

# RECLAIMING

QUARTERLY



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# Reclaiming

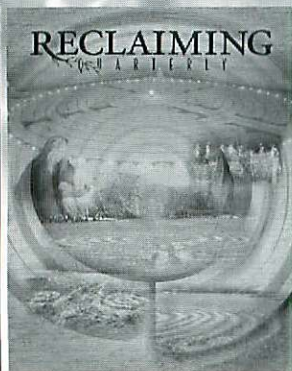
## A Center for Feminist Spirituality

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



**COVER ART**  
*Labyrinths*

photos courtesy of Barbara Walker, Sarah Campbell, Tejas Web, Morgaine

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# To Our Readers...

WELCOME TO RQ #79 – our 13<sup>th</sup> issue in magazine format!

Magic is afoot, and we are celebrating this anniversary with a special six-page feature on labyrinths. From poetic musings to nuts-and-bolts tips, from spiritual meditation to in-the-street direct action labyrinths, nearly a dozen writers, photographers and artists explore this ancient and powerful tool. This is the first time we have tried a “theme” section in RQ – let us know if you like the idea, and what sorts of topics you would like to see.

Meanwhile, the activism never stops these days. Reclaiming’s mission, since its inception in the early 1980s, has been to bring together earth-based spirituality and direct political and ecological action. Reclaiming Quarterly is dedicated to the meeting-ground of these two goals – Magical Activism.

This issue, we bring you reflections and photographs from the protests of the IMF and World Bank in Washington, DC. You’ll also find a report on the largest U.S. protest to date of the biotech industry, held in Boston this Spring. Follow-up reporting and photos from the Minnehaha Free State, May Day events, the 31<sup>st</sup> anniversary of People’s Park, and forest and anti-nuke updates

round out our grassroots coverage.

RQ DEPENDS ON our readers to keep us posted on events in your area. Articles, photos(!), newsletters, and news tips are very welcome. Contact us at

quarterly@reclaiming.org or (415) 255-7623 with your ideas.

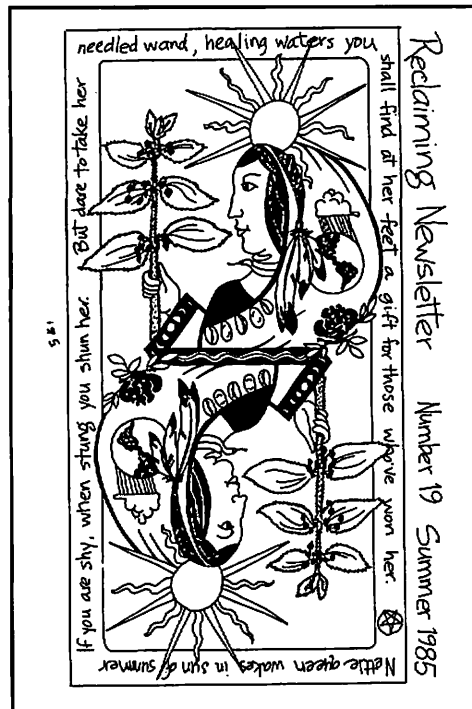
Features in this issue include pieces on magical working from several different angles: Riyana Lilyhawk’s article on Raves and Witchcraft visits common ground between rituals and youth culture. Continuing our discussion of diversity, Katrina Hopkins examines “Everyday Racism.” Elana Simard reports on the Gaia Grrls retreat for young women Witches, while Debbie shares her experiences at Queer Camp. Add to that our usual reviews, departments, and events listings, and you’ve got it — 64 pages, our 13th magazine.

## ARE YOU READING A FREEBIE?

ARE YOU READING a friend’s copy of RQ, or a sample issue you got at Witchcamp? Please subscribe! Despite steady growth, RQ continues to operate in the red. We urgently need your support to continue publishing in magazine format! Please subscribe or renew today for as generous an amount as you can afford – and make an extra donation to the RQ Equipment Fund. Your support will make the difference for RQ.

We look forward to hearing from you! Happy Summer,

*The RQ Cell*



*A vintage Reclaiming Newsletter cover from Summer 1985, by Sophia Moondragon. Reclaiming Newsletter was published 1980-1997.*

## Diosa, Your Waters by Carolina Culebra

Diosa, your waters  
Are so sweet and clean and  
Frightening in their tides and waves;  
My feet and hands, they search for  
What is solid  
Before they give themselves to you.

There is a time for floating,  
As there is a time for ground.

Diosa, in your waters  
Power comes, not from roots  
But from rhythms,  
From the ebbing and the flow,  
From the current and the pulse of change.

Diosa, this rhythm  
Is far greater than my heartbeat  
Which slows now, and is meeting  
The deeper, vaster heartbeat  
Of the sea; and the sea’s heart opens  
As my heart

breaks  
As my feet and hands let go of  
What was solid,  
And then give themselves to you.

Dear RQ readers,

You may have noticed that gas prices are rising dramatically. There is something that we can do about this situation, and that is *Slow Down*.

Here is my suggestion: Lower your speed to improve your gas mileage. A ten percent lower speed can result in a ten percent improvement in gas mileage at highway speeds. (If you only drive in the city, this won't work for you.)

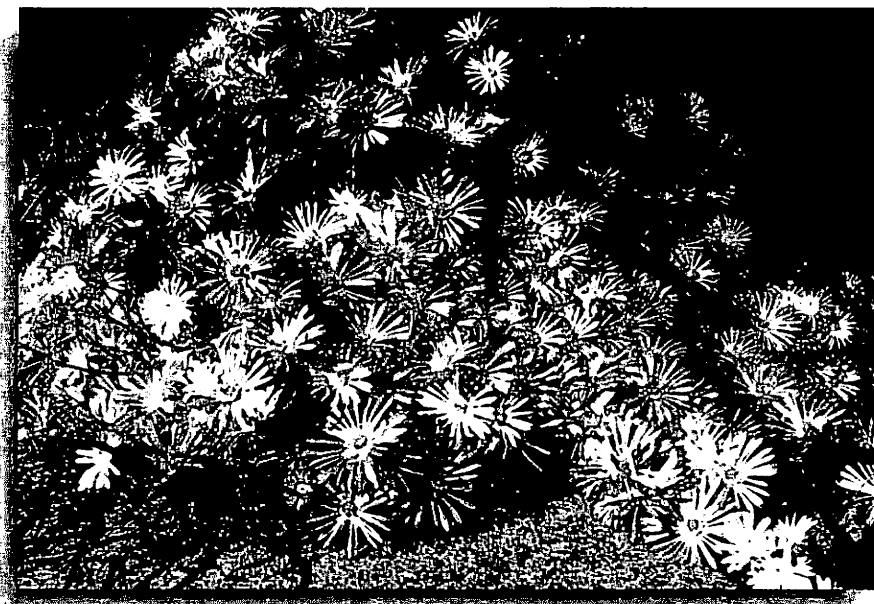
Prices respond to the law of supply and demand. If, as a society, we act in concert, we can effect a change in the price of gas. By improving gas mileage, we increase gas supply, which should result in lower gas prices.

Energy to move the car comes from the stored chemical energy in the gasoline. This energy is needed to overcome the tire resistance on the road and air resistance. At 50mph, these two resistances are about the same. The air resistance rises by the *square* of the speed, though. So above 50mph, fuel consumption goes up fast. At a highway speed of 75mph, less 7mph, is 68mph. This results in about a ten percent improvement in gas mileage. For a trip of a hundred miles, this will

increase your time enroute by eight minutes.

Put a sign on the back of your car that reads "90%SL" to remind others to slow down to bring gas prices down.

*Cathbard*



I believe the presence and magic of Reclaiming people, in particular the Saturday night ritual, helped channel the energy of the events of Sunday and Monday in a positive

direction. I saw, for the first time, how magic and in-the-streets activism are complementary... and I also learned to view horses from a new, exciting angle.

It was a privilege to work

with truly fantastic Reclaiming people. You were awesome. I hope I see you all again, sooner rather than later.

Because we did what we did, there's a new energy rolling out across the country and the planet. People are asking new questions and thinking new thoughts. We shined light into a dark place. We lit the path.

*So Mote It Be,  
Dan Fireheart*

[See pages 8, 32 for more on the April 2000 IMF/World Bank protests in Washington, DC]

LETTERS TO  
RECLAIMING QUARTERLY

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

Dear RQ and Reclaiming,

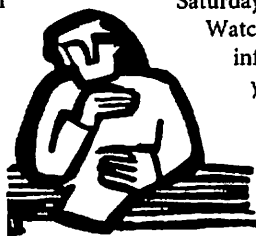
I've been active in one form or another since my teens, but the experience of this past week in Washington DC will always stand out in my mind as one of the most fantastic and positive experiences I've ever had. I'm still a little new to craft things but I'm an old activist hand. And I can tell you, having the magical support of so many, both near and far, truly made a difference. I still feel the energy.

## Announcements

### Witchcamp 2000

Witchcamp season is upon us. The Tejas Web Camp cast the first circle on March 25. MidWest camp followed in early June, with several more to follow through the Summer.

Witchcamp is an incredible, week-long magical intensive. The full schedule of Camps for this year is on page 38.



*Rini Templeton*

### Spiral Dance — November 4

The 2000 Spiral Dance will be held on Saturday, November 4 in San Francisco.

Watch the Fall issue for ticket information and calls for volunteers. If you are interested in helping coordinate this annual community ritual, call the Events Line, (415) 339-8150 or visit the website, [www.reclaiming.org](http://www.reclaiming.org) later in the Summer for information.

# COMMUNITY WITHIN COMMUNITY

by *Debbie*

WHEN I FIRST heard about Queer Camp I was intrigued. I had been to several years of California Witchcamp, and had an idea of what to expect. At the same time, five days of magic and ritual with queers — in all the myriad of ways one can identify as queer — was calling to a part of me I didn't quite know. What I did know was that I needed to pay attention to that call. So I dug out my passport, bought a plane ticket, and sent in my money.

The sense of community was immediate upon my arrival. In the space of two or three hours, nearly every camper had introduced themselves to me, or I to them. We were instantly a family, one big queer Witch family, and it felt amazing.

The camp experience itself was similar to what I had expected based on California Camp. We had path work in the mornings, and group ritual in the evenings. Much of our path work focused around the hearth, the wild, and the place where the two meet. The camp itself is located in the woods next to a beautiful lake, and the wildness of the woods and the warmth of our hearth lent themselves to even deeper magic.

The meals were served cafeteria style in the dining hall. Mealtime was a time to talk with fellow campers, to discuss and explore our lives and to share our queer magic. One of our meals was a Red Dragon Dinner. A healing ritual, it is an indrinking spell for those who have died from, or are still battling, diseases of the blood. Everyone wore red clothing of some kind. I wore a red velvet dress, while other campers were a little more luxurious in their showpiece attire. (I didn't have enough room in my luggage for that much lace.) We stood (or sat) and toasted family, and friends, and each other. I had been at Red

...I REALIZED THAT I DIDN'T HAVE TO COME OUT TO ANYONE. NOT ONLY WAS IT ASSUMED THAT I WAS QUEER, IT WAS CELEBRATED...

---

Dragon Dinners before, but somehow being surrounded by a room full of queer Witches, it was more poignant and personal than before.

In one of the rituals, I journeyed in a group trance to meet my "Queer One" — the spirit or ancestor who calls to my queer self. We met in a white latticed gazebo, covered in red climbing roses. He was tall and wild, much like the Horned One, and had been waiting for me. What had taken me so long? I didn't have an answer to his question, as I was asking myself the very same thing. He leaned down to kiss me, and as he did so, my appearance transformed to that

of a redheaded, bearded man. As our embrace ended, I transformed back to a woman. He then told me that being queer means living outside the box, daring to dream and to do what others may only dream of. That I am queer, and I am whole, and that my Queer One is with me as he always has been.

Talking with the teachers and my fellow campers, I learned about queer Gods and Goddesses. Donald Engstrom told me stories about Epona (for whom I now have a newfound respect!), and campers shared with me some of their experiences with queer magic. Having originally learned Wicca with a very heterosexually-oriented perspective, it was very empowering for me to learn that there were queer deities.

The part of the experience that was most powerful for me — and one that I

*continued on page 53*

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## QUEER CAMP 2000

### **A Retreat for Witches in the Reclaiming Tradition of the Craft**

September 16 to 20th  
outside Vancouver, British Columbia

Queer Camp is located in a beautiful setting, surrounded by fir and pine forest, beside an amazing and magical lake. We gather to open our hearts, to feel our connections, to push our edges and to honour our diversity.

We trance and journey to meet Queer Allies and beloved Queer Ancestors. We explore the Wild, we become the Wild. And we bring this home to the Hearth, where we create Queer culture and share our stories. At the Centre is the ever-deepening Mystery of Queer Spirit.

The program includes workshops, salons, rituals, dancing and celebration. There will be time for walks in the forest, canoeing, swimming and spontaneous silliness.

Queer Camp is ecstatic, ever evolving, rooted in the Feri Tradition, Ecofeminism, dedicated to personal empowerment, teaching and unifying spirit and politics. All levels of experience in the Craft, all orientations and all genders are welcome. Queer Camp is clean and sober.

*The cost includes housing, instruction and meals: \$295 - \$475 US; \$395 - \$550 Canadian. Pay what you can afford on these scales. \$100 deposit required to register. To apply for a scholarship send \$100 deposit and a letter by August 1, 2000. Contact Sage at (604) 254-5529 or SageGoode@aol.com*

*See page 52 for more information, facilitators, etc.*



# Witchcraft and the Rave Scene

## The Magic of Counter Culture

by Ri'wana Lilyhawk

**A**N HOUR AWAY from all the cities, 10,000 young people gather to the sound of heavy bass drums, the throbbing of synthesizers and patterned sequences. There are lights everywhere, spanning the entire spectrum of colors, throbbing to the deep bass that surrounds us. A ray of deep violet twists through the mass, brushing across us as we dance. The music is everything: the thick intricacies of the drums colliding with one another, the spinning chant of the MC at the mike, the soulful wailing of woman respun again and again on a turntable. Some people stand quietly, their eyes half-closed; most are dancing. A yellow strobe above us blinks on-n-off, on-n-off — we're just two little sparks of electricity in a huge, rushing current. It's the music that makes us feel that way — it's also the cold desert air pierced by hundreds of psychedelic lights, and the sand beneath our feet, and the people all around us — but most of all, it's the music, and the vibe — pure electricity.

### Rave.

It's a word that conjures up images of madness, of chaos, and drugged-out teens cavorting at "one of those rave parties." But there's more there than meets the eye. Many ravers speak of a tangible energy they feel and consciously try to focus at a rave: the "Vibe." Rave organizers use lights and rhythmic music to create a place outside of the mundane world for deep, experimental moving trances. And

ravers around the world are often misrepresented by the media and misunderstood by the public.

In short, it's a lot like Witchcraft.

In many ways, the similarities between Witches and ravers seem remarkable: the creation of sacred space for energy work, the belief in focusing energy for global healing and personal growth, and reverence for the earth.

And it's a connection many ravers embrace.

"We're Pagans," states the author of *Alt.Rave.Faq*, Brian Behlendorf. "We worship big walls of sound."

### My First Rave

IT'S EASY to get caught up in the slander. When my friend Ryan — innocent, studious, shy Ryan — first told me he went to raves, I raised my eyebrows and backed away slightly. "Isn't that dangerous?" I asked. He laughed. "The worst thing that'll happen to you at a rave is that someone you don't know will come up and hug you," he said. I didn't believe him. He knew it, too.

Then I went to a rave some young adults held at the California Witchcamp two years ago. We came back from an exhausting ritual that evening and somehow still managed to dance non-stop until 3 a.m. The music wouldn't let me stop dancing — I could feel the way every other person in the room was moving, and that we were all in synch

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with one another and with the rhythm blasting out of a tiny boombox in the corner of the dining hall.

If a group of fifty people and a bunch of flashlights could make me feel like that, I could only imagine what it would be like with stacks of speakers, entire systems of lights, and thousands of people. I had to go.

As soon as I got back to LA, I gave Ryan a call.

## **GOING BETWEEN THE WORLDS: TEMPORARY AUTONOMOUS ZONES**

THE RAVE WAS called Urban Phenomenon at the LA Sports Arena. There were over 12,000 tickets sold.

The night before we went to Urban Phenomenon, I couldn't sleep. Ryan had told me a few things to expect, and my older brother Dylan, who also goes to raves, had told me more — but still lingering in the back of my mind were all the things I'd read in the newspapers or heard through the rumor mill.

Raves.

After being searched, my friends and I walked into the brightly lit, linoleum-floored corridor that surrounds the stadium. It was crawling with people wearing everything from glow-in-the-dark jewelry to oversized pants with cuffs well over half a yard in diameter. Their faces were glittered, and many had glow-sticks intertwined in their fingers.

Through the little doorways leading onto the balcony overlooking the stadium floor, I could see the rave. Imagine looking through a window into a psychedelic night sky, where the stars are made of radiant green stripes and orange flashes and violet strobes. I slowly walked out onto the balcony, taking in the throngs of people on the dance floor, the loud music, the cascade of speakers and mechanical equipment hanging on grids from the stage in the center of the stadium. Ryan looked over at me, smiling.

"Wanna go?" he asked, motioning with his head.

I nodded.

We clambered down the balcony steps and found the escalator to go down onto the floor. Slowly, the linoleum and white paint slips away and it gets darker, louder. Somewhere half-way down, you enter another world. It's like entering the circle.

Raves are woven together. The carefully orchestrated atmosphere is intended to create the sense of an alternate dimension: the secluded desert or warehouse locations,

cosmos to come out and play," said Kath, who wrote an essay on raving called "Trance Magic." "Ancient earth drums dance in symbiotic merriment with the metallic inter-galactic beats as the circles of sound expand and astound our imagination with vibratory awareness."

The idea of the TAZ is loosely based on the writings of Hakim Bey, who said that those who attempt cultural change within the boundaries of society will find their endeavors harnessed, repressed, or destroyed.

Because of this, a separate, distinct realm must be created to cradle the change until it grows strong enough to withstand its opposition.

"It is an escape from mainstream society into a utopian world for a few hours," states Eric Steins, author of "Peace, Love, Dancing and Drugs." "It is a

creation of space where love and happiness exist beyond everything else. A rave is a phenomenon that does not exist within the rules of society; it is the creation of a separate space. Beyond the culture of escape, though, is a culture based on hope."

## **GUARDIANS OF THE WATCHTOWERS: PEACE, LOVE, UNITY AND RESPECT**

JUST AS DAWN broke over the jagged LA skyline, the dream ended. I woke up from the heartbeats and the journey next to Ryan, Dylan, my other friends, and the nearly two thousand others who had stayed the whole night. I rubbed the "eight-hours-of-dancing" exhaustion from my eyes, feeling strangely vulnerable, then blinked as a strange girl with face paint and sparkly antenna reached over and squeezed my hand.

"PLUR," she said, smiling.

PLUR is the entire rave philosophy banded into an easy four-letter word: Peace, Love, Unity, and Respect. It is like our Rede; four pillars that buttress the

# Witchcraft and the Rave Scene

music programmed by gadgets and shaped by a DJ, glittering lights and otherworldly clothing. It is here, between the worlds, that ravers attempt to get in touch with themselves and the energy that they have created. This is ritual space.

"A large part of the concept of raves is built upon sensory overload — a barrage of audio and very often visual stimuli are brought together to elevate people into an altered state of existence," Behlendof says. "The hypnotizing effect of techno music coupled with the seamless transitions and thematic progressions of rave DJs can be intoxicating."

More philosophical ravers speak of this space as a Temporary Autonomous Zone, or TAZ, a place where they can be free to explore themselves and the world outside the walls.

"We are creating TAZs for our minds to investigate the mysteries of the universe, as we once again, like our distant ancestors, cajole the spirits of the trees and the sky, the earth and the



connection between hundreds of thousands of people across the globe who are part of a common movement.

## PEACE

LIKE MANY Reclaiming Witches, ravers embrace the concept of peace as an action, rather than a lack of action. They feel it is their responsibility not only to create a sense of peace and love during the rave, but to spread peace and cultural justice into the world around them as well.

"If raves can bring about PLUR in total strangers, helping to smash the walls of isolation and ignorance, it stands as a perfect example of how the world could be," says raver Noah Raford. "The potential, energy, and technology are here to bring about sweeping global change. It's enough to give me hope and overlook the uncaring, racist, selfish politics that seem to dominate popular culture and society — the age-old dream of one world, united in brotherhood and peace."

Perhaps this sense of social responsibility comes from techno's roots in rap music; as the folk music of the sixties and seventies gave way to disco, R&B, and Pop in the eighties and nineties, songs about political action and reform all but disappeared in popular culture — except for rap music, where artists continue to revolt against the status quo. Whether you're talking about jungle, trance, house, or hardcore, electronic music is essentially revolutionary in its very construction. Instead of being based on a hierarchy of vocals over lead instruments over rhythm, most forms of electronic music come together in an organic and egalitarian way. Different harmonies drop in and out constantly, creating an integration of sounds. Whereas other forms of music seems to come out of the speakers to elicit some particular emotion, electronic music draws you in — into the music, and into



yourself and your own emotions.

"When we organize parties collectively, we learn how work can be done without hierarchies," Monicat, another raver, says. "Gathering together to create healthy communities in a culture that seeks to divide us, or give us a false sense of community based on MTV and consumption, is a radical and political act. Creating art and play outside of the marketplace is a radical and political act. Every time I rave, I voice my protest."

## Love

MANY RAVERS also take a deeply philosophical approach to their raving, in addition to seeing it as political. When we come together, it is not simply to begin change, but to feel a common bond with one another, based on compassion and

*continued on page 54*

Discography @ Discography @ Discography @ Discography

### *Homogenic, Bjork*

Although not strictly electronic, this album is a great transition from mainstream to rave-inspired music. Bjork's melodic voice and haunting lyrics float over knots of violins and cellos and synthetic drums.

### *Second Toughest in Infants, Underworld*

Music that defies category, but with roots in House and Trance. Layers of heavy bass, complex drum patterns, and abstract vocals fuse in a climactic, moving journey.

### *Last Train to Lhasa, Banco de Gaia*

Soft, magnetic ambient trance that brings together tribal percussion — dambeks, djembes, and tablas — with persistent drum loops and lilting melodies.

### *Return to Saturn, Goldie*

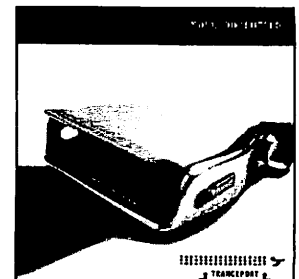
Jungle originator Goldie weaves together a two CD set incorporating many different styles of drum n' bass and live instrumentation into a broad collection of tough streetwise beats and cinematic production.

### *Decks, EFX, and 909, Richie Hawtin (aka Plastikman)*

Quality minimalist techno from track one to track thirty-eight. Hard and fast, Hawtin deftly integrates drum machines and electronic effects into the standard two-table DJ mix.

### *Tranceport, Paul Oakenfold*

Sweet, uplifting epic trance from England's most classic electronic DJ. Simply amazing, this album is a cornerstone in bringing rave music to the masses. Just a taste: "Embracing the goddess energy within yourselves will bring all of you to a new understanding and valuing of life, a vision that inspires you to live and love on planet earth. Like a priceless jewel, buried in dark layers of soil and stone, earth radiates her brilliant beauty into the caverns of space and time."



# The Trickster at

By Fern

*Reflections on the Washington, DC protests of the IMF and World Bank*

# A17

“Mars is necessary if you want to fight and defend,” said Alex. “But if you’re trying to change people’s minds or consciousness you’ve got to make them laugh.”

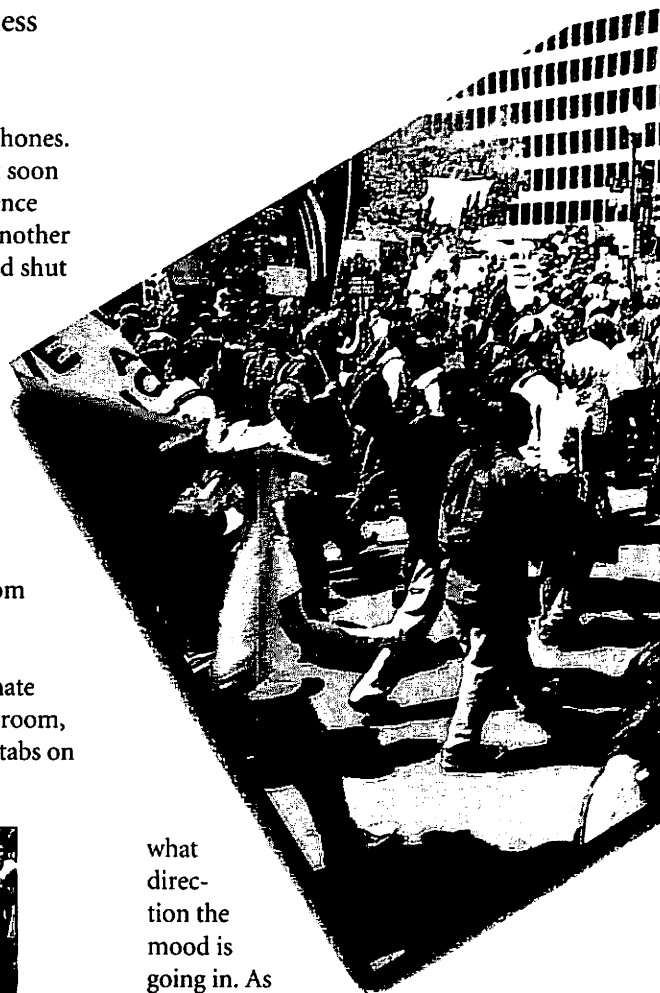
Alex speaks eloquently about the need to infuse political action with a Uranian touch. This is my last night in DC and I’m in a smoky bar full of activists, engaged in one of many conversations I’ve had this past week about the usefulness of trickster energy in this action. Whether conscious or not, trickster tactics have emerged full scale on all sides of the spectrum this week.

I’ve come to stay with a loose confederation of Ruckus Society members, RAN folks, Revel Alliance, and various lone activists in a large and crowded house on Euclid Street in the heart of Washington, DC. I’ve entered a world of cell phones, media and high stress. The room I’m staying in turns out to be the “Communications Room”, which means sharing sleeping space with

4-6 people and 50 Nextel/Cell phones.

The tone for the week is set soon after I arrive when the convergence space (A17 headquarters) and another activist household are raided and shut down by the police. Equipment is confiscated and activists are arrested. Our scheduled meeting to plan our action for the day of the convergence is scrapped. Instead, we try to figure out if we should move to a new location or invite in the media as a sort of protection from the police.

My role in this has become kitchen elf/roving Witch. I alternate between the stove and the living room, stirring pasta sauce and keeping tabs on



what direction the mood is going in. As rumours of a looming raid increase, anxiety grows. Normally cynical activists are looking at me with thanks as I bring in a bowl of salt water and smudge the house with sage. Later, myself and another Witch draw a



**Photos by Langelle/ACERCA** (lower left, upper right, lower center) and **Barbara Walker** (center, middle right)

**More on DC — see pages 32, 39**

circle of protection around our activist compound. Whether it is our spell or the decision to call in MTV as media protection, we are left untouched by the police.

At two or three in the morning Saturday, a couple of us take out our tarot and do a reading for the action the next day. Jonah, an activist who is as skilled at high tech communication as he is at reading the cards, interprets the 6 of Cups as our challenge.

He sees this week as a beginning, a movement of innocence and perhaps naivete.

The next day our strange innocence emerges full scale. Marching the streets of downtown DC, a poverty-scarred

neighbourhood we use as a backdrop to raise consciousness of poverty in other countries, we risk arrest, bodily harm, loss of jobs. We have good intentions, bravery, and we know our facts. We feel we're on the right side. Yet I can't help but be disturbed at the racial divide. Multitudes of white people singing "We Shall Overcome" in the faces of black cops in riot gear.

At the same time I'm thinking of the "Garden Action" of the



day before. While many are working to recoup losses after the convergence raid, a small group of gardening activists takes over a vacant lot in the neighbourhood. I watch a local woman driving a station wagon overflowing with plants and flowers towards the growing garden. I hear how how the Black Bloc have been working to take over other open spaces and transform them into gardens. And all through the action I see young people, faces covered with bandanas, planting seeds in the middle of chaos.

The trickster paradox. There are no easy

*continued on page 53*

# Let It Begin... *now!*

ACTIVISM IN BRIEF

## Share Skills for Righteous Ruckuses

Los Angeles, CA  
July 13-19, 2000

Dozens of committed environmentalists, human rights advocates, social justice organizers and globalization activists will gather with experienced trainers and facilitators in the hills above L.A. this summer. Activists will share skills in the strategies and tactics of nonviolent confrontation in preparation for the collective RUCKUS we will raise at the Democratic and Republican conventions this summer. Individuals interested in attending Democracy Action Camp can apply at [www.ruckus.org](http://www.ruckus.org).

## Put Your Feet or Funds to Work Against Breast Cancer

San Jose to San Francisco  
(and in your checkbook)  
July 28-30, 2000

For three days at the end of July, six Bay Area Reclaiming Witches will join 3500 other women and men in walking sixty miles from San Jose to San Francisco to help raise awareness around breast cancer and money for treatment and research. Most of you reading this know someone whose life has been touched by breast cancer.

Avon is sponsoring seven walks around the

country this year. The most recent — in Washington, DC — raised over \$6.5 million to support breast cancer education and research.

Magical activism means more than sending energy — though the Witch contingent will need tons of it! The hard, sweaty work of walking, volunteering and raising money is supported by your help with pre-walk training, donations, and cheerleading and/or volunteering at the walk itself. To sponsor Debbie, Erica, Morgaine, Lann, Medusa or Macha, call (415) 648-8781 or email [morgainew1@aol.com](mailto:morgainew1@aol.com).

## Opportunities for Uprising

Los Angeles, Philadelphia and  
State College, PA  
Summer 2000  
Republican Convention —  
July 31-August 3, in

Philadelphia. See  
[www.thepartysover.org](http://www.thepartysover.org)

Philadelphia Direct Action Group (PDAG) is planning an activist convergence the week before the convention. PDAG will offer trainings in a convergence space similar to the one in DC for A16. Action trainers and preppers are needed. Contact Skylar, Training for Change, (215) 729-7458, [skyfein@aol.com](mailto:skyfein@aol.com)

On another Republican Convention note, over 120 organizations have endorsed the July 30 Unity 2000 march and rally. Contact Michael Morrill, (610) 478-7888, [www.unity2000.com](http://www.unity2000.com)

Democratic Convention —  
August 14-17, in Los Angeles.  
Find protest information at  
[www.d2kla.org](http://www.d2kla.org)

The Power to the People Roadshow — a two-week Democracy Action Tour throughout California — will

educate, inspire and mobilize young people to head for the streets of Los Angeles to expose the hypocrisy of the DNC. Contact Global Exchange/Roadshow, 2017 Mission St. #303, San Francisco, CA 94110.

US Governors Convention — July 8-11, State College, PA. Governors and their supporters won't be the only ones flocking to central Pennsylvania for the National Governors Association Convention. Demonstrations are planned to highlight Redirection 2000's demands for responsibility and accountability from governors. Redirection 2000 is now fundraising for the event. Contact Justin Leto, (814) 863-1874, [jleto@psu.edu](mailto:jleto@psu.edu).

Bust BGH and  
Bad Media  
Tampa, FL

In December 1997, reporters Steve Wilson and Jane Akre were fired from the Tampa, Florida FOX TV affiliate, WTVT, for refusing to present a news report that claimed that milk treated with Monsanto's controversial Bovine Growth Hormone (BGH) is harmless.

BGH is banned in Europe and unapproved in Canada, and the reporters' own research found many scientifically-backed links between the hormone-treated milk and various cancers.

Wilson and Akre are suing Fox. The trial



Bay Area bike activists up the ante in their campaign for bikeable bridges by taking direct action. Here, banner-bearing bikers swarm around a befuddled highway patrol officer on the Bay Bridge. Contact Bike the Bridge, (510) 273-9288. For other rides, call the San Francisco Bicycle Coalition, (415) 431-BIKE. Call (510) 549-7433 for Berkeley Women's Rides. Or visit <http://guest.xinet.com/bike/couch/> Photo ©2000 Thor Swift.

# Let It Begin... *now!*

ACTIVISM IN BRIEF

is set for June, with Ralph Nader and Walter Cronkite scheduled to testify on the reporters' behalf. But they need our help, too. Visit [www.foxbghsuit.com](http://www.foxbghsuit.com)

You can also act locally. Tell your local market that you refuse to buy hormone-treated milk until more tests are conducted. In the meantime, you can buy (BGH free!) organic milk or other, non-dairy "milks." You can also contact local newspapers and TV stations and ask them to cover the story. (The news media are ignoring this

one — surprise, surprise.)

We all deserve to eat and drink foods that are safe and healthy. Profit should not be placed above our well-being!

## Campaigning for Nonviolence

Washington, DC  
July-August 2000

From July 1 to August 9, people from every religion, class, and way of life will gather in Washington, DC to call for the creation of a culture of nonviolence and justice. There will be

trainings and workshops at Howard University and non-violent direct action at the White House, Congress and the Pentagon. Contact the Fellowship of Reconciliation, (914) 358-4924, [www.nonviolence.org/for](http://www.nonviolence.org/for), [peoplescampaign@forusa.org](mailto:peoplescampaign@forusa.org)

## Music to Mobilize By

*The World Wide Web*

Stephan Smith has released a CD to benefit Direct Action Network's Mobilization for Global Justice and

the Independent Media Center. The songs — commemorating the April 16 (A16) Washington, DC actions — have been spreading all over the internet and are getting national radio play. The CD costs a mere \$5 and is available only at [www.a16.org/form\\_support](http://www.a16.org/form_support)

## Inside Up Again

San Francisco Bay Area, CA  
The Inside Cell for prison ministry is reactivating in the San Francisco Bay Area. See page 47.

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## I Don't Want These, I Want Big Shoes by Kit O'Connell

When Nike decided to shoot in Africa,  
they asked a tribesman to hold up a sneaker  
and say, "Just Do It,"  
in his native tongue.

What he really said was,  
"I don't want these, I want big shoes."

He knew the truth that we don't  
that you'll never get anywhere  
wrapped in plastic.

Do you know what brand of jeans you're wearing?  
Can you recite the slogan of a recent beer commercial?

OK, how many poems can you recite?  
What did your ancestors believe in?  
Do you know how far you are from  
the place where you were born?

I don't want those worthless thoughts in my head.  
I want to remember.  
I want big shoes,  
and big feet,  
big enough to walk into another world.

I want big hands,  
big enough to rip up the strip malls  
and plant gardens in their place.

I want us to forget TV time  
and forget about all our friends in  
TV land. Fuck Donna Reed,  
I want Lilith back.

I don't want to remember all the stardates of  
Captain Kirk, anymore.  
Send me each of Coyote's stories,  
I'll learn more that way.

I want a big heart, and a big soul,  
big enough to break free of the little flesh box  
they say we live in, the tidy arrangement  
of organs and electrical impulses.

I want my chi, and my Goddess,  
and my goddamn spirit back.  
I want to rediscover the dreamtime,  
and walk through endless dusk to California,  
without stopping.

I want to tell the FDA to shove off  
and let me take my herbal remedies,  
and smoke my herbal cigarettes.

I don't want these, I want big shoes,  
big enough to walk me home.  
'Cause home is a farmland  
and an Internet feed, and a drum circle  
every night.

And a place where no one says my art should  
stand aside, and my beliefs should  
quiet down, 'cause,  
"Can't you see we're trying to sell something here?"

But I don't want these,  
I want big shoes.



# FOREST ACTIVISM

## Headwaters Pepper Spray Case Revived

The San Francisco federal appeals court ruled on 4 May that the use of Oleoresin Capsicum (OC) spray (also known as "pepper spray") may in some circumstances constitute an unconstitutionally "unreasonable use of force." The ruling stemmed from incidents in 1997 in which Humboldt County law enforcement officials in California swabbed liquid OC directly into the eyes of nonviolent anti-logging protesters and sprayed the caustic chemical into the protesters' faces from inches away. Amnesty International at the time condemned the action as "tantamount to torture." After a federal judge had dismissed a civil rights suit brought by the protesters on the ground that the procedure caused only "transient pain," a three-judge panel revived the case. They noted that "The evidence suggests the protesters suffered excruciating pain" from the use of the pepper spray, and because the protesters posed no danger to anyone at the time, a jury should decide if that amount of force was unreasonable under the circumstances. The 4th Amendment to the US Constitution allows police to use only as much force as is "reasonable" to make an arrest.

*For more info:*  
<http://headlines.igc.apc.org:8080/prheadlines/959096959/index.html>

To get involved in saving Headwaters Forest, call the Headwaters Hotline, (510) 835-6303.



## International Campaign Launched Against Genetic Engineering of Trees

Native Forest Network, Rainforest Action Network, ACERCA (Action for Community in the Regions of Central America) and the World Rainforest Movement of Uruguay have launched an international campaign against the genetic engineering of trees — a practice which threatens the world's remaining native forests.

The campaign was announced following the Biodevastation protest

(see page 13) in Boston in March.

Public relations experts for the biotech industry have said genetic engineering is no different than breeding plants and animals to meet human needs, except the outcomes can be achieved more quickly. Genetic engineering, according to proponents, could protect the world's forests.

The truth, according to opponents, is that genetics can alter structures of life in ways that could never occur in nature. "The real reason they are promoting these new franken-trees," says NFN's Anne Petermann, "is profits."

Far from protecting the world's remaining native forests, Petermann explains, genetically-engineered tree plantations will replace native forests. Monsanto Chemical, for instance, is teaming up with forestry companies to make trees "Round Up Ready," meaning that they are resistant to the herbicide Round Up, so that massive quantities of this toxic chemical may be applied and the engineered trees will survive. They also want to make trees containing pesticides that will kill insects which attempt to live in the trees. And they want to create trees which are sterile, so that the trees' energy will be used for growth, not reproduction. This means no nuts, seeds or flowers.

What this means is an end to lush, diverse forests which are habitats for thousands of species of plants and animals, to be replaced by tree plantations — a forest devoid of everything that makes it a forest except for a single species of tree, all the same age.

To get involved in the campaign to stop genetic engineering of trees, contact Native Forest Network, (802) 863-0571, [www.nativeforest.org](http://www.nativeforest.org)

## Fall Creek Tree Village Marks Two Years

The Fall Creek tree village, protecting a 96-acre area of public land in Oregon's Willamette National Forest slated for clearcutting, marks its two-year anniversary this summer.

Zip-O Log Mills of Eugene plans to cut the Clark Timber sale, but tree-sitters have held them at bay.

*Help is urgently needed. Contact Red Cloud Thunder/Cascadia Forest Defenders, PO Box 11122, Eugene, OR 97440, (541) 684-8977, [redcloud@efn.org](mailto:redcloud@efn.org)*

## HEADWATERS ALERT!

Logging in the "Hole in Headwaters" could start at any time. A base camp is being set up in early June. For updates, call the

**HEADWATERS HOTLINE**  
**(510) 835-6303**

## 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).

# 4000 PROTEST GENETIC ENGINEERING IN BOSTON

MORE THAN 4,000 activists, students, organic farmers and others took to the streets of Boston on Sunday, March 26 to celebrate life and denounce genetic engineering.

by Anne Petermann,  
Native Forest Network

photos by Langelle/ACERCA

The march consisted of colorful banners, huge puppets and costumed Frankensteins, mutants and butterflies. The rally and march followed Biodevastation 2000, a two day conference called to oppose BIO 2000, the official biotech industry conference which began the day of the rally.

Biodev 2000 featured speakers Vandana Shiva, Barry Commoner, and Ralph Nader, as well as anti-biotech activists from around the world. Speakers addressed topics including impacts of genetic engineering on human health and safety, environmental hazards of bioengineering and movement building, among many others.

Following Sunday's rally were four days of direct action. These actions



The protest was joined by giant puppets and mutant rats. Photos by Langelle/ACERCA.

kicked off Sunday night with the protest of the opening ceremonies of the BIO 2000 conference at the Boston Museum of Art.

Early Monday morning, 30 gallons of genetically engineered soybeans were dumped at the entrance of the Hynes Convention Center, site of BIO 2000. Four activists were arrested.

Other actions included the disruption of both the genetically engineered tree workshop and closing ceremonies of the event. The Biodevastation events have been called a huge success, with greater attendance at both the conference and the Sunday rally and march than organizers were expecting.

Conference organizer Brian Tokar

continued on page 56

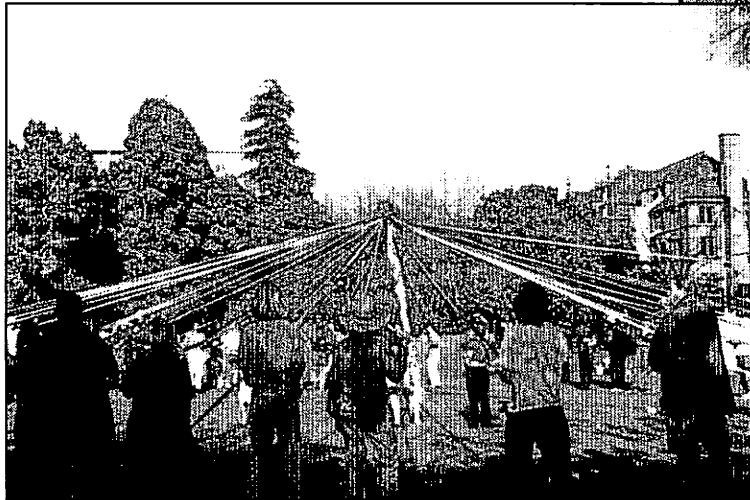
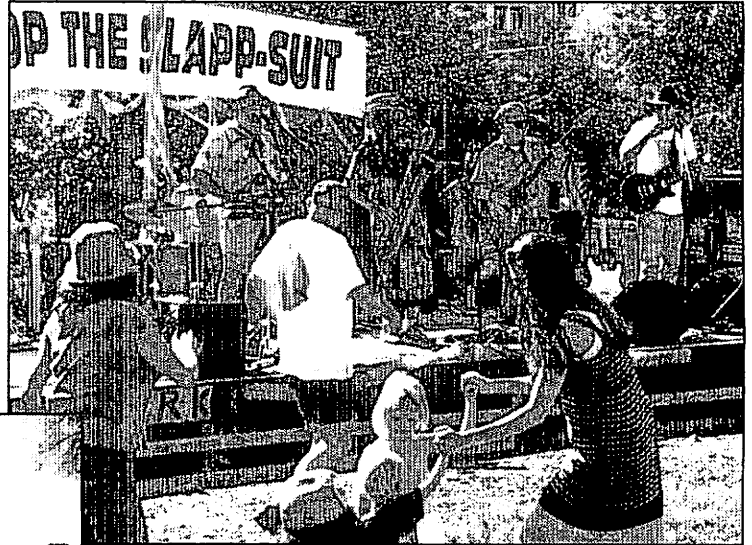
## RECLAIMING MAYPOLE CELEBRATES

# PEOPLE'S PARK

MEMBERS OF RECLAIMING carried the Beltane Maypole to Berkeley's People's Park on Sunday, April 30 to help celebrate the 31<sup>st</sup> anniversary of the historic park.

The Maypole, which was danced at San Francisco's Beltane ritual on Saturday, and again on Monday at Reclaim May Day [see next page], added a colorful note to the end of the day as street people, students, neighborhood residents and Reclaiming folks wove a spell of healing and regeneration for the often-embattled Park.

The mood was upbeat, coming on the heels of an unexpected victory in a UC student vote on the Park. UC administrators, who claim to own the Park, placed an



“advisory” referendum on the student ballot this spring which asked whether students wanted People's Park to remain open space, or be used for badly-needed dormitories. To the surprise of UC (and many others), students voted 54-46 percent in favor of the Park.

Another nefarious UC plot is foiled, and the Park lives on!

— by George Franklin

Left, Reclaiming and friends do a Maypole dance celebrating 31 years of People's Park. Above, the Funky Nixons play the Park for the 10th straight year. Photos by Steve Nadel/GroundWork.

## DIA DE LOS MUERTOS

San Francisco commemorates “Day of the Dead” November 2

San Francisco's “Dia de los Muertos” procession and ritual, held on November 2nd of each year, marks the day when the souls of the dead are invited to walk the

ground they once trod as human beings.

In Mexican tradition, friends, family members and loved ones visit the graves of the deceased

on this day.

The year 2000 marks the 20th anniversary of this tradition in San Francisco. The procession and the beautiful altars in the Mission District's Garfield Park are being organized by the Rescue Culture Collective, with support from Reclaiming. Thousands of people will take part in the procession, led by sacred standards and accompanied by drummers, stilt-walkers, dancers, fire-twirlers, and many others.



The procession ends at Garfield Park, where directional altars built in conjunction with Reclaiming's Spiral Dance will commemorate the dead of the Bay Area this past year: youth, young adults, adults, and elders.

For more information and to help with planning, contact Rosa, (415) 864-1450.

Join other Reclaiming people building altars beforehand and on November 2 — call George, (415) 255-7623.





THIRD ANNUAL CELEBRATION TAKES TO THE STREETS

# RECLAIM MAY DAY

# RECLAIM SAN FRANCISCO

photos and story by Naya Rainchance  
(upper photo by Ben Read)

A THOUSAND people met in San Francisco's Embarcadero Plaza on Monday, May 1 for a celebration of May Day. May Day is an ancient Pagan holiday of love and fertility, as well as a traditional workers' holiday. [See RQ#78 for a history of May Day.] Later in the day, the crowd marched through the streets of the business district to protest sweatshop labor,



drums encompassed the financial district.

At Victoria's Secret, a group performed a skit protesting sweatshops and objectification of women's bodies. Next the march moved to the Stock Exchange and shouted, "To the people at the Stock

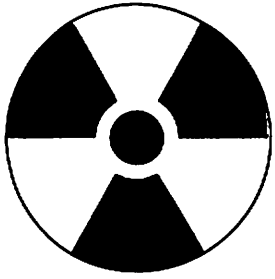
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environmental destruction, and corporate greed.

The day began at noon when Reclaiming's maypole was danced for the third time that weekend, weaving layer over layer of bright ribbons. Starhawk led the crowd in chanting a spell for prosperity to garment workers in other countries, accompanying herself on the drum. Other speakers and performers included the San Francisco Mime Troupe, the Emma Said Dance Project, and the Casey Neill Trio.

As the march began, participants, many carrying signs and giant puppets, flooded the downtown streets. The sound of their beating





# NUCLEAR ISSUES

## Ritual joins effort to close Vermont Yankee nuclear plant

### Action Camps resist nuke shipments

Inspired by the 20,000 nonviolent protesters who fought the March 1997 shipment of six casks of spent nuclear fuel to a salt mine in Gorleben, Germany, U.S. activists are gearing up for a similar battle if the federal government okays shipments of spent nuclear fuel to Yucca Mountain, Nevada [see last issue for background].

Activist strategy is to rekindle the anti-nuclear power civil resistance movement by organizing regional action camps focused on nuclear power plants.

The **Nuclear Free Northeast** camp will be held from August 18-22 in Dummerston, Vermont, followed by an action at the Vermont Yankee corporate headquarters. Contact the Citizens Awareness Network at (413)339-8768, [www.nukebusters.org](http://www.nukebusters.org)

The **Nuclear Free Great Lakes** camp will be from August 13-20. Contact the Nuclear Energy Information Service at (847) 869-7650, [www.neis.org](http://www.neis.org)

Shundahai Network is organizing a **Nuclear Free Yucca Mountain** action and day of information on October 8-9 at the Peace Camp at the Nevada Test Site. Contact (702) 647-3095, [www.shundahai.org](http://www.shundahai.org)

The *Nuclear Information and Resource Service (NIRS)* initiated the action camp idea and will help other groups who may want to organize a camp. Contact Michael Marriott at (202) 328-0002, [www.nirs.org](http://www.nirs.org)

For an overview of anti-nuclear organizing across the United States, see Tori Woodard's excellent reporting, featured on the *GroundWork* magazine website, [www.groundworkmag.org](http://www.groundworkmag.org)

by Dorothy Moonson

*[Activists from the Vermont Witchcamp Community held a ritual in May focusing on the proposed sale of the aging Vermont Yankee nuclear reactor to a British corporation, AmerGen, which opponents fear will run the reactor into the ground while ignoring local community concerns. Groups from around the Northeast have focused efforts on stopping the sale, and decommissioning all nuclear reactors in their region. See end of article for contact info.]*

Well, once again the weather did not cooperate and it was a cold, rainy day — 50 degrees cooler than the several days in the 90s we just experienced... from one extreme to the other. So like last fall it was a small gathering. But this

time there were enough folks to do the dance, so we decided to move indoors to Morgan's house nearby.

We grounded, cast the circle, and called in the directions. Then we did a short visualization journey, setting our intent for the ritual: to visualize the sale not being completed, and the owners deciding not sell the plant but instead to shut it down. We then visualized the plant closing in as safe a manner as possible, with the waste staying on site and not being shipped thousands of miles to poor rural communities inhabited by African Americans or Native peoples, endangering the lives of everyone along the route as well. Finally, we danced this vision as well as for the healing of the earth, air and water

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## Give Your Mom A Bomb!

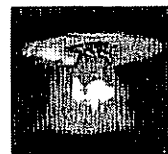
Looking for a new angle in raising public awareness about nuclear testing, "Witches Against Nuclear Disarmament" (otherwise known as Witches Active for Nuclear Disarmament, WAND) met for a Pro-Test at Bechtel the Friday before Mother's Day. Professing that nukes are nice and celebrating the effective way nuclear testing keeps Western Shoshone land snake-free, we gathered to thank Bechtel for the wonderful work they are doing managing the Nevada Test Site. We brought signs of support and chanted, "B-e-c-h-t-e-l, we think

you are super swell!"

Tired of all that negativity out there, we decided to show Bechtel we love both them and their bombs by handing out flowers and fliers at this lunchtime action. We encouraged Bechtel not to stop at sub-critical testing, but to bring back above-ground testing. After all, what's a little cancer in the service of world domination?

Join Witches Active for Nuclear Disarmament for future Bechtel rallies and other creative actions in support of nuclear disarmament. Contact Thorn, [tcoylesfsu.edu](mailto:tcoylesfsu.edu)

**WITCHES AGAINST**



**NUCLEAR DISARMAMENT**

PAGAN ACTIVISTS JOIN INDIGENOUS PEOPLE, EARTH FIRST!

# REQUIEM FOR THE MINNEHAHA FREE STATE

photos and text by MadDog

AFTER THE FIRST of the oaks came crashing down like thunder with splintering limbs, I turned away with tears in my eyes and walked toward my car. I couldn't watch any more.

For the past 16 months members of the Mdewakanton Mendota Dakota community, EarthFirst! activists, local environmentalists, and Twin Cities Pagans had been occupying a site between Minnehaha Avenue and the Mississippi River in South Minneapolis, attempting to prevent the Minnesota Department of Transportation (MNDOT) from destroying a meadow and a grove of over 100 oak trees and possibly drying up the only natural fresh-water spring left in Minneapolis. Now it looked as if the protest might be coming to an end, the end of hopes and dreams for a lot of people.

This environmental action began on August 10, 1998, when a group of Earth First! activists and Mdewakanton Mendota Dakotas occupied seven houses that had been condemned by MNDOT as part of its effort to reroute a

city street called Hiawatha Avenue. They set up tents and teepees around the houses, lit a sacred council fire, named the occupied area the Free State of Minnehaha, also known as Camp Two Pines, and declared it an alcohol-free, drug-free, nonviolent zone.

In spite of MNDOT's and the City of Minneapolis' stubborn refusal to reconsider their plan, the occupation quickly gained a lot of public support. Much of the opposition was focused on a particular grove of four huge burr oaks south of the houses, trees that grew nearly perfectly in alignment with the four directions. Native Americans claim that their ancestors used the oaks for ceremonies long before Whites arrived



and that burials took place near there. In addition, for years Witches and other local Pagans have gone to the oaks for rituals and ceremonies, and many say that they could feel pervasive magick in the place.

At least as important is Coldwater

Spring, a source of clear, icy water gushing out of a hillside about a half-mile south of the oaks. This spring was a center of tribal life for generations and the location of the first White settlement in the area. Under MNDOT's plan, the houses would be dozed, the oaks cut down, and the spring dried up.

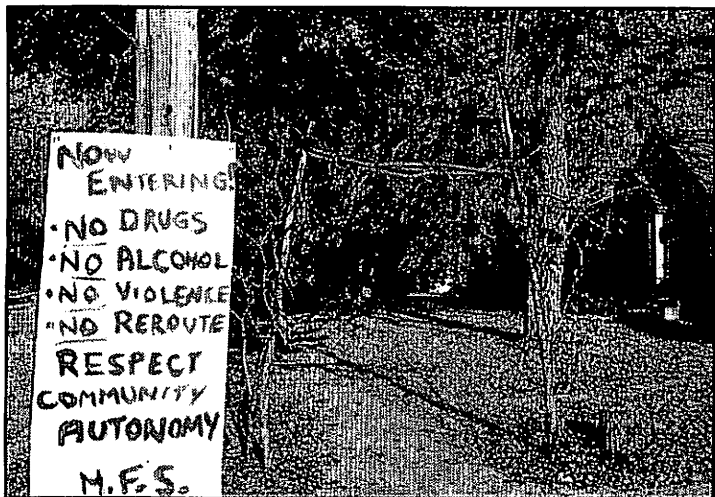
Is it any wonder Pagans and Native Americans allied to oppose this move?

## A SPIRITUAL CENTER

IN DECEMBER 1998, MNDOT descended out of the snowy darkness with 600 Minneapolis police and state troopers armed with billy clubs, pepper spray, and handcuffs, who arrested three dozen protesters and bulldozed down the houses they had been occupying.

Within a matter of weeks, though, a new camp of tents and teepees was set up around the four oaks, and it soon took on the character of a spiritual center, with a sacred council fire in the middle of the oaks, a sweat lodge to one side, offerings and prayer ribbons tied to the trunks and branches of trees, and altars throughout the surrounding

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## Minnehaha Free State

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woods.

During the Winter and Spring the local Reclaiming group planned a series of three rituals in support of the village.

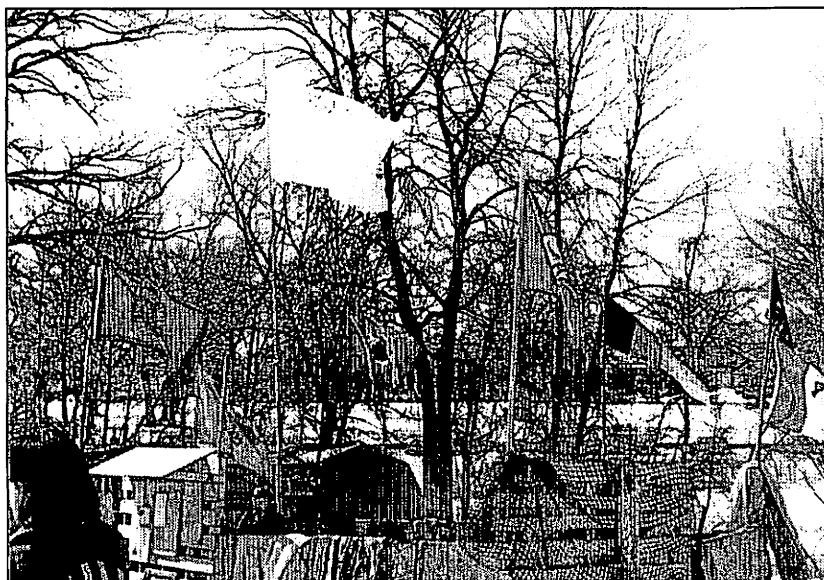
Our first one took place on a cold, sunny Saturday afternoon in January as we gathered at the oaks. Around sixty people braved the cold, and each of us was given a prayer stick to hold as we sang and processed

together down a steep, winding path to the west bank of the Mississippi River. Once there, we invoked the directions and elements with dance and sound and cast the circle by taking the hand of the person to our left and saying to that person, "Thank you for what you're doing for this land."

Next, one of the leaders invoked a Santeria spirit, Allegua, spirit of doorways, roadways, crossroads, and gates who was aspected by another leader. "Allegua, guide us through this crossroad," we asked. Then, as drummers created a compelling rhythm, we spiraled into the center of the circle, where there were four wooden rafts made from tree branches and covered with flowers, luminaria, and offerings of various kinds. Each of us made a prayer for the future of the land, stuck our prayer sticks into the rafts, then carried them down to the river, walking carefully over the ice at its edge, and launched them into the current. As we sang and danced, the rafts caught the current and carried our prayers downstream on the strength of the waters.

Further rituals were held in February and March 1999. Throughout the Spring, Summer, and Fall, weekly organizational meetings took place at a nearby coffee house, and we filed

lawsuits against MNDOT, demanded a new environmental impact study, tried to get the watershed management board to refuse the construction permit, asked the park board not to transfer land to MNDOT, and tried to get Coldwater Spring declared a traditional cultural property. We demonstrated and protested at the state capitol and the MNDOT offices and attended committee hearings. We held solstice and equinox rituals at the oaks, left



offerings at the altars, and slept under the trees at night.

### THE BULLDOZERS ARRIVE

But nothing stopped the bulldozers. Starting at the North end of the reroute site, the dozers began advancing inexorably, taking the trees down one by one as they came.

On the morning of December 11, 1999, as I reached Minnehaha Avenue on foot, I saw that the street was blocked off by police cars, and I thought, "Oh, shit. This is it."

And it was. Minneapolis police cars were parked around the entire camp, with state troopers standing between them and a sheriff's van. On one of the hillsides overlooking the camp I found other people who had been involved in the protest watching helplessly as a machine shredded and destroyed the camp, reducing the tents and structures and cutting down small trees and brush. Protesters who refused to come out of

the trees voluntarily were being packed into the sheriff's van.

Several Dakotas that I know — Bear, Thunder, Leo, and Jim — were in the middle of the oaks performing a ceremony; later they told me that they were honoring the spirit of the trees that were about to be sacrificed and thanking them. Then the chainsaws started up. After the first tree fell I couldn't watch any more.

Next day I returned to find the

Indians cutting up the downed trees with chainsaws under the watchful eyes of the state troopers. They had gotten MNDOT to agree to let them have the trees for ceremonial purposes. So we spent the afternoon cutting up the four oaks and piling the wood into the backs of trucks to take to the reservation. Some of it will be used for sweat lodges and some will be taken out to Pine Ridge for the Sun Dance. I didn't go back to the site again; I just can't bear to look at it.

### HOLDING HOPE IN OUR HEARTS

What did the protest accomplish, and is it over? Some Dakota warriors say that they stood up for the truth, and that is a lot to be proud of. Some EarthFirst! activists say that this protest helped move environmental action more into the local mainstream, and that's good if it's true. Local Witches, some of us, believe that trees communicate underground through their root networks, like a giant nerve system, and maybe those who were sacrificed still managed to tell the survivors that there are people who care for them and the land, and perhaps the land remembers that and holds hope in its heart.

The protest is not over, and our next focus is to preserve Coldwater Spring as a sacred site for all peoples and all time. May the waters flow! Blessed Be.

*To give feedback to MadDog, contact him at [jrunnels@isd.net](mailto:jrunnels@isd.net)*

# DEALING WITH RACISM EVERYDAY RACISM BY KATRINA HOPKINS

# EVERYDAY RACISM

**S**TARTING IN 1992, the year I joined the Sojourner Truth Congregation of Unitarian Universalists, till 1999 when it ceased to meet as a congregation, I gave a series of lectures and sermons on the topics of racism, sexism, homophobia, and diversity. This particular talk started as an hour long lecture as part of our 1994 seminar series on African Americans and race relations. It was later shortened to a sermon and delivered to a suburban congregation the following year.

Mine was the last lecture in the series and the topic was chosen as a provocative ending to a hugely successful six month run. When I sat down to write this talk, I realized that there was nothing about racism that wasn't everyday and every waking moment from my perspective. And that realization poignantly set the tone and tenor of my talk.

## TARGET AUDIENCE

WHAT AUDIENCE should I address with this talk? Well, there is not much I can tell other African Americans or Native Americans about racism or how to deal with it. And I cannot speak for the experience of Asian, Latino, and other oppressed groups. We all, in some sense, deal with oppression every day of our lives and all of us have developed complicated strategies just to live out our everyday life. Each and every one of us is an expert on our oppression. No, there is not much I can tell victims of racism about how to deal with it. I can only share my personal strategies in dialogue.

So, if I cannot target my talk at victims of racism, maybe I should target my talk at people who benefit from racism. The problem is that most who benefit from racism are not aware of it. There are no announcements, such as "We do this because you are not Black", or "not Latino." The "For Whites Only"

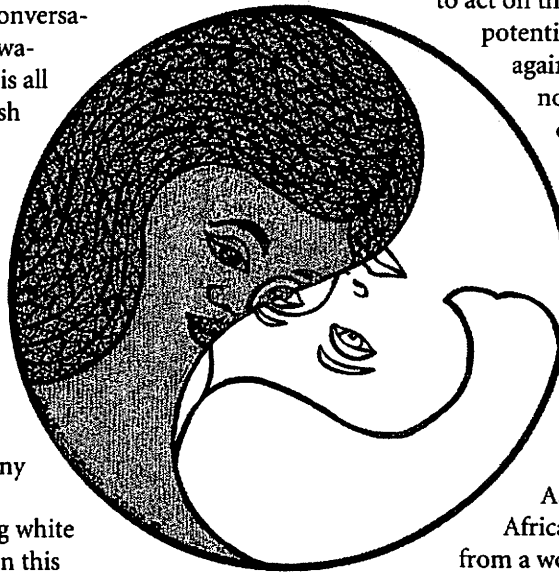
signs are gone, and just about no one uses the n-word in polite conversation nowadays. It is all very hush hush, buried in coded words, under wraps. So much, in fact, that many well-meaning white people in this country sincerely believe that (a) racism is an isolated phenomenon restricted to poor uneducated whites and the Nation of Islam; (b) Black people have just as much access to opportunities as whites,

although they seem not to take as much advantage of it; or my personal favorite (c) Black people are prone to immoral behavior but it's not their fault, really. It is a pathology caused by the anti-poverty programs of the 1960s and 70s. So targeting a talk on dealing with racism to a group that doesn't even acknowledge its existence is kind of difficult.

It was when I contemplated these dilemmas and others, that I decided to focus my talk on strategies for allies. What is an ally? An ally is someone who, although not the target of an oppression, is outraged by its existence and is willing to act on that outrage. We are all potentially allies in the struggle against oppression. We may not always know what to do, and sometimes what we do is not helpful, but our actions are rooted in a sincere wish to stop oppression. And so I am directing my talk to anyone who is or can be an ally in the fight to end racism.

## EXPERT WITNESS

As a bisexual woman of African and Cherokee descent, from a working class background, I am an expert on my oppression. There are others in this room who may be experts on the various facets of racism. I will share my personal insights and this



*continued on next page*

## DEALING WITH EVERYDAY RACISM

*continued from preceding page*

strategies. During talk back, other experts on racism will have an opportunity to share their insights as well. At times our statements will appear to be contradictory. Our challenge as allies is to find the common within the dissimilar, the pearl of truth within the contradictions. To be an ally is surely not an easy role. You must learn to trust the eyes, ears and heart of another person, a person with whom you may have nothing in common or just about everything in common save one aspect. You must believe what you can not see, hear, touch, taste or feel. It is a lot like faith. This is surely the reason why we are gathered in this sacred space.

### PREJUDICE VERSUS OPPRESSION

I NEED TO make a distinction between prejudice and oppression. We all have prejudices. We usually understand and accept differences amongst people like ourselves, and for convenience sake have categorized "the other" into easily remembered stereotypes. Tall people play basketball, blonds are dumb, fat people are jolly, women are weak, men are strong, Asians are smart, Blacks are dumb, Southerners are slow, Jews are good in business, the Irish drink too much, and bisexuals are promiscuous. But if you are from a family of tall people you will probably know at least one tall person lousy at basketball. Most Swedes will attest to the wide range of

ability amongst blondes. I know plenty of depressed fat people, strong women, weak men, Asians with average SAT scores, Blacks with doctorates, and innovative southerners. Jews fail in business sometimes, not all Irish people drink and I, as a bisexual, wish I could be promiscuous. A prejudice, no matter how foul on its own is not enough to be called oppression.

No, oppression, requires something more. It requires the state apparatus or its equivalent. When your personal prejudices are backed up by the military, the legislative and judicial branches of government, as well as industry, academia, and religion it becomes more than just being impolite or ignorant or rude or displaying poor taste. It is oppression. When entire classes of individuals are denied access to areas of life routinely allowed for others, it is oppression. When elaborate justifications are offered to explain a simple denial of rights, you are on the road to oppression. Oppression is more than just having a bad day, a personality conflict or a simple misunderstanding. When oppression becomes symptomatic of an entire system, entire countries, entire cultures, it warps the whole structure to serve its own end. Oppression has its own logic, rhythm and laws. If you are oppressed it is "for your own good, you deserve to be treated badly because you brought it on yourself, the opportunity is denied because the oppressed person is incapable of handling the access."

Oppression is systemic discrimination, prejudice, hatred and devaluation of a class of individuals. The system breeds it, supports it, nurtures it, transfers it, enforces it and rewards it. Oppression is a denial of humanity, a denial of selfhood, denial of self determination, a denial of freedom, culture, history, language, self definition and self love.

Working definition for racism: Oppression based on race. In the U.S. it is historically rooted in the genocidal attacks on Native Americans for land acquisition and the slave trade. It has been expanded to include all people of color and the third (2/3) world.

But what is everyday racism?

Everyday racism consists of the daily manifestation of racist oppression. It is something people of color encounter on a daily basis. It can be interpersonal, internal, institutional, or in any combination. These manifestations serve as a reminder, in case we forget, that our very lives are perpetually in danger. It is a survival issue. I contend that it is the silent killer, the leading cause of stress amongst Black people. Because of racism, we are denied access to proper health care, given poor care when we get any, and die from preventable diseases. We receive too little care too late, have a shorter life expectancy as a result. Infant mortality rates for Blacks in some areas of the U.S. rival that of our brethren across the seas. We are incarcerated for crimes for which whites are given verbal warnings. We are charged higher rates to receive substandard goods and services. Our unemployment rates are higher, and our college retention rates are lower. And every day of our lives we suffer untold indignities at the hands of individuals representing the system. One could argue that all racism is everyday racism.

### DEAL WITH RACISM: SEE IT, BELIEVE IT, SAY IT, AND ACT ON IT!

WHAT DO WE mean when we say "Dealing with Everyday Racism"? Let's focus for a moment on the concept of dealing with racism. What does it mean to deal with racism? Well, we surely don't mean to ignore it or downplay it. We do not mean to explain it or excuse it. We could not possibly mean to embrace it or condone it.

When I say deal with racism, I say it a special way. I say "Hey, deal with racism." When I say deal with racism, I mean you must See It, Believe It, Say It, and Act on It!

### SEE IT

I REMEMBER something Alice Walker once experienced when she dined at a restaurant with two friends. A couple of white men started singing a racially charged song. One of the women simply sat eating as if nothing had happened. The other woman was outraged and

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## DIVERSITY & RECLAIMING

Diversity within Reclaiming-tradition groups is being addressed in several forums: Workshops at Witchcamps, showings of the films *The Color of Fear* and *The Way Home*, and diversity dinners.

See page 47 for a Bay Area event in September. And watch RQ for future events and articles like "Dealing with Everyday Racism."

complained to the management. Both women were white, but Ms. Walker noted that the woman who took action was Jewish. She told this anecdote to illustrate the long history of Jews taking action against racism. What really amazed her and me was the woman who either did not recognize racist behavior or chose not to act. If I take the tack that this woman was in fact an ally, the problem may have been that she simply did not see racism.

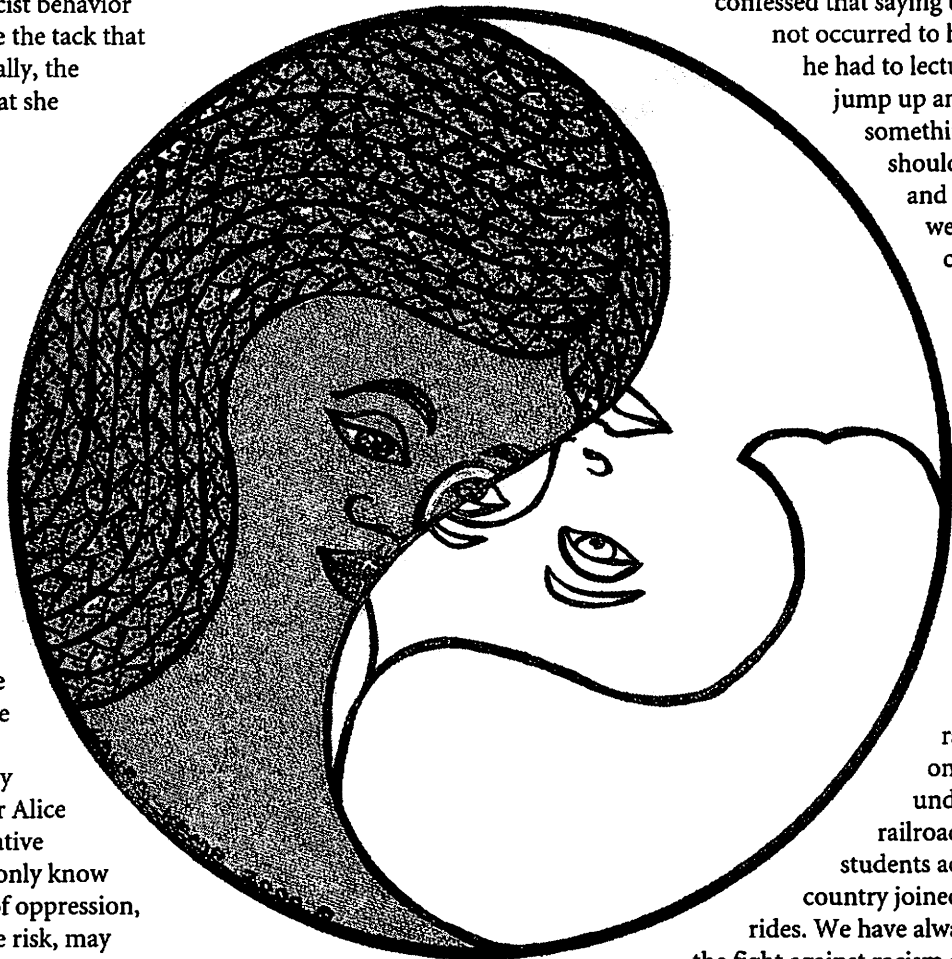
One might pose the question what would have happened if the Jewish woman had not been in the room. Maybe after a time this woman may have noticed Alice's discomfort. Maybe if it still wasn't clear she might have inquired as to the cause of Alice's discomfort and maybe she too may have acted. In either case one must see racism before you can challenge it.

Some of you may have wondered why maybe Alice Walker had not acted first. Who knows, maybe her ally was quicker on the draw or Alice was not sure about her relative safety in a strange town. I only know that many times a victim of oppression, after evaluating the relative risk, may themselves choose not to act. In any case, one of the main roles of an ally is making it safe for a person to challenge their oppression. They can challenge the oppression themselves, support the victim's challenge or refuse to benefit from the oppression.

## BELIEVE IT

I REMEMBER once during a department meeting at work, I had brought a demo tape of a commercial about a new product I was developing. After watching the demo, the group broke into spontaneous applause. At which point instead of thanking me for my presentation, my boss immediately began commenting on how happy he was with someone else's project. It was an

awkward moment. My friend Ken, an ally, was outraged. It was the response of two other colleagues that amazed me however, both were adamant that my boss's behavior was just impolite, not racist. They refuse to believe that this mild



man-nered man could engage in racist behavior. An ally must accept the truth of the perceptions of a victim of oppression. If I say it hurt me, it did. If I say it was racist, I know what I am talking about. And two people of color do not have to agree that something is racist. If even one feels it is racist, an ally should treat it so. Scary, isn't it, this faith thing?

## SAY IT

MY FRIEND Ken, a very dear man, came to me troubled one day because of something that had occurred when he was trying to sell his home. One of the potential buyers made a racist statement during the tour of Ken's home. He and

his wife were shocked speechless. They quickly ended the tour, but felt that they should have done more to challenge the words spoken within their home. I asked Ken why he did not simply say "That is racist, and I do not condone such language within my home." He

confessed that saying the words had not occurred to him. He thought he had to lecture or shout or jump up and down or something. I said he should only jump up and down if he were wearing comfortable shoes, but that simple direct statements works whatever the wardrobe.

## ACT ON IT

ALICE WALKER's friend took action. White abolitionists ran the stations on the underground railroad. White college students across the country joined the freedom rides. We have always had allies in the fight against racism and many of them engaged in action to challenge the systemic nature of racism. At this stage, an ally pays a heavy price, they may lose their access to privilege, often they are treated worse than the oppressed people themselves, and some have paid the ultimate price with their lives. In some areas of my life, I have reached this stage of being an ally. I wrestled daily with the added exposure. It is often very uncomfortable. At this stage one finds it painful watching yourself fall back into old habits. Sometimes I truly wish that my eyes had not been opened to the reality of someone else's oppression. I can only imagine the pain and confusion of an ally against racism. If you are in

*continued on page 63*

# Labyrinth

## Each Rock is a Jewel

by Mer

EACH ROCK is a jewel. Each rock is alive. Sparklers of mica. Green volcanic glass in brushed patterns. Jade serpentine. White quartz. Black obsidian. Red jasper. Blue granite. Many I have no names for. Rounded from years of running water, or squared new from the land. They have bands, veins, swirls of color, fingers of otherness branching through them. There is wonder in how they formed, slowly in sediment, or abruptly in great heat. What would they whisper of time and patience, if I had ears to hear?

These jewels come from the creek. I arrived there with large plastic crates and canvas bags. So much beauty in that place, where fresh new water rushes down to a hidden sea. Shimmering alder trees. Bright wildflowers. Paw prints of a mountain lion. Nettles that demand awareness. Music of water against stone. It was not a chore to gather rocks, but a joy. Like a child playing. Like an elderly priestess lost in rapture. I asked each rock: "Would you like to come with me? I promise you a place of honor." A few stayed behind; most wanted to come. Lugged one by one, crate by crate, to the waiting VW. Sometimes friends helped. More often I worked alone. Meditation.

I made my labyrinth out in the far meadow, in the hills by the ocean. Hills that are green in the winter, gold in the summer. Overhead, a huge sky. An enchanted place. I prayed and sang and whispered to the spirits here. I felt heard.

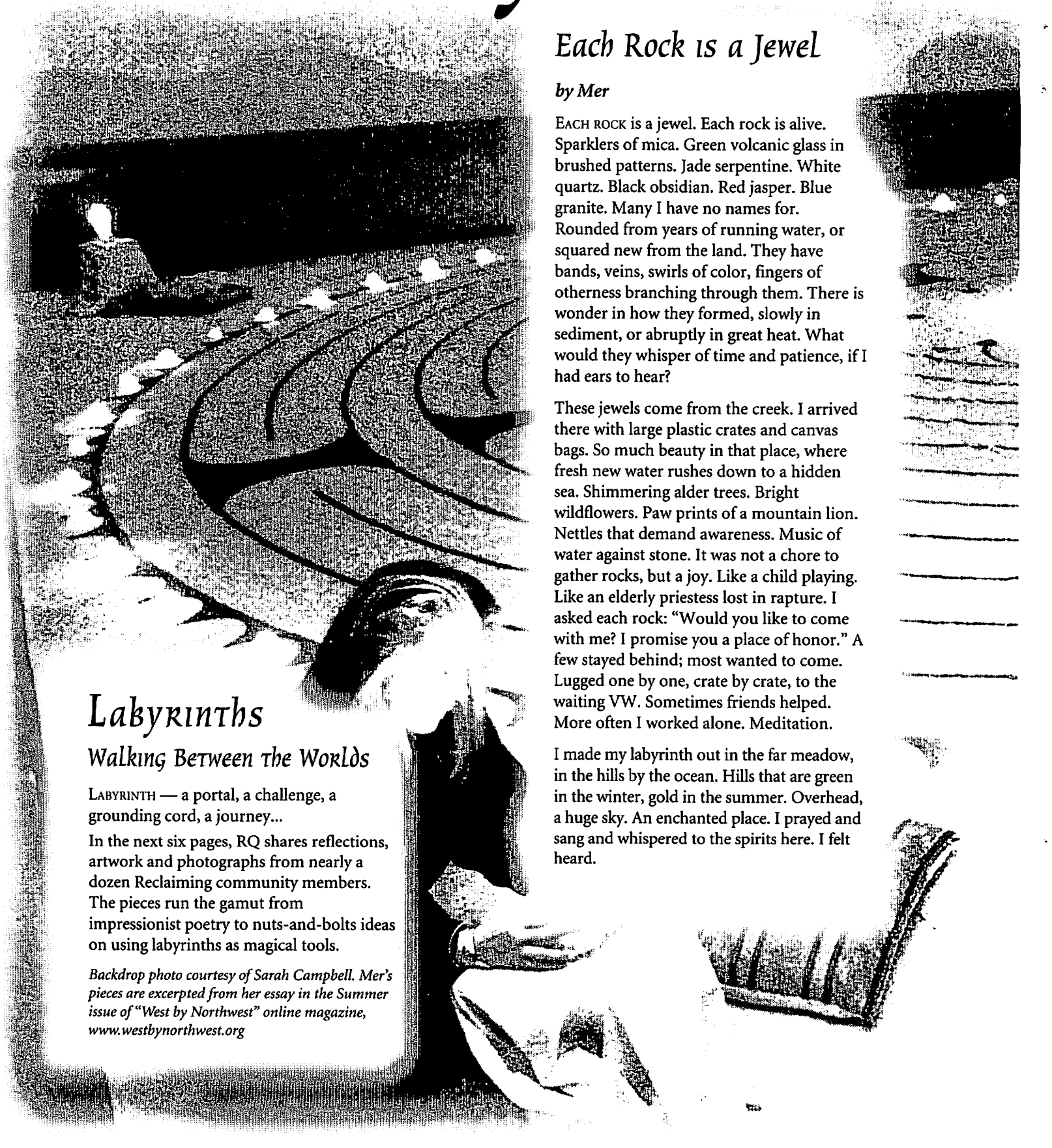
## Labyrinth

### Walking Between the Worlds

Labyrinth — a portal, a challenge, a grounding cord, a journey...

In the next six pages, RQ shares reflections, artwork and photographs from nearly a dozen Reclaiming community members. The pieces run the gamut from impressionist poetry to nuts-and-bolts ideas on using labyrinths as magical tools.

Backdrop photo courtesy of Sarah Campbell. Mer's pieces are excerpted from her essay in the Summer issue of "West by Northwest" online magazine, [www.westbynorthwest.org](http://www.westbynorthwest.org)





# The Labyrinth's Lab

## Walking Between

## The Worlds

### *I Walk in my Labyrinth of Stone*

*by Mer*

I walk in my labyrinth of stone. Spiraling in. Out. In again. I walk rainy afternoons, the stones wet, their colors brilliant. Midnight under the full moon, the stones luminous. Early morning, myself sleepy and damp with dew. But mostly I walk at sunset, a break from my deskwork. Often my mind spins with inner chatter, so that it takes a full round, or two, or three to remember to breathe. Let go. Ground. Calm. Watching the sunset colors, singing goodnight to the sun. Watching the new crescent moon appear in the west from the sun's glare. Singing to the moon. Watching the change of light, from blueness to gloaming. Watching the planets appear and the stars deepen, learning their names and patterns as they twirl through the seasons. Walking in circles: in, out, in, out. Feeling the center, the navel of the world. Connected. Earth and stars, inhale and exhale, walk in, walk out.

There I have murmured uncountable prayers. Chanted and sung. Purified. Energized chakras. Told secrets to the stones. Mourned my dead. Considered issues with the living. Gathered wisdom like dandelion puffs. Cast the occasional spell. Practiced parts I would do at the next big community ritual. Talked to Her. Made up songs. Worked out problems of the day's writing. Left offerings and flowers on the two center stones: the womb and phallus rocks. Each time, I walk in circles, feeling the spirits of the land, of the rocks themselves. The presence of Goddess and God, of the Otherworlds. Thankful. I hear the ocean crashing distantly, hear the wind caress the dried grasses. Curious birds sometimes fly overhead: ravens, hawks, flocks of swirling swallows, a rare owl. Usually I'm alone. Or perhaps my two cats come out to join me, hanging out on the pathways, ears alert, waiting until I'm done and it's suppertime.

# Labyrinths

by Sarah Campbell

## Walking Between the Worlds



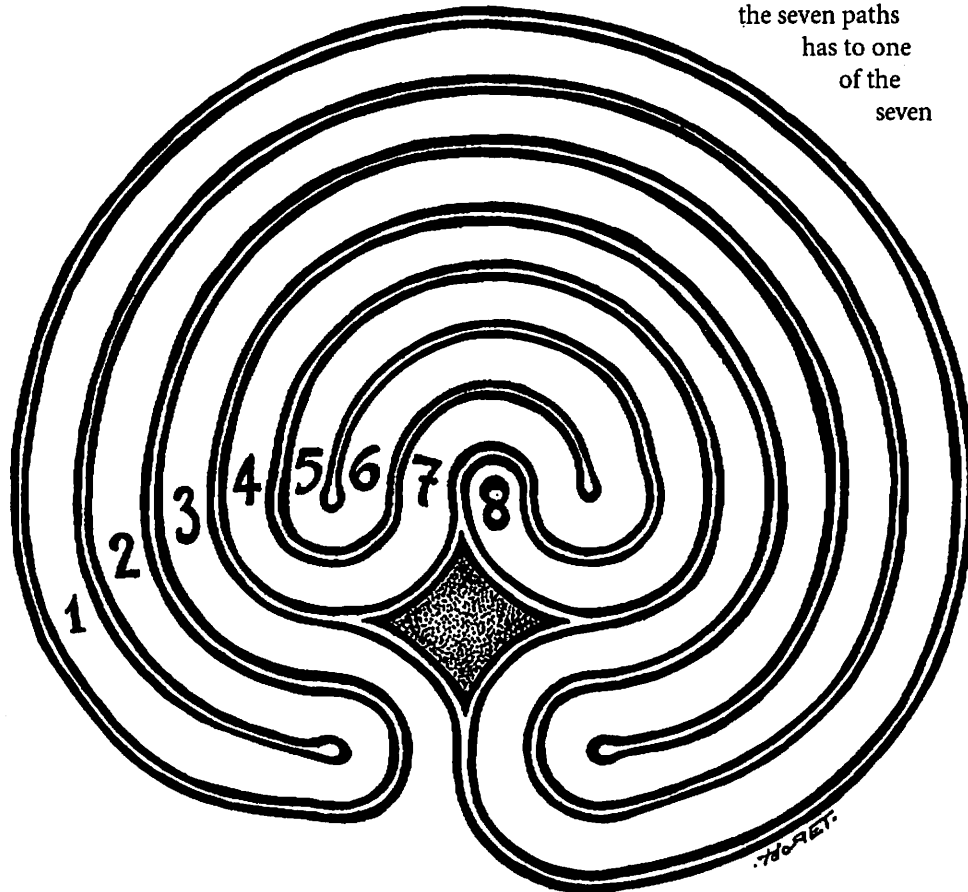
**WHAT ARE** labyrinths? What are their meanings? Their messages? The questions are seemingly endless and, to some extent, unanswerable.

Labyrinths are among the most ancient and powerful of magical tools. As I work with them, in my personal practice and as a coordinator of community labyrinth walks, I have found myself wondering whether they are aligned with the North/Earth, or the Center where all things come together and are transformed. Sometimes they seem to be one, sometimes the other, and sometimes both.

Most of all, the labyrinth seems to be a tool of Mystery, which is anchored in the Earth. They are rock art, cave drawings and ancient earthworks. I sense that the labyrinth is a tool of integration, which we can use to understand multi-dimensional ideas, and to expand our ability to walk between the worlds. We walk the labyrinth as it floats on the earth plane. At the same time the labyrinth exists both Above and Below. We can use it to help us find our way to other realms and realities — and our way back.

### WORKING WITH THE CHAKRAS IN THE SEVEN-CIRCUIT LABYRINTH

The labyrinth I use most often is the classical seven-circuit labyrinth. Often, I walk the labyrinth with an awareness of the connection each of the seven paths has to one of the seven



in-body chakras, or energy centers. Using this practice, the walker can connect with each chakra individually, activating all of their energy centers during the walk. With practice, the walker will make observations, including the existence of “blocks” or injuries, and then use that information to heal and balance the chakras.

This exercise gently requires that the walker spend a significant amount of time attending to the lower chakras (Root, Sex, Solar Plexus) which are most connected to the physicality of the body, because those corresponding paths will be encountered first. The fourth path, which corresponds to the Heart chakra is walked next, and is a transition to the upper chakras (Throat, Third Eye, and Crown), that are more spiritual in nature. Exiting the labyrinth, the walker returns to the lower chakras at the end of the walk. It’s a familiar pattern: ground, do spiritual work, re-ground. To include this as part of a ritual, or as a piece of work in your personal practice, build small, color-saturated altars at the beginning, and perhaps the end, of each path. You might also lay colored ribbons along each path. Use the color that is associated with each chakra for an added visual cue. This will tell the walker which path they are on and to which chakra the path corresponds. Assign the paths to the chakras in numerical order from the outside to the inside. The outermost path corresponds to the first, or Root, chakra, which is Red. The innermost path corresponds with the seventh, or Crown, chakra, which is Purple. The Center corresponds to the Divine, Goddess or God. [see diagram.]

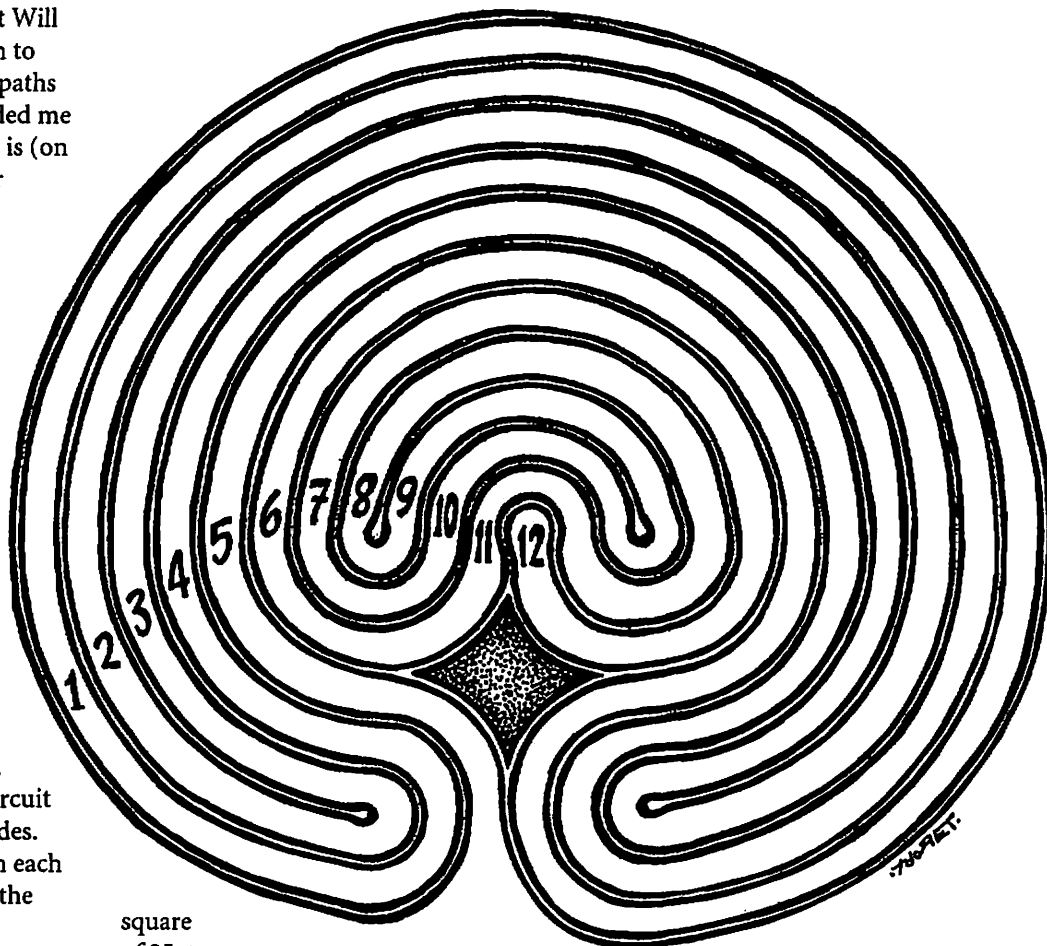
The pattern in which the chakras are walked is not straight from the Root to the Crown. Rather, the path corresponding to the 3rd chakra is the

first one walked — suggesting that Will is exercised in making the decision to walk. The pattern for walking the paths is quite interesting, and has provided me with many hours of meditation. It is (on the way in) 3-2-1-4-7-6-5-8 (Solar Plexus, Sex, Root, Heart, Crown, Third Eye, Throat, Goddess).

### THE 11-CIRCUIT LABYRINTH

Last August, I facilitated the building of an 11-circuit classical (or Cretan) labyrinth at a Quaker camp in northern Ontario. Through my reading, I'd learned that in Scandinavia, the 11-circuit labyrinth is quite commonly found on rocky shores. In fact there are hundreds of stone labyrinths along the coastlines of Sweden and Finland. I think there may be something important that we don't yet know, that compels people to build 11-circuit labyrinths at more northern latitudes. Adding a second "L" or chevron in each corner makes the seed pattern for the 11-circuit labyrinth.

This seed pattern overlays in an interesting way over the magic square of 49, which is traditionally associated with the planet Venus. (The 7-circuit labyrinth is connected, via the magic



square of 25, to Mars.) Because of its energetic connection to Venus, I think it is possible that the 11-circuit labyrinth may exude a peaceful, loving energy.

I wanted the participants of the workshop to experience the connection of the paths with their chakras, so after some experimentation on paper, I set up a walk using color-coded altars at the beginning of each path, and ribbons along the length of each path to subtly identify the paths to the walkers. In addition to the seven in-body chakras, I assigned a path to each of the four elements. Depending on whether the elements are the outside paths or the inside paths, the pattern for walking is altered, and I have not developed a sense for which I prefer. For this particular walk, I put the elements on the inner circuits. Most of the people at this workshop had never worked with their chakras or the elements. Before the walk, I led them in a Tree of Life grounding meditation and included an activation of each chakra. That gave them enough information so they responded to the messages the altars and ribbons were giving them as they walked. My father,

*continued on page 62*

### Drawing Labyrinths

The 7-circuit labyrinth is drawn as shown. To draw an 11-circuit labyrinth, add an "L" in each corner and follow the same plan as for 7:

*How to begin an 11-circuit labyrinth*

# Labyrinth

## Walking Between the Worlds



### The Labyrinth at Vermont Witchcamp

By Angela Magara

I STEP ONTO the rock that marks the mouth of our labyrinth at Vermont Witchcamp. It lies before me, an

interesting shape, folding and turning back upon itself. Ahead and behind are the other people in Earth path pacing the loops of its shape. I drop my consciousness from my head into my belly and step onto the path.

That summer, the labyrinth reconnected me with my body and its

wisdom — my wisdom. The discovery I made, walking the labyrinth day after day, was that it and my body were having a conversation. I could not, with my mind, understand the language of the Earth. But as I walked my body understood. Each walk through the coils of the labyrinth empowered and enlivened me.

I came to understand that my wisdom lay in my body and in that body's open connection to the Earth body. It speaks through the countless cells of my body which hold the essence of the water and air, fire and earth which have formed this material manifestation throughout its existence. Walking the labyrinth, anchored in time and place, I can access that accumulated wisdom for my life, my art, and my community. Anchored and grounded, I can be admitted to the source of all I need.

### Nowhere Fast

The Moon lights the icy Labyrinth's paths.  
My boots kick broken shards of ice covered grass.  
I hear the brittle skitter across the frozen expanse.

Help me find my way.

The labyrinth always brings me back to where I started.

Perhaps it is the Journey.  
So They say.

There may be something, at least, in taking the time to go nowhere.  
And I try, (this is the hard part), not to go nowhere too fast.

by Beth Carlson — January 18, 1998



Terry Nellis

### Direct Action Labyrinths

by Rain

AFTER A SERIES of amazing experiences in the last six months I have come to the conclusion that every activist can use a labyrinth and the more of them we make the better off we will be.

Temporary labyrinths can be made anywhere. On the back of your hand, on asphalt with chalk, on grass with flour or cornmeal, in the sand with your hands. Pens, chalk and flour are readily available and much easier to explain to a cop than your athame. As a magical activism tool, labyrinths are easy to construct, can't be confiscated

*The Labyrinth in Culture & Society*,  
by Jacques Attali — review pg. 35

and make an immediate difference.

One of the biggest challenges we face as direct action activists is staying grounded and in the realm of the possible in the midst of police and other terrors. When we drew labyrinths in Seattle, both downtown before the action, and at an intersection during the protest, I could feel the energy shift, become more grounded. I could feel myself reconnect to the magical, to the possible, in the midst of tension and expectation. Each time a person walked the labyrinth, I could taste the change in the quality of the air, see the difference in the way we held our bodies, and hear the clarification in the tone of the singing. During these experiences, I did not think about the seven chakras. I walked to shift energy, to ground and connect, and got it every time.

On Earth Day a group of us drew a flour labyrinth in a San Francisco park. The labyrinth reaches across the dimensions and as I entered the labyrinth the world melted away, and yet I was deeply connected to land I had never walked, to which I had no previous relationship. We can use this tool to make a place for ourselves, and change that place wherever we are. So throw some chalk in your bag on the way to the next protest and build a labyrinth. You won't regret it.



## Initiation

by Selchie

MY FIRST STEP on this path occurred four years ago at summer solstice. A group had gathered to prepare for the initiation of a friend's labyrinth. Mowed into the meadow on her land was the eleven-turn pattern of Chartres.

That afternoon we set candles at each turn to light our way that evening. As the harpist practiced a few tunes I took a practice walk. Circling until I felt

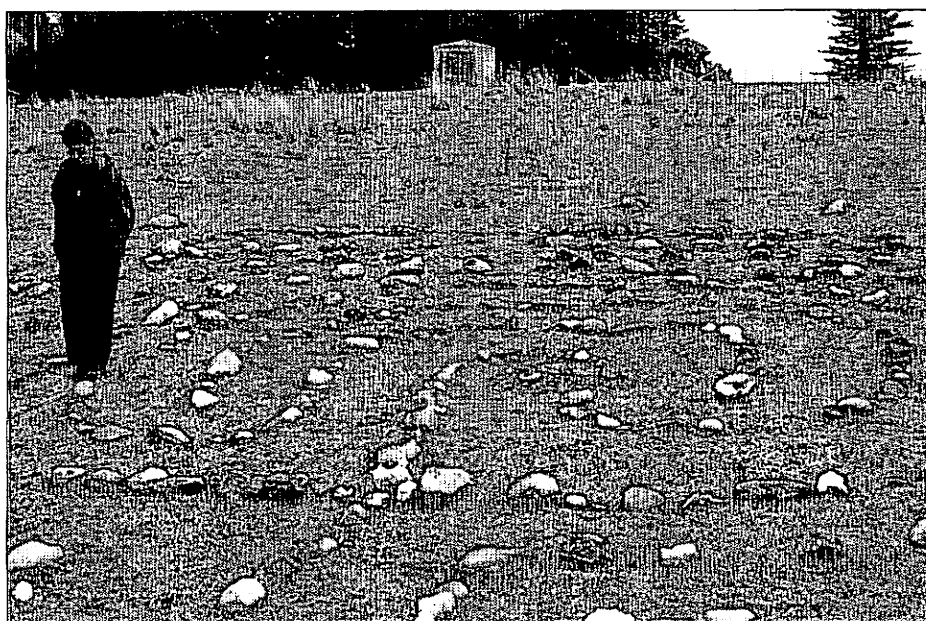
called to enter, I immediately noticed the shift in energy. The journey through to the centre felt removed from time and place. There were moments when I was sure I was almost there, others when I wondered if I would ever arrive. I walked noticing these shifts in myself. I spent time in the middle allowing the feelings of centre and grounding to deepen.

Moving to the outward journey I slowly returned to the world outside the labyrinth. I had entered with a question and come out with so much more than an answer.

That evening I returned; excitedly anticipating the candlelight walk, wondering what this experience would hold. An amazing display of thunder and lightning made it unsafe to walk the labyrinth. Some returned the next night but I was not among them.

Since then I have had many opportunities to work with this magical tool. Large cloth labyrinths in both the eleven- and seven-turn patterns work well indoors. I was delighted upon arriving at Vermont Camp to find the labyrinth there.

I have also created lap labyrinths. With eyes closed and tracing with the index finger of my non-dominant hand, this is an excellent way to move into a meditative state. Each journey is unique and each the same, for I take my initiatory walk with me.



Photos by Mer — This labyrinth is described on pages 22-23

# Stirring My Earth Cauldron COMPOSTING

Hello folks! Mathilda here, back with a special edition of the Kitchen Witch. This issue features an article by Kim Caler on that all-important final step of cooking — returning the leftovers to the earth! Kim recently did a composting workshop for People's Park in Berkeley, and we tracked her down in the west-end gardens afterwards for this exclusive report.

by Kim Caler

A few months ago I realized that I have an addiction. Lucky for me, my addiction is not only transformative, but manifests the natural process of the earth. And when I have exhausted myself after a day of one of my binges, I can sit back and watch the fruits of the earth grow into something beautiful, healthy and organic. I am addicted to composting.

Composting is one of nature's greatest secrets. People have been composting for thousands of years, and the Goddess has been doing it since the

beginning of time. This process of breaking down organic matter and turning it into fertilizer is the most concrete proof I have that there is a greater power. Since I began full-on composting many months ago, I have, without even thinking, begun the daily practice of peeking my head in the compost bin and stirring my earth cauldron. Every day there's a new surprise. Sometimes I find beautiful pink earthworms, and sometimes a flurry of ants. Everyday, my pile turns darker and darker as it gets closer to its finished product.

Here is an answer to our growing waste disposal problem! Thanks again Goddess. She seems to have the answer to everything doesn't she? Save your fruit and vegetable scraps from the landfill and compost them. To all who have been waiting for your city to collect your yard trimmings at your curbside, wait no longer. Empower yourself to make a difference and compost!

A compost system can range in simplicity from an open pile in the corner of your yard, to digging a hole and burying your waste. You can purchase a bin for a more tidy system or, even harness the power of the worm and create a worm composting system. The thing to remember is that no matter what, compost happens! She doesn't need us to do her work. We are merely helping to maintain the conditions that will allow decomposition to happen. Humans don't compost!

## ALWAYS REMEMBER THE "BIG 4"

**Carbon (The Browns)** — This feeds the pile just like carbohydrates feed you!

Browns include dried leaves, straw, sawdust, cornstalks, newspaper, and chopped woody prunings.

**Nitrogen (The Greens)** — I call this the heat of the compost pile. The greens act as the stomach acid of the pile, by breaking down and heating up!

Greens include herbivore manures, grass clippings, green vegetation, kelp, fruit and veggie scraps, coffee and tea.

**Air (Oxygen)** — Turn your pile to aerate it and feed the bacteria. The pitchfork is a beautiful thing!

**Water** — Keep your pile as moist as a wrung-out sponge.



Composting at People's Park in Berkeley. Photo by Lydia Gans/Food Not Bombs.

## Composting

### THE VERY BASIC STEPS

1. Chop materials if you want them to break down more quickly
2. Mix 1/2 "brown" material with 1/2 "green" material.
3. Maintain air and water balance by turning your pile and keeping it as wet as a wrung-out sponge.

A good rule of thumb is to keep a ratio of 1/2 browns and 1/2 greens in your pile at all times. It's also good to stir your earth cauldron once a week. You can do this more frequently, but you may begin to inhibit the decomposition process.

These are the basic steps. What you choose to do depends on the time and energy you have. As with anything, you need to have composting fit your lifestyle. Find your balance. It's absolutely magical to play around and find what works.

The more attentive you are to the heat and conditions in your pile, the more quickly your pile will break down. If you are one to let your pile sit in the

*continued on page 56*

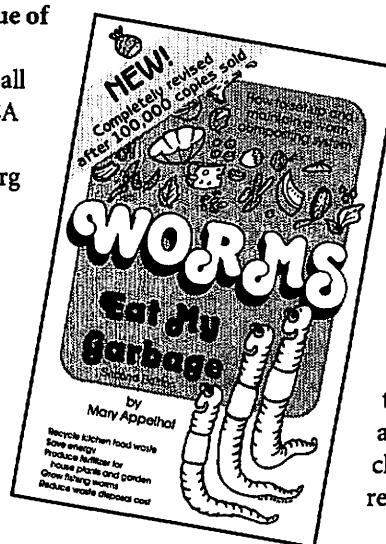
## Resources for Composting

THERE IS SO much more I could tell, but I want to give you some leads to do a little investigation on your own. All of these resources are extremely helpful.

**Alameda County Waste Management Authority**, 777 Davis St., Suite 200, San Leandro, CA 94577, [www.stopwaste.org](http://www.stopwaste.org)  
 Call the Rotline — (510) 444-SOIL  
 Recycling Hotline — (510) 639-2498 or (877) STOPWASTE

**San Francisco League of Urban Gardeners (SLUG)**, 2540 Newhall St., San Francisco, CA 94124, (415) 584-7584, [www.slug-sf.org](http://www.slug-sf.org)

**Order composting worms from:**  
 Sonoma Valley Worm Farm, 1280 Sperring Rd., Sonoma, CA 95476, (800) 447-6996.



**Let it Rot — The Gardener's Guide to Composting** — 3rd Edition, by Stu Campbell (Storey Books)

This is a great book! All you need to know is right here: Why and how to compost; how decomposition works; where you can find compostable materials; what's an activator; methods of composting, including types of bins; harvesting compost; and what to do with the end product. It's very user-friendly and good for beginning composters.

**Worms Eat My Garbage** — 2nd Edition, by Mary Appelhof (Flower Press)

This book is devoted to the art and magic of worm composting. Mary Appelhof is often called the "worm lady," and has a website entitled that very thing. Mary also has a teacher's guide with the same title that contains classroom activities. I have used it in my classroom. It's an excellent resource!

## Troubleshooting Tips for Composting

Symptoms	Problems	Possible Solutions
"My pile isn't doing anything!"	Too dry.	Add water until moist and mix.
	Pieces are too big.	Chop your materials before composting them, the smaller the better.
	Too much brown matter (food).	Add greens and turn.
"Whooh! This pile smells really rotten! Look at all of those flies!"	Too wet or too many greens.	Turn and add browns.
	Food scraps exposed.	Bury and mix food scraps. Never dump and run!
	Non-compostables.	Remove meat, dairy, grease, etc., and turn.
"There are rodents getting into my pile."	Food scraps in open bin.	If you are composting food scraps, you should have a rodent proof bin. Holes are smaller than 1/4 inch and your bin has a top and bottom. If they smell it, they will come.
	Holes in your bin are too big.	

# Waking Up



By Oak

I WOKE ON April 15th in the loft of our small cabin to an aching belly and a raging fever. A storm had come in the night and the rain was coming down in gray sheets. I had planned to be in the country doing egg hunts with Casey and Colin, the boys in my life, and Anne Hill's brood of children. My husband Kelly and many of my dear friends were in Washington, DC, attempting to conjure justice and banish corporate rule with magic and civil disobedience. I had envisioned a sunny spring day in which we would work magic with eggs, chocolate bunnies, marshmallow chicks (called Peeps), and children's delight, using all this energy of renewal and fun to counterbalance our fear of what could be happening in DC. Instead, we ended up crowded into the small cabin, waiting futilely for a break in the storm.

As the children bickered, made peace, and bickered again, I slept, woke, and slept again. Strange feverish dreams of American Revolution surrounded me. Amidst worry about violence, the Black Block, and police in Darth Vader riot gear, I felt ancestors I had never met before crowding me. Scruffy ancestors wearing homespun clothing and carrying muskets. Ancestors who went up against the British and won. Jeez Louise, these were about the last kind of ancestors I would have consciously invoked to be with my loved ones in DC, but regardless, they came, flooding through my dreams to the steady beat of the rain. They were with me, and I knew they were with my friends in DC. They would have as little truck with this new corporate rule as they did with the rule of an English King. They did not quite

around, I reached some acceptance that as we fight and struggle to stop corporate rule, we will be working with every ancestor who has stood up against tyranny. We will see them reflected in the faces of our comrades who smash windows and spraypaint walls, and we will feel some of our ancestors questioning us as to why we would not pick up a rock or a gun. In my fever dreams I began to work with these fierce and sturdy revolutionaries and they with me. I realized that if you are a witch, you still may end up in a meeting even if you aren't at the action. Meanwhile, in this world, the egg hunt transformed into a gameshow format, with answers to strange questions being rewarded with eggs and candy.

understand the concept of nonviolence, but they sure understood smashing up a Starbucks. It reminded them of some tea parties they had been to. Washington was their city, and they understood what was at stake. As I tossed and turned, I implored these ancestors to help heal the divisiveness caused by the issue of property destruction, and to keep everyone safe from physical violence. And something deep inside me shifted. In Seattle, I had been outraged by the Black Bloc, those who used property destruction as a tactic. As the storm raged

WHEN NIGHT FELL and the other children had left, I heard Casey, my eight year old son, ask Patti and Karl if they could do some magic for his dad and all our friends back east. With the ancestors still swirling around me, I watched from the loft as they cast a circle in the candlelit cabin. Casey invoked Ganesh to remove all obstacles to our loved ones coming home safe. Gaia was called in to hold all to her in safety and protection, and the Fey were asked to give aid in humor. My child's face held the glow of the candlelight. I felt the ancestors breathe in the sweetness and the richness of his belief in magic. Soon, with Casey beside me, I sank into a deep sleep.

We woke to a clear beautiful spring day. The storm had passed. We could hear the creek rushing with its new fullness and the earth was pungent with the smell of a fresh rain. I felt weak, but the sickness had passed. I knew that thousands were once again on the streets of DC, and I worried for their safety. I could feel the residue of the sickness, the

*continued on page 57*

## Wake Up and Wash off your Muggleness Salt Scrub

- 1-1/2 cups of coarse sea salt  
(rock salt can also be used)
- 1 cup of Epsom salt
- 1/4 cup of aloe vera gel
- 7 drops of peppermint oil
- 3 drops of rosemary oil

Mix all ingredients together and store in glass or plastic container. After wetting and heating up your body in the bath or shower, scrub liberally all over, mindful of everything you are ready to let go of, then rinse. Rosemary clears the conscious mind, helps us remember what is important, and opens us to love. Peppermint halts negative Muggle thinking, purifies us, and protects us from pests and vermin. The salt both purifies and grounds us to mother earth. Aloe Vera is soothing to the skin, guards against evil influences and prevents accidents. After scrubbing with this concoction, you are awake and ready for love and revolution.



# G A I A G R R L S



By Elana Simard

Gaia Grrls was held May 13-15 in the headlands of Mendocino County, the same spot that hosts the annual California Witchcamp. It was a retreat designed for young womyn Witches between the ages of 18-30. Gaia Grrls was dreamed up and put into manifestation by a small handful of determined, courageous and amazing womyn (Kat Lilith, Shanna Lo Presti, Elka Eastly, Akasha Helkenn). The theme "magic with muscle" fit to a tee (and on a tee quite nicely).

In my opinion magic in May has a special quality. The combination of the re-greening both of the earth and within each individual's life coincides and mixes into a strong elixir of renewal and change. Gaia Grrls offered the perfect opportunity to explore and celebrate these changes within oneself, within our spiritual communities and also in our visions and dreams for the future. I appreciated the chance to delve into the deeper dreams for the future. I appreciated the chance to delve into the deeper aspects of myself pertaining to

such matters as my individual practice of magic, of my vibrant and blossoming desires, as well as my connection to my fellow Witch-sisters. I have always been a solo Witch and for the first time I was reaching out and being embraced and embracing womyn's Witchiness in all its wildness and glory! It was an emotional and spiritual inspiration. I felt a rare

examine the emotions and bodily reactions that each exercise triggered. And boy did it trigger! At one point, tears poured down my cheeks and my heart sobbed with the pain that it held inside trying to protect itself from completely

## A M A G I C A L R E T R E A T F O R Y O U N G W O M E N W I T C H E S

sense of openness and strength that came by being able to share the things I hold so deeply with other young womyn.

The retreat was arranged so that during the day workshops of varying nature were held with the intent of increasing knowledge and understanding in the different studies of: leadership, body worship, unhexing sex, drumming, belly dancing, yoga, creating magical breast plates, plant identification, sculpting your inner Goddess, exploring the Saturn return aspect, magical activism, fertility awareness, healing touch, ritual juice and much more. The most transformational one for me was the unhexing sex workshop (go figure) taught by Elka Eastly. As the workshop began I was aware of all sorts of nervous, frightened thoughts and energy going through my mind and body. My palms were dewy with energy that longed to be "unhexed." The workshop was challenging in so many different ways. Eye gazing was to be held and maintained, bodies were to come in to close contact but without actually touching and we were asked to imagine and embody the feeling of completely trusting and loving another human being. And as we did all this, we were to

loving and being vulnerable. As we were asked to rip away the last wall holding us back from completely loving, I felt my heart's energy gush forward and flood my throat, my womb, my breasts, and push my spirit to let go. I felt raw and alive with energy I hadn't allowed myself to feel, that fed my roots in the deepest way. Thankfully there were passion and compassion groups organized to channel the creative energies that abounded, and also as a sanctuary to process and reflect upon the weekend's events.

Permeating the whole weekend was the triple aspect and energy of the three Norn sisters (also known as the three Fates). We learned of and gave thanks for their never-ending weaving, mending and snipping of the fabric of our lives. We played out the mystery of their work through guided ritual and "mythic" play as we looked at the knots that bind one to another and the holes and missing threads that hold us back from each other. Their mysteries were revealed through spoken stories, woven threads of yarn, womyn whispering their wisdom and through the flames of our healing fires. I found myself confronting all sorts of inner demons, rage and fear to name a few. I reached out to the other

*continued on page 57*



Elka Eastly

# Spirals

## How to Conjure Justice

"Wake Up Muggles! Conjure Justice!"

— The Revel Alliance sticker for the A16 action against the World Bank/IMF.

THIS IS HOW IT WORKS: someone has a vision. Donald goes to the Bear Mounds and is told, "Make spirals. Make them of impermanent materials, on the steps of institutions, governments, banks." We are in Washington, DC, on the second day of actions against the World Bank and the International Monetary Fund. We join a march that takes over the downtown streets. We are drumming,

chanting, singing. Giant puppets march with us and above our heads float beautiful banners emblazoned with ears of corn and slogans of justice. I am with Culebra, Evergreen, and Lea, who is eighty-three years old. A cold, drenching rain falls and our voices echo off the walls of stores and corporations. I am warily keeping my eye on the police who line each intersection as we pass. I don't

want Lea to get trapped and arrested. But she does not want to leave. With every step, she seems to shine with a brighter inner glow. The march swells and grows. A fierce joy rises from our chanting, and I see it reflected in Lea's eyes. And then we are trapped, in a massive intersection where many streets come together. The police that guard the streets have on their riot gear. They have covered their badges. "Go with Evergreen," we say to Lea. "Tell them you're eighty-three years old, they'll probably let you out." "But I don't want to leave," Lea says. I don't blame her. I don't want to leave, either. I want to stay in the midst of these thousands of brave and crazy people willing to face tear gas or arrest in order to stand up for justice. So we wait. We bring reporters over to talk to Lea. We borrow a cell phone and call the rest of our cluster. We wait some more. The rain pours down. At last Lea begins to get cold. Reluctantly, she decides to go, and Evergreen goes with her. We have heard that there is a way out further down the street. Culebra and



PHOTOS FROM A17, WASHINGTON, DC  
(SEE ALSO PAGES 8, 39)

lower left, upper right — ©2000 Berta A. Daniels

lower center — ©2000 Barbara Walker

I move deeper into the crowd. "Sit down! Sit down!" someone is calling, and we do, although the street is wet. We sing, as the rain pours down. "Hold on, hold on, hold the vision that's being born." We hear voices chanting in Spanish behind us, and shift to "Si, se puede!" Someone brings a small sound system over and Culebra stands up and teaches the Spanish chant to the crowd. "It means, 'Yes, it's possible. It can be done!'" she tells them. "Cesar Chavez used it in the farmworkers' struggle, and many, many people have used it." The small affinity group of Latinos behind us join in with vigor. The Spanish language media come over and interview all of us. The police put on their gas masks. We put on ours. Dan, from our cluster, has joined us. The rain falls in cold sheets. We sit down, waiting for some form of violence to begin. I find chalk in my pocket, and draw a spiral on the street. I write "Justice." Next to me is a young man in black, masked and hooded. I hand him the chalk. He studies it for a long moment, then draws a Circle A and writes, "Resist!" I find another piece of chalk and begin passing it around. The rest of our cluster joins us, with boxes of chalk. It circulates through the crowd. We draw spirals, and the rain dissolves our marks almost as soon as we make them. We do not know this at the time,

but up at the front of the line, the police chief is negotiating with what the media later describe as "a woman dressed as a tree." Mary Bull, wearing a foam redwood, works out a deal. The police uncover their badges. They take off their gas masks. They call for anyone who wants to get arrested to move forward. Someone hands the Chief of police a bouquet of roses. The tension eases. Jugglers appear, and fire eaters dancing with flames, and radical cheerleaders, and drum circles. We stand up, hovering together as the cold rain falls. Under our feet is a labyrinth someone has drawn, which the rain does not wash away.

THIS IS HOW IT WORKS: the Police Chief, who two days before had illegally arrested six hundred people, goes on

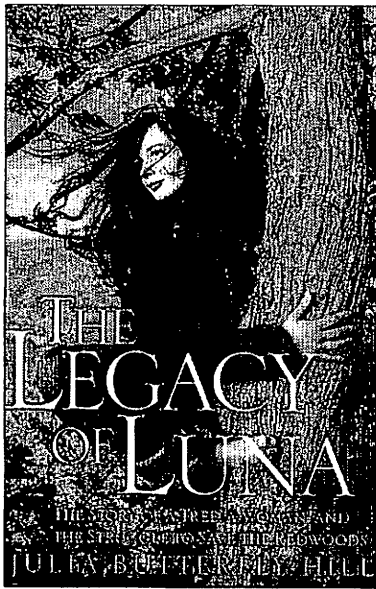


T.V. holding his roses and talks about democracy. Meanwhile those who volunteered to get arrested in order to make a statement about justice are kept in handcuffs for many, many hours. They are hit in the face for smiling, or for asking to see a lawyer. They are kept in wet clothes shivering with hypothermia. They are not given food, or water, for so long that some end up drinking from the jail toilets. They are brutalized, intimidated, lied to. In one holding cell deep in the underworld, Cullet leaves a spiral torn from scraps of a dollar bill.

THIS IS HOW IT WORKS: there are twelve of us and the rattlesnake makes thirteen. We are in the redwoods, next to the river we have been fighting to defend, among the trees that will be cut if the Timber Harvest Plan goes through. The snake is in a bucket: she appeared on the driveway as one of our friends was leaving to come to the ritual. We have with us a pile of letters that have been

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## The Legacy of Luna

by Julia Butterfly Hill

reviewed by Carol Gunby

BY NOW, the story of Julia Butterfly Hill's two-year vigil to save an ancient redwood tree named Luna is well-known, at least in its basic outline. What current events don't tell us often is what actions like hers mean to those who undertake them and how they come to pass in the first place. If *Legacy of Luna* only illuminated those aspects of social action, it would be a worthwhile read. Hill, however, also talks about the spiritual aspects of her stay in Luna, from a somewhat naïve and impulsive beginning through the arduous journey that it ultimately became.

Hill is a clear and engaging writer — she takes you directly into her experience, while at the same time keeping it in the context of the larger struggle to save the forest. She begins her tale with a prologue about the 1996 Stafford mudslide, then offers a brief but illuminating summary of how she first came to the forest and felt a call:

"Learning about the clear-cut made me feel like a part of myself was being ripped apart and violated, just as the forests were. These majestic ancient

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## Boys Will Be Men

Raising our Sons for Courage, Caring and Community

— by Paul Kivel

reviewed by David Miller

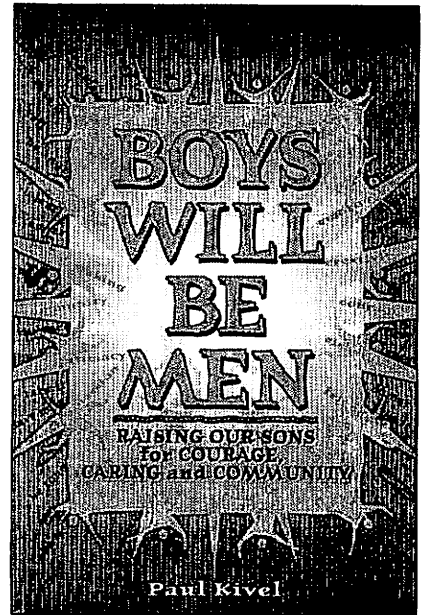
BRINGING A seasoned voice that is based on many years work with men and boys, Paul Kivel has written a useful overview of how parents, teachers, and others (who are simply 'allies' of teen boys) may help in the process of raising young men to take their place in multi-cultural, diverse, non-racist, non-sexist, and nonviolent communities. Paul has a vision of boys growing into men who value cooperation before competition, community development over individual achievement, democratic participation over hierarchy, and interdependence over either dependence or independence.

How can this happen?

Paul suggests that asking deeper questions of young men will evoke a more profound response that in turn will help transform them and society at large. This book is not about how to teach living and work skills to young men. Other books do that. This is a book about preparing, training, and raising young men to join the struggle for social justice within a collective effort rather than the individual warrior approach we see in "adventure" films. Two underlying questions run through the book. Paul says that young men need to be asked, "What do you stand for? Who do you stand with?"

There are nineteen chapters in the book and they cover every aspect of a boy's life, including school, family, sex, drugs, race, violence, sports, and consumerism. The advantage to this approach is that the overview (with succinct commentary and probing questions) is complete. The disadvantage is that no aspect of a boy's life is covered in any depth.

Probably the best tool for working with young men that the book provides is the "Act Like A Man Box." Our culture puts boys in a box where they



must be tough and aggressive, have no feelings, take charge, have money, yell, intimidate, have sex at all costs, never back down, etc. This leads to sadness, confusion, low self-worth and isolation. Young men are kept in this box by Verbal Abuse (being called wimp, sissy, fag, nerd, punk, etc.) and by Physical Abuse (beat-up, hazed, sexually assaulted, forced to play sports). Paul says, "... few of us talk to our sons about the gender-role training they are receiving... We may not challenge them to think critically about that training and to develop the communication and problem solving skills that would get them out of the Box."

In this book, one can sense the hands-on experience in Paul's voice as he comments and raises questions for boys and their allies. But I missed the voices of the boys themselves, whether in interviews, case histories, or descriptions of workshops. Maybe this is another book. Paul mentions a demonstration in Concord, CA that was organized by teens who left their schools

*continued on page 60*

# Italian Witchcraft

The Old Religion of Southern Europe — by Raven Grimassi

reviewed by Link

RAVEN GRIMASSI has captured a unique look at European Paganism, Italian Style. "Italian Witchcraft" is a valuable addition to any library of Pagan work, regardless of one's tradition or family origin. While focusing mainly on Italian Witchcraft, Raven makes historical connections to the Greeks, Celts, Egyptians, and other cultures.

This book is not a re-hash of Roman Pantheon myths. In fact, it shows that what was done in the public temples of the Roman State was often quite different from what was done in the homes of the common folk, the

country Pagans of southern Europe. Raven looks at the everyday practices of the old Italian witches, the local wise ones of the village, or "Strega." He also shares many interesting customs used in Italy over the ages, from charms of protection, prosperity or healing, to prayers and rituals both old and new.

Readers will find many thought-provoking concepts. For example, Raven's discussion of herbs reminds us that plants are "a living vessel for a spirit or entity. This is similar to the relationship between our own spirits and bodies. When treated properly, the 'consciousness' of the herb can work toward our needs." He also describes a fascinating, innovative process for working with a living plant as a familiar.

For those who enjoy detailed descriptions of rituals and tool-making, Raven supplies beautifully worded rites,

from consecrating your "Spirit Blade" to praising the Old Ones. He elaborates on specific spells for a variety of purposes. His discussion of Shadow Magick, which Raven claims is the first public disclosure of this ancient practice, is quite intriguing. It involves the "casting" of a specially shaped shadow onto an object to "cast" your spell.

Raven gives an interesting taste of Italian folklore, including the Italian Stag God and Wolf God, representing the waxing/waning year, similar to the Oak and Holly Kings. For art lovers, Raven's twenty chapters are filled with lovely drawings both old and new.

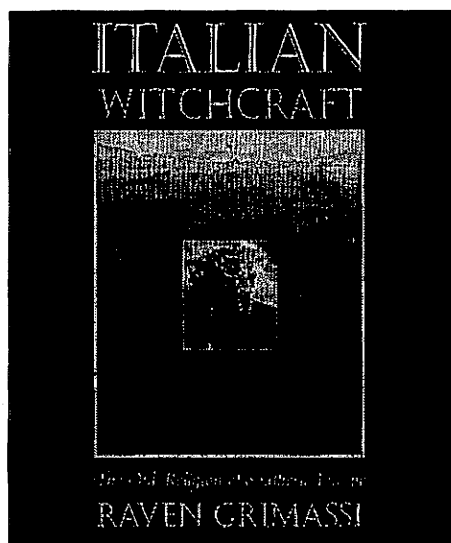
Raven brings twenty-five years of

research to this work, as well as being trained in "The Family Tradition of Old Italy." His book details both ancient and modern Strega practices, from historical beliefs to rituals used today by Raven's Aridian Tradition of Stregheria. This mix gives us a living, breathing view of Stregheria, but at times it is

difficult to separate recently-created practices from the age-old ones passed down over the years. Also, while Raven's pride in the Italian heritage adds enthusiasm to his work, it could make some readers question the objectivity of a few of his conclusions.

Easy-to-read, thoroughly enjoyable, and extremely thought-provoking, "Italian Witchcraft" should definitely find its way into your book collection!

"Italian Witchcraft" is published by Llewellyn Publications.



# Books in Brief

**Male Lust: Pleasure, Power, and Transformation**, Kerwin Kay, editor (www.mlust.com). Male Lust aims at "unearthing new erotic ground, with men writing about their own experience and ideas for transforming and reweaving male lust, love and politics."

Meticulous research into **The Druids** (Inner Traditions) sets Jean Markale's volume apart. The absence of written records from the Druids themselves compels scholars to piece together contemporary Roman records with much later Irish Catholic reminiscences. This volume is a 1999 translation of Markale's 1985 French work.

RQ welcomes contributions to Books in Brief. See inside back cover for submission guidelines.

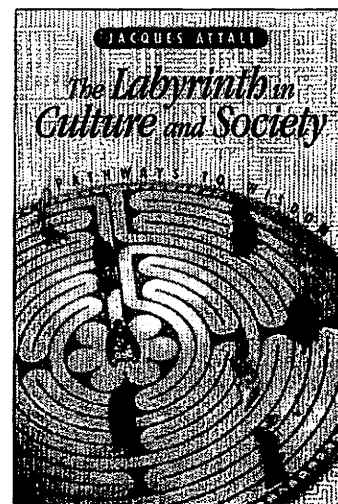
# The Labyrinth in Culture & Society

by Jacques Attali

JACQUES ATTALI sets forth an intriguing look at the origins and history of labyrinths. The topic, shrouded in mystery and controversy, does not allow definitive interpretations. But Attali is not hesitant to offer his reading of this ancient magical tool.

A sampling of his opinions gives a

continued on page 60



**This issue**, instead of our usual Kids' Page and Youth Page, RQ offers reviews of novels for young people.

The Kids' Page and Youth Page return in future issues. RQ welcomes cartoons, stories, drawings, ritual ideas, opinions, poetry and other printable materials. Please ask the young people in your life to share their creations with RQ readers!

Send to: Reclaiming Quarterly, PO Box 14404, San Francisco, CA 94114. (Please contact us before sending original artwork.) Writing can also be emailed to [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

## Ancient Circle

A Novel for Teens  
— by Gillian Brown

reviewed by George Franklin

*"It was a time when the earth was sacred, when people worshipped and protected her. Then came the priests who called the women 'witches' and began a reign of bloodshed and terror."*

There is much to like in this short novel aimed at sharing the history of Witchcraft with teen readers. The story traces young Ivy as she learns the ancient ways, coming into her own power amidst the wise women of the English village of Stoneleigh. Strong female



characters, a love for nature, and a vivid sense of a medieval village community set *Ancient Circle* apart from most books aimed at young readers.

Welcome, too, is the portrait of how knowledge was passed on in this pre-literate society, as well as how magical the written word must have appeared to the first villagers to master its secrets.

For these reasons, I would highly recommend this book to teens and parents, and hope that Gillian Brown writes more in this vein.

My only reservation concerns the too-facile adoption of a black-and-white attitude toward the meeting of Paganism and Christianity. Pagans are good, Christians bad. Case closed.

This flaw is not confined to *Ancient Circle*. The much-praised Harry Potter books likewise build their plots around a clear-cut conflict of good and evil. And every Hollywood movie made for young people perpetuates this view.

It feels like we're trying to do teens a favor by over-simplifying life's conflicts. Do we think that young readers are incapable of grasping shades of grey?

While I encourage young readers and their parents to buy and read this fine novel, I also encourage writers of the talent of Gillian Brown to write about life in all its complexity for teens. I think she'll find an untapped audience.

Contact Brown Books, (707) 923-4139, PO Box 1331, Redway, CA 95560.

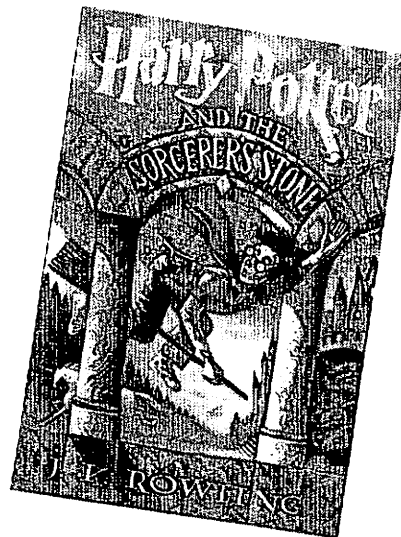
## The Harry Potter Books

reviewed by Casey Cooper Quirke

I am eight years old and I have grown up as a Witch. It has been hard, but then when Harry Potter came out it was cool to be a Witch.

The Harry Potter books are by J. K. Rowling. They are about a kid named Harry Potter who lives with his aunt, uncle, and cousin Dudley. They are Muggles. Muggles are unmagical people.

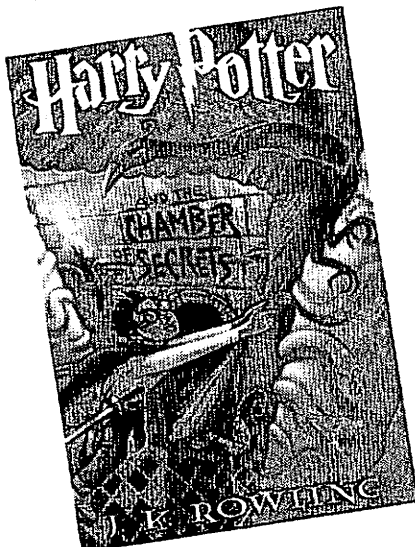
Harry goes off to a magic school called Hogwarts. His worst enemy is Voldemort who is the evil wizard of all. At Hogwarts they teach good magic, but



there are still evil wizards out there.

I have read all three books, *Harry Potter and the Sorcerer's Stone*, *Harry Potter and the Chamber of Secrets*, and *Harry Potter and the Prisoner of Azkaban*. All the books have good adventures with lots of magic. The fourth book is coming out soon and I am going to get it. There are only going to be seven Harry Potter books. I like the Harry Potter books because they teach people that magic is good and being a Muggle is boring.

The new Harry Potter book is due out July 8<sup>th</sup>.



## Bhakti

Suzanne Sterling

reviewed by Beverly Frederick

Suzanne Sterling's incredible new devotional CD, *Bhakti*, is ready to be pressed. I've played the rough cut version over and over and I'll tell you it is as deliciously sensuous as it is nourishing to the soul.

This CD is the auditory equivalent of a tribe of dancing temple priestesses spinning and gyrating in multicolored veils at a desert oasis. By turns lyrical, smoky, ecstatic, haunted and haunting, Suzanne's voice, always emotive, moves you.

And the exotic instrumentation is an auditory feast for dancing fools like myself. Joining Suzanne on this release are Gilbert Levy on tablas, udu, khol, djembe, dumbec and rik, Gary Hagerty on oud, saz and tambor, Lila Sklar on violin, Christopher Krotky on drums and percussion (handclaps, shakers, pots and pans); and of course Suzanne herself on harmonium, guitar, dumbec and tar.

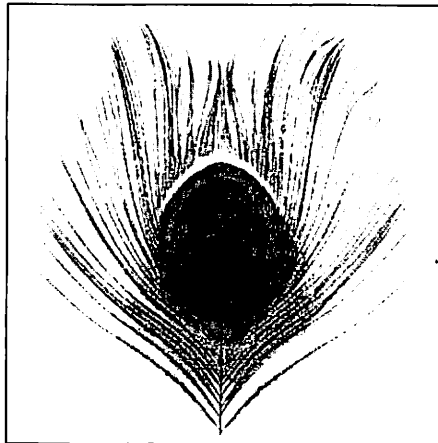
If you've been lucky enough to sing with Suzanne in ritual in her thirteen years as a Reclaiming priestess, you'll want to support her in getting this out to the world.

Prebuy this CD! Send \$20 to Suzanne Sterling, PO Box 1643, San Anselmo, CA 94979. You can also reach her at



[www.suzannesterling.com](http://www.suzannesterling.com) or (415) 339-8313.

Beverly Frederick celebrates her 13th year as a Reclaiming Priestess with the release of "In the Arms of the Wild," her second CD of Reclaiming chants. Visit [www.veladanza.homestead.com](http://www.veladanza.homestead.com) or call (415) 339-8313.



## Apple Venus

XTC

reviewed by T. Thorn Coyle

A drop of water. The plucking of strings. Trombones. A drop of water. Strings. Layer upon layer. Finally, Andy Partridge's voice "Heeeyyy... take a packet of seeds, take yourself out to play... push your car from the road." This song, "River of Orchids," is a joy to listen to. Whimsical and musically complex, it is an anthem for all of us—"the grass is always greener when it bursts up through concrete." It is a song for Critical Mass bicyclists, for gardeners, for post-industrialists, for Heathens of all stripes. "River of orchids, winding my way, want to walk into London on my hands one day." That is a vision I can get behind. This song moves things in me. It builds a wish for a cleaner, more beautiful time.

This CD has other Pagan-friendly songs on it. It is pop music at its best and most innocent. In "I'd Like That" the singer extols the simple pleasures of life that make him grow like a sunflower. It is clever and engaging "I wouldn't

Hector if you'd be Helen of Troy." This is what I've always liked about XTC: the combination of innocence and cleverness and a musical sophistication that is refreshing and light-hearted. This is a song for dancing in the sun and smiling.

"Knights in Shining Karma," "Frivolous Tonight" and "Fruit Nut" are more wonderful songs, layering violins, horns, guitars and voice. "Harvest Festival" takes us to a small English town and its Autumn rituals, complete with adolescent longing across the school auditorium.

My one complaint with this CD (which I play over and over) is that there is no lyrics sheet. These songs definitely make me want to catch those phrases that are slightly obscured. But this is a very small complaint, as I am grinning and dancing through most of it.

"Green Man" is a love song to the growing force of Nature, epic in its sound, ready for a sensuous belly dance with life. "And you know for a million years he has been your lover, he'll be a million more... Please to dance round for the one called the Green Man, he wants to make you his child, please to dance round for the one called the Green Man, dressed in the fruits of the wild... lay your head on the Green Man, lay your head with mine, build a bed out of oak and pine."

"Easter Theatre," "Your Dictionary," and "I Can't Own Her" are three very different "relationship" songs. "Easter Theatre" is about the joy of waking up next to your lover in Spring, feeling lust in your heart. "Your Dictionary" is a straight ahead guitar-and-voice song about relationship gone bad, "H-a-t-e, is that how you spell love in your dictionary." "I Can't Own Her" is a poignant song full of swelling strings.

Completing this fine CD is "The Last Balloon," a quiet song about our last chance to leave behind our old ways and float off beyond fear and pettiness, warring and materialism. It soon becomes apparent that we won't quite

*continued on page 60*



# Regional Pages

Regional Events and Classes in the Reclaiming Tradition

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

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

## Thanks for the Help!

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

Pat Hogan, BC  
Rowan, OR  
Liz Shipley, Germany  
Gretchen Laymon, NC  
Sarah Campbell, PA  
George Franklin, CA  
Rain, CA  
Barbara J. Walker, FL

Phoenix Willow, CA  
Patricia Storm, MO  
Kristyn Gonnerman, MO  
Tari Parr, IL  
Selchie, VT  
Amy MoonDragon, WA  
Maggie nicAllis, NC

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## Witchcamp 2000 contacts

Witchcamps in Tejas, Midwest/Missouri, and Germany have already taken place. The remaining Witchcamps this Summer are:

### 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](mailto:path@lynx.bc.ca)

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

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

### SpiralHeart (MidAtlantic) August 5-12

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

### Vermont August 26-September 2

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

## 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.





# Regional Highlights

## Florida Witches Join Creek and River Cleanup

by *Barbara J. Walker*

Digging embedded truck axles and 55-gallon barrels out of a creek bed was how eco-activist Witches honored the Great American Cleanup's "Keep Alachua County Beautiful Campaign," April 8 in Gainesville, Florida. This is the fourth year that out-of-the-broom-closet Witches assisted the local mundane community in helping clean Gaia. The South East Friends of Reclaiming (SEFR) and the Friends of Gaia (FoG) fielded volunteers for the Rattle Snake Creek, a tributary of the Hog Town Creek. Debris in the Rattle Snake Creek had been surveyed by the Girl Scouts of America.

The beautiful karst topography of Florida stunned us as we worked our way down the creek. A grotto had formed at the inlet to the stream and meandered downhill amidst flowering shrimp plants and Spring-new bamboo. Site facilitator Sea Wind managed to escape serious injury when she lost her grasp while manhandling a huge roll of discarded field fencing. "It's the first time my breasts have been used as hands!" she exclaimed. One new member of FoG, Jimmy, age 9, thought that the creek's junk was "pretty strange because it looked like it had been there for millions of years and some of them looked like parts of alien space craft!"

### SANTA FE RIVER EARTH DAY CLEANUP

Chilly weather greeted enthusiastic garbage pickers on April 22, as part of Earth Day 2000. Working in alliance with the Current Problems/Adopt a River Program, eco-activist Pagans from the Friends of Gaia (FoG) and the South East Friends of Reclaiming (SEFR) helped to clean the bottom of the Santa Fe River, starting at the Ginnie Springs run.

"The water level was low, the water clear, and the trash visible. The divers had to battle long grasses to get to the garbage, and we had to free the catfish and crawdads from the cans and bottles," described Froglett, of SEFR/FoG. "We found other odd stuff, like golf balls!"

*continued on page 43*



Florida creek and river clean-up photos courtesy of Barbara J. Walker.



## Reclaiming Affinity Groups Form for DC Protests

by *Cheryl Desmond*

We returned late Sunday, exhausted, dehydrated, but safe from the "nail clipper (used to cut through the plastic garbage ties used by the police to handcuff protesters) and vinegar (used by protesters when the police throw the tear gas canisters) revolution." We were part of a cluster that successfully held the human barricade at the World Bank buildings on F and 19th Sts. against the police blockade. Several times, the police began to charge with motorcycles, vans, buses, and a firetruck. Our human chain did not budge and protected the group of young folks who had locked down in a caterpillar formation. We held for eight hours of rain and sun from 6 a.m. to 2 p.m., when all of the 19 blockading clusters declared a victory and joined the support rally. No one was arrested in our blockade, but at least two other blockades were teargassed and had arrests. The police were tough but generally okay in our area. In some instances when a delegate or one of the "elite press corps" shouted across our lines to get in, they ignored them. Tens of thousands were in the support rally, many more than reported by the police. There were also many groups of color with banners, and signs, shouting the slogans of the movement.

Our Reclaiming affinity groups included folks from FL, WV, PA, VT, DC, VA, NC, and CA. We had calming, positive effects on our barricade through grounding and solidarity. It was truly an amazing experience for me as one of the "old" folks (although we had an 82-year-old woman from VT who participated in all of the Reclaiming activities except the illegal blockade). To observe thousands of young people, thirty and under, working together dedicated to nonviolence and consensus, committed to a world with quality of life for all humans, was so powerful. Everyone had a buddy looking

**More DC news & photos — page 8,32**

*continued on page 45*



## Weavings from the Northeast

*from Vermont Witchcamp Folks*

### *Finding a New Home in Cyberspace*

Cyberspace: that place between the worlds where the Witches of the Northeast (who still haven't come to consensus on a name) boldly dare to gather. Communications came to a pre-determined halt recently when we made the leap to hyper-cyberspace. Having found an inhabitable site (self-administering, low cost) the task was to make sure that all who wished to, moved with us. The call went out, the course was plotted, and the warp drive engines were engaged. The next task was to assure that everyone had moved successfully from the transporter room to the new site. A flurry of messages followed, jamming some channels and causing some recipients to terminate communications (at least temporarily). A few folks dematerialized in transit. However a search soon revealed their whereabouts and calm returned to the Northeast. Having been well captained on this journey we are now settling down to the task of preparing for camp. Make it so!

### *Raising Energy in Support of DC Action*

As folks from various communities (Pagan and otherwise) prepared to converge on Washington, DC [see pages 8, 32, 39], many of the circles connected with Vermont Witchcamp raised energy in support of the actions, the safety of protestors, justice for those incarcerated and healing for those wounded. In London, Ontario, Phoenix (a newly-forming group working in the Reclaiming tradition) worked with the Pines imagery offered by Starhawk. Although small and relatively inexperienced, Phoenix tapped into the larger web and experienced the shift of energy usually found in much larger gatherings. Two members went out the next day and drew spiraling snakes on the steps of power around the city as a further act of solidarity. Entwined with the serpents were the words: "Working for change in solidarity with DC — Life, Diversity, Sustainability." It's amazing how quickly one can cast, draw and devoke. Although threatened three times that the police would be called, five passers-by offered verbal support. All this in a sleepy, conservative city. Wake up muggles!

### *Classes & Workshops*

BrightFlame offers classes and workshops in Dianic and Reclaiming-tradition Witchcraft, such as Elements of Magic, Pentacle of Iron, Tree Wisdom and Ritual for Womyn. She also produces events from time to time, including workshops and rituals by special guests. Contact brtflame@ptd.net or (610) 982-0448.

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

## MidAtlantic Community

*SpiralHeart: Eastern Seaboard/  
MidAtlantic Community*

SPIRALHEART is a Reclaiming tradition community organized by folks from the MidAtlantic Camp. SpiralHeart organizes events and classes on the eastern seaboard. *SpiralHeart events in several locales are posted at [www.spiralheart.org](http://www.spiralheart.org)*

### *July Tea & Talk Fundraiser — Takoma Park, MD*

You are invited to attend a Tea & Talk brunch at 11:00 a.m. on Sunday, July 2. The projected topic for the July gathering is Magical Ethics. Formal discussion will last about an hour, then we'll continue to socialize. Food and beverages will be provided. A basket will be passed for donations to SpiralHeart; \$5 suggested, but less (or more!) gratefully received. Contact Ostara, [ostara@mindspring.com](mailto:ostara@mindspring.com) or (301) 270-4375.

### *SpiralHeart Witchcamp*

And of course, SpiralHeart's own Witchcamp, August 5-12 in the wilds of West Virginia — see page 38.

### *Virginia Events in the Fall*

**Ritual Priestessing**, taught by Pomegranate Doyle and Sage Goode — Dale City, VA, October 7-8

**Portals Through Time**, taught by Sage Goode and Pomegranate Doyle — Shipman, VA

*Details coming soon. Watch our web site at: [www.spiralheart.org](http://www.spiralheart.org), or contact [ostara@mindspring.com](mailto:ostara@mindspring.com) or (301) 270-4375.*

### *Lancaster, PA*

Goddess Circle has been providing public ritual in the Reclaiming tradition for the past eight years. We have celebrated the divinity of the earth, the seasonal holidays, and the transformational wellsprings within ourselves. Through the journey of its life, Goddess Circle has brought people together and built a path toward self-realization and community. Goddess Circle has come to the end of its life. The women who kept the circle moving for all of these years are letting go, releasing the circle, making room for something new to come to birth. To everyone

*continued on next page*



## MidAtlantic Community

*continued from preceding page*

who participated through the years, we give thanks.

### **Walking Wisdom: the Lancaster Labyrinth (Lancaster, PA)**

On the first Sunday of each month, walks will be held at the Unitarian Universalist Church of Lancaster, 538 West Chestnut St, from 1-4 p.m., on the canvas labyrinth, which is of the Chartres Cathedral design.  
[See photo and story, pages 22-25.]

A 7-circuit classical labyrinth is inlaid in the floor of Founders Hall at the UU Church, and can be walked any time the church is open.

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

### **North Carolina/Atlanta, Georgia**

We had a very successful workshop with Starhawk on her way to the International Monetary Fund action in DC, with over a hundred folks from all over North Carolina. We learned magical skills to use in political action and other challenging settings and tranced our way to a personal vision of change for the world. We ended our day together with a whopping big cone o' power that rocked us "so good," as we say here in the south. The local Reclaiming teacher's cell organized the event and we're hoping to bring Star back next year for more community networking and skills sharing.

Here's an ambitious listing of classes our teachers' cell is planning both here in North Carolina and also, now, in Atlanta, Georgia. Our first elements class in Atlanta was to begin June 9. The second will be a weekend in September.

### **Contacts for North Carolina, Atlanta**

Raleigh/Durham/Chapel Hill, NC — Gretchen,  
[GretchenLay@msn.com](mailto:GretchenLay@msn.com), (919) 528-4949

Atlanta, Georgia — Sara, [mabonwy@mindspring.com](mailto:mabonwy@mindspring.com), (770) 618-8728

### **Reclaiming Core Classes in North Carolina & Atlanta**

**Elements of Magic.** In this class, we learn the Reclaiming tradition style of magic, working with the elements of life: Air,  
*continued on page 60*

## **South East Friends of Reclaiming Gainesville, Florida/MidAtlantic Community**

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

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

### **SEFR Joins Creek, River Cleanup**

*See page 39.*

### **Pagan Unification at Dogwood Springs**

Striving for unification of the diverse varieties of Paganism in the Alachua County area, the South East Friends of Reclaiming wrote and facilitated a unification ritual at the first annual Alachua Pagan Alliance Gathering at Dogwood Springs, Florida, April 9. Dogwood Springs is part of the Ginnie Springs complex of spring-heads popping up out of the Florida aquifer on the Santa Fe River. The spring water remains a constant temperature of 72 degrees — often shockingly cold to sweat-dewed humans. An unexpected cold front moved through Florida on April 8, with morning temperatures as low as 38 degrees. A surreal beauty cloaked the springs as a mist rose up from the waters — for once the water was warmer than the air.

"Our aim was to weave a multi-colored web of this Pagan community's strengths and abilities," explained Hazel, a Druid affiliated with the APA. Some 15 people participated in the sunset ritual on the banks of the Santa Fe River. SEFR priestess Willow led the magical working. "See our strengths as a cauldron of our visions, and within the cauldron a powerful brew begins to simmer... a brew of respect, honor, humor, cooperation... muse on these qualities and all they mean for this Pagan community," she

*continued on page 61*

graphic by  
Bob Thanley



## British Columbia Witchcamp Community Events

### *Vancouver, BC/Seattle, WA*

OUR BRITISH COLUMBIA WITCHCAMP COMMUNITY has been growing for the past thirteen 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.*

### *Vancouver, BC Events & Classes*

Events Line (604) 253-7195

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

Coven Registry at Aunt Agatha's Emporium, West Broadway

A Pagans and Children's group has formed and held their first kids' ritual on Beltaine.

### *Summer Events in British Columbia*

**14th Annual BC Witchcamp:** The Fool's Journey  
July 23-30, Loon Lake. With Maecan, Bridgid, Oriana, Paul Eaves, Blaedfyr, Anne Hill and Scott Mist  
\$410-\$600 US, \$540-\$700 Canadian. Contact Pat (604) 253-7189, path@lynx.bc.ca

**Seventh Sappho Lesbian Witchcamp:** for lesbians and lesbian-positive womyn  
September 4-8, Loon Lake. With Ruth Barrett, Falcon River. Magical Partnership: Butch Shaman/Femme Priestess, Energetics for Magick and Ritual, Morning Dance to the Directions and more. \$200-\$300 US, \$295-\$375 CAN. Contact Pat (604) 253-7189, path@lynx.bc.ca

**Queer Camp:** Exploring Queer Spirit  
September 16-20, Loon Lake. See page 4 for details. Contact Sage Goode at 604-254-5529, SageGoode@aol.com

### *Fall 2000 (tentative)*

**Spiritual/Political classes with Margo Adair**  
In Vancouver. Applied Meditation; Equalizing Power & Building Community; Political Thinking: Making Sense of the World. Contact Pat Hogan for more details (604) 253-7189, path@lynx.bc.ca

### *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.

### *What's Happening in BCWC?*

This past Spring the BCWC Spokes Reps (representing the various communities that comprise BCWC in BC, Alberta, Oregon and Washington) met in Vancouver, hosted by the BCWC Communications Committee (aka The Hub of the Wheel). From this lively, intense meeting there were suggestions on how to engage more people in the overall organizing of camp, the camp community throughout the year, choosing teachers, etc.

One of our local Witch attorneys came to advise us on our next steps toward charitable status, now that we have non-profit status in BC. WEBRA, aka the Wiccan Earth Based Rites Alliance, is our officially incorporated name. But for the time being we will continue calling ourselves BCWC.

### *Seattle Chapter of Reclaiming Witches*

A small group has formed in the Seattle area to hold public rituals in the Reclaiming tradition. Our group has already hosted a fundraiser with Starhawk for the Direct Action Network Legal Team and is planning to do four rituals a year. We are also a resource for networking, introducing people to Reclaiming and helping them find info on classes and camps. The planning group will be closed through Samhain of this year and then open to new members. We are always happy to have volunteers. We will have a hotline set up in the future. Until that time, contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

**Elements of Magic.** A six-month apprenticeship beginning in September. The journey begins with an intensive weekend to build a strong foundation in magic, ethics and intent, to cover basic techniques

*continued on next page*



## Seattle Classes

*continued from previous page*

for developing into a personal daily practice and to create a strong group connection. The following classes will be held one Saturday each month. The program also includes an in-depth workbook and individual guidance. Easy enough for beginners, juicy enough for more experienced Witches.

Contact Amy MoonDragon, (206) 523-7907, [moonami@aol.com](mailto:moonami@aol.com)

**The Magic of Tarot:** a six week class. We'll work with the cards as archetypes and messengers through trance, movement and journal work. Learn to call on the energies of the cards for magic and growth. And, of course, we'll work with divinatory meanings, layouts and techniques for giving readings to yourself and others. Contact Amy

MoonDragon, (206) 523-7907, [moonami@aol.com](mailto:moonami@aol.com)

## Florida Creeks and Rivers

*continued from page 39*

We hope the cows on the other side of the river weren't targets or ate the golf balls that landed nearby!"

Other garbage dug out of the river bottom included boots and fins, and lots of beer bottles and cans, some still with beer in them. "As boat support, our main job was to take the bags of trash from the diver and keep other boaters from running over them," said Sea Wind, FoG site facilitator.

"We had ten boats with twelve people, four divers with full dive gear, and two land lovers who picked up trash from around the rope swing across the river," D.J. Clark said. "We really had great fun and got a lot of trash, too."

See page 41 for more SEFR/FoG news and contact information.

## 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](http://www.aracnet.com/~ravnglas/indexA.html)

We are Portland's Reclaiming Tradition Witches. Our organization comprises Hands of the Mothes, our public ritual planning cell; PORTAL, the local teachers' cell; and Nemesis Rising, our new political action cell. Our website lists public rituals, classes, workshops and events offered locally by Reclaiming witches who are active in one of these groups. We collaborate in all sorts of interesting ways! The website is updated at each of the eight holidays. There will be many more classes and events in the fall.

### Hands of the Mother Summer Solstice Ritual

Saturday, June 24, 2000, 3 p.m. sharp. Wedding Meadow, Hoyt Arboretum, 4000 SW Fairview Blvd, Portland, OR. Please see our website for directions, or call Craig at (503)235-0170.

## 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.

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

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

graphic by  
Bob Thawley



## 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](http://www.TejasWeb.org), or contact [info@tejasweb.org](mailto:info@tejasweb.org), PO Box 11586, Austin, TX 78711

**Lughnasadh ritual** July 30 — 7 p.m., The VORTEX Yard, 2307 Manor Rd. Contact Mike, (512) 495-9690, [rock@onr.com](mailto:rock@onr.com)

**Mabon/Fall Equinox ritual** September 24 — 7 p.m., McKinney Falls State Park Amphitheatre. Contact Kit (512) 459-1370, [vulpine@pobox.com](mailto:vulpine@pobox.com)

### Family Camp Weekend, September 29-October 1

Contact Mari (512) 371-9336, [rbgullion@netzero.net](mailto:rbgullion@netzero.net)

### Fall 2000 Classes in Austin

**Elements of Magic, Iron Pentacle.** Each class meets one evening a week for six weeks. Contact: [info@tejasweb.org](mailto:info@tejasweb.org) or [www.TejasWeb.org](http://www.TejasWeb.org)

## Germany

### Reclaiming Witchcamp for Women

In North Germany 30 June - 7 July, with Starhawk, Carol, Grove and Donate. Contact: Rhoda Kosmale, Parkallee 65, 28209 Bremen. Tel/ Fax: +49 421-3491064, [shipleyp@excite.com](mailto:shipleyp@excite.com)

### Workshop with Starhawk and David

14-16 July. Contact: Liz Shipley, Breite Str. 39, 38159 Vechelde, Tel. +49 5302-2155, [shipleyp@excite.com](mailto:shipleyp@excite.com) / [www.marah.de](http://www.marah.de)

### Gespinnst Camp for Women in South Germany

January 2001. Info: Saabine Rokoß, Redderplatz 18, 22337 Hamburg, Tel. 0049-404-630-1128

### Seasonal Feasts in Bremen

**Lammas** August 5      **Mabon** September 23  
**Samhain** November 5      **Yule** December 16

For information about public rituals, classes and workshops, contact Donate, [d.pahnke@t-online.de](mailto:d.pahnke@t-online.de), 0049-421-257-6502, fax 0049-421-257-6503

## ReWeaving

### Los Angeles, California

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

For information on ReWeaving events and rituals, contact Ilyana MoonFire at (818) 368-5215, [lunafire@earthlink.net](mailto:lunafire@earthlink.net), or Phoenix Willow, (310) 489-7620, [phoenix@reweaving.org](mailto:phoenix@reweaving.org), unless otherwise noted. ReWeaving info is now online at [www.reweaving.org](http://www.reweaving.org)

**Lughnasa** Saturday, July 29

**Mabon** Saturday, September 23

**Samhain** Saturday, October 28

### Other Events

**June 17** Long Beach Womenspirit Solstice Faire

**October 7** Second Annual Pagan Family Picnic

### ReWeaving Classes & Workshops

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

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

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## 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 38).

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

### 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.

**June 23-25** — Is There Really Magic?

**July 28-30** — Tam Lin's Plea

**August 25-27** — Catching the Dream

**September 22-30** — The Feast of Persephone

**October 20-22** — Holding the Dream

### Other Diana's Grove Events

**July 8-15** — Lunacy Women's Week

**August 6-13** — Tarot Week

**September 22-24** — Fall Equinox with Starhawk

**October 13-15** — Drum Song with Ubaka Hill

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

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

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

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

**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. Handicapped accessible. All Edge of Perception Collective events are *drug and alcohol free!*

## Reclaiming in Washington, DC

*continued from page 39*

out for him or her, worked with an affinity group, and collaboratively sought consensus through spokespersons and councils as decisions for the Action and blockade had to be made. It made me realize that all that "cooperative learning" may be bearing fruit.

Although we were not successful in stopping the meetings either Sunday or Monday, we have a strong sense of victory in the increasing global recognition and knowledge of the destructive effects of these organizations. Nail clippers may not be able to stop the bulldozers of globalization, but the solidarity of the little people throughout the world can transform what these bulldozers do. Our next Action will be in Philadelphia at the end of July when the Republican Convention convenes. Join us.

See page 8, 32 for more on the DC Protests. See page 10 for info on Philadelphia/RNC events.

graphic by  
Bob Thawley

## Summer Solstice

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

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

**San Francisco** — Tuesday, June 20 at Ocean Beach near Taraval Street. Gather 6 p.m., ritual at 7 p.m. Bring firewood, materials to decorate the Wicker Man, old spells to burn, food to share and a towel if you want to plunge.

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

## Lammas/Lughnasadh

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

**San Francisco** — Sunday, July 30, Ocean Beach near Taraval Street. Gather 1 p.m., ritual at 2 p.m. Bring firewood and food to share.

**North Bay** — Sunday, July 30, doors open 7 p.m., ritual 7:30 p.m. At the Subud Center, 234 Hutchins Ave., Sebastopol. \$10-30 sliding scale, no one turned away. Call the North Bay events line, (707) 793-2183 for updates and directions.

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

**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.*

## Fall Equinox/Mabon

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

**San Francisco** — Saturday, September 23. Celebration of balance and abundance. Bring food and (non-alcoholic) drinks to share. Gather noon, ritual at 1 p.m. at Beltane Meadow, Golden Gate Park. [Enter Park at Lincoln & 41st, 2 blocks north, meadow to right]

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

## Samhain/The Spiral Dance

**San Francisco** — Saturday, November 4, 2000

This is the night when the veil is thin that divides the worlds. It is the New Year in the time of the year's death, when the harvest is gathered and the fields lie fallow. For tonight the King of the Waning Year has sailed over the sunless sea that is the womb of the Mother, and steps ashore on the Shining Isle, becoming the seed of his own rebirth. The gates of life and death are opened; the Sun Child is conceived; the dead walk, and to the living is revealed the Mystery: that every ending is but a new beginning.

**San Francisco** — Saturday, November 4. *Many people are needed to make this magical community event happen: singers, graces and dragons, set-up and clean-up, tablers... To volunteer, call the Events Line or visit the website later in the Summer: (415) 339-8150, [www.reclaiming.org](http://www.reclaiming.org)*

**North Bay** — Sunday, October 29, Sebastopol Community Center (Call the North Bay events line, (707) 793-2183 for updates and directions.)

## Winter Solstice

**San Francisco** — December 20



## Exploring Diversity a community workshop with Shakti Butler

Saturday, September 9

1:00-5:00 p.m., 848 Divisadero, San Francisco

How do our relationships to race and culture affect our lives?

How do they affect our communities, our magic, and the people around us?

What does it take to help actively undo racism? How can we in Reclaiming relate our

community's values and traditions to activist magic in a diverse world? How can we foster anti-oppression

values in ourselves and others, nurture the

empowerment of people of all colors, and rise to the sacred challenge of honoring diversity?

This workshop offers an opportunity to explore these questions deeply alongside other members of our community. It is a rare chance to gather together and challenge ourselves around highly-charged issues that are central to our vision. As racial diversity becomes a point of increasing dialogue in Reclaiming, this workshop can give us the tools we need to take the dream and make it real.

The evening will be facilitated by Shakti Butler, the producer and director of the

*There is no charge for this workshop. Donations accepted to defray costs. To register and reserve a space, please call Bronwyn at (510) 243-8706.*

ground-breaking documentary *The Way Home*. This intensely emotional, stirring and acclaimed film, which will be shown as part of the workshop, features sixty-four women from a cross-section of cultures speaking intimately about their experience of race, gender, and class in the U.S. *The Way Home* offers rare access into multidimensional worlds invisible to outsiders, and was intentionally designed as a catalyst for transformative learning, conversation, healing, and change.

Shakti herself is an inspirational facilitator, trainer and lecturer whose work emerges from years of self-exploration, as well as her experience lecturing, speaking, designing workshops, teaching, and training in many colleges, universities, organizations and institutions. An African-American woman

*continued on page 61*

## Bay Area Cell Contacts

East Bay Ritual Planning Cell  
Vibra, (510) 237-6207,  
vibrav@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

ECell (Web Page)  
www.reclaiming.org,  
info@reclaiming.org

North Bay Ritual Planning Cell  
Susan Levine, (415) 664-4382,  
nasilv@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

Inside Cell (Prison Support)  
Culebra, (510) 451-2936

## Reclaiming Email Lists

In an effort to better serve our community, the ECell has set up several new discussion or announcement lists:

- Activist list [RWTO]
- San Francisco Bay Area Local list [BARD]
- International Discussion List [RIDL]
- Marin Ritual Planning announcements

Join one or more by visiting  
[www.reclaiming.org/about/lists.html](http://www.reclaiming.org/about/lists.html)

## Inside Cell Focuses on Prison Ministry

The Inside Cell is reactivating and putting out a call for people in the Bay Area interested in doing prison ministry. The work of this cell includes going into institutions for the purposes of visiting, teaching, and/or doing ritual, as well as prisoner correspondence as a form of prisoner support. There will be a meeting in mid-to-late July. For more information, call Culebra, (510) 451-2936.

graphic by  
Bob Thawley

# Bay Area Reclaiming - Core Classes

## Elements of Magic

In this class, we learn the Reclaiming-tradition style of magic, working with the elements of life: Air, Fire, Water, Earth, and Center. Techniques include breathwork, song, visualization, sensing, raising and working with energy,



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

The group follows feminist consensus process.

We hope to provide a fair and nurturing environment for all participants. Prerequisite: read the first six chapters of *The Spiral Dance* by Starhawk. Please be committed to attending all six classes.

### San Francisco

With Elka, co-teacher TBA  
Starting late Summer  
Contact Elka, (415) 621-2872,  
elka@eastlyarts.com

## 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 — call the Events Line, (415) 339-8150 for Fall listings**

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.



### 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.

**Not offered this quarter — call the Events Line, (415) 339-8150 for Fall listings**

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

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

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

## Additional Classes

See page 50, and visit [www.reclaiming.org](http://www.reclaiming.org)

# Bay Area Reclaiming & More Classes

## Ancestor Magic

Learn to call on your ancestor 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. \$80-\$40 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

## Tools of the Trade An Exploration of Magical Tools

We will explore magical tools: finding, charging, purifying, communicating with and using them. We will work with tools of divination, protection, will, purification and comfort, including the athame, wand, cup, pentacle, pendulum, mirror. We'll also exchange our knowledge of and enthusiasm for our other favorite tools of choice.

### East Bay — For Women

With Seed and co-teacher TBA  
Six Friday evenings,  
September 8-October 13  
Contact Seed, (510)-336-  
0656, [calla@pgw.com](mailto:calla@pgw.com)

## Reclaiming Recommends

### Contemplative Arts

#### Four workshops developing intuition through the body

A cycle of four Saturday workshops beginning in September, in the chalice energy of the West, and continuing in January, April and July 2001. The focus is the cultivation of self-knowledge and the deepening of intuition. Practices derived from Aikido, basic mindfulness meditation and dropped and open attention states are the foundation of this course. Movement exploration through the developmental series of yielding and pushing and reaching and pulling will give us a bodily base for intuitive practice. We will move our bodies, then sit in stillness and move our attention. September and January will focus on yielding and pushing, April and July will focus on reaching and pulling. We will apply these movement qualities to intuitive readings, cultivating strength and clarity in the inner space. One goal of this series is to inspire ongoing practice in pairs or small groups to deepen intuitive practice in the months between workshops. Saturdays 11 a.m.-6 p.m. Sliding scale \$60-\$100 per session. Beginning students must start in September. Continuing students can join either in September (for two or four workshops) or in April. I will give priority to students joining for all four workshops, and a \$10 discount on the first group.

### In San Francisco

With Cybele (AKA Suzette Rochat)  
September 30, January 27, April 22,  
July 22.  
Call Cybele @ (707) 525-4992 or (415)  
541-5650 for info/to register

## Elements of Magical Activism

Five-week workshop honoring the elements of life — Earth, Air, Fire and Water — and practicing simple methods to infuse our activism with their power. Final meeting will be a political action planned by students and teachers. You must have an established relationship with the elements and an active working commitment to social change. Donations accepted.

### San Francisco

With Megan and Fern  
Dates TBA  
Contact [revellers@revelalliance.org](mailto:revellers@revelalliance.org) or  
(415) 378-5272 for info

## Reclaiming Recommends

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

**One-day introductory workshop** — August 12, Noon-5 p.m. Introductory workshop will allow participants to experience the process of the group, feel how I work and explore emotional issues through the body in a safe, supportive space with other survivors. The theme will be overwhelm and shutdown. Women considering joining the ongoing group will be given priority over those attending just this day.

**Ongoing group** — begins September 9. Six Saturdays, noon-5 p.m. We will gently explore the shapes trauma has made in our breath, our bodies and our psyches. This is a healing group focused on and in the body, using a wide variety of techniques. These include movement, meditation, intuitive practices, writing, sharing, work with Younger Self, breathwork, drawing and trance. This will be a small group, sustaining connection between monthly meetings via homework and phone contact with other members. You must have ongoing formal support (therapy or bodywork) to participate. Six-month commitment required. Sliding scale \$90-\$65 per session.

### In Santa Rosa

With Cybele (AKA Suzette Rochat)  
Call (707) 525-4992 or (415) 541-5650 for  
info or to schedule intake interview

graphic by  
Bob Thawley

### Magick 103

#### Deepening the Mystery

"You who seek to know me, know that your seeking and yearning will avail you not, unless you know the mystery..." A six-month exploration. There is no charge for this class; donations to Revel Alliance accepted.

#### San Francisco

Morgaine, Lann & Rain  
Samhain to Beltane (October to May), one Saturday a month for 6 months, dates TBA.  
Contact Rain, (415) 861-3176 or  
njsrain@aol.com



### Five-Month Magical Apprenticeship

with Beverly Frederick

Begins September 2000

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

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

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

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

Send registration payments and letters of intent to Beverly Frederick, P.O. Box 78, Villa Grande, CA 95486. Call (707) 865-WAND for further information.

### 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 charge for this class; donations to Revel Alliance accepted.

#### San Francisco

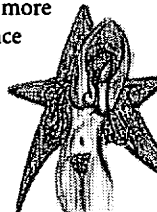
With Morgaine & Lann  
Three Saturdays in late Summer/early Fall from 10:30 a.m.-5 p.m.  
Contact Morgaine, morgainew1@aol.com

#### Reclaiming Recommends

### 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

### Interfaith Biodiversity & Spirituality Guide

"The Biodiversity Project Spirituality Outreach Guide: A Guide for Environmental Groups Working with Faith-Based Organizations, Volume One" is now available. This handbook is the result of the March 1999 Biodiversity Project Spirituality Working Group retreat in which Macha NightMare was a participant representing Pagan faith traditions [see RQ#75].

Send \$10 to The Biodiversity Project, 214 N. Henry St., Suite 203, Madison, WI 53703, (608) 250-9876, fax (608) 257-3513, www.biodiversityproject.org

### Conservation Biology in Practice — new magazine

The Society for Conservation Biology is launching a new magazine making the latest research in conservation biology accessible to practitioners, managers, and policy makers. Called "Conservation Biology in Practice," the magazine will focus on current tools, techniques, and case studies to help professionals stay abreast of state-of-the-art conservation biology. The 40-page, bimonthly magazine is available for an annual subscription fee of \$30. The magazine is seeking partnerships and foundation support for the critical start-up phase.

For more information, contact: Kathryn Kohm, editor, (206) 685-4724, kkohm@u.washington.edu

### Environmental Forum of Marin Offers Classes

Last fall I was given the opportunity to take a weekly class with the Environmental Forum of Marin. The class covers environmental concepts like watersheds, geology, toxics and recycling applications and new ways to help preserve our precious planet. Each day you learn what it has taken to maintain the beauty that is still to be found in Marin. For me it gave me a renewed appreciation for the area I live in. It also allowed me to make a wide range of contacts with people of like mind and heart to work toward making our lives and our planet a healthier place for all.

For more information on the class that will begin again this fall, contact Dian Griffith, (415) 454-6669.

graphics by Rini Templeton  
(left), Elka Eastly

**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 Summer 2000**

A series of workshops from Chants, Death and Dying to offerings for Pagan Clergy — who knows what else we'll come up with?

**San Francisco, CA December 3**

A Rainbow of Goddesses; A Goddess 2000 Ritual at 777 Valencia Street. Sponsored by The Lilith Institute and New College of California. Contact (650) 345-5449, lilith@best.com, www.lilithinstitute.com

**Visit Macha's website**

www.machanightmare.com

**Macha's articles on Contemporary American Witchcraft**

Online at www.hungryminds.com/subjectexperts/hob004/

**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

**Bremen, Germany July 14-16**

Workshop for Women and Men with Starhawk and David Miller. Contact: Donat, d.pahnke@t-online.de

**Oslo, Norway July 21-23**

Workshop for Women and Men: "Patterns of Power." Contact richard.viker@aschehoug.no

**London, England July 24**

Talk and Ritual at Alternatives. Contact post@alternatives.org.uk

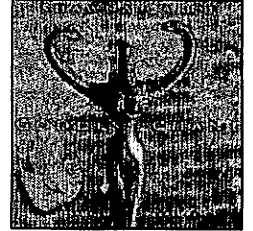
**Witchcamp in England July 28 - August 4**

See page 38 for more info. Contact Ann Flowers 188 Rushmore Rd., London E5 OHB 0171 986 4667.

**Charge of the Goddess**

**Musical version online**

Shawna Carol's musical setting of Doreen Valiente's "Charge Of The Star Goddess" is on her web site and it can be down loaded onto an MP3 player, as Shawna's gift to the community in Doreen's memory. Visit www.goddesschant.com and click on download MP3 Charge of the Star Goddess on the home page. [Shawna Carol's CD "Goddess Chants: Sacred Pleasure" was reviewed in RQ #71.]

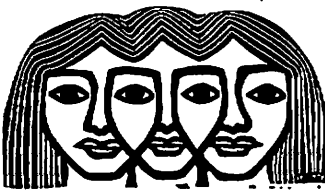


**Salem Witch Museum**

Last September, Alison D'Amario, Director of Education of Salem Witch Museum in historic Salem, Massachusetts, took Jerrie Hildebrand of CUUPS, Lord Orion Foxwood of Foxwood Temple in Maryland, and me (M. Macha NightMare) on a private tour of the new exhibit called "Witches: Evolving Perceptions," which shows Witchcraft through the ages. All three of us were moved to tears and silence as we viewed each diorama and other exhibit. This exhibit puts Witchcraft in perspective and focuses on tolerance and respect for diversity. We've come a long way when the Salem Witch Museum shows us in such a non-inflammatory manner. This site is not only recommended by The History Channel; it's recommended by us, three very different Witches. Salem Witch Museum, Washington Square, Salem, MA 01970, (978) 744-1692, http://www.salemwitchmuseum.com

**Sounds & Furies Magical  
Tours for Women**

- Beltaine in Cornwall
  - Greece (tentatively set for Fall 2001)
  - Imbolc/Bridgid 2002: Meeting Pele with the Hawaiian Elders, Big Island of Hawaii.
- Contact Pat Hogan for more details (604) 253-7189, path@lynx.bc.ca



**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.

In-kind or monetary donations are most welcome. (For example, working Macintosh computers are needed by the Art School at the University of El Salvador.) Please send donations to 1303 Wheatland Ave., Lancaster, PA 17603, (717) 390-0321.

With love from Marta and me, Cheryl Desmond

**Witches' Yellow Pages —  
Networking Witchcamp and Beyond**

The Witches' Yellow Pages (WYP) is a new community resource designed to connect Witchcampers and others to the rich variety of services, crafts, talents, etc. within our community.

WYP is being distributed for free to all Witchcamps and by request from individuals. The wonderful response to this first issue is helping to manifest our vision to serve the community by providing a venue for people to access like-minded professionals, service providers, and artisans.

This is a completely volunteer project and printing costs are being donated. A percentage of the application fees will be donated to Reclaiming supported actions, events, or special projects.

In an effort to be environmentally-friendly, we plan to use hemp paper for production. If anyone has leads on manufacturers of hemp paper products, please contact us — Gail Morrison and Julie Knapp.

An application form with fee information for WYP 2001 can be found on page 53 of this issue. Contact (617) 983-5906, fax (617) 421-9835, wyppage@hotmail.com

**More announcements on next page.**

## Queer Camp for Witches 2000

### Exploring Queer Spirit — A Retreat for Witches in the Reclaiming Tradition of the Craft

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 page 4 for a story about Queer Camp 1999.]

This camp is open to all genders and people of queer spirit, including but not limited to dykes, faggots, bisexuals and transgenders. This year's facilitators include Pomegranate Doyle, Donald Engstrom, Jack Davis, Larry Savides, Kent, Linden, Crystalline, Amy MoonDragon, Sage and Kathy. This is a team of artists, teachers, priest/esses, psychics, gardeners, dancers, weavers, and musicians.

#### 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.

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## Trickster at A17

continued from page 9

answers. My Virgo mind spins madly trying to digest and categorize enough facts to form a judgement. Something concrete, black and white, something solid I can hold onto and deliver when necessary. "Bored middle class white kids, constructing this drama as entertainment," or "Good intentioned, but misguided and potentially arrogant," or "Passionate revolutionaries facing great odds, yet courageously and creatively persevering." A judgement eludes me as the actions continue.

On Monday, the second day of the mobilization, "We Shall Overcome" is followed by batons and tear gas. The police in their riot gear, gas masks and black leather gloves are an army of Darth Vaders. They have become increasingly aggressive towards the crowd, moving in with their batons raised, spraying gas. It seems to be a replay of Seattle.

Just as the violence seems to gain momentum, John S., Ruckus tripmaster, emerges from the crowd, blaring the theme to Star Wars on an enormous sound system. And the serious intensity of violence turns to laughter as the crowd recognizes the music. The rain and movement shorts the system every few minutes, and John stops, tinkers, and begins again. Every time the music starts, the mood shifts.

Even the cops have begun to smile, and within an hour they've taken off their masks and negotiations have begun.

In my mind, Monday ends on the streets with a picture of a cop handing a rose to the last demonstrator participating in the mass arrests. A public relations creation, it contrasts dramatically with the later reports of prison abuse in response to activists' jail solidarity.

At Euclid house, the day ends with our tribe gathered around the living room. I've abdicated from kitchen duty after a long day on the streets, and we have pizza and beer, and masses of people smushed on couches. We've just finished rounds of toasts when someone calls for a story. Carter the Bard, appropriately outfitted in red clown nose and floppy purple hat, begins "Yurtle the Turtle", the Dr. Seuss story of the King of Turtles dethroned by the smallest turtle of them all. He acts it out, using voice and movement, and we chime in and roar with approval when Yurtle is finally toppled from his place at the top.

We're Dr. Seuss revolutionaries. Many of us, part of the TV generation, fed on a diet of corporate media. But we were also raised in a climate of change and experimentation. We've learned to use this heritage to our advantage, crafting soundbites that will carry our relatively undiluted message through the waves of mass media. We've got MTV coverage as police

protection, movie soundtracks as a motivating force, and Washington Post style section articles, which turn activists into sex symbols for the new millenium.

We're a generation riding on the trickster wave, aware that laughter, surprise, and the jolt of the unexpected can wake up muggle minds. The electric shock of Uranus, the canny knowingsness of Olegbe, the quicksilver rush of Mercury, Brigid's fertile cauldron. These are the tools we chose to meet Mars the war god with.

*Heather Vuchinich, aka Fern, works with Revel Alliance (www.revelalliance.org) teaching magical activism — see page 49 for class listing.*

## Queer Camp

continued from page 4

did not expect — was to live in sacred space for five glorious days with queer Witches. I live much of my everyday life in the "straight" world. Straight as in rule-following, conventional, and mundane. Many, if not most, of my colleagues and friends also happen to be heterosexual. In my daily existence, my queerness plays a very minor role, and there are days where even I could forget I'm a dyke.

What was most amazing to me at Queer Camp was the experience of being immersed in

continued on next page

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## Queer Camp

continued from previous page

queerness. All of a sudden I realized that I didn't have to come out to anyone. Not only was it assumed that I was queer, it was celebrated! And being suddenly surrounded by queer Witches made me startlingly aware of how my queer self had been hidden away, and how she craved reveling with her kin.

Did Queer Camp completely change my life? Not quite, not yet anyway. But I certainly learned a lot about my queer self, and the power and magic I hold. I have a strong pull to my fellow queer Witches and to the community they provide me. As we sang around the queer fire, "I will know myself in all of my parts, called by the Queer Ones."

## Raves & Witchcraft

continued from page 7

affection.

"I have a vision of a future where everyone takes for granted the common path of love, much like today everyone takes for granted a familiarity with the spoken word," said one raver. "When people ask me why I rave, I always think that this is what I want to tell them. This is what the music and people are really about."

In addition, "love" involves not only the feeling that binds people together at a party, but a deeper connection to ourselves. Like ritual and other forms of trance, it is about exploring inner depths, and from there, the mysterious universe we are a part of.

"The dance awakens the soul, and the

memory that humanity is not the end, just a stepping stone. Never stop moving. Never stop the process of evolution. The energy brings inner growth, new faces help nurture this growth with their loving smiles and attitudes," says raver Jason Parsons. "It blossoms. Reaching beyond the moment and building a bridge between Dreams and Reality. This is why I rave. Because I believe. Because I love. Because I live."

## UNITY AND RESPECT

ONE OF THE most striking things about raves, once you get past the whole where-on-earth-did-they-get-so-many-colored-lights?-thing, is the how-on-earth-did-they-get-so-many-people-of-different-colors-together?-thing.

Diversity is one of the distinguishing factors of the rave movement, not only in comparison to college campuses, but also to other youth-oriented events. Woodstock '99, for example, turned out to be extremely dangerous for many concert-goers, with several instances of rape and dozens of assaults. In comparison, raves continue to have a surprisingly minimal record of violence. I have never been at a rave where there was any violent incident — quite a feat, indeed, when you consider that "How Sweet It Is" drew over 35,000 young people from all different cultural and ethnic backgrounds.

I noticed it even among my own group of friends at that first rave. Most of us were UCR students, and yet, our little crew was markedly more diverse compared to the school population overall (a public college which proudly claims the most ethnically diverse student composition in the UC entire system). Ryan, my best friend Lisa, and my brother and I are all of European-descent; Mark is Chicano; Fernando is Peruvian and Darren is African American. Once we got to the rave we ran into two other people we knew — my friend Desmond, who is Asian American, and Fernando's friend John, who is Filipino.

Although male DJs and producers still seem to dominate the rave scene, in more subtle ways, ravers express the ideal of gender equality. For example, rave clothing seems designed to go along with the idea that gender is more of a social construct than a biological difference. Phat pants (very baggy pants, often made of synthetic materials) are worn by guys and girls alike: on guys, the huge cuffs sometimes look almost skirt-like (especially when paired with jewelry made of plastic beads, which is extremely common), while on a girl, they take the emphasis off of her sexuality and the tendency to objectify her.

Another raver relates, "What struck me more than the immense sensory bliss was the amazing group of people who shared this experience with me — six thousand young, beautiful humans having one HELL of a good time



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together. Six thousand brothers and sisters of all raves, classes, and sexual orientations. Living equality. Raving is about unity. The whole point is to get away from the differences between us."

**MAGIC: THE VIBE**

SANTA MONICA Civic Center, Underworld Concert, Fall, 1999. Fernando, Ryan, Darren and I are squished together, driven to dance by the rhythm, and yet unwilling to step on anyone. Layers of music taper off and blend with one another, although that demanding rhythm — fast, driving drums — is always there. Abruptly the melody breaks and the violet and blue lights are replaced by a flood of pale yellow. For a moment I feel like we have entered some sort of lemonade dimension. The floor is physically, noticeably moving beneath our feet. Everywhere is energy — the Vibe.

Perhaps what separates ravers even more from other types of musical gatherings today, and other forms of social progress, is the Vibe. Various called "essence," "energy," "ether-real," and "gossamer," the Vibe is always regarded as a tangible force that can be focused and shaped to bring about the ideals of PLUR — just as Witches might use magic to bring about that "change of consciousness at will."

"Cut through the clouds of trendism and commercialization that attach themselves to any major new mutation in culture — what wants to be invoked is that imaginal, incandescent core out of which all the smoke and noise is generated," says Cinnamon Twist, in "Imaginal Rave." "At the heart of the rave is a modern,

technologically-clad form of non-verbal, ecstatic communion."

Most ravers who say they feel "the vibe" also say that it isn't something new they've created. Much as Witches view magic, they see it as ancestral, old, natural, and all around us. Ravers may not ever refer to a goddess or god, but there is no doubt that many find raving spiritually fulfilling, reestablishing the sacred bond between the physical body, the heart, their community, and the earth.

"At one point, the DJ was perfectly in sync with the rhythm of the approaching waves that were pounding the coast for miles in both directions, the sound of the music blended with the sound of the waves like an intricate fractal," Geoff White said, after participating in one of the highly regarded Moontribe full moon raves. "When we rave, we simulate something that has been going on for millions of years."

**GROUNDING: PROBLEMS IN THE RAVE SCENE**

AND YET, FIVE young people in Southern California did drive their car off of a cliff last summer on their way back from a rave, all of them high on LSD.

Although ravers do find connection and magic through the atmosphere, music, and dance, drug use (and the right clothes, and the right way to dance, and the right hairstyle) is becoming more and more central to the scene. Ec-

stasy and LSD have always been prominent among ravers for their hallucinogenic and mood-enhancing qualities, but now fewer people rave sober, and fewer still remember the premises that set the scene in motion. Many people at a rave, if you asked them, wouldn't know what you meant by TAZ or "the vibe." Once, when I was talking to Fernando, I mentioned PLUR. "That's so cool," he said — but he'd obviously never heard of it before in his life. Another person I know loves to rave — as long as he's taken one or two hits of E. Otherwise, it's a waste of time. As for focusing energy for the common good of the world, you can forget about it.

"The rave scene has become swamped in commercialism," Steins says, citing an influx of speed, heroin, cocaine, and the recently-emerging drug GHB at raves, non-hallucinogenic drugs that until now have been unassociated with raving. "This is the best defense that society could have ever used against the rave scene. It is because of this that there has been a loss of the sacredness. As the rave scene becomes more popular, fewer people are going to create a temporary loving space, and more people are going to get wasted."

Ryan — the original raver, my guide and

*continued on next page*

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## Raves & Witchcraft

*continued from preceding page*

inspiration — turned me down when I told him we were all going to M2K for New Year's Eve, 2000. "I don't think I'm going to rave for a few months," he said. "It's just not the same anymore."

Ravers definitely lack focus. At a rave we may be able to create energy — beautiful, strong, "gossamer" energy — but there is no focused place to send it once it is created, even if it is raised in an attempt to promote political change and spiritual development. Throw in the rising tide of irresponsible drug use and the growing crowds who have no interest in the philosophical side of raving, and you find yourself in a diffused, amorphous haze.

In addition, ravers don't ground. There may be a lot of connection and trance-work going on, but there is no anchor down, leaving many people feeling like they are "floating," unable to really take in their experiences. Dylan once explained that the reason he wished he could achieve an altered state without the use of drugs was simply that he felt would get more out of it. "I just want to be able to control it more," he told me. "Sometimes when you're in there, it's all just a rush, and you can't really process everything that's happening. We need a way to process."

### THE MORNING AFTER: A CONCLUSION

So, WHERE to go from here? I noted at the top of this article the similarities between Witches and ravers such as the creation of sacred space, focusing energy, and reverence for the earth. And like pagans, ravers face problems with

misrepresentation, commercialization, and people who are involved in the scene for the wrong reasons — in this case, drug use.

On the flip side, the rave scene might be able to teach Witches a thing or two about diversity, especially when it comes to people of color and youth.

Ravers are people who, above all, have heard the Charge of the Goddess in the heavy throbbing patterns of drum n' bass. "...All acts of love and pleasure are my rituals... You shall sing and make music... Mine is the ecstasy of the spirit, and mine is joy upon the earth..." We see the spiral in shards of light dancing on white vinyl screens and take the descent into the underworld on freeways and desert roads, rebirthing more aware and more alive than we were before.

As a raver, I know that we're going to have to choose which way the movement will go from here. But I feel inspired to think that one of the paths before us, focusing on change, energy, and magic, runs right alongside my spiritual path. There are many things that pagans and ravers could learn from one another and, more importantly, many ways we can work together towards common goals.

So perhaps next time you read in the morning paper about "those rave parties," you won't think of just the drugs, because we don't. And the next time you see one of the brightly colored fliers in a record store or laying on the ground, maybe it'll tempt you to try something new... something revolutionary... something magical.

PLUR and Blessed Be.

*Riyana Lilyhawk is an avid raver, swing-dancer, and dreamer. She is currently working towards an MFA in film at USC.*

continent."

*To get involved in the campaign to oppose the genetic engineering of food, contact NERAGE at (802) 454-8493, or visit [www.bckweb.com/nerage](http://www.bckweb.com/nerage)*

*For details on Native Forest Network's GE tree campaign, or for a copy of our Special Report on GE trees see story, page 16, or contact NFN, (802) 863-0571, [www.nativeforest.org](http://www.nativeforest.org)*

## Vermont Yankee Ritual

*continued from page 16*

contaminated by the plant, and for the healing of the people and other beings who live in the communities close to the plant. We danced for a solution to be developed to neutralize the radioactive waste and for a transition to other employment for the workers. We danced our visions for what might replace this plant seeing this site once again in balance. After raising a cone of power we grounded, shared some of our visions, and then closed the circle.

Just last week there was some indication that possibly the sale might not go through, more for economic reasons than safety issues, but the fact that this sale is going to cost ratepayers so much more money, and that decommissioning costs will be so much more in a few years, have got some people rethinking the feasibility of keeping the plant in operation.

*Contact VT Citizens Awareness Network at (802) 387-4050 or [www.nukebusters.org](http://www.nukebusters.org), (413) 339-5781. An action camp will be held near Vermont Yankee in August — see story, page 17.*

## Composting

*continued from page 29*

corner of your yard and don't check on the conditions, this entire process can take as long as a year to complete. No matter what, compost will happen!

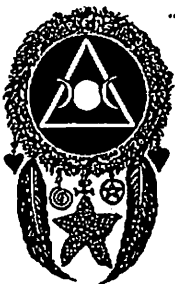
When your pile is finished decaying, you will have a beautiful dark brown material that I imagine to smell of the sweetness of the goddess. Her luscious, earthy smell may even in-

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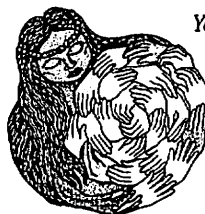
## Boston Biotech Protest

*continued from page 13*

stated, "this is hands down the largest gathering of people standing up to oppose the genetic engineering of food, trees and life in general, that has ever occurred in North America. This is the beginning of a major movement on this

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continued from preceding page

voke the green man himself!

Harvest your compost and use it in your garden, potted plants, and window boxes. It's great as a mulch to help soil retain water. You might be interested to know that compost research is being done on nuclear sites, using compost to break down toxic compounds and doctor the soil. From what I hear, it's working!

## Scents: Waking Up

continued from page 30

worry, the paranoia and the fear on my being. After a day of being ill in the small cabin, I needed a bath.

I mixed up a batch of salt scrub and took it down to our bathhouse. This was the same salt scrub recipe I had mixed up for Seattle. It was a staple in the very busy bathroom there. The climbers who dropped a giant banner used it to wake up when they rose at 3 in the morning to begin the action. Plenty of us used it to scrub off the tear gas and pepper spray when coming in off the streets. Earlier that week I had given Fern a big batch to take to DC to the activist hive she would be staying at. Later I would find out that the scrub proved instrumental in wak-

ing up the sleep-deprived activists and getting them out on the streets. I filled the claw-foot iron bathtub with blessed hot water and soaked on the deck under the Douglas fir. I thought about how I did not want every place on the planet to look like every place else, a world of Gap stores and Wal Marts. I thought about economic justice, and how wealthy I was compared to the rest of the world, and how poor I was compared to the rising rich class in San Francisco. I thought about how damn confusing everything was and how grateful I was for warm water. I thought about all the people I loved who were risking their safety facing down the powers that be in DC.

I stood up in the spring sunshine and took a handful of the salt and scrubbed my whole body, letting go of the fear I had carried and the storm of yesterday. Somewhere, back in DC, an affinity group was leaving marshmallow Peeps strategically throughout the demonstrations. Peeps arranged in spokes council meetings, Peeps lined up on the back of police cars. I would not hear about this till later, yet, as I stood and scrubbed, I could feel the promise of spring, of marshmallow Peeps, of ancestors coming to consensus, of creatively changing the world through tea parties, persistence, and a good sense of humor. Scrubbing all over, I could feel the peppermint and rosemary con-

spiring to bring me to my senses. They told me that the storm had passed, that everyone I loved was safe. Later, I would drive to a phone, finding out that my senses steered me right. With great relief, I thanked the ancestors, Ganesh, Gaia, and the Fey. All around, I could feel the earth waking up to the riotous beauty of spring. May we all wake up to the chaotic beauty of this planet. May we all wake up to what dance steps need to be learned to continue the dance. Blessed 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.*

## Gaia Grrls

continued from page 31

womyn in the circle as the ritual intensified, and the tears came down. We held hands and threw those stubborn demons into the fire and chose a new path to bring back with us for when we would leave the weekend behind.

Each day of the retreat focused on a different part of the Norn's three-fold aspect of time,

continued on next page

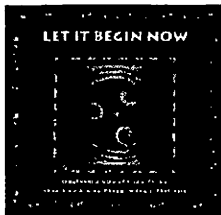
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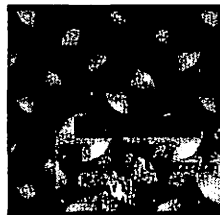
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*My mother plucked me  
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of great birds  
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And I was called  
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## Gaia Grrls

*continued from preceding page*

as we know it: present, past, and future. The nightly rituals corresponded to the day's theme, and tapped into the powerful currents that ran within each Gaia Grrl. The rituals often culminated in a blissful offering of song, dance, tears, and the release of old energy and unwanted patterns to the Goddess. The linked energy that ran through all the young, beautiful womyn infused the Mendocino Woodlands and mingled with that of the animals, plants, and inhabitants of the forest. The womyn's energies wrapped around and entwined above in the branches of the redwoods and then sank deep beneath the fertile ground to root within the wombs of the trees. There they drank from the same deep source of comfort, the life-pulsing core of the Mother, Gaia, the Earth.

The three days passed by before we knew it, and we were all regretful that it had to end so soon. Lots of womyn made heartfelt connections and promised to stay in touch. We had a beautiful closing ritual with numerous hugs and laughter. So much more happened during those three days than what has been written here, but above all, the sacred space of Gaia Grrls was created, sustained, and shot forth into the future with the intention to gather again next year. Merry meet and merry part and merry meet again!!

*Elana Simard is currently in an abyss of chaos — trying to hold it together by teaching weekly yoga & bellydance classes & eating lots of chocolate.*

*Wearing a Gaia Grrls 2000 shirt says, "I support young women's magical empowerment!" Shirts are sliding scale \$18-30 (plus \$3 for shipping). Blue, in two styles: baby doll (s-m-l) or scoop neck (m-l-xl — the scoops look good on men, too!). Contact Gaia Grrls, (415) 621-2872, [elka@eastlyarts.com](mailto:elka@eastlyarts.com)*

## Spirals: Conjuring Justice

*continued from page 33*

written, and a petition that all the neighbors have signed. We know that the man who will take possession of this land, if the Timber Harvest Plan goes through, has lied, cheated, has destroyed ancient trees and has desecrated graves with bulldozers. The California Department of Forestry has no mechanism for integrating this information. There is nothing in its process that truly allows the voice of our concerns for the river, the land, the community to be heard, as there is nothing in the deliberations of the World Bank or the International Monetary Fund or the World Trade Organization or the political processes that support them that truly opens an ear to concerns of justice. Within these institutions are good people who truly desire to protect the forests, to help the poor. Yet whatever efforts they make, and regardless

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of what is stated in press conferences or political campaigns, injustice is embedded in the very structure of these bodies, in the procedures that must be followed, in the questions that can and cannot be asked, in how the debate is framed. If we want justice, we have to conjure it up from another framework. We have to step outside the institutions, walk out into the streets and the forests, drawing impermanent spirals in the face of fear. So we gather in the woods to claim this forest as sacred space, to charge our letters, our petition, our phone calls, with magic, that extra something that may shift the structures just a bit, and create an opening for something new. We sing, we chant, we make offerings, we claim this land as sacred space. We dare to call upon the ancestors although we recognize ourselves as the inheritors of stolen lands. Out of these contradictions, out of our willingness to listen, to guard the soil and the trees and the rivers, to cherish each other and the love that arises from our history of everyday work and quarrels and our common song, we intend to conjure back the salmon, the ancient groves, the community of those indigenous to this place. We draw spirals in the dirt. We leave feathers, yarn, a shell: our altar. We release the snake from her bucket. She is beautiful, the scales on her back glistening in diamond shape, her tale crowned with many rattles. She leans her chin on the shell filled with waters of the world and listens as we sing to her. When we go, she will coil her body into a spiral and remain, a fitting guardian for this land.

**THIS IS HOW IT WORKS:** someone has a vision that arises from a fierce and passionate love. To make it real, we must love every moment of what we do. Impermanent spirals embed themselves in asphalt, in concrete, in dust. Slowly, slowly, they eat into the foundations of the structures of power. Deep transformations take time. Regeneration arises from decay. Si se puede! It can be done.

*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.*

## Book: Legacy of Luna

*continued from page 34*

places, which are the holiest of any temples, housing more spirituality than any church, were being turned into clear-cuts and mud slides. I had to do something. I didn't know what that something was, but I knew I couldn't turn my back and walk away."

The opportunity to do something soon presented itself. Hill returned to Arcata, and within a week or so, found herself in Luna for the first time, for a five-day stay. After a second five-day stay, she volunteer to stay in Luna longer, to minimize the time spent getting people to and from the tree to rotate in. That commitment to stay for a month or so became two years.

What is striking about the story she tells from that point on is that it traces her journey from someone with passion and good intentions to an educated and capable activist. She readily admits in the book that she didn't have a lot of knowledge about the forest or logging when she first went up in Luna. But as she came to realize the potential in her presence there, she got the information she needed and presented it whenever the opportunity arose. It's an interesting paradox of this age that she was speaking for an ancient natural order of things, but only able to do so via cell phone.

It is also important to note, as she often does in the book, the importance of spirituality in sustaining such a lengthy action. She is often in touch with spirit — asking for help, trying to overcome anger, frustration and fear, thankful — and it is clear that her relationship to spirit is at the core of what she accomplished in Luna. That relationship is crucial for overcoming the frustrations and feelings of despair which are part of the territory of social action. And perhaps the greatest gift of *Legacy of Luna* is that it illuminates this relationship and what it can accomplish. It is an inspirational story for anyone who wants to work toward making a better world.

*Published by Harper San Francisco.*

## Spiral Dance — November 4, San Francisco

The 2000 Spiral Dance will be held on Saturday, November 4 in San Francisco. Watch the Fall issue for ticket information and calls for volunteers. If you are interested in helping coordinate this annual community ritual, call the Events Line, (415) 339-8150 or visit the website, [www.reclaiming.org](http://www.reclaiming.org) later in the Summer for information.



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## Book: Boys Will Be Men

*continued from page 34*

and marched in large numbers to the new police station and jail in their county. Their challenge to the adult political hierarchy was 'Schools Not Jails.' The mainstream media, of course, gave the demonstration scant notice while reporting teen 'crime' in prime time. I'd love to hear in-depth interviews with the young women and men who were at this demo. What were they thinking? How did they get there? Who influenced them? Why were they at the demo and not chillin' somewhere? What's the difference in the thinking and values of the young people at the demo and those (for instance) in the extremely competitive sports programs at De le Salle High School in Concord? Hearing and comparing these voices would give us great insight into how socially conscious teens come into being.

*Published by New Society Press.*

## Book: Labyrinth

*continued from page 35*

flavor of the book:

"The spiral is smooth, regular, ordered and of heavenly inspiration. The labyrinth is

tortuous, convoluted, disordered, and of human inspiration... Every human being's first labyrinth is that of a woman."

"If the [Chartres] cathedrals's design is seen as a representation of Christ on the cross, the labyrinth is at the level of the thighs, governed by Sagittarius, which is also the sign of travel and pilgrimage."

"...the labyrinth is the material manifestation of a collective unconscious, of a message sent into the beyond. It represents the first abstraction of a sense of human destiny, of an ordering of the world."

Touching on many cultures, from medieval Europe to South African Zulus, Attali's observations are concise and provocative. Eighty illustrations round out this volume.

*Published by North Atlantic Books. Reviewed by George Franklin.*

## XTC

*continued from page 37*

make it. It's not so easy to change. In the end, the children are entreated to drop the adults weighed down by our evil pasts so that the last balloon can rise after all. "River of Orchids" started us off with a wish, and this song ends with one. They are wishes worthy of us, I think.

As XTC says on the back cover of *Apple Venus*, "Do what you will but harm none."

## Reclaim May Day

*continued from page 15*

Exchange: Life is not a commodity!"

The crowd kept its cool as it met some hostility at the corner of Montgomery and Market from pedestrians who shouted, "Get a real job," and called the protesters "low-life freaks." A chorus of honking greeted marchers from drivers, some angry about the blockage of streets, but others supportive of the march. Some pedestrians joined the march as it made its way through the streets.

The crowd pressed onward to the Gap. Speakers detailed the history of the Gap, including child labor and wages of eleven cents an hour to its workers in other countries. The march stopped at Banana Republic to protest sweatshop labor there as well.

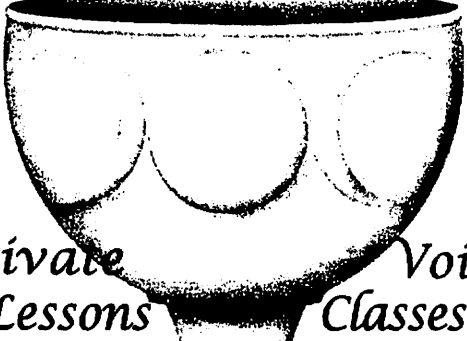
The parade culminated in dancing and drumming in Union Square. Afterward, the energy was grounded with an awesome hum that came from the lips of over 100 people.

## North Carolina/Atlanta

*continued from page 41*

Fire, Water, Earth and Spirit. Techniques include breathwork, chanting, visualization, sensing, raising and working with energy, movement, trance, spellcrafting, creating magical space and structuring meaningful rituals. Prerequisite: Read at least the first seven chapters of *The Spiral Dance* by Starhawk. Please be committed to attending all seven


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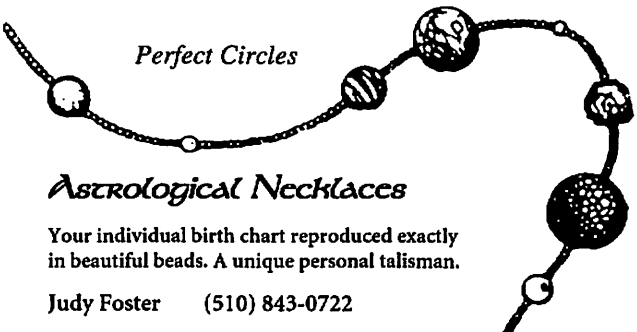
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**Iron Pentacle.** The points of the Iron Pentacle name our birthrights as free beings: Sex, Pride, Self, Power and Passion. We will explore these aspects of our own authentic energy. A six-week intermediate class. Prerequisite: Reclaiming Elements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

**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.

For contact info, see North Carolina/Atlanta listing, page 41.

## Florida: SEFR

continued from page 41

said.

"See our diverse energies as threads intersecting and connecting," Willow continued. "Bathe these threads in the magical soup of our good intentions, and weave a web of community, for we are the web, we are community."

When a star was woven to the Elemental directions, the threads of the East became tangled and difficult to manage. "Is communication between diverse groups ever easy?" wondered Paul Moonoak of the Church of All Worlds.

The web was further empowered and

then placed in the custody of SEFR who were traveling to DC to take part in the Reclaiming solidarity at the April 16 action against the IMF/WB [see page 39].

### May Pole Dance in the Heart of the City

Linking efforts with the Gainesville Civic Media Center's "Reclaim Labor Day," the South East Friends of Reclaiming held a May Pole Dance on the city's downtown plaza, May 1. About 100 people listened to speakers ranging from the Labor Party's presentation on "What Happened to the 8-Hour Day," and to the Coalition of Immokalee Workers on the "Struggle of Florida's Farmworkers." A speaker from the AFSCME Local 3340 spoke about the struggle of the University of Florida's custodial workers, and the Living Wage Coalition fielded a speaker from the AFL-CIO. Huge puppets gave visual punch to the lessons learned through Cesar Chavez's work, and Mother Jones joined us as well.

May Pole facilitator and SEFR priestess, Zotlynn, reminded the crowd that Beltaine is a holiday influenced by many cultures. "May Day's century-old importance in the struggle for an 8-hour workday ties in with its centuries as a holiday for farm workers. As we put our bodies on the line for peace and justice and workers, let us also put our bodies in line with the Earth that we are a living part of," she said.

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

For more information about Friends of Gaia, contact D.J. Clark at [djclark@ufl.edu](mailto:djclark@ufl.edu)

## Exploring Diversity

continued from page 47

of biracial West Indian and Russian-Jewish heritage, she works with mind, body, and Spirit or Consciousness as an approach to challenging deeply-embedded beliefs and generating new questions.

Shakti's facilitation style is grounded in a commitment to building community amongst audience participants. She incorporates group work through dialogue, critical self-inquiry, reflection, and whole body learning. This workshop will be tailored not only to create space for individual transformative learning, but also to contextualize those experiences within the visions, values, and needs of the Reclaiming community.

The workshop will be held Saturday, September 9 in San Francisco. There is no charge for the workshop. Donations accepted to defray costs. To register and reserve a space, please call Bronwyn at (510) 243-8706.

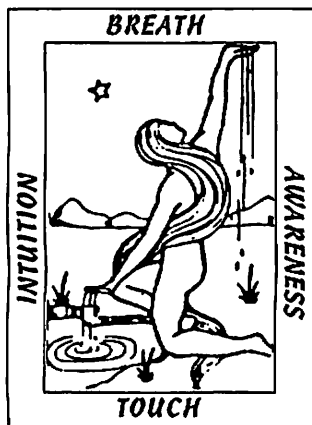
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See page 38, or [www.reclaiming.org](http://www.reclaiming.org)

### LOMI BODYWORK



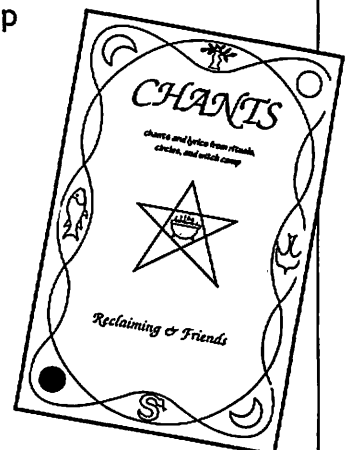
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## Labyrinths

*continued from page 25*

one of the walkers that day, told me afterward that he had never before felt so connected to the Earth and the Divine as he had during that meditation and walk.

The numerical order for walking the 11-circuit labyrinth is 5-2-3-4-1-6-11-8-9-10-7-12 (12 being the center).

Assigning the elements to the outside paths or the inside paths, the patterns are walked in the following orders:

### ELEMENTS OUTSIDE

- 5-Root Chakra (Red)
- 2-Fire
- 3-Water
- 4-Earth
- 1-Air
- 6-Sex Chakra (Orange)
- 11-Crown (Purple)
- 8-Heart (Green)
- 9-Throat (Blue)
- 10-Third Eye (Indigo)
- 7-Solar Plexus (Yellow)
- 12-Goddess

### ELEMENTS INSIDE

- 5-Throat (Blue)
- 2-Sex (Orange)
- 3-Solar Plexus (Yellow)
- 4-Heart (Green)
- 1-Root (Red)
- 6-Third Eye (Indigo)
- 11-Earth
- 8-Air
- 9-Fire
- 10-Water
- 7-Crown (Purple)
- 12-Goddess

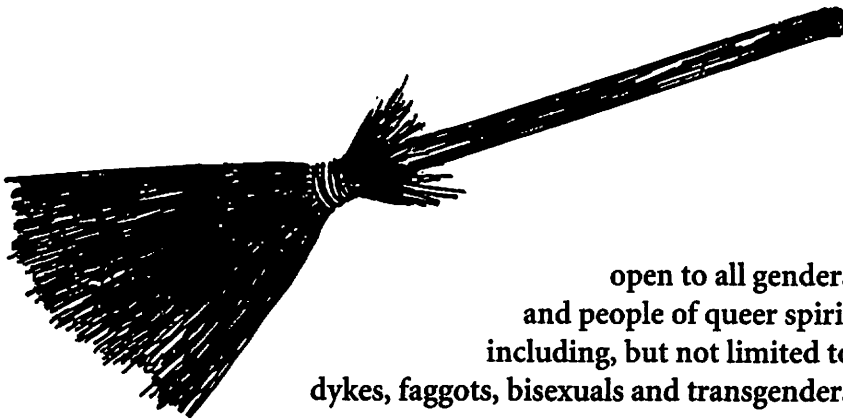
As I work more with this labyrinth, I hope that these patterns will reveal some additional information or connections. Are they astrological? Musical? I don't know.

### WORKING WITH GIVING AND RECEIVING IN THE LABYRINTH

SEVERAL YEARS AGO I began incorporating another piece of work into my labyrinth walks. I'd been meditating in an effort to learn about "Receiving What Is Offered." What began as an effort to be more psychically receptive grew into something quite exquisite, and continues to expand my understanding of the process of Receiving. Walking the labyrinth, I often found myself holding my cupped hands in front of me, in a posture that to me meant I was ready to Receive. Soon I felt compelled to walk while carrying an empty bowl. I was the vessel I carried. Before long I realized that the posture I was using for Receiving was the same posture I might use for "Giving" or "Offering." As I walk the labyrinth with my empty bowl, Receiving and Offering, it seems to me a seamless act of Being. This is very similar to the Breathing Practice that many of us share as an expression of our relationship to the plants. We breathe in with gratitude for the very oxygen in the air, and we breathe out with love, exhaling carbon dioxide for the plants to breathe. I've come to think of both of these seamless acts as Service. When I am clear and in the moment, Receiving and Offering becomes a continuous sustainable circuit of moving energy. The sense that Giving and Receiving are two separate, and even opposite, acts falls away and I can feel

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that that it is one act of balance. And — this is thrilling to me — one is not sustainable without the other. We can no more give without receiving than we can exhale without inhaling. Many of us try to give and give, denying ourselves, thinking ourselves generous, but eventually we will deplete ourselves. Learning to Receive will heal us.

We live in a culture that is, in many ways, based on a false dualistic Either/Or paradigm. We are taught to understand the world around us by defining each thing and then separating ourselves from it. In the Reclaiming tradition, we are practicing a religion that utilizes a more inclusive Both/And model for understanding the Universe and Beyond. This viewpoint allows us to understand All That Is by aligning and integrating with all that exists. The labyrinth is a tool that can help us to understand in our bones, perhaps even on a cellular level, how it is that Both/And works. The labyrinth can assist us as we make a global paradigm shift away from dualism, to an integrated and interconnected understanding of all that is.

*Sarah Campbell is a priestess in the Reclaiming tradition, a labyrinth builder and devotee, as well as an aspiring herbalist. She is thrilled to be teetering on the brink of grandmotherhood. You can write to her at sarahcam@gateway.net*

*Sarah coordinates labyrinth walks in the Lancaster, PA area — see page 41.*

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## Everday Racism

*continued from page 21*

this stage, I honor you and stand with you in our mutual struggle for freedom.

## CONCLUSION

WE ALL HAVE AN opportunity to be allies in the fight against oppression. It is risky to step outside of ourselves and see the world through the eyes of another but it is necessary if we are to change the world for the better. As Witches and Pagans, we know how our energy can affect the world around us. With love, compassion and intent let us take the first steps toward healing and lasting change.

*Katrina Hopkins is a singer/songwriter poet, magical/political activist, Reclaiming teacher and super geek, who lives in Washington, DC.*

## Diversity & Reclaiming

See page 47 of this issue for a September workshop in San Francisco with Shakti Butler, and watch Regional listings in future issues of RQ for more events and articles.

# Sappho

## Lesbian Witchcamp

September 4-8, 2000

At Magical Loon Lake, near Vancouver, British Columbia

SAPPHO is a five-day womyn's retreat, a time for lesbians and lesbian-positive womyn to join together to rediscover our spirituality, sexuality and celebrate lesbian culture. A time to learn about or deepen our knowledge of Dianic Witchcraft. Womyn have been coming to Sappho from Canada, US, Australia and Europe for the past seven years.

WHO WAS Sappho? A lesbian poet who lived on the isle of Lesbos in Greece. Many of her poems were in praise of womyn. That's why we invoke her spirit for this camp.

THE WEEK INCLUDES workshops, swimming, canoeing, talent night, marketplace. Facilitators include Ruth Barrett, and Falcon River.

\$200-\$300 US sliding scale, \$295-\$375 Canadian. Contact Pat, (604) 253-7189, path@lynx.bc.ca, PO Box 21510, 1850 Commercial Dr, Vancouver BC V5N 4A0

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## RitualLand Opens to Rave Reviews

Despite the presence of nay-saying protesters, Reclaiming's new RitualLand entertainment center opened in downtown San Francisco on Beltane eve, drawing capacity crowds and rave reviews from the local media.

"We haven't seen this kind of excitement in our town since they opened the Old Navy store with the built-in Starbucks," declared Mayor Willie Brown as he waited in line to ride the "Fool's Journey," a tarot-based amusement ride. "I might have to try the Spiral Tilt-a-Whirl, too," he confided.

But the Mayor was steering clear of "The Descent of Inanna," a thrill-ride which drops riders an incredible five stories in just 2.7 seconds.

For the younger crowd, GoChartres features a game of laser tag with 3-D faeries and space aliens inside the Chartres labyrinth.

And in the Grand Hall of Samhain, video-helmeted visitors can experience the entire Spiral Dance ritual, in 72-track simulcast, in just over three minutes.

Protesters, meanwhile — led by the ever-vigilant Esmeralda RagingWitch — decried the venture as crass commercialism and a betrayal of Reclaiming's Vision of Unity.

"I don't see a single ride concerned with environmental justice," said RagingWitch. "The closest thing to a conscience in the whole operation is the Luna ride."

RagingWitch referred to a thrill ride where customers sit on platforms a hundred feet up a synthetic redwood tree eating granola and trying to talk to reporters on cell phones while being buzzed by helicopters.

Spellbound crowds thronged to see

*continued on page D-113*



*RPWV dialectical metaphysicians debate the proper angle by which to bring the maypole into alignment with both the Earth's transmagnetic axis and the historical conjuncture, thereby ensuring the ripening of revolutionary conditions in the coming year. Photo by RPWV staffer Steve Nadel.*

## Reality-TV Series Features Reclaiming

Auditions are being held for a Reclaiming-based "reality" TV show, to air this Fall on the PAX Network.

The premise — 13 Witches are cast adrift on the Isle of Apples, where they cavort with the Beloved but also rather cantankerous Dead. Each week, at a community ritual, one of the Witches is turned into a toad, until only two remain. Those two will then be contestants on a special edition of Magical Jeopardy for the grand prize: Samhain dinner with the ancestor of their choice at the SpiralDancer Café.

*See page D-147, column 7, for complete details!*

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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.

## Reclaiming Quarterly Bookstore Distribution

### East Bay

- Mama Bears**  
6536 Telegraph, Berkeley
- Shambhala Books**  
2482 Telegraph, Berkeley
- Ancient Ways**  
4075 Telegraph, Oakland

### Peninsula/South Bay

- Lavender Dragon**  
605 Cambridge  
Menlo Park
- Willow Glen Books**  
1330 Lincoln  
San Jose

### North Bay

- Paper Ships Books & Crystals**  
630 San Anselmo Ave.  
San Anselmo
- Open Secret**  
923 C Street  
San Rafael
- Milk & Honey**  
137 North Main Street  
Sebastopol
- Earthwood**  
15 Petaluma Blvd. N.  
Petaluma

### San Francisco

- Tools of Magick**  
1915 Page Street
- A Different Light**  
489 Castro Street
- Sword & Rose**  
85 Carl Street
- Rainbow Grocery**  
1745 Folsom @ 13th
- Curios & Candles**  
289 Divisadero
- Modern Times**  
888 Valencia

### Santa Cruz

- 13 Real Magick**  
911 Cedar Street
- Herland Cafe**  
902 Center Street
- The Sacred Grove**  
924 Soquel Avenue

### Denver, Colorado

- Wings Metaphysical Books**  
3559 W. 44th Avenue
- Herbs & Arts**  
2015 E. Colfax Avenue

## Reclaiming Quarterly Advertising Rates

### Display Ads — Sizes & Proportions

- 1/8 page (2.5" x 3.75") \$35 (business-card = 1/8 page)
- 1/4 page (5" x 3.75") \$65 *Send us your copy camera-ready and properly sized. For electronic submissions, please request our ad brochure.*
- 1/2 page (5" x 7.5") \$125
- Full page (10" x 7.5") \$240

Want RQ to design your ad? See our ad brochure for more information — call (415) 255-7623 or email [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

### Type-only Ads: \$0.50 per word (\$10 minimum)

When you send art or logo with your ad, we charge Display Rates.

Although we do print some free brief community service announcements, if you're charging money for an event or service, please include us as a part of your advertising budget.

## Bookstore Distributor — DesertMoon

Reclaiming Quarterly is distributed by DesertMoon Periodicals. Contact J.R. at DesertMoon, (800) 547-0182.

Bookstores and other vendors can order copies directly from DesertMoon.

If you need more information from RQ, contact us at (415) 255-7623, [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

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

Readers can support RQ by taking a copy into your local stores and suggesting that they try carrying the magazine. Or send us the name and address of local stores, and we'll send them a promo packet.

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# RECLAIMING

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