



RECLAIMING

QUARTERLY

Witchcraft and Magical Activism

in this issue

- sacred dance: a theme section
- pagan cluster spell for social change
- in search of conflict resolution
- dandelion reflections

A Spell for a World of Peace and Justice

During the Dandelion Gathering, several dozen members of the Pagan Cluster and assorted other Witches came together and decided to focus our 2004 activism on four key events:

- "Reclaim the Commons," a biotech mobilization in opposition to BIO2004, in San Francisco, June 3-9 (see RQ#93)
- The G8, in Brunswick/Sea Island, Georgia, June 8-10
- The Republican National Convention in New York City, August 30-September 2
- The November election

The Reclaiming Pagan Cluster calls to our entire Reclaiming community to join us during the next four months in composing a spell for our work that will carry us up to the November election. It is time to manifest, through visible action, our vision of The Greening and a world of peace and justice.

Four tarot cards were drawn to act as the frame of the spell in four parts: The World, Two of Swords, Eight of Pentacles, and the Moon. None were reversed.

Our intention is to create a spell which integrates and weaves our community together — dreamers dreaming of a table where there is enough for everyone (The World).

Our street magic is stronger when integrated with magic from all of our hearths. We invite you to take these tarot images, work with them in Witchcamps and in the streets, in your circles and homes. Spin poems, chants, and spells.

As we step together into our power, deepening our magic and working with our allies, we will manifest a Green world beyond the present. With your help the spell will root, mature, be reaped, and composted.

SHARE YOUR SPELLS

PLEASE SHARE YOUR spells so that we can work them into a whole (Eight of Pentacles)! I will send you back the evolving spell. Contact Delight, DelightSto@aol.com

Backdrop by Berta Daniels.



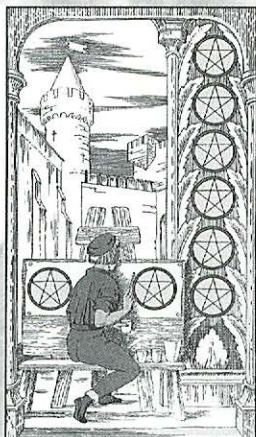
Beltane, May 1 Grounding in the Mother (The World)

Grounding and pulling/choosing the energies and life forces that need to be used. Building protection for our work.



Summer Solstice, June 21 The Flame of Truth (Two of Swords)

Sending energy to those who are doing the physical work of manifestation and creating mirror magic around them.



Lammas, August 2 The Torch of Liberty (Eight of Pentacles)

Campaigns and marches linking the DNC and the RNC begin, culminating in New York City at the end of August. Magical work strengthening the web of support for the diversity of groups and actions who are shining the torch of Truth and who are moving into danger as we confront the Illusion.



Witchcamps/Circles/Solitaris Igniting the Truth (The Moon)

Take off the blindfold of the Two of Swords, and integrate that which has been separated. A thousand Witches holding the vision for 2004: calling in the allies, weaving our community's web of support, igniting the truth, amping raw power into the spell.



Samhain The Chariot

This is a piece which we hope will be worked on during Samhain. At this point there is no clarity about this piece. Perhaps by the end of the Summer it will be clear.

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Summer 2004

RECLAIMING

QUARTERLY

Reclaiming

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Reclaiming Quarterly

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

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Gathering for a Solstice ritual at Ocean Beach, San Francisco. Photo by Otter.

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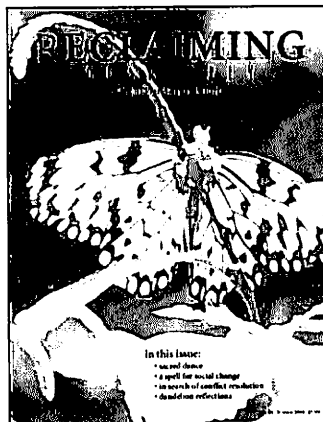
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COVER PHOTO

by Steve Nadel. Mr. Nadel is the second associate vice-chairman of the Monty Python wing of the Revolutionary Secular Humanist Workers Vanguard.

COVER DESIGN by RQ

BACK COVER DESIGN

by AManda J. Ecklund. AManda is an artist who celebrates women and finds magic in the mundane. Her artwork can be seen at www.AMandaJEcklund.com

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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 Statistician Sunshine Moonbeam
- Assistant Statistician Esmeralda RagingWitch
- Assistant Raging Witch Meredith
- Assistant Code Wrangler Carol Gunby
- Assistant Parahistorical Assimilator George Franklin
- Assistant Pastry Contortionist lily
- Assistant Calligraphist Cerridwen
- Assistant AssMaster Lynx
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- Assistant Political Consultant Jade Paget-Seekins
- Assistant Native Plants Advisor Lisa Dillon
- 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, Jim, Suzanne, Panthera, Madrone, Urania, Tia, Kala, Luna Pantera, Starhawk, Macha, Vibra Willow, Deborah V., Elfin, Ron, Shadow Lotus, AManda, Ewa, and Church Street house.

Regional Pages Credits — see page 36

To Our Readers...

When we started work on this issue, Reclaiming's first-ever Dandelion Gathering was still but a glimmer on the horizon. Partway through production, we stopped the presses and traveled halfway across the continent to take part in the gathering, which both reinforced and altered our sense of RQ's mission.

Now, as we wrap up the Summer issue, we look back, bolstered by our new acquaintance with Reclaiming Witches organizing in Alberta, in rural Pennsylvania, northern Florida, throughout the Midwest...

It was incredible to see Reclaiming taking root in new areas, to hear stories and experiences from across North America and Western Europe, and to see the unique forms that Reclaiming is taking in each new region.

For those of us at Reclaiming Quarterly, the gathering gave us a stronger sense of our special role as the shared voice of these diverse communities. Over the next several issues, you'll see the effects of this transformative experience.

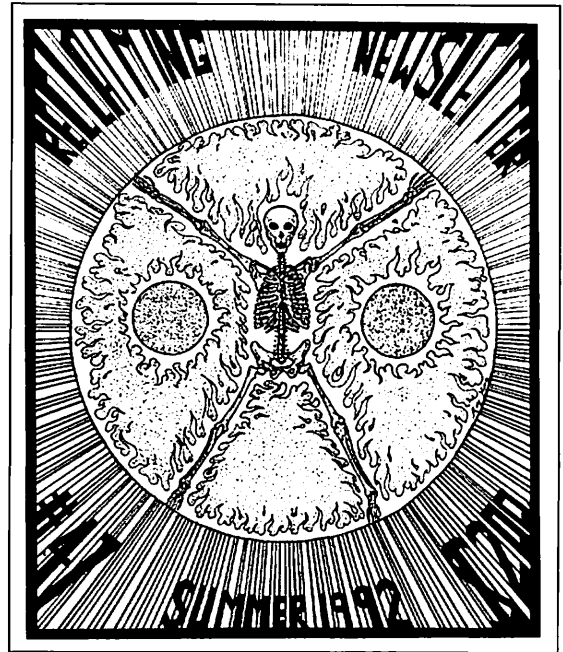
Our Summer issue features initial reflections and photographs from the Dandelion Gathering. Beginning with our Fall issue, the Regional Pages will be redesigned to better reflect the entire Reclaiming network. This change continues a process that has seen the San Francisco-based Reclaiming Newsletter evolve into a magazine that serves the entire international community.

THIS ISSUE features a theme section on Sacred Dance, which we especially hope you will enjoy. See page 21 for the introduction to this special section.

As we shared last issue, RQ is responding to requests from people outside the Bay Area to have more input in the magazine by inviting local Reclaiming groups or circles to take on a theme section for a future issue. Portland Reclaiming folks are already working on a theme of "Advanced Work in Community" for our Winter issue. Contact us if you want to propose a theme!

Well, we've about run out of room this issue. Thanks for all of your support and feedback. Have a blessed Summer.

— the RQ cell



Reclaiming Newsletter #47, Summer 1992. Cover artwork by Roy King.

RQ is considering numerous theme sections for upcoming issues, including 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!

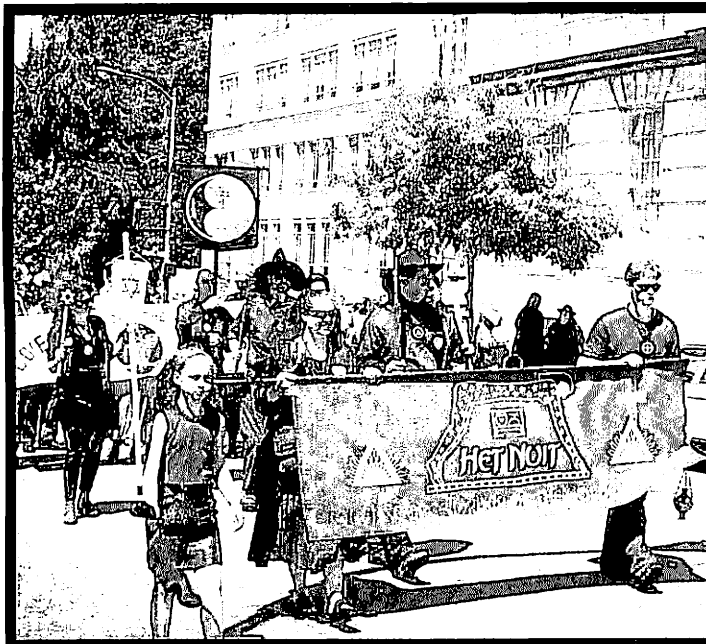


Celebrating the Spirit of Mother Earth

HUNDREDS OF PEOPLE gathered in Berkeley on Saturday, May 15th to celebrate Interfaith Pagan Pride Day.

Pagans from groups such as Covenant of the Goddess, New Reformed Order of the Golden Dawn, Reclaiming, Het Nui, as well as people from Egyptian, Aztec, Native American, and many other traditions took part in the celebration

In what seemed an odd twist to some Reclaiming Witches (to whom honoring the Earth entails progressive political commitment), "politics" was banned from the stage. Cultural performances showed Pagan diversity while minimizing potential political differences.



Interfaith Pagans

Take to the Streets



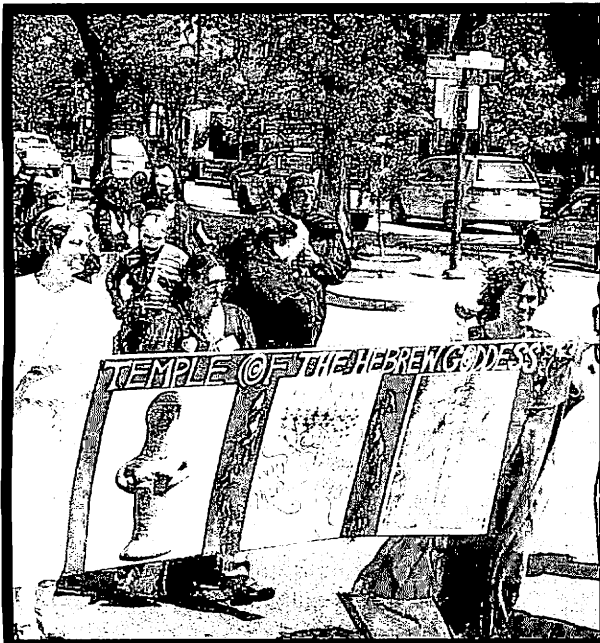
The event aimed to bring Pagans more into the public consciousness. Organizers steered the parade through downtown Berkeley. Some blocks were filled with bystanders. Others, like that above, were relatively empty.

Costumes were plentiful and spirits were high on the march. Notably missing were the giant puppets of Art & Revolution, who may have been put off by the “no politics” platform. A&R puppets often grace Reclaiming events.

Still, if Pagan unity was one goal of the day, the parade and festival were a success, and the event will return in 2005, possibly with a new name.

Photos and text by George Franklin/RQ.

More photos (in color) online at www.ReclaimingQuarterly.org



Jails for Freedom

Britain and the United States

ACCORDING TO a report in the UK Guardian, England and Wales top all European countries in jailing citizens.

Their imprisonment rate of 141 per 100,000 makes the two countries the prison capitals of Europe for the second year running.

The data, published by the World Prison Population List, shows that Britain and Wales lead not only traditional rivals France (93 per 100,000) and Germany (98), but also stand well ahead of such perennial human rights champions as Libya, Burma, and Turkey.

That's the bad news. The good news is, Britain and Wales jail only *one-fifth* as many people as the United States, which claims global supremacy with an astounding 701 per 100,000 incarceration rate.

California — home of the perpetual budget crisis — annually vies for the highest jail-rate in the nation (and the world). The term "prison-industrial complex" is used without batting an eye. And the state prison guards' union is second only to the teachers' union in political clout.

For more information and ideas for action, contact the Prison Activist Resource center, www.prisonactivist.org, (510) 893-4648.

For the UK Guardian, see box below.

Feeling the Draft

Selective Service on the comeback trail?

HOW WORRIED should we be about a military draft in the near future? Here's what the Committee Opposed to Militarism and the Draft has to say:

"Stories have been flying around the Internet warning us that the machinery for a draft is being 'oiled' and will be used within a year. They include statements like the following: 'The Selective Service System has lain basically dormant for decades and now in the 2004 budget, Bush has added \$28 million to get the whole thing ready to fly in 2005.'

"Unfortunately, much of the information in them is inaccurate or untrue. While there are reasons for people to be concerned about the possibility of a future draft, the current hysteria caused by these rumors is diverting attention from other immediate issues that could, in fact, increase the chances of a draft later if they aren't addressed more vigorously now."

You can read more of this article, with many specific facts and figures, at www.comdsd.org

IN THE MEANTIME...

EVEN IF A draft is not instituted, says RQ reader Mary Klein, young people face routine manipulation by military recruiters on high school campuses. The "poverty draft" coerces many people into

the armed forces. Young people are not always told that legal alternatives to military service exist.

Here are some resources:

- www.objector.org/
- www.comdsd.org/
- www.afsc.org/issues/index/milsch.asp
- GI Rights Hotline: 800-394-9544

Free Witchcamp 2005

Cascadia, North America

"PAY IF you will, don't if you must..."

At the Dandelion Gathering (*see page 38*), a work group formed to try to address the needs of those people in Reclaiming who are currently priced out of the Witchcamp system — those for whom \$500 or even \$250 for Witchcamp is impossible.

We decided to put on a Free Witchcamp in the Cascadia bioregion. It will be based on the Earth First! Rendezvous model of camping in national forest land for a week. Everyone will be camping. People will be responsible for their own food and needs, but we hope to work with groups like Food Not Bombs to provide community food as well.


Watch for an article on Free Witchcamp in a future issue of RQ. Contact Andy Paik, pagan@resist.ca, (310) 399-5900, to get involved with this project.

Safeguarding Marriage

PROTESTANTS FOR the Common Good has recently proposed a Constitutional Amendment to enforce all biblical injunctions concerning matrimony. Among the provisions:

- (1) Marriage shall consist of one man and one or more women. (Gen 29:17-28)
- (2) Marriage shall not impede a man's right to take concubines in addition to his wife or wives. (II Sam 5:13)
- (3) A marriage is valid only if the wife is a virgin. If she is not a virgin, she shall be executed. (Deut 22:13-21)

Protestants for the Common Good, (312) 223-9544, cgn@thecommongood.org



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Freedom

Freedom is not content alone,
As the soul cries out to be known,
To reach beyond false boundaries,
And clarify the vagaries.
Moving away from lies that bind,
Going toward expansive mind,
Opening to embrace all of
That which seeks to unite with love.
Freedom wants a passionate life,
To not be beaten down by strife.
Throwing burdens of social state
Into the changing tides of fate.
Emerging timeless with the world,
As the ravels become uncurled,
In surrender to existence,
With trust in the experience.
Freedom is the lightened spirit
That is not content to just sit,
And let the perceptions be ruled
By designs which prey on the fooled.
Making choices that are one's own,
Feeling comfort with the unknown.
Until awareness spirals out,
Without being held back by doubt.
Freedom is a return to one,
For as what was becomes undone.
Transforming the empty sadness
To escape increasing madness.
Joining others in creation,
Birth is not in isolation,
No solitary light outshone,
Freedom is not content alone.

— Conny Jasper

First County in U.S. Votes Down GE Crops

THIS MARCH, voters made Northern California's Mendocino County the first in the nation to ban genetically-engineered crops and animals.

By a margin of 56 percent to 44 percent, they approved Measure H, an initiative supported by organic farmers.

Agribiz interests spent more than a half-million dollars in a failed bid to defeat the initiative.

"Passage of Measure H is just the beginning. We're the first county, but the revolution is just starting," said Els Cooperrider, owner of a Ukiah organic brew pub who spearheaded the campaign.

Groups in nearby Sonoma and Humboldt counties already are preparing similar initiatives for the November ballot.

Measure H supporters were jubilant Tuesday night, especially after having been outspent by a 7-1 margin in the most hotly contested initiative election in Mendocino County history.

A consortium of agri-business interests headed by CropLife America waged the heavily-funded campaign to defeat the measure. But a coalition of organic grape growers, businesses and local political figures convinced voters that Mendocino should take a stand in the global debate over the adequacy of safeguards surrounding a fast-emerging biotechnology industry.

Adapted from a story by Mike Geniella of The Press Democrat. Contact mgeniella@pressdemocrat.com



And to the Republic, Four Witches Stand...

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

The Silent Activist

by Deanna Marie

I HAVE NEVER considered myself an activist. In fact, I shy away from public rallies and their intense energies. There are those called to stand in the streets in the name of justice, and they are brave and admirable. So what becomes of the rest of us? Those of us not called to the streets and picket lines? Those of us whose work goes unnoticed? I consider myself an edge walker, standing on the fine line and living between the worlds. I am changing the world in every breath and in every moment of my being. I am changing and I am healing — my Self and my world.

We say what happens between the worlds affects all the worlds. Every time I heal a personal wound, every time I bring my Goddess-Self into consciousness, every time I bless my path — these acts reverberate in the collective consciousness of the entire planet. I know that when I look in the mirror and love my Self and my body, somewhere other women and girls will be looking in mirrors and seeing their own beauty. Even if it's for a fleeting thought or a life-changing moment, the spark has been lit and sent out.

My work begins from the inside out. My quest for inner peace requires healing on all levels and all my parts. We reflect like a mirror our inner truths, as well as the inner truths of those mirroring around us. If I am grounded and connected to earth and spirit, then I project love and light. If I am healing and have healed, then I radiate healing and health. If I am at peace, then I act and speak with peace.

How can I stand up and fight issues that trigger deep anger and sadness in me? How can I justify the actions that occur out of my wounded space? How can I act out for peace and justice when I am speaking in anger? How can I determine between what is universal integrity and what is simple human

righteousness? I am an advocate for healing. Wounded souls produce wounded and sometimes horrendous actions that are born from anger, resentment, guilt and most of all fear. Not everyone is brave enough to walk the healing path. It is painful and ugly to revisit the source of our dis-ease, but these sources create the dysfunction in our perspectives and poison our realities. These deep shadows are responsible for the distorted patterns and belief systems that keep our lives out of balance and unhealthy.

I AM BRAVE enough to walk this path. Sometimes I walk tall and sometimes I hang by a thread. But all of us have already walked through the initial trauma and we have already survived,

therefore we will always prevail no matter how many times we must revisit the same painful places. I walk this path for my Self and for my community. I am healing my soul so that I may be a vessel for peace and love in the world and in the lives of others.

These are times that demand change for the survival of the people and our sister species. Some of us are called to the outside, to the fences of peace and justice. Some of us are on the inside, secretly healing the vibration of the planet and her inhabitants through peace and love.

I am the healer, the Shaman, the Witch, the Silent Activist. Which one are you?

Deanna organizes with Tejas Web, and took part in the Dandelion Gathering.

Ontario Town Stops Landfilling of Lake

by Bob Olajos

OUTRIGHT, FLAT-OUT, knock-'em-dead victories come all too infrequently in environmental activism. Here's one to celebrate — plans to dump millions of tons of garbage into a lake in northern Ontario have been squashed by old-fashioned community activism.

In response to overwhelming opposition, Ontario's provincial government has introduced a bill that would prohibit using Adams Mine Lake, near the town of Kirkland Lake, as a landfill for Toronto's garbage.

Residents of northeastern Ontario and northwestern Quebec fought the proposal for almost 15 years. In October 2000, at the height of the controversy, hundreds of northerners blockaded the rail line leading into the lake, and hundreds more clogged Toronto city council chambers.

Adams Mine Lake is a highly fractured former open pit mine, 55-

stories deep and half full of clean water, on the Great Lakes-Arctic watershed. Groundwater flows through the pit and into nearby agricultural land. The garbage would have contaminated water for hundreds of square miles. The project's proponents themselves envisioned over 1000 years of leachate treatment for 20 years worth of garbage disposal.

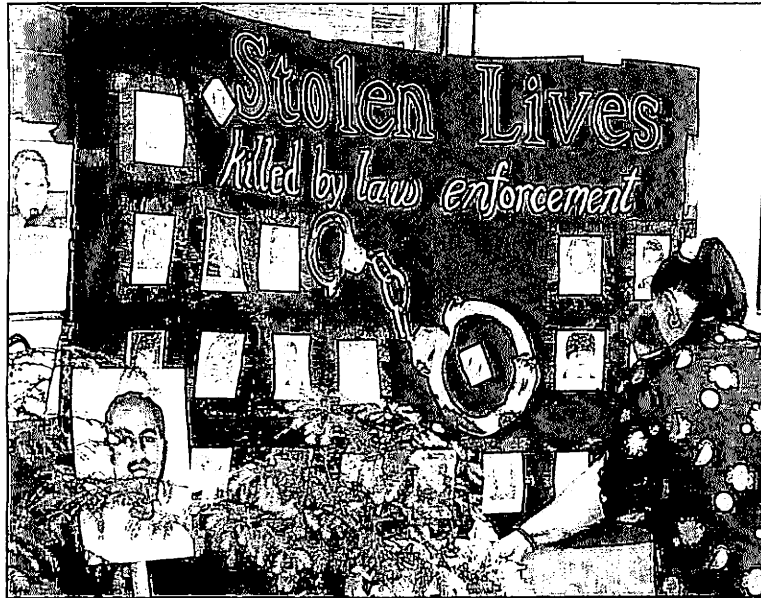
Left behind is a strong coalition of farmers, First Nations, artists, loggers, and tree-huggers. These regular folk-turned-activists are now pursuing alternative models of community economic development.

Unfortunately, Toronto's garbage is now being trucked to Michigan, which doesn't want it either. On the bright side, the provincial government says it plans to recycle and compost 60% of Ontario's garbage within 10 years.

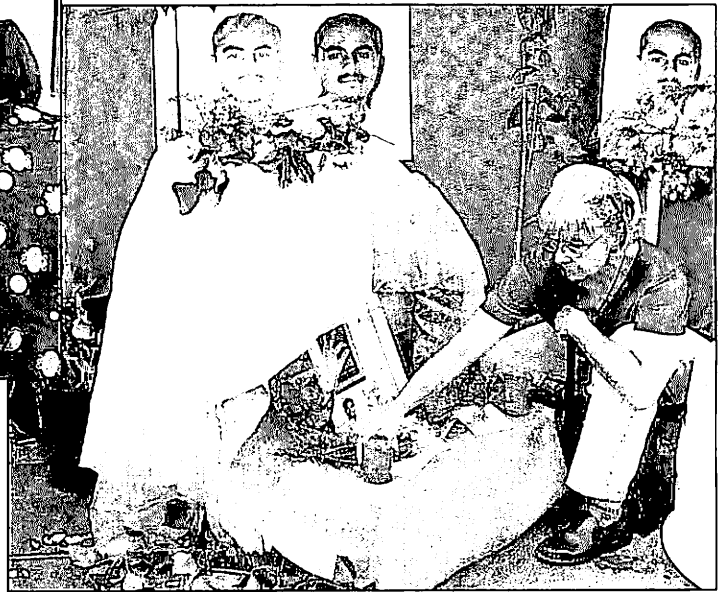
For an excellent chronology, see www.web.net/~nwatch/garbage.html

Earth Day vigil at site of fatal shooting

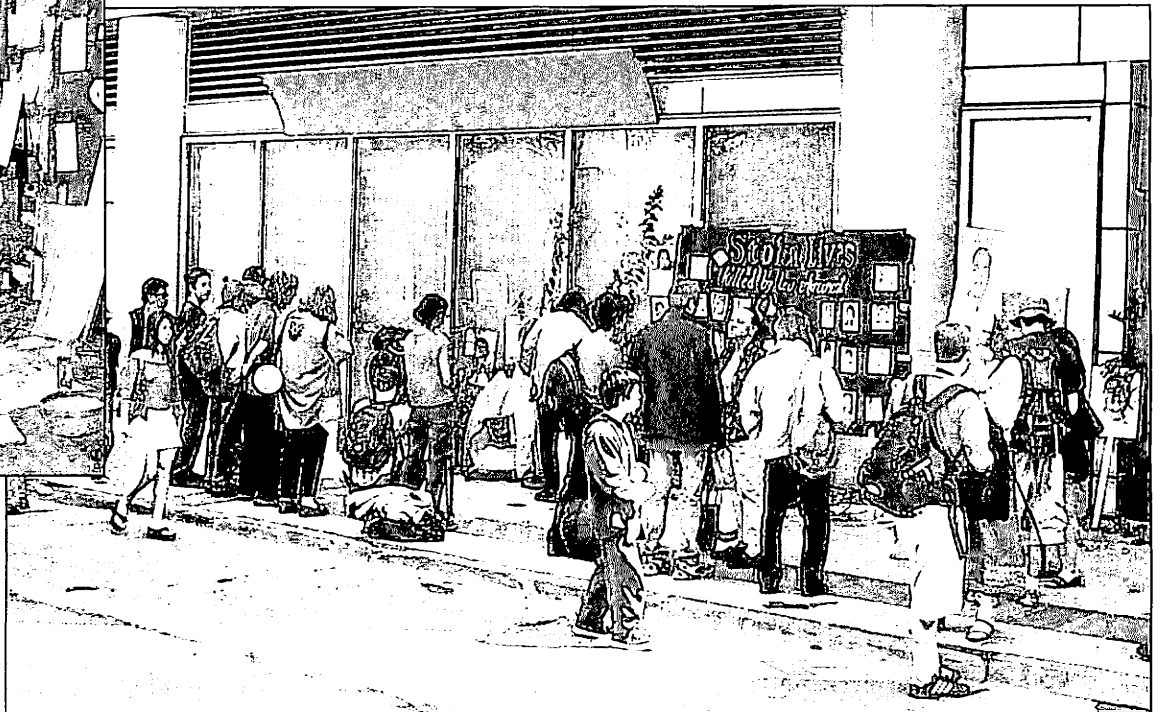
The Stolen Lives Project



The Stolen Lives Project is a grassroots effort collecting names and information about people killed by law enforcement officials in the U.S. The project is based in New York City, and has chapters in other cities. Contact the Stolen Lives Project, (888) 662-7882, oct22sf@energy-net.org



San Francisco Witches joined community activists to commemorate the death of Idriss Stelley, shot by police as he stood alone in the Metreon Theater. On April 24, the Metreon hosted a corporate "Earth" Day in its lobby. Outside, vigilers set up an altar with live plants and a backdrop of photos of people killed by local police in recent years.



Contact the Stolen Lives Project, (888) 662-7882, and the Idriss Stelley Foundation, (415) 595-8251.

Photos by Luke Hauser.

Sharon's Shell Game

by Starhawk

in Rafah

Just over a year ago, I sat in a home near the Egyptian border in Rafah, in the Gaza strip. A five-year-old, curly-haired charmer of a girl was on my lap. Her older sister and brothers did homework to the background music of the thudding of bullets into the walls. The children were so inured to gunfire from the Israeli sniper towers and tanks that they didn't even react until the gunfire grew so loud that the older ones dived for the floor, the babies for the fragile shelter of their mother's arms.

I was there with the International Solidarity Movement, which supports nonviolent resistance against the Occupation. I'd come to help the teams that were with our member Rachel Corrie, who was crushed by a soldier in a bulldozer as she attempted to stop a home demolition, and with Tom Hurndall when he was shot trying to rescue a group of children who were under fire from an Israeli sniper tower.

I think of them, of the families I met and the traumatized children who followed us in packs whenever we ventured out on the streets, as I read the horrifying reports of recent weeks in Rafah. The homes I stayed in have been razed to the ground, along with the crowded neighborhoods where the old men would visit each other at twilight to brew tea over a small fire and talk, where the women still baked bread in clay ovens. The olive groves, the orange trees have fallen to bulldozers. Children like the ones I held and sang to, and their

parents, have been killed in the demonstrations protesting the destruction of their communities.

To make their lives more hopeful, and to safeguard the lives of Israeli children, it is vital that we understand the true thrust of Sharon's current policies. Sharon is the sleight-of-hand magician, saying "Look here!" while the real action is somewhere else. Sharon says, "Look over here! We're pulling out of Gaza!" and Bush says, "OK, and in return, we'll stop looking at what you're doing in the West Bank." But Gaza and the West Bank are related, and unless we keep our eyes on both, we'll be victimized by the shell game.

Firing on a crowd of peaceful demonstrators with tank shells and helicopter gunships was such an outrage that it finally caught the attention of a jaded and cynical world. But the Israeli military has been responding to nonviolent demonstrations with extreme violence consistently

throughout the past months, when an upsurge of civil resistance has arisen in the West Bank. This growing nonviolent movement is focused against the so-called "security" wall that the military is building, which winds its way deep into Palestinian territory, confiscating farmland without compensation, scarring the green hills, uprooting ancient olive trees, and destroying the very communities who have historically had the most peaceful relationships with their Israeli neighbors.

Those anti-wall demonstrations have been supported by internationals from the International Solidarity Movement, the International Women's Peace Service, and other human rights groups. The villagers have also called for help from the Israeli peace community, and groups as diverse as Rabbis for Human Rights, Bat Shalom, and Anarchists Against the Wall have responded, along with many others. Standing together, Palestinians, Israelis and internationals have faced clubs, horses, and arrests, and been fired on with sound bombs, tear gas, rubber coated steel bullets, and real bullets. In the village of Biddu alone, five Palestinians have been shot to death and one has died of tear gas inhalation in peaceful, unarmed protests. Israelis, too, have been seriously injured, and many have privately confessed to me that they

believe it is only a matter of time before an Israeli is killed.

The first intifada, in the late eighties, was primarily a movement of civil resistance, involving every sector of society in acts of noncompliance with the occupation, such as boycotts, work stoppages, and tax revolts. Among Palestinians, the first intifada is seen as bringing Israel to the bargaining table, establishing the PLO as the negotiating voice of the Palestinian movement, and laying the groundwork for the Oslo peace accords.

But the Oslo process is widely seen as one of betrayal. During the decade of Oslo, Israel continued to fund and support illegal settlements — really armed suburbs planted on hilltops — in the West Bank and Gaza, doubling the number of settlers. They confiscated Palestinian land without compensation, built a network of roads which are off-limits to Palestinians and which divide and segment their communities, and established a huge military infrastructure to guard the settlers and staff the checkpoints that restrict Palestinian freedom of movement. Disillusionment with the Oslo accords led to disbelief in the Israeli government's good faith, and formed the ground for the armed

struggle that characterizes the second intifada.

Only a tiny fraction of the Palestinian population actively participates in armed resistance. The vast majority of people want to defend their rights, but don't want to kill. A mass movement of civil resistance could provide an avenue for that struggle and kindle international sympathy and support. A movement in which Palestinians and Israelis struggle together, side by side, facing the same clubs and bullets as they have been in these past months, is tremendously threatening to the power base of the Israeli right wing. So this movement must be repressed, its leaders arrested, international peace activists denied entry, and demonstrations brutally repressed. The shooting of demonstrators in the West Bank sets the stage for the shelling of a demonstration in Gaza and the deaths of dozens of Palestinians.

The West Bank is the goal of Sharon's aborted Gaza pullout. Gaza has few resources, was not part of biblical Israel, and contains a large and unruly Palestinian population who cannot easily be integrated into Israel proper without threatening the demographics that maintain the thin fiction that Israel can be both Jewish and democratic,

while denying full rights to the twenty percent of its own citizens who are Palestinian, and keeping those who live in the territories under martial law for decades.

In the contest for this region, the West Bank is the prize. It contains some of the most fertile land, two major aquifers, and regions of still-unspoiled natural beauty. Most importantly, it is the historic land of the Bible, where Abraham walked and is buried, where Joshua fought his battle of Jericho, where the prophets thundered and the festivals were celebrated. The West Bank was Judea and Samaria, the heart of the promised land.

Trading Gaza for Bush's tacit agreement to the annexation of the West Bank looked like a good deal to Sharon. However, he couldn't sell the deal to the right wing of his own party, who don't want to give up an inch or retreat from so much as an outhouse. So now the military has responded to assaults on soldiers by massive home demolitions and all-out war on civilians.

A LONG-PLANNED STRATEGY

THE "SECURITY" WALL is not a response to suicide bombings or some escalated condition of danger. It is part of a long-planned strategy, in place since the 1970s, to expand the state of Israel into the coveted West Bank lands. One piece of that strategy has been the building of the illegal settlements which the wall encloses and, in effect, annexes along with surrounding farmland, destroying the livelihood of the neighboring Palestinian farmers. The linked maze of barriers isolates many Palestinian villages, enclosing them behind barbed wire, cutting them off from each other and the rest of the West Bank, and turning them into open-air prisons. The wall and settlements are also linked to the building of Israel's transnational highway, which will shift population within Israel proper to the east, closer to the settlement blocs, so that they can become fully integrated parts of Israel proper.

The wall confiscates land that sits atop the major aquifers of the region. Already the settlers, who comprise less

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International Solidarity Movement activists confront an Israeli Armored Personnel Carrier in Beit Jala refugee camp, moments before the APC opened fire. See RQ #87. Photo ©2002 by Kate Rafael.

Spirals in the Street

Pagan Cluster to Join Convention Protests in Boston and New York

RECLAIMING WITCHES and activists will join this Summer with thousands of other people in protests and alternative events around the Democratic and Republican Conventions.

Marches linking the DNC and the RNC begin in Boston in July, culminating in New York City at the end of August. A coalition including United for Peace and hundreds of other groups is forming for the New York City protests.

Magical work strengthening the web of support is being worked by the entire Reclaiming community — see page 8.

Visit www.unitedforpeace.org, or www.counterconvention.org

You can join the Pagan Cluster list-serve — email quarterly@reclaiming.org



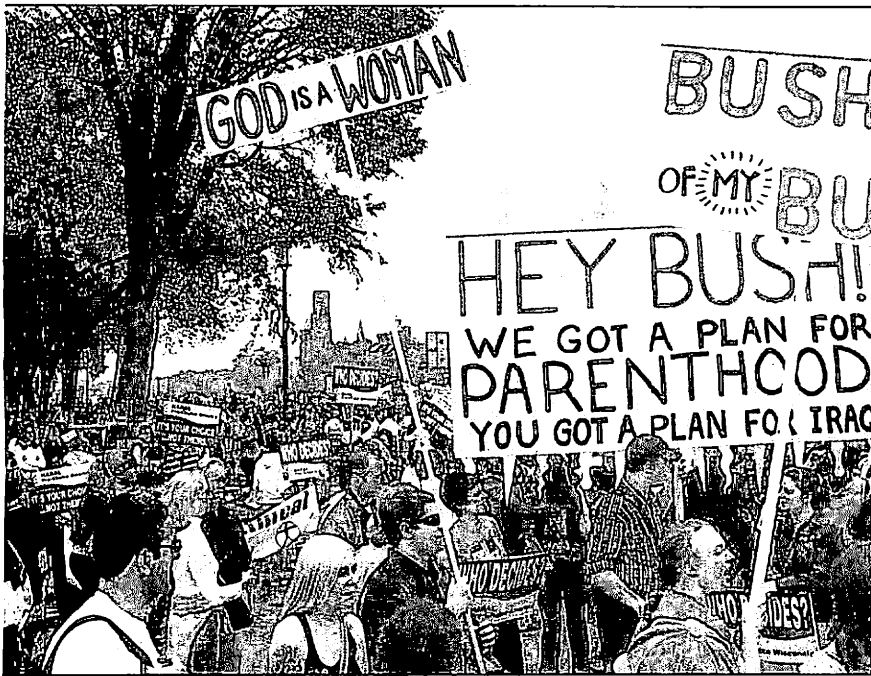
The Pagan Cluster initiated a spiral dance on Madison Avenue at the March 20 anti-war protest in New York City.

Organizers estimated over 100,000 people attended the march — not to mention thousands of police.

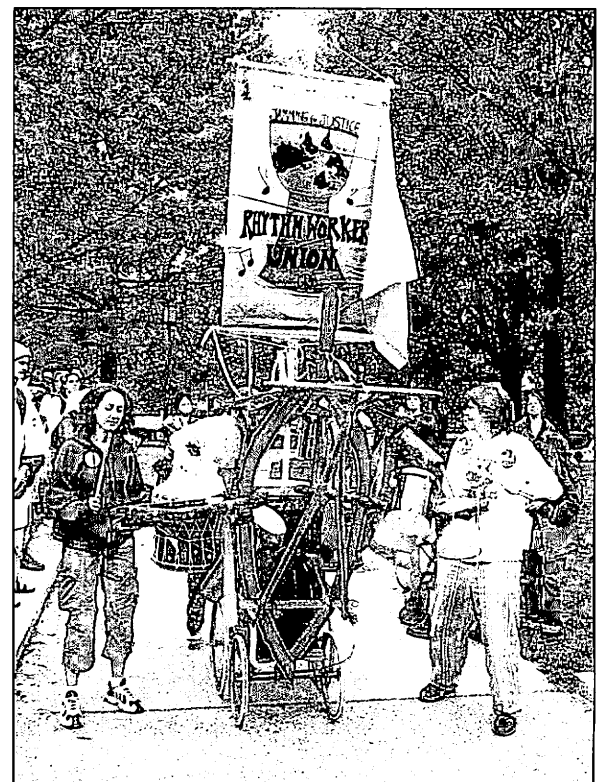
Photos by Alex Schreib.

Over one million march in Washington DC

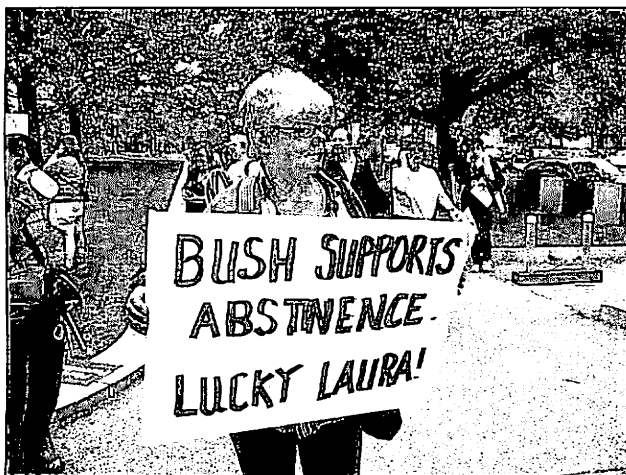
for Women's Rights



Left — Over one million people marched for women's rights in Washington DC on April 25. The march and rally spoke out for resources, access, and education around women's health issues.



Right — The "Mother Drumship," a mobile percussion station built by the Rhythm Workers' Union. Photos by Zay.



Above — looking on the bright side.

Right — caution signs warned of little knots of anti-choice counter-demonstrators ahead and behind

Photos by Zay



In Search of

by Diane Baker

Conflict Resolution

IF SEATTLE's Reclaiming group had wanted constancy and stability, it might have picked a less fluid name than Turning Tide.

True to its description, the group does ebb and flow. It's varied from high tides of large memberships, a busy teaching schedule, a central role in local activism and big public events to low tides of a small core group and closed rituals.

We are sitting in a living room on a quiet street in Seattle. The tide in our group has turned again from low ebb to renewed energy. Turning Tide is currently small, with about eight regularly participating. But the present members, some old, some new, feel lively and ready to rise.

I'm the newest member. I ask, "What kind of conflict resolution process have you used before?" The others glance around.

"We really haven't had any," one longtime members answers. "We try to work it out. If we can't work out, usually somebody leaves."

"Have a lot of people left?" I ask. The older members start naming different people. Several active members have moved away. Others left after losing interest or had no time. Some withdrew because they didn't find the group congenial or they hadn't shared priorities and direction. We talk about what we could do to get through problems and keep our group intact. Everything sounds cumbersome,

Are conflicts inevitable? I think so. Our faith does not attract people who are meek conformists.

unworkable. We agree to continue thinking and go on to other business.

Joining Turning Tide marks my return to the world of Reclaiming. Back in the eighties I took what I call my "long sabbatical." In the old Reclaiming (when it was only a Bay Area group in the 1980s), we did have conflicts. But we were a small group who had known each other long before Reclaiming. We handled problems with short arguments and solved our differences on the spot.

During my away years I joined with two other women, calling ourselves "Witches who do too much." For the nine years we worked together, I don't remember a single quarrel. But we were not trying to accomplish anything besides spiritual sustenance for ourselves and each other.

I've been a contented member of many successful groups, but I am not exempt from conflict. I still believe that a former women's group broke up because a couple of members didn't like me. Rather than working out problems, it just dissolved.

Since returning to the Pagan community, what I've seen convinces

me that resolving conflicts has become a huge issue. For example, in a recent issue of *New Witch* the editor's letter urges Pagans to stop fighting with each other. This topic crops up repeatedly in the issue. An article on joining a coven speaks of "Witch wars" (a new phrase to me at the time, but not now), "these are nasty little spats that unfortunately happen every day and touch all covens."

Our Turning Tide energy on this rainy evening is fresh and caring. We are ready to create community for the Goddess. Surely we can find some path that will take us together through the inevitable conflicts we will encounter.

Are conflicts inevitable? I think so. After all, our faith does not attract people who are meek conformists. Add that temperament to Reclaiming's trademark dislike of hierarchy. We're energetic types, full of opinions, frequently on fire about something very important to us. Let's be real — we're going to have conflicts.

Reclaiming, from the beginning, has sought to model groups functioning without leaders, or, at its best, a group where every member is a leader. While most of us are well seasoned in the consensus process, our natural urge is to avoid facing conflicts, especially personal conflicts. Why deal with them if we don't have to?

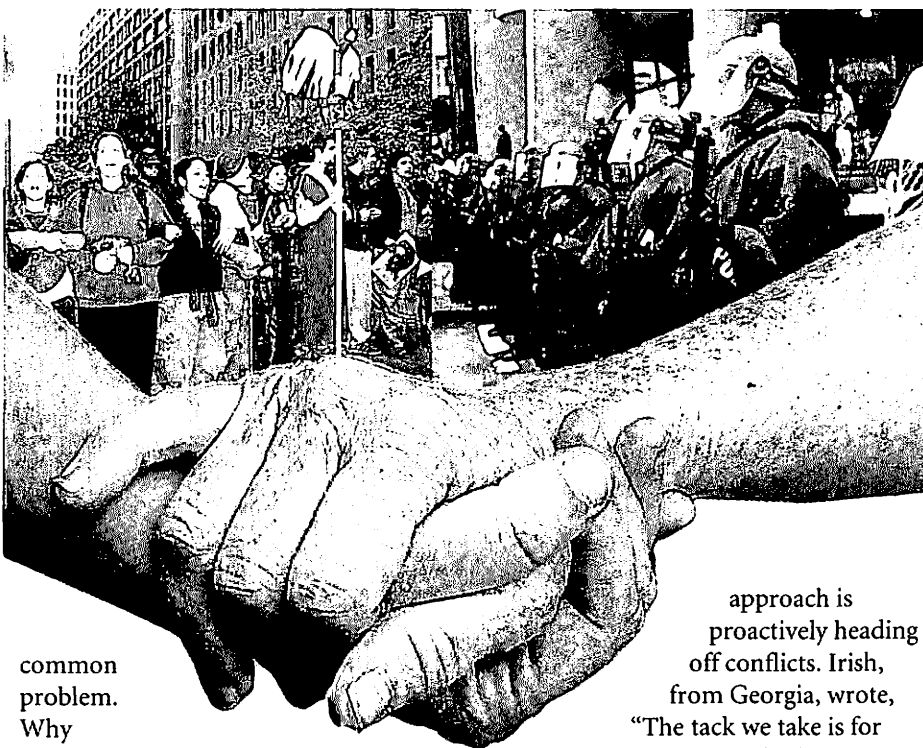
Hierarchical groups have a built-in conflict resolution system: the person in charge makes a decision. When nobody is empowered to impose solutions and

there are no barriers to starting a new group, leaving is often the easiest choice. With Goddess Tradition we add in yet another layer; we don't regulate forming new covens or groups. We can just hive and hive again. We're never forced to resolve conflicts.

The Turning Tide meeting has crept past our 10 o'clock ending time. We've not produced a conflict resolution process tonight, nor does it look like we will. There's no disagreement here, just a lack of knowledge of what will work and what won't. We're keenly aware that if our process is too cumbersome, we'll continue to resolve conflicts through somebody's departure. The evening ends with accepting two points. One is that membership includes agreeing to use the conflict resolution process we adopt. If we decline, we may take a leave from the group. The other proposal we accept is to use the process whenever a conflict can't be resolved during one meeting. These feel right, workable and comfortable.

Before we depart, I wonder out loud about whether other Reclaiming groups have adopted procedures. I'm as curious to discover what doesn't work as I am about what's been successful. Nobody knows the answer to my questions, so I offer to survey the other Reclaiming groups and Goddess Tradition people to find out how others have solved this

Amanda J. Ecklund



common problem. Why reinvent the wheel? Maybe we can skip the discussions and adopt somebody else's excellent, successful system.

Over the next few days I send out numerous emails, and George from the Quarterly sends out more. No groups reply with a whole procedure that Turning Tide can slip on like a cloak, but some offer excellent experience and advice. Others are similarly seeking and want to share my search's results.

Several respondents believe the best

approach is proactively heading off conflicts. Irish, from Georgia, wrote, "The tack we take is for each person to do their own inner work — you can have all the processes you want, but if people aren't doing their inner work, the conflict processes aren't going to get you very far." She advises checking out T. Thorn Coyle's posts for daily practice on Reclaiming's Spider list (*for information on the Spider discussion listserve, contact quarterly@reclaiming.org*).

As I read Irish's email, I pause to reflect on whether my own inner work does anything that helps me pass up conflicts. In some respects, yes, there is my personal rule to not criticize other's efforts unless I am willing to put my own time to work into an alternative. This helps me to keep me in touch with my priorities and allows me silence without feeling resentment. But I also feel open to other work that would enable me to diffuse what either creates or runs from conflict. Yes, personal work seems like a part of this picture.

Marsh, from Mystic Grove, says his coven is careful in bringing in new members who are able to be part of the consensus process. Because of their consensus skills, their conflicts consequently get resolved through everyone being open about their feelings. Star, also of Mystic Grove, urges direct communication with the

continued on next page

Peoria Iron Pentacle Agreements

- We agree to respect other's opinions, even when they are different than ours. We also agree not to hide our opinions from each other.
- We agree to compassionate honesty, knowing that conflicts will not get resolved unless they are spoken about. If we do feel hurt, we will allow ourselves to feel it and process it.
- We agree to a safe space where we will give support when needed and ask for support when we need it.
- We agree that each individual is equally important to the group, and everyone is dedicated to doing the work.
- We agree that we are doing sacred work in sacred space.
- We agree that as we do this serious work and expose vulnerable parts of ourselves we will respect each others' confidentiality.
- We agree that humor is the best medicine and should be taken often.
- We also agree that if for some reason a member needs to leave, we will acknowledge that and do a parting ritual.
- We agree that we will do what we need to take care of ourselves, ask for help when needed, think well of the group, and think well of ourselves.

In Search of Conflict Resolution

continued from preceding page

relevant person, not the whole group. Star points out that when people choose sides, they'll bond over that, deepening conflict rather than resolving it. Taking sides gets tempting in a group because, "that's a big hook, feeling close and connected to someone, especially during a difficult time."

Several Reclaiming members wrote about working out conflicts within a sacred circle. In the circle they hold a talking stick and use the form of "I" messages, a way of choosing words that speak to the speaker's feelings without slipping into "you" sentences that imply blame. The differences are subtle but critical: "I felt angry when you started accusing..." is a "you" sentence, imposing the speaker's perceptions onto the other. Contrast this with a true "I" message: "I felt angry when you were talking about what happened last week." This refrains from labeling the

other's intention.

Other groups who replied felt they had benefited from the release and resolution that comes with listening. Baruch, in Vermont, wrote, "I believe more and more that having all parties sit in a sacred circle and take turns speaking and listening is a powerful approach. When no one reacts or responds, but comes committed to listening with an open mind, to speaking with emphasis on 'I' statements and owning their own part regardless of how wronged they feel, then things can shift."

Peoria Iron Pentacle has the most formulated agreements, beautifully thought out and deeply consistent (*see sidebar, page 17*). Their positive approach encompasses respect for others' opinions, and also the charge to not hide them. Perhaps this transparency can prevent hidden resentments that will mature into conflicts. Their agreements take into

account completion and closure by making space for processing hurt feelings and holding rituals for members who leave. They commit to taking responsibility for their own self-care and asking for help when needed. Consistently positive, they conclude with the agreed-upon intention to think well of the group and themselves.

WITCH WARS

WHY ARE some conflicts easily resolved while others become Witch wars? Selene Vega, longtime friend of Reclaiming and a practicing therapist who divides her time between Santa Cruz and Seattle, says these more difficult conflicts are actually not concerning the topic ostensibly being discussed, but are really about what is happening inside of people. Something about the interaction triggers an identity issue within.

"Real differences of opinion become hard to resolve when our personal understandings of who we are and how we make our intentions meaningful get challenged and obscure the content of the issue," Selene explains. "When someone's way of approaching the disagreement unintentionally triggers something that comes from our past, probably from our families, then we have difficulty focusing on the content of the issue at hand. Our unconscious process takes us back to another time, an old way of interacting. We can no longer even clearly hear what's being said. We're back to another time, an old way of interacting. When this happens, right and wrong is irrelevant. Resolution depends on comprehending feelings. Focusing on right and wrong becomes counterproductive; it just gets people more dug into their positions."

Selene suggests that when the group perceives that those in conflict are stuck, it's time to call in a mediator. "It's good to find someone everyone agrees upon, who's not connected to the group. Most

Some Thoughts on a "Listening Circle"

By Seed

For some time, it has seemed to me that my local Reclaiming community (San Francisco Bay Area) is like a body that is missing a vital organ. It's as if we are missing a liver or kidneys — the organs that help to move toxicity.

When conflicts arise, the community has no mechanism to help resolve them. Conflicts have a tendency to persist, to fester. Over time, as conflict persists, it begins to affect others who surround the aggrieved parties. As is common when dysfunction persists in a family or community, people find their roles narrowing — scapegoat, rebel, peacemaker, hermit. People around such conflicts can become exhausted, eventually retreating from the community. This dynamic can become like a chronic low-level infection, affecting the whole.

It is exciting to hear that we are, as a community, beginning to envision way to support people who are in conflict. It's as if we are beginning to figure out how to grow the missing organ. Several forms are being considered, in which people who need support can hear and be heard.

What will such a group be called? Some have used the term "Grievance Council." The Bay Area Wheel has decided to instead use the term "Listening Circle." This might seem like just a matter of terminology, but it is really much more. When working magic, it is important to name what we seek. Younger self listens to the words we choose. Her language is imagery. If we tell her we're doing "grievances," then she'll work on those. It

who can comprehend what the dynamics are and help the group see through them so people can feel authentically heard.”

CONSTRUCTIVE CRITIQUE

RECLAIMING TEACHERS Starhawk and Oak recently shared their success with mediated conflict resolution. They endorse “constructive critique” as a workable way to get past being stuck in conflict. Constructive critique contains the following elements: 1) the intention to improve the work, the shared goal; 2) it stays specific to the issue; 3) it’s timely; 4) it’s limited to what can be changed; and 5) it is first given privately (unless the process is part of a feedback meeting) before being made public.

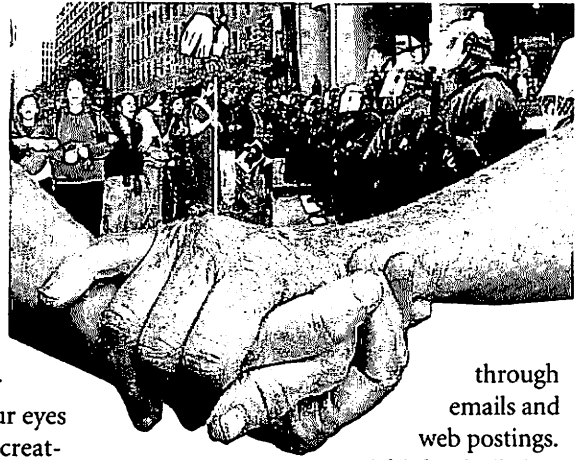
Oak and Starhawk urge people to head off future conflicts through observing some self-imposed practices, particularly when using email. They suggest maintaining affirmative attitudes that presume that other members’ intentions are positive and not meant as accusations or attacks. If a post might be perceived as personally hurtful, the poster can head off conflict by contacting the potential hurt party privately, before posting. If a posting does feel hurtful or confusing, Starhawk and Oak suggest

checking it out directly with the writer before posting back. When making posts about issues involving the community, be sure to stay focused on the issues, not on people.

They suggest introducing new topics by using open, neutral invitations to discussion, checking carefully for loaded terms and not presuming others’ opinions. Finally, they ask our Reclaiming community to keep our eyes on our dreams, waging peace and creating “beauty, balance and delight in all the worlds.”

Despite the volume of email we’ve all sent, we’re still internet babies compared to our shared ancient knowledge of how to talk to each other. My editing experience taught me that we often don’t understand the tone of our written words. To be certain you’re not creating unintended pain with a posting, ask someone to review it or read it aloud to yourself. This helps you be sure that you’re really communicating what you’re thinking.

Oak and Starhawk suggest that our community is especially vulnerable to conflict. We are a far-flung group of people who frequently communicate



through emails and web postings.

This has built-in hazards. Without the softening effect of human interaction, listserves and emails become the easiest to misconstrue. Our distance from each other and time limitations don’t allow us to share the kinds of moments where misunderstandings and disagreements can naturally resolve.

INSTANT ANSWERS

I’VE COLLECTED a lot of good thoughts for Turning Tide to ponder along our way to conflict resolution. While I’d hoped for an instant answer to our question, I’ve given up that idea. But I see how everyone else’s pieces can be snipped and stitched to make up our special, custom fit, Turning Tide Conflicts Resolution process, with a few new additions of our own. What if we had a “time out” meditation period for every disagreement we couldn’t resolve in five minutes? Would we find a new view? What if we asked every person to say sincerely what they think about an argument, instead of letting the conflict-adverse find shelter under silence? That would mix things up in a new way. I can see creating hand signals to indicate that a speaker has slipped from an “I” message to a “you” message, or maybe using kazoos to complete this training more quickly.

Aside from group processes, I will ask Turning Tide members to be more aware of our individual processes. We need to do practical inner work that will help us be more successful with conflicts — and I don’t mean winning them. Some of this feels to me like it might be painful. How can I see my own blind spots, or help someone else see theirs? Do I really, truly want to know?

— by Diane Baker

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Are you a Conflict Causer?

Take this self-test to find out!

We should all check ourselves periodically to learn whether we are habitual conflict causers. Of course, nobody thinks this of themselves, but try out these questions just to be sure!

Do you feel unhappy often?

Do you often feel dissatisfied with the groups of which you’re a member?

Do groups you’re a member of frequently have conflicts?

How many groups have you left because you were not comfortable?

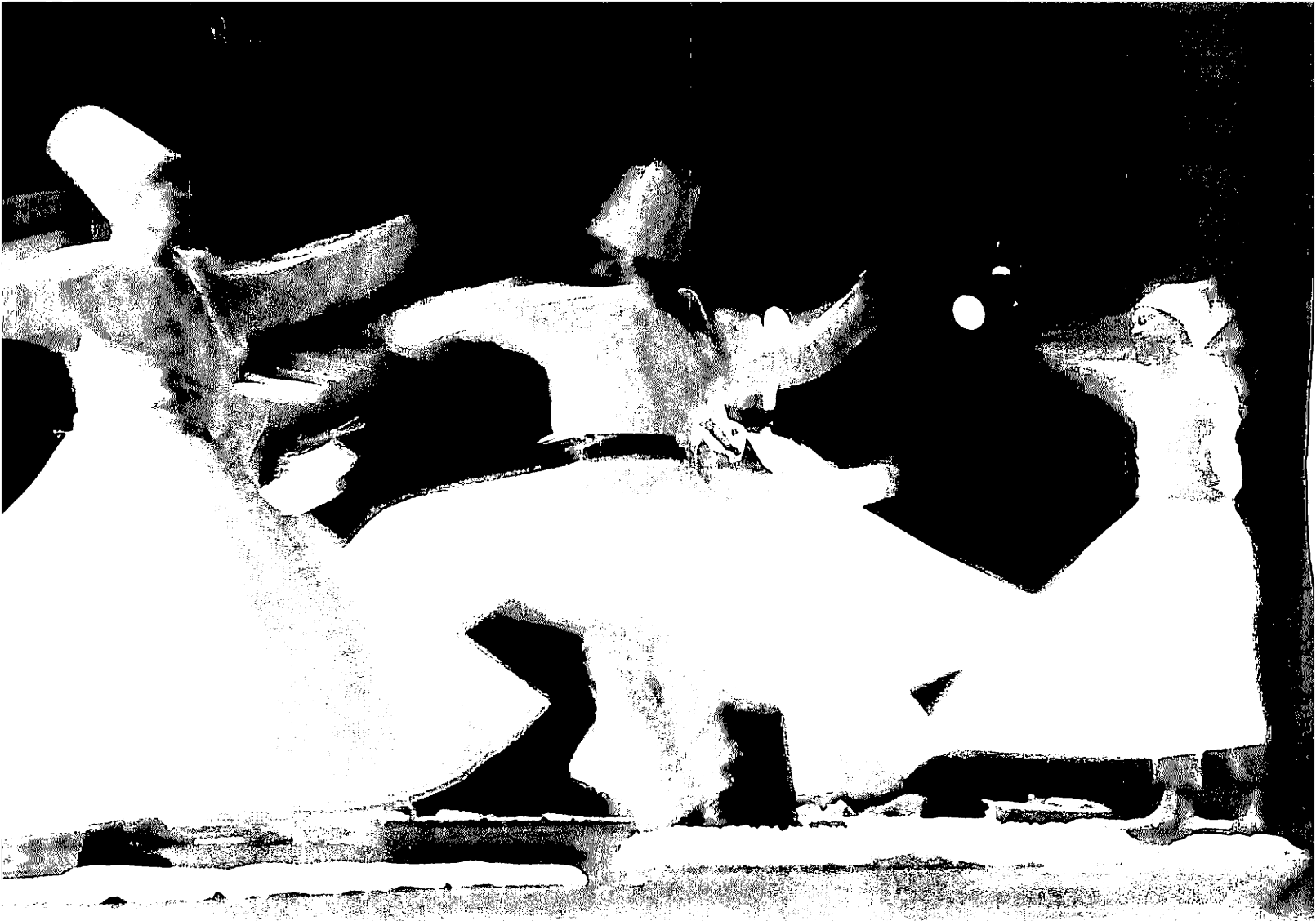
How many of your groups have dissolved while you were in them?

How often are you irritated by, or angry with, another member of your group? Seldom? Often?

Do you complain about or criticize your group and/or its members to your nearest and dearest?

If you see a pattern answering these questions that indicates that you have a history of conflict, it’s time to check out how others see you.

Ask someone whom you like very much whether you contribute to conflicts. Next, ask someone you don’t like at all the same question. If they both give you the same answer, believe them.



Dance Is

Dance is the joy of moving

Dance is a wish I had danced forever

Dance is forever

Dance is trying and trying and trying

Dance is weaving the web

Dance is frustration with my body

Dance is strength

And vulnerability and challenge and hope

Dance is connection with all that is

Dance is immersion in the heart beat of the music and the Mother

Dance is liquid – flowing, moving, ever changing

Dance is life.

— by Ma Prem Shya

Dancing Toward Evolution

A Witch for more than 20 years, T. Thorn Coyle holds the Black Wand of Master and Sorcerer in the Anderson Feri Tradition and is also a priestess in the Reclaiming tradition. A musician, dancer, activist, and poet, Thorn teaches internationally.

Tell us about your spiritual upbringing and your departure from Christianity.

I was always intensely religious. My connection with Spirit was very important to me as a child. Being raised Catholic, I was infused with an appreciation of ritual, music, and prayer. Unfortunately, I was also infused with body hatred, co-dependence, and a keen sense that all of my smallest infractions were huge, punishable offenses. I'm not saying that all Christian practices reflect these distortions, but these were what my child's mind and emotions took hold of.

As a teenager, I sought a more embodied sense of religion and spirituality. When I was 16, I dropped out of high

school and started taking college classes. In a philosophy class, we discussed animism. The thought that the Divine could be in the natural world was a revelation, and made sense on the visceral level. Around that time I also met my first Witches, and I felt like I'd come home. Here was a religion that taught that the Divine flowed through all things, that the natural world was sacred. I didn't have to transcend the things of the body in order to reach the things of the spirit. This was truly revolutionary for me.

What led you to dance as a spiritual form?

I began dancing as a child, taking ballet lessons and then studying jazz dance. I was involved in theater from the

ages of 10 to 18. But I never considered dance to have a spiritual connection, nor did I ever even consider myself to be a dancer, until I hit my early 20s and found tribal-style belly dance.

Belly dance saved my life. I was a classic intellectual — very head-centered with a diminished and sometimes contemptuous sense of my emotions and my body. Studying tribal-style belly dance with Fat Chance Belly Dance brought me thoroughly into my physical self. Moving from a low center of gravity began to shift my relationship to my body and to being a creature of Earth. Belly dance gave me a sense of moving from a rooted, balanced place. I truly feel that this saved me from becoming a bitter, overly-intellectual, half-formed human being. The sensuality of belly dance opened something inside of me

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SACRED DANCE — AN RQ THEME SECTION

Earlier this year, we sent out a call for submissions on "Sacred Dance" to the greater Reclaiming community, and the response for this topic was the strongest we've ever received for a theme issue — Dance and the Goddess clearly strike a chord with many of you.

Movement is a very personal exercise (if you'll pardon the pun), and we've tried to showcase several different approaches to sacred dance and the ways it can intertwine with spirit, community, and political action. From belly dance to universal peace, we hope you'll find something in this section that inspires you to move in the world.

Sufi photos by Michael David Murphy.



Dancing Toward Evolution

continued from preceding page

that no other dance form had been able to. It connected me to my primal self, to my sexual, physical, and emotional self. Belly dance, coupled with my ongoing studies in magic, taught me about the possibilities of the physicality of spiritual practice and the sacredness of the human form.

This eventually led me to study sacred dance in the contexts of Islam, Christianity, and Hinduism. In my late twenties, I went to the first annual Sufism symposium in San Francisco. I'd met some Sufis through belly dance, as a few of them would come to watch Fat Chance perform, and I realized that Sufism was something I wanted to explore. Luckily, the Mevlevi Order, founded by the mystic poet Mevlana Jalalludin Rumi, was open to all seekers — you didn't have to be a Muslim to study with them.

What specifically drew you to Sufism?

I was searching for a way to integrate the world of the body with the world of mind and spirit.

With my belly dance troupe, I wanted to more fully explore dance as spiritual practice, as prayer. But I was the only person who had that focus. With the Sufis, this was the focus of all the people. Here was a group with a common focus, bringing physical practice into spiritual practice, as a way to connect with divinity.

You can put prayer and spirituality into any form. I could have studied contact improv and made it a spiritual practice, as some people do. But not everyone who does contact improv wants to use it as a spiritual practice.

To work with a group which was specifically using movement as a spiritual practice was new to me. I studied for three years with Whirling Dervishes.



Sufi photos by Michael David Murphy.

It brought home to me that prayer itself could bring us back into our bodies, into the divinity held in the manifest world.

Later on, I worked a bit with a Christian liturgical dancer whom I met at the Nevada Nuclear Test Site. I watched her do incredible things with small groups of dancers on the altar spaces of churches. It changed the whole energy of the crowd.

I also briefly studied devotional Hindu dance (Odissi). I actually met my Odissi teacher when she was dancing in a restaurant. She came out and did a beautiful dance for Krishna, and I said, "I have to study this!"

How did you develop your own work, Devotional Dance?

Working with Sufism, having a specific prayer practice that was fully physical, was an important step into my process of developing my own work.

When I hit my Saturn Return (around age 28), I quit Fat Chance Belly Dance. I had begun studying with the Dervishes, but I went through a year of depression around what my work really was. One day, about a

year after I left Fat Chance, I put on some music, and the first of my movements came to me. I've always considered them a gift in that I didn't "make them up." The movements began to move through me. Devotional Dance uses simple, repetitive movements specifically as a way to move energy. I would tinker with them to see, "If I

change this, how does it affect the energy?"

Moving energy is a practice we cultivate in Witchcraft. To have a way to move and transform energy through my body, rather than just doing spellwork or trancework, was very powerful.

As my work progressed, I began to actively seek out movements keyed to the energies of the various tools we use in Feri Tradition and Reclaiming. Movements came through for all the points on the Iron and Pearl Pentacles, and also for Triple Soul and the Elements of Life.

The Elements of Life?

You know, the elements — Earth, air...

Oh, those elements. Sorry, go ahead.

Over time, working with these movements, I sensed how easy it was to work through blocks and issues, to delve more deeply into my own physical self and my psyche through movement. I realized it was a tool that might be helpful to others. If a person is having a lot of trouble working on an issue involving, say, sex or pride, they can do a specific movement that frees up the energy in their body and being. This can give them a full sense of that power and energy, and they can begin to call it back into their lives, and to unbind the knots that have choked it for many years.

Movement in general is very helpful, particularly for people who have trouble being present and being in their bodies. The Devotional Dance movements are simple enough that anyone can *do* them. That alone can be powerful for someone, to realize they can use their bodies and be in their bodies, let alone use that to effect spiritual integration or transformation. My movements have jokingly been called "Pagan Tai Chi." It's not surprising, though I've never studied those systems, that my movements have qualities similar to other practices such as Tai Chi or Qi Gong. These systems and mine, in

coupling physical movement with energy movement, end up running in patterns that feel similar to people. Also, energy does move in specific channels through our bodies, so naturally the movements in the different systems would reflect this.

How do you integrate dance into your broader work?

I generally teach Devotional Dance in the context of a larger workshop, on say, Triple Soul or Iron Pentacle. I weave the movements into the work. It becomes another piece that people can integrate into their work.

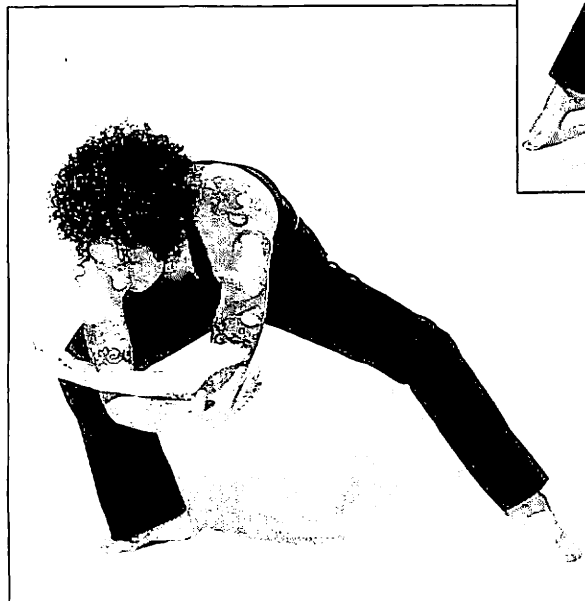
When I started teaching Devotional Dance, I taught it separately, as its own form of working. But more and more, I find it effective to teach it as part of a larger whole, giving people a context for their work. Our daily lives should not be compartmentalized, and our spiritual lives shouldn't be, either. We can do singing, drumming, and trance work, and we can dance to free up and integrate all these energies.

You've organized sitting meditations at the San Francisco Federal Building in opposition to U.S. wars. How does this relate to your dance?

Yes, I also practice and teach sitting in stillness. Without an exploration of both stillness and movement,

we're missing something as Pagans. The power of stillness in the body and the power of movement in the body both reflect something that is natural in humans — the need for structure and stability as well as flow and change. If we have only one or the other, our lives are stunted and incomplete. Combining potent stillness with vital motion lends our lives health and expansion and a connection with other things in the natural world. Stillness, linked with movement, reflects our very breath — we inhale, and naturally we pause. We exhale, and naturally we pause. Things slow down in Winter and speed up in Spring and Summer. Using actual physical stillness and movement connects me fully to the world around me and to my own divinity, which is a reflection of the immanent divinity that

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Two movements from "Sticky One," part of Thorn Coyle's Triple Soul Devotional Dance series.

Thorn's new book, "Evolutionary Witchcraft," on the tools and practices of the Feri Tradition, is forthcoming from Tarcher/Penguin (September, 2004). It includes Devotional Dance movements for the Iron and Pearl Pentacles and the Triple Soul, complete with photos and written instructions.

Photos by Mark Leialoha.

Dances of Universal

by Irish Flambeau

SINCE BECOMING involved with Reclaiming, I have participated in a number of demonstrations. At each of them, I have watched to see the flow of energy — where did magic seem to be happening, and where did energy seem to be falling flat? What seems to work? What is the best use of our efforts?

The activism gig can get wearing. At times it seems like an exercise in futility — banging our heads against the Wall and the Machine. For me, it is important to find a sustainable form of activism that works, that builds community, and is accessible to a broad spectrum of people.

Often times when the subject of political demonstrations comes up in conversations, people tell me that they are turned off from attending by the yelling, protesting, “anti-” atmosphere

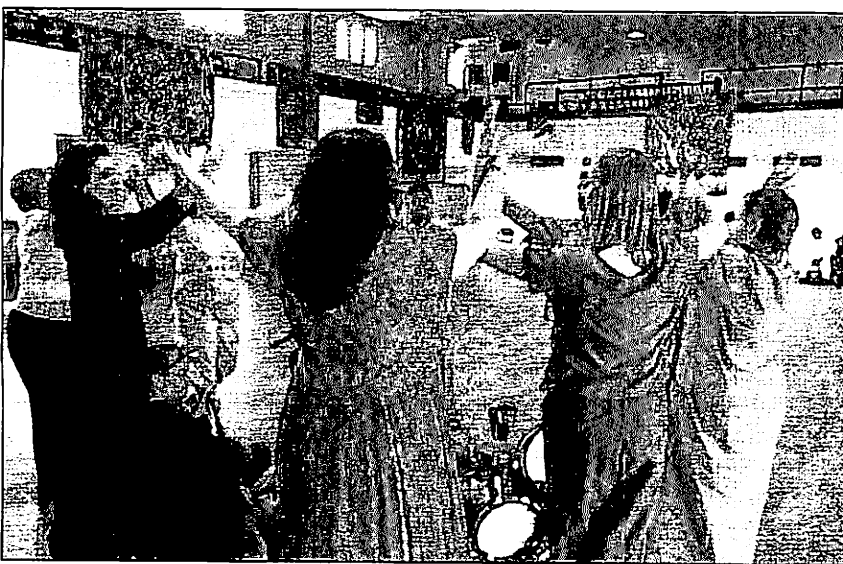
that they see reported by the media. Being “against” something, I think, gives them nothing to hold on to.

I believe a more sustainable approach is to ask, “What are you for?” and bring proactive, supportive actions to the demonstrations. Even a change in language can help, such as “demonstration” (what are you for?) vs. “protest” (what are you against?). I believe that bringing something positive, uplifting and proactive to demonstrations can be a way to sustain our work and to open a space for people to join us who might not have otherwise. The Dances of Universal Peace can be such a thing; we can stand for peace.

As a dancer of the Dances of Universal Peace for over 15 years, I have long known about the transformative power of sacred dance and believe it is a valuable addition to demonstrations.

The Dances of Universal Peace are simple circle dances that are taught anew each time, using sacred chants from world spiritual traditions, live music and group singing. They are a form of moving meditation that heighten awareness through looking deeply into the eyes of another, while alternately dancing alone or with a partner. The Dances were originated in the 1960s by the American Sufi Murshid Samuel L. Lewis, with inspiration by the dancer Ruth St. Denis. Lewis’ prescription for peace was: “eat, dance, and pray together.” Like Reclaiming rituals, the nature of these circle dances amplifies energies, unites groups of people in the moment, and helps create community.

I first encountered the Dances while living in New Orleans. One dance, accompanied by a harmonium, stands out in my mind. The dance circle was made up of two intertwined circles, each



“The dance circle was made up of two intertwined circles, each going in opposite directions. With each handclasp, a different name for Goddess was invoked: Kali, Radhe, Sita, Parvati...while seeing each dancer as that Goddess.”

My Triple Soul

The Sacred Dove is always dancing
swaying arching undulating
At One with all the oneness that ever was
will be
is

Sticky One plants bare feet firmly on solid earth
raising curved arms to the heavens
hips moving in timeless rhythms
of hunger of ecstasy
of desire

Shining Body steps into the endless river
steps into the dance that aligns
uniting god and animal in a single chorus
Human and Divine
I know myself

— by Dawn Isidora

Peace



Dances of Universal Peace can be adapted to many settings and types of events



going in opposite directions. Traveling around the circle from one partner to another, I greeted each person with an extended handclasp, first right, then left. With each handclasp, a different name for Goddess was invoked: Kali, Radhe, Sita, Parvati...while seeing each dancer as that Goddess. I believe that creating this kind of healing space is essential, because our current societal difficulties arise out of perceiving those different from us as "Other." The energy raised by such a dance is a cone or bubble that can be released into the world.

A few years ago, one of my Reclaiming mentors, Gretchen Laymon, suggested to me that I develop this skill and integrate it with Reclaiming-style priestessing. I joined the formal hierarchy of the Dances' Mentor Training Guild, becoming a supervised dance leader and co-creating a new, public dance group in my community which is ongoing (monthly).

As part of Reclaiming priestessing,

our dance leadership team of Parsley, Catwrenae and myself took the Dances into the streets, to demonstrations. The biggest ones were in 2001 and 2002 at the Y-12 nuclear bomb plant in Oak Ridge, Tennessee. We went the day before to the organizing group's nonviolence trainings and led Dances for their class, thereby ensuring familiarity and willing participants to help engage the crowd.

I have also led Dances at a 9/11 street memorial, for church groups and at a boarding school as interfaith experiences (with protesting faculty members sitting out, stating that anyone participating would go to hell), for a community Wiccan group, as part of Reclaiming classes and at Witchcamp as a camper offering and as part of a camp ritual, and more recently, at the Peace



Celebration in Durham, North Carolina organized by the Reclaiming group Dragon's Cauldron. The Peace Celebration was covered by local media, the Dances were shown on television, and our spiral dance around the Green Dragon puppet was featured in the paper amidst an entire section on the war in Iraq.

I mention this list of places to show the diversity of places you can go with sacred dance and to share the power of what the image of a dance around the Green Dragon, right in the newspaper, can do. I think it is an important anti-

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Photos by John Rotett and Irish Flambeau.

Drop Bass, Not Bombs

Ruminations of a Dancing Anarchist Witch — by Eric

*Dance, when you're broken open.
Dance, if you've torn the bandage off.
Dance in the middle of the fighting.
Dance in your blood.
Dance, when you're perfectly free.*

— Rumi

I HAVE BEEN a dancer longer than I have been a Witch, longer than I have traced pentagrams in the air, longer than I have read Aleister Crowley or Starhawk.

Before I recited the Four Noble Truths, I stumbled out of warehouses as the sun rose, covered in dirt and sweat. Before I knew that sun salutations could alter consciousness, I found pleasure in twisting my body and stomping my feet. Before I knew intellectually that dance could be worship, I found my way to the altar of bass.

I have always had a deep longing for the sacred, for the ecstatic embrace of the divine. When I was a child, I would walk slowly and purposefully up to the altar of our small Catholic Church. I would stare up at the Jesus on the wall, put the communion wafer in my mouth, and let it dissolve there — scared to even swallow lest I break the magic spell.

By my teenage years, my friends and I were deeply Christian, an instinct driving us to seek and seek more, our surroundings providing us our framework. We were also ravers and budding consciousness expanders. On Thursdays, we had bible study. On Fridays, we went dancing. On Saturdays, we ate LSD and talked about God and religion and consciousness and at-onement. On Sundays, we went back to church with our families. The lines between the activities began to blur, sometimes quite literally.

*Oh let me see your beauty when the
witnesses are gone
Let me feel you moving like they do in
Babylon
Show me slowly what I only know the
limits of
Dance me to the end of love.*

— Leonard Cohen

A FEW YEARS AGO I bought Gabrielle Roth's book, *Sweat Your Prayers*. In it, she details a way to use movement to get back to the primal, to reconnect with the archetypes embodied in our Gods, to claim our authentic selves in a spirit of openness, mystery, and joy.

The first time I danced specifically as conscious prayer, I ran up against all my obstacles, all my boundaries. I did a purification ritual, connected with my breath, called on the four directions, and put on some music. I began to move, scared that someone walking by would be able to see me. As my dancing increased in intensity, my old patriarchal God tapes began to replay themselves in my head. "This isn't prayer," the old man with the white beard said. "This isn't sacred, this is silly!" I waved him away and kept dancing, kept breathing. Before I knew it, he was replaced with a fat toddler, sitting cross-legged on the floor, clapping her hands and shouting, "More! More! More!"

My fondness for dancing, in retrospect, was born out of the profoundly spiritual urge to shatter boundaries and move beyond the egoistic self. The root of my activism, the root of my struggles for freedom and justice, the reasons I practice magick, and the reason I sit in meditation staring at a wall, are intertwined. At their base is a pre-linguistic knowledge that separation is false. We

are all lonely. You can see it in our eyes. On the dance floor, there's no one else here, it's all just us...just-us...just-ice.

The body is a sacred garment.

— Martha Graham

DANCING BRINGS US back to ourselves. It shatters that split between body and spirit, between the sacred and profane, the fragile boundaries between me and you. Dancing is liminal worship. The vibe only exists between the lines. The flow compels us to fight through our fears: How do I look? Am I doing this right? What am I going to do next? Is that person laughing at me? Yet we can't stop moving because the beat is still there. We can't keep moving if we are tripping over our ego. So we must discard it. Surrender to the flow. For a second maybe? A minute? An hour? A lifetime?

The beat strips us bare. Music and movement strip away our ego. The groove has a door. To open that door, you need to leave your "self" on the porch. In the groove there is no separation, only movement. Good dancing, like any Divine whisper in our ears, leaves us madly in love with everyone we see.

Dancing returns us to the source, to that place of unnamed names, so that we can bring back new colors (ones that haven't even been named yet). Dancing returns us to the source, that place of pregnant possibility, so that we can bring back new Gods (ones that never demand vengeance). Dancing pitches us headfirst into the void, laughing and scared, so that we can bring back a magic mirror and look into it every

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Giving Birth to A Dance of Empowerment, Strength and Community

An Interview with Palika

Palika is the Artistic Director of Heavy Hips Tribal Belly Dance in Santa Cruz, California.

When and why did you start dancing — and how you did you end up dancing and teaching a Middle Eastern style?

I started dancing when I was young. My mother put me in ballet and jazz classes when I was seven, and I pretty much stayed there until I was eighteen. I was very in my body. I thought I had a magical power where music went into my ears and in every cell of my body and I could actually spit it back out and materialize it into manifest form. I loved ballet, and I loved jazz, and I kind of did everything. Around age 19, I taught the Hustle, and worked for Arthur Murray Dance Studio and that was a blast too.

In 1977 my life took a dramatic turn. I took vows and lived in an ashram for over ten years through my 20's. In

the ashram I studied and practiced traditional Bhakti Yoga. There I was introduced to Bharatnatyam; the sacred dance of India, where every single movement is a storytelling meant to instruct spiritual values and reiterate past times of great sages or goddesses and gods. The dance is incredibly focused and meditative, and takes years to master.

This was the first time I was introduced to the tradition of Devi Dasis or temple dancers — young girls given at about seven years of age to the temple, dedicated to dance solely for the Divine. In fact, the tradition there is that you don't dance for a secular audience. Others may see you, but only because you are dancing for the pleasure of the deities. Here the idea was planted that dance is a spiritual practice.

I left the ashram at around 30, moving to Santa Cruz in 1989, a radical feminist politically and spiritually, doggedly researching the Goddess. I read

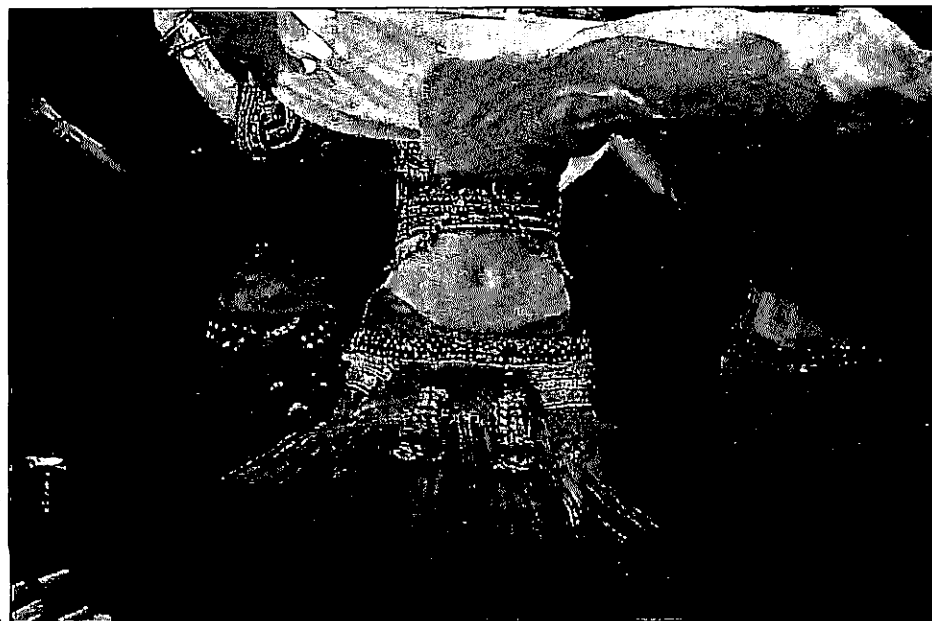
Starhawk, Merlin Stone, Charlene Spretnak, and embraced deep ecology and a spiritual practice that centered on the Goddess. In 1991 just after birthing my daughter Shyama, a sister had a party and there was a belly dancer. She was dancing, intensely zoning in on me, and I was very attracted to her. She initiated me into the dance that night by dramatically draping her veil around my shoulders with a fixed stare. Six months later, I saw other belly dancers and it was cabaret-style, and I thought, "I love the way they move, but I cannot stand this sexy kitten, Marilyn Monroe thing." So I gave up on it.

Three years later, someone invited me to another belly dance show. Rossah and her troupe Hand of Fatima were performing. The lights went down, the music went up, and they came out wearing tassels and caftans, a completely different look and feel, playing frame drums, zills and zaghareeting. They performed group dances primarily, as opposed to solos and I thought, "Right on! This is what it's about, this is community and ritual, it's not just being sexy for guys." So I studied with Rossah for about two years, and I became a student teacher with her.

I was still very much involved with feminism and Pagan beliefs, and Rossah did a six- or seven-week series she called, "The Goddess Series," where students would study different Goddesses like Athena, Hera, Aphrodite and Nefertiti — she was into the Egyptian and Roman pantheons. Women would circle all day and do dances and movements while meditating on the qualities of Goddess. Again I experienced dance as sacred spiritual practice.

Later, at about 40, a friend was living in the mountains and had a

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photos courtesy of Palika

Giving Birth to A Dance of Empowerment, Strength and

continued from preceding page

women's teepee circle going with women doing ritual and meditation together. They decided as a group to share something significant outside of their moon circles. My friend says (referring to me), "I know this incredible woman who teaches belly dance, she says it's a dance of birth, it's a dance of the Goddess!"

She called and I was hesitant, but said if they gathered a group of ten women together I'd come every week. She got ten women, and the first time we met, I'm dressed in my choli, hip belt, and skirt, looking exotic. I stood up and said, "Okay, now let's embrace the universe," and as I lifted my arms up over my head, my top comes completely off and my breasts pop out, and I'm like, "Well, here we are!" It was very telling of the nurturing that was to come through

Heavy Hips Tribal Belly Dance.

I worked with those women for a year, starting classes in Santa Cruz too, which has now become a school, presenting belly dance as a sacred dance of birth and calling a circle before each dance series began. We're inspired by the contemporary dances of the Middle East, but acknowledge that this movement of circling bellies and spiraling hips originates from ancient ritualistic dances of women's prehistory. It's the birthright of every woman and that's where the power and the draw lie. The symbolism of circles, spirals and figure eights emanating from the female giving birth is still relevant for modern women. I get bored really fast if something is shallow, and I couldn't sustain for long if my work didn't have cosmic, existential experience behind it that's real and authentic. Thus I currently teach and practice the art of Tribal Style Belly Dance.

This is how Heavy Hips Tribal Belly Dance came about — it just took a long time to get here.

How do you feel that teaching and performing, and your own daily practice of dance, relates to your spiritual practice?

In so many ways. I think we all feel helpless sometimes about making change in the world because it's all

photos courtesy of Palika

so overwhelming. It's easy to think there's nothing you can do.

But I've seen people's lives change radically by spending time with Heavy Hips Tribal Belly Dance — not because it's me, but because I'm a vessel for what comes through. Some women discover a sadness in their life and they need to make a change. Some women discover for the first time, "Wow, I'm beautiful and powerful and sensual." Some women find that they've been dancers all along. I encourage people to come to class when they're depressed or something's bothering them. That may be the best thing you can do, bring your body and be present in the circle. You'll discover something there.

Some women come because they're tied down with babies and children, and they don't have time for themselves. Women come who are controlled by their husbands or partners. She's coming to class, and I'm saying "Your life is not meant only to serve a man. Your body is not a sex object for his pleasure. What do you want to do with your body and what does your body need from you? How will it be if you can learn to move your ribcage around, if you can open this place up — what else is going to open up in your life?" That happens — you're holding something in a certain place in your body, and then you move it. Sometimes people will cry. I try to create a safe space where it's okay if that happens.

When you start telling women that their blood is powerful and their body is powerful and round hips are powerful, and being skinny is not all it's cracked up to be — things happen. You know, feminism is hardly done and over.



Community



Consciousness-raising groups are not done and over, not by a long shot! I help women discover they are powerful and wise.

How do you feel that your choice of a Middle Eastern dance form, and your relation to the Goddess and the Divine, affects your activism in the world outside of dance? It's a culture you didn't grow up in — how do you relate to people from that part of the world, and women of other cultures in general?

Well, that's an interesting question. I lecture the first day of my classes beginning with "Hello, the Middle East is not just Egypt! Do you know what countries are influenced by the Arabic people? What countries are influenced by Islam? What countries are we talking about here?" When we start naming them off, you get diverse cultures: North African culture, the Arabic Peninsula, and central Asian cultures. Northwest India has played a very powerful part in the mix, because DNA testing shows that the Roma gypsies originate from

northwest India.

I think it's incredibly important to understand and learn about women of those cultures. After 9/11, I was so embarrassed that I didn't teach classes for a week. When I came back, I said, "I can't teach this anymore, who am I to be talking about or listening to Middle Eastern music or playing around with dance that is inspired by music and dance of the Middle East? Who do I think I am?"

We circled in the classes and I got people's input about what they needed. Many of them said they needed this more than ever, because it's a dance that's sacred, it's a dance about what it was like before there was Saudi Arabia and the United States, before there was Northern Hemisphere and Southern Hemisphere — when there were just tribal people surviving and living, and women's bodies bleeding and people believing that the divine was feminine, and a dance coming out of that about birth. That's where it came from. So how can we go back to those roots and use them to help a situation, or at least live with the guilt about the gulf between north and south, east and west?

We women who explore Middle Eastern dance should be tithing money to support Middle Eastern women. I've made donations, but I think the whole belly dance industry should be tithing money to support social work and political work in these countries.

I take learning very seriously. I

encourage my students to learn and understand what's going on in the Middle East. In Middle Eastern cultures, bellydance is considered to be for prostitutes, it's considered low class. They're not contemplating the Goddess and feminism, or the creative power of women. I've had a lot of privilege to contemplate those things. I have the opportunity to go out on a full moon night and make a circle. Other people in other countries don't. So it's a topic I visit often.

One of the things that we talked about after 9/11 was that we are placeholding something sacred, because women in Iran, women in India, women in Afghanistan — whether or not they believe they're repressed, can't dance at this time. In Iraq, Iran, Afghanistan and India, women are suffering. I was reading this book about RAWA (Revolutionary Association of the Women of Afghanistan) and I thought, I just can't go on, I am not doing anything nearly significant enough. This dance has been an incredible tool and incredible vehicle, but it's just not deep enough for me, it's not politically active enough for me.

I'm not in this business just to perform and have someone look at me. It's not about that, it's about what happens in the classes, what happens on a day-to-day basis when people come

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as I fall

as I fall from the mountain
I dance in the air
discovering wings in my pores

at the center of the wheel
I laugh
the dust on my shoes long forgotten

by Louise Cloutier
www.voiceborne.com

SUMMER'S HEAT

BY LILY, WITH
SPELL BY CAROL



FRUIT SALAD

INGREDIENTS

Fresh Fruit Mix

2 Tbsp. brown sugar
2 tsp. ground cumin
1 Tbsp. lime juice
1/4 to 1/2 tsp. cayenne powder (to taste)
2 tsp. chaat masala
salt (to taste)

Chaat Masala

1 Tbsp. amchoor (dried mango powder)
1/2 tsp. ground cumin
1/2 tsp. ground coriander
1/2 tsp. ground ginger
1/4 tsp. salt
1/4 tsp. ground black pepper
1/8 tsp. ground cayenne pepper
a pinch of asafetida

FRESH FRUIT MIX

CHOP UP ripe, fresh fruit: apple, pear, peach, apricot, strawberry, orange, grape, mango... whatever is in season works fine in this recipe.

Peel if necessary, then chop up the fresh fruit into bite-size chunks. You will need about five cups of chopped fruit, though it doesn't need to be exact. Put it in a beautiful bowl.

In another bowl, mix together the sugar, cumin, lime juice, cayenne, chaat masala, and salt. Pour it over the fruit.

As you toss the dressing over the fruit, chant a spell. In the spirit of summer fun, I submit to you a revision of an old standard:

*Double, double, no toil, no trouble
No fire burn, no cauldron bubble.
Fresh-cut fruits with hints of heat,
Tangy spice and sugar sweet
Bring cool to Summer's bounty great
And balance to my dinner plate.
Blessed be.*

Serve chilled or at room temperature. It can keep for a day or two in the refrigerator. Enjoy!

May you never hunger.

Chaat masala, a blend of Indian spices, balances the sweetness of fruit with tastes of sour, salt, and heat. It includes some gently warming spices like ginger and black pepper, tangy amchoor (green mango) powder, and a dose of heat with cayenne.

Chaat masala can be sprinkled on fruit, fresh cucumbers, tomatoes... experiment with it!

You can buy a pre-mixed box of chaat masala at an Indian or international grocery store (I am fond of the MDH brand), or you can make your own from the basic ingredients (see the recipe below).

So chop up whatever fruit is in season, mix in some spice, and sit back and delight in the wonders of Summer!

CHAAT MASALA

BLEND INGREDIENTS together until smooth, preferably with a mortar and pestle. Makes about 1/8 cup of masala.

IN THE HOT and sweltering days of Summer, an afternoon of cooking over a stove is often not appealing. The delights of sunny days and balmy nights call us elsewhere.

A simple meal of foods that don't need heat to prepare can be a perfect solution. Summer meals of cold soups, crunchy veggies, and delicious seasonal fruit help cool us down as they nourish our bodies.

During the Summer, we tend to gravitate to foods that have a cooling effect on our constitution. Fruit is a perfect example.

A bowl of fresh fruit can be balanced with the addition of some warming spices in just the right amounts. Their flavors will balance out the natural sugars in the fruit.

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.

Alchemical versus Capitalist Gold in the World of Isaac Newton

The Ideological Assassination of Nature

by David Kubrin

In this, the fourth and final essay on Isaac Newton's alchemy, its fundamental role in the crisis of early modern Europe, and in particular our contemporary ecological crisis, David Kubrin focuses on the crucial decade that followed Newton's nervous breakdown in 1693, six years after he published his magnum opus on physics, the Principia.

The previous essays are available online — see end of article.

NEWTON AND THE ALCHEMICAL TRANSMUTATION

DID NEWTON participate in the alchemical transmutation of lead into gold?

As I pointed out in the first of these essays, the dual crises of early modern Europe, and of Isaac Newton, who has served as an icon of the vast transformations of the world that occurred as the modern age began in the later seventeenth century, were intimately entangled. Understanding how the intertwining occurred is particularly important since the constellation of modernity — including the developments of nation states, capitalism, the European conquest of vast areas of the world, the scientific revolution, and especially the explosive expansion in extractive industries — first emerged in this period.

Newton's famed nervous breakdown (see last issue), in turn, took place in tandem with several other

puzzling transformative developments in his life: first, the abrupt ending of an especially close relationship (his only one, aside from his mother) with a young disciple, Fatio de Duillier, a fellow alchemist and mathematician and a man Newton planned to have edit the crucial second edition of the *Principia*, where Newton could answer his many critics; second, Newton, the formerly withdrawn Cambridge philosopher, moving to the London he formerly detested and becoming a very public politician, royal appointee, and scientific administrator; and third, his accepting of philosophical tenets from mechanical philosophy about the central issue of the nature of matter — theories he had formerly firmly rejected.

Most remarkably, it was in this period of a few years that Newton wrote his astounding alchemical treatise, *Praxis*, a grand synthesis and summary of his massive reading, painstaking experimenting, and theorizing about the mysterious art. Quite astonishingly, though his theory of matter had recently moved somewhat in the direction of

orthodoxy, in *Praxis* Newton clearly describes making the "Philosophers' Stone." We may speculate that this was based on laboratory experiments he had done with Fatio and Fatio's new alchemical mentor during the fateful visit of June, 1693 (see last issue). Near the end of *Praxis*, Newton wrote:

"Thus you may multiply each stone 4 times & no more for they will then become oyles shining in the dark & fit for magical uses. You may ferment it with gold by keeping them in fusion for a day, & then project upon metals. This is the multiplication in quality. You may multiply it in quantity by the mercuries of which you made it at first amalgaming the stone with the

mercury of 3 or more eagles & adding their weight of the water, & if you designe it for mettalls you may melt every time 3 parts of gold with one of the stone. Every multiplication will encrease its vertue ten times & if you use the mercury of the 2d or 3d rotation without the spirit, perhaps a thousand times. Thus you may multiply to infinity."

Was Newton, as the passage clearly suggests, a participant in the legendary
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transmutation of lead into gold? How can that be?

To answer that provocative question, let us look a little more closely at the process of Newton's nervous breakdown and subsequent changes in his life. For most historians, these phenomena — Newton's nervous breakdown, the sudden severing of all ties with Fatio, modifications of his theory of matter, and most strikingly his report of the making of the alchemical Philosophers' Stone — remain deep, inexplicable, and quite disconnected mysteries.

Let me suggest a single coherent narrative, revealing connections between four of these enigmatic changes.

Presumably Newton's visit to Fatio and his alchemist friend provided the basis for Newton's extravagant claims in *Praxis*. I believe the reason Newton reacted to finally finding the Philosophers' Stone by undergoing a nervous breakdown shortly after was that simultaneously he found that Fatio, his beloved, was now enamored of another man, the mysterious alchemical healer who had recently restored Fatio's health and become his new mentor.

Perhaps, we may even speculate, the coupling of Fatio and the other man occurred in the context of the Great Work (as it is called in alchemy) that Newton appears to have witnessed, as described in *Praxis*.

Though the above paragraph is rooted in a fetid swamp of speculation — concerning something as problematic and in as marginal taste as a long-dead man's imagined sex life — it has the distinct virtue of making profoundly sensible several of the remarkable transformations in Newton's life after his brief leave from Cambridge in June 1693. These transformations themselves are firmly anchored in the solid ground of evidence.

Seeing the transmutation that is the final goal of alchemy (more for spiritual than financial reasons) — yet simultaneously losing Fatio to another — unhinged Newton. On his recovery many months later Newton emerged a

very different person, one ready to plunge into the fetid air of London, carrying on Their Majesties' business.

At any rate, in terms of the official version of Newton as a mechanist, the Newton who bequeathed to the world the "clock-work universe," the quotation in *Praxis* regarding making a substance with "magical powers" is nothing short of astounding, akin to the Roman Catholic Pope making a public confession of his ongoing onanism. Though we have no reason to believe that Newton intended to publish his *Praxis*, some trusted persons would have seen it. Newton is telling these selected readers that he has seen (and perhaps helped make) a substance that turns lesser metals into gold on the basis of its magical properties.

ISSUES OF CREDIBILITY

RICHARD WESTFALL, the eminent Newton biographer, warns us that we should ignore Newton's extravagant claims in *Praxis* because of their proximity to his nervous breakdown. I suggest, to the contrary, that those claims be taken seriously, for on that basis we are able to comprehend how, in the context of his tragic loss of Fatio as his beloved — however we may imagine that to have been — those experiences catapulted the older scientist out of his senses.

Significantly, the portion of *Praxis* in which the claims about the Philosophers' Stone are made reads very much like a "how to" laboratory manual, providing specific quantities, times, and sequences — quite different in manner, language, and logic from the more theoretical sections of the work. Additionally, though Newton certainly distorted the meanings of earlier documents in his priority fights with against Leibniz and Robert Hooke (Newton's scientific nemesis), Hooke is the only person who accused Newton of falsified his reporting of phenomena he observed.

A UNIQUE CASE?

I AM CLAIMING, then, that just as his writing implies, Newton was at least a witness to, and likely a participant in,

the making of the Philosophers' Stone and its use to transmute a "lesser" substance into gold. The obvious question is whether such an event has occurred any other time. Or is Newton's, assuming we can believe it, a unique experience?

A discussion of this all-important topic is not possible in the short compass of this article, but we can briefly recount a number of instances that suggest that Newton's claim is not at all unique in the writings of 17th century natural philosophers. There are several other testimonials, some by very reputable sources, that report similar witnessings.

The case of Johannes Helvetius, physician to the King of the Netherlands and a man who had recently published a work critical of alchemy, is especially striking. Helvetius was visited in 1666 by a stranger who, after some general discussion regarding healing, directed their conversation onto alchemical mysteries. He showed Helvetius several gold medals that he said had been made by transmutation, which the physician claimed were "profoundly superior" to any gold he had previously seen. The man also took out a small ivory box containing several lumps the size of small walnuts, capable, he claimed, of great miracles of healing. It was clear that the lumps consisted of the fabled Philosophers' Stone. Secretly purloining a tiny scraping from these lumps as he handled them, the physician waited until the stranger had left and then melted a quantity of lead pipe, casting his fingernail-scraping's worth of the "Philosophers' Stone" into the molten metal. No gold resulted.

When the stranger returned some weeks later, he had apparently obtained permission from his master to give Helvetius a tiny piece of his Stone. After the physician confessed his earlier fruitless attempt with the melted lead, the stranger explained his failure, detailing a critical step Helvetius had left out. The stranger again had to leave, promising on his next visit to show how to use the Stone. But Helvetius' wife, also a student of alchemy, persuaded the

physician to attempt another transmutation immediately. This time he made sure to coat the supposed Stone with wax, as the man had advised. After he had cast it into a small quantity of melted pipe, "there was a hissing sound and a slight effervescence, and after a quarter of an hour I found that the whole mass of lead had been turned into the finest gold."

THE RUNAWAY ASSAYS

AS THE LEADING commercial nation in Europe at the time, the Netherlands possessed goldsmiths and assayers whose great skill and knowledge of their craft can be assumed. This is important to keep in mind as a series of goldsmiths and assayers examined the Helvetius' newly-produced gold. The first, that night, pronounced it to be "the finest gold he had ever seen."

As the purported gold was assayed and re-assayed by master goldsmiths and assayers, a bizarre finding emerged: The first two assays actually found more gold at the *end* of their trials than had been present when they began.

After extensive discussions, those involved concluded that the two increases (one by a full one-third) had resulted from the powers of the Philosophers' Stone not having been fully exhausted in the previous workings. Accordingly it had continued to act on the silver and other metals present in the later trials and transmuted those, too!

News of this rapidly spread. Baruch Spinoza, the philosopher — another skeptic regarding the claims of alchemy — investigated the event, interviewing the various assayers and Helvetius and his wife and writing an account of the event. Neither he nor any subsequent investigator was able to find reasons to

doubt Helvetius' account of the transmutation — until, of course, the late 18th century, when it became obligatory for any "reasonable" person to believe as a matter of *faith* that alchemical transmutation was, in principle, absurd.



Nor is this the only creditable account of transmutation at the time. Robert Boyle, long credited with *disproving* alchemy, actually was a witness to two alchemical transmutations, according to accounts found in his papers — one in 1678 and the other within the next few years. Similar to the medals described in the Helvetius story, scores of other medals and coins, frequently said to have been made after Great Works had been performed at royal courts or at other witnessed events, have been found in scattered museums. Many are accompanied by signed statements as to what occurred, when, and who witnessed it. In at least one instance

where modern chemical analysis has been carried out, the coin was shown to be over 97% pure gold. Yet the near-universal axiom that alchemy is pure bunk, impossible in principle, led the few researchers to have studied these medals to conclude, *without evidence*, that of course fraud must be involved.

In principle, there is simply no possible way that either arguments or data testifying to the reality of the alchemical transmutation *can* be brought forward. Even Richard Westfall, the man who did so much to establish the importance of Newton's alchemical research, has written that he had no interest whatsoever in what alchemists actually *do*. Such disclaimers, it would appear, are necessary in order to retain one's credibility in "serious circles."

CONCLUSIONS I: CAPITALIST VS. ALCHEMICAL GOLD

THOUGH THE 17th century began with a marked intensification of alchemical activity in Europe and England, it ended with alchemical research on the decline, its practitioners in retreat and subject to increasing ridicule, while its theoretical foundations appeared philosophically damaged beyond repair.

It is striking how closely this alchemical ebb and flow was linked to contemporary political and social stirrings, to a parallel waxing and waning of a liberatory, at times even an insurrectionary, temper widely shared among the multitude of the dispossessed — by the new landless and hard-pressed

continued on page 58

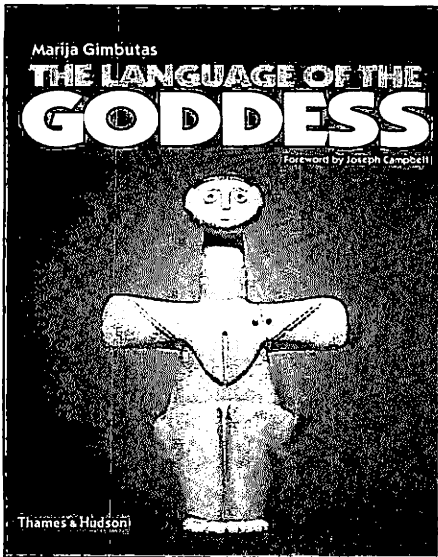
Signs Out Of Time

The Story of Archaeologist Marija Gimbutas

SIGNS OUT OF TIME is a new documentary film by Donna Read ("The Goddess Remembered") and Starhawk. The film is narrated by Olympia Dukakis.

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.

To order or for more information, contact www.gimbutas.org



The Language of the Goddess

In this profusely-illustrated book published near the end of her life, Marija Gimbutas boldly laid out the specifics of her theory that the seemingly "decorative" motifs of ancient European art were in fact a complex coded system in which "every unit is interlocked with every other... in patterns that cross the boundaries of space and time." Published by Thames & Hudson.

Who Was Marija Gimbutas?

MARIJA GIMBUTAS was born in Vilnius, Lithuania in 1921, and maintained a lifelong interest in the culture and customs of her homeland. She came to the United States as a refugee from the Soviet regime in 1949 after earning a Doctor of Philosophy degree in archaeology in 1946 at Tübingen University in Germany.

Her background included linguistics, ethnology, and the history of religions, which was unusual for an archaeologist. Marija was engaged by Harvard University in 1950 to do research and to write texts on European prehistory. She remained at Harvard for thirteen years, where she also became a lecturer in the Department of Anthropology. In 1963 Marija Gimbutas was invited to teach at the University of California, Los Angeles, where she remained until her retirement in 1989.

In 1956 Marija presented her "Kurgan Hypothesis" at an international conference in Philadelphia. With this theory, she brought together linguistic and archaeological knowledge to address the problem of the origins of Proto-

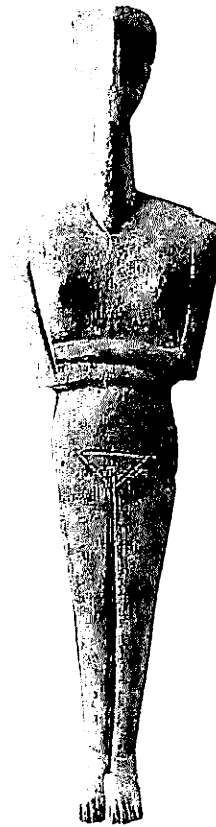
Indo-European speaking peoples and to trace their migrations into Europe.

Marija was project director of five major excavations between 1967 and 1980. These excavations in the former Yugoslavia, Macedonia, Greece, and Italy focused on the Neolithic period

(which she termed "Old Europe") in order to understand cultural development before the Indo-European influence. Her work resulted in the publication of *The Gods and Goddesses of Old Europe* (1974, republished in 1982 as *The Goddesses and Gods of Old Europe*).

DURING HER LIFE, Marija Gimbutas published nearly twenty books and over three hundred articles on European prehistory. Her three best-known books have stimulated vigorous responses. *The Goddesses and Gods of Old Europe* (1974, 1982), *The Language of the Goddess* (1989), and *The*

Civilization of the Goddess (1991) reveal an interpretation of European prehistory that challenges many traditional assumptions about the beginnings of European civilization.



Marble figure from the Cycladic Islands off the coast of Greece, c. 2800 BCE. Gimbutas refers to the flat face as a "mask," and slight remnants of paint are found on some figures.

While the severe geometric outlines seem to presage modern European art, the symbolic pubic region is carefully etched onto the figure.

Signs Out of Time — A Review

PORTRAYING THE LIFE and works of one of the most prolific archaeologists of the twentieth century is a daunting undertaking. Compressing it into a one-hour documentary seems well-nigh impossible.

That they succeed is a tribute to the understanding and film-making skills of Donna Read and Starhawk. A decade after their collaboration on the “Goddess and Spirituality” trilogy, the two team up to present this film-biography of one of the true prophets of our hidden past.

A long-running prejudice of historical studies holds that civilization and written language were born together in the ancient Middle East amid an orgy of empire-building. Some of the oldest extant writings record the exploits of conquering kings.

Gimbutas challenged this view by showing three things:

First, that Neolithic urban settlements greatly predated the “first cities” of the patriarchal tradition;

Second, that at least some of these settlements had no defensive walls, no military burials, and no artwork recording warfare;

Third, that the decorative designs of the artwork of these cultures may actually be a sophisticated system of symbols through which ideas and values could be re-

corded and transmitted.

BIOGRAPHY AND TEACHINGS

Signs Out of Times surveys Gimbutas’s life and early academic career, in which she combined an interest in folklore with a deep knowledge of European languages. This combination helped open insights that remained closed to scholars whose cultural focus was classically formed, and whose standard of “language” was Latin or Greek.

Against the backdrop of her life, the film turns to Gimbutas’s theories about language and symbolism in Old Europe. Her conjectures sometimes seem far-fetched, as when she states that two spirals are in fact snakes coiling into two divine eyes (see graphic on page 63).

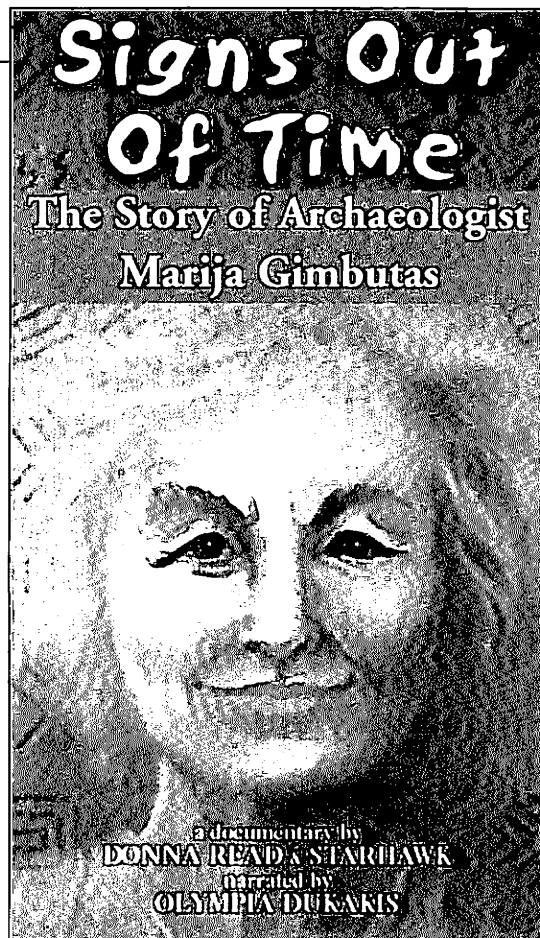
But once we see some of the dozens or hundreds of similar pieces that Gimbutas studied — some naturalistic, others more abstract — the common symbolism becomes clear.

From this discovery to the view that the symbols form a variegated system of interlocking meanings capable of carrying complex ideas and traditions is still quite a leap, and many scholars have rejected Gimbutas’s theories. Even some of her admirers consider her views “outdated” and of “suggestive power” only.

But during the last few years of his life, the great archaeologist and visionary historian Joseph Campbell spoke



The bulging belly and buttocks of Old European figurines were interpreted by Gimbutas as symbols of heightened fertility. In this piece from c. 21,000 BCE in Haute Garonne, France, the belly, breasts, and buttocks become a cluster of “eggs.”



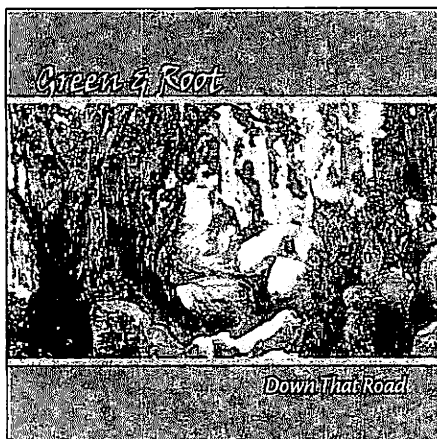
frequently of Marija Gimbutas, regretting that her research on the Neolithic cultures of Europe was not available during the 1960s when he was writing *The Masks of God*. Otherwise, he would have “revised everything.” Campbell compared the importance of Marija’s work to Champollion’s decipherment of Egyptian hieroglyphics. He was not alone in this appreciation. According to anthropologist Ashley Montagu, “Marija Gimbutas has given us a veritable Rosetta Stone of the greatest heuristic value for future work in the hermeneutics of archaeology and anthropology.”

REWRITING THE PAST

JUST AS controversial have been Gimbutas’s theories about a “prehistoric” age of the Goddess, in which matrifocal societies built cultures, developed symbolic language as well as decorative arts, and lived for centuries in undefended, unmilitarized cities.

Gimbutas’s views challenge the

continued on page 61



Down That Road

Green and Root

Already avowed fans of Green's finely wrought diva folk, we are now fans of Green and Root's latest CD, *Down That Road*.

Root, Green's life-partner, joins with seamless alto harmonies, providing back-up vocals for the CD as well as onstage at the release concert. Their partnering on this co-production is masterful and speaks of the marvelous Tao that shines so brightly through this acoustic food for the soul. Luxuriant vocals range effortlessly, yet these songs pack a wallop of brutally clear insight. Green and Root get the balance just right.

"Down That Road," the first cut (the deepest, in a CD that cuts deep) weighs the grief and the blessing of a mother/daughter love brought into sharp focus by death. The pain of loss is tolerable only by the joy of courageous love, the heights achievable by familiarity with the depths. This is intelligent, elegant stuff. The sound quality and production are excellent, which is good because it's getting a lot of play at our house.

The CD features fine local musicians on slide and acoustic guitar, electric bass, and drums, with the occasional wurlitzer for good measure. Green's songs (she writes, sings, and plays guitar) are delicious melodic musings that get under your skin and provide a balm to the soul. A gifted lyricist, Green scoops you gently forward through life passages, inspiring and encouraging as a good friend. "Marrying You" is the theme song (with a great video) for this decade's civil rights battle — the right to queer marriage.

Check out Green and Root's website,

www.greenandroot.com, and support these Pagan community gems. Whether singing of the dance between urban and wild, personal and political, or despondent and ecstatic, the Tao of Green and Root's *Down That Road* is a sweet nectar.

*Reviewed by Jamie with IvoryFly.
From Cozy Goat Records, (510) 655-5245.*

Best of Pagan Song

Serpentine Music

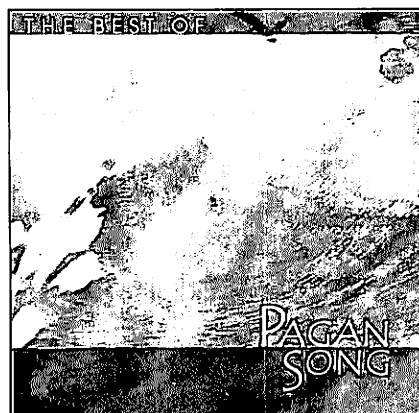
This new compilation CD is aptly named, assuming that what you mean by "Pagan Song" is Neo-Celtic folk music. The songs are undeniably classics, including Charlie Murphy singing "The Burning Times," Catherine Madsen performing "My Heretic Heart," Holly Tannen singing "The Rhyme of the Ancient Matriarch," and Dar Williams' clever holiday song, "The Christians and the Pagans."

If you like acoustic music with a Pagan message, this is a great CD. Look for lots of hand-drums, penny-flutes, and mandolins. The lyrics are finely crafted and cover a wide range of topics, offering history lessons and social theory in the guise of popular music.

My only reservation is the idea that these 16 songs represent the range of Pagan song. They're all acoustic, and almost all melancholy. Are there so few happy Pagan songs worth mentioning? Haven't Pagan songwriters discovered synthesizers, drum machines, or even electric guitars?

I would have named this collection "Best of Acoustic Neo-Celtic Pagan Song." On those terms, this is a first-rate CD.

*From www.serpentinemusic.com.
Reviewed by Bill Dewey.*



Blue Country Heart

Jorma Kaukonen

Hot Tuna and Jefferson Airplane guitarist Jorma Kaukonen resurfaced last year with an exquisite country-blues album that sounds like it was recorded on the front porch on a warm afternoon.

Although he traveled to Nashville to record the album, Kaukonen avoided an "all-star sessions" approach. Instead, he chose a three-person band and recorded the entire CD with the same personnel. Only a guest spot by Béla Fleck alters the line-up.

The result is an hour-long journey of relaxed, thoughtful country-blues. As an acoustic revivalist, Jorma has only one peer, the legendary Doc Watson. But where Doc always seems about to bust out laughing, Jorma injects a melancholy note into traditional music that brings fresh life to old gospel/country/blues tunes.

This CD will appeal to anyone with a taste for acoustic music — no prior interest in country music necessary. Also recommended — *Hot Tuna*, the group's self-titled first CD, an all-acoustic show recorded live in a Berkeley coffeehouse in 1969.

Reviewed by Chester Burnett, Jr.

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 short music, book, film, and TV reviews up to 20 words — even a single paragraph!! So start typing! See page 3 for submissions info, or email us at quarterly@reclaiming.org.

Working Inside Out

by Margo Adair

SOME OF YOU may remember Margo Adair's original 1985 edition of *Working Inside Out*, one of the first books to bring politics and spirituality together. The newly-revised version of *Working Inside Out* uses the same frame, but has almost all new writing, includes over 15 more years of accumulated experience, and comes with a CD of five guided meditations to give readers a first-hand experience of Adair's Applied Meditation. Anyone determined to make magic (the act of changing consciousness at will) would have their practice deeply empowered by the perspectives *Working Inside Out* offers.

As the title implies, Adair moves from the inside outward, beginning with mapping consciousness, distinguishing different levels of trance and understanding the dynamics of working with energy. Adair offers tools to align ourselves with our visions and to be deeply attuned to intuition and invite it in at will. The book is full of exercises for personal transformation as well as ones that are useful in circle contexts.

Working Inside Out also discusses how consciousness is impacting the world in the dance of probabilities and how we're co-creating reality all the time. The book goes one step further and actually invites us to participate. Framed in the latest findings in psychic phenomenon research on psychokinesis and the non-local mind (a term coined by Larry Dossey MD to describe the efficacy of prayer), Adair outlines our interconnectedness.

In the final chapters, Adair moves us into the outer world, including insights into reclaiming wholeness through circle work, a cultural critique of the violence in our world, and important perspectives from her many years as an anti-oppression trainer, to

help us create truly egalitarian contexts in which everyone is inspired to participate.

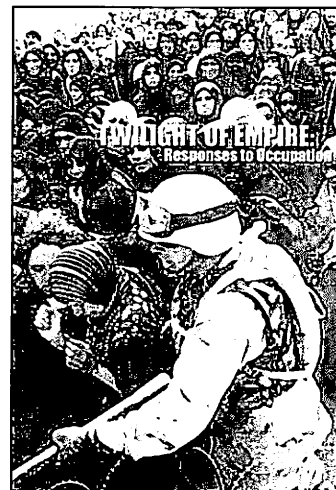
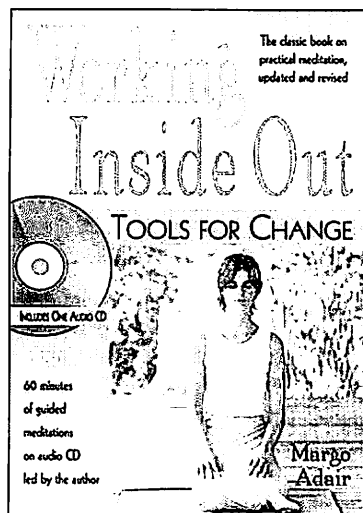
Throughout *Working Inside Out*, scripts for guided meditations invite us to create fields of energy that lift us up, leaving behind the competitive dynamic that divides us. Anyone wishing to deepen their belief in the possibilities of a positive future through community and conscious imagination will appreciate the clarity and heart of Adair's framework.

She has the rare combination of pragmatism, politics, and vision. What's unusual is that she goes into depth about the crisis we face at this moment on the planet, but doesn't leave you in a depressed state.

Instead, she offers ways of working together that empower us to bring Pagan values into our everyday lives and work to heal our world.

Margo Adair is the cofounder of Tools for Change, which offers training on transformation, justice, and circle work. They are also sponsoring a network of Circles for Change and Inter-Movement Dialogs.

For more information on their work see the websites www.toolsforchange.org and www.instituteforchange.org. Reviewed by Tania Kupczak.



Twilight of Empire Responses to Occupation

edited by Mark LeVine, Viggo Mortensen, & Pilar Perez

Twilight of Empire: Responses to Occupation addresses "the dangerous gap between what we are told and what can be readily observed in places like U.S.-occupied Iraq and Afghanistan," through a series of interviews, essays, reports, photographs, images, and poetry. The aims of the book are brave and vitally important. Its form and delivery might equally be described as vital, as full of life, infusing its (properly) painful topics with great hope.

The collection acknowledges that it does not offer exhaustive detail on the issues of war and empire. Neither does it point the reader to any particular conclusions, save indirectly through the choice of material included. Instead, it offers "a series of perspectives" and invites the reader to think and discuss, to wander along such paths as may present themselves.

The possible paths are many — from essays on history and economics, through visions of progressive Islam and of women's issues in occupied areas, through discussions on honesty and responsibility, through poems and images, to a frank look at what Iraq can learn from Palestine. The many voices, styles, and approaches restore a welcome complexity and fullness to problems that seem all too frequently boiled down to mush and strained through a sieve until they appear to be simple, palatable, easy to digest and quick to

continued on page 57

The RQ Turntable

Summer listening by RQ volunteers

Rough Guide *Balkans*

Indigo Girls *All That We Let In*

Jolie Holland *Catalpa*

Jefferson Airplane *After Bathing at Baxter's*

Lata Mangeshkar *Chala Vahi Des*

John Coltrane *Blue Train*

Main Hoon Na *Soundtrack*

Sarah McLachlin *Surfacing*

Pepito *Everything Changes*

UltraLounge *Space Capades*

Dirty Dancing *Soundtrack*

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)

MidWest/Missouri • June 12-19

(505) 342-1553, Camp@dreamweaving.org, www.dreamweaving.org

California • June 27-July 4

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

Germany (women) • July 9-16

www.witchcamp.de, waldschat_ev@freenet.de, 011-49-40-439-5636

Lorely (Europe) • July 29-August 5

pschotman@hotmail.com, 0031-6215-64111, www.reclaiminglorelay.org

SpiralHeart/MidAtlantic • August 1-8

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

Avalon/England • August 12-19

camp@reclaim.demon.co.uk, www.reclaim.demon.co.uk

British Columbia • August 15-22

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

Vermont • August 28-September 4

(802) 899-3231, info@vermontwitchcamp.net

New York • September 11-18

www.wyldgoddess.net, (212) 293-4933, camp@wyldgoddess.net

Samhain Witchcamp/Texas • October 23-30

www.tejasweb.org, witchcamp@tejasweb.org

Winter Witchcamp/Minnesota • February 17-21, 2005

winterwitchcamp@yahoo.com, pryce@mindspring.com, (507) 457-8168

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 new Family Camp season kicks off in June 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 other details.

Wild Ginger — June 17-20 in Eastern Canada. Contact margaretrossiter@rogers.com, (519) 439-6252

Tejas Web Family Camp
Contact villagecamp@tejasweb.org

Cascadia Village Camp — August 25-29 in Washington. Contact (360) 379-6579, CascadiaVillage@comcast.net

Witchlets in the Woods — August 7-11 in Northern California. Contact kalawitch@juno.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.



Reclaiming Core Classes

These classes have evolved as the "core curricula" of many, but not all, Reclaiming communities. See page 44 for local contacts. To bring these and other classes 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.

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.

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.

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.

Lammas

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

Fall Equinox

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



Dandelion

by Morgana

First-Ever
All-Reclaiming Gathering

Reflections

by Morgana

ON FRIDAY NIGHT at the Dandelion Gathering, at a Dreaming the Future ritual, we were guided to take the Dandelion flower in our hands — the flower ready to seed, ready to blow.

As we looked into these seeding flowers, we saw all of the magic, all of the actions, all of the meetings, all of the classes and training, all of the Witchcamps, all of the work and play that had brought us to this moment.

And then we let go and blew it to the winds.

The wild seeds blew wherever they would fly. This was the ultimate challenge for me at Dandelion. How could I find joy in the release of all that I had made? How could I let go of the things that I hold among the most precious in the world to me? How could I just recklessly blow this precious work away? What would the consequences of such a bold action possibly be?

But I did it. With some grief and remorse, I did the magical act of releasing that which I have held most precious in my life these past 10 years: my work with Reclaiming and Tejas Web... the magic of the Tejas camps and classes, the endless meetings, the magic of the camps I taught at in California, BC, and Germany. The work, the play, the love, the frustration will all live on in my memories, my experience, my grey hairs, and in my heart.

I have begun the new work of releasing my attachments to what was. I don't think that I could have done this act alone. But here I was in a gathering of others who had invested passionately in their communities, in their magic, in the

streets. We were standing side by side ready to release what we had made and let it fly off into the world. That was the work of the Dandelion Gathering.

LOVE AND SERVICE

FOR ME, the Dandelion Gathering was a labor of love and service and the manifestation of a vision that I shared with people from other camp communities. Since the Witchcamp Spokes council was

group (Juniper, Lisa, Kira, Lyn, Lionheart, Samantha, Julia, Crescent, Suzanne, Morgana). Soon we were joined in the insanity by a group from Vermont, who agreed to handle registrations (thank you, Angela). Laurel made a graphic and a website, and we were off and running into the unknown with a hope and a vision.

Many others worked countless hours from their various communities and computers to create the work of Dandelion. It would be impossible to name you all, but I hope

that you are out there, telling and writing your own stories of the Dandelion Gathering, the successes and the challenges, so that we can draw on the collective wisdom as we embrace the change, as we make the future.

STANDING AT THE CROSSROADS

WE ARE STILL standing at the Crossroads, with the future of Reclaiming open to us. The Dandelion Gathering made it clear to me that we are not all in the same place and do not all have the same goals. We do not share the same views about much of anything, including things we thought that we had in common: how to cast the circle, how to dance the spiral dance, how to create magic. Who knew that the foundations of what we understood as common were actually so wildly different?

Maybe a few knew this already, but at the Dandelion Gathering, it became more clear. As I struggled to create this Gathering online and over thousands of geographic miles with people that I did not know, I certainly learned lessons of difference and change. I learned to appreciate what I knew. I learned to let go of that which didn't matter. I gained respect and appreciation for the very

*ChangeMakers gathering, Nurturing the seed
Strong winds are blowing, Earth is wild and free*

— by Lynn Johnson, Asheville, NC

formed in the late 1990s, there has been an ongoing discussion about finding a way for the larger community to gather. I did tarot reading after tarot reading at my first Spokes meeting in Maryland in 2000, getting the information over and over again that it was not the time.

At the Spokes meeting in Texas in October 2002, we discussed, visioned, and looked into the cards and runes for divination about what kind of event was needed. This time we saw and felt the urgency of harvesting the fruits before they rotted. With fierce determination and an abundance of hope, a little group of Tejas Web people in Austin agreed that if the greater Reclaiming community would help, we would offer our Texas-style hospitality to manifest the first all-Reclaiming Dandelion Gathering.

That work group became the foundation of the Gathering: the Earth

strong Tejas community that has loved, nurtured, and supported me, both in the past and through the Dandelion Gathering. My heart began to open to a future that I don't even understand.

It took years to create this Gathering of the Reclaiming "tribes." I hope that it can happen every few years and become a way in which we connect and grow in ways that we cannot even foresee. The immediate work for us, for the greater

Reclaiming community, is to generate ideas *now*. Not to wait until the next Gathering, but to say what it is we need and what our communities need from Reclaiming in the larger sense. How can we stay connected? How can we move forward in this very rapidly changing world? The way the world evolves, the way that humanity functions

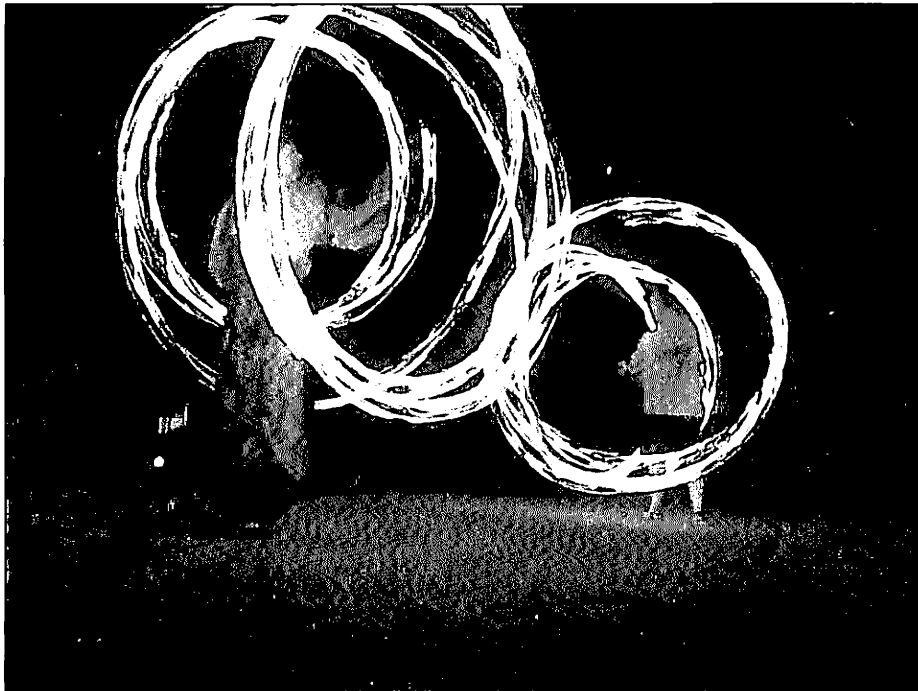
within it, used to take generations to shift. As I look at the fast pace of our communications and travel and actions, I notice that things are shifting quite rapidly. Generation gaps are shifting to experiential gaps. We are in shorter cycles (more like five years) in which we have to learn quickly and adapt to new tools and adjust to change as we have never had to before.

We are the rising sun. We are the change. We are the ones we are waiting for. And we are dawning...

— Ravyn, Albuquerque, NM

THE SPOKESCOUNCIL for the Reclaiming Witchcamp communities is ready to

transform in to a new kind of body more in attunement with what Reclaiming has become. I hope that everyone will take some heart-felt time to think about how they would like to be represented in between larger gatherings like Dandelion. What kind of council or body can be more truly representative of what you and/or your community need? How would you like to represent your community in a meeting where we discuss various issues



Night spirals at the Dandelion Gathering. Photo by Zay.

that impact all of us? How can we make sure that this group is representative and inclusive? If you have ideas, see contact information at end of this article.

A FLEXIBLE PROPOSAL

HAVING RECENTLY rotated off a long term on the Spokescouncil, I can see the enormous value of these face-to-face meetings as well as the reality that the Spokescouncil is not diverse enough in its current form to hold all that Reclaiming has become. I would like to propose a possible model that has emerged for me in looking and listening at the Dandelion Gathering. (This proposal is totally fluid, amendment friendly, and just a starting point). I hear from many directions that we need at least three

different kinds of structures to help hold the larger and evolving Reclaiming community:

1) Dandelion-type Gatherings (larger, inclusive, partners, children, less structure)

2) Skill-sharing/Individual and Community Building, specific groups gathering to learn and teach. I think that these would work well with a specific focus (permaculture, magical activism, teaching magic, building new community models, etc.)

3) New Spokescouncil: opportunities for smaller/fully representative groups to occasionally meet face-to-face and help focus the issues and questions and bring them back to the larger community for action. It would keep us connected between Dandelion-type gatherings, and would meet less often than old spokes structure.

Overall, people seemed to really like the Dandelion Gathering and really want to have another one (I wonder who will do the work to manifest that?). What if every few years, we try to have a gathering like Dandelion that is wide open to anyone who identifies with Reclaiming, their partners and their children? Perhaps in some of the years when there is not a Dandelion gathering, there will be skill-sharing work.

In other years, a smaller group could gather as a new kind of Spokescouncil, to help assess the information that we gathered at Dandelion, to raise and focus the emerging questions, and to offer possibilities and proposals for *action* back to the larger Reclaiming community. As in the

continued on next page



Dandelion Reflections

continued from preceding page

past, this new kind of Spokescouncil is not a decision-making body, but more like a focus group in which we can thrash out some of the deeply buried issues and offer ideas back to the whole. I see this new spokes body as larger than the current model, but not the all-inclusive group that a Dandelion gathering would be. It would

have up to two representatives from any group that could identify a need for representation and that was able to raise the funds to send a representative. It could include groups that are bound geographically (i.e. an emerging Reclaiming community not based around camp), groups that are bound by ideology and action (i.e., Pagan Cluster), groups that are bound by a

common project (i.e., Witchcamp or camp for children), groups that are bound by common interest or practice (teachers, activists, archivists). I think that at this point, we should make as few guidelines as possible and open it up and see what happens.

Now, I

realize that the money part of this is a bit tricky, since it is easier for a camp community with a budget and potential revenue to manifest the funds to send a representative than it is for a small group from an emerging community. But this is also a problem in the old Spokes model. I think that we all have the potential to manifest the money to do what we want to do around this. Maybe each person contributes \$20 so that one person can be a spoke for their interests or community. Or maybe one person single-handedly sponsors bake sales and raffles to raise the money to go to a meeting. And as always, some who have more will pitch into the pot to help those who could not to attend without help.

So that is my proposal, which I send out there to all of you and to the next Spokescouncil where others will sit in endless meetings and ponder how to make this transition from what was to what will be. We are only beginning and we will be in constant flux. The more we embrace change, the more we can grow into our full potential and live in the world that we all are working in our own ways to create.

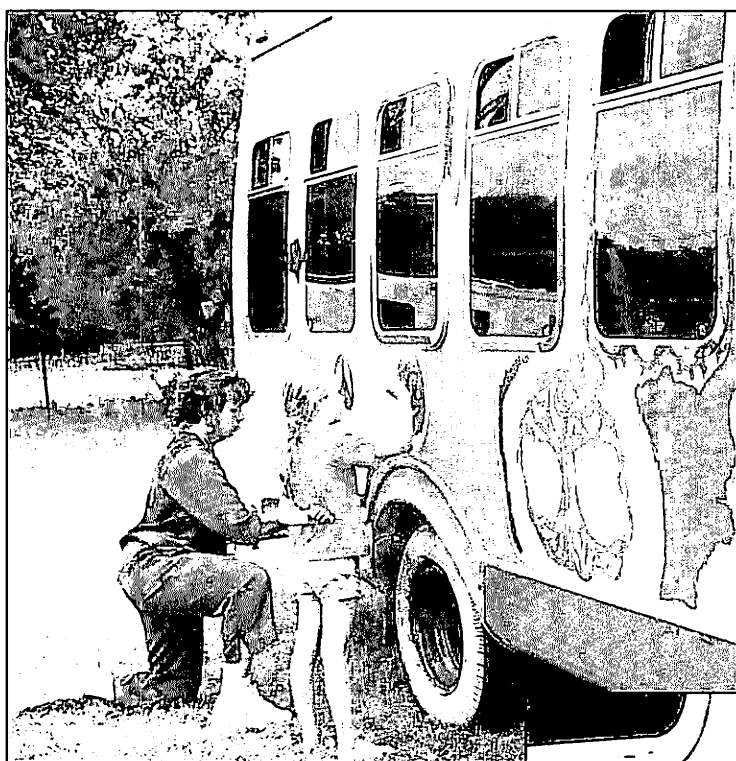
Thank you all for making the Dandelion vision a reality and bringing so much to the table. We have a great feast

laid out before us. Let us eat some of these harvested fruits and plant some new seeds for other years. May no one ever hunger, may no one ever thirst. Our feast is abundant...

Morgana is a teacher and organizer for Tejas Web.

Send your input and suggestions about new Reclaiming structures by Samhain to Pat Hogan, path@lynx.net, or Beth, jazzli@crocker.com

RQ also welcomes further discussion of the Dandelion Gathering — see page 3 for submissions info.



The Living River bus made the trip to the Dandelion Gathering all the way from Boone, NC. At the gathering, the bus got a fresh coat of paint, as the owners were assisted in Tom Sawyer fashion by whoever happened to walk by and get drawn into the project.

Photos by Elizabeth.



The closing circle at the Dandelion Gathering. Photo by Zay.



A dream-catcher created for the Friday evening Pagan Cluster (magical activism) ritual was cut and sent out into the world as people left the Dandelion Gathering. Photo by Zay.

Still

still settling after the event
still dreaming the future
still marveling at the diversity and beauty
still.....

we gathered
young and old
wild and tame
there were meetings, oh god, were there meetings
but dialogue was rich and deep
there was also time for wandering into the hills
swimming in the river
and napping in my tent

the 'wyld girls' went screaming and laughing
working within their own filters and youthfulness
my youngest daughter was one of the 'wyld girls'
i'm so glad i brought her
so glad i brought ALL my children
their opinion of my 'floofy' spiritually has changed
they felt the mystery, the current and found respect for the witches

i have a new desire bubbling
to make this ideal of community
real
a real tangible community
to take it from the floofy
and ground it in the earth

still.....
still marveling at the diversity and beauty
still dreaming the future
still settling after Dandelion

— by Traci Laird, following the Dandelion Gathering

Thoughts on the Dandelion Gathering

HOW DO I adequately describe the feeling of being reunited with my tribe in a land of magical, exquisite beauty? Hard to do. But that's what Sibyl and I experienced at the Reclaiming Community's gathering April 13-19 in the west Texas hillcountry. It has transformed the focus for our energies to a degree that neither of us could have imagined. In fact, it includes turning much of our attention to building an intentional community and probably means leaving our current location in Kansas City.

At Dandelion, it was noted that the Reclaiming community has done impressive work in the past 25 years. We co-created an eco-feminist branch of modern Witchcraft (complete with its weeklong intensives, aka "Witchcamps") contributing greatly to the rebirth of Goddess religion. We developed an entire set of basic classes and a recognized format for teaching them. And we helped inspire a wave of magical political activism to support the global justice movement, even as our nation and world hurled toward corporate fascism and environmental disaster.

At one point, Starhawk asked: "Where are the Pagan nursing homes? Schools?" She talked about building Reclaiming-inspired infrastructure. The people of Reclaiming have helped transform the spiritual landscape, but what of the physical? We need our own "turf." It's time to co-create in physical reality the life affirming, joy-filled futures that we crave for ourselves and our children.

— by Vicky Combs

Decentralist Musings

COMING OUT of the Dandelion Gathering, I've changed my understanding of how we can achieve our vision of decentralization and non-hierarchy in Reclaiming.

I went to the gathering accustomed to the spokescouncil model and wondering just what the various communities needed in the way of central coordination and decision-making. I was pretty sure that there was a need for some sort of organizational structure.

The gathering helped me to

understand that there is very little that cannot be decided at the local level. Even the nagging questions of teacher qualification and priestess

— Shel

ordination, I've come to believe, may be decided best locally.

There are probably a few things that we all need to agree to. Things like the Principles of Unity, what constitutes Reclaiming teaching, and how to coordinate our efforts — these probably need some level of Reclaiming-wide consensus. Luckily, for the moment, we have the Principles.

I think that there is broad consensus on the basic requirements

for what constitutes Reclaiming teaching. Further, with the Cornucopia project and similar efforts, much is in the works to help us coordinate our activities — making sure that Witchcamps have access to a wide selection of teachers, and that our political activities coordinate, both logistically and in magical intention.

The larger issues may be best served at

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Dandelion was intense, challenging, lessons-full, fun, inspiring



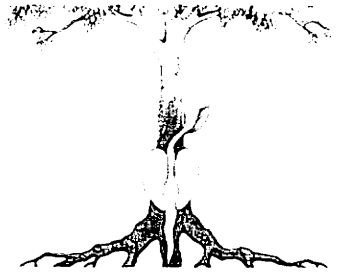
Permaculture workshops facilitated by members of Tejas Web provided a daily laboratory for sharing skills and knowledge about healing the Earth.

While the workshops taught basic techniques such as water-catchment and composting, they also aimed to positively impact the beautiful land on which the Gathering was held.

In these photos, participants create "earthworm-castings tea," part of a simple, field-tested method for growing a mushroom colony that can break down toxic petrochemicals spilled in the soil. The "tea" was hand-strewn about the area of a former gasoline pump on the retreat grounds, and a short ritual and spiral dance were done on the site.

Photos by MoonCrone.

Dandelion!



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

continued from preceding page

the occasional gathering of the tribes such as Dandelion. Beyond those, I'm coming to believe that we just need to keep in touch and to work together for our visions and ideals. Our strength lies in the communities that make up Reclaiming.

— by Brook

Wildflowers and Diversity

I'M GLAD I went to Dandelion. I'm still digesting and analyzing the experience(s). I did not attend many large meetings, preferring instead smaller interest groups and engaging in conversations on a more intimate level.

This was my first trip to Texas. The site in the Texas hill country was exquisite, with the clear, cold Guadalupe River flowing by and wildflowers everywhere, especially along the highways, thanks in part to Lady Bird Johnson. I wasn't too keen on the fire ants or poison oak and ivy.

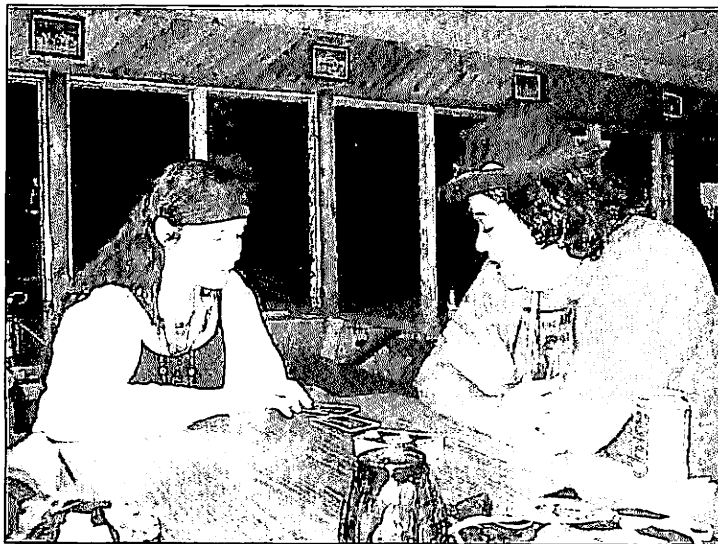
I loved having all the children around. We ranged in age from in-the-womb to several greyheads such as myself. A movement isn't a movement unless it has the full spectrum of ages within it. Nor can we survive without overt diversity. I definitely felt like a minority voice, but I'm not gonna let that silence me. And I hope that no one else who doesn't necessarily feel the strong pull of the majority ever feel the need to remain silent either.

It was great to reconnect with friends. The food was plentiful and good, and increased by the sacrifice (sacred offering) of a deer. Kudos to the cooks! The composting was wonderful and righteous,

the spell to help the land recover from the oil spill potent. Facilities were clean and airy and everything worked. Huzzah!

My thanks to all the organizers for making this happen, and for encouraging me to come. I kiss your virtual feet.

— by M. Macha NightMare



Late-night tarot session in the dining lodge. Photo by Zay.

Dreams and Children

THE DAY AFTER we got back, my partner, Bill, and I kept saying to each other, "that had such an amazing, profound effect on me, I can't begin to say what it was". And of course we have been trying — its' different for both of us.

I thought Bill would go to lots of meetings but he did not. I thought I would go to no meetings, but I attended some and loved them.

The greatest thing for me was to see my almost-eight-year-old, Kore, run with that wild pack of kids. At the beginning of

camp, she insisted on wearing only shorts to swim in. At the end she was offering to spend her own allowance on a bathing suit top like the other girls. Funny and wonderful. I remember how important older-girl contact was for me during my childhood. She got that, and got along and nurtured younger children as well. She grew by leaps and bounds!

Only one person came to my daily breakfast dream session, but the Pagan Cluster saw I was working with dreams and reeled me into their Friday evening ritual. I am getting lots of ideas on doing dreamwork and hypnosis within the context of my craft practice and teaching.

The setting was a real jewel, and profoundly affected everything with the sounds, sights, smells, terrain. I particularly enjoyed the amazing

frog chorus which serenaded our path home from the final night's ritual, and the thunder and lightning special effects arranged by the Goddess of Tejas.

The main structure for Dandelion seemed to be taken from the theme, and I always enjoy that — tend the hearth, dream the future, and nurture the wild seed. Thursday was tending the hearth, Friday was dreaming the future, and Saturday was nurturing the wild seed. I don't need much structure and that was enough.

— by Rose May Dance



Reclaiming Regional Contacts

Here are contacts for local Reclaiming communities. Events in these communities are featured on the preceding and following pages.

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

Vermont Witchcamp Community

Vermont Witchcamp

Join us in the hills of Vermont. Contact www.vermontwitchcamp.net, (802) 899-3231, info@vermontwitchcamp.net

Burlington, VT

Public solar rituals at the Standing Stone garden on the Burlington Waterfront. Contact mtnmanvt@sover.net

Reclaiming core classes (see page 37) in Burlington, contact queen_pentacles@yahoo.com

Wild Ginger

Wild Ginger, a community of Witches in Ontario, Quebec, and the northern U.S., offers an annual intensive mini-camp. Contact (519) 438-8208, b.e.jones.warrick@sympatico.ca

Phoenix

Reclaiming-tradition Witches in the London and Middlesex area of Ontario. Contact (519) 438-8208, b.e.jones.warrick@sympatico.ca

Boston and Western MA

For Reclaiming core classes (see page 37) in Boston and in Western Massachusetts, contact Angela, queen_pentacles@yahoo.com

Classes in the Northeast

Classes in Reclaiming-tradition Witchcraft with BrightFlame and friends. Contact (610) 982-0448, www.mysmagic.org, brightflame@mysmagic.org

New York Witchcamp Community

New York Witchcamp

September 11-18 in the woods of New York, two hours from Manhattan. Contact (646) 250-3377, www.wyldgoddess.net, camp@wyldgoddess.net

Long Island, NY

Classes and open events. Contact Asherah or Awe at diamondfamily@juno.com, (631) 751-3477.

SpiralHeart Community MidAtlantic Witchcamp Region

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

Delaware Valley

The Delaware Valley Reclaiming Community draws from Pennsylvania, New Jersey, and Delaware. Contact (215) 862-3368, info@delvalreclaiming.org, www.delvalreclaiming.org

Lancaster and Landisville, PA

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

North Carolina

Reclaiming 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 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

Ritual magic in North Florida. Contact DragonWing56@aol.com, (850) 524-1104 or (850) 575-5948, www.magnoliacircle.org

Other MidAtlantic Events

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

Midwest Witchcamp Community

Midwest (Missouri) Witchcamp

At Diana's Grove near Salem, MO. Contact (515) 233-1216, questions@dreamweaving.org, www.dreamweaving.org

Illinois

Chicago, (773) 764-3477, catbirdgirl@yahoo.com
Peoria, autumnthewitch@insightbb.com

Bloomington-Normal, marshaster@prairiefirecoven.org

Wauconda, pandoraalora@yahoo.com
Decatur, star@mysticgrove.com

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

Kansas City, MO

Ancient Wisdom: A Center for Personal and Planetary Healing. Contact Vicky Combs or Sibyl Star, (816) 756-2743, or visit www.ancientwisdomkc.org — events are listed in the newsletter section.

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

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 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. August 7-11. 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, bcwcinfo@yahoo.ca

Kootenays Region (Southeastern BC)

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

Victoria, BC (Vancouver Island)

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

Hawaii

Reclaiming-tradition classes and events at the Wisdom Way Center in Keaau, Hawaii. Contact (808) 966-8066, beverly@beverlyfrederick.org, www.beverlyfrederick.org

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

Faery Camp for Women: North German Witchcamp. July 9-16. The camp is conducted in English and German (with translation). Contact waldschrat_ev@freenet.de, 011-49-40-439-5636. www.witchcamp.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.reclaimingloreley.org, 0031-6215-64111

Events sponsored by these groups can be found on the preceding and following 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 44-45 for a listing of local contacts. Bay Area events begin on page 48.

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

Faery Camp for Women: North German Witchcamp

July 9-16

The theme of this year's Witchcamp in Germany is "Dornroeschen / Sleeping Beauty: Dreamtime and Awakening at the Right Time"

We accompany the heroine on her journey of initiation into the realm of the 13 Faeries and experience the magic of dream and vision, in which a hundred years seems like one day. We entrust our transformation to the shelter of the thorn hedge and experience the beauty and pain of ancient women's magic between the worlds. When the time is right, we allow ourselves to be kissed awake with love and eroticism, and then we celebrate our power by taking action in the world. Pathwork with Deep Trance, The Thirteen Faeries, Love Magic, and more. The camp is conducted in English and German (with translation).

Contact waldschrat_ev@freenet.de, 011-49-40-439-5636, www.witchcamp.de

Vermont Community Update

Witches from the New England states, New York, and Canada compose the Vermont Witchcamp Community. This year is our tenth Witchcamp in the magical Green Mountains and we are honoring the Land,

and our Village upon it, as our theme.

Dandelion Gathering, activism, gardening, and not wearing coats have kept us passionate this past season. We are looking forward to the heat and harvest the coming season will bring, culminating in camp at the end of August. Visit us at www.vermontwitchcamp.net

Pentacle of Pearl Intensive in the Northeast Georgia Mountains

Pentacle of Pearl weekend intensive with Gretchen Laymon and Irish Flambeau. July 2-4, Peregrine Retreats. See page 37 for description of class. Contact Irish, retreats@onebox.com, or toll-free (866) 841-9134 x5970.

Witchlets in the Woods

August 7-11 in the California Redwoods

Join us for the fourth annual Northern California Reclaiming Family Camp!

Witchlets in the Woods is five days of games, crafts, music, and fun in beautiful Mendocino Woodlands State Park.

Organized by and for families, Witchlets emerged out of a need to provide sacred space for families to come together and honor the unique needs and gifts of the children in our tradition. Last year families from all over northern California, with children ranging in age from 18 months to 26 years, attended Witchlets.

This exciting event is dedicated to creating an environment where our children are surrounded by magic and community and where they feel safe and free to step into their own magical power. It is an opportunity for Pagan parents to build community resources and make a connection with each other.

As always, camp will include family-led activities mixed with play and ritual. Older Kids Track (age 10 and up), which was so popular at last year's gathering, will return this year. Our 2004 camp will center around the tale of Thomas the Rhymer, a bard who visits the Faery world and returns home to the mundane world unable to tell lies.

Participants are invited to join in music, stories, crafts, fantasy play, psychic skills, nature play, and other delightful pastimes. Some ways to participate might include teaching or facilitating an activity; gathering/contributing materials (glue, glitter, gossamer); providing supervision and companionship during the camp, and anything else you can think of.

Meals start with dinner on Saturday, and continue as breakfast, lunch and dinner on Sunday, Monday and Tuesday, and breakfast only on Wednesday. All meals will be from organic food stuffs, and we will need each family to help in cooking one or two meals.

Witchlets 2004 is held Saturday, August 7 to Wednesday, August 11. Camp fee is \$150 to \$100 (sliding scale) per person over the age of 4. Limited work/trade scholarships are available.

Camp is limited to 90 participants, and will be filled on a first-come basis.

To download a registration form, visit www.witchlets.homestead.com.

For more information or to receive a registration form by mail, contact Dress, (510) 597-1540, weddress@juno.com

Send Us Your News!

Send your regional Reclaiming news to quarterly@reclaiming.org, or call (415) 255-7623.

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



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

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

Coming Week-long Events

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

Free Witchcamp 2005

Cascadia, North America

"Pay if you will, don't if you must..."

At the Dandelion Gathering (see page 38), a work group formed to address the needs of those people in Reclaiming who are currently priced out of the Witchcamp system — those for whom \$500 or even \$250 for Witchcamp is impossible.

We decided to put on a Free Witchcamp in the Cascadia bioregion. It will be based on the Earth First! Rendezvous model of camping in national forest land for a week. Everyone will be camping. People will be responsible for their own food and needs, but we hope to work with groups like Food Not Bombs to provide community food as well.

Watch for an article on Free Witchcamp in a future issue of RQ. Contact Andy Paik, pagan@resist.ca, (310) 399-5900, to get involved with this project.

Your Listings Here!

These pages are devoted to letting people know about Reclaiming-tradition happenings in your region. List classes, update us on a ritual cycle, brag about a bake sale — whatever you want to share. We'll list as many as space permits, on a rotating basis.

It simplifies our work if you submit items to the regional correspondents listed on page 36. If there is no contact for your community, or you can't reach them, contact us directly. See submissions information on page 3.

Witchcamp Season in Swing

Full Season of Camps Underway

The first Witchcamp of 2004 gets underway June 12 in Salem, Missouri. Witchcamps and Family Camps are held in over a dozen locations in North America and Europe — see page 36 for full listings, or visit the Witchcamp website, www.witchcamp.org

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 teachers visiting your area?

In addition to the many locally taught classes listed in our regional pages, several Reclaiming teachers travel to teach, organize rituals, take part in protests, etc. Those teachers are listed here — visit their websites to learn of events in your area.

Gretchen Laymon is a Granny Reclaiming Witchcamp teacher living in North Carolina who has served widely as Wise Woman, healer and teacher, and whose passion is building the emerging cultures of beauty, balance, and delight in community. Contact her at GretchenLay@earthlink.net, (919) 528-4949

Irish Flambeau leads Pagan circle dances with Reclaiming chants, as well as Dances of Universal Peace. Musical accompaniment by Parsley. Info and photos at feyfolk.homestead.com. Contact toll-free (866) 841-9134 x5970, dancingwitch@alltel.net

M. Macha NightMare is a longtime Reclaiming teacher and author/co-author of several books, including *The Pagan Book of Living and Dying* and *Witchcraft and the Web*. Macha's travel schedule and more can be found at www.machanightmare.com.

Starhawk continues to spend much time doing magical activism trainings and otherwise preparing people for political actions. Starhawk's schedule is posted at www.starhawk.org. For bookings only, contact Mer (707) 847-3571, dedanan@mcn.org

T. Thorn Coyle lives in San Francisco and teaches the magic of evolution and revolution across North America. Access her travel schedule at www.thorncoyle.com/ontheroad

Lucifer "Larry" Hieronymus organizes Pagan revolution and fights crypto-romantic deviationism at the local and the global level. His website is permanently under construction. Contact him at (415) 255-7623.

Other Reclaiming teachers — contact quarterly@reclaiming.org

Adoptive Parents

Submissions sought for new book/compendium on the spiritual journey through adoption. Poems, prayers, reflections, meditations, helpful scripture, rituals, art work — all welcome. For information or to contribute material, contact Sally Hindman—Slhindman@aol.com



Reclaiming Bay Area Events

San Francisco Bay Area Rituals

See descriptions on page 37

Visit www.reclaiming.org for updates and to confirm locations and times

Sonoma Events Line: (707) 793-2183

Bay Area Events Line: (415) 339-1850*

* - the events line may be discontinued due to declining use and rising cost. If this number does not work, call RQ, (415) 255-7623. If you rely on the Events Line, call RQ and let us know!

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 clean firewood (wood is always welcome — no pallets, nails, treated or painted wood), food to share, and a towel if you want to plunge.

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

Lammas

San Francisco — Sunday, August 1. Gather noon, ritual 1 p.m. — visit www.reclaiming.org or call RQ, (415) 255-7623 a few days before the ritual to confirm details.

Fall Equinox

Marin — Saturday, September 25, Limantour Beach. Gather 1 p.m., ritual begins 2 p.m. Children welcome with parental supervision. Sliding-scale donation \$10-20. No one turned away for lack of funds. Contact Georgie, (415) 454-8744, gdennison@hotmail.com

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

San Francisco — Sunday, September 26. Gather noon, 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.)

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

The Spiral Dance

Saturday, October 24 • Witches' New Year 2003

A Ritual to Honor Our Beloved Dead and Dance the Spiral of Rebirth

Fort Mason Center, San Francisco

Doors open 6:30pm • Ritual 7:30pm • Come early to view altars

2004 marks the 25th anniversary of the Spiral Dance ritual. The first ritual in 1979 celebrated the release of *The Spiral Dance*, by Starhawk. The rituals were held for many years at The Women's Building in San Francisco's Mission District. After searching for several years for solutions to the growing number of participants, the ritual relocated in the early 1990s to an historic pier at Fort Mason, just inside the Golden Gate on San Francisco Bay. The ritual has been held at Fort Mason most years since then. The ritual honors and works with the beloved ancestors, and includes a majestic spiral dance of up to 1500 participants.

\$20 to \$60 Sliding Scale • Benefiting the Reclaiming Community.

Advance ticket purchase recommended. Wheelchair Accessible. Reclaiming events are clean and sober. No drugs or alcohol, please. Children are welcome, but there will be no childcare.

Submit via email the names of those who have died and those born during the past year so that we may honor the cycle of death and rebirth.

Beloved dead: rbdnames@yahoo.com

Babies: rbbnames@yahoo.com

Volunteers needed! SpiralDanceVolunteers@hotmail.com

Chorus members needed. Rehearsals begin around Labor Day. Contact the Hotline, below.

For more information on ritual, directions, transportation, visit: www.reclaiming.org/rituals/samhain.html

Spiral Dance Hotline: (510) 763-3911

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

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



Reclaiming Bay Area Classes

Core Classes ~ See page 37 for descriptions

Elements of Magic

San Francisco

Visit www.reclaiming.org for listings

Rites of Passage

Visit www.reclaiming.org for listings

Iron Pentacle

Visit www.reclaiming.org for listings

Pentacle of Pearl

Visit www.reclaiming.org for listings

Want to see more classes?

Want to see more core courses offered?

Have an idea for a new magical class?

Got a group of friends who want to take a class together, but you don't see it offered?

You can contact Reclaiming teachers and organize classes!

In the Bay Area, contact Fern of the Bay Area Teachers Cell, fern@riseup.net

Outside Northern California, see the Regional listings on pages 44-45, or contact Reclaiming's Resource group (RCRC) — see page 46 for more information.

Other Reclaiming Classes

Into The Heart

As the sun journeys into Leo, honor your heart with a day of healing and exploration. We will move through the four chambers of the heart, follow the fluid journey of the blood, and examine the circulation of energy in our lives. Using four heart-chakra stones, we will look at how we receive and respond to our needs, the needs of others and of the greater world. We will then feel our way into how we ask for/pursue these needs. Following the flow of blood through the heart, we will visit with our ability to receive what we need, and then explore how we extend and share our energy — the path of creativity. Sliding scale \$85-120. Limited to eight participants. Students need to bring their own stones.

San Francisco

with Cybele

Saturday July 24

Contact Cybele (415) 541-5650 or (707)-525-4992

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 makes it possible to enhance 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 long-time 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, 2003 from 10am to 4pm

Contact Fern, 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

Hecate: Queen of the Witches

Join Luanne and Urania at Camp Double Bear for a two night devotional retreat. Celebrate Shadowfest with the ancient Wise-Woman at the crossroads. Gather with us to work cauldron magic, contact our ancestors and descendants, chant, play, and eat molten chocolate cake, all in Her honor. Soak in the hot tub, trick-or-treat in the woods, cozy up to a wood stove... Massage will also be available at special retreat rates. Accommodations are comfortably rustic shared yurts or camping. Meals will be a combination of self-prepared and delightfully-catered fare. We have space for 25, so please send your deposit early! Deposit amount \$100 (nonrefundable after October 1) Sliding scale fee \$175-225 before August 1, \$200-250 before September 1, \$225-275 after September 2. Partial work trade available.

Santa Cruz mountains
with Urania and Luanne
Friday-Sunday, November 5-7
Contact Urania, (415) 256-1677,
uraniawitch@yahoo.com

Reclaiming Recommends*

Dreaming Stones

A Workshop for Women

Gather with other women to learn from gemstones while awake and while dreaming. We will open to the stone's energies using trance and heart-centered sensing processes. Our ritual will invite our Dreaming Selves to speak through a dream incubation with our stones under our pillows. Saturday will begin with dreamwork to clarify our intention, then move into basic bead-stringing technique and discussion of color, pattern, numerology, and stone-lore. Each of us will create a necklace to support us on our path that we will charge and bless in sacred space. Limited to eight women. \$150-\$205, sliding scale (includes \$25 materials fee)

San Francisco
with Cybele
Friday-Saturday, August 20-21
Contact Cybele, (415) 541-5650 or (707)-525-4992

Reclaiming Recommends*

Breath and Body Workshop

For Women Survivors of Incest and Abuse

A one-day workshop with Cybele in Santa Rosa. This day will allow you to experience a gentle approach to healing from trauma through the body in a safe, supportive space with other survivors.

Invite your Younger Self to join in our movement, breath, writing, and body-awareness exercises, exploring the terrain of overwhelm and shut-down. We will find some of the things these difficult states have to teach us, and learn ways to return to our center, feel our ground, and connect to our breath and Spirit. Limited to eight women. \$65-\$90 sliding scale.

Ongoing formal support (therapy or emotionally-oriented bodywork) required. A ten-week Breath and Body group in Santa Rosa will be offered for women who wish to work more with these issues, beginning October 13.

Santa Rosa
with Cybele
Sunday, September 19
Contact Cybele, (415) 541-5650, (707) 525-4992

Reclaiming Recommends*

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, other hand drums, 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 Friday evenings each month
Additional sessions 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.

Rhythm Laboratory

Witchcamp teacher extraordinaire Jeffrey Alphonsus Mooney hosts a weekly Rhythm Laboratory using body, voice and percussion. This San Francisco workshop is great for beginning or advanced players.

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

Cauldron of the Valley

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

More Classes Online

Reclaiming classes are often added after the magazine goes to press. For the latest listings, visit www.reclaiming.org

Northern California Events

Introduction to Co-Counseling

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

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

First week introductory session is free and open to anyone interested. Class closed beginning second week. Sliding scale. This is an independent co-counseling class.

San Francisco

with George Franklin and co-teacher TBA

Ten weeks beginning early Fall

Contact George, (415) 255-7623, george@groundworknews.org

Sounds of the Reclaiming Tradition

www.serpentinemus.com



Chants
1987. 21 chants in all, performed by a small chorus with some hand drumming. All lyrics included.
CD \$16 CS \$11



Let It Begin Now
1992. 11 songs and chants from the Spiral Dance ritual are played in both a capella and full choral styles.
CD \$16 CS \$11



Second Chants
1994. Arranged with teaching in mind, yet musically varied with a host of instruments. All lyrics.
CD \$16 CS \$11

The Pagan Book of Living & Dying BK \$18
Starhawk's "Way to the Well" CS \$11
Circle Round: Raising Children in Goddess Trad. BK \$15
"Circle Round and Sing!" by Anne Hill CD/CS \$17/\$11
"Through the Darkness" by Beverly Frederick CD/CS \$16/\$11
"In the Arms of the Wild" by Beverly Frederick CD \$17
"Face of a New Day" by Thorn Coyle CD \$16
"Give Us a Kiss" by Thorn Coyle CD \$16
"Devotional Dance" Video by Thorn Coyle VHS \$30
"Bhakti" by Suzanne Sterling CD \$16
"Skyclad" by Suzanne Sterling & Joe Diehl CD/CS \$16/\$11

Serpentine Music Productions
P.O. Box 2564 Sebastopol, CA 95473
707-823-7425 phone 707-823-6664 fax

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 also develop your repertoire of folkloric, modern, and jazz songs in various languages. Bring songs you want to work on and chants to share. Fees are sliding scale.

Evelie is also launching the Babayan Emerging:

Apprenticeship and Mentoring (BEAM) program with

classes to be held in Berkeley on the first and third

Saturdays and Sundays of the month. Babayan is a

priestess/activist/shaman/healer in the Filipino indigenous

tradition. The program blends in the

Reclaiming tradition.

Berkeley

With Evelie Posch

Wednesdays and Fridays (ongoing)

Contact Evelie, (510) 233-1343,

AumMahal@aol.com

Elderflower Womenspirit Festival Celebrates Sisterhood

Nestled deep in the redwoods near Mendocino, California is a magical place. A place where healing and prayer lift up hearts and souls... where will women dance around a raging bonfire... where a shaman's drum calls the spirits... where girls become women and women become crones... where ravens fly, spiders spin, and the wind and sun and clouds turn with the great wheel of life. This is Mendocino Woodlands, and once a year a magical group of women and girls gather here to celebrate the Earth, the Goddess, and themselves.

August 12-15 is the 16th annual Elderflower Womenspirit Festival, a place to share knowledge, music, arts, and ritual. Elderflower is committed to providing a safe, welcoming and empowering environment for all women, including older women, women from all cultures, women of all sexual orientations, differently-abled women, women in recovery, and limited-income women. Activities include workshops, arts and crafts, drumming and bardic circles, rituals, woodland and hiking, a labyrinth, rites of passage, and more.

Visit www.elderflower.org or write PO Box 7153, Redwood City, CA 94063-7153.

Sharon & Rafah

continued from page 11

than 10% of the population of the West Bank, use 80% of the water resources. The wall will take what's left.

The wall is the end of any possible Palestinian state. The two-state solution was a reluctant compromise for many Palestinians, but was adopted and supported by their leadership and the vast majority of those who live in the Occupied Territories. It relinquished almost 80% of the historic land of Palestine to Israel, in return for the promise of an autonomous state on the other 20%. To most Israelis, it seemed a

reasonable solution, and most Palestinians were willing to accept it, however reluctantly.

With the construction of the wall, that option is gone. The wall does not leave enough territory, water or resources to constitute a state. It creates isolated, open-air prisons out of the Palestinian population centers.

Whether you personally favor a two-state, one-state or no-state solution, unilaterally removing one of the major options for the region is no way to bring about either peace or security. And if Sharon's policies remove the option of a separate state for Palestinians, we must ask what end-game is he planning? Perpetual occupation, eternal effectual imprisonment for

four million people? Transfer? Outright genocide? These options, elsewhere, are called "ethnic cleansing," and none of them are likely to bring about increased security or peace for Israel or the rest of the world.

A real policy of security would begin with a moratorium, on Israel's part, on the building of the wall, on policies of "targeted assassinations," on attacks on civilians and brutal responses to nonviolent demonstrations. Such acts would be a small beginning of a change in course that would demonstrate good faith and a genuine desire for negotiations in which all people of the region could have a voice in determining their future.

It is up to those of us in the US, which funds the Occupation, and the international community to raise our voices now, to put pressure on Sharon to stop murdering civilians and children in the name of security, and begin pursuing a true path toward peace.

For a map of the wall, see www.gush-shalom.org/thewall

For information about the International Solidarity Movement, www.palsolidarity.org

Starhawk has made four trips to the Occupied Territories in the last two years with the International Solidarity Movement. For an archive of her posts and writings about Palestine, see www.starhawk.org. Starhawk is an activist, organizer, and author of nine published books, including her latest, "Webs of Power: Notes from the Global Uprising." She teaches Earth Activist Trainings that combine permaculture design and activist skills, and works with the RANT trainer's collective, www.rantcollective.org that offers training and support for mobilizations around global justice and peace issues.

GAY MEN'S DRUIDIC/JUNGLIAN/SHAMANIC CIRCLE

AN EARTH-BASED APPROACH TO PSYCHOLOGICAL & SPIRITUAL HEALING

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

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

RODNEY G. KARR, PH.D. • OFFICES IN SAN FRANCISCO & WALNUT CREEK
415.931.1934 • www.gayshamans-sf.org • www.gaypsychologist-sf-contracosta.org

Bodywork with Cybele (AKA Suzette Rochat)

Lomi Bodywork

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

Jin Shin Jyutsu

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

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

LOMI
BODYWORK



Intuitive Work
Suzette • Rochat

San Francisco
(415) 541-5650
Santa Rosa
(707) 529-5992

The Blessing Collection



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of original porcelain
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www.artofthegoddess.com

Conflict Resolution

continued from page 17

Do I really, truly want to know?

What I've learned comes down to this: keeping a group together that doesn't have hierarchy or authority takes work just like love. But like love, when we make it through conflicts, we end up knowing and caring about each other more. We bond instead of split. This is Turning Tide's intention. We're willing to work. And it might hurt. Growing usually does. (Darn it!)

I've been away from Reclaiming for almost 20 years. While there has been a lot of growth, there's also a lot of loss. Our Reclaiming community has wasted a lot of time and energy in conflict. We've weakened ourselves by fragmenting. It's worth our time to become really good at conflict resolution. We need to save our energy for our goals, not wasting it on Witch wars.

Isn't it time to use the energy we spend in Witch wars learning how to become excellent at resolving conflicts? We're good at teaching students skills with a wand and athame. Now it's time to learn how to be skillful with listening. We practice courage for initiations, for demonstrations and protests. Let's practice courage by seeing conflicts through.

Diane Baker is a original member of Reclaiming. She recently moved to Seattle, where she is working with the Reclaiming group, Turning Tide. Contact sea.turningtide.comcast.net

RESOURCES

Witchvox.com (the Witch wars series)

BOOKS

The Eight Essential Steps to Conflict Resolution, by Dudley Weeks

Difficult Conversations, by Douglas Stone, Bruce Patton, and Sheila Heen

Getting to Yes, by Roger Fisher & William Ury (of the Harvard Negotiation Project)

Nonviolent Communication, by Rosenberg, Gandhi, and Leu

Sitting in the Fire, by Arnold Mindell

Dancing Toward Evolution

continued from page 21

flows through and makes up all things.

So how does it all come together?

Magic can be very cerebral, which I appreciate. I value and honor the intellect, and sometimes even wish there was more critical thinking among Pagans. But as a practitioner of a non-transcendent, embodied religion, I think there's a real need to connect as often as possible not just to the physical world outside of us, but to our own bodies, as creatures in the physical world. Too often a Witch or a Magician will spend all their time making spells or reading books or doing trancework, and neglect their bodies, their need for good food, exercise, sleep, and sex — all those basic things that keep us healthy and connected.

I think the days of working magic like that are coming to an end. Well, I can't really make that statement. I hope they are, because that sort of magic serves the forces of disconnection, which are very strong in our culture already. The more we strive to reconnect and build cultures of connection with each other, the better off the world will be. The more we engage our whole selves and realize our own divinity, the more balanced our lives will become. The more balanced our lives are, the better able we are to do our true work and be of service. And that's how we dance toward evolution.

A Witch for more than 20 years, T. Thorn Coyle holds the Black Wand of Master and Sorcerer in the Anderson Feri Tradition and is also a priestess in the Reclaiming tradition. A musician, dancer, activist, and

poet, Thorn teaches internationally. For more information on her workshops, writings, music CDs, or her instructional Devotional Dance DVD, please visit www.thorncoyle.com Interview by George Franklin/RQ.

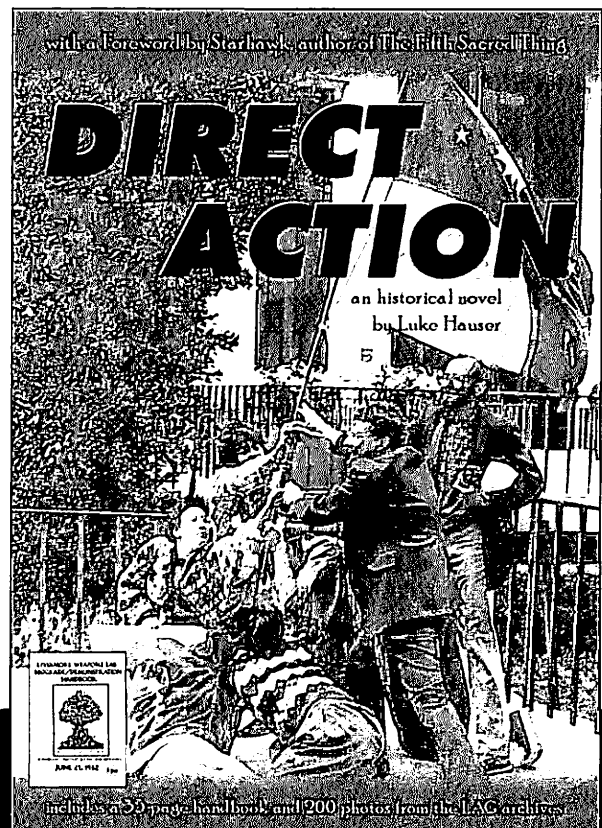
Dances of Universal Peace

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dote to fear and helplessness. It is proactive. It is "can do," and people are drawn to it. The Dances are participatory. Anyone can do them. All are included, no matter their ability level. People in wheelchairs have danced, and people who can't move are invited to the middle. As Donald Engstrom says: "All are needed in the circle."

I think the Dances of Universal Peace can be valuable to Reclaiming because of their variety. It is my personal belief that the spiral dance is somewhat of a sacred cow in Reclaiming. Can't we do more than one dance? There is a wealth of experience in dance leadership. Reclaiming priestesses could learn about the additional dance energies that the Dances of

continued on next page



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Dances of Universal Peace

continued from previous page

Universal Peace have honed. In my opinion, Reclaiming ritual is really strong in the elements of Fire and Water, having lots of energy and feeling and big cones of orgasmic power. Dances of Universal Peace ritual has a strength in Earth and Air, of holding and sustaining out a meditative quality into a long, drawn out, ecstatic ahhhh. Each could learn from the other.

Bringing Dances to political actions or any kind of event also breaks up the flow. We can only listen to so many speeches! What a relief it is to get up and take hands with the people next

to you, to lift voice in song and hear the guitar and drum. And the energy! We know it raises energy, and it is a quick way to get a diverse group of people raising energy together. Not just any energy...energy with a smile on your face!

Ram Dass says that going to a "peace" demonstration and yelling isn't adding to the peace. It just adds to the anger. I think this is quite literal on the energetic plane. As Witches, we know energy is real. What energy are you adding to when you go to a demonstration? Let's get strategic and skillful and deliberate. What are you for?

Irish Flambeau is a Peace Witch and Dances of Universal Peace leader.

Drop Bass, Not Bombs

continued from page 24

morning and say "I love you!"

The emphasis in house music and rave culture on physiologically compatible rhythms and this sort of thing is really the rediscovery of the art of natural magic with sound — that sound, properly understood, especially percussive sound, can actually change neurological states, and large groups of people getting together in the presence of this kind of music are creating a telepathic community of bonding that hopefully will be strong enough that it can carry the vision out into the mainstream of society. — Terrence McKenna

I haven't eaten acid, taken communion, or been to bible study classes in years now. I can foresee that there might be a day when I no longer practice sitting meditation, or invoke gods, or practice my up-dog down-dog yoga routine. There may be a day when I stop praying entirely. A day when I stop writing entirely. But I fully expect to be dancing at my last breath.

Dancing is revolutionary. Dancing creates community. Dancing raises power. Dancing points us towards home.

So...the next time you are barefoot at a Phish show. The next time you are sweaty at a rave. The next time you go contra dancing. The next time you do a spiral dance in the middle of Grand Central Station. The next time you lose yourself in the scent of your tango partner's hair. The next time you're smashed up against 20 screaming bodies in the middle of the mosh pit. The next time you drag speakers into the middle of a highway and reclaim our space. The next time a turntablist forces you to gape in awe. The next time a DJ drops you to your knees. The next time the melody line drops out and you look around, exhausted, trying not to let old doubts/old stories/old myths creep back into this moment. *This moment. Now.* Look for me. Look at yourself. And when the melody creeps back in with all the intensity of a three-in-the-morning-full-moon-orgasm, remember (you already know this) — there is only one of us here. And She loves to dance.

Eric is a Buddhist Witch currently living in Columbus, Ohio. Also one of those scary black-bloc anarchists. Can be found at a Phish show, rave, or street demo near you. Can be contacted at eric@lostinthetranslation.net

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A Dance of Empowerment

continued from page 27

together and we explore dance and movement and meditation. The performance is just icing on the cake. It's a place to take the energy and the insight.

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And really that women of any shape and size and age and ability can do this sacred art form — you don't have to be this "beautiful" 19-year-old, size 5 woman.

Right. I witness two things happening simultaneously. When I'm honing a troupe for presentation on a professional stage, the standard and intention is very different, than when you're creating a circle for a spiritual purpose, when it really doesn't matter how people dance. I might teach people movement we can all share together, and it doesn't matter if they do it "right," it's just your body doing sacred movement, expressing spirit.

Sometimes this dichotomy hurts me. For example someone takes Level 1, then Level 2, and they'll want to go on to Level 3. But Level 3 is highly skilled, specific movement geared towards performance standards. I've taught them that this dance is for everybody, that movement is sacred and the community is sacred — and then

continued on next page

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continued from preceding page

they come to this door that may not be open to them.

I have a performance group, women that I'm developing into professional dancers, where I'm fostering technical skills. That's different from honing spiritual wisdom and spiritual peace. That's one of the parts of my job that I find really challenging, that I'm doing both. Yet if I want to have a performance troupe that performs in the world of dance and is respected in the dance world, there are standards. I

wouldn't take the whole women's community to dance at a performance-art venue.

What I can do, where I can cross the two over, is the performance arts group, who are reaching levels of technical skill to present publicly — they're all practicing the same discipline and same spiritual practice every time they come to class. They explore their divinity, their empowerment, their meditation — it's just that in addition to that, I am honing them technically. "It's gotta be just like this, your foot placement is here, etc." It's different. And that gets hard.

Do you feel at this point in your dance and teaching career that dance is your primary spiritual practice? Do you still do ritual?

Dance is not my primary spiritual practice. Life is my primary spiritual practice. No question about it. There's no one spiritual practice. Breathing is probably the most primary practice I do. I'm into meditation, and I like the Zen point of view right now, blending it with Earth Goddess insight. I really believe that sitting still and breathing and paying attention is one of the most significant spiritual practices ever, of all times. It can be one of the most politically charged things that you do, sitting still and breathing and paying attention to the world around you. So few people do that. None of our so-called leaders do.

Dance is not my primary spiritual practice. It's my primary way of making money while living in spirit at the same time. I've never been good at making money in a way that is not somehow service-oriented and isn't somehow helping people grow into who they are, why they're here, what's going on — what's important, what's relevant, what's authentic, what it means to be an integrous human being on the planet.

Do you think that teaching dance and performing in your troupe is in your long-term plans?

No, definitely not. I've already made that decision. I can't get up on my high horse and say, "The way I interpret where belly dance came from and the spin that I put on it is the only and best way it should be." I might think that, but

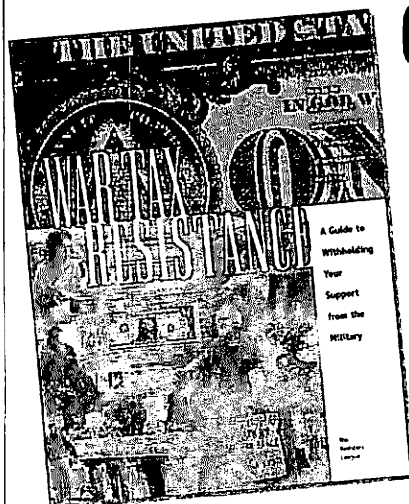
I'm not going to stand in the face of some woman from Egypt with a different point of view who's been doing cabaret belly dance her whole life and say, "What are you doing?" That would be ridiculous and ethnocentric.

The dance came to me and I came to it with who I am — a radical deep ecology feminist Buddhist problem-stirring radical bitch witch — that's what I am. So the dance came to me and that's what it got when it came in touch with me. When the Goddess knocks on your front door, you answer it. You don't pretend you're not home.

I feel like it was a gift, that it was given to me and I went with it. Now other things

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are stirring, other things are pushing, so my work is evolving and I'm listening.

Will dance always be a part of your life?

Oh, absolutely. Or yoga. It's about moving your body, and yoga is a dance. And sometimes dance is meditation. Some spiritual practices have this idea that the body is bad — if you want to get the existential realization you need to get out of your body. While some of the underlying concepts are important — that you are not your body in the sense that your spirit is who you really are — I think that through the body we learn a lot of things about spirit. We learn a lot about being an embodied person, being a spirit embodied, living in this material world.

How do you do that? It's not easy. It keeps you on your toes. A lot of people are starting to come to the realization that they can't live without integrity of spirit and body. What you eat, what you grow, where you spend your money, your time, what kind of ideas you want to foster — a lot of people are thinking like that, and that's good.

Do you have any words of wisdom to share with RQ readers who have not yet delved

into sacred dance, or whatever art form they choose?

I would warn that there are many places that will profess to be centers of dance and spirit, but that will crush your spirit. And there are many wonderful touchstones that can free all kinds of things in you through dance. Something as simple as the right salsa dance class can be the most amazing spiritual experience, if where you are spiritually shut down is in not knowing how to have fun. You need to have that feeling in your body. Even if you are a spiritual activist or teacher, it's not all dry work all the time — there needs to be joy, too.

My words of wisdom are to find a place and way to move. If you can't find a teacher or a group of people you want to work with, then light some candles and put on the music that inspires you and dance in your house. Naked, or in your favorite diaphanous gown, or in your sweatpants. You can have this experience of moving your body and being one with the music and that can take you into the experience of being one with Mama Earth. And that can take you into the experience of "gosh, every person, good and evil, is in me." And then we understand that there's nothing

left to do but be mindful and compassionate. We're all the bad and the good, we're all one.

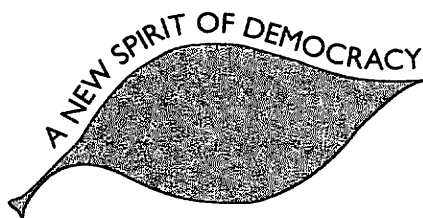
I think it's sad that so many adults don't move their bodies. They don't dance. They get caught up in the idea that it needs to be a certain dance and look a certain way. Sacred dance is really just you and/or your partner, or you and your friends. Light the candles, turn on music that inspires you and move, however you want to move. If something sad is happening in your life, put on the saddest music that you know of and move. If that means crawling on the ground and crying, then do that.

Expression and curiosity are important. It gets us in touch with the juice of life. We hold emotion at our cellular level, so when you move your body, you get in touch with and move emotions. If you can move your arms and your legs, you can move emotions in your body, move the way you think, even the way you live your life. You can move your heart, you can move your sense of giving, you can move your sense of service.

Interview by Lily/RQ. Contact Palika and Heavy Hips Tribal Belly Dance, www.heavyhips.net

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- Zee

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Review: Twilight of Empire

continued from page 35

excrete. If we are ever to find creative ways to learn to live together, then seeing the complexity of our lives, the tangled harmonies and dissonances, must be the first goal. *Twilight of Empire* is a welcome guide in that process.

I'm not surprised by the inclusion in the Editor's Note of Lindsay Clarke's quote, "truth is found where contradictions meet."

In review, I offer another Clarke quote, that "the responsibility remains with each of us to bring to our lives the highest degree of

ethical commitment and imaginative energy of which we are capable."

It's a familiar theme in *Reclaiming*, isn't it, the joining of ethical and political life and the imaginative energy we most often manifest as magic? It gives great joy to meet new variations on that theme.

In the end, the form of this book is as striking as, and probably more radical than its content.

I cannot recall ever having experienced ("read" is almost too narrow a word) a book that is at once so holistic and so political. It is entirely engaging. A book of essays alone may

engage the rational mind, but may be escaped by the heart. A book of art alone may engage our spirit, feelings and emotions, but can be dismissed by a busy mind.

There is no escape from this book — it requires attention and response.

From Perceval Press.

Reviewed by

Honeycomb.

Newton and Nature

continued from page 31

rural laborers, by artisans, sailors, vagabonds and squatters, by hired laborers, slaves, apprentices, and heretics.

Let me pause to remind readers of the social, religious, economic, and political turmoil in England during Newton's youth. The uprisings of the English Civil War of the 1640s and the revolutionary ideology and practices of the Levellers, Diggers, Seekers, Family of Love, and other sects represented the breaking of a social and political storm (see RQ #71, *Summer 1998*, and RQ #86, *Spring 2002*). Similar clouds of rebellion had been massing over Italy, France, and parts of Germany and Spain during the early part of the 17th century.

England was unusual in the degree of conflict between the different social classes. The contradictions there led to a deluge. It is in that deluge, with its large number of alchemical activists, that we are able to see more clearly the deeper harmonies between the alchemical project and that of political and social revolution.

This was a period when assaults on common rights in the common fields, woods, marshes, and waterways were intensifying, as had been the case from the late 16th century on. This was the time when nascent capitalism

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revealed its inordinate and spectacular hunger for the minerals, lumber, waters, fauna, etc., of the planet. These ominous developments were resisted by the dispossessed, whose opposition, especially during the insurrectionary decades of the 1640s and 1650s, was associated in the contemporary mind with alchemical ideology.

It was during these decades that a loosely defined, overlapping set of cultural and political ideas were forged, ideas which would continue throughout the succeeding centuries to be put forth and debated, constituting a kind of subterranean, proto-oppositional point of view.

These views are publicly articulated especially in times of great social and political upheaval (as in the later 1770s in the American colonies, France during the revolutionary years of the late 1700s, and sporadically throughout the 19th and 20th centuries in Europe, Russia, Asia, and elsewhere). Advocates scattered across the different classes, races, genders, and nations espoused anti-slavery and anti-property beliefs, heretical forms of Christianity and other spiritual currents and eddies, along with agitation for the rights of women, alternative ideas and forms of sexuality, and organized against a broad range of oppression. The whole of these undercurrents rides on an underlying feeling for some kind of universal human rights for all people everywhere (see Linebaugh and Rediker, *The Many-Headed Hydra*).

Finally, not uncommonly, these notions are found in association with animist beliefs.

However, by the end of the 17th century, especially in England, a few decades after the defeat of the English revolution, a period of profound social and political peace had been established — a product in part of the careful monitoring and control of fairs, coffeehouses, theaters, and all other places or occasions where the mix of social classes raised the potential for subversion. This control was a necessary corollary of the new social and political hegemony of English mercantile capital, in conjunction with the supremacy of the English navy in the Caribbean and the waters around North America, Asia, and Africa, the embodiment of visions of English Empire put forth in Cromwell's time, and earlier during the reign of Elizabeth.

It is my contention that these parallels and resonances between the fortunes of alchemy and those of a liberatory politics reflects a deep kinship, a profound connectivity between the two.

We should realize that what has generally been understood as a *scientific* defeat of alchemy at the end of the 17th century and beginning of the 18th century was, more accurately, a *political* defeat — one ultimately having enormous consequences for the living Earth.

The political defeat hinged on a mechanistic universe that vanquished and replaced a cosmos governed by the *anima mundi*, a soul-filled universe that spoke through the elements of Creation. The concept of the "inert body" upon which mechanism rested was especially instrumental in the consolidation of the new

continued on next page

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continued from preceding page

power of capital through its ideological construct of a dead substratum for nature. Capital's ability to appropriate wealth and to organize labor ultimately depended on its having a free hand in the treatment of the Earth. The new nation-states and their control of the colonies were built from the forests that were felled, the wetlands drained, meadows destroyed, harbors dredged, whole islands hacked and burned

to establish the multitude of mines, ports, and plantations. For all of these essential activities, capital both needed "resources" and had to rely on a labor force that could be shaken loose from bothersome atavistic feelings about a living Mother Nature, so that there would be no qualms about wielding the tools to transform the landscape, molding it to the astounding shape and texture demanded by these new calculating masters.

As a new process of wealth-production, capital needed to create its own metaphysics to justify itself. It apparently could not co-exist with an alternative view, especially one purporting to allow wealth to be produced "merely" out of craft skills and piety, as alchemy did. Alternative pathways to abundance could not be allowed because they would

inevitably create escape routes for critics of the new order. Policing alchemical activities would be a whole lot easier if the very topic were rendered a laughing matter, the pursuit solely of shady and fraudulent characters.

CONCLUSION II — THE TAMING OF THE WILD

SINCE PURSUIT of resources, which was quickly established as the organizing principle of the new political economy of the 17th century, required imposing order and control over the "wild" places, shovel, pump, and ax — as well as whole armies of laborers — were set to that task, enforcing *regularity* and *development* on wetlands, estuaries, forests, and moors.

These "tamings" succeeded only because they were accompanied by assaults on the "wild" places of the imagination. Attacks on magic were essential to this end, a central pillar of the more general repression against the popular uprisings and seditions of the late 16th and 17th centuries.

It is in this context, of course, that we should view the "Burning Times," a critical part of policing the wild — from the late 15th to the 17th centuries, when an estimated 200,000 people, mostly poor women, were executed as suspected Witches.



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The war on alchemy, in turn, formed an absolutely essential aspect of the wider spiritual warfare, for it was directed against the very possibility of wildness. Its mandate was to prove that matter itself, the "stuff" of the cosmos, was dead.

For in a cosmos made dead — the historical tragicomedy about which these essays have been woven — true wildness would be, by definition, only a chimera.

For the previous installments of David Kubrin's work on the magical and scientific revolutions of early modern Europe, see RQ #81, 86, and RQ #93. These essays are available online at www.ReclaimingQuarterly.org, or send \$10 to RQ for a complete set of the four essays — see page 3 for address.

See also the History sections of RQ #71 ("The Diggers and the English Revolution") and RQ #75 ("The New View of the Burning Times").

David Kubrin's researches into the work on Isaac Newton began with his Cornell university doctoral dissertation in 1968. He has been a longtime political activist, and teaches Science and Math at a San Francisco public middle school, where he is also the shop steward of the United Educators of San Francisco. These essays have been adapted from his manuscript, "Marxism & Witchcraft."

Gimbutas Film

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Hobbesian thesis that "primitive man" was brutish, violent, grasping, and incapable of living in society except under the thumb of a tyrant — and along with it the modern political structures which still assume that humans are naturally vicious and destructive and must be repressed by a strong government and social structure.

Riane Eisler, in *The Chalice and the Blade*, carried these theories further, postulating a veritable golden age of feminism prior to what we usually know as written history. A highlight of *Signs Out of Time*, in fact, is footage of Eisler interviewing Gimbutas, who died before *Signs*

Out of Times was begun.

COMPUTERIZED ARCHAEOLOGY

COVERING THE VAST richness of Gimbutas's thought in one hour is impossible, but the film makes good use of computer-enhanced graphics to convey her theories. Pictures are indeed worth a thousand words, and the ability of film to "morph" and highlight graphics is used to good advantage here.

Maybe the highest compliment I can pay the film is to say that after watching it, I went out and bought Marjia Gimbutas's *Language of the Goddess*, illustrated with hundreds of sketches and photos from her excavations. In the wealth of images that fill this book, Gimbutas's theories come alive, and the language of Old Europe takes shape before our eyes.

Whether we can ever decipher that language as we have Egyptian hieroglyphics or Sumerian script is still an open question. Gimbutas's achievement was to convince at least some scholars and readers that such a language did exist, and is worth our study.

In the end, the film is tantalizingly too short. As I watched the VCR counter tick down, I felt an urgency for more images, more ideas. And most of all, for Gimbutas's vision of a world where the highest

values were peace, justice, and harmony.

If it once existed, it can be reclaimed.

PARALLELS WITH GIMBUTAS'S THEORIES

IN THE Introduction to *Language and the Goddess*, Marija Gimbutas writes:

"Some twenty years ago when I first started to question the meaning of the signs and design patterns that appeared repeatedly on the cult objects and painted pottery of Neolithic Europe, they struck me as being pieces of a giant jigsaw puzzle — two-thirds of which was missing. As I worked at its comple-

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Gimbutas Film

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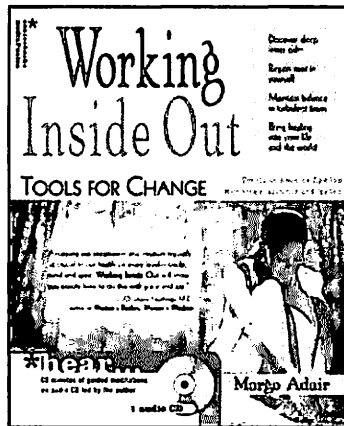
tion, the main themes of the Old European ideology emerged, primarily through analysis of the symbols and images and the discovery of their intrinsic order. They represent the grammar and syntax of a kind of meta-language by which an entire constellation of meanings is transmitted. They reveal the basic world-view of Old European culture.

"Symbols are seldom abstract in any genuine sense; their ties with nature persist, to be discovered through the study of context and association. In this way we can hope to decipher the mythical thought which is the *raison d'être* of this art and its form."

Gimbutas's theories of contextual meaning — that the meaning of any given symbol can be understood only in relation to other symbols and finally to the context in which the symbols were used — has been echoed in modern linguistics and hermeneutics by writers such as Jacques Derrida and Hans-Georg Gadamer, both of whom saw the roots of linguistic meaning in the contrast among a set of symbols. Derrida, a contemporary of Gimbutas, wrote extensively on his theory of *differance*, which contends that words only have meaning in relation to other words — there is no "absolute meaning" of any word. Context and relation are determinant, and meaning is always in flux as new relations emerge.

Gimbutas on the symbology of Old Europe: "They constitute a complex system in which every unit is interlocked with every other in what appear to be specific categories. No symbol can be treated in isolation; understanding the parts leads to understanding the whole, which in turn leads to identifying more of the parts."

She goes on to tie this research to the study of ancient Goddess religion. "These systematic associations in the Near East, southeast-



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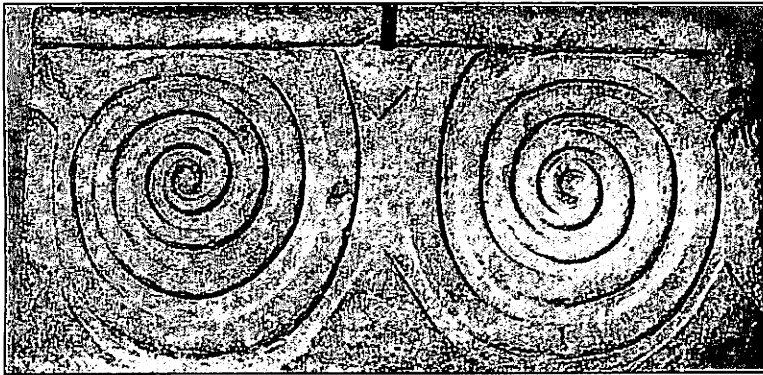
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Marija Gimbutas was the first archaeologist to decipher the "written language" of the Old Europe. While her specific interpretations are based on conjecture and have often been challenged even by her supporters, she established beyond reasonable doubt that a common set of symbols was used by cultures long supposed to have lacked such skills.

Gimbutas demonstrated that the apparently decorative design shown here is in fact two snakes spiraling into a pair of eyes. Other illustrations in "The Language of the Goddess" demonstrate this kinship vividly, as endless variations are spun on this simple theme.

ern Europe, the Mediterranean area, and in central, western, and northern Europe indicate the extension of the same Goddess religion to all of these regions as a cohesive and persistent ideological system."

Gimbutas acknowledged the difficulties in deciphering an ancient linguistic system in which no firm anchors existed. Yet she remained optimistic. "I do not believe, as many archaeologists of this generation seem to, that we shall never know the meaning of prehistoric art and religion. Yes, the scarcity of sources makes reconstruction difficult in most instances, but the religion of the early agricultural period of Europe and Anatolia is very richly documented."

Gimbutas's work is a cornucopia from which many fruits will pour. As a visionary, the specifics of her research and conclusions will be disputed and perhaps rejected by future generations. But future archaeologists, anthropologists, historians, and social scientists will owe a debt to her opening of a new field of research — and to her belief that

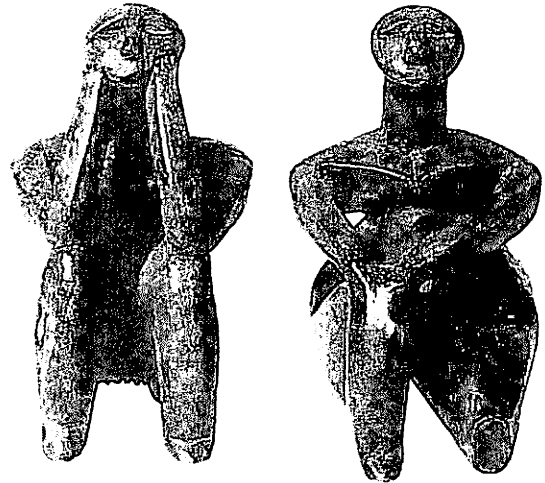
people have and will again live in peace and harmony.

This film is a testament to the power of her vision.

Signs Out of Time is produced by Donna Read and Starhawk, with narration by Olympia Dukakis. Also available are uncut videos of the original interviews that were edited for this film. Contact www.gimbutas.org.

Reviewed by George Franklin.

GIMBUTAS INTERPRETED these two figures from Romania, c. 5000 BCE, as male and female divinities. The matched male-female pair, apparently by the same artist, is unusual in archaeological finds from Old Europe. The pensive male figure has been called a "sorrowful god," and is found in a number of variations during this period.



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Vanguard Celebrates Silver Anniversary

THE *Revolutionary Pagan Workers' Vanguard* celebrated its 25th issue with a catered cocktail party and a stirring call to global revolt against the running dogs of crypto-bourgeois Paganism.

Denouncing a tendency toward neo-romanticist interpretations of Marx's famed early work, *Das Ritual*, Chairman Gusty Hail spoke at length on "Top Ten Reasons Why Marxist-Leninist Paganism Will Triumph Over Pseudo-Trotskyite Ritual Practice."

While holding out a palm leaf to those who would accept his "178 Theses on the Dialectic of Magic," Hail decried

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OBITUARY

Cecelia MothersDaughter

CECELIA MOTHERSDAUGHTER, longtime Reclaiming Quarterly volunteer, died last month of old age while proofreading the Regional Pages of the Summer issue.

In a Pagan culture that encourages grandiose visions, Ms. MothersDaughter was admired by her professional colleagues as one who set realistic, achievable goals. While others performed spells for the healing of Mother Earth and the renewal of global hope, Ms. MothersDaughter's magic focused on the healing of paper cuts and the renewal of her favorite TV shows.

Her striking success in the latter field (particularly the spell she cast for the renewal of Buffy after its shaky first season) earned her the love and esteem of her compatriots. But Ms. MothersDaughter was never able to capitalize on her unique skills, and her weeklong intensives such as "Advanced Spellwork for Choosing a New Toothpaste" were poorly attended.

Services will be held at St. Brigid of the

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Genetic Research Provides Magical Payoff Cuts in Rituals Spared by Biotech Breakthrough

A STARTLING genetic engineering breakthrough may provide a budgetary windfall for Reclaiming, staving off the need to eliminate one or more Sacred Elements from ritual invocations.

Facing a serious financial shortfall due to the collapse of its tech-heavy portfolio, Reclaiming's Executive Board had instructed all Elemental Departments to submit proposals for

cuts in the 2005 ritual cycle.

A short-term compromise would have eliminated one directional invocation from each ritual, on a rotating basis. More extreme proposals advocated a poll of RQ readers to determine which direction to drop from all future rituals.

But in a shocking scientific breakthrough, genetic researchers at Reclaim-

ing Alchemical Laboratories (RAL) have succeeded in splicing together genetic material from the elements Air and Fire. If the new combined element proves stable, the two elements could be called forth in one invocation, saving thousands of dollars per year.

Initial research suggests that rituals in which the combined elements are invoked are characterized by a burning passion for Aristotelian logic, as well as a strong tendency to start new fires.

The only drawback seems to be an abundance of hot air, always a danger at Reclaiming events. But leading elemental metaphysicists at RAL assured ritual planners that a bind-

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Reclaiming's Central Committee reaches consensus on an innovative proposal to restructure the international Reclaiming community as a franchise operation. Local groups will pay fees for the rights to call themselves "Witches," invoke Reclaiming-trademarked deities, and use copyrighted phrases such as "blessed be" and "may you never hunger."

Reclaiming.org

One-stop web resource for all of Reclaiming - links to groups across North America and Europe, classes, rituals, Witchcamps, listservs, plus articles and information about Reclaiming.

PaganCluster.org

Link up with the ever-evolving group of Reclaiming folks and other Pagans who join together to do magic, direct action, permaculture, protest, and other grassroots activism.

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