

RECLAIMING

Q U A R T E R L Y

Witchcraft and Magical Activism



Streaking into Spring!

RECLAIMING

QUARTERLY

Witchcraft and Magical Activism



Streaking into Spring!

Faerie Masque Ball



~ Saturday, May 22 ~

The Women's Building ~ San Francisco

18th Street between Valencia and Guerrero • 8pm - midnite

\$15-25 sliding scale • free finger food • prizes for costumes and formal attire • silent auction
opening ritual 8pm sharp • children welcome with adults • no drugs or alcohol, please • DJ dancing ('70s- '00s)

~ a benefit for Reclaiming Quarterly ~

Work-exchange available — be ready to work hard! • BART to 16th Street/Mission (3 block walk) • Contact (415) 255-7623, quarterly@reclaiming.org

no.93
Spring 2004

RECLAIMING

QUARTERLY

Reclaiming

A Center for Feminist
Spirituality

P.O. Box 14404
San Francisco, CA 94114

Events Line
(415) 339-8150

www.reclaiming.org
quarterly@reclaiming.org

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



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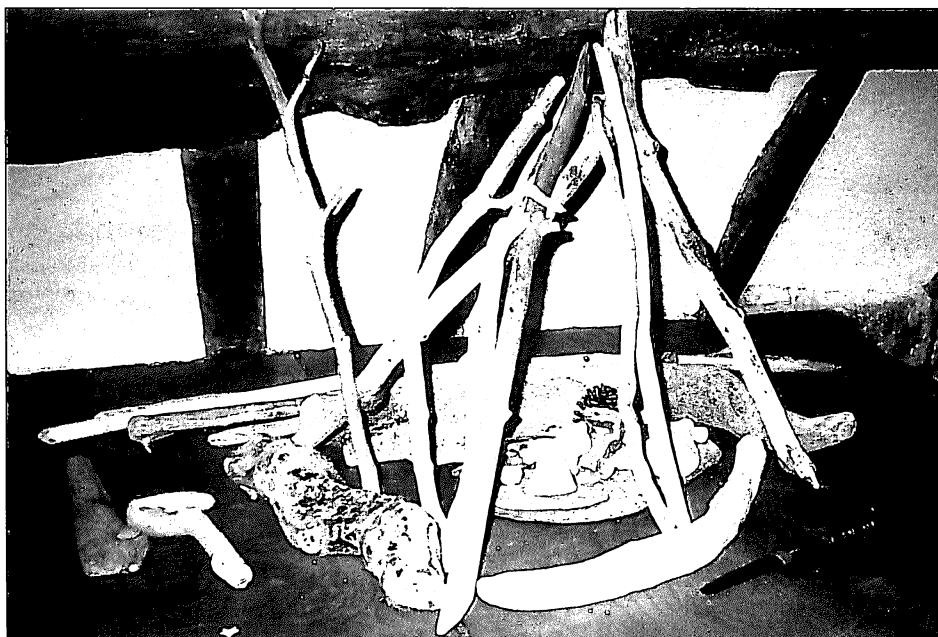
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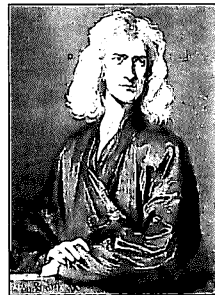
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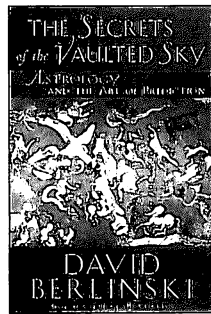
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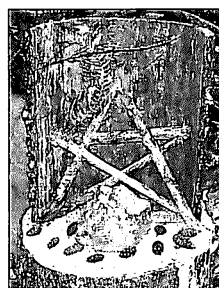
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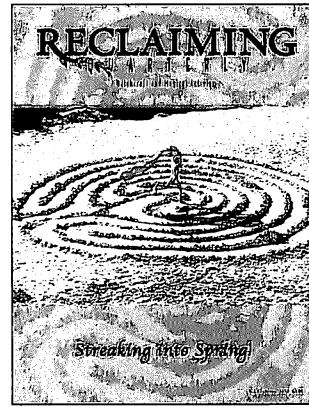
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by Ms. Ayden Bremner

Visual concept and modeling by David T. Pang

Photo courtesy of Tea Party Magazine, www.tparty.org, (510) 434-WORD

See page 5 for accompanying poem.

COVER DESIGN

by George Franklin/RQ

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.) 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 Raging Witch Meredith
Assistant Code Wrangler Carol Gunby
Assistant Pastry Contortionist Lily
Assistant Calligraphist Cerridwen
Assistant AssMaster Lynx
Assistant Parahistorical Assimilator George Franklin
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 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, Lisa, Suzanne, Panthera, Madrone, Urania, Tia, Kala, Luna Pantera, Starhawk, Macha, Vibra Willow, Deborah V., Elfin, Mary, Ron, Joanna Carichner, Shadow Lotus, Erin, and Church Street house. Back cover by Amanda Karin.

Regional Pages Credits — see page 36

To Our Readers...

SPRING IS on the way. Of course, the groundhog saw his shadow (he was taking a Reclaiming workshop that weekend), so we have a bit of Winter still to come. But as this issue goes to press, the sun is shining.

Thanks to all who renewed or donated to the Office Fund in recent months — your support is literally making RQ possible. Besides asking for money, RQ is also finding ways to economize. One of our cell members has taken up the fascinating hobby of bulk mailing. We are doing a trial run with this issue, wrapping and sorting it ourselves. We hope to save several hundred dollars per issue this way — we'll update you in future issues.

IN RESPONSE to reader suggestions, RQ has been brainstorming ways to involve people outside the Bay Area in magazine production. One idea is for people to move to San Francisco and devote all their free time to RQ!

But folks can also help from where they live:

(1) Join Reclaiming's already-decentralized ecell, which coordinates the website. A great website helps all of us in Reclaiming, especially RQ.

(2) Theme sections — we want to link up with circles or work groups in other regions who are interested in coordinating theme sections for future issues. You choose the theme, gather and edit articles, photos, and graphics, and either design it, or send the material to RQ for layout. Folks in Portland are coordinating a theme section for next Fall or Winter — let us know if your community is interested.

Of course we are always glad to get stories and photos (or both!) from readers — in this issue alone, articles on the School of the Americas, co-creation, autism, the matriarchy, courtesy, and several poems were submitted by RQ readers within the last three months.

Thanks for all of your support and feedback. Have a blessed Spring,

— the RQ cell



Reclaiming Newsletter #46, Spring 1992. Cover by Bob Thawley.

RQ plans articles in upcoming issues, including sacred dance; initiations; health and healing; queer issues; shadows; and deepening magical techniques. We welcome additional 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

Display Ads — Sizes & Proportions

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!



Labyrinth

Meditation Maze at Sibley Volcanic Regional Preserve, Oakland Hills, California

by Tobey Kaplan

a swizzle of red his arms extend
breaking light into naked air
swirling skin a body leaping
over waves of green curled circles
like fingerprint whorls
and this dance echoes

☆

As I jump into the center where these people walk
like those from ancient tribes of desolate thunder
so many people hiking for an afternoon cannot watch they turn away
it seems in shock and shame from my skin gathering
a full caress of sunlight into my own body
waving a red banner that surges over the quiet space
as the meditators prepare for their walking they'll trample my shadow
and silence this motion

☆

we are the walkers the silence seekers
who love breath and exploding memory of land and firestorm
flowing tumbling rocks and silence
as city dwellers on the ridge of an afternoon moment
before our maze navigation where we are charmed and
challenged
by this dancer who parades then jumps with a red scarf
lava through the air streaks of sun
he lifts over our circle into the center
this ritual his question

Photography by Ms. Ayden Bremner. Visual concept and modeling
by David T. Pang. (Photo courtesy of Tea Party Magazine,
www.tparty.org, (510) 434-WORD).

LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

Protest World Bank & IMF in DC

April 22-25 in Washington, DC

THIS YEAR marks the 60th Anniversary of the World Bank and the International Monetary Fund (IMF), marking the beginning of:

- the institutions and structures that have imposed neo-liberal "austerity" programs on countries of the global South
- the subordination of global ecology to corporate profits
- the reduction of public resources and public policy to instruments of private profit

Help end global economic injustice driven by the policies and programs of international financial institutions!

In the 60th anniversary year of the IMF and World Bank, we demand the following basic measures from the institutions and the governments which control them.

- Open all World Bank and IMF meetings to the media and the public
- Cancel all impoverished-country debt to the World Bank and IMF, using the institutions' own resources
- End all World Bank and IMF policies that hinder people's access to food, clean water, shelter, health care, education, and right to organize.

- Stop all World Bank support for socially and environmentally destructive projects such as oil, gas, and mining activities, and all support for projects such as dams that include forced relocation of people

- Full funding for the Global Fund to Fight AIDS, Tuberculosis, and Malaria, and an end to support for trade initiatives that undermine access to affordable and generic HIV/AIDS and other lifesaving medications

Educate, Organize, Mobilize! Be the change you want to see in our world!

Organize public events in 2004, help expose the continued use of power, veiled by rhetoric, to enrich corporations, banks, and investors at the expense of people and the planet.

Take a public stand in Washington DC during the IMF/World Bank semi-annual meetings, April 22-25.

Visit www.50years.org for details and updates. Call (202) IMF-BANK (463-2265), or email info@50years.org

Women's Choice March During DC Mobilization

IN 1973, the landmark Supreme Court case *Roe v. Wade*, which made abortion safe and legal, became the law of the land.

Thirty-one years later, on Sunday, April 25, 2004, join thousands for the pro-choice March for Women's Lives in Washington, D.C.

Why march? Because *Roe v. Wade* hangs in the balance as right-wing judicial appointees fill our courts. Because we cannot stand silently by while the current administration attacks reproductive freedom and strips our rights away. And because we need your voice for choice.

Contact www.marchforchoice.org

Army Refuseniks Jailed in Israel

FIVE TEENAGE "refuseniks" began one-year sentences in early January at a military prison near Haifa for refusing to serve in the Israeli military because they object to the occupation.

Chris McGreal reports for the UK Guardian:

"I take it as a compliment that they are so afraid of our ability to persuade others that they called us dangerous and have to lock us up," said Haggai Matar, 19.

Until now, objectors have generally been allowed to walk free, or have received sentences of a few weeks in jail.

But Matar and his colleagues went public with their protest, and encouraged others to join them, at a time when the Israeli army is confronting a wave of objections.

"To date the army's policy against the refuseniks was to put them in prison for three or four months," Matar said. "During the verdict and sentencing they said they were punishing us much more severely because we went public."

So far, more than 400 young people have signed the "high school letter" refusing to serve. In early Winter, 28 pilots and 13 members of an elite commando unit have joined the refuseniks.

Visit the UK Guardian's outstanding website, www.guardian.co.uk



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LET IT BEGIN...
ACTIVISM IN BRIEF

NOW!

Voter Factsheets Shed Light on U.S. politics

THE U.S. Face to Face Voter Project has produced a detailed series of factsheets about many facets of U.S. society — the economy, education, healthcare, civil liberties, and more, free for the clicking.

These concise documents are arranged in simple Q&A format, and offer background information, statistics and historical comparisons.

Visit www.usfacetoface.org/downloads.html for links to the factsheets.

Livermore Nuclear Lab ~ August 6-9

LIVERMORE NUCLEAR LAB, located east of San Francisco, is the brains behind the U.S. nuclear weapons complex and the creator of countless weapons of mass destruction.

Livermore Conversion Project is a coalition of many groups for the specific purpose of focusing on this site. Last August, over a thousand people joined hands around the lab — the largest protest at the lab in over a decade.

The annual Livermore protest marking the bombings of Hiroshima and Nagasaki are part of an international call to action from August 6-9 to end the nuclear madness and oppose U.S. nuclear policy and imperialism.

On Saturday, August 7, we will gather at the Livermore nuclear weapons lab. The August 7 Coalition is building, and we are asking for your support.

Contact Tara, Tri-Valley CAREs, (925) 443-7148.

RQ welcomes your items for Let It Begin. See page 3 for submissions info, or contact quarterly@reclaiming.org

March 20 ~ Mobilization for Peace and Justice

MARCH 20TH marks one year since the official beginning of war on Iraq.

Vigils, marches, and protests are planned in many cities, with major mobilizations planned in New York, Los Angeles, and San Francisco.

For info on Pagan-friendly clusters and contingents, join the Reclaiming list-serves — visit www.reclaiming.org/worldwide/ — or email quarterly@reclaiming.org



Loki Rainman

Charges dismissed on Vandenberg Activist

FEDERAL CHARGES against Bud Boothe for his role in protests at Vandenberg Air Force Base (see RQ# 92, *Let It Begin*) have been dropped, according to the Vandenberg Peace Legal Defense Fund.

Vandenberg AFB is a global surveillance and target center for the U.S. military, helping to coordinate the U.S. bombing campaigns in Iraq, Afghanistan, and Columbia.

Bud Boothe's farm, near the base, has been a gathering area for activists involved in protests at Vandenberg (see RQ#80, *Reclaiming Our History*).

Support Religious Freedom in Prisons

PAGAN PRISONER Kerry Devin O'Bryan writes RQ that the Federal Bureau of Prisons has banned the "casting of spells" by federal prisoners. O'Bryan has filed a civil action challenging the ban under the First Amendment and the Religious Freedom Restoration Act.

Letters of support are needed:

Michael Jay Singer and Lowell V. Sturgill Jr., Director, Bureau of Prisons Attorneys, Appellate Staff, 320 First St NW, Civil Division, Room 9140, Washington DC 20534.

Department of Justice, 601 D Street NW, Washington DC 20530.



BRINGING TO THE SCHOOL

by Irish Flambeau

ON THE WEEKEND of November 21-23, Reclaimers and the Pagan Cluster once again joined thousands of people from diverse backgrounds gathered at the gates of Fort Benning in Columbus, Georgia for the annual vigil and protest at the School of the Americas (SOA, now officially renamed the Western Hemisphere Institute for Security Cooperation). Some people flew in directly from Miami following the FTAA protests.

According to School of the Americas Watch, organizers of the vigil: "Graduates of the SOA are responsible for some of the worst human rights abuses in Latin America. Among the SOA's nearly 60,000 graduates are no-

torious dictators Manuel Noriega and Omar Torrijos of Panama, Leopoldo Galtieri and Roberto Viola of Argentina, Juan Velasco Alvarado of Peru, Guillermo Rodriguez of Ecuador, and Hugo Banzer Suarez of Bolivia. Lower-level SOA graduates have participated in human

rights abuses that include the assassination of (Salvadoran) Archbishop Oscar Romero and the El Mozote Massacre of 900 civilians."

On Saturday, Starhawk gave a speech linking those trained at SOA to how the WTO and FTAA's economic and political mandates are enforced. She also reported on the demonstrations in Miami and police use of force. Pete Seeger, now in his 80s, led the crowd in an enthusiastic sing-along. I spotted Amy Ray of the Indigo Girls sitting in the audience watching him.

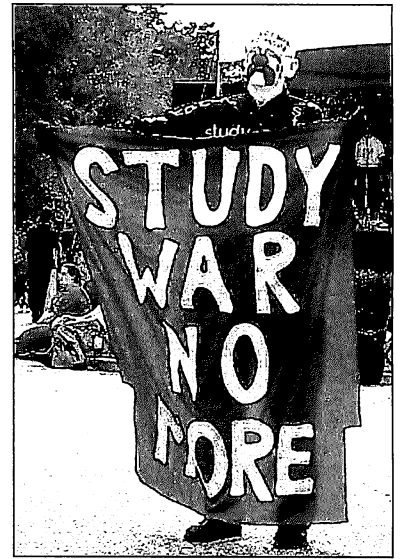
That evening, the Pagan Cluster led a public ritual. People from the crowd joined in, and another group brought a cloth spider web that had been on the street all day, available for people to write prayers on. This became the center of the ritual circle and spiral dance.

Sunday was an extremely moving processional. The crowd had white crosses, each one with the name and age of someone who had been killed by a graduate of the SOA. Singers on the stage sang out the names and ages one by one, Gregorian chant style. After each name, the entire assemblage would lift high the crosses and intone, "Presente," "present." Meaning, "we are here, because they can't be." For each name, the crowd would take one step forward towards the gates, for hundreds of names. As the crowd

THE SCHOOL OF THE AMERICAS
IN GEORGIA HAS TRAINED
THOUSANDS OF MILITARY AND
POLICE GRADUATES FROM THE
WESTERN HEMISPHERE IN
TECHNIQUES OF REPRESSION,
EARNING IT THE SOBRIQUET
"SCHOOL OF ASSASSINS."



Life OF ASSASSINS



advanced and then passed by the gates of Fort Benning, the crosses were placed in the links of the chain fence, eventually totally obliterating the fence from view. A vast number of the names called out belonged to infants and children; the energy of this procession was extremely intense and heart-wrenching.

Immediately following the procession with the crosses came the Pagan Cluster and the folks with the spirit web. The Pagan Cluster had candles, flowers, and a length of cloth representing the Living River. These groups together advanced on the Fort Benning



PHOTOS BY IRISH FLAMBEAU

At right, the Pagan Cluster leads a spiral dance as part of a public ritual at the gates of the School of the Americas.

Other photos show the march to the gates.

For more information, contact School of the Americas Watch, www.soaw.org

gates in silence. The spirit web was laid down, and a silent spiral was danced. The web was then hung on top of the fence with the crosses.

A giant puppet parade complete with stilt walkers (one actually carrying an ashiko!) followed. Large groups of children playing drums in the puppet parade made for a joyful noise and raised people's spirits again.

Twenty-nine people were arrested in a nonviolent civil disobedience action, crossing the line onto Fort Benning property. The SOA action is an annual action with a peaceful history of cooperation with authorities. In recent years, over a hundred people have been sentenced to terms averaging six months apiece, and at least 27 more await sentencing at presstime, according to SOA Watch.

For more information, contact School of the Americas Watch, www.soaw.org

Irish Flambeau is a Peace Witch inspired by the Reclaiming tradition, and a Dances of Universal Peace leader.





Clown

Two dozen self-described "anarchist pacifist activist clowns" joined forces as "Clown Anarchy" and spent a February afternoon riding BART subway trains around downtown San Francisco. The clowns spoke and





Anarchy

mimed for peace and justice around the world,
playing to an audience of mid-day commuters.

*Photos by Luke Hauser. For more info and
future actions, visit www.clownarchy.org*



Planting Seeds of Hope in the Shadows of Biotech

by Meddle

THE HEAT, PROBABLY. Maybe the humidity — but no, it's the heat that really stands out.

That was the best part of being in Cancún for the FTAA protests. Feeling the cloak of the Earth's steamy breath as I moved in and out of the barricaded stores, trying to remember to make eye contact with passers-by. Trying so hard to not be trying. That was not the best part. The searing heat at least gave me something to think about. Something besides the repercussions for what we were about to do — something besides la policía. They were also not the best part.

Persuading my shoulders to relax as our group of four "tourists" walked breezily through the streets of Cancún, holding an intention for effectiveness and remembering to breathe the sweltering air, I finally made it to the rendezvous point.

Finally.

And early.

We were on time, which put us about five minutes ahead of the other

BIO 2004 — June 8 in San Francisco

BIO 2004, an annual corporate-sponsored conclave of the biotech industry and its government and academic support network, comes to San Francisco June 8th.

Alternative organizing and direct action protests are planned. To get involved, join the SF-J8 listserve — send an email to SF.June8-subscribe@lists.riseup.net

For more contact info, see end of article.

activists. Five minutes — it was like an eternity of fondly reminiscing about the eco-village we'd worked on that week as we began to question if this action would ever start. Our musings were interrupted by shouts of "Down, Down, WTO!" We looked over and saw four people sitting in the road. Police hesitated, and other people began a spirited spiral dance behind the blockaders. Our little group ran out and unfurled a banner that read, "Grow Your Sovereignty," in English and Spanish. More people joined in off the sidewalk and pretty soon there were 50 people blocking traffic and singing outside of the World Trade Organization's September meeting. People scattered seeds, talked to all the press that swarmed the scene and danced around the trees that had been brought along.

Liberation and joy all wrapped up into one delicious package as the police looked on.

It was a beautiful moment of action in a week of protests that had felt the brunt of paranoia and the strain of organizing in a town with virtually no radical community. Oh how I appreciated the sweet people of San Francisco in those moments. How I longed for one of these conferences to come to our hometown —

As I've discovered, that opportunity is upon us. The residents of the San Francisco Bay Area, in conjunction with the larger global justice movement, have an opportunity to truly show the world

how beautiful, sustainable and real our vision for a better life is. We don't even have to go anywhere to do it.

On June 8, San Francisco will be the location of the BIO 2004 conference, which is annually the largest gathering of biotech lobbyists and their pharmaceutical cohorts in the world. At the same time, a corporate-owned island off the coast of Georgia will host the annual G8 meeting, which is when the head politicians from the "Group of Eight" industrialized countries meet — presumably to compare notes on what their corporate lobbyists would like to see happen in the upcoming year.

Is the opportunity clear yet?

The malefactors of one of the country's most aggressive corporate lobbies are going to be meeting in San Francisco — at the same time as their political puppets are meeting in Georgia. There will be international demonstrations against the exploitation, empire and ecocide of the G8 on that day.

Our opportunity is to show these lobbyists that it's not okay for them to run our lives. It's not okay for the biotech community to use its political influence to bully other countries into submission. It's not okay for the pharmaceutical industry to literally defend to the death their right to profit. It's not okay for corporate interests to trump the interests of people, the planet, and democracy time and time again.

This last year has seen a growing tide that will not remain silent in the

face of a world rapidly heading down a path to self-destruction. We are witness to growing coalitions and connections between the worlds of permaculture and activism; between anti-war sentiment and environmental concern; between pagan anti-authoritarians and anarchist people of color. Myriad local struggles are finding common ground in the scourge of corporate globalization, and the biotech and pharmaceutical lobbies are perfect poster-children.

Consider...

When the U.S. sues the European Union through the World Trade Organization for its moratorium on genetically modified organisms (GMOs), whose interest is it serving?

When bioweaponry technologies are sought out by the Department of Homeland Security, whose liberties are they securing?

When the Bush team dismantles international agreements that declare public health takes precedence over the patents of drug companies, whose profits are peaking?

When Bush mentions biotechnology in his State of the Union address as a lynchpin to his upcoming economic policy, where's he getting that idea?

When the administration makes AIDS relief to Africa contingent upon the acceptance of GMOs from the U.S., whose markets are expanding?

When \$4 million shows up to defeat a grassroots initiative in Oregon to do nothing more than label foods that contain GMOs, whose democracy is being bought?

When the "liberal media" doesn't cover any of the facts surrounding the issues of biotechnology or its relation to the rapidly expanding power of corporations, whose image are they protecting?

When the waiter brings you that delicious cheeseburger (beef or soy) with ketchup and a side of corn chips, what are you being served?

BIOTECH, PHARMACEUTICAL INTEREST, AND THE NOT-SO-UNKNOWN

THE MOST widely discussed aspect of biotechnology relates to its incorporation into foods that humans are consuming. We now live in a world where tomatoes can be manipulated to contain anti-freeze genes, every cell of a corn plant can be engineered to contain toxic pesticide, and it takes a conscious effort to avoid GMO soy products. The toll on the human body that thirty years



of consuming GMOs or GMO-fed animals will not be known for certain for a long time. We do know that the testing done so far has not been promising. Taking a page from the Big Tobacco book, however, the biotechnology PR machine is insisting that there are no conceivable risks to ingesting these mutated foods.

The crux of the issue is that replacing one gene in an organism can have a host of effects beyond what was intended. A yeast that was genetically modified in order to increase its fermentation also increased levels of a

naturally occurring toxin by 40 to 200 times. Engineering tobacco to produce a particular acid wound up generating a toxic compound not normally found in tobacco. The FlavrSavr tomato, introduced by Calgene, was engineered to ripen longer on the vine and still be hard enough to endure the shipping process. It wound up making the tomatoes overly soft and easily bruised — to the point that they could not be sold as fresh produce (in typical “government/corporate revolving door”

fashion, Anne Veneman is our current Secretary of Agriculture and a former director at Calgene).

These experiments point to the vast issue that biotech companies actively ignore — that humans do not have the know-how to accurately predict what will happen when we monkey with a vegetable's genes. Or transplant monkey genes into vegetables. Whichever.

What we're also not great at is keeping things in the lab once they're created. Starlink corn, brought to you by Aventis for use as livestock feed, led in 2000 to the recall of 300 food products when the GMO was found in them. Three years after the ban, it's still popping up in the U.S. corn supply. In February of 2003, pigs that were used in bioengineering research apparently entered our food supply after accidentally being sold to a livestock dealer.

Is this enough? Do we need to get into the dangers present in creating biotech weapons? Behind-closed-door experimentations with new strains of anthrax and efforts to breed the deadly poison ricin into castor beans are great examples of solutions that can easily create more problems than they solve. If you recall the anthrax-in-the-mail scare of 2001, those spores were spawned from an anthrax strain originally produced domestically in a U.S. military lab. Not to mention that such research puts us in violation of yet another international treaty — the Biological and Toxin Weapons Convention, signed by 167 nations —

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CAFTA —

Devastation for Central America?

CAFTA trade agreement would extend NAFTA to Central America

by Caroline Dutton

THOUSANDS DEMONSTRATED in Miami against the FTAA (see page 16) but few people even know about CAFTA.

The Central America Free Trade Agreement (CAFTA) was signed by trade representatives from El Salvador, Honduras, Nicaragua, Guatemala, and the U.S. on December 17, 2003. Costa Rica signed on in January 2004 after the U.S. forced that country to agree to open its publicly-owned insurance industry to private competition. The Dominican Republic may sign on. In large part Central American countries have caved-in to the demands of the U.S. for fear of being economically isolated. In order for CAFTA to become official, the Congress of each participating country must ratify it along with all necessary implementing legislation.

The U.S. did not succeed in the trade negotiations of the WTO in Cancún or of the FTAA in Miami because blocks of countries with large economies were able to band together to resist U.S. pressure. The people in the streets also helped support the resistance inside. The U.S. has to fall back on the strategy of bullying countries with few resources into signing individual trade agreements such as the countries of Central America. Even before the failure of the WTO and FTAA negotiations the

Nicaragua can't feed its own people.

As international coffee prices plummeted, thousands of people begged for food for their starving children, while the coffee beans rotted on the trees.

A tiny economy like Nicaragua cannot influence prices on the world market.

A trade model which encourages food imports and cash-crop exports is asking for increased food insecurity.

U.S. goal was to pass CAFTA this year as a stepping-stone to the FTAA, which would extend corporate free trade to the entire hemisphere.

Due to the political make-up of the Central American countries at present, the best way to stop CAFTA will probably be through the United States Congress. U.S. politicians on both sides are wary of

the negative impact that free trade has had on the U.S. people. The CAFTA text will be presented to Congress this spring. By all accounts, it will be a very close vote: labor unions led by the AFL-CIO have pledged to fight CAFTA in Congress. Throughout Central America and the U.S. people have been organizing. Thousands have marched in Managua, San Salvador, and San Jose. Negotiations have been picketed in Cincinnati, Houston, New Orleans, and Washington, DC.

EXTENDING NAFTA TO CENTRAL AMERICA

THE NORTH AMERICAN Free Trade Agreement, drafted under Bush Senior and passed under the Clinton administration, has been a disaster at the environmental and social levels — exporting jobs from well-organized areas to regions (particularly Mexico along the U.S. border) where regulation is non-existent.

Meanwhile, small-scale agriculture throughout North America has been crushed beneath the wheels of the government-subsidized agribusiness corporations who benefit from NAFTA's export-oriented provisions.

All the same human, environmental, and labor rights violated by NAFTA are present in CAFTA:

Secrecy: No formal public input or

oversight in the negotiations.

Undermining Democracy: At the expense of democracy and people's right to self-rule, CAFTA would give corporations powers to object to barriers to free trade, including laws people enact for their own protection. For example, NAFTA and CAFTA establish the right for companies to sue governments over public-interest laws that may limit their profits. This right has been employed 27 times by companies since 1994. Even if progressive governments are elected they will have little control over the economic policy of their own country.

Increased Inequality: A minority of rich companies and wealthy stockholders will benefit from reduced costs. The poor will get poorer and more people will move into poverty: workers will get lower pay and lose their jobs while the cost of living rises as more services are privatized.

Privatization of Public Services:

demand renegotiation of NAFTA, protective tariffs on basic food crops, and a government policy which would extend credit and help small farmers instead of forcing them off their land. In September thousands of Mexican farmers went to Cancún to protest the WTO. The Mexican farmers, along with small farmers from the U.S. and Canada, Central and South America, Africa, Asia, and Europe were protesting the dumping of U.S.-subsidized basic foods sold at prices below the cost of production. This unfair competition has driven millions of farmers, often indigenous people, off of their land.

Ten years ago before NAFTA, Mexico grew 80% of its corn. Today it imports 80%. Free trade is undermining the food sovereignty and food security of the world.

The Central American economies are primarily agriculture-based. Years of neglect of the agriculture sector and natural disasters exacerbated by

sweatshops), or emigrate to the U.S. Since NAFTA, Mexico has seen 83,000 new manufacturing jobs created each year, but there are 730,000 new job seekers per year. Emigration to the U.S. from Mexico has increased. About 650,000 Mexicans have crossed the border looking for work each year since 1995.

In El Salvador, the left-leaning FMLN has a good chance of winning the presidential elections in March 2004. If CAFTA passes, even a progressive government will have no power to control its own economy and pass laws limiting privatization of public services or protect farmers and local industry from unfair competition from foreign corporations. Despite massive demonstrations and strikes the Arena party now in power is doing its best to privatize health care and education and have CAFTA approved before the elections, in order to tie the hands of any future government.

Labor unions led by the AFL-CIO have pledged to fight CAFTA. Throughout Central America and the U.S. people have been organizing. Thousands have marched in Managua, San Salvador, and San Jose. Negotiations have been picketed in Cincinnati, Houston, New Orleans, and Washington, DC.

Publicly owned resources such as education, health care, energy, and water will be open for sale to corporations. This could make essential services unaffordable for most people.

Erosion of Labor Rights: Labor laws such as those that protect worker's safety can also be challenged and the "race to the bottom" will hurt workers in all countries involved in CAFTA.

Farming: Increased corporate farming will devastate family farmers in the U.S. and Central America.

Environmental Destruction: Environmental laws are just one type of trade barrier that can be challenged legally by corporations under CAFTA.

EFFECTS OF FREE TRADE

IN JANUARY 2003, thousands of Mexican farmers marched into Mexico City to

deforestation have devastated small farmers. CAFTA would be the final blow, making it impossible for Central American farmers to compete with U.S. imports.

Nicaragua can't feed its own people. Last year, as international coffee prices plummeted, thousands of people who make their livelihoods picking coffee begged for food for their starving children, while the coffee beans rotted on the trees. A tiny economy like Nicaragua cannot influence prices on the world market. A trade model which encourages food imports and cash-crop exports is a recipe for increased food insecurity.

Farmers driven off the land have few choices. They must join the swelling numbers of unemployed in the cities, settle for underpaid jobs working for corporations in free trade zones (i.e.

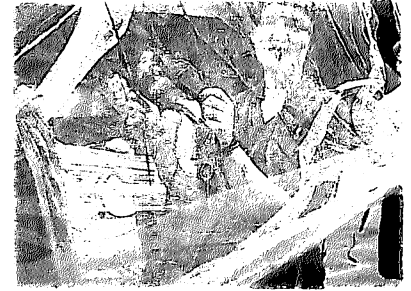
WHAT YOU CAN DO

HERE ARE some ways you can join the campaign to Stop CAFTA:

- Join the Stop CAFTA coalition, made up of many groups working against free trade and for global justice. Contact your local coalition group — visit www.stopcafta.org
- Organize meetings and letter-writing. Contact Stop CAFTA for information.
- Demonstrate at strategic moments.
- Get on the anti-CAFTA email list (see below) to be updated and informed of actions, and inform us of yours.
- Support social movements fighting CAFTA in Central America.

For more information, contact Stop CAFTA, www.stopcafta.org

Miami —



— a Dangerous Victory

FOR THOSE OF US who participated in the protests against the FTAA, the Free Trade Area of the Americas, in Miami the third week in November, it's a bit hard to feel victorious. We are bruised, battered, worried about compañeros still in jail, and grieving for Jordan Feder, a young medic who died of meningitis after the action. We've been harassed, arrested, tear-gassed, pepper-sprayed, hit, beaten, assaulted, lied about, and in some cases literally tortured and sexually assaulted in jail, and we've stared directly into the naked red gaze of the New American Fascism.

Nevertheless we have had a significant victory that we need to understand and recognize, not least because it throws us into a new and very

dangerous phase of activism.

Our victory was not tactical. None of our own attempts to physically enter or disrupt the conference were very

effective. I've heard rumors that one group did actually take down a section of fence, but most of us just managed to march up to it and maintain a presence for short periods of time before being driven back by police riots. And while I could list numerous missed opportunities and tactical errors we made, I can't honestly think of anything much we could have done, given the overwhelming police presence and the physical layout of Miami, that would have made for a significantly different tactical outcome.

We were Iraqed — that is, we were attacked not for anything we'd done but for someone's inflated fears of what we might do; shot, gassed, beaten and arrested for weapons of destruction we did not have; targeted for who we are and what we stand for, not for acts we had committed. The \$8.5 million that was allocated for the policing of this event came out of the \$87 billion appropriations bill for Iraq. Miami was the Bush policy of pre-emptive bullying brought home.

There is a certain visceral sense of satisfaction in breaching a barricade and directly blocking a meeting, but those are not actually the measures we should use to judge our success. The direct action strategy in contesting the summits is not really about physically disrupting them. It's about undermining their legitimacy, unmasking them, making



The Pagan Cluster participated as the Living River, a theatrical image that has been used by Reclaiming activists for several years. To be part of the listserv for the international Pagan Cluster, contact quarterly@reclaiming.org. Photo by Ruby Perry.



People speaking out against the proposed Free Trade Area of the Americas faced a massive wall of riot police. Photo by Ruby Perry.

visible their inherent violence and the repression necessary to support them, and undercutting public belief in their beneficence or right to exist. And there we are winning, not because of any tactical brilliance on our part, but because in truth all we had to do was show up, to be there as a visible body of opposition and withstand the onslaught.

Our most effective direct actions may have been those we did in the days and weeks before the meetings: the outreach, the community gardening, the door-to-door flyering downtown, conducted under the constant threat of arrest by a police force acting like Nazi bullies, arresting protestors for walking on the street, standing on the sidewalk, talking to people or witnessing other arrests. In spite of the major fear campaign and the negative propaganda being put forth by the police and the media, just about every interaction we

had with ordinary Miami folks was positive. Locals were told by police that dangerous anarchists would burn their shops, would shoot them with squirt guns full of urine and feces, would smash their windows, and destroy Miami if they were not contained.

Local people were scared, but still interested in what we had to say. The poor and immigrant populations of downtown Miami understand the underlying issues of economic injustice. They could quickly grasp what the FTAA might mean for their jobs. They told us stories of water privatization in their home countries, of 16-hour-a-day workshifts on cruise ships that unions couldn't organize because the ships are registered in other countries, of their daily struggle to survive on the streets, of the ongoing police brutality faced by the homeless and the poor.

When we were driven back into

Overtown, Miami's black ghetto, people smiled and waved, came forward to help us, offered places for hunted activists to hide, sheltered our puppets in their backyards. Other local people came forward to offer housing and shelter, to donate food, plants, and time to the mobilization, to hold vigils at the jail and to provide support after most of the action had left town. It was as if the bulk of the population pressed the "mute" button on the soundtrack spewed by the media and the police, noticed what their own eyes were telling them, and knew who their true allies were.

That gap — between the reality that the power structure was attempting to construct and the actual reality of ordinary people — is the fertile political space we need to nurture and explore in order to move forward. It leaves the bullies building a more and more elaborate fortress of control that is

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RITUAL AGAINST THE EARTH

GOULD OL' BOYS
"CREMATE CARE"
AT ANNUAL
BOHEMIAN GROVE
RETREAT

by Don Eichelberger,
Bohemian Grove Action Network

READERS OF this magazine will be among the first to recognize the power of ritual, as a practice for manifestation and for building community.

So it is significant when we see a ritual (held in secret for 125 years) shared by many of the richest and most powerful people in the world — men who epitomize the meaning of “success” in the U.S. today.

Often termed the “Good Ol’ Boys” network, these men claim their

“Cremation of Care” ceremony is just a little ditty to launch their annual two week mid-Summer encampment along the Russian River. No one claims to take it seriously.

DEEP IN THE PSYCHE

THIS is a danger. Ritual can reach deep in to the psyche of its participants, who may be unaware of how deeply they are affected. Manipulation of iconic symbols is a very subconscious process. It is a process capable of embedding affirmations at a root level. It is the power of that affirmation that we take from a ritual, and which motivates and guides our actions afterwards. If we take those affirmations consciously, then the ritual has fulfilled its purpose. If they pass below the level of the conscious, it has still fulfilled a purpose. Ritual can be a tool that, in the wrong hands, can literally “snare prey.”

Like any cult, Bohemian Grove illustrates how sets of values, even values destructive of people and the Earth, can be passed on through the use of ritual and social isolation (except for servants, the Bohemian Grove retreats are restricted two to the world’s richest men).

Who are these men, and what do they gain each year when they don red-hooded robes and burn the “Dull Cares of the Marketplace” at the base of their forty-foot owl altar?

We should look at who these men are, what they have done, and what has

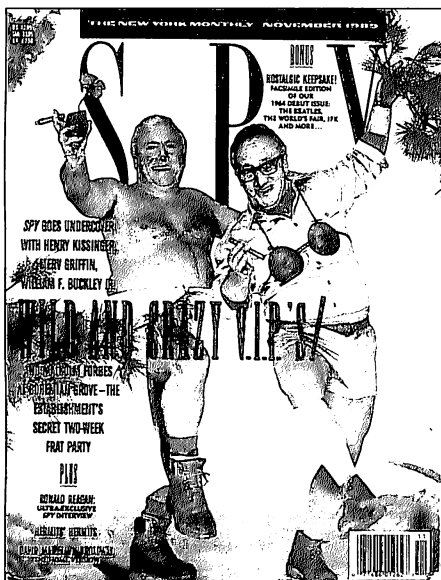
and can be done to oppose their efforts to own the world and profit from it.

POWER CONNECTIONS

WHEN WE LOOK for power connections to Bohemian Grove, there is no need to look far. For starters, look at the cabal of U.S. Presidents, cabinet members, and personal advisors going back to Herbert Hoover. Recent membership and guests have included Presidents Nixon, Reagan and both Bushes, Defense Secretary Donald Rumsfeld, Secretaries of State George Schultz and Colin Powell, Reagan Chief of Staff William French-Smith, Nixon advisor Henry Kissinger, former Defense Secretary Casper Weinberger, Iraq invasion architects Paul Wolfowitz and Dick Cheney, and a large number of men from commerce, finance, education, and entertainment.

One major player in world engineering and politics is Bechtel Corporation’s Stephen Bechtel Sr., who joined the Bohemian Club in the company’s early days. The senior Bechtel built the world’s largest independently-owned construction empire while hobnobbing with his pals at the Grove. His son, Stephen Jr., as well as other offspring, continue to revel at Grove encampments.

After fellow Bohemian George Bush (senior) oversaw the destruction of Kuwait during the first Gulf War, it was Bechtel who won the contract to rebuild it. Same with Iraq in the latest Bush war.



In 1989, *Spy* magazine featured an undercover exposé on the Bohemian Grove retreats.

With Bush the Younger's administration pushing for more nuclear power, more pipelines, and more oil refineries, Bechtel Corporation is perfectly situated to amass billions more for the family business.

Of course, there are other Bohemians who cash in on bad ideas like space wars and nuclear power, not to mention armaments and weapons of mass destruction. Bankers and builders and bondsmen inhabit the redwood canopy of Bohemian Grove each summer. Despite the club's admonition that "weaving spiders come not here," these men weave webs among themselves to keep the status quo in operation so they can make a bit more money while extending their economic and military hold in the world.

WHO THESE MEN ARE AND WHAT THEY TALK ABOUT

WE LEARNED early on that the so-called Lakeside Chats are a special way that members and guests at the Grove can speak privately to this august gathering about issues of mutual importance. We learned about this important part of the encampment activities during our first protest of the Grove in 1980, when Grove workers gave us our first copy of the encampment's schedule of events. It listed Dr. Edward Teller giving a "chat" on Nuclear Power (probably not calling for shutting down Diablo Canyon nuclear power plant). And in 1981, then-Secretary of Defense Casper Weinberger spoke on "Rearming America." And now we have most powerful military created anywhere, ever. Coincidence?

We might think so if not for the array of topics and speakers at the encampment that we often saw discussed later as policy pronouncements:

- David Broder, columnist and talking head, on "Direct Democracy — Curse or Blessing?"
- William Perry, former Secretary of Defense, on "Preventive Defense and American Security."
- James A. Baker III, former Secretary of State in the Reagan Administration, on "The Imperative of American Leadership."

- James Woolsey, former CIA Director, on "Rogues, Terrorists: National Security in the Next Century."
- Helmut Schmidt, former Chancellor of Germany, on "The Enormous Problems of the 21st Century."
- Elliot Richardson, Secretary of Defense/Attorney General in the Nixon Administration, on "Defining a New World Order."
- Dick Cheney, member of both

- Bush administrations, on "Major Defense Problems of the 21st Century."
- George Shultz, Secretary of State in the Reagan administration, on "Agenda for America."
- William H. Webster, Director of the FBI, on "Spies and Terrorists: Confronting the Enemies Within."
- A.W. Clausen, CEO of Bank of America and President of the World

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The under-the-table deals concocted at Bohemian Grove gatherings were depicted in the 1985 comic book, "Timespirits," co-created by Steve Perry and Tom Yeates for Epic Comics. Courtesy of Bohemian Grove Action Network.

Reclaiming the Matriarch

by Evalena Rose

FINALLY WE ARE coming to honor and appreciate the Crone, the font of wisdom a woman becomes after a life well lived and lessons well learned. I believe, though, we are missing an important stage of life in our usual paradigm, the stage of Matriarch. That gives us four stages: Maiden, Matron, Matriarch, and Crone.

Matriarch is the woman who has raised her children and completed her obligations as an active parent, or one who has devoted her 30s and 40s to establishing her career and who reaches mid-life ready to step into her power.

One therapist calls this the “Dangerous Woman”

because she is likely to put herself first, setting aside all that stands in the way of her post-menopausal zest for life. She may leave off caretaking others as she carves out a place for what she wants.

Women in their 50s and 60s who validate their right to be important, who insist that their needs matter and their work be meaningful, may leave the nest they’ve so devotedly built, or leave a successful yet stifling career to find themselves. Some take off on travels they always wanted to do. Others begin entrepreneurial adventures that express their inner nature, and still others finally validate their right to become that artist they always wanted to be. Women may

change their appearance, shuck societal constraints, and step boldly forward to work on causes they must do something about.

I believe the matriarchs of this world are a force to be reckoned with, a power to be unharnessed and respected. They show us what a sovereign self can achieve when one is operating from internal guidance and the beat of one’s own drummer. When a woman validates her right to gain her sovereignty, she unleashes amazing potential to create what has never existed before — her unique gift and expression, gleaned from all her life experience to date.

In ancient Egypt, during the matrilineal period when people lived more in concert with natural rhythms, this period was considered the height of one’s life. Childhood and adolescence was seen to extend to age 28, during which time one focused on being a student. Young adulthood ran to age 56 and was a time for apprenticing and interning with masters. Only during the third 28-year cycle, from 56 to 84, did one establish oneself in one’s true life

expression and work. The years from 84 to 112 and beyond were the Crone time, time to be an elder and give back, teaching the young.

We instead try to make young people determine their life’s work while still in the hormonal changes of becoming an adult, and manifest their whole career or family by mid-life. Our society then acts as if all that life

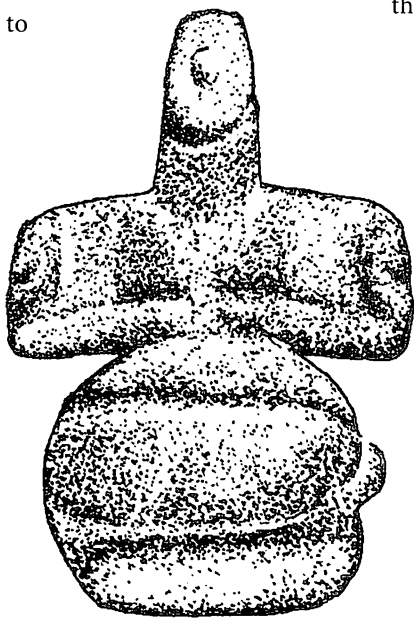
experience is useless simply because the person is “aging” just as they are entering what could be their most productive and effective years. Go figure.

So we need to add a rite of passage for this shift during the hormonal changes of “middlescence” that menopause represents. The hot flashes are often now fondly called power surges, as we recognize they are nature’s way of bringing our creative energy up into the higher chakras and the brain. I believe this is Goddess’s design to prepare women for this creative surge of bursting forth as an individual with a world to change, each in our own small, or large, way.

We deserve to be recognized for the power we’ve worked so hard to build. Once this is complete, we’ll be satisfied and gratified entering the true crone years — the late 80s, 90s and beyond. Hopefully our communities will develop meaningful rites of passage for this transition as well.

I would love to see Matriarch added to the pantheon of possibilities for women. When I began hot flashes, my apprentices at the time called me a “Baby Crone” and wanted to honor my passage into cronehood. But I felt too young, too unformed as a proper wisewoman, and it felt too soon. Since meeting Louise Hay in her 60s and Elizabeth Kubler Ross actively teaching into her 80s, I have long felt I would peak during those years with my best work. Looks like it, and I want to feel that this peaking is valid and accepted as normal. Then I will enjoy the couple of decades that follow to be the Crone who truly has much to give back to the generations to come. Blessed Be.

Evalena Rose, M. A., MetaTherapist, does therapy and facilitates rituals and workshops for LoveJourney: Healing Path of Tantra for Women. (415) 457-1904, www.tantraforwomen.com.



The Magick of Courtesy

By *Suzy Peltier*

IF THE CURRENT CROP of reality shows are to be believed, then discretion is dead, loyalty is for losers and courtesy is as passé as bloomers. While the definitions and customs of courtesy change over time and vary from culture to culture, it is a safe generality to say the intention of courtesy is to promote harmony between the members of a given society, and with other cultures as well. Historically, the practice of courtesy evolved as a sign of respect and regard for free will. In a time when most people carried weapons, courtesy went well beyond saying “please” and “thank you.” It was a means of avoiding potentially deadly conflict. These days, with people killing each other over parking spots, it may well be time to remember that courtesy is actually practical.

But it’s also something more. It’s magickal. Courtesy is an energy exchange demonstrating our respect for others and asking for it in return. The Wiccan Rede tells us: “Do as you will and harm none.” The Golden Rule admonishes: “Do unto others as you would have them do unto you.” Taoism offers the Law of Non-Infringement, which basically means that we can pursue our happiness, but not at the expense of others. Although these laws come from different traditions, they express Universal principles. Courtesy helps us translate these principles into values and practices.

I call them Universal principles because they support harmony both personally and socially. These laws remind us that how we treat others is a reflection of ourselves. This leads us to the well-known Hermetic principle: As

above, so below, as within so without. With regard to courtesy this axiom means that we get what we give. When we treat others respectfully, our behavior builds trust and helps our lives

You need not be a Wiccan to be ethical and polite, but you must be ethical and polite to be a Wiccan

run smoother. These laws, along with the values and the choices of action they encourage, are lessons in wholism. Courtesy is wholism in action.

Just as air is energy trapped in a soap bubble, and a thought is depicted as a bubble in a cartoon, our promises or agreements with others are energy bubbles that store and generate energy toward a specific event. I have observed a disturbing trend in our increasingly fast-paced culture to value convenience over consideration. Some people think nothing of breaking their commitments to others if they suddenly decide they are inconvenient, or get a better offer. Leaving others with dangling energy bubbles goes beyond discourtesy, it robs others of their free will. Without consent that person is left to reallocate the energy if they can; otherwise it is either wasted or could fester into resentment or mistrust.

Often the matter is made worse by the addition of, “Don’t take it personally,” or “It’s not about you.” While not taking things personally is good advice in general, as it is used in

this example it’s a cop-out. Rather than taking responsibility for the discourtesy, the issue is now the other person’s alleged over-sensitivity. This adds insult to injury.

You need not be a Wiccan to be ethical and polite, but you must be ethical and polite to be a Wiccan, because these practices uphold the Wiccan Rede.

Whether you think in terms of “getting what you give” or “what goes around, comes around,” the Law of Karma (which is to say, cause and effect) is always in force. So too, if one breaks the

Law of Non-Infringement, or violates the Rede or the Golden Rule, one surely will meet the Law of Karma. What goes around comes around.

No amount of costume or consecration oil will substitute for the impeccable integrity of behavior demanded by the Craft. For those of us who practice the Craft, the challenge is to open our hearts and integrate these Universal principles into our daily choices. Wicca is a lifestyle and a value system as well as a religion. Honoring the Rede is a constant practice of considering others in the Sacred Web, choosing for the highest good of all, honoring free will and doing your best to harm none by considering both the mundane ramifications and magickal implications of our choices. By showing consideration for others we not only earn the trust, respect and support of other people; we also earn the support of the Universe.

Suzy Peltier is a Massage therapist, Reiki Master, and Wiccan Priestess dedicated to the service of holism and the Earth Mother. Visit www.bodywork-cmt.com

Canyon Flowers

How unlikely the right tiny seed would find that particular fault
in the sandstone

where the water pools after August thunderstorms?
How likely a flower that glows right back up at the sun?

Insistent life kicked its root claws
clean into rock
right at the canyon top curled down low under the wind
and bloomed there.

I want you just as you want to be, of course.
Be your own poem inside me.

— by Honeycomb



Lisa Dillon

Becoming

Digging beneath the earth
I find the bones
The bones of a warrior
Bones of my ancestor
Bones of She

My fingers find the bones
I breathe away the earth
I sing a spell over them
For flesh, for power
For movement, for life

These bones are ancient and new
They tremble and they dance in life's dark water
And the body washes clean
Flesh and blood and sinewy grace
Awesome, fierce and strong

The bones are becoming
Remembering their purpose
And deep inside the soul memory remembers
Rediscovered, recovers
And She begins to dance a tribal dance

I welcome Her
I welcome Me
I am the weaver and the shaman
Fire flies from my fingers and lips
As I resurrect myself

—By RavenFire

RQ welcomes poetry on any topic from readers — and we especially like short poems! We cannot guarantee to run poetry, but if you send several, the odds are good one or more will get printed. We prefer email submissions, but will consider printed versions as well.

RQ is always on the lookout for photographs — of cultural events or political actions, but also of nature, architecture, etc. Next time you take a great photo, send it our way! We accept either digital JPGs or photo-prints. If you're sending prints, be sure to keep the negatives, as the RQ office faeries love pictures.

See page 3 for submissions information.

Co-CREATION

AN EXPERIMENT AT SPIRALHEART WITCHCAMP

by Claudia Manifest, Donald Engstrom, and Paul Eaves

Graphics by Joanna Priestly

SPIRALHEART WITCHCAMP 2003:

- Two LONG-TERM CAMPERS present “The Independent Anarchist” path at SpiralHeart Witchcamp, and it is the largest path.
- A camp choir emerges that includes twenty percent of the camp. The Fool shows up embodying an English eccentric.
- Arachne eats a ritual anchor.
- The Dances of Universal peace are worked in the center of a healing ritual.
- Some campers marvel at the level of participation of campers in ritual and others refer to these same rituals as “magic light.”

These are instances of co-creation at SpiralHeart Witchcamp.

WITCHCAMPS ARE REACHING the end of their second decade of inspirational, intense magic in the woods. For much of that time, a select group of skilled teachers has created an experience for campers. In recent years, at several Witchcamps, this teacher-centered, traveling ritual team model has been evolving and shifting into what many people refer to as camp co-creation. Co-creation entails fostering a collaborative effort between organizers, teachers, campers, and the many realms to work the magic of a Witchcamp.

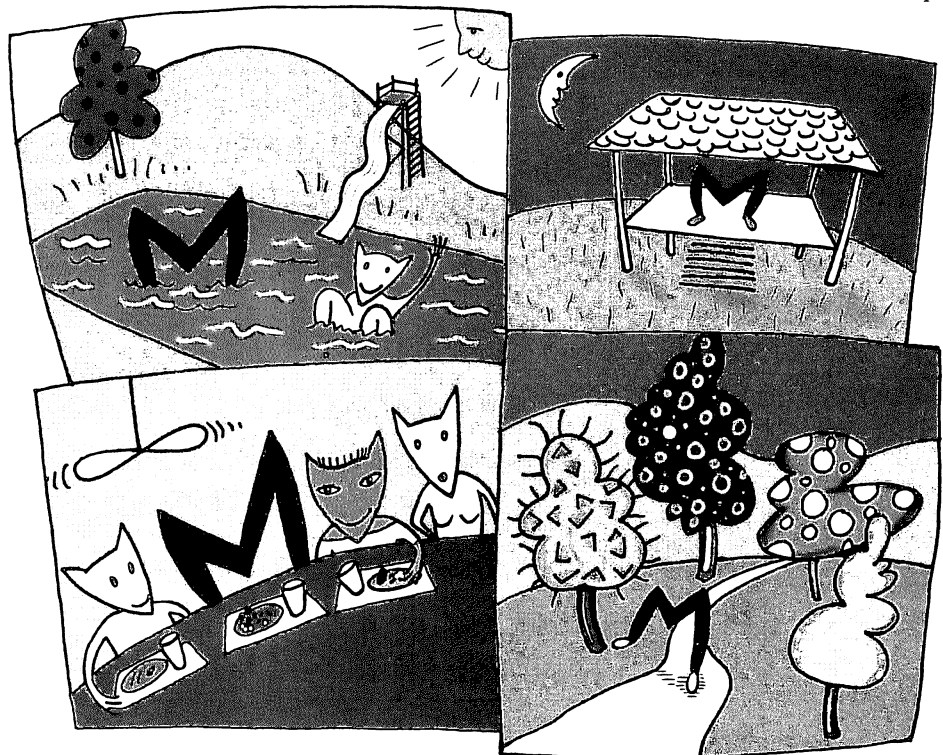
Every camp has a different history and culture, and every year brings change. We make no claims to speak for

others’ experiences or truths. In this article some members of the teaching team at SpiralHeart’s 2003 “Athena and Arachne” camp would like to share with the larger Reclaiming community co-creation stories from our camp last year. We want to encourage a dialogue about co-creation among Witchcamp communities.

In the Fall of 2002, during the teacher selection process, SpiralHeart made choices based on a system of widespread and diverse feedback from its camper community. SpiralHeart is actively working and developing a system and culture that co-creates a camp culture including teaching teams,

themes, stories, and paths. The teaching team was carefully selected to ensure that the team was in sync with this community value. This team included teachers who were either familiar with the SpiralHeart culture, open to co-creation, or both. Two long-term campers volunteered to teach a path which became known as the Independent Anarchists’ path. Two experienced campers were hired as resource teachers to oversee art and music. The teacher selection team (TST) also suggested a theme for the teachers to work with and passed on several path requests based on community feedback. The theme, embodied in the words, “We

continued on next page



Magic moved around from area to area each day.

AN EXPERIMENT IN CO-CREATION

continued from preceding page

are the ones we've been waiting for," continued the work of previous camps as well as fostered a tone of co-creation. The TST then dissolved and handed the baton to the teaching team.

The teaching team and the resource teachers did the usual pre-camp planning through email and phone. We established a collaborative relationship with the organizers before camp. We also connected ritually at camp with the organizers and created a shared intent for working together. We had one less day for planning in person, so we utilized the method of letting two to five interested team members come up with specific proposals. They came up with initial drafts that were then considered by the whole team. Student teachers, teachers, and a resource teacher were on

this smaller team. We worked together on the model of a jazz ensemble throughout the process and right through to the actual camp: each teaching team member with their own voice and part to play, each with a chance for a solo now and then, but with no one person or group directing, conducting, or leading the magic. This style of working allowed for innovations moving beyond existing structures and increased our flexibility and creativity as a team during camp.

We decided that the art resource teacher should have a permanent home at one of the largest path sites. This meant that the paths moved around from area to area each day based on what made sense for the magic of the moment. Sometimes paths shared spaces or met at different times. The teaching

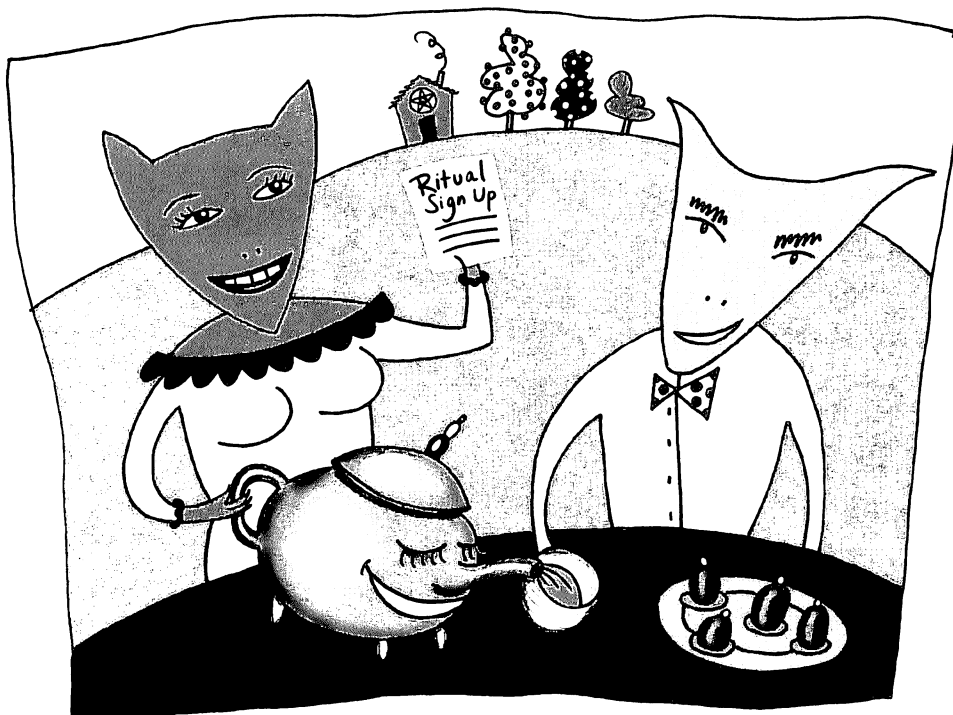
team functioned as a cohesive and supportive whole and held in our awareness the ebb and flow of all the path's workings each day.

The teaching team would split up to plan some rituals. We created the intent as a team, then broke up based upon who felt called to work with each intent. Folks would go off for a while and create a ritual. As a team, we reviewed the ritual. People chose roles by who felt called rather than by who had created the ritual. This process allowed us more free time and breathing room for magic to happen. It worked well as long as we created the intent as a team and some folks from each group ensured details of the ritual implementation were attended to.

One morning a teacher went out for a walk and channeled a whole evening ritual. This channeling became the foundation of the eventual ritual, although it was modified and enhanced by other teaching team members. It only took about 30 minutes to formally plan the ritual because of this somewhat unorthodox process.

We were comfortable with the working relationship of the teaching team, so we focused on fostering co-creation with the camp community. Two paths were models of co-creation. One member of the teaching team facilitated the spell-working path. The teacher presented an outline on the first day of path that the path members consensed upon. After that moment, the path was co-taught by 19 peers.

The Independent Anarchists' path was offered at SpiralHeart by two long-term campers. The anarchist's path was totally designed to be an experiment in co-creativity. There were three components to the path: Money, Power, and Sex. The teachers went into the Power aspect of the path with *no* plan, just a lot of trust. This aspect of the path took the biggest risk, and was the most co-creative as manifested. This path was the largest path and drew rave reviews from campers. Different campers will



We created teatime...

Reclaiming-tradition Witchcamps and mini-camps take place in fifteen locations this year. See page 36 for complete listings and contact information. See pages 38-42 for Witchcamp-related articles and photos.

most likely offer it again in another form.

The teaching team handed over directional invocations to the paths. We also opened up the process so that campers could do groundings and castings, and invoke time, ancestors, and mysterious ones in evening ritual. We created Teatime. Each day at 5 p.m., we would gather at a table by the dining hall. Anyone who felt called could show up and get a role in that night's ritual. Campers were read the intent and the ritual outline. Then they went through the same processes as teachers for choosing roles in ritual. Campers then asked questions and gave input on rituals. The teaching team members also shared our planning process by reviewing previous rituals and how they came into being. Even though people did not flock to Teatime, campers expressed appreciation and enthusiasm for Teatime's existence.

As camp progressed, the campers did a fabulous job with the creation of sacred space. We had given them only one guideline: invocations should last two to four minutes. Most were around a minute and all were elegant and right on the magic.

We designed rituals early in the week that followed the mold of a classic Reclaiming "something will happen" ritual. For one ritual, the teaching team created a broad structure with clear transition points. We recruited musicians to provide a soundtrack, plus plenty of spaces for mystery to manifest. As the rituals developed, campers were given tasks they couldn't accomplish if they followed our rules. Some struggled a bit, while others broke the rules immediately and began to weave their own magic. The Fool appeared. Over the next hour or so, campers worked the energy of the ritual by helping each other out, creating an amazing dance, embracing the Fool, and all the while staying rooted. Once that wound down, campers raced across the land to a roaring fire. They ignored instructions to walk the land in silent meditation. As campers gathered around the fire, they



**In some ways, we are walking in the dark
down a mildly familiar unknown path.**

created spontaneous personal and community spell workings. The teaching team's prime role after the planning was to ensure transitions and to send people home to bed. The campers were participatory priestesses.

We identified campers with gifts that fit into the intent of evening rituals. We decided to give central priestessing roles in the remaining evening rituals to some long-term campers. Co-creation is an evolving phenomena where much of the wisdom comes from experience, mistakes, or "how fascinating" moments. One of these fascinating moments occurred in an evening healing ritual. The year before, the healing ritual had virtually organized itself, so we assumed the same would happen this year. We assumed that there would be plenty of healers who would ring the edges of the ritual and offer numerous opportunities for healing to ritual participants. We also wanted to integrate the Dances of Universal Peace. We recruited a highly-skilled Reclaiming priestess who also was an experienced DUP dance leader to teach and priestess the energy of the dances. While the ritual worked there were numerous flaws. The most significant flaw was when the dance leader was

rudely removed from finishing her work in the leading of a spiral dance. There were also too few healers. Many people who wanted healing and had to wait and wait. Numerous campers were frustrated or confused.

The teaching team and some members of the camp community processed this ritual quite a bit. First, the primary priestess from the ritual teaching team apologized to the dance leader for the rudeness. Then we realized that the dance leader should have been included in the planning of the ritual. Together we needed to discuss how the dances would work with the overall intent of the ritual, how to ensure smooth transitions, and how the heck we were going to wrap it all up. We realized that we needed to have one or two folks to recruit healers and brainstorm how their work would flow with the overall intent and energy of the ritual. It was also impressed upon us that members of the teaching team provide a valuable service to camp as ritualists. While members of the teaching team may play a lesser role in the center of rituals or even planning them, they will continue to play a vital role in facilitating the energy of individual rituals and the week as a

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Graphics by Joanna Priestly

Autism & Metaphysics

Unlearning spiritual stigmatization

by Ethan Davidson

HAVE YOU EVER traveled in a foreign country where you didn't know the culture? If so, you know how humbling it can be. People may smile at you when they are angry. They may start yelling at you, and you have no idea why. They may touch you, and you have no idea what their intentions are. They may invite you in when they want you to leave, or offer you food when they don't want you to eat any, or refuse food you offer, even though they are hungry. They seem to contradict each other and themselves.

You know there is logic to their behavior, but you can't figure out what it is. At home, you may have felt intelligent and competent. But here, you may feel like an idiot or a child.

As for myself, I like to travel in foreign countries, where there is a logical reason for me not to understand the culture. At home, I am expected to pick up on subtle, unspoken, non-verbal social signals. Often I do not.

I have finally figured out why. I have Asperger's syndrome, a condition related to autism.

In the past, autism was recognized only among people with severe neurological disabilities, including very low IQs. Among them were what were known as autistic savants (or, earlier, as idiot savants), whose low verbal skills, poor social skills, and strange behavior were accompanied by surprising gifts, such as the ability to play a song they had heard only once, or to tell you the day of the week that any date had fallen

on. Now it is recognized that there are also people who may have high IQ's, good verbal abilities, and the capacity for independent living, who also have more subtle forms of autism.

There is a strange discrepancy between being a person who is highly intelligent in some areas and who has unusually poor abilities in others. Such people take things literally. If you tell them "I'll call you some time," they expect you to call. It is difficult for them to notice the vocal intonations, facial expressions, and

social contexts that other people take for granted.

How many social calculations do most people make every day? How close should you

stand to somebody? When are they ready to stop talking to you and move on? When is it proper to look at them, or not to? What are the intentions behind a touch? When does "I'll call you" mean "go away?"

These sorts of calculations are made so quickly, and so frequently, that most people are often not even aware that they are making them. Because people are not aware that they are making calculations in their brains, just as certainly as a mathematician is, there is a tendency to mystify the process.

In mainstream society, people tend to dismiss anything different from them as "weird." Neo-pagans generally do not do that. Yet a vocabulary of terms has developed which often means pretty much the same thing. Especially when it comes to the highly valued ability to read subtle and unspoken social signals.

This ability is often mystified to the point where it is actually thought of, and spoken of, as telepathy.

The next logical step is to think that a person who lacks these skills is not as telepathic as other people are, and thus not as spiritually advanced. People may think and say that a person who lacks these skills has "darkness around his aura" or "isn't very conscious energetically."

For a person who takes things literally, this sort of feedback is worse than useless. It doesn't address specific behavior but it implies that he is flawed in a way that he cannot understand. Not just impaired neurologically and unskilled socially, but flawed spiritually. Those who use this sort of language may consider themselves to be accepting of diversity, and to be advocates for the rights of the differently abled. And this may be true. They do not do this because they are mean or hypocritical. They do it because they are not aware that they are doing it.

I wrote this article because I believe that this community, more than most, is capable of understanding things that are difficult for most people to grasp. The tendency to spiritually stigmatize different communication styles and neurological processes is something that has been collectively learned. It can be unlearned.

For more information, see the resources online at www.aspergers.com

Ethan Davidson was identified as "learning disabled" in 1981, became involved with Neo-Paganism in 1989, and learned that he had Asperger's syndrome at the end of an eight-week Buddhist meditation retreat in February 2003.

When does "I'll call you" mean "Go away?"

BURSTING FORTH

BY LILY

SPRING SALAD



SPRINGTIME SEEMS to explode overnight. Suddenly, everywhere you look the trees are budding out with new leaves. Tiny seeds that have spent Winter nestled in the cold dark earth have now felt the warmth of the sun's rays and have burst forth with roots and tiny leaves. Everywhere you can find a patch of soil, you will see tiny seedlings reaching upwards, harnessing the deeply concentrated earth energy contained within them.

Plants have spent the winter season either as dormant plants or as seeds. They come out of their hibernation when the soil warms back up and the nights grow shorter. Animals (and people) hibernate both physically and energetically over winter as well. In Spring, when they come out of their period of repose and internal reflection, they need a burst of energy to break out

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.

of quiescence and re-acclimate to the outside world.

Both energetically and nutritionally, very young plants and sprouts are some of the most potent and magical food you can eat. A seed breaks open and sends down roots, then sends up leaves; the burst of energy that such a feat requires has been stored within it since its creation on the mother plant. When you pick and eat a

young plant, you are able to ingest a good dose of that "bursting forth" energy, as it has not been used up yet.

Young plants and sprouts are also easier to digest. After a winter of heavy, starchy comfort foods, a lighter diet of greens and sprouts is a necessary and welcome change for your digestive system. Much like a spring cleaning of your home, a few days to a week of spring greens cleans out old energy left over from Winter and energizes for Spring.

Experiment with different greens in your salad mix. Bitter greens help stimulate digestion; though a large ratio of bitter greens would overpower your salad, a handful of them will add variety to the taste and help get your digestive

INGREDIENTS

Salad Mix

Your choice of baby greens: dandelion, mustard, baby lettuce, endive, collards, beet tops, spinach, radicchio, radish tops, watercress, baby plantain leaves, cilantro, parsley, bits of herbs...

Baby radishes
Baby carrots
Green onions
Edible flowers
Handful of sprouts

Dressing

1/4 c. lemon juice
1/4 c. rice vinegar
2 Tbsp. olive oil
2 Tbsp. fresh dill, chopped
2 Tbsp. green onion tops, chopped
1 clove of garlic, minced
2 tsp. honey (preferably raw)

juices flowing. Try some edible flowers in your salad (make sure they're organic and washed carefully if you're picking them yourself) and bits of herbs as well; they add beauty as well as flavor and nutrition.

Play with sprouting your own seeds and beans. Not only will you get a much greater variety than you will find at the grocery store, but you can delight in watching the seeds go through the birth and growth process.

They're delicious in your salads, and just as good plain for snacking on by the handful. Sprouts take a few days to prepare and last several days in the refrigerator; you can start a new batch every few days to ensure you'll always have some ready.

RECIPE

WASH AND DRY six to eight cups of greens and herbs. Place them in a large bowl.

Chop up and add a handful or two of radishes, carrots, and/or green onions. Toss in any edible flowers and sprouts that you have.

To make the dressing, put all the ingredients into the blender and whirl

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Isaac Newton and the Lifefulness of Nature

by David Kubrin

AROUND 1670, the 30-year-old Isaac Newton wrote two essays on alchemy to clarify the properties of a “vital spirit diffused through everything in the earth.” This hypothesized vital spirit acted not *on* bodies, but *in* them, in a process Newton likened to the way a seed will act in and on a soil, altering it to the seed’s own nature.

The vital spirit was able to putrefy ordinary matter and reduce it to “chaos” — in other words, to return it to the state of things prior to the Creation. Out of that chaos, as at the Creation, would come generation of a new world, now qualitatively more refined.

This vital agent, Newton firmly believed, was the secret principle underlying all growth, including the growth of metals and minerals in the Earth.

“Newton” — Third of Four Essays on Magic, Politics, and Science

Enshrined as the founder of early modern science (by virtue of his Laws of Motion, theory of gravitation, optical teachings, and co-invention of calculus), Isaac Newton (1642-1727) became known as the father of the “mechanical universe.”

Secretly, however, Newton was an active alchemist — a study whose premise was the lifefulness of the cosmos. The contradiction between the two Newtons, according to David Kubrin’s “Marxism & Witchcraft” (from which this essay was adapted), is central to our present ecological crises.

This is this third of four essays by David Kubrin examining the interplay of magic, science, and culture in the formative years of early modern Europe.

The previous two essays — “Dead On Arrival: The Fate of Nature in the Scientific Revolution” and “Alchemy: Animist Subversion in the Seventeenth Century” — are available online (see end of article).

On a number of occasions, the young Newton likened the Earth to an organism, daily taking in “aethereal breath” so as to replenish its exhausted vital ferments. When first articulated, in the mid-1670s, the theory held that this vital spirit was necessary to feed the planet so as to sustain its life, a conception that stayed with Newton and lay at the heart of his theory of matter. As the substratum for all conceptions of what nature is capable of and in precisely what manner change can occur, the *theory of matter* of a natural philosopher like Newton — Apostle of a new vision of the cosmos — was where the deepest truths were lodged. It was also where Newton’s own certitudes and doubts engaged in near-continuous battle.

When Newton’s theory of matter had received its first semi-public airing, it included this sort of terrestrial “physiology,” with the Earth breathing the vital spirit. Decades later (for the

1713 edition of his grand synthesis of the workings of heaven and Earth, the *Principia*), this physiology was extended to the stars, too, as Newton sketched an alchemical, comet-based cosmogony based on periodic “feedings” of vital spirits, spiraling into their stellar furnaces as the comets’ orbits decayed. Thus he accounted for supernovas, one of which had been visible to Europeans in 1572 and another in 1604.

This vital spirit, or activating agent, remained at the center of Newton’s inquiries for many years. At times he called such agents the “active principles” of nature. During these periods when he thought of the subtler forms of the cosmos as “aethereal,” he suggested that a spirit was present in the aether that “perhaps is the body of light,” since both the aether and light had “prodigious active principle[s], both are perpetual workers.” All things if heated sufficiently, he noted, “may be made to emit light,” which argued for an affinity between light and heat. Both light and the vegetative spirit swiftly penetrate all matter of objects

These affinities would later serve as the basis for Newton’s extravagant theorizing about the nature of the cosmos that were appended to his *Opticks* (1706 and 1717) as his famous “Queries.” There he wrote that since nature “seems delighted with Transmutations... why may not Nature change Bodies into Light, and Light into Bodies?” (*Opticks*, pp. 374-375)

Newton was certain that the place to look most profitably for these vital spirits pervading nature was in alchemy. He was an assiduous student of the secretive craft, reading its numerous extant manuscripts and printed works, copying out whole books and taking voluminous notes from others. For many years he worked to find its secret processes in his laboratory, and left extensive notes of his experiments. He also left remarkable treatises where he synthesized and expanded upon the theories he had read, based on his own research. It is clear that Newton believed that alchemical doctrines were a key to a great many philosophical mysteries.

MYSTERIES OF PHILOSOPHICAL MERCURY

IT WAS NEWTON'S belief that the deepest secrets of nature were to be found at the borderlines between categories, where one entity shades into another. This led to a search for what he, like many 17th century alchemists, believed to be *the* key mediating agent for alchemy: "philosophical mercury."

Different from regular mercury, philosophical mercury is able to dissolve gold and make it "grow."

In a description of this agent's effect on gold, probably written by Newton (or if not, copied by him from a treatise he had read) we read that he had a number of glass containers with philosophical mercury and gold being heated. They "grow in ye forme of trees & by Continued Circulation resolved ye trees into one mercury."

Newton copied that the dissolving of the gold was not the result of a "corrosive" agent, reducing the gold into its atoms, as a mechanical agent would, but of something altogether different in its actions. This was "a mercury so quick as any mercury in ye world. It also makes gold to puffed up to swell with sprigs and branches to Change Colours dayly which sights doe dayly salute me...."

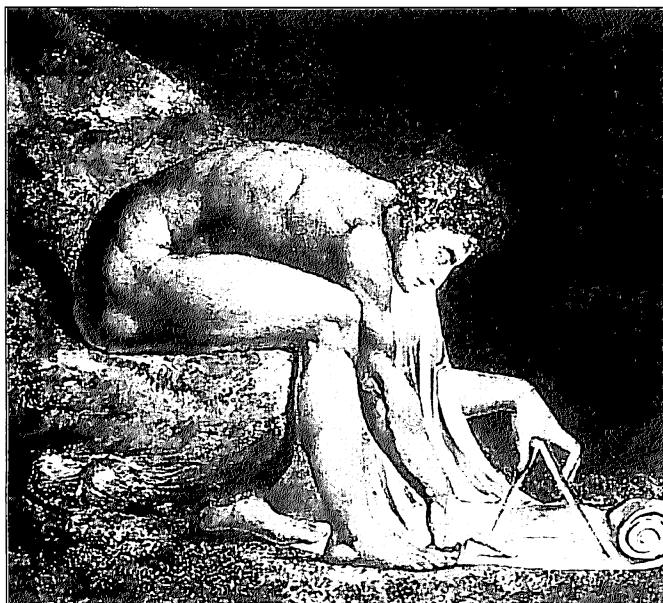
As is true in alchemical literature in general, in Newton's writings a reader frequently encounters this central concern with *living* matter. Thus he wrote of

one substance, which had to be taken through a particular process seven times, that it could "endure any heat without losing of life."

BREAKING THEIR OATHS

IT WAS THE DEATH in December 1691 of Robert Boyle, Newton's friend and elder in the Royal Society and the scientist commonly suggested as responsible for establishing the beginnings of modern chemistry, that provided Newton with an opportunity to intensify his pursuit of this special mercury. In his will, Boyle had named the philosopher John Locke as one of the persons responsible for the disposal of his manuscripts. Boyle, himself an avid alchemical researcher, had in the past given both Newton and Locke (among others) different parts of a treasured alchemical recipe, demanding of them oaths of secrecy. Not long after Boyle's death, Newton wrote to Locke, proposing that Locke and he, despite their oaths, share their respective parts. There was also a "red earth" that Locke

continued on next page



Newton takes the measure of the universe, by William Blake. Graphics on these pages from www-gap.dcs.st-and.ac.uk/~history/Mathematicians/Newton.html

Isaac Newton and the Lifefulness of Nature

continued from preceding page

had obtained from Boyle, a portion of which Newton desired.

Within several months, Newton had obtained from his friend Locke both a sample of the red earth and the additional part of Boyle's recipe. Newton wrote Locke on several occasions that he was skeptical about the recipe's procedures. Nonetheless, he wanted to try the beginning steps ("the entrance") as soon as the Summer's heat had abated.

Alchemical research had a special urgency for Newton at the time. It had been five years since the publication of his *Principia* and gnawing questions about the nature of the mysterious force of gravity at its heart, so alien to the tenets of the recently dominant "mechanical philosophy," had seriously prejudiced the reception of Newton's great work. What could he possibly *mean* by this bizarre force called gravity, which acted at a distance — a metaphysical no-no of the first order in a mechanistic world? Newton believed he would resolve this mystery by learning the secrets at the heart of alchemy.

Many months of intense research by Newton followed his receipt of red earth. His amenuensis, Humphrey Newton (no relation), wrote — probably in relation to this period —

that Newton slept very little, especially in the Fall and Spring, going into his laboratory for some six weeks at a stretch, during which "the Fire scarcely [went] out either Night or Day, he sitting up one Night, as I did another, till he had finished his chemical Experiments...." (*Never At Rest*, p. 361)



Newton around the time of his friendship with Fatio de Duillier. Painting by Godfrey Kneller — see page 29.

young Swiss mathematician, Fatio de Duillier, wrote Newton that he feared he was dying. Newton's reaction to Fatio's illness and the series of intimate letters that passed between the two men reveal a deep bond of affection between them. For Newton, aside from his mother, this was the only strong love that he is known to have felt. Whether the two men ever consummated their love is not clear, but the letters leave little doubt that such a possibility was not far from their minds.

Losing Fatio would have been a loss Newton could not have endured. He wrote the younger man, trying to lure him to live in Cambridge. He wrote that the air was healthier than in London where Fatio was staying, a prospect Fatio found attractive "chiefly if it was practicable and proper that I should hire the Chambers which You had next to Yours." Which arrangement, alas, turned out not to be possible, Newton replied.

Fatio's health did gradually improve and by the following Spring he was writing Newton about their mutual researches in alchemy, all the more germane since the younger man had made a new acquaintance who had used his knowledge of the alchemical art to help cure Fatio of his terrible illness. This man knew how to make a most remarkable metallic putrefaction and fermentation, which Fatio described, telling details of its methods of preparation out of mercury ore. "[T]here is plainly a life and a ferment in that composition," Fatio wrote enthusiastically. (He admonished Newton to burn the letter after he had read it, a precaution to ensure its secrets did not fall into the wrong hands.)

AN ATTRACTION THAT KEPT ITS DISTANCE

WHILE APPARENTLY engaged in his trial with Boyle's recipe, Newton received what appeared to be grievous news. A

Now that his immanent death was no longer an issue, Fatio's subsequent letters to Newton, still flirtatious, turned to his worries about his financial future. An inheritance he had expected upon his mother's death turned out to be smaller than he had hoped for. But his new alchemical benefactor had offered to teach Fatio how to prepare some of the remarkable medicines he knew. Fatio had hopes of using that knowledge to heal many people and so — in notable contradiction to the older, Rosicrucian code of healers not charging fees — “to raise a fortune by it.” (Newton, *Corr. III*, p. 269) He also suggested that Newton might wish to come to London to learn more about this remarkable mercury he had been describing so enthusiastically.

We know that soon after this invitation, at term's end in May 1693, Newton signed out of Cambridge. Exactly how long he was away is uncertain, for the surviving documents are contradictory, and we have no records directly telling us where he went or what he did. However, we may safely assume that he went to London in response to Fatio's tantalizing hints.

NEWTON'S TRANSMUTATIONS

HE WOULD HAVE GONE to London presumably to see and engage with Fatio for the first time since the crisis of his illness, and perhaps more significantly, for the first time since the arrival of Fatio's new healer, alchemical teacher, and special friend. While little direct evidence exists, several highly unusual and emblematic changes occurred in Newton in the aftermath of this presumed short visit.

• First, after more than nine months of correspondence reflecting a mutual yearning between Newton and Fatio, all contact between the two men abruptly ended. No letters, visits, meetings, until years afterward, and then only briefly for business or technical matters.

• Second, shortly after this visit, Newton was clearly in the grip of a

devastating nervous breakdown that drained him spiritually and left him unable to function for perhaps a year.

• Third, emerging from this crisis, Newton adopted a *persona* in direct opposition to who he had been and what he had stood for prior to that breakdown. The shy academic recluse moved to London with its unhealthy air and became a very public Administrator of Science, autocratic in his dealings with other scientists and public officials. As Master of the Mint, he had life and death power over the counterfeiters and debasers of Their Majesties' coinage, whom he relentlessly pursued with the help of police and informers working for him.

• Fourth, the former critic of mechanical, “vulgar,” scientific explanations, setting out a new defense of his ideas about attraction against his European critics now began to espouse central tenets of the mechanical philosophy he had previously shunned. He adopted a worldview strikingly at odds with some of his earlier beliefs about the theory of matter.

THE PHILOSOPHERS' STONE REVEALED

MOST REMARKABLY, it was in the same period that Newton wrote his alchemical magnum opus, *Praxis*, a grand summary of his massive reading, painstaking experimenting, and theorizing about the mysterious art.

In the concluding installment of this essay (*Summer 2004 RQ*), we will examine the startling story of a probable alchemical transmutation of a “base”



In middle age, the internationally-renowned Newton was a Member of Parliament. By Enoch Seeman — see page 29.

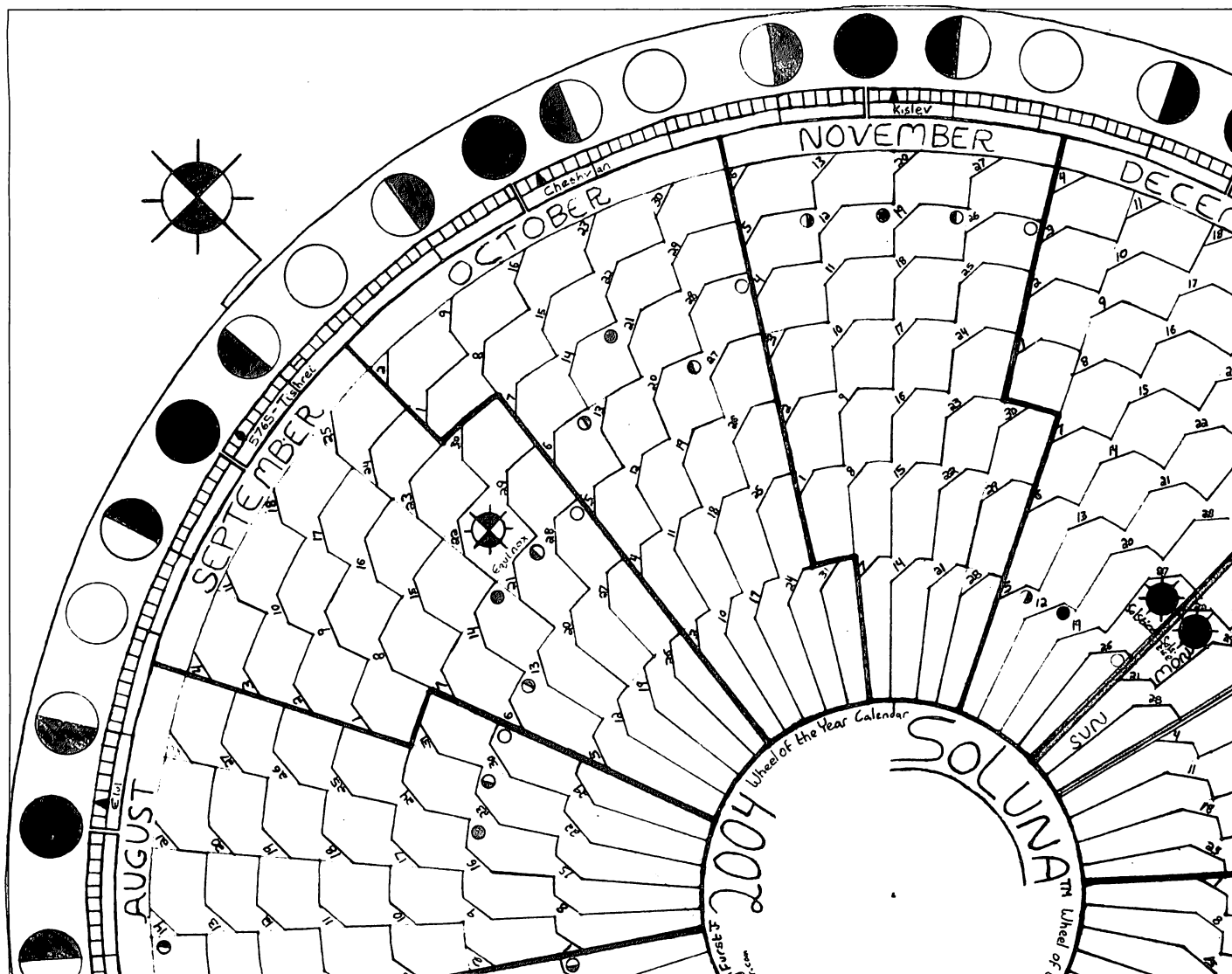
metal into alchemical gold that Isaac Newton witnessed, and the role that it played in the composition of *Praxis*.

The final essay will also examine Newton as a presumed exponent of mechanism (and presumed foe of magic), especially in relation to the assault on the “resources” of the Earth that formed an essential part of the new capitalist economy in early modern Europe.

The previous two essays — “Dead On Arrival: The Fate of Nature in the Scientific Revolution” (RQ #81, Winter 2001) and “Alchemy: Animist Subversion in the Seventeenth Century” (RQ #86, Spring 2002) are available online — see www.reclaiming.org/newsletter/backissues.html

The concluding installment will appear in our Summer issue.

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



Created by Jonathan Furst, ©2003

DO OUR CONCEPTS of Time free or limit us? When the days are framed by the bars of an ordinary calendar, time can feel like a prison. Formed as a wheel, the year opens up like a flower. Or a mandala. Or the ace of disks. Or maybe a berry pie.

SoLuna is a spell for better, juicier relations with Time — to chart a year that's more in tune with the actual rhythms of our planet. It reconciles Pagan, Jewish, and "standard" Gregorian calendars with each other and the solar-lunar cycles. More importantly, it shows our year as one complete circle (guided by the seasons and phases of the moon) rather than twelve arbitrary rectangles (ruled by grids and boxes).

USING THE SOLUNA CALENDAR

SoLUNA 2004 starts the week of Winter

Solstice 2003, and ends January 1, 2005, to show the full solar year.

The inner disk marks moon phases, solstices and equinoxes; other holidays are left blank. It's your year — fill in the dates that are important to you!

Each week is represented as one "slice" of the pie, starting with Sunday (near the center) and moving outward to Saturday.

The year progresses clockwise; dark lines indicate the Gregorian months.

Lunar cycles also appear on the outside track — new moon to new moon. Each tick-mark on the outer ring represents one day of the year, corresponding with the dates on the inner calendar (Sundays line up with the main spokes) and the outer moons.

Triangles mark new months in the Jewish calendar, diamonds the new year.

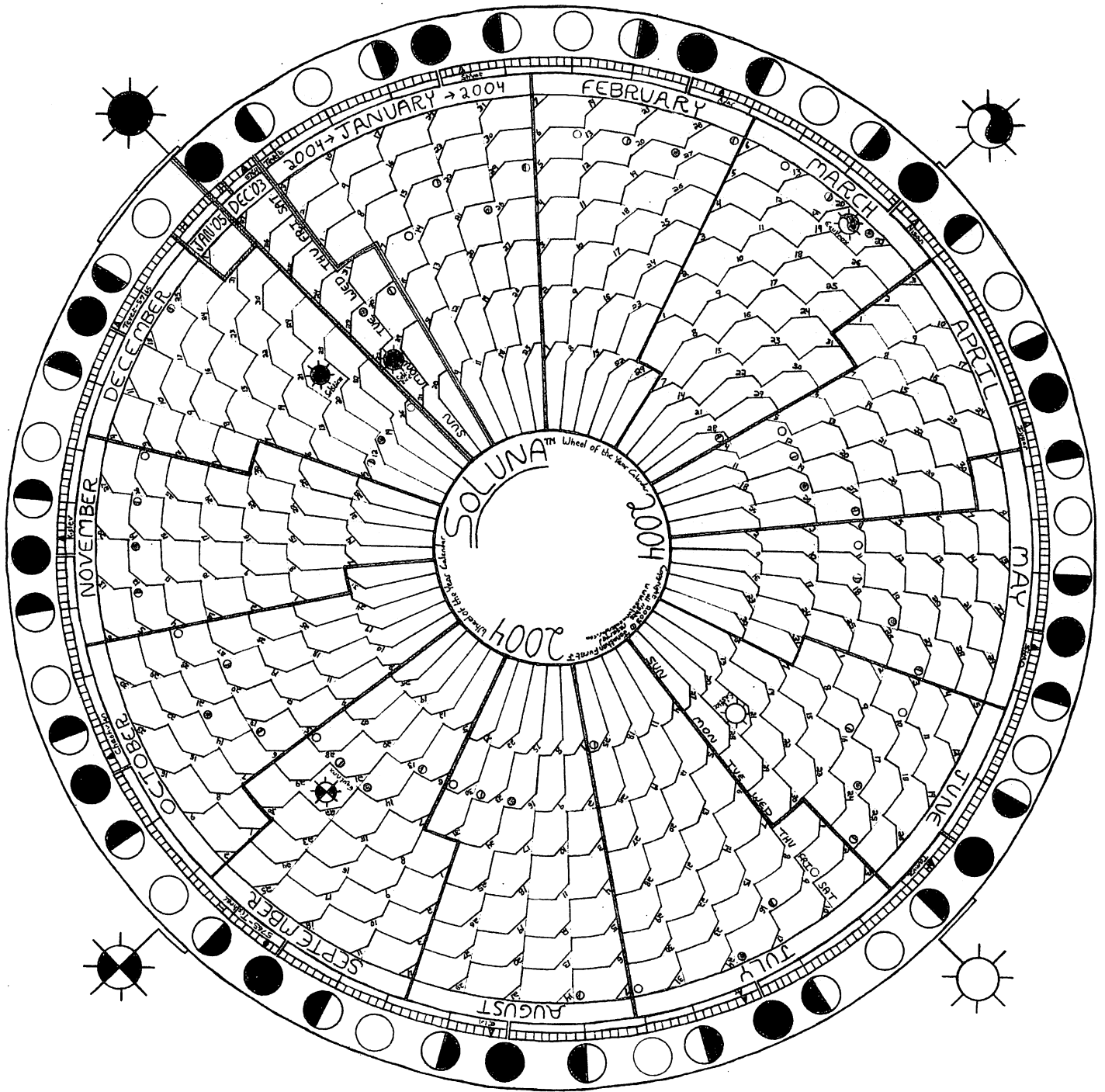
Pencil in other lunar dates, or invent your own...

MAKE CALENDARS! GET CALENDARS!

COLOR, PAINT, or otherwise alter the calendar as an act of chronomancy to make it *your* year. You might even be inspired to make your own calendar — I highly recommend it. If you do, please send a copy to RQ and let us know the results of your journey!

Help spread this spell. Use the calendar, make copies, and give them out. Folks are encouraged to donate \$3 for their copies to RQ. You can also get a larger, 17" x 17" version for \$12. Half of net proceeds benefit RQ. See opposite page for details.

For more on time, see "Invoking Time," by Maggie nicAllis, in RQ #84, Autumn 2001 — online at www.reclaiming.org/newsletter



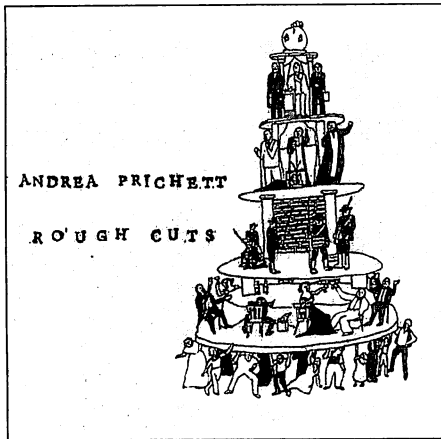
SoLuna™ 2004 Wheel of the Year Calendar

Hand-drawn by Jonathan Furst ©2003

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SoLuna is sacred chronology for better, juicier relations with Time! Color it, cut it up, write in your own holidays, etc.

Support the magic. For a full-sized (17x17 inches) version, send \$12 (U.S./Canada postpaid). Send to RQ, PO Box 14404, San Francisco, CA 94114. 50% of net proceeds go to RQ. For more information, visit www.solunacalendar.com or email jonathan.furst@pobox.com



Rough Cuts

Andrea Prichett

THIS IS AN awesome EP! *Rough Cuts* is a six-song CD of rockin' soulful music by former Rebecca Rioter Andrea Prichett, vocally accompanied by Green Huse and Shelley Doty.

Blending political, personal, and spiritual issues, Andrea's lyrics are at once a source of inspiration and a call to action. Be sure to check out "Pledge of Resistance," the final track on the EP, a collaboration between Andrea, Starhawk, Saul Williams and others. This powerful song, asserting "Not in our name" to the war in Iraq and other such acts of U.S. terrorism and global domination, sends shivers down my spine.

For more information, contact Andrea at prichett@locrian.com.
Reviewed by Lynx.

The RQ Turntable

Springtime listening by RQ volunteers

- Various Bollywood: *Mother of All Remixes*
- DJ Revolution *The Breaks in Hi-Fi*
- Michael Moore *Dude — Where's My Country?* (audiobook)
- Leonard Cohen *Ten New Songs*
- Jason Mraz *Waiting for My Rocket to Come*
- Ani Di Franco *Dilate*
- Free Spirit *Bombay Lounge*
- Cry Cry Cry *Cry Cry Cry*
- Rough Guide *Turkey*

Tarot Shadow Work

Using the Dark Symbols to Heal
by Christine Jette

USING THE major arcana as its tool, *Tarot Shadow Work* offers unique methods for uncovering and reclaiming the lost aspects of ourselves.

The book offers four different Star Spreads and provides a picture of each card, along with descriptions of each card's shadow qualities. It also tells how to build a shadow altar and provides many exercises and meditations.

Reviewed by ShadowLotus.

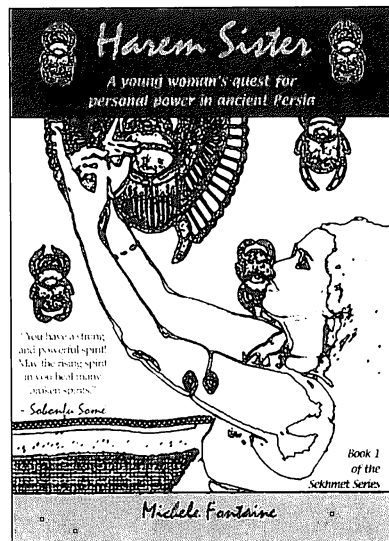
Meeting the Shadow

The Hidden Power of the Dark Side
edited by Connie Zweig & Jeremiah Abrams

MEETING THE SHADOW is a collection of articles providing 65 ways of looking at our dark sides, covering everything from the shadow in ourselves to our relations with the dark sides of religion and politics.

The later chapters offer exercises for accessing the shadow through therapy, story, dreams, insight, art, and ritual.

Reviewed by ShadowLotus.



Harem Sister

A Young Woman's Quest for Personal Power in Ancient Persia
by Michele Fontaine

HAREM SISTER traces a young woman's quest for personal power in the Persian Empire of 500 BCE — from incense-strung bazaars to seductions in the belly-dance tent. The story follows Amat on her journey from privilege to reality, as her life is turned upside down by a series of misfortunes and she is forced to redefine her concept of freedom.

Michele Fontaine's novel mixes history, adventure, and magic in what Cerridwen Fallingstar calls "a flame of poetry."

Published by Wadjet Publishing.
Reviewed by Owl.

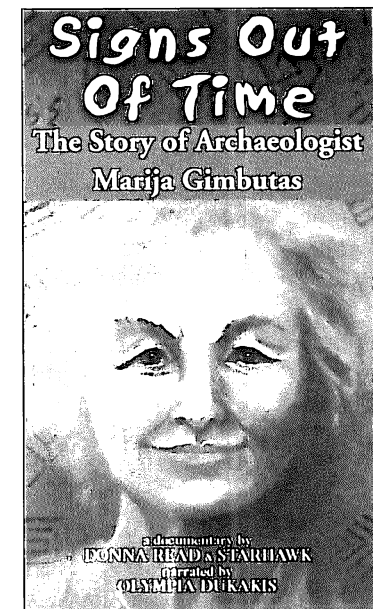
Signs Out of Time

The story of archaeologist Marija Gimbutas

DETERMINED AND courageous, Marija Gimbutas stayed true to what she saw, amidst ridicule, criticism, and controversy.

If her theories are correct, then reverence for the Earth, peace, and cooperation are the very underpinnings of European civilization.

RQ will review *Signs Out of Time*, a new documentary film by Donna Read and Starhawk, in a future issue. For now, contact www.gimbutas.org



The Secrets of the Vaulted Sky

By David Berlinski

DAVID BERLINSKI'S new popular history of Western astrology, *The Secrets of the Vaulted Sky: Astrology and the Art of Prediction*, is a lively and entertaining read, despite being rife with inaccuracies and errors concerning the technical side of astrology.

Berlinski has a Ph.D. in Math from Princeton, and has written a number of popular histories on mathematical topics, notably the bestseller *A Tour of the Calculus*. The leap between these subjects is not as great as it may seem, for mathematical theories were first developed in the 4th century BCE by Babylonian astrologer/priests to calculate solar, lunar, and planetary positions, and to predict eclipses. The purpose was anticipating future threats to the commonwealth so that the proper propitiatory rituals could be performed to avert the harm.

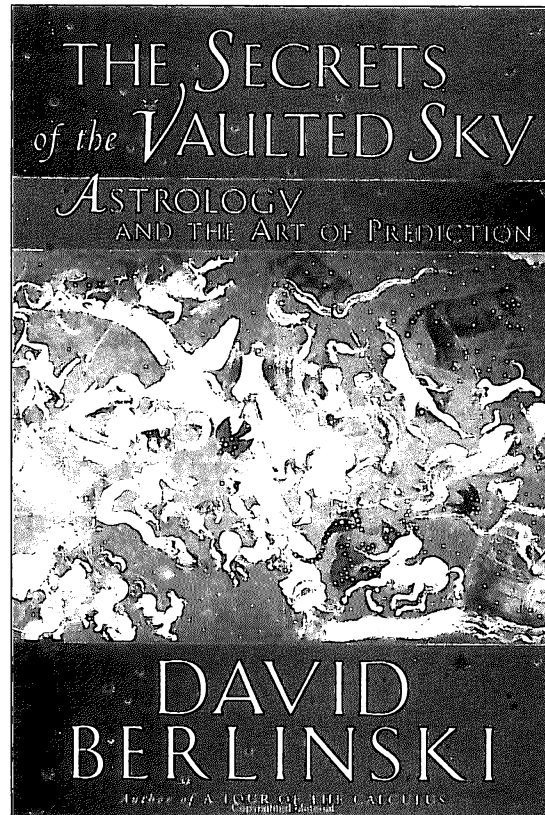
The histories of science, math, and medicine are more tied up with the history of astrology, alchemy, and other occult sciences than most people are aware. During Europe's Early Middle Ages, the Latin word *mathematici* was synonymous with astrologer.* Deciphering the signs from the Gods that were written in the sky was also the impetus to develop mathematics in the omen-crazy cultures of the ancient Near East.

Berlinski is sensitive to the distinction between the stars as signs and the stars as causes, and grasps how radically different the ancient and medieval worldviews are from his own, but he is ultimately unable to step outside of his own perspective to grasp the implications of the astrological world view: the

* Isidore, Bishop of Seville, "Etymologiae," c. 636 CE. Book VIII, "On the Church and the Synagogue, on Religion, and Faith, on Heresies, on Philosophers, Poets, Sybils, Magi and Pagans and their Gods," chapter 9, p. 22-27. Quoted in Tester, "A History of Western Astrology," p 125.

cosmos is alive, intelligent, and interconnected.

Although it is evident immediately that Berlinski is neither a historian nor an astrologer, his book does a serviceable job of presenting the history of Western astrology, despite Berlinski's refusal to actually learn the most basic



elements of the art he is addressing. When it comes to technical elements of astrology he doesn't get it quite right. Even before the Prologue, Berlinski gets the alphabet of astrology — the planetary glyphs — wrong, with only half the character for Pluto printed and an older, disused European glyph for Uranus taking the place of the standard one. It is most unfortunate that Harcourt did not enlist the services of an astrological proofreader, as technical errors abound.

In replaying the greatest hits of the history of astrology, Berlinski comes to different conclusions than someone familiar with astrology would. Still, the outline he sketches parallels the first-year history curriculum that I studied at Kepler College of the Astrological Arts

and Sciences. His bibliography lists all the right sources, and would be a good starting place for serious academic research.

The strength of the book is its readability. Berlinski excels at crafting interesting anecdotes from biographical details. While at times he takes liberties in creating characters of historical figures, there are many little tidbits of information here to delight and intrigue the reader.

The major flaw in this work is that Berlinski fails to meet astrology on its own terms — he doesn't bother to learn the slightest thing about basic astrology. The final chapter reveals why. His ultimate purpose in writing a book about the history of astrology is to discredit another theory he considers too deterministic: the theory of evolution! He fails miserably in making an argument against the Darwinian theory of evolution by drawing an analogy to astrology.

Still, in many ways, this is the best popular history of astrology out there.

For more information on Kepler College of the

Astrological Arts and Sciences, contact www.kepler.edu, info@kepler.edu, (425) 673-4292.

Reviewed by Elizabeth Kitney.

Be an RQ Reviewer

Just finished a great novel, seen a movie you want to tell people 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.

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	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

MidWest/Missouri • June 12-19

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

California • June 27-July 4

Madrone, (415) 789-7674, madrone@mindspring.com, www.madroneproductions.com

Germany (women) • July 9-16

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

Lorely (Europe) • July 29-August 5

Contact Petra, pschotman@hotmail.com, 0031-6215-64111

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, moleknoi@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 last Family Camp season wrapped up with Witchlets in the Woods in late August 2003, and the Wheel begins again in May with the long-running Wild Ginger Camp.

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 — August in Northern California. Contact WITWoods@yahoogroups.com, (510) 597-1540.

About Reclaiming

These two pages give general info about classes, Witchcamps, and rituals in the Reclaiming tradition. Contacts for local communities begin on page 44.



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 listings beginning page 44. 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.

Reclaiming Core Classes

These classes have evolved as the "core curricula" of Reclaiming. See page 44 for local contacts. Not all locales offer classes, but you could help bring a class to your area — see "RCRC," page 46.

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.

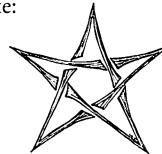
Elements of Magic

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.

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.

Beltane/May Day

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

Summer Solstice

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

Reclaiming Classes — General Information

These classes are offered in many regions (see pages 44-45). Classes in other areas can be organized by arrangement with Reclaiming's "Resource," RCRC (See page 46 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.

Walking the Unpath

by Angela Magara

EACH YEAR we go to Witchcamp eager to hear more about the theme and path offerings for that year. Each of us chooses the path that speaks to our hearts. During the week, we participate in the path process as it is guided by the teachers who have envisioned and created it. This transforming work, though it begins during the paths and all camp rituals, usually continues throughout the next year in some way. Each year this cycle returns and continues for those of us who attend camp annually.

Last August nine of us at Vermont camp walked another magic — the “unpath.” This journey began shortly after the previous year’s camp. It was rooted in a longing some of us shared: a longing for silence, for fueling our activism, for group visioning, for spontaneous magic, and for a deep call some of us were hearing to let the reins of our experience fall into our own hands. We knew we wanted a group experience but without leadership and with a minimum of processing.

We contacted the camp organizers about our plan and they in turn let the teachers know that several of us were going to walk this unpath. It was our intention to be sure that those

facilitators of the camp experience be fully assured that our work was in no way a rejection of the current form, but another possibility to explore personal and community magic. When path descriptions were mailed to the camp participants the unpath was mentioned. That first evening of camp, when the teams of teachers described the work they planned to offer for the week, those of us who had already committed to the unpath also provided a picture of what we would be doing. Standing in a circle with our backs together, five or six of us rotated counterclockwise taking turns speaking a sentence to describe the work we envisioned. It was the first time we had each heard the

other’s intention and it was magically compelling for us. We ended by saying that anyone who wanted to be part of the unpath should be confident and comfortable creating ritual, working in dropped and open attention, trance, and aspecting. As a final statement we stressed that there would be no leader, no teaching, and that each participant would be responsible for their own process and work.

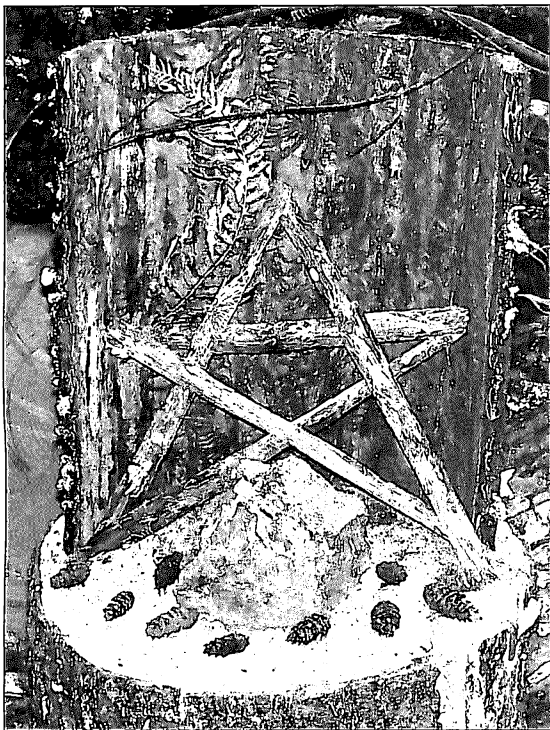
Some of those who had originally planned to be part of the unpath decided to join one of the other paths after they heard the descriptions. Several people who hadn’t really thought of doing this work responded to its call and chose to join us.

The first day of unpath we met and came to some agreements. We would meet each morning for a few minutes to share what was speaking to each of us that day and then proceed to follow that call — either together or alone. It became clear that all of us wanted to limit talking communication and that listening and observing was a focus we shared.

Aspecting, tarot, mummies’ plays, and listening with dropped-and-open attention were the center of our process. The loving community of our group held each of our diverse intentions easily. Like other paths, some of our magic worked better than others. Some of what we shared with the larger camp community annoyed people, some inspired them.

Our freedom was the fulcrum on which we balanced our magical intentions. I have continued to work this

continued on page 56



Otter

What a fool — I went to Witchcamp and signed up for the

Un-Path

by Baruch

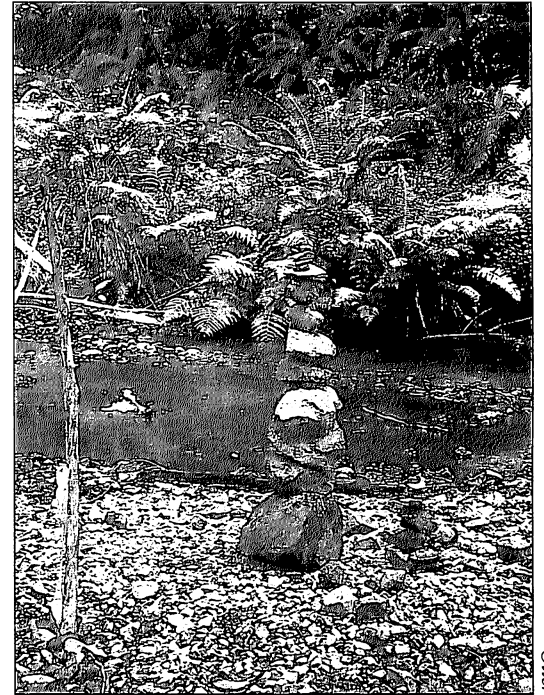
I'VE BEEN GOING to Vermont Witchcamp for eight years and loving it. In 2002, a bunch of us decided simultaneously that we wanted a different experience when it comes to path at camp. So we formed the Un-Path.

In retrospect I see that, from a Tarot perspective, we were the fool for that week. We were witnesses, mummies, and teachers for each other and the camp. We embodied qualities of unpredictability, and possibility. We explored boundaries, and with a very intentional sense of service to the community, journeyed through the camp carrying the energy we were exploring, offering unusual visage and deep vision as we journeyed. We delighted some, offended others, and confused a few who, seeing

the veiled priestesses wandering about, weren't sure if we were "real," imagined, or magical beings manifesting in physical form.

We met each morning, checked in, and then each did what we felt called to for the morning. Sometimes that meant aspecting, in pairs or alone. Sometimes that meant wandering in the woods, or floating by other paths as veiled witnesses. I felt a sense of connection with the elementals of the land as I wandered about, picking berries and receiving teachings from the land.

The experience of nonstructure, besides having a relaxing quality, allowed me to explore and be taught by magic in a raw kind of way, without the



Other



Randy Ralston

organization of our usual magical forms. It was freeing. I was free to follow and be drawn by sprites and energies that were not part of a human agenda.

WITCHCAMP is an important part of many lives. The gathering of people for the sharing of time, space, and magical work, is spiritually nourishing. Pathwork is a central part of the camp experience. Exploring pathwork from the edges, through an un-path, puts the witch in the position of setting aside time for the magic to be the teacher with one less degree of human intervention; direct experience of the magic, coming directly to the Witch from the elements of the place, not through the (inspirations of) teachers. I highly recommend it!



Dragon Riders

Dragon Ritual at Cascadia Village Camp

by Paul Eaves

STRANGE AND WONDROUS how magic works. The following story may sound like a fairy tale but it is the truth.

Cascadia Village is a multi-generational witch camp that occurs annually near Port Townsend, Washington. Last year at Cascadia Village, a dragon boat arose and the village launched it out to sea hoping to plant seeds of village throughout the world. The dragon of the Olympic Peninsula, Tomanowas, was pleased.

Our intent for Cascadia Village 2003 was "the village as healer and peacemaker in these changing times." As we came together at Froghill Farm to further this intent, dragons called to us again. A divination suggested that we feed water to the dragon. People were dreaming of dragons. A camper brought a statue of Quan Yin feeding water to a dragon. As the village began evolving, we wondered why dragons guarded treasure in stories all over the world. What was the treasure that dragons guarded? Why did dragons

continue to call to Cascadia Village?

On the first morning of the village, many of us went to cleanse ourselves under a blood red sunrise in the cold waters of the Puget Sound. Quan Yin, an eagle, a lone drummer, a whale rock, and a gifted salmon were surprise guests at

our ritual. As the sun rose, we also noticed driftwood logs in the shape of a dragon.

The fire clan was moved to fashion a dragon's mouth. It was a lovingly created sculpture made from driftwood, vines, and Bells of Ireland. As Marilyn put on the finishing touches, she noticed that a baby dragon had arisen not five feet from where she worked. It was made of bark with shells for eyes and an

unusual stick for a nose. Our dragon's mouth was really a womb and a baby dragon had been born.

The earth clan felt compelled to find a secret spot in the woods for a dragon's lair: a spot where treasure would lay beneath the watchful eye of the dragon. Deep in the woods along a winding path, they found a lair and it called out for beauty, beauty, and more beauty. The community gifted it with flowers, cedar

bows, stones, shells, and sparkling jewels.

As all of this was transpiring, a young woman named Kat arrived at the camp. She said she had left her soul in the land of the dragons four years ago. Her arduous soul reclamation connected her deeply with two dragon

protectors. She became a dragon rider, a person who embraces the call of the dragon. She has a dragon tattooed over her left shoulder blade. As the dragon talk began to ruminate through camp she became concerned, saying, "I don't take dragons lightly."

We welcomed the baby dragon's birth that night in ritual, celebration,

continued on page 54



Photos by Paul Eaves

Top: dragon ritual

Lower: ritual procession

The Cloak of Dreams

Wild Ginger Mini-Witchcamp

by Elizabeth Creith

WILD GINGER, Ontario's Witchcamp, is held each year at the end of May. Our home for the last few years has been Unicamp, near the hamlet of Honeywood, Ontario. Unicamp has bunkhouses to sleep most of the 70 or so campers, from infants to elders, who attend each year, and tenting sites for those who dare to camp out. We have the camp largely to ourselves, although not entirely, even at that time of year when camping out in Ontario is not for the cold of feet! But we don't feed the wild campers, and they don't bite us.

This year Wild Ginger Witchcamp worked with two stories: the Cloak of Dreams and the journey of the Rom (gypsies) to see Sara Kali. We also wanted to include the concept of travel to the edge, and what can be learned there. While some of us were more drawn to one or another aspect of this complex design, we could not bring ourselves to surrender any part of it. So we warped our magical camp loom with a blend of all three yarns. Somehow, all difficulties were surmounted. Wild Ginger camp became a weave of all the stories and themes, with the weft of group magic running through the whole four days.

"The Cloak of Dreams," written by Mayer Shevin, is a skillful turning-inside-out of "The Emperor's New Clothes." In this story, the weavers are not cheats, but skillful artisans and the Emperor is a wise and compassionate ruler. The new cloak is not an imaginary outfit, but a magical garment that shows each person his or her dreams. The journey to see Sara Kali is based upon an annual pilgrimage made to the church of Marias del Mar in France every year by

the Rom to pay homage to this woman/goddess. Sara Kali the goddess is also identified with Sarah, the servant of

to have the cloak completed in time for Saturday night's ritual, woven with the charged dream-wefts of the whole camp.



Loki Rainman

Mary and Martha as they spread the Christian gospel.

To our delight, Mayer and his wife, Mara, were able to join us at Wild Ginger. Thursday night ritual set the stage, with Mayer reading his story aloud to us. Then each Wild Ginger was invited to choose a pre-cut weft from a basket brought to the circle. One of the Wild Gingers had brought her loom to camp and over the course of Friday and Saturday she was available to coach anyone who wished to weave a weft into the web, the web which would become our own Cloak of Dreams. The plan was

Friday night Annabel and Willis, the weavers from Mayer's story, decided to travel to the edge of the weaving world, ultimately going with the Rom to see Sara Kali and learn more about their chosen craft from Her. This "moving ritual" travelled from the main ritual space at the bottom of the hill up to the labyrinth, at the centre of which Sara Kali waited. Miraculously, the "family groups" of Earth, Air, Fire, Water and Centre spaced out their arrival at the

labyrinth so that no one group had long to wait at the entrance. Each supplicant received the gift of a ring (a Moebius strip) from Sara Kali, a new way to look at edges and centres.

Saturday night began with wild drumming and dancing around the ritual fire. When the finished cloak, woven over the previous two days, was revealed, those who had planned Saturday night's ritual quickly adapted it so that the cloak was passed around the circle. Everyone had a chance to put it on and experience the magic that we had

continued on page 55

Witchlets in the Woods

California Family Camp in the Redwoods

by Kala

IMAGINE YOURSELF and your family under the majestic Redwoods of Mendocino county. Children are dressed up as faeries and dancing among the ferns. The food is delicious and there are myths, stories and a Sacred Drama in the evenings. Later on, the fire is glowing and we are eating s'mores and singing along with guitars.

This is Witchlets in the Woods. Workshops, nature hikes, swimming, and many other daytime activities are offered for young people from infants to teenagers. Some favorite workshops were wand-making, beading, and rain-sticks.

Last year, an "older kids' path" for ages 10 to 15 took place each morning around a campfire built along a creekbed. We especially invite the youth of our community to join us!

This Summer, Witchlet in the Woods is growing. We are moving from Mendocino Woodlands Camp One to



Camp Two, where California Witchcamp takes place. The location is more secluded, and there are wooden cabins. We can accommodate more campers, and will be able to increase our numbers by a third. Maybe Witchcampers will leave a buried treasure in July for the kids to find in August...

Our myth this year is "Thomas the Rhymer" from the Feri Tradition. This story offers campers of all ages many opportunities for exploring what the "truth" is.

Once again we will have a talent show, and the costume tent will be in full force for all the budding Faeries. Great food, Pagan ritual and workshops round out this gathering for the whole family.

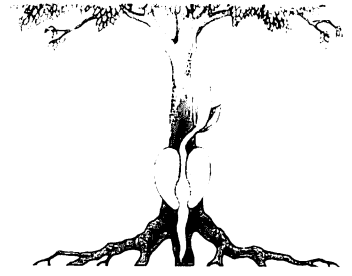
Witchlets in the Woods takes place Saturday, August 7 through Wednesday, August 11, in the beautiful Mendocino Woodlands of Northern California. Witchlets costs \$80-120 per person.

Registration with a \$25 deposit per person is due by April 20. Witchlets fills up quickly, so don't delay. Full payment is due by June 15. Visit www.witchlets.homestead.com for registration form. Contact Kala at kalawitch@juno.com, (510) 597-1540.

Send deposit checks made out to "Reclaiming" (not "Witchlets") to Kala, 536 45th Street, Oakland, CA, 94609.

Witchlets photos by Loki Rainman

Dandelion!



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

by Sulis

In April 2004, Reclaiming plans to hold its first Dandelion Gathering, a convening of people from the many different Reclaiming communities around North America and Europe.

Motivations for attending the gathering vary widely. For some, it's a chance to network. For others, it's a Winter vacation in southern Texas. For RQ, it's a chance to get out and meet our readers.

In this article, Sulis, a Vermont Reclaimer, reflects on her reasons for taking part in the Dandelion Gathering.

SOMEHOW I'VE COME to understand the greatness of just pulling up roots of grass from the garden. It's really kind of strange to feel it force me to pace myself, be gentle, pull evenly with pressure, determine what is a weed and what isn't. And as I spend time digging around and playing in the dirt, I realize that I am talking with my grandfather, appreciating all he taught me when I was a child and didn't even realize I was listening. I find myself talking with the creatures that are magically appearing — the ladybugs, the bees, the *huge* earthworms (I'm having Dune

flashbacks here!). Talking to the plants, the creatures, the wind.

There are those around me who may say that I'm off my rocker. But for the first time in a long time, I am allowing myself the time to be sick. To take care of something I know I can help and will bring beauty (and sustenance) into the world.

Somehow the quiet of no electric lights, no electric fans, no TV, no radio — just winds, bugs, and the voice of a child playing nearby with dad. "Flower? Flower. Flower. Flower."

The little boy's voice moves from questioning, to recognizing, to displaying and running around showing his wondrous prize to anyone who'll take note.

A dandelion.

You may call it a weed, but to this little guy, it's a dozen roses from daddy. A flower from his garden. The joyous, unstoppable energy of the dandelion is magnified by the child.

The dandelion. Reflection of both the radiance of the sun and the power and frailty of the moon over the course of its life. The dandelion is the strength

and cunning and power of the lion whose name it carries, a brilliant flash of yellow in a solid sea of green. And the lightness of a wish on the wind... a gossamer moon waiting for you to come and make your wishes known, to carry them away on wings. It is the flower of the God and Goddess — sun and moon, vibrant and full and beautiful, in life and in death.

So go outside today. Look for the flash of yellow in your lawn and fields. Look for the gossamer moon waving in the breeze. Stop. Appreciate the unstoppable, untameable energy of the dandelion.



Laurel

PART TWO

*As the moon reflects the sun,
You and I reflect each one.
There are forces we cannot see
They're inside us to remind us to be free...*

This refrain from long ago came back this afternoon while watching the little boy with his dandelion. And when it did, as with so many songs along the way, I found I remembered the tune, and most of the words, but more importantly each time that it crossed my path with some importance.

Camp. I hear this tune, and for me, I truly think of the freedom that I found while at Witchcamp. The freedom to be who I am — smart, creative, introverted, joyous, wordy, whole, wounded, strong,

continued on page 56

Dandelion — Join Us!

The Dandelion Gathering, to be held from April 14-18 in the Hill Country of Southern Texas, is open to all who are part of the Reclaiming web.

See the past two issues of RQ for more articles and information.

For more information and registration, visit www.dandeliongathering.org



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

Join us in the hills of Vermont. Contact www.vermontwitchcamp.net

Wild Ginger

Wild Ginger, a community of Witches in Ontario, Quebec, and the northern U.S., offers an annual intensive mini-camp. This all-ages camp fills up early. Contact Selchie, (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. 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. Contact DelValReclaiming-info@yahoo.com, www.mysmagic.org

New York Witchcamp Community

New York Witchcamp

Mid-October. Join us as the leaves turn and the veil grows thin, in the woods of New York, two hours from Manhattan. Contact (646) 250-3377, www.wyldgoddess.net, camp@wyldgoddess.net

SpiralHeart Community MidAtlantic Witchcamp Region

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

Lancaster and Landisville, PA

Classes and lunchtime meditation groups with Sarah Campbell. Contact SarahC405@aol.com

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 which hosts Midwest Witchcamp and 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

The Reclaiming community in Minnesota has two groups: The Queer Guild and The Prairie Springs Teaching Circle. Contact Teri, (612) 729-4444.

Texas Witchcamp Community

Contact www.TexasWeb.org, info@tejasweb.org, or PO Box 11586, Austin, TX 78711.

Tejas Web Witchcamps

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

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 Raven, ravenredd@hotmail.com

Santa Fe: Anna, (505) 988-2583



Reclaiming Regional Contacts

West Coast/California Witchcamp Community

California Witchcamp

Magic and ritual in the redwoods. Contact (415) 789-7674, madrone@mindspring.com, www.madroneproductions.com/camp.htm

Witchlets in the Woods

Family magic in the California redwoods. Visit www.witchlets.homestead.com for registration form. Contact Kala, kalawitch@juno.com, (510) 597-1540.

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 information on rituals and classes.

Northern California

See listings for contacts, classes, rituals, and other events in San Francisco, East Bay, Marin County, the Central Valley, and Sonoma on page 48ff.

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 our website at <http://home.attbi.com/~sea.turningtide>, or email sea.turningtide@comcast.net

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.

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

BC Witchcamp

For camp brochure, send two #10 SASEs to BCWC, PO Box 21510, 1424 Commercial Drive, Vancouver, BC, V5L 5G2 (U.S. residents send \$2). Contact 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, (604) 253-7195, bcwinfo@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 for Women

Contact Belinda Baacke, 011-49-40-439-5636, waldschrat_ev@freenet.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 jennifer.altman@boltblue.com

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

Loreley Witchcamp

Germany, July 29-August 5, for women and men. Contact Petra, pschotman@hotmail.com, www.reclaiminglorey.org, 0031-6215-64111

Events sponsored by these groups can be found on the preceding six and following four pages.

For complete listings, contact the local communities in your region.

Links to many local groups can be found at www.reclaiming.org

Regional Events ~ A Sampling

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 — Reclaiming's Newest Witchcamp

July 29-August 5

in Western Germany/
Continental Europe,
with Starhawk, David, Brook,
Moira, Morgaine, and Ewa

Forget time and space for a week and be part of the community that we call Witchcamp. People from different countries, men and women, young and old, meet to get things moving and be moved. We meditate, sing, dance, drum, celebrate our power, our unity and our differences. With the tools of magic and ritual we learn to get in touch with our inner knowledge, to let go of the old and welcome the new that wants to be (re)born. We'll find out how we can fulfill our hearts' desires and create the connections that we are longing for, perhaps even another world... At the least we guarantee your perspective will start to change — maybe even your life!

Which path do you take? You take the path that is right for you. Perhaps you want to connect your spiritual work with political and social actions, or experience what nurtures your engagement, if you are an activist. Maybe you feel like going to the path of inner transformation and healing, where you can learn about your gifts, resources, and allies,

and how you can create relationships, life, and community according to your authentic self. Or maybe you want to learn to connect with your own source of power and bring magic into your daily life, helping you to achieve your personal goals. Loreley Witchcamp is the place for all these things. In the morning you do path-work in a group. In the afternoon there is a chance to deepen the experiences of the morning, time to get to know each other even better or enjoy one of the workshops offered by your fellow-campers. After dinner the whole camp gets together for the evening ritual when we gather round the fire to work with our story, chant, and celebrate.

Teaching Team

Starhawk and Ewa will teach the Magical-Activism path; David and Moira will teach the Inner-Transformation-and-Healing path; Brook and Morgaine will teach the Elements-and-Ritual-Drumming path

Prices (including accomodation, fee, and three meals per day: camping 550 Euro; dorm-room 650 Euro.

Upcoming website of Loreley-camp: www.reclaimingloreley.org

Contact Petra, pschotman@hotmail.com, phone 0031-6215-64111



German Witchcamp for Women July 9-16, 2004

This year's theme is "Dornroeschen / The Sleeping Beauty — Dreamtime and Awakening at the Right Time."

Camp includes pathwork with Deep Trance, The Thirteen Fairies, Love Magic, and more.

Contact Belinda Baacke, 011-49-40-439-5636, waldschrat_ev@freenet.de

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

Germany Rituals and Classes

Seasonal Feasts with Donata and Team
Beltane — May 8

Midsummer — June 19

Lammas — July 31

Mabon — September 18

Samhain — October 30

Yule — December 18

Classes with Donata

For Reclaiming classes and for the rituals above, contact contact Donata, d.pahnke@t-online.de, 011-49-421-257-6502, fax 011-49-421-257-6503.

Atlanta Class in July

Pentacle of Pearl with Gretchen Laymon and Irish Flambeau, July 2-4 in the mountains of northeast Georgia. Come celebrate your independence! Camping and primitive shelter options. Weather is cool and pleasant.

Contact Irish, retreats@onebox.com, or toll-free (866) 841-9134x5970

Tejas Web Austin Events

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

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

Contact Tejas Web, www.tejasweb.org, info@tejasweb.org



Regional Events – A Sampling

Mystery School

Diana's Grove, Salem MO

Diana's Grove invites you to step into myth and try on reality. We offer weekend and week-long events and a Mystery School program that focuses on leadership

development for those who serve in alternative spiritual traditions. You are likely to find your favorite witchcamp teachers among our staff. We have been the home of the Midwest

Witchcamp since 1994. For our monthly newsletter or more information, www.dianasgrove.com.

Contact Diana's Grove, PO Box 159, Salem, MO 65560 (573) 689-2400

Coming Weekend Events

April: Men's Weekend

September/Fall Equinox — Descending and Rising: Answering the Call of Your Soul with Thorn Coyle

Coming Week-long Events

June — Astrology: Walk the Pattern of the Stars: A Conspiracy Theory of Personal Evolution

July — Lunacy Women's Week: The Moon and the Divine Feminine

August — Out of the Box: A Tarot Intensive. Free the cards!

September — The Rhythm Intensive. Tar, Tambourine, Bodhran, Doumbek, Djembe and more...this week includes the Fall Equinox weekend listed above.

Contact www.dianasgrove.com

Midwest Witchcamp

In the tradition of Mists of Avalon, we boldly reclaim the untold stories of Mary Magdalene. She has been cloaked in secrecy and removed from accepted lore, She is said to have been a High Priestess of Isis or Ishtar, She has been called the Sacred Whore. Gnostics spin tales of her mountain trysts with her Beloved where their sexual rapture revealed to the disciples what must be done so that life would blossom. Who is this Priestess who through the Great Rite makes Gods of Kings, the woman who makes love with her god? What does it mean to serve the Goddess, to be Her priest/ess? How do you know what your path of service is? What do you do when you doubt your path? How do you move forward in love and service when it feels that everything is lost? What would it be like if the gods loved you as much as you loved them? What does it mean to be loved (Beloved)? What would it be like to risk everything for love? When can love transcend even death?

Join us at Diana's Grove, near Salem, Missouri, for Midwest Witchcamp as we delve into another delicious version of the passion between the Goddess and her consort. Join us for a week of exploration of the crossroads between humanity and divinity, service and ecstasy, sexuality and spirituality.

Midwest Witchcamp takes place June 12-19. Contact Dreamweaving, the organizing body of Midwest camp, camp@dreamweaving.org or (920) 775-3792. Visit www.dreamweaving.org for more information and details about location, registration, tuition, transportation, teaching team, and paths.

We look forward to a week of deep magic with you!

Los Angeles Classes

ReWeaving is currently offering all four of the core classes, please visit our website www.reweaving.org or contact Stayce Coyote at staycecoyote@aol.com for dates and locations.

ReWeaving currently has five active cells, Inter-Cell Council, Ritual Planning Cell, Community Building Cell, Social Action Cell, and the Teacher Cell.

One of ReWeaving's main goals this year is to network with other Reclaiming and local pagan communities. If you have an event you would like to co-sponsor with ReWeaving, contact

[Arcana, phoenixarcana@yahoo.com](mailto:Arcana,phoenixarcana@yahoo.com) or Stayce Coyote at staycecoyote@aol.com

ReWeaving would like to invite anyone who has taken Elements of Magic to join the public ritual planning process. New to the community? Join us at one of our eight yearly public rituals. For details on location, please visit our website, www.reweaving.org.

Public Ritual Dates

May 1 — Beltane Ritual

June 19 — Litha Ritual

July 31 — Lughnasadh Ritual

Seattle Happenings

Turning Tide, Seattle's Reclaiming community, is pleased to announce several new classes, workshops and a celebration/ritual schedule for 2004. We've recently invested time in building internal structure to better support and define our role as the Reclaiming resource in the Seattle, Washington area. Volunteer opportunities and ways to become involved in the group can be found at <http://home.comcast.net/~sea.turningtide>. Join our mailing list by email to sea.turningtide@comcast.net or write to PO Box 27874, Seattle, WA 98165 and stay in touch with your magical community.

Changes in British Columbia

Excitement grows as a wide-spread group of folks from Oregon, Washington, Vancouver and other parts of BC, and Alberta makes plans to go to the Dandelion Gathering. It's also a time of change for BCWC. This will probably be our last year (18th year) at Loon Lake, home to BC Witchcamp since it began in 1987, due to administrative changes and restrictions that have brought about mixed emotions of sadness and loss, as well as embracing the wealth of possibilities for the future including a new camp site and, once again, a vision of our own land. Stay tuned for more in future issues of RQ!

Contacts for many other Reclaiming groups appear on the preceding pages. To list events for your group, contact us at quarterly@reclaiming.org, (415) 255-7623.



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

Spring Equinox

San Francisco — Sunday, March 21. Gather noon, ritual 1 p.m. Magic Meadow, Golden Gate Park. Bring flowers, food, and non-alcoholic beverages 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. N-Judah Muni-line to 41st Avenue.*)

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

Other rituals — visit www.reclaiming.org

Beltane

San Francisco — Saturday, May 1. Gather noon, Mapole ritual 1 p.m. Magic Meadow, Golden Gate Park. Bring flowers, food, and non-alcoholic beverages to share. *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. N-Judah Muni line to 41st Avenue.*

Marin — Contact Georgie, (415) 454-8744, gdennison@hotmail.com

Other rituals — visit www.reclaiming.org

Summer Solstice

East Bay — visit www.reclaiming.org/rituals/eastbay.html

San Francisco — Sunday, June 20. Gather 6:30 p.m., ritual 7 p.m. Ocean Beach near Taraval Street (L-Muni line to 46th & Taraval). 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.

Marin — Contact Georgie, (415) 454-8744, gdennison@hotmail.com

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

Mobilization for Peace and Justice

Saturday, March 20, downtown San Francisco

MARCH 20TH marks the one-year anniversary of the official resumption of war on Iraq, which was followed by the largest one-day civil disobedience protest in California history.

Join thousands of people from every walk of life for a march and rally in San Francisco. Procession assembles 11 a.m., rally at 1 p.m.

Civil disobedience actions are also

planned around March 20th.

For Pagan-friendly clusters and contingents, join Reclaiming's list-serves — visit www.reclaiming.org/worldwide/ — or email Reclaiming Quarterly, quarterly@reclaiming.org, or call us at (415) 255-7623

Third Annual 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, Alameda Green Party, the San Francisco Lesbian/Gay/Bisexual / Transgender Pride Parade, Reclaiming, the Berkeley ACLU, and Covenant of the Goddess.

SEE YOU THERE!

Reclaiming Quarterly will have a table at the Pagan Pride Celebration.

Here's your chance to stop and visit with us, complain about articles, buy us snacks, or shoplift back issues — see you there!

More Bay Area events on the following two pages

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, ewalitaer@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)
Georgie, (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 37 for descriptions

Elements of Magic

San Francisco

With Oak and Fern

Six Mondays beginning April 19

Contact Fern, fern@riseup.net, \$65-180 sliding scale

East Bay

with Evelie Posch, Diana Rae, and Lothlórien

Six Wednesdays starting March 24

Contact Evelie (510) 233-1343, AumMahal@aol.com

Rites of Passage

Boulder Creek (Santa Cruz Mountains)

With Willow Fire Zachubi and Copper Persephone

Friday-Sunday, May 14-16

\$60-\$180 sliding scale. Class size limited.

Camping or dorm-style sleeping available.

Contact Copper, Copperpersephone@aol.com

San Francisco

With Oak, Fern, and Denise

Six Mondays, beginning March 1

Contact Fern, fern@riseup.net

Iron Pentacle

Not offered this quarter

Pentacle of Pearl

Boulder Creek (Santa Cruz Mountains)

With Willow Fire Zachubi and Copper Persephone

Saturday-Sunday, March 27-28

See Rites of Passage listing for contact info

Other Reclaiming Classes

Pentacle of the Senses

A day-long workshop focusing on the power of the pentacle, the sacred symbol of the Craft. Participants can expect to deepen their understanding of how and why the pentacle represents the Earth, the body, and the senses, and experience how attunement to the senses is rudimentary to practicing the art of magic. The pentacle's use in personal healing will be explored, as well as its place in priestessing ritual and magical activism. We will work on the skill of embodying the five-pointed star, and every participant will craft a pentacle which is charged with the power of the senses and the magic of the day. This workshop will enhance knowledge of the Iron and Pearl pentacles. Sliding scale \$45-90.

San Francisco

with Oak (aka Deborah Cooper) and Denise Castleton

Saturday May 8

Contact Oak (415) 647-7916, GlindaD@aol.com

The Magical Home

Environmentalists and Witches know that health and well-being are increased by direct contact with natural beauty. This workshop focuses on how to create a home environment that is in harmony with the senses and the seasons. Creating a magical home enhances our ability to connect to the sacred on a daily basis. Subjects covered will include (but are not limited to): home as a living altar, aromancy, environmentally and magically sound housekeeping, and spellwork. By the end of the day, participants will have created a fragrant magical tool to use in their home. \$50-100 sliding scale (includes all materials). Deborah Oak Cooper and Fern Feto Spring are longtime Reclaiming teachers with expertise in the art of creating magical and sacred living spaces.

San Francisco

with Oak (aka Deborah Cooper) and Fern Feto Spring

Saturday, June 12

Contact fern@riseup.net, (415) 647-7916

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. Full reclaiming classes are taught by two or more people, 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.



More Northern California Classes

Reclaiming Recommends*

Master Voice Workshop

Evelie Delfino Sales Posch, Musical Director of the Spiral Dance Chorus and Band, is offering an ongoing Master Voice Workshop series 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 develop your repertoire of folkloric, modern, and jazz songs, singing in various languages. Bring songs you want to work on and chants to share. Sliding scale \$22-45 for a minimum of six students. \$13-27 for eleven or more students.

Evelie is also launching the "Babaylan Emerging Apprenticeship and Mentoring" (BEAM) program. Babaylan is a priestess/activist/shaman/healer in the Filipino indigenous tradition. The program blends in the Reclaiming tradition.

Berkeley

With Evelie Posch

Call for exact dates and times
Contact Evelie (510) 233-0123 or
AumMahal@aol.com

Drumming for Healing, Ceremony and Soul Shaping

This drumming circle explores the healing aspects of the heartbeat of Mother Earth. We will be playing on gongs, Medicine drums, doumbeks, and other sacred percussion instruments from around the world. We will embark on a Soul Shaping journey in each class using guided meditation and chanting. Culminates with an optional Medicine drum making workshop.

Berkeley

with Evelie Posch

Two Fridays per month (begins late May) —
sessions also forming on Wednesdays
Contact Evelie (510) 233-1343,
AumMahal@aol.com

* — "Reclaiming Recommends" means that a class is taught by one Reclaiming teacher. Full Reclaiming classes are taught by two or more, at least one of whom is a Reclaiming teacher. See previous page for general information on Reclaiming classes.

Reclaiming Recommends*

Beginning Astrology Class

Learn about the signs, planets, and houses in an in-depth six week beginning evolutionary astrology class. Using interactive tools and techniques, students will learn the foundational skills needed to analyze their own birth charts. Each week will focus on a different component of astrology: Signs, Planets, Houses, Aspects, and Putting It All Together. Class limited to 10 students. Fern Feto Spring has studied astrology for 13 years and is currently apprenticing with author and astrologer Steven Forrest.

San Francisco

With Fern Feto Spring
Six Wednesdays beginning May 12
Contact Fern, fern@riseup.net

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Berkeley

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Sunday, April 25
Contact Sage (510) 540-8053,
sagefirebeth@yahoo.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.

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Thursday evenings
Contact (415) 346-3900

Cauldron of the Valley

Rites of Passage

See page 37 for description. Free will offerings accepted.

Vacaville

With Brighde and Medusa.
Six Fridays beginning April 30. Payment not required.
Contact Brighde, (530) 756-6339,
brighdeindigo@hotmail.com,

Public Priestessing

A series of classes with various teachers offered to those in our community interested in helping with our public rituals. Those with lots of experience and those who are new are welcome! Ritual and energy flow will be incorporated into each class.

March 27 Grounding, Casting

April 24 Invocations

May 29 Deity

Visit www.rcotv.org for current info on classes. Join our announcement list, www.rcotv.org/elists.html, to get emailed directly. Email revpanthera@hotmail.com for more information.

Reclaiming the Valley

Reclaiming the Valley is a new Reclaiming community covering the Central Valley of California, from San Joaquin to Fresno to Bakersfield. We offer classes and rituals in the Reclaiming tradition.

Contact Dominique Leslie,
(209) 502-0300,
dominique_leslie@
yahoo.com

Northern California Events

Reclaiming presents a Springtime

Faerie Masque Ball

Saturday, May 22

8pm-Midnight • The Women's Building
18th Street between Valencia and Guerrero,
Mission District, San Francisco

\$15-25 sliding scale

A benefit for Reclaiming Quarterly

Join us at Springtime's peak for an evening of magic and mystery, of desire and dancing. Help re-awaken hope and power in troubled times. Come in costume or formal attire and you may be crowned Faerie King or Queen or be part of the Faerie Court. Opening ritual, dancing, silent auction.

- Ticket includes faerie finger food
- Opening ritual 8 p.m.
- DJ Dancing (70s-00s)
- Prizes for costumes and formal attire
- Silent Auction
- No alcohol or drugs, please

Last year's Faerie Masque Ball was described by participants as "the Reclaiming Prom." Whether you shunned your original prom, or fell for all the hype and wished you hadn't — here's your chance to do it right!

Children welcome with adults.

The Faerie Masque Ball is a benefit for Reclaiming Quarterly, the magazine of Witchcraft and magical activism. Organized by Reclaiming, a Bay Area-based community of people working to unify spiritual commitment and political action. Find us at www.reclaiming.org

Contact George — (415) 255-7623,
quarterly@reclaiming.org

Why Does California Get So Much Space in RQ?

RQ gives Northern California events extra space in each issue to acknowledge that these communities are helping financially underwrite the magazine. Our goal is to more equally represent all areas. How can your Reclaiming community support RQ? Let's talk! Drop us a line,

quarterly@reclaiming.org,
or call (415) 255-7623.

Nature Awareness for Witches 101

Join the flow of nature more fully through the gateway of your physical and psychic senses. In this class we will (re-)awaken as human animals by entering the worlds of Stalking, Invisibility, Bird Language, Tracking and more. Prerequisite: Elements of Magic or equivalent.

Nature Awareness for Witches 102

Go deeper with the wild as we weave our magic and awareness closer together. More skills (making fire!), more tracking, and more time in the forest. Prerequisite: NA4W 101 or equivalent (call to ask).

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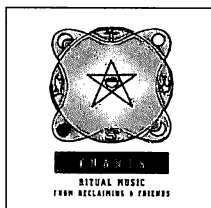
NA4W 101: April 24-25

NA4W 102: May 8-9 (bring your mom!)

Contact Jonathan, (831) 338-0327, jfurst@pobox.com. Camping/dorm-style sleeping available. \$50-\$75 sliding scale or barter for either class.

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Co-Creation

continued from page 25

whole. They will help ensure that rituals still serve the camp community by mentoring camp priestesses, ensuring a flow in ritual, and continuing to take us deep.

CO-CREATION AND OTHER REALMS

CO-CREATION EXTENDS beyond the human world to other realms. It is one of the main purposes of ritual as we call in Spirit to guide us, inspire us, and to be our allies. Two years ago at SpiralHeart a spirit being showed up during an evening ritual. Some people thought it was

a goddess, others a wraith, others didn't know what it was.

During the same ritual, a teacher was struggling with a story. He picked up a storyteller's mask and the mask said, "put me on and I'll tell the story." The story went great and 36 hours later the storyteller left him. This year, an anchor for an evening ritual was eaten by Arachne. Arachne said not to struggle because it would be easier. She spit the anchor out when she was finished. Afterwards the anchor said it was a mostly healing experience.

Co-creating with Spirit is not always predictable and necessitates a fluid approach to

ritual. When the spirit being appeared two years ago, a teacher insistently proclaimed that the community welcome this being. Some folks thought it was great and others were upset because it was not properly consensed upon.

Ultimately, it's about "trusting" the gods, trusting spirit in the co-creative dance, as we learn to trust each other. Our challenges are to discern when it is Spirit moving through us and when it is our own filters or glamour. It is also not something we do every day, and in some ways we are walking in the dark down a vaguely familiar path.

Looking back on our team experience, we found that perfect love and trust was not the foundation of our working relationships as a team and with the organizers, campers, and spirit. It was respect and thinking well of each other. Rooted in respect, we saw both trust and love grow out of that foundation.

FACING THE CHALLENGES

THIS YEAR, the areas in which co-creativity faced the most challenges were those where our expectations were the least clear. What we've discovered is that co-creation doesn't just happen — it requires a degree of support, commitment, and trust of all interested parties to work well.

We have many other stories of co-creation at SpiralHeart but we want to hear some of the other Witchcamp communities' stories. We think this discussion is important because camps are calling for it. Witchcamps have reached a level of maturity where a traveling team of ritual experts is no longer essential to a full Witchcamp experience. There are

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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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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).

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We are also working with mystery. By opening up our process, we are possibly opening up to a far grander scale of magic than we can currently envision. In these challenging times, we need all the allies and magic that we can get.

For now we have learned a few things but we have many more questions than answers concerning co-creation. Here are some of them:

- How can we build up an historical continuity at individual camps and Reclaiming as a whole, to learn how to work the ecstatic, transformative Reclaiming style magic that embraces a co-creative approach? Is this a style worth exploring?
- How and who would facilitate a co-creative ritual? What are the limits to co-creative approach given the limits of a Witchcamp being a seven-day event?
- Does co-creation lead to less intensive/

powerful rituals?

Reclaiming-tradition Witchcamps and mini-camps take place in fifteen locations this year. See page 36 for complete listings and contact information. See pages 38-42 for Witchcamp-related articles and photos.

Kitchen Witch

continued from page 27

together until blended.

Pour the dressing over the salad mix and toss as you recite a spell:

*Powerful springtime bursting out
As winter's cold comes to an end.
Within myself and without
Seeds' potential forward send.
As I ingest this bright green Spring,
Energy and life to me you'll bring.
Blessed be!*

Serve immediately and feel the bursting energy of Spring nourishing your body and soul. May you never hunger!

SPROUTS

GATHER THE SEEDS or beans you want to sprout. Suggestions would be broccoli seeds, red lentils,

garbanzos, mung beans, alfalfa seeds, black-eyed peas, radish seeds, aduki beans... experiment! You can sprout one kind at a time or mix several together.

In a large glass jar, pour in a handful of seeds/beans. Cover them with several inches of warm water. Swirl the water around three times while admiring the potential each of the seeds contains. Cover the jar with a piece of cheesecloth held in place with a rubber band and set it in a warm place overnight; the kitchen counter will work just fine.

The next morning, drain out the water, then shake the jar to spread out the moist beans along the sides. You want to avoid a big clump at the bottom of the jar. Turn the jar upside down, on an angle if you can, and put it back onto the counter.

At night, refill it with cool water, swirl it around three times, and drain it again. Do this twice a day (three times a day in hot weather).

After a few days you will see tiny white sprouts growing out of the seeds — they look like little tails. It may take another day or so for the rest of them to sprout. Once the majority of the seeds have sprouted, they are ready to eat. Rinse them once more and use immediately, or keep the jar in the fridge to prevent further growth. Yummy!

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Dragon Riders

continued from page 40

and curiosity. Since many of us had been at the previous camp, we were becoming accustomed to (though still enchanted by) visitations from dragons. As we sang and danced, the dragon rider communicated with the baby dragon in non-verbal, vibratory tones. When queried about the conversation, she said "Their words are different than our words. It will take some time."

That night, the dragon rider met a village elder beneath a starlit sky and a glowing Mars. She said that she had been given hints about the baby dragon: "Persephone, Tuatha de Danann,

and the color orange." Nothing more, nothing less. A fey dragon perhaps with connections to the underworld. More mystery than clarity but orange was pretty specific. The next morning when we brought plates of food for the ancestor altar and Quan Yin, we brought food for the baby dragon and draped it with orange scarves.

One day left of Cascadia Village. The elders wondered what to do with the baby dragon. We asked the dragon rider if she would steward the young dragon in this world. Her face froze in a classic "oh shit" moment and she said she needed to consult with her dragons and the home where she was staying. It's one thing to invite an 18-year-old niece to be a house guest. It's quite

another thing if a baby dragon comes with her.

Kat spoke up. "I will carry the energetic essence of the dragon on my right shoulder until it becomes too big. I will commit to being its mentor for one year." Her intent was clear, but the baby dragon had doubts about the village. The dragon rider and an elder went to commune with the baby dragon and the essence of its words were, "I have come to this village as an ally. But what do you offer me? Who will stand by me? I fear being abandoned."

As the village pondered these questions, we honored the youth of our village in ritual with testimonials and presents. We also were gifted by the baby dragon with healing jewels. With these gifts came answers to the baby dragon's fears that would be stated on the morrow.

In the waning hours of Cascadia Village's 2003 incarnation, the village processed to the dragon's lair that was beneath an aging Douglas Fir in the shimmering woods. A village procession of flowers, waters of the world, the dragon's womb, sparkling jewels, Quan Yin, and music accompanied the baby dragon through the woods to its gorgeously adorned lair. As we gathered, we sang a song of thanks for the mystery of the magic and the birth of the dragon. Kat, the dragon rider, stood tall, invited the energy of the dragon to alight upon her shoulder, and declared her commitment to mentor the baby dragon. Cheers and affirmation saluted her pledge and then gradually village members came forth with their own commitments: daily prayers, altars, prayer beads, mentoring of the dragon rider, seasonal community dragon magic rituals, and an expressed desire by the village to continue to honor the work of the dragon baby and its mentor.

As we ambled away from the dragon's lair, picnicked on the beach, and returned to our homes, we pondered, "What the heck did this all mean?" What we do know is that articles are being written about the medicine of the village and sent out to various publications. A farm family returned home inspired rather than spent.

A village scold was brought into camp rather than shunned. A tired woman who had organized this year's camp on her own had a team of folks to work with her on next year's camp. A young woman came to camp, stepped into her power, and left with a community of allies and a baby dragon.

For the second year in a row, a dragon came to Cascadia Village on its own. Are we becoming dragon riders? Perhaps the real treasure of the dragon is to remind us that irrefutable acts of magic do occur; that miracles happen.

Cascadia Camp will be in late August. Visit <http://home.comcast.net/~cascadiavillage>, or email CascadiaVillage@comcast.net, or call (360) 379-6579.

Paul Eaves is a Reclaiming Witch from Minnesota who works with trees, springs, labyrinths, and children.

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Cloak of Dreams

continued from page 41

created. What had been originally planned as a wilder celebration turned into something quieter, but very powerful.

Sunday wrapped up the weekend with another "moving ritual" which took us to the lake to float wishes for the world around Sara Kali, and send peace energy to our friends protesting in Europe.

Woven in and around these rituals were paths encompassing different facets of "weaving," such as binding, making and cutting. Two paths were planned to include children. There were also optional offerings in the time between paths, ritual and meals - time which Wild Ginger Camp has been working on expanding in the last couple of years. Stryx offered spinning lessons, and Mara led a session of chakra dancing on Saturday afternoon, in which most of the camp took part.

All weekend we could check out the vendors' area, where jewelry, pottery, music, books, and lamps were available. Wild Ginger also held a raffle to raise money for the scholarship fund, which was well received. Saturday evening the tickets were drawn, and winners claimed their prizes. Mayer won a fetching dress (which he traded to one of our younger campers — and it looked good on her, too!).

Some hardy souls even took "nude swimming path," in spite of the crisp weather! Rain, wind and chill did nothing to dampen the magic. I can hardly wait to see what we'll do next year!

Wild Ginger's seventh annual mini-Witchcamp in southwestern Ontario is set for Thursday-Sunday, June 17-20. For more information or to be on Wild Ginger's contact list, email Appletree margaretrossiter@rogers.com (and include snail-mail address).

Elizabeth Creith lives, writes, keeps sheep and commits art in Wharncliffe, Northern Ontario.

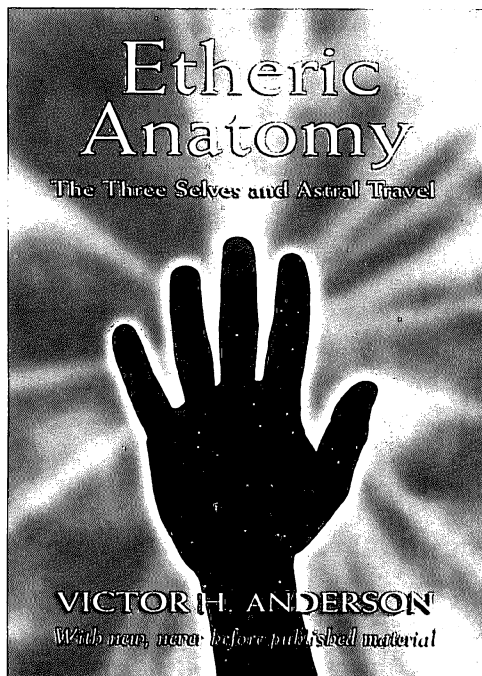
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Unpath

continued from page 38

unpath in my life and personal growth this year and believe that others have done the same. Interestingly, the activist magic threading its way through our community this year has been that of unwinding and unbinding, which speaks to me of widdershins' work. Someone said to me during the week at camp that "unpath" was an interesting choice of name. We were in some way deconstructing path work — perhaps to its elements, perhaps to its heart, perhaps to a seminal point. The result, in my experience, has been a new feeling of openness, acceptance, and trust of each individual's process whatever shape it assumes.

This year I return to camp as part of a teaching team committed to creating a container for more magical work. I'll miss the hours sitting

¹ — *widdershins* means literally to circle counter-clockwise, hence to unwind or undo something, or to work against the grain.

with the elemental spirits of the land, listening to the silence of their voices. It is my hope that there will be others in our camp community to hold that space. It is also my hope that I carry within me seeds of that experience to add to the pathwork I'll help facilitate. One thing I do know is that any container we create sits inside a larger one. The circle created by the beings, seen and unseen, cast with each moment of their lives, is the circle will hold us. I have been humbled and made more free inside that container walking the unpath.

Angela Magara is a writer and priestess living in the mountains of rural Vermont.

Dandelion

continued from page 43

and able to experiment with what it is to be *with* power, not in power.

I think of the friends that I have found, the love, the great gifts of music, conversation, silence, hands, dragons, love, and respect that I have been given, unasked for and at times unwanted. How much I fought against the very things I wanted so badly.

This community has become my family. My friends. My mentors. Perhaps one day a lover. Who knows. In this group, I have come to believe that anything is possible — if you dream it, seek it, want it enough.

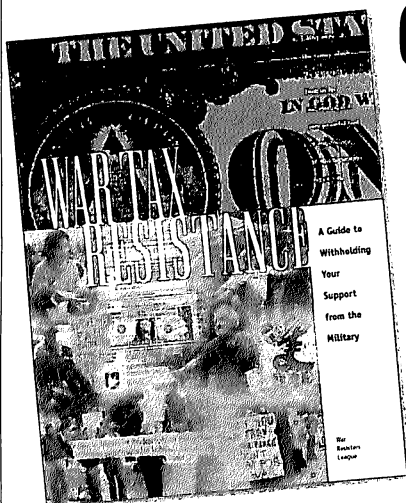
As I settle into my new home, I look at the great gifts that have come out of the challenges of the past year. All that work, struggling to figure out what life beyond mom and dad would look like, all the tears shed trying to figure out how to take care of myself at the same time as others, to find a way to let out the feelings that were held, trapped like the carbonation of a shaken soda — waiting to explode.

This year has been all about freedom and finding what it is to be free. Being free does not mean having no responsibility, does not mean having no past, not being accountable. The voices are all still there. I can hear my mother clearly, know what she would want. I can hear my father laughing in the kitchen. I hear my grandfather as I work in the garden.

The freedom I have now is to make choices knowing that there is no family that will be needing support. No strings that leave me feeling bound to do something. It's dizzying. Terrifying. Exhilarating. Exhausting. I have found that in freedom, I can be just as paralyzed as when tied to all the things I needed to do, felt like I had to do, and had a duty to do. The paralysis comes from my own fears. My freedom now must be my own, and only I can face my fears.

As with all freedom, this came with a price. Had someone asked me if I was willing to pay the price asked, I would have said no. But, this too is a piece of what freedom is for me. Knowing

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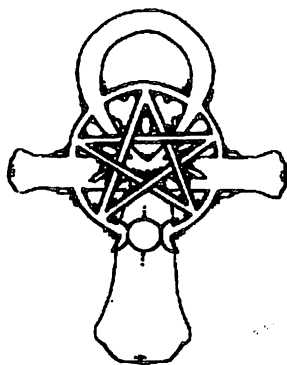
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that the freedom I enjoy today came with a price, and honoring that.

What would happen if each individual in America stopped and breathed in what it was that gave them the rights that we have now. Look at the costs to get the freedoms we have right now. Would we be so keen to give up the things we are being asked to when we think about all it has already cost, not just in monetary terms, to get where we are?

Do I want the government knowing what I read? No. Do I want them reading my emails, my log, and knowing what I've purchased because I used a credit card? How about my medical records? Mental health issues? No! Do I want them listening to phone calls? Do I want them searching my house, my computer, or talking to my neighbors without my consent or knowledge? No.

I already know that I could be on any number of lists as dangerous — why? Not because I am violent. No, something far more insidious — I think. I read. And I take action — whether it is supporting groups monetarily, helping support those out on the streets, or occasionally going there myself. This is something the government fears, and unfortunately there aren't more of us — people exercising the freedoms that we have been granted (whether we like how we got them or not).

I think back to a favorite series of paintings by Norman Rockwell, inspired by a statement from FDR... and know that we all, not just U.S. citizens, need to strive for these freedoms and remember that though they do not exist right now, they are something we should all be working towards.

The first is freedom of speech and expression... everywhere in the world.

The second is freedom of every person to worship God in his own way... everywhere in the world.

The third is freedom from want... everywhere in the world.

The fourth is freedom from fear... anywhere in the world.

—President Franklin D. Roosevelt, Message to Congress, January 6, 1941

Sulis is a member of the Vermont Witchcamp Community who enjoys writing, photography, and gardening. She can be found at www.sulis.net

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Miami — Dangerous Victory

continued from page 17

unsupported by any foundation of credibility or legitimacy. Where there should be the concrete of credence and the rebar of faith, there is only air. Such a structure is bound to fall. In its fall, it may well take a lot of us with it, and therein lies both the danger and the opportunity of this political moment.

Miami was a clear example of the New

American Fascism brought home. I don't use the word "fascism" lightly. I use it to mean that combination of brutal state power applied ruthlessly against its critics, backed by surveillance, media distortions, hate propaganda, and lies, allied politically and economically with those who profit from the industries of weaponry, prisons, and war.

In *The Lord of the Rings*, the evil Sauron is represented by a red, glaring, all-seeing eye. To

continued on next page

◆ Native American ◆ Reclaiming ◆ Druid

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continued from preceding page

be in Miami in November was to suffer that searing, hostile gaze. The red eye of fascism is a double-barreled gaze: the eye that watches, that records, that holds you under surveillance and videos your comings and goings and compiles the records; and the media/propaganda eye that frames the story, that defines and distorts you and tells everyone what the justification is for your repression.

For true totalitarian control, misrepresenting facts, telling a false story is not enough. Total control requires control over the frame of the story, the meaning of the language you use, the boundaries of what it is possible to think about. So "violence" becomes a word whose meaning changes radically when it is applied to protestors as opposed to agents of the state. "Violence" is simply not applied to police by the media or the political powers that be. The use of sound bombs, pepper spray, rubber, wooden and plastic bullets, wooden batons, bean bag pellets, and tear gas, illegal arrests, beatings, deprivation of basic human rights, medical care, food and water, overt torture and sexual assault are properly characterized by the word, "restraint," as in "the police acted with restraint."

Friends of mine who were watching the news on the days of action all reported a simi-

lar experience. They saw police move in on a crowd of peaceful protestors, swinging billy clubs and firing tear gas and rubber bullets. What they heard was commentary suggesting that protestors were "violent", and that therefore the police were justified in whatever measures they chose.

Applied to activists, "violence" means, "any act of opposition to total military and police control, any act of resistance from walking in the wrong place to talking to the wrong people to allying with other suspects." Above all, any attempts to remove oneself from the all-seeing gaze, to mask oneself, to carve out any space free of that hostile red arc light, are evidence of violence.

Totalitarian control is deeply racist, sexist, and homophobic, for it depends on division and separation. Police attempted to divide the unions from the direct action folk by pushing the action into the area where the permitted labor march was scheduled to go, attacking the crowd there, attacking union members, and punishing them for associating with "potentially dangerous" others.

Activists of color were singled out for special abuse by the police and prison guards, subjected to brutal beatings and outright torture in jail, in spite of solidarity efforts by other activists. Sexual assaults were carried out on

women and transgendered prisoners. Queer prisoners were harassed and mistreated.

The greatest victory we achieved in Miami is that these strategies of division did not work. Instead of dividing labor and direct action, repressive police tactics angered the unions who are now calling for a congressional investigation. Our solidarity with labor remains strong, as does our commitment to stand together and support each other through the aftermath of the brutal attacks against our fellow activists, and to name and unmask the racism, sexism and homophobia we encountered.

The overwhelming military force and brutality of the police was a measure of the utter bankruptcy of the policies they were defending. Neoliberal economics, the "Washington consensus" behind the various free trade agreements and institutions, is not hard to delegitimize because it doesn't work. It promises increased prosperity for all if we allow corporations free reign over the globe, privatize all public resources, and end government support for any arenas of human activity that actually increase health or well-being or quality of life. Somehow the poor are supposed to benefit from this. But this promise has proved overwhelmingly false. Countries like Argentina that implement these poli-



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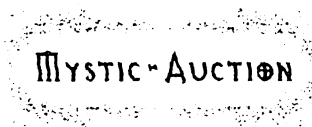
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cies have lost economic ground or gone belly-up. The gap between rich and poor has grown into a vast chasm. NAFTA has been devastating to the U.S. economy, costing us over 785,000 good manufacturing jobs, and allowing corporations to sue governments for loss of their projected profits if governments pass inconvenient environmental or labor regulations. The developing countries have not been able to use the WTO or any of these trade agreements as platforms to reduce tariffs for their products or to persuade the U.S. and E.U. to reduce the agricultural subsidies that have devastated small farmers around the world — hence the walkout in Cancún of countries from the global South.

No one was defending the FTAA with any passion. In fact, brute force seemed to be the major argument in its favor. And the FTAA summit ended in a glossed-over failure. To prevent its utter collapse, the conveners referred all controversial issues back to committee, ended a day early, and pulled back from the original vision of an overarching agreement to a truncated “FTAA-Lite” — which even in its watered-down form has little chance of being adopted.

Their failure was a result of the years of organizing, education, truth telling, and direct

action we’ve done in the North to create and foster that gap of belief. Perhaps even more, it is a result of the absolute social disruption that the policies of neoliberalism have spawned in the global South, where governments have already fallen and ministers know their populations will not tolerate more of the same.

We in the north are left confronting an alliance between economic powers desperate to retain their advantage in a sinking economy, the most powerful military/police force ever amassed on the planet, and a subservient media willing to tell whatever story the rulers command. But the more ruthless and brutal the system becomes, the wider and deeper that gap of legitimacy may become.

Our political success and personal survival may depend on our ability to understand and deepen that disconnect between eyes and ears, between direct experience and propaganda. At what

point does it set in? When do people start to believe their own eyes, to question the authority of the commentators? How do we prevent the power structure from consolidating a new foundation of belief? How far does that gap extend? How do we widen and deepen the gap, and how do we mobilize and empower those who have ceased to believe? And as the fortress of control begins to crumble over our heads, where do we find shelter from the falling debris, and what new structures will we build in

continued on next page

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its place?

If we can build on the successes of Miami — the solidarity, the deepened alliances, the trust — if we can turn those alliances into real political power, we will have a strong victory. If the combined forces of the progressive movements and the unions and the NGOs can succeed in making the political and police powers of Miami pay a political and social cost, we can stem the tide of repression.

There were actions we took in Miami that undoubtedly contributed to the support we received: we waged a proactive media campaign, we planted a community garden in

Overtown and gave away dozens of trees. Above all, we went out and talked to people on the street. In the worst moments of police assault, there were always those who moved forward to put their bodies on the front line and slow the assault of the storm troopers. People helped and supported and strengthened each other, and the shock of the violence we experienced was tempered by the sweetness of support and the inspiration of acts of courage.

We can go further in making our actions and organizing more welcoming and friendly. We can perhaps devote more of our efforts to outreach and connection instead of obsessing on our tactics, confront our own vestigial racism, sexism, homophobia and the other prejudices that can divide us.

And we can frame our actions and organizing with a clear strategic goal: to broaden and deepen that gap of belief, to make strong alliances with the disaffected and to mobilize the political power of dissent, to unmask the violence, repression, and sheer ugliness of the structures of control, to counter them with the beauty and joy of our visions brought to life.

Then we can stare back into that red, totalitarian eye and pierce it with a white-hot gaze of truth, a spear in the eye of the Cyclops. And we will have the support and strength we need to withstand the monster's crash, and to begin the process of building the

world that we want.

Starhawk is an activist, organizer, and author who teaches Earth Activist Trainings that combine permaculture design and activist skills. She works with the RANT trainer's collective, www.rantcollective.org which offers training and support for mobilizations around global justice and peace issues. Visit www.starhawk.org for articles, actions alerts, schedule, and more.

Bohemian Grove

continued from page 19


Bank, on "The Global Economy—Time to Get Out of the Woods."

Other topics covered have included "The Persian Gulf Crisis," "World Bank and International Monetary Systems," "Arms Control and Star Wars," "Space War — Fact vs. Fancy," "The Triumph of the Market & the Politics of Affluence," and "Desert Storm's Aftermath." The list continues to grow.

DIRECT ACTION AT THE GROVE

SINCE 1980, Bohemian Grove Action Network has worked to get the word out about these men and the close ties they have developed on behalf of their shared quest to achieve power and wealth. We have seen the same cadre of men, through three Republican administrations, voted in and out and back into power, continuing an assault on democracy without precedent or let-up. They have methodically taken control of the apparatus of government and finance, and are running both to further their ends. Since 1980, these men and the companies they control have concentrated the wealth of this nation into a profoundly few hands.

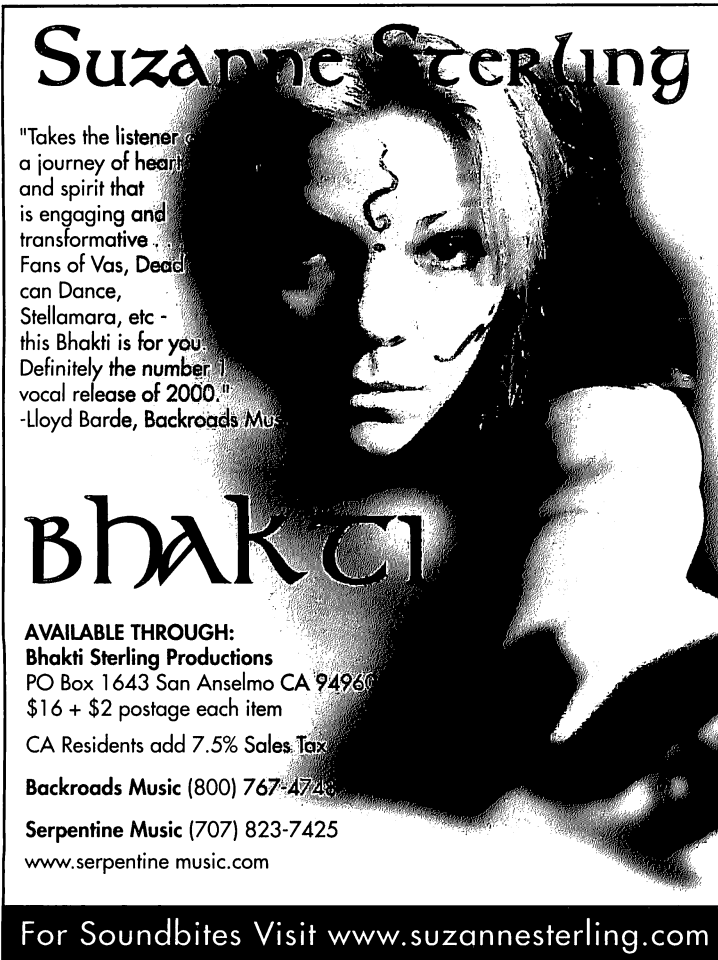
Over the years, we have confronted their efforts in many ways. We have held teach-ins, rallies, marches, greetings, front gate vigils, fat cat festivals, and in 1984, 50 people were arrested quarantining these men into the Grove and trying to prevent their escape and contamination of the nation. We have taken people



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in the back way who were able to record Lakeside Chats and other events. We have rafted down the Russian River past their private beach, engaged Bohos in discussion at their favorite watering hole at the Northwood Golf Lodge, and tried to place some of them under citizen's arrest for crimes against humanity.

THIS YEAR AT BOHEMIAN GROVE

THE ENCAMPMENT happens the middle two weeks in July, and plans are being made by local activists from BGAN and Not In Our Name Coalition to Stop War for actions....

Should we care that a few hundred of the most powerful men in the world get together every year in secret for a party in the redwoods? We think people should. While a minor point in the minds of some activists, there are others of us who are forlorn that the Bohos use ritual to cement bonds and give themselves permission to be "care-less."

We look at the current globalization of corporations, pillage of habitats and societies, and the homogenization of world cultures and wonder if it is the magic they practice, or merely their socialization and camaraderie that keeps them above mere mortal belief in justice and democracy. Knowing about the men who make the deals and build the mechanisms for holding onto their power is crucial to understanding

how we can intercede on behalf of the common good to bring down their power structure.

And that's what it is all about.

Don Eichelberger is a longtime organizer with Bohemian Grove Action Network and Abalone Alliance. Contact (415) 861-0592, or visit the Bohemian Grove Action Network website, www.sonomacountyfreepress.com/bohos/bohoindx.html

June BIO 2004

continued from page 13

which prohibits the development, production, and stockpiling of such weapons.

But the good news, of course, is that we can count on our elected representatives in this fine republic to learn the truth about these issues and introduce stringent laws to govern them — wait — sorry about that. What I meant to say was that the biotech and pharmaceutical lobbies pour so

much money into government and public relations that the only true recourse is grassroots action. This puts the future in our hands. The ones we've been waiting for are here, and we are they.

Whatever that specifically means for you, I imagine it involves pushing your actions beyond the ballot-booth. I would postulate that it means voting with your whole body.

Leading up to and including June 8th, it's certain to mean different things to different people. It can mean support for our friends in Mendocino County who are taking on these

continued on next page

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corporations with a measure to ban GMO production there. It can mean drawing the links between a pharmaceutical lobby that's grown too powerful and a world health system that's too weak. It can mean educating your friends, family, and children about the issues. It can mean writing letters to the press until they start to get the story right. It can mean using your body to shut down the meetings that these people are planning. I'm certainly hoping it will mean financial support for the mobilization to somebody out there...

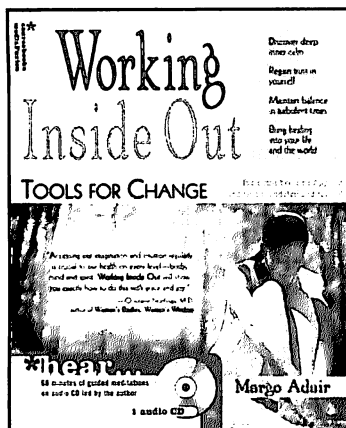
But it will also mean living the world we all know is possible. Creating an eco-village with the homeless community. Making a sustainability playground for children to enjoy. Building compost toilets and greywater systems and bringing them to demonstrations. Reclaiming city park space for organic food forests. Planting neighborhood gardens and helping the people around us to re-connect with the sacred Earth. Working for justice in neighborhoods that feel the brunt of corporate globalization.

It means being the change you want to see — and showing the world. Clearly this movement to free the world from biotech and corporate influence goes beyond June 8, but on that day we will have an audience. When the city was shut down last Spring, San Francisco became a beacon of hope for people all over the Earth that had only heard from the war-crazed administration that claims to represent us. We let them know that there are people in the U.S. willing to do whatever we could to dismantle the corporate war machine. Now we'll have a chance to show what we're willing to build in its place.

For updates please check www.adoptanactivist.org/greenbloc/biotech2004.html or www.actagainstwar.org. To donate much needed resources to the mobilization, go to www.adoptanactivist.org.

BIBLIOGRAPHY

"Seeds of Deception," by Jeffery Smith



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"Working Inside Out is not about having to go elsewhere to be "spiritual"; instead, it shows how to bring spiritual techniques and practices into daily life and into the world." —Margot Adler

"Genetic Engineering, Food, and our Environment," by Luke Anderson

"A Plague of Bioweapons," by Christopher Scheer, AlterNet.org, December 4, 2003.

RESOURCES AND CONTACTS

FOR SONOMA Green Bloc's inspiring call-to-action, check out www.adoptanactivist.org/greenbloc/biotech2004.html

Join the SF J8 listserv. Send an email to SF.June8-subscribe@lists.riseup.net

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Greening the Convergence Space and Homeless Eco-Village: Starhawk, stella@mcn.org (415) 640-5872

Other ideas include a Really Free Market (Plant Give-Away, Arrestable Seed Exchange, etc.), Farmers Market, and Guerilla Gardening.

Meddle is an organizer with the Sonoma County Green Bloc and a fundraiser with Adopt-an-Activist. Visit www.adoptanactivist.org for information.



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Compromise Creates 'Church of All Weeds'

Dandelion and Crabgrass factions agree to joint organization

IN A BOLD STROKE of Inter-Pagan diplomacy, mediatrix Sunshine MoonBeam bridged the gap between Reclaiming's Dandelion Gathering and the dissident Crabgrass Convention (*see last issue*).

MoonBeam's intervention came after preliminary negotiations between the sparring factions led to a messy multi-Witch meltdown. The dispute centered on issues of structure, with the Dandelion planners advocating a loose decentralized model, while the Crabgrass contingent favored rigid hierarchical control. MoonBeam's "Church of All Weeds" proposal offered

continued on page D-187

Grievance Over New Grievance Procedure

LUCIFER "LARRY" HIERONYMOUS has filed a grievance against the Reclaiming Wheel, charging that the Wheel's failure to implement a Grievance Procedure has denied him his right to file a grievance against the Reclaiming Wheel.

"It's one thing to have a gripe," a frustrated Hieronymus told the New York Times last week. "But it's another thing altogether to have to gripe about your gripe that you can't properly make a gripe."

A spokeswitch for the Wheel noted that anyone could issue a grievance against anyone, anytime. But Hieronymus rejected the conciliatory gesture, saying that he was considering filing a fresh grievance that his grievance concer-

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Bare-Breast Scandal at Rugby Finals

Vermont victory marred by accusations of breast-baring collusion

A SCANDALOUS breast-baring incident threatens to overshadow Vermont Witchcamp's stirring victory over British Columbia in the Shadow Bowl, annual championship game of the Witchcamp Rugby League.

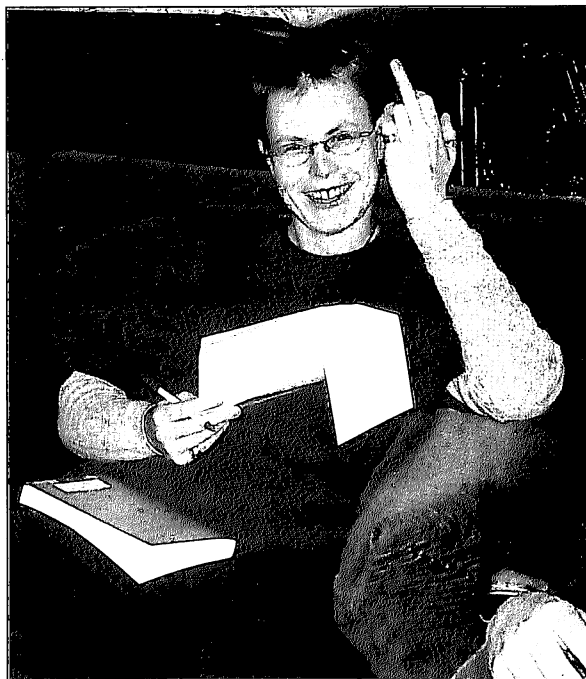
Vermont, whom oddsmakers made a prohibitive longshot in their early postings, parlayed a grind-it-out, ball-control strategy into a first-round upset of California, then surprised the Tejas Web club with a rain-soaked, come-from-behind victory.

But no one gave Vermont much chance against the seasoned veterans of BC Witchcamp, whose punishing defense had held both SpiralHeart and Germany scoreless in the opening rounds.

Hopelessly outmatched in the first half, the Vermont squad seemed doomed to defeat. But just when the cause seemed lost, Witchcamp teacher Goldenrod EtherChild stood up opposite the BC bench and removed his shirt, baring his two silver nipple-rings. The glint of the rings mesmerized the BC team, and the opportunistic Vermonters seized the moment, running roughshod over the disoriented northwesterners and capturing their first Shadow Bowl title in 13 years.

Dismayed BC campers cried foul, contending that EtherChild was in cahoots with the Vermont organizing team, who had promised him a coveted senior-teaching spot in exchange for

continued on page D-116



Friendly disagreements are common among the ever-vigilant RQ proofreading squad. Here, a cell member responds to a suggestion that she consistently employ the serial comma.

Magickal Name Registration Due

Reclaiming Quarterly reminds readers that the 2004 registration deadline for magickal names is fast approaching.

Anyone wishing to use a magickal, initiatory, or adopted name at a Reclaiming Witchcamp or ritual must register with the Reclaiming Magical Name Repository by May 1.

Registration must include payment of statutory fees, ranging from \$10 for those adopting names of weeds or small shrubberies, up to \$500 for compound names including three or more animals, vegetables, or minerals. An additional \$50 fee applies for each internal capital letter ("GopherWand").

Names involving deities should be accompanied by a two-page, type-written letter detailing the magical skills, attributes, or sexual fantasies that qualify you to bear the name.

Forge a Mighty Tool of Pagan Revolution!

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

Factory-Occupation Witchcamp — Proletarian Alternative to Village Camp

In a striking and timely riposte to the quasi-peasant/bourgeois "Village Camp," (see page 39), the Revolutionary Pagan Workers' Vanguard has announced its first Factory-Occupation Witchcamp.

Modeled on the little-known 1846 occupation of the Acme gumball factory in Terre Haute, Indiana, the Camp re-creates the actual conditions of the warehouse, chained to a stamping machine, chained to a stamping machine. Camp rituals are to be the most authentic possible, including the use of the actual grounds for the stamping machine.

Following this spring's earthquake in Seattle, Reclaiming received numerous inquiries about warranties on buildings and fixtures acquired at our 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 V.320 — "This warranty does not cover damages due to Reclaiming deities."

New Study Claims Lugh's Death a Fake

Recent research into the life and death of Celtic God Lugh, said to have died on Summer Solstice, has called into question the celebration of Lughnas (aka Lughnasadh) — the "Wak of the Sun God."

A new Glasgow Metropolitan University study presents convincing evidence that Lugh didn't die at all, but died and was reborn on the summer solstice, and lived out his days in the north.

Lugh's death can no longer be regarded as a collective hallucination," said Professor Xavier McKelipatrick.

Instead, the study claims, Lugh has been dismissed as a figure and with fulfillment. Even today, most scholars are actually seen in chain superstitions.

But the notion of Lugh's Solstice death, as detailed in San Francisco, Reclaiming its Summer Solstice with Lughnas and BC Witchcamp, which will be in session on the report anathema and valed continued on page 12-162.

Plans for Reclaiming Alternative Laboratories to Market a New Men's Supplement

Reclaiming is offering a new men's supplement called "Reclaiming's" which is a natural, herbal, and non-toxic alternative to the synthetic testosterone found in most men's supplements. The product will be available at Reclaiming's Summer Solstice event, which will be held at the Reclaiming Center in San Francisco, CA, on Saturday, June 20th, 1998. For more information, contact Reclaiming at (415) 775-1111.

Exposed

In this Neo-Pagan sequel to the classic mafioso series, Michael Costello's grandson Dylan goes to MidAtlantic Witchcamp, where he aspects Aphrodite, changes his name to Strag'bone, and dedicates his life to healing the bloody rifts among the feuding Sicilian families.

But as the *Amoreas* ritual, the young heir to the bitter Costello legacy communicates with the spirit of his grandfather, the legendary Don Gortone, who demands that Strag'bone take over the entire Witchcamp operation. When Camp organizers balk, Strag'bone channels a spell they can't refuse, and continued on page 1-117, column 7.

Surf's Up at Maui Witchcamp

Consistent with a drop-off in attendance at several Witchcamps last summer, Reclaiming has taken the wraps off its latest marketing venture: Maui Witchcamp.

A select group of campers were invited to the trial run on Maui this summer. Reclaiming's George reports that the accommodations were first rate. I slept so well in my luxury condo's queen size bed that I was afraid I would over-sleep and be late to faith. But then I remembered, Pash doesn't start until I get there.

"Another wonderful thing is 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!'"

Movie Review

The Godfather

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Revolutionary Pagan Workers' Vanguard
 Issue #1
 April 1, 1998
 San Francisco

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 (Belated) as the target date for seizing power from the decadent Crypto-Bourgeois forces who presently control the Reclaiming community.

Addressing the recent mass meeting of revolutionary pagan cadre, Cell Chairman Gussy Hall outlined the takeover strategy: "While the running dogs of Anarcho-Paganism are jumping over the Cauldron, our advance forces will seize the Maypole, proclaim a Pagan Workers' Democracy, and strike up our new chant: 'We are the Vanguard of Everyone! We'll seize control of the Moon & Sun!'"

Fellow travelers of the RPWW Cell have already infiltrated the Reclaiming Teacher's cell, and are prepared to announce a new Elements of Theoretical Magic class. The course will include invoking the ancestors (Mao in the East, Castro in the South, Lenin in the North), as well as a thorough study of Karl Marx' little-known first course on the Industrial Revolution.

Surgeon General Warns on Dangers of Witchcamp

The Office of the Surgeon General has released this frightening photograph documenting an actual trance-overdose at Reclaiming, a infamous Witchcamp. This is just one of the dangers awaiting the neophyte pagans who are lured into the Witchcamps, which take place across the continent. Parents are especially concerned.

continued 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-creating a bitter debate between partisans and skeptics. "This proves he isn't dead," exclaimed noted Reclaiming Elvologist D. Quirkly. "I saw him with my own eyes!"

"It proves nothing of the sort," retorted renowned Reclaiming Elvis debunker T. T. Quares. "It just means that the veil was thin down at the end of Lonely Street."

Despite desperate attempts at mediation, the dispute remains unsettled, 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 300 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 Betina May/Blossom'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 10-66

Party Chief Impeached for Sexual Misdemeanors

Lucifer "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 Bite-gate" erupted when it was revealed that Hieronymus had never actually had sex on Behane. "I usually have a headache," he pleaded in a televised hearing.

But after a lengthy investigation that also turned up receipts for Disney Valtres and Pop-Tarts®, impeachment continued on page 10-61

Seeds of Revolution Rendered Sterile!

In a startling demonstration of the impact of technological change on social development, Monsanto corporation has isolated the seeds of revolution and is in the process of rendering them sterile.

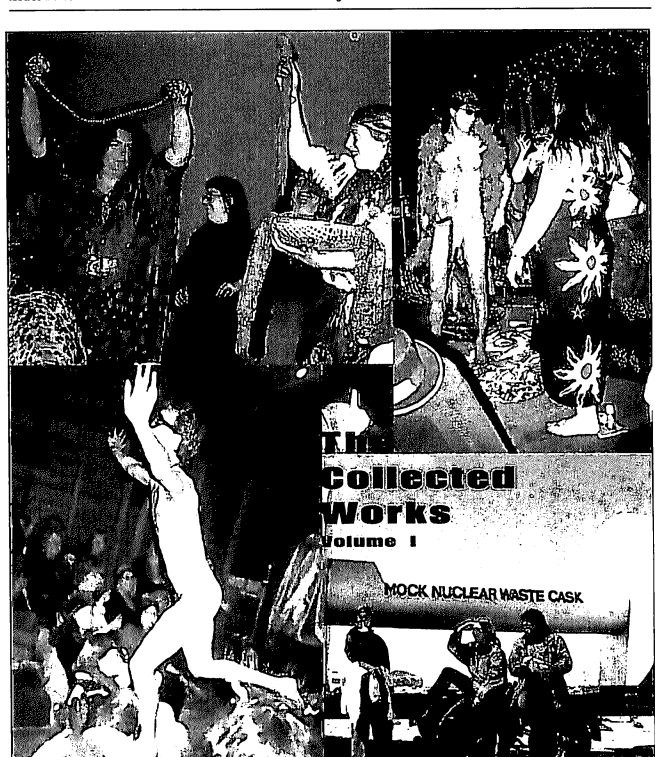
Monsanto's nefarious genetic experiments with sterilizing seeds were described last issue.

Revolutionary Pagan Workers' Cell chairman Gussy Hall was downcast when he heard the news. "The worst part is that the seeds of crypto-romantic dilettantism will continue to flourish!"

continued on page 10-67

International pagan revolution was failed last May Day, when the Revolutionary Pagan Workers' Cell attempted to seize the Reclaiming workplace in Berkeley Park, Trinidad. RPWW Christmas Party Hall tripped over the flaming cauldron and became entangled in the maypole ribbons, and was nearly trampled to death by the mountain pine element who insisted on continuing the previous dance. This year, Hall was victorious at all costs. Photo courtesy Art & Revolution Convergence.

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Furor Erupts at Filming of 'The Godfather'

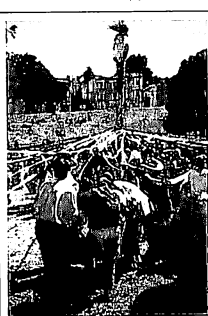
A bitter conflict process tore in when word spread that East Bay Reclaiming was contracted to film this year's "Coppola's Hava D'Yah! Drama Jarmusch? Or a decision like input from all involved."

Continue the snafu (with editing to the actual "movie format). Last week, however, dissent subsided somewhat when Golden Globe® winner Gwyneth Paltrow agreed to play the role of Starhawk.

But when Coppola was selected to direct, the simmering tensions erupted. "I thought we'd seen an end to these sorts of closed-door meetings and behind-the-scene manipulations," said continued on page 10-68

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



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