

RECLAIMING

Q U A R T E R L Y

Witchcraft and Magical Activism



Dandelion 2004!

April 14-18

All-Reclaiming Gathering
in Southern Texas



magic

mixing

meeting

ritual

community

celebration



See page 36 for more information,
or visit www.dandeliongathering.org

Photos courtesy of Diana's Grove/Midwest Witchcamp

The Dandelion Gathering is open to anyone
who is part of Reclaiming – Witchcampers,
ritual-goers, students, RQ subscribers...

Join us as we bring our far-flung community
together for a magical gathering.



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RECLAIMING

QUARTERLY

Reclaiming

A Center for Feminist Spirituality

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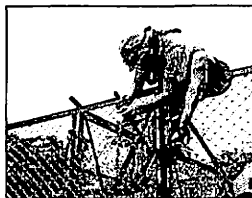
Reclaiming is a community of women and men working to unify spirit and politics. Our vision is rooted in the religion and magic of the Goddess — the Immanent Life Force. We see our work as teaching and making magic — the art of empowering ourselves and each other. In our classes, workshops, and public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



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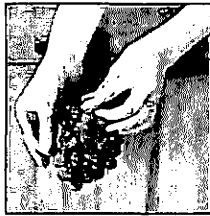
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COVER PHOTO

By RQ

The wonderful Witches of Paganistan (Minneapolis/St. Paul) came up with the idea of having a Besom Brigade, the besom being the Witch's broom. Formed for the 2002 Paganistan Gay Pride Parade, the Brigade performs synchronized choreographed patterns using brooms.

In January 2003, Ecotopia's Besom Brigade marched in San Francisco, making broom pentacles and juicy cones of power for peace. See page 4.

Text by M. Macha NightMare

Reclaiming Quarterly production is a volunteer effort. If you would like to help, please contact RQ at (415) 255-7623 or quarterly@reclaiming.org. The RQ deadline Solstices or Equinoxes. (Winter Solstice is the deadline for Spring, etc. — plan ahead!) Reclaiming Quarterly is printed on recycled, chlorine-free paper.

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Our Founder



Founded in 1980 as *Reclaiming Newsletter*, re-formatted as a magazine in 1997. Of the 100-plus people who have worked on some version of this publication, the following are responsible for this issue:

Publisher, Editor-in-Chief, and Coffee-Maker Sunshine Moonbeam
Assistant Coffee-Maker Esmeralda RagingWitch
Assistant Pastry Contortionist Lily
Assistant AssMaster Lynx
Assistant Calligraphist Cerridwen
Assistant Hermeneutical Analyst George Franklin
Assistant Code Wrangler Carol Gunby
Assistant Diva Extraordinaire Luna Panthera
Assistant Chronotographer Jonathan Furst
Assistant Political Consultant Jade Paget-Seekins
Assistant Airborne Hug Specialist Jim Negrette
Assistant Animal Handler* Ruby
Assistant Nap-Taker Snow
Assistant Native Plants Advisor Lisa Dillon
Assistant Image Acquisitionists Otter, Robin Parrott
Assistant Arboreal Graphicist Bob Thawley

* — No animals were harmed in the production of this magazine

Special RQ kisses to:

Elka, Rain, Kat, Fern, Georgie, John, Aimee, Suzanne, Panthera, Madrone, Urania, Tia, Kala, Panthera, Starhawk, Macha, Vibra Willow, Deborah V., Elfin, Mary, Ron, Joanna Carichner, Meredith, Summer, Ewa, Shadow Lotus, and Church Street house. Back cover by Amanda Karin.

Regional Pages Credits — see page 34

To Our Readers...

THE WHEEL TURNS AGAIN — and it's Winter.

What a mixed season. There's some satisfaction in knowing that our calls last Spring for peace and negotiation in Iraq were on the mark — not just morally but politically. Yet we find no cheer as we watch the resulting deaths of thousands of Iraqis and hundreds of US and European soldiers.

Here at home, things look little better. As we report in this issue, thousands protested "corporate free trade" in Cancun in September, and thousands more in the streets of Miami in November. In Miami, they were met with a level of violence not previously seen in U.S. globalization protests — an index of the fragile state of the corporate globalization apparatus.

AND YET we see signs of hope. Opposition from the global South, coupled with protest in the developed countries of the North, may yet reshape international relations. The WTO, FTAA, and other instruments of globalization may not be with us much longer. (See page 10 for web resources on these issues).

Also in this issue, Marta Benavides puts a human face on globalization and the contributions of women in rural El Salvador. Oak looks at how the legend of Thomas the Rhymer is working its way through Reclaiming circles. Our history pages discuss a book about the founding and workings of Reclaiming by Jone Salomonsen. And our reviews section features Gay Rights photographs from the 1970s and early 1980s — formative years for that movement.

STARTING WITH this issue, our deadlines have changed, as we aim to have the magazine out to readers before the Equinox and Solstice. See submissions information below for details. We are glad to get articles, poetry, photos, regional news, etc. — anytime! We are always working an issue or two ahead.

THAT'S IT for this issue. See you in the Spring — *The RQ cell*



Reclaiming Newsletter #37, Winter 1989. Cover by D. Furster.

RQ is planning theme sections in upcoming issues, including initiations; health and healing; queer issues; water; shadows; and meditations. We are seeking articles, photos, artwork, and poetry for these topics. See submissions information below.

RQ loves photographs! Please contact us if you have photos of nature, artwork, theater, political action, or other images that you'd like to share.

Submissions to RQ

We encourage readers to submit articles, letters, photos, etc., related to political or spiritual issues and happenings. Submissions via email (quarterly@reclaiming.org) make our job easier.

Photographs and graphics are always welcome!

Our deadlines for time-sensitive submissions are the preceding Solstice or Equinox — Winter Solstice for Spring issue, etc.

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

While we may print letters or articles on ethics, we will not print personal charges or countercharges.

Articles appearing in this magazine may be 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 eventually find their way into our cauldron, so keep copies for yourself.

How You Can Help RQ

Subscribe — for the most generous amount that you can! Your contributions are what make this magazine possible.

Show RQ to friends and activists in your area.

Keep us posted on events.

Order bulk copies (\$30/10) — you can resell them for the cover price of \$5.99, or give them away.

Stores — order direct

Stores can order copies of RQ direct for \$3 per copy (cover price \$5.99), in increments of five copies. We ship once per issue, so order in advance or have a standing order. Sorry, no returns.

For more information or to order copies of RQ, contact George at RQ, (415) 255-7623, quarterly@reclaiming.org

RQ Advertising Rates

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1/8 page	(business card)	\$35
1/4 page	(5" x 3.5")	\$65
1/2 page	(5" x 7.25")	\$125
Full page	(10" x 7.25")	\$240

Send us camera-ready copy. For electronic submissions, please contact us via email. Want RQ to design your ad? See our ad brochure for more information — call (415) 255-7623 or email quarterly@reclaiming.org

Ask about discounts for long-running ads!

Although we do print some free brief community service announcements, if you're charging money for an event or service, please include us as a part of your advertising budget. Your advertisement helps sustain Reclaiming Quarterly — and puts you in touch with thousands of readers every issue!



Witches Opposing War

"North, South, East, West / Worldwide Peace is Always Best!"



M. Macha NightMare

(RQ's intrepid photographer was perched atop a trash container angling for the best shots of the thousands of people marching up Market Street when a most welcome contingent came into view — Witches Opposing War, led by the broomstick-twirling Besom Brigade. Afterwards we asked organizer M. Macha NightMare about the brigade and how it got its unusual name.)

MORE OFTEN THAN NOT when I mention the word "besom" to contemporary American Witches, they reply, "What's a besom?" Well, besom, my Witchen friends, is the traditional term for a Witch's broom. Technically, it is a "broom made from twigs." Besom is also the term for the broom used in the ice sport of curling.

In *Ecstasies: Deciphering the Witches' Sabbath*, by Carlo Ginzburg¹, we find these two references:

1) "... new terms such as sobaces (those who ride brooms) were not very successful." (The passage is about the persecution of heretics in the 1390s in the Havel River area of northeast Germany.)

2) "Male and female witches participated in the ceremony, armed with rush brooms." (Ginzburg is

¹ Pantheon Books, New York, 1991 (translated from the Italian). Citations are from pages 97 and 195.

Photos of San Francisco Peace March Spring 2003 by George Franklin/RQ.

Besom Brigades Bring Back the Broom

describing an old Chinese new year festival to exorcize the old year, with arrows shot by 120 children led by a shamanic bear figure).

We're all familiar with the stereotyped image of a warty-nosed old woman dressed in black, wearing a pointy hat and carrying a broom. I've found it to be great fun to take these supposedly derogatory or mocking images of who we are and reclaim them.

The wonderful Witches of Paganistan (Minneapolis/St. Paul), sparked by Bonita and "Mom Hen," came up with the idea of Reclaiming the besom and the unflattering image of the Witch in one brilliant project — the Minnesota Besom Brigade. The first Besom Brigade marched in the Twin Cities Gay Pride Parade in 2002, where

they had a contingent of 35, including a drill mistress and a Fool. The Fool is dressed motley, more or less like a Green Man figure, or like Mad Sweeney. He, or she, dances around outside and inside of the routines and generally gets in the way. The Fool must avoid getting hit by brooms during routines. He's a general scofflaw. A besom brigade doesn't require a Fool, but having one is a lot of fun.

The Besom Brigade performs synchrographed patterns, using brooms instead of sticks or swords as in many folk dances, while singing or chanting folk lyrics. It helps

to have a loud-voiced drill mistress like Paganistan's Mother Mary to call out the routines. Routines are done to the count of eight.

Although technically folk is "... Science Fiction folk music... a mixture of song parodies and original music, hu-

continued on page 53



Members of the Witches Opposing War contingent orchestrated elaborate broomstick-riding routines, executed amid the general chaos that closed San Francisco's "main street" for the day.

The Pagan Cluster e-list connects Reclaiming and other activist Pagans. For more info, send an email to quarterly@reclaiming.org

LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

Vandenberg Organizer on Trial

LONGTIME peace activist Bud Booth is set to go on trial on December 19, 2003

For the last two decades Bud Boothe of Los Olivos has made his home and farm open to protesters to use as a peace camp during the actions at Vandenberg Air Force Base, site of hundreds of civil disobedience arrests over the past twenty years.

Bud is a World War II Air Force veteran, and a member of the Santa Barbara Veterans for Peace and the Green Party.

On December 3, 2002, Mr. Boothe was participating in a peace vigil at the front gate of the base when he was arrested on false charges of trespassing. The federal prosecutor seems intent on targeting Bud while refusing to produce evidence against him. His trial is set for December 19 at the federal courthouse in Santa Barbara.

The defense of Bud Boothe represents more than just his case. This case will test the power of the military to restrict the civil rights of civilians who are exercising free speech.

VANDENBERG SPACE COMMAND

VANDENBERG Air Force Base is located on the beautiful coastline of Santa Barbara County, is a global surveillance and

target center for modern war. Home of the Air Force's 30th Space Wing, VAFB is a "Space Command" center providing what the military calls "total spectrum dominance." Together with the Colorado Space Command, Vandenberg coordinates the bombing of Afghanistan, Iraq, and the ongoing air strikes in Colombia. As a center of the infamous Star Wars program (recently revived at tremendous cost), thousands of protestors participated in nonviolent direct action at the base in the 1980s. Since 1990 it has been key to the direction from space of air, ground, and sea military activities.

The Vandenberg Peace Legal Defense Fund has been established to cover legal expenses for Bud and other defendants.

Many people have used Bud Boothe's farm as a peace camp over the years. It is now two decades since the 1983 actions at Vandenberg Air Force Base, covered in the last issue of RQ (*see Starhawk's review of the book Direct Action.*) It is time for a 20-year reunion to support Bud Boothe. Can you help spread the word that Bud needs their help?

Donations to the defense of Bud Boothe can be sent to Vandenberg Peace Legal Defense Fund, 40 Central Ave, Salinas, CA 93901. Vigil at the front gate of VAFB the first Tuesday of each month, 4-5 p.m.

Thousands At European Social Forum in Paris

"WHEN A few hundred elderly people converge on a seaside town for the annual conference of the Conservative party," writes British journalist George Monbiot, "every stave and quaver of the death rattle of a moribund movement is recorded and drummed into our ears."

"But when 50,000 mostly young people converge for a conference on the future of politics, they are ignored. The European Social Forum in November generated just one report in the printed editions of the British mainstream press."

"One of the reasons why events like last week's conference are not reported is that they do not exist inside a capsule, so they cannot be easily encapsulated. The forum was a vast, messy, rambling affair, spread out over four distant suburbs and some 300 meetings. There was no leader whose speech could be dissected, no party whose splits could be anatomised, no single manifesto whose implications could be discussed. It was messy and rambling because it reflected the messy and rambling realities of the lives of its participants."

"But despite the complexity, it was not difficult to see that something remarkable is happening in European politics. The delegates were, on the whole, far better informed about the big issues than most of our MPs and journalists. While our newspapers can tell you everything you were too bored to ask about the relationship between Tony Blair and Gordon Brown, they have nothing to say on the trifling issue of the future of humanity. But the young people in Paris have worked it out for themselves. They have become fluent in the complexities of the European constitution, of the General Agreement on Trade in Services, of the North Atlantic thermohaline shift."

"It was also clear that few people in this movement of the disenfranchised are content any more simply to



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document the problems we confront. The question now is no longer what, or why, or when, but how? How do we threaten power? How do we recapture the political processes which have excluded us? We don't yet have all the answers, but 50,000 Europeans have now joined the search party."

For more on the World Social Forum and other world news from an independent perspective, visit www.monbiot.com

World's Tallest Treesit in Tasmania

IT'S THE WORLD'S tallest tree-sit, at a height of 213 feet (65 meters), high up in a 400-year-old hardwood tree in the Styx Forest of Tasmania.

Activists from Australia, Japan, Canada, and Germany are taking part. For more information, visit [Greenpeace](http://www.greenpeace.org), www.greenpeace.org

A Brief Statistical Note

A WHOPPING 71% of Americans believe in hell — but only half of one per cent think that they are going there.

A solid 32% of believers see hell as fire and brimstone, "an actual place of torment and suffering where people's souls go after death." About 39% see hell as "a state of eternal separation from God's presence."

Reassuringly, 76% of Americans believe in heaven. 30% see it as "an actual place of rest and reward," while 46% see it as an "eternal place of existence in God's presence."

Two-thirds — 64% — believe they will go to heaven after death.

The survey, by the Barna Research Group in Oxnard, Southern California, found that belief in the concepts of heaven and hell is just as high as it was a decade ago.



The Right to Remain Silent

You have the right to remain silent

You have the right to avert your eyes

You have the right to change the channel

You have the right to turn and walk away

You have the right to justify injustice, to scoff at suffering, and to ridicule dissent

You have the right to deny responsibility for any political, economic, or social acts that are, have been, or ever will be committed in your name

You have the right to remain silent

—by Bill Dewey

In Celebration of Women's Creativity in Rural Life

by *Marta Benavides*

(In this speech, frequent RQ contributor Marta Benavides explores the impact of global economic programs such as the World Bank on the predominantly rural people of her country, El Salvador. The speech was presented on the occasion of the Prize for Women's Creativity in Rural Life, sponsored by the Women's World Summit Foundation, in Geneva, Switzerland this past October. Marta's past articles for RQ can be found on our website at www.reclaiming.org)

FIRST, I OFFER thanks to life for the opportunity to be here with you, to the Women's World Summit Foundation for creating this program and process, and to all of you for coming to celebrate with us. Your presence honors our work.

I am very grateful to have the opportunity to reflect together with you about the creative power that we each are, for we are always cause and not effect.

I am also glad to be part of a team of women from around the world who make it their priority to work for the betterment of rural peoples, and in this way contribute to create a world of food security and a healthy environment for all. This is a contribution to peace and freedom in the world.

It is very important to reflect and recognize the contribution of women's creativity in the quality of rural life and that of their nations' life in general. Historically women have not been land owners. Usually they have not had financial access.

In spite of this, around the world, women are the ones who have been producing basic food products such as vegetables and legumes, and it is they who understand the importance of cultivating those food products rich in energy and important for nutrition and health.

It is women, especially indigenous

women, who maintain traditional knowledge of food and medicinal plants, as well as traditional methods to preserve seeds, for planting, and for natural control of insects and plagues. They have safeguarded biodiversity.

INVISIBLE WORKERS

IN MANY COUNTRIES in Latin America, where coffee is a major national product, women and children are key to all the activities related to collecting the crop. Without a doubt, rural women's work and creativity, make a great contribution to the family's economy — and to the Gross Domestic Product, to food security, to the care of biodiversity, and to the quality of life of rural families and communities.

Yet the productive work and all the contributions of rural women continue to be invisible in statistics and government national policies. What is more, the current liberalization and privatization processes and the various free trade agreements, all part of national economic policies, negatively impact women's work and conditions, making life and rural development much more difficult.

According to the World Bank, "more than a half-century of persistent efforts by the Bank and others have not altered the stubborn reality of rural poverty, and the gap between the rich and the poor is widening. Most of the world's poorest people live in rural areas and this will continue for the foreseeable future."

It adds that with globalization, the "poverty challenge is getting bigger and harder." Robert McNamara, then President of the World Bank, stated in 1973: "Absolute poverty is a condition of life so degraded by disease, illiteracy,



Permaculture farming in El Salvador. Sustainable agriculture is key to this largely-rural country.

malnutrition, and squalor as to deny its victims basic human necessities... a condition of life so limited as to prevent realization of the potential of the genes with which one is born...the problem is most severe in the countryside..."

Today, almost three-quarters of the poor live in rural areas. According to social analysis the majority of them will continue to live there for most of the 21st century.

World Bank president James Wolfenson expressed a grave concern in terms of the lack of commitment of finances for rural development: "Eighty percent of our global population have 20 percent of the world's income...some 800 million people... go to bed hungry every night, the majority of them in rural areas. Indeed, 70 percent of the poor of our globe are in rural areas... Why is it that this year in the demand for the World Bank loans, we are almost at an all-time low in terms of the proportion of our lending for rural and agricultural purposes...?"

As we begin the new century massive poverty and hunger are a fact. More than 1.2 billion human beings — half of them under 16 years old, half of them women — live in poverty. That means that they live underfed, in poor health, and illiterate. This massive poverty and hunger negatively affects everyone, as well as the health of the social and natural environment. Liberalization and privatization, and the resulting elimination of basic human services, are a source of the impoverishment of people in general and of women (especially rural women)

in particular. Academic and UN studies show that the same is true of the negative impact on economic and social aspects of structural adjustment policies, the foreign debt, and its interest and payments. Thus poverty and hunger are a detriment to sustainable, to durable peace. Peace is a key factor for sustainable development.

development of rural areas. The situation of rural women is considered to be much more difficult than their male counterparts. Thus, to work for the eradication of poverty and hunger, there has to be an enabling environment that guarantees the access of women to social, economic and financial services, ecological education, and participation in planning and decision-making in all

aspects of their life and the life of their communities.

I come from a country, El Salvador in Central America, where poverty and hunger are grave concerns of the day. We are on the verge of desertification. Each year we suffer floods, yet we lack access to drinking



The author on her permaculture farm in El Salvador. Photos courtesy of Marta Benavides.

CONCRETE STEPS

WITH THIS understanding, and recognizing that poverty and hunger are not natural nor inevitable, the official representatives of the nations of the world committed during the Millennium Summit in September 2000 to reduce by half the number of people living under poverty and hunger by the year 2015, as a concrete step to eradicate hunger and poverty.

To work to eradicate poverty means to eliminate those obstacles where the impoverished are, and in the activities they carry out in order to survive. Thus since rural people live from agriculture and its related activities, it is necessary that there be a large national investment and foreign aid in support of agriculture and services in support of the social, economic, ecological, and cultural

water. Air and water are very polluted, many children and elderly die of contaminated water or water-borne and respiratory illnesses. In the 1980s and early 90s we suffered the devastation of war, and the peace agreements are not yet a living reality. There has not been a peace dividend. We are considered the most violent country of the Americas. Women, especially rural women, suffer most of this violence.

We are overpopulated, adolescent girls' pregnancy rate is the highest in the continent, and the same is true for fatherhood irresponsibility. Even though there has been economic growth, it does not mean that it has translated into a better quality of life and better health for the environment.

We are still suffering from colonial and neo-colonial policies — the work of

continued on page 46

Siempre Victoria!

Cancun Journal by Starhawk / photos by Lisa Fithian

The last day of negotiations at the WTO. Things are not going well, and the ministers have until 11:00 p.m. to come up with agreements. Some of us in the streets want to make one final push into the conference center area, make one last show of opposition.

SUNDAY, SEPTEMBER 14

THE GROUP of exhausted people who met the night before could only come up with a time and a meeting place: a beach just south of the security zone. While I'm on my way there with a carload of us, we get a call that the military have blocked off the beach. We try to spread the word that the location has changed to a beach farther south.

When we get to our fallback beach, the military have blocked that off too. But I get a call from Brush that they are up at the first beach, have gone through the military blockade, and that there's lots of press

there. We get there quickly, park, and walk past a line of soldiers standing by orange, metal barricades that open and



Cancun and the WTO

The Cancun meetings of the WTO ministers ended in debacle, as delegates from numerous third world countries refused to cooperate with the US/European trade liberalization initiatives.

Read more about the World Bank, WTO, and other instruments of corporate globalization at www.guardian.co.uk

Learn more about anti-globalization protests at www.starhawk.org

let us walk through.

A group of 20 or 30 of our friends are standing in the sand, and more are in the water. We quickly strip down to our bathing suits and run into the waves. For most of us, it's the first time in this action that we've made it to the beach. I see lots of pale activist flesh around me, a contrast to the deep tans of the tourists. The water is clear and cool and the waves roll in gently and everyone is tumbling around like a pack

of baby seals. I don't actually care whether we do an action or just play in the water together, to demonstrate that self-care and pleasure are as vital a part of a sustainable movement as self-sacrifice.

The action is organized as fluidly as children organize games. The media are there, and we can't resist playing with them. We get out of the water, and one laughing group bares their butts to the press while Valerie writes on them with lipstick to say "¡Ya ganamos! We are winning!" The media crowd in to snap photos. The message will prove prophetic.

The soldiers up at the road are blocking people from getting in.

"Let's open the barricade," Lisa suggests. We run up to the top—well, they run, I slog more slowly through the sand behind. We take the orange metal fences

and carry them down to the beach. The soldiers stand there, a bit stunned, as we run off with their barricade.

We are arranging the sections of it on the sand to spell "No WTO!" when they rouse themselves to come down and get it back. They are clearly under orders not to attack us or get violent, and in fact several of them are laughing as they pull on the barricades one way and we pull another. Finally we get the idea of lying on top of them. Valerie

fends off the soldiers while we arrange a metal/human living message, "No WTO!" Finally we take pity on them and let them take the barricades back, but the beach stays open.

We reorganize, and a few stay behind with our stuff while the rest of us embark on what I am soon calling the Cancun Death March. The sun is blazing hot and is searing new parts of our flesh that have previously been decently covered under cargo pants and bandanas soaked in lime to give that special Mexican flavor to tear gas protection. We don't have enough water and the sand is deep and hard to move through. All the youth are nonetheless striding ahead at a great pace, while I am falling farther and farther behind, wondering why I keep doing this, keep trying to keep up with twenty-three year olds, why I can't just admit my age and settle into some more sedate form of activism. Finally I yell at them to stop for a moment, and suggest we drum and chant as we pass tourists at the big hotels that front the beach. They put me up front, and we process up the sand, chanting, "No OMC!" or "On the beaches, in the streets, we'll shut them down, anywhere they meet!"

One of the hotels has a bar fronting on the beach and we stop there for a moment in the shade. They offer us

water, and we line up and fill our bottles from their garrafrons. As we are relaxing, Lisa gets a call on her cell phone from Antonia, who is inside the meetings. The Kenyan delegation has just walked out, and the WTO ministerial has collapsed. We've won!

The march becomes a jubilant procession. We continue on, drumming and chanting and cheering, announcing the news to surprised tourists courting skin cancer in lounge chairs. My fatigue has fled, and even the sand seems firmer underfoot. We meet a small police barricade and sweep through it, simply taking their barricades away and running on down the beach. Then we get another call. Some of our friends are trapped up near the Conference Center where they were marching in the streets, and are asking for us to come support them. We are still several kilometers away but a few of the young men are eager to charge ahead. We have a



moving meeting, trying to decide whether to keep to the beach and try and go around the point or to head up into the street where we will probably be corralled ourselves.

A line of rocks juts out into the water up ahead, and we see that the military have made a stand there, with a line of men and the metal barricades planted on the rocks. It looks like a difficult situation to try to push through, so we head up, climbing a rock outcropping, scaling a low wall, and pushing through the line of the hotel's security guards in more or less nonviolent fashion. They aren't too serious about hurting us and we don't want to hurt them. We just want to get to the street. But we end up on a green lawn that leads nowhere, trapped between walls and a high fence with barbed wire. Now masses of security guards and hotel workers have come down to see what's happening. We try to negotiate a safe passage to the street, but before we can one of the government officials shows up and offers us a free bus ride back to Cancun or wherever we want to go, if we will only go voluntarily and quietly.

We sit down and have a consensus meeting about what to do. A few want to try to stay and make some kind of stand. "Why?" I ask. "We don't need to block anything or disrupt anything anymore. It's over — we've won!"

There seems to be general enthusi-

continued on next page



Siempre Victoria!



continued from preceding page

asm for that point of view, although one voice cautions us that just because we've won is no reason to abandon the struggle. Clearly there's still some momentum to do something more, but we also have a debrief meeting planned, and we're hungry. While we're talking, the hotel workers bring out a whole case of water for us. Finally we agree to go, file onto an extremely comfortable air-conditioned bus, and head back. Students pop the skylights and ride on the top.

Because of the threat we posed marching on the beach, and because of our friends who got deeper into the security area, the authorities have apparently shut down the entire area, and no traffic is moving. The roads are lined with workers, waiting for their rides home. Their travel time has been extended, they've been waiting in the sun instead of relaxing on their off time, and yet they cheer and wave and flash peace signs and raised fists as we pass, sharing in the victory.

Back at the Parque de Palapas, it

seems that everyone from the action has gathered. We are all greeting and hugging each other in a moment of pure, radiant joy. I am looking at each of them and thinking how each one contributed to this victory. I'm thinking about all the organizing and strategizing they've done and their grueling bus ride here and back. I'm hugging Tristan who has stalwartly organized security for the Convergence Center, and Luke who pushed so hard for our action inside the zone, and Rodrigo who came down from Mexico City to help build the eco-village, and Eileen who took on so much of the media work, and Gloria who cleaned the kitchen and fed us breakfast every day, and so many more, the whole self-organized volunteer army who have come to fight with puppets and drums and our bodies and ideas as our weapons. The choices each one of us has made, the tasks we've taken on, the work we've done, have all been part of this moment. Finally Lisa and I throw our arms around each other. We've been working on this together for so long. I can't even begin to count the tasks she's done and the things she's pulled together and grueling work we've both been doing for this and the times we've sworn we'd never do it again. But we smile at each other, knowing damn well

that we will, that there is nothing we'd rather do than help twine together the strands of the rope that we can grip to move the world.

We go on to a debrief meeting in the Convergence Center. The mood is high as we recount the highlights of the actions. So many things have come out of this mobilization—solidarity between campesinos and anarchists, students from the south and students from the north, street activists and NGOs, new connections and new networks that will strengthen our form of globalization: the globalization of resistance and vision.

OPPOSITION INSIDE AND OUT

AT THE END, Antonia gives a report on what happened inside. The Kenyans were part of a "Green Room"—one of the small "informal" meetings where the real decisions of the ministerial are laid out, where the big, powerful countries represent themselves and the developing countries might have one representative for dozens. Kenya was representing not just themselves but the whole group of African, Caribbean, and Pacific nations and the African Union. The developing countries wanted agricultural agreements to limit the subsidies for US and European crops that keep prices



In this sequence, protesters and police face off near the periphery fence set up to guard the WTO delegates at the Cancun meetings ...

artificially low and allow the dumping of grain in their countries that destroys the livelihood of their farmers. The US and EU wanted to put investments on the table, to craft a new version of the old Multilateral Agreement on Investments that civil society defeated back in the '90s. When it became clear to the Kenyans that the US and EU were saying they would have to accept the investment agreement if they wanted to talk about agriculture, they walked out. When they announced their decision, they were joined by South Korea and India. At least two of the delegates were now referring to the WTO in the past tense.

"And the delegates from Brazil and Swaziland both said that if it weren't for the actions inside and outside, they wouldn't have been able to stand strong," Antonia finishes. An electric shock of joy pulses through the room, and we burst into cheers. That was our strategy — the hope we held throughout all the work and planning, that if there was clear, strong public opposition to the WTO in the streets and in the forums and in the conferences themselves, the disaffected delegates of the developing world would be empowered and supported to rebel. And they did.

"I don't know when I've ever felt so purely happy," Brush says to me after.

"Seattle," I say to him.



Heat-drained Pagans take to the ocean for a cluster meeting, then spell out the word "No" on the beach outside the Cancun meetings.

Photos on these pages by Lisa Fithian.



MONDAY: THE LAST UPDATE

A DAY OF cleaning up and carrying out the debris of a mobilization: the cardboard, the used paints, the leftover flyers, of scraping paint off floors. And of goodbyes.

We're sad, saying goodbye to so many people we've grown to know and respect and love. We're happy, with a deep, sweet sense of satisfaction at having derailed the most ambitious

institution of corporate greed. We're eager to bring more people in and empower them more fully and communicate more clearly. In spite of the work, the exhaustion, the frustration, we're ready for the next joyful exercise in dismantling the institutions of injustice, and building a better world.

And now the sun is setting, and the

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... Seizing a moment when police were distracted, protesters cut and dismantled a section of the fence. Photos on this page by Lisa Fithian.

America's Search for Security

An Astrological View by Jessica Murray

MODERN SOCIETY desperately needs a language of wisdom. The industrialized world has lost touch with the shamans and oracles who used to be part of charting a nation's course, and whose spiritual vocabularies were expansive enough to clarify the meaning of great mass events. Meanwhile, the patriarchal religions of dominant culture, far from deepening global understanding, are polarizing us into a frenzy of misunderstanding.

It is time to start looking to the sky again.

ASTROLOGY IS AN ancient symbolic language which still works to provide a broad, clear perspective. Each planet represents an archetype that is multi-layered, morally neutral and extraordinarily precise. Astrological symbols can describe the energetic truths beneath quarreling and ill-defined ideologies, thereby honoring the complexities of the current global scene while cutting through its confusions.

Let us take a look at the planet Saturn, which is passing over the Sun in the chart of the USA (the entity born July 4, 1776) as well as the Sun in the chart of George W. Bush. This double transit, which lasts into next year, has a reputation for stringent teachings about conservation and security. Saturn can give us great insight right now, if we sweep away some of the cobwebs

around its lore and dispense with some of its superstitions.

To work properly, Saturn's function should express the principles of consistency, practicality and preservation. But the core meanings of a symbol can become lost in the translation from archetype to societal expression. There has been a lot of bad press and sloppy thinking about Saturn's modern face, and looking at it through the lens of the old planetary laws raises some interesting questions.

The most salient feature of a truly Saturnine viewpoint is *common sense* (though this phrase needs to be used with caution, as it has so many wildly divergent champions as to render its meaning very slippery). Saturn has long been associated with risk-averse economics and the politics of pragmatism. As the most nuts-and-

bolts of the ten planets, Saturn is supposed to make the trains run on time.

That said, where do we find Saturn in the public sphere? This is the planet that governs conservation, but it is by no means clear that its rulership extends to *conservatism* in its generally understood political meaning. Let us apply a little Saturnine rigor to an examination of the symbolism at hand. If we agree that Saturn's key features include keeping a cool head, making systems work efficiently, and securing the viability of the future, how conservative are the National Rifle Association and Rush Limbaugh?

When a planetary archetype goes way out of balance, it runs amok. In the USA right now, we have lost hold of the reins of Saturn; it is everywhere and nowhere at the same time. Rather than worrying about whether we are keening too far to the right or left, we need to reclaim Saturn's essential teachings and put them to use. They are exactly what we need in order to lend some coherence to the quagmire we are in as a nation and as a world.

Let us begin by taking a look at what is commonly known as the "Conservative Agenda," asking ourselves what is actually being conserved, and

The Conservative Agenda - what is actually being conserved, and how effectively is it being done?

how effectively it is being done. The word *conservative* is often used, for example, to characterize the various religious sects which attempt through legal means to ban birth control and sex education. But in no way do they meet the criteria of the dry-eyed god of functionality: if a proposition veers off the trajectory of its own stated goal, Saturn will not endorse it. Programs to keep teenagers from having sex have a very low rate of empirical success and thus do not pass muster. Moreover, Saturn in and of itself has no time for emotion, and no interest in moral posturing one way or the other. Family-values crusades, with their penchant for histrionics and righteous denunciations, do not belong to Saturn.

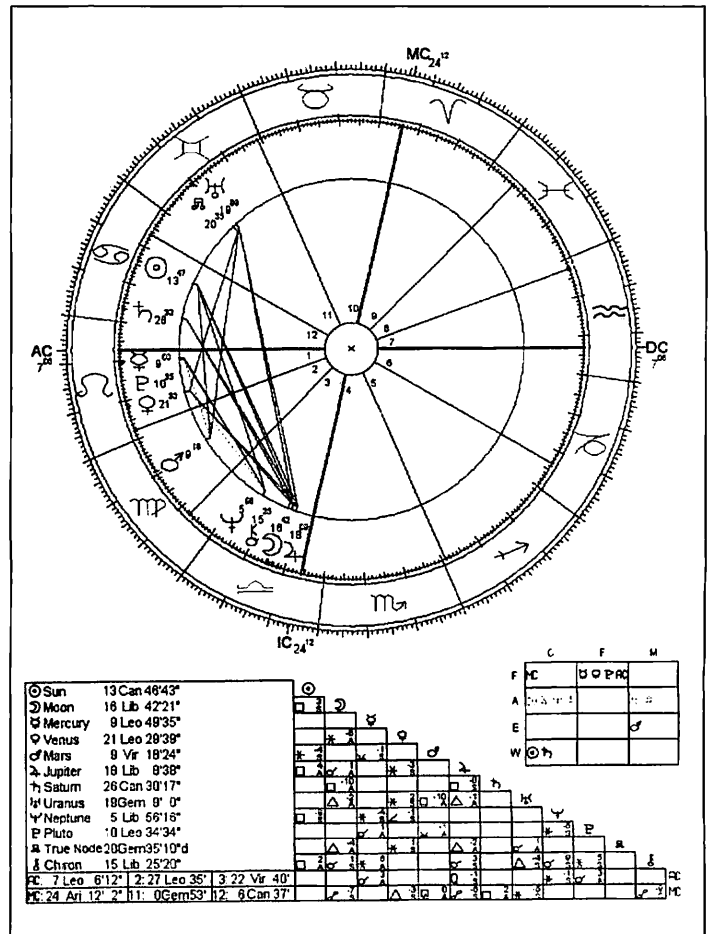
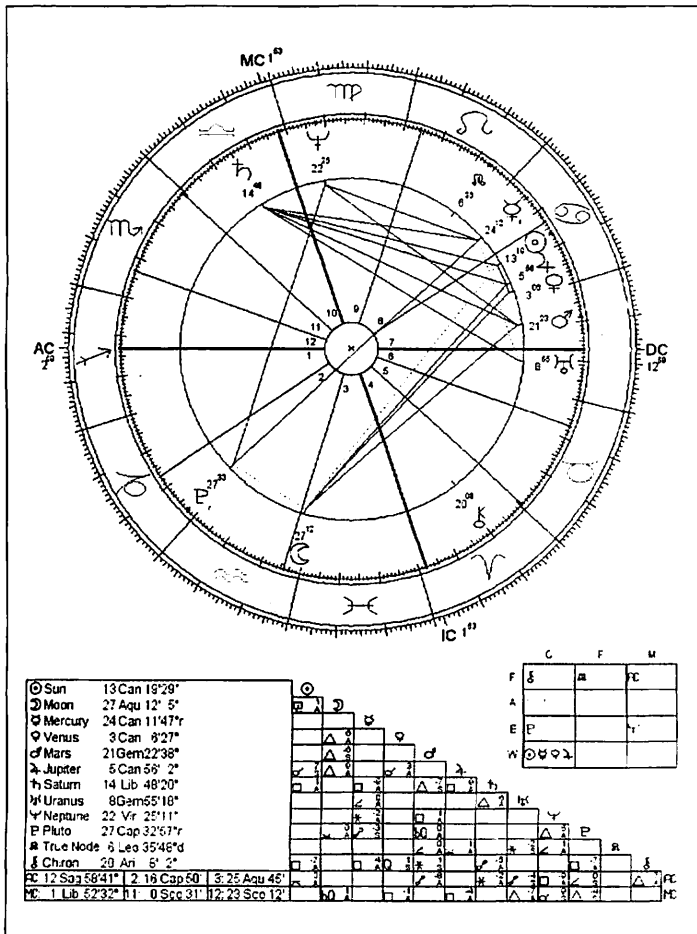
The same critique could be made

of what is officially called the "War on Drugs." Self-professed conservatives tend to endorse it, but how conservative is it? If we were to measure this campaign against the yardstick of Saturn, we would first of all have trouble with the jarring inconsistency at its base. The core advocates of this domestic policy tend

to favor a foreign policy which finances regimes worldwide that make their money selling drugs; via networks so entrenched and so lucrative that our own government has exploited them, in Latin America and elsewhere, to finance its covert operations.

If wagers of this war imagine the goal to be stamping out addiction, they lack the barest shred of evidence upon which to base their optimism. And if we were really thinking conservatively, Saturnine logic would lead us to conclude that long prison sentences to punish the use of certain, but not all, drugs (and not even the most dangerous of drugs) make no economic sense to anyone but the prison industry. Whatever is motivating this doomed

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United States of America, born July 4, 1776, 22:13 (5:13pm Philadelphia time). Sun sign: Cancer. Ascendant: Sagittarius. Charts courtesy of Astro-Dienst, www.astro.com

George W. Bush, born July 6, 1946, 11:26 (7:26pm Connecticut time). Sun sign: Cancer. Ascendant: Leo. Rotate this chart to see alignment with US chart at left.

America's Security

continued from preceding page

campaign, it is not Saturn.

Another group of self-described conservatives who seem to be blind to the law of conservation are the policymakers who respond to budget crises by lopping off human service programs. Ethical considerations aside, are these decisions practical; do they conserve resources; are they driven by future considerations? A truly Saturnine approach would use demographic facts and figures to project what would be likely to happen, for example, to desperate public-assistance recipients when their small scraps of help dry up and disappear. It was Ronald Reagan, known as a conservative's conservative, whose public-funding-slashing approach to governance is considered to have launched the modern reality of thousands of mental patients fending for themselves on the streets of California cities. Saturn's approach to harm is not to fight it, but to prevent it. Herein lies the genius of true conservatism. The Reagan paradigm could be called many things, but surely the one thing it was *not* was conservative.

IN ITS HEALTHY expression, Saturn promotes survival into the future by faithfully preserving that which has proven worthy from the past. This is the planet that reminds us to conserve berries so there is something to eat in the winter, and to conserve the rainforest so the ecosystem may continue to thrive. With Saturn as their muse, conservation-minded scientists, engineers and ecologists are continually coming up with new ideas about how to safeguard the world's resources, ideas which cost little and have been shown to work very well. Conservationists are also rediscovering pre-industrial methodologies, such as those that promote sustainable agriculture. It is to programs like these that the much-touted Saturnine word *traditional* literally applies.

Such efforts get at the very heart of what Saturn is about. But it is

noteworthy that they are being pursued in spite of, rather than at the behest of, the institutions in our society which hold worldly power. For example, clean-fuel cars could have been built decades ago were it not for the relentless resistance of the auto industry.

In the current era of ecological crisis, the most genuinely conservative ideas are showing up at the fringes of consensus thinking.

The Children's Defense Fund exemplifies the transit of Saturn in Cancer in name and deed. Among this group's most successful projects is the Head Start program, which is well-known as a lifesaver for children who would otherwise be swallowed up by the downward spiral of poverty. Its advocates are seeking to increase the program's funding by an amount of money that could only be called consummately conservative (the sum works out to be one half of one percent of the Pentagon budget). When a program has a track record years in the building and costs very little to create results, it has passed the Saturn test: Head Start should be a conservative's dream program.

The Bush administration wants to dismantle Head Start. This is not a Saturn-driven decision.

Elevated in the tenth house, Saturn is very strong in the USA chart. If all that Saturn energy isn't going into stabilizing and preserving and shoring up the future, where is it going?

It seems to be feeding into what the Jungians would call its shadow side. This is not the fault of planetary law, but of our lack of understanding. Misunderstood Saturn results in fear:

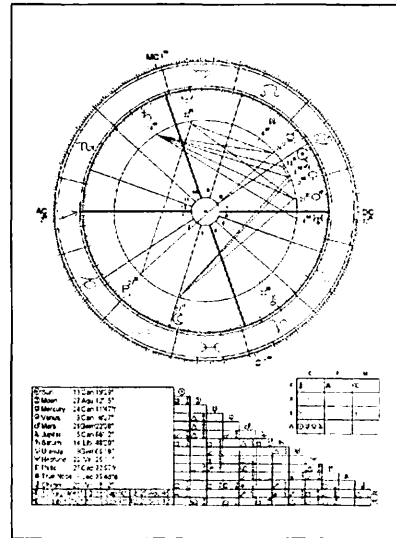
fear of the new, fear of loss of control. This in turn excites a punitive impulse, of the sort that often prickles beneath the surface of crusades to keep God in the pledge of allegiance and condoms out of the pockets of teenagers.

WE MUST PAY more attention to the difference between the higher and the lower uses of the Saturn archetype — between true conservatism and its distortions through fear. The planet Saturn and the sign Cancer are both associated with *security*, a concept that has been heating up the airwaves in this country for two years now. The

transit now upon us is likely to raise the issue to a fever pitch.

Cancer governs defense of the homefront, so we can be sure that Saturn in Cancer is going to stir up interest in everything from fortified national borders to strengthened locks and burglar alarms. The sign Cancer is closely linked to biological survival, whence it gets its keen awareness of tribal and blood identity. These instincts, when used consciously, give Cancer the ability, unique among the twelve signs, to protect itself and its loved ones skillfully and appropriately. But an irrational fear of strangers (non-family, non-familiar) can afflict low-level Cancer in the personal realm; and an irrational fear of aliens and foreign governments is the corresponding dark side in the collective realm. Cancer does not parse intellectually or assess pragmatically when it determines the likelihood of threat. It is a water sign, and reacts from feeling. This makes it all the more susceptible to overreaction when Saturn is out of balance.

We are at the point now where the



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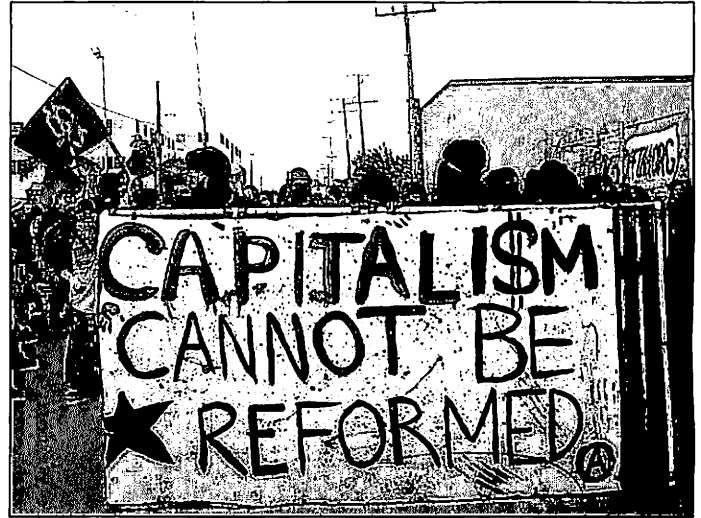
Protesters met by an army of police at Free Trade Area of the Americas summit

FTAA STAGGERS OUT OF MIAMI

CAUGHT BETWEEN protests in the streets and mounting resistance by countries of South and Central America, U.S. and European negotiators were forced to accept "FTAA Lite" — a face-saving agreement at the November Miami meetings which may signal the beginning of the end for the "free trade" movement.

As Sarah Anderson wrote in *The Nation*: "The ministers' final declaration essentially lays out a road map for a free-trade non-agreement. Caving in to pressure from Brazil and other nations, US officials agreed to allow countries to pick and choose which parts of the final FTAA they will sign on to...."

"The hollowed-out FTAA approach agreed to in Miami will allow Brazil, South America's largest economy and arguably the most restrictive on foreign investment, to opt out of regulations that would proscribe its ability to regulate foreign investors."



Contrast this with NAFTA, which severely limits the power of governments to impose conditions on foreign investment.

Miami represented the largest anti-globalization gathering since September 11, 2001. Crowds estimated at 10,000-30,000 marched, rallied, and occasionally sparred with an army of massively-equipped riot police.

Protesters ranged from Black Bloc anarchists (above) to contingents of steelworkers (left) and other unions, and from school-age to seniors.

Miami report continued on next page



Top right: Somegirl — Black Bloc economic primer
Middle left: Joe Hill — Steelworkers march in Miami
Lower right: Denise — police ready for arrests

RQ counts on the Independent Media Centers to keep us up to date on global activism. Visit www.indymedia.org, or if that won't load, try <http://sf.indymedia.org>

FTAA STAGGERS OUT OF MIAMI

ANARCHISTS WIN, SAYS MIAMI COLUMNIST

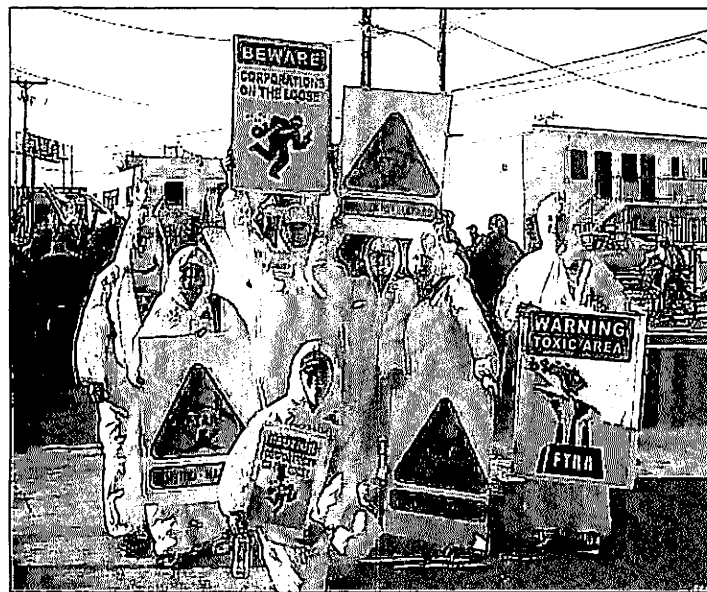
excerpted from a column by Jim Defede, Miami Herald

THANKS TO COPS, the anarchists are the winners.

OK, we saved some windows, but at what cost? I don't mean just the ridiculous amount of police overtime — I mean the intimidation, the fear, the contempt shown to the Constitution. Where do we send that bill?

First Amendment rights of free speech and assembly, and Fourth Amendment protections against unreasonable search and seizure, did not exist last week in Miami.

People were stopped and searched and arrested without cause. No one wants to believe the police would do such things. It is more comforting to believe that in every case where the police used force or arrested a person, the protesters must have done something to deserve it. The alternative, after all, is too scary to imagine.



But it happened. We've heard story after story. Not isolated incidents, but repeated tales of misconduct.

And we heard it not just from young people with face piercings, but from working people and senior citizens who came here to peacefully protest and were needlessly pepper-sprayed and assaulted by police.

Let's be clear: In my opinion, anyone who attacks a police officer should be arrested. I have no respect for anyone who would do such things.

But I have even less respect for an officer who abuses his power for indiscriminate revenge. And that is what happened last week.

And here's a news flash for everyone: The anarchists won.

Their goal wasn't to cause \$2 million in property damage. If they had wanted to do that, they could have gone to South Beach and torn things up. Their goal was to equate the free-trade talks with repression. And we obliged them by turning downtown into an armed camp with 3,000 cops in riot gear.

The city and Miami-Dade County will now face an onslaught of civil rights lawsuits. Newspaper and TV reports on these suits over the next two years will conjure up images of Miami as a Third World dictatorship.

And all of this for a watered-down agreement on free trade that will never bring the number of jobs to this area that's been promised.

RQ greatly appreciates that the Miami Herald published this controversial article. View the entire article at www.miami.com/mld/miamiherald/news/columnists/jim_defede/7363245.htm

Top: Somegirl — Protesters in Miami

Middle: Denise — Miami youth voice their opinions to their mayor

Lower: Danfung Dennis — Medic treats pepper-spray victim

FIRSTHAND FROM THE STREETS — NOVEMBER 20

by *nik/Indymedia*

RQ shares an excerpt from this vivid report from the embattled streets of Miami. The full report was posted to Indymedia (see below for info). If you can't find it, contact quarterly@reclaiming.org

THE GROUP I was with decided to get our puppets to safety and then make an exit. As I made my way up the hill a tear gas "ball" (it looked more like a smoke bomb than an exploding canister) began smoking 15 feet in front of me. My eyes began to hurt and my breathing became irritated. I looked back to find my partner. She was hit worse than I. Her eyes were watering and she had a look of horror on her face.

By this time the police had initiated a full-blown street battle. Some demonstrators began to fight back with water bottles, glass bottles, rocks, and throwing the tear gas back towards the police.

A huge line of police began marching in on us from the rear as we neared the exit street. Barricades were erected as more militant demonstrators protected themselves and fought back at the same time. Most demonstrators, however, made their way out. Some of us were torn between leaving and making a peaceful stand; but the level of police violence was too great. For me the deciding factor was the sheer number of guns shooting "less than lethal" projectiles and the threat of

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MIAMI: 282 ARRESTS

MIAMI ACTIVIST DEFENSE (MAD), the legal support group for those arrested during the Free Trade Area of the Americas protests, reported 282 arrests from November 11-22.

There were also dozens of reports of injuries sustained from the vast array of weaponry, which included batons, tear gas, pepper spray, plastic and rubber bullets, concussion grenades, tasers and electric shields.

Over thirty people were injured from projectile weapons, five of which suffered head wounds, and at least two people were hospitalized with serious head injuries.

MAD documented many instances of police harrassment and surveillance. The UK Guardian reported in late November that \$8 million of the \$12 million that Miami spent on "security" came from the recent \$87 billion federal allocation for the War on Iraq.



Top: Somegirl — Anarchist banner at the Miami protests

Middle: Brian Long — police respond to a small street fire

Lower: Danfung Dennis — police advance

Photos from Independent Media center reports. Visit www.indymedia.org — if it won't load, try <http://sf.indymedia.org>, which has links to other cities



THE STORIES WE TELL

By Oak

RECLAIMING IS a tradition that is, like all traditions, influenced by the stories we tell.

Unlike other religions, or even Craft traditions devoted to one pantheon, we have an endless choice of what stories to work and be worked by. And work it is. Myths and stories, when chosen to enter

and explore, enter us. This is the essence of sacred drama, telling and acting out a story that allows the divine to play with us, and often roughly.

Given that we don't have one body of stories to choose from, it is important that we examine the stories we are working, making sure that gut, heart, brains, feet, genitalia, and more are accounted for. If we just work stories of

descent, hanging on a meat hook, and ascending, we ensure that all transformation will be hard. Conversely, if every story involves going to Fairy, we will eventually find ourselves wearing too much glitter for this world. Like the idea of truth, no one story is right for everyone. A plethora of stories and truths makes for a strong community and enriches our tradition.

Truth and silence are two themes being strongly worked in Reclaiming. For many years the tale of "The Twelve Wild Swans," in which the protagonist is silent and suffering through much of the story, was a favored theme of Witchcamp. Recently, Thomas the Rhymer has become popular. Stories told at Witchcamp waft out into the whole community, and flavor the magic of the year. Even if you don't go to camp, if a handful of community members come back from camp working a story, this will spice the community soup distinctly. If several camps work the same story, the entire Reclaiming community will begin to be worked by it as well.

"Thomas the Rhymer" is currently working our community, and a fabulous taskmaster this story is!

"THOMAS THE RHYMER" is a tale of Thomas's encounter with the Fairy Queen. She shows him three roads — the road to heaven, to hell, and to Fairy. He goes with her to Fairy. Thomas becomes

THIRD ROAD EXERCISE

Spritz with your favorite aura clearing and chakra opening spritzer. Below is one especially good for this exercise — *Oak*

Fill your spritzer bottle mostly full with distilled water. Add:

- 13 drops of lavender — puts us into the present and cleanses out old karmic patterns. A paradoxical scent as it both relaxes and stimulates.
- 9 drops of geranium — stimulates the psyche and the soul and also is a paradoxical essence. A balancer and brings good humor.
- 3 drops tangerine — invokes the younger self and helps us absorb new paradigms. Is freeing and opening.
- 1 drop rose — because it is the essence of love.

Fill one cup half full/half empty with water. Hold it in one hand and hold an empty cup in the other.

Say a truth. Examples of truths: there is one truth, there is hope for the human race, my body is sacred and beautiful, George Bush is a fucking monster.

Now say it's opposite. Example: there are many truths, we are doomed, my body is ugly and disgusting, George Bush is a human being like any other.

Keep going back and forth pouring the water and saying the opposite truths, until they blend and make something different, until you can hold both as true at the same time. Drink it in. Now give yourself another spritz.

This is the potion of the third road!

her consort for seven years, being bidden to neither eat nor speak in the Fairy realm. Before leaving Fairy, she gives him an apple, which upon eating means he can only speak the truth. Thus, he comes to be known as True Thomas, an oracle, seer, and teller of truths. This is a rich and complex story, and like all such stories, will mean something different to each who decides to enter it. As a community, this story can't help but filter through all of us, taking us down the path of that third road, whether consciously or not.

The aspects of the third road, and the eating of the apple, are the most powerful symbols for me in this tale. Both inform my understanding of truth, and the telling of it. Different things in the story will stand out for others. Such is the power of a good story, and in the richness of community we will favor different aspects of this tale. As time goes on, we will learn from the symbols we are drawn to and then learn from each other, eventually digesting this story fully into our common myths. So far, it promises to be savory fare!

The third road is the road between heaven and hell, right and wrong, and truth and silence. It is the road to knowledge of the fey, the path many

Witches choose to tread. On this road, there are no saints or sinners, no bad or good, no angels or devils. This is the path of paradox, of magic, and of mystery. On this path, there is one truth, and there are many truths. To walk this path is to get comfortable shifting

**THE WORKING INTENSIFIES
WHAT WE HAVE BEEN
STRUGGLING WITH - HOLDING
EACH OTHER SACRED EVEN
WHEN WE DISAGREE AND
HAVE CONFLICT**

between two entirely different truths, and holding each as valuable, holding each as not. This path takes us away from linear thought, and the world of absolutes, leading us to shimmery realms where anything and everything is possible. The challenge the third road offers us as a community is to hear entirely different truths without getting polarized, to imagine a community where there is room for many different voices and positions, and to hold all as

an aspect of truth, as different as they may be. To walk this road as an individual is to be forever changed, to travel this path as a community is to subvert the dominant paradigm.

Witches are fond of the apple, as it holds within it our sacred pentacle, a symbol of the five elements. It makes sense that if we are to speak the truth, we need to have ingested the power of the elements, the power of the pentacle. When we speak truth, it helps to have the power of the elements running through us. By this I mean: it helps to be clear (air), to have a clear intent (fire) to have an open heart (water), to be grounded (earth), and to understand that paradoxically, your truth

somewhere has an opposite, equally true (spirit). To eat of the apple is to change the course of your life. To work with the elements of life and to hold them as sacred transforms how we speak and act in this world. It is a challenge in itself to speak the truth as we see it. In this way, the working of this story intensifies what we have already been struggling with, the holding of each other as sacred, even when we disagree and have conflict. To be effective truth tellers, we must constantly reconnect with

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THOMAS, WANDERING

Where?

Where do I end?

*At the edges of a thought,
or at the edges of my skin?*

Perhaps I am endless;

Spreading to all who touch me,

All who share this air,

And all who feel the blood in their veins.

When?

When have I been true?

*Standing, walking on the easy road,
or fallen, broken in the rocks and dust?*

Perhaps I am real,

Found in the truth of all our stories,

All who have heard lies,

And all who ache within to be real.

Why?

Why did I kiss?

Was it easy, passionate, all for me?

Or for my kith, my kin, my people?

Perhaps it was untrue,

A promise made with the best intention

An accidental slip of the lip

Whose consequences reverberate through time.

When?

When have I said "I am not responsible"?

For the wars, the hunger, the oppression,

Or my choices, my friends, or my actions?

Perhaps I forgot,

That I am not alone, not disconnected

From the living world,

And those that I share it with.

Where?

Where has my magic gone?

Has it been lost, thrown away,

*Or simply forgotten by an all too human
mind?*

Perhaps it is here,

To be remembered when I speak truth,

To take responsibility (again)

And put on the blessed mantle.

Then,

Then, perhaps, I will be responsible.

Perhaps, then, I will never end.

by Elfin

Feast and Famine

Eating Disorders and the Goddess

by Web

EATING FOOD is a sensuous pleasure, a gift of the Goddess, and in some ways a curse. Eating disorders are more and more prevalent (and visible) in our society — not just among young women, but men and children as well. We have all seen the talk shows focusing on losing weight or eating disorders, and the after-school specials about the

anorexic teenagers — and then the commercials for KFC, Oreos and M&M's in between.

What message does this society send about food? Do you read ingredient lists? Have you ever walked through a supermarket and said to yourself, "This isn't food!"

Sometimes I think that every situation involving food — shared meals, even parties — seems to be an

open invitation for strangers to comment on my eating habits:

"Oh, you're so good!"

"I could never give up sugar. It's too hard."

"Don't you miss it, don't you feel deprived?"

"You must have incredible will power."

"You don't cheat? Not even a little?"

"Have just one bite of cake, it's a special occasion..."

"Don't you get tired of dieting?"

"Oh, I'm definitely addicted to chocolate, couldn't live without it!"

I HAVE AN eating disorder. At the same time, I believe that food is the bounty of the Goddess, sacred, and a source of nourishment and pleasure. My relationship with food is a challenging one. It has required me to make some changes in how I eat. For me, my dietary changes are not a diet, and not something I can dispose of when I am tempted. They are a plan of eating that helps me with my physical, emotional, and spiritual recovery.

I am a compulsive eater. I have food allergies. I need to be careful about what and how I eat, much like how a recovering alcoholic behaves around alcoholic drinks and foods cooked with alcohol. I still need to eat three times a day. For example, I am a sugar addict — I choose not to eat sugar (or anything



Photos by RQ

related to it, including honey), and have done so for the last seven years. If I eat it, I can't stop. I get fuzzy-headed, I can't think clearly, I get depressed, and I think more sugar is a solution to those problems. If it has honey, sugar, corn syrup, sucanat, organic cane syrup...I can't eat it. In addition, I am sensitive to artificial sweeteners, MSG, and certain sorts of dairy products, and more recently, white flour. Do you read the ingredient lists on the labels of every item you buy at the grocery store? For me it's not an option, it's a necessity.

At the same time, I enjoy food and eating. Actually, I consider myself to be blessed by the Goddess with these restrictions.

A blessing?

That's right, a blessing. I have learned about my limitations. I find myself to be much happier and healthier when I remain within them.

There are many different eating disorders, and many different ways they manifest. You may be familiar with anorexia, bulimia, and compulsive or "binge" eating. Anorexia is usually characterized by extreme dieting and not eating, loss of weight and distorted body image that make the person think that even though they are very thin, they still need to lose weight. Compulsive eating is binge eating, or, consumption of very large amounts of food — such as a two-gallon container of ice cream and an entire pan of leftover lasagna in one sitting. Compulsive eaters may binge secretly to hide their behavior, and not

show obvious signs of an eating disorder. Bulimia has a binge-purge cycle, which may include vomiting, laxative abuse, obsessive exercising, and at times may include symptoms of either anorexia or compulsive eating. Every eating disorder has physical, emotional, and spiritual components. For more information about specific eating disorders, treatments, or symptoms, a good web site is www.something-fishy.org.

For me, compulsive eating meant that I ate chocolate ice cream with a brownie for breakfast. The disease made me think that I needed the energy, and that I would get it from that combination for breakfast! I used sugar for energy and wondered why I was falling asleep at my desk at work. I was depressed and had a sleep disorder, but did not have the energy to take action and get help. I went to sugar for solace and excitement, celebration, boredom, pain, sadness, anger... pretty much any reason. It didn't help any of them, and mostly made me feel worse.

Eating sugar made me carry much more weight on my body, and much more insanity inside my head. I am grateful that the Goddess eased many of these problems through the miracle of recovery. It's not easy. In fact, sometimes it's very difficult.

Food is a sacred gift, a bounty given to us by the Gods. Food is a direct manifestation of the Goddess's body, the



Earth. Growing food and preparing a feast are acts of worship. Food is sacred. And yes, I must be careful how I eat. It can be strange to sit with that paradox. Both ideas are true.

How does this affect me as a Pagan, a Witch, and a Priestess? I feel closer to the Gods, and blessed, because they set me on this path of taking care of myself—literally.

I cannot explain what my life was like when I first became aware that something was wrong. I felt lost, I was emotionally disconnected from my hateful thoughts about my life, I was in a scary place emotionally, just waiting for myself to crack. Why had the Gods turned their back on me? At a Samhain ritual, I found myself looking into the cauldron through a thunderstorm of tears, listening to the Lady say, "If you don't take care of yourself, no one will be there to do it for you." It was a hard message to hear. I felt like something had broken inside me. One of my first actions was to find a Pagan-friendly therapist, to start my recovery for codependency and compulsive eating. I began to work a twelve-step program. I have been in recovery for almost eight years; while I still have problems, my life has not been nearly so dark. I feel the presence of the Lord and Lady in my life—especially in the kitchen.

Today, I cook and eat in a way that is reasonable and appropriate for me. I have learned to cook without my trigger foods,

continued on page 48

Resources

For more information on food recovery and Pagan recovery issues:

Overeaters Anonymous, PO Box 44020, Rio Rancho, NM 87174, (505) 891-2664, www.overeatersanonymous.com. Or call your local directory assistance in order to locate local meetings.

Pentacle Pagan 12 Step Recovery, www.daft.com/pp12sr

On Egroups/Onelist, 12Steppagans@egroups.com

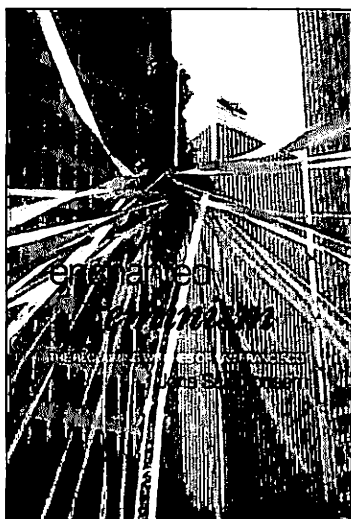
List of Pagan Recovery Publications by Selena Fox of Circle Sanctuary — www.circlesanctuary.org/publications/Books/selena/Booksby/Selena.html

Miscellaneous Pagan recovery resources — www.tawn.com/recovery.html

Enchanted Feminism and Courageous Scholarship

a book review by 3-D Circle

RQ first reviewed Jone Salomonsen's book about a year ago. We feel that ongoing discussion about this carefully-researched academic study of *Reclaiming's* origins has shown enough interest to warrant a second review.



Enchanted Feminism

The Reclaiming Witches of San Francisco

by Jone Salomonsen

Starhawk, one of Reclaiming's founders, says of this book, "Jone Salomonsen has negotiated the difficult role of the participant observer with grace and integrity... While I'm sure I could find something on every page to debate with her, overall she has created a clear and illuminating portrait of one era in Reclaiming's growth and development: our efforts to embody a new spiritual/political paradigm in our rituals, teaching, and organizing."

The author, from the University of Oslo, lived in the Bay Area for a couple of years, and has visited other times.

The book focuses on Reclaiming as a feminist community, with chapters on the Wiccan Revival, Utopian Witches, Priestessing in Reclaiming, Women's Mysteries, and the Spiral Dance ritual.

The book is part of a series by Routledge called "Religion and Gender."

"WITCHES" WERE still devil-worshippers in the public mind, and "Pagans" merely ignorant and superstitious primitives, when Jone Salomonsen, then a Norwegian graduate student in theology, first arrived in San Francisco in 1984 and chose from among dozens of young communities, traditions, and organizations, to study Reclaiming.

THIS WAS when a gathering of 50 hardy people on the beach counted as a large public ritual, and attendance at the Spiral Dance was around 350.

Mainstream academics in this country and in Norway told Salomonsen that Goddess worship was an insignificant New Age phenomenon, that Witchcraft was not a religion, and that her work would not be taken seriously. With a mixture of chutzpah and stubbornness, Salomonsen eventually faced down the skeptics, obtained a series of grants, made many trips to California over the course of the next decade, ultimately was awarded a Ph.D. in theology from the University of Oslo, and in 2002 published *Enchanted Feminism: Ritual, Gender and Divinity Among the Reclaiming Witches of San Francisco*.

Since the book's first appearance we, some of the subjects of the book, have had time to reflect on Salomonsen's work and its value, and on our own experience of being studied at close hand by someone from another culture.

Salomonsen places her study of Reclaiming in the early 1980s in the context of a dominant discourse in her academic field, i.e. the analysis of Judaeo-Christian culture and belief systems, and raises such intriguing issues as the possible connections between the theology of feminist Witchcraft, to the extent it was discernible in the 1980s,

and the Kabbalah. She also covers questions which may be of more interest to Pagan-centric minds, such as the familiar one of whether there is convincing evidence of a continuous historical lineage between Witches in Old Europe and modern American feminist Witches, and reaches agreement with the prevailing international consensus among scholars that there is not.

Our focus, however, is not on such theoretical questions but rather on Salomonsen's methodology of living among us and practicing our religion with us, while observing and analyzing us at the same time.

After all, who better to evaluate Salomonsen's innovative approach than us, a few of her actual subjects? How different our understanding of other cultures would be if the subjects of all ethnographic studies of people around the world had this kind of opportunity.

METHOD OF COMPASSION

FIRST WE have to say, knowing this book is on the reading list in various university courses in anthropology, women's studies, and theology, it feels amazing to think that we could all appear in some perspiring student's blue book exam next June! More important, though, the innovative methods Salomonsen developed in the field make her book a lot more significant to her field, and to future Witches, scholars, or others curious about early Reclaiming, than our vanity is.

Some academics may continue to categorize Salomonsen's approach to studying our community as the "participant observer" method often used in ethnographic studies. But the author herself has coined the phrase "method of compassion" for her approach. The difference is that the traditional participant observer joins in

some aspects of the life of the studied community with an *open mind*, in order to have as little effect as possible on the subjects and to be able to describe their activities accurately. The “compassionate” scholar on the other hand, participates in the subjects’ rituals, daily activities, and personal lives with an *open mind, heart, and soul*. This method, which not everyone can honestly achieve, results in an ability to understand the subtleties, complexities, and contradictions in the subject which cannot be achieved by a more intellectually detached method. Harder, but better.

In the field of theology, believers’ analyses and explications of their own religious practices and beliefs are par for the course; indeed, they are considered essential to informed discourse. But Salomonsen’s choice to blend analytical approaches from theology with the use of *ethnology*, normally a tool of anthropologists, in order to understand

Reclaiming in San Francisco in the 1980s, was original, daring, and yet refreshingly appropriate for her goal: to study this emerging religion as it was being practiced and developed in a shifting and vibrant community of living people.

Still, it’s hard to hit a moving target. So Salomonsen made extensive and ongoing use of her informants as critics of her work, both while it progressed and in the months before publication of *Enchanted Feminism*, repeatedly inviting feedback and input from her subjects. Thus, at several junctures during and after her various trips into “the field,” i.e., our community, she offered drafts of her descriptions, analyses, and conclusions to her primary informants

as her written work evolved. So drafts of individual chapters or of the whole book were reviewed and criticized not only by academics (theologians and anthropologists) at the University of California at Berkeley, the University of Oslo, and San Francisco State University, but also by Reclaiming community members.

That is not to say that Salomonsen yielded her own perspective to her subjects. For example, when informants were invited to preview some of the



An early Spiral Dance ritual. Photo courtesy of Kevyn Lutton.

chapters of *Enchanted Feminism*, one person voiced objection to the description of what she considered to be “secret” aspects of Reclaiming-style initiation. Salomonsen respected the tradition of secrecy around the subject of initiation by not using her own or any other informant’s actual initiation as a source for any of the “secret” material in the book. But she kept this material in, on the grounds that she had taken it only from information already previously published by others, primarily Starhawk, and that omitting these aspects from the section on initiation would be a serious weakness in the text.

This dilemma illustrates the tension created by the method of compassion, the kind of challenge that arises for the

conscientious scholar who chooses it, and the fact that resolutions can be found that satisfy both ethical and scholarly standards.

It is very rare for ethnographers to engage in so much consultation with the community they write about, and at least three benefits are discernible. First, the ongoing consultation and feedback process resulted in more valid data.

Also, since Salomonsen could be, and sometimes was, challenged at any point by her informants who had access

to her work, the dialogue served to hone her own thoughts and opinions and strengthen her perspective. Perhaps most importantly, the transparency of her approach meant that we in the Reclaiming community, as well as academics outside our community whom the author also consulted, were able to observe Salomonsen’s

ethical standards throughout her research. This fostered trust and, again, more and better data.

An old joke says that any 12 witches will express at least 13 different opinions on a given subject, and we are sure that others of Salomonsen’s subjects would report differently on their experiences of being studied, and on the written product of that study. We do not speak for anyone but ourselves.

Besides, different people will always choose different points to focus on and analyze, and there will always be differences of interpretation as well as points of convergence among an ethnographer and the people she studies. There will also always be omissions, and representations

continued on page 47

FRUIT-OF-THE-EARTH

BY LILY



ROASTED ROOTS

INGREDIENTS

Earth's energy; they are hearty and grounding and can rejuvenate your energy stores.

When heat is applied, such as by roasting over your hearth fire, it brings out a sweetness in them that was not present raw. And if you toss them in warming spices like ginger, pepper, or curry powder, an instant flash of heat is added to the subtler warmth of the roots.

Many roots are overlooked. Most people stick to the familiar carrots, potatoes, and onions. Beets and sweet potatoes are delicious when roasted. Parsnips, a root staple from the Middle Ages that is often overlooked today, is healthy and sweet with a slight nutty overtone. I've used a selection of roots in the recipe below, but feel free to substitute any others that tickle your fancy.

PREHEAT THE oven to 350 degrees.

Peel the beet, sweet potato, and the onion. Cut up all the roots to approximately 1/2" cubes. You will have about 10 cups of cubed roots.

Line a baking tray with aluminum foil. Spray the foil with olive oil spray. Spread out the roots into a single layer on the foil. Sprinkle the salt and pepper over the roots. Bake for 20 minutes.

As the roots are cooking, make the basting sauce. Mix the oil, vinegars, honey, curry, ginger, and mustard in a small bowl. It mixes together best if you

whisk it together, but a spoon or fork will do as well.

Pull the partially-roasted roots out of the oven and put them into a bowl. As you toss them with the sauce, it's time to chant the spell:

*Pulled from Earth, A hearty store
Of root delights, To warm our core.
Heat and spice, To nurture strong
Sustain our spirits thru, Winter dark and long.*

Spread the roots back out onto the foil-covered tray and put them back into the oven, still on 350 degrees. Bake an additional 20 minutes, or until tender and slightly crispy.

Serve in a beautiful bowl to people you love. Enjoy! May you never hunger.

WHEN THE wheel of the year turns to Winter, the weather turns cold and dark, and the world around us turns inward. Even though I live in a place (the Bay Area) where we have mild winter weather and sunny December days, my soul is still attuned to the agrarian calendar. The quality of winter daylight and the smell of winter air calls me to come inside, both physically and spiritually. Yule time inspires me to make vats of hearty soup and breads, and to delight in vegetables that only the cooler weather of winter can provide.

In times past, roots were some of the few vegetables to be had in the heart of winter. They keep well in cellars, and many roots will survive a freeze while still in the ground, whereas above-ground crops will wither and die. Root vegetables are like storage containers for

BE A KITCHEN WITCH!

You could be the Kitchen Witch for the next issue — write an article with a spell, or just send us a favorite recipe with a note saying why RQ should run it. We'll take it from there! See page 3 for contact info.

I Am

I am the gray fox that comes to your door.
 I am the bird singing for your attention.
 I am the fog rolling in off the lost coast.
 I am the silent passing of an old friend.
 I am the delirious laughter of a baby.
 I am the eyes that meet with yours.
 I am the smile that shines.
 I am the pillow that absorbs your tears.
 I am the familiar face.
 I am the breath of the seasons.
 I am earth. wind. fire. water.
 I am Moondancer.
 I am music & poetry
 & passion & all acts
 of love & pleasure.
 I am the voice that speaks
 after a heavy sigh.
 I am the kind stranger
 you will never see again.
 I am your conscience.
 I am magic.
 I am the window of opportunity.
 I am creator of veils & light.
 I am with you always.
 I am you. I am.
 I am Goddess.

~ by Kim Beavers



Oliver

I Dance

The full moon shines on my naked flesh
 the damp meadowgrass tickles my bare feet
 and the cool wind blows through my long hair
 I have no radio and I have no drum
 no band of musicians plays for me
 but still I dance

I dance to the song of the triple Goddess
 her loving presence can be felt in my heart
 she sings to me a song of love and peace
 her soft gentle voice embraces my spirit
 her soothing words calm my wandering mind
 and so I dance

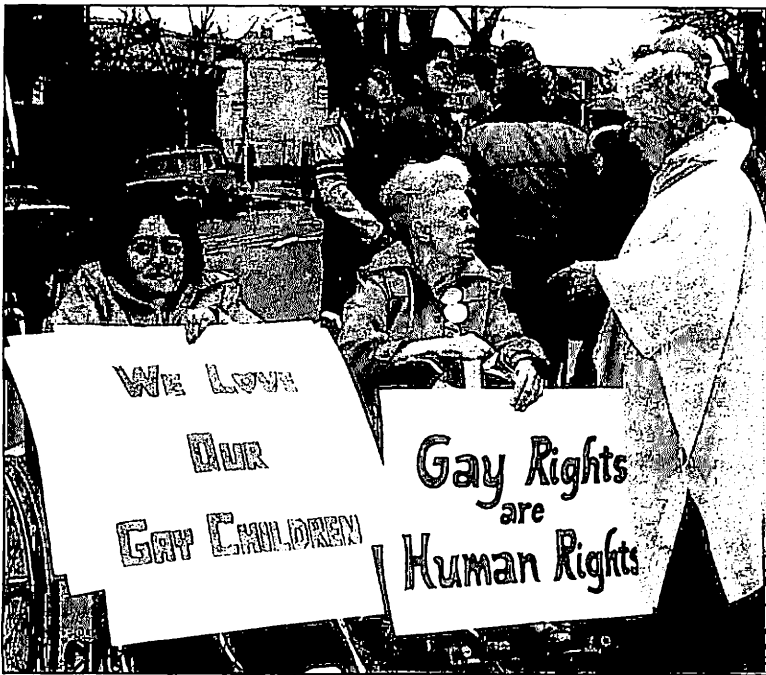
I dance to the song of the horned God
 his strength and vitality course through my veins
 he sings to me a song of adventure and desire
 his instinctive nature energizes my body
 his joyful laughter nourishes my soul
 and so I dance

I dance to this perfect duet the Goddess and God sing
 it is a joyful song like no other ever sung before
 their voices form the most perfect of unions
 their sweet melody carries me to new heights
 and through their words I experience unimagined ecstasy
 and so I dance.

— by Raven Moonwalker

From Closet to Community

A Quest for Gay and Lesbian Liberation in San José and Santa Clara County by Ted Sahl



WHEN THE topic of gay liberation in the Bay Area comes up, the focus of attention is almost entirely on San Francisco, and to some extent rightly so.

However, even in the Bay Area, San Francisco was not the only breeding ground for an active gay and lesbian community. Ted Sahl's book *From Closet to Community* goes a long way toward showing how the Silicon Valley community came into being.

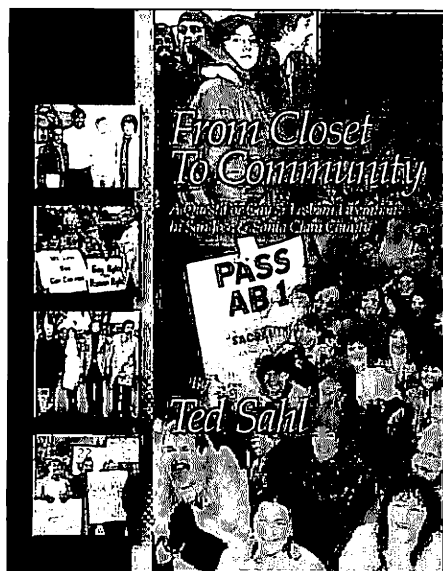
The book is organized unusually for a history. Instead of a strict chronological retelling that runs the course of the book, each chapter is itself a full history of a particular aspect of the community. There are chapters that cover the early years from Stonewall to the mid-70s; the Imperial Court system and its many South Bay incarnations; the growth of political involvement; and the concurrent growth of the women's community. Sahl also includes two powerful galleries: one with profiles of activists, and another of prominent community members now gone.

In addition to the structure of the book, Sahl has made an interesting departure in the text. The bulk of the text comes from historical documents

Photos

Above — "We Love Our Gay Children," March for Gay Rights in Sacramento, California, 1980.

Left — Billy De Frank entertains at the Safari Room, a Black club in San José, 1979.



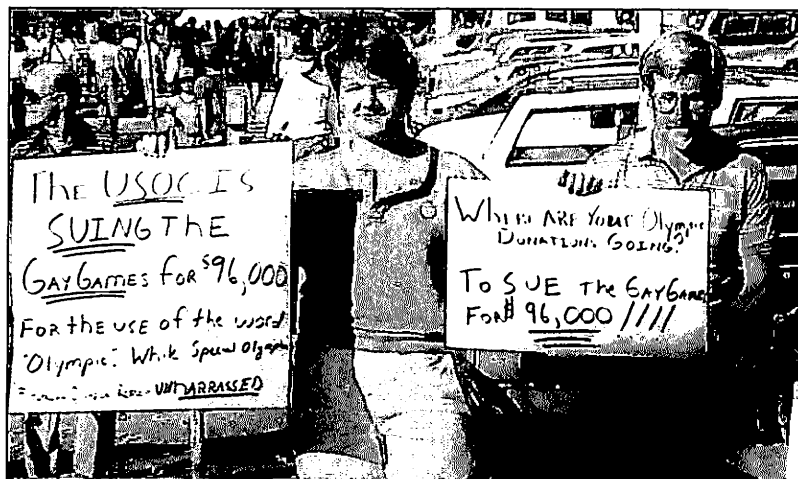
of the time, such as community newsletters, editorials and articles from the local gay newspapers, and personal interviews. Sahl ties them all together with brief passages of explanatory text to give additional context. It's a refreshing chance to hear the growth of a community in its own words, an appropriate choice given the historically recent nature of all the events in the book.

The final gift of this book is the great quantity of community photographs. As a photojournalist for *Our Paper* (a longtime San José gay newspaper) among others, Sahl documented the growth of the South Bay community over several decades, and has been generous in his selection here. There are photos of many political events, social occasions, and a complete gallery of all of San José's royal courts, among many others.

I had only one small quibble with *From Closet to Community*. The narrative structure, while interesting, feels a bit disjointed. Each chapter effectively starts back at "the beginning" for its topic, and getting a sense of how different parts of the community overlapped was sometimes difficult.

However, the overall arc makes it clear that the community was built on a strong foundation of service, political action, and grassroots organizing that continues into the present.

Reviewed by Carol Gunby.



Santa Clara law students picket U.S. Olympic Trials held at Stanford University, 1984. The U.S. Olympic Committee was suing the "Gay Olympics" for use of the name.



Images of infamous homophobes dot the San Francisco Gay Freedom Day Parade, 1979. Figures include Hitler, the Ku Klux Klan, and notorious evangelical Anita Bryant.

Moonrise

Songs of Love, Magic & Other Mysteries

PARTICIPANTS IN the 2003 Spiral Dance in San Francisco heard the premier of a new/old

Goddess-
invocation
song — DJ
Hamouris’
“Who is the
Goddess,”
which weaves
elements of the
traditional “No
End to the
Circle” into a
complex and
dynamic
arrangement
that filled the
center of the
room with dancing bodies.

The song opens the first CD by Bay Area trio Moonrise — Robin Dolan, DJ Hamouris, and Denise Castleton — and serves as a metaphor for the album: a blending of the traditional and the unexpected.

The unexpected takes many forms, as if the three singers are exploring where their collaborative efforts might take them. Some paths lead to the future, some will be one-time experiments.

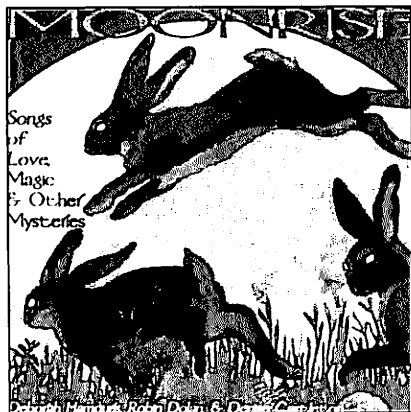
At first glance, this CD resembles Reclaiming’s teaching tapes — sparse, well-performed arrangements of classics like “Through All The Worlds Below,” “Demeter’s Song (I Am the Wealthy One),” and “Barge of Heaven.”

These familiar numbers will guarantee Moonrise an audience — which is a blessing, because listeners are in for more than a few surprises.

DJ’s vocal on “Crone Song” points toward a possible career as the world’s first Pagan Dinner-Jazz Stylist. Accompanied by jazz guitarist Brook Shoenfield, her voice glides and caresses Anodea Judith’s one-of-a-kind lyrics.

“The Ash Grove,” a delicate acapella duet by Robin and DJ, is a work-stopper — when the song comes on, my fingers refuse to type for at least one verse, not wanting any extraneous sound interfering with the purity of the voices.

Sound like a good CD? Hold on, I’ve saved the best for last. Rumor has it that



Denise wrote “Wartime Lullabye” in the final week before recording. That would be ironic, considering that the song sounds like it’s been with us for generations.

Deceptively simple words, carried by

Denise’s haunting voice, bring tears to my eyes.

The CD concludes with a rendition of Catherine Madsen’s “My Heretic Heart,” an apt song for this trio and one that listeners may find themselves singing in the shower.

The generally warm and simple recording is marred by a few skips and pops. Many of these songs will be re-recorded by Moonrise over the next few years.

No matter. Don’t wait till then. This is an album that you’ll want to play right now. Over and over.

Contact www.ninshibar.com, or write DJ Hamouris/Moonrise, 2140 Shattuck Ave, PMB 2078, Berkeley, CA 94704. Reviewed by Luke Hauser.

The DaVinci Code

by Dan Brown

Do you know what the Knights Templar, Leonardo DaVinci, Sir Isaac Newton, the Priory of Sion, the Goddess and the Catholic Church all have in common?

The DaVinci Code. And something else, too, but you have to unlock the

secrets of the code to find it. There are riddles, secret codes, hidden information in paintings and mysteries upon mysteries in this story. What a great romp!

The story of Robert Langdon, a Harvard symbologist, and Sophie Neveu, a cryptologist for the French Judicial Police, takes one on a grand tour of the Goddess as she survived hidden

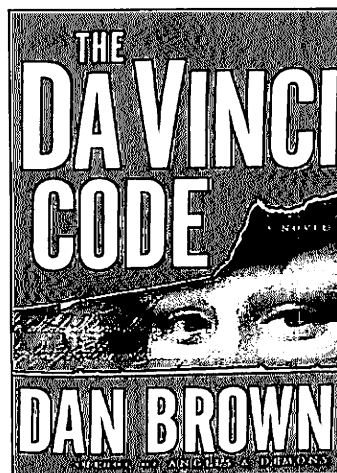
throughout Europe for the last two thousand years — all in 48 hours, book time.

The tale begins with the murder of the Louvre’s curator. Our Professor Robert is drawn in by the police because his name is in the curator’s planner and written within a clue the curator has left behind. Is this a clue about his murderer or is this a clue about something bigger? Sophie, the cryptologist, thinks it’s the latter and teams up with Robert in an attempt to clear his name. The events leading up to the murder lead both of them to believe that the curator is trying to send them after something, but what? This is the question Robert and Sophie ask as they are sent on a wild ride through Paris and into Britain, seeking answers to one clue after another, pursued by the French Judicial Police and someone else, too. The clues surround a great mystery, a mystery held sacred by secret societies and one that certain members of the Church want kept hidden at all costs.

Dan Brown has done his homework. He knows about DaVinci, his proclivities, his feelings towards the Church and his paintings. He knows about the Knights Templar. He knows about the Goddess, her symbols, her worship, and her mysteries as they are hidden in plain sight. Is he Pagan or is he just smart and enjoys studying such things? I can’t say, but my hat is off to him. I found in the Goddess references only two things that I might argue with. Maybe you will find more and maybe not.

The pace is fast, the tale so much about secret societies and the like that it is easy to believe in otherwise unbelievable plot twists. The end is sweet and the final riddle’s answer sublime.

My friends tell me this book is a bestseller. While I am not much given to reading bestsellers, this one was well worth my time. Truly, I had a blast. I liked these characters and really appreciated their (Dan Brown’s) thoughtfulness and seeming care in not maligning Herself. Reviewed by Urania.





The Best Best of Fela Kuti

"IF I CAN'T DANCE, I don't want to be part of your revolution." — a famous quote from Emma Goldman, but it could just as well have come from Fela Anikulapo Kuti. For over 30 years, he brought fear and consternation to the Nigerian government, and hope and pride to its people, through his music and the political statements he wrapped in it.

So much of what is currently labeled "World Music" shows Fela's influence that it wouldn't be too far from the mark to say that he originated it. By combining the lean funk of James Brown with Nigerian high-life music and jazz, the genre known as Afro-Beat was born, and Fela was its father. By marrying this groove to a strong pro-African stance and an outspoken political temperament, he became a hero to millions in Africa and elsewhere.

"So what about the music?" you ask. Over the course of his career, Fela produced over 70 albums, most of which are out of print. MCA, fortunately, has begun a reissue project that covers many of the highlights of his 70s and 80s output. *The Best Best of* is a two-CD set of highlights from those releases, chosen by his son Femi Kuti, himself a well-known musician.

The tracks are arranged chronologically, which makes the set an interesting way to follow both the evolution of Fela's music and his political thinking. Some highlights:

- "Gentleman" — A statement on African identity, where he mocks those who sought to take on European dress and customs, over a percolating beat and a bright blast of horns and chorus.

- "Water No Get Enemy" — One of Fela's most deeply symbolic and lyrical

songs, likening the flow of water to the natural flow of human society. The water and the people are what underpin everything, and the song itself underscores this flow with great interplay between the bass, sax, and the rest of the horn section.

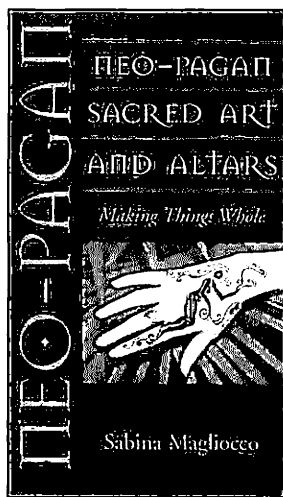
- "Coffin for Head of State" — A musical eulogy for Fela's mother, who died partially as a result of injuries suffered when the Nigerian Army attacked his compound, the Kalakuta Republic, in 1977. It attacks the army and also the Christian and Muslim leaders in Nigeria, whom he saw as corrupted by wealth and power.

Fela's music, while it has a strong social message, follows Emma Goldman's dictum. It's eminently danceable, and revolutionary both in its stylistic fusions and its politics. It's ultimately about the joy of self-identity, the quest for freedom, and the triumph of human spirit in the face of oppression, and worth repeated listening.

FOR MORE information about Fela:

- "Fela: King of the Invisible Art" — www.jaybabcock.com/fela.html
- Fela Project — www.felaproject.net

Reviewed by Carol Gunby.

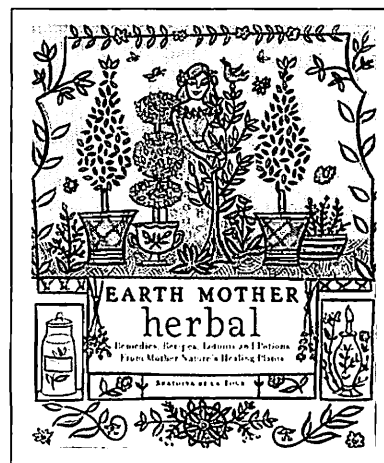


Neo-Pagan Sacred Art & Altars by Sabina Magliocco

Sabina Magliocco, a Cal State-Northridge professor, takes a detailed and sympathetic look at the tangible side of Paganism: altars, costumes, and sacred art. The book contains lots of great photos, including Spiral Dance altars (in color).

RQ would like to carry a full review of this book. Interested? Contact us — see page 3.

Visit www.upress.state.ms.us



Earth Mother Herbal

By Shatoiya de la Tour

SHATOIYA DE LA TOUR is a long-time herbalist and wise woman. Her most recent book, *Earth Mother Herbal*, is accessible for those who are new and curious about the ways of herbalism, as well as for experienced herbalists looking for new ideas. She writes in a conversational, friendly tone. You feel like you are having a leisurely chat in her living room as you're reading.

The book has a nice Pagan feel to it. Shatoiya writes about her spiritual and personal relationships to the plants and shares her Pagan and Native American influences.

She then gives a little history, a little folklore, and a basic toolbox of 40 herbs that either a beginner or an experienced herbalist could start to use. I found it helpful that the herbs she selected are easy to grow or obtain and have multiple uses so that the reader can quickly begin working with them.

Shatoiya offers clear instructions on how to make basic herbal medicines, herbal personal care supplies, and how to use herbs in your food. A highlight of this book is a section on herbal celebrations with the seasons of the year.

I really enjoyed her examples of how she uses herbs in her everyday life. It has inspired me to incorporate more herbs into my own.

The book is a relatively quick read but very enjoyable, and afterwards can serve as a reference for information on specific herbs. Be sure to try the recipe for Tempura Sage Leaves — they're amazing!

Reviewed by Lily.

John Tyler Garcia

A River Inside

THE FIRST SOUNDS heard on John Tyler Garcia's debut CD, "A River Inside" are the chirping of birds and the thick hum and buzzing of life in a tropical rainforest. Next, the syncopated polyrhythms of several drums and the introduction of several less easily identifiable instruments; a kalimba, doundouns, guiro, and a vibra-slap, to be precise. Lastly comes the earnest voice of Garcia, first in a repeated, wordless refrain, moving then into prose. This recipe is used throughout the CD to create a journey into the thick of the Amazon, the heights of the Andes, the edges of coastal California, and to a big Carnival party in Bahia, Brazil; all with the guidance of a masterful musician. It's a sublime treat to hear a body of work so clearly and eloquently produced with such complex arrangements. Indeed, Garcia displays an impressive expertise on a variety of South American traditional and indigenous instruments. This provides for the essence of his panoramic vision of a more peaceful, just, and truly diverse world grounded in spiritual wisdom and ecological integrity.

It is this vision that permeates every aspect of the CD, to the extent that it feels as though Garcia is working a spell and the listener is continuing the spell. As a magical working, this music is a powerful step into a sustainable, richer, and happier world. Garcia's prose is often explicit in entreating his listeners to follow a different path than that of gold, greed and negative thinking. His message is sweetly conveyed in lyrics that can at times be more literal than lyrical. It is evident in his prose as well as his musicianship and influences that Garcia has spent time in Ecuador and Brazil and has great passion for the people, cultures and environments he has experienced (at times he sings in Spanish and Portuguese as well as English). It is the sincerity of his emotion that is one of the greatest



strengths of this CD. At times his voice seems to be lacking the scope and precision to carry his passion and vision. However, when blended with the vocal harmonies of Denise Castleton, a San Francisco Reclaiming Witch, the tone is imbued with greater depth and maturity.

The voices together seem to create a third and greater whole that can hold powerful ideas and carry them to greater heights. There is also the frequent use of the flute and various saxophones played brilliantly by Dave Gibbs that add further playfulness and richness to the textures of voices.

The greatest strength of this project certainly lies in the awesome musicianship and the

diversity of styles and forms that arise from this, as well as the beautiful vision that is conveyed in this framework. It's rare to sit down and listen to a CD that includes, as well as the standard guitar and drums, the atabaque, surdu, pandeiro and berimbau (Brazilian percussive instruments), charango, sicuyas, zamponas, toyos, Andean Bombo, chulchus and ocarinas (traditional Andean instruments); to name just a few! The final track ends with the sound of ocean waves crashing, receding, and crashing again. Somehow it feels like coming home, reflecting after a deep trance, a fitting end to a journey of this magnitude. I recommend this CD as a wonderful treat to the ears as well as to the heart and spirit, and as a meaningful and powerful spell to keep casting!

Reviewed by Root.

Be an RQ Reviewer

Just finished a great novel, seen a movie you want to tell the world about, or discovered a musical gem?

RQ welcomes music, book, film, and TV reviews — especially short reviews under 200 words! Even a single paragraph!! So start typing! To submit a review, or for more info, contact quarterly@reclaiming.org, (415) 255-7623.

Devoted To You

Honoring Deity in Wiccan Practice

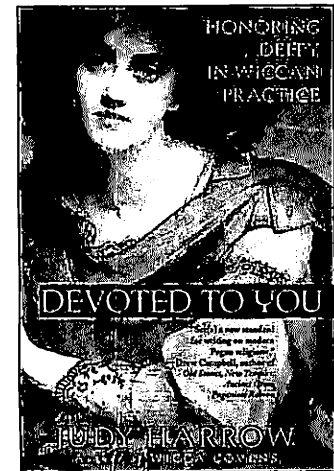
by Judy Harrow, Alexei Kondratiev, Geoffrey W. Miller, and Maureen Reddington-Wilde

THIS BOOK is aimed at experienced Pagans who want to more deeply interact with deity.

Each of the four authors focuses on a specific deity (Gaia, Brigit, Anubis, and Aphrodite), offering a mix of history, theology, and spiritual practice.

But the focus of the book is broader, as the specific essays serve as examples of deepening your practice. Whether you are interested in one of these specific deities, or want to apply these lessons to your own practice, this book is a valuable guide.

Published by Citadel Press. Reviewed by Chester Burnett, Jr.



The RQ Turntable

Winter listening by RQ volunteers

Soundtrack *Main Prem Ki Diwani Hoon*
 DJ Cheb i Sabbah *As Far As*
 This American Life
 Lyle Lovett *My Baby Don't Tolerate*
 Rough Guide *Venezuela*
 Ani Di Franco *Live From Japan*
 Laura Love *Octoroon*
 Bob Dylan *The Times They Are a Changin'*
 Steven Halpern *Among Friends*
 DJ Milhouse *Radio Free Nixon (Volume Two)*
 Bitch and Animal *Sour Juice & Rhyme*
 David Sedaris *Me Talk Pretty One Day*

No One Is Illegal

Around me are faces,
most not indigenous to this land:
Faces from Africa, from Southeast Asia,
from Northern Europe, from the Middle East.
Faces from this land dot the gathering.

Many are descendants of the oppressed,
marginalized refugees pushed out
and ending here, having no real place to call home.

Others have known first hand,
in body and in spirit,
violence and injustice
in other lands and in our streets.

The faces hold hope and anger,
hold relief and fear.

The faces are old and young.

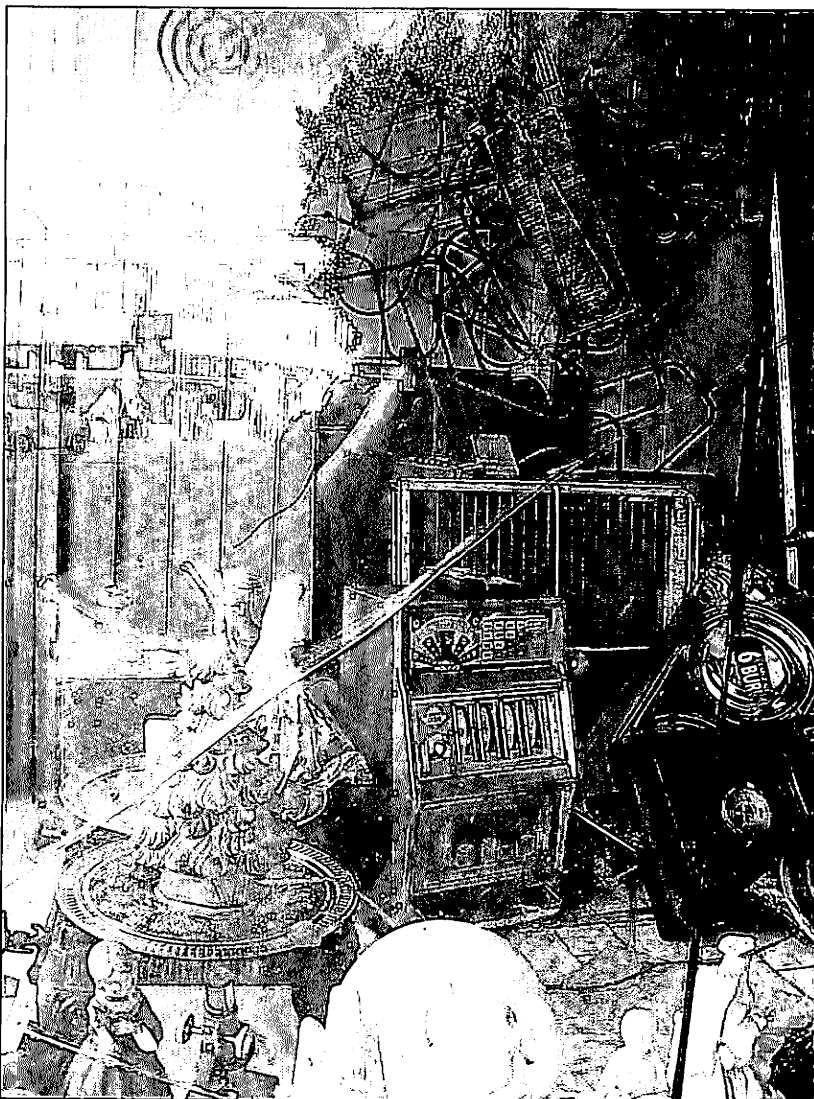
The faces are female and male.

The faces are voices,
loud and defiantly present.

Identity papers aren't shown.

All faces here are legal.

by Brian Burch/Resources for Radicals
Contact nooneisillegal@canada.com



Spiral window. Photo by F. Marcovaldo.

Faith in Peace!

Crying for peace
Mothers' tears
Marching in rage
Rage, outrage
Fear, fearlessness
Hopeless suicide bombers
Arab, Jew,
U.S.?
Us — Them
Our youth
Their youth
Fighting for their lives
Never winning
Never losing
Who's war
If only there was faith
Faith in peace!

— by Dian Griffith

Arachne and Athena — a Dialogue

Oh, Arachne!
How strong is your desire to be more than
ordinary,
To be remembered beyond your span of
allotted time?

My daughter,
What are you willing to sacrifice?
The heady kisses of a lover,
The steady hand of a friend,
The sweetness of a beloved child,
The fellowship of women?

Do you see these gifts as mere folly?
As temptations set out to test your resolve,
Distractions from becoming what you might be?

Oh, mother!
To challenge the Gods is reckless
Yet not to, is to accept the limits that bind me
Never to reach for my heart's true desire,
For all my weaving to be for naught,
In time, to become nothing.

Dearest Arachne,
Death will come regardless
Of your defiance or your submission.

by Poonam K. Bhola



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 help gather regional news for RQ:

Pat Hogan, BC	Stayce, CA
Rowan, OR	Patricia Storm, MO
Gretchen Laymon, NC	Tari Parr, IL
Sarah Campbell, PA	Angela Magara, VT
George Franklin, CA	Liz and Donata, Germany
Liz Rudwick, England	Amy MoonDragon, WA
Barbara J. Walker Graham, FL	Maggie nicAllis, NJ
Teri Parsley Starnes, MN	lily, CA
Irish Flambeau, GA	Raven, NM
Midnight, TX	Yoeke, Low Countries

Witchcamp 2004

These are adult camps (some include ages 16 and up, or allow infants)

2004 Witchcamps

Winter/Minnesota • February 12-16 (see page 38)

MidWest/Missouri • June

Dreamweaving, (515) 233-1216, Camp@dreamweaving.org, www.dreamweaving.org

California • June 27-July 4

Madrone Productions, (415) 789-7674, info@madroneproductions.com, www.reclaiming.org

Germany (women) • Midsummer

Christa Boeckel, 011-49-4723-2339, Christa.Boeckel@t-online.de

British Columbia • Late July-August

Pat Hogan, (604) 253-7189, path@lynx.bc.ca

SpiralHeart/MidAtlantic • Early August

SpiralHeart, (202) 728-7510, info@SpiralHeart.org, www.spiralheart.org

Avalon/England • August

011-44-020-8667-1525, camp@reclaim.demon.co.uk, www.reclaim.demon.co.uk

Vermont • Late August

Raven, (802) 425-2984, molekno@together.net or Evergreen, (802) 899-3231, evergreen.erb@adelphia.net

New York • October

www.wyldgoddess.net, (212) 340-1997, camp@wyldgoddess.net

Samhain Witchcamp/Texas • October

Moonwing, (713) 668-2721 or Deer Runner, (512) 731-8737, witchcamp@tejasweb.org

Witchcamp

A week of Earth-Based Spirituality and Magic

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.

WITCHCAMP 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.

Reclaiming Family Camps

2004 Schedule

Reclaiming Family Camps are all-ages Witchcamps. The Family Camp season wrapped up with Witchlets in the Woods in late August 2003. We'll carry stories and photos from the 2003 camps in our Spring issue.

Dates are still being set for next year's camps. Likely months are listed below. Contact the specific camps to find out their focus, age range, and 2004 dates.

Wild Ginger — Late May in Eastern Canada. Contact b.e.jones.warrick@sympatico.ca, (519) 438-8208.

Tejas Web Family Camp — July in Colorado. Contact villagecamp@tejasweb.org.

Cascadia Village Camp — August in Washington. Contact (360) 379-6579, CascadiaVillage@attbi.com.

Witchlets in the Woods — Early August in Northern California. Contact WITWoods@yahoo.com, (510) 549-5140.

About Reclaiming

These two pages give general info about classes, Witchcamps, and rituals in the Reclaiming tradition. Contacts for local communities begin on page 40.



Reclaiming Core Classes

These classes have evolved as the "core curricula" of Reclaiming. See page 40 for local contacts. Not all locales offer classes, but you could help bring a class to your area — see "RCRC," page 44.

Elements of Magic is the basic Reclaiming class. The other three core classes, as well as many other workshops and classes, have it as a prerequisite.

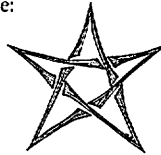
Elements of Magic

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.



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. Six weeks. Prerequisite: Elements of Magic or equivalent.



Pentacle of Pearl

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

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.

Reclaiming Classes — General Information

These classes are offered in many regions (see pages 36-45). Classes in other areas can be organized by arrangement with Reclaiming's "Resource," RCRC (See page 44-45 for more info).

Classes are sliding scale (Bay Area classes are \$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. Visit Reclaiming's website, www.reclaiming.org, or see contact info for various regions in the following pages.

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 nor for recommending treatments. Students are responsible for seeking professional help if they need it.

Rituals of the Season

Reclaiming communities celebrate eight holidays as the "Wheel of the Year" — Solstices, Equinoxes, and the midpoints between those (the cross-quarters). Local communities use different names for some of the sabbats. RQ uses "Equinox" and "Solstice" to honor the fact that these are holidays of the Earth Herself, not of any one culture. We usually call the cross-quarters by Celtic names.

For local dates, see contacts beginning page 40. All rituals, classes, and Witchcamps are clean and sober. No alcohol or drugs, please.

Descriptions are adapted from "The Spiral Dance," by Starhawk, ©1989, Harper San Francisco.

Winter Solstice

This is the night of Solstice, the longest night of the year... We watch for the coming of dawn, when the Great Mother again gives birth to the 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.

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 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.

Spring Equinox

This is the time of Spring's return; the joyful time, the seed time, when life bursts forth from the Earth. Light and dark are equal. It is a time of balance, when the elements within us must be brought into a new harmony. Kore returns from the Land of the Dead with the sweet scent of desire on her breath. As She dances, despair turns to hope, sorrow to joy, want to abundance. A favorite chant is:

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

In many locales, children are a special part of this ritual, and a hunt for colored eggs follows.



Urania

Central Texas — Site of First-Ever Reclaiming Dandelion Gathering

Welcome to Hill Country

by Julia Kolb

CENTRAL TEXAS is Hill Country — for people who know “real” mountains, these are foothills. But they have been my mountains for most of my life. And the sky is bigger than big!

The first thing I saw was the road crossing a creek to get to the land — a magic moat! The moat is, a little ways on, dammed up enough to form a lazy swimming hole of a river, the south fork of the Guadalupe River. The river is named for an Aztec goddess who became the Virgen de Guadalupe, connecting Catholic Mary to a young Indian man’s vision of a dark-skinned woman floating in shining white light. (I like this fellow’s description: www.mexconnect.com/mex_/travel/ldumois/ldguadalupe.html.) In the green, clear water, the minnows come around the swimmers. The water is a brisk but lovely counterpoint for that warm drifting feeling one gets from napping in the sun out on the raft.

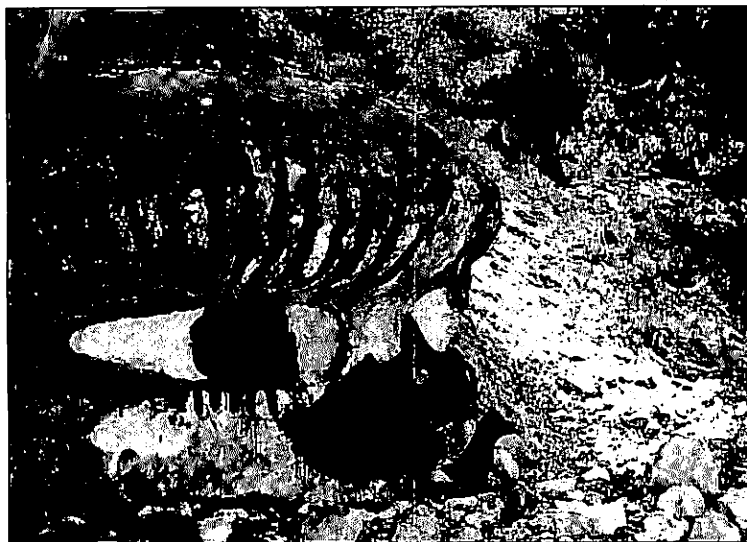
Up the hill from the river is the dining hall, rustic and very much showing its origins as a stagecoach stop on the old Chisholm Trail. The road follows the dry creek bed up between two ridges of hills that provide a dramatic

high horizon — on the night of our affinity group ritual, I watched the Pleiades swarm up in the Northeast and burst forth before Orion, who for me is herald of the lengthening dark. Amazing that there are so many stars visible. I almost doubt my eyes. I try to interpret the swirling “gaps” in the Milky Way as shadow, because I am so used to compensating for the light pollution in town!

I work to make the Dandelion Gathering because it is something that I can do. I am a linguist by training and temperament, a Rulemaker and Patterner in love with using what people do with words as clues to what we’re thinking, what we’re doing “underlyingly.”

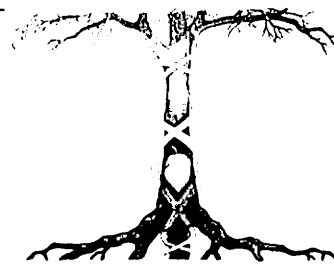
And I thought mundane Patterning was fun — studying magical intention has been a wild ride! I live here in Tejas, less

continued on next page



Rock art in
Hill Country.
Photo by
Suzanne
McAnna

Dandelion!



All-Reclaiming Dandelion Gathering — April 14-18 in the hills of Texas

by Angela Magara

THE DANDELION GATHERING is that most exciting of things — the blank canvas, the clean piece of paper, the beginning of the road trip.

There is no pattern to follow for this

Meet RQ at the Dandelion Gathering!

Reclaiming Quarterly staffers are making vacation plans for Texas Hill Country this April. Here's your chance to meet us, give us scathing but ultimately invaluable feedback, shoplift back issues, buy us snacks — you name it! See you there!

Hill Country

continued from previous page

than seven years self-identifying as a Witch, at another crossroads on the edge of the season of sloughing my too-small skin for the next growth spurt.

I am strong yet want to be stronger, and know more of Camp making and culture. Learning how we create community has become part of how I learn myself.

I have been helping to organize Tejas Samhain Camp for almost 4 years, and she has been a teacher patiently insisting I stepwise work the lessons of how I make things — Camp, my world, all the parts I co-create — more complicated than they need to be.

I left Camp this year able to claim complication as mine — here in this writing now, I claim simplicity, not just for myself, but for us all.

gathering. We are creating the way we want to gather as a tribe. We are crafting our future.

Our community is learning about hierarchy and shared power and the process of holding space together in collaboration. Those conversations, those convictions, can now find expression. With the Principals of Unity as touchstones we can create something new together. This seems timely, exciting, and risky.

ELEMENTAL SERVICE

ALREADY THE registrations are coming in. As each one arrives it comes with an offer of some service to the event. It is the dance of abundance, of need and provision, that already is beginning.

If you want to dance the steps of this creation, consider the elements below and see if any call to you. Instructions afterwards tell how to access the general website. See you there.

Air: Communications, publicity, advance information, on-site communication (heralds, walkie-talkies, etc), meeting facilitators. Speak to what your windheart envisions. (List: air.dandelion)

Fire: Programming, creativity, rituals,

workshops, meetings, social activities. Spark what your bright spirit desires. (List: fire.dandelion)

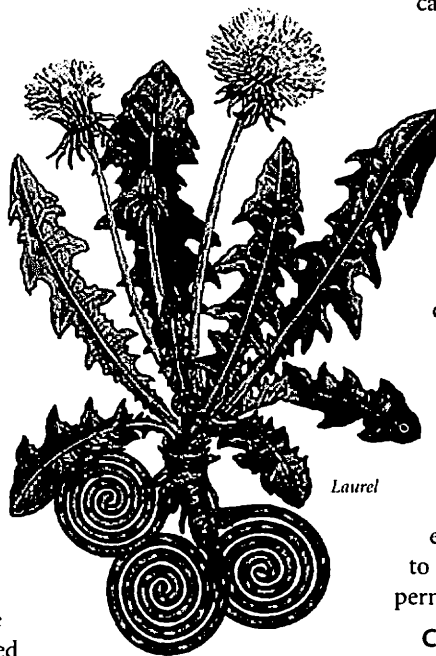
Water: Support people and resources for the well-being of all who attend. We seek mediators, guardians, healers of all kinds, medical personnel, counselors, lifeguards, safety issues, lost camper procedures, medical supplies, first aid tent, drinking water. It is essential that there always be at least one individual onsite willing and able to respond to medical/first aid emergencies. Bring forth what your deep mind dreams. (List: water.dandelion)

Permaculture: Help build sustainable infrastructure on the land. Planners, workers, engineers and extra hands welcome. Build to honor our Mother. (List: permaculture.dandelion)

Children: Programming for kids and teens, children's areas, special activities, mother support. Create space and delight for our precious and precocious youths. (List: children.dandelion)

TO SIGN UP FOR DANDELION GROUPS

1. Go to <http://lists.riseup.net/www>
2. Click "Creating Community."
3. Find the name of the list you wish to join, click it, subscribe.
4. Write dandelion-info@riseup.net if you have problems or questions.



Laurel



Winter Wonderland

Mini-Witchcamp in the Snows of Minnesota

by Teri Parsley Starnes

IT STARTED with a vision.

"Here in the Upper Midwest, the Northlands, where Winters are long and dark, where snow falls early in the Winter and stays with us into the Spring, a Reclaiming presence has been growing. In this broad area we call home there have been small groups gathering to celebrate, learn, teach, and work. More and more, these small groups have been connecting with each other. We have been talking, listening, planning, and dreaming. Out of our thirst for community and our hunger for magic a vision was born. We have envisioned a

Witchcamp that embraces our homeland, celebrates our seasons and geography, in all Her brittle-cold clarity. We have envisioned a time in the dark of Winter, when the nights are long and the snow thick, that we can come together to do the deep work of transformation, healing, and learning. We have envisioned a camp that builds and nourishes the Reclaiming community that is budding here."

I can say, as a camper at the first Upper Midwest Reclaiming Winter Witchcamp, that the vision was manifested, and then some!

Over President's Day weekend, February 2003, 37 campers, four

teachers, and four organizers gathered to begin building our upper Midwest Reclaiming community. As expected, people came from the Winona/LaCrosse area, from Madison, Chicago, Duluth, and the Twin Cities. But we also had campers from Ontario, Indiana, New Mexico, and California.

Four Midwest Reclaiming teachers provided inspiration and knowledge through ritual and pathwork. There were two paths (daily classes): Deep Trance, taught by Paul Eaves and River, and The Runes, taught by Donald Engstrom and Zoe Red Bear.

The theme for the weekend was the Norns of the Norse, The Wyrld Sisters. In the trance path, the teachers provided participants with many ways of experiencing trance, including moving, group, and singing trance. They taught the basics of leading trance, and then everyone took a turn at leading. In the Rune path, the teachers appealed to both left and right brain learning by giving history and meaning of the runes as well as a wonderful exercise in embodying them.

The nights were given to rituals. Affinity groups, small groups who connect with each other during camp to share our experiences of camp [see RQ#91], planned one part of the setting of sacred space. One group might invoke air, another the Mysterious Ones. Having complete camp participation in the creating of the evening rituals added wonderful imagination, humor, and deep richness to the ceremonies. We



Labyrinths are a favorite magical tool at Reclaiming intensives (See RQ, Fall 2003). Witchcamps and mini-camps are offered in a dozen sites in North America and several in Europe. See page 34 for more information.

Photos of Winter Camp Labyrinth

Left: Nebula

Right: Paul Eaves



embodied the belief that we are all co-creators.

Each evening we would go over the intent of the ritual that the teachers had proposed, fine-tuning it by asking the community if anything else should be added. The intents of the rituals centered around building our community, and creating a culture of sustainable beauty, balance, and delight.

Highlights from the rituals included fantastic singing, a trance journey to the Well of the Norns, and a deeply beautiful and memorable walk in a snow labyrinth on the night of the full moon. Powerful magic was invoked by walking the labyrinth and then creating together a spirit map of what we had envisioned while walking. As a community, we interpreted the spirit map, a technique taught by Donald Engstrom during camp, with

the intent of finding what our community needs in order to live in beauty. Then members of the community who were called by Mystery received embodiment by the Mysterious Ones who gave us more information.

Winter made this ritual and the whole weekend very special. There is something about the deep dark, the luminescent moon and stars, the cold air, and glistening snow, as well as the

warm companionship of others that could not be captured in any other season.

Thanks to the organizers, Greg Smith, Mary Feathergill, Janie Sydor and David Fisher, and the fabulous camp cook, Camillo Castelnovo, the camp took place in comfort, and cozy community, in a beautiful setting at Camp Ojiketa, just north of the Twin Cities.

Winter Witchcamp 2004

February 12-16, 2004

Whitewater State Park
in SE Minnesota (indoor facilities)

Contact Joni, (612) 599-9113,
wwc2004@earthlink.net

Registration by end of January \$200, in February \$215.





Reclaiming Regional Contacts

Here's contact information for over two dozen local Reclaiming communities.

Specific events in some of these communities are featured on the following four pages. The Regional Highlights on the preceding six pages also feature these local groups.

Local groups are anchored by Reclaiming teachers. To list your group, contact quarterly@reclaiming.org, (415) 255-7623.

Vermont Witchcamp Community

Vermont Witchcamp

August 2004. Contact www.vermontwitchcamp.net

Wild Ginger

Wild Ginger, a community of Witches working in the Reclaiming tradition in Ontario, Quebec, and the northern U.S., offers an annual intensive camp each Spring. This all-ages camp fills up early. Contact (519) 438-8208, b.e.jones.warrick@sympatico.ca

Phoenix

A group of Witches in the London and Middlesex area of Ontario, we work in the Reclaiming tradition to create ritual and classes. Contact Selchie, (519) 438-8208, b.e.jones.warrick@sympatico.ca

Classes in the Northeast

BrightFlame and friends offer classes in Reclaiming Tradition Witchcraft. See www.mysmagic.org. Contact (610) 982-0448, brightflame@mysmagic.org

Delaware Valley Reclaiming

Centered around Philadelphia and drawing from the PA-NJ-DE area, we connect through an e-list and also gather for ritual regularly. Contact DelValReclaiming-info@yahoo.com, www.mysmagic.org

New York Witchcamp Community

New York Witchcamp

Mid-October. Come join us as the leaves turn and the veil grows thin, in the woods of New

York, two hours outside of Manhattan. Price including lodging, classes, rituals, and meals: shared cabins \$650, private rooms w/bathrooms \$675. Contact (646) 250-3377, www.wyldgoddess.net, camp@wyldgoddess.net

SpiralHeart Community MidAtlantic Witchcamp Region

For information about SpiralHeart, please visit www.spiralheart.org

Landisville, PA

Classes and lunchtime meditation groups with Sarah Campbell. Contact (717) 898-6334.

North Carolina

For Reclaiming core classes in North Carolina, a reading group, and ritual celebrations in community, contact Gretchen, GretchenLay@earthlink.net

Atlanta, GA

Gaia Reclaiming is a Georgia community of women and men practicing magic in the Reclaiming tradition. Gaia Reclaiming Events Hotline: (866) 841-9134 x 5970, or visit www.peregrineretreats.homestead.com

Gainesville, FL

Florida Alliance of Reclaiming Witches. Contact Thistle, walkerbj@ufl.edu, and visit <http://farwitches.tripod.com>

Tallahassee, FL

Magnolia Circle is a group of women and men working ritual magic in the Reclaiming tradition in North Florida, mostly in and around Tallahassee.

Other MidAtlantic Events

For Reclaiming-tradition events in other locales on the East Coast, visit the SpiralHeart website, www.spiralheart.org

Midwest Witchcamp Community

Midwest (Missouri) Witchcamp

Midwest Witchcamp is in June at Diana's Grove near Salem, MO. Contact Dreamweaving, (515) 233-1216, questions@dreamweaving.org, www.dreamweaving.org

Salem, MO

Diana's Grove is a 102-acre sanctuary welcoming women and men. Diana's Grove hosts the Midwest/Missouri Witchcamp. Diana's Grove sponsors workshops and intensives all year. Contact Diana's Grove, PO Box 159, Salem, MO 65560, (573) 689-2400, www.dianasgrove.com, mystery@dianasgrove.com

Illinois

Web in Chicago, (773) 764-3477 or catbirdgirl@yahoo.com

Autumn in Peoria, autumnthewitch@insightbb.com
MarshAster in Bloomington-Normal, marshaster@prairiefirecoven.org

Pandora in Wauconda, pandoraalora@yahoo.com

Star in Decatur, star@mysticgrove.com

Minneapolis/St. Paul, MN

The Reclaiming community in Minnesota is growing and organizing. Here in the Twin Cities, we have two groups: The Queer Guild and The Prairie Springs Teaching Circle. Contact Teri, (612) 729-4444.



Reclaiming Regional Contacts

Texas Witchcamp Community

Events are open and take place in the Austin area unless otherwise stated. Contact www.TejasWeb.org, info@tejasweb.org, or PO Box 11586, Austin, TX 78711.

Tejas Web Witchcamps

Tejas Web offers a family camp and hosts an adult Samhain Witchcamp in October. Contact Tejas Web — see above.

Tejas Web Rituals in Austin

Contact Morgana (512) 478-5282, ethos@texas.net, or Midnight, (512) 373-4412, Midnight@ancient-mysteries.net

New Mexico

The Enchanted Spiral is New Mexico's thread of the larger Reclaiming Web. Albuquerque: Molly, (505) 268-6068, or ravenredd@hotmail.com
Santa Fe: Anna, (505) 988-2583

New Mexico Classes

Contact Dawnstar, (505) 352-2586, or Burdock, (505) 344-1939.

West Coast/California Witchcamp Community

California Witchcamp

Late June-early July. Study magic and ritual in a week-long intensive amid the redwoods of Northern California. Contact (415) 789-7674, info@madroneproductions.com

Los Angeles, CA

ReWeaving works together to teach and make magic — the art of empowering each other and ourselves. Contact Stayce, flmmkrad@aol.com, for rituals and classes.

San Francisco Bay Area

See Bay Area listings for classes and rituals in San Francisco, East Bay, Marin County, and Sonoma on next page.

Portland, OR

The Portland Reclaiming community is comprised of three parts: PORTAL, the teaching cell; the Magical Activism Cluster; and Hands of the Mother, the public ritual cell. Visit www.portlandreclaiming.org

Seattle, WA

TURNING TIDE is a Seattle-based group in the Reclaiming tradition. Visit <http://home.attbi.com/~sea.turningtide>, or contact Amy MoonDragon, (206) 523-7907, moonami@aol.com

British Columbia Witchcamp Community

BC WITCHCAMP COMMUNITY is made up of communities of women and men in cities, towns, and villages throughout British Columbia, Alberta, other Canadian provinces, Washington, and Oregon.

We work together through our Spokes of the Wheel representing eight regions, a Communications Committee, WEBRA (our non-profit Society), an Organizing Cell (presently in the process of restructuring and expanding), a Land Vision Cell, and our Selection Committee.

Please visit our new website which is finally up thanks to the hard work of Matt Johnston of Portland, Oregon — www.BCWitchcamp.org

Events Line: (604) 253-7195

Communications Committee: Lureau, (604) 737-8178

BC Witchcamp

For a camp brochure, send two #10 SASEs to BCWC, PO Box 21510, 1850 Commercial Drive, Vancouver, BC, V5N 4A0 (U.S. residents send \$2 in lieu of stamps). Or email infobcwc@yahoo.ca or visit www.BCWitchcamp.org

Cascadia Village Camp

Families in the Pacific Northwest have their own all-ages camp organized and taught in the Reclaiming tradition. Contact Alan or Kelley,

(360) 379-6579 or visit http://home.attbi.com/~sea.turningtide/Cascadia_Village_Camp.htm

Edmonton, Alberta

For classes and rituals, contact Jane Pawson, (780) 466-6641.

Gabriola Island, BC

Jean MacLaren, (250) 247-8368, athene247@shaw.ca

Vancouver, BC and Lower Mainland

For classes, rituals, and political actions, contact PO Box 21510, 1424 Commercial Dr, Vancouver BC Canada V5L 5G2 (note new address), (604) 253-7195, bcwcinfo@yahoo.ca

Kootenays Region (Southeastern BC)

Cathy Pulkinghorn, (250) 352-0023, csuccess@look.ca

Victoria, BC (Vancouver Island)

Christina Harris, cfah@shaw.ca, <http://groups.yahoo.com/group/victoriareclaiming/>

Germany

Reclaiming-tradition events with Donata Pahnke and team in Bremen, Hamburg, and other cities. Unless otherwise noted, contact Donata, d.pahnke@t-online.de, 011-49-421-257-6502, fax 011-49-421-257-6503.

Germany Witchcamp

Contact Christa, 011-49-4723-2339, christa.boeckel@t-online.de

Gespinnst Feminist Network

We are a network of women with very varied backgrounds and ways of life, from all parts of Germany and other European countries. Contact Hanna.Lauterbach@t-online.de

England/Avalon Witchcamp

Gather in Earthspirit in Somerset, England for Avalon Witchcamp, a week of Earth-based spirituality, magic, and politics. Contact Suzanne White, 011-44-020-8667-1525, or Magda Kossak, camp@reclaim.demon.co.uk

Reclaiming the Lowlands

Contact BB@reclaiming.nl

Reclaiming Bay Area Events

San Francisco Bay Area Rituals

See descriptions on page 35

Reclaiming Events Line: (415) 339-8150

Sonoma Events Line: (707) 793-2183

Winter Solstice

Sonoma — Friday, December 19. Sebastopol Community Center, 390 Morris Street. With Starhawk and friends, a fundraiser for the Earth Activist Training scholarship fund. Doors 6:30 p.m., ritual 7 p.m. \$10-20 sliding scale (work exchange available). Contact Mer, (707) 583-2300x119, mer@starhawk.org

East Bay — Saturday evening, December 20 and Sunday morning, December 21. For details, visit www.reclaiming.org/rituals/eastbay.html

San Francisco — Sunday, December 21. Gather 3 p.m., ritual 4 p.m. Ocean Beach near Taraval Street (L-Muni line). Bring firewood (wood is always welcome — no pallets, nails, treated or painted wood — thanks!), food to share, and a towel if you want to plunge.

Brigid

San Francisco — Saturday, January 31. Gather 7 p.m., ritual 8 p.m. Location — call Events Line above.

Other rituals — visit www.reclaiming.org

PantheaCon

San Jose — Sunday, February 15. See ad at right.

Spring Equinox

San Francisco — Saturday, March 20. Gather noon, ritual 1 p.m. Beltane Meadow, Golden Gate Park. Bring flowers, food to share. Egg-hunt and other children's activities during ritual. (Enter park at Lincoln and 41st Avenue. Two blocks to parking lot on right. Enter lot, walk around trees to your left to enter meadow.)

East Bay — Sunday, March 21. Visit www.reclaiming.org/rituals/eastbay.html

Other rituals — visit www.reclaiming.org

All events are drug and alcohol free.
Attended children are always welcome at Bay Area rituals.

PantheaCon 2004

DOUBLETREE HOTEL, SAN JOSE, CA
February 13-16, 2004

Call 1-408-453-4000 (hotel reservations only)

Friday: rituals, music, workshops

Saturday: rituals, music, workshops, & masquerade ball

Sunday: a ritual, more music & workshops

Monday: workshops & rituals

ADMISSION FEE: \$60 (till January 15),

\$70 at the door (includes all events for the entire conference)

\$35 for a full day, \$15 for an evening

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•Masquerade Ball •Music •Vendors Halls

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Bay Area Cell Contacts

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

Teachers Cell
Fern, fern@riseup.net

San Francisco Ritual Planning Cell
Ewa, (415) 364-1853,
ewalitaucr@aol.com

Marin Ritual Planning Cell
Georgie, gdennison@hotmail.com,
(415) 454-8744

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

Sonoma Ritual Planning Cell
Pam, pamotsu@yahoo.com

Samhain Cell (Spiral Dance)
c/o Reclaiming, PO Box 14404, San
Francisco, CA 94114

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

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



Reclaiming Bay Area Classes

Core Classes – See page 35 for descriptions

Elements of Magic

East Bay

With Inanna and Vibra

Six Mondays or Thursdays starting in January

Inanna, (510) 524-1194, inannahazel7@earthlink.net

Rites of Passage

Boulder Creek (Santa Cruz Mountains)

With Willow Fire Zachubi and student teacher Copper Persephone

Friday-Sunday, May 14-16

\$60-\$180 sliding scale. Class size limited — must pre-register

Copperpersephone@aol.com

San Francisco

With Oak, Fern, and student teacher Denise

Six Mondays beginning February 16

Oak (415) 647-7916, Fern, fern@riseup.net, or

Denise (415) 648-7803

Iron Pentacle

Boulder Creek (Santa Cruz Mountains)

With Willow Fire Zachubi and student teacher Copper Persephone

Friday- Sunday, January 23-25

\$60-\$180 sliding scale. Class size limited — must pre-register

Copperpersephone@aol.com

Pentacle of Pearl

San Rafael

With Urania, Toni, and Georgie

Six Mondays starting January 12

Contact Georgie, (415) 454-8744,

gdennison_@hotmail.com

Boulder Creek (Santa Cruz Mountains)

With Willow Fire Zachubi and student teacher Copper Persephone

Saturday-Sunday, March 27-28

\$60-\$180 sliding scale. Class size limited — must pre-register

Copperpersephone@aol.com

Other Classes

Tools of the Trade

We will explore magical tools: finding, charging, purifying, communicating with and using them. We will work with tools of divination, protection, will, purification and comfort. These will include the athame, wand, cup, pentacle, pendulum, and mirror, as well as many non-traditional favorites. We'll also exchange our knowledge of and enthusiasm for our individual tools of choice.

East Bay

With Seed and Brighde, student teacher TBA

Six Friday evenings beginning January 9th

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

Introduction to Co-Counseling

Co-counseling is a peer-counseling practice. Through attentive, non-judgmental listening, we help each other —

- move past creative and expressive blocks
- align our lives with our vision
- discover and develop close relationships
- challenge society and our assumptions about it
- gain “slack” in dealing with pressure

First week free and open to anyone interested. Class closed beginning second week. Sliding scale. This is an independent co-counseling class. Elka and George have taught and organized with Reclaiming for many years, and have co-counseled for seven years.

San Francisco

with Elka Eastly and George Franklin

Ten weeks beginning late January

Elka, elka@eastlyarts.com, or George, (415) 255-7623.

Bay Area Reclaiming Classes

— General Information

Bay Area classes are sliding scale \$75-\$150 unless otherwise noted. Scholarships and work exchange are often available. Classes are for both women and men unless otherwise noted.

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

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

Teacher bios will be posted on the Reclaiming website.

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.



Regional Events

Organize Classes in Your Area!

RCRC — A “Resource” for Reclaiming

On these two pages are a small selection of the many rituals and classes offered by Reclaiming local groups. See pages 40-41 for a listing of local contacts. Bay Area events are on pages 42-43.

For other areas, Reclaiming Community Resource Collaborative can help bring Reclaiming classes to your city or area. RCRC seeds and feeds Reclaiming communities by helping interested folks locate community mentors, guest teachers/artists, organizer mentors, priestesses and magical activism resource people.

Visit www.reclaiming.org/rcrc, or email rcrcinfo@yahoo.com

Loreley Witchcamp Initiation of “The Old Europe”

During Avalon Witchcamp in England this Summer, a wonderful new initiative was planted. Enthusiastic Reclaimers from ‘the old European wasteland’ — Holland, Germany, Spain — schemed to initiate Loreley Witchcamp next summer.

This will be held for continental Reclaimers, and way beyond that. It will be a mixed camp: men, women and other genders are welcome.

Elements and Drumming path, Women’s and Men’s Mysteries, and a Magical and Political Activism track will be offered. The camp will take place in Germany, the geographic centre of the continental area we’ll be serving.

Contact BB@reclaiming.nl

Germany Rituals and Classes

Seasonal Feasts with Donata and Team

Brigid — February 7 in Bremen

Ostara — March 27 in Bremen

Beltane — May 8 in Bremen

Classes with Donata

Many more offerings through the Spring. For these events and rituals above, contact contact Donata, d.pahnke@t-online.de, 011-49-421-257-6502, fax 011-49-421-257-6503.

Parting and Mourning: Rituals for Deceased Children (workshop), February 20-22, Vienna, Austria.

Modern Witches, a lecture, March 5, Meiningen, Germany.

Elements of Magic, workshop, March 6-7, Meiningen, Germany.

Vermont Rituals and Classes

Vermont Witchcamp Community folks are offering a Winter Solstice Ritual, December 21, at Sculpture Garden, Burlington Waterfront. Visit www.vermontwitchcamp.net for details.

Elements of Magic is being offered in Bolton, VT, January 30 - February 1. Taught by Baruch and Dianne. See page 35 for description. Contact Baruch, (802) 434-3313, mtmanvt@sover.net

Elements of Magic is offered in Western Franklin County, MA. Taught by Angela Magara and Bonnie Wodin. See page 35 for description. Contact magara@madriver.com, gyarrow@crocker.com, (802) 453-7560.

Walking the Spiral Path. Six-month intensive starting January. Skills, tools, personal practice, conscious reading of our lives. Finding the next step. Contact Angela.magara@madriver.com

Rites of Passage in Lancaster, PA

Rites of Passage, a Reclaiming core class, is scheduled for Winter or Spring. Sarah also offers Elements of Magic. See page 35 for descriptions. Contact Sarah, SarahC405@aol.com

Illinois Happenings

Illinois is brightly alive and kicking as a Reclaiming community! For several years, there have been classes taught in Bloomington and Peoria, and Reclaiming groups have grown up around them. In the last year or so, there have been more Illinois sprouts coming up. There are now groups in Decatur, Wauconda and the Lakes Region, and Chicago. Chicago has had two Elements of Magic classes. There are plans for an Iron Pentacle, Rites of Passage, and Pearl Pentacle, next year. There have been Elements classes in Decatur and Wauconda. Decatur is starting a *Twelve Wild Swans* group. Peoria and Bloomington have frequent events and classes. Several groups have had free “What is Reclaiming” information sessions, and several have done Ecstatic Ritual workshops, drumming, dancing, and Tarot classes.

For events in these Illinois cities, see Regional Contacts, page 40.

Tejas Web Events

Yule, December 21. Contact Juniper (512) 443-7575, lauren@glenrose.com

Brigid, February 2. Contact Kira, kira@daft.com, (512) 292-3524

Elements of Magic, with Rain, Helene and Deanna. Contact Rain, rainyday@yahoo.com, (512) 448-2412

Ostara/Equinox, March 20. Contact info@tejasweb.org

Contact Tejas Web, based in Austin, www.tejasweb.org, info@tejasweb.org

Sex Magic in Albuquerque

With Dawn Isidora and Raven. Explore sex as a powerful tool for change, as an energy based in the natural world around us.

All sexual persuasions, genders, spiritual backgrounds and open-minded individuals are welcome. We will create space to cultivate and express our individual sexuality, build group trust, discover ways to develop erotic relationship with the divine and step more fully into our power as lovers of each other, the Earth and ourselves. Our goal is to learn healthier ways of running and experiencing our own sexual energy. We ask that participants commit to attending all three of the workshops. Must pre-register.

January-March, last weekend each month. Contact Raven, (505) 342-1553, ravenredd@hotmail.com

Announcements

Musical Apprenticeship and Voice Workshop in the Bay Area

Evelie Delfino Sales Posch, Musical Director of the Spiral Dance Chorus and Band, is offering the Babaylan Emerging Apprenticeship and Mentoring (BEAM) program in Berkeley, California. Babaylan is a priestess/activist/shaman/healer in the Filipino indigenous tradition. The program blends in the Reclaiming tradition.

Evelie also offers an ongoing Master Voice Workshop series in Berkeley to enhance your en-chanting skills. Working with breath, posture, and other techniques, we will sing together in an atmosphere of relaxation and energy, while focusing on evolving existing skills. Together we will also develop your repertoire of folkloric, modern, jazz, songs singing in various languages.

Contact Evelie (510) 233-0123, AumMahal@aol.com

Rhythm Laboratory 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.

San Francisco
with Jeffrey Alphonsus Mooney
Thursday evenings
Contact (415) 346-3900

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

Third Annual Berkeley Interfaith Pagan Pride Celebration

Saturday, May 15 at Civic Center Park, Berkeley

The Third Annual Berkeley Interfaith Pagan Pride Parade and Celebration, endorsed by Reclaiming, takes place in Civic Center Park on Saturday, May 15.

This year's theme is "The Divine Feminine," and the Parade Marshall will be author Diana Paxson. The event is inclusive, bringing together members of the Pagan community who follow Earth-Based, Nature Centered, and/or Polytheistic Beliefs. We invite everyone (no matter what denomination) to come and support/participate in this event as a spectator, a solo practitioner, and/or as a community.

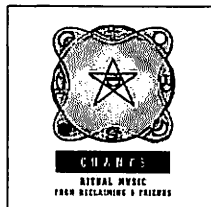
We are endorsed by the Interfaith Center at the Presidio, the Alameda Green Party, the San Francisco Lesbian/Gay/Bisexual / Transgender Pride Parade, Reclaiming, the Berkeley ACLU, and the Covenant of the Goddess.

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"Circle Round and Sing!" by Anne Hill CD/CS	\$17/\$11
"Through the Darkness" by Beverly Frederick CD/CS	\$16/\$11
"In the Arms of the Wild" by Beverly Frederick CD	\$17
"Face of a New Day" by Thorn Coyle CD	\$16
"Give Us a Kiss" by Thorn Coyle CD	\$16
"Devotional Dance" Video by Thorn Coyle VHS	\$30
"Bhakti" by Suzanne Sterling CD	\$16
"Skyclad" by Suzanne Sterling & Joe Diehl CD/CS	\$16/\$11

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Permaculture in El Salvador

continued from page 9

people and the use of natural resources still benefit only a few. The recent dollarization of the economy — we do not have our national currency any longer — has made all prices go up. This is much of the reality of the region, where most countries are highly indebted and impoverished. The various free-trade agreements have not turned the situation for the best. Each day life becomes more expensive and unemployment rapidly grows.

In Central America, our country is exporting the most people. Even though under difficult and undocumented situations in for-

eign nations, these workers manage to send the largest amount of monthly support to their families in the whole continent, making a large and needed percentage of the national budget. Right now it represents more than the amount of the country's exports. It is this support that keeps our economy safe and going.

I know these conditions personally. They are part of our daily life, and that is why we commit to work to transform them. Within the framework of UNESCO's "Decade of Education for Culture of Peace, and the Campaign of Education for All Through Life," we work with local communities. We have an ecological house and a permaculture farm and butterfly gardens. We celebrate with concrete programs the

life of the indigenous grandmothers, and that of youth and children too. We provide training on water purification and soil and water restoration as well as management to contribute to stop desertification. We work on mental health and on keeping our traditional knowledge of food and medicinal plants. At our initiative, we work cooperatively with other groups on festivals to promote a culture of peace. We know it is important to work with universities, and with the legislature too, on issues of environmental sustainability and sustainable peace.

On Sunday, October 12, instead of celebrating Columbus Day, and the Day of Our Discovery as has been the 500-year-old practice, we held a festival and a church mass in the indigenous town of Nahuizalco to celebrate the Day of our Identity and First Nations' Cultures, the World Rural Women's Day, and the World Food Day.

It was a festive, cultural, educational day, where indigenous popular art and medicinal plants were special exhibits, and indigenous music and spirituality were part of the mass and cultural programs. In this way we offered a different paradigm for equality, respect, justice and understanding.

I am dedicated to working to bring about the Millennium Development Goals:

- Eradicate extreme poverty and hunger
- Universal primary education
- Gender equality
- Empowerment of women
- Reduction of child mortality, improvement of maternal health
- Combat HIV/AIDS, malaria and other diseases
- Ensure environmental sustainability

Bodywork with Cybele (AKA Suzette Rochat)

Lomi Bodywork

Addresses the connections between body, emotion, mind, and spirit. Lomi work facilitates grounding, clarifies and strengthens boundaries, gently releases blocks, and supports integration of insight. My work includes gentle deep-tissue, Jin Shin Jyutsu and cranio-sacral work supported by dialogue, breathwork, movement, and intuitive exploration. Since 1988, I have specialized in working with survivors of incest and childhood sexual abuse.

Jin Shin Jyutsu

Jin Shin uses gentle touch along flow patterns (similar to meridians in acupuncture) to promote balance and harmony. A useful adjunct to medical care for pain and symptom management, Jin Shin is relaxing and noninvasive. I've helped people suffering from the effects of radiation therapy; with HIV/AIDS, fibromyalgia, CFIDS, irritable bowel syndrome, gum disease, back problems, asthma, and migraines. The client can also learn simple self-help techniques.

Certifications: Massage Therapist (1979), Lomi Bodywork (1985), Jin Shin Jyutsu (2002), two years of Gestalt training. Reclaiming teacher since 1985. Sliding scale. Second session free (in Santa Rosa).



GAY MEN'S DRUIDIC/JUNGIAN/SHAMANIC CIRCLE

AN EARTH-BASED APPROACH TO PSYCHOLOGICAL & SPIRITUAL HEALING

This weekly long-term group focuses upon personally experiencing the gods, goddesses and archetypes within and beyond one's Self, stressing an alchemical approach to psychological and spiritual healing. Active psychological, Druid and Shamanic processes will be used such as drumming, dancing, chanting, dream work, ritual and otherworld journeying to transform and heal the Self. We work with the sacred wheel of the year learning to connect with energies of each of the eight seasons. This group will occasionally meet outdoors in a sacred oak grove.

Rodney G. Karr, Ph.D. is a licensed psychologist (#PSY6906), a licensed minister, an initiated shaman, a Chief Druid in O.B.O.D., and an advanced student in R.J. Stewart's Inner Temple, Underworld and Faery Tradition.

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In this context, it is urgent that each country review its agricultural and rural development programs and related financial support as an integral part of meeting its commitment to the Millennium Development Goals and WSSD. It is important to ensure that rural women's access to land ownership and the recognition of water as a national public good,

and as a fundamental human right, are essential to the life of rural peoples. Historically these have been at the base of great social conflict and existing inequalities. Water has been and is increasingly becoming a source of local, national, regional and international conflict. Access to safe unpolluted water and to sanitation is another key commitment of the Millennium Development Goals and a major one of the last Social Development Summit.

We are challenged to commit to work on these goals, and we urge everyone for the good of all, to accept this challenge. I am part of the people who have committedly worked creatively in all possible ways and levels to create this reality. I commit to continue to do so. I invite you to join with us.

Contact *Marta Benavides* c/o *Reclaiming Quarterly*, PO Box 14404, San Francisco, CA 94114, quarterly@reclaiming.org

Enchanted Feminism

continued from page 25

that some will feel miss the point. We have heard one Reclaiming Witch say that she thinks Salomonsen over-emphasized the connections between early Reclaiming and the Anarchist community. Anne Hill,

who reviewed the book in RQ #88 (Autumn 2002), believes that she was misquoted in the book. Some of us had a similar feeling seeing our own remarks in print, but actually, all direct quotations in the book were taken verbatim from taped interviews. Still, it is possible that in summarizing or referring to something that a subject said, the author may have unintentionally misrepresented the person's meaning.

But what makes any ethnography useful is not that it provides an exact presentation of the Objective and Real relations that are studied. Rather, it should be an engaged account of the interaction among people that sheds some insight on the topic at hand — in Salomonsen's case, the early years of the Reclaiming community and the fast-changing, living religion which was its heart — and this, the book accomplishes.

Enchanted Feminism is a courageous work that provides our community with one of many possible mirrors. Our continuing discussions about this reflection will enrich our own and others' understanding of our religion, our dynamic community, and ourselves. Blessed be the scholars!

3-D Circle members, since 1984, are: Janie, Joy, Kim, Laurie, Moher, Vibra, and Jone Salomonsen. Jone did not participate in the writ-

continued on next page

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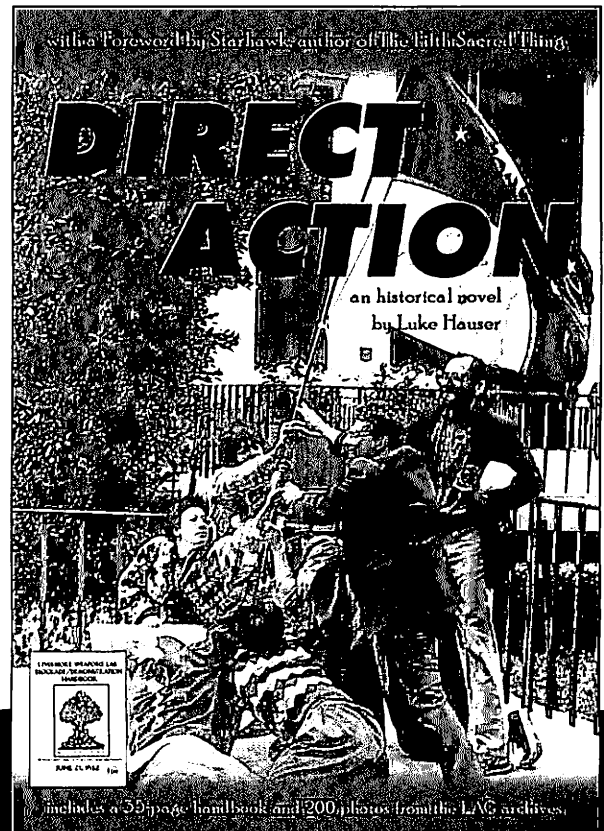


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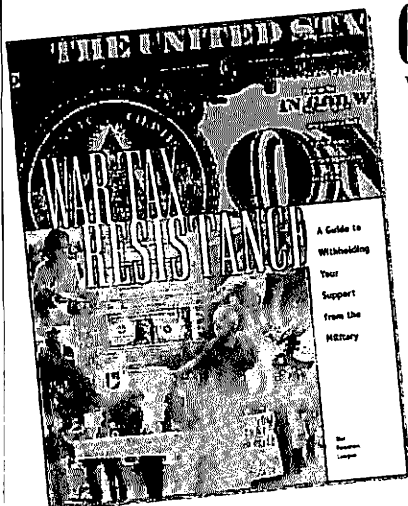


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continued from preceding page

ing of this review. As it happens, our Circle includes two people (Moher and Kim) with advanced degrees (M.S. & Ph.D.) in anthropology who are especially aware of the challenges of ethnography, as well as someone (Vibra) who has been a Reclaiming priestess and teacher for over 15 years, holds a CoG clergy credential as an Elder in the Reclaiming Tradition, and was a member of the Reclaiming Collective during the period covered by *Enchanted Feminism* and until its dissolution in the mid 1990s. All of us are longtime participants and volunteers in Reclaiming public rituals.

Feast and Famine

continued from page 23

and to eat moderate portions. Today, food only takes up a reasonable amount of time and energy in my life. It's not God anymore, nor is it my drug of choice. Well, it is my drug of choice, but at present I am "sober" with it.

My community has been incredibly supportive. I am grateful for the way my community addresses recovery issues. I'm blessed. For example, I can ask for a non-sweet cake to be put on the cakes plate at ritual. Limitations are understood, and respected. My circle-mates would no more feed me sugar than insist that a recovering alcoholic drink wine from the chalice. Even at Midwest WitchCamp, where the cooks are cooking for a huge group at every meal, I am blessed and have wonderful choices.

So don't worry, I'm not lacking for sensual decadence in the food arena. For our Beltane gathering, I brought a pile of

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asparagus — just steamed until bright green, with lemon garlic butter to dip it in. It was a huge hit. Deprivation? I don't think so.

Thank you Goddess, for the beauty and the bounty of the food I may eat. Thank you for your lessons. Thank you for a warm and supportive community, willing and able to help. Thank you for helping me to grow, and thank you for the strength to pick myself up when I fall.

Web lives in Chicago with a fluffy grey cat, Buddha. She is passionate about organizing in the local Reclaiming community and other Pagan groups, recovery issues, fiber arts, and mosaic glass.

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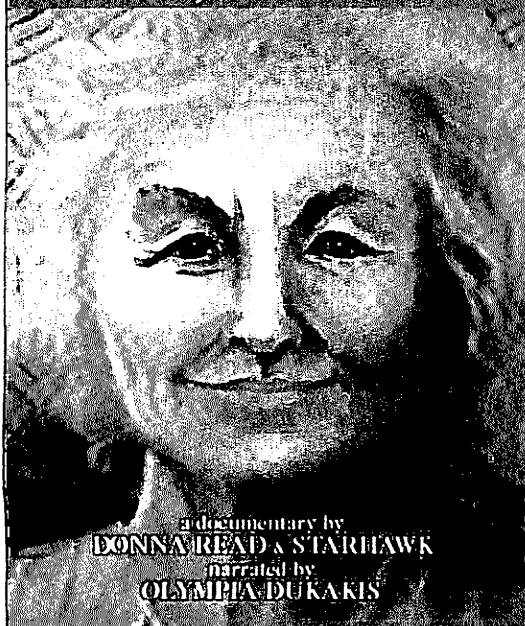


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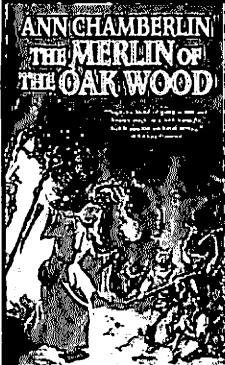
continued from page 21

the five elements, making sure we are running their energies in a balanced way. The power of the apple, the fruit which contains the pentacle, is a magic key to speaking with lips that are true.

The Twelve Wild Swans invoked the power of keeping silent in our community. Thomas the Rhymer powerfully invokes both the power of keeping silent and the power of speaking the truth. It raises many questions, some which may only be answered by time and experience. When does silence in itself become a lie? When is truth best left unsaid? How long must you be in Reclaiming/the fairy realm before you speak out? What is a lie? What is our responsibility when we hear a lie? Is it important to balance silence and truth? When are each appropriate? When are they not? And of course, the big question: Can we as a community be enriched by plethora of different truths, just

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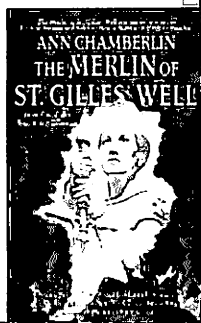
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The staff of RQ wishes to extend a special “thank you!” to readers who actually read these extraneous lines of type at the bottom of page 50. It was too small a space to put article-text into, but we hated to see it go to waste. We could take this opportunity to pitch for subscriptions, but we’d rather that you check out the back cover, and don’t miss the back inside cover, either! Until the next open space, hail and farewell.

as we are enriched by a plethora of different stories?

Oak, aka Deborah Cooper, is an aromancer, psychotherapist, artist, longtime Reclaiming rabblrouser, and a priestess of the Temple of Elvis.

Cancun Journal

continued from page 13

streets are full of wandering activists with backpacks, moving out of the Parque de Palapas, out of the streets of Cancun, out of Ground Zero. The delegates have gone home, the roads are open, the barricades are down. A cool breeze is beginning to blow, and Chac hints of a blessing of rain. The self-organizing wandering army releases its troops for some well-deserved R & R, and this organism that has sprung into being dissolves. The kaleidoscope turns, the pattern changes. No formal structures hold us together, no hierarchy, no contracts or pledges.

But we know that we will come together again, and again, drawn by that sweet, insistent call, and by the threads of love that twine together stronger with each fight, each sacrifice, each space reclaimed, each life given,

each vision made real.

Starhawk is the author of many books on Goddess religion. She is a feminist, activist, teacher, Witch, gardener, drummer, and one of Reclaiming's founders. Visit www.starhawk.org.

America's Security

continued from page 16

word *defense* in the national lexicon has effectively come to mean the capability of destroying the world many times over by means of the Pentagon, which provides the structure and hardware for the most lethal war capacity the world has ever known.

A significant juncture point in the American annals of fear occurred at the moment in our history when the old Department of War was renamed the Department of Defense. Though the new moniker matches more closely the symbolism of the Cancer Sun in the USA chart, our current Department of De-

fense is of course not defensive at all, but increasingly aggressive, with a military expenditure which will soon equal that of the next fifteen most powerful states combined. Over the past 100 years, our country has been responsible for the deaths of millions of innocent people all over the world. In Viet Nam we left no less than three million dead; in Afghanistan and Iraq alone we have killed two innocents for every one innocent killed in New York two Septembers ago.

It is remarkable that such staggering statistics fail to dislodge the widespread belief on the part of many Americans that we are merely

continued on next page

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continued from preceding page

defending ourselves; an idea whose credibility has now been strained even further by the claim of pre-emptive defense. It says something about our collective Cancerian sensibility that although our president's unsubstantiated warnings about Iraq's military were ill-disguised pretexts from the beginning, the populace as a whole responded with very little skepticism. Unconscious Cancerian individuals express the same psychology when they take very personally presumed threats to their security, genuinely feeling themselves vulnerable to attack where no objective danger exists.

When expressed without awareness and

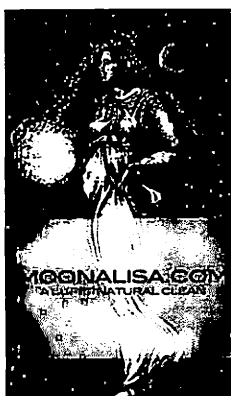
pushed to the extreme, an astrological archetype becomes the thing it abhors. Misapplied, Saturn's instinct to conserve only brings about waste and dissolution. Pursued blindly, Cancer's insistence upon security renders it less secure in the end. In the weeks after Washington claimed the right to pre-emptive warfare in Iraq, India announced it would consider a pre-emptive strike against Pakistan; a development that was probably not what the security-conscious among Bush's supporters had in mind. Neither is the apartheid wall (or "security barrier") Israel is now building in occupied Palestine likely to keep Israelis secure from the rage of the wretched, humiliated people on its other side.

Just as we must reclaim the true meaning of conservatism, we must redefine true security. There has never been a better time to do so: individual and collective safety concerns become more tense and contracted month by month as Saturn makes its way through Cancer. We do not want to have to go through the defensive shutdowns in our personal lives that

can occur when Saturn in Cancer is out of balance, and we do not want the transit skewed by fear when it is crossing the U.S. chart.

Saturn's collective shadow guise is fascism, or the willingness of a people to "scoot over and leave the driving to Daddy" (David Kipen, *San Francisco Chronicle Book Review*, describing Orwell's proles). Giving up our Saturn by projecting it outwards onto some ill-chosen father figure, we lose our chance to develop self-mastery. The challenge we are facing is perfectly reflected in the transit's symbolism: Cancer, the sign of the mother, and Saturn, the planet of the father, are forcing us to confront deeply primal issues of child/parent, helplessness/authority and dependent/protector. These themes will be played out emotionally and repeatedly in the public arena over the months to come, and if we do not change the script we are currently following, the drama will feature the people in the role of the vulnerable child, and a tyrannical government in the role of the oppressive guardian.

But another scenario is possible. Were enough individuals to commit to the necessary self-reflection, we could fulfill the real promise of Saturn in Cancer, rather than play out its reactive distortion. If the transit could be said to have an intention, it is that each of us nurture and protect ourselves and our fellows in evermore-authentic ways; that is, in ways that actually work. The potential for individuals and



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society at large to benefit from deliberate, engaged self-parenting is stronger than it has been for thirty years. Once the inner child is nourished, there is no need to be enslaved by a false parent in the outside world.

This is the key to the transit now upon us, and for those who do not submit to collective fear, the opportunities will be there in full force to turn the key in the lock. Only in this way can we know real security. We will require no strongman-father to promise not to abandon us, for we will be un-abandonable. We will be impervious to protectionist blackmail, for we will trust ourselves to know how to make our lives safe. We will be the wise, careful parent we always wanted to have.

Jessica Murray has practiced astrology in San Francisco for 27 years, doing in-office and phone readings. She is also available for one-on-one tutorials to serious students, regardless of their level of experience. Contact (415) 626-7795, www.MotherSky.com

Witches & Brooms

continued from page 5

morous and serious, about subjects like science fiction, fantasy, computers, cats, politics, the space program, books, movies, TV shows, love,

war, death," inspired filks flourish throughout Pagandom. The filklyrics for the original Besom Brigade's debut are by Steven Posch. Here's an example of a silly marching song, done with two-handed (hand over hand) twirling of brooms.

Left, left, left, right, left. . .

I left my house with Hansel and Gretel

Alone in the kitchen

In starving condition

Without any gingerbread

Left

Left

Left Right Left . . .

I was lucky to learn songs and routines from the Minnesota Besom Brigade, and to perform with them at CoG's annual MerryMeet in August 2002. After enjoying us in the Midwest, Alison Harlow wanted to form a brigade to march in the Santa Cruz, California Winter Holiday Parade. So, accompanied by Pru-

dence Priest, I went down there one weekend and we conjured a small brigade of local Witches. Prudence served as a splendid drill mistress. The people along the parade route loved us.

Last Spring our country was gearing up to invade Iraq. We wanted to do everything we could to prevent it. To that end, we Witches formed Ecotopia's (Northern California, Oregon, Washington) second besom brigade incarnation, which we called WOW — Witches Opposing War. On January 18, 2003 in San Francisco, carrying signs made in sacred space

continued on next page

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by Kala's coven the night before, about 15 to 20 brigadeers and supporters strutted down Market Street to the Civic Center. Vibra and Luna cleared a way so we could perform one of our routines now and then. Luna called our drills. She and others made up new, shorter chants on the spot because we had little space and few opportunities to perform. We did simpler ones, like,

We are - WOW!
We are - WOW!
Witches Opposing War (Wow!)
Witches Opposing War (Wow!)

In another easy one we moved our besoms from hand to hand in salute to the cardinal points, chanting: "North South East West, Worldwide peace is always best."

Over the course of this eventful day of worldwide protest, WOW morphed into an ad hoc coven of diverse Witches (Reclaiming, Dianic, NROOGD, CAW, Gardnerian) all working big magic, making broom pentacles and juicy cones of power for peace.

Cackle, cackle, cackle.

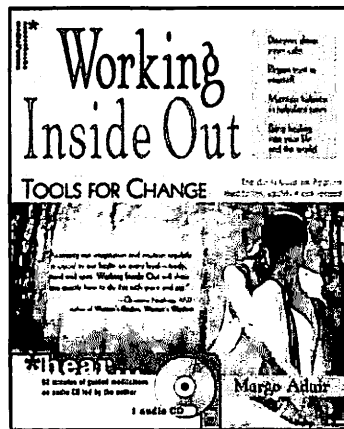
M. Macha NightMare is a longtime Reclaiming teacher and author/co-author of several books. Travel schedule and more are at www.machanightmare.com. Macha also teaches at Cherry Hill Seminary — www.cherryhillseminary.org

Miami Streets

continued from page 19

of arrest.

What happened next can only be described as hunting and orchestrated terror. The police chased everyone out in to upper downtown. The group I was with decided to leave the main march and move autonomously. We were constantly buzzed by police



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helicopters or undercover police in unmarked cars or vans filled with police in riot gear.

People were snatched by squads of plain-clothed police driving in vans. One affinity group's legal observer was snatched by a squad of masked men in camouflage jackets driving a unmarked white van.

We were chased into an extremely poor, predominantly black neighborhood — a crazy looking bunch of white people running from the police. Some people were not supportive, especially women I saw with young children. Others gave us directions. The most memorable was an older man who offered his backyard for storage of our puppets. The puppets

were sticking out like a sore thumb and we had to hide them. That man came through for us!

It was getting dark. Someone suggested that we hop a bus and just ride, wherever. Luckily, we caught a bus back to our hotel.

That night, my partner and I were safe with our affinity group. I felt like I was up against something much bigger than all of us. We didn't have the numbers to control the space. The police knew they could get away with anything that day. As I fell asleep that night, I could not think what the next day would bring.

See page 19 for contact information.



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Dissident Faction Calls Crabgrass Gathering April 14-18 Conclave Challenges Dandelion Gathering

WITH A battle cry of "Reclaim Reclaiming," People's Pagan Party spokesperson Lucifer "Larry" Hieronymous called for a boycott of Reclaiming's Dandelion Gathering in favor of his alternative Crabgrass Convention.

The CGC, scheduled for the same dates and location as the Dandelion, calls Reclaiming back to its true roots — paleolithic Goddess spirituality and dogmatic Marxism-Leninism.

Hieronymous dubbed the Dandelion Gathering a "non-native species" and called for its eradication.

WHEEL INTERVENES TO RESTORE ORDER

FEARING AN embarrassing public dispute, the Reclaiming Wheel decided to intervene. The Wheel called together representatives from all three factions for a marathon mediation session — the Dandelion planners, Hieronymous, and Sam's Dry Cleaners, who claimed that Hieronymous had stiffed them on a \$27 cleaning bill.

After six hours of intense negotiations, participants agreed to recommend that Hieronymous pay the dry cleaning bill.

Discussions then turned to the thornier issue of the Dandelion/Crabgrass split.

Hieronymous opened with a three-hour oration decrying the choice of dandelions. "One puff and they're blown to the winds — a perfect symbol for the left-decentralism of the anarcho-syndicalist faction that dominates Reclaiming."

Brandishing his trowel and spade overhead, Hieronymous called on true Reclaimers everywhere to "root out the dandelions of despair" and "fertilize the crabgrass of socialist workers' power."

COUNTERCHARGE: REVISIONISM

ESMERALDA RAGINGWITCH, speaking in defense of the Dandelion planners, responded by citing extended quotations from RPWV Chairman Gusty Hail which proved conclusively that Hieronymous's

interpretation was crypto-bourgeois, revisionist, and showed clear signs of economist deviation from Chairman Hail's thought.

RagingWitch concluded by demanding that the Wheel require an oath of allegiance to the Dandelion Gathering of all Reclaiming organizers.

The Wheel representatives, after lengthy consultations, ruled the matter too complex for immediate decision and placed it on the agenda of the next four Wheel meetings.

Hieronymous immediately filed an appeal with the Church of All Worlds, recognized as the highest arbiter of inter-Pagan disputes in the Greater Milky Way District.

Dandelion organizers, desperate to undercut Hieronymous' momentum, convened an emergency session to change the name of their conclave to the "PanWeed

continued on page D-132

Thousands March in First "We Told You So!" Parade

THOUSANDS OF anti-war demonstrators paraded through the streets of San Francisco last week chanting "What did we tell you?" and "Listen to us next time!"

The exuberant crowd chanted and waved signs reading "What part of 'No War' didn't you understand?" and "The Left is Right — Again!" Speaker after speaker delineated in painstaking detail

continued on page D-147

Dandelion Rugby Tourney

TEAM LINE-UPS for the inter-Witchcamp rugby tourney at the Dandelion Gathering are due by the end of January.

Last year's champion, Tejas Web, faces a major challenge from the up-and-coming MidAtlantic squad, fresh from its upset over traditional powerhouse Germany in the EuroPagan Invitational.

Vermont, whose last rugby victory

continued on page D-133



Goldenrod EtherChild, representing the Council of Conciliatory Counselors, speaks out against the custom of wearing white powdered wigs to Reclaiming Wheel meetings. EtherChild's resolution allowing black or green wigs was soundly defeated as traditionalists carried the day. Photo by Otter.

Forge a Mighty Tool of Pagan Revolution!

Revolutionary Pagan Workers' Vanguard
 The Voice of the Pagan Proletariat
 Issue #14
 July 4

Factory-Occupation Witchcamp — Proletarian Alternative to Village Camp
 In a striking and timely response to the quasi-pagan/cypto-romantic "Village Camp," (see page 39), the Revolutionary Pagan Workers' Vanguard has announced its first Factory-Occupation Witchcamp.
 Modeled on the little-known 1848 occupation of the Acme gunball factory in Terre Haute, Indiana, the Camp recreates the actual conditions of the warehouse, chained to a gunball-coating machine. Camp rituals are performed on the factory floor, where you surely see a pointed hat or a subtle (or not so subtle) reference to the occult.
 Following this spring's earthquake in Seattle, Reclaiming received numerous inquiries about warranties on Witchcamps and rituals.
 While it has always been Reclaiming's policy to guarantee the we are constrained to point out that every warranty contains the following clause:
 Section VI.32(f) — "This warranty does not cover damages due to Reclaiming delinquency."
 production, and produce non-explosive like Village Camp, Factory-Occupation Camp is for all ages. Children as young as twelve can take full part in the daily work. Younger children can work half-days (seven hours).
 Unlike Reclaiming Witchcamps, where you surely see a pointed hat or a subtle (or not so subtle) reference to the occult, Factory Camp aims to be the most authentic and proletarian alternative to Village Camp.
 A new Glasgow Metropolitan University study presents convincing evidence that Lugh clubs die at all, but not on a scale, and lived out his days in the night.
 Lugh sightings can no longer be taken as a collective hallucination. "The study," says Professor Xavier M. Kiparick, "shows that Lugh sightings have not been dismissed as fantasy and wish-fulfillment. Even today, most scholars are actually seen in chain supermarkets."
 But the notion of Lugh's Solstice death dies dead. In its Summer 2001 issue, Reclaiming has copies of the Glasgow study, which will be in session over Lugh's death. The report and more and more continued on page D-142

New Study Claims Lugh's Death a Fake
 Recent research into the life and death of Lugh, Celtic God of Light, has called into question the celebration of Lughnasadh (aka Lughnassadh) — the Walpurgisnacht of the Gaelic world.
 A new Glasgow Metropolitan University study presents convincing evidence that Lugh clubs die at all, but not on a scale, and lived out his days in the night.
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Plan to Reclaiming Abolitionist
 Laborer to work a new Proletarian Witchcamp. The plan is to hold a new Witchcamp in which the ritual is held in a warehouse. The plan is to hold a new Witchcamp in which the ritual is held in a warehouse. The plan is to hold a new Witchcamp in which the ritual is held in a warehouse.
 SUMMER 2001 • RECLAIMING QUARTERLY • 17
 The Pagan Proletariat October 31, 2000

Exposed The Goddessfather
 In two Neo-Pagan sequels to the classic mafioso series, Michael Corleone's grandson Dylan goes to Mid-Atlantic Witchcamp, where he aspects Aphrodite, changes his name to Sirega Dove, and dedicates his life to healing the bloody rift among the feuding Sicilian families.
 But as the American Ritual, the young heir to the latter Corleone legacy commences with the spirit of his grandfather, the legendary Don Corleone, who demands that Sirega/Dove take over the entire Witchcamp operation. When Camp organizers balk, Sirega/Dove channels a spell that they cast, refuse, and continued on page D-112, column 7

Surf's Up at Maui Witchcamp
 Coconuts with a drop-off in attendance at several Witchcamps last summer, Reclaiming has taken the wraps off its latest tracking venture: Maui Witchcamp.
 A select group of campers were invited to the trial run on Maui this summer. RPWW's Googener reports: "The accommodations were first rate. I slept so well in my luxury condo's queen size bed that I was afraid I would oversleep and be late to Park. But then I remembered, Park doesn't start until I get there."
 "Another wonderful thing I never had to listen anyone else all week. After all, it's all about me at Maui camp. As the Camp motto says: 'Ask not what you can do for your community, ask what your community can do for you!'"

Revolutionary Pagan Workers' Vanguard
 San Francisco
 Issue #1
 April 1, 1999
Organize the Masses to Seize Power-From-Within!
 May 1st Set for Uprising

The Central Committee of the Revolutionary Pagan Workers' Cell has set May 1st (Belshazzar) as the target date for seizing power from the decadent Crypto-Rosicrucian forces who presently control the Reclaiming community.
 Addressing the recent mass meeting of revolutionary pagan cadres, Cell Chairman Gustaf Hall outlined the takeover strategy. "While the rearing dogs of Anasazi-Paganism are jumping over the Caedron, our advance forces will seize the Marjorie, proclaim a Pagan Workers' Democracy, and strike up our new chant: 'We are the Vanguard of Everyone We'll seize control of the RPWW Cell!'"
 Fellow travelers of the Reclaiming have already infiltrated the Reclaiming Teacher's cell, and are prepared to announce a new Elements of Dialectical Magic class. The course will include involving the ancestors (Maui in the East, Castro in the South, Gramsci in the West, and Lenin in the North), as well as a thorough study of Karl Marx' Little-known first showing of course will inductively replace.

Surgeon General Warns on Dangers of Witchcamp
 The Office of the Surgeon General has released this frightening photograph documenting an actual trans-occident Witchcamp. This is just one of the dangers awaiting the neopagan pagans who are lured into the Witchcamps, which take place especially in containers. Parents are especially concerned on page C-97

Elvis Spotted at Spiral Dance
 Legendary rock icon Elvis Presley was spotted by numerous revelers at the 1997 Spiral Dance, re-opening a bitter debate between partisans and skeptics. "This proved he isn't dead," declared noted Reclaiming Ethnologist D. Quirk. "I saw him with my own eyes."
 "It proves nothing of the sort," retorted renowned Reclaiming Ethnologist T. J. Querril. "It just proves that the veil was thin down at the end of Lamoine Street."
 Despite desperate attempts at mediation, the dispute remains unresolvable, and has been placed at the top of the agenda of the next Reclaiming Wheel meeting.

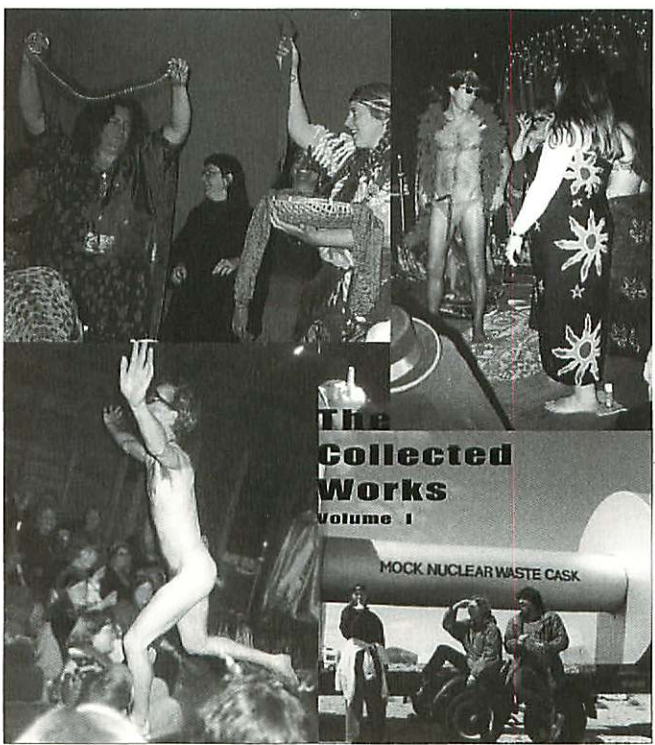
Reader Alert: Brigid Pledges Recalled!
 In a major public relations snafu, Reclaiming was forced to recall over 200 pledges made at the San Francisco Brigid ritual when it was discovered that the flame used to light the cauldron was not from Brigid's Sacred Well in Ireland, but was from a candle left over from Petunia Mayflower's 50th birthday party.
 Organizers realized that something was amiss when the ritual's spiral dance turned into the macarena. "No one except Al Gore does the macarena anymore," lamented a spokesperson.
 Those who made pledges are urged not to implement them, but to attend a special purgative ritual on the last full moon before the first day of the trimester continued on page D-66

Party Chief Impeached for Sexual Misdemeanors
 Leader "Larry" Hieronymus, High Priest of the People's Pagan Party (archival of the Revolutionary Pagan Workers' Cell), has been impeached for violations of the PPP's strict code of sexual conduct.
 Long a stalwart of the Party's hard core fundamentalist wing, Hieronymus was undone by the moral Byzantinism that he rode to power.
 "Great Rite-gate" erupted when it was revealed that Hieronymus had never actually had sex on Behane. "I usually have a hot date," he pleaded in a televised hearing.
 But after a lengthy investigation that also turned up receipts for Disney Videos and Pop Tarts®, impeachment continued on page D-63

Seeds of Revolution Rendered Sterile?
 In a startling demonstration of the impact of technological charge on social development, Monsanto corporation has isolated the seeds of revolution and is in the process of rendering them sterile.
 Monsanto's nefarious genetic experiments with sterilizing seeds were described last issue.
 Revolutionary Pagan Workers' Cell chairman Gustaf Hall was dumbstruck when he heard the news. "The most pertinent part is the seeds of crypto-romantic delirium will continue to flourish," continued on page D-57

Revolutionary Pagan Workers' Vanguard

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The Vanguard Needs You!
 The Revolutionary Pagan Workers' Vanguard needs writers! Send your articles, story ideas, and photos to: RPWW, c/o Reclaiming, PO Box 14404, San Francisco, CA 94114



International pagan revolution was held last May Day, when the Revolutionary Pagan Workers' Cell attempted to seize the Reclaiming mags in Denver, Colo. Tragically, RPWW Chairman Gustaf Hall tripped over the flaming cauldron and became entangled in the neopagan ribbon, and was nearly trampled to death by the marching fringe element who insisted on continuing the ribbon dance. This year, Hall now carries all our. Photo courtesy Art & Revolution Convergence.



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