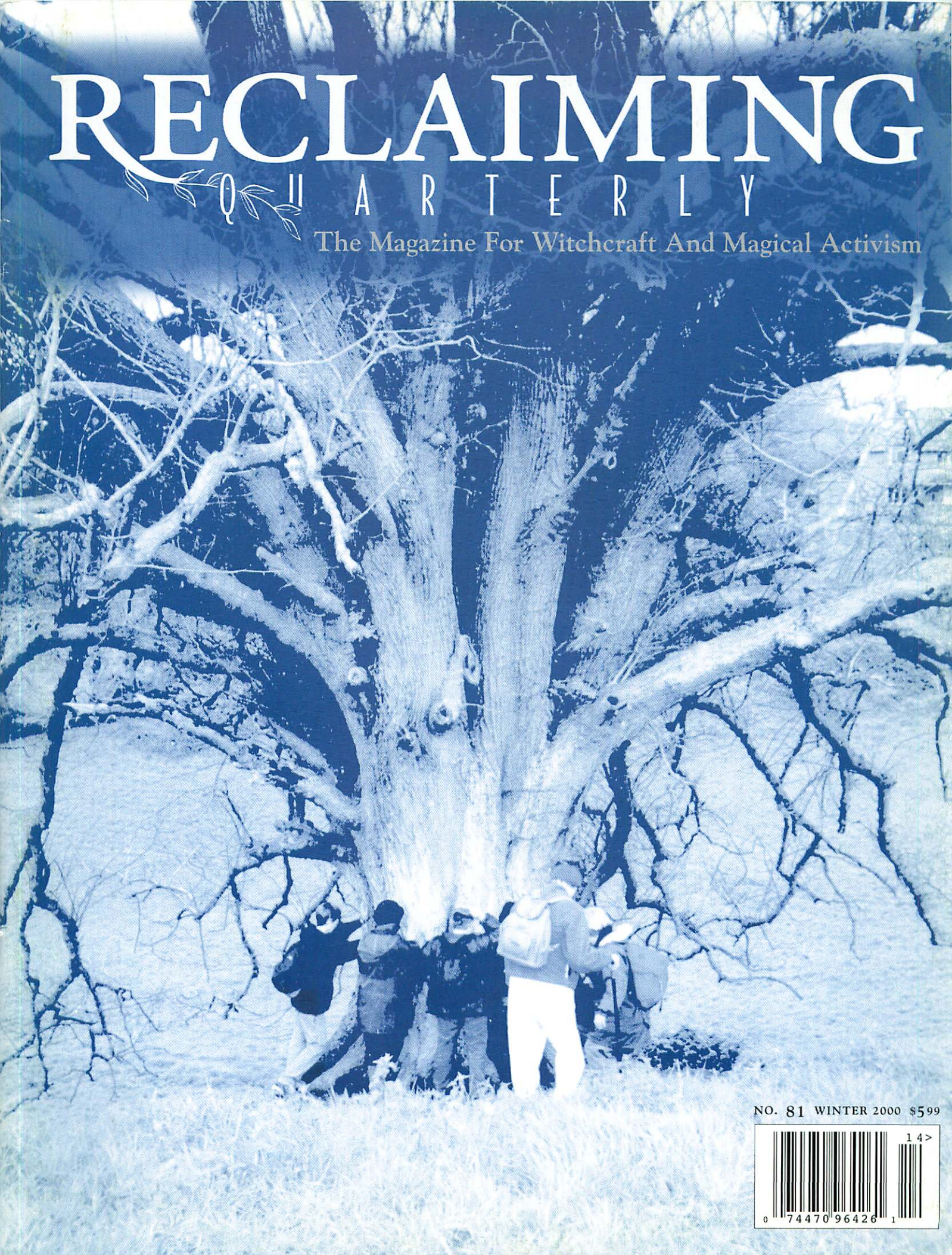


# RECLAIMING

QUARTERLY

The Magazine For Witchcraft And Magical Activism



NO. 81 WINTER 2000 \$5.99



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# Reclaiming

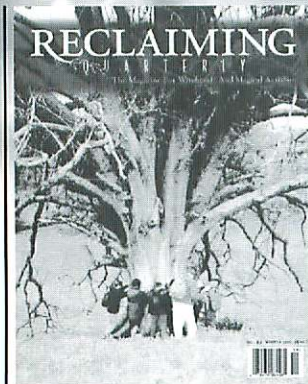
## A Center for Feminist Spirituality

P.O. Box 14404  
San Francisco, CA 94114

Events Line  
(415) 339-8150

[www.reclaiming.org](http://www.reclaiming.org)  
[quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)

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



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photo by Pat Hogan (see pg. 22)

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*Reclaiming Quarterly is a completely volunteer effort. If you would like to help with production, please call (415) 255-7623 or email [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)*

*The RQ deadline is the cross-quarter holiday before the next Solstice or Equinox issue. (Brigid is the deadline for Spring, etc.)*

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# Questionnaire

## & Prize Drawing

Help us evaluate RQ — and enter to win your choice of a copy of “The Twelve Wild Swans,” autographed by authors Starhawk and Hilary Valentine, or a first-class RQ sub for the next year! We’ll draw five winners from responses received by 2/28/01. Return to RQ, PO Box 14404, San Francisco, CA 94114, fax it to (707) 769-1687, or fill out the form online, [www.reclaiming.org/](http://www.reclaiming.org/) newsletter — and be sure to include your return address to enter the drawing!

- 1) What do you like best about RQ?
- 2) What parts of each issue do you read?
- 3) What parts of each issue do you skip over?
- 4) Do you subscribe to the Reclaiming Quarterly?
- 5) If you answered no, we would love to know A) But why not? and B) Where do you get your copies of RQ?
- 6) Where did you first see the magazine?
- 7) Would you like to see more, less, or the same of the following in Reclaiming Quarterly?

topic	more	same	less	topic	more	same	less
magical activism				Pagan parenting			
forest news				magical tools and practices			
divination				humor			
roots of magic & ritual				wider non-Reclaiming Paganism			
naked pictures of staff				men’s interests			
personal stories				page 13 Witch (Pagan pin-up)			
advice column				kitchen/gardening/green Witch			
protest news and photos				other:			

Questions 8-13 are optional, but helpful

- 8) What is your age?
- 9) What is your gender?
- 10) What is your sexual orientation?
- 11) What is your ethnic background?
- 12) What is your magical/spiritual tradition?
- 13) Please describe your magical practice (check as many as apply):
  - Solitary       Coven/Circle       Witchcamp (where?): \_\_\_\_\_
  - Public Ritual     Magical Activism       Other (please specify): \_\_\_\_\_

To enter the PRIZE DRAWING, complete the Questionnaire on the reverse side. Be sure to fill in your address below, then fold this panel inside, so RQ's address below shows. Or fax both pages to (707) 769-1687. The Questionnaire can also be found online at [www.reclaiming.org/newsletter](http://www.reclaiming.org/newsletter) (The prize is your choice of a copy of "The Twelve Wild Swans," autographed by authors Starhawk and Hilary Valentine, or a first-class RQ sub for the next year.)

name: \_\_\_\_\_

address: \_\_\_\_\_

city/state/zip: \_\_\_\_\_

first class  
postage  
here

**RECLAIMING**  
QUARTERLY

PO Box 14404

San Francisco, CA 94114

# RECLAIMING

QUARTERLY

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## Poetry & Art

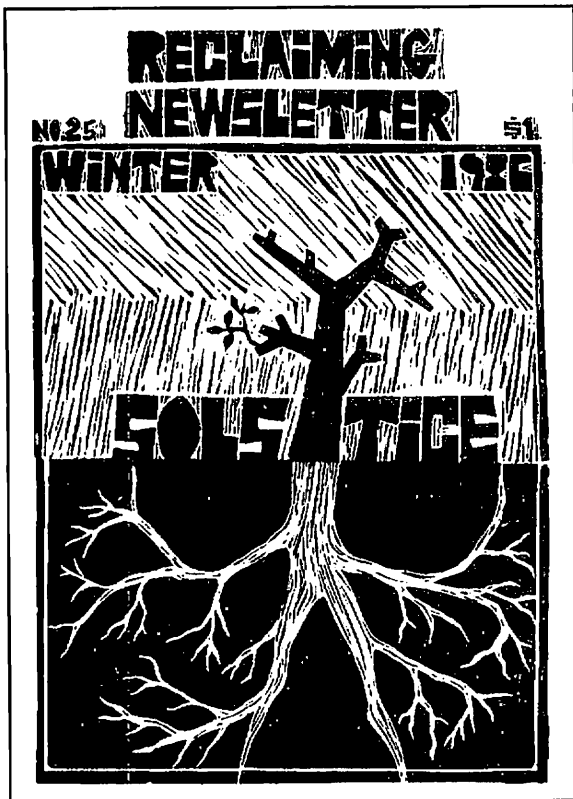
**Poetry by Allison,  
Akasha Helkenn,  
Otter  
Bendeigid,  
Greystone,  
Otter, and  
Delphinia**



**Art by  
Amanda  
Karin,  
Rini Templeton,  
Paul Rucker**

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A vintage Reclaiming Newsletter cover from Winter 1986, artwork by David Solnit. Reclaiming Newsletter was published 1980-1997.

## Winter Solstice Sunset

by Otter

The curling beautiful fluorescent twists and turns of reflected light going through the spectrums, picking out fantastic shapes, as it grows colder.

They are clouds.

Myriad reflections bouncing moving as though living. Changing colors with, during and after the clouds do, until the one last FLASH of wonderful light, and he is gone.

He is the sun.

Rising opposite him in her spectral light shift that changes all things to our vision. Making them glow with a dear, eerie silver light that outlines the truer spaces of all life.

She is the moon.

Dancing, laughing, singing, and raising power. Swimming, splashing, touching a toe or ankle to the Ocean. Warming ourselves and friends, fun, companionship, fire, sharing food. May you never thirst, May you never hunger, love.

We are their Children.

## To Our Readers...

Dear readers,

Welcome to the Winter 2001 issue of RQ. You probably noticed something different about this issue — namely, that it starts off with a questionnaire.

We want your feedback. Do you feel saturated with information on certain topics? What topics inspire you, excite you, and leave you hungering for more? We're asking for your help in creating the magazine that you want to read. Give us your feedback and watch the Spring issue for the results!

To sweeten the deal, we are holding a special prize drawing from all returned questionnaires. Five lucky winners will win their choice of a copy of *The Twelve Wild Swans*, autographed by authors Starhawk and Hilary Valentine, or a first-class subscription to RQ for the coming year!

We've been getting feedback that readers want more magic in proportion to our thriving activism pages. In this issue we feature a Solstice Spell in our Ritual Organizing department. You can help out by sending us articles, spells, short reviews of books, tarot decks, CDs, etc.

RQ especially welcomes articles, poetry, photos and artwork from youth (up to age 18) and young adults (18 to 30.) Young adult and youth organizing is a growing element in Reclaiming communities — see the Regional Pages for the all-ages Village Camp in Texas (page 39), the Wild Ginger all-ages mini-Camp (page 40), Witchcamp for Kids in California (page 50), and the second annual Gaia Grrls retreat for young women Witches (page 51).

RQ continues to depend on the generous support of our readers to publish this magazine. Your responses to our subscription appeals and Equipment Fund have made a big difference in the past year, but RQ is still struggling financially. More than ever, we need your support to make this magazine thrive. Your contributions help make Reclaiming Quarterly happen!

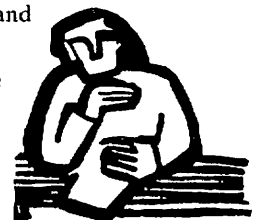
Best wishes for the Winter,

*The RQ Cell*

### LETTERS AND ARTICLES FOR RECLAIMING QUARTERLY

RQ is glad to get articles, letters, artwork and photos(!) from our readers. You are our connection to magic and activism in your area.

Submissions may be edited. See back inside cover for guidelines, or contact RQ, PO Box 14404, San Francisco, CA 94114, [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org)



Rini Templeton

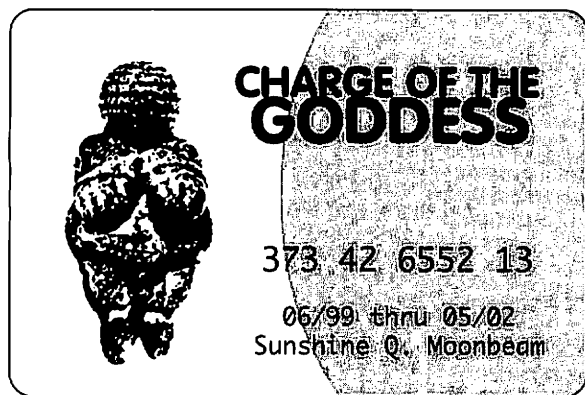
# The Charge Card of the Goddess

with apologies to Doreen Valiente

Listen to the words of the Great Shop Keeper,  
Who of Old was called MistressCard, Vasa-VISA, Dine-a-Club-A,  
and by many other names:

Whenever you have need of anything,  
more often than once a month, and don't wait for a full moon,  
you shall succumb to the Spirit of Shopping.  
You shall be free from slavery, and as a sign that you be free,  
you shall get into debt shamelessly.

Sing, shop, feast, shop, make music, shop, have sex, and shop!



#### Special introductory offer.

For a limited time, the Charge of the Goddess card is available through Reclaiming at an APR of just 13.13%! Accepted at all finer rituals, boutiques and amusement parks, including Reclaiming's own RitualLand.

#### Grace period.

Holders of the Charge of the Goddess card are eligible for a grace period of up to 30 days, during which time they will know themselves to be completely loved and held by the Goddess.

Those desiring to get into heaven should apply instead for the Charge of the Apostles card, which entitles the bearer to free admission to the celestial realm if they die within 30 days of receiving the card. Some restrictions may apply.

#### Trance-fer fees.

Expenses incurred while trancing with the ancestors on the Isle of Apples are subject to a special "between the worlds" processing fee.

#### Late fees.

Cardholders who are late to two consecutive rituals will be charged a penalty fee.

For my Law is to shop with all beings.  
Buy cosmetics that open the door of youth,  
which at least give the appearance of immortality.

I give the knowledge of a monthly bill eternal,  
and beyond death,  
all debt will be erased from your credit history.

Nor do I demand sacrifice, for behold,  
I am the Mother of Charging Things,  
and my shopping is poured out upon the Earth.

Hear the words of the Platinum Card Goddess,  
whose feet are all the coins of Heaven,  
whose body is a huge wad of bills that encircles the Universe:

I who buy all the earth and the moon, and the stars,  
and I'll take two of those mysteries of the waters, please,  
I call upon your money to arise and come unto me  
for I am the soul of Shopping that gives life to the  
Universe, the IMF, and the World Bank!

From me all purchases are transacted  
and unto me they must be returned  
according to the return policy.

And you who seek to know me,  
know that all that buying and  
shopping will avail you not,  
unless you know the Mystery:

You have to use the  
Charge Card of the  
Goddess!!!

*Written by Flame  
RosaNegra for a  
mummer's play at  
California  
Witchcamp.*

# In memory of Judy Foster

## Personal Recollections

by Valley High

THE TEARDROPS over the past few years contained the anticipation of Judy's demise, and more recently, many memories of her life. How we met is a significant part of this story of our friendship. I was called in to teach at a childcare center where many of the staff had quit the previous week. Judy was there as the reliable quirky cook. She had a festive kitchen with many handwritten signs, and the radio was usually on KPFA. She had a stool handy for three-year-olds to sit on to watch her, and for her to be entertained by their fresh impressions.

Fresh impressions pleased and fed Judy; she held council in an unassuming way but also was ready with her curt opinion. Our bond

developed out of love for kids and ways to educate, and our latest fun and folly from each of us living communally. She had a colorful life, and I was ripe for such knowledge. Judy opened my world to the spiritual community I was seeking and had dallied in a bit before meeting her.

Judy invited me to gatherings that I missed, until the Spiral Dance book party came along at Samhain 1979. That night I requested she and her friend Rosie introduce me to ritual on the hill above the Ft. Mason building where Starhawk and friends were doing their ritual. The chants and the serendipity brought me to the Goddess. I was

## Judy Foster

1932-2000

mother and grandmother,  
activist, friend, singer,  
Witch, cook, poet...

longtime member of  
New Reformed Order of the  
Golden Dawn and of  
Reclaiming Collective;  
founding member of East  
Bay Food Not Bombs

apprehensive about the Craft but Judy answered my questions, offered me tools, books, astrology, tarot... And together we got involved in the dynamic anti-nuclear direct actions of Livermore Action Group. Magic and community were afire.

Her rebel spirit was often a nudge for my conformity. She and I traveled to work at times over the bridge and our third passenger to get over the bridge "free" was a dummy she had propped in the back seat. Her car was a treasure to me; it held a ceramic frog, a Buddha and more often than not, boxes of fine fruits, prepared goods and recipes and a scent of smelly vegetables. I left the job but moved to the East Bay and found more opportunities to be her friend. Many a conversation about love and lust; enjoying a joint, finding engaging parties, taking dance and stretch classes and grooving to late night boogies on Telegraph Avenue. Seems so common, friendship, and yet it's a distinction that was mine to hold. Close bonds built on more fragile times. She was there for me when I got a call that my brother had committed suicide. My developing understanding of the Grim Reaper, and having Judy's shoulder to cry on, cottoned me to the Goddess.

Judy was a great listener with a generous heart. She contributed a share to help me buy a collective house with some sense that she might move in some day. She brightened our annual poetry

*continued on page 55*



Lydia Gans/Food Not Bombs



# A Tribute

by Starhawk

WE WITCHES OF a certain age have very few elders. When we got into the tradition, not too many others were practicing and few of them were responsible adults. I've often envied Native Americans who speak with gratitude of the elders they can turn to for advice and teachings. I had teachers in the Craft, but not all of them were teachers of how to live.

Judy Foster was one of my elders. She died just a few short weeks ago. Although we knew she was dying, her passing seemed sudden and unexpected, as if someone from the other side gave her a whistle and called, "Hey, come on over, we've got work for you on this side!"

Judy was not so much my teacher in the Craft as my teacher in life. She lived an alternative, Bohemian life at a time when not too many women did. She was a beatnik, a poet, a hippie, a radical, and an activist as well as a Witch. She took part in all the major social movements of her day, and she lived with grace and a wry sense of humor that carried her through all setbacks.

Judy never got rich. She wasn't famous, or glamorous, or stunningly successful in the usual terms. Yet she lived one of the richest lives I know of.

Judy fed people. She cooked wonderful, elegant food as a caterer for

money, but she cooked for Food Not Bombs for love. She fed people as a political act. She cooked for the homeless and the hopeless. And she cooked for activists and actions. I remember hanging out with her at a rally in People's Park, and seeing her sweaty and bleary eyed last year in the dungeon-like confines of the Convergence Center at the WTO action in Seattle, not letting cancer keep her down, rolling her eyes at the chaos and disappearing back into the kitchen.

Judy was never on time and she was terrible in meetings, always wandering away from the subject at hand. But she was wonderful in ritual. I remember Judy rising from the sea as Demeter during a long-ago ritual, and for me Demeter will always wear Judy's face. She was the originator of the big, installation altars for the Spiral Dance, and the North Altar was her inspired creation. But most of all I remember the many, many nights we met, both pushing brooms at one in the morning, cleaning up after some ritual, the last ones to go home.



Russell Williams

Judy never left before the job was done. I have to believe that the timing of her going now means that her work here was complete. She lived as a free and independent woman, curious and enjoying life up until the moment of her departure. She was an artist, a poet, a lover and a mother. She fed the hungry. She died surrounded by love.

She was our true elder, teaching us by her example how to live and how to die.

## For Judy Foster

There were moonlight picnics  
Park cops lurked by our cars  
We were naked and moonmad  
full  
Of crescent cakes and honey wine  
Lunar melon

Hand to hand  
We danced the Spiral of Rebirth  
the Meeting Dance  
in wingfeathers  
And the power rose, coiling

We have seen beneath the surface of the  
world

Building a language of symbols  
In layers of images  
Shards of mirror and loss  
Treasures of thought and word and grain  
O, thou Creature of Salt!

We called the stolen car  
The perfect job  
The luck  
The Guardians of the World  
came to our summoning

She bound my hand fast  
To her old friend and my beloved  
Sealed in mead and candlelight and kisses

There was power in our chant  
Smooth and pulsing  
over bellies full of babies  
over bellies full of death  
came each, in turn

I gave her the kykeon to drink  
When last I saw her eyes, she knew

She gave up her bones for bread  
She will not fade away

—Liadan, 11/00

# Save the Itchetucknee River

## Environmental Activism in Florida

by Barbara J. Walker-Graham

**O**N OCTOBER 22, members of Itchetucknee Earth First! and South East Friends of Reclaiming were arrested at the gates of a polluting cement plant.

Four activists locked themselves into steel U-rings inside a trailer strategically parked athwart an entrance to Suwannee-

American's cement plant, only three miles from the pristine waters of the Itchetucknee River. The protestors were supported by Witches, activists from the Environmental Action Group of the University of Florida, the Civic Media Center, and area Greens. Suwannee County Sheriff's deputies checked on the

protest throughout the day.

By early evening, law enforcement officials arrived in force, and used bolt cutters to remove the U-rings from three of the locked down protestors. The fourth activist, his arm in a "sleeping dragon," posed a more difficult challenge to remove. All four protestors were arrested



**Photos** by Barbara J. Walker-Graham

**Lower right:** River activists picket outside the Suwannee County Courthouse.

**Top right:** a strategically-parked travel trailer blocks an access road to the Suwannee-American/Anderson-Columbia cement plant.

**Lower left:** Itchetucknee River Earth First! and SEFR river activists locked down inside a trailer blocking access to the cement plant.

**Top:** The waters of the Itchetucknee River are so clear they are nearly invisible to the camera. The river flows through north central Florida pumping millions of gallons of pristine and cold waters up from the Florida Aquifer.

and charged with Trespassing After a Warning, and Resisting Arrest Without Violence. One protestor was also charged with striking a police officer. Two refused to give their real names to police for 36 hours in solidarity to the movement. All were later released from the county jail on bond.



ENVIRONMENTAL ACTIVISTS from the South East Friends of Reclaiming (SEFR) have joined forces with other activist groups to bring continuing pressure to stop the proposed cement plant located only a few miles from the pristine Itchetucknee River, one of Florida's showcase rivers and home of wildlife now scarce in other parts of the state.

The cement plant controversy has been flaring since last year. Governor Jeb Bush initially denied the permit, citing the unique beauty and scenic value the river

provides to Florida. Press releases from the Governor's office cited the need to conserve eco-tourism dollars, and supported keeping the Itchetucknee unscathed. Bush has since changed his mind, and the state has allowed the permit amid charges of high-level bribes. Activists aim to bring Bush's flip-flopping on this issue to national attention.

The plant will be fueled by burning tires. The hazardous chemicals released through the burning process include mercury emissions, carbon monoxide, various nitrates and other hazardous waste emitted into the air and aquifer. The batch plant is a preliminary construction, which will manufacture the cement needed to build the larger commercial-sized cement plant.

SEFR priest and activist Oliver mused, "The thing about cement plants is that through a legal loophole they do not have the kinds of regulation that waste incinerators have. We want to connect the spiritual with the political energies. We are trying to create mass action," he said. "We will be starting nonviolence trainings and action trainings for doing civil disobedience."

"This is a hopeful issue. Cement making is not a deeply-ingrained industry

here," said SEFR priestess Suzanne. "We feel like we have a chance. Our long-term goal is to make it illegal for burning tires or hazardous waste as fuel. We want to bring in every angle — legal, civil disobedience, public outreach, demonstrations, banner drops, awareness raising."

"Spiritually, we have gone out on the river and done healing work, sending loving energy to the waters," Suzanne said. "Just appreciating the river and the wildlife and the beauty and sending as much love to the river as possible. During the drought we did magical work for bringing the rains to replenish the aquifer."

ENVIRONMENTALLY-SENSITIVE people of Florida are united in one voice in their efforts to protect the Itchetucknee from the cement plant. The Mayor of Fort White has sought redress from Governor Jeb Bush to stop the cement plant. The Sierra Club and the Alachua County Commission are suing Suwannee-America/Anderson-Columbia to stop the cement plant.

*To get involved in efforts to save the Itchetucknee River, contact South East Friends of Reclaiming, (352) 375-3729, or Suzanne Morris at [freesmart@hotmail.com](mailto:freesmart@hotmail.com)*

*Barbara J. Walker-Graham is a freelance writer and single mother living in Gainesville, Florida. A journalism graduate of the University of Florida, she is manifesting a life dream of covering and photographing direct action political protests, after coming out of a long hibernation.*



# Let It Begin... *now!*

ACTIVISM IN BRIEF

## Revel Alliance Earth Activism Camp

Northern California

Created amidst the chaos, inspiration and success of the Seattle WTO demonstrations, Revel Alliance is a collection of earth activists, Witches, artists and culture jammers. Our first action, the "Wake Up Muggles" sticker, was a magical working.

More recently we engaged in "aroma-anarchy" in LA during the DNC convergence, and also trained activists in the art of magically active nonviolent civil disobedience.

Growing interest in our work has led us to create a four-day camp.

Our camp vision is a cornucopia of skill shares, rejuvenation and time to plan future acts of transformative cultural irreverence. The camp will provide training and practice in: the arts of earth-based ritual and magic, nonviolent direct action, puppet making, radical cheering, drumming, and more.

Together we plan to create a vision and action plan for an emerging culture based on the principles of connection and the sustainability of life.

Join us for four days of radical inspiration and fun in Northern California over Memorial Day Weekend in late May. Camp is open to 30-50 participants, sliding scale donations to cover food

and expenses-\$50-\$100.

Contact [revelcamp@riseup.net](mailto:revelcamp@riseup.net) for more information and to fill out an application.

## Steering Clear of Franken-foods

[www.truefoodnow.org/shoppinglist.html](http://www.truefoodnow.org/shoppinglist.html)

In response to the Food and Drug Administration's failure to require labeling of genetically engineered (GE) food, Greenpeace has compiled the "True Food Shopping List: How to Avoid Genetically Engineered Food."

"Consumers should not be used as guinea pigs by companies who continue to sell genetically contaminated food," said Jeanne Merrill, Greenpeace True Food Network coordinator. "The Shopping List gives consumers who want to avoid genetically engineered foods a fighting chance."

Organized like supermarket aisles, the True Food Shopping List covers dozens of foods in each of twenty categories, including baby food, cereal, frozen foods, snacks, and soups.

The "Red" list shows genetically engineered foods. The "Green" list shows alternatives made by companies that have eliminated genetically engineered ingredients. The "Yellow" transitional list includes products made by companies that are working to eliminate genetically engineered ingredients.

The classification of products is based on extensive communication with food producers, including correspondence, phone calls, responses to written questionnaires, and company statements passed on to Greenpeace from consumers.

The True Food Shopping List is available online from Greenpeace's True Food Network website, [www.truefoodnow.org/shoppinglist.html](http://www.truefoodnow.org/shoppinglist.html)

To learn more about biotech food experiments being conducted on our bodies, contact the Campaign to Label Genetically Engineered Foods, (425) 771-4049.

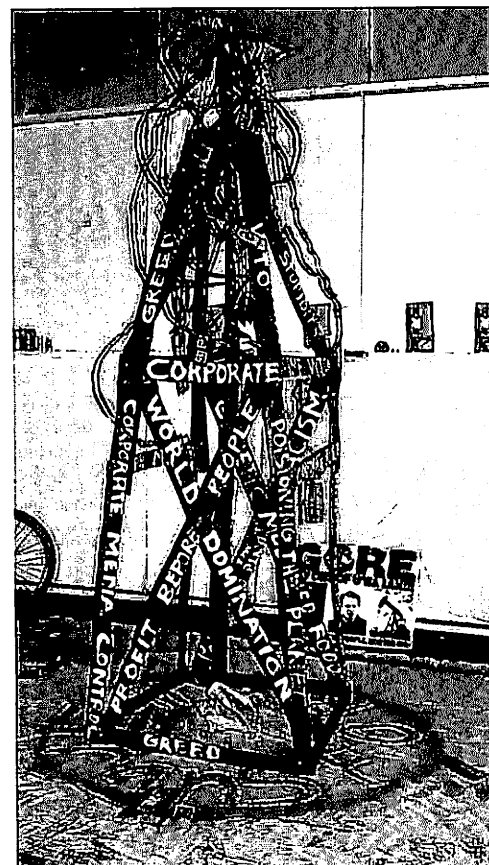
## Abenaki Defend Burial Ground

Swanton, Vermont

When it became apparent in September, 2000, that the state of Vermont was not going to stop the desecration of an Abenaki burial site, members of the St. Francis-Sokoki Band of the Abenaki tribe set up a blockade, shutting down a construction project on the site.

Within a week, the state of Vermont purchased the lot and construction on that site was permanently halted. But nearby sites on Monument Road remain at risk.

The grave desecration



A tower of corporate greed was "deconstructed" as part of the Faery invocation at the Spiral Dance ritual in San Francisco. For more info, visit [www.reclaiming.org](http://www.reclaiming.org)  
Photo by Ewo O.

# Let It Begin... *now!*

ACTIVISM IN BRIEF

was the latest in a 25-year pattern. Following the recent protest, state officials have proposed that homeowners in the area hire an archeologist (\$3000-5000) to survey sites before further construction permits are issued.

Chief Rushlow of the St. Francis-Sokoki Band responded by demanding that all construction projects on Monument Road be permanently halted.

Following the settlement, remains of the Abenaki ancestors who were disinterred were re-buried with ceremony.

The St. Francis-Sokoki Band needs your support to stop further desecration of tribal burial sites. Contributions can be sent to "Abenaki," c/o Native Forest Network, PO Box 57, Burlington, VT 05402. Contact the St. Francis-Sokoki Band, (802) 868-2559.

## Philly Protesters Face Charges

Philadelphia, USA

Although charges against half of the approximately 400 protesters at last summer's Republican Convention have been dropped, many others still face felony and misdemeanor counts.

As of mid-November, about eight misdemeanor cases had resulted in convictions. Two people received sentences of 30-60 days. Others received probation.

Contact R2K Legal, [www.r2kphilly.org/r2klegal](http://www.r2kphilly.org/r2klegal)

Wise Fool and Cellspace present

# PuppetLOVE

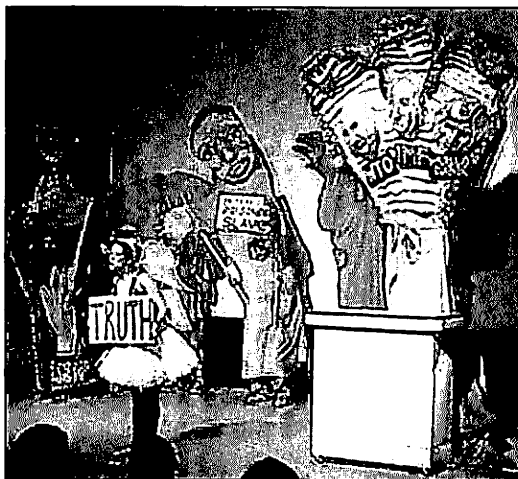
A Festival of Radical Puppetry

April 6-8, 2001

At Cellspace, 2050 Bryant Street, San Francisco

Gallery Opening: Friday, April 6, 6:30 p.m.

Puppetry exhibition runs throughout the weekend.

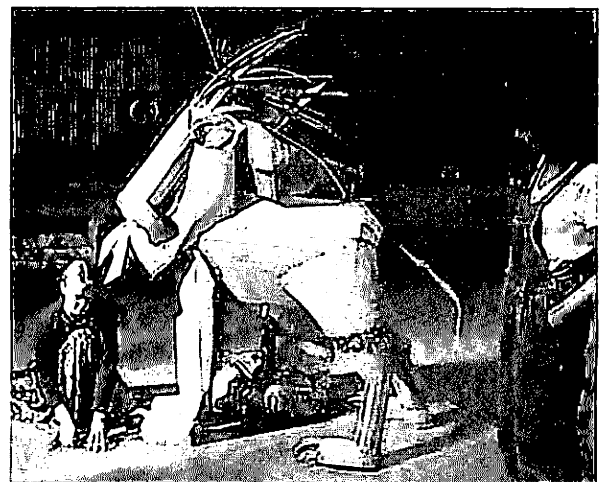


OVER THE past couple of decades, a special brand of street theater has evolved hand-in-hand with the direct action movement. From the Bread & Puppet troupe in the Northeast, to Wise Fool Puppet Intervention in San Francisco, to the creations of Art & Revolution in Seattle and beyond, giant puppets have become part of the political landscape.

"PuppetLOVE" celebrates puppeteering in its many forms. The weekend festival includes performances, workshops, movies and more.

Family discounts are available. For information, or to get a detailed program after March 1, call Wise Fool Puppet Intervention, (415) 905-5958.

— K. Ruby/Wise Fool Puppet Intervention



# Close the School of the Americas

by Beth Trigg

## NOVEMBER 17TH

WE ARRIVE IN Columbus, Georgia late Friday night for the weekend actions at Fort Benning, home of the US Army's infamous School of the Americas (SOA). I am traveling with a small affinity group that is part of a larger cluster from western North Carolina. We have come to take a stand with thousands of others against the School of the Assassins — training ground for Latin American military personnel and symbol of US

imperialism and intervention around the globe.

I and others in my group have been here before, but much has happened in the past year: Seattle, Philadelphia, Prague. Our perspective is different this time. A year of concerted action against the WTO/IMF/World Bank has changed our tactics, our expectations, our energy. It has broadened the scope of the protest here at Fort Benning. It

has made the police and the military more afraid of our power. This highly visible resistance has energized, strengthened, and broadened our movements. It has enabled us to be all the more clear about our purpose here: to demand that the SOA and all US military training programs for "counterinsurgency" around the globe be shut down, and to call for a

dismantling of the economic system and power structure that these institutions protect and enforce.

As we approach the base, visual

*continued on page 14*



For information on future gatherings and direct actions, contact School of the Americas Watch, PO Box 4566, Washington, DC 20017, (202) 234-3440, soawatch@knight-hub.com, www.soaw.org

A new video about the SOA is available: "Guns and Greed." Call (800) 227-8523 to order.



## Photos

Center, upper by Barbara J. Walker  
Lower pair by Ann Trigg

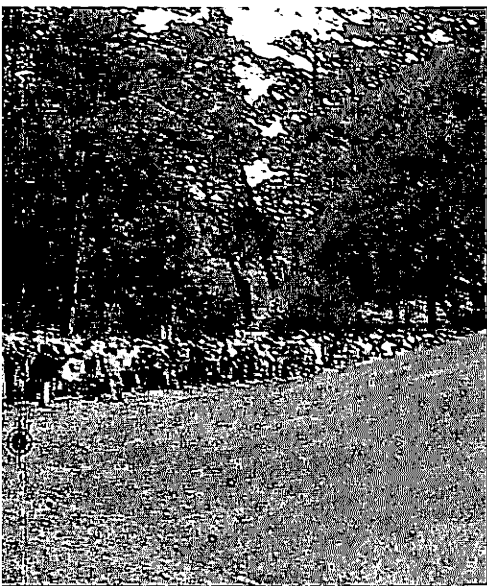


# No Mas! No More!

## Ten Thousand Protest “School of Assassins” in Georgia

by Barbara J. Walker-Graham

ON SUNDAY, November 19, in the cold and rain, an estimated 13,000 people gathered at the South Gate of Ft. Benning Military Base in Columbus, Georgia, to protest the continuing



presence of, and US federal funding of, the School of the Americas. The SOA is often referred to by opponents as the School of Assassins.

“As we gather here, this is a sacred moment — this is a time to connect with our sisters and brothers in Latin America,” prayed Father Roy Bourgeois of SOA Watch prior to the annual funeral procession commemorating human rights abuses and murders reportedly committed by SOA graduates.

The annual protests began after the 1989 murder of six Jesuit priests and their servants by El Salvadoran armed forces, a number of them trained at the School of the Americas. The Army counters that the incident was exposed by a U.S. Army major.

“We look at this School and we can see our country at work in Latin America on the side of the sweat shops, on the side

of the men with the guns,” Father Bourgeois lamented. “We see our country on the side of the IMF, supporting new conquistadors to exploit and enrich themselves! We are here today, to say we are on the other side! We are on the side of the poor! We are on the side of the dispossessed! We are on the side of life and hope and nonviolence! We are here today to say ‘No! Not in our name will this continue!’”

The Army school based at Fort Benning, about 100 miles southwest of Atlanta, has allegedly taught American and Central American soldiers terror tactics of interrogation, counterinsurgency and torture. Opponents say graduates have committed a laundry list of atrocities; the Army has denied the allegations. Col. Glenn Weidner, the school’s commandant, defended its record. “At the U.S. Army SOA, human rights awareness is stressed and integrated into every program,” Weidner said. He said a number of classes have been terminated.

About 10,000 people participated in the protest. Some 3,400 people marched in the funeral procession, walking slowly toward the waiting line of police about a half mile inside the Ft. Benning gates. About 2,000 allowed themselves to be arrested. Most of those arrested received ban-and-bar letters barring them from Ft. Benning for five years. Protestors with prior arrests at Ft. Benning may face harsher penalties, including fines of up to \$5,000 and six months in jail.

Father Bourgeois’ enthusiasm was not dampened by the cold rain, however. “There has never been this kind of energy at this site before, this kind of hope, this kind of life!”

Jackie Downie, of the SOA Watch Steering Committee said, “What we are seeing here is an amazing step forward for the SOA Watch movement. We are seeing a change from the traditional



religious base of SOA Watch to a convergence with the creativity of puppets and direct action that has grown from the many other actions across the country this past year.”

“There’s so many creative actions this year, and all totally nonviolent! This has been a complete success! We are really happy,” Downie continued.

Thousands of protestors crossed the line carrying crosses bearing the names of the dead while the names of those who died were sung out, in the “Presente” chant, a deeply moving and lengthy honoring and recognition of pain and loss. The crosses were left along the road by the thousands, resembling a cold battlefield.

### SECOND-WAVE ACTION SURPRISES COPS

ABOUT 45 MINUTES after the funeral procession slowly walked a half mile into Ft. Benning, a second wave of protestors broke through police lines. Surprising the police cordon, forty people holding crosses walked briskly up a secondary roadway prohibited to the funeral procession. MP radios crackled, “Just let them walk on to the buses, let them get to the buses.”

Then five “SOA paramilitary forces”

*continued on page 62*

## Close the SOA

*continued from page 12*

markers of this system are all around us. We drive in through a long corridor of strip malls and superstores. Here are sold goods manufactured in Latin American sweatshops, the trademark of the unjust economic system guarded by US military might and the SOA. Closer to the base, the road is lined with “adult one-on-one therapy” shops, strip bars, and other sex shops with cartoonish images of women adorning their signs. Here are the icons of sexism and patriarchy, hulking frat brothers of militarism and violence.

As we run this commercial gauntlet, it begins to seem that the area surrounding Fort Benning is almost the embodiment of the system that the School of the

Americas promotes. Even the name of the town, Columbus, evokes the essence of imperialism. The explorer’s name carries a symbolic weight: the heavy burden of the violent conquest of indigenous peoples, the centuries of greed and oppression that followed, the genocide of so many peoples that continues to this day at the hands of graduates of the SOA and other US military training programs.

### NOVEMBER 18TH

WE ARE UP early and arrive at a parking lot near the base just in time to join in a massive puppet procession and pageant. Our group has brought several papier-maché accomplices. There’s “Big Kahuna” the corporate giant, whose debut was at the Winston Salem presidential debates — a scowling, balding baddie with dollar signs in his eyes. We’ve updated his outfit, replacing the logos of corporations sponsoring the presidential debates with those of Gap, Dole, and Wal-Mart, some of the many corporations that have profited from military repression in Latin America. Walking behind Big Kahuna is the US

Citizen puppet, blindfolded, hands covered with red paint and fake twenty-dollar bills. And finally there’s Esperanza, a beautiful brown-skinned woman with a determined look on her giant face — she made her first appearance at the IMF protests in April in Washington, DC, helping to hold down a successful intersection blockade

throughout the day of action.

The colorful, celebratory presence of the puppetistas is an important part of this action, as it has been in so many others this year. Kevin Danaher uses the analogy of the current dominant system as the Titanic, laden with gilded wealth and sinking, inevitably, while

the resistance movement is the little boat sailing alongside as the Titanic goes down. We are calling out to the people on the Titanic: “Jump over the rails and come on board with us!” If we are dour and spiritless, why would they jump over onto our ship? If we are having fun, dancing, singing, loving one another, of course the people on the sinking ship would make that leap. The puppets remind us that we are here not only to oppose the SOA and to mourn the dead, but to offer an alternative to the interlocking forces of militarism, corporate control, patriarchy, imperialism and violence. We must create an image of the world that we envision — a joyful loving world where community, diversity, and freedom are valued — and present that image in our actions. We must not only make clear what we are against, but what we are for. The puppets help us send out messages of hope from the deck of our little boat.

All day from the stage set up just outside the property lines of Fort Benning, we hear the stories of the people whose lives have been affected by the killing, the torture, and the violence

taught at the School of the Americas. One young woman from Argentina stands in front of a backdrop of photographs of the disappeared. She remembers being four years old, seeing her mother forced into a car, and never seeing her again. “Wherever you are, my mother, my father, I want to tell you: we will close the SOA.” Many men and women come before the crowd and bear witness. The litany of nations where crimes have been committed by SOA graduates weighs heavy on the crowd: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Panama, Paraguay, Peru, Uruguay, Venezuela. The SOA has over 60,000 graduates.

A human rights worker from Chiapas explains the way the SOA training is multiplied once the graduates return to their countries. In Mexico, paramilitaries are recruited, trained, and used by the military to repress the peace and justice movement. My friend from Guatemala tells me that it is the same in Colombia and Chiapas today as it was with the notorious “civilian” G-2 force in Guatemala, one step removed from the official military, given the dirty work of assassination and intimidation, covertly receiving orders from SOA-trained officers. “We know the names of the generals and the high-ranking officers implicated in these killings, and nothing has been done,” says Luis Eduardo Guerra, a Colombian peace activist whose community has repeatedly been targeted by paramilitaries. “We know that the officers who trained the paramilitaries were trained at the School of the Americas.”

Along the edge of the crowd, one woman has set up a metal frame hung with her paintings, shielded from the rain by a heavy sheet of clear plastic. Lifting the plastic, a friend and I enter this steamy cave and find ourselves confronted with the horrors of the dirty war in Argentina. The paintings are hazy, hallucination-like images with transcriptions of the diaries of prisoners in torture centers in Argentina written across or pasted in collage on the surface of the painting. The prisoners’ words

*continued on page 57*



Ann Trigg



# Twenty Years of Earth First!

*"The main reason for Earth First! is to create a broader spectrum within the environmental community... there was a need for a radical wing to the environmental movement. Somebody has to say what needs to be said."*

— Dave Foreman, co-founder

*"If Earth First! hadn't come along, somebody else would have come along with something like it. It was an idea whose time had come."* — Ron Kezar, co-founder

The founding discussions for Earth First! took place in March of 1980. In November, the first newsletter appeared. November 2000 marks the twentieth anniversary of what evolved into the Earth First! Journal, one of the most important publications in North America.

Combining front-line activist journalism with heated tactical and theoretical discussions, the Journal holds together the countless strands of radical environmentalism.

## TWENTY YEARS AND COUNTING

The twentieth anniversary edition takes a look back and forward. Photos and articles bring to life campaigns such as Warner Creek, Headwaters Forest, Australian and English actions, Cove/

Mallard, Mount Graham, and many others.

Ken Sleight describes an early action: "Six Earth First!ers drove to a locked gate on an access road to Glen Canyon Dam. They hefted a 100-pound bundle over the fence, and four men and a woman carried it 400 yards to the center of the dam while some 75 Earth First!ers watched from the Colorado River Bridge. Throwing the bundle over the edge of the dam, 300 feet of black plastic — tapering from 12 feet to two feet in width and held together by 700 feet of rope and 1000 feet of duct tape — cascaded down the face of the dam. It created the wonderful impression of a crack growing in the concrete dam."

Other articles include a Citizen's Guide to getting arrested; an eco-saboteur's tale; ecocentric anarchism; and the Pagan spirit in Earth First!

"The spirit of Earth First! rises out of the soil like the plaintive howl of a wolf," writes Peggy Sue McRae. "Earth First! is infused with an irreverent spirituality... We see the destruction of

natural systems caused by our own kind, and we take responsibility for defending the biotic community. We look beyond short-sighted self-interest to experience both the suffering and the joy of being part of a larger whole. This understanding of our place in the world puts us in accord with other nature-based systems around the world and through history."

The Earth First! Journal itself is published eight times a year, its editions bearing the names of the eight "wheel of the year" holidays of Pagan Europe.

## MONKEYWRENCHING

And of course, it wouldn't be Earth First! without a few pages on monkeywrenching:

"Monkeywrenching is nonviolent resistance to the destruction of natural diversity and wilderness. It is never directed against human beings or other forms of life. It is aimed at inanimate machines and tools that are destroying life. Care is always taken to minimize any possible threat to people, including to the monkeywrenchers themselves." (from "Ecodefense: A Field Guide to Monkeywrenching," available via Earth First! Journal — see box at left)

— edited by George Franklin/RQ



Cove/Mallard Coalition



## Earth First! Journal 20<sup>th</sup> anniversary edition

"If you want to know what's on the cutting edge — or the lead rope — of environmental journalism, the Earth First! Journal is the place to go. Fiery, controversial, stimulating, uncompromising."  
— Starhawk

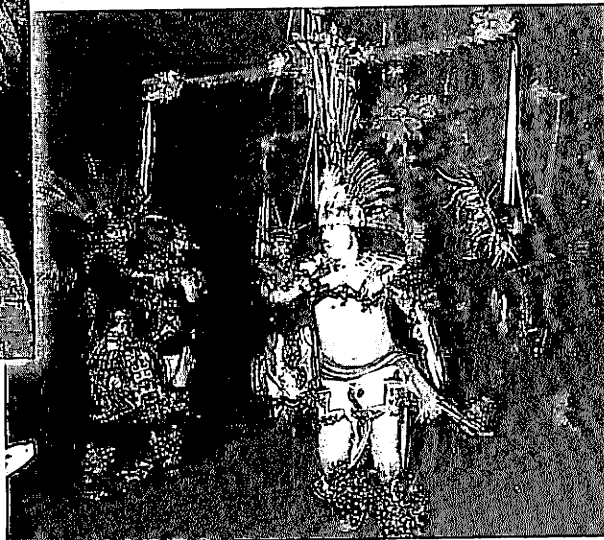
Keep up on international forest news: read Earth First! Journal, PO Box 1415, Eugene, OR 97440. \$25 for eight issues (one year).



# DIA DE LOS



Photos by  
Rene Velasco

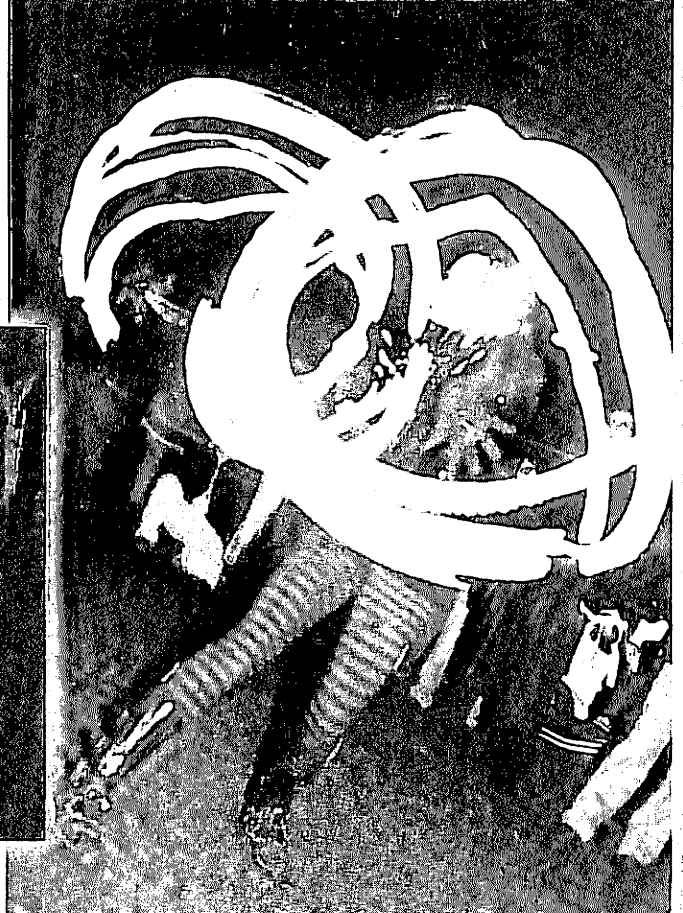


Artists and performers, priestesses, priests and dancers from Earth-based spiritual traditions, and thousands of members of the community took to the streets of San Francisco's Mission District on November 2 to commemorate Dia de los Muertos, the Day of the Dead.

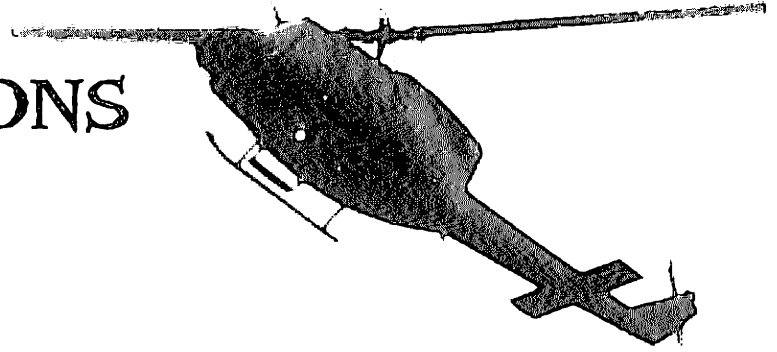
The procession, rituals and altars mark the day when the souls of the dead are invited to walk the ground they once trod as humans. In Mexican

*continued on page 62*

# MUERTOS



# OCTOBER ACTIONS TARGET SPACE MILITARIZATION



## “No Star Wars — Keep Space for Peace”

ON OCTOBER 7, activists gathered in sixteen countries to speak out against military space technology.

Protests were held in over sixty cities including Asheville, Ann Arbor, Bucharest, Amherst, London, New York City, Chicago, Oslo, Tucson and Osaka.

The focus of the actions was on keeping space for peace, and on stopping the United States’



The protest at Vandenberg Air Force Base in California resulted in 23 arrests. Most were released with ban-and-bar notices, but charges have been pressed against some.

A Spring 2001 action is planned at Vandenberg, the U.S. launch site for Ballistic Missile Defense tests, first-strike nuclear missile tests, and military satellites.

For more information, contact (510) 496-6012.

Photos by Otter.

proposed Ballistic Missile Defense system (also known as Star Wars). Tests of the BMD, which have been launched from Vandenberg Air Force Base in southern California [see story at right], have almost always failed. The price tag is enormous, yet there is no evidence that a reliable system could be built at any cost.

The international day of protest was coordinated by the Global Network Against Weapons and Nuclear Power in Space. The Global Network also organized a series of protests in July and is planning future events.

For more information, contact the Global Network, PO Box 90083, Gainesville, FL 32607, (352) 337-9274, [www.space4peace.org](http://www.space4peace.org)

## Vandenberg Protest Targets Launch Site

by Jacqueline Cabasso

FROM THE BACK of a flatbed truck Bruce Gagnon, Coordinator of the Global Network Against Weapons and Nuclear Power in Space, was telling the gathering how the United States Air Force had brought Nazi rocket scientists from Germany after World War II to start the US space program. At that moment, an enormous black “gunboat” helicopter appeared overhead, hovering ominously above the assembly, its thunderous engines drowning out the speakers.

This was the scene across the street from the main gate at Vandenberg Air Force Base on Saturday, October 7, as approximately 200 people gathered to peacefully express their opposition to ongoing US plans to  
*continued on next page*



# Forest Activists Blockade Maine Department of Labor

by Bob Greenberg

Protesting abusive and unsafe working conditions and mistreatment by the Maine Department of Labor, five activists from the Native Forest Network and Earth First! barricaded themselves inside the MDoL Annex on October 2.

These activists were supported on the outside by a rally of over thirty people including representatives of the Carpenters and Joiners Union, the Maine Rural Workers Coalition, which supports migrant workers, and the Maine Second Militia. Loggers from Northern Maine sent a message of support.

These disparate groups came together for this unusual protest because the DoL is systematically ignoring workers at the expense of Maine's economy and working people and to the great advantage of the multi-national corporations who abuse Maine's natural

environment, working people, and migrant and seasonal workers.

The five activists who barricaded themselves in the Annex were charged with felony burglary and property destruction and released on \$540 bail.

When the state police broke into the office of the Director of Labor Standards, they destroyed a bookshelf, and damaged a table. The arrestees have been accused of stealing files, though none have been reported missing, and none were found on them when searched.

Showing the power of direct action to make its point quickly, upon being hauled out of the building, one of the activists reported overhearing the new Director of Labor Standards demand to see all complaints filed with the Department in the last two years.

Contact Native Forest Network,  
(802) 863-0571, [nfmena@sover.net](mailto:nfmena@sover.net),  
[www.nativeforest.org](http://www.nativeforest.org)

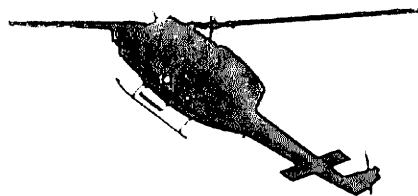
## Vandenberg Protest

*continued from previous page*

deploy a "Star Wars" National Missile Defense program.

After the rally nonviolent demonstrators, singing and holding hands at the main gate of the base, were met by camouflage-clad, baton-wielding "storm troopers", dogs and a water cannon. When a few people risked arrest by attempting to deliver a letter to the base commander and were handled with unnecessary roughness, others joined them. By the end of the day 23 people had been arrested. In an unusual and disturbing development, arrestees were read their rights and "interviewed" before being released. They also received letters banning them from the base, as well as trespassing citations.

The Vandenberg rally and nonviolent direct action was part of an



internationally-coordinated day of protest to stop the militarization of space. Demonstrations took place in 16 countries and 39 US cities. Vandenberg is the U.S. launch site for Ballistic Missile Defense (BMD) interceptor tests, first-strike nuclear missile tests and military satellites.

*Jacqueline Cabasso is the Executive Director of Western States Legal Foundation, which works on nuclear and disarmament issues. Western States needs your support for its ongoing campaign to abolish nuclear weapons. Contact them at 1440 Broadway #500, Oakland, CA 94612, (510) 839-5877.*



## Detroit Summer Youth Reshaping their City

DETROIT SUMMER has involved youth from Detroit and elsewhere in reclaiming their city over the past decade. Sponsored by a coalition of grassroots groups, Detroit Summer projects have included refurbishing houses, renovating playgrounds and parks, urban gardening, mural painting, and more.

The project is an outstanding example of building a community-based program that brings together youth and adults. Detroit Summer focuses on "creating alternative ways for living and building community."

Contact the organizing group for information on how you and young people in your locale can be involved in Detroit Summer 2001.

Contact Detroit Summer, (313) 832-2904, [detroitsummer@hotmail.com](mailto:detroitsummer@hotmail.com); [http://geocities.com/detroit\\_summer](http://geocities.com/detroit_summer)

## Heads Up! Bush Alert!

### Witchcraft Not a Religion, Bush Says

President-designate Bush was asked if "religions like Wicca" should be banned from the military, as some legislators have suggested. Bush's answer:

"Religious freedom and tolerance is a protected right. I am committed to the First Amendment principles of religious freedom, tolerance, and diversity.

"Whether Mormon, Methodist, Jewish, or Muslim, Americans should be able to participate in their constitutional free exercise of religion. I do not think Witchcraft is a religion, and I do not think it is in any way appropriate for the U.S. military to promote it."

— from Kirsten

# Poem for Imbolc

emerging...

from deep within the darkness  
in the belly of the earth  
under the calm blanket of cold...

a quickening.

awareness begins her birth  
heat and fire forging  
seeds and spark and spilling forth -  
a new light

I bathe in  
the beauty  
of the beckoning of promise

— Delphinia, Imbolc 2000

## Dance Again, Dance Again, Dance Again Life

Bear no separateness

The land is given to delight.  
Harbor thee not in solitude and fear,  
Rather run naked and barefoot  
In the springtime of the year.

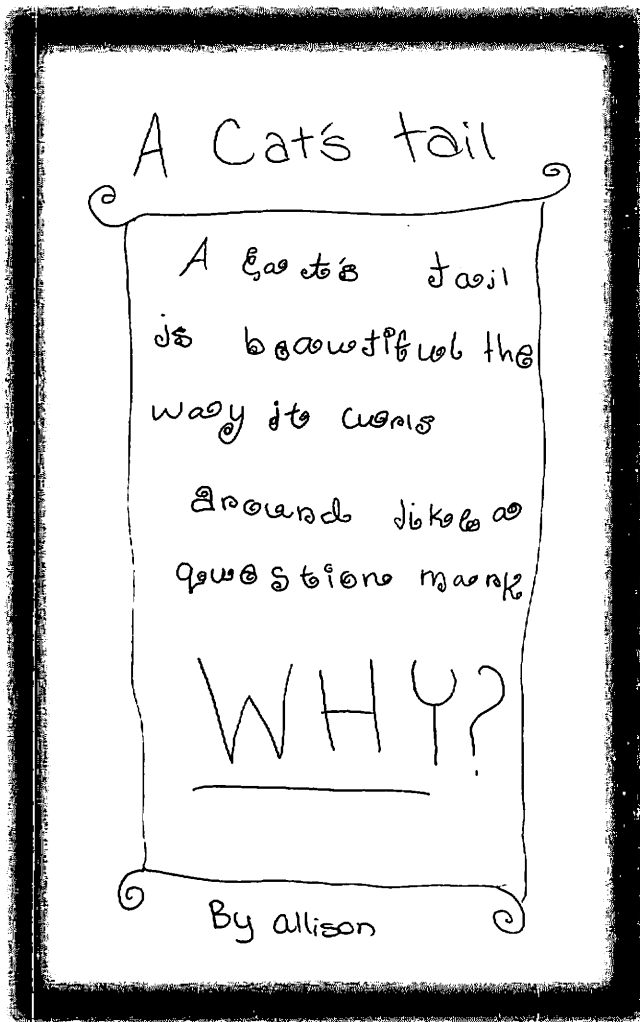
I tie my ribbons to the oak  
Calling Owl to read them.  
Wings and hooves and feet of men  
Join hands and round the circle go.  
Weaving in and weaving out,  
And call the Queen of May.

Rubbing velvet from my antlers  
Tossing moss into the sky,  
Forgive Culoden and dance the day  
Rambling into the sweet breathed night.

Free and wild as a new rigged ship  
I sailed the shadows to find you,  
Slumbering, awakening, beckoning joyously  
Come with me to the heat and the hush,  
Your skin the song dancing my heart.

He gives chase and I give chase  
In the hunt that catches all.  
In the laughing branches, the singing seas,  
In the Lady's womb which gave us Life.

— Otter Bendeigid



## Winter Time

Winter time, cold and dark  
Time to rest your weary heart  
Deepest dreams the darkness brings  
Dreaming of summer time.

Winter time, snowy white  
Time to treasure morning's light  
Deepest dreams the darkness brings  
Dreaming of Faerie bright.

Winter time, branches bare  
Time to love with tender care  
Deepest dreams the darkness brings  
Dreaming of lovers fair.

Winter time, the shortest day  
Time to put your cares away  
Deepest dreams the darkness brings  
Dreaming of childhood play.

Winter time, sleet & snow  
Time to your heart's secrets know  
Deepest dreams the darkness brings  
Dreaming of dreams come true.

Winter time, solstice morn  
Time when the sun new is born  
Deepest dreams the darkness brings  
Dreaming the world anew.

— Greystone, October 1999



"Mother Goddess," by Paul Rucker

## Untitled

If we walk out, on our own  
with our tears for maps and our groping  
hands for eyes —  
who is to say the thicket we cross  
is not the way Home?

When our hearts open as searchlights  
we admit what we see inside  
of us, fall into the blackest shadow  
in order to see our own light —  
a Garden, a Jungle, an Ocean  
a sign we are

but Alive as all the other hearts  
filigrees of light on legs that take us  
Walking, Changing the mud  
with our footprints.

This is All. The thorn is Home.  
The grass blade is Home. Wild  
brush, chaotic river,  
a clear straight road.

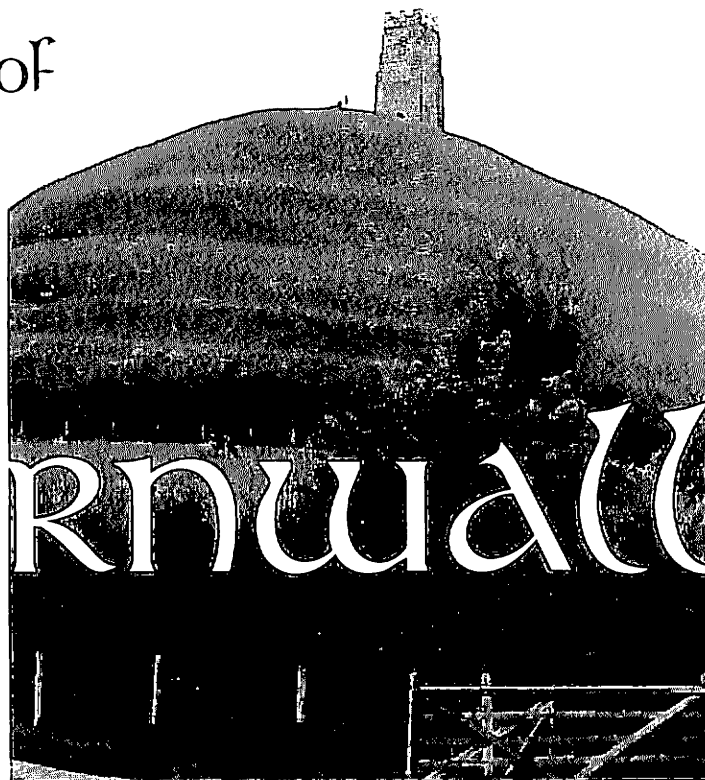
— Akasha Helkenn

## RQ welcomes poetry

Most of the poetry in RQ is sent to us by our readers. We welcome poetry on many topics. Short poems are more likely to get printed. Poems on seasonal, magical and political subjects are especially welcome.

# P Impressions of Pagan C Cornwall

by Pat Hogan



CORNWALL, or to give her the original Celtic name of Kernow, is a very special part of the British Isles that lies beyond the end of England. Having more in common with Ireland, Wales, Gaelic Scotland and Brittany, Cornwall is a land set apart in place and time. Here five thousand years of history and pre-history can be found in the magical landscape of moors, sea, rivers and streams, ancient field patterns and woodlands. — Cheryl Traffon, Cornish writer and researcher, and guide for Sounds & Furies' trip to Cornwall, Beltaine 2000

*We started off in Glastonbury, taking a walking pilgrimage up the long and winding path to the Tor. It was a wet and sloppy walk up on this misty, overcast day but this added to the pilgrimage. We spent time in the Chalice Gardens at the foot of the Tor, a beautiful meditative place with walks, grassy areas, and bubbling brooks arising from the spring where people come by the droves to fill up their jugs with blessed water. — P.H.*



*"Clouties" are ribbons and cloths attached to trees at sacred sites in Cornwall for blessings, healings, and wishes. Clouties are also sometimes seen at Brigid shrines in Ireland. Photos by Pat Hogan.*

I N CORNWALL, people of all ages walk: to town, to shop, to enjoy the country. Footpaths lead from one town to another, along the coast, criss-crossing West Penwith, the southwestern most part of England in Cornwall, which includes Land's End. Unlike North American ideas of property ownership, footpaths often wind through people's fields and yards to get from one village to the other. This is law: you can walk on others' property as long as you don't destroy it. — P.H.

**Future Journeys with  
Sounds & Furies  
— see page 51**



# Chun Quoit

Chun Quoit — burial places for the dead, but more importantly, dwellings in which the spirits would continue to live. It was to these dolmens that the elders of the tribe would come to commune with the ancestors.

“Another woman and I crawled through a narrow slit, into Chun Quoit. Inside, the chamber had just enough room for the two of us to sit cross-legged on the dirt floor. We began toning, the sounds echoing off the atone and vibrating back through our bodies. I still remember the bliss that comes when our spirits reverberate with the land and magic around us.”

— a traveler from California



SOME OF US headed into nearby Penzance to hear a talk on Witchcraft organized by the local Earth Mysteries group. Although the word “Witch” isn’t used as prevalently or in the same way as we do in Reclaiming, the speaker talked about village Witches known for their healings, hexes and spells.

We also took part in a Beltaine ritual and gathering in the countryside north of Penzance. The ritual was held in a field with a grove that held a huge carved-wood yoni and phallus. Many people were dressed in traditional and non-traditional Pagan attire. Rags were tied to the tree (a common sight in Cornwall) carrying people’s blessings, healings and wishes. We danced a zig-zag sort of spiral dance around a huge fire. Many songs were sung, and then on to food and drink.

We talked with our new Pagan friends as the night got darker and the flames grew higher. — P.H.

# Descending Bruja

**W**HEN IT RAINS in the Chihuahuan desert, the water slides over the dry land seeking paths. The paths it finds, "arroyos," are wide and welcoming, carved by waters before. Arroyos lead down to bigger arroyos, to rivers and the sea. Sand and smoothed rock line the bottom. Plants and rocks filter the debris (sticks, rocks and plants) from the water. As the water descends the mesa, the arroyo constricts. The wideness of traveling on the sandy surface is over. To go down, which is the natural course of water, the water has to go through rock.

Water pours out of the canyon mouths down to the lower level of the mesa. Five canyons pour into the biggest arroyo along its curvy path to the canyon we call Bruja.

Bruja Canyon, the witch, bewitching...What is not pure water is constricted by tunnels of rock. There are many paths; each with its own obstacles.

To descend Bruja Canyon, one must first journey through the desert. Much of what you know and have been taught has no meaning here. What is important here is respect — for the

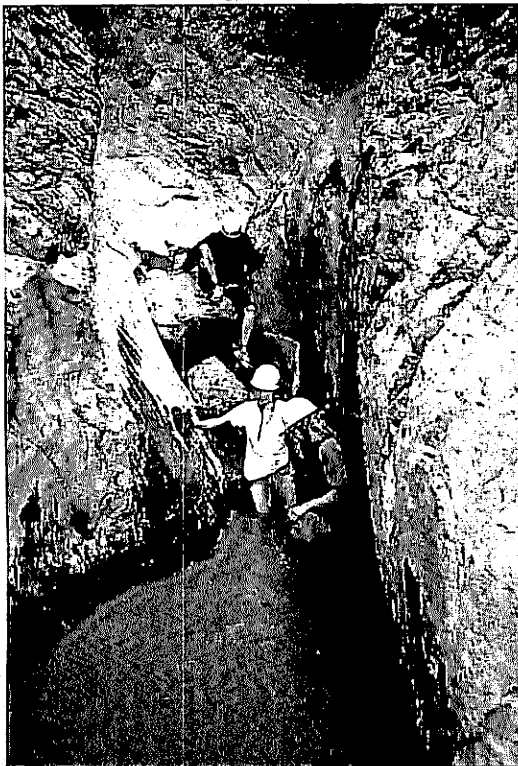
sun, water, plants, animals and air. Your life depends on it. Pack light. Bring nothing but the essentials, for you will carry all that you bring.

It is first light when you begin to hike. That is the rule of the sun. You carry a gallon of water for one day. Your destination is a pool of water in Raña Canyon, Tinaja Raña. As you begin walking, you can see where you will ascend the mesa, a saddle with a gradual upward slope.

It is the hot part of the day when you finally reach Rana where there is water. You climb down into her shady hold and check for water before you eat lunch and doze off for a good long nap. Only when the sun is low in the sky do you emerge with extra water for the night and head away from the sun towards Bruja. The whole rocky desert world is on fire with the sunset. Blooming cactus glow pink, yellow, green and purple.

You choose a flat spot to camp, encircled by a prickly pear, lechuguilla, creosote and century plant. The cool night air awakens your appetite. After you eat, you lie down and watch the stars come out one at a time. Now you can see the near-full moon beyond the rise. It is night in the desert. You can rest

*photos by April Cotte*



by April Cotte

# Canyon

well because you are healthy, safe, hydrated, sunburn free, warm for the night and where you should be. But can you sleep? The silence and hugeness of this place surrounds you. All is seen. You lie naked next to the earth. There is no place to hide here. You are seen physically, emotionally, spiritually, in every way. Are you ready to be seen?

Seeing you, the desert also holds you. Her dark spaciousness embraces you in a loving fold. Let the scares and any regrets flow away. Do what this land constantly does: cleansing, re-shaping and renewing. Allow yourself to be loved and held. Then you will find home in this vast, silent place. A wind rustles through the creosote. The smoky scent cheers you on. An ocotillo creaks its welcome. You are home in the Chiuauan desert.

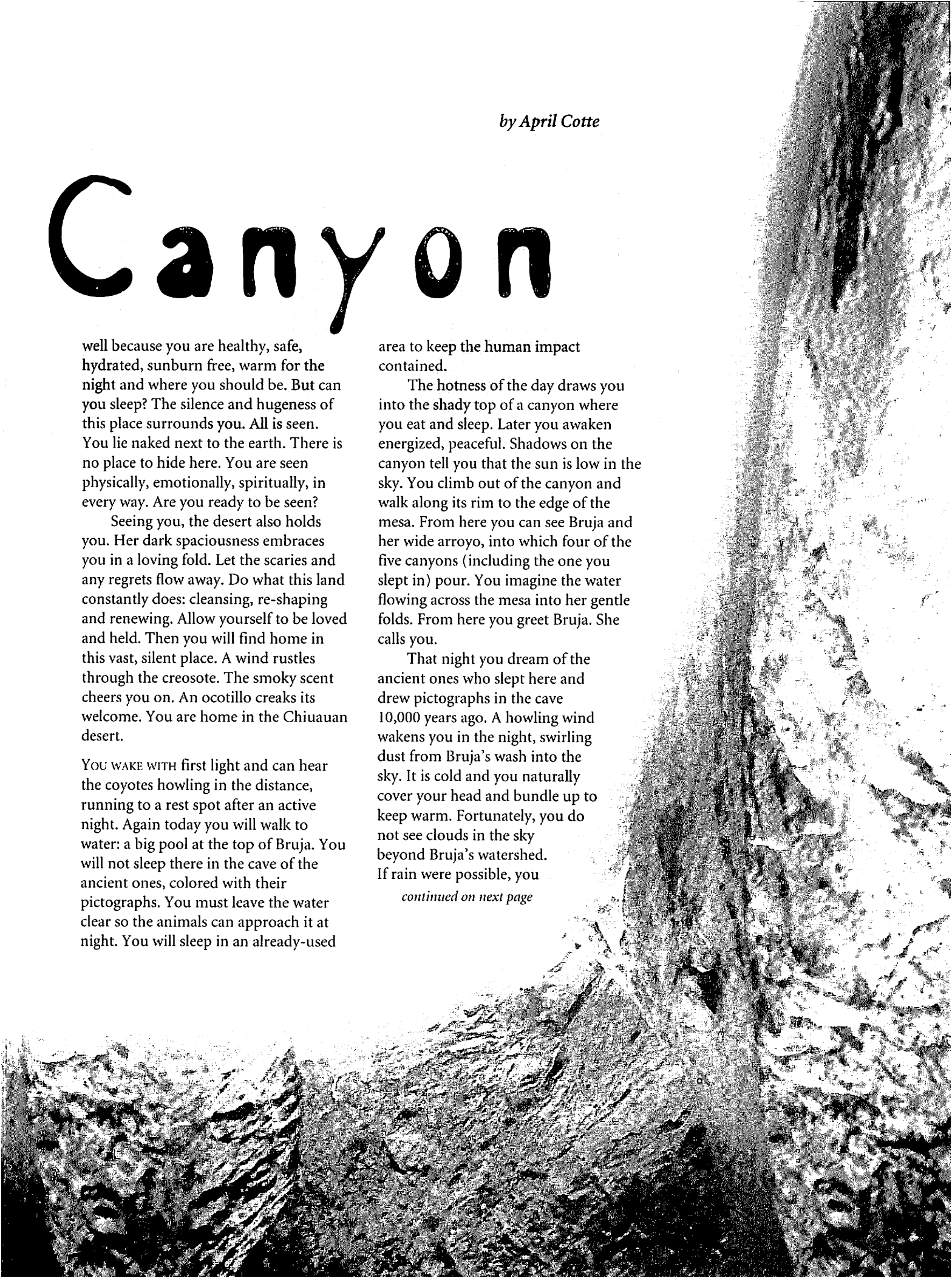
YOU WAKE WITH first light and can hear the coyotes howling in the distance, running to a rest spot after an active night. Again today you will walk to water: a big pool at the top of Bruja. You will not sleep there in the cave of the ancient ones, colored with their pictographs. You must leave the water clear so the animals can approach it at night. You will sleep in an already-used

area to keep the human impact contained.

The hotness of the day draws you into the shady top of a canyon where you eat and sleep. Later you awaken energized, peaceful. Shadows on the canyon tell you that the sun is low in the sky. You climb out of the canyon and walk along its rim to the edge of the mesa. From here you can see Bruja and her wide arroyo, into which four of the five canyons (including the one you slept in) pour. You imagine the water flowing across the mesa into her gentle folds. From here you greet Bruja. She calls you.

That night you dream of the ancient ones who slept here and drew pictographs in the cave 10,000 years ago. A howling wind awakens you in the night, swirling dust from Bruja's wash into the sky. It is cold and you naturally cover your head and bundle up to keep warm. Fortunately, you do not see clouds in the sky beyond Bruja's watershed. If rain were possible, you

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# Bruja Canyon

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could not descend Bruja today. Hours later you wake when the warm sun reaches over the land formations around you. You lie and soak in the warmth for a while after that cold night. There is shade in the canyon, so you do not need to race the sun today.

BRUJA. YOU BEGIN by comfortably walking down her wash so wide and full of plants. When you reach the boulders at the start of the canyon, you ground and ask permission to enter and descend. You feel her permission. You honor the ancient ones whose cave you pass, then stop to find a path down the boulders. It is a steep climb down, so you face the rock, finding places first for your feet, then for your hands. This is a humble position, you think: an appropriate way to enter such a canyon. Now you are surrounded by rock walls, with the blue sky above you, as you will be the rest of the day. The main course of the water is right; you can tell by debris and pebbles stacked on big rocks. But to the left is a shaded area which could mean a tinaja (a shallow pool of water that survives the dry months). A tinaja it is. You bless Bruja's waters and drip some on your forehead before filling one of your bottles. You will wait to take more water from a tinaja in the center of the canyon which the animals can't reach.

Now to the canyon.... a plant grabs your shirt and pants and you find yourself tangled in its thorns. With patience, because that is what this requires, you disconnect yourself one thorn at a time. That was an "un momento" plant. "Un momento señora, ¿Porque te andas con tanto prisa?" "One moment, Mz. Why are you walking with so much haste?" You walk a little more slowly now.

You come to a cliff. To your left and down four feet is a gradual rock chute filled with cool water. It rounds the corner and becomes a steep smooth slide. In front of you is a smooth gradual cliff with the slide as its left side.

Down below is a deep pool of water. You climb above this spot to scope it out. It seems there is no way around. To

get down to the pool, you'll have to climb down the cliff next to it. It looks like there are some undercut ledges on the bottom.

You have come prepared with helmet, harness, rope, caribiner, rappel device, extra webbing, rappel rings, knife, lighter... You attach a rope through your pack straps and lower it into the water. Kerplunk! And down you climb. It is intimidating to step onto the ledge at the bottom and give up your good handhold, but the ledge works. You are able to control your climb the rest of the way into the pool. The cold water comes up to your waist. Ahh, the adventure continues. You push your pack to the edge of the pool, up onto dry rock and then climb out yourself looking at where you came from. You have committed. It would be nearly impossible to turn back now.

The sun is shining on the canyon wall above the pool. You look to your left to discover what lays ahead next. It is another chute, slanted down only slightly. And at least twenty feet below, a deep, dark pool of water. Behind you and above you there is flat smooth wall with no cracks, holes or boulders; no places to anchor for a rappel. This is the pool one has to jump into. Others have tested it to make sure it was safe to jump. The distance down is perhaps thirty feet, but it looks even further. Ack. You move out to the edge to check. It is a nice spot to jump from, though a little off center with the rock hanging diagonally over the chute. You will have to jump out at an angle.

You undress. You are naked before her. You prepare to drop your pack into the pool, which means full commitment. You breathe in, feeling the circle of stone around you. You heave the pack over the lip and watch it fall into the pool, sending waves of water which create darkened images on the walls. You stretch your arms and move your body to the lip. The pack drifts to the edge, so it is safe to jump.

Now you sit on the lip ready to

jump. Breathe.... jump... But you are stuck to the rock. Something has filled you, like a liquid pouring through your body to every edge, every pore. It is fear. Deep, heavy fear. Fear of jumping, of hitting the wall hanging diagonally above, of landing on the side where it is shallow, of falling through air, of cold water, of tangling with your pack, of forgetting something. Fear that you don't know enough, that you shouldn't be here, that this is the wrong pool. Fear of doing this alone, of risks, of death, of life... It is a fear full of every fear you have experienced in the past two days, the past month, the past year, in your life.

You are crying on the lip of this canyon, afraid to enter the watery, rounded chamber of conception. You are scared and so alone, crying. You have moved back into the chute where rock walls encircle your body. You will never jump. You are stuck here in the canyon. Sadness overwhelms you. All the sadness you have ever felt pours in.

As your crying sounds diminish, you notice the silence around you. You are witnessed by the silence of Bruja canyon. It is a silence so loving and old. A silence big enough for all. A silence that witnesses so deeply it turns your multiple sounds of confusions and fears into one song. Your song is so deeply held and allowed to be that it blends into the witness, the stillness, silence and love.

Having been present to your fears, vulnerability, tenderness and tears, you are fully present in this place. Present in this canyon and feeling her comfort all around, it feels only natural to jump into the pool. You envision yourself jumping with the perfect angle, landing calmly in the deepest center, swimming comfortably in the cold water and climbing calmly out over the lip on the other side. Without a thought, you move back to your spot on the lip. You thank the rock around you and leap off into Bruja's deep womb.

"Whooo-Eeeh!" A sound comes out of you as you land in the cold water. You

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# A Solstice Spell

for the renewal of the earth and indigenous peoples everywhere

*This Solstice Spell, created by members of Reclaiming's activist email listserve\* and written by Starhawk, was part of rituals in many locales in December 2000. This version was written by Starhawk, Yarrow and Sandra.*

THIS SOLSTICE, besides our own cleansing and renewal, Reclaiming is weaving a spell for the renewal of the earth and of indigenous peoples everywhere.

We are inspired to do so by the U'wa people of Columbia, who have been resisting oil drilling on their traditional lands by Occidental Petroleum. The U'wa believe that oil is the blood of the Mother, that their sacred task is to be in communication with the spirit heart of the earth, and that if the oil is taken we will all die. Occidental began drilling on U'wa land in November, protected by the U.S.-backed Columbian army.

The U'wa are only one of many groups threatened by economic forces that benefit others at their expense. In San Francisco, speculation has caused waves of evictions of the poor, of arts groups and nonprofit organizations. This solstice, we are asking Pagans and all people of faith to join us in both political and spiritual support for indigenous people who are struggling to protect their traditional lands and preserve their cultures, and for all people struggling against displacement, from the urban and rural poor to those threatened by development, land speculation, road and dam building projects, oil drilling, environmental threats, and global warming.

The spell we weave, or if you prefer, the

prayer we say, was formulated by Yarrow:

"Let there be a rebirth of the land's wisdom. Let the land's wisdom stay with those who live it. Let the land's wisdom return to those who remember it, or whose grandmothers remember it. Let the land's wisdom come to those who seek it. Let all who would live wisely on their land be free to do so, free as of right."

Sandra, from the Netherlands, suggests a form:

"I always like to materialize a spell into something tangible. I thought of using a brown thread for the Earth, a green thread for all the plants and animals that live on Her and a multicolored thread for all the different people that live on Her. Then braiding those threads together to show the interconnectedness of everything.

"Then, when each line of the spell is said, tying a knot in the braid, forming a Witches' ladder of sorts, with five knots. Then I'd either bury the braid or put it on my altar."

And we suggest saving the braids for the actions coming up this year! As we speak these words, as the sun rises out of the longest night, may we remember that fire is also creativity and life. May it feed the cauldron of rebirth, and bring you renewal in the coming year.

*For updated information on the U'wa struggle and what you can do to support them, check the Rainforest Action Network website: [www.ran.org](http://www.ran.org), or email [organize@ran.org](mailto:organize@ran.org)*

*\* - Visit [www.reclaiming.org](http://www.reclaiming.org) for more information on Reclaiming's listserve groups.*

The fate of nature in the scientific revolution

# Dead on Arrival

by David Kubrin

**T**HE ROLE OF SCIENCE in Western thought since the 17th century, as a model of the use of reason and the need to marshal evidence to establish certain knowledge, has been recounted in many studies and is a central theme in a number of history books.

Other works have focused on the possible relationship between the new science and the later onset in England of the Industrial Revolution.

Considerably less attention has been paid to a deeper, more significant role played by early modern science: how it functioned ideologically, teaching people to view the world in particular ways so as to foster certain values and denigrate others. I want to focus on how Western science served to sanction an altogether new, predatory approach to the natural world in early modern times.

The early modern period of English and European history is remarkable for its extraordinary range of new institutions, practices, and ideas: 1) the colonial subjugation of the “New World” as well as parts of Asia and Africa; 2) a vast expansion in the trafficking in slaves; 3) the Protestant Reformation; 4) the European campaign to wipe out Witchcraft (“Burning Times”); 5) the formation of the first nation-states; 6) the first appearance of the nuclei of capitalism (in textile manufacturing and farming, for example); 7) the beginnings of industrial forms of production in key sectors of the economy (textiles, again, and mining); 8) an economy relying on extractive processes — such as

deforestation, plantation agriculture, and mining — so that the scale of the taking from nature expanded enormously; and 9) the scientific revolution.

It is these last two changes, the

spread of deep extractive processes and the scientific revolution, and their profound connections to each other, that interest us here. Such a tremendous transformation in peoples’ practices in relation to nature would have been unthinkable unless similarly vast shifts were occurring in their consciousness. Digging shafts of two to three hundred feet into the hills and vales, in order to mine silver or coal, would not have been easy in a society in which nature was seen, as it was nearly everywhere in earlier times, as alive.

“Mother Nature” was more than just a familiarizing term. It conveyed a complex system of beliefs and implied a set of values in relation to the landscape, which was seen literally as the embodiment of a sacred presence. Certain springs, trees, caves, and rock outcroppings were experienced as particularly holy and were used for healing or fertility rituals. The cosmos as a whole possessed a world soul, or *anima mundi*, which at times would reflect sentience, purpose, or consciousness.

From a nature such as this, one simply did not take at will. Because a sense of balance had to be respected, offerings were given in return for the ore, food, or herbs removed from the fields, mountainside, or forest, so as to maintain that sense of reciprocity. Rituals were held to mark the beginnings and ends of the planting cycles or hunts, and also when a mine was begun or a new shaft sunk.



*For peasant farming communities, working from centuries of evolving tradition rather than “book learning,” the Earth remained a living body...*

As late as 1600, belief in a world that was alive was universal. Within a century that was no longer the case. Among the educated classes and those influenced by them (through sermons, pamphlets, etc.), belief in a nature that was fundamentally dead became the dominant view. These changes can be traced to the kinds of transformations occurring in the political economy of early modern Europe.

A respect for the sacred nature of the landscape became a noxious obstacle in a society intent on taking as much as could be physically had from nature's bounty. Aside from considerations of the availability of labor power, difficulties in transportation to markets, and the number of potential buyers, in this new society no other

"factors" could be allowed to interfere with either production or profits. In retrospect, what had been a sacred landscape was in the process of being transformed into a set of "natural resources."

Nature-as-Mother had another worrisome association in early modern Europe. The animistic basis of a living nature had always been the philosophical underpinning for magic. From the Renaissance (c. 1400) on, there had been a substantial and problematic rise in magical belief. The magical roots of Roman Catholic practices and doctrines were a major reason for the attacks by the Protestant Reformation. Nonetheless, popular magic was widely practiced, both in the villages and by the nobility and educated classes.

THE WIDESPREAD social tensions, including the many dislocations, economic instabilities (rising rents, years of bad harvest, enclosures of common lands, etc.), growing landlessness among the peasantry, peasant uprisings, the Reformation and Counter-Reformation,

widespread religious warfare, and the various other transformations and upheavals of early modern times led to an actual Civil War and revolution in England. This lasted from 1642 until 1653. Then Oliver Cromwell took power as Lord Protector, replacing the monarchy, which was cut down with the revolutionary execution of Charles I in



...while for the educated elite, nature was becoming dead matter subject to human manipulation and exploitation.

1649.

The Civil War appeared to pit Parliament against the Crown. But a number of truly radical groups, some on the fringes of power and composed for the most part of journeymen and apprentices, pushed for changes so revolutionary that they greatly alarmed the propertied classes represented by both the royalists and Parliament. These more radical groups, many holding to an absolute egalitarianism ("leveling") that to them was implicit in the Reformation, questioned and defied the most fundamental beliefs and customs. This included notions of private property and of sin (for a number of the radicals, the two were closely connected, if not indeed identical), as well as sexual behavior, the social role of women, and more. Some of the radicals were accused of engaging in group copulation in churches as part of their religious practice.

In contrast to the other Protestant churches, members of these radical groups believed that nature was alive. God was to be found *in* nature, in

matter itself. For example, the leader of the Diggers, Gerrard Winstanley (who led a group to farm collectively on St. George's Hill on the outskirts of London on April 1, 1649, arguing that "the earth should be made a common treasury of livelihood to whole mankind, without respect of person") claimed that the only preachers needed were the many things

and creatures that had been created [See RQ#71].

Among these radical groups, the practice of magic was common. In fact, during the decade that followed the defeat of the Crown, there was an outpouring of works on astrology, Paracelsianism, and other mystical chemical or alchemical works,

as well as the first English translations of Rosicrucian texts. Oxford and Cambridge universities came under pressure to teach courses on astrology and alchemy during this period.

AS MAGIC EMERGED as the spiritual framework for the dispossessed and more radical combatants in the Civil War and revolution, powerful voices in England realized that neither magic nor the notion of a living nature could any longer be tolerated. Beginning a few years after the execution of Charles I in England — and a decade or more previously on the Continent, where the radical challenge had come to the surface earlier — impassioned attacks on magic suddenly appeared in sermons and pamphlets. These condemnations, which continued after the Restoration of the English monarchy in 1660, mocked the pretenses of the many followers of magic. Radicals were labelled as "enthusiasts," literally meaning "filled with god," or as "Rosicrucians." John Wilkins, who after the Restoration of the

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Crown was a leading figure in the formation of the seminal scientific research institution, the Royal Society, wrote in 1646 that the enthusiasts had recently been “much cryed up and followed... [but] in the opinion of many sober and judicious men, [the enthusiasts] deliver only a kind of cabalistical or Chymical, Rosecrucian Theologie, darkening wisdom with words, [and] heaping together a farrago of obscure affected expressions and Wild allegories.”

Seth Ward, another figure important in post-Restoration scientific and mathematical circles, condemned the “canting Discourses... of the Rosicrucians.” The Restoration bishop, Samuel Parker, claimed that Rosicrucianism led its followers to “the wildest and most *Enthusiastical Fanaticisme*.” Anthony á Wood, the chronicler of Oxford University’s history, charged that those who professed to having visions, revelations, and the like, were really “aiming at an utter subversion of the Universities, churches, and schools.” Accusations such as these were repeated and amplified in treatises, sermons, and pamphlets by Robert Boyle, Joseph Glanvill, Ralph Cudworth, Isaac Barrow, Simon Patrick, Walter Charleton, Christopher Wren, and other Englishmen. The sheer volume of such attacks readily supports P.M. Rattansi’s observation that “the natural magic tradition attained unprecedented influence and attention... during the Puritan Revolution,” as well as demonstrating that a focused reaction against that widespread magical radicalism had very much become a priority in influential circles.

It is illuminating to look at some of the specific charges raised against the enthusiasts by a widely read Cambridge critic, Henry More, a man whose ideas significantly influenced Isaac Newton. (Newton was a student at Cambridge, where More taught, right after the Restoration.) According to More’s *Enthusiasmus Triumphatus* (1656), the

philosophical roots of Enthusiasm can be found in alchemy. He singled out Paracelsus and his followers for attack, charging that their philosophy was the basis of pagan beliefs and claiming that they professed to meet “God in every object of their senses.” Alchemists mistakenly held, according to More, “That Nature is the Body of God...” As one of More’s counterparts in France had observed earlier in the century, in attributing power to mere matter itself, alchemy undercut the power of God and threatened to become “the sole religion of mankind.”



Henry More warned in *Enthusiasmus Triumphatus* of those who suffered from an “enormous strength and vigor of the *Imagination*.” The problem was that, in an era of peasant uprisings, popular rebellions, and enthusiastic frenzies by masses of people, the imagination was subversive. It was the *magi*, using *images* in their words or talismans, who taught how to make the *imagination* manifest. Hence the campaign to rein in the imagination set off an assault against magic.

THE REACTION AGAINST magic and imagination was itself part of a profound cultural war, dominating the middle decades of the 17th century, that aimed at a thorough transformation in the key areas of *language*, *music* (theory and performance), and *science*. Overall, the effect, as the sociologist Max Weber has said, was to dis-enchant the world.

In language, the campaign aimed at imposing a more direct and plain style, abandoning altogether figurative images, rhetorical devices, or rhythm, which were all seen as props whose only purpose could be to mask the truth. Serious attempts were made to formulate the language so as to make all ambiguity impossible: a single word would be used to denote any one thing

and each word would have but a single meaning. No one would be able to use words that referred to purely imaginary things, such as fairies. Such a campaign, besides being both laughable *and* scary, led to a scientific makeover of the language that greatly afflicted written and spoken discourse in the second half of the century, as is readily seen by

comparing the nature of English writing before this campaign (Shakespeare, John Donne, and John Milton, for example) with what came after (Jonathan Swift, John Dryden, or Alexander Pope).

In music, the campaign aimed at making impassable what had been easily accessible musical paths to ecstasy. This was achieved through a new theory of harmony and the “tempering” of the scales, as well as new rules for using bows with string instruments and the proper use of ornamentation, etc. As Marin Mersenne, a French cleric and the major exponent of this musical reform, explained, the proper role of the musician was “to restrain the passions.” Having perceived a direct line between states of ecstasy and insurrection in the uprisings in England and elsewhere during the 17th century, Mersenne’s reforms were to act as formidable barriers, standing in the way of ecstatic possession.

At the same time, in science a sudden wall arose separating newer, machine-like explanations for natural phenomena from animist concepts that had been an important part of the scientific lexicon during the earlier phase of the scientific revolution. This remarkable outpouring of new comprehensions of nature and mathematics by natural philosophers such as Gallileo, Kepler, Descartes, William Harvey, and especially Isaac Newton — what has been called the 17th century scientific revolution — reinterpreted what was real. The newer, machine-like theories were critical in this shift and in establishing, in the final analysis, the “death of nature.” In the course of the 17th century, the inert nature of all matter had been enunciated

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# ZOE'S CREATION STORY

Once upon a time there was a Goddess who pushed out a man and a woman, and they married each other. And she (the Goddess) pushed out the whole world, the trees, cars and everything. The woman and man had children and their children had babies, and then there was more people. That's how we all came.

*Zoe Rhiannon told this story when she was four and a half. To my knowledge, she had never heard a creation story. While at a restaurant, she asked me "how did the first people get here?" I asked her what she thought and this is what she told me.*

*Zoe's mom is Joanne MacKinnon, a longtime BC Witchcamper, and her partner is Rob Beynon. Before there ever was a Zoe, Joanne and Rob were handfasted at Loon Lake, BC Witchcamp's "home."*



## CHANGING GODDESS

"I was really excited about making this Goddess. My body got drawn (drawn) by my dad. I was really excited I was getting this done. I was a little scared of getting marker on my clothes but none did."

"The Goddess is half man and half woman, I painted a vulva and a penis, and they (the Goddess) change into a blue cake. That's why it is called a Changing Goddess."

*Interviewed on November 12, 2000. The painting was done January 11, 2000, two days before Zoe's fourth birthday. She wanted a blue cake for her birthday.*

*The Kids' Page is a space for the young people in our community (up to about age 12) to submit their ideas and creations. The Youth Page (ages about 12-18) returns in future issues. We welcome cartoons, stories, drawings, opinions, poetry and other printable materials. Send to: RQ, PO Box 14404, San Francisco, CA 94114.*

# A Year After Seattle

**Seattle was the most powerful spell I've ever been part of, changing global consciousness, awakening thousands of people to their collective power**

OF ALL THE FILMS I've ever seen, the one that has had the deepest impact on my spiritual life is *The Titanic*. I see it as the perfect metaphor for our times. Today, the back pages of the newspaper are filled with stories about how the U.S. and other rich countries are undercutting the global warming negotiations at Den Hague, while forty per cent of the Arctic ice and seventy per

cent of the ocean plankton are already gone. The ship has hit the iceberg, but the passengers are still dancing unawares, and the officers in charge of its direction are still maintaining that it cannot sink.

It's in this context that we need to understand what happened in Seattle a year ago, and what has been happening ever since. Seattle was a revolt among

the passengers, an attempt to force the Captain to turn on the damn lights and change direction. It joined the full force revolt that has already been underway for years in the third class steerage compartments below decks. And it was probably the most significant single action I've ever been involved with, in thirty-five years of activism.

Many Reclaiming Witches were in Seattle. We created ritual and did magical activist trainings. Some of us also did nonviolent direct action trainings, facilitated meetings, helped the medical team, cooked, provided moral support and healing for traumatized blockaders, drummed in the streets, and went to jail. In fact, the "Seattle model" of organizing of affinity groups, spokescouncils, trainings, a convergence center, drums, puppets, color, joy and imagination brought to protest, was in some ways a legacy of ideas and practices Reclaiming has both been rooted in and contributed to. Reclaiming takes much of our form and structure from the culture of direct action in the Bay Area in the eighties,



**Photos from Seattle 1999,  
by Ben Read**

when we were beginning. And over the years we've brought magic, ritual, theater and drumming to actions. Several of the main organizers in Seattle were Bay Area folks who directly inherited that tradition, and consciously tried to organize a protest that was visionary, creative, and fun.

When you take action as a Witch, you move through the streets as a sort of multidimensional convoy of spirits, ancestors, and parallel realities. What you do in the physical world becomes a spell, letting loose forces in other realms. You can draw on those forces to open up possibilities in the physical world. Magic and activism are both "the art of changing consciousness at will." Seattle was the most powerful spell I've ever been part of, changing global consciousness, awakening thousands of people to their collective power.

Seattle also sparked a new upsurge in Reclaiming and broader Pagan activism. Many of us went to Washington DC last April to blockade the World Bank and the IMF. Reclaiming folks were at the Republican and Democratic conventions. My partner David and I went to Prague in August to do early trainings for the September actions there. Several of us were at Vandenberg Airforce Base in October to protest the militarization of



space. Our friends and allies were at the School of the Americas. We're in the forests, we're out there supporting the U'wa and protecting the Ichetucknee and doing endless smaller demonstrations and countless hours of organizing in our own communities.

What do Witches bring to an action? In Washington, we also offered magical activism workshops and rituals. The night before the action, we charged balls of yarn for people to take to the blockade. Six months later, a young

woman came up to me at a conference. "I was at that thing you did in Washington," she said. "You know, where we were throwing yarn around."

"Oh, the ritual?" I asked.

"Yeah, that's right." She went on to tell me how terrifying that day had been for her. The morning had begun with a raid on the Convergence Center, which had been shut down just when we were expecting thousands of people to arrive for nonviolence trainings. People's homes had been raided, and other activists had been arrested in their van with lock-down equipment. Police had filled the streets all day, and the rising tension was palpable.

"I was so scared, I didn't think I was going to be able to do the action," she said. "But after the ritual, I felt calm and strong. I could get up the next morning and go to the blockade, and it was all right."

At a meeting, another young woman comes up to me. "I need to find people I can work with who want to do action from a place of spirit," she says. "If I don't, I'm going to self-destruct."

Magic teaches us how not to self-destruct. Grounding, centering, staying calm in crises, calling forth our allies on every level, sensing and shifting energy are the skills of political action as well as



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magical ritual. The inner discipline I've cultivated in order to guide a cone of power in a spiral dance is exactly what I need to stop a charge of horses by sitting down in front of them together with a large contingent of the young anarchists in the black bloc. The skills of reading and shaping energy are as vital for facilitating meetings as for priestessing. And to sustain our activism, we absolutely need the ability to witness and transform profound emotions of grief, rage, fear and despair.

Of course, when we say that magic is about changing consciousness, we must acknowledge that the consciousness most likely to change is our own. In Seattle, around the third or fourth day in jail the younger women around me all agreed that they had been radicalized by the experience, that their lives would never be the same. "Yes, but I already was a radical!" I said. "What's going to happen to me?"

What happened to me was that the political struggle took center stage. The balance shifted. Before Seattle, I had a sane, reasonable life that let me do good spiritual and political work while still spending long hours walking in the woods and supporting myself and my family. Now I've let go of almost all my usual teaching in order to focus my



Ben Reed

major energies on building a movement that can turn this ship around.

I'm not alone in this transformation. A growing number of the most psychically sensitive and wise Witches I know are feeling the same thing: not a sense of panic but a calm, dead sure knowing that the iceberg looms, and that nothing else matters as much as changing the collective course we're on.

That change won't come easy. For it's not just a matter of replacing the helmsman ballrooms on the top and

stifling steerage pens below. It means reconceiving the whole notion of captains and chains of command. It means spinning and weaving and hoisting sails to replace the smokestacks.

We are likely to suffer great losses along the way. Already small Pacific Island nations are disappearing below the waves as the ocean rises. Already most of the salmon and most of the redwoods are gone. The forces of repression grow more and more willing to brutalize those who stand against them, and the power they can command sometimes seems invincible.

But I don't believe we'd feel called to do this work if it were hopeless. I smell a change in the wind.

This coming year will bring more opportunities to organize, and to act. As I write, activists are out in the woods defending the forests. Major actions are brewing to stop the April meetings of the FTAA, the extension of NAFTA throughout the Western Hemisphere. Vandenberg will be targeted again in the spring, and a thousand other demonstrations, protests, and campaigns will be organized.

What I bring to this next year of action is what I've learned from years of leading the mammoth, tangled spiral at our ever-larger Spiral Dance Ritual. There's always a moment when

*continued on page 55*



Anne Hill

# Rough Guide

opening doors to the musical world

WORLD MUSIC — where to start?

Several good labels are touched upon in the sidebar. But over the past few years, one label stands out: Rough Guide/World Music Network.

## Other International Collections

Want contemporary sounds geared toward a western market? Try Putumayo or Real World. Putumayo leans toward easy-listening. Real World, in which Peter Gabriel has a hand, has released dozens of high-quality recordings of African, Indian and Latin artists in the past decade.

Looking for traditional or older pop music from different cultures? Shanachie specializes in re-issues. Their African pop collections from the 1970s and '80s are great. And Rhino, while their international catalog is limited, puts out some good "best of" CDs.

EMI ("Hemisphere") is inconsistent, but their "Story of" series is good. "Story of Fado" is a beautiful collection of Portuguese folk, and "Story of Arabic Song" is first-rate.

rejuvenators. The Hawaiian CD ranges from mid-century tourist-oriented pop (very entertaining!) to 1990s folk-roots masters. For the novice (that's me, for most of this music), these CDs are both good listening

This series, initiated in 1996 and now numbering close to fifty titles, consists of topical compilations like "Rough Guide to Irish Folk" or "Rough Guide to Salsa."

The strength of the series is as an introduction to a genre of music. If you already listen to Salsa or Reggae, those Rough Guide volumes probably won't excite you. But if you've never listened to, say, Hawaiian or Portuguese music, these compilations can be a knockout.

The most interesting CDs are those spanning musical generations. The "Rough Guide to Klezmer Music" mixes 1930s classics with contemporary

and a door into the genre.

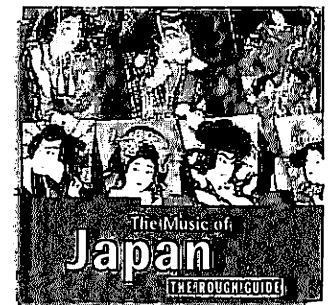
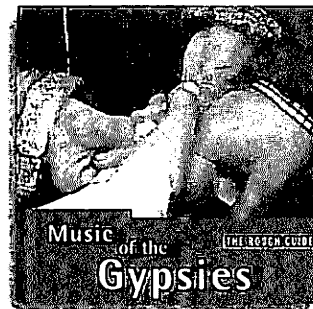
The best compilations are those that are more focused. Some titles are cross-cultural, such as "World Percussion" or "Global Dance." These are less inspired than the narrower ones — it's hard to find a groove when you're globe-hopping.

Also, the earlier releases (dated 1996-97) tend not to be as good as more recent ones, as if the series took a while to hit stride. And to me, the northern European titles seem lackluster ("easy-listening") compared to some outstanding African and Caribbean compilations.

But there are enough winners that if you spring for a half-dozen CDs, you're going to come away with a few you like.

Ask your local music store to contact World Music Network in England:  
[www.worldmusic.net](http://www.worldmusic.net), [post@worldmusic.net](mailto:post@worldmusic.net)

Reviewed by George Franklin



## eleven Ten Great Rough Guide CDs

- Cumbia (Columbian dance music from the 1950s -1990s)
- Klezmer (vintage and revivalist Eastern European Jewish music)
- Mali & Guinea (hypnotic sounds from northwest Africa)
- Portugal (especially the acoustic Fado-style songs)
- Tex-Mex (classic and contemporary bilingual country music)
- Music of the Gypsies (traditional and contemporary, from all over Europe)
- Hawaiian Music (from amusing to liltily beautiful)
- Cuban Son (Salsa-oriented dance music)
- Music of the Andes (traditional and contemporary acoustic sounds)
- Japan (traditional to avant-garde art music)
- South African Jazz (a great new title at presstime)

## The Well of Remembrance

Rediscovering the Earth Wisdom Myths of Northern Europe

By Ralph Metzner

Ralph Metzner has helped us to remember many of the Old myths of northern Europe. With great detail, he shows the history and social developments which shaped the beliefs of the northern people. This is not a book of modern day Asatru practices or Norse rituals. It is a rich text of Pagan history, pointing out many examples of how we can benefit today by learning from the past.

For instance, he describes the concept of Valhalla, a paradise reserved for warriors "lucky" enough to die in battle. Metzner then puts the ugliness of war into perspective, stating that Valhalla was a religious belief used to conveniently motivate the troops, moving the reader to ask what Valhallas we create today for our own patriotic causes. Very timely!

His concept of "the New Berserker" (Berserkers were warriors who wore bearskins and fought wildly, sometimes under the influence of an herbal-induced frenzy) describes the new, more peaceful, environmental movement of the Earth-based religions.

Readers will find a detailed history of how the migrations and invasions of the Indo-Europeans changed the face of northern Europe. Metzner explains how this change affected the beliefs and customs of northern Paganism.

This book includes useful research resources, such as a ten-page timeline of world history starting with the rise of human culture, using stone tools 2 million years ago, to cave paintings of "paired male and female figures," then brings us through classical Europe, ending in 1492 with Columbus. It also includes a 17-page appendix focusing solely on certain specific ancient herbal arts. Metzner's association with Timothy Leary in psychedelic research probably helped shape this. (You won't find this info in

any ordinary history text.)

While his research seems solid, much of Metzner's points are based in sources so ancient they are open to many interpretations. Some scholars of northern culture will undoubtedly disagree with much that Metzner says. But Metzner doesn't claim to have a monopoly on the truth; he does not position himself as the definitive voice of the northern people. He merely points out some valuable areas of Pagan history which speak to him as an author, as a student of world history, and as a fellow Spirit on a Pagan path.

If you'd like to learn how Pagan society slowly shifted away from matriarchy toward patriarchy, this book is a good resource. However, Metzner's writing style is not easy reading. Readers must plow through his wordy prose, which feels more like an academic text than entertainment. But doing so is reading well-spent. Drinking from this Well is well worth it!

Published by Shambhala Publications, (800) 769-5561.

Reviewed by Link

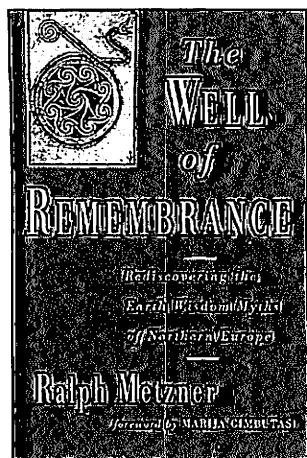
## To Follow the Moon

by Kaia Sven

If you have been looking for a book for the teenagers in your life that tells about Pagan people who lived in England at the time the New World was being settled by white people, *To Follow the Moon* is it. This book covers part of our European-American heritage that is rarely presented in young adult fiction.

*To Follow the Moon* is the story of Basuba, an old woman herbalist of the Willow People who is harassed by a charlatan apothecarist and reported to the authorities as a witch by the local doctor. This accusation sends Basuba into hiding. Fiona, who becomes friends with Basuba, must also run from sheriffs who try to arrest her for speaking in public about her efforts to defend the trees from being cut down. The women decide to flee to the land across the sea presumed to be freer than

continued on page 55



"A detailed history of how the migrations and invasions of the Indo-Europeans changed the face of northern Europe [and] how this change affected the beliefs and customs of northern Paganism."



"If you have been longing for a book for the teenagers in your life that tells about Pagan people who lived in England at the time the New World was being settled by white people, *To Follow the Moon* is it."

## The Twelve Wild Swans

by Starhawk & Hilary Valentine

In the television show "Charmed" — about three beautiful Witchy sisters living in San Francisco — there is an old, tattered, heavy, and battered Book of Shadows.

In this book lies all the secrets and training the sisters need for reclaiming right usage of power, and saving humanity (though saving humanity only happens every third episode or so).

If this fictional spellbook were ever to be made real, it might be the "The Twelve Wild Swans: Rituals, Exercises & Magical Training in the Reclaiming Tradition" written by Reclaiming priestesses Starhawk and Hilary Valentine. While written by these two long-time priestesses, one of the book's strengths is that it draws on the knowledge of the entire Reclaiming community. There are exercises from a number of Reclaiming teachers that add to the amazing depth of

magical knowledge presented.

Those exercises allow the reader, or a coven, to practice whatever level of magic feels right. Written with compassion, humor, support, respect, and love, it's perfect for both beginners and those with many years of Craft experience.

The book outlines an initiatory journey by using an ancient story, "The Twelve Wild Swans," as its theme. It's a difficult, complicated and challenging story of a young princess, Rose, whose mother made a wicked vow that caused all of Rose's brothers to be turned into swans.

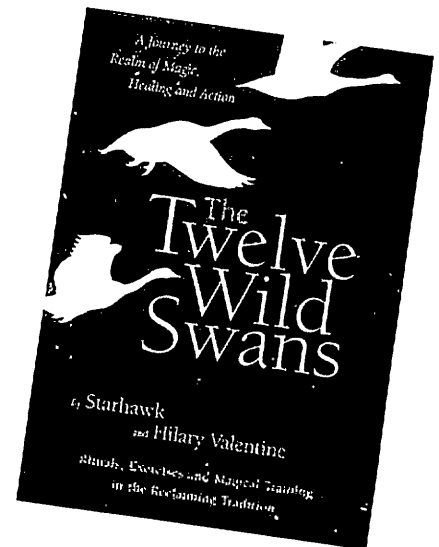
After Rose asks many hard questions, she discovers the truth about her mother's wicked vow and pledges to free her brothers. Rose then leaves the castle on an initiatory journey to find the strength, guidance and courage to right a terrible injustice. As the story unravels, she discovers a guide in the Old Woman; her connection to the Wild via her swan brothers; her true self; and inner and outer powers.

The book is patterned after Reclaiming's

Witchcamps, which are weeklong magical intensives offered in the U.S. and Europe. Just as at Witchcamp, there are different paths within the book: Elements, Inner, and Outer. Each path mirrors an aspect of Rose's journey, with story comments setting the stage for that chapter's work, and exercises allowing the work to penetrate the reader's psyche.

Hilary Valentine wrote the Elements and Inner path. Her surefooted voice and compassion well up as she describes the process of discovering the Elements: Earth, Air, Fire, Water, Center. Hilary is a professional gardener and her deep understanding of the natural processes shine through, as in this passage from Chapter 2, Wandering in the Wilderness:

"For those of us trying to establish a spiritual practice based on Mother Nature, we must follow Rose's example. We do not have a book or sacred text or commandments to obey. We must 'follow our

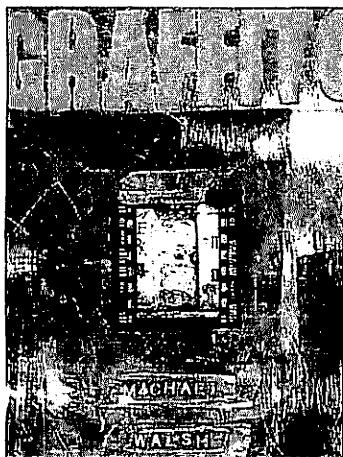


noses.' In the growth habit of every plant, in the wheeling stars, in the life patterns of every bird and animal we can find insights and lessons about the nature of our green world and of our green selves."

This Elements Path is for those new to Reclaiming style magic and those wanting to deepen their spiritual commitment and connection to an Element.

The Inner Path offers a guide to profound personal healing, to transforming

*continued on page 56*



## Graffiti

by Michael Walsh

*A striking look at a dissident art form in its prime. Short interviews and page after page of full-color artwork from spraypainters across North America. At a time when every available surface is being peddled to corporate advertisers, this book is a welcome antidote.*

*"Graffiti writers are the urban shamans, and the streets are our modern-day caves."*

— Crayone, San Francisco

North Atlantic Books, PO Box 12327, Berkeley, CA 94712, [www.northatlanticbooks.com](http://www.northatlanticbooks.com)



# 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.

## Thanks for the Help!

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

Pat Hogan, BC	Lenny Shaw, CA
Rowan, OR	Patricia Storm, MO
Liz Shipley, Germany	Kristyn Gonnerman, MO
Gretchen Laymon, NC	Tari Parr, IL
Sarah Campbell, PA	Selchie, VT
George Franklin, CA	Amy MoonDragon, WA
Liz Rudwick, England	Maggie nicAllis, NC
Barbara J. Walker, FL	Lily, CA

## Witchcamp 2001

### Tejas Web Village Camp (all ages) • March 10-16

Grace, (972) 436-2903 or Cathy, (512) 892-2502, [villagecamp@tejasweb.org](mailto:villagecamp@tejasweb.org), [www.TejasWeb.org](http://www.TejasWeb.org)

### MidWest (Missouri) • June 2-9

[Dreamweaving](http://dreamweaving.com), (402) 455-4044, [Camp@dreamweaving.org](mailto:Camp@dreamweaving.org), [www.dreamweaving.org](http://www.dreamweaving.org)

### California • July 1-8

[Madrone Productions](http://MadroneProductions.com), (415) 789-7674, [kimjack@sirius.com](mailto:kimjack@sirius.com), [www.reclaiming.org](http://www.reclaiming.org)

### Germany

No camp scheduled for 2001

### British Columbia • July 29-August 5

Pat Hogan, (604) 253-7189, [pat@lynx.bc.ca](mailto:pat@lynx.bc.ca)

### Avalon (England) • late July, TBA

Liz Rudwick, 011-44-020-8281-7346, [alfo@btinternet.com](mailto:alfo@btinternet.com)

### SpiralHeart (MidAtlantic) • August 4-11

[SpiralHeart](http://SpiralHeart.com), (301) 977-6417, [info@SpiralHeart.org](mailto:info@SpiralHeart.org), [www.spiralheart.org](http://www.spiralheart.org)

### Vermont • late August, TBA

Raven, (802) 425-2984, [moleknoi@together.net](mailto:moleknoi@together.net) or Evergreen, (802) 899-3231, [evergreenerb@mindspring.com](mailto:evergreenerb@mindspring.com)

### Tejas Web Samhain Witchcamp • Oct. 27 - Nov. 3

[Moonwing](http://Moonwing.com), (713) 668-2721 or [Midnight](http://Midnight.com), (512) 373-4435, [witchcamp@tejasweb.org](mailto:witchcamp@tejasweb.org)

## Witchcamp

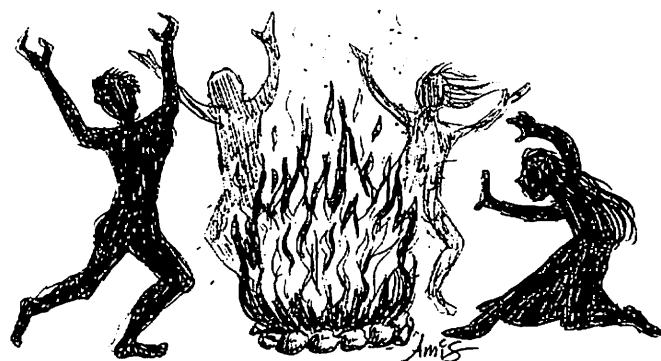
### A Week Of Earth-Based Spirituality And Magic

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.





## Tejas Web initiates Village Witch Camp

All-ages camp — March 10-16, 2001

by Mosch Virshup

Fifteen years ago, our Reclaiming foremothers brought forth upon this continent a week-long intensive, and they called it Witch Camp. This spring, we of Tejas Web, a Reclaiming Community in Texas, bring forth yet another kind of week-long intensive! And we call it Village Witch Camp.

At its first meeting, near Dallas in late July, the Village Witch Camp Planning Cell envisioned a space where “We will experience the profound magic that occurs when every soul within our community is invited, honored, learned from and cradled within the mysteries of passage, relationship, and ancient roles, co-creating the living tapestry that is our way to flourish on Village Earth.”



Fall Equinox, North Carolina. For North Carolina events, see page 41. Photo by Gretchen Laymon.

Envisioned: Village Camp’s key ritual, educational and magical practices are song, dance, drumming and storytelling. Key elements of traditional Witch Camp culture are there: deep and open respect and attention to each other, reverence for the earth and Her creatures, and deep transformative magic. This is an intensive.

Envisioned: Magical “paths” addressing the diversity of wisdoms and interests of folks of all ages, magic designed to enchant and intrigue, affinity groups that provide peer

acknowledgement for our spectrum of experiences, and a flexible and loving structure to provide both deep and transformative ritual experience as well as repose — play, naps, or bedtime as we may need them.

We figured out all that we had to accomplish, we acknowledged that maybe it couldn’t all get done, then we did it. In the midst of new and strange visions dancing on the walls of our hearts and minds, we saw all kinds of people, we heard their delights and their anguish, we felt the healing they brought back to their lives from this camp as did we ourselves.

Envisioned: A Council of Village Tenders made of Spokespersons from each of the affinity groups. The Tenders meet daily and are empowered to meet any time and to quickly address oppressions among us. They are our vibes watchers.



Raven at AIDS Walk Atlanta, October 2000. Several members of the Atlanta Reclaiming group walked. Other Atlanta activities include a Pagan children’s group, adults Elements classes, discussion groups, and rituals. See page 41 for more info. Photo courtesy of Sara A.

We had fun thinking and imagining all this up. We laughed and sparkled. It wasn’t even hard. The Goddess took us by the hand and we flew.

We’d hardly begun. At our second planning meeting, we conjured the teaching team: experienced Witch Camp teachers Wilow Fire, Flame RosaNegra and Brook from California, John Brazaitis from Illinois, and Juniper from Texas; student teachers Selchie from Ontario, Sylvan from Maryland, Sarah Campbell from Pennsylvania, and Cat Dancing and Cathy Campbell from Texas. Zee, a student teacher from Massachusetts, may join us, too.

In September, also, Tejas Web had its first annual “Family Camp Weekend” — not an intensive, just a weekend of good Pagan fun for all. We got some ideas on how to share Stonehaven with children. And the children demonstrated some of their interests: hours blowing bubbles,

continued on page 52



## Weavings from the Northeast

### *Vermont Witchcamp Folks*

#### *Wild Ginger plans mini-camp*

WILD GINGER has begun planning for another weekend intensive mini-Witchcamp. This year we have chosen to work with the Charge of the Goddess. The camp will happen in late May or early June from Friday afternoon to Sunday lunch. Wild Ginger Camp is a family camp.

WILD GINGER camp happens in space created between the worlds on land held by the Unitarians. Settled in the hills of south central Ontario the elements of earth, air, fire, and water are present in all their fullness and beauty. We do our best to provide meals that are organic. The focus is lacto-ovo vegetarian. Sleep in the open air, and bring your tent or bunk with others in heated cabins that have indoor plumbing. Swim in the pond along with some of Her creatures. We weave ritual together on Friday and Saturday evenings and Sunday morning. Path work on Saturday morning provides campers with an opportunity to explore an element of their choosing. Other surprises expand to fill the remaining time. We have had art rituals for the past two years on Saturday afternoon. The time will be full, fun and fabulous. We look forward to sharing magic with you.

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

For more details watch this space or contact Selchie at [b.e.jones.warrick@sympatico.ca](mailto:b.e.jones.warrick@sympatico.ca)

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

### *News from the North East*

VERMONT WITCHCAMP, in late August to early September, was blessed with some of the best weather of the summer. Bodies warmed under the late summer sun who had hidden behind a cloak of rain for much of the season. Dips in the lake were life-affirmingly cool. Campers gathered from far and wide to share in the story of Inanna. Having claimed the mei, courted Dumuzi, descended to the underworld and returned, Vermont Witchcampers wanted more.

OUR EMAIL COMMUNICATIONS continue to keep us connected. The discussion about food offerings begun at camp continued. Much news of the election state-side filled the e-space . . . and then you waited (I am Canadian and we had our own federal horse-and-pony show which was expected to produce results November 27th). Poetry, song and story have graced our e-pages — as well as those of Reclaiming Quarterly.

PLANS ARE AFOOT for a winter gathering, perhaps in Quebec, as well as another Summer Solstice gathering. Despite best intentions we did not get down to the discussion of a name for our community during camp, being otherwise involved in extra-curricular drumming, stargazing, sleeping out, and many, many other activities.

### *Vermont Witchcamp*

VERMONT WITCHCAMP is held in late August each year. Dates for the 2001 camp will be in next issue. Contact Raven, (802) 425-2984, [moleknol@together.net](mailto:moleknol@together.net) or Evergreen, (802) 899-3231, [evergreenerb@mindspring.com](mailto:evergreenerb@mindspring.com)

### *Classes & Workshops in the Northeast*

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](mailto:brtflame@ptd.net) or (610) 982-0448.

## 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)

### *12-Step Meeting for Pagans - Baltimore, MD*

“Amethyst”, a pagan-identified open meeting of Alcoholics Anonymous. Sunday evenings, 7-8 p.m. Stony Run Friends Meetinghouse, 5116 N. Charles Street, Baltimore, MD.

### *Full Moon Gathering - Montclair, VA*

“Once a month, and better it be when the Moon is Full, ye shall gather...” Join us for a full moon ritual and community celebration! Arrive at 7:30 p.m., ritual starts at 8:00 p.m. sharp. This is a drop-in, no-commitment open event for all SpiralHeart community members, their friends and family. If musically inclined, you're also encouraged to bring drums or other musical instruments. Dale City area. Free, but donations gladly accepted for materials. Any profit is donated to the general

# Bau Area Reclaiming Core Classes

## Elements of Magic

Deepen your vision and focus your will, empowering yourself to act in the world. Practice magic by working with the Elements: Earth, Air, Water, Fire and Spirit. Techniques include drumming, singing,



sacred dance, breath work, visualization, sensing, projecting and raising energy, chanting, trance work, creating magical space, spell crafting and structuring meaningful ritual. We hope

to provide a 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. Deposit required.

### Oakland

Madrone & Flame RosaNegra  
Tuesday evenings starting February 6  
Contact Flame, (415) 345-8548

### Santa Rosa

Beverly & friends  
Monday evenings starting January 26  
Contact (707) 865-WAND (9263)

### Sierra Mountains

*This class will be a backpacking trip into the Sierra mountains. We will work with the elements as we live with them.*  
May 23 - 28  
Brook and Rock and student teacher April  
Contact Brook, (510) 845-5830

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.



### San Francisco

With Toni & Flame RosaNegra and student teacher Culebra Canta  
Seven Thursday evenings starting March 1  
Contact Flame, (415) 345-8548

## 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*

## 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.

### Santa Rosa

With Beverly & friends  
Six Friday evenings starting April 20  
Contact (707) 865-WAND (9263)

## 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.

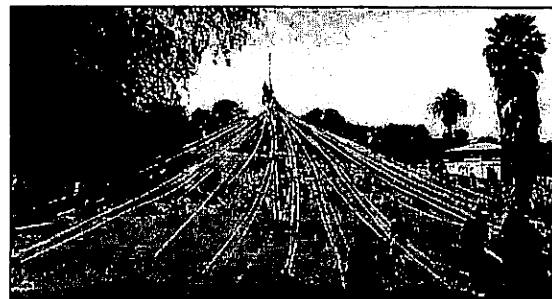
# MAY DAY - 2001



*Reclaiming has been part of organizing Reclaim May Day for the past three years. Help is needed with planning, props, the maypole, etc. Want to be involved this year? Call (415) 339-8150 or visit [www.reclaiming.org](http://www.reclaiming.org) in the Spring.*

For the past three years, Art & Revolution Convergence, Reclaiming and other groups have come together to Reclaim May Day — to re-awaken the Pagan and labor roots of this traditional festival. Theater, music, marches focusing on gentrification and corporate predation, and of course maypoles have been part of the gatherings.

In 2001, the theme broadens to include criminal justice and prison issues, as well as environmental and labor issues that have been a focus of past years.



## Bay Area Cell Contacts

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

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

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

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

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

**ECell (Web Page)**  
[www.reclaiming.org](http://www.reclaiming.org),  
[info@reclaiming.org](mailto:info@reclaiming.org)

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

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

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

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

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

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

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

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

## Keep Up with Reclaiming!

How does today's Pagan-on-the-go keep up with everything happening in Reclaiming? There are several popular ways:

- hire a personal assistant to track rituals, classes, dinners, benefits, garage sales, and the occasional meeting.
- undergo years of psychic training to be able to intuit when events are happening.
- subscribe to Reclaiming Quarterly! Yes, for the mere price of a subscription, you can keep up on all of the comings and goings of Reclaiming. See back cover, or visit [www.reclaiming.org](http://www.reclaiming.org), or call (415) 255-7623.

## 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)

graphic by  
Bob Thawley

## Winter Solstice/Yule

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

**San Francisco** — Wednesday, December 20, Ocean Beach near Taraval, gather 3:30, ritual 4 p.m. (Call events line, (415) 339-8150 to confirm time.) Please bring firewood, and a towel if you want to plunge.

**Marin** — Saturday, December 16. Contact Georgie, (415) 454-8744, gdennison\_@hotmail.com

<p><b>All Reclaiming events are clean and sober. No alcohol or drugs, please.</b></p>
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## Brigid/Candlemas/Imbolc

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

**San Francisco** — Saturday, February 3, at Cellspace, 2050 Bryant near 20th Street. Call the events line, (415) 339-8150, for time and what to bring.

**Marin** — Saturday, February 3, Unitarian Universalist Congregation of Marin, 240 Channing Way, San Rafael. Time TBA. Contact Georgie, (415) 454-8744, gdennison\_@hotmail.com

**Sonoma County** — Saturday, January 27, Subud Hall, 234 Hutchins Avenue, Sebastopol. Doors open 7 p.m., ritual at 7:30. \$10-20 Sliding scale, no one turned away for lack of funds Call the North Bay events line, (707) 793-2183. [From 101, take Hwy 116 going west into Sebastopol and turn right on Hutchins.]

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

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

## Spring Equinox

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

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

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

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

**San Francisco** — Sunday, March 18, in Beltane Meadow, Golden Gate Park. Gather noon, ritual at 1 p.m. Bring food and drink to share. [Enter Park at Lincoln & 41st Ave. Go north two blocks, parking on right. Meadow is north of parking area.]

**Marin** — call the Events Line, (415) 339-8150.

**Sonoma County** — call the Sonoma County Events Line, (707) 793-2183.

## Pantheacon

February 16 -19, at the Cathedral Hill Hotel in San Francisco. See ad on page 60 for details on the entire event. Reclaiming's ritual is on Sunday evening, February 18. Call (415) 339-1850 for details.

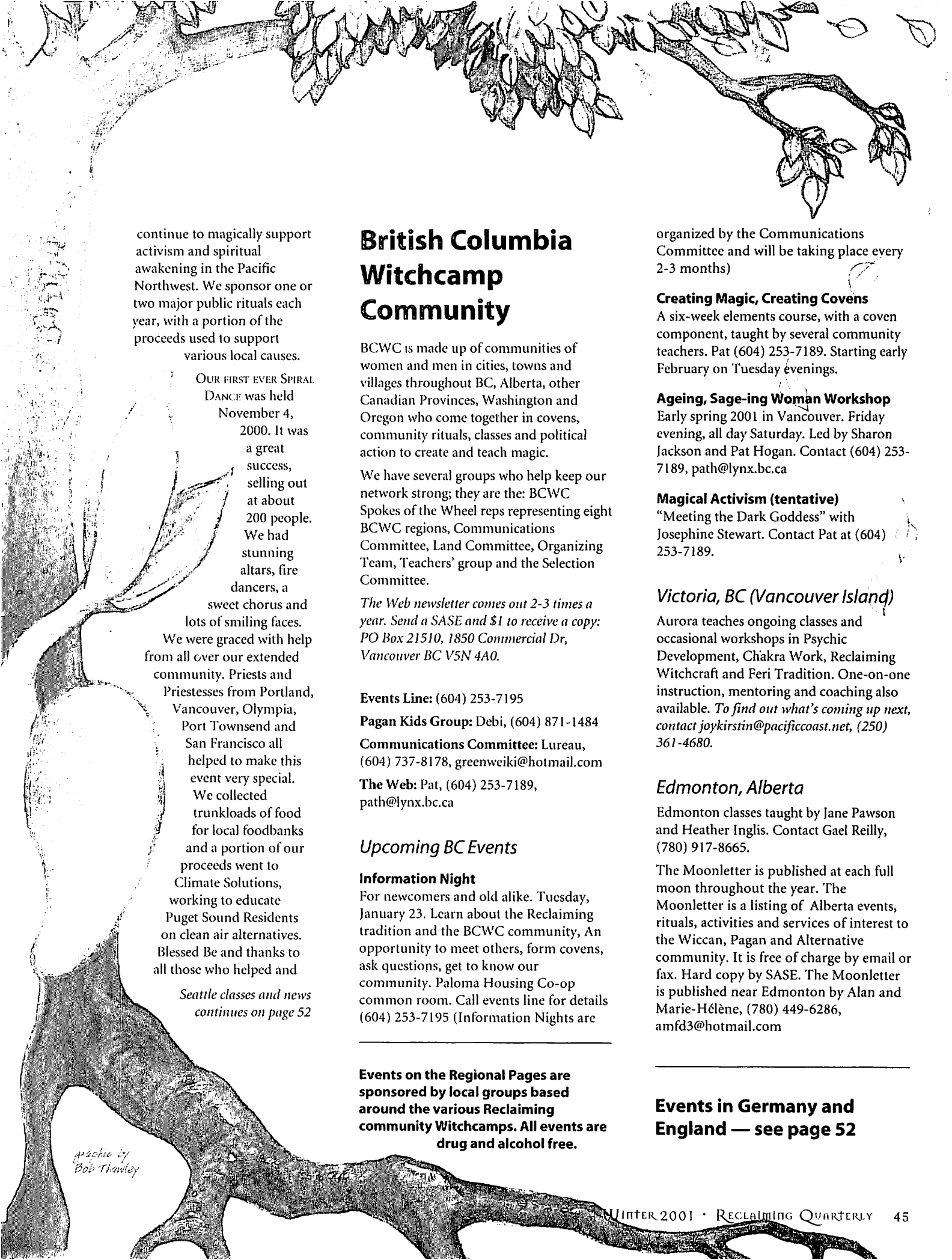
## Future San Francisco Rituals

**Beltane** — Sunday, April 29. Gather at noon, ritual at 1 p.m. Golden Gate Park.

**Summer Solstice** — Thursday, June 21, 7:00 p.m. at Ocean Beach near Taraval.

**Lammas** — Sunday July 29 gather at noon, ritual at 1 p.m.) Golden Gate Park.

**Fall Equinox** — Saturday, September 22. Gather noon, ritual 1 p.m. Golden Gate Park.



continue to magically support activism and spiritual awakening in the Pacific Northwest. We sponsor one or two major public rituals each year, with a portion of the proceeds used to support various local causes.

OUR FIRST EVER SPIRAL DANCE was held November 4, 2000. It was a great success, selling out at about 200 people. We had stunning altars, fire dancers, a sweet chorus and lots of smiling faces. We were graced with help from all over our extended community. Priests and Priestesses from Portland, Vancouver, Olympia, Port Townsend and San Francisco all helped to make this event very special. We collected trunkloads of food for local foodbanks and a portion of our proceeds went to Climate Solutions, working to educate Puget Sound Residents on clean air alternatives. Blessed Be and thanks to all those who helped and

*Seattle classes and news continues on page 52*

## British Columbia Witchcamp Community

BCWC is made up of communities of women and men in cities, towns and villages throughout BC, Alberta, other Canadian Provinces, Washington and Oregon who come together in covens, community rituals, classes and political action to create and teach magic.

We have several groups who help keep our network strong; they are the: BCWC Spokes of the Wheel reps representing eight BCWC regions, Communications Committee, Land Committee, Organizing Team, Teachers' group and the Selection Committee.

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

**Events Line:** (604) 253-7195

**Pagan Kids Group:** Debi, (604) 871-1484

**Communications Committee:** Lureau, (604) 737-8178, greenweiki@hotmail.com

**The Web:** Pat, (604) 253-7189, path@lynx.bc.ca

### Upcoming BC Events

#### Information Night

For newcomers and old alike. Tuesday, January 23. Learn about the Reclaiming tradition and the BCWC community. An opportunity to meet others, form covens, ask questions, get to know our community. Paloma Housing Co-op common room. Call events line for details (604) 253-7195 (Information Nights are

organized by the Communications Committee and will be taking place every 2-3 months)

#### Creating Magic, Creating Covens

A six-week elements course, with a coven component, taught by several community teachers. Pat (604) 253-7189. Starting early February on Tuesday evenings.

#### Ageing, Sage-ing Woman Workshop

Early spring 2001 in Vancouver. Friday evening, all day Saturday. Led by Sharon Jackson and Pat Hogan. Contact (604) 253-7189, path@lynx.bc.ca

#### Magical Activism (tentative)

"Meeting the Dark Goddess" with Josephine Stewart. Contact Pat at (604) 253-7189.

### Victoria, BC (Vancouver Island)

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.*

### Edmonton, Alberta

Edmonton classes taught by Jane Pawson and Heather Inglis. Contact Gael Reilly, (780) 917-8665.

The Moonletter is published at each full moon throughout the year. The Moonletter is a listing of Alberta events, rituals, activities and services of interest to the Wiccan, Pagan and Alternative community. It is free of charge by email or fax. Hard copy by SASE. The Moonletter is published near Edmonton by Alan and Marie-Hélène, (780) 449-6286, amfd3@hotmail.com

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

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**Events in Germany and England — see page 52**

*graphic by Bob Hawley*



## 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) 506-7265, [lunafire@earthlink.net](mailto:lunafire@earthlink.net), unless otherwise noted. ReWeaving info is now online at [www.reweaving.org](http://www.reweaving.org)

### Rituals in Los Angeles Area

**February 3** Imbolc

**March 24** Eostar

[Both will be held at our regular place at the Onion at 9550 Haskell Ave, North Hills, at 6:30 p.m. Both are Saturday evenings.]

**April 28** Beltaine (location TBA)

**June 23** Litha (location TBA)

### 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

## RQ's Regional Pages

THESE PAGES highlight events, rituals and classes sponsored by regional Reclaiming tradition groups. These groups are anchored by Reclaiming Witchcamp teachers and organizers.

For more information, see page 38.

## 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're Portland's Reclaiming tradition community, and we're growing rapidly! Our organization includes the ritual-planning cell, Hands of the Mother, and our teachers' cell, PORTAL. We offer public rituals at each of the eight holidays, workshops and classes, and we engage in all sorts of creative collaboration. All rituals are open to the public, and no one is turned away for lack of funds. Children are welcome with parental supervision. We are always seeking volunteers. Please visit our website for listings of rituals and classes offered by Portland Reclaiming. The website is updated at least eight times annually.

### Hands of the Mother Rituals in Portland

**Brigid** January 28

**Spring Equinox** TBA.

This will be a child-friendly, family ritual!

Please see our website for details, or call Craig at (503)235-0170.

### Portland Reclaiming Classes

**The Iron Pentacle**

See page 48 for description. Six weeks beginning Saturday, February 10. With Inanna and Dawn. Contact Dawn at (503)231-0210, or [dawnisidora@earthlink.net](mailto:dawnisidora@earthlink.net), or Inanna at (503)232-0993, or [inanna@teleport.com](mailto:inanna@teleport.com)

**The Fool and The Emperor**

By acknowledging all aspects of ourselves, including our wants, needs, and expectations, we can learn to be more balanced, content, relaxed, and effective in our lives. In this workshop, open to

women and men with some experience in magical traditions, we will explore ways to accept our shadow, find comfort in chaos, connect with power, and open to the possibility of magic. Dates TBA. Contact Lilith at (503) 239-7293 or [lilith@teleport.com](mailto:lilith@teleport.com), or Kaitlin Flint at (503) 236-8002.

Please check the website for other listings — see above.

## Turning Tide

### Seattle, WA

For more information about Turning Tide, visit <http://members.home.net/sea.turningtide>, or contact Amy MoonDragon, (206) 523-7907, [moonami@aol.com](mailto:moonami@aol.com)

WHEN THE WORLD Trade Organization hit Seattle last year, the wake-up call was tremendous. Tens of thousands of protesters and activists marched in the streets demanding a change. Coordinating a large portion of the nonviolent action was the Direct Action Network (DAN).

In February 2000, Turning Tide, then known as Seattle Reclaiming, sponsored our first Seattle event — a Brigid Ritual, led by Starhawk. With more than 150 participants, the event raised over \$900 for DAN to help those who were arrested and displaced during the WTO protests.

Turning Tide's goal is to



## Midwest Witchcamp

June 2-9

Dreamweaving is a group of inspired, hard-working, and hardy (some might say foolhardy) folks who put on Midwest Witchcamp. In 2001 our camp is once again being hosted by Diana's Grove, at the edge of the beautiful Missouri Ozarks.

Those who have been to Midwest Witchcamp before know to expect inspiring pathwork in the mornings, informative workshops in the afternoons, and empowering rituals at night. Of course we also offer optional activities like dance and movement, bodywork and massage, Tarot classes, late-night drum jams...

Our theme for 2001 is the Twelve Wild Swans, from a story by Starhawk and Hilary Valentine. Teachers include Starhawk, T. Thorn Coyle, Suzanne Sterling, and Jeffrey Alphonsus Mooney.

Contact camp  
@dreamweaving.org,  
www.dreamweaving.org,  
or write us at PO  
Box 53, Ames,  
Iowa  
50010

## 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*

### Texas Rituals

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

**Brigid/Imbolc** January 31, 7 p.m.  
At The VORTEX, 2307 Manor Rd., (512) 478-5282. Contact Kit, (512) 323-5975, [Vulpine@pobox.com](mailto:Vulpine@pobox.com), or Zinfandel, (512) 495-9690.

**Eostara/Spring Equinox** March 24, 2 p.m.  
At The VORTEX, 2307 Manor Rd., (512) 478-5282. Contact Juniper, (512) 329-9450, [lauren@glenrose.com](mailto:lauren@glenrose.com), or Sassafras, [sass@texas.net](mailto:sass@texas.net)

**Beltane** April 28, 6 p.m.  
At Mayfield Park. Contact: Lionheart (512) 374-9631, [ladipan@aol.com](mailto:ladipan@aol.com), or Suzanne, (512) 282-5541, [mcanna@mail.utexas.edu](mailto:mcanna@mail.utexas.edu)

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

### Witch Camps in Texas

**Village Witch Camp (all ages)**, March 10-16 in Central Texas. See page 39 for more info on this family camp. Contact [villagecamp@tejasweb.org](mailto:villagecamp@tejasweb.org), or call Grace (972) 436-2903 or Cathy (512) 892-2502.

**Samhain Witch Camp**, October 27-November 3 in Central Texas. With the veil between the worlds at its thinnest point, this Camp is destined for deep magic. This sacred time of year calls us to work with Dark Mystery, Ancestors, Shadow, Dark Moon, Rebirth, Regeneration... Samhain Witch Camp is in the Reclaiming tradition and is open to persons 18 and over. Contact [witchcamp@tejasweb.org](mailto:witchcamp@tejasweb.org), or call Midnight (512) 373-4435 or Moonwing (713) 668-2721. Some scholarship assistance available for both Camps.

Texas Witch Camps are known for excellent student-to-teacher ratio, intimate numbers, open hearts, gracious hospitality, and delicious food with vegetarian, vegan, and meat options. Tejas Web has hosted Witch Camps for the past seven years.

Tejas Web cultivates a community of diversity, embracing persons of many ethnicities, genders, ages, abilities, disabilities, experiences, spiritual backgrounds and traditions. We are healing. We are power. Welcome home.

*More details will be available soon on our web page at [www.tejasweb.org](http://www.tejasweb.org)*

### Classes in Austin

Elements of Magic, Iron Pentacle, Magical Drumming, and a Circle Round workshop for adults on doing ritual with children. Most classes meet one evening a week for six weeks. See page 48 for descriptions of some of these classes. *Contact: [info@tejasweb.org](mailto:info@tejasweb.org) or [www.TejasWeb.org](http://www.TejasWeb.org)*

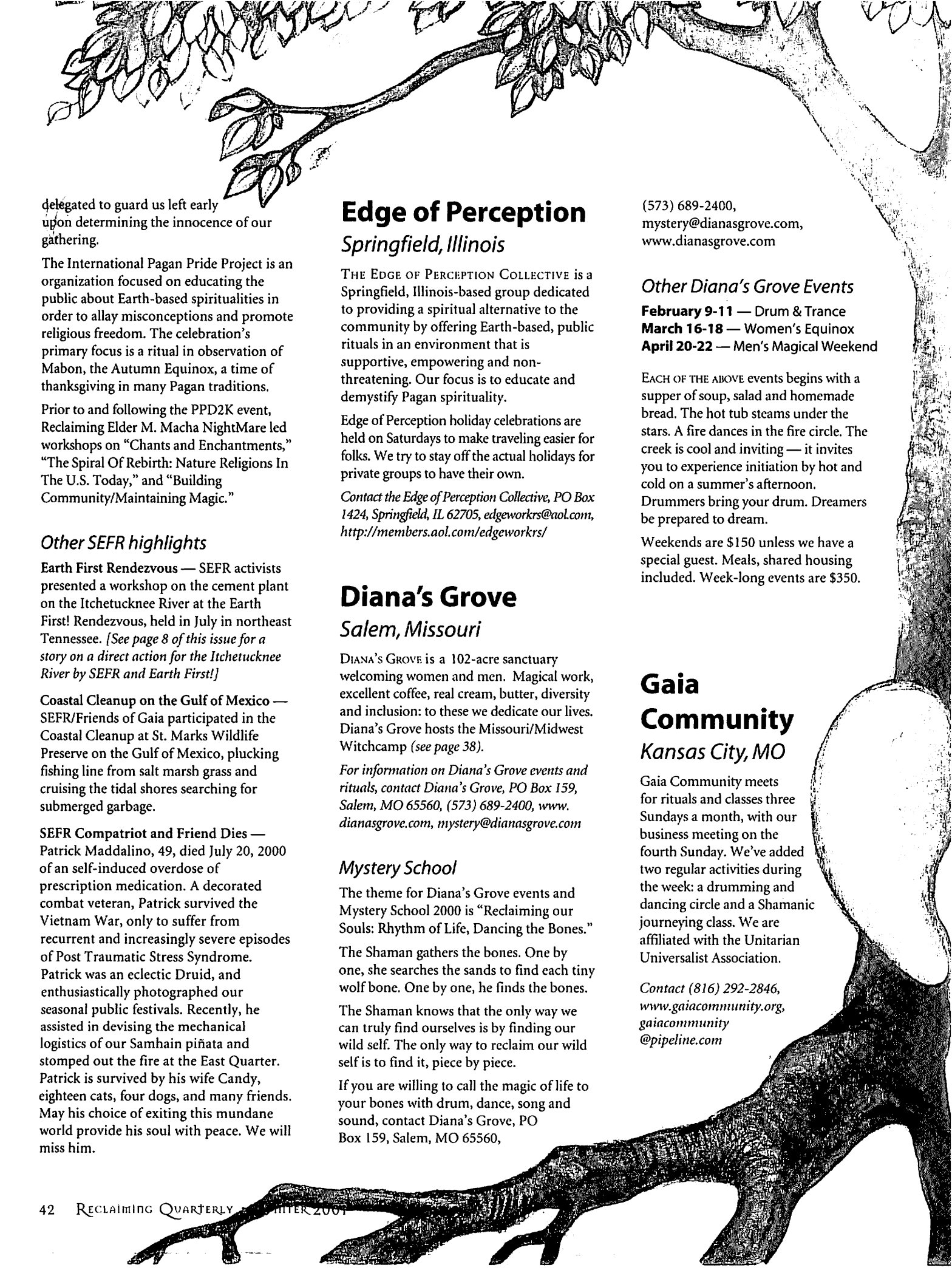
### Sacred Creativity Workshop

**With Thorn Coyle, Morgana, and Firefeather.**

April 28, Saturday, 9 a.m. - 4 p.m., At The VORTEX, 2307 Manor Rd. Contact Morgana (512) 478-5282, [ethos@texas.net](mailto:ethos@texas.net)

graphic by  
Bob Hawley





delegated to guard us left early upon determining the innocence of our gathering.

The International Pagan Pride Project is an organization focused on educating the public about Earth-based spiritualities in order to allay misconceptions and promote religious freedom. The celebration's primary focus is a ritual in observation of Mabon, the Autumn Equinox, a time of thanksgiving in many Pagan traditions.

Prior to and following the PPD2K event, Reclaiming Elder M. Macha NightMare led workshops on "Chants and Enchantments," "The Spiral Of Rebirth: Nature Religions In The U.S. Today," and "Building Community/Maintaining Magic."

### Other SEFR highlights

**Earth First Rendezvous** — SEFR activists presented a workshop on the cement plant on the Itchetucknee River at the Earth First! Rendezvous, held in July in northeast Tennessee. [See page 8 of this issue for a story on a direct action for the Itchetucknee River by SEFR and Earth First!]

**Coastal Cleanup on the Gulf of Mexico** — SEFR/Friends of Gaia participated in the Coastal Cleanup at St. Marks Wildlife Preserve on the Gulf of Mexico, plucking fishing line from salt marsh grass and cruising the tidal shores searching for submerged garbage.

**SEFR Compatriot and Friend Dies** — Patrick Maddalino, 49, died July 20, 2000 of an self-induced overdose of prescription medication. A decorated combat veteran, Patrick survived the Vietnam War, only to suffer from recurrent and increasingly severe episodes of Post Traumatic Stress Syndrome. Patrick was an eclectic Druid, and enthusiastically photographed our seasonal public festivals. Recently, he assisted in devising the mechanical logistics of our Samhain piñata and stomped out the fire at the East Quarter. Patrick is survived by his wife Candy, eighteen cats, four dogs, and many friends. May his choice of exiting this mundane world provide his soul with peace. We will miss him.

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

## 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 information on Diana's Grove events and rituals, contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, [www.dianasgrove.com](http://www.dianasgrove.com), [mystery@dianasgrove.com](mailto:mystery@dianasgrove.com)

### Mystery School

The theme for Diana's Grove events and Mystery School 2000 is "Reclaiming our Souls: Rhythm of Life, Dancing the Bones."

The Shaman gathers the bones. One by one, she searches the sands to find each tiny wolf bone. One by one, he finds the bones.

The Shaman knows that the only way we can truly find ourselves is by finding our wild self. The only way to reclaim our wild self is to find it, piece by piece.

If you are willing to call the magic of life to your bones with drum, dance, song and sound, contact Diana's Grove, PO Box 159, Salem, MO 65560,

(573) 689-2400,  
[mystery@dianasgrove.com](mailto:mystery@dianasgrove.com),  
[www.dianasgrove.com](http://www.dianasgrove.com)

### Other Diana's Grove Events

**February 9-11** — Drum & Trance  
**March 16-18** — Women's Equinox  
**April 20-22** — Men's Magical Weekend

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 \$150 unless we have a special guest. Meals, shared housing included. Week-long events are \$350.

## Gaia Community Kansas City, MO

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.

Contact (816) 292-2846,  
[www.gaiacommunity.org](http://www.gaiacommunity.org),  
[gaiacommunity@pipeline.com](mailto:gaiacommunity@pipeline.com)



## MidAtlantic Community

*continued from preceding page*

Witchcamp fund. Contact  
apagan@his.com for info.

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

If you're a Pagan recovering from substance or process addiction and attending traditional 12-step meetings, you can probably identify with the feeling that these groups' underlying identification with the Judeo-Christian "god of our fathers" tends to exclude many basic principles and spiritual realities. In light of this fact, we're beginning a Pagan 12-Step meeting in the Lancaster area. This is not a substitute for traditional 12-step meetings, but rather a once-a-week alternative to breathe a sigh of relief within a circle of other recovering Pagans. If you're within driving distance of the Lancaster area, you're welcome to give your input and become a part of this

important working to provide space for Pagans in recovery. Contact mbtucker@juno.com or call (717) 665-2809. "Keep coming back ... it works if you work it."

### Central Virginia

Quilt of Shadows Weekend: Building the Quilt. On-going event. Contact katya@SpiralHeart.org for details.

### 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, RQ#79.]

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.

Visit [www.crosswinds.net/~walkingwisdom/index.html](http://www.crosswinds.net/~walkingwisdom/index.html)

### North Carolina/Atlanta, Georgia

WE GATHERED AT MABON to honor and thank the great Ladies of Change, Demeter and Persephone, and to ask for their help as we make ready to continue our journeys into the dark time. We built a beautiful altar with the Earth's bounty of the season and traveled within to meet the Goddesses.

OUR SAMHAIN RITUAL was a reverent and rowdy Ancestor Dinner. We and our Spirit guests nourished and communed together, ending with a spiral dance and a sweet, powerful cone. We asked for the support of our Beloved Dead, as we, too, prepare to become ancestors.

### Reclaiming Core Classes in North Carolina & Atlanta

ELEMENTS OF MAGIC, Rites of Passage, Iron Pentacle and Pentacle of Pearl will be

offered. See page 48 for descriptions of these classes. For NC and Atlanta dates, contact Gretchen, GretchenLay@msn.com, (919) 528-4949.

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

THE SOUTH EAST FRIENDS of Reclaiming is 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.

For more information on these events, contact Cindy Nelly, (352) 377-0753, [healgaia@hotmail.com](mailto:healgaia@hotmail.com), or Barbara Walker, (352) 376-3729, [walkerbj@ufl.edu](mailto:walkerbj@ufl.edu)

### Pagan Pride Day 2000 Mabon in Gainesville, Florida

A PUBLIC RITUAL for Mabon and Pagan Pride Day was held at a Gainesville park. Admission was one canned or non-perishable food item, to be donated to Alachua Harvest, a local food bank. The ceremony was a simple expression of thanks combined with wishes for continued abundance, and blessing the results of the food drive. Information tables from varied Pagans or Pagan groups were welcomed and encouraged to showcase who we are and what activities we are involved with. The city police officer

*continued on next page*

# Bay Area Reclaiming Now More Classes

## The Spiral Dance of Renewal

### Passion, Body, Breath

In this six-week class we will stretch, move, dance, sweat, chant, sound, sing, laugh and cry. Spiraling in to release numbness, confusion, paralysis, anger, grief and despair; spiraling out to join in community, connection, openness, inspiration, wonder, wildness and joyful passionate action. This is a physically active class, so prepare to stretch both your body and your soul. All levels of movement and magic are welcome.

Prerequisite:  
Willingness to welcome your body's passion and wisdom.

### Mill Valley

Beverly & friends  
Monday Evenings starting  
January 22  
Contact (415) 339-8313.  
Carpooling from SF and  
the East Bay by  
arrangement

## The Charge of the Goddess

"I am the Soul of Nature that gives life to the universe. From me all things proceed and unto me they must return... My Law is Love unto all beings... My Love is poured out upon

the Earth."

In this six-week class we will explore and honor the ecstasy of Her love. Through breathing, chanting, mirror work, and trance, we will delve into the Mysteries glimpsed in this sacred text. We will celebrate our connection to the Soul of Nature, honor the cycles of life, explore our desire, hold duality, and embrace ecstasy. Prerequisite: Elements of Magic and either Iron Pentacle or Rites of Passage.

### San Francisco

Rose May Dance and Gwydion  
Friday evenings beginning in February  
Contact Gwydion, [jlogan@sirius.com](mailto:jlogan@sirius.com), (415)  
282-5334.

## Ancestor Wisdom

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

### Santa Rosa

Beverly and friends  
Three Friday evenings starting March 16  
Contact (707) 865-WAND (9263)

## Under the Veil: Anchoring and Tending

Anchoring, also called deep witnessing, is one of the most profound experiences a priestess can have. In a deep, meditative trance, anchors bear witness to the energy that fills sacred space and moves through a ritual. Tenders protect and care for the anchors, in both the physical and non-physical realms. This two-day workshop

## Additional Classes

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

will explore basic tools and techniques, with the intention of training attendees to be anchors and tenders for rituals. Prerequisites: Completion of Elements of Magic and Iron Pentacle. Scholarships and trade are available.

### Location and dates TBA

Toni, Patricia Morris, and Inanna Hazel  
Contact Inanna, (415) 661-6317 or Patricia,  
(707) 435-5453

## Devotional Encounters with Deity - Yemaya

In this class we will work to develop intimate and experiential relationships with Yemaya. Through the use of magical and artistic techniques, we will provide the space for Her to reveal Herself as She desires. Through magic, we hope to come to a deeper understanding of Yemaya, how She works within our lives, and develop creative ways to worship. Yemaya is the Yoruban and Umbanda Goddess of the Sea, Mother of all Life; she is sensual, loving, playful and direct. This is a three week class with a commitment to personal devotional practice on the fourth week. \$75-100.

### Fairfax

Suzanne Sterling and Tami Griffith  
Monday Evenings starting January 8  
Contact Tami Griffith (415) 256-1766  
[tegriff@hotmail.com](mailto:tegriff@hotmail.com)

## Basic Psychic Skills

In this class, we develop mindfulness of our energy bodies. Working with each of our chakras, we will discover the information that they hold for us. We will learn the skills for cleansing, filling, creating boundaries, and protection. We will explore our abilities to sense another's psychic energy. Prerequisite: Elements of Magic.

### San Francisco

Rock and Brook  
Seven weeks starting January 2001  
Contact Brook at (510) 845-5830

Classes continued on next page

graphic by  
Bob Thawley



# Bay Area Reclaiming More Classes

## Bay Area Witchcamp for Kids?

How can we help our kids become the next proud, courageous and happy generation of Witches? Recently, a proposal was raised on the RIDL and Bay Area Reclaiming e-lists to offer a summer Witchcamp for Kids for the Bay Area Pagan community's children. This is envisioned as a week-long day camp for children (toddler through early teens), with age-appropriate paths and activities: crafts, music, stories, fantasy play, psychic skills, etc. To make this a reality, it will need the talents, labor and other contributions of many.

Possible ways to participate include: being part of a guiding council to plan and organize the camp, teaching or facilitating an activity, gathering/contributing materials (glue, glitter and gossamer, etc.), helping find an accessible site to host the camp, providing lunches and snacks, providing transportation or organizing carpools, providing supervision and companionship during the camp, and anything else you can think of.

There will be a "needs" survey/flyer at the Brigid ritual in SF, and at various other Pagan venues around the Bay Area — bookstores and events. Fill one out and take some to friends! Be sure to relay the information to friends who may not be online. If there is enough interest, we will call a planning meeting sometime in early spring.

If you would like to receive the survey via email, contact *Brighde*, [pkallen@ucdavis.edu](mailto:pkallen@ucdavis.edu)

## Earth Activist Training

May 4-18, Western Sonoma County, California  
With Starhawk and Penny Livingston-Stark

### Learn how to dismantle the old system and create a new one

A permaculture design course for visionary activists: Learn the skills to transform a piece of land, a community, and our political and economic systems. The tools we need to dismantle corporate globalization are the same ones we need to organize, strategize, and build a just, free and sustainable culture.

Spend two weeks in the coastal California hills learning:

- Nature and wilderness awareness.
- Diversity in ecosystems and in our movement.
- Pattern thinking in design, strategy, and movement building.
- Solutions that exist: alternative energy, organic farming, natural building, bioremediation and restoration.
- Soil and forest ecology and ecological economics.
- How to collect, conserve, and clean water.
- Movement building, strategy and direct action principles and practices.
- Consensus process, facilitation and conflict transformation.
- How to transform fear, rage, grief and frustration into creative action.
- How to stay grounded and centered in tough and challenging situations.
- How to create ritual and weave magic into action.
- And more!

### Core facilitators

Starhawk is a lifelong activist, direct action trainer, ecofeminist and author of many books that link earth-based spirituality with political struggle. Penny Livingston-Stark is internationally recognized as a prominent permaculture teacher and designer.

We are fundraising to provide this on a pay-what-you-can basis to activists. Work trades, payment plans and scholarships available. For those who can pay, we estimate the real cost of providing this program to be \$1200 per person — if you can pay more, that will help subsidize someone who can't. Please don't let money keep you away — we'll work it out!

Contact *Madrone Productions*, PO Box 410187, San Francisco, CA 94141-0187, (415) 789-7674, [kimjack@sirius.com](mailto:kimjack@sirius.com)

## Ritual Skills Workshop Series

Reclaiming's San Francisco Ritual Planning Cell is offering a series of six workshops designed to build and improve public priestessing skills. Each workshop will focus on a specific skill set and offer both a forum for interactive exchange with experienced priestesses and a place to practice those skills with the opportunity for feedback. Participation in the full series is recommended.

- Jan. 20 Grounding, Casting & Energy Reading I
- Feb. 17 Directional Invocations & Dragoning, Gracing and Tending
- Mar. 24 Deity Invocation & Wheel of the Year
- Apr. 21 Cone of Power & Energy Reading II
- May 19 Trance Weaving I & Story Telling
- Jun. 23 Trance Weaving II & Leading the Spiral Dance

All workshops are Saturday, 10 a.m. - 4 p.m. at Beltane Meadow, Golden Gate Park (rainy weather back-up TBA).

Contact *Lann*, (415) 929-4789 or *Suzanne*, [suziegrey@yahoo.com](mailto:suziegrey@yahoo.com)

# Announcements

## 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

Visit Macha's website  
[www.machanightmare.com](http://www.machanightmare.com)

### Macha's articles on Contemporary American Witchcraft

Online at  
[www.hungryminds.com/subjectexperts/hob004/](http://www.hungryminds.com/subjectexperts/hob004/)

## Starhawk travel schedule

For more information, or to arrange bookings, contact Madrone, (415)789-7674, kimjack@sirius.com. Or write PO Box 410187, SF 94141-0187. Further events may be posted at [www.reclaiming.org/starhawk](http://www.reclaiming.org/starhawk)

**Davis, CA January 24**  
Evening talk and booksigning at UC Davis, "Women Who Speak the Truth" series of talks will benefit the Sister/Friend Project to help at-risk girls and young women. Contact Diane Adams, Dladams@ucdavis.edu

**Sonoma County, CA May 4-18**  
Earth Activist Training — see page 50.

**Starhawk's winter schedule** is a whirling vortex of change. It seems likely that she will be spending a lot of time doing magical activism trainings and otherwise preparing people for political actions. Please check her website [www.reclaiming.org/starhawk](http://www.reclaiming.org/starhawk)

## Gaia Grrls

### September 2001

Join other women Witches between the ages of 18 and 30 for a retreat in the redwoods, as we weave a powerful web of community!

Featuring workshops interspersed with personal practice and ritual, Gaia Grrls offers a sacred space to:

- renew your relationship with the earth
- deepen your personal practice
- develop your leadership
- focus your vision
- step fully into your power
- play with your mighty sisters
- celebrate and be celebrated!



For more information, call (415) 487-0584 or visit [www.gaiagrrls.org](http://www.gaiagrrls.org)

## Send us your announcements!

Reclaiming Quarterly welcomes announcements from Reclaiming work cells. Email to [quarterly@reclaiming.org](mailto:quarterly@reclaiming.org), or mail to P.O. Box 14404, San Francisco CA 94114.

## Sounds & Furies Women's Magical Tours

Economical trips, knowledgeable local guides, life changing experiences, great friends and lots of fun! Trips run for two weeks.

### Beltane 2001 - Glastonbury, Avebury, Cornwall

Explore caves, stone circles, quoits, holy wells; enjoy the beauty of the Cornish seascape. Guides: Kathy Jones, Glastonbury and Cheryl Traffon, Cornwall, plus "surprise" guests.

### October 2001 - Greece

Enjoy the mysteries, visit ancient sites, feast on Greek food, dance to her music. Our guide, Charoula Dontopoulos, a scholar and lover of the Goddess, was born and raised in Greece.

### Brigit 2002 - Pele, Big Island of Hawaii

### June 2002 (tentative) - Ireland w/ Starhawk

Contact Pat Hogan, (604) 253-7189, fax (604) 253-219, [path@lynx.bc.ca](mailto:path@lynx.bc.ca)

## Goddess Chant Sacred Site Tour of England & Scotland

### with Shawna Carol and the Goddess Chant Singers

April 25 - May 10  
Goddess Chant Concerts, and also opportunities for sight-seeing, private rituals and healings. Visit [www.Goddesschant.com](http://www.Goddesschant.com) for details. Contact Mind-Body Travel, (888) 888-0717 or [Annika@mindbodytravel.com](mailto:Annika@mindbodytravel.com)

## Rekindling Cambridge, MA

REKINDLING IS A community of women and men who share the vision of unifying science and magic. We are an open circle in the Reclaiming tradition.

### Winter Solstice Sunrise December 21 Brigid February 3

For more information on Rekindling Community events, contact Zee, (617)834-6592, [zee@rekindling.org](mailto:zee@rekindling.org), [www.rekindling.org](http://www.rekindling.org)



## Germany

### Gespinnst Events

**“Übergänge, Auf der Schwelle verweilen”**  
(“Transitions, Spending Time on the Threshold”)

2-7 January 2001 — A week of ritual for women in the hills near Regensburg. *Contact Sabine Rokoß, Redderplatz 18, 22337 Hamburg, Tel: (011-49) 40 6301128 or Arike, arike@pipahl.de*

### A Gespinnst Week in Cornwall

3-10 June 2001 — *Contact Andrea Mayer, Reutlinger Str. 15, 72666 Neckartailfingen, Tel: (011-49) 7127-23398, andreamayer@gmx.de*

### Seasonal Feasts in Bremen

**Brigid** January 27  
**Ostara** March 17  
**Beltane** May 5  
**Midsummer** June 23

### Classes and Events in Germany

#### Elements of Magic

Taught in Bremen by Donata Pahnke. Four Tuesday evenings plus a Saturday, starting January 30.

#### Germany's First Big Public Beltane Ritual

In Hamburg, with Donata Pahnke and team. April 30.

#### Priestessing Course: “The Magician”

North Germany, with Donata Pahnke. For very advanced students. Prerequisites: Elements of Magic, Iron Pentacle, and Pearl Pentacle. June 15-17.

*For information about public rituals, classes and workshops, contact Donata, d.pahnke@t-online.de, (011-49) 421-257-6502, fax (011-49) 421-257-6503.*

## 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 Cheryl*

## England

RECLAIMING-TRADITION Witches in England have hosted Witchcamp in England the past two summers.

### Avalon Witchcamp 2001

Residential Workshop July 29 - August 5  
At “Earthspirit” near Glastonbury

Share in a week of earth-based spirituality, magic & politics. Study magic and ritual in a week long intensive that includes trancework, healing, drumming, dancing, chanting, storytelling and energy work. You may even have time to write in your journal!

Witchcamp is offered to women and men at all levels of experience. We work with Reclaiming teachers, following in a thirteen-year tradition of Witchcamps in Canada, Germany, the States and here! Camp will be taught by Sharon Jackson, who is from Canada. She has many years experience of teaching camps in Canada and the States. Sharon will also be joined by two other teachers, yet to be confirmed.

The week is an integrated course over seven days. There is a maximum of fifty men and women. Camp focuses on one Goddess or Faery myth. During the day there are classes and workshops. After an early meal the whole camp meets for an evening ritual.

The camp is based in Earthspirit, a converted farmhouse and barns in its own grounds situated near Dundon Hill, not far from Glastonbury. We have both dormitory and camping spaces and the food is high-quality vegetarian.

Costs, including full board: Dormitory £350, Camping £280 Concessions/scholarships £200 low waged/£100 unwaged. If you would like a concessionary place, please contact Susan, Liz or Suzanne for further information.

*For details contact Susan Farley, [01267] 2817346, or Liz Rudwick, elizabethrud@btinternet.com, or Suzanne White, 75 Crowley Crescent, Surrey, CRO 4EF*

## Village Witch Camp

*continued from page 39*

entrancement at the evening fires, splashing in the pool, and exploring the cave at Stonehaven. Air, fire, water and earth! Hmmm.

In October in Austin, the Planning Cell decided to fly in the whole teaching team for a January workshop weekend in Dallas. There, teachers and organizers together will create yet a newer, fuller vision. The Village Camp of our dreams will expand and become more tangible. And so the vision continues to evolve and change.

*The first ever Village Witch Camp will be held at Stonehaven Ranch, March 10-16, 2001.*

*For more information, contact Grace, (972) 436-2903 or Cathy, (512) 892-2502 or email villagecamp@tejasweb.org. Also, see the Tejas Web ad about two Witch Camps in 2001 on the next page.*



## Seattle Events & Classes

*continued from page 45*

attended.

For more information about Turning Tide, visit <http://members.home.net/sea.turningtide>

Or contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

### Monthly Gathering

We will be meeting once each month at a local restaurant to network, support each other and develop affinity groups. Place, day and time are to be determined. Visit our web site for information. Or get on our mailing list. Our email address is: [sea.turningtide@home.com](mailto:sea.turningtide@home.com)

### Community Winter Solstice Ritual

Gather at Golden Gardens on December 20, 2000 at 3:45 p.m. We will have a person at the playground to direct people to Turning

*continued on next page*

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Tide's bonfire. Look for someone wearing or holding ribbons. Bring wood and finger food to share around the campfire. This will be priestessed but semi-spontaneous and laid back. Donations are always welcome.

We could use two more people to help in planning. This will be more like a quick conference on the phone. Contact Akasha, akamad@yahoo.com, (206) 779-5792 to help.

### Brigid Ritual

Early February. Place, date and time to be determined. Visit our web site for info.

### The Magic of Tarot

Six weeks. 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. 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

### Elements of Magic

This is the first in a series of three core Reclaiming classes taught by Akasha and Danica. Six Thursdays starting January 25. See page 48 for description. \$75-150 sliding scale. Contact Akasha, (206) 779-5792,

akamad@yahoo.com Class will fill up fast.

The Pentacle of Iron and Rites of Passage, the following two classes in the series, will be taught in succession [see page 48 for description]. Prerequisite: Elements of Magic or permission by the instructors.

### 1000 Faces Study Class

Taught by Akasha Madron, every third Monday of each month. We will visit a Goddess and/or God each month within ritual space. There will always be a story of the deity and magical home adventures for the time in between. Each deity will be asked ahead of time if we can visit and we will also learn about their cultural background and the political context within which they exist today. The purpose for this study class is to develop abilities to communicate directly with deity on a bodily, emotional, and respectful level. For beginning and experienced Witches. Drop-in, \$8/class. Contact Akasha, akamad@yahoo.com, (206) 779-5792.

### DanceMagic

Let the beat of the drum carry you deeper. Part the veils and dance into another realm. DanceMagic is designed to enliven the body and spirit with a combination of creative movement, trance rhythm and guided meditation. Contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

## History: Dead on Arrival

continued from page 30

with increasing clarity and emphasis by successive scientists until it became firmly established as the first of Isaac Newton's Three Laws of Motion. By itself, matter is utterly passive, capable of acting only if it is acted upon. (Hence the analysis was in terms of forces, the primary actors in his grand treatise, the *Principia* [1687]). Once in motion (straight line, constant speed), bodies continued in motion, unless a force acted to stop them; if at rest, bodies stayed at rest unless forces acted to make them move. As a result, emphasis shifted to explaining not motion, but changes in motion. In this way, according to what was called the "mechanical philosophy," all causation had to come from outside a body. And bodies were thereby axiomatized as being passive entities, mere objects.

It is not clear to what extent the philosophers who insisted on the replacement of animist worldview with a mechanized one were conscious of the economic and political need for a natural world drained of all animus, or soul, to serve the prerogatives of industries like mining or practices like deforestation. The change was probably made unconsciously, mediated by a multitude of considerations,

continued on next page

## ★ Tejas Web Proudly Presents 2 Witch Camps in 2001 ★

### Village Witch Camp, March 10 ► 16, 2001

Come away with us, to a land of Real Magic ... be transformed with song and dance, drumming and storytelling. This will be the first Reclaiming

Tradition camp to openly welcome and invite persons of all ages. We

will experience the profound magic that occurs when every soul within our community is invited, honored, learned from and cradled within the mysteries of passage, relationship, and

ancient roles, co-creating the living tapestry that is our way to flourish on Village Earth.



### Samhain Witch Camp, October 27 ► November 3, 2001

With the veil between the worlds at its thinnest point, this Camp is destined for some deep magic. This sacred time of year calls us to work with Dark Mystery, Ancestors, Shadow, Dark Moon, Rebirth, Regeneration ... Samhain Witch Camp is in the Reclaiming Tradition and will be open to persons 18 and over.



Join us under the stunning skies of Central Texas!

Village Camp: [villagecamp@tejasweb.org](mailto:villagecamp@tejasweb.org) Grace (972) 436-2903 or Cathy (512) 892-2502. [www.tejasweb.org](http://www.tejasweb.org)  
Samhain Camp: [witchcamp@tejasweb.org](mailto:witchcamp@tejasweb.org) Moonwing (713) 668-2721 or Midnight Dolphin (512) 373-4435.

## History: Dead on Arrival

*continued from previous page*

hesitations, and layers that disconnected machine metaphors from processes of extraction of metals or wood from the natural world. No matter, the end result is the same. The world, by definition, was now conceived of as dead. And it is hard to mourn the death — this the rulers must have known — of what is, by fiat, already dead.

It is clear that other, political and religious, motivation for de-spiriting the world, the need to render people passive, was conscious. After the upheavals and insurgencies of the previous decades, it was painfully obvious which notions encouraged subversion and which ensured passive subjects. It was the latter that were now socially mandated and were achieved by undermining the processes by which they had been led to enthusiastic subversion.

However conscious the changes were, from around 1600 to 1700 a profound transformation in consciousness occurred, initially among

the educated classes of Europe and England, but soon spreading, nearly everywhere through pamphlets, sermons, theater, and popular culture. In a nutshell, the new teaching was that nature consisted of dead matter. Through this lesson, a whole different understanding of “reality” was imposed on the population. Any explanations even hinting at an *anima mundi*, a knowing nature, were clearly heretical. Scientists soon learned to guard against expressions that might reveal any such deviations from orthodoxy, at the most perhaps guardedly hinting at them in their private journals or unpublished writings. In fact, to this day, expressions implying nature having purpose or anything other than blind mechanism in natural processes are still considered the unthinkable heresy within science. Nature is entirely to be understood in terms of objects.

Thus was erected a scaffolding of concepts and patterns, regarding the shape of the natural world and the way it was understood to undergo changes, which was used to mold and orthodox “reality.” This new orthodoxy was necessary to bring to birth the systems of nation states and of capitalism that

were then assuming such formidable roles on the stage of early modern history.

There is a profound hidden irony in all of this. The scientist who is given the most credit for the astounding transformation from an animated cosmos, to the mod-

ern machine universe, is Sir Isaac Newton. Yet Newton himself was most emphatic — at least in his private papers — in denying the mechanical nature of the cosmos. He saw both his *Principia* and *Optiks*, the two scientific treatises that both summed up and established the reality of the scientific revolution, as giving but a superficial understanding of how the world worked. The mechanical laws of nature, such as the *Principia* and *Optiks* revealed, merely explained how matter behaves when it is acted upon by external forces. The real aim, which Newton sought primarily through his tireless alchemical researches, both before and after the *Principia*, was to determine those forces that acted in bodies. In his many attempts to explain how such internal forces must operate, the bulk of Newton’s examples were drawn from living creatures, whose generative, digestive, and putrefactive powers gave the lie to the mechanical philosophy’s presumption of matter’s passivity. He suspected the role of light to be central to this inner activity of bodies.

On several occasions — all left unpublished — Newton testified that nature everywhere seemed alive. Thus Sir Isaac Newton’s system of the world, his ideas on movement, light, forces, matter, mathematics, and methods of doing science, was really a carefully crafted negotiation of the allowable spaces reality could occupy, a largely hidden dialectic played back and forth between inner and outer layers of the doctrines in which he believed.

And the Newton seeking the principles that led to activity in the cosmos, who wondered how the motion inevitably lost, due to irregularities in the interactions of bodies, might be restored to the cosmos, who realized that the world could never be simply a blind mechanism, the Newton whose theories were rooted in a magical conception of the cosmos — this Newton was denied to the world for centuries, partially emerging only in recent decades. The Newton who bequeathed us a machine universe was simply too important an icon hanging, as it were, on the gateposts to modernity to be in the least way questioned. But Newton himself chose this understanding of his vision to be the one revealed to the public, sharing his less orthodox views only with the dozen or so young disciples he used to fight for his ideas.

*A footnoted version of this article will be posted on the Reclaiming Quarterly website, [www.reclaiming.org/newsletter](http://www.reclaiming.org/newsletter). A future article will look more closely at Newton’s attempts to discover through his alchemy the life in matter.*

*David Kubrin is the author of “Marxism & Witchcraft,” a treatise on the ecological crisis from which this essay is adapted. He has a doctorate in the history of science, is a middle-school teacher in the San Francisco Unified School District, and has been a longtime political activist.*

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## Judy Foster

continued from page 6

readings with the depth of her selections. Her voice was unique and commanding. As my partner mentioned to her, "You read like you speak." An apt compliment.

Over New Year's almost eleven years ago, Judy was planning to cook for Pagans who held an annual tree-planting known as Forever Forests. It was being held at our old haunt, Harbin Hot springs, so I decided to go. There I met my dear consort, Tom Lux. She saw me aglow, and with a knowing smile told me that certain of her friends would chide each other when that loving feeling came along, and so called out to me, "Lucky Bitch." Intrigued but not jealous was her nature with me.

Judy was a major player in my initiation. She challenged me to read *The White Goddess*. This information was extremely obtuse to me. Usually I related to a grassroots Reclaiming training, and I have a pea-brain for memorizing and grasping esoteric text on subjects like tree alphabets. Judy, a founding member of the New Reformed Order of the Golden Dawn tradition, opened my sense of history with her poetic vein.

Judy had a lot of pride, a matter-of-fact resignation, and some nagging projects, but didn't necessarily want to talk about the short time left. In September, a gathering in her appreciation at Ashkenaz was a mutual gift that I was grateful to be able to help organize. The room was filled with over two hundred people. Judy brought carefully wrapped photos of herself, her family, her partner Charlie Foster and her daughters. In her final months, she was given time to organize many fine details about her life and spent many precious days with her daughters and loved ones. I, like so many others, was inspired by her life and her passing.

## Starhawk: Seattle

continued from page 34

something seems dreadfully wrong. There's a loop we can't unravel, a knot we can't get around, and I have a dull dread in the pit of my

stomach that this time, we really are doomed. But I've learned to keep going. To just keep going, holding the pattern in my mind that I know the dance should take, and trusting in something deeper than me to make it all work out.

And it does. The spiral turns. Life regenerates.

That's the magic we can call on in desperate times. For magic teaches us to hold a vision of a world where Ruby, born on Thanksgiving Day of a romance kindled at Seattle, will have redwoods to walk among, and where her counterpart in Africa, or India, or Brazil will also know forests, abundance, freedom.

And the iron ship transforms to a living vessel we all have a hand in steering.

*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: To Follow the Moon

continued from page 36

England with Marion, Basuba's thirteen-year-old niece.

However, sailing for an unknown world does not free them from the intolerance that caused them to leave. Reverend Denton, a Christian minister who is sailing to the new country to "save" the evil heathen there, is also aboard the ship. He is as hostile to these women as he is to the native people of the new continent. He does not hesitate to take credit for the weather work that Fiona does to call the winds so the ship can

go on its way.

*To Follow the Moon* deals with complex issues, including the tricking of men into becoming indentured servants and, in the character of Madam Dora, a fortune teller, the using of magic to harm others in a clear and intriguing manner.

Fiona's commitment to protect the trees and thus the Earth in which they are rooted is clearly her strength. It gets her into trouble with those that believe the Earth is theirs to exploit. Basuba's rituals to celebrate the turning points of the seasons are an anchor point for her spirituality. Her courage is shown by her wish to be open about what she does.

While we know that the persecution of women for their Earth-loving ways will not disappear in the New World, we are given an engaging picture of how these women support each other as they resist the hostility directed at them. The reader is left with confidence that their resourcefulness will be equal to whatever they face in this unknown land.

I highly recommend this book to adults interested in the European-American past and to young adults in your life to whom you wish to present different options for how life can be lived.

Published by Galde Press, PO Box 460, Lakeville, MN 55044.

Reviewed by Antiga.



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## Book: Twelve Wild Swans

continued from page 37

those wounded places within us that can block us despite our best efforts. As Hilary writes: "Magic gives us tools for self-knowledge and change."

One of the Inner Path exercises in Chapter 3, The Wicked Vow, offers guidance on how to break "the negative patterns from the past." It's a ritual that uses fire to burn away those blocks. "Each person should try to write down her 'wicked vows' that never should have been made, as clearly and simply as possible, on a piece of paper that she is willing to part with. When you are all ready, prepare to burn the papers. Sing over them, chanting songs of fire, of purification, and of freedom."

The Outer Path was written by Starhawk. Its task is to "help us take our power out into the world, to offer service to our communities, and to find the strength, courage, and faith we need to confront the larger structures of domination that shape our society."

Starhawk offers concrete guidance on answering the age-old question: Yes, but how? How to handle power issues within groups, how to handle criticism, how to let the magic carry us away to arrive safely on the opposite shore. Gender issues, diversity issues — no sacred cow is left untipped or unexamined.

The Outer Path exercise on Anchoring to Core Worth in Chapter One, Leaving the Castle, is one I use repeatedly, especially in my mundane life as an editor. "In sacred space, sit, stand, or lie in a relaxed position. Breathe deeply and let yourself think of the times and places in which you feel most relaxed, most yourself, when you are in touch with your inner power but don't need to use it, when you can truly let your hair down and just be who you are. Pick one situation, one place, and slowly let it fill your awareness."


The exercise continues, asking you to place the situation in your body, hold it in your mind's eye and find a word or phrase that reminds you of it. Using this technique allows you to access your core state of being, where you're reminded of your core worth, with a word, a breath, a touch. This one exercise has allowed me to sidestep thousands of hours of drama in my work and home life.

The final chapter, The Transformation, holds out the promise that each one of us can be a walker between the worlds, a voice for the wild. Rose's youngest brother still has one swan wing. He carries the mark of the Shaman, and can humbly listen and restore himself in the arms of the wild. After making this initiatory journey, we too will have the freedom and the power to decide if we wish to do so.

And if some of us use this beautifully-written guide to Reclaiming

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style magic to choose that path? Well, as we say in ritual, what is between the worlds changes all worlds.

I don't think of myself as psychic, but I do venture this prediction: This book will certainly rock many worlds. And it may even play a part in transforming our society into a more just and humane place.

*Published by HarperSanFrancisco.*

*Reviewed by Georgeanne Dennison.*

## Close the School of the Americas

*continued from page 14*

recount in graphic detail the torture, the rape, the precise and calculated sadistic violence that they suffer at the hands of their captors. How many of these torturers were trained here? How many of these rapists, these assassins came through the gate just there?

Staggered by the images and words in the paintings, we are reminded of our purpose here. We are here to speak for those who have been silenced. One prisoner recalls a note slipped under her door reading: "Hope. Courage." We are also here to send a message of hope to those who are facing paramilitary death squads in Mexico, Colombia and other places in the world today: We know that you exist. We know about the massacres, the intimidation, the fear. We do not give our consent to our country's policy of engendering violence and repression in your country. We will do everything that we can to bear witness to your suffering, and to stop it at the source, here in the United States.

### NOVEMBER 19TH

THE FUNERAL PROCESSION and calling of the names of victims begins at 10:45. It is cold and rainy, and many in the crowd are covered in

improvised black trash bag raincoats.

We walk forward, slowly, listening to the incantation of the names of the victims. The crowd responds after each name is called, singing back: "Presente." *Presente*, those who have been killed are present, they are here with us. *Presente*. Many of us are crying. 3,400 people commit civil disobedience by crossing onto the base. We keep walking. After the sound of the calling of the names fades, a woman walks alongside the march reading from a list of the over nine hundred civilians killed in the El Mozote massacre in El Salvador. We continue calling out "Presente" together. The long line of protestors stops and starts. Many of us leave the road to plant our crosses in the wet ground. A graveyard now lines the road into the base.

We keep walking, singing "We Shall Not Be Moved," "Keep on Moving Forward," and "Si Se Puede." People are boarding buses now, and we have chosen as a group to be as compliant as possible for the sake

*continued on next page*



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

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*continued from previous page*

of those in our group who cannot risk arrest. We get on the bus, believing that since we have voluntarily done so, we will be bussed off base.

My friend April and I make our way to the back seat of the bus. What we observe next from this vantage point makes us realize that we really do not know what to expect. April's account, written shortly afterwards, captures the emotion:

"B. and I wipe off the rear window of the bus to see what is happening. Several individuals are lying limp behind our bus, and MPs drag them off to the side with unnecessary roughness, shaking their passive bodies and slamming them to the ground. We watch with alarm, announcing our concerns to other passengers [we are especially concerned with the lack of legal observers or peacekeepers anywhere near the assaults]... B. asks if I want to jump out of the emergency exit and suddenly a plainclothesman is there at the back of the bus, his large body pressed close to B.'s, holding her back. Loudly he asks where we are from in an attempt to distract and intimidate us. The protesters on the ground are lifted upright and flanked by the MPs over them, then dragged forward. I crane my head out of the bus window. "What is your badge number?" I call to the officers, repeatedly. There is no response to my legal inquiry until one of the protestors calls out, "It says eleven!" Another young man is dragged past, "I'm Jason from New Orleans," he tells me, completely vulnerable to the MP. Outrage fills my body as I wonder what to do with the information. I pull myself back inside the window as the bus pulls away."

Rattled, we are driven away from the demonstration. As the minutes pass, we realize that we are not being taken off the base for release, but further into the interior. My friend who received a ban and bar last year is becoming more and more anxious across the aisle. I look at her anguished face and realize she is facing the possibility of prison. We finally arrive at the "processing center," a huge airplane hanger flanked by long green army tents. An MP boards our bus and announces to us that we are being detained for criminal trespassing. Lines of other detainees move between the tents and the hanger.

We catch glimpses of friends from other affinity groups — including high-risk autonomous groups who openly defied the orders of the MPs and kept walking toward the base. We are to be processed side by side for the same offense. Some folks have plastic bracelets placed on them for "higher" offences such as resisting arrest. The detainees are a mix of puppetistas, priests, hippies, anarchists, grandmothers, college kids, midwestern Catholics, Witches, and hundreds of people who fit into none or several of these categories. There are also members of the press. We catch sight of our friend who is a journalist for our local independent paper. She is a not a US citizen, and lacks documentation — what is she doing on the inside? She manages to duck out of the line she's in and join us. She tells us that she was first told she could cross the line to take photos, then accosted by another MP who confiscated her press pass and told her to board a bus. I am terrified for her safety. She is in the process of applying for political asylum — how will this arrest affect her chances of staying in the US? I vow to stick close to her during the processing.

An MP separates our affinity group. I am hustled into a tent with fifty or so others including my mother, my non-citizen friend, and the three men in our group. Our time waiting is uneventful, but that night I hear stories from the other half of my affinity group about their experiences — the stories bear repeating. Again, April's account:

"The energy inside our tent seems raucous. K., M. and I huddle to the side. A group of young protesters is aimlessly bantering about the "party." Comments like "who's got the marshmallows?" and "Got beer?" are tossed about the tent. I feel very, very

uncomfortable. When I hear someone refer to a member of his group as "the chick with a camera" I can barely stand the commentary anymore. K. stands up, and mustering calm from panic, says she has a story to tell. In chilling detail she tells of the El Mazote massacre in El Salvador executed by SOA grads. Out of a village of hundreds only one woman, Rufina, survives. She watches her husband being shot, smells the charred bodies of her neighbors being burned and hears her own children cry for Mommy as they are raped and tortured, every one killed. K. tells us many details of Rufina's experience, concluding, "I am scared but this is why I am here." What happens next is beautiful. Other individuals get up to explain why they are in the tent. An elderly man tells of medic work in World War II, watching as the living dead and completely lifeless are strewn together in piles, knowing that like El Mazote, this atrocity was ordered. A woman tells of her daughter's phone call from Guatemala last week — she assisted in retrieving bodies from a massacre, children still clutching plastic toys. Then a priest leads a prayer. The powerful, powerful testimony of individuals continues until we are summoned into the converted hanger for processing."

We all receive "ban and bar" letters barring us from the base for five years, under penalty of fines and prison if we violate the letter. We are commanded to sign these letters on the spot in front of lawyers.

We make our way back to the motel and shed our rain-soaked clothes. Throughout the night, people trickle in with stories of the action. We learn that our friend Megan was part of a group that was handcuffed face down on the wet pavement and photographed on the spot by an MP with a polaroid. She was playing a part in the reenactment of the massacre that took place simultaneously with the second-wave crossing [see story, page 13]. At least five of our group received "The Red X" on their ban and bar letters signifying that they are in violation of a previous ban and bar, and thus risking fines up to \$5000 and up to six months in prison. What will this mean? Will they prosecute everyone with the red "X"? We speculate on this issue and continue sharing tales of the day while our support team nurtures us with warm blankets, chocolate, and miso soup. Our herbalist medic offers calming tinctures; another friend produces a bag of Snickers bars. I go to sleep feeling extraordinarily lucky to be part of such an incredible community of resistance.

"Si se puede, si se puede, si se puede, si se puede. Turning, turning, the tide is turning. Rising, rising, the earth is rising. Si se puede, si se puede, si se puede, si se puede."

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Beth Trigg is a union and community  
organizer from Asheville, North  
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## Bruja Canyon

continued from page 26

thrash for a moment with the shock of the cold then gracefully swim to your pack, pushing it up and out of the water before you. Sitting on the dry rock edge of the pool, soaking in the sun and looking up to where you jumped, you know now there is no going back. The waters have broken. The labor has begun. The pool from down here looks womblike with white and gray mother stone making a dome above, broken only by the slide and lip from which you just jumped.

Leaving the pool, you find a sunny spot to dry out, warm up and have some lunch. When you wake from a brief siesta, you follow the canyon around a slight bend and before you there is nowhere else to go. A big boulder sits wedged between the canyon wall with a barely climbable slide and then a big drop into the next pool. Here you must use a rope and your mind to be safe.

You find a hole in the rock that you can tie webbing on as an anchor. The rope you will hang from will go through a rappel ring on that webbing. The webbing and rappel ring ensure that you can pull the rope down. You run the webbing through the hole, slip a rappel ring

continued on next page



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continued from preceding page

on and tie a perfect water knot. This will serve you well for your rappel, but you will have to leave it tied here to the rock. You contemplate the impact you create by leaving this webbing and rappel ring in the canyon.

Though the Chihuahuan desert has held you well in her beautiful essence on this journey, she is old and tired. She has been abused and poisoned by the colonists, and her people are impoverished by restrictions to their traditional ways of life. Where the Rio Grande once refused to play the role of border between her people and shifted her banks in the annual floods, she was bound in concrete and forced to comply. The earth and air are also colonized here. In Sierra Blanca, manipulation by an East Coast corporation and local politicians results in 500 tons of New York City's sewage arriving weekly by train. The corporation claims that the poop and toxins from the New Yorker's toilets will fertilize this forlorn dessert land. You have seen the native plant life in this desert surviving well without New York City's excrement. In Sierra Blanca's fragile, arid ecosystem which takes thousands of years to incorporate new materials, the only fertilization we have seen to date is the fertilization of diseases and illnesses the people are contracting from the airborne pathogens which arrived along with New York City's waste.

You check the system once more; the knot on the webbing, the rope through the rappel ring, your harness, the caribiner. All is secure. You are ready to go. The first part of the descent is easy. Facing upstream, you climb over a boulder, then walk along the vagina-like slide to the lip. The lip marks where the gradual slide ends and the canyon becomes steep for a long stretch. Rock bulges out so you still can't see where you will land. Back to the edge you begin to let out the rope. It is time. You lean back out over the edge, over nothing for 40 feet. You breathe deep.

You descend by walking your feet down smooth rock, one before the other. Now you can see that at the bottom there is a pool. Your feet submerge first, your legs, your belly, "Water, please cleanse me of whatever else remains before my rebirth," your chest. You gasp at the coldness of this water and wonder how much deeper it goes. Your pack pulls you downward, the rappel device is sticky and holds you up. You work with both hands to glide the rope. You are shoulder deep in water, neck deep and you can still barely touch the bottom with your toes. Finally you are able to slip the pack off into the water and tread water to unclip the rope. Pulling the rope down while treading in the freezing water takes some time and focus. You swim away as it falls and then swim back to retrieve it. Now you can

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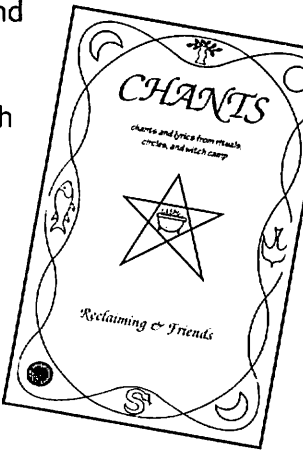


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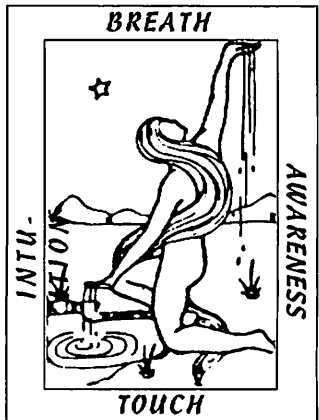
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swim to the edge.

Out of the water there is just a small space for moving. A hallway of rock to another small chamber. Before you a huge boulder is wedged in the main passageway. You can only imagine what it was like when water moved that rock here. There are small holes under the boulder with long drops to the rock below. Where do you go now? There, off to the right is another opening; a hole in the ground just the width of a body. The birth canal. You pull the rope from the water and wrap it around a pinch for a controlled lowering of your pack. You then coil the rope and drop it. You must trust the birth canal as every being must at its time of birth.

A tear falls from your eye as you think about leaving her soft rocky hold. Out into what? You hesitate but wind pours through, ruffling the ocotillo above with a creak. You must focus. The wind whispers, "What are you birthing into?" The earthen birth canal will squeeze any last remnants of the old from your body. What new life awaits you?

Your feet must go into the hole first. They land on nothing. You must trust the birth canal. You slide through to your waist raising your hands above your head to fit. She squeezes you. Still, your feet hang as you start to slide. You squeeze through past your waist and hips. You must tilt your body here to fit, so snug is the hole around your middle. Positioning is everything. Still you are hanging, sliding through now at your chest with your hands in the air, trusting that you will be held. Uncertainty, trust. Your armpits and neck slide through. You take one last look at the womb-like pool you just came from. Goodbye, thank you. Bless you, beautiful canyon.

Your head slides through into the darkness. And finally, your feet touch something. They stand on solid rock. You slide until firmly grounded on your feet as your arms come through. Now, standing in the cave you can see a long tunnel to the light. You crawl at an angle, popping out of the opening onto your feet. You retrieve your pack and climb down the rock.

The grayness that concerned you before was just nightfall so you don't need to rush. You will camp on Bruja's shoulder with the full moon and hike out in the morning. Tonight you still have a lot of

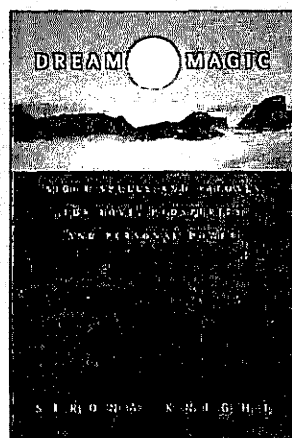
boulders to climb over to leave Bruja's arroyo. But before you go, take a moment to lie down in the circular pile of earth, plants and rocks where the waters leave the constriction of the canyon to pour out into the arroyo. Take a moment to soak in this new feeling of opening, abundance and birth. Breathe deep. You have descended Bruja Canyon.

*April Cotte has been bringing groups on outdoor journeys in California, Aztlan and New England for the past nine years, and has been blessed to descend Bruja Canyon many times. She will be co-facilitating a Reclaiming-style journey in May — see classes listings in this issue.*

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Laura Kemp

## Mo Mas! No More!

continued from page 13

equipped with cardboard machine guns herded some twenty cowed and frightened "Latino peasants" into a circle, just inside the gates of Ft. Benning. The "SOA grads" fired their cardboard machine guns into the crowd of peasants. Screaming with agony, the peasants fell in a tangled heap of bodies, streaked with red paint. As the rain fell on the bodies the paint bled more and more, pooling beside the victims and creating a macabre scene.

Columbus City police began pulling the "bodies" from the heap of "dead and dying peasants." The "peasants" remained inert and limp, providing no assistance to the officers in their task of tagging, handcuffing and dragging them into a line of face-down bodies off to the side of the massacre.

Simultaneously with the "massacre," a group of six "Nuns," each carrying swaddled baby dolls and garden spades, speed-walked past the melee for about a hundred yards. There they dropped to the wet grass and began wailing in grief for the dead "babies" they held in their arms.

One of them carried three gravestones covered with the names of scores of babies killed by the SOA in Latin America. As they wept and screamed out their grief, they began digging graves for the babies. Their tools seemed so inadequate for the task — but then, the bodies were so small.

The "Nuns" were left in relative peace while the police and MPs dealt with the "massacred peasants." However, the peace was short-lived, with plainclothes police arriving to handcuff the "Nuns."

It was unclear why the second-wave direct

action took the police by surprise, as the idea had been discussed in open meetings. While not sanctioned by SOA Watch, the second wave actions were not denounced by them either. These actions were inspired by more active protests across the world this past year. The second wave actions provided an outlet for

those protestors whose emotions and political flair could be better expressed this way than by the somber funeral procession.

Contact South East Friends of Reclaiming, (352) 375-3729, walkerbj@ufl.edu. See page 41 of this issue.

Barbara J. Walker-Graham is a freelance writer and single mother living in Gainesville, Florida. A journalism graduate of the University of Florida, she is manifesting a life dream of covering and photographing direct action political protests, after coming out of a long hibernation.

## Dia de los Muertos

continued from page 16

tradition, friends and family members visit the graves of the deceased on this day.

Volunteers worked through the day to set up elaborate altars, lit by hundreds of candles. The four directional altars honored the ancestors, and especially the dead of the past year: youth, young adults, adults and elders.

In the evening, thousands of people gathered along 24th Street for a procession around the neighborhood, ending at the park to view the altars and dance to drummers.

Dia de los Muertos 2000 was organized by the Rescue Culture Collective with support from Reclaiming and dozens of volunteers, and was aided by a grant from the San Francisco Arts Commission.

To get involved in Fall 2001, contact Rosa, (415) 864-1450.



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Goddess Hygeia's Day

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**Drumming by Carolyn Brandy**

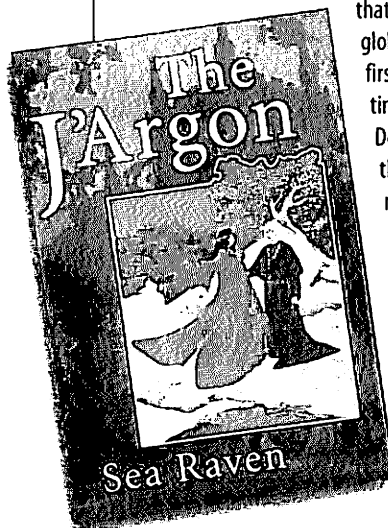
**Goddess slide presentation by Max Dashu**

Sponsored by Daughters of the Goddess: a ceremonial temple dedicated to the perpetuation of Women's Mysteries. Exchange \$45 advance (received by February 18th), \$50 at the door. Send a SASE to Daughters of the Goddess, 3527 Mt. Diablo Blvd., #353, Lafayette, CA 94549. For more information call (925) 256-8109 or contact [Leimermaid@aol.com](mailto:Leimermaid@aol.com)

# The J'Argon

 by Sea Raven

The Year is 2157. The United States has become a repressive theocracy, where a great Evil holds sway. **The J'Argon** is the leader of a spiritual alliance that has voice, but not vote, in 22nd Century global politics. She is the Fourth J'Argon, and the first woman to hold the title. The J'Argon's long-time lover, partner, and soul friend, the Arch Deacon of the National Cathedral, is a leader in the Liberation Underground. The Arch Deacon must open his prophetic Christian mysticism to the J'Argon's ancient earth-based magic and awaken his own Adept Power so that together they can defeat the Dragon.

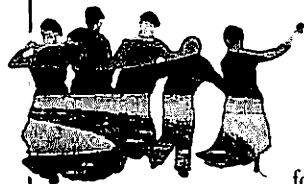


"Not since I read 'Mists of Avalon' have I felt so moved to my spiritual core. 'The J'Argon' is the most powerful narrative of spiritual intrigue, ritual, and power." — *Cristina Gonzales, Ph.D., Academic Dean, University of Creation Spirituality, Oakland, California.*

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announcing **Margo Adair's** new book:

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*The Dance of Imagination, Intuition, and Mindfulness*

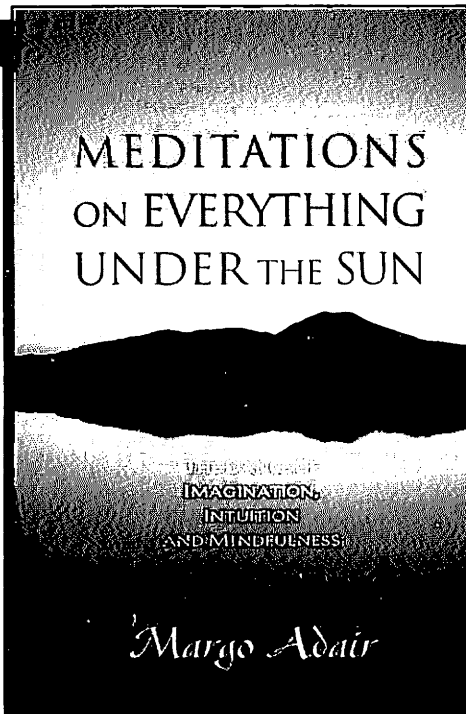
A sourcebook on *Applied Meditation* that weaves visualizations for conjuring up probabilities, intuition for gaining insight at will and mindfulness to witness the truth of the matter. Conveying a deep appreciation of the inner realms and outer realities, includes cutting edge theory on the nature of consciousness and 170 meditations addressing virtually every issue people face in contemporary life. This "design-your-own reference" will be for the psyche what the *Joy of Cooking* became for the kitchen.

*...an extensive and valuable resource for anyone interested in self development. I found Adair's concepts illuminating. I've been doing this work for over twenty years but her book gave me new insights and suggested fresh approaches. Highly recommended!*  
— Starhawk

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## Reclaiming to Wire Isle of Apples

### Reclaiming stocks soar in wake of announcement

IN A MAJOR COUP, Reclaiming has obtained the rights to wire the Isle of Apples – home of the beloved ancestors – for the internet.

By next fall, full DSL capabilities are expected, and people attending the annual Spiral Dance are encouraged to bring laptop computers to the ritual. “The new high-speed capabilities should make for much faster connections with the ancestors,” said J. Log-On, chief engineer for Reclaiming’s internet services division.

A Reclaiming-affiliated group in Seattle, Turning Tide, also got the contract for cellular service on the Isle. With the spread of pagers among the beloved dead, the ancestor trance that has often turned the Spiral Dance into an endurance marathon is expected to run much more smoothly.

In response to the announcement,

## Labyrinth Scandal Rocks Pagan Party

ALREADY REELING FROM accusations that he has never had sex on Beltane, High Priest Lucifer “Larry” Hieronymus of the People’s Pagan Party (archrivals of the Revolutionary Pagan Workers’ Party) has been caught cheating on a labyrinth walk.

Surreptitious photographs appear to show Hieronymus furtively slipping from the eighth to the seventh circuit of the Chartres-pattern labyrinth inscribed inside party headquarters near Leadmine, West Virginia. If confirmed,

*continued on page D-194*

Reclaiming shares traded on the Neo-Pagan Stock Exchange (NPSE) rose

*continued on page D-112*

### Correction

In a recent issue of the RPWV, it was stated that Reclaiming co-founder Sunshine Moonbeam was arrested for masterminding an international drug-and-sex ring. In fact, she was arrested for overdue library books. The RPWV regrets this inadvertant misprint.

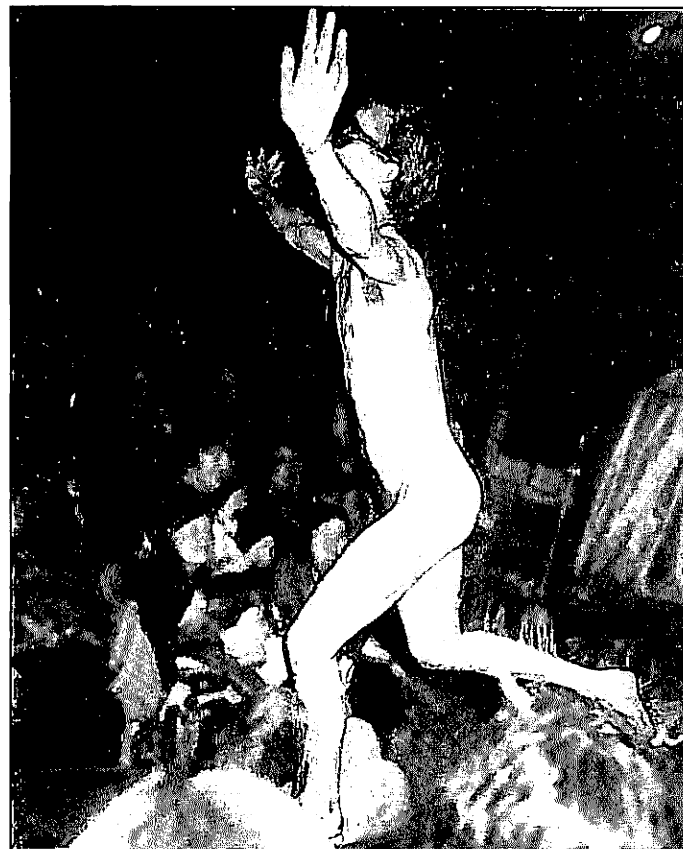
## Las Vegas Show Features Reclaiming

A NEW LAS VEGAS musical extravaganza stars members of Reclaiming. WitchFest 2001®, which opened in January at the Golden Nugget, includes a topless chorus performing Reclaiming chants, while other members of the ensemble lap-dance their way into the hearts and souls of the audience.

The show consists of five acts, each geared to an “elemental” theme. The Air portion features aerial acrobatic stunts, while the Fire segment involves flame-twirlers and fireworks.

While WitchFest 2001® is expected to be a major drain of energy for Reclaiming, it is compensated by the fact that the new show can replace the Spiral Dance ritual. “We’ll just add a two-hour ancestor trance in the middle, and make people sit on the concrete floor for five hours without any food or drink,” said Mistress of Ceremonials Sunshine Moonbeam. “They’ll never notice the difference.”

Tickets to WitchFest 2001® can be purchased at any Reclaiming ritual.



*The earth invocation at WitchFest 2001®, Reclaiming’s new musical show premiering in Las Vegas in January, was an instant hit with audiences tired of the usual secular fare. Photo by RPWV staffer Leona.*

# 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](mailto:quarterly@reclaiming.org)) or on disks make our job much easier. Please include a hard copy of your submission, just in case something funny happens during layout. Graphics are always welcome!

We may edit for length, punctuation, grammar and readability. We do not alter poetry.

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

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

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

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