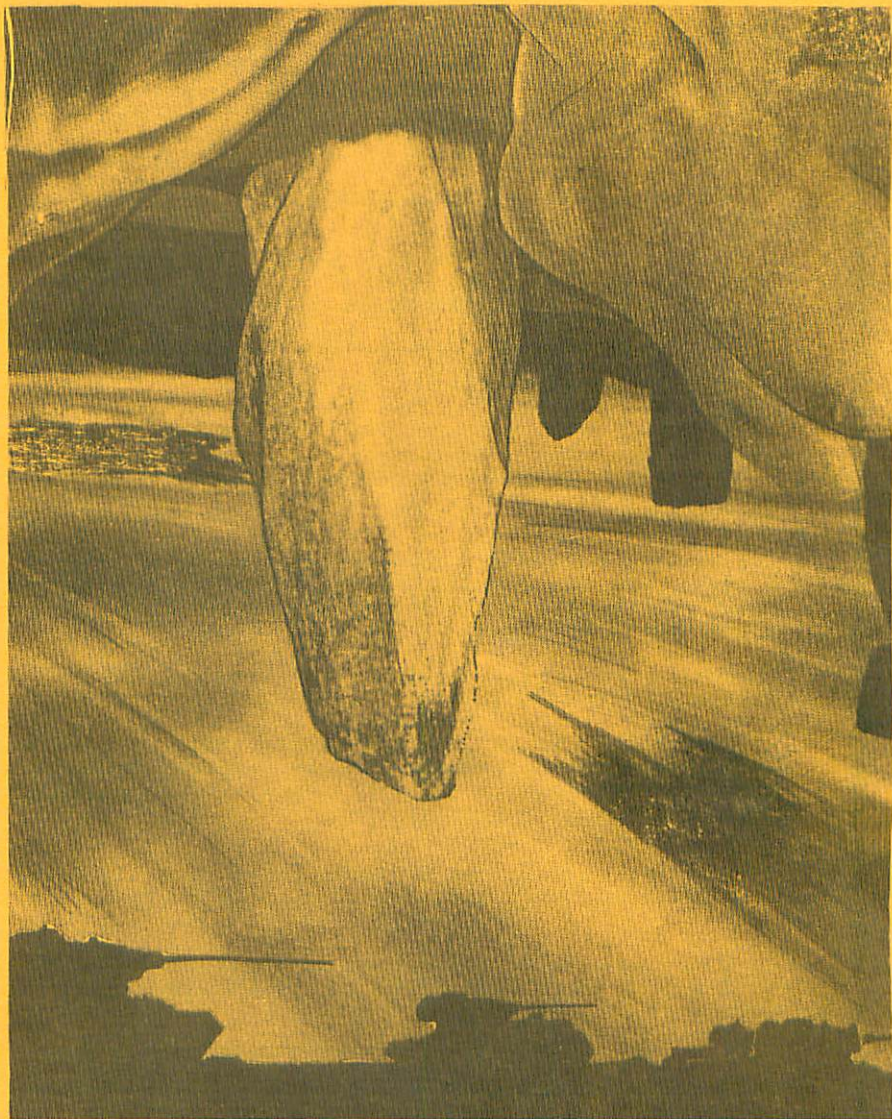


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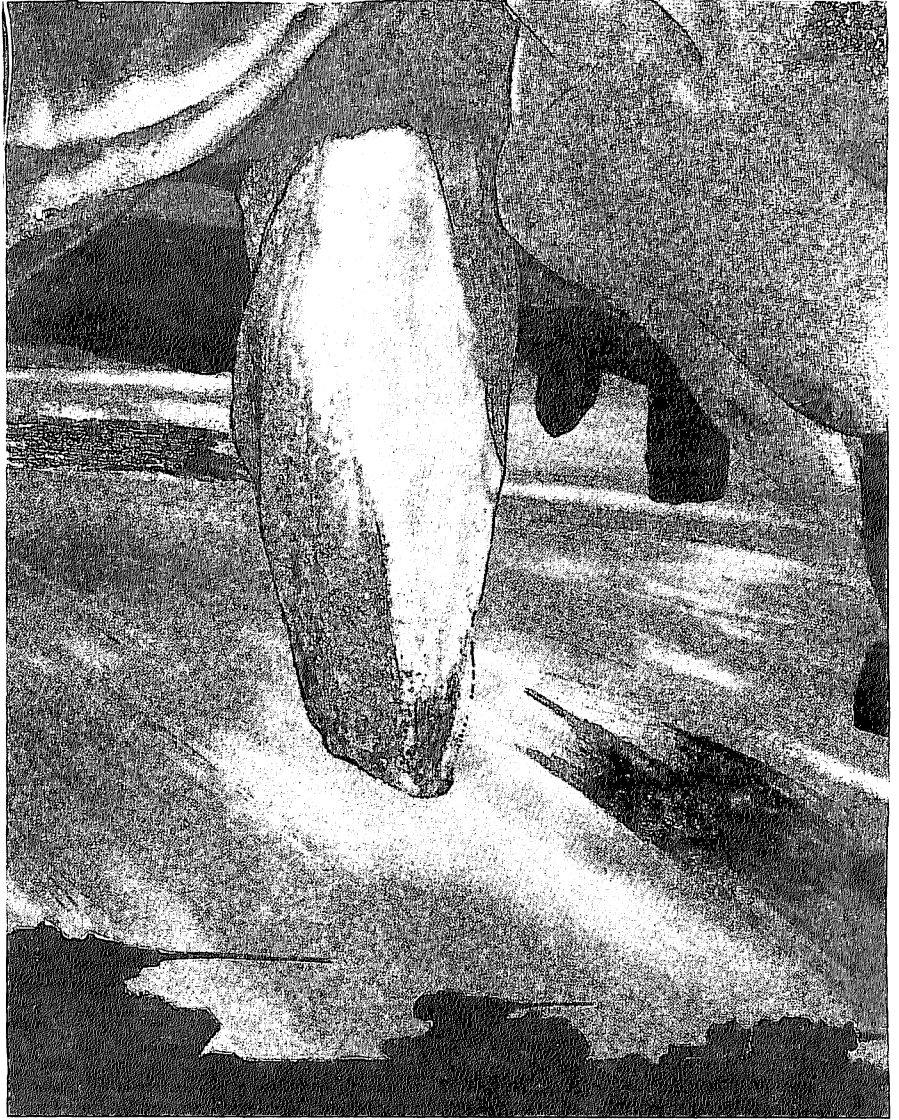


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**Events Line - 849-0877**

This phone recording, listed under Reclaiming in Berkeley, carries announcements which come up too late to be put in the newsletter; it's also a phone number to contact us (but be aware we can't always reply quickly). If you have news of interest, please pass it on. We appreciate comments. Messages can be left on the machine or sent to the P.O. box; remember to say where we can reach you with questions, and allow plenty of time.

- The Recording Faerie

**RECLAIMING: A Center for Feminist Spirituality**  
**P.O. Box 14404**  
**San Francisco, CA 94114**

The **RECLAIMING** Newsletter now costs a dollar if you get it at a store or an event. The Newsletter runs at a deficit, and we're trying to cover a higher percentage of our expenses. Additional contributions are welcome.

**SUBMISSIONS**

**PLEASE SEND US YOUR GRAPHICS!**

The Newsletter staff encourages more non-Reclaiming people to submit articles, paragraphs, or graphics related to political, pagan, or spiritual issues and happenings. Please understand that due to limited space we cannot print (and anyway might not want to print) everything submitted.

Submissions, whether we print them or not, eventually find their way into our cauldron, so please keep copies for yourself.

Anyone who submits work is responsible for getting it to the work group in time for layout. The closer to layout you come, the more camera-ready the work must be (typed with a carbon ribbon in a 3 3/4" column, justified preferred). We will not take responsibility for chasing down late material.

The Winter newsletter deadline is November 15. Send Material to **RECLAIMING** Newsletter, P.O.Box 14404, San Francisco, CA 94114

The opinions expressed in the articles and advertisements in this Newsletter belong to the individual authors and advertisers and do not necessarily reflect the attitudes or opinions of the newsletter staff or other Reclaiming members.

**HELP! WE NEED YOUR BLOOD!** If you can donate blood into Reclaiming's account (#1913) at Irwin Memorial Blood Bank (567-6400 for information/appointment), please do so. If you or a loved one need blood for surgery, etc., contact Rose at 821-3336 for transfer. If the Goddess blesses you with good health, please share and give the gift of life. And many thanks to our donors.

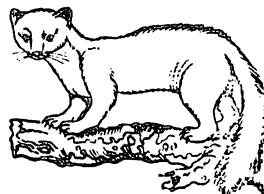
This issue, unfortunately, has resulted in the loss of the following beloved: Rick DT, Vibra, Roy, Robin K., Rose, Leslie O'B.

Instead of floral tributes we ask that you send donations c/o RECLAIMING. Rosary & viewing 7 pm M-W, St. Expedite's Chapel.



THE

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Number 24

RECLAIMING NEWSLETTER

Fall 1986

Reclaiming Classes and Events ..... 19

Starhawk's Schedule ..... 33

AIDS and Resistance ..... 32

Articles

Watch Out! Devil Gonna Get Your Public Library by Rose May Dance .....	3
Sweeping and Flying: Cerridwen's Farewell to Reclaiming by Cerridwen Fallingstar ....	9
Hannah's Household Hints by Hannah Clancy .....	12
Response to "Some Thoughts on Shamanism in the Pagan Community" by Bob Gustafson and to the Responses to that article by Marty Hiller .....	16
Healing Circle at the Contraband Workshop by Marian D. ....	21
Save Circle Sanctuary by Selena Fox .....	29

Letters

by Leslie Kinyon .....	13
by Estar .....	31

Poetry

The Mother's Prayer	by Starhawk .....	8
Earth Worship	by Roy King .....	15
Nursery Rhymes	(Traditional) .....	24
Poem	by Roy King .....	25
Liberation	by Snapdragon .....	30

Review

THE KWAN YIN BOOK OF CHANGES, by Diane Stein Reviewed by Shekinah Mountainwater ....	26
---	----

Tarot Ravaged by Roy King ..... 17

The Back Wall ..... 31

Announcements and Ads ..... 34

Cover by Bob the Barbarian

# WITCHES

WATCH OUT: DEVIL GONNA GET YER  
PUBLIC LIBRARY! by Rose May Dance

[I want to preface this article by saying that I often refer here to "fundamentalists"-- by that I mean the right-wing fundamentalist Christians who protested Z Budapest in San Jose. These people identify themselves as Christians. I am not trying to make any generalizations about people of the Christian religion (in which I was raised). I have no wish to insult anyone who loves the earth, works for peace, is a friend of the poor, heals with Christ-light, etc.]

During the week preceding Saturday, July 12, the Witches I know became alarmed about the opposition surfacing to Z Budapest's scheduled talk to teenagers about the Craft at a San Jose Public Library, the Santa Teresa Branch. Apparently a staff member at the library had noted that books on the Craft and magic had the highest check-out rate among teenagers, and had invited Z to speak. We heard that the fundamentalist right-wingers were riled that Z was going to teach "evil" to their children, using public money. The "Witch watch" was activated, and I received calls from many sisters and brothers asking me to spread the word about going to San Jose to support Z. There were numerous articles in the media, including interviews with and articles about Z, who came off, I thought, quite favorably, showing her intelligence and being clear about what Goddess worship is. Toward the end of the week people were telling me that KPFA (public radio) had reported

that Pat Robertson, the "Christian candidate" for president, who has a popular show on his own "Christian" TV network, was publicizing the San Jose event. Allegedly, he had told his audience that Z's talk concerned the most important issue today and urged everyone to "Go to San Jose" Saturday. We were told that Z had asked for extra police protection, and that she had fears for her life.

I had planned to spend the weekend at the Russian River doing the Bohemian Grove protest, but two anarchist friends talked to me and said they thought as many people as possible should go to San Jose. These friends are political old-timers and they soon had me thinking that Z's talk could turn into a street-fighting scene. I felt frightened about this challenge to my non-violence. So I made plans to go with Iris and David of my coven/affinity group and Bill, with whom we work both politically and magically.

We were apprehensive as we started out, and I did some intense magic for our safety and for our effectiveness. I went to the garden and picked herbs for us to bring, and we stuffed our pockets with garlic, crystals, Goddess images and juju. As we sat and waited to go on our front steps, we were given a good fire-up by our friends and housemates, who were shoving off to Bohemian Grove, and only half in jest I made a get-on-the-road invocation with some verses from H.D.'s THE WALLS DO NOT FALL:



"We have seen how the most amiable,  
under physical stress,

become wolves, jackals,  
mongrel curs;

we know further that hunger  
may make hyenas of the best of us;

let us, therefore (though we do not  
forget  
Love, the Creator,

her chariot and white doves),  
entreat Hest,

Aset, Isis, the great enchantress,  
in her attribute of Serqet,

the original great-mother,  
who drove

harnessed scorpions  
before her."

Then we piled in the car and roared  
off to America. It was a fussy  
nervous drive, and we felt lost  
trying to plan a strategy. Bill  
thought we should sing at the  
library, and we racked our brain for  
political songs that would put for-  
ward our message. We could only come  
up with silly songs, such as

"Oh you can't get to heaven  
Oh you can't get to heaven  
With the Christian right  
With the Christian right  
Cause the Christian right  
Cause the Christian right  
Only wants to fight  
Only wants to fight

Oh no you can't get to heaven with  
the Christian right  
Cause the Christian right only  
wants to fight  
I ain't gonna greet my Lord no more.

I ain't gonna greet my Lord no  
more." etc.



And, a new verse to "Soon and Very  
Soon We Are Going to Change this  
World:


"Jesus loved his Mom  
We are going to change this world"

And, worse,

"Have you been to Isis with Her  
saving power?  
Are you washed in the Blood of the  
Womb?"

At least this made the long hot ride  
(we got lost several times) bearable.  
As we neared the library, it seemed  
our fears were well-founded. We saw  
many protesters, all carrying signs,  
looking very well organized, trooping  
around the large block where the  
library was located. There was no  
break in their line, just a contin-  
uous circling of the block. The  
papers later estimated the crowd at  
numbers ranging from 300 to 1000  
(including the Witches). We walked  
through the crowd, and found out that  
Z had already begun her talk inside.  
Apparently the fundamentalists were  
packing her lecture to prevent many  
teenagers from getting in. There  
was a long queue of fundamentalists  
still entering the lecture, and the  
protest line was marching through the  
library in their route around the  
block. I saw a few Witches, includ-  
ing a coven sister and her family, in  
that line, and began to pick out a  
few friendly faces.

After a while I figured that there  
were about 40-50 Witches present, but  
they were dispersed in the crowd.  
Only a few of the Witches had signs,  
and at that point I felt we were  
poorly organized compared to the  
right-wingers. It was clear from the  
fundamentalists' signs that they  
were misinformed about Witchcraft and  
that they equated it with Devil wor-  
ship. In front of the library there




was a grassy lawn, and some protesters were holding prayer circles in the sparse shade of several trees. The temperature was hot and dry, and everyone seemed affected by the heat. I spoke to several friends, and asked if there had been any Witches' circles, and when were we going to start singing. They seemed to be hesitant to do anything in an organized way.

Finally I saw my friend O---, who has drummed at several Spiral Dances, and he seemed enthusiastic about "doing something". At the same time I saw 5 or 6 women whom I did not know, but who were wearing Goddess symbols, making a circle, and softly singing "We all come from the Goddess". I made eye contact with Iris, David and Bill. We joined the circle at four different quarters, and a murmur went around the circle that it would be nice to be on the grass. We snake danced around the area and slithered into the middle of the lawn, surrounding several fundamentalists at prayer, who scurried away. Soon there were 30 or more of us standing and singing. We began to chant with real power, singing all the Craft songs we knew.

It's funny how my friends and I had wanted to sing, had known that singing would make a difference, but had not thought we would sing Craft songs. Being political animals, we had been searching for songs we sing at direct actions, but in San Jose sang of our love for the Goddess, the earth, air, fire, water, and for each other, and these songs had wonderful power. When I looked around the circle, my 3 close comrades were the only people I knew well. I also knew O--- and a few others with whom I had been in an occasional circle, and I'm sure I had seen a number of the women in the circle at various events, but I did not recognize them. But it was magic -- we all knew the same chants and we had forms and symbols and so much more in common, and we began to work magic together in superb form.

After a number of songs I started



"Air I am, Fire I am, Water, Earth and Spirit I am" and we all cast a circle with our voices. From there the power just built and built. The effect on the crowd of fundamentalists was amazing. Some of them stood on the other side of the lawn, and out on the pavement, in several small groups according to their denominations, I guess. Some began to sing also, but they did not know their hymns so well as we did, and were not used to harmonizing and improvising spontaneously, as the Witches were. They could not get any power up.

One group came quite near us, trying pointedly to out-sing us, and they finally gave up. Bill noticed that some of the fundamentalists were looking askance at the people who were trying to drown our songs out, and they seemed embarrassed at their co-religionists' "un-Christian" behavior. The only incident approaching trouble that day came when one fundamentalist individual tried to break into our circle so that he could preach loudly. For a while he was standing next to David, who was trying hard to ignore him. Several Witches gently came up to the man and gathered around him, using non-violent tactics to deal with the situation. Another fundamentalist came to the man's aid, but the talking was calm and ended with the second fundamentalist shaking hands with one of the Witches.

We continued with our ritual. The fundamentalists who were not singing and praying in groups were watching us and listening. It was obvious that a number of them were thrown off guard by our sincerity, beauty, and spiritual power. That power in our circle was increasing, as one lovely song followed another, and we sang in rounds and wove different chants together. We were smiling and spinning our love and delight around the circle, and I saw us shining very brightly. Some began to dance and raise their arms to the Goddess, looking ecstatic. There were a num-



ber of Witches who were not holding hands in the circle, but were at the edges of the crowd, singing along and supporting us. One of these people told us later that a fundamentalist had said, "You people sure have some nice songs."

After singing for about an hour we began to just make sounds, slowly and mightily raising up a great cone of power. This cone hovered over us quite a while, and finally we dropped it and opened the circle. Then we all sat down and picnicked and got to know each other. The poor fundamentalists by this time were wilting from the incredible heat of the day, and began to drift away. But we had raised energy and some of it was available for our enjoyment, and we had quite a good time lolling on the grass. Ever so often a fundamentalist would approach us with Bibles and tracts, and it was sort of funny how most of them would back off rather than actually trying to engage us. We were pretty protected I think.

I noticed that fundamentalist teenagers had been watching us carefully, and I felt they were more open to new ways of thinking than their parents. I overheard some lively discussions between fundamentalist teenagers and punked-out teenagers. Later I heard that there were a number of fundamentalist teenagers inside listening to Z, who told reporters that they were there "because we have our beliefs straight" and wanted to keep less indoctrinated kids out of the lecture. Knowing Z I am sure she made an impression on these young fundamentalists and I'm glad they attended.

When the time came near for Z's lecture to end, fundamentalists began to line the walkway by the library front door. About six San Jose police (nice as could be) also stood there, and the Witches came near and joined the lines. At this time I became edgy again, not liking the idea of Z or anyone else having to



run a gauntlet. But soon we learned that Z had slipped safely out the back door and was gone. Relieved, we packed up, said farewell to the Witches, and left for the beach.

And we talked. We were full of energy and knew something important had happened, and we tried to figure out what.

We knew the fundamentalists were mad because public money was being used to pay a Witch to lecture to teenagers about the Craft.\* Many of their signs made reference to the fact that prayer and Bible study were illegal in public schools but here tax dollars were doing the Devil's work. The issue is a bit cloudy. But there are several points which help me see the brouhaha as a free speech issue. When public school is in session, religion cannot be taught, nor can prayer be forced on a captive audience. When school is not in session the school buildings are often used by one religious group or another. The public Library is not a school, and the audience for Z's lecture was there of its own free will.

We were in a way glad that Z Budapest was the central figure in this drama at the library. Besides being articulate, she is charming and motherly, photographs and films well, and has that great Hungarian accent. No one can Commie-bait her, coming as she did, across the Hungarian border in freedom-fighting days. We have been concerned at Lyndon LaRouche's double barrelled attacks at Witches on the left, and we felt that Z was very disarming. And despite the fears and trouble, I think Z is not averse to the publicity she received around the San Jose event, because much of it was friendly. She is trying to earn right-livelihood speaking and writing, and this may help her.

One of the more striking features of the day outside the library was how polite, in general, everyone was. We





had expected trouble and there had been none. It was hard to tell, without carefully scrutinizing people's amulets, who the Witches were. Most of us dressed "straight" and stayed low key. The fundamentalists were watching and listening to see what witches were like. I think they expected evil scary-looking degenerates.

I hope some misconceptions concerning devil worship were laid to rest. But I'd like to stick my neck out here for a minute and digress, speak up for the devil a little, and give him his due. I am tired of the subject of devil worship. Witches were recently incensed by being lumped together with devil worshippers in the Helms amendment. However silly (or possibly dangerous) I think Satanists may be, my right to free speech and worship is threatened when anyone else's is. We are so quick to deny devil worship since we don't want to be misunderstood, but it's dreary explaining. And there's a flip side. When Reclaiming recently performed an outdoor May pole ritual, some teenagers were rubbernecking and several Witches went over to them to give the usual line: we're this, we're that, we're the other and "We're not Satanists". The teenagers replied, "Satan's cool."

Z herself says, in THE HOLY BOOK OF WOMEN'S MYSTERIES, PART I:

"The word 'devil' means 'little god.' The root of the word is 'dia' which means 'holy.' Christianity took one look at our 'little god' and saw his nakedness, his erect penis, and his horns - all of which symbolize what is male in nature. Quickly, he was converted into the antithesis and enemy of their male god. Without the devil-scare, the Christian god is good for nothing because his chief strength lies in his promise of 'salvation from the devil.'\*\*\*\*

There is affection for the devil in French folktales -- he is a stock character in puppet shows and



masques. Someone gave me a wonderful wooden devil puppet from France, but for a long time I was afraid to display him. The other day a noted Voodoo Priestess came through my room and I showed her my dolls, and she looked at him, winked, and purred, "Hi Mr. D". That sort of loosened me up and I recalled the southern Black tales collected by Zora Neale Hurston, where the devil is a wily survivalist who battles Old Master and that white-skinned, white-bearded God, and wins. Now I'm not going to invoke the devil at the next coven meeting, nor will I stop explaining that Witches are not Satanists, but I do like to complain and nudge.

Another thought I had about the San Jose experience was how grateful I am for both our non-violent background and our skills and experience at public ritual. There were a number of Pagans at the library who did not join in the circle we made, and I respect that. I know some of them and know their preference for private and secret worship. I am appreciative of the quality of ritual that can be achieved in private. Nonetheless I was glad there were plenty of us who would and could enter magical space under public scrutiny because we were able to achieve a great deal, communicate well.

One of my cronies said to me that the library protest had created real change in him. I asked him why, and he said, because we were really able to change the energy. The Witches were mostly strangers to each other, and we came from a very different place from the right-wing Christian fundamentalists, who greatly outnumbered us. At least some of the right-wingers were pre-disposed to violently hate what we stand for. But we were able to raise such a unified spirit that it altered the rules of the game. We came in as the Satanists and by the time we left we were the lovely singers.



I agree with my friend. And when I think of that day I hear us fervently singing "She changes everything She touches and everything She touches changes. We are changers, everything we touch can change." So mote it be.

[I'd like to thank the Witches who were in San Jose on July 12]

(Here's the notes:)

\*Although Z returned her fee as a gift to the library.

\*\*except for a few young punk-rock Witches who were a refreshing sight to me.

\*\*\*In all fairness, some Christians have a more loving God who doesn't spend much time on Satan.



### THE MOTHER'S PRAYER by Starhawk

[A reader heard Starhawk's version of the Lord's prayer at the Omega Institute and requested that we print it.]

Earth Mother, Star Mother,  
You who are called by a thousand  
names,  
May all remember  
We are all cells in Your body  
and dance together.  
You are the grain of the loaf that  
sustains us each day,  
And as You are patient with our  
struggles to learn,  
So shall we be patient with  
ourselves and each other.  
You are radiant light and sacred  
dark -- the balance.  
You are the embrace that heartens,  
and the freedom beyond fear.  
Within You we are born, we grow,  
live and die.  
You bring us around the circle to  
rebirth.  
Within us you dance forever.  
Blessed Be.



## SWEEPING AND FLYING: CERRIDWEN'S FAREWELL TO RECLAIMING

"If everyone would sweep in front of their own doorway, the whole world would be clean."

-- Goethe

Recently I made the decision to leave Reclaiming. This decision was remarkably clear, easy, and pain-free. I feel very happy that I was able to leave without creating a big crisis to "justify" my going and that I didn't persist in trying to get what I wanted from people who didn't want the same things, thus wasting the energy of the collective on my dissatisfactions. I recognized that I was using my flying muscles as "dragging muscles" (just let me drag you onto this path, I know you'll love it), saw that this was not how I wanted to spend my energy, and let go.

A couple of newsletters back, Rosie mentioned that she loved Reclaiming's diversity even though it sometimes drove her crazy. Some kinds of diversity--race, gender, background, sexual preferences, skills, talents, education--enrich a collective, give it strength and flexibility. These are aligned differences. Differences of vision and commitment lead to conflict and people trying to override each other's will to get what they want. Differences of alignment and basic world view interfere with a group's ability to function and find joy in their work.

In my case, I share the general goals of Reclaiming, but have come to differ with the dominant beliefs on how to get there. I also have some different ideas about the nature and limitations of reality. In the last year I have experienced an immense growth spurt in which I have released all of my paradigms and beliefs as well as a lot of my cultural conditioning. I now have a lot of different perspectives as well as vast amounts of open space--places where instead of firm opinions I experience limitless possibilities. It is hard

to describe what I think now because I am living in a more moment-to-moment way, perceiving truth more directly through my intuitive faculties rather than arriving at conclusions through psychological assessment.

I'm exploring new territory, and loving it. It's not that I've made judgments about all of my old ways of holding the universe being wrong. For instance, I still think reclaiming the Goddess, the female principle, is an essential part of healing ourselves and our planet. After ten years of focusing on that particular task, I now feel complete with that particular piece of the puzzle, ready to check out some other pieces. Right now I am focusing on: releasing denial, learning how to physically express, release, and clear my energy field, healing my will (not denying myself), healing the old split between spirit and will. One outward aspect of reconciling my spirit and will is bringing my Witchcraft into alignment with "New Age" techniques and perspectives which are expressing truths about our planetary transformation in ways I had previously been too reactive to acknowledge or benefit from. The polarization between spirit and will may be even more ancient than the polarization between male and female. The alienation most Witches and political groups feel from most "New Age" groups (and vice versa) is acting out the old disconnection and mutual distrust of will and spirit. I am committed to balancing my will and spirit in my heart; it is time for me to bring both of these aspects into my love and understanding.

After many years of working with peers and students to explore alternatives to the



violence and cramped vision of Patriarchal culture, I started asking the universe to send me teachers. I wanted to go further than my pathfinding had taken me, wanted models who had already gone farther than I had been able to imagine. A little over a year ago one of my coven sisters introduced me to the Ecstasy Process (also known as Domain Shift), a 3 1/2 day event which gave me the information and tools I needed to transform my experience at will. It went far beyond all the training I had created for myself as a Priestess up until then. The creators of the process, Angel and Diamond Ecstasy and the Alive Tribe, are the most powerful shamans I have ever encountered. I found the teachers who are perfect for this time in my life. Part of their premise is a focus on nucleus power, commitment to clearing destructive conditioning and denial out of one's own being, and from that place of inner clarity and truth having a natural "nucleus effect" on the world. What feminists and witches have termed "patriarchy," they refer to as "survival domain." In survival domain, adrenalin is the primary addiction; start the day drinking coffee and reading a newspaper, get in our cars and drive through traffic to a job we hate, come home and dump dissonance on the people we love, and then, if we are radical, go to a political meeting and secrete more survival chemistry about how awful the world is and whether we can save it before it's too late. What happens here is that the very people who want to transform the culture are addicted to the same energy and dramas as the people who actively (or passively) support the culture, the people they hope to change. How are we going to shift our culture out of suffering and sacrifice if we inflict it on

ourselves? If we can't create loving, aligned relationships in our own lives, how do we expect to stop war? Can we stop others from polluting the planet while continuing to dump toxins into our own bodies and minds? Can we shift our culture out of survival domain while we ourselves are physically addicted to survival chemistry, committed to dichotometric perception (good/bad, spirit/will, oppressed/oppressor) and accepting that the limits and boundaries survival conditioning declares as reality are true?

Another option is making a complete domain shift--leaving survival domain and entering/creating a domain of love, ease, ecstasy, and alignment with the earth. As Witches, we are aware of parallel worlds, and know that the veils between these worlds are thin. I am now experiencing, at a body level, at every level, the truth: that I can live the life I always dreamed of, not lifetimes from now, but now. I don't have to wait for Patriarchy to "let me" or for everyone else in the world to choose love. Every time someone chooses to shift their entire context in this way, the telepathic agreement field on the planet shifts, making it easier for the next person to source a reality that they really want.

Sourcing a way out of pain and contraction and modeling a way to live softly on the earth, in love with one's life and the beings who share it, seems to me the most powerful force for change available to us. Certainly it is the path of power for me. When my own life vibrates with purpose, joyful sobriety, ecstasy and aliveness, that is when I truly have power to heal the earth and all other beings who choose love.



I respect the unique approach and impeccable timing of each being. I went through some craziness trying to drag members of the collective onto my new path without respecting our differences. I have finally figured out that dragging never works, that I can shift inappropriate relationships into their appropriate forms without creating separation or loss of love, thereby freeing up my energy for finding and bonding with people whose visions and commitments further my own. Coming into appropriate relationship with Reclaiming, I can appreciate the work you do instead of being angry and resentful that you don't want to explore the possibilities that I am drawn to now.

The work Reclaiming does is valuable--we have created many pathways to power and made them available. Starhawk (often inspired by other members of the collective) has brought a lot of truth and tools for empowerment out into the world for the benefit of those who are ready to receive them. I have received and acknowledge the

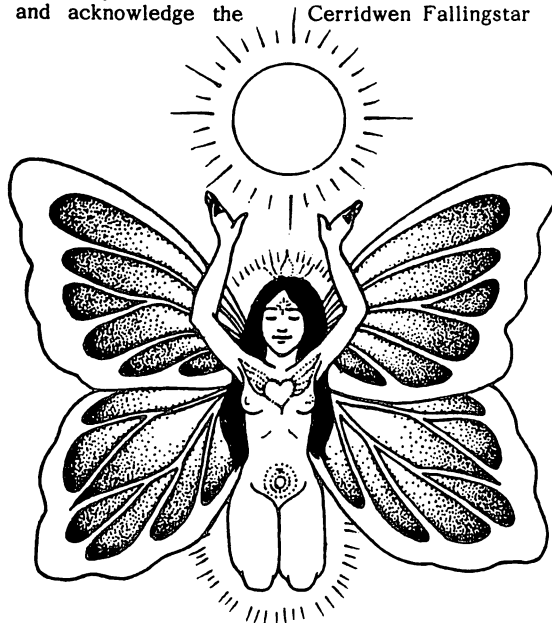
full value of her work. I think the weaving together of politics and magic to create global change is a brilliant undertaking. While my methods of effecting magical change have some differences, I believe I share with the collective a similar vision of how we want the world to be: a planet of vibrant consciousness where all beings are aligned in love, peace, and truth, free from contraction or denial, where each being's sacredness and safety from violation are assured, a simple given, where spirit and will are aligned as one brilliant force in the heart.

Thank you for the last five years of magic.

Bright Blessing to each of you on your journeys--

Love,

Cerridwen Fallingstar





## HANNAH'S HOUSEHOLD HINTS

by Hannah Clancy



Hello here I am again, back from all the lovely sacred time I took having a sacred rest from being Very Busy. I am very glad to tell all you lovely people who have spent so much time over the years trying to learn how to use the Endust spray cans that I have had a Very Lovely Rest and now I am ready to explain to you all the Holy Cleaning Secrets which I have thought up over the summer.

Because I have been thinking about all of you lovely people and I would like to tell you that you are all just wonderful and I am always happy to get your lovely letters, all of them asking Important questions like Where is the handle for the broom and How can I get the soap out of the drain. All of which I am happy to tell you I will be answering very soon here in this column, as soon as I get over my lovely vacation.

But first I am sorry to tell you that all of you who have misplaced the Holy Sacred Law, which is Don't Be Late, are going to be in for a terrible surprise when you get to the Movies in Purgatory, because some of the plot lines are particularly tedious. Now if you had been all along cleaning your house like I told you, you would not have this problem, which is caused by letting too much dust fall off the cobwebs. Because some of you think that there is such a

thing as Pagan time, but what it really is is Regular time with some dirt in the works. You are all just going to have to take all your clocks down to the hardware store and turn them in for replacements, and be sure when you get the new ones not to set them on Utah time, as then you will be Too Late.

Now I have been in contact with the Holy Sacred Oracles who live in the telephone, and I have figured out that too many of my lovely readers, earnest though they are, have got off the Time, and are going to have to do some Deep Magic to get back. So what you have to do is, after you get your new clock, set it on Hawaii time, go to sleep with it under your pillow, and then in the morning forget everything I told you. Except for those of you who never did get on Pagan Time, which you know you are if you have been being Too Early. In which case you should Not buy a new clock at all, but instead should stick with the old one, though you should continue to call everybody else up an hour before the meeting and ask them if they know what time it is, just like you have been doing already, except then when they give you Hawaii time you should not correct them. Also after they have started getting places at reasonable hours do not experiment with being late yourself to get back at them, as vengeance belongs to somebody else, I forget whom.

So that is all I have to say, except for my new household hints I have thought up for when you go camping, which is to rent a Winnebago. Because when I took my Holy Sacred Rest this summer in the Holy Sacred Campgrounds I noticed that what happens with tents is they get filled up with Holy Sacred Dirt, which as I have just explained to you can really mess up the works, and the vacuum plug will not fit in the cigarette lighter in the car. But after I threw my tent out I felt much better, and the Winnebago I rented had a lovely sacred TV set, which is useful for watching Divorce Court, which is good practice for the movies in Purgatory.

Will the lady who lent me the tent please write to me, so I can explain how it is Not My Fault.

Love, Hannah



#### DISCLAIMING

Rose Dance is not Hannah Clancey. Starhawk is not Hannah Clancey. Vibra, Roy King, Rick DT, Silas, Guthrie, Leslie, Cybele, Carol, Amy nor Amy, Juliana, Roddy, Cerridwen, Bethany, Delaney, Sky, Maeve, Macha, Val, Feather, Diane, Sean nor Sean, Robin nor Robin, Arachne, David, Raven, Bone, Kat, Iris, Anda, Shannon, Lilly the dog: none, none of them is Hannah Clancey. Hannah Clancey is channeled quite accidentally by a serious young medievalist who does needlework, sponsors butter festivals, and knows about calculus.

Letter

-- Lezlie Kinyon

I've been following the discussions of "Ethics" and "Power Over" in the Craft specifically and the NeoPagan community generally with some interest. While I like the circumspect attitude in regards to printing names, dates, etc. etc., remarkable restraint has been shown on your part considering the damage done to Fairy Tradition Wicca's reputation by a well-known Bay Area teacher. (You may edit that statement should you choose to print this letter, of course.)

I want to address the issue of sexual coercion. In many states, coercion in a teacher/student relationship is rape. Several cases are currently pending addressing this offense concerning professors and their female students on the campuses of respectable universities. Which brings me to the point of this letter: The relationship of a Wiccan teacher to his/her students is essentially the same as that of advisor and student. Closer than a "professor," but not as close as, say, a psychotherapist and client. Power is not equal in this relationship, no matter how democratic the ideals of the pair. Experimental colleges have been experimenting with the teacher-student relationship for 20 years or so now; calling it co-learning, contractual partnerships, and the like. Most, however, clearly understand the danger (and the ever-present temptation) of sexual coercion on the part of the professor toward his/her students. Male or female. Instant dismissal, criminal prosecution, and, likely, permanent unemployment would be meted out to transgressors on even the most liberal campus. (Talk to New College, 777 Valencia Street, San Francisco, CA about the early days in Sausalito on this subject.

Tantra, you may argue, is inherent in Wicca teachings. I've heard this argument ad infinitum; as well as the need to experience polarity, sexual energy, release of inhibitions, and the ever-favourite: "In the olde (sic) days when we had orgiastic revels . . ." Well, you know, I don't live in the "olde days" and as an American Eclectic Witch, formerly a Dianic (and very separatist), I'd be a fool to prattle on about what traditional Witches do or do not do. But I'd also be a

fool to allow any Tom, Dick, Harry, or Lady Such-and-Such to put any member of his/her anatomy into any part of my anatomy in the name of spiritual enlightenment. Like it or not, that's power over. And it's also coercion, and legally rape. Last time I looked, it was also illegal. (Several supposed gurus have been unceremoniously deported for this sorta behavior.)

Because Witches are still considered "fringies" by much of (at least) the rest of the country, I truly think that we, as Craft teachers, Priestesses, and Priests need to be rather more careful about policing our own. There have been Witches in the USA for about 75 years now; the experience that these elder "Elders" bring to this community deserves to be used whether it's derived from "ye Olde Religione" or not. (I really don't care whether it is or isn't.) But the traditional Council of Elders, and the mediation procedures outlined in their Books of Shadows, work, and should be used. (See for example the methods mentioned in Valerie Voight's letter in the summer issue.) It's no good if, when someone has the courage to complain about sexual coercion, we try the person who made the complaint, before investigating the charges, by gossip in public circles and in the pages of Pagan journals. If we want to be respected, we must behave with, at least, a modicum of decorum, if only in public.

In other religions, punishment is meted out to clergy who transgress the rules or laws of his/her Order, Brotherhood, or whatever. As we are not organized (thank the Goddess), it's harder to deal with clergy who transgress. Even harder when the transgressor is one of the self-taught and self-proclaimed who are increasing our number. I suggest a community-wide debate on this subject, and ask that the elder Elders among us toss in what they know, or did, or have written somewhere in their Traditions' traditions; and at some point a Council of Elders be called to debate the issue and figure out a course of action when a Wiccan teacher flagrantly (note the word, please) uses sexual coercion to victimize students. I'd rather limit this debate to Bay Area Wiccans: other regions

should deal with their own in their own ways. This way we remain unorganized (not disorganized) while being a responsible community. If we do nothing, we allow those who act unscrupulously to do so in our name. Their behavior reflects upon the entire community, which makes life difficult for everyone. Inaction is tacit approval.

I have enjoyed your journal, your thoughts, and your ideals expressed in the Reclaiming Newsletter ever since issue #1. Keep up the good work.

Blessed be,

Lezlie Kinyon  
Former editor, Maidenspirit



Earth Worship

I go to worship stone as stone  
Surging ocean  
Sky unknown

Stone as stone  
Field as field  
All that share the secret will

Swamp as swamp  
Snake as snake  
From this road of lies to wake

Wolf as wolf  
Hawk as hawk  
Those who teach and do not talk

I go to worship wind as wind  
Dark clouds breaking  
Thunder crashing  
Mountain holding  
Forests quiver  
Lightning striking swollen river  
Living sky  
Breath giver

I worship silent desert air  
Golden stillness  
Sky unending  
Stars ascending  
None know where

I worship earth  
Her ways and phases  
But no gods with human faces

By ocean blood  
Within our heart  
Of this whole world we are a part

Roy King



**Response to "Some Thoughts on Shamanism in the Pagan Community"  
by Bob Gustafson and to the responses to that article**

-- Marty Hiller

I think the danger is quite real, that when an oppressor learns spiritual techniques, he may then use those techniques to further oppression. We, as individuals, may not think of ourselves as oppressors, but it cannot be denied that we have grown up in an oppressive society.

My experience with this is more in the area of sexist oppression than racist. Since I have become aware of my feminism, I have discovered myself to also be a sexist. It is not only the Male Oppressor that keeps me down, it is my own internalized acceptance of second-class citizenship. I am a sexist, at a deeper level than I have conscious access to, and much of my spiritual journey has been an attempt to learn how to heal that sexist, racist, selfish, exploitative consumer that curls around the very roots of my being. And I know that the same is true for the people around me.

The danger is the same as for any form of power; it can be used either for good or ill. When I see people who use spiritual powers of whatever kind to effect healing, personal growth, communion with and caretaking of the Earth, I feel very good that these techniques are known and taught. When I see people using them to gain personal power-over others, to manipulate, to curse, to bend the world to their will whether it will or no; then I wish that these techniques could be kept safely beyond their reach. I can only hope that, somehow, the use of the techniques themselves should enforce their own discipline, and only appear powerful to

those who are in harmony with the flow of life.

Just as a simple example, look at what the knowledge of mind control has done for the advertising industry. Or techniques traditionally used in initiations, when incorporated into the military, or used by various (True Believer style) cult organizations.

I fully agree that we will be more effective in changing society if we work together, with whoever has similar goals, and if we teach and learn from each other. At the same time, I think it is important to take care who we teach, each individual taking responsibility for her own knowledge not to personally use it for power-over, and not to teach others who are likely to use it for that purpose. The commodification of spirituality is a misuse of spiritual knowledge. As holders of that knowledge we are also caretakers of it.

Racism against the Indians, the destruction of their Sacred lands, and all the other problems we and they face are separate from the issue of whether we learn from them spiritually. Connecting these issues is like saying we should only protect them if they have some valuable knowledge for us, which is just another commodified way of thinking. Their rights, reservations, Sacred land have value whether or not we ever profit from it. Protecting them is not an obligation we incur in learning from them, used to stave off feelings of hypocrisy; whatever responsibility we have to support their rights is due to the web of kinship we share with all beings on this earth.

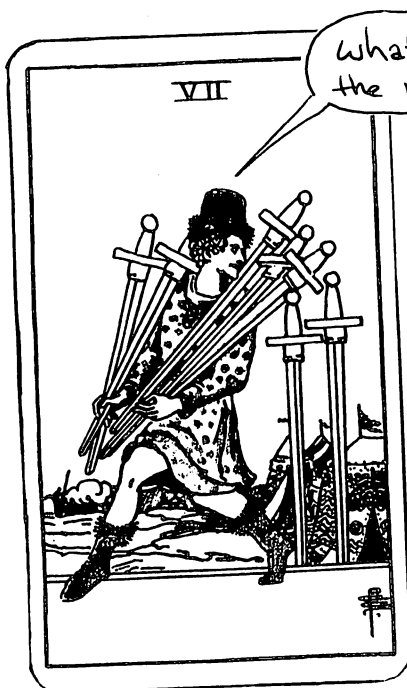






No, you see, actually I never really was upside down, it was the guy who did the lettering.

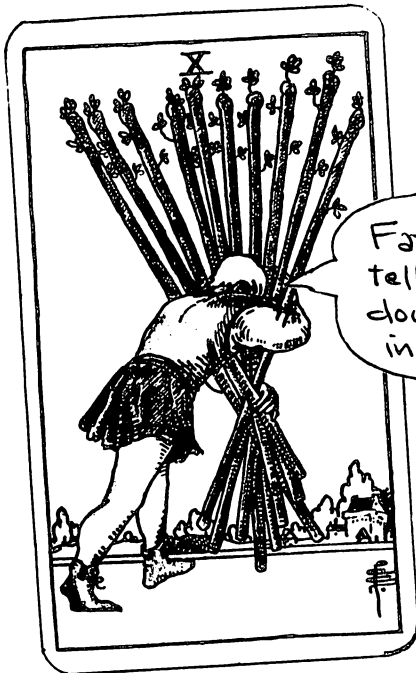
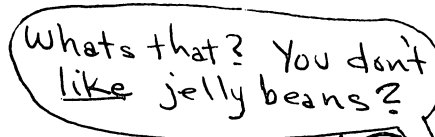
oh, I just love to take off all my clothes and play in mud holes



What a great day for the plowshare industry!

May I just say that I am really a psychic amalgamation of the gods of old, and am really a very swell guy







## rites of passage for women by Cybele and Anda

The Rite of Passage focuses on dreams, myths and language, using traditional and nontraditional tales and techniques to create a personal rite of passage. Through story-telling, trance, release work and dreams we receive our challenge, meet our helpers, work through our blocks and emerge renewed, reborn. This class culminates with ritual created by the students. Prerequisites: Elements of Magic or experience/study. Six Thursdays starting September 25. Call Cybele, 863-8294 or Anda, 536-3279 for registration and location. \$45-90 sliding scale.

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## IT MAKES CENSE by Raven Moonshadow

A three-session class. This will be a practical, hands-on workshop in the making of incense, oils, bath salts, floor washes, and potpourri. We will explore the historical, magickal, personal and imaginative correspondence aromas, culminating in the making of incense within sacred space. Sept. 30, Oct. 7 and Oct. 14. \$30-40 sliding scale. Students keep the incense they make. Phone Raven mornings before 11 am, 584-6988 for details and registration.

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## BREATH AND BODY by Sean and Cybele

This class was inspired by what we feel to be a weakness in Reclaiming's classes. We chose to focus on Air and Earth issues and processes to strengthen these elements in our community. This class will include breathwork and movement processes for invocation and raising/shaping energy; thinking/speaking/writing, varied grounding and binding practices and work with your hands. Six Wednesday nights beginning November 12. Prerequisite: Elements of Magic or experience/study. Call Sean, 771-2303, or Cybele, 863-8294 for registration and location. \$45-90 sliding scale (plus possible small materials fee).

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## ELEMENTS OF MAGIC for women and men

by Rose May Dance, Arachne, and Robin Weaver

With the art of magic, we deepen our vision and focus our will, empowering ourselves to act in the world.

We begin the practice of magic and Goddess spirituality by working with the elements of magic: earth, air, fire, water and spirit. Techniques include: visualization, sensing and projecting energy, chanting, trance, creating magical space, and structuring rituals. All Reclaiming classes endeavor to follow/teach feminist consensus process, fostering empowerment for the individual and the group. Six sessions will be spread over seven weeks (there may be one week in which no class is held). We will start Mid-October. Call events line, 849-0877 to find out which night of the week we will hold the class. Sliding scale \$45-90. Call Rose, 821-3336 to register.



and



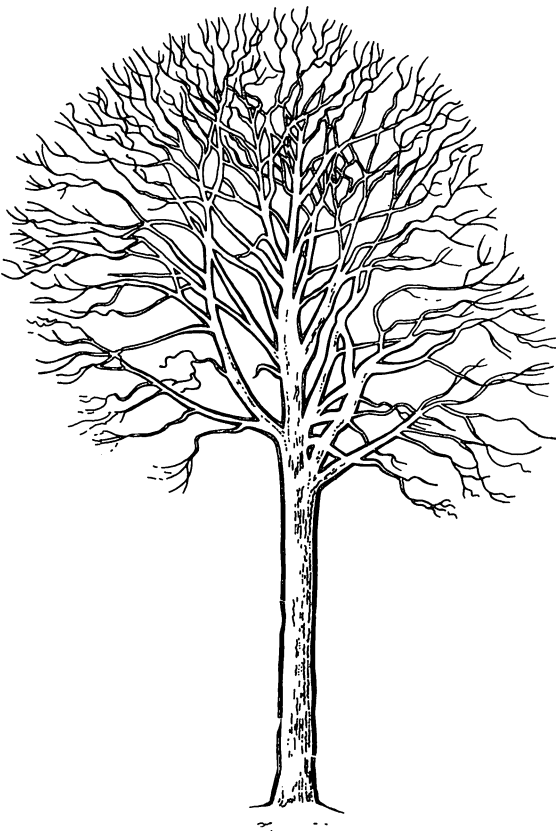
Events



WITCHCAMP - ? '87.

There are murmurings and rumblings about a summer program, possibly around San Francisco and/or possibly in the Vancouver area. We don't yet know anything for sure. Please check out the Winter Newsletter.

*For other classes, events, and updates, call the RECLAIMING Events Line, 849-0877.*



**WE NEED WORD PROCESSING EQUIPMENT!**

All-giving Hathor,  
Abundant sweet Cow:  
Send me a writing machine  
Right now!

Blessed be. The Reclaiming Workbook project needs word processing equipment. I have been using Starhawk's computer, but at this time both she and I are working on books at the same time and are bumping into each other. I need someone out there to donate, or offer a long-term loan, of equipment or money. There is a possibility that I could continue to use Star's printer, if I were working on compatible equipment. Your tax-deductible donation could be made to the Covenant of the Goddess (COG), earmarked for the Reclaiming Workbook. Please call me, (415) 821-3336 (message) or write care of Reclaiming, PO Box 14404, San Francisco, CA 94114. Thank you.

-- Rose May Dance

If you would like to receive the RECLAIMING Newsletter at home, please mail \$5-\$15 (sliding scale) to RECLAIMING, P.O. Box 14404, San Francisco, CA 94114.





HEALING CIRCLE AT THE CONTRABAND WORKSHOP -- Marian D.  
Journal Entry 8-19-86

[For nine days in early August I took a dance-theater workshop with Contraband, a group of performance artists who create and perform from their hearts; they combine the spiritual, physical, political (and many other qualities). Evol, a rowdy dance about desire, is Contraband's most recently performed piece.]

At first our healing circle was to be an optional late-night activity in the latter half of the workshop. But as the workshop progressed interest grew so we planned the ritual/healing circle as our closing celebration. Ritual was a new experience for about two thirds of the 30 people. We decided to have one short planning meeting to make it everybody's ritual, no matter the experience level. The eight who came generated ideas and planned the ritual. I contributed suggestions for structure. Content was created by the individuals and the group. Keith/ and I took responsibility for "facilitating" the ritual.

We were ready to start. Mariposa Studio had been cleared of its chaos from the lantern construction workshop, everyone had snacked, and the altars were beautiful. People had brought special objects for the altars, from childhood toys to crystal balls. The light in the room was dusky because red flats had been taped over the large studio windows. The candles had been lit and the healing circle planning group huddled one last time before we went outside to begin the ritual. Last minute announcements were shared, excited energy was jumped and shaken out of our bodies, and reassuring hugs were given and received. We were all doing at least one thing we had never done before as part of the ritual. And we were starting only an hour late.

The other twenty-five people were waiting expectantly on the sidewalk in front of the studio. We quickly formed a circle. Keith and I told of our understanding of the focus of the ritual: transformation and healing of personal expression of self for others, perhaps as performance. We then explained the outline of the ritual and who was to do the sections. Ruby talked about the necessity for good ritual safety: if you are feeling uncomfortable or scared please let a friend know, and ask for what you need; also if you need to leave, please consciously say good bye, ground and close your space.

The group got our feet washed one by one. The cold water and the massaging hands woke my senses up. We were then carried one by one into the ritual space. The carrying was symbolic of the hours we had spent learning improvisational contact dance. "Touch me", and "Give me your weight" were an openness essential to the success of the workshop. As people arrived in the space they went by the altars and then joined a circle around a central candle.

Sara Shelton Mann did the grounding. During the nine days of workshop her amazing abilities to understand and direct personal power were inspirational. As the director of Contraband she kept the workshop grounded, gave it form and direction when we hit various emotional walls or scat-





tered moments. Her grounding exercise was a heart fire meditation with breathing and a cauldron. It opened hearts and sent energy out.

Next Ruby and Keith did our cleansing by smudging with sage from Oregon and redwood from northern California. The smoke washing over me was a peaceful feeling after the energizing of the fire meditation.

Casting the circle was a long but very personal time for all, especially those who spoke. We were setting the scene for the work to come. The planning collective invoked the directions. It was interesting that five women did East, South, West and North, and two men did Up and Down. The East brought in family; South brought the outdoors inside and brought mothers; the West was danced poetically; North brought it all together; with Up we visited the stars and looked back at the earth; and with Down we touched the earth. We then opened the speaking to anyone who wanted to bring thoughts or spirits into the circle. Many people shared. Then the magic really started to flow.

The work began with a beautiful transition when someone started a group hum as part of their spirit-invocation-sharing. Over the hum Ruby gave directions for A Song Generated By Itself. Soon the room was filled with harmonies and words fading in and out of voices sounding. People then followed their voices into slow movement with gentle touching.

Our voices led us up off the floor into shoulders and backs rolling into each other and we began slow pulsed contact dance. A gentle brush of the fingertips on the cheek here and a rolling/nuzzling of the head into each others' smells there. It almost seemed a goodbye-see-you-later dance. This must have lasted fifteen minutes or half an hour. Keith, Sara and I felt the energy be-

gin to sink back down and were concerned at how late it was getting. We whispered instructions to slowly drift into three groups. One group had already formed and was sitting meditatively around an earth flag at the main altar.

I then began a Healing Well Meditation. I had to take many deep breaths for confidence as this was my first experience at guiding. After grounding and starting energy running, we moved into our short journey to the Well of Healing. There we gazed at the surface of the water, and then deeper. We reached in and received a gift of healing for ourselves. The object gave us words which we kept within us to carry back to the ritual. After thanking and grounding at the Well of Healing we returned. The group made a time for gentleness and gifting to ourselves and others, rocking and singing the words from the meditation to each person in turn. Floating in a gently rocking cradle of loving arms and voices was delicious. Surrender to the touch, beauty and openness of self and friends was essential for this work. A true gift.

The next work done was our celebration of light in the streets. In the tradition of the British theater group, the Welfare State, we had prepared a quiet pageant of light for a walk in the North Mission. Individuals and small groups had made lanterns from butcher paper or thin cloth, or even toilet paper stretched over thin pliable bamboo poles. There were many shapes: a fish with colorful strips of cloth for fins, a pyramid, a face, a star, rising spirals and other graceful sculptures.

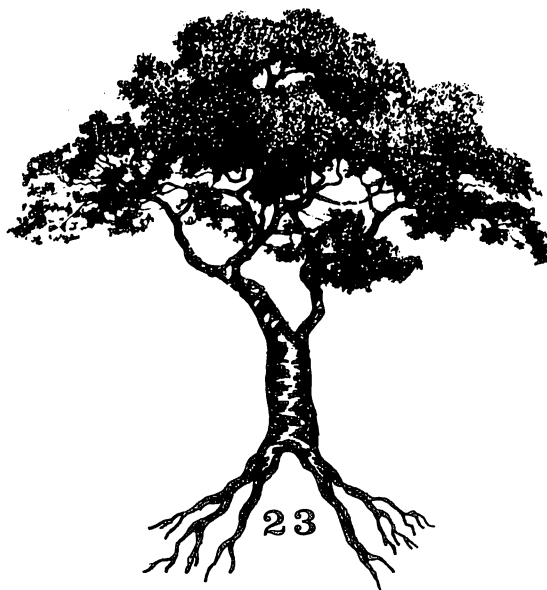
As we came out of the twilight of the studio into the night, the sky opened to greet us. The nearly-full moon was surrounded with clouds playing tag across the sky. The moon was bathing the earth with her

night light as the clouds continued their dance. The lit candles inside the lanterns made a glow like the moon come to earth for a visit. We began the procession with a reading (done earlier in the day) from the I Ching: bringing to others what is found in self and letting the others understand in their own way. Our walking, singing and dancing with our lanterns led us to some of the quieter residential streets in the Mission District. It was 10:00 pm on Sunday night so very few people were still out. The people who were out waved and smiled as we walked by. The tone of the procession fluctuated from silent, personal witness/prayer to light, to all-out silly singing. Sometimes we sang very peaceful songs that were more or less in tune and sometimes we sang funny children's songs loudly and off-key. It was getting late and energy was fading in and out. We went back to the studio to finish.

Amazingly everyone walked in the door straight back into our circle, almost as if we had never left and never really would. We reflected on the workshop one last time. Silently, while sitting, we fully focused on one person at a time as that person held the wand. We were smiling and remembering experiences shared during the past week. We then devoked efficiently. We blessed the food and drink by passing them and opened the circle with the traditional words:

The circle is open  
yet unbroken,  
merry meet and  
merry part and  
merry meet again.  
Blessed be.

Little smiles flitted across faces as reclaimed words gave form to feelings long held and now shared. I left with a sense not of ending, but of beginning.



NURSERY

RHYMES

One misty, moisty morning  
When cloudy was the weather  
I chanced upon an old man,  
Clothed all in leather.  
Clothed all in leather  
With a strap under his chin,  
How d'ye do and How d'ye do  
And How d'ye do again?

There was an old woman who rode on a broom,  
With a high gee ho, gee humble;  
And she took her old cat behind for a groom,  
With a bimble, bamble, bumble.  
They travelled along till they came to the sky,  
With a high gee ho, gee humble;  
But the journey so long made them very hungry,  
With a bimble, bamble, bumble.  
Says Tom cat, "I can find nothing here to eat."  
With a high gee ho, gee humble;  
"So let's go back again, I entreat,"  
With a bimble, bamble, bumble.

Bat, bat, come under my hat,  
And I'll give you a slice of bacon;  
And when I bake, I'll give you a cake,  
If I am not mistaken.

The hart he loves the high wood  
The hare she loves the hill;  
The knight he loves his bright sword,  
The lady--loves her will.

High diddle doubt, my candle's out,  
My little maid is not at home;  
Saddle my hog and bridle my dog,  
And fetch my little maid home.

Draw a pail of water  
For my lady's daughter;  
My father's a king, and my mother's a queen,  
My two little sisters are dressed in green;  
Stamping grass and parsley,  
Marigold leaves and daisies.  
One with a rush! Two with a rush!  
Pray thee, fine lady, come under my bush.

Merry are the bells and merry would they ring,  
Merry was myself, and merry could I sing;  
With a merry ding-dong, happy, gay and free,  
And a merry sing-song, happy let us be!  
Waddle goes your gait, and hollow are your hose,  
Noddle goes your pate, and purple is your nose;  
Merry is your sing-song, happy, gay and free,  
With a merry ding-dong, happy let us be!  
Merry have we met, and merry have we been,  
Merry let us part, and merry meet again;  
With our merry sing-song, happy, gay and free,  
And a merry ding-dong, happy let us be!

Sieve my lady's oatmeal,  
Grind my lady's flour;  
Put it in a chestnut,  
Let it stand an hour.  
One with a rush!  
Two with a rush!  
Pray thee, fine lady, come under my bush.

If Candlemas Day be fair and bright,  
Winter will have another flight;  
If on Candlemas Day it be shower and rain,  
Winter is gone, and will not come again.

Sunlight squandered  
Moonlight cursed  
The City gluts on blood of ancient life  
And excretes deformed clouds against the night  
Forests choke  
All else are mute  
(for fear of being bound within  
too vast a spiral nest of stars?)

The City gnaws a mountain's corpse  
And vomits in the rain  
Lakes foretell  
Rivers cry  
The Sea, the Sea  
the Sea will die  
. . . . .  
Shark's leer  
And dolphin's smile  
The Sea spawns tangled strands of mind  
That set an ape of demon fame  
On twisted steps upon a ravaged world  
Into a time  
That good or ill  
Will not be made of lies  
. . . . .  
The City claws at the hungry womb of dream

Roy King



BOOK REVIEW by Shekhinah Mountainwater

The Kwan Yin Book of Changes

by Diane Stein

Llewellyn Publications

"Beneath the earth  
A lake  
Wellspring of the deep  
Woman source  
Of knowledge  
Of strength  
And community . . ."

This is an astounding book, perhaps one of the major works of the womanspirit movement. Diane Stein has given us one of the most potent tools of personal and social transformation I have ever seen. It is appropriate that The Kwan Yin Book of Changes, a female I Ching, would arrive on the scene at the same time as Halley's Comet, or Nemesis, as I prefer to call Her. When Nemesis comes the old falls away and the new rises up to take its place. I have visions of women using this oracle in their everyday lives, thumbing through her (there are only female pronouns in Kwan Yin) and consulting her pages until they are worn and pulpy with use. At last we have a simple, easy-to-use divining tool that combines the virtues of extensive occult wisdom from Pagan, Eastern, Native American, European and other sources in a purely female rendition. I feel that widespread use of this book will result in widespread change and awakening. "In the eleventh hour, women will lead the way . . ." say the Native Americans. With tools like Kwan Yin, Motherpeace by Vicki Noble, Spiral Dance by Starhawk, The Book of the Goddess by Ann Forfreedom and Julie Ann, Ancient Mirrors of Womanhood by Merlin Stone, and many others too numerous to mention here, we are creating a new sisterhood.

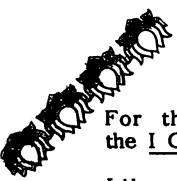
Stein calls this sisterhood the Matriarchy. Every woman in this matriarchy is the Superior and the Spiritual Woman, as is every woman who consults the oracle. By Matriarchy the author implies a Community, giving us a model of social freedom and harmony. It is peopled by Sisters, Mothers, Priestesses, Wise Women, and Daughters, each understood to be aspects of ourselves, as well as of people and energies around us.

Feminist spiritual groundrules are woven into the oracle's advice. Instead of exhortations to be obedient to rulers or father figures, we are advised to seek mutually cooperative and supportive solutions. Problems that come up between women are explained through examples from nature's seasonal passages, or the stages within mother-daughter relationships. We are given a reflection of our present circumstances via magical images from nature, from tarot, from seasonal myth, astrology, women's mysteries, and the spiritual visions of women today. The combination of these elements with the powerful wisdom of the ancient Chinese culture is truly stunning.

I was already consulting Kwan Yin the moment she appeared in my life. When she came into my hands, she fell open instantly, and my eye landed on a phrase. "A choice impends. Two pathways, both correct . . . At a point of motion between changes, choice begins." This was exactly what I was experiencing! At the time I was in conflict about the possibility of moving to a new city, divided between my desire to be there and my need to remain in my present home. "The Spiritual Woman either rises to leadership as a Mother in the matriarchy, or chooses inward development as a Priestess." Yes! How clarifying this line was for me, helping me to see what life in each location represented. I realized that each was a valid part of me, and that neither could be discarded.

"Both are valid choices on the Wheel of Life. The Spiritual Woman decides by the laws of her own spiral. She acts from centered harmony, and finds the way to happiness that benefits herself and all. Her choice is correct in either direction and she chooses well." Upon reading this paragraph I was able to come to a resolution of my dilemma. Later I consulted Kwan Yin more formally, with coins and paper and pen, to find her just as effective . . .

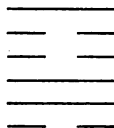




For those of you who are not familiar with the I Ching, here is a brief explanation:

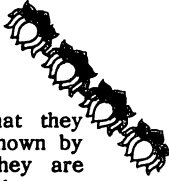
Like most forms of divination, Kwan Yin works on the principle of synchronicity, a term coined by Carl Jung, who did extensive studies of the Chinese I Ching. This means that there are links between simultaneous events, which can be psychically or intuitively understood. Therefore, when a tarot card falls or an I Ching hexagram appears, a connection can be found between its symbols and present circumstances.

The I Ching is made up of hexagrams or six-line patterns. These line-patterns are used to symbolize a series of energies and events that occur in life. The seeker can find her six lines by tossing 3 coins, once for each line. As each toss is made the seeker draws her lines so:



starting at the bottom and ending at the top, until all six have been drawn. She then looks at the chart in the back of the book to find the name and number of her hexagram, then turns to the text, where it is explained.

The texts that discuss the hexagrams are laid out in different sections, the first being more generalized principles, the last being more specific possibilities. One first reads the generalized part, then moves on to the sections called "Movement." For example, in the hexagram named K'an/The Depths, we find out that "K'an is the High Priestess in the Tarot's major arcana. When you draw . . . K'an, 'A wisdom is activated in you that is older and deeper than your ordinary emotions.' (quoted from Vicki Noble's book Motherpeace) . . . K'an represents all-nurturing water . . ." Further on, in the Movement section we can find a number of possible applications, such as: "Immersed in depths, the Priestess does not act without thinking." Or: "Formalities are lessened in times of changes, and inner qualities matter here . . ."

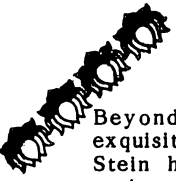


Sometimes the hexagrams indicate that they are in a process of change. This is shown by the types of lines within it. If they are changing, the seeker then looks up the new hexagram and finds its text as well. Often a complete reading involves a combination of the first and second hexagrams.

The Chinese can be "inscrutable" as they say, and the I Ching often comes across that way. Deciding on one's interpretation can be an ambiguous matter. It helps to relax and just read for a while, letting sentences and phrases jump up that "feel" right. In my opinion, the best thing about the old I Ching is its nature symbolism. Mountain and lake, wind and water . . . such beauty and simplicity are hard to resist. However, the old I Ching is very patriarchal, and the new feminist re-writes are a long-needed change. (And how appropriate, that the old "Book of Changes" itself has indeed been changed!)

In the traditional I Ching, the recommended society is made up of a state, ruled by an aristocracy. There are princes and servants, officials and underlings. The family unit is constructed similarly, with the father as ruler, the wife as receptive supporter, the children next in the line of power. The seeker is exhorted to emulate the "Superior Man," who deals with problems in the best possible manner. This type of social design creates a patriarchal bias that can be frustrating for feminist seekers.

In Kwan Yin the state has been transformed to the Matriarchy. It is organized collectively, and yet with the gentle leadership of those women known as the Mothers. These are women who have developed the skills and wisdoms needed to keep the community safe, happy, and abundant. Daughters are those women who are still learning, and who are receiving nurturance. Priestesses do the spiritual work of the community. The Superior Man has been replaced by the "Superior Woman" and the "Spiritual Woman." (These two phrases are used interchangeably.) It is understood that any woman at any time can take on each of these roles; there is no inequity implied, only differences in growth, skill, and the tasks to be done.



Beyond the usefulness of Kwan Yin is exquisite poetry of the text itself. Diane Stein has approached the work of transformation with great sensitivity and inspiration:

She falls into  
Darkness flowing  
New births.

In first entering the depths of intuition, the realms of water and darkness, even the Priestess loses her balance. She is unused to touching feeling and thinks she drowns. The Priestess gains her balance and she learns to swim. She does not drown, being born

...

Or:

Wind moves the clouds  
The cleansing wind.  
The Superior Woman  
Creates her temperament.

Wind changes and controls the clouds, directing the rain. Though without form, unsolid and abstract, she has great power for transformations. The Superior Woman, by the winds of her mind and spirituality, creates her outer worlds . . .

These are lines that touch the deeps of our souls; alive with beauty and wisdom, filled with enchantment.

I do have a few criticisms to offer. One is Stein's use of the term "Superior Woman." I can understand her intention to transform our thinking in this matter, from male to female, in continuity from the Old I Ching to the new. I can also appreciate her use of the term to express that part of the self that is most attuned and most likely to make the best decisions. But the term itself, no matter how one looks at it, is still hierarchical and implies another "inferior" entity; it describes a state that is "higher" than something else that is "lower." I would rather see the term "Attuned Woman" or "The Woman Who Knows" or even "The Spiritual Woman," a term used throughout the book, interchangeably with the "superior" terminology. These words express

the skill and wisdom needed, without implying any sort of hierarchy.

Another problem I found with the Kwan Yin Book of Changes was her brevity with regard to the techniques of her use. The old I Ching has an extensive section, called the Great Treatise, that is difficult to decipher and still leaves a lot of questions unanswered. For example, what is the purpose of numbering the lines 6 and 9, and what are the origins of these numbers? How does one know which of the "Movement" paragraphs to apply to one's own reading, and why do some of them seem to contradict one another? A second edition of Kwan Yin could benefit from some scholarly theory and explication.

Lastly, I feel some resistance to the structure of the hexagrams themselves. Though they are beautiful, and their texts are filled with wisdom, they are still based on a patriarchal, dualistic system of thought. The idea that Yang is positive and male while Yin is negative and female is a thoughtform that has brought untold oppression. Dualism, as feminists have found, is linear, and creates oppositions and hierarchies. I would like to see the hexagrams set up in threes instead of twos, and the male/female yin/yang approach changed to something more circular, such as Maiden/Mother/Crone.

However, none of these problems for a moment overshadow the power and effectiveness of the book. The images are wonderfully female, the language is gorgeous, and the insights are accurate and enlightening. This book is a milestone in womanspirit literature, as well as a powerful divination tool.

\* \* \* \* \*

Shekhinah (sha-kee-nuh) Mountainwater has contributed to the process of changing the old oracles in female renditions with her Goddess tarot deck, "Shekhinah's Tarot." She lives and works in Santa Cruz, California, and Phoenix, Arizona, offering classes, home studies, magical services and supplies, rituals, concerts, and readings. At present she is on a sabbatical from teaching groups, so that she can write a book on female magic. For a catalogue of her offerings, send \$1 to Shekhinah, Box 2991, Santa Cruz, CA 95063.



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SAVE CIRCLE SANCTUARY!

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Circle's right to use Circle Sanctuary Land for Pagan networking and related purposes has been challenged by the county zoning official.

On the surface, this issue appears to be a question of whether or not we can legally continue to have our offices and living quarters in part of our barn. However, local media investigating the matter have discovered that underlying the legal question is an organized effort on the part of some of the local people to drive us off our Land because they mistakenly think we are devil worshippers.

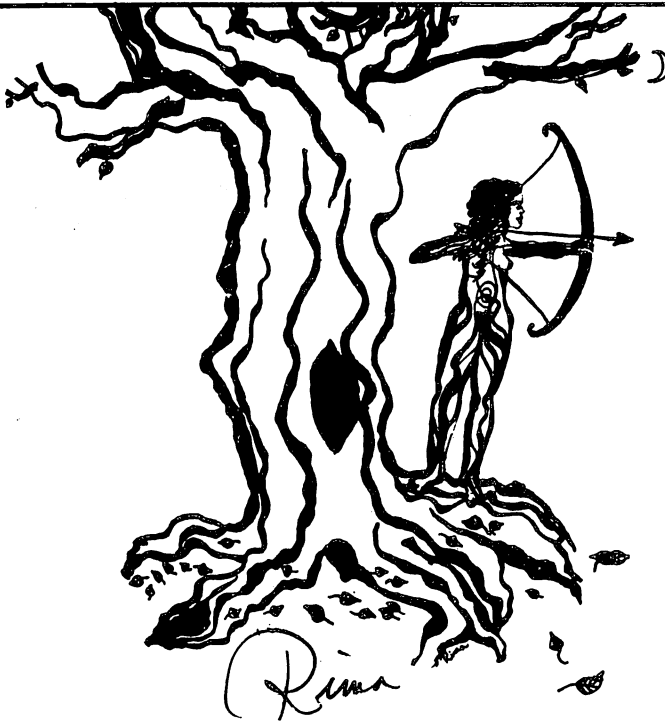
Last Fall, we at Circle helped spearhead a nation-wide drive to preserve religious freedom for Wiccan Churches in response to the Helms Amendment and other repressive legislation being considered by the US Senate and House of Representatives. Following the defeat of the Helms Amendment, we intensified our religious freedom work by organizing the

Pagan Strength Web within Circle Network. In being so visibly active in aiding others who are being harassed and attacked because of their Paganism, we realized our own Wiccan Church might be attacked as well. This has happened.

Circle is now in the middle of a fight, not only for the right to continue to use Circle Sanctuary Land for Pagan activities, but, because of the financial pressures and other stress involved in this, a fight for Circle's future survival, including the survival of the Pagan Rights efforts we are now doing on behalf of other groups and individuals throughout the nation.

Thanks for any support you can give us. Blessed Be, Selena Fox,  
High Priestess of Circle Sanctuary,  
Founder of Circle & Circle Network

For more information contact:  
Circle Sanctuary, Box 219, Mt.  
Horeb, WI 53572 USA. Phone:  
(608)924-2216, 1-4 CDT, Tu. & Th.



## Liberation

Blocked by tribute from gilded tormentors  
Who cage Her as mute on an island alone,  
Warlords imagine the Lady is sleeping —  
Helplessly languishing, silent as stone.

They do not hear Her, or see how She conjures  
Seedlings of justice that grow in the heart.  
She is the wild singer, lustful and joyous —  
Subversive sorceress, freedom Her art.

—Snapdragon

~

Lamas eve 1986

Dear ones,  
The reason I have not subscribed is that I work from sun up to sunset, then crash to read by candlelight before I sleep. I can't read the fine print on colored paper. What I have found time to read, in the daytime in stolen time which is little, I have enjoyed and learned from. I would read more if there was less to read. Good Journalism starts with head lines, then large print summary, and then fine printed elaboration. White paper would help also, reserving the color for pictures, poems, etc. But I sincerely like RECLAIMING and would even like to contribute some day. Blessings, Estar.

WHAT prominent Pagan  
cats saw Chicken guts?  
And pizza with a fork!?

I really don't think we need  
most of these new gerunds

Whats GERUNDS?

IF THE GODDESS HAD WANTED MEN TO  
SHOW THEIR EMOTIONS SHE WOULDN'T HAVE  
GIVEN THEM FACIAL HAIR.



ACIREM A SSARCA NIJOI OT  
VOY SIMAU DE RETSIM

! SEVIL DE RETSIM  
DE RETSIM  
DE RETSIM

Graffiti is <sup>an</sup> immature

Ral! Ral! Ral!  
For Pagan Culture  
When we Die  
Just Call A Culture

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on Martin Luther King  
Day Jan 87 -  
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YEAH, + INDOORS

## AIDS AND RESISTANCE

-- Sean McShee

The Larouche quarantine initiative would give the California state department of health the authority to impose travel restrictions, ban from school (attending or teaching), ban from many jobs, as well as impose quarantine on anyone who was anti-body positive to the virus HTL-3. There is no right of appeal or habeas corpus to an order from the health department. It would also provide fines or threat of imprisonment for those people who would not inform on someone they thought might be anti-body positive.

Roughly half the gay men in San Francisco are anti-body positive. We don't know what percentage of third-world people are anti-body positive (through needle use). We don't know what percentage of the general population is anti-body positive. What we do know is that positive anti-bodies indicate only a 20% of developing full-blown AIDS. What we do know is that the Larouche initiative would replace a policy of "benign" neglect with a policy of panic, fear, and scapegoating.

It would not increase the already inadequate education efforts, and by confusing the issue with fear and prejudice it would destroy and set back what little progress has been made in terms of people modifying behavior rather than projecting fear.

Regardless of the outcome of this initiative, the threat of quarantine will be around for a long time. As a result, many AIDS activists have decided that this is a good time to begin to organize a campaign of non-violent civil disobedience, similar to the pledge of resistance campaign.

If you wish to join or learn more, please fill out the form below, and/or call Mobilization Against AIDS, (415) 431-4660.

---

### A PLEDGE OF NON-COMPLIANCE AGAINST ARC/AIDS INTERNMENT

"If the infringement of the liberties of people with ARC, AIDS or at risk begins, I pledge to resist through non-violent civil disobedience or to support those who do so."

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Address \_\_\_\_\_ City \_\_\_\_\_ Zip \_\_\_\_\_

Phone Number \_\_\_\_\_

- I'm willing to be arrested in non-violent civil disobedience.
- I'm willing to support non-compliance actions (with time, money, and imagination), but I can't commit myself to being arrested.
- I have been trained in non-violence through LAG or ERN.

Clip and mail to: **Mobilization Against AIDS—Non-Compliance Project**  
2120 Market Street, Suite 106  
San Francisco, CA 94114

For info call (415) 431-4660.

STARHAWK'S SCHEDULE, FALL 1986

- |             |                                     |   |
|-------------|-------------------------------------|---|
| Sept. 2     | San Francisco                       | Benefit with Holly Near and Angela Davis, evening panel, "How We're Getting Through the 'Eighties." For info. call Redwood Records, (415) 428-9191 or Reclaiming Events Line close to the date.   |
| Sept. 13    | Santa Rosa, CA                      | Workshop: "Ritual and Personal Power," 10 AM - 5 PM. For women and men. \$35 advance registration, \$45 late registration. Contact Angel Center, (707) 528-8578.  |
| Sept. 26-28 | Los Angeles                         | Weekend workshop: "Exploration into Women's Ritual." Contact Rev. Carlyle Gill, (213) 395-0977.   |
| Sept. 28    | Los Angeles                         | Evening talk and ritual: "Power and Mystery." For women and men. Contact Ruth Barrett, (213) 306-7316.  |
| Oct. 3-5    | Big Sur                             | Weekend workshop at Esalen Institute: "Moon Journey: Reclaiming Women's Magic." Contact: (408) 667-2335, Esalen, Big Sur, CA 93920.   |
| Oct. 18     | Mankato, Minn.                      | Keynote speaker, Feminist Spirituality Conference. Mankato State University, Box 64, Mankato, MN 56001. Contact: (507) 389-2077.  |
| Oct. 19     | Minneapolis, Minn.                  | One-day workshop. Contact: Antiga: (617) 729-5383.  |
| Nov. 14-16  | Seattle, Wash.                      | Fri. 11/14 -- Evening talk and ritual.<br>Sat. 11/15 -- Workshop: "Ritual as a Tool of Freedom."<br>For women and men.<br>Sun. 11/16 -- Workshop: "Women's Mysteries."<br>For women only.<br>Contact: Antioch University Seattle, (206) 343-9150. |
| Nov. 21-23  | Ben Lomond, CA<br>(near Santa Cruz) | Women's Weekend. Contact: Quaker Center, (408) 336-8333.  |



In San Francisco, Starhawk works with  
Reclaiming  
P.O. Box 14404  
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Call the Events Line for taped announcements of events:  
(415) 849-0877

**WOMYN AND WITCHCRAFT: TOWARD A DEFINITION OF DIANIC WICCA (part 1), a Conference for womyn who define themselves as Dianic and/or lesbian witches,** will be held September 19-21, 1986 at a State Park in southwest Wisconsin. The purpose of this landmark gathering is to initiate discussion on the philosophy and theology of Dianic Witchcraft. Conference activities will include: opening panel, discussion groups, artists/craftswomyn's Market Day, Equinox ritual, evening concert with Karen Mackay. Discussion facilitators: Z. Budapest (Divination: I-Ching, Tarot, Mediumships, Dowsing, Numerology, Palmistry), Jade (Dark/Light & Shades of Gray: Issues of Free Will & Manipulation), Melissa Farley (The Relationship between Feminism & the Craft), Diane Stein (The Goddess), Amber K (Leadership & Structure within Dianic Craft), Shekhinah Mountainwater (The Dianic World View: Ecology, Politics, Vegetarianism), and Sandra Pastorius (Astrology). The resulting dialogue, along with position papers used as springboards for Conference discussion, will be compiled into a book that can serve as a resource tool for womyn in search of knowledge about womyn's Witchcraft. Lodging will be in bunkhouse-style cabins, with bathrooms and hot showers. Handicapped accessible. Vegetarian meals will be served. Canoeing, hiking trails, Indian mounds nearby. Registration fee of \$100 includes all Conference activities, meals and lodging. For position paper guidelines, additional information, or to register, write: Conference Coordinating Committee, RCG, Box 6021, Madison WI 53716. Space is limited, so register early!

**CIRCLES OF EXCHANGE -- a round robin of women sharing women's spirituality --** Please join us on Circles just forming. Accompanying monthly newsletter, **Mooncircles**. Free to all. Send your questions and an SASE to Nan Hawthorne, Box 021703, Juneau, AK 99802-1703 USA. Also available: listing of 80+ women's spiritual/pagan/wicce periodicals, \$2.50 made payable to Nan Hawthorne to cover printing and postage.

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**WITCH CAMP '85 PARTICIPANTS:**

To all those lovely student witches who took part in the incense talk and who still want additional information: Please write to me in care of Reclaiming, ATTN: Raven, P.O. Box 14404, San Francisco, CA 94114, and I will mail you my correspondences. In perfect scent and perfect smell--love RAVEN

**SITUATION WANTED**

I am an anarchist witch with a recent B.A. in Administration for Social Change, high intelligence and excellent writing skills but little experience. I am looking for an entry-level paid social change job in the SF Bay Area, especially in the areas of peace, bioregionalism, Paganism, and sexual minorities liberation. If you have any helpful suggestions, please write or call Paul Angel, 1343 Ogden, #2, Denver, CO 80218 (303) 860-7417. Blessed Be!

**WITCH FEMINARY**

The Susan B Anthony Women's Spirituality Education Forum will sponsor two Feminaries featuring Z Budapest, a local Dianic witch. "I will teach our craft to the people of the Bay Area."

On September 6, she will teach an introductory course entitled, "Introduction to the Goddess." The historical origins of witchcraft, ethics, and how to be a witch in our modern world will be discussed. Ms Budapest will also show a series of slides, about the Goddess as seen from around the world.

On October 11, Ms Budapest will teach an advanced course entitled "Advanced Witchcraft for Women." Rudiments of spellcasting, protection spells, and chants will be among the topics for discussion. Both courses will end with a closing ritual circle.

The Feminaries will take place at the Women's Building on 18th Street in San Francisco from 10:00 am to 5:00 pm. The cost is seventy five dollars with a reduction in price for early registration.

For more information, interested individuals may call 444-7724.



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Faerie Fire is also an activist nucleus working to build a movement of Pagan Warrior Societies--those interested in the spiritual politics of the Pagan Warrior Path, please write us for a free issue and info.

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First Issue -- Fall Equinox, 1986  
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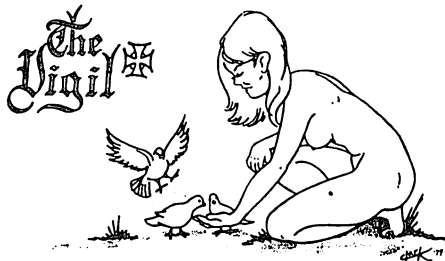
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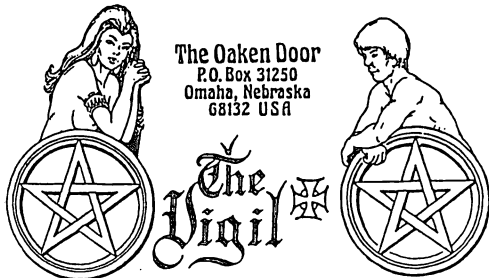
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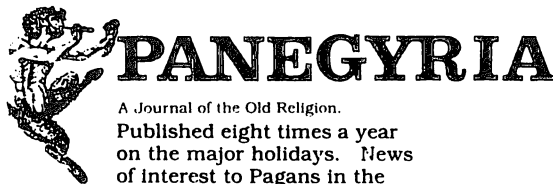


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In order to help keep our newsletter afloat financially, we accept ads and notices for goods, services, events, etc. We print 1000 newsletters, mostly distributed in the Bay Area, with a subscription list of about 250.

**Payments**

Text only: \$ .50 per 45-character column-line (include blank lines)

or

Display ads: \$7.00 per one-eighth page.  
 (Layout size for 1/8 page is 3 3/4" horizontal by 2.5" vertical. For 1/4 page double dimensions, etc. Please provide camera-ready copy in these sizes.)

Send payment with copy, to **Reclaiming**, Box 14404, San Francisco, CA 94114.

**R**eclaiming is a collective of San Francisco Bay Area 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, public rituals, and individual counseling, 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.



The RECLAIMING Newsletter now costs a dollar if you get it a store or an event. The Newsletter runs at a deficit, and we're trying to cover a higher percentage of our expenses. Additional contributions are welcome.

DEAR READER,  
IF YOU KNOW OF ANY MAGICAL, FEMINIST, OCCULT, POLITICAL OR CRAFT-TYPE SHOPS, ANYWHERE IN THE WORLD, THAT MIGHT LIKE TO SELL OUR NEWSLETTER ON CONSIGNMENT, PLEASE LET US KNOW. THANKS!



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**RECLAIMING NEWSLETTER Subscription Form**

To receive issues of the Newsletter at home, send payment to Reclaiming, P.O. Box 14404, San Francisco CA 94114.  \$4-\$15 one year;  \$8-\$30 two years;  minimal income, cannot donate.

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