organic food; set in nature with opportunities to interact with the elements; ritual and path work offerings will combine to make this an exciting weekend. \$80 early registration (May 1) and \$95 after. Scholarships

available. Limited space. Contact Susan, 44 Winston Cr., Guelph, Ontario, Canada, N1E 2K2, or Tammy, tam@istar.ca

Vermont Witch Camp Mapping Project

— by Ruby Perry

Vermont Witchcamp (VWC) offered its fifth camp last summer, 1999. We anchor the North East corner of the evolving Reclaiming Web of camps. Campers travel each summer from their home communities all over the Northern area of this continent, including Quebec to the North, Ontario and Michigan to the Northwest, Pennsylvania and upstate New York to the West, Maine and New Hampshire to the East and Boston, New York City, Cape Cod and Western Massachusetts to the South.

The camp organizing cell (about 20 dedicated midwives) draws folks together on a regular basis to do the work of bringing camp into being each year. Their task is the

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The Goddess Circle

Lancaster, PA

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

Spring Equinox March 23

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 at 7:15.

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.

Walking Wisdom: The Lancaster Labyrinth

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

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.

And visit the Walking Wisdom website, <http://come.to/walkingwisdom>

graphic by
Bob Thawley



British Columbia Witchcamp Community Events

Victoria, BC (Vancouver Island) Events

Aurora teaches ongoing classes and occasional workshops in Psychic Development, Chakra Work, Reclaiming Witchcraft and Feri Tradition. One-on-one instruction, mentoring and coaching also available. To find out what's coming up next, contact joykirstin@pacificcoast.net, (250) 361-4680.

Vancouver, BC Events & Classes

Events Line (604) 253-7195

Pagan Coffee Nights and Discussions 2nd Friday of the month at Harry's Off Commercial, 8 p.m.

Coven Registry at Aunt Agatha's Emporium, West Broadway

Reclaiming Quarterly available at Magpie Magazine Shop, Commercial Drive and Aunt Agatha's

Ageing, Sage-ing Woman Workshop — April 2

A day to reflect on the impact on our lives that aging and ageism have on women living in a patriarchal culture. In a sacred circle, and with guided visualization, journal writing, group exercises and discussion we will find what we love — and hate — about growing older. Together we will reclaim the wise woman within, the outrageous crone, the one who carries on with dignity, humour, wisdom and courage. Taught by Sharon Jackson and Pat Hogan. \$60-\$90 Canadian sliding scale, \$25 deposit. Contact Pat, (604) 253-7189, path@lynx.bc.ca

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 BCWC scholarship fund.) Contact Colette Gardner, (541) 744-1013, Gcolette@aol.com

Queer Camp for Witches: A Restorative Retreat — September 16-20

See announcement page 46, or contact Sage, (604) 254-5529, SageGoode@aol.com

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, the 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. *Thanks! Send to BCWC, PO Box 21510, 1850 Commercial Dr., Vancouver, BC V5N 4A0 or path@lynx.bc.ca*

Seattle, WA Events

Elements of Magic. A six-month apprenticeship. The journey begins with an 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. Subsequent 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

Inner Landscape — Saturday, March 25. Journey into your own magical world through deep relaxation and guided visualization. Create your personal place of power, meet astral guides, overcome obstacles and more. This work is deep, transformative, yet simple, even if you have had difficulty with regular meditation. We'll work with techniques that you can continue to use for your own exploration and empowerment. Contact Amy MoonDragon (206) 523-7907, moonami@aol.com

Psychic Skills: The Power of the Spirit and Body — April 1-2. Taught by Pomegranate Doyle. Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com



Portland Area Reclaiming Events

Portland, OR

ALL PORTLAND-AREA Reclaiming Events are listed on the Reclaiming Tradition Witches of Portland Website, www.aracnet.com/~ravnglas/indexA.html

Public Rituals

HANDS OF THE MOTHER offers Equinox, Beltane and Summer Solstice Rituals.

Equinox Saturday March 18, 3:30 p.m. Celebrate the arrival of spring! This ritual is designed especially for families and children. At Body Moves Dance Studio, 918 SW Yamhill, Portland. \$5-10 donation; nobody turned away for lack of funds.

Beltane and Summer Solstice TBA
Check the Reclaiming Tradition Witches of Portland website for details.

Classes in Portland

Magical Herbalism, March 25-26. Taught by Colette Gardiner. Call Colette, (541) 744-1013. \$65- 100 sliding scale.

Intro to Wicca, Part 2, six Saturdays beginning April 8. We'll study moon magic, ritual crafting, the wheel of the year, divination techniques, and deepen our relationship with the God and Center. Taught by Scott and Flint. Contact dawnisidora@earthlink.net or call (503) 239-7293.

Psychic Skills: The Power of the Spirit and Body, April 8-9. Call Pomegranate Doyle, (503) 239-1147.

Magical Activism, Saturday, April 15. Building on WTO experiences, we'll learn how to make nonviolent direct action both ecstatic and effective. \$40. Taught by Rowan and Inanna. Contact Inanna@teleport.com, (503) 232-0993.

Women's Health Care, Saturday, April 15. This one-day intensive will cover using herbs, nutrition and ritual to heal and prevent cramps, PMS, mood swings and other problems. \$35-50 sliding scale. Contact Colette, (541) 744-1013.

The Joys of Flight: All About Trance, Thursdays, April 27-May 25. In trance, you can fly like a hawk, talk to goddesses or ancestors, transform inner and outer worlds. We'll practice group trance, pairs trance, and will look at trance from a priestess's perspective. Taught by Inanna. Contact (503) 232-0993, Inanna@teleport.com

Wicca For Children/Teenagers, dates not yet determined. Contact Lilith@teleport.com

Advanced Elements Class: Fire, dates not yet determined. Contact dawnisidora@earthlink.net

Embodying Magic in Everyday Life, dates not yet determined. Contact dawnisidora@earthlink.net

Maiden, Mother, Crone. Open to women of all ages to explore how we experience all three phases of womanhood at all ages and to better understand the wisdom of the Triple Goddess. Taught by Inanna McGraw, Dawn Isidora and Lilith Hayakawa. Date TBA. Call (503) 231-0210.

Exploratory Discussion Group: The Men of the Goddess. What are men's current roles in Reclaiming and where do we want to go? Open to men and women who would like to pursue these and related questions in an open supportive atmosphere. Facilitated by Lilith Hayakawa, Scott Mist, Dawn Isidora and Cris Pruitt. Date TBA. Call (503) 231-0210.

All classes and rituals are listed on the website. Check for details: www.aracnet.com/~ravnglas/indexA.html

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 teach gets a chance. 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. We are affiliated with the Unitarian Universalist Association.

Upcoming Rituals

March 19	Spring Equinox
April 2	The Divine Fool
April 16	Earth Day
April 30	Beltane, Gaia Community's Second Birthday
May 14	Mother's Day
May 21	New Member Sunday
June 4	Ritual
June 18	Summer Solstice and Father's Day

For information on these and future events, contact (816) 292-2846, gaiacommunity@pipeline.com, 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.



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.

All events are open and take place in the Austin area unless otherwise stated. For more information, see www.TejasWeb.org, or contact info@tejasweb.org, PO Box 11586, Austin, TX 78711

Beltane Sunday April 30 (6 p.m., Mayfield Park, Austin. Contact Juniper, (512) 329-9450, lauren@glenrose.com, Margaret (512) 374-9631, Ladipan@aol.com or Kit (512) 459-1370, Vulpine@pobox.com

Litha/Summer Solstice Saturday June 17 (7 p.m., McKinney Falls State Park Amphitheatre. Contact Midnight (512) 657-9924, Midnight-Dolphin@excite.com, or Suzanne (512) 282-5541, mcanna@mail.utexas.edu

Tejas Web Family Witchcamp Weekend

A magical weekend event for families. June date TBA. Contact Juniper, (512) 329-9450, lauren@glenrose.com

Tejas Web Classes

The Elements Of Magic Dates, teachers TBA. Contact: info@tejasweb.org

The Tools Of Magic Wednesday evenings May 3 - June 7. Further work with the Elements. Taught by Juniper, Midnight, Rain. Contact Juniper, (512) 329-9450, lauren@glenrose.com

Gespinnst

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

Seasonal feasts in Bremen

Beltane April 29

Lammas August 5

Samhain November 5

Midsummer June 17

Mabon September 23

Yule December 16

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, or Phoenix Willow, (310) 489-7620, phoenix@reweaving.org, unless otherwise noted. ReWeaving info is now online at www.reweaving.org

Eostar March 18

Beltane April 29

Chants & Enchantment

A Workshop with M. Macha NightMare — April 9

Using our bodies, breath and voices, we will explore the tremendous potential of enchantment (intense, prolonged chanting and/or singing) to effect personal and social transformation. We will practice devotional chants to particular deities; seasonal chants and songs for celebrating turning the Wheel of the Year; and "working" chants to change inner consciousness and thus outer reality. The facilitator draws material from Eastern meditational and traditional Pagan sources, as well as from contemporary "living" neo-Witchcraft. Wear comfortable clothing. Contact ReWeaving, www.reweaving.com, or Ilyana at (818) 368-5215, or Dori at dorincheryl@earthlink.net

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 skills and interests. Please contact Mike at (714) 979-2236 or calendar@reweaving.org for details.

ReWeaving Classes & Workshops

ReWeaving offers these ongoing classes. Work exchange is available. Please check website for current info, 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 page 33).

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

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 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.

April 7-9 — Mystery School Work Weekend

April 28-30 — Tam Lin's World (Living in the Land of Enchantment)

May 13-20 — Mystery School Intensive: Live the Story

June 23-25 — Is There Really Magic?

July 28-30 — Tam Lin's Plea

August 25-27 — Catching the Dream

Other Diana's Grove Events

April 14-16 — Men's Weekend: A Mythic Adventure

May 26-29 — Springfest Family Weekend

June 16-18 — Summer Solstice

July 8-15 — Lunacy Women's Week

August 6-13 — Tarot Week

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

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

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

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

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, edgeworx@aol.com, <http://members.aol.com/edgeworx/>

Spring Equinox	March 25
Beltane	May 6
Summer Solstice	June 24
Lammas	July 29
Fall Equinox	September 16
Samhain	November 4
Winter Solstice	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.

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

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

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

All Reclaiming events are clean and sober. No alcohol or drugs, please.
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San Francisco — Sunday, March 19, in Beltane Meadow, Golden Gate Park. Gather noon, ritual at 1 p.m. Bring food and drink to share. *[Enter Park at Lincoln & 41st Ave. Go north two blocks, parking on right. Meadow is north of parking area.]*

Marin — Sunday, March 19, at Miwok Meadows in San Rafael, China Camp State Park. Call the events line, (415) 339-8150, for time and what to bring.

Beltane/May Day

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

San Francisco Reclaiming Community Beltane Maypole Ritual — Saturday, April 29, at Beltane Meadow, Golden Gate Park. Gather at noon, ritual at 1 p.m. Bring flowers, food and drink to share. *[Enter park at Lincoln & 41st Ave. Go north two blocks, parking on right. Meadow is north of parking area.]*

Reclaim May Day — Sunday, April 30/Monday, May 1. Reclaiming joins other community groups for a celebration of the full spirit of May Day — its history of labor activism, direct action, and street theatre, as well as Reclaiming's special contribution, a Maypole dance and ritual. See page 15 for a description of this unique Beltane event. Call Events Line, (415) 339-8150 for times, locations.

Marin — Sunday, April 30, at Miwok Meadows in San Rafael, China Camp State Park. Call the events line, (415) 339-8150, for time and what to bring.

Sonoma — Saturday, April 29 at Ragle Ranch Park, Ragle Road, one mile north of Bodega Hwy. Gather at noon for making headwreaths. Maypole ritual starts at 2 p.m. Bring flowers and food. (Benefit for Headwaters Forest, no one turned away). Call the North Bay events line, (707) 793-2183.

Summer Solstice

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

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

San Francisco — Tuesday, June 20 at Ocean Beach near Taraval Street. Gather 6 p.m., ritual at 7 p.m. Bring firewood, food to share and a towel if you want to plunge.

North Bay — call the Events Lines, (707) 793-2183 (Sonoma) and (415) 339-8150 (Marin).

Reclaiming Rituals in the Bay Area — 2000

Lammas San Francisco: July 30
Sonoma: July 30

Fall Equinox San Francisco: September 23
Samhain San Francisco: Spiral Dance TBA
Sonoma: October 29

Winter Solstice San Francisco: December 20

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.*

Bay Area Reclaiming Events

Second Annual

Reclaiming Divination Salon

Sunday, April 2

225 Potrero, San Francisco

Join us for an evening of divinatory madness and fun as we hone our oracular skills and intuition. Whatever divining tools you use — the Tarot, the I Ching, Runes, Astrology, Palmistry, Numerology, Scrying, etc. — you are invited to share your experience and knowledge, give or receive readings, or learn something new! This event was a

huge hit last year — full of laughter, amazement, and revelation! (We foresee more of the same for this year!) Bring your cards, runestones, charts, pendulums, crystals, and food to share for a potluck.

For more information, call the Events Line, (415) 339-8150.



California Witchcamp Scholarship Fund Needs Your Support!

The Witchcamp Scholarship Fund is a community fund which helps send Witches to California Camp. Over the past several years, the Fund has helped many low-income people, young adults, people of color, and others who requested aid to go to Camp.

This year, the Scholarship Fund is lower than usual. Unless we receive donations this Spring, there will be significantly fewer scholarships available.

Please help us maintain and increase the diversity of California Witchcamp. Your support now will make the difference. Every dollar you donate goes directly to the Scholarship Fund. Contributions are tax-deductible.

Please send donations to "Reclaiming/WCSF," PO Box 14404, San Francisco, CA 94114. For more information, contact George, (415) 255-7623.

Bay Area Cell Contacts

East Bay Ritual Planning Cell
Vibra, (510) 237-6207,
vibraw@aol.com

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

San Francisco Ritual Planning Cell
Kim Chilvers, (415) 487-4370,
kchilvers@earthlink.net

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

Marin Ritual Planning Cell
Georgie, (415) 256-1844,
gdennison_@hotmail.com

E-Cell (Web Page)
info@reclaiming.org,
www.reclaiming.org

North Bay Ritual Planning Cell
Susan Levine, (415) 664-4382,
nasusLD@aol.com

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

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

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

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

Community Building Cell
Suzanne, cbc@reclaiming.org

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

California Witchcamp July 2-9, 2000

Join us in the Mendocino Woodlands in early July for Witchcamp 2000. [See page 33 for more on Witchcamp.]

This year's theme is "Charge of the Goddess." Teachers: Beverly Frederick from California, Willow Zachubi from Oregon, Doug Orton from California, Gwydion from San Francisco, Sage Goode from Vancouver, Katrina from D.C., and Laura Wyrld from Los Angeles. Student teachers: Lilith from Portland, Todd Herriot from Iowa, Evelie Mahal from the Bay Area.

Contact Madrone Productions, PO Box 410187, San Francisco CA. 94141-0187, (415) 789-7674, kimjack@sirius.com, www.sirius.com/~kimjack/witchcamp.html

graphics 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 include breathwork, song, visualization, sensing, raising and working with energy,



movement, trance, spellcrafting, creating magical space and structuring meaningful rituals.

The group follows a 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 / San Francisco

With Brook & co-teacher TBA
Starting late April
Contact Brook, (510) 845-5830

San Jose

With Gwydion & student teachers
Suzanne & Debbie
Friday nights starting May 5
Contact Debbie, (408) 297-7408

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.



Not offered this quarter

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 is great for beginning or advanced players. Call (415) 346-3900 for more info.



Iron Pentacle

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

East Bay

With Madrone & Flame
Starting March 29
Contact (415) 789-7674

Marin (Mill Valley)

With Beverly Frederick, Evelie Posch, Georgie Dennison & Morgaine Harris
Monday evenings March 27-May 1
Call (415) 339-8313

San Francisco (for Men)

With Brook & Gwydion
Starting in the Fall
Contact Gwydion, (415) 282-5334

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.

Santa Rosa

With Beverly & Doug
Six Friday evenings, May 5-June 9
Contact (707) 865-WAND (9263)

Marin (Mill Valley)

With Beverly Frederick, Evelie Posch, Georgie Dennison & Morgaine Harris
Monday evenings May 8-June 12
Call (415) 339-8313

Reclaiming Classes — General Information

Classes are sliding scale \$75-\$150 unless otherwise noted. Scholarships and work exchange are sometimes available.

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

"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.

Additional Classes

See pages 44-45, and visit www.reclaiming.org



Bay Area Reclaiming More Classes

Spring Fairy Tale Cycle

Snow White & the Seven Dwarves

Each spring Rose and Hilary offer a fairy tale with which to trance and grow, dance and sing. This class includes mirror work (of course!), chakra work, trance and other creative exploration of our selves. We seek students who are comfortable doing deep and challenging trancework and exploration of their energy bodies. Prerequisites: Three of the core Reclaiming classes. \$87.50-175 sliding scale.

San Francisco

With Hilary
Valentine and Rose
May Dance
Seven Thursday
evenings, April 6 -
May 18
Contact Rose, (415)
821-3336.

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. Prerequisite: Elements of Magic and other Reclaiming tradition experience. \$25-50 sliding scale, no one will be turned away for lack of funds.

San Francisco

With Tami Griffith & Inanna
Sunday, April 23, 1-5 pm
Contact Inanna, (415) 661-
6317 or
inanna@eudoramail.com

Ancestor Magic

Learn to call on your ancestors guides with love and respect. Learn to create simple and elaborate ancestor altars, to interpret their guidance through divinatory tools and to create rituals that honor their lives and the wisdom they have to offer us. \$40-80 sliding scale for both locations.

Santa Rosa

With Beverly & Doug
Three Friday evenings, July 21-August 4
Contact (707) 865-WAND (9263)

Mill Valley

With Beverly Frederick, Evelie Posch,
Georgie Dennison & Morgaine Harris
Three Monday evenings, July 17-31
Contact (415) 339-8313

Reclaiming Recommends

Intuitive Practice through the Body

A day of meditation and intuitive practice. Meditation practices include sitting in basic mindfulness and movement forms derived from Aikido. These deepen and mobilize your center, and develop your ability to detach skillfully. The intuitive practices will use dropped and open attention as a vessel or channel for receiving intuitive information. The first half of the day will be devoted to centering and self-study through meditation, movement, and boundary work with a partner. The second half of the day will be devoted to intuitive readings. We will hone our intuitive attention by playing with movement qualities (such as pushing or pulling), reading questions for ourselves, for one another and as a group. Open to beginning and continuing students. \$105-55 sliding scale.

San Francisco

With Cybele
Saturday, April 15, 11 a.m. - 6 p.m.
Contact Cybele (aka Suzette Rochat),
(415) 541-5650 or (707) 525-4992

Intuitive Tarot

This will be a one-day workshop in which we will delve extensively into the process and practice of reading the cards. We will work with storytelling as a freeing technique. The meaning of a tarot spread is dependent upon the relationships between the cards. Understanding and expressing these relationships will be a major focus of this class. We will work towards placing our analytic mind and card meanings that we have memorized into the context of our personal intuitive reading style. We will practice opening to our intuitive and divine selves, seeking guidance and inspiration. This workshop is for novice or intermediate card readers. Elements of Magic is highly recommended as a prerequisite. \$40-80 sliding scale.

San Francisco

With Brook and co-teacher TBA
One weekend day in late March or early April.
Contact Brook, (510) 845-5830

Reclaiming Recommends

Women's Empowerment Weekend Workshop

We will work with body image, creative sources and power, sexuality, learning to determine what we really need as women, boundary work, breaking free of 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. Techniques include: breath work, drumming/voice, trance, stories, writing, prayer, energy work, chakras work, movement and closeness. A safe, nurturing workshop for women wanting to make huge changes in their lives. Larger women especially encouraged to apply. Some magical experience is a must: Elements of Magic or equivalent. Class limited to ten women. \$100-150 sliding scale.

San Francisco

With Madrone, and guest appearance
by Michelle Plumb, internationally -
known macrobiotic healer.
March 25 and 26
Contact (415) 789-7674

graphic by
Bob Thawley

Magick 101

Or, How to Change Consciousness At Will

This class will explore the foundations of magick in the Reclaiming tradition. We will learn to create sacred space and build a container for our work. Participants will learn basic principles of ritual and daily practice. The techniques of magick are many and we will explore the labyrinth, the use of sacred voice, ancestor allies, prayer and devotion from the place of accepting each person as their own ultimate authority while practicing compassion and respect for each other. This class is for beginners and for those wishing to deepen their practice of the "craft of the wise". There is no cost for this class.

San Francisco

With Morgaine & Rain
Three Saturdays- April 1, 8, 22 from 10:30 a.m.-5 p.m.
Contact Rain, (415) 861-3176,
njsrain@aol.com

SpellCraft

A drop-in, weekly sacred space for creating transformation through crafts

Create results in your life while you exercise your creativity in a friendly, supportive magickal environment! SpellCraft is an opportunity to work tangible magick in the company of others and combine your energies to empower your work. On SpellCraft Mondays, we first gather and share information about current heavenly influences that affect our craft. We then create sacred space together. We craft independently, but with companionship, and charge our spellwork as a group using song, sound and movement. Magickal principles and concepts can be discussed while we work. Bring materials specific to your intention (and some to share, if you like!). Basic materials are provided, though it always helps to bring your own so there is more to go around. Ritual experience is helpful but not necessary. So-called "non-artists" and "novice Witches" are especially encouraged to join. Donation \$3-10 per session.

San Francisco

With Elka
Mondays, 7:30-10 p.m. Please call in advance.
Contact Elka, (415) 621-2872,
elka@eastlyarts.com

Breath & Body Work for Women Survivors of Incest and Abuse

Join a caring circle where we can move through trauma held in the body, journeying towards trust and freedom in ourselves. This is a healing group focused on and in the body, using many tools within the safety of the circle, including movement, meditation, writing, sharing, work with Younger Self, breathwork and drawing. Contact between group meetings will be sustained by phone check-ins and homework. You must have ongoing formal support (therapy or bodywork) to join this group. An intake interview is required, as is a three-month commitment once you join the group. \$65-\$90 sliding scale per session.

Santa Rosa

With Reclaiming Teacher Cybele
April 8, May 13, June 10 from 12-5 p.m.
Contact Cybele (aka Suzette Rochat), (415) 541-5650 or (707) 525-4992

A Room of Our Own

Sacred space for girls & women

Join us as we honor and celebrate ourselves! Women of all faiths and beliefs are invited to share laughter and community through ritual, conversation, music and reflection. Events are held at the Unitarian Universalist Church of San Mateo, 300 E. Santa Inez Avenue, San Mateo, CA.

April 8, 1-5 p.m. — Coming of Age: Young Women, Self Esteem and The Re-creation of Menarche Rituals

June 17, 2:30-5 p.m. — Summer Solstice Ritual

Space limited - buy your tickets early! \$25-20 (in advance), \$35-30 at the door; students \$15. Mail checks payable to The Lilith Institute, Box 1705, San Mateo, CA 94401.

Contact Deborah Grenn-Scott, M.A., at The Lilith Institute, (650) 345-5449, lilith@best.com

Co-sponsors include: New College of California-Women's Spirituality Program; Awareness Books, California Institute of Integral Studies, Starhawk, Serpentina, Vicki Noble, Transformative Management Group, Womanquest, Dynamite Mousse Company, Lavender Dragon Books/Gifts, HONESTY Community Mentoring Program, Full Circle Books.

Magick 102

Working with Earth, Air, Fire, Water, and Spirit

Deepen your relationship with magick and the elements through trance, spellworking, divination, and the use of magical tools. We will spend a month within each element exploring the mysteries held there, and the gifts of wisdom and power they have to offer us.

San Francisco

Morgaine & Rain
Beltane to Samhain 2000 (May to October). One Saturday a month for 6 months, dates TBA. There is no cost for this class.
Contact Rain, (415) 861-3176 or
njsrain@aol.com

San Jose

Debbie & Suzanne
Beltane to Samhain 2000 (May to October). One Saturday a month for 6 months, dates TBA. Donations to Reclaiming accepted.
Contact Debbie, (408) 297-7408 or
d_mancuso@yahoo.com



Visit Pagan Cornwall

Women's Journey — Beltane 2000

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

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

Events on these pages are organized, taught or led by members of the Reclaiming community.

Pomegranate Doyle travel and teaching schedule

Seattle, WA April 1-2

Psychic Skills: The power of the spirit and body. Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

Portland, OR April 8-9

Psychic Skills: The power of the spirit and body. Contact (503) 239-1147.

Near Vancouver, BC June 17-21

Sanity and Wellness: A Restorative Retreat Amongst the Faeries. See page 36, column 1 for full description.

West Virginia August 5-12

Mid-Atlantic Witchcamp. See page 33.

Near Vancouver, BC September 16-20

Queer Camp for Witches: A Restorative Retreat. See page 46 for full description. Contact (604) 254-5529, SageGoode@aol.com

Eugene, OR September 30-October 1

Fool's Wisdom: Following our Heart's Mission. Contact (541) 744-1013, Gcolette@aol.com

Washington, D.C. area October 7-8

Power of the Priestess with Sage Goode. Contact Ostara, (301) 270-4375, ostara@mindspring.com

Witches' Yellow Pages a new community resource

We are happy to announce a new publication designed to connect Witchcampers and others to the rich variety of services, crafts, talents, etc. within our community.

The Witches' Yellow Pages (WYP) will be sent to all Witchcamps for free distribution. Our vision is to serve our community by providing a venue for people to access like-minded professionals, service providers, and artisans.

The fee is \$9 for your initial listing, and \$6 for each additional category under which you choose to be listed. Please send this before May 1 to be included in our first publication. People from Texas camp will be mailed their copy of WYP after camp.

Contact (617) 983-5906, fax (617) 421-9835, wypage@hotmail.com

Blessed Be, Gail Morrison and Julie Knapp

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

Oakland, CA March 24-26

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.

Marin, CA April 22

Earth Day event - daytime.

Sebastopol, CA April 22

Earth Day Festival - Evening ritual with Starhawk.

San Francisco, CA May 5-7

California Institute of Integral Studies, weekend workshop for women and men: "Patterns of Power." Contact (415) 575-6173.

Southwest France May 27-June 7

Journey to Southwest France, exploring the ancient caves of the Dordogne with a small group of women travellers. Two nights in Paris and eight days in the Dordogne.

Unless noted, contact Harmony Network, HrmnyNtwk@aol.com, (707) 823-9377

Rekindling Cambridge, MA

Rekindling is a community of women and men who share the vision of unifying science and magic. We are an open circle in the Reclaiming tradition.

Beltane - April 29, rain date April 30

Night of the Ancients - late spring (campfire gathering, overnight camping optional)

Martian Equinox - June 14 (telescopes for viewing Mars!)

Summer Solstice - June 20

For more information on Rekindling Community events, please contact Zee, (617)834-6592, zee@rekindling.org, www.rekindling.org

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

San Francisco, CA March 5

Lecture: "Ancient Ways of Knowing," at New College humanities seminar, "Creativity and the Shape of Culture."

Long Beach, CA April 8

Isis 2000 Festival, CSULB, 8:30 a.m. to 8 p.m. Macha will present "Meeting Death and Grieving Loss" in the morning session. Contact Laura Janesdaughter, Temple of Isis, Los Angeles, (310) 473-3818, isishazel@netscape.net, or visit <http://sites.netscape.net/isishazel/homepage>

Los Angeles, CA April 9

"Chants & Enchantment," a workshop. See ReWeaving listing, page 38, or contact Dori at dorincheryl@earthlink.net or Ilyana, (818) 368-5215. Time TBA.

Visit Macha's website

<http://pwp.value.net/hoodiecrow>

Gaia Grrls

A Magical Retreat for Young Women Witches — May 13-15, 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! Work exchange is available and there will be opportunities for you to priestess, present material and/or lead optional offerings. Cost \$135-250 sliding scale.

Northern California

May 13-15

Register by March 30. Call (415) 621-2872 or visit www.eastlyarts.com/gaigrrls

More announcements on next page!



Ancient Ways Festival

Harbin Hot Springs, Middleton, CA

June 7-11, 2000

The seventeenth annual Ancient Ways Festival, at Harbin Hot Springs near Middleton, California, will be an eclectic pan-pagan gathering of magical folk.

Four days of workshops, rituals, crafts, camping, and more. Clothing optional. Hot, warm and cold pools.

Cost ranges from \$65 for one night to \$140 for all four (add \$10 after May 15). Children 3-14 years are half the adult price. Booth space \$70 (\$80 after May 15) plus registration. Fees include Harbin pools, camping, workshops and rituals. Work trades are available if arranged in advance.

Contact Ancient Ways (open 11-7 p.m.), 4075 Telegraph Ave., Oakland, CA 94609, (510) 653-3244, fax (510) 653-3269, festival@ancientways.com, www.ancientways.com

Circle of Love Gathers Aid for El Salvador

Reclaiming's Circle of Love asks your support of Marta Benavides' sustainable agriculture work in El Salvador.

Recently, the truck Marta was using was broken into and the two back supports that were there for Marta and Rolando were stolen. She has asked if anyone has or knows someone who has an orthopedic, compressed-wood back support for car seats.

Working Macintosh computers are needed by the Art School at the University of El Salvador.

In-kind or monetary donations are most welcome. Please send donations to 1303 Wheatland Ave., Lancaster, PA 17603, (717) 390-0321.

With love from Marta and me,
Cheryl Desmond

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 four-day intensive including magic, ritual, transformation, discovery, play, a beautiful lake and great food! [See RQ #77, Winter 2000, 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

Full Moon Ritual

May 18, 2000 — Escalante, UT

Connect with Gaia as you walk a mile by moonlight through a narrow redrock canyon. Now and then a guide reveals a secret of the whispering sandstone canyon walls, marking the stages of your journey into the depths of time. Arrive at the time of Pangaea, 200 million years ago, when Gaia had only one continent.

There, join us in a full moon ritual to celebrate and protect wilderness and wilderness warriors in southern Utah, with Val of Reclaiming and Richard of Church of All Worlds.

Participants are also invited to stay for the Escalante Wilderness Action Gathering on May 19-21. This gathering is to support local activists and learn about wilderness issues and campaigns in the Escalante area.

Escalante activists have been vandalized and harassed for years by people who want to continue to log, mine and graze on public lands. Last summer a local Mormon bishop declared a "war of religion" on environmentalists because he believes we "worship the earth rather than God."

For more information and directions, contact (435) 826-4778, toripat@color-country.net, www.escalantehouse.org/ewp

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 community leaders and participants of all ages. All who honor the Goddess are 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

Seattle & People of Color

continued from page 7

was key."

In retrospect, observed Van Jones of STORM (Standing Together to Organize a Revolutionary Movement) in the Bay Area, "We should have stayed. We didn't see that we had a lot to learn from them. And they had a lot of materials for making banners, signs, puppets." "Later I went back and talked to people," recalled Rashidi, "and they were discussing tactics, very smart. Those folks were really ready for action. It was limiting for people of color to let that one experience affect their whole picture of white activists." Jinee Kim, a Korean American with the Third Eye Movement in the Bay Area, also thought it was a mistake. "We realized we didn't know how to do a blockade. We had no gas masks. They made sure everybody had food and water, they took care of people. We could have learned from them."

Reflecting the more positive evaluation of white protesters in general, Richard Moore, coordinator of the Southwest Network for Environmental and Economic Justice, told me, "The white activists were very disciplined." "We sat down with whites, we didn't take the attitude that 'we can't work with white folks,'" concluded Rashidi. "It was a liberating experience."

SERIOUS EFFORTS LACKING

Few predominantly white groups in the Bay Area made a serious effort to get people of color to Seattle. Juliette Beck of Global Exchange worked hard with others to help people from developing (third world) countries to come. But for U.S. people of color, the main organizations that made a serious effort to do so were Just Act (Youth ACTION for Global JUSTice), formerly the Overseas Development Network, and Art and Revolution, which mostly helped artists. Many activists of color have mentioned Alli Chaggi-Starr of Art and Revolution, who not only helped people come, but for the big march in Seattle, she obtained a van with a sound system that was used by musicians and rappers.

In Just Act, Coumba Toure and two other members of color — Raj Jayadev and Malachi

Larabee — pushed hard for support from the group. As a result, about 40 people of color were enabled to go, thanks to special fundraising and whites staying at people's homes in Seattle so their hotel money could be used instead on plane tickets for people of color. Reflecting on the whole issue of working with whites, Coumba talked not only about pushing Just Act but also pushing people of color to apply for the help that became available.

One of the problems Coumba said she encountered in doing this was "a legacy of distrust of middle-class white activists that has emerged from experiences of 'being used.' Or not having our issues taken seriously. Involving people of color must be done in a way that gives them real space. Whites must understand a whole new approach is needed that includes respect (if you go to people of color thinking you know more, it creates a barrier). Also, you cannot approach people simply in terms of numbers, like 'let's give 2 scholarships.' People of color must be central to the project."

Jia Ching Chen recalled that once during the week of protest, in a jail holding cell, he was one of only two people of color among many Anglos. He tried to discuss with some of them the need to involve more activists of color and the importance of white support in this. "Some would say, 'We want to diversify,' but didn't understand the dynamics of this." In other words, they didn't understand the kinds of problems described by Coumba Toure. "Other personal conversations were more productive," he said, "and some white people started to recognize why people of color could view the process of developing working relations with whites as oppressive."

Unfortunately, the heritage of distrust was intensified by some of the AFL-CIO leadership of labor on the November 30 march. They chose to take a different route through downtown rather than marching with others to the Convention Center and helping to block the WTO. Also, on the march to downtown, they reportedly had a conflict with the Third World People's Assembly contingent when they rudely

told the people of color to move aside so they could be in the lead.

EXTRAORDINARY

Yet if only a small number of people of color went to Seattle, all those with whom I spoke found the experience extraordinary. They spoke of being changed forever. "I saw the future." "I saw the possibility of people working together." They called the giant mobilization "a shot in the arm," if you had been feeling stagnant. "Being there was an incredible awakening." Naomi, a Filipina dancer and musician, recalled how "at first a lot of my group were tired, grumpy, wanting to go home. That really changed. One of the artists with us, who never considered herself a political activist, now wants to get involved back in Oakland. Seattle created a lot of strong bonds in my small community of coworkers and friends."

They seem to feel they had seen why, as the chant popularized by the Chicano/a students of MEChA goes, "Ain't no power like the power of the people, 'Cause the power of the people don't stop!"

There must be effective follow-up and increased communication between people of color across the nation: grassroots organizers, activists, cultural workers, and educators. We need to build on the contacts made (or that need to be made) from Seattle. Even within the Bay Area, activists who could form working alliances still do not know of each other's existence.

With mass protests planned for April 16-17 in Washington, D.C. at the meeting of the World Bank and the International Monetary Fund (IMF), the opportunity to build on the WTO victory shines brightly. More than ever, we need to work on our ignorance about global issues with study groups, youth workshops, and conferences. We need to draw specific links between WTO and our close-to-home struggles in communities of color, as has been emphasized by Raj Jayadev and Lisa Juachon in "The Silicon Valley Reader: Localizing the Ef-

continued on next page

Tools of magick

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Seattle & People of Color

continued from preceding page

fects of the Global Economy" (1999), which they edited. Many examples of how WTO has hurt poor people in third world countries were given during the protest. For example, a Pakistani told one panel how, for years, South Africans grew medicinal herbs to treat AIDS at very little cost. The WTO ruled that this was "unfair" competition with pharmaceutical companies seeking to sell their expensive AIDS medications. "People are dying because they cannot afford those products," he said. A Filipino reported on indigenous farmers being compelled to use fertilizers containing poisonous chemicals in order to compete with cheap, imported potatoes. Ruined, they often left the land seeking survival elsewhere.

But there are many powerful examples right here in the U.S. For starters, consider: WTO policies encourage sub-livable wages for youth of color everywhere including right here. WTO policies encourage privatization of health care, education, welfare, and other crucial public services, as well as cutbacks in those services, so private industry can take them over and run them at a profit. This, along with sub-livable wages, leads to jeopardizing the lives of working-class people and criminalizing youth in particular. Workers in Silicon Valley are being chemically poisoned by the chips they work on that make such wealth for others. WTO doesn't want to limit those profits with protection for workers. WTO has said it is "unfair trade" to ban the import of gasoline in which certain cancer-causing chemicals have been used. This could have a devastating effect on people in the

U.S., including those of color, who buy that gas. Overall, WTO is controlled by U.S. corporations. It is secretly run by a few advanced industrialized countries for the benefit of the rich and aspiring rich. WTO serves to further impoverish the poor of all countries.

Armed with such knowledge, we can educate and organize people of color. As Jinee Kim said at a San Francisco report-back by youth of color, "We have to work with people who may not know the word 'globalization,' but they live globalization."

This article first appeared in ColorLines: the nation's leading magazine on race, culture, and organizing. Subscriptions to ColorLines are \$16 per year (four issues) and may be obtained from www.colorlines.com or by calling (510) 653-3415.

Elizabeth (Betita) Martinez is a Chicana author and educator whose activism dates back to the black civil rights movement; her main project today is the Institute for MultiRacial Justice based in San Francisco. She spent four days in the Seattle protest with the delegation of the Southwest Network for Environmental and Economic Justice.



**Goddess 2000
International
Women's Festival
June 8th-11th, 2000**

Join E. Crone Z Budapest & many teachers & performers for the turn of the millennia celebration in the tall redwood forest of La Honda, CA. Rituals, workshops and entertainment. Cabin space, airport pickup and all meals included.

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Nevada Test Site

continued from page 13

new weapons design without even a pretense of helping with safety and reliability. The DOE itself has designed a new nuclear weapon, the b-61 Mod-11, made to penetrate buried bunkers. According to the Military Production Network, they are currently working on new weapons for submarines.

After the concert that New Year's Eve, we gathered around a bonfire at the old Peace Camp in Mercury, across from the makeshift Atomic Cafe. Western Shoshone Elder Corbin Harney thanked us all, as he always does, for our presence. He mentioned that, because of people like us returning time and again, that the lizards, out of all the absent animals, were finally beginning to return to the land. Bishop Tom Gumbleton and Corbin Harney blessed the fire and offered sage as activists including Dan Berrigan and Ibrahim Malik Abdil-Mu'id looked on. We then lit our candles from this fire and began the midnight procession to the Test Site itself. I drummed as another activist played guitar and sang. Martin Sheen walked ahead, ringing a giant bell. The group from Japan carried bright paper lanterns on little sticks. The procession was long and beautiful, a stream of candlelight in the cold night.

While waiting to cross the line, an image filled my mind. I had a vision of strewing the road in front of the Test Site with flowers. I wanted to fill that road with flowers to speak of the beauty that we carried there, and as a bright

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promise that the plants of the desert would return. I had another vision of prayer flags hung from the barbed wire. These prayer flags would carry the pictures of all the animals that had been driven from the sacred land by radioactive dust and the tremors of years of testing: first above ground, then underground and finally the current, sub-critical tests.

Crossing the line at the Test Site is, these days, a dance of long-standing protocol and ritual. I could say it is meaningless, for nothing happens. There is no struggle and no trial (except for those like Joyce Parkhurst and Martha Scarborough, recently released from 6 months in jail for cutting down fence around the Test Site). We were simply escorted to a cyclone fence pen where we waited until issued a \$350 citation which we would never pay. Ritualized arrests.

But, as Witches, we know the power of ritual. We know the power of dancing on sacred land, however wounded. We know the power of song and prayer. This is what those activists willing to travel to the desert still risk. There is no heady risk of confrontation with "the authorities." It is a risk of faith, rather than body. It is claiming our own authority that to walk that land is in itself important. Walking that land is a risk of need: for the needs of the animals and plants; for the need of the Western Shoshone who work for peace; for the need of security forces hired because of poverty and lack of skills. We carried the light of the need-fire within us, even after our candles were left as a shrine outside the cattle bar and barbed wire.

While the Wackenhut Security person (Wackenhuts are private mercenary soldiers with nine-millimeter guns) was writing up my citation at about 2:30 that morning, she began fumbling and said, in a human moment, "You'll have to excuse me, I'm cold." I replied, "You need those fingerless gloves." She spat out, "The only gloves I have are for shooting my gun and that's all I need out here." Then she muttered, "But they're not much good for writing in." She needed more than her gun out there. Having nothing else to give, not a warm coat or a better job, I wished her good morning and walked off past the floodlights surrounded by the dark, sheltering desert. The giant bell greeted me, ringing for my release, and the Japanese contingent shouted "Happy New Year." I returned to my partner for a kiss.

Three hundred and thirty of us were arrested and released. I wanted hundreds of thousands. I wanted enough people to circle the entire Site, though the 330 and the prayers and songs of over 500 would have to suffice for that night's vigil.

The Western Shoshone invite us to the Nevada Test Site. They will be running a relay around the Site, culminating on Mother's Day. Will we journey there to

dance and sing and walk that sacred, much wounded land? Can we greet the lizards and strew flowers? Will we bring some magic back to weave with Western Shoshone sage and Christian prayer? Will we join together in the desert, and at the offices of the Department of Energy, at Bechtel Corporation, Los Alamos, the Pentagon, Bath Iron Works, Lockheed-Martin. . . We can strew flowers and dance everywhere. We can sing to the spirits of those who work in those places, and to those who have died of radiation poisoning. We can pray for the land, our Mother. That is what I need.

Interested in forming/joining WAND, Witches Acting for Nuclear Disarmament? It doesn't matter where in the country you live, we can plan face-to-face regionally and over email nationally. For more info, contact Thorn at tc Doyle@sfsu.edu

For more information about the Mother's Day action and Nevada Test Site, contact the Shundahai Network at www.shundahai.org (Shundahai is Western Shoshone for "peace and harmony with all creation.")

T. Thorn Coyle is a writer, dancer, priestess, teacher and activist who studies philosophy, religion and herself, in San Francisco.

Save Salt Spring

continued from page 16

facing extend beyond our island, and link us to the broader movements to protect and honor the Earth in the face of our collective destructive values and practices. We do not stand alone in our resistance to these forces, and we need the assistance of this larger community to generate the power to change our story and to dream a new reality into being.

It is from this place that I reach out to my sisters and brothers in Reclaiming. I ask you to look to our website, www.savesaltspring.com, to see how you can support our efforts. We will be doing community actions and rituals which would be greatly enhanced by your physical and/or energetic participation. You can con-

continued on next page

Full Moon Ritual

May 18, 2000

— in a secret Utah redrock canyon —

Celebrate and protect wilderness and wilderness warriors with Richard Ely of Church of All Worlds and Valley High of Reclaiming

Free — for more information, contact (435) 826-4778, toripat@color-country.net

— and see full announcement, page 46 —

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April 8 — Coming of Age: Young women, self esteem & re-creating Menarche rituals honoring girls' first menstrual experiences

June 17 — Summer Solstice Ritual: A celebration of sacred sexuality and impassioned spirituality with Cosi Fabian, Miri Hunter HaRuach and others

**For further information, contact
Deborah Green-Scott
Tel/Fax: 650-345-5449**

**Email: lilith@best.com
Website: lilithinstitute.com**



The Crone

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*My mother plucked me
from the great dance
of great birds
flying like stars, points
of light on maps
moving in the velvet wall
of night sky.
And I was called
the Daughter of Memory
and the Grandchild of Time.
Judy Grahn, Queen of Wands*

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continued from preceding page

tact me for information or with ideas/suggestions for rituals, direct actions, fundraising, etc. by sending a message from the website. We each hold in our hearts the dream of a new world. May we create this dream together, through our love of each other and the Mother. Blessed Be!

HOW YOU CAN HELP

- Visit www.savesaltspring.com
- Contact the BC Minister of the environment:

The Hon. David Anderson
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Government of Canada
House of Commons
Parliament Buildings
Ottawa, Ontario
K1A 0A6
Phone: (613) 996-2358
Fax: (613) 952-1458
Anderson.D@parl.gc.ca

- Contact Manulife Financial, whose support is critical to Texada's plans. This would be very powerful coming from outside BC, letting Manulife know that the world is watching. See the website for details.
- Donations to purchase the land through the Land Conservancy are needed. Pledge forms can be printed off the website.
- Visit the site, pass it on, send us letters and positive vibes — we will post them. The knowledge that there is support from afar is very powerful for people here. Living on an island with a population of 10,000, you feel that you are fighting alone.

History of May Day

continued from page 23

France, and Spain.

THE U.S. WORKING CLASS was catapulted by this incident to the head of the world's workers' movement and particularly to the forefront of the movement to achieve the eight hour workday with a new round of strikes and demonstrations. The entire world took this decision very seriously.

The AFL sent a delegate to the 1889 Marxist International Socialist Congress meeting in Paris on the 100th anniversary of the French Revolution to inform all present of the call to action for May 1, 1890. That congress passed a resolution for a "great international demonstration" for the eight hour day to take place on the AFL-designated date.

When May 1, 1890 rolled around, demonstrations took place in the U.S. and all across Europe, as well as in Chile, Peru, and Cuba. While the May Day demonstrations were intended originally to be a one-time event, the eight hour day movement gained such support that it became a worldwide annual event. The second year added Russia,

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Brazil, and Ireland to the growing list of participating countries. The struggle for the eight hour day continued the world over, as did May Day demonstrations. In 1920 Chinese workers first celebrated the event, and in 1927 workers in India joined the struggle and celebrated May 1 as International Workers' Day.

So, what happened here in the U.S.? Why is May 1 officially "Law Day" here, rather than International Workers' Day? And, why is our "Labor Day" detached from historical significance and more a beer-hotdog-shopping ritual than a serious commemoration of the blood shed to gain the majority of Americans the opportunity for a decent life?

Historically speaking, the AFL dropped its support of May Day almost as soon as it started, because of the right-wing elements gaining control in the organization. It chose to celebrate instead the federal government's officially sanctioned Labor Day (the first Monday of September), established in 1894. The U.S. May Day movements from that time onward were supported by those on the left, but they were met by great hostility from the entrenched, conservative labor bureaucracy.

Even so, May Day was still celebrated on U.S. soils. In 1910, rallied by the Socialist Party, 60,000 people demonstrated on May 1 in the streets of New York City. The following year, 500,000 were said to have marched on May Day. But, as workers and peasants took control of Russia and the Soviet Union was established in the late teens, the red scare gripped the United States, so that any May Day demonstrations came under violent attack and denunciation in the press.

As for me, I've come to my own understanding about this workers' holiday now that I've uncovered its history. May Day isn't about workers in one industry or another making headway against employers. It is about working people anywhere and everywhere in solidarity and creating change. Across Virginia, the U.S., and the whole world almost every one of us shares the bond that we are workers. The fact that almost all of us work for money and thereby acquire food, goods, and services is a great bond connecting us.

May Day echoes the voices of those before us, reverberating across the world the call to maintain what was gained through great pain, effort, and bloodshed, and it speaks of the sacrifices that improved conditions for millions of people against great odds. It should remind us that if we focus our efforts collectively we will change the order of business.

Author's Note: Interest in May Day is on the rise, with many organizations and communities recapturing the energy of this movement. Workers in Edmonton, Canada, have developed a website devoted entirely to the holiday. This award-winning site contains information, as well as photos from around the world on International Workers' Day demonstrations from past years. The address, which has links to many great labor-related sites, is <http://www.accessweb.com/mayday/>

See page 15 of this issue of RQ for May Day 2000 events.

This article originally appeared in the New River Free Press, an outstanding regional publication based in Blacksburg, VA. Contact NRFP, PO Box 846, Blacksburg, VA 24063, (540) 951-7320.

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Book: Circle Round

continued from page 24

parents honoring their children in these ways is always worthy reading. There are also rituals for occasions such as moving, divorces, and the death of a pet.

Part Four is the Circle of Elements. Although these seemed well-covered already, I discovered that this could be the most important part of the book. This section was about how to make magic life daily life. Forgive me for not remembering from whom or from which Goddess Trilog video this comes, but a woman in that video said that for pagans of old it was not so much about belief, but practice and a way of living. This section is about the everyday rituals we live, from getting up and off to school to bath time. This section is how we as parents, Witches, Pagans, live it day in and day out, not just on holidays.

Now for the hard part, what I didn't 'just love' about *Circle Round*. There are a few stories in the book that are apparently written just for the book. Some I liked, and some I felt were overhanded and preachy. My children agreed. Children know what they like and do not like and have no problem letting any and or everyone know about it. While these stories are probably not meant to be children's favorites, this does not a whole book make.

Finally, as a mother who wants to do so much more for my children than my mother did, I struggle with that current mother question of "Is it enough, or is it too much?" *Circle Round* was written by three women. It would probably take three mother-lifetimes to do all the wonderful things from this book. I just have to say, pick and

continued on next page



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continued from preceding page

choose and let the rest go. Chances are by the time you cycle back through as a mother, this book will either be given to you as a family heirloom, or at least be in paperback.

Book: Pilgrimage

continued from page 25

has already found its way to my stack of books to read again, just as soon as I get it back from the friends who have borrowed it.

A year ago, I found a quote by Mark Twain in my local newspaper. The message grabbed my attention, and I cut it out to display in my kitchen. It's not quoted in Cousineau's book, but it has a similar message:

"Your road is everything that a road ought to be—and yet you will not stay in it half a mile, for the reason that little, seductive, mysterious roads are always branching out from it on either hand, and as those curve sharply also and hide what is beyond, you cannot resist the temptation to desert your own chosen road and explore them."

May we all strive for such distractions.

The Art of Pilgrimage is published by Conari Press.

Masks in Meetings

continued from page 19

masks."

I know that for me, as the main person in the hot seat during those long meetings, their presence was reassuring. I believe that even those who criticized using them could agree that their beauty enlivened the room.

Mask-wearers themselves said, "It was a wonderful way to do service and decreased my own tendency toward impatience with the slow process of consensus. Thank you for the opportunity to do service and to experience those primal essences." And, "Of all the things I remember about MerryMeet, I think that doing quarter duty was probably one of my favorite things. I would recommend it to everyone."

I look forward to taking a turn myself at our next Grand Council, when I will not be committed to active, verbal participation in every session. This was clearly a collaborative effort among the maskmakers of Coven UL, the overseers, tenders, sitters, and packers. I think there's much more to be learned from this work.

Macha is a Witch-at-Large who travels the broomstick circuit and loves to co-design novel rituals with Witches of the many diverse tradi-

tions of contemporary American Witchcraft. For more about her work, see <http://>

pwp.value.net/hoodiecrow or her brand new guided learning experience at HungryMinds.com

Starhawk: Hermana Cristina

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service foreign debt (which has miraculously disappeared). Instead they till their own small plots of mixed fruits and vegetables for their families, with some left over to sell, and use nothing which would contaminate the soil. For everyone knows that the health of a people depends upon the health of the soil. And the papayas, the mangos, the coconut palms sink deep roots that hold the soil and make it a spongelike reservoir, and so the springs return to the hillsides and Hermana Cristina's sisters no longer have to rise before dawn to walk the dusty roadside searching for water.

If her sons and daughters take the long road to the north, it is for adventure, for study, for fun. And there they might sit, in a cafe on the avenue, stirring their coffee grown under shade trees that harbor thousands of birds, beside the administrative assistant who is now the administrator of a healing center where those who have been wounded and broken by life are cared for. She's lunching with the former drug addict who is now a nurse. They're eating salmon from restored streams and flourishing fisheries, and wild mushrooms from extensive forests, and drinking organic wine, which she can afford because she lives in her own, modestly priced home built by the man with the smile and the

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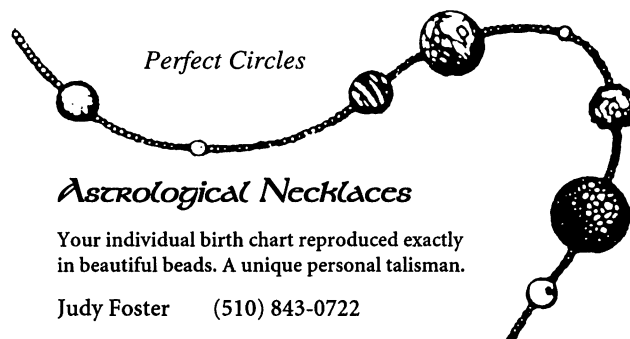
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light in his eye. Because the health of the soil and the health of the people is the prime concern of every political and economic structure in this country, too, there are no chemical residues in her food, no cancer in her breast, and she will live a long and healthy life and see the daughters of her daughter grow up in a world devoted to the well-being of the land, the waters, the children.

* * *

This is a modest and possible vision. It requires no unknown technologies or new inventions. We already have the knowledge, the skills, and the resources we need to make it come true.

What we need now is the will and the fortitude to confront and transform the structures of political and economic power that currently govern our world. A simple "to do" list:

- Dismantle the structures of globalization
- Revoke corporate power
- Rescue government from the influence of wealth

• Restore democracy (or maybe we never really had it)

• And after lunch — the hot tub.

It's not new, the call to revolution. It's really kind of a nineteenth-century or maybe a 'sixties thang. And hey, we've had a few revolutions, and they mostly went rotten or proved inconclusive.

But maybe those were just for practice. This time, let's get it right.

Starhawk is the author of many published books on Goddess religion, from "The Spiral Dance" to "Circle Round, Raising Children in Goddess Tradition." She is a feminist, activist, teacher, Witch, gardener, drummer and one of Reclaiming's founders. For Starhawk's schedule of appearances, see page 45.

Oak: Postive Activism

continued from page 29

the stars, the millennium energy, a cycle that was ready to turn by itself, the 13 moon spell, the target magic, the magical activism retreats, our success in Seattle, or more likely a combination of everything that has re-energized the interest in magic and activism. Whatever it is, I have learned a valuable lesson, a lesson that I suppose I will continue to learn again and again. Love is more powerful than hate and certainly feels better. Focusing on bringing into being what you want is more productive than focusing on what makes you crazy. In these strange times where every place on this earth is beginning to look like every place else, it will be challenging to hold on to a vision of what can be instead of despairing about what is. The despair is real, but I am learning to drop below it and breathe energy into to what I hold sacred and true.

In the spirit of what I have learned, I plant these seeds in the spring soil of this quickening. I would like us to figure out how to fund a spiritual and material revolution without sacrificing right livelihood. I would like to see more Reclaiming witches at the Ruckus Society trainings. The Ruckus Society holds workshops throughout the year and in different locations across the country. They are essentially

Witchcamps for activists. [See info, page 10.]

I also want to work towards creating a Witchcamp that is organized around magical activism. Imagine a camp where we work magic, prepare for a magical action and then create it together. Perhaps we could do magic at the Nevada test site, or in the middle of the nation's capital. The possibilities are endless. This year I have learned the power of focusing on what I want to see happen, versus focusing on what is happening that I do not like. Thank you, Reclaiming community. I am sure I will continue to have cranky moments of negativity. But thinking of what we could do together elicits yet another grin from this Witch's face. Using all my tools as a Witch; my body, my breath, my Witch's eye, and a simple spritz of the power of the rose, I commit to actively working on coming from a place of love, the first step in actively creating the world of my dreams. So mote it be!

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



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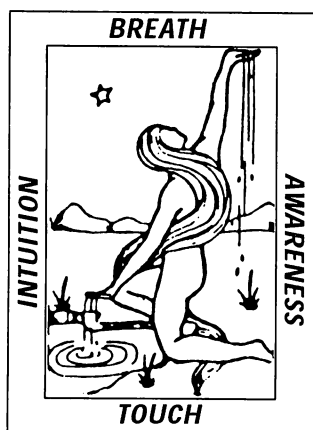
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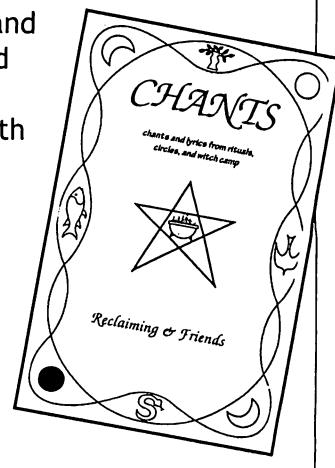
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SpiralHeart/MidAtlantic

continued from page 34

sided pentacle books. You do not need to be an artist to create these books. All participants should come willing to engage in the creative process of a six-week-long spellworking, invoking the Iron Pentacle in your life. Taught by L. Aerianna Tayerle and Claudia Manifest. Thursdays, March 9-April 13. \$25-\$40, you decide where you slide. Class size limited to 13. Contact claudia@nova.org, (310) 929-8184.

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12-Step Meeting for Pagans - Baltimore, MD. "Amethyst", a Pagan-identified open meeting of Alcoholics Anonymous. Sunday evenings, 7-8 p.m. Stony Run Friends Meetinghouse, 5116 N. Charles Street, Baltimore MD.

New York City - Evening with Starhawk

Magick, Vision, and Action, an evening with Starhawk. March 8. New York City (Midtown Manhattan location), 8 p.m. \$30-45 sliding scale. Contact Harvest at (718) 653-2985, Harvest_Fire@excite.com

Pennsylvania

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. The Lancaster area Friday Night Twelve-Steps for Pagans (TSP for short) meets (obviously) on Friday evenings at 7 p.m. 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. If you're within driving distance of the Lancaster area, you're welcome to become a part of this important working to provide space for Pagans in recovery. "Keep coming back ... it works if you work it." For directions, contact (717)-665-2809, mbytucker@juno.com

Virginia

Working with Faery Allies - Rural Central Virginia location. June 3-4, taught by Sage Goode. Contact Ostara, (301) 270-4375, ostara@mindspring.com,

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Washington, DC

Connect-DC Spring Equinox 2000, Washington, DC. Sunday, March 19. See our web page, <http://users.erols.com/katrina/connectdc/>

Cauldron of Changes: The Beltaine Needfire. April 29-30, taught by Reyasdotir and Aurora. Location: Washington, DC metro area. Contact Ostara, ostara@mindspring.com, (301) 270-4375.

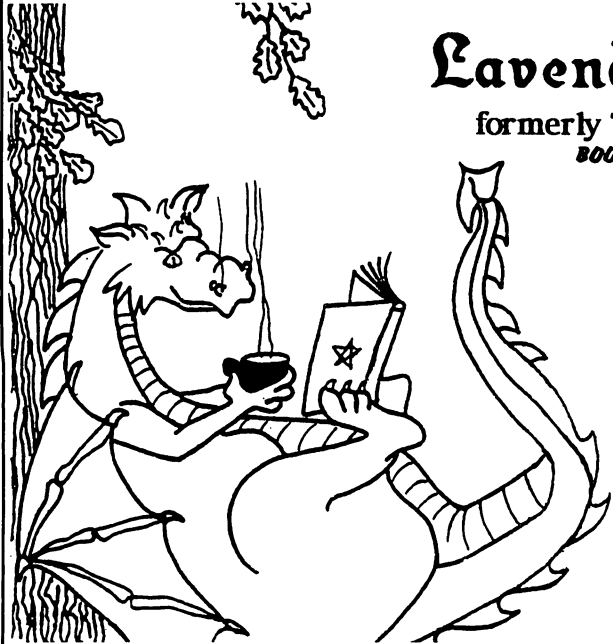
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Southeast Friends

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community, to voice our concerns about the world in which we live, and bring to birth a vision of a new culture," paraphrasing the Reclaiming website, www.reclaiming.org

Air Potato Roundup "Everything depends on something else for survival," according to Korean Zen Master Samu Sunim. "Not only are we interdependent, but we, as trees, rocks, clouds, rivers, insects, humans, and animals are an interrelated whole... we are the universe." Echoing these thoughts, priestesses of the South East Friends of Reclaiming (SEFR) and the Friends of Gaia (FoG) assisted the city parks of Gainesville during their 1st Annual Air Potato Tuber Roundup, in January.

Air potatoes (*Dioscorea bulbifera*) are an invasive exotic plant which out-competes native vegetation, according to parks spokesperson Robert Hamlin. The air potato is a climbing vine native to tropical Asia. It prolifically produces potato-like tubers which are dropped in the Winter. Invasive exotic plants spread easily and displace native plants that are a critical part of the natural ecosystem. The goal of the tuber roundup was to raise awareness in the community and to restore the natural balance of native plant species. SEFR and FoG efforts gathered 17 gallons of potato tubers; city wide the grand total of tubers collected was 3,500 gallons.

Forest Not Bombs Protest Aiming to close the Pine Castle Bombing Range in the Ocala National Forest, priestesses of SEFR and FoG joined forces with the Florida Coalition for

Peace and Justice (FCPJ) and the First American Cultural Center (FACC) in February. The contract between the U.S. Navy and the U.S. Forest Service will expire in 2000. This bombing range is the only range east of the Mississippi which uses live ordnance.

"It is quite alarming to have helicopters full of armed troops flying over the house at tree level, on their way to the bombing range," said SeaWind, a FoG priestess. "The range is 20 miles away from my mother's house as the crow flies, and even so her windows shake during the bombing runs."

A drumming circle led by Micco Nae of the FACC and ritual magic by SEFR and FoG priestesses raised awareness that our national forests should be used for peaceful communion with nature and personal spiritual renewal, not

destructive practices of war preparation. Refraining from acts of harm to nature, since we know we are harmed at the same time, is a spiritual goal of SEFR and FoG.

For more information about the South East Friends of Reclaiming, contact Barbara J. Walker at walkerbj@ufl.edu or Cindy Nelly at canngaia@yahoo.com

For more information about Friends of Gaia, contact D.J. Clark at djclark@ufl.edu

Regional listings in RQ are events sponsored by the various Witchcamp communities — see page 32 for more information

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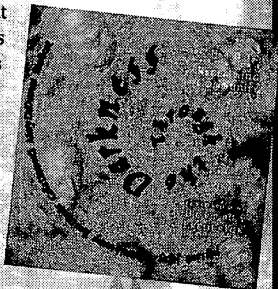
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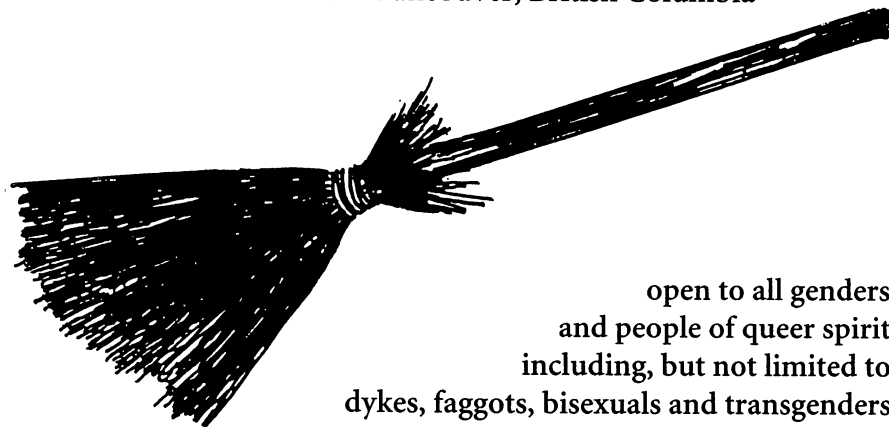


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Vermont Camp Community

continued from page 35

magician's work of sustaining the physical and energetic connection across time, from one camp to the next; so that even as the new camp unfolds it is linked to all the ones before and those that will follow. Each year, 60% of Vermont campers are returnees, while 40% are first-timers, mostly from the returnees' local areas. Some of the campers have heard about camp from their coven mates, or on the VWC email list, others at a public ritual or a class or perhaps a chance meeting at a local demonstration. The local "sending" communities have been growing just as VWC is growing.

The Mapping Project grew out of a desire to build the sense of connection among these diverse communities that nurture campers throughout the year. It also grew out of the belief that the strength and vitality of Vermont Witchcamp come from the myriad connections that campers share — with each other but also within their daily lives at home. I see this map as a way to celebrate the diversity of communities that feed the VWC community, which also anchors and feeds the Reclaiming Web.

The idea is to map the Vermont Witchcamp community — to see what we look like. The

map will show the geographic areas we come from, demonstrating the deep roots that nurture not only our camp each year, but also the entire Reclaiming Web of camps as well. The project is gathering information on what the community looks like in terms of:

- The evolving spirit, such as regular rituals, classes, discussions, etc.
- What links are happening beyond Witchcamp folks, such as cross-fertilization in shared ritual planning or panel discussions.

The project may also give a good picture of hopes and dreams beyond camp such as asking questions about where or how people are hoping to grow (this also relates to wider web issues about local training for teachers, core class offerings etc.) and just what threads are growing in what communities, such as what connection there might be to the wider Reclaiming Web (do folks recognize the name, is it used in classes....?).

The map would also chart those solo practitioners that choose to be included since we are still young and eclectic enough for there to be many who have not found a larger community or have not needed to link with others but who may wish to be charted on the VWC Map.

My vision is that this map serve as a foundation

for community building and a kind of assessment of our resources. As this information comes together we may be able to see some clear threads, questions, need for support and/or readiness to change. We've yet to discover all the possible applications of this project.

We are still in the gathering stage just now. We have put out a call on our local email list which includes buddies for non-email folks. We did not develop a survey but rather outlined the broad area listed above and asked folks to respond to the entire list so that everyone will see the pieces as they come in. When we have enough information, we will begin to create some sort of visual representation of the Vermont Witchcamp community. This will include contact people and a wide variety of information in a format that can be accessed through email. The model will be developed in such a way as to be easily added to (as we change and grow).

We are also planning to create a large 3-D model for camp that will, no doubt, allow the most playful among us to go wild!

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seventeenth annual

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Returning to the Roots

continued from page 5

living and finding a new residence pressed down on me, there seemed little time in my schedule to rest my back against a great tree and hear its tales.

A lesson fades in the mind but the body remembers. And my body has been crying out for the freedom of fresh winds. A lesson is only as valuable as much as it is practiced. I am still not a very good student, loving to jump ahead, forgetting the fundamentals.

What is fundamental is this: The Elements are always all around us, always a part of us. We don't have to go out to nature, we are part of nature. There is soil under the concrete; the Earth is manifest in our bones. If I seek the lessons of the Earth, I can pay attention to the messages of my own body. The ache in my lower back from long hours at a desk tells me, when I listen, to go outside and plant vegetables. Your bones might send a different message to you. I am not so arrogant to assume—even though we are both human, you and I—that we share the same story. I am learning that two ends of the same land tell different tales, not to be interpreted in hasty exuberance, but to be heard... and heeded.

As a Witch, I am learning to read nature as a neverending text. Its—and our—stories unfold in cycles which provide useful information but never fully disclose Mystery. Mystery—which sounds suspiciously similar to “my story”—is powerful in its magic, best expressed as poetry. There is a living, breathing poem out there as well as in here. What does your body—the Earth's body—tell you when you open your heart and listen?

Elka Eastly is an artist and mystic, who has recently found herself at the crossroads of sustainability and bliss. She has chosen the unnamed path: synthesis. You can find her with a knapsack full of business plans and marketing strategy as she travels toward her biggest visions.

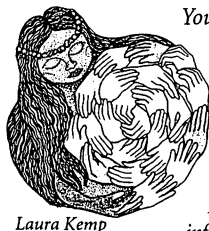
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See page 33, or www.reclaiming.org

California Witchcamp Scholarship Fund



Your contribution helps maintain the diversity of Witchcamp

The Witchcamp Scholarship Fund helps send Witches to California Camp. This year, the Scholarship Fund is lower than usual. Unless we receive donations this Spring, there will be significantly fewer scholarships available. Your support now will make the difference.

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Texans Fight Nuke Dumps

continued from page 14

WCS, then resubmitted the radioactive waste application. After a sham hearing, in which citizens of nearby New Mexico were not allowed to testify at all, the permit was approved.

This permit does not allow permanent storage. Current Texas law does not allow private companies to set up a permanent storage facility. Industry is working to change this law.

Meanwhile, Envirocare Corporation, which operates a nuclear waste repository in Tooele County, Utah has bought 800 acres near Pecos, Texas and is now competing with WCS to open a radioactive waste facility in

that state. As with every such proposal in the United States, the corporations target impoverished communities, often with large populations of color, as likely targets for dumps.

Reeves and Ward Counties in Texas are the current targets for such dumps. To date, four such proposals have been stopped in Texas, and many others (such as Ward Valley in California) have been thwarted across the country. Activists demand an end to all production of nuclear weapons and power-generated radioactive waste before any plans for waste dumps are approved.

Your support is critical to this struggle. Citizens of Texas can get directly involved in this fight. Others can join struggles in their home states, or can lend support to Texas.

For more information on the Texas campaigns, contact Friends of Ward County, (915) 547-2009, or Bill Addington of the Sierra Blanca Legal Defense Fund, (915) 369-2541, sbldf@igc.org

For an overview of nuclear waste issues across the United States, including Texas, Ward Valley and other frontline sites, see www.groundworkmag.org

Thanks to Bill Addington and GroundWork for this report.

Mobile Chernobyl

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with a fixed-price contract, so the contractor will make its profits by keeping costs low. The DOE will also offer the contractor complete exemption from liability, removing any incentive to put extra effort into safety, equipment, and procedures.

The DOE's Environmental Assessment stated that there would be "no significant radiological impact" from transport to the repository at the Yucca Mountain site. However, a DOE engineer estimated in 1994 that there will be four to six accidents involving the release of radioactivity off the site. Only by averaging such local incidents across the entire U.S. population could the DOE say that the threat of contamination was not "significant."

Background information on Mobile Chernobyl and high-level atomic waste is available on NIRS's website, www.nirs.org, in the Don't Waste America section. Also see GroundWork magazine's excellent background articles, at www.groundworkmag.org

Or contact the Nuclear Information and Resource Service, Southeast Office, P.O. Box 5647, Augusta, GA 30916-5647, (706) 722-8968, nirs.se@mindspring.com



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Witchcamp is offered to women and men at all levels of experience. Apply the tools of ritual to personal healing and empowerment, or focus on taking the Craft out into the world, creating public ritual, and healing issues surrounding leadership and power.

See page 33, or www.reclaiming.org

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Witchcamps Focus on Tolstoy Classic

In response to complaints about last year's Witchcamp rituals not being built around a myth or sacred story, organizers have elected to focus this year's rituals around Tolstoy's *War and Peace*.

"We realize that this may make the rituals a bit longer," conceded teacher Sunshine Moonbeam. "But if they want a story, we'll give them a story."

Camp rituals will recreate the lives of peasants, villagers, soldiers and aristocrats in Czarist Russia. The climactic ritual will cover Napoleon's invasion of Mother Russia, with the cone of power being raised to Tchaikovsky's "1812 Overture." Camp kitchen staffs have been alerted to adapt their menus accordingly, and campers should expect a steady fare of stale rye

bread and cheap vodka.

Rumors that the Revolutionary Pagan Workers' Cell was planning its own ritual cycle which would recreate the 1917 Russian revolution could not be confirmed at press time.

RPWV Celebrates Second Anniversary

This issue marks the second anniversary of the Revolutionary Pagan Workers' Vanguard — two years of bringing earth-based dialectical analysis to the Pagan masses. Chairman Gusty Hail marked the anniversary by calling for renewed struggle against crypto-reformist

continued on page D-94

Revolutionary Pagan Workers' Classes

Rites of Historical Materialist Passage

Join us for a six-week journey recreating the historical epochs leading up to the present revolutionary juncture. Students will relive primitive accumulation, feudalism, mercantilism, early industrial capitalism, and the disco era. The final session will attempt to overthrow post-industrial finance capitalism. Please read the first six chapters of Karl Marx' "Das Ritual," and be committed to global Pagan revolution. Pre-requisite: Elements of Dialectical Magic or equivalent.

Levitation 101

In this introductory class, we will explore the magical arte of levitation. Participants will learn to ground, unground, deground and reground. We will begin by levitating imaginary objects, moving on to pencils, toaster ovens and small animals. For the final class, students will be expected to levitate themselves. Please bring a cushion, kneepads and a bicycle helmet.

Magical Apathy Weekends

This weekend workshop will focus on working with the forces of nature to nurture political and social apathy. Kick back with Bacchus and Dionysus in the California redwoods as we drink Budweiser and watch reruns of 1950's professional wrestling. Learn basic magical techniques of denial, repression and scapegoating, and discuss how spellcrafting can enhance an already active indifference. Our connection to this magical realm can fuel our struggle to avoid the rest of reality. No fee for this workshop, but please bring Pringles and Cheetos to share.



Reclaiming's new exercise video, "Groovin' with the Goddess," was released to rave reviews last month. Join Artemis, Isis, and Aphrodite as they raise your consciousness and lower your blood pressure. Order your copy now to have buns of steel in time for the Summer Solstice ocean plunge! Photo by RPWV staffer Randy R.

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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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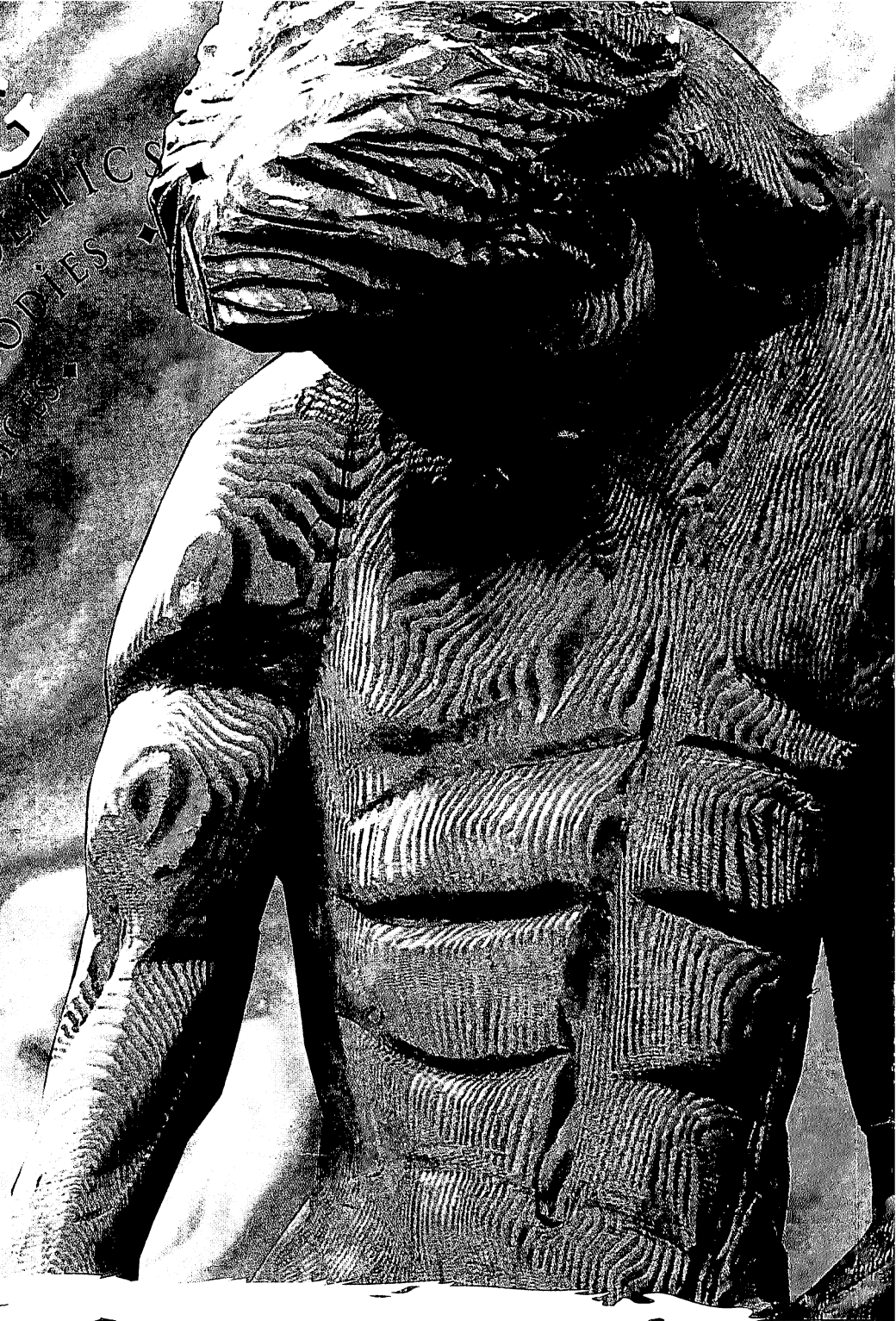
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