

RECLAIMING NEWSLETTER

NO. 25

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WINTER

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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 Spring newsletter deadline is February 15. Send Material to RECLAIMING Newsletter, P.O.Box 14404, San Francisco, CA 94114

While we are pleased to print letters or articles on ethics issues in general, we will not print personal charges and counter-charges.

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.

The following people have been indicted for conspiracy to send a glitter bomb in the mail to Hannah Clancey: Rick Dragonstongue, Robin K., Raven Moon Shadow, Leslie O'B., Roddy, Roy, Vibra, Rose May Dance. Please send \$\$ for their defense c/o this newsletter.

THE

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Cover by David



HANNAH'S HOUSEHOLD HINTS



Hello there all you nice peoples I am very glad to have the chance to speak to you again in this holy sacred season of eating and thinking about the great fondnesses which the holy sacred mother has sent us in the mail, especially all the ones that come in green envelopes and liven up the mantlepice where the cat knocked over the holy sacred art and sent it to its greater destiny. I know that many of you are extremely concerned about the fact that your livingroom is very messy and fourteen of your relatives are all coming over to celebrate somebody's birthday with much hoopla and throwing of confettis.

Well I have recently got a letter in the mail that made me very upset; it was from one of my holy sacred readers who wanted to know whether it was all right to clean his house when his mother came over, since his house was otherwise messy and so its really a Lie to clean his house and not his Really True Self at all! This is terrible! How long have I been writing to you all and explaining all the ways that I have thought up to make your house look clean when it really isn't, in order to help your holy sacred mothers, who are all tiny embodiments of the Great Goddess, deceive themselves into thinking that they have raised you right and done their True Jobs?

Well, it is extremely important that you help them in this way at this time of year, as this is when we celebrate our happinesses with one another by lying through our teeth. It is not cheerful to give all your friends and relations your true inner self during this holy time, as they get to see it all the rest of the year. This is why we decorate our houses and make them look clean, and also why it is Dark. Do you tell your mother the truth when you open up her presents? No, you do

not, and that is why you clean your house.

Really, I was very upset. It is letters like that that make it clear to me that many of you are Not reading this column, and have Got It All Wrong.

But now I will tell you my Hint for this time, which is that, if your mother is coming over and you just can't find the vacuum, a good way to hide the dust is to throw glitter all over everything, as then it will look like Decoration and not a Mistake.

But what I am really excited about this time is some new information I have just discovered about a Terrible Threat to our Security which you should all know about as it concerns some of you directly, and that is the terrible problem of Over-Reincarnation. Many people are walking around now even as we speak who have got all they can out of the great opportunity for self-improvement offered by this holy sacred planet, but have continued to visit us in ever new disguises, wasting our valuable bodily resources and taking up space in the classroom when they should have already graduated. You can tell them because they already know everything, but I have not figured out what to do about it yet.

So if you have any hints on this matter be sure to send them to me and I will consider them before I throw them out, and also send me letters asking Important Questions but do not ask me any more if it's OK to be dishonest and clean your house even though that's not how you really are because the answer is Yes. Always remember that your true self is a Holy Sacred and Private matter that you should probably keep just for the holy sacred great mother.





BEARING UP UNDER THE CROSS

by Starhawk

A few years ago, one of the heated debates in our local nonviolent action group centered around the question of what physical objects could be brought to a blockade without potentially inciting violence. A Christian Affinity Group wanted to march carrying heavy wooden crosses, and others were fearful. A cross, after all, could be used as a weapon.

The debate was followed with some amusement by Pagans. We know that the cross has been used as weapon for hundreds of years--against us, against Jews, Africans, Native Americans and other Native Peoples. And it is still being used as a weapon today.

The last year--even the last few months, have seen an alarming rise of the Right-Wing Fundamentalists and a shifting of their focus to directly target Witches and Pagans. Their tactics range from the pseudo-respectable to the outrageous, from bills proposed in Congress to take away our tax exemptions, to smear campaigns and death threats.

They appear alternately ludicrous and terrifying--but we cannot afford to respond with either sneers or panic. As a community, Pagans need some sense of common strategy if we are to preserve--or more accurately, to gain--the religious freedom this country supposedly guarantees us. Here are some ideas we might keep in mind.

Fundamentalists and Christians are not identical groups: Christianity is today a term so broad as to be almost meaningless. The Churches themselves are undergoing serious schisms and splits--perhaps most obvious in the Catholic Church, in which the freedoms unleashed by Vatican II and the moral challenge posed by liberation theology have proved impossible for the hierarchy to retract. The Churches today are facing demands from within and without that they live up to Christ's finer teachings and work for justice, peace, and the survival of the planet. And many Christians are rising to that challenge with enormous courage and selfless dedication. In Nicaragua and all of Latin America, Christianity has become a

revolutionary force. In this country, I, along with Lucumi Priestess Luisah Teish, have taught for several years in a program headed by a Dominican Priest named Matthew Fox. Fox is attempting to recover the tradition within Christianity that focuses on Creation rather than sin and redemption, and has withstood attacks by both other Catholics and the Church hierarchy for hiring Witches. Many Christian feminists are deeply sympathetic to our movement. And many, many people--whatever their beliefs or politics, dislike Fundamentalism because they dislike being told what to think and do.

These people are our potential allies--and we need allies. The Pagan movement and Women's Spirituality movement are growing very fast but we are still small and have nowhere near the numbers or financial resources of the Fundamentalists--nor do we have the sympathy of the President, the military, etc.

We need Allies: We can mobilize Christians as our allies first of all by not polarizing the issue as one of Pagans vs. Christians. Let's not even call them "Christians"--it's an insult to Jesus. Christians are not the enemy. Nor do we have to make Fundamentalists the "enemy" and demonize them. We simply need to join together with all people who are committed to the principle of freedom of religion.

Secondly, Christians--and others--need basic information on Witchcraft and Paganism. We all know the level of lies, propaganda and general bullshit we face. We also know that constantly having to put out the most basic information about oneself is burnout work. Other oppressed groups--women, blacks--have at times taken the stance "Don't expect us to educate you about our issues--educate yourselves if you want to be our allies". But most people in this country aren't aware that Witches actually exist, let alone see us as an oppressed group. We need patience--sometimes approaching the superhuman powers with which we are popularly attributed, as well as perseverance and each other's support.

As part of educating the public, we need to make people--especially Christians--aware that persecution of Pagans is a moral and political issue--just as is persecution of any other group. We are not a joke. The call to defend our freedom places a moral demand on them. If church officials refuse to let one of us speak because of the hate mail and harassment they will get from the Fundamentalists--they are failing to make a moral choice. Would they do the same for Jews, or Blacks?

We have other potential allies among those groups that are also targets of the Fundamentalists: lesbians and gays, Native Peoples, Jews, Unitarians, Hindus, Buddhists, and those who follow Afro-Caribbean and other Native and tribal religions, atheists and agnostics, feminists, humanistic psychologists, the New Age movement in general, and many, many other groups. Some groups are in a position to support us--others are themselves struggling for survival and need our support. If we expect others to be allies in our struggle for freedom, we must also be willing to support others. That means also educating ourselves about other groups, other cultures, other viewpoints on history--so as not to burden them with the same draining task we're stuck with of endlessly explaining who we are. (Oddly enough--while eternally explaining your own culture is exhausting, learning about other groups and cultures is personally enriching and often fascinating.)

We need to be comfortable about who we are: None of us grew up in a Pagan society. We've all internalized negative images of Witches. Many of us have been thought weird all our lives. (Some of us are weird.) Nevertheless, we can learn to be weird and proud. We have every right to be who we are, do what we do, and call ourselves whatever we want. We might be willing to explain, but we never need to apologize. We may have been forced to hide for centuries--and still be forced to do so today--but we have every right to celebrate our religion openly and publicly.

We need to know the opposition: Distasteful as it is, we've got to occasionally tune in to the Christian T.V. stations, read their literature, and analyze their beliefs and strategies.

We need to support each other: We need the personal support of our friends and loved ones, we need to appreciate each other for the stands we take, we need practical support at times--for example, when the Fundies turned out to picket Z. Budapest this summer in San Jose, Pagans came out to support her. We need to magically support and protect each other. And we need to support and strengthen our organizations.

Tell the truth and shame the devil: People in this country are spiritually hungry. The Fundies offer one menu, we set a different table. We do not need to proselytize--that has never been our way. But we can put forth clearly that our spirituality has a strong sense of values and ethics which are different. None of us like to believe we have beliefs--but there are values we hold in common: we do believe that the earth is sacred, that human beings are born with inherent value regardless of what they believe or which religion they follow or what color or sex they are, that sexuality is sacred, that pleasure is good, that we are responsible for our actions and for helping to heal and preserve the balance of life. I can't help but see that as a healthier diet than one of original sin, eternal damnation, guilt, and fear of Satan (the Fundies are the true devil-worshippers--think of the amount of energy they feed that thought-form).

The conflict we are facing is, in essence, one of value. We owe it to ourselves, to our country, to the earth, to be clear about ours--and not to let fear, ridicule or threats keep us from speaking our truth.



CHRIST, SATAN, AND WICCA



Part I: Fundamentalist Definitions

by April

My congratulations to Rose May Dance for her courageous and intelligent article, "Devil Gonna Get Your Public Library" in which she played the "devil's advocate." At one time I would've been hesitant to write an essay on Witchcraft which said a single word in defense of Satanism--for fear, of course, that Fundamentalist Christians would use it as "evidence" to condemn Wicca. But Rose's example has inspired me to put forth some of my own long-standing ideas on the subject. In this article and my next, I shall discuss certain issues concerning Witches, Satanists, and Fundamentalists which I believe need clarifying.

First, I'd like to elaborate on Rose's excellent point that "her right to free speech and worship is threatened when anyone else's is." I had always been somewhat disturbed by the heavy emphasis, during legal battles, on the difference between Wicca and Satanism. This is not to say that the difference shouldn't be pointed out--on the contrary, I believe very much in educating the public about it. But when asserting our right to practice our religion, focussing on this difference seems to carry an unpleasant implication: namely, that if we were Satanists, then people would be justified in persecuting us. What we should be primarily invoking is our basic freedom of religion, which extends to all religionists no matter whom they worship. The only times when the rights of a religious group should be curtailed are (1) when they abuse their tax privileges, or (2) when they are engaging in crimes, such as animal torture, vandalism, or sexual assault, as part of their ritual. Anton La Vey--the founder of the Church of Satan, and doubtlessly the biggest name in Satanism--is a former police photographer who has staunchly denounced such practices and

declared his belief in being a law-abiding citizen. Hence, so long as he adheres to this, I would defend his Church's right to exist in spite of my differences with his philosophy. Our defense should rest on the ground that we are harmless, nonfraudulent religionists; if it rests on the ground that we're not Satanists, it is on shaky ground indeed.

My second point comes from my research into the evangelical Christian Right. After being on the mailing lists of Jerry Falwell and Jimmy Swaggart--thus receiving much free literature--and reading Hal Lindsey, what disturbed me was not their ignorance about the Craft but their interpretation of it in the context of their worldview. They seemed to know that we're Pagans who are not Satanic--or rather, not overtly so.

In Satan Is Alive and Well on Planet Earth, Lindsey writes, quoting a Witch, "Witchcraft is actually a return to nature, a worship of the natural gods . . ." Later he says, "Many witches are seriously concerned about their image. They make it clear that there are, according to their views, good witches. . . . The witches of England work at their religion seriously. They meet regularly and perform their rituals in a manner of worship . . . The witches' deities are a sun god and a moon goddess . . ."1 Of course, our God and Goddess represent more than just the sun and the moon, but nevertheless his accuracy is striking.

To born-again Christians, it is a contradiction in terms to speak of a non-satanic Pagan religion. In Swaggart's magazine, The Evangelist, the word "pagan" is used in the most vehemently derogatory contexts. In the October 1984 issue, Halloween is described as "pagan and obviously satanic," as "a pagan abomination." This same article states, "What sheer contradiction to have a child told to believe God's word that says, 'Thou shalt not suffer a witch to live' and then let him hear that there are 'good' witches." So great is Swaggart's abhorrence of all things pagan that he criticizes Lady Day, Christmas trees, and the wintertime date of Christmas, because

of their origins; he condemns "the merging of Christian and heathen religions."² Elsewhere he writes, "The Catholic Church became steeped in pagan corruption. . . . they sought to raise Mary from just a handmaid of the Lord (Luke 1:38) to the mother of God. . . . By raising Mary to this status . . . the way was cleared to identify her with other goddesses of paganism."³

As for Goddess worship, in one issue Swaggart lists a number of supposedly evil quotations from feminist works. One of them is, "we must go back to ancient female religions (like witchcraft) . . ." ⁴ Evangelists generally agree on the origin of non-Christian religions, which Swaggart describes as follows:

"To find the origin of the heathenistic custom we know as Christmas today, we must go all the way back to the city of Babylon. . . . It was here that the 'Babylonian Cult' was instituted by Nimrod and his queen, Semiramis. (Semiramis was Nimrod's mother and later his wife--in an incestuous relationship.) From this Babylonian Cult is derived all types and forms of worship, carried over today into various pagan religions . . . It would seem that this Babylonian System was one through which Satan planned to circumvent the truth of God.

"The image of mother and child has been a primary object of worship. . . . From Babylon, it had spread to the ends of the earth. The original mother is Semiramis, the very personification of unbridled lust, licentiousness, and sexual gratification. . . . In Egypt, the mother and child were known as Isis and

Horus; in India it was Isi and Iswara; . . . in pagan Rome it was Fortuna and Jupiterpuer; in Greece it was Ceres with Plutus in arms.

"Easter also springs from the fountain of Babylon. The word 'Easter' has no Christian connections whatever since it derives from 'Ishtar'--the Babylonian title for the 'queen of Heaven.' It was the worship of this woman by Israel which was such an abomination in the sight of God."⁵

I found this condemnation of the Goddess both angering and depressing. When I saw the same ideas presented in other sources--such as Crusader comic books and a letter to Hawaii's newspaper--I realized that we can't expect to convince these people of our benevolence. In fact, they extend their condemnation to anything that even smacks of occultism, from science fiction and Saturday morning cartoons to fantasy role-playing games. Eastern religions, tribal religions, reincarnation, yoga, animism, and countless other beliefs and practices are called "the devil's lie."⁶ Hal Lindsey sums it up succinctly: "He [Satan] is the god of those who do not follow Jesus Christ."⁷ Fundamentalists do not "mistakenly think" we are devil-worshippers; they define us as devil-worshippers.

But earlier I said that I believe in educating the public--that is, the less bigoted public--about the difference between Wicca and Satanism. What, then, is the difference? That is the topic of my next article.

1. Hal Lindsey, Satan is Alive and Well on Planet Earth, (Michigan, 1972), pp. 9-10.

2. Jimmy Swaggart, "Christmas or Christ-Mass?" The Evangelist, Dec. 1984, p. 8.

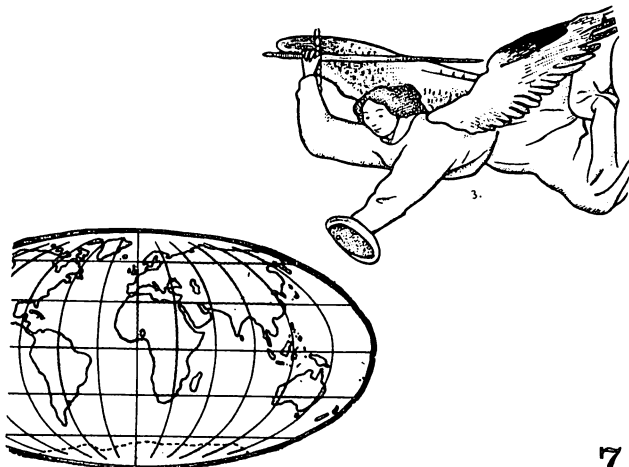
3. The Evangelist, Oct. 1984, p. 13.

4. The Evangelist, Nov. 1984, p. 32.

5. The Evangelist, Dec. 1984, p. 7, 8, 9.

6. Jimmy Swaggart, "The Occult," The Evangelist, Jan. 1985, p. 9.

7. Lindsey, p. 67.



PAGAN ANARCHISTS SETTLE NEW ENGLAND!

BY LUIS KEMNITZER

Part of our history that needs to be reclaimed is described in a book by Richard Drinnon, Facing West: The metaphysics of Indian-hating and empire-building (1980, University of Minnesota Press).

Here, he reconstructs the colony of Merry Mount, near Wollaston, (present-day Quincy, MA), which actually lasted from 1627 through 1645.

Thomas Morton arrived in 1625, prospered from his trade with the Indians, and raised his Maypole in 1627. The next year Miles Standish and 8 men from Plymouth arrested him and sent him to England under charges of selling guns to Indians (he was acquitted). Morton returned in 1629 and the next 15 years were spent resisting continual efforts to stamp out Merry Mount. The Puritans finally succeeded in suppressing not only Morton and the Colony, but almost all references to it. Only fragments remain.

We know that according to charges made at the time, that Morton and his friends erected an 80-foot Maypole, and danced "about it many days together, inviting the Indian women for their consorts, dancing and frisking together like so many fairies, or furies, rather; and worse practices." Also remaining is a poem he claims as a statement of the ideology underlying the colony, full of obscure references to Greek mythology and reflecting Renaissance Paganism, deliberately obscure in imitation of Pagan poetic protection of sacred mysteries.

"To unfold its hidden meaning," Drinnon says, "the reader had to reach for the understanding that pagan gods and goddesses of fertility functioned as metaphors for universal forces in nature." In addition, voluptas was to be reclassified as a noble passion, and part of the rites, and was to be celebrated in the Dance. Inviting his Indian neighbors to the ceremonial dances, he joined with them to join European and American Paganism, especially around the Maypole, where, as Drinnon says, "hand reached out to hand and rhythms of breath and blood within matched vibrations from the wilderness without--suddenly man and his environment were a harmonious unit."

In his book, New Canaan, Morton pleaded for the humanity, dignity and righteousness of the

Indians, and described their customs as models for colonists to consider as environmental adaptation. He also advocated peaceful and respectful relations with the Indians as well as with the environment. His advocacy of Joy and music and dance in the celebration of the earth and her forces, as well as the open Paganism and egalitarian fraternization with the Indians was as offensive to the Puritans as was his sharing of technology with his Native neighbors, and the colony as well as its message had to be destroyed.

Nathaniel Hawthorne's short story "The Maypole of Merry Mount" was published in Twice-Told Tales in 1837, during the Second Seminole War, and is a sentimental reconstruction of the colony and its destruction. It was the inspiration for Robert Lowell's play, Endecott and the Red Cross, that opened in 1968, downtown from the Columbia University Sit-ins and at the same time as the Paris May Days. People who want to read more than Drinnon writes can track down the 1883 republication (with racist and defamatory notes) of Morton's New Canaan in vol. XIV of Publications of the Prince Society. We really need to reclaim our past, no matter how inchoate and strange it may seem.



A TREE OF LIFE

by Mary Klein



Close your eyes,
Breathe deep,
Go deep inside to your very center,
Find there the seed of your self,
the seed of your ten thousand dreams and lives;
Be the seed of your self,
at rest in your flesh,
One cell resting in the skin of our planet;

Breathe deep,
Feel the pull of the earth below you,
Feel the tug of our mother,
who tugs at you to wake and be alive;
Begin to wake,
Reach down a young tendril towards her,
from your seed's resting place, wherever that is,
your mind,
your throat,
your heart,
your stomach
your genitals,
Reach a young tendril down through your flesh,
And out the soles of your feet,
Into the earth,
comfortable earth,
like the blankets on your toes when you first awake;



Breathe deep,
Hold to the skin of the planet, and feel her spinning;
Feel that she holds you also;
By pulling you down, she teaches you up;
Reach another young tendril upward,
up from the seed of your self,
up through your body,
your genitals,
your stomach
your heart,
your throat,
your mind,
Reach a young tendril up through your flesh,
push it up and out,
into the sparkling fresh air,
a breeze on your cheek when you first awake;



And as you are one with the earth and the sky,
so are you one with our circle,
Our great round birds' nest
of oaks and lilacs and willows,
Our doughnut-shaped web
of sparkling, coursing light,
Woven of living roots and branches,
living rhythms, ideas, desires;

And our weaving is our song,
And our song has its harmonies and disharmonies,
And our song will have its end,
And echoes will fly from the end of our song,
And our echoes will travel in all directions forever.

Breathe deep,
Stretch and grow, upward and downward, both in symmetry;
Stretch and grow outward,
Grow great fans of roots and branches in all directions,
Fan out wide and deep into the earth,
Fan out wide and high into the air,
Like an oak, a willow, a great lilac bush,
Grow left and right, forward and back, up and down,
Reach in all directions;

Breathe deep,
Reach one central root down and down,
Push a strong tap root down towards the earth's very center,
 through soil and sand and water and bones and granite;
Reach the earth's very center,
 sweltering, heavy, dense with the pull of life,
Imagine the pull so tight and so massive,
 it would even hold down lightbeams,
 it would even hold down darkness,
Darkness within darkness,
The gate of all mystery,
Go into her, into her center;

Breathe deep,
Reach your strongest branches up and up,
Push towards the unknown reaches of the sky,
Gather into your sparkling leaves
 the light of the sun, moon, and stars,
Gather together constellations
 which tell of heroes and villains and epic challenges;
In your own wedge of the sky,
 find the stories and sense that are yours alone,
Bring those gifts of your specialness down,
 and offer them to the mother;

Breathe deep,
Between your roots and the earth,
 feel rich, dark energy coursing.
Between your branches and the sky,
 feel vibrant light energy leaping,
Pump those energies up and down
 with your breath and your heartbeat,
Pump through your body, up and down,
 the life of the earth and the sky;



ROSE RANTS

It has come to my attention that some of our group rituals have become too powerful, too tight, too aesthetically pleasing. Having such perfect rituals is not politically correct. I offer here a few guidelines for the alleviation of this problem.

1. Do not use "weather report" (check-in) to let your cronies know how you are feeling, or what you have been experiencing. Instead, wait until a part in the ritual when everyone is casting energy into a cauldron or a fire. Then dramatically take up as much time as possible in emoting and letting everyone be witness to your drama. Use this time to impress those in the circle with your emotional depth and intellectual prowess.

2. If you notice that people are getting too emotional, grunting, screaming, repeating simple phrases, too focused, simply bring the energy up to an intellectual level. Stay in your head. Speak only in abstract terms. You'll be amazed at how quickly this will catch on and others will come up to your level.

3. If the circle is building a group vision, for heaven's sakes make sure that all your ideas get put forward several times, and that every

possible angle is covered. Mention every connection you can think of. If political magic is being performed, do not neglect a single issue, a single oppressed group, a single heinous condition. Be sure to keep a cosmic focus, especially if others in the circle are focusing on matters close at hand.

4. Watch out for awkward periods of silence, such as the time directly following a grounding, purification, invocation of God/dess, or cone of power. Fill those empty spaces with jokes!

5. Whenever possible, come late to rituals and leave early. It will teach overly rigid members of your community to let go of their attachment to form.

6. When invoking an element, always use the exact wording as given in THE RED BOOK.

If we all can only follow these simple suggestions, I am sure we can soon bring our rituals onto a par with Board of Supervisors meetings, the rituals of mainstream religion, and the skits we remember with such fondness from our days at summer camp.

Thank you.-- RMD



LETTER

[SOLD AS CURIO ONLY!

—eds]

I haven't been feeling well lately and have found myself pondering aspects of the Craft that have begun to really tick me off:

1. **Names.** I'm getting sick and tired of silly witch names. I'm tired of hearing about Glorfindel and Stardragon and any name which uses the terms "star," "dragon," or anything that sounds like it came from a Tolkien book.

2. **Music.** Neo-Celtic, renaissance-y music is okay, but that seems to be all we've got! How about something with some heavy drums, something that makes you want to dance, not lay down in the clover and drift into a coma?

Why doesn't someone turn some pagan lyrics over to a really good black gospel choir and let the Goddess wail!

3. **Aren't we getting a little too civilized?** We seem to be able to explain everything we do in terms of psychology and group dynamics (so we don't feel too silly). Let's get a little wild, a little violent, a little bloody, a little dangerous. If the kids can safely attend all our rituals, our Craft is far too tame.

4. **The Goddess can be a bitch.** Remember, this isn't Christianity where God is only interested in humans and our affairs. Gaea has an entire biosphere (and then some) to



worry about. If we ignore Her lessons (overgraze the land, build on flood plains, overpopulate, etc.) She is more than willing to let us eat pain and death, just like any other species (and if we really screw up, i.e. war and nukes, She always has the cockroaches). We aren't Goddess worshippers because She's always pretty (although She has Her moments) but because She's the only game in town; ignore Her and we eat death. "The world is not here for our convenience."
-- Robert A. Wilson.

5. **Hard choices.** Let's start talking about some of the hard choices the Goddess presents us with. This isn't Christianity where we can overlook problems because The End is Nigh or The Lord Will Make Exceptions. Let's talk about all the things we'll have to do without when the nukes are shut down (can't run an energy-wasteful society on wind and sun), let's talk about the possibility that when we send money and food to the starving in Ethiopia (or wherever) that we're delaying the inevitable, maybe it's time for folks to die. We can talk about solidarity and community and positive world views, but there are hard choices and eternal realities (pain, death, competition, triage, etc.). Don't like the way it's all put together? Don't blame me, argue with Her.

6. **Merchandising.** Everybody in the Craft is selling something! Do we really need \$500.00 robes, handcrafted athames, etc., etc.? Sometimes it looks like Yuppie-craft (Calvin Klein robes?).

7. **TV image.** I'm tired of seeing witches on tv who look like escapees from the road company of Hair Meets Bewitched. All I keep seeing are outfits that preserve old stereotypes and sustain prejudices, and if you aren't out there to challenge and baffle stereotypes what are you doing? Let's start seeing some suits and ties, some short hair and cleanshaven faces. If you aren't going to play the P.R. game, stay off the tube!

8. **Universalism.** The Craft is a bioregional type of worship; different lands mean different styles of Craft, different experiences of the Goddess, different needs. If two different groups in different bio-regions are practicing the same style of the Craft, something is wrong.

9. **Work.** Do any witches have jobs that don't involve selling the Craft? We've got tarot readers, astrologers, robe makers, ritual teachers, etc., etc., which is fine, but do any of our folk do any other type of work? (I don't count food co-op managers, yoga teachers, and other New-Age type jobs.) Are there any farmers out there? Any elementary school teachers, mailmen, doctors, cops, ditch diggers, McDonald's managers? Let's hear from some folks who wouldn't be interviewed for New Age Quarterly!

10. **Politics.** We hear from the radical-liberal axis; are there any others out there, any Pagans for Reagan? Libertarians, conservatives, populists, anarchists, etc.? We aren't fundamentalists who say that there is only one political expression of our religion.

The overall problem I fear is that we'll become too homogenized and scare away all those folks who might have something to contribute and to learn. Our blood could become too thin, and our muscles too delicate to take the things which time and society might choose to dump on us.

Please print this, your newsletter seems to be one of the ones most open to groaning and bitching. I hope for a lot of nice, nasty response. For now, I'm going to bed, the Goddess has dumped one of her eternal realities (sickness) on me. Maybe I'll be cheerier next time.

Blessed be,

Uiliam Math-Ghamhainn



THE DRAGON TRACKED TO HIS LAIR?

by David Kubrin

Throughout the world the dragon (or sometimes the serpent) has been a central mythological motif, particularly in traditional cultures. As many readers of the Reclaiming Newsletter already know, in many cultures dragons historically have been especially associated with the notion of currents of vital energy flowing through the Earth. These currents--and hence the dragon--were connected with the life principle that yearly renewed itself and refecundated the land. Dowsing or other practices enabled sensitives to locate these currents of Earth energy so as to find sites suitable for the placement of wells, dwellings, tombs, sacred temples, walls, monuments, roads, granaries, or governmental buildings, depending on the topology and energy patterns of different landscapes. Practitioners of the geomantic art of Feng-Shui in China used their knowledge of the dragon currents of Earth energy to promote a general well-being. Some have suggested that one of the purposes of the many stone circles and other pre-historic megalithic sites found throughout Europe and many other parts of the world may have been to enhance these terrestrial energies.

It has been widely thought that the dragon or serpent associated with the idea of such vital Earth energies was largely metaphoric--a powerful and even magical image invoking for us the vast and incomprehensible power of the Earth. But is it possible that the dragon should be understood in a much more literal and even material way?

I have in front of me a globe of the Earth (National Geographic Physical Globe, 1979), devoid of political markings but showing the major topological features, including the oceanic rifts so recently revealed. To the East of Iceland, very near the North Pole itself, begins what is called the Mid-Atlantic Ridge. As the structural part of the Earth responsible for (or at least implicated in) the drifting apart of the continents from near the beginning of the planet, this rift (or rifts) is clearly connected to

the most fundamental forces of terrestrial dynamics. From the North Pole the ridge snakes its way South past the tip of Greenland, continuing midway between Europe and the East Coast of North America and then further South between the South American and African continents. The rift then rounds the Cape of Good Hope to ascend the East coast of Africa, around Madagascar and into the Indian Ocean, sending an arm up into the mouth of the Gulf of Aden; from a sort of cusp off of Madagascar, the main structure descends South across the Indian Ocean and again heads East, this time between Australia and Antarctic, until about 2100 miles past New Zealand it makes a short hop East towards Tierra del Fuego and then heads North once more, now in the middle of the Pacific Ocean, and roughly midway between the West coast of South America and the vicinity of the South Sea islands. From far off the coast of Peru the rift angles over for the West coast of No. America, intersecting it near the mouth of the Gulf of California, there joining the seismically hyperactive structure just off the coast of California. Finally the structure seems to terminate somewhere in the Gulf of Alaska--some 2600 miles across the North Pole from its origin in the Barents Sea.

This remarkable geologic feature, stretching as a pretty much continuous line some 63 to 64 thousand miles long, thus girdles the Earth, gripping it, as it were, in its claws. The series of rifts, which forms a clearly dominant terrestrial structure, is clearly central to continental drift, plate tectonics, volcanic action, no doubt a great many of our earthquakes, and Goddess knows what else, and exists at the bottom and often the centers of most of the world's oceans, as well as lying off of the continents of Europe, Africa, the Americas, and the southern parts of Asia. According to both Chinese and British legends, the dragon is born from an egg beneath the water. That this geological "dragon" has a discernible "end," located just South of the North Pole, is certainly most suggestive, especially given that the ancients situated a constellation they named Draco, or the Dragon, in the northern skies, midway between Ursa Major and Ursa Minor. This clearly brings to mind the slogan of the Emerald Tablet of





Hermes Trismegistus, "As above, so below." At midnight at the Winter Solstice, the head of Draco lies just North of Polaris, the North Star: it was at Winter Solstice that the rituals associated with dragons were traditionally enacted. According to the Wilhelm commentary on the I Ching,

the dragon is a symbol of the electrically charged, dynamic arousing force that manifests itself in the thunderstorm. In winter this energy withdraws into the earth; in the early summer it becomes active again, appearing in the sky as thunder and lightning. As a result the creative forces on earth begin to stir again.

The beginning of the geologic rift, located off the coast of Iceland, joins the underwater Voring Plateau and the Norway Plan, and can easily be seen as its "head."

Given this rather remarkable isomorphism between the legends of yore and the dragon pattern so recently uncovered by geological research (especially given the parallel structure in the heavens), I think it is a very plausible hypothesis that the dragon of ancient lore is an image, much as the ancient constellations were, of a very real pattern found in nature. To what extent it is more than just an "image" we are only now discovering. Indeed this article obviously derives from the very recent surveys of the ocean floor and, I suspect, satellite photography. If nothing else the notion that the dragon is alive and well at the bottoms of our oceans might give us food for thought about two rather different--but connected--contemporary concerns: first the misuse of the oceans as dumps for our waste and as the domain for both intensifying mineral exploitation and the siting of the ultimate doomsday weapons, nuclear submarines; secondly, the growing debate within the scientific and occult communities concerning the Gaia hypothesis of James Lovelock. If--or since, as many of us would prefer--the Earth is alive (as a number of scientists, building on the pioneering work of Lovelock, have so eloquently argued) even as the ancients suggested, then we may indeed find that the dragon that has created our continents and molded our very lands plays a very central role in our terrestrial physiology. The joy is that, with a decent enough map, it is now possible to behold the very backbone of our planet.



November 11, 1986

Reclaiming,

I think it was in questionable taste to print a not so veiled allusion to another member of the pagan community in the letters of the last issue.

The allusion did not advance the argument in the letter at all. In fact it seemed to evoke a kind of in-group set of references. I have been relatively familiar with the whole controversy and I have yet to see any real evidence of great damage to the pagan community.

What I have seen do great damage is a lot of innuendos, personalized attacks, and behind the back gossip. Abuse of power is a real issue that demands principled criticism in terms of mutually agreed upon goals, an understanding of how structure channels energy, and how to be supportive while giving criticism.

--Sean McShee

[Thank you, your points are well taken. We goofed. --eds]



Reclaiming Glasses and Events

ELEMENTS OF MAGIC FOR WOMEN AND MEN by Robin K. and Rick Dragonstongue

With the art of magic, we deepen our vision and focus our will, empowering ourselves to act in the world. In this class we begin the practice of magic and Goddess spirituality by working with the elements of magic: earth, air, fire, water, and spirit. Techniques will include visualization, sensing and projecting energy, chanting, trance, creating magical space, and structuring rituals. Beginning course, six **Wednesdays starting January 14, 1987**, 7:30 pm. Call Rick, 731-2159, for registration and location. \$45-90 sliding scale.

RITES OF PASSAGE FOR HEALTHCARE WORKERS by Cybele and Sean

Nurses, therapists, bodyworkers, physicians, psychics, social workers, physical therapists, etcetera -- We would like to invite you to bring your issues with your work: burnout, grief, rage, bureaucritis, self doubt, savior complex, and so forth to this class. Rites of Passage focuses on and through dreams, myths, and language, using traditional and nontraditional tales and techniques to create a personal rite of passage. Through story-telling, group and individual trance, dream, and release work we receive our challenge, meet our helpers, work through blocks, reconnect with the Mysteries, and emerge renewed. This class culminates with ritual created by the students. Prerequisite: Elements of Magic.* **Six Wednesday evenings beginning January 14, 1987**. Call Sean (771-2303) or Cybele (863-8294) for registration and location. Sliding scale \$45-\$90.

***If you want to take this class and have not taken the Elements class**, Sean and Cybele are willing to offer an Elements workshop (including reading) early in January, probably a weekend day. We need a critical mass to do this, so if you are interested please call us promptly: Cybele, 863-8294, or Sean, 771-2303.

MUNDANE MAGIC: SPELLCRAFTING by Raven and guests

In this hands-on class we will discover how the lesser becomes the greater magick. When we gaze at the world around us with starlight vision and discover how color, rhythm, scents, stones, herbs, candles -- natural and man-made objects -- weave a tapestry that is the fabric of existence, we can concentrate on reawakening the fairy-self. Trance dance and song for empowering your self and applying this knowledge to bend, shape, weave, change, and sail "consensus reality." Guest teachers will include Rose May Dance, Arachne, Cybele, and others. **Six Thursdays beginning February 5, 1987**. Pre-requisite: Elements of Magic or instructor's approval. \$45-\$90 sliding scale. Phone Raven mornings before 11 am, 584-6988, for details and registration.

INTRODUCTION TO TRANCE TECHNIQUE for Women and Men, by Jeremy Broner with Robin Weaver and Arachne

A new-to-Reclaiming class on the techniques and practice of hypnotic trance. A range of approaches from Shamanistic to Ericksonian Hypnotic (metaphor, styles of invocation, raising power, rapid trance) will be explored in depth, with discussion of ethics and philosophy of the use of hypnosis in the Craft. Self-inductions, mutual induction, and group trance techniques will be covered. There will be exercises to do during the week, and attendance at all sessions is important. **Six Tuesdays beginning February 10, 1987**. In San Francisco, 7:00-10:00 pm, \$45-\$90 sliding scale. Call Jeremy at 431-9520 for details and registration. Tapes and written materials are included in the fee.

WORKSHOP: ABORTION AND FEMINIST SPIRITUALITY, a 4-week series with Cybele and Vibra

We intend to create a space for women who have had one or more abortions to deal with the spiritual aspects of that experience. We reject the dichotomy of current abortion politics that requires women to choose between the belief that either: pregnancy is a miracle, the fetus' life is sacred, and therefore abortion is wrong, or: a pregnancy is merely a physical event, the fetus is just a mass of tissue, and therefore abortion is insignificant. As feminists and pagans we believe that women are literally a gateway between worlds, and that abortion is a responsible exercise of the sacred power of choice. In this group we will use Wiccan practices and feminist process. **Probably Sundays (late mornings) beginning February 15, 1987.** No fee. Call Vibra (221-7142).

BREATH AND BODY by Sean and Cybele

This class focuses on Air and Earth issues and processes including breathwork and movement for invocation and raising/shaping energy; thinking/speaking/writing, varied grounding and binding practices and work with your hands. Prerequisite: Elements of Magic or experience/study. **Six Wednesdays beginning early/mid March.** Call Sean (771-2303) or Cybele (863-8294) for registration and location. \$45-\$90 sliding scale (plus possible small material fee).

ELEMENTS OF MAGIC FOR WOMEN by Kat and Robin K. (Class will meet in MARIN County. All sexual preferences welcome.)

With the art of magic, we deepen our vision and focus our will, empowering ourselves to act in the world. In this class we begin the practice of magic and Goddess spirituality by working with the elements of magic: earth, air, fire, water, and spirit. Techniques will include visualization, sensing and projecting energy, chanting, trance, creating magical space, and structuring rituals. **Six Wednesdays beginning March 18, 1987.** Call Kat (454-8435) for registration and location. \$45-90 sliding scale.

PENTACLE FOR WOMEN by Rose May Dance

Using our magical skills, moving and shaping energy, transforming ourselves through trance to explore the five points of our inner pentacle: Sex (primal energy), Self, Passion, Pride (self-esteem), and Power (effectiveness in the worlds). Prerequisite: Elements of Magic or equivalent experience/study. **Six Tuesdays beginning March 24, 1987.** Call Rose, 821-3336 for registration and location. \$45-90 sliding scale.

PENTACLE FOR MEN with Raven and Rick Dragonstongue

This class will start in **April**, when the next newsletter may or may not be out. Call the Events Line (849-0877) or Rick (731-2159) in late March or very early April for details.

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WICCAN SUMMER INTENSIVE: An opportunity to study feminist ritual, magic, and political change with Starhawk and the Reclaiming Collective. Beginning track and advanced topics. Sessions in Vancouver, B.C. and Northern California, Summer of 1987. (It's really happening this year, folks!) Send SASE to: Reclaiming, P.O. Box 14404, San Francisco, CA 94117 for more information and Vancouver contact person.



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



CIRCLE SANCTUARY STRUGGLE CONTINUES

The struggle for Circle to be able to continue using their land for their Wiccan church and for Pagan networking has been going on for more than seven months.

As a result of pressure from local fundamentalists, Circle's zoning permit (which classifies them as a church) has been denied by the county. The attacks began after Circle took a public stance in opposition to the Helms Amendment.

Their only choice now is to begin a court battle, which may be long and expensive. The struggles thus far have consumed a lot of Circle's resources, so they need whatever help we can supply (energy, money, or publicity). Should Circle, which has IRS recognition as a church, be unable because of religious issues to use their land for church purposes, it would set a bad precedent.

Send letters or tax-deductible donations to: Circle Sanctuary Defense Fund, Box 219, Mt. Horeb, WI 53572.



WE CAN STOP NUCLEAR TESTING

On Dec. 20, 1986, the US plans to ignite another nuclear warhead at the Nevada Test Site, although the Soviet Union has warned that its sixteen-month testing moratorium may come to an end if there is no positive signal from America.

On Jan. 15, 1987, the US plans to test-launch the first Trident II missile from Cape Canaveral. This submarine-based weapon is far more accurate than the MX, and wholly invulnerable from Soviet attack. Its fundamental value is as a first-strike threat.

Thousands of people from around the country will gather at these sites. The testing of these weapons provides a rare opportunity for citizens to take the initiative in physically halting the arms race, for days and eventually even weeks or longer. These actions will also weaken Reagan's crumbling grip on Congress.

Contact the Nonviolent Action Project (415) 644-3031 to join these resistance actions, as support at home or on the site; mail checks to the Project at 3126 Shattuck Ave., Berkeley, CA 94705, earmarking them for "Nevada" or "Cape Canaveral".

—Bill Simpich

(Please focus energy on these dates, December 20, 1986, and Jan. 15, 1987. There will be Witches working at both these sites, and they will be watching for energy to weave into their spells.

—Rose M. Dance)





A SPACE FOR THE GODS

by Rowan



He came to me in a dream. It was a cool, clear night that seemed to let the music pour through. I stood in a slight vale in a series of gently rolling hills, and I watched the night sky overflowing with stars. He stood off at a distance, slowly letting me become aware of him. I turned and caught a brief glimpse of his face, mostly hidden, before he disappeared. Antlered, I think? Was that a beard? Why a cloak of dark blue? A brief glimpse that left me with an afterimage that will not fade. And his name, NightSinger. A God, obviously, but one I know nothing of. The sense was so strong that this was a male mystery, that his knowledge was not for me. And yet also there was such a sense of -- do Gods plead? Where are the men? Will no one search him out? And what of the others?

Most of us are aware of the heavy casualties suffered by Goddesses when the worldview shifted to that of the warrior god patriarchy. Hera, Bridget, changed so terribly. Others, Grian, Qetesh, Goddesses too dangerous to change or unable to accommodate compromise and so destroyed. And those who are denigrated now, Aphrodite, Innanna. And countless others whose names we may never know. But of the Gods who suffered? How many were "assimilated" (a horrible fate wherein, even if artifacts remain, you're still assumed to "really" be someone else)? How many were destroyed? How many maligned, denigrated? Lucifer the morning star, Dionysis, the God of the Elysian mysteries, and Pan. Pan is a sadly typical case. (Atypical in that he has managed to survive at all.) Most are familiar with Pan's reputation. He is licentious, plays glorious music that makes people wild, and is disgustingly ugly. So ugly that nymphs, and we presume others, have preferred death to lying with him. And yet in the Seattle Art Museum I saw a bust of the Great God Pan dating from approximately the 5th century B.C., and I could barely tear myself away. It is the most exquisitely beautiful face I have ever seen. Alive, powerful, but mostly,

simply beautiful. And yet now he is mostly known for this wild music and horrifically ugly face.

So many men who I and friends have talked to are initially strongly drawn to the Craft, to Paganism. And yet when they know it better they often pull back from it. They feel "Pagan," but have problems getting and maintaining excitement about reclaiming the Goddess, especially if it means getting excited about menstruation and how horrible men and their Gods are. After all, they are men. And maybe they're interested in reclaiming the God. Let's hear some talk on how great male fecundity is. Perhaps if they realized more their role in creation there would be less desire to destroy. Perhaps there would be less of a feeling that contraception is a woman's problem. Then there are the Pagan women I've met who have problems finding men to have relationships with. And groups who want to have an equal(ish) ratio of male to female members and yet have only one or two males. I feel there is a strong connection between these problems. In one way we women have it fairly easy in that it's natural to seek new paradigms when you're the one under the boot heel. What do we have to lose? But when you're on top, it's a long way down, and the brainwashing to maintain the status quo is intense. Despite all this, many men are still attracted to the Craft. And I fear that instead of embracing them as our brothers, sons, fathers, and mates--friends; instead of encouraging them to get on with the important work of reclaiming the Gods and redefining the idea of male and men, we greet them with suspicions, diatribes on male character, and in most traditions insist that they acknowledge the Goddess as the supreme deity. Her consort and son get to make appearances, but usually only as spear carriers. Being women in this culture we should understand how this would tend to force most men to react. After a while, they leave. And it's a pity. For the men, for Paganism, and for the women.





It is my opinion that as a group we pagans generally lack a cultural context. I think that what has survived to us of paganism managed to do so where there was a strong cultural background for it to be carried along in. For if religion is not translated into culture, then it will die. Correspondingly, although it takes longer, if culture is not based on religion, then it too fades. Presently, Judeo-Christian religion and culture are experiencing quite a heyday and because of this the cultural contexts that have so far preserved paganism are being slowly wiped out. Despite and/or because of this Pagans have begun to network and exchange their ideas, heritages, and general goodwill with other Pagans. And there are now more of us. But I fear that this will be a short-lived resurgence unless we manage to root it in some basic cultural dirt. An inter-traditional cultural context for Pagans could make an incredible difference to all of us.

And yet I cannot conceive of this successfully being done without men. And I would not want to. Nor do I want a mate that accepts a supporting role. I want an equal. And I do not mean to imply a merely heterosexual basis for this culture. That would be absurd. I mean, simply, that any culture that depends on the inferiority of a certain segment is unviable in the long run.

I want my sons to grow up in beautiful strength with their special Gods to identify with. And I want my daughter to grow to find a mate who will be an equal, not merely supporting or domineering, whether her mate is male or not. And for this to happen there must be a place for the Gods. In men, in Paganism, in women. As above, so below.



Take the word pagan. It's used to mean irreligious; to mean hedonistic; to mean non-Christian or non-monist religion. It's used to mean survivals of pre-Christian ritual elements in European folk-ways and the Reclamation of our ancient religious heritage. To mean the celebration of the beauty of Earth; to mean Magic.

It comes from Latin and once meant civilian. Apparently not your Christian soldiers, those pagans were peasants, from a word for village or rural district, *pagus*, which earlier meant a boundary post fixed firmly in the ground.

"Pagan" is a word used by Anglo society to describe other peoples' religions, especially tribal societies', and usually in a pejorative sense. It's also used by (us) "Neo-pagans" who describe their(/our) spiritualities as "earth-based religion".

It points to something broader than what religion often means. In a culture so thoroughly urbanized as ours what survives the centuries is exciting both as a seed of primal life, and as a link to those parts of ourselves and society that continue to grow and push up through the pavement of modern times.

A friend introduced herself to a class in magic as "a Pagan and a Witch." It's a resonant phrase that I never asked her to explain.

Been thinking recently of the soundness of this word. Pagan. The meanings it wraps into a mouthful of air. Pagan. As if it were a spicy herb or the leaf of a tree with long roots reaching deep into the dark life of culture and history and consciousness, into the interdependencies of our biotic and human communities. Pluck it an' ten thousand waters an' suns spring to new being. Taste it an' talk to brrrdz.



LOVE POEM TO KALI

Mad dancer, sacred Lady,
O Blessed Black One,
I love you.

This is your age, the Kali Yuga,
and we will all dance with You,
like it or not, but I, myself, consider it a privilege
to be born in Your time.

I love the fury of Your four arms,
I love the wisdom of Your three eyes,
I love Your bloody sword raised high
and the severed head You hold by the hair.

The light glistening off Your black skin
makes the stars in my sky.

You raise one hand, palm out, and remind us
to fear not,
and in the other hand, You offer
the bowl of abundance,
or the blossom of enlightenment.
Goddess, I believe only You.

I love Your lolling red tongue,
ready to lick up the whole world,
I love Your neck, Your wrist and Your ankles
all entwined by snakes.
I love Your girdle of arms;
I love Your necklace of skulls.

For what good is a man's head
if he stuffs it full of ideas?
It might as well be strung
as a bead in Your necklace,
as a letter in Your alphabet.

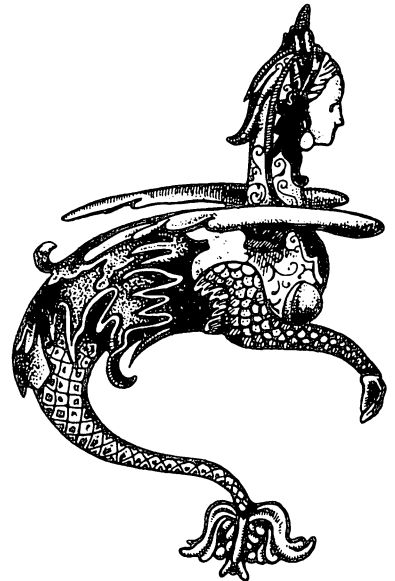
Such glory and savage energy,
but the fools, they are afraid
of a strong Woman, who serves no one.
To make the Virgin Mary
they had to bleach You white,
and chop off two of Your arms.

Most comforting of Goddesses,
You are the mother I always wanted
and never was without.

Let those who regret life beware:
there is no end to change.

O Mother Time,
O Ferry across the Ocean of Existence,
I love You and Your World.

Not a speck of it has been wasted.
—Jack Trainor



THE MIDDLE-AGED HIPPIE OUT ON HAIGHT STREET BLUES

-- Rick Dragonstongue

I crowd onto the subway car on Friday night
There's a speedfreak right beside me, and no
one else alive

It's zombies standing butt to crotch and
crotch to butt

And if you see somebody smiling, you just
found some kind of nut

The driver slams the brakes on and we'd all
fall down

But we're jammed so tight a dead man
couldn't find the ground

And my tie's so tight it's like I'm twice-over
dead

I'm just a growed-up hippie with a pain in
my head

(Chorus:)

Growed-up hippie, growed-up hippie
Just a growed-up hippie with a pain in
my head

I move my ass on home, slip into my jeans
My upstairs neighbor's heavy into bass guitar
and screams

The newspaper headline says twenty more
shot

In the airport disaster and the terrorists got
Away on motorcycles, the president's mad
Gonna drop the bomb on everyone who's ever
been bad

And now I ought to meditate, but what the
heck

I'm just a middle-aged hippie and a nervous
wreck

(Chorus:)

Middle-aged hippie, middle-aged hippie
Just a middle-aged hippie and a nervous
wreck

So I call up my lover, but she's nowhere to
be found

Since she met some kind of yuppie living way
downtown

Call up my dealer, but the well's gone dry
It's a war in Mendocino, and he's glad to be
alive

Cause there's troopers all over, seizing
people's lands

And selling them cheap to the governor's
friends

So I search all over, try to find a roach

I'm just a middle-aged hippie, and I gotta
have hope

(Chorus:)

Middle-aged hippie, middle-aged hippie
Middle-aged hippie and I gotta have
hope

Now Dylan's got Christ, Gerry's got smack
Cunnilingus isn't legal, and Nixon's back
They're lighting up Liberty and slamming the
gate

On refugees from death squads and generals'
hate

And Ray-gun loves laser guns, contras, and
Christ

And Apocalypse, now, that's all right, God,
don't think twice!

And the temperature's rising while the acid
rain comes down

I'm just a carefree hippie, one hysterical
clown

(Chorus:)

Carefree hippie, carefree hippie
Just a carefree hippie, one hysterical
clown

So I put on my running shoes and hit the
street

Head for Mommy Fortuna's and some peasant-
burger meat

There's a skinhead on the corner yelling "Kill
the gays and Jews"

There's a junkie in a doorway mumbling "Hey,
I'm white like you"

There's a gray-haired couple in twenty-year-
old clothes

And a plague of yuppies turning up their nose
There's a long-haired fiddler, she's a good
one, too

She plays that Middle-Aged Hippie Out on
Haight Street Blues

(Chorus:)

Middle-aged hippie, middle-aged hippie
Got that Middle-Aged Hippie Out on
Haight Street Blues

© Rick Dragonstongue

craft
with no effort
reading wind:
very red cipher
Snapdragon





Never let your left sphinx know what your right sphinx is doing

Just wait a damn minute! You can't have both cups!



Yippie! We have more cups than anyone in the whole deck!

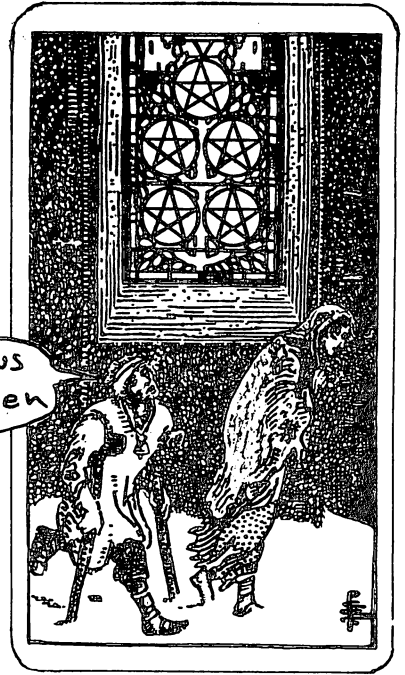
I don't care if it is a gold cup, put me back in the water!





Yes, yes, you did a great job, but I still don't think these symbols are proper for a church

Seen one religious institution, you seen 'em all



What?! Who the hell says I'm not the real pope?

Hey man, ya know what, I just got into this great new thing - it's called Witchcraft!



Hell Song

Under broken streets
Forgotten beasts have left their ways
In my labyrinth brain

I have slain he who guards the maze of the tomb
Where sun and earth are yet unborn
And have stood, a corpse, on a mountain of flame
And cried to the bloodless stars

Drawn back by the ceaseless snarl of the sea
I have opened to feed from the river of pain
And been filled with a haunted ocean of void

Drowned in immortal waters
Sustained in the hollow of the serpent's egg
I have harbored long in the dragon's heart
And am no longer wholly man

The White Drought

In the white drought
human hearts lie fallow.
Surgeons hack at nightmares of distaste,
as cancer crawls the corridors of power.
In bankvaults deformed shame is squeezed
into yet another faceless form.
Saviours maintain museums of dread
wherein the wounded guard their wounded sin.
Blood of myraid scapegoats
clogs the public drains,
As smiling t.v. priests announce the next
execution day parade.
Wired metallic eyes guide stainless knives
into the sores that open onto streets.
Magicians evade themselves upon the stage,
denying angry skies have burst
in storms of broken truth.
In the fever of the drought
human minds run shallow,
in fear of the sun's hard face.
Incased in the formalities of madness,
naked of pride,
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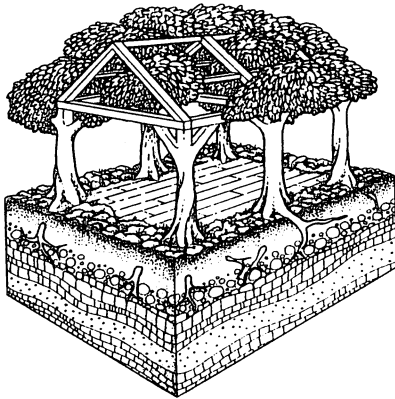
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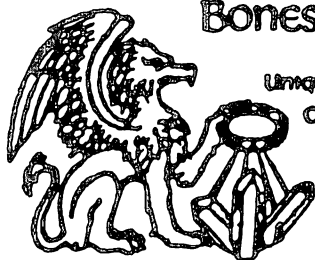
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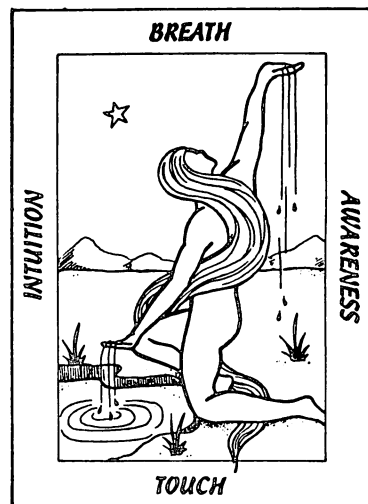


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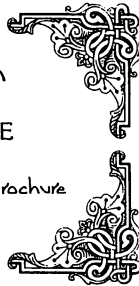
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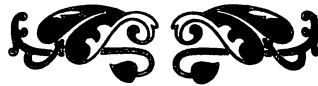
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