

THE LESBIAN TIDE

A FEMINIST LESBIAN PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY



Holly Near

The Edge of Process (A Non-Sexist Soap Opera)
Father Amerika's Bastard (Jill Johnston)
Death of the General Practitioner:

A State of the Movement Note

March/April '76
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75¢ Elsewhere

LESBIAN TIDE

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★★★

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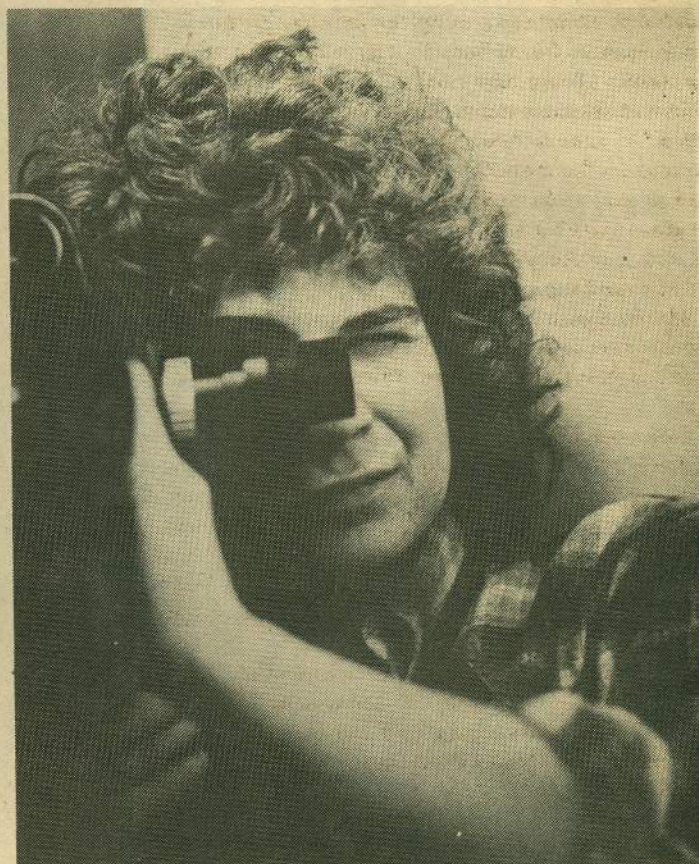
Cover photo by EK WALLER

★★★ EDITORIAL POLICY ★★★

In the interest of fostering open communication and progressive theoretical development, *The Lesbian Tide* prints a wide variety of views from the lesbian, feminist and gay communities. Our editorial perspective also includes coverage of other social change movements as they relate to women.

The Tide Collective, radical feminist lesbians who believe basic change in our society is pre-requisite to real liberation for women and lesbians, publishes editorials stating our views and analysis on particular issues.

Profile: Jan Oxenberg, Filmmaker



Jan Oxenberg

by Joan Rydbeck

Four years ago, Jan Oxenberg picked up a 16 mm movie camera for the first time and in six-weeks made "Home Movie," a deeply self-probing and self-revealing autobiographical film dealing with her feelings around growing up, coming out, and being a lesbian. "Home Movie" has become a classic of its genre and has been shown all over the United States, as well as in Europe and Australia.

Aware of and concerned with potential for outreach, Oxenberg nevertheless makes her films for lesbians. Her main priority is "to provide thought-provoking and validating entertainment for the lesbian community." Her goal is to become "more specific and sophisticated" in relating the lesbian experience. She firmly believes that to present this effectively outside the community, the content must *not* be toned down, but rather the lesbian point of view and the integrity of lesbian culture must be preserved intact. "Alternative cultures must be understood without being adulterated," Oxenberg asserts. "An uncompromised work, if it's good, can present a picture of the lesbian experience that affects others in a profound way."

Born in Brooklyn in 1950, Oxenberg is currently a student at Cal Arts. Before transferring there, she attended Barnard College for two years. There, in her freshman year, she was one of the moving forces behind the establishment of Barnard's experimental college, of which Kate Millett was a primary

faculty member. Founded shortly after the Columbia University riots, Barnard's experimental college became a model for universities all over the country. This "radical" education movement was based on the principle of students working, living, and learning together in an educational environment devoted to turning out something more than robot workers to serve the military/industrial complex.

As an outgrowth of the experimental college, Oxenberg traveled to campuses around the country on the ELF (education liberation front) bus. This traveling education unit served as a mobile library and information center, carrying literature on liberation movements, racism, ecology, etc. While involved with ELF, Oxenberg decided she wanted to write a comic book on radical education. She was frustrated by the fact that while she was able to write it, she was unable to illustrate it. Since her ideas were becoming more and more visual, she applied to Cal Arts, enrolling in the feminist art program with Judy Chicago and Miriam Shapiro.

The first year was difficult; Oxenberg felt out of her element. She was one of only two lesbians in the program, and says, "The consciousness was low. Mostly I just watched and took it all in."

Influenced by the program's philosophy of putting oneself into one's work, she started experimenting with super 8 movies. At the end of her first year, she enrolled in summer classes at UCLA, got into 16 mm for the first time, and made "Home Movie." Oxenberg states, "I had no idea when I was making it that the film would be such a success." At the end of that summer session, she went back to Cal Arts and transferred to the film school.

Since that time, Oxenberg has completed a lengthier film of greater scope and content, "A Comedy In Six Unnatural Acts." The film has received plaudits from such diverse publications as the *Los Angeles Herald Examiner* and *Sister*, and is being widely shown.

Film, of course, is a major part of the mass media, and the mass media homogenizes tastes and appeals to the highest common denominator. Oxenberg is acutely aware of this truism and absolutely determined that her work will never be described by it. "Women's culture," she says, "is an antidote to the problems of mass culture only as long as it remains integral to itself. It must not become so generalized that it's simply mass culture emanating from the women's movement."

Oxenberg is a dynamic, strong-willed woman. She has apparently limitless drive and energy to work for what she believes in and does not confine these energies to film making. She produces and moderates "Lesbian Sisters," a carefully put together, thoughtful radio program, which can be heard over KPFF in Los Angeles on the first Tuesday of every month at 10:30 p.m. Also to Oxenberg's credit, 1975's Lesbian History Exploration was organized under the auspices of Good Taste Productions, the company she owned with then-partner, Evan Paxton.

Jan Oxenberg is devoting herself, through her work, to preserving the integrity, describing the experience, and exploring the myths of the lesbian culture. She is not about to compromise or adulterate the uniqueness and integrity of our culture anymore than she is likely to compromise her own considerable talent and integrity.

Jan Oxenberg's films are available from: Iris Films, P.O. Box 26463, Los Angeles, California 90026. ■

crisis at the l.a. women's saloon

by Jan Sappell

"The staff of the Los Angeles Women's Saloon is in struggle to define and develop a serious personal and political identity. This is not only for ourselves, but also to move toward the goal of operating as an effective arm of the feminist community and to enable us to be more responsive to the needs of that community."

"We are unified in our commitment to this struggle. Hopefully it will produce a structure more in alignment with a recognition of the necessity for the unification of all workers in this society."

The above statement was issued to the community by the staff of the L.A. Women's Saloon as the result of a crisis period they are experiencing.

The Saloon, a feminist restaurant which opened in June of 1975, has had certain structural and financial problems since its inception. Neither owner, Colleen McKay, nor other women involved had any previous experience in the restaurant business hence a great deal had to be learned through trial and error. According to McKay, "Sometimes 70% of what we made a month went to payroll." This is almost three times the payroll in an average restaurant. McKay says, "Things really came apart between Thanksgiving and New Years with business being low and then closing for the holidays and all the bills, taxes, and licences coming due." The financial problems acted as a catalyst in bringing the structural problems to a head.

The Saloon has had a rather undefined structure. Barbara Dorf, a Saloon worker, stated, "Even though it was a one-person owned business, there were some areas in which we did collective work, or tried." Saloon worker, Barbara Fisher, says, "There was a desire for collectivity, but we never really defined it so it remained in a kind of limbo state."

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photo by EK Waller

A fine night at The Women's Saloon with Woody Simmons.

Concert Tour Draws 10,000

"Women On Wheels," to date the largest and most complex tour promoting women's culture, closed successfully in Los Angeles, February 13 in front of an audience of 1600. Three months in the planning, and carrying an expense budget of \$20,000, "Women On Wheels" brought the music of Margie Adam, Meg Christian, Cris Williamson, and Holly Near to six California cities (San Diego, Santa Barbara, Santa Rosa, Oakland, Santa Cruz, Los Angeles), and over 10,000 women. The concerts sold out in every city, two concerts were performed in successive nights in Oakland and Santa Cruz, and feminist ticket selling locales in L.A. say requests of several hundred came in long after the L.A. concert was sold out.

Los Angeles producers, Marianne Schneller and Frances Reid, report the tour appears to have been a political, cultural, and financial success. Workshops on culture as political education, and a film "We're Alive!" (produced at California Institute for Women, prison) were held after each concert. The music and stage performances of Adam, Christian, Williamson and Near, was, in the tradition of their previous joint performances, excellent.

Although not all figures are in the mammoth financial undertaking appears to have broken even with all bills paid. In general, the tours original purposes, "to take women's music to a large audience in a well produced way to be able to pay all those who worked, and present culture as a significant political event" (Reid), were more than accomplished.

"Women On Wheels" was produced by Reid (publicity) and Schneller (production), together with Together Sound (Margo McFrederichs) and lighting by Johanna Gullich. Assistant sound technicians included Jan Hughes, Hillary Butz, Pat Greene and Kathy Zheutlin and stage manager, Sally Stewart. Additionally a half dozen city-co-ordinators and dozens of other women across the state worked on the productions in various cities. The original idea for the tour came from Schneller who as Holly Near's stage manager, worked on the summer 1975 "Building Women" concert which featured the same four performers.

CONCERT CANCELLED

In that several of the performers and producers have worked on the Santa Cruz Women's Prison Project (an educational organization which teaches college course to women in prison), a final concert was to be presented Feb. 14 at the California Institute for Women in Southern California. This performance however was temporarily cancelled midway through the tour (by Assistant Superintendent of CIW, Allen Brown) allegedly because some of the tour women had worked in the prison project. Pressure and persistence from the "Women on Wheels" Company effected a last minute reversal and the concert was performed at C.I.W. Reid attributes the re-decision partly to northern Californian audience members who wrote the Dept. of Corrections in Sacramento protesting. The producer noted that consciousness raising around the issue of women in prison was one of the strong points of the tour.

\$2500 FOR PUBLICITY

Although most financial figures are not in yet some idea of the scope of the project can be deduced from the following: \$2500 for publicity, over \$1,000 in phone bills, salaries of thirteen persons amounting to \$10,920.

[Ed. Note: We look forward to receiving a more in depth account of the "Woman On Wheels" tour, watch next issue.]

Chicago Lesbian Paper Goes Quarterly

"With this issue, Chicago's lesbian/feminist newspaper breathes its last." The *Lavender Woman* Collective announced in their December 1975 issue that they were going to begin publishing quarterly. For the past four years, the LW Collective has struggled to come out monthly and now feel that they can no longer maintain that schedule. Citing that "no longer is LW a social place where new women can come to meet friends and integrate themselves into the community and not necessarily feel committed to the task at hand," the collective statement says that the staff is down to four and the workload is so large that "We are no longer a doorway into the community for women who are coming out. In fact, we no longer feel connected to the community the way we once did."

For these past four years, *Lavender Woman* has served the feminist and lesbian community as the midwest communications focus, specifically the Chicago area. The statement continued, "We are ever more aware that we can't meet all the needs of Chicago's lesbian community in terms of news coverage. Then too, we confess to feeling uncomfortable about covering east and west coast issues ourselves . . . We can't investigate any of these issues ourselves."

Facing the understaffed problems of many feminist lesbian media, the LW Collective said of the quarterly deadline, "now we must become what's possible for us." They will "do in-depth analysis of local news issues . . . , do in-depth analysis of national issues . . . , do interviews with Chicago women about their work . . . , run reviews, poetry, classics, and fiction. *Lavender Woman* intends to double its size from the present 16 pages. The statement ended optimistically and requested feedback.

(Collective Note: We all suffer from the effects when women feel alienation about important work that touches and validates our lives and work. The regular monthly issues of *Lavender Woman* will be missed. We support our media sisters for taking care of themselves and hope that the community will give them feedback and support. Their address is *Lavender Woman*, P. O. Box 60206, Chicago, Ill. 60660, Subscriptions: \$4.00. Single issue: \$1.00.)

N.O.W. Moves to Washington: Thrift or Politics?

By Frances Chapman

CHICAGO—The national office of the National Organization for Women closed down here December 31 and reopened in Washington with a new administrative staff.

The firings of staff members here and in two other NOW national offices—the legislative office and the public relations office—have provoked a complaint filed December 12 with the National Labor Relations Board, District 13 in Chicago, by the independent union formed last August to represent the staff. The complaint, which has since been accepted for arbitration by the NLRB charges:

- refusal to bargain;
- unilateral changes in conditions of employment without negotiation with the union;

discrimination against employees for joining the union.

Audrey Denecke, union president, emphasized that the union was taking legal action against the newly elected Board of Directors, not against the membership.

News

Although the move of national headquarters from Chicago to Washington, D.C., was part of the platform of the Majority Caucus, the move was never debated before the membership, said Susan Doty, acting executive director of the Chicago national office.

The staff union had been voluntarily recognized by the old Board of Directors, but the new Board has not appointed a negotiator. Doty charged that the firings—"two weeks before Christmas"—and the refusal to negotiate with the union tarnishes the reputation of NOW in the eyes of working women.

The move, touted as "consolidation for economy" by its proponents, will not accomplish that purpose, Doty predicted, saying that Chicago is the "cheapest place to have an office."

The national office in Chicago has consistently come in under budget. Costs have been less than \$125,000 yearly, including salaries. The lease on the Chicago office does not expire until the end of next year, Doty said.

The Chicago NOW chapter supports the right of the national office employees to organize, said its president, Wilma Stevens. Calling the Board's action "regrettable," Stevens is worried that the move will cause an interruption of membership services.

Reprint *Majority Report*, Jan. 10-24, 1976

(Tide Editorial Note: Since the 1974 election of National President Karen de Crow, the National Organization for Women has been caught up in a major split over radical and liberal politics. De Crow's group (which became known as the "Majority Caucus" at the 1975 convention where de Crow was re-elected) posed the slogan, "Out of the Mainstream and Into the Revolution", at the '75 convention. The slogan was not adopted. The more conservative side, reputedly headquartered at the Chicago National Headquarters, thought it was too radical. The Majority Caucus wants NOW to be less bureaucratic, to adopt structural changes, to work more on issues such as race, class, and sexuality, etc. Despite the continued political and power maneuvering which some say may see NOW split (like the early 1900's split of the National and American Suffrage organizations), the '75 convention did adopt gay rights as a high priority. Since then NOW has spent sizeable time and money lobbying for gay rights.) ■

Kidnapped at Gunpoint

PHILADELPHIA — A member of DYKETACTICS!, the lesbian feminist zap group, was abducted at gunpoint in broad daylight late Monday afternoon, January 12, in Philadelphia, by two men who had asked her for directions.

The kidnapers put a gun to the woman's back and forced her into a car. Inside the car they placed a drug-soaked cloth over her face, causing her to lose consciousness. As she periodically regained consciousness, they reapplied the cloth to make her pass out again.

The abductors drove the woman to Camden, where they pushed her through the window of an abandoned house. For about two hours she was held prisoner in the house and interrogated about her sexual identity, her activities, and about the people whose names they found on papers and letters in her pockets. She could not remember the questioning immediately afterwards because of being drugged and groggy, but most of what was said came back to her over the next two or three days. She remembers the threat, "It could be dangerous to your health," apparently referring to DYKETACTICS! or activist lesbianism.

The men then drove the woman to a park in Camden, where they pushed her out of the car. It was dark, and temperatures were below freezing. When she woke up, her shirt and hat were gone and her shoes were some distance away. Her jacket was slashed up the back.

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March/April

Law in a Contrived Vacuum: Z's Conviction Affirmed

by P.A.

As police harassment of women increases and courts continue to blind themselves to the political nature of cases before them, analyses of cases such as Z Budapest's are essential to demystify the law and the courts, and to expose the judicial hype as the poorly disguised power play that it is.

On January 8, 1976, the Appellate Department of the California Superior Court heard the appeal of Z Budapest and one week later affirmed her conviction of a misdemeanor for conducting the business of reading Tarot cards. A feminist and a witch, Z was originally tried and convicted in April, 1975. She was sentenced to 15 days in jail or a \$300 fine, given a six-month suspended sentence, placed on a two-year probationary period, and forbidden to read Tarot cards. (See *Lesbian Tide*, May - June, 1975)

The ordinance under which Z was convicted, LAMC 43.30, is antiquated, seldom invoked, and legally invalid. Yet it remains on the books and was used in this case to provide the LAPD with the (questionably) legal authority to harass Z and intimidate feminist activists. Passed by the L.A. City Council over 50 years ago to protect unwary consumers against fraudulent fortunetellers, the local ordinance conflicts with a California State law (Penal Code 332) which provides that fortune telling *with an intent to defraud* is a crime. The LA ordinance ignores intent, purpose, and absence of fraud, and blanketly prohibits

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Z. Budapest: persecuted witch invasions religious freedom for Wicca.

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fortune-telling for money. In imposing criminal sanctions for activity which the State, a higher legal authority, clearly allows, the local ordinance oversteps its authority and is invalid. No matter. Neither the trial court nor the Appellate Department addressed this issue, and it remains one of the grounds for appeal to the Court of Appeals, the next court in California's legal hierarchy. Meanwhile, the ordinance remains on the books — generally unenforced—but a perfect tool for harassment and persecution.

There are other grounds on which Z's appeal is being argued. LAMC 43.30 operates in violation of the First Amendment guarantee of freedom of religious practices. The First Amendment rights — freedom of speech, religion, the press, and assembly — are historically the most inviolable. Even now, through tradition and legal precedent, the judicial system pays closer attention, listens a little more carefully when a First Amendment issue is involved. However, not all activity can be protected under the cloak of freedom of religion. The State may still disallow certain religious activities if there is a "compelling state interest." Such an interest has been found, for example, in disallowing the use of poisonous snakes at religious meetings. The trial court in Z's case found that reading the Tarot for money does not fall under First Amendment protection and that the business of reading Tarot for money could be prohibited.

The court did not address the question of a compelling State interest; in fact, nothing in the transcript of the case indicates that the court even took the First Amendment issues seriously. Yet Wicca is an organized religion and has been recognized as such by the State of California. And the Tarot, as a sophisticated means of divination, plays an important part in the work and rituals of the Wiccan religion. The law could and would not prohibit a minister of a highly visible Judeo-Christian cult from accepting fees or donation for marriages, funerals, etc. Yet for receiving payment for providing Wiccan services, Z was arrested, tried, convicted, and sentenced.

There is no legal basis for this double standard of legal treatment. It is simply that from the first the trial court refused to take Wicca, women's religion, seriously. Sarcasm and insult permeated the trial, as when the prosecutor suggested that Z make the entire setting disappear. Much of the 450-page trial transcript consists of descriptions by Z of Wiccan beliefs and rituals which the prosecutor ridiculed, planting confusion and disbelief in the minds of the jury. Rather than illuminate the question of the place of the Tarot in the religion, the prosecutor concentrated on making Wicca as a whole appear unbelievable as a religion. The issue of the case was transformed from "Is the Tarot read in connection with the Wicca religion?" to "How believable is this religion?" It was immaterial to the question that hundreds of women worldwide do believe and follow the Wiccan religion.

It is understandable that the Appellate Division simply reaffirmed the trial court's conviction. The case raises important constitutional questions, and the Appellate Division found it easier and less dangerous politically to simply affirm the conviction. This is standard operating procedure, and it is generally expected that the more prestigious Court of Appeals will handle Constitutional questions.

Z's story is another incident illustrating increasing political harassment of feminist activists. While non-dissenting, capitalist occultists are tolerated and even encouraged, feminist witches posing threats to established regimes can be pursued and persecuted under statutes such as LAMC 43.30. Even if such statutes are ultimately found, unconstitutional justice has not prevailed.

Any involvement in the judicial system on such trumped-up charges is expensive, time- and energy-consuming, and a pain in the ass. Police authorities are well aware of this fact and use arrest to punish and discourage dissenters. Legal fictions continue to operate in a vacuum, holding us down, and we must open our eyes to the real political nature of each case heard in court and unmask the judicial system as a powerful tool of the oppressor classes. ■

Jill Raymond Still in Jail

(Ed. Note: the Staff of *The Lesbian Tide* is very concerned about this sister who has been in jail for almost a year. We urge our readers to take this case as seriously as if it happened to your close friend. It could. So give a half hour of your freedom to Jill, WRITE TODAY to free her.)

Dear Friends,

On December 19, Ellen Grusse and Terri Turgeon were released from Niantic State Prison in Connecticut and their subpoenas were dropped. The two women had spent over eight months in jail for refusing to testify before a federal grand jury investigating the harboring of fugitives Susan Saxe and Katherine Power. Ellen and Terri are free because of the massive pressure put on the judge and the U.S. attorney by hundreds of people across the country.

Jill Raymond has been incarcerated in Kentucky county jails for nearly a year for refusing to cooperate with a similar grand jury investigation. Jail conditions are harsh for Jill and she is the only woman prisoner in a predominately male county jail. Up until now, we have not been able to visibly demonstrate national support for Jill's release.

WE ARE ASKING YOU TO HELP FREE JILL RAYMOND. A massive letter writing campaign to the U.S. attorney in Lexington could help bring about her release. We ask that you and the people in your organization send letters and telegrams immediately to:

U.S. Attorney Eldon Webb
Federal Building
Lexington, Kentucky 40501

We suggest that you stress in your letters that: 1) Ellen and Terri have recently been released. 2) Jill is in jail for the same reason, i.e. refusing to testify before a grand jury investigating the harboring of Saxe and Power. 3) Jill's one year incarceration for not talking is a coercive measure and her continued imprisonment merely punitive at this point, as she is not going to talk. 4) **JILL SHOULD BE RELEASED IMMEDIATELY.**

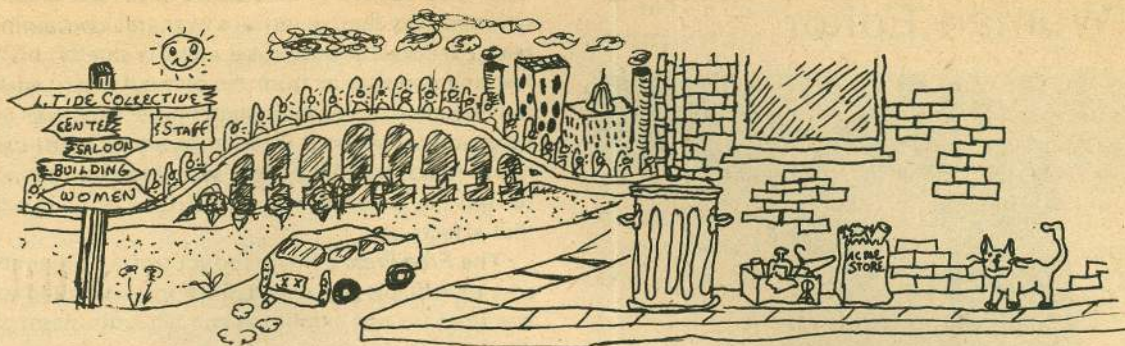
Be as creative as you want with the letters and send as many as possible. *We are convinced given the experience of Ellen and Terri's release, that a national outpouring of letters can help get Jill out of jail.*

You can write Jill directly at Madison County Jail, Richmond, Kentucky 40475.

Should your group have any other ideas, feel free to contact us. Please join this campaign to free Jill by writing the U.S. attorney today.

In struggle,
THE GRAND JURY PROJECT
853 Broadway, Rm. 1415
New York, N.Y. 10003

COMMUNITY FOCUS



by Rogi A. Rubyfruit

SPECIAL FEATURE

Beginning this issue we present a special feature designed specifically for the Los Angeles lesbian community. "L.A. Community Focus" will spotlight news events from the several dozen local feminist and lesbian organizations, centers, projects, etc. If your organization is new to the city, doing something new, planning a political action or non-profit event let us know. Community Focus editor, Rogi A. Rubyfruit, can be contacted through our mailing address or . . . around town. Feedback is appreciated.

KATE MCDONOUGH, formerly of the L.A. Women's Switchboard, has been appointed the new Director of the Westside Women's Clinic in Santa Monica. McDonough takes the place of Hope Blacker (Clinic founder) and Lee Walker who guided the Clinic last year. McDonough, a two year organizer in the L.A. feminist and lesbian community likes her new job "very much." "It's terribly exciting to sit back and figure out a year of debts, and how we're going to get our malpractice insurance renewed!" The community extends its support to the Clinic, Director, and staff.

STOP RAPE, INC.

Stop Rape, Inc. was formed in November 1975 by a group of women coping with the issue of violence to women. Our purposes include providing services, programs and materials to local groups throughout California involved with the problem of rape.

Programs that STOP RAPE will focus on will include:

- self defense programs for communities, schools, senior citizens
- health and medical issues
- legal aspects of rape
- neighborhood response plans
- media coverage of communities' responses and needs around the rape issue
- emergency state wide toll free number to supply the numbers of the nearest rape crisis centers
- educational packages on preventive awareness for potential victims, dealing with the after math of rape, rape and cultural climate, rights and recourses of sexually abused minors
- consciousness raising for people whose jobs include working with rape victims

Contact: California STOP RAPE, INC., P.O. Box 42488, San Francisco, CA 94142.

Switchboard Folds

It will now be more difficult than ever to find the Women's Movement. The two year old Los Angeles Women's Switchboard, which at its height (summer, '75) handled 1,000 calls monthly, was forced to close Feb. 13. Because the information center was the only general listing which could refer callers to diverse feminist resources, hundreds of women must now resort to private contacts, luck, or woman power persistence. Former staff member Kate McDonough said the loss would be felt most severely by women outside the Movement trying to get in. "The bulk of calls were for medical and legal referrals, from Valley housewives and such. It was a good outreach."

According to McDonough lack of funds forced the closing. "We were never able to raise the money to pay staff salaries and people can't go on forever in a volunteer capacity." For the last six months a Collective of four westside feminists (Linda Torn, Johanna Gullick, Karen Lenore, and McDonough) have been holding the Switchboard together but the January departure of McDonough (she was appointed Director of the Westside Women's Clinic) brought about a critical energy shortage.

McDonough is "not happy" with current situation but said the demise of the Switchboard was "not unique" in that it follows the path of numerous service organizations which depended solely on volunteer help. "Service work is not very politically rewarding, often there is not a political base of unity among the women providing the service . . . it's a real thankless job." McDonough concluded until the Movement can figure out how to make money so women don't have to take outside jobs the energy problem that forced the Switchboard's closing will occur repeatedly..

Remaining Switchboard staff members, with support from the Women's Building are attempting to revive the operation. A March 16 community meeting at the Westside Women's Center (237 Hill St. in Venice) has been called for this purpose. Interested women are welcome, 8 p.m.

SAN DIEGO LESBIANS

GAY STUDENTS UNION of San Diego State University is forming a Lesbian Caucus on campus. According to the Union newsletter, "The Lesbian Caucus is a positive step forward for both Feminist and Gay Liberation on . . . campus." The G.S.U. holds raps, makes counseling available, offers referral services, and is interested in pursuing a policy of dealing with the total Gay person, our political, social, and personal needs. Their office is located on the third floor of the Aztec Center, Room 305C, and has an on-campus phone, 286-6549 (714).

COMMUNITY FOCUS

Free Press Changes Focus; Fires Woman Editor



by Frog McDonald

Last fall Penny Grenoble, then editor of the L.A. *Free Press*, walked into a meeting with the paper's publishers and said the disparity between the paper's editorial content and the sexist ads was unworkable. It was confusing and inconsistent, and the paper needed to pull itself together politically, she argued. In short, something had to change. Grenoble's arguments were effective. By the end of December something had changed: she was fired.

With Grenoble's firing, an exodus of writers and staffers began. Some, like lesbian feminist columnist Jeanne Córdova, quit in protest, while others like former *Free Press* City Editor Tom Thompson were fired. Those fired and those who quit had in common an interest in seeing the *Free Press* become a vehicle for news with a recognizable and integrated political viewpoint. Do a few firings constitute a purge? Is Georgie Jessel obnoxious?

The way to solve the disparity problem, according to *Free Press* publishers Don Partrick and Troy Boal, is to change the editorial slant of the paper. Articles shouldn't be written and published in spite of the ads, but rather *because* of them. The man on the street, and they do mean man, who picks up the Freep to find out what to do with the money that's burning a hole in his little pocket should also enjoy skimming the articles while he's waiting for her to arrive.

What kind of articles? How about lots of celebrity gossip, a flashier format, more ho-to articles, and well, just *oodles* more pictures. The new emphasis should be on emotionality rather than rationality, an approach reminiscent of the *National Enquirer*. But raunchier. While the *Enquirer* will only offend our intelligence with "Why I Love My Pet," the Freep may also offend our taste with "How I Love My Pet."

Identity crises are not unusual for alternative papers. Political and pragmatic questions abound in the business. When does professionalism create bureaucracy? When does rhetoric inspire and when does it bore? (Answer: when it's new and when it ain't.) When does a political stance become dogmatism? And since we could sure use the bucks, could our readers just overlook this ad's sexist pitch?

Every publication that purports to have a political identity wrestles with these questions over and over again. But the actual, reader-recognizable political identity doesn't come from the staff meeting struggles or from the pleas of weary editors and publishers that we please, please understand the problems of putting out a newspaper. Rather, it is the publication itself, the paper we hold in our hands that finally answers those questions. Sincerity of the staffers has never ultimately been the issue; it is the final product that affects us.

The *Free Press*'s final product drifts farther and farther from any identifiable political definition. According to Grenoble, she was fired for not exhibiting enough enthusiasm about the new direction of the paper, a charge she is most enthusiastic in confirming.

AMAZON RADIO

AMAZON AIRWAVES announces the collective production of WOMAN TO WOMAN; a magazine-format radio program featuring lively discussion; media and entertainment reviews; original music, poetry and comedy sketches; and special productions. Join them for Women's Radio the third Tuesday of every month on KPFK listener-sponsored radio, 90.7, fm.

LONG BEACH CENTER

WOMEN'S INFORMATION CENTER, YWCA Long Beach is a program that provides info pertinent to the personal needs of today's woman. Services are available to all women living in the Long Beach area. Referrals, informal counseling, group sessions, info on various agencies and the services offered are available. Come in and meet a friend. Mon. thru Fri., noon to 8:00 p.m. 550 Pacific Ave., Long Beach, CA, 90802 (213) 436-6294. Volunteers needed.

MOTHERHOOD FILM

IRIS FILMS announces a film about LESBIAN MOTHERS AND CHILD CUSTODY CASES. They are presently doing research and fundraising for a film about Lesbian mothers, which will be produced in summer, '76. Their commitment is to producing and distributing women's films which will contribute to social change. They want to hear from women who have been—or are now—involved in Lesbian Mother's child custody cases. The film requires funds. Their budget is \$25,000—they need \$5,000 to start the film. All contributions will be appreciated. Contact Iris Films, P.O. Box 26463 Los Angeles, CA. 90026.

FROM IRIS: SOME FILMS TO SEE are: March 20, FILMS BY BARBARA HAMMER and discussion with the filmmaker. This program is for wimmin, only. April 9, OLDER WOMEN, program to be announced. Each costs \$2.00; childcare will be provided. Each film starts at 8:00 p.m. The Woman's Building, 1727 N. Spring St., (213) 225-1724.

LESBIAN BAR

FREE PEOPLE IS A WOMAN'S BAR which was established by two Lesbian feminists, Jo and Nicole. Their hope is to provide a comfortable meeting (and after-meeting) place for women. "There are few entertainment facilities where women can be themselves without suffering the oppression of male presence," says Jo. "For this reason, we decided to establish a bar that we'd like being in." They have found their clientele to be interesting people, and they are enjoying themselves in their venture. Come and celebrate at FREE PEOPLE, 10588½ West Pico, W.L.A., from 2:00 p.m. to 2:00 a.m.—closed Mondays.

COMMUNITY FOCUS

FOOD NEEDED

From the *Alcoholism Center for Women*: We are seeking resources to help alleviate the daily struggle of women who are currently enrolled in our rehabilitation program.

Many of the women we serve do not receive Public Assistance or any type of aid simply because of the stiff regulations. They also do not qualify many times, because of their particular disability, for unemployment compensation. So this leaves quite a few of the women involved with our program in a temporary emergency situation.

One of the ways we at ACW intend to help ease the burden of these women is to implement an emergency food pantry for participants, thereby freeing some of their monies for rent, utilities and transportation.

We feel we have a real need for assistance here as we service up to 125 women per week. They are referred to us by both public and private agencies. We are not funded for this type of service; it is strictly a voluntary program.

If you or a representative would like more information, please feel free to call the number below.

We are looking forward to your participation in our voluntary emergency food program.

Contact: ACW at 381-7805. For Long Beach area after 6 pm: 437-1851.

MOMMA

MOMMA, THE ORGANIZATION FOR SINGLE MOTHERS, INC. offers a place to share, to break through isolation, a way to discover what the single mother experience is. Their information services include: changing jobs to careers; going back to school while keeping the family together; technical maintenance of homes; basic plumbing, wiring, repairs; auto maintenance, buying; welfare: into and off of; men, mothers and children. Their growing resource file includes babysitters, welfare info, problem pregnancy alternatives, food and child care co-ops, and housing info. Momma welcomes all single parents who have custody of and responsibility for their children. For further information, write to: MOMMA ORGANIZATION INC., P.O. Box 5759, Santa Monica, CA, 90405.

Orgasm Is "The Last Frontier of Control"

For women who have been frightened or oppressed by male power, the "last frontier of control" may be an inability to have an orgasm, says Judy Freespirit, a radical feminist therapist. Freespirit and her colleague, Davina Colvin, will begin their second series of workshops for pre-orgasmic women this month. "Orgasm is the one thing no one can *make* you do," says Freespirit. "The problem is, withholding this kind of pleasure from yourself is also self-defeating."

Freespirit says religious ("Sex is sinful") and moral ("sex is dirty") guilt are also prime reasons why 10 percent of American women have never masturbated to orgasm, and 50 percent don't have regular orgasms with their partners. The "Liberating the Orgasm" workshops, two of which are lesbian-only sessions, will teach women to take power over their sexual selves by providing information and permission. Freespirit stresses she and Colvin see preorgasmic women as "students," not patients. "Society teaches women who don't have orgasms that something is wrong with them. We know know it's society that's taught women our sexuality is not for pleasure, men have pleasure, women are receptacles." Their classes ask women to do a daily hour of homework.

Freespirit doesn't think there is a difference between why heterosexual and lesbian women are pre-orgasmic, but she and Colvin (the only two out-front lesbian women in Los Angeles doing sex therapy) believe lesbians will feel safer in an all-lesbian group. "Women usually have orgasm problems long before they start relating to a partner of either sex," Freespirit noted. "We're talking about primary pre-orgasmic women who have never had an orgasm even masturbating." Freespirit says however, that experience has shown lesbians often don't feel safe or understood working in a mixed group, and "we want to offer that kind of safe environment."

96 Percent Have Orgasms

Freespirit and Colvin learned their skills two years ago from Ms. Lonnie Barbach (*For Yourself, The Fulfillment of Female Sexuality*, Doubleday, 1975), who pioneered the marriage of the feminist consciousness-raising format with recently developed traditional sex-therapy techniques. Both Colvin and Freespirit are radical therapists and have worked in the Los Angeles area with lesbians and straight women for several years.

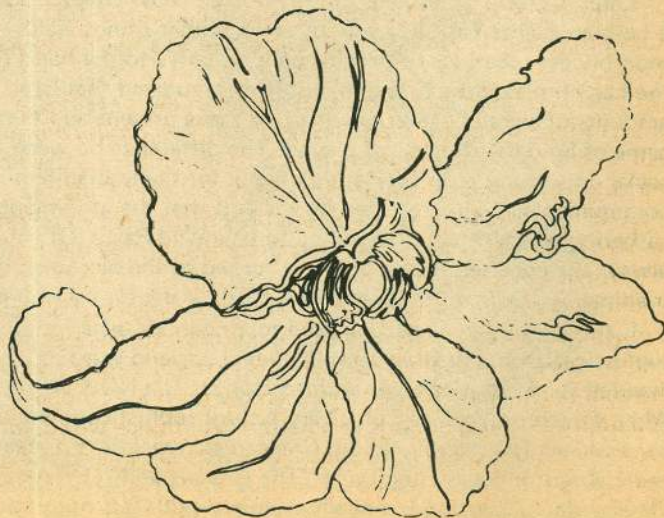
Barbach's follow-up studies, which were taken eight weeks after her courses, report that 96 percent of the participants began having regular orgasms. In their first course last year, Freespirit said all of the participants were experiencing self-induced orgasms by the course's close. "In fact, Lonnie says there is a 20 percent cancellation rate BEFORE women on the waiting list get into a class. Many women just need to give themselves *permission!*"

Rage and Ecstasy

The commitment to begin one of these classes, says Freespirit, is a "major life step." "Once women start getting in touch with their power, and a certain amount of assertiveness training necessarily goes into this, they make breakthroughs that change their whole self concept. When that happens, there is a lot of rage and ecstasy. They lose that feeling of powerlessness. They're never the same again."

Women who are ready for this step or want more information are encouraged to call Colvin (828-1363) or Freespirit (394-5700), or write Box 5343, Santa Monica, CA 90405. The workshops, which meet twice weekly for five consecutive weeks, cost \$150 for 10 sessions.

The all-lesbian classes begin March 15 and May 24th, and the mixed group will start April 12. Participants should call two weeks prior to these dates to register and receive specific information.



Desert Dyke In Big City

by Frog McDonald

When I first arrived in L.A. from Arizona, every woman I saw looked like a dyke to me. Even the ones walking arm in arm with men, clearly cases of wishful thinking. But one evening there was no doubt. I was walking down the street with two friends from home trying to figure out where the gay bars might be when we saw two women approaching, arms wrapped tightly around each other, beaming. I looked at Becky. Becky looked at me. I ran up to them and blurted, "Hi-I'm-new-in-town-can-you-tell-me-where-a-women's-bar-is?" Feeling pleased with myself, I stepped back and looked into their faces. Ooops. They were identical except for 20 years difference in age. I realize I'm talking to a mother and daughter. Perhaps in the Big City a mistake like that is no cause for alarm, but if there were Phoenix the mother would be yelling, "Beverly, get the shotgun from the camper!" by now. They never stopped smiling, and offered some general instructions: "Head for Hollywood and ask anyone there," and "Buy a Free Press." All's well if you end up alive, I always say.

When women here ask me about the lesbian movement in Phoenix, I always think of Karen and Cecilia, who abhorred being referred to as Karen-and-Cecilia, and who in large part *were* the lesbian movement in Phoenix 3 years ago. I was married then and tended to avoid them, as Karen had an annoying habit of asking me questions I could never quite answer, like, "How can you be a feminist and straight?" Cecilia had an even more disturbing habit of being very quiet, which I perhaps erroneously took to signify disdain.

Karen and I would have long, very polite arguments during which I would fantasize us in a boxing ring: "In this corner, wearing the lavender trunks and representing Pleasures of the Flesh and a philosophy that's Gone Too Far—Karen! And in this corner, wearing the lace apron and defending the relevance of Reader's Digest, Kitty Carlisle, and the Nuclear Family—Frog!"

During that time Cecilia and Karen organized a rap group intended to be a dialogue between lesbian and straight feminists. The lesbians soon complained that all the straight women talked about was men; the straight women defended with, "But that's all we know to talk about," it never occurring to me to mention the highly enjoyable dream I'd had starring myself and another woman in the group (conveniently straight). When Cecilia and Karen understandably packed and moved to San Francisco, there for a time went the lesbian movement.

Later, a group of lesbians in the Phoenix NOW chapter formed a Lesbian Rights Task Force that, among other things, held monthly get-togethers to provide an alternative to the bar. (Yes, *the* bar.) I missed the first one, but it was reported that large amounts of alcohol were consumed by those present and that a game of Spin the Bottle was played. The difference between the social opportunities in L.A. and Phoenix for the lesbian-feminist community may be illustrated by the fact that the aforementioned gathering was considered by many to be a Wild Party. Of course, always the conscientious reporter, I rushed to the next one, but predictably it was quite sedate. The bottle waits for no woman.

L.A. will take some getting used to. Phoenix's lesser political sophistication has its drawbacks, as when a friend was reprimanded for feeding another woman Doritos at a NOW meeting — What if everyone did it? But is very lack of sophistication allows for a certain level of relaxation. One can still walk into a meeting there absentmindedly humming "The Dreams of An Everyday Housewife." Assertion is a newly-acquired skill; it is not yet



mandatory. Movement credentials are preferred, but still optional. And yet, for all the size, fast pace, and newness of *this* city, there are some things that one can find almost anywhere. The other day I saw that someone had written on a phone booth, "Kill Gays." I'm beginning to feel at home. ■

Murder for Fun Shut Down

Philadelphia feminists, coordinated by DYKETACTICS!, a radical feminist lesbian collective, shortened the run of the movie "Snuff" from a scheduled three-week engagement to one and a half days.

"Snuff" is a commercialization of a type of underground pornographic film in which the actual murder and dismemberment of women takes place. According to straight press accounts which appeared in the *New York Times* last summer, the underground films were being made in Argentina and distributed in the U.S. for private showings at \$200.00 each.

The commercial venture was protested here because the film's advertising made it unclear whether actresses in the film are actually murdered. The ads are also racist, saying: "Filmed in South America where life is cheap!"

When concerned women from the community in which the film was to be shown attempted to negotiate with the theater's management, they were refused a meeting. DYKETACTICS! called their own meeting, and 20 women attended.

It was pointed out that when men attempt to act out the violent phantasies this type of film inspires, lesbians become victims, as do other women who are not escorted by men.

Since demonstrations can function for capitalists as free advertising, DYKETACTICS! determined from the outset that no profits would be made from the showing of this film in our community. Eight women were willing to be arrested if necessary to guarantee this goal.

About 35 protesters assembled at 10:00 a.m., Wednesday (February 4, 1976), an hour before the film's first showing. Among organizations represented were Wages for Housework, SHUN, Alexandria Books Collective, Metropolitan Community Church, HERA feminist newspaper collective, and the Free Women's School. ■

While demonstrators chanted, "The murder of women is not entertainment," leaflets were distributed announcing DYKETACTICS! intention to stop the showing of "Snuff" and "... to inhibit the yielding of profits to moneymakers who would sell us the real or implied murder of women on film."

At about 12:30 p.m., five members of DYKETACTICS! stormed the theater. Two guards assaulted them with nightsticks. The women quickly broke into two groups and proceeded toward the screen and projection room.

It was then that the threat of property damage became real to the theater management, who invited one Dyketactician to stay inside and begin negotiations. (Sometimes breaking the man's law is what gets his attention!)

In the meantime, one of the women who had been clubbed was accused of kicking her attacker in the balls. Police attempted to arrest her, but women locked arms with and encircled her. When they all sat down on the sidewalk, police communicated that if orderly demonstrations would resume immediately, no arrests would be made. Thereupon, orderly demonstrations were resumed and negotiations commenced.

Using a bullhorn, demonstrators explained the issues to pedestrians in Philadelphia's business district, saying: "Women, the issue is violence against you—old, young, black, and white."

Negotiations consisted of communications with lawyers and the film's distributor, Allen Shackleton of Monarch Releasing Corporation in New York (his home phone is 201-833-2186). Additionally, more rent-a-cops were hired.

When no answer was forthcoming by 6:00 p.m., about 40 enraged women threatened, "Close the movie or lose your theater!" Management responded by closing the movie, thus cancelling two evening shows.

Shackleton, who had previously assured the press that his own two daughters would not be permitted to see "Snuff," now indicated his astonishment to them.

"When protestors start dictating what a movie house can show this country is in bad shape. These dykes are vicious. They're militant . . . You know the one who shot Warhol is on the loose again . . ."

When demonstrators returned the next morning, the marquee read "Final Showing Today." The film was being moved to a drive-in theater in another area. Philadelphia newspapers had refused to advertise it further.

Nevertheless, it has been suggested that the demonstration gave "Snuff" free advertising. While it is true that people with no sex, race, or class consciousness were motivated to cross the picket line by the demonstration, at no time were more than 5 to 10 percent of the theater's 1,200 seats filled. Further, thousands of passersby signed petitions of outrage. Many others called police, the district attorney, the press, and other media to register complaints.

Another criticism was that demonstrators did not follow the film to the drive-in. The women felt that this decision was up to residents of that community, however.

Despite inclement weather, the DYKETACTICS! demonstration did not end until the box office closed. At that time, 15 women formed affinity circle in front of the theater to bless each other and all supporters. Those who had crossed the picket line or profited in any way from "Snuff" were hexed with bad dreams.

This action constitutes a victory for Philadelphia women, who succeeded in dismembering corporate profits by persuading people not to cross the picket line and convincing the management that 10 extra guards were needed to protect the theater.

WE ARE STRONG. WE ARE UNITED. WE WILL WIN!

For further information or to contribute to DYKETACTICS! Legal Fund, send all sisterly support to DYKETACTICS! Legal Fund, c/o Free Women's School, Penn Women's Center, 112 Logan Hall, Philadelphia, PA 19174.

Father Amerika's Bastard

by Penny Grenoble

Jill Johnston has many images—writer, lecturer, movement leader, performance artist. Thursday, February 12, she returned to the Women's Building, as promised by a handwritten pink and gold sign tacked to the restaurant wall.

She did a little of it all: read from the new book, answered questions, dropped a lot of one-liners, digressed a lot, played a little stand-up comic, and still managed to give the impression that, on occasion, she was somewhat bored and uncomfortable.

Johnston's flair in her writing, speaking, and thinking is the disconnected pattern—keeping a series of images, concepts, descriptions flowing by providing bizarre connections, associations, and sometimes contrasts and contradictions. It is a well-tested style, with devotees in the Beats of the fifties and the Dadaists of the twenties. And so far it has worked well for her.

Everyone in the room was up for it, except perhaps for Johnston herself, who, as the woman next to me remarked, looked tired, ragged, and a little beaten.

Easy agenda—cold audience, Tarot trick, right into the book, the new book which can't get published, *Father Amerika*. But where is Jill Johnston—searching for her father, as she said? No, Jill Johnston is searching for herself, a search she admitted during the questions, when she asked the audience, "When do I get to be a human being, a writer?"

Someone asked if the new book was a reaction to *Lesbian Nation*. Was she tired and looking for a respite in style and content, something to rejuvenate herself and her writing? Listening as she read the pages, I kept hearing a desperate search for a personal history told in

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Jill Johnston — on the brink of something.

photo by EK Waller



The Edge Of Process

A Non-Sexist Soap Opera



by Mary Heartless
Mary Heartless



As you will recall, we left our heraines Donna One-Down, Thora Together, Dyklan Dialectic, and Fairly Fuzzy one stormy night heavily engaged in heavy struggle in the small urban megalapolis of Processville. (*If you don't recall, this is real basic stuff, so hang in there*).

* * *

Tonight we return to find Donna One-Down emerging from the Friday evening Women's Center rap having just delivered a one-hour lecture on "The Joys of Lesbianism." Donna had been great in her usual one-down way. She left everyone in tears.

But now, the lecture over, Donna dragged her one-down boots out to the center's porch to be alone. She needed SPACE.

FADE OUT

Space to reflect and ponder the incredible WHY of it all.

Everyone was dyking it up inside, dancing, sharing sisterhood, sharing process, sharing . . . other things. But . . . Long after the oppression of women had ended for the evening, Donna One-Down still thought of Jane . . . and Freda. Oh, the pain of it all!

FADE OUT FURTHER

The three of them had struggled almost a year with non-monogamy. It had been five weeks before their first anniversary when Jane, sweet, patient, long-time lover and friend, who understood (*I mean REALLY UNDERSTOOD*), announced, "Donna, I feel myself becoming a new person. MYSELF, I think. I'm afraid our struggle must go separate ways." Later that tragic night (alone in Freda Funbunny's Venice-loft, sleazy apartment), Freda arose from her fourth orgasm to proclaim, "Sweet love of my life, the only time I get up with you is in bed. You are a drag in all the wrong places!"

Donna still couldn't believe Freda had wrapped her toothbrush in cellophane and handed it to her at the front door the next morning. Yet . . . coming out of seven-year monogamy with Jane,

Donna had to conclude the recent double tragedy had offered new heights in *PROCESS*. Also . . . it helped establish her image in the community. Sucker. Her job was shitty, she'd just received her fourth eviction notice, her group (The One-Down Collective) was questioning her energy and commitment to the collective goal: powerlessness.

FADE IN

"You were so strong!" crooned Fairly Fuzzy as the screen door fell against the loose screws of Donna's past. "Your speech had such pain! Such power! Such purpose!"

"What purpose?" groaned One-Down. "It's all a facade."

"Oh, no, don't say that! I came all the way from Malibu, sent my husband to a babysitter (you know how they can't stand being alone), just to come and hear you speak about les . . . about women loving women!" Fairly sat sisterly on the porch and took Donna's hand supportively. "I know this last year hasn't been easy for you politically."

"Oh, what the hell!" Donna quipped optimistically, breaking her script. "That's what loving women is all about!"

"What IS it all about?" Fairly leaned forward. Supportively.

"Intensity." Donna whispered.

"Oh!" Fairly whispered.

"My god . . . ess!" A sob wrenched from Donna's guts. "I can't stand it when they play that record."

Fairly paused to catch the strains from inside. Good old Linda mapping out the tracks of her tears. Processville's favorite. "I just love it!"

"Why?" groaned One-Down.

"It's so intense. It always reminds me of women . . . together. I mean, 'Heart Like a Wheel,' its so circular . . . sooo . . . WOMAN!"

"I'm already reeling," sobbed Donna, whose heart (since Freda) only pulsated like a broken spoke. "I gotta get out of here!"

"Oh, let's go to my place. It's warm. I mean it's comfortable."





I mean, I can make you some coffee and . . . we can talk." Fairly powerfully (but supportively) pulled One-Down off the porch. "Oh don't worry," she sensitively noted Donna's mouth drop. "You can cry with ME. That's what sisters are for."

FADE OUT, JUST A BIT THOUGH

"Sometimes it all just really gets me down," One-Down whimpered, noting the living room couch was approximately 6' by 3-½'.

"Oh, I know! I UNDERSTAND!" Fairly pried Donna's wringing hands open . . . wide enough to slip in the coffee mug.

"Politics are one thing, but love is . . ."

"I UNDERSTAND. The other day I read in one of those journals that the crucial theor . . . theor . . . the . . . big challenge to radical feminism is developing new interpersonal futures. So that the Personal becomes . . . becomes?"

"Political."

"How did you know! Oh, you must read EVERYTHING. That's what I admire about . . ."

"It's nothin'. Most of those sentences end with 'political.' After a while it's like fill in the blank."

"You're too modest, Donna, darling. Here, put your head back, it must be heavy. No, this pillow is more comfortable. There, ah . . . now, where was I?"

"I'm modest," Donna whispered.

Fairly bent her head, mouth, and ear closer. "What did you say, darling?"

"Ah, . . . ah . . . I was saying . . . I'm . . . my vest seems to be a little tight, maybe it's this bandana . . ."

"You really shouldn't knot this thing so tightly around your neck. I know George does the same thing with his tie. Let me . . ."



INTERMISSION

"More comfortable, sweet? Another brandy and coffee for you?"

"Oh yes, yes . . . say, this is really some house. Crystal chandelier, marble fireplace, velvet couch . . ."

"Oh, I know it's just dreadful. One of the illusions that keeps one chained to men and their heterosexual game. It's so hard to break away, you know."

"Oh, I don't know. I wouldn't mind being chained to a crystal chandelier or two every once in a while. Meetings every night of the week can be . . ."

"Oh, I UNDERSTAND. More 'coffee'? That's why I want you to feel relaxed, away from all your struggle."

Donna began to sob appropriately at the mere mention of struggle.



"Oh, Donna don't!" Fairly dunked another shot into Donna's glass. "Here, lift your head and drink. The revolution will wait."

But Donna One-Down wasn't sure she could. Her eye moisture shifted rapidly at Fairly's touch. It had been a long night of conversation.

"You just lie right here and let me do the work tonight." Fairly fairly hurled the pillows to the floor.

"Even revolutionaries need to sleep," Donna agreed moving sisterly to allow Fairly more room on the couch.

"Oh I know! I UNDERSTAND!" Fairly brushed the matted strands from Donna's brow, her own tumbled into One-Down's face.

"It's warm in here." Donna's fingers fumbled over Fairly's top blouse button.

"Speaking of revolution," Fairly whispered excitedly, "I read in another journal the other day that . . ."

"Fairly?"

"Yes, Donna?"

"Fairly, you read too much."

FADE OUT



Death of the General Practitioner:

by Jeanne Córdova

You used to be able to walk into a women's center, lesbian organization, or street demonstration, take your place alongside your sister in the room or on the sidewalk, and feel you had arrived! Found THE MOVEMENT!

Things have changed.

Nowadays you're lucky if someone gives you the phone number of the local switchboard, who asks, "And what are *you* looking for?" You reply the obvious: "Women! The Movement! I want to get involved!" The tired voice groans, "I have fifty listings; what exactly did you have in mind?" You settle for the labels that seem familiar: "Women's Center," "Lesbian Feminists."

You arrive at the center and are told, "There are closed collective meetings and workshops in rooms 2, 7, and 8; come back a week from Tuesday for general orientation."

You hear of the International Women's Day march, and you arrive at the demo and are greeted with, "Find your banner, march with *your* own contingent!"

"Who is that?" you wonder. "Where am I?"

You are in the 10th year of the Second Wave of feminism. You are late. We are more sophisticated now. We are specialized.

Wanna write about your feelings? Submit them to the local feminist newspapers. They meet on Thursdays. Personal problems? Counseling on Friday nights, 7:00 to 9:00. Got raped? Bad timing. The Rape Support Collective is closed for internal discussions.

The movement is bigger than ever, yet it's now *harder* to find or join. The situation may be compared to walking into the USC Medical Center with a sore throat. We have mechanics, musicians, promoters, therapists, journalists and publications, boutiques and restaurants, galleries and bookstores, but no one has the time to take your hand and say, "Welcome, sister!" The movement is running out of general practitioners.

A Clear Case of Confusion

Recognition of this void and its consequences (isolation for women trying to find the movement, exhaustion for women working within) emerged at a January special meeting of the Westside Women's Center in Los Angeles. The meeting was generated by a number of staff members who question the center's lack of outreach and relationship to "the rest of the feminist movement and the rest of the world."

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To put it briefly, since nothing simple can be said of the problem, the 28 women present (all of whom are on the center's staff and/or belong to specialized groups within the center) divided roughly into four viewpoints. Group 1 wants the center to make more outreach and involve more women, participate in wider feminist action issues (Women's Suffrage Day, International Women's Day, marches), and take the center's radical feminist politics into arenas and coalitions which deal with class, race, and leftist politics.

Group 2, which predominantly includes the specialized in-center groups (*The Lesbian Tide*, Radical Feminist Therapy Collective, *Sister* newspaper, etc.), was all in favor of the first group's priorities, and agreed, "Someone really *ought* to be doing those things." Personally, however, they felt they had their days and nights full keeping up with their own work. This group felt that they are making outreach and relating to the rest of the movement by putting out newspapers, holding open problem-solving groups, and conducting consciousness-raising discussions concerning specific areas of oppression. Though some Group 2 individuals expressed interest in working with Group 1 women on certain issues, as a group the "specialists" suggested that those who felt the need ought to fill it. Group 2 did not agree that the problem called for basic change in the center's m.o.

Meanwhile, a third group sat around wondering what was wrong with the movement, and a fourth group, which included most members of the other three, wondered what—if anything—could be done to solve whatever it is that was wrong.

Structure Retards Outreach

Those who were following the discussion appeared to reach unclear and non-verbal agreement that the problem was structural or political. Those who thought about it afterwards swore it was both.

The structure of the Westside Women's Center hampers and confuses attempts at outreach. The center's staff is composed of representatives from in-center groups who are supposed to

"Spiritual, joyful . . . beautiful" Off Our Backs

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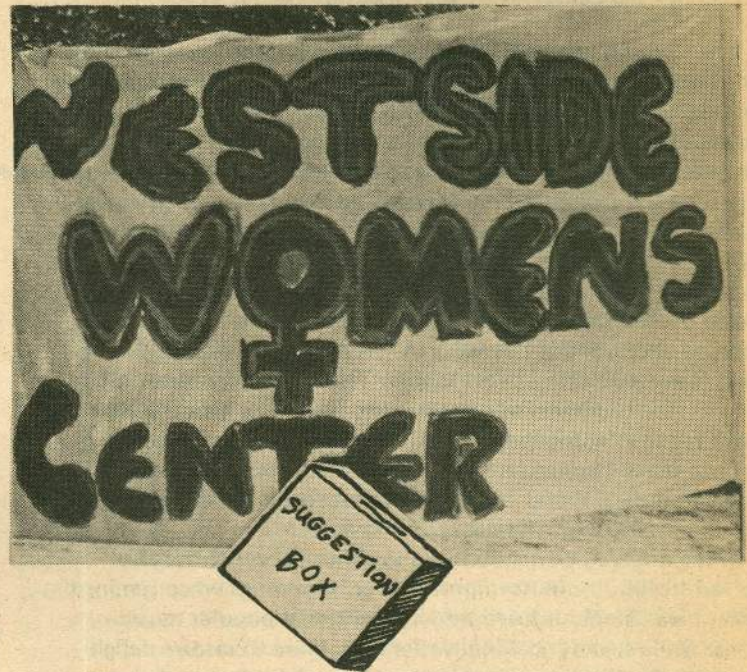
"... Sexy Record album . . ." Cowrie

A State of the Movement Note

represent their group's interests and seven "at-large" members who are supposed to take care of the center's interests.

[Historical Note: This structural formation is a reaction to old Women's Center organizational models which saw a handful of highly committed, overworked, periodically burned-out staffers doing all the work. For this work these masochists were critized, ignored, or left to cope by the consumer group who "loved" the center and came to hang out regularly. This model ceased to function when the core-slave-staffers across the country rebelled (1972-1973). In doing an about-face, however, it seems that the new model doesn't do the one thing the original model was great at—making the women's movement highly available to anyone who walked through the front door.]

The problem now at the Westside Center is that many of the staff representatives and their groups (the specialists) see themselves as resident tenants who pay rent (model #2 is also better for raising the rent) and sit in an umbrella COALITION with the other center groups. This might not be a problem were the at-large members taking up the slack and devoting themselves to center business and/or outreach. Such is not the case. Many of the at-large members also belong to specialist groups, and they, like their sister group members, put their group interests ahead of the center's. This overlap and conflict of interest leaves center business and outreach in the hands of a few staff and group members who *worry* about the problem . . . often. This small group (the general practitioners) seem to regard themselves as members of a COLLECTIVE (the Women's Center Collective?). Historically, Group 1 wishes Group 2 would act like a collective. Historically, Group 2 agrees, agrees to pacify, but really doesn't agree.



While the overt structure of representatives and members at large would appear to allow room for special interests, center business, *and* outreach, quite another covert structure dominates. The covert structure, popularly defined locally as "affinity" (meaning a group of dedicated close friends doing dedicated similar work), finds the specialists at the reception desks and the general practitioners performing open-heart surgery on each other.

Obvious solutions to these structural ambiguities include: (1) Making up one's uncentered mind about whether the Women's Center is a coalition or a collective. (2) Clarification about the role and functions of at-large staff members. (3) Formation of a specific outreach group/organization. (4) Formation of a Center Committee to carry out center business, or the development of a structure that delegates these tasks to "someone."

If the center is a coalition, it needs to jointly define its common goals, adopting only those which are *common*. If it is a collective, the diverse politics of the center's groups (which currently range from radical feminists to dyke separatists) need examination because diverse politics do not a collective make. A discussion about who and what is the at-large member might be interesting; at least it would be a new topic. Lastly, the formation of a group called

continued on page 37



Linda Shear/ A Lesbian Portrait

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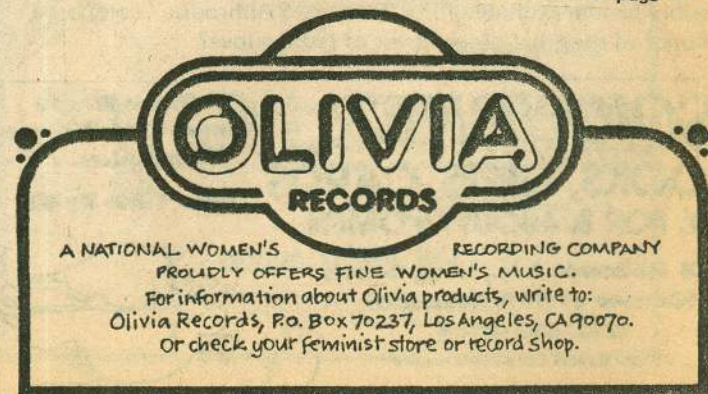
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REVIEWS

Sounds That Are Already There

Kirsten Grimsted

The sound of women's music with its subliminal power to inspire and change women's lives, values, consciousness has become one of life's daily necessities in feminist households and communities around the country. It is stunning to realize that only a few brief and breathless years ago this same sound was a rare and precious event experienced only by the fortunate few in Chicago or New Haven or wherever women musicians first began to forge that explosive union between their feminist values and their music. As recently as 1973 this embryonic musical culture registered its first stirrings with the release of *Mountain Moving Day* followed by; the first album recorded and produced by women (on the Women's Wax Works label), *Lavender Jane Loves Women*. These two records in turn signalled the beginning of what has become a fast growing alternative feminist music industry which today involves burgeoning ranks of feminist musicians (of every variety, from jug band to chamber music), sound engineers, concert producers and promoters, recording companies and distributors.

In the interval, women's music as a musical genre has also evolved steadily from its unpretentious beginnings when feminist content was simply infused into conventional popular music forms. While such lyrical innovations continue to inspire delight and raise consciousness, feminist musicians have begun the profound and far-reaching search for breakthroughs in musical form to correspond to the radical breakthroughs that are occurring daily in women's lives. The work of Kay Gardner on *Mooncircles* represents one of the first milestones in this search for modes of musical expression that can transform the elements of sound itself into an authentic vehicle for female content.

As the music of *Mooncircles* best demonstrates, Kay Gardner has come into her own as a musician and composer since her first appearance as flutist accompanying the compositions of Alix Dobkin on the Lavender Jane album. While *Mooncircles* openly integrates these sounds with the material, modes, instrumentation and rhythms of our obscure female heritage which she has lovingly excavated. "Composition is nothing more than sinking yourself totally into your environment, pulling out and organizing the sounds that are already there. I have tried to immerse myself in all that women have done to produce music based on what I've found." Perhaps the best example of the result is seen in "Prayer to Aphrodite," a composition based on a poem by Sappha and on the mixolydian mode—an almost obsolete scale which, according to Plutarch, Sappha invented. The mixolydian mode is built upon the fifth note of the traditional Western scale which, again citing Plutarch, arouses the passions. Now what could possibly be more suitable for a "prayer to Aphrodite" composed in honor of the great progenitress of lesbian love?

For instrumentation Gardner has consulted Egyptian wall paintings and Greek urns and has found that throughout the ages women have been depicted as playing flutes, plucked stringed instruments and small percussion such as tambourines, hand drums and finger cymbals. In "Prayer to Aphrodite" Sappha's favored instruments, the lyre and the flute, are suggested by the use of pizzicato strings and alto flute. Marilyn Ries has electronically produced a sound-distance effect succeeding in conjuring up the atmosphere of Lesbos 2500 years ago.

In "Lunamuse" throbbing rhythmic regularity is combined with the gypsy-like wanderings of the melody line to produce an overall musical sound that can only be described as anciently new and unmistakably female. Images of primordial Amazon ancestors dancing in the moonlight irresistibly spring to mind. This effect is reinforced by the circular structure of the piece, a form inspired by the work of Jeriann Hildereley who, with musician Laurel Wise and composer Pauline Oliveros, is one of Gardner's "three modern muses." "Jeriann's piece 'The House of Many Colors' begins with a theme, builds to an other-worldly, orgasmic chant, and then returns to the beginning. I was impressed by the non-linear structure of this music with its climax in the middle. To me the circle symbolizes the wholeness of women, our connectedness to the rest of the biosphere. It also parallels the rhythms of women's lovemaking, meditation and circle dancing."

"My music is naturally suited to subtle activities. I don't feel that it always has to be the focus of everybody's rapt attention. I think it's perfectly alright for music to be in the background. It can often have a very healing effect." Following this theory, "Lunamuse" was composed in the key of E minor, a key which Pythagoras claimed aided digestion and enhanced meditation in

continued on page 19

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LESBIAN, FEMINIST, AND
NON-SEXIST CHILDREN'S BOOKS

DYKE Magazine ... Strikes Out

By Gahan Kelley

Dyke purports to be a separatist magazine reporting "analysis, communication, and news" of Lesbian culture. What it is in fact is a vehicle for the personal ramblings of its two editors (high-school diary style) and a mishmash of politically naive thinking they call Dyke Separatism.

Separatism, as espoused in *Dyke*, is a luxury item for the privileged few. For those who can afford it, the best I can say is "Gee whiz, you lucky dykes sure do have a great life". For the rest of us, its crucial lack of awareness of lesbian and women's oppression is classist, ignorant, and infuriating. Two examples of this are chronicled in the section called "California Diary."



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"Reading *After You're Out* has given me a great deal to think about on a personal, professional as well as political basis now that I am out and must deal with going on. . . . It is one of the most significant compilations of gay thought and political theory. . . . The book is more than wonderful. . . . GAY SISTERS AND BROTHERS, READ THIS BOOK." — Elaine Noble, State Representative, Massachusetts*

Karla Jay and Allen Young are also the authors of *Out of the Closets: Voices of Gay Liberation*—one of the first gay-liberation books published, it continues to receive attention: "[*Out of the Closets*] is a collection of many of the most important writings to come out of the gay-liberation movement. . . . This anthology includes poetry, personal testimony, and social analysis covering a wide range of movement experience." — *The Nation*

Both of these books are available at your local bookstores or you can order direct from us: Links Books, Dept. LT, 33 West 60th Street, New York 10023. Please add 50¢ per order for postage and handling.

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One is an incident where the two right-on dykes ask a stewardess if she wouldn't be more comfortable in pants, instead of her mini-skirt uniform, and are surprised at her taking offense. She'd probably be *most* comfortable being independently wealthy and quitting that oppressive job where she has to grovel to travelers all day long for crummy money. The issue of pants does not exactly speak to her oppression, since she can't control PSA's requiring stewardesses to dress like sex objects, nor change the fact that she needs the job to survive. How'd they miss that point?

Another interesting misuse of separatism is their report of visiting a local feminist bookstore and finding a man (of all things) shopping there. They harass him and finally make him leave. What that accomplished was that it lost the bookstore some money. Six women's livelihoods depend on that bookstore, and in these pre-"Lesbian Nation" times men's money has the same buying power as women's. The bookstore is glad to rip it off and refilter it into alternative jobs for lesbians.

One of the main articles concerns itself with hairstyles and fashion. Again, the assumption of privilege is the hallmark of the article. It assumes that (1) all of us lead lives where we are free to dress as we please (think shaving your head would get you a job as a waitress or shopclerk?); (2) all of us can afford to have clothes custom-designed and hand-made that are "non-oppressive"; and (3) having the "correct" fashion and haircut is a vital political issue.

The only analysis I could find in *Dyke* is that of a reprint of the C.L.I.T. papers. Most of this is pretty hard to swallow, dealing with a lot of "don't"; don't read anything from the patriarchy, don't buy anything made by the patriarchy, don't go to movies, don't consort with straight women (because, among other things, they are genetically stupid and not *real* women). There's also a lengthy analysis of how everyone but "Drastic Dykes" fits into categories of "straight lesbian" or "men" (some of the women are men, but they're in disguise, and so on). This non-logic and rhetoric should be read to be believed.

For anyone who sees separatism as a serious political stance, *Dyke* is insulting. The editors state in their introduction that they hope the straight world will think their magazine is "mindless gobbledeegook." I think the lesbian community will agree. ■

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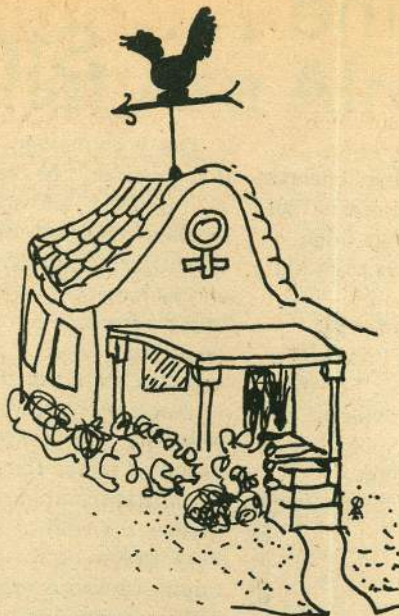
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POEM

a woman of walls and warmth
 she hides and strides through time
 hesitates and halts at full speed
 revealing here and there upon her
 a ragged edge of need
 a tell-tale glimpse of pain
 though she is intimate with spotlights
 they fail to soothe
 the ravaged gleam
 that's polished by
 a certain dream
 filled with hate
 writhing
 in the gargoyle guise
 of the empty arms
 of love

Ann Doczi



POETRY

"In Which Pooh Hums A Song About Becoming"

sing a song of Consciousness:
 a pocket full of pills.
 four-and-twenty radicals
 run through the mill.
 when the Dykes get burned out,
 the dudes begin to sing,
 "Such a waste of Womanhood;
 they didn't do a thing."
 sing a song of Sisterhood;
 "Your mother's out there, dear."
 five-and-twenty red-necks
 label you a queer.
 when you've had a belly-full,
 they'll call you back for more.
 you'd better come back,
 fists up-raised—
 this Movement is a war.
 sing a song of Craziness:
 you wanted to be free,
 dedicated to the tasks
 that bring you back to me.
 but I'm in the "looney bin",
 recovering from shock
 encountered from the hours spent
 in gazing at the clock.
 sing a song of Solitude
 with elbow-room to breathe.
 everyone's an anarchist,
 because they won't believe.
 take another Valium
 and climb into your head.
 it isn't quite political
 to wish that you were dead.

Rogi A Rubyfruit, R

ANNIE'S PLACE

without a home, without a job,
 not on the road—
 but in the street,
 i learned the value of hot showers
 and cold beer.
 and when it got real bad,
 when sunlight on water
 was just a memory of
 some joy i felt i no longer had,
 there was always
 Annie's Place.
 she usually wasn't there,
 the times i needed to be there.
 and that was all right,
 as long as the heater worked
 and i could wash out my
 dirty t-shirts in her bathtub.
 our friendship formed
 around our individual struggles—
 much like a pearl forms
 around irritating sand.
 she bitched about this and that
 and her and her;
 i moped about that and this
 and she and she.
 and we both drew complimentary conclusions
 about each other's bitching and moping.
 when values are as similar as
 ours are,
 people become friends,
 admiring each other,
 loving each other.
 there's no happy ending;
 there's no sad conclusion.
 we're still bitching and moping;
 we go to the movies and argue politics
 and try to survive with the other people
 in our separate lives
 and we're special to each other because we're not strangers anymore.



POEM

There is a thread
 on the inside seam
 of her jeans
 at the thigh:
 One, long, black, thread,
 with a knot at the end.
 I watch her during the meeting.
 She smiles and talks
 and frowns and smokes.
 And all the time,
 her hand—
 separate from her face,
 reaches down to that thread.
 Her fingers move
 down the fraying seam,
 mouthe the thread,
 pull and stroke and
 twist out to the knot,
 and move back
 to her knee,
 to rest
 after so much
 lovemaking.

Rogi A. Rubyfruit, R

R. A. Rubyfruit, R

Sounds

creating a vibration that has a settling effect on body and mind.

This concept of music as having a biological function diverges sharply from the respected tradition of social protest music from which much of women's music derives. This might even cause some to question the value of such music for feminism as a social movement. The assumption underlying such criticism is that attunement to nature and to one's biological heritage are by necessity inimical to the cause of social activism. But leaving aside the categories of binary thinking for the moment, *Moon-circles* in its totality resonates with the atavistic place in time of our origins, before the advent of patriarchy and patriarchal dichotomization; the music itself was a vehicle for attaining ecstasy, before being split into the sacred and the profane. But this is above all **not** a nostalgic flight away from the pain of reality but rather a journey into awareness of the strength and wholeness in our heritage, which fortifies women for the present and gives impetus to our struggle to regain, come what may, that lost wholeness in our future.

Transcending the image of woman imposed on us by the patriarchy—woman as object, woman as "other"—is the key to women's liberation. The affirmation of female biology expressed in this music makes the transcendence possible through its message of reconciliation, healing of those ancient opposites, body and mind, within ourselves. ■

(reprint from album jacket)



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A Computerized Disappointment

A review of *Happenthing in Travel On*, by Carole Spearin McCauley, published by Daughters, Inc., Plainsfield, Vt.

by Lyn Mabel-Lois

No one likes to read a fairy tale that ends wrong. *Happenthing in Travel On* by Carole Spearin McCauley is the perfect set-up for a dyke fairy tale: Six women none of whom know each other, are on a plane that crashes somewhere in Vermont, in winter yet. Perfect set-up for the women to show how they can work cooperatively and live just fine without men. I was even hoping for a few lurid passages about sex — huddling together to keep from getting frostbitten they discover how turned on they are and come out. Or even just tender passages about how much they come to love each other.

But somehow what stands out to me in this book is how they failed to work together. They set up a hierarchical structure, did relatively little skill-sharing, and were frightened by the closeness they felt. Two women are lesbians—a lesbian couple—and seemed offensively stereotyped to me. They were in an incredibly one-up, one-down relationship, did real S&M emotional stuff to each other, and I don't even want to tell you what happens to them, it's too awful. Too much like a grade B movie about LESBIANS.

One interesting facet of the book is that it was written partly by computer. This is interesting in concept but, in execution left me wondering which part was written by computer and which part was written by McCauley. Her style is a kind of staccato, fragmented, and prosy way of relating the story, which to me fits in aesthetically with my conception of computers. I feel totally unqualified to judge how successful her experiment was, since I neither understand nor like computers or computer writing. I find them so much less interesting than people.

I realize this is a negative review, and I have guilty feelings about doing this to a book written and published lovingly by women. On the other hand, I can't afford to lie about my feelings toward the book.

There is one redeeming feature to this book (actually there are more, but I'm feeling too bad about the book to point them out)—two of the women end up going off together. Nice. But a lot of women froze to death along the way. ■



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Holly Near Says,

by Frog McDonald

"People remember when I did concerts when there were only 30 or 50 people sitting in a cellar and they're hostile towards me that I got to be more popular than that. And yet the things I'm singing about are things they want outreach to happen around. I mean they worked their asses off day after day to get those ideas out to people, and if a thousand people come now they feel angry at me for having gotten too big. Well, I haven't become a star, it's just that things we're all working towards together are becoming more understood by numbers of people. And that should be a positive thing, it should make us feel strong. There are going to be over 10 thousand people coming to this women's tour that we're doing. Where is the joy we should all feel that there are going to be 10 thousand women coming out to be with each other?"

'CULTURAL WORKER'

Holly Near calls herself a cultural worker: "I love the word 'cultural worker,' it's really eased the burden of having to define myself just as a singer or just as an actress or just as a writer. It means I'm committed in a political way to dealing with the culture we're living in."

Since 1971 she has been working in the anti-war movement and more recently in the feminist movement as well. And as the above statement indicates, the personal pressures on an individual whose work places her in the public eye are a drawback to the job.

"Right now people are reacting off a system that created stars, that perpetuated stars. The other extreme is to think that every musician you ever heard should be your best friend and if they don't come over for coffee then they're a star. Neither of those things are good. You've got to find a place where an

artist is not held SO responsible that they decide that they have to go away. If people who are supporters and listeners don't understand that they can't put that kind of pressure on an individual, they will destroy their own cultural workers."

"Music is real powerful, it changes people's lives. I feel artists at least have to acknowledge that, regardless of whether they choose to be responsible to that fact. So hand in hand with that is being prepared to deal with the results of their music. I'll get letters, real heavy kinds of letters where a woman was really ready to end her life until she heard a song that let her know that there were women all over the world who were struggling too. So then you have to decide how to answer a letter like that. And mainly just encourage her to find a community to work with because I can't be that community for her. The song can make people feel strong and courageous and it can give her the courage to go out and find that community."

"But you can't hang out and spend a couple days having coffee with everybody. The music has to be seen somewhat apart from me, because I go away. The music can stay with you, that's what's so wonderful about it. The responsible artist, then, should give that music to people. The job isn't really to go out and have personal conversations with people and become their best friends, the job is to give them songs to use."

Near doesn't think that some women's observation that her own songs have changed in focus is accurate. She acknowledges that her first album, *Hang In There*, was primarily about Vietnam, but sees all of her political involvements as being interrelated.

"I think that a lot of the songs on *Hang In There* have a feminist consciousness, are about women but they are about global struggles that include women in them. The second album (*Holly Near — Live Album*) came more out of talking about my own home and life and people who live here. It was a much more domestic kind of album. One of the things the Vietnamese taught me was to love my own country."

"I feel that the second album is equally political and that the first album had feminism in it. I don't like the separation of the two. I don't like that women who are working in the Left don't think more about women, and I don't like the fact that women who are working in the women's movement don't think more about global politics."

Her third album, *You Can Know All I Am*, has just been released. "The subtitle for the album is 'A Collection of Short Plays' and each song is really a little piece of theater about a very different world."

KINDLY SUSPICIOUS

For Holly Near the activist, flexibility is essential to political effectiveness. But that same flexibility brings criticism down on both Holly Near the activist and Holly Near the artist.

"We have to remain real flexible, and there's a difference between flexibility and liberalism. Artists have to do work for different reasons at different times. I have to be flexible deciding when am I going to do purist kinds of work, when am I going to speak to those who are already convinced, when am I going to speak to those who are working real hard and need a celebration in order to re-ignite their already politicized consciousness, and when am I going to do outreach, so that the movement grows and we don't just talk to each other? And I see that work as being different kinds of work."



Holly Near

photo by EK Waller

"Flexibility Is Essential"

"So the critic who has to decide whether to unconditionally support or whether to criticize has to come from that same place of deciding, first of all, what was the artist trying to do? I don't like unconditional support nor do I like trashing. And I think every incident needs to be judged separately, always keeping in mind that none of us has any kind of absolute perfect politics. So you can talk about whether I play the Troubador or not, but you can also talk about people who buy gas to go to a meeting to organize to close down the oil companies."

"I'm not asking people to trust me forever, I think people need always to be kindly suspicious, but at this time in my life it's not of any importance to me to impress Hollywood producers. I have my own record company, I don't need to do that. People may criticize the politics of outreach that I have, and that's fair, but playing the Troubador was an extension of my politics. Those people who go to the Troubador will not come to women's events or anti-war events. Those people are going to go to the Troubador to hear somebody anyway, and I feel they may as well be listening to me."

Near wants her music to reach all different kinds of people, and so she may perform at a nightclub, an all women's concert, a United Farmworker's rally, or even a men's consciousness-raising group, "If they thought they could learn something from it."

"I don't feel the need to put a majority of my time into raising the consciousness of men. I feel that if men assertively take the step to change, that my music is accessible to them, it's there for them to learn about what women are thinking and feeling. Part of men's consciousness-raising is for them to learn to listen. I'm up to sharing how I feel about things with men. I'm *not* into putting the predominant amount of energy into encouraging them to want to change. I want to support women who, for instance, are in relationships with men, and so to do an open concert is important to me because they'll come and the men they're relating to will come. And if that man will have an experience at our concert that will make him an easier person to live with, that's good."

'LABELS CREATE ALIENATION'

Performing in a largely lesbian context at women's events is comfortable for her. "It must be obvious to people that it is much more of a joyful experience for me to play and be around a predominantly lesbian community than it is for lesbian women to have to live in a heterosexual world. There is no pain involved in my part of it. I don't like to define my personal sexuality in public, but I think it's mandatory to persistently struggle against lesbian oppression."

"It seems real crazy to me that people's jobs, children and lifestyles are endangered because of their loving relationships. I also feel it's real important for women, regardless of whether they're lesbian women or heterosexual women or women who choose not to be involved in sex at all, that we support each other's right to choose."

Near sees the rise and mushroom growth of the women's music movement as exciting and open-ended. "The exciting part about that is the invitation to women to write. The other

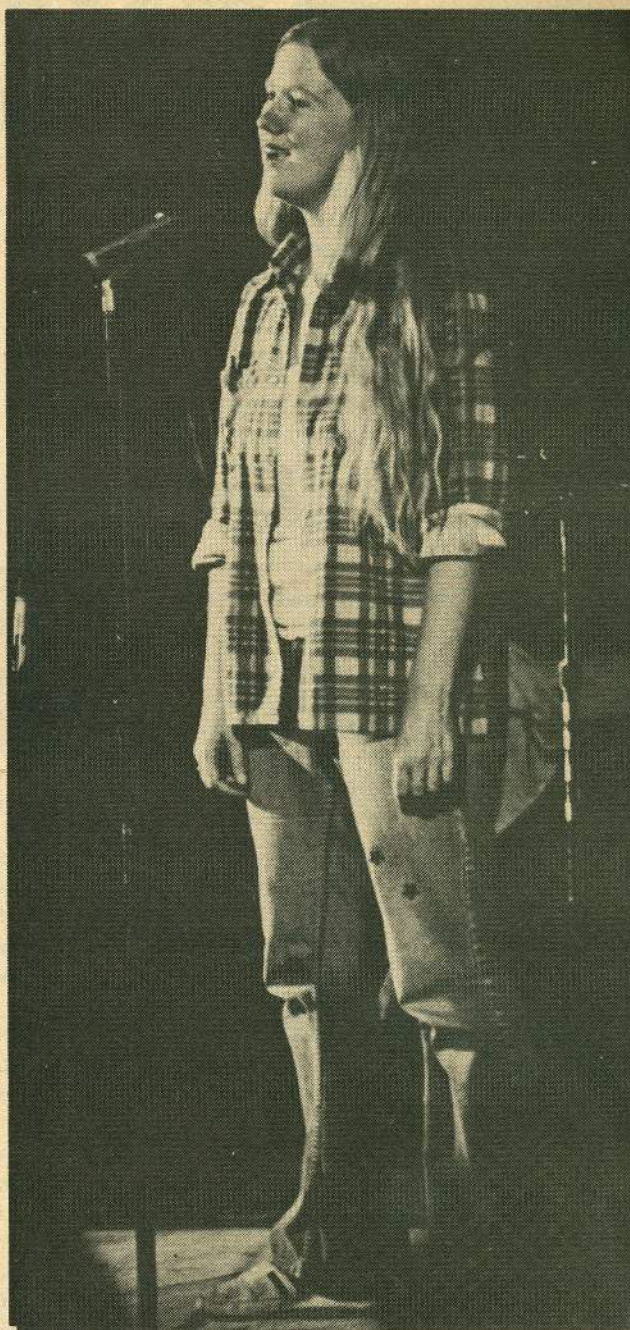


photo by EK Waller

"If you can fight for freedom, I can too."

part of women's music that seems real important to me is that it not be defined, that all kinds of potential suggestions be made and then make inherent in that statement, 'Come and discuss this with me because I may be wrong.' "

Holly Near approaches her music, her politics, and her sisters with a flexibility and an allowance of time and support for differing rates of growth. "I think we're real hard on each other. So many times we'll point out an artist and criticize them in a trashy way rather than in the political context of 'Look where she lives, look at the society around her.' Carol King is not the enemy." ■

editorial

On The Rise Again

The Lesbian Tide, like most women, is prone to cyclic evolution. Last year we decided to survive; this year we have decided to grow. This is a surprisingly logical progression and one which strengthens our faith in the magazine, our readers, and ourselves.

Last April we emerged from several months of suspended publication having revised our internal structure into a collective and a staff. This year we emerge from yet another winter of discontent to find a new clarity about future directions that excite us. The energy of three new staff members with journalistic backgrounds, combined with new ideas about a more business-like approach which would help the *Lesbian Tide* grow in quality and circulation, have led us to develop and commit ourselves to a major growth plan for 1976.

So Who Wants To Grow?

Although we had all begun to sense that it was time to take another step forward, preliminary collective discussions about growth brought out hesitations and questions. Why should we grow? How should we grow? Doesn't growing mean more work, more responsibilities? Ultimately we decided we wanted to grow because we want *The Lesbian Tide* to keep rising with the national lesbian/feminist community and because we are ready for new challenges. The directions of our growth plan reflect these two motivations.

The goals of our initial plan, which is designed to run from March 19, 1975 to March 19, 1976, include:

Production: Design a more graphically artistic look to the magazine, set up structure to devote more time to production and design, get (beg, borrow, or bribe) necessary supplies, i.e., light tables.

Circulation: Raise by 1/3 our present printing, initiate national bulk promotional campaign, consolidate and systematize our local distribution department (which has been "sort of an irregular mess").

Advertising: Expand our local market, further develop the national market, adopt a more professional financial relationship between advertising and editorial copy (this is designed to make us solvent), consolidate and systemize our promotional exchange advertising department.

Editorial: Restructure the department to insure better copy flow, continued influx of good copy, and fuller development of individual editorial staff skills. Divide editorial department into news, analysis, features, poetry, and graphics editorships to better ensure the above objectives. Return to monthly publication (next year). Come to consensus about the percentage of editorial copy space given to news, analysis, poetry, etc. Pay staff writers for published material. (For the last 10 months we have paid off-staff writers and artists only. This has had an inadvertent nonrewarding effect on staff writers who edit, generate copy, do organizational work, and write. The EGD fund remains relatively low, we have not been able to pay a lot, but we figure a little—until we get more \$\$—is a lot better than \$.00.)

Finance: Get \$\$, develop necessary charts which would put magazine budget in a more stable place, pinpoint strengths and weaknesses, cost out expenses vs income.

General: Hire staff persons to generate funds in advertising, circulation, and donations; develop policy around community involvement, adopt a nonprofit incorporation legal status.

Gasp not! We have begun. So far we have had a major workshop and restructured the editorial department, consolidated the promotional advertising and local distribution departments, begun our bulk campaign, gathered information about nonprofit status, talked to a few graphic designers, and hired a staff woman to accomplish these and other goals.

Speaking of Money . . .

Now gasp! Obviously the realization of these goals will make a better magazine for our national community and take a great deal of work. We are committed but need your *help*. Money of any shape, size, or denomination (to buy supplies, give us the capital to implement some of these big projects, pay the artists and writers who bring you news about yourselves, get us a light table so you

can read the news in a straight line, buy stamps and envelopes so we can mail out to little-known towns where our sisters don't feel a part of lesbian nation) is desperately needed. Dozens of feminist organizations fold monthly from lack of money. So we are asking those of you who work your _____ off 40 hours a week to send some fruits of your labor to us who work our _____ off making this magazine happen. Our working staff members contribute monthly, but many of us spend the majority of our time working on and for *The Lesbian Tide*. Our spirit is willing; our \$\$ is weak.

Secondly, we need writers. The percentage of off-staff writers we have published in the last year has more than doubled, but we still need to hear from women in other cities. What is your community doing? What are you thinking? Then, too, there are many Los Angeles lesbians who are exceptionally fine writers. Many of these have been published, but it would help immensely if you called the *Tide*, (213) 839-7254, and said, "Hey, I've got this great idea, want it?" or "Dear tape message, I am just who you are looking for. I want to write. Call back and tell me what you need." Or, just send in your story, article, poem.

Thirdly, we are desperate (as you might have noticed!) for artists—graphics and cartoons. Previous to now we have not published much art work because we haven't received much. We want to correct that and give artists the space their creativity deserves. To do this we need your work! Do not pass "GO," send it to us!

Hi There!

Fourthly, we have become aware that some of our local community thinks our staff is closed or that one could not join the staff unless invited or unless one accidentally stumbled into a meeting. Not so. We are available—every Thursday evening, 7:30 to 11:00 p.m. at the Westside Women's Center (237 Hill St., Venice). We encourage women who have some notion of wanting

to be on the staff of a lesbian feminist publication; we don't ask you to commit your soul or make up your mind for a month! If you think you "can't" write, there are many other things to do. Energy, time, and support are great skills. If you think you might want to come to a staff meeting or want more information, call 839-7254 before you come so we know you haven't just dropped in to use the phone or bathroom.

Last and most importantly, with your check, articles, or body, bring *feedback*. Sometimes we think perhaps we are selling posters instead of putting out a magazine that is supposed to make you feel, think, angry, happy. We need to know what you like and what you don't like. We prefer these thoughts on paper, "Dear Sister" letters; if it's verbal strokes or criticism we discuss and gossip about it, but we can't print it. Though we get some fine feedback (see this issue), we want more. Are we talking about the things you want to hear about? Or are you just not telling us? Please do.

womankindly,
The Tide Collective

STAFF

EDITORIAL BOARD: Ann Doczi, Jeanne Cordova, Penny Grenoble Barbara Gehrke, Frog McDonald, Jan Sappell, Rogi A. Rubyfruit, Patricia Simko, Peggy Kimball

CO-ORDINATORS:

Editorial: Ann Doczi
Circulation: Barbara Gehrke
Production: Jan Sappell
Advertising: Jeanne Cordova

The Tide Collective

Ann Doczi, Jeanne Cordova, Barbara Gehrke

WHO WE ARE

The Lesbian Tide is a feminist lesbian publication financially supported by the community it serves. It is published by The Tide Collective who share political, editorial, and administrative responsibility. It is produced by the pride and energies of a Staff who are committed to one or more specific departments within the magazine. The Staff is continually open to new women who wish to become involved. The Collective is intermittently open to staff members who: have the political perspective of The Tide Collective, are committed to the total administrative aspects of *The Lesbian Tide*, and have been on the Staff for four consecutive months.

CORRESPONDENTS: We are building a network of correspondents (news & feature writers). If you are interested in becoming a correspondent for your area please write our Editorial Department.

\$\$\$\$\$\$

WE NOW PAY ALL WRITERS AND ARTISTS WHO ARE PUBLISHED IN *THE LESBIAN TIDE*.

ADVERTIZING RATES

Display: \$5.00 col. inch (single issue)
\$4.00 col. inch (consecutive)
Classified: \$3.00 col. inch

Warmed-Over Lesbian Baiting

By Ann Doczi

The highly prestigious name of Redstockings (a New York radical feminist group) tends to evoke reflexive respect at this point in the second wave of feminism. The group was a leading force in the rebirth of Women's Liberation, and their name, even after several years out of the spotlight, carries its own historical wallop.

It is, therefore, both disappointing and frightening to see Redstockings re-entering the figurative feminist spotlight by using strategy and tactics that are, at best, questionable and unoriginal and, at worst, irresponsible, short-sighted, and loaded with the kind of bitterness that can only inspire distrust.

Last May, Redstockings broke what has since become known as The Great Gloria Steinem & the CIA Scandal (see July/Aug. '75 issue). Not too tactfully, they used the occasion to simultaneously make some valid criticisms of *Ms.* and to herald (via a full-page ad on the last page of the Steinem "expose") their own magazine, *Feminist Revolution*. The Great (and dubious) Scandal held only enough water to fizzle quietly out. Then, with the new year, came *Feminist Revolution*.

One is given the distinct impression, in the course of plowing through *FR*, that feminism has been in a state of death and dying from 1970 on. That is, since Redstockings left the "vanguard." And why they left is the one thing to which they never speak. They do, however, make it quite clear that they are coming back to save the movement (from the lesbians, the left, and, dare we forget, the CIA).

For those of us of the hope-against-hope school of thought, it seemed possible that Redstockings would, in the pages of *FR*, resurrect and extend the clout of its original theoretical feminism. *FR*, unfortunately, marks the rebirth not of any kind of theoretical feminism, but of lesbian-baiting. Indeed, never have lesbian-baiting and red-baiting been so neatly synthesized—or the genuinely valuable points of an analysis been more thoroughly distorted.

Consider, for example, the following assertion: "Because the left and lesbian forces infiltrated and seized virtually every independent women's movement center and publication in the years 1969 to 1973, in many cases establishing the now familiar left-lesbian alliance against feminism, the original ideas of the radical women's movement have been suppressed." (*FR*, p. 107)

While it is wise not to put much energy into dealing with this kind of trash, it is important to recognize it for what it is, whether it comes from outside or inside the movement. The fact that it comes, in this case, from so deeply within makes recognition all the more urgent.

It is an irony of almost tragic magnitude that the integrity attributed to Redstockings in the past, is on its way to being fouled far more by their present narrow and patronizing attitude, than by anything the overground media or "powers that be" could do. It is, furthermore, aggravating that what, for Redstockings, amounts to resting on their laurels (no one else could have gotten so far with such an antiquated outrage), amounts to resting a crown of thorns on the head of the movement.

They, themselves, rightfully warn that we should beware the loss, corruption, and neglect of our history. But, it is the distortions embodied in *FR* that constitute the most forceful warning of all. ■

FROM US

The staff of *The Lesbian Tide* welcomes new staff members Frog McDonald, Penny Grenoble, and Patricia Simko. These three women joined us in January, and already their skills and commitment have had a noticeable effect in improving our magazine and our spirits. McDonald is new to Los Angeles from Phoenix, Arizona, where she wrote for *New Times* and was an organizer in the local feminist community. Grenoble was the former editor of the *Los Angeles Free Press*, and, with a doctorate in communications, brings to us many editorial and newspaper organizational skills. Patricia Simko, a lawyer, has come from New York where she worked with many feminist projects.

Additionally, we would like to thank Pody Molina for her consistent support and work in circulation and production and Gahan Kelley, of Sisterhood Bookstore, who is sharing business skills

with us.

We also thank the fine writers, artists, organizers, and community members, and ourselves, who continue to make *The Lesbian Tide* happen.

We have received a request to make *The Lesbian Tide* available to the women at the Gay Community Services Center. We continue supporting the workers strike against G.C.S.C. (which began in May 1975). We have decided to allow *The Lesbian Tide* to be sold there because we believe it is our political responsibility to communicate radical/feminist politics to all women. We believe that even though you disagree with the politics of a group, it does not follow that you withdraw information which points out and encourages women to direct their energies against the real source of our oppression.

The Tide Collective

TO US...

Dear sisters,

I just received the latest issue of *The Lesbian Tide* and must compliment you on another fine issue. A special note must go to Jeanne Cordova for "Lovely Lady Dressed in Blue". (As an ex-Catholic nun, I am most delighted with it!)

However, in addition to the kudos, I would like to make a request of y'all. And that is: If you publish again the "Where It's At" column (a fine idea, I think), would you be so kind as to include us in a listing for WASHINGTON. We offer services to women in Seattle and the surrounding area.

Thanks for the fine work you are doing. I, for one, am most appreciative to know you're there!

In sisterhood,
Kathleen Boyle
Lesbian Resource Center
4224 University Way, N.E.
Seattle, Wash. 98105
632-4747

Ms. Karen DeCrow, President
National Organization for Women
5 South Wabash, Suite 1615
Chicago, Illinois 60603

Dear Ms. DeCrow:

Thank you for your letter and expression of concern, on behalf of the National Organization for Women, with respect to discrimination against homosexuals. I appreciate your getting in touch with me.

I am completely against arbitrary discrimination. I am and have always been committed to the civil rights and civil liberties of all Americans. I see no reason why homosexual Americans should be excluded from equal protection under the law. I oppose arbitrary discrimination against homosexuals as it pertains to unfair occupational hiring practices.

My thanks, again, for bringing the concerns of NOW to my attention.

With best wishes.

Sincerely,
Hubert H. Humphrey
Hubert H. Humphrey, member
Senate Foreign Relations Committee

[Copy sent to Majority Report by National Gay Task Force.]

Reprinted from *Majority Report*

POETRY ANTHOLOGY

Dear Sisters,

For our fourth issue, *The Greater Golden Hill Poetry Express* is collecting manuscripts of women poets throughout the United States. We are interested in publishing relatively new, unknown and unpublished poets, as well as more established poets who are writing today. We have no particular subject matter in mind; we just want well done poems.

The anthology will be distributed nationally, and used for a new course in contemporary feminist poetry—one of the courses that will be taught through the San Diego Feminist Poetry and Graphic Center.

We ask you, sisters, to spread the word among your local poets to send us their poetry. Our policy maintains that all rights revert to the author upon copyrite. Also, please have each perspective contributor include a self-addressed stamped envelope with her poems. The deadline is March 30, 1976.

We will be looking forward to hearing from you.

In Sisterhood,
Shelley Savren for
The Feminist Poetry and Graphic
Center
2829 Broadway
San Diego, CA

Dear Tide Collective,

The Common Woman Collective has recently opened the Common Woman Bookstore in Austin, Texas—a first for Texas in being a feminist bookstore and being collectively run by lesbian feminists. We want to carry the *Lesbian Tide*. (We want to flood the world with it.) Please send five copies of your latest issue, on consignment if you can afford it, otherwise payable within 30 days, otherwise C.O.D., otherwise we can pre-pay if we have to.

Nina
for The Common Woman Bookstore
2004½ Guadalupe
Austin, Texas 78705

TO US...

Dear *Tide* Sisters:

I picked up the Jan./Feb. issue the last time I was in town and wanted to offer some critique. I am most unhappy with your choice of photography as I believe it to be a reflection of issues that I know you too have struggled with, yet I see no improvement. To begin with, the cover embodies stereotypes of dykes that Madison Avenue would be happy to sell—both young, traditionally “good-looking,” white middle-class dykes doing the bump. I have nothing against the bump but they look like revolution is the last thing on their minds. As radical media women I believe we have a responsibility to consciously *avoid* using images that reinforce stereotypes—there are also butch/femme role playing innuendos to the picture that really contradict my conception of what we are struggling toward.

And on the inside: Page 1, Rita Mae; Page 2, Margie & Cris & more pictures of them on the ‘continued on’ page. The dialogue around leadership vs. anti-leadership is something we all need to focus on. But when I see these same few women month after month in not one but many feminist publications I begin to feel like I’m being *told* who my leaders are. (I also think it was really a cheap shot to put those trashy captions under the pictures of Marg and Cris. (page 32) I can’t imagine them being able to hear what might be a valid critique when the spirit behind it is so mean & crass.)

I would hope that feminist journalists would recognize their responsibility to struggle with the rest of us against patriarchal structures (star-tripping, looksism) where they can be most powerful — in their papers & magazines. We have all been forced slick commercial images and taught to recognize leaders, authorities and stars by the frequency of their appearance in the commercial media. I really hope you will think twice next time before slapping on a picture of a ‘famous dyke’ or using photographs of “good looking” women because they’re handy and conform to those oppressive old norms.

In sisterhood,
Kathy Cirkseña

Dear Person:

What I’m in need of is lesbian women who have been raped by men, who would be willing to talk to me about their experience, personal feelings, reactions from friends, responses from prosecutors (if prosecuted) and effect on case, needs for therapy and inadequacies of that therapy.

Briefly, what I’m doing is a series of workshops on rape, its prevention and protection; such taboo areas as child molestation/rape, and lesbians and rape; inequities in prosecution dealing with rapes of prostitutes and lesbians. Needless to say, there is little info on rape of lesbians. Consequently, I’m doing my own research. The end result will be a lecture at the Center for Counseling and Psychotherapy, in Santa Monica and hopefully, in the future, a seminar for psychologists.

I would keep all information regarding identity confidential. As a matter of fact, anonymous phone calls, or unsigned letters would be welcome. I understand the need for anonymity. And to the best of my ability, I understand what it’s like to be raped, as I’ve been raped twice in my life—though I’m straight, I feel I could be a positive listener. And this is for the purpose of education for myself, the public, and therapists.

Feel free to use my name and phone number in promoting my program.

Gwen Tucker
(213) 439-6744

P.S.—I have a very broad definition of rape. Any woman who suffers a sexual intrusion by physical force is raped, with or without penile-penetration.

March/April

To The *Lesbian Tide*

I wanted to express my feelings and my concern to you regarding the NOW Conference in Los Angeles recently. This concern stems out of your article on Cris Williamson, and mainly Margie Adam’s portion of the interchange. I am, to say the least, disappointed with your views on Margie’s music and sharing of ideas and ideals.

I believe, and I am sure others will agree with me, that the main purpose of the conference was to reach and educate sisters near and far that obviously expressed the desire to be reached, by their presence. Your lack of support towards Margie Adam both enraged and frightened me. How can you take such a narrow path as your viewpoint? How can anyone possibly prevent an individual from branching out and growing? You feel that she has gone beyond her boundaries of sisterhood consciousness to perhaps a pacification of audience, male and female? I don’t think that has anything to do with her music. Margie’s music is for all groups of women, not just gays. She is not “ours” per se. To keep her restrained within any group is absurd. And for that matter why does her sexuality have to even come into the issue at all? Can’t we just appreciate her for her? Certainly we are all aware of it, as well as our own, but it seems that while she grows we are the ones who are slowly losing the ability to enjoy, and keep a sense of humor, as well as admiring appreciation for a woman who has taught us much.

I know I left the concert with a very real sense of pride in Margie. She seemed, to me, to reach out to us. There was an irreplaceable energy and intimacy with her as she spoke and performed. My support for her was never doubted, as many women felt, obviously, by their response.

I will continue to support her because I am proud that she is a sister, and I am proud of her growth in regard to real and important issues women (all women) have to confront in this society. To not support Margie, as I feel you did not, would be as absurd as not supporting you because your opinion differs from mine. It would be as ridiculous as blaming the poor technical aspects of the concert on the performers. And I can only give you my feedback to your critique by expressing what I see and feel.

In Sisterhood,

Paula J. Nechak

(Author’s response: The purpose of my article was not to take a “narrow path,” if anything, it was an exercise in broadening the path of feminist criticism. Margie Adam—any feminist—needs honest feedback regarding her public portrayal of feminist politics. I succeeded in being honest, if not “nice.” The last thing I’m interested in is forcing any woman into “Gay boundaries.” I ask that we remain responsible to our support groups and audiences on a constant, conscious level—even if that means telling them we can no longer speak for them. The sexuality of any woman is not my concern, and in Margie’s case my interest is in her skills and politics as a woman-identified musician. To not support any woman in her personal/political growth and struggles would be the antithesis of feminism. However, we do have the option to responsibly analyze those things which we see as potential hazards to our growth. “If you can’t say anything nice, don’t say anything at all” is the most commonly oppressive cliché among wimmin. I don’t feel that unconditional support will gain us anything. And it could damn well make us stagnate. No one can prevent any individual from branching out and growing, as long as we keep the honest feedback flowing. But a conscious “putting up and shutting up” just might.)

Rogi A. Rubyfruit



A.C.W. Recovery House

Alcoholism Center: "Love Keeps Me Here"

by Jan Sappell

In a world where the words "Woman Power" are being used more and more frequently, the Alcoholism Center for Women in Los Angeles is putting those words to use.

ACW, which started on October 1, 1974, is the only program for lesbian alcoholics in the country. The scope of ACW has broadened extensively from the time it began as a part of the Gay Community Services Center to the present.

The Center currently occupies two rambling wood houses at the corner of 12th and Alvarado. One of the buildings houses administration offices, services and the non-resident programs, while the other is a 13-bed recovery house.

The opening of the recovery house in March of 1975 added an important new dimension to ACW as a whole by enhancing the services already being offered to women.

ACW has been built on the blood, sweat, tears, and total commitment of a group of very strong and dedicated women, most of whom are themselves alcoholics.

Brenda Weathers, Director of ACW, is an alcoholic who has been sober for two years. She says of the program, "We provide

treatment for gay alcoholics from a lesbian feminist perspective, which doesn't mean trying to radicalize everyone who comes here. It means trying to provide supportive services in helping women to have a positive identity with themselves and their environment. All the women who come here have low self-esteem. We provide real, up-to-date information about the *physical disease* of alcoholism and try to give them a positive identity." Listening to the women who have come to ACW for help, you realize that the program provides much, much more. For some, although it may sound overly dramatic, joining the program is a new lease on life.

A remark commonly made by women in the program is, "I had nowhere else to run." For many, ACW is both a final stop and a beginning. It serves as the final stop on a long slide downward and the beginning of a new life, filled with self-respect and positive actions. When a woman enters ACW she is told to "tell herself that she deserves the very best the program has to offer — because she does." Words such as these can have an unbelievable effect on a woman who has been treated as if she were some-

continued on page 30

WOMEN'S CHOICE CLINIC Complete Gynecological Services

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(L.A.) (213) 936-6293

Drinking Problem?

ALCOHOLISM CENTER FOR WOMEN
1147 So. Alvarado St. / Los Angeles 90006

call **381-7805**

DIRECTORY OF FEMINIST PUBLICATIONS

OUR PRESS!

The following is a directory of lesbian and feminist publications edited and compiled by Jan Sappell, Gahan Kelley, Jeanne Cordova. Listings are current as of Jan. 1976. We thank *Amazon Quarterly*, Austin, Texas Lesbian Organization, and *The New Women's Survival Sourcebook* for resource information.

LESBIAN FEMINIST PUBLICATIONS

ALBATROSS: 82 South Harrison Street, East Orange, N.J. 07017. \$4.50/yr. \$.75 copy. Supposedly "satirical", often weird.
THE CIRCLE: A Lesbian-Feminist Publication: P.O. Box 427, Waterloo Quay, Wellington, New Zealand. News, poetry, fiction, articles, comics, cartoons, quizzes, illustrations, all in a nicely designed format.
DALLAS D.O.B. NEWSLETTER: Box 1242 Dallas, Tex. 75201 (monthly) 241-4118. Local.
DESPERATE LIVING: Box 7124, Baltimore, MD 21218. (quarterly) \$3.00.
DINAH SOAR NEWS: 1049 Toledo, Ohio 43609 (bimonthly)
DYKE: Tomato Pub. Box 90, Preston Hollow, N.Y. 12469. (quarterly) \$8.00 yr. Exclusive dyke separatist orientation (see TIDE review, this issue). Just began publishing.
DYKE CENTRAL NEWS BULLETIN: Box 4264, Tampa, FL 33607
FOCUS: Daughters of Bilitis Newsletter. 419 Boylston Street, Room 415, Boston, Massachusetts 02116. \$5.00/year. News and poetry. Very localized.
LAVENDER LUMINARY: c/o Gay Women's Liberation, P.O. Box 234 Lawrence, KS 66044. Bi-monthly (approx.) Phone 842-7505.
LAVENDER WOMAN: P.O. Box 60206, Chicago, Illinois 60660. \$4.00/year; (quarterly) \$8.00/institutions; \$.50/issue. Lesbian/Feminist newspaper. (312) 935-4270. Excellent for mid-west lesbians.
LE'SBEINFORMED: c/o LRC, 2104 Stevens Ave. So., Minneapolis MN 55404, Monthly, \$3.00 a year. Phone (612) 871-2601.

GAIA'S GUIDE, 1976

for Gay Women

Annual pocket size international bar guide and complete directory. All U. S. A. plus 40 other countries. 2000 listings: restaurants, resorts, bookstores, mailorder and publishing houses, resources and services. \$5.00 only from FEMINIST HORIZONS, 10586 West Pico Blvd. in L.A. Or write

GAIA'S GUIDE

115 New Montgomery Street
 San Francisco, California; 94105

LESBIAN ALLIANCE NEWSLETTER: P.O. Box 4201, Tower Grove Station, St. Louis, MO 63163. Monthly. Phone 664-7249.

LESBIAN CENTER NEWSLETTER: c/o Apple Pie Collective, 427 Spring St., Lansing, MI 48912. Phone (517) 484-3475.

LESBIAN CONNECTION: From: Ambitious Lesbians, P.O. Box 811 East Lansing, Michigan 48823. Free (donations welcome) \$.25/back issues. A monthly newsletter by for and about lesbians.

LESBIAN FRONT: P.O. Box 8342, Jackson, Mississippi 39204. (monthlv) \$3.00.

THE LESBIAN FEMINIST: c/o LFL, P.O. Box 243, Village Station, New York, NY 10014. Monthly. \$3.00 year.

LESBIAN HERSTORY ARCHIVES NEWSLETTER: P.O. Box 1258, New York, NY 10001, Irregular.

LESBIAN LIPSERVICE: c/o Gay Women's Advocate Office, 326 Michigan Union, Ann Arbor, MI 48104. Monthly.

LESBIAN TIDE: 1005 Ocean Ave., No. B., Santa Monica, CA 90403. Phone (213) 394-4829. Bimonthly. \$7.50 year.

LESBIAN VISIONS: P.O. Box 8265, Stanford, CA 94301 Irregular.

LESBIAN VOICES: P.O. Box 3122, San Jose, California 95111. \$4.00/year, (quarterly) \$5.00/outside the U.S. or in plain brown wrapper; \$1.00 copy. A literary magazine. Mediocre. (408) 378-7665

LONG TIME COMING: P.O. Box 161, Station E, Montreal, Quebec H2T 3A7, Canada. \$5.00/year; \$7.00/plain brown wrapper or institution; \$.35/issue. Best for dykes in Canada.

MOONSTORM: P.O. Box 4201, Tower Grove Station, St. Louis, Missouri 63118. \$4.50/six issues; \$.75/ single copy. Published by the St. Louis Lesbian Alliance.

POINTBLANK TIMES: 1241 West Bell No. 4, Houston, Texas 77011. \$3.00/year; \$.35/issue. A visually enticing new monthly for lesbian/feminists containing poetry, short stories, book and film reviews, essays and news notes.

SAPPHO: The Only Lesbian Magazine In Europe: Sappho Publication Ltd., BCM/Petrel, London WC4 6XX, England. Written in a breezy style, lesbian news from all over Europe and the United States.

SO'S YOUR OLD LADY: From: Lesbian Resource Center, 2104 Stevens Avenue South, Minneapolis, Minnesota 55404. \$4.50/year, six issues; \$.50/single copy, in state; \$.75/out of state. Poetry and commentary by Minneapolis lesbians. Fair.

WE GOT IT!: From: Lesbian Switchboard, 306 North Brooks Street, Madison, Wisconsin 53715. \$.25/single issue. An upbeat newsletter on lesbian life in Madison.

FEMINIST PUBLICATIONS

(*devotes consistent meaningful coverage to lesbian feminist news, ideas, etc.)

ALERT: Women's Legislative Review: P.O. Box 437, Middletown, Conn. 06457. \$4.00/year (ten issues)

AMAZON: 2211 Kenwood, Milwaukee, Wisconsin 53211. \$3.00/year \$10.00/institution; \$.35 copy. (monthly) Interviews, poetry, fiction, satire, some local news.

AURORA: 24 DeBau Ave., Suffern, New York 10901. \$4.00/year; \$8.00/institutions; \$1.00/copy (quarterly) Fiction, poetry, wide range of thoughtful articles. Feminist. Very Good.**

BIG MAMA RAG: 1724 Gaylord Street, Denver, Colorado 80206. \$6.00/year; \$8.00/overseas; \$10.00/institutions; \$.45/sample copy. Excellent.

BLACK MARIA: 815 West Wrightwood, Chicago, Illinois 60614. \$4.50/year; \$1.25/single issue. "Gutsy articles & stories & poetry & photos & art." Heterosexual.

BLACK WOMEN'S LOG: An Independent Monthly Magazine By And For Black Women: From: Sisterhood Alliance Media, P.O. Box 398, Forest Park Station, Springfield, Massachusetts 01108. \$6.00/year; \$.60/single issue.

BLACKBERRY: c/o Jeanne Shannon, P.O. Box 4757, Albuquerque, New Mexico 87106. \$3.00/year, four issues; \$1.00/single copy. Publishes poetry, reviews and short fiction.

BOOKLEGGER: 555 29th Street, San Francisco, California 94131. \$8.00/year, bi-monthly; \$1.50/back issues. This magazine is the ultimate head trip for information freaks, especially the feminist variety.

BRANCHING OUT: P.O. Box 4098, Edmonton, Alberta, T6E 4T1, Canada; \$5.00/year, Bi-monthly. A women's magazine with a non-radical feminist perspective.

BROADSHEET: 48 St. Andrews Road, Auckland 3, New Zealand. A dynamic feminist publication with stunning graphics.

THE BUSINESS WOMAN'S LETTER: P.O. Box 337, Wall Street Station, New York, NY 10005. \$15.00/year, ten issues.

CAPITOL ALERT: P.O. Box 1222, Sacramento, California 95806. \$6.00/year, bi-monthly.

CAULDRON: A Feminist Journal: 25 Alberta Street, Sydney, Australia. \$.75/copy. "A mixed pot containing women's poetry, articles, stories, photographs and graphics."

THE CHANGING WOMAN: P.O. Box 14902, Portland, Oregon 97214. \$3.50/twelve issues; \$5.00/twenty issues. Publishing since 1971. Extensive coverage of local feminist organizations and national issues.

***COUNTRY WOMEN:** P.O. Box 51, Albion, California 95410. \$4.00 yr. (six issues); \$7.00/institutions; \$.75/copy. Specializes in practical info about country living. Excellent. Many lesbian articles.

CITYWOMAN: 150 East 69th Street, New York 10021. \$.25/copy. Newly launched weekly paper for New York women.

CLARION: From: California Institute For Women (prison). Business Manager, 16746 Chino-Corona Road, Frontera, California 91720. \$3.00/year.

COLD DAY IN AUGUST: 101 East 25th Street, B-2, Baltimore, Maryland 21218. \$4.00/year; \$.35/sample copy.

CONCILIO MUJERES: "La Razon Mestiza" 2588 Mission Street, Room 201, San Francisco, California 94110. \$2.00/year.

COYOTE GROWLS: P.O. Box 26354, San Francisco, California 94126. \$5.00/year. (includes membership in Coyote) Newspaper of the "loose women's organization. prostitutes"). Very good.

DAYTON WOMEN'S LIBERATION NEWSLETTER: P.O. Box 187, Dayton View Station, Dayton, Ohio 45406. Write for subscription information.

DEFINITELY BIASED: 311 Almar Street, Santa Cruz, California 95062. \$3.00/year. Published by the Santa Cruz Women's Center.

DETROIT WOMEN'S PRESS: P.O. Box 27004, Detroit, Michigan 48227. \$4.00/year, monthly. Analytical articles, sketchy news coverage. Lesbians don't seem to exist in this publication.

DISTAFF: P.O. Box 15639, New Orleans, Louisiana 70175. \$3.00/year; \$.25/copy. Thorough coverage of women in Louisiana politics, women's health issues and information on the women's movement in the South. Mediocre. Local orientation.

ELIMA: 149 West 4th Street, New York 10012. \$4.00/two issues. Poetry, journals and reviews.

EMERGENCE: From: Darlene Miller, editor, Windsor Artists Workshop, 7027 Route 534, Windsor, Ohio 44099. Quarterly for women artists.

ENOUGH: The Journal Of The Bristol Women's Liberation Group: The Women's Centre, 11 Waverly Road, Bristol 6, England. Stories, articles and poems.

EVERYWOMAN'S CENTER NEWSLETTER: Goodell Hall, University of Massachusetts, Amherst, Massachusetts 01002. \$2.00/year, bi-monthly.

FEMINIST ART JOURNAL: 41 Montgomery Place, Brooklyn, New York 11215. \$5.00/year, quarterly; \$10.00/institutions; \$1.25/single copy. A valuable resource in bringing to print the lives of many unknown women artists. Tends to be reaction to the male art establishment.

A FEMINARY: P.O. Box 954, Chapel Hill, North Carolina 27514. \$4.00/year. (bi-weekly). \$8.00/institutions; \$2.50/women's groups.

THE FEMINIST: P.O. Box 840, Berkeley, California 94701. \$3.00/year, monthly. Intensive political coverage of events affecting women.

FEMINIST BULLETIN: Center for Women's Studies and Services, 908 "F" Street, San Diego, California 92101. \$3.00/year, monthly. A nicely designed bulletin.

51%: P.O. Box 371, Lomita, California 90717. \$6.00/year.

FRONT PAGE: 414 North Park, Bloomington, Indiana. Write for subscription information.

GOLD FLOWER: P.O. Box 8341, Lake Street Station, Minneapolis, MN 55408. \$4.00/year; \$8.00/institutions; \$.35/single copy.

GRAVIDA: P.O. Box 76, Hartsdale, New York 10530. \$3.00/year, quarterly. Poetry. Women's Poetry Collective of Westchester County, NY.

HECATE: A Women's Interdisciplinary Journal: P.O. Box 99, St. Lucia, Queensland, Australia 4067. \$4.00/year, two issues. An outstanding women's studies journal.

HERA: From: Alexandria Books, Inc., 2041 Walnut Street, Philadelphia, Pennsylvania 19103. \$.50 *Hera* has the makings of a first class feminist paper.

***HER-SELF:** 225 East Liberty, Ann Arbor, Michigan 48108. \$5.00/yr; \$10.00/institutions; \$.35/single issue. Very good.

JOYOUS STRUGGLE: 1824 Los Lomas, Albuquerque, New Mexico 87131. Free. The newsletter of the Albuquerque Women's Center.

THE KANSAS CITY WOMAN: 3920 West 96th Street, Overland Park, Kansas 66207. \$5.00/year, bi-monthly; \$1.00/issue. A glossy magazine for Midwest women.

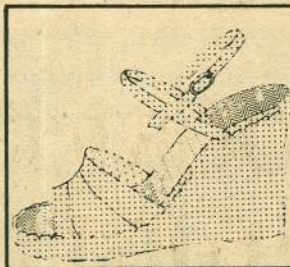
LETTERS: The Country Press, P.O. Box 614, Saratoga Springs, New York 12866. \$5.00/year, quarterly; \$1.50/single issue.

LIBERATION: Liberation Collective, c/o Bloor House, Bloor Court, Adelaide 5000, Australia. Write for price information.

THE LIBERATOR: 1404 Grand Avenue, Fort Worth Texas 76106. \$3.00/year, bi-monthly.

GENESIS III: P.O. Box 24003, Philadelphia, Pennsylvania 19139. \$4.00/year. This newsletter is chocked full of information and resources on women in all aspects of patriarchal religion.

WHICH SHOE FITS YOU?



A



B

If you chose "B" then **DYKE** magazine may be for you. **DYKE!** A new magazine of Lesbian culture and politics. Subscription \$8.00.

Send check to Tomato Publications
70 Barrow St. New York, NY 10014.

LILITH'S RIB: P.O. Box 60142, Chicago, Illinois 60660. \$.50 or more, donation. North American Jewish Feminist Organization Newsletter.

LOS ANGELES WOMEN'S UNION NEWSLETTER: P.O. Box 3934, Terminal Annex, Los Angeles, California 90051. \$3.00/year; \$.25/single issue. A monthly newsletter for Los Angeles feminists. Socialist/feminist consciousness.

LYSISTRATA: From: The Women's Center, 552 Pandora, Victoria, British Columbia, Canada. \$2.00/year.

***MAJORITY REPORT:** 74 Grove Street, New York 10014. \$5.00/year, bi-weekly; \$.25 single copy. Primarily covers events and news of interest to New York women. Excellent news coverage.

MAINE FREEWOMAN'S HERALD: P.O. Box 488, Brunswick, Maine 04011. \$4.00/year, bi-monthly; \$.40/single issue. A very fine newspaper serving feminists in Maine.

MARIN WOMEN'S NEWS JOURNAL: P.O. Box 1412, San Rafael, California 94902. \$4.00/year. A monthly offering of news, reviews, etc. A decidedly straight emphasis.

MEDIA REPORT TO WOMEN: 3306 Ross Place, NW, Washington, D.C. 20008. \$10.00/year, monthly. Newsletter about what women are doing and thinking about the communications media. Expensive. Male identified. Good. Specialized information.

MOVING OUT: 169 Mackenzie Hall, Wayne State University, Detroit, Michigan 48202. \$2.00/year. The oldest surviving feminist literary and arts magazine in the country.

NEW WOMEN'S TIMES: P.O. Box 1471, Rochester, New York 14603. \$4.00/year; \$.25/issue. Local and national news stories.

***OFF OUR BACKS:** 1724 20th Street NW, Washington, D.C. 20009 and in Chicago: P.O. Box 11783, Ft. Dearborn Station, Chicago, Illinois, 60611. \$6.00/year; \$.45/single issue. One of the oldest feminist papers still publishing. Thorough coverage of national feminist issues. Excellent. One of, if not the, best feminist newspaper.

PAID MY DUES: From: Women's Soul Publishing, Inc. P.O. Box 11646, Milwaukee, Wisconsin 53211. \$4.00/year, quarterly; \$4.50/outside U.S. \$8.00/institutions; \$1.00/issue. Songs, musical herstory, news and articles on women in music. The only publication of its kind. Fair quality.

PANDORA: P.O. Box 94, Seattle, Washington 98105. \$2.00/year; \$.25/issue. Local and national coverage.

***PLEXUS:** 3022 Ashby, Berkeley, California 94705. \$5.00/year; \$.35/issue. Reflects the rich variety of feminist activities in the San Francisco Bay area, in well written news and analytical articles. Very good.

***QUEST: A Feminist Quarterly:** P.O. Box 8843, P.O. Box 8843, Washington, D.C. 20003. \$7.00/year; \$2.00/copy. (quarterly) Political analysis emphasizes the (questionable) value of building formal structures and hierarchies, and official ideological positions, within the women's movement. Very Good. Excellent for theory freaks.

***SISTER:** P.O. Box 597, Venice, California 90291. Excellent for local (Los Angeles & San Diego) information, calendar, etc. \$5.00/yr, \$.50/copy.

THE SECOND WAVE: P.O. Box 344, Cambridge A, Cambridge, Massachusetts 02139. \$3.50/year; \$.75/issue (quarterly). Publishes intriguing and informative topical articles, as well as fiction and poetry, for a national audience. Gives a good overview of general feminist issues. Very good.

WOMANSPRIT: P.O. Box 263, Wolf Creek, Oregon 97497. \$6.00/year, quarterly; \$10.00/institutions or overseas; \$7.00/Canada; \$2.00/single copy. Women's spiritual explorations. Well done. Only publication of its kind.

WOMEN: A Journal of Liberation: 3028 Greenmount Avenue, Baltimore, Maryland 21218. \$5.00/year; (quarterly) \$15.00/institutions; \$1.25/issue. One of the oldest feminist mags. Very good.

DANCE
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independently produced for women by cheryl swannack



The Sleeping Drinker

She drank her grief under the table.
She drank
 till things
 began to stagger
and break
 the chains of their fixed order
and fate
 unlocked
 its prison-gates.
She drank
 the ragtag memories
 rushing her
crazed at the heart's void
 blind and deaf
till despair
 brought up its bitterness
and passed out in the tavern of her brain.
She drank to drown
 the dark shapes of fear
in her soul. Now
they wheel about her stupor like black delirious birds.
Something in her drink was true—
but there is no freedom in being numb
and loneliness
 you don't sleep off
at the first dawn
 like a binge.

The world lies incoherent in her calloused hands
and yet coheres: Images reel

 topsy-turvy
She is honor student and nice girl and
doper and thief stripped innocent
with both her hands she seizes fortune
holding is victim and heroine
her life in the heyday of her dying.
Grinning shouting silent figures
chase
fear flashes zigzag across
the black screen behind
 the leaden
 shutters of
 her eyes.

White shadows beckon along the edge of
the abyss

 to play blindman's buff with her.
Everything is spinning. She runs out of breath after
faces and voices that seem familiar
and never catches up
or they sneer and motion silence.
Her heart snaps: the voice of
her dead mother calls her name.

 Someone
laughs. She listens. A door slams. Footsteps.
Then a declaration of love that never came
across her lips.

 She pours her heart out to
the brim
 without a word
 mumbles her own epitaph
in the uncorked ear
 that absolves all then

puts her tongue out at
 her own image
garbled in the glass. She drinks her health
washing down the taste of salt
that comes with tears and kisses
with curses and struggles and fear
washing down swallowing her pride
her head
 in slow jerks
 sinks into her
 hands
 and there
 comes
to rest
 as though both were carved out of
 a single block of wood — a hanging head
 cut and taken by the artist's hands
 down from the scaffold of creation.
 Here where the light sings
 are fulfillment and escape.
At last the torch of remembrance
that she could not extinguish
disappears in the dungeons of a heavy sleep
still and deep as the peace it holds.
Last post of an intoxicated night.
In the solitary confinement of her skull
one eye looks unseeing
between the bars of her fingers
down the long echo of her footsteps
into another bloodshot dawn that flows
softly into the bowls of her hands.

gloria woman

Alcoholism Center

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thing less than human as a result of her drinking.

When you talk to women who are involved in the program, you hear statements such as; "I can't imagine myself in any other program." "The program is so total you can get whatever you need." "Everything here is good." "Love keeps me here." Love, care, and understanding are things that have been lacking in the lives of many of the women who have come to ACW for help in reaching sobriety and gaining control of their lives.

According to Travis Foote, Assistant Director of ACW, "I don't feel that as an alcoholic I have some weakness or failure. This is a society that uses a great deal of alcohol and dope. There's a whole kind of experience out there that I don't need. I don't have to shut down. I feel very positive about my alcoholism. It was by getting in touch with all those things about myself that this society considers negative, that I turned around and headed toward the positive — being a woman, a lesbian, and an alcoholic."

Further, Foote says, "For most of us, the abuse of alcohol has taken the place of the maturing process. ACW tries to give women the tools to go through that at whatever age. To help them learn how to deal with their frustrations, how to get out their feelings without having them destroy them, and how to feel good about themselves while they go through this whole process."

Feelings about the program are strong. ACW has given many different things to the women who have become a part of it. For some it has brought "an intellectual awareness of becoming unsuppressed." To others, it means "standing up tall and being

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photo by Denise Crippen

proud of being a woman."

ACW uses a soft approach with the women who come to the program. The basic concepts are care, love, and sharing for ALL women. Giving is so integral to ACW that there is "a feeling of wanting to stay with the program and give back some of what's been given." The doors are always open to alcoholic women who need help. One woman says, "My way of thinking hasn't changed — my desires have." For many, that's the whole point.

It's learning to have pride in and want the very best for oneself.

There is no more a typical ACW woman than there is a typical woman in general. The program attracts women from all walks of life and from many different backgrounds. Everyone benefits from the loving, caring, understanding, and sharing. Alcoholism is the disease that has brought them together and together they are working their way toward a new and better life. ■

Of the People, By the People, For the People . . . Of the People, For the People, By the People, For the People . . . Of the People, For the People, By the People, For the People . . . Of the People, For the People, By the People, For the People . . . Of the People, For the People, By the People, For the People . . .

Women in Law

The People includes women. The law tries not to include women. We need more women as lawyers and as judges.

The People's College of Law is a four year law school oriented to those usually excluded from legal education. Half of the students at the People's College of Law are women. We welcome Third World and Gay women.

Graduates receive a JD degree and qualify for the California Bar Exam.

Entrance requirements are: commitment to social change and two years of college or an equivalency test. Tuition is low.

For information and application write:
 Women's Caucus
 People's College of Law
 2228 West 7th
 Los Angeles, Ca. 90057
 or call:
 213/388-8171

Law School Seeks Gays

The People's College of Law is a new 4-year law school oriented toward those usually excluded from the legal educational process.

Gay people, especially lesbians and third world gays, are definitely welcome. Entrance requirements are 2 years of college leading toward a Bachelor's degree, or you must take the college equivalency test. Tuition is low. Graduates receive a Juris Doctor degree and are eligible to take the California Bar Exam. All applicants should be committed to use the law as a tool for social change.

Classes enter each September and January.

For more information, write GAY CAUCUS, c/o PCL/NLG, 2228 West 7th Street, Los Angeles, Ca. 90057

Army Reserves To Discharge Lesbian

With approximately two years' experience with the 84th Training Division of the United States Army Reserves of Milwaukee, Miriam ben Shalom is being considered for discharge as unfit for military service due to homosexuality. Candid about her lesbianism from the beginning, Sgt. ben Shalom believes that the discharge proceedings were begun as a result of public statements and publicity she has received as a spokesperson for homosexual civil rights.

Ms. ben Shalom enlisted in the Reserves in order to illustrate that women can assume equal responsibilities and duties as men, and that homosexuals can serve with respect, candor, and dignity.

After completing the same training program as her male co-workers, Ms. ben Shalom graduated as the only female drill sergeant with the 84th Training Division, on December 1, 1975. Because her graduation received local press coverage, she was notified on December 11, that formal discharge proceedings were being initiated and that she was to report for medical and psychiatric examinations on January 7, 1976. On advice of legal counsel, she declined to undergo the psychiatric examination, maintaining that she is homosexual, or "Gay," not sick, and the military agreed. However, on January 10, she was verbally notified that because of her refusal to submit to a psychiatric examination a "flaging action" had been obtained against her, which prohibits any further active duty, pay raises, or increments in rank.

Because these actions constitute a denial of her legal and civil rights, Sgt. ben Shalom will contest the discharge proceedings, filing suit with the civil courts and pressing her case as far as is necessary—even to the Supreme Court.



ATLANTA, GA.— Two Black women are charged with murdering a man who was allegedly trying to rape them.

Cheryl Todd and Dessie Woods were picked up hitch-hiking by Horne, a local insurance agent, who reportedly began talking about having sex with the two women over his citizen's radio. Cheryl ran from the car, while Dessie struggled with Horne, who had pulled out a gun. When Cheryl returned to the car, Horne was dead from the bullet of his own gun.

It is believed that the state will move to try the women quickly in order to avoid outside support such as in the case of Joanne Little, to be built. A defense committee has been formed, and support should be directed to the Multi-Area Rape Crisis Council, P.O. Box 1935, Atlanta, GA. 30301. (*Hera*)

Reprint: *Sister*

NIANTIC, CONN.— On Friday, December 19, 1975, Ellen Grusse and Terri Turgeon were released from Niantic State Prison, where they had spent the last seven months. No explanation was given for the surprise release.

Both feminists were serving their second term because of their refusal to answer questions posed by a New Haven Grand Jury convened by the U.S. Department of Justice seeking information on Susan Saxe and Kathy Power, alleged accomplices in two bank robberies during the days of rage protests in 1970 against the government's escalated warfare in Indochina.

Grusse's and Turgeon's jail term defined the political interest of feminism as opposite to that of a repressive state, and was an enactment of the belief that sisterhood—the political bonding of women for survival—is feminism's most important ethic.

Reprint: *Sister*

second international festival of women's Films

The 2nd Int'l FESTIVAL OF WOMEN'S FILMS will take place in New York City from Sept. 13-26th, 1976. Like the 1st Int'l FESTIVAL OF WOMEN'S FILMS, held in 1972, the Festival is designed to spotlight the talents of an increasing number of highly creative women filmmakers. The forthcoming Festival will premiere new works by well-known women directors and will introduce many new women filmmakers.

ELIGIBILITY

Films of any length on any subject, directed by women, are acceptable for submission, excluding films made for industrial, publicity or advertising purposes. While there is no restriction on when the films were made, films submitted to the 1st Festival should not be sent again. Only 16mm or 35mm films, either silent or with optical sound track will be screened. Films made by women in collaboration with men are also acceptable.

Immediate submission is advisable. Films must be received by March 6th, 1976. Information and entry forms are available by contacting: FESTIVAL OF WOMEN'S FILMS, 36 West 62 Street, New York, New York 10023. 212 247-1260.

stop lesbian rape film

from Ginny Vida
National Gay Task Force

Viacom Enterprise, the company that owns the syndication rights to this lesbian-rape film has refused to meet with us to discuss the possibility of editing it to meet our objections. Please send letters urging Viacom's cooperation to Larry Hilford, Pres. Viacom Enterprises, 345 Park Ave., N.Y., N.Y. 10022. Stress the point that Viacom and other T.V. distributors engage in self-censorship to avoid doing damage to particular groups in our society, and that all we're asking for is the same "minority status". Needless to say, the main point is that if the only lesbians on t.v. are rapists or murderers that's doing damage.

MARCUS WELBY

The NGTF is in touch with MCA, the syndicate of this series, to withdraw "The Other Martin Loring" (gays are sick) and "The Outrage" (gays are child molesters) episodes from their package, but meanwhile these horrors have been running on local stations as part of the "Family Doctor" package. It is vital to contact local stations and demand that these episodes not be shown. With both "Welby" and "Born Innocent", please send copies of any correspondence to Ginny Vida, Media Director, National Gay Task Force, 80 Fifth Avenue, New York, New York 10011. It is important when dealing with the syndicators to show them that there's been local pressure.

PHILA., PA—The National NOW conference in Philadelphia, Pa., voted that equal rights for lesbians would be a top priority this year. The NOW Lesbian/Sexuality Task Force will receive no less than 1% of NOW's national dues (roughly \$5,000—equivalent to a national priority). The money will be used for issues of concern to lesbians on local, state, and federal levels. Much of the money will be appropriated for efforts to pass federal gay civil rights bill HR 5452. (*Majority Report*)
Reprint from *Sister*.

COMMUNITY FOCUS



"CELEBRATION OF FEMALE SEXUALITY", the second annual such conference, will take place May 15-16 at the U.C. at Irvine. The two day event will be keynoted on the 16th by Los Angeles lesbian journalist/activist, Jeanne Cordova, and is sponsored by Lesbians in the Feminist Effort in conjunction with the UCI Women's Center. There will be workshops, and proceeds of the conference will be delegated to task forces on feminist and lesbian issues. For further information, write: L.I.F.E. 411½ South Harbor Street, Fullerton, Calif. 92632.

RAPE CENTER OPENS

Funding from the California Department of Health and the federal government have enabled the Los Angeles Commission on Assaults Against Women to open the RAPE CRISIS CENTER. The Center will coordinate the operation of a 24-hour Rape Crisis Hotline *677-8116, an inperson counseling service, and a community education program. Directors are Valerie Nordstrom and Joan Robins, long-time members of the Los Angeles Commission on Assaults Against Women.

The Commission is a three-year-old community women's organization devoted to stopping rape and giving support to women who have been raped. Following the Los Angeles Anti-Rape Conference in June 1973, the first volunteer counselors were recruited to staff the 24-hour Hotline.

The Rape Crisis Hotline now receives approximately one hundred calls per month from women who have been raped. All information is confidential. Counselors also act as advocates for women who have been raped, accompanying them to the police, hospital and courts.

"Since many women do not report their rapes to the police, they often receive no medical treatment and have no one to tell what has happened to them," Hotline Director Valerie Nordstrom explained. "We serve many women who have no other place to turn and unfortunately the need is growing, not diminishing," she added.

For information on the Rape Crisis Center, interested persons should call the Center at 938-0198.

JOB'N SUCH

THE CAREER PLANNING CENTER will be holding a rather elaborate Employment Conference on March 13, '76. It will be held at the Los Angeles Convention Center. Registration begins at 9:00 am. It will cost \$3.00—resumes optional. There will be all-day workshops with employers and resource persons on hand. All employment-oriented women's groups are invited to participate.

CPC also holds Career Planning Seminars throughout the month. Included in these are Job Search Workshops, How to Fight With Your Boss—Without Getting Fired, Anger Workshops, Assertiveness Training, etc. Some good freebies are: Non-Traditional Workshops Program, to discuss possibilities for women working in non-traditional fields, free legal counseling, and free critiques of written resumes. For further info, call the Center at (213) 273-6633.

BREAD AND ROSES

PEOPLES COLLEGE OF LAW of the National Lawyers Guild has lots of goodies coming up. On April 3rd, "in the evening", there will be a multi-media presentation of women's culture. It will feature Bread and Roses; there will be singing, poetry, comedy, etc. The \$2.00 (\$1.00 for unemployed) donation will go to the building of a Scholarship fund for women attending PCL—and to expand recruitment. And, you can bring your Gay cousin, Arnold—men are allowed (if not encouraged) to attend. P.S.: Ruthie Gorton will sing, and that's a trip. Contact them at (213) 388-8171.

A Stroke for Radical Therapy

How's your head lately? A little like being in a washing machine Garbage disposal? Or maybe you experience your mind as a clear pool and you see exactly what's going on around you. You're changing. But it's like an earthquake rather than smooth transition. So you say you're flipping out, having a nervous breakthrough, or going sane. You're labelled schizophrenic by your government and are on the list of the first to go. Your lifestyle is seen as very unnatural by your mother and Goddess! if you told your father you don't know what would happen! So you churn some more. You write a song about how it feels to be where you are. You start going to Contact Rap, meeting new friends. You learn you have choices, that you're not crazy, only oppressed. You get ANGRY!; join a Radical Therapy Group; start doing body work: screaming and hitting. The SHIT you've swallowed all your life comes out. Your sisters are there to hold you and listen to your tears while it happens. You get what you need because you learn to ask for it, something that you unlearned while growing up because needs were either ignored or called dirty. You form an identity with yourself that you never had before. One in which you draw upon your strength and the strength of others to get by. For the first time in your life you know you're not Alone.

from Teresa Santa



*Radical Feminist
Therapy Collective*

Radical Feminist Therapy

—For All Women—

CONTACT RAP

(open groups — for all women —
— Lesbian facilitators with Lesbian raps)

ON-GOING PROBLEM-SOLVING GROUPS

MEDIATIONS

WORKSHOPS AND MARATHONS

INFORMATION

Radical Therapy
Radical Feminism
Lesbian Politics
Fat Liberation

Every Thursday, 6:30 - 8:15 p.m.
in the Women's Center
237 Hill Street, Santa Monica

Lesbian Health Group Forming

The Westside Women's Clinic is not only for women who need birth control or abortions. A lot of our patients do need these services, but we have many other services available for all women. Lesbians need yearly pap smears, breast exams, and pelvic exams. The clinic offers these as well as treatment for vaginal infections. We have women's health care specialists doing all of our general gynecological exams.

A women's health care specialist is a fairly new category of medical professional. She is a skilled technician with a woman's warmth and sensitivity, involved in educating women about their bodies while examining them.

A "self-help" group is a good way for us to gain more extensive knowledge about female physiology and anatomy as well as gain control of our health.

We would like to have a group for lesbians only. This would be a supportive, learning environment where we could come together and learn more about our bodies. The subject matter would be directed by the interests of the group. Some possibilities are: how to use a speculum; what the cervix looks like; what is the difference between discharge and secretions; what are the common vaginal infections; how to examine our own breasts; what is a malignancy and how we can tell if we have one; how does a woman's hormonal system work; and how to deal with the medical establishment when we have to.

If lesbians are interested in the self-help group, let us know and we'll start one. We need more feedback to find out what you want. If you need an appointment just call us.

The Staff of the Westside Women's
Health Care Project
450-2191

Woman Director of Gay Center

Sheela McWilliams, counselor and lesbian mother has been appointed Acting Director of the Orange County Gay Community Center, replacing John Rule, who was fired by the Center's Board last month. Rule, who has been Director for a year and a half, and one of the Center's founders was supposedly fired because the Center was in debt. The move appears to be the result of leadership and political issues. McWilliams, who is a co-director of Orange County Lesbian Women and currently fighting a child custody case, asks for "support and cooperation that the GCC might continue to be of service to all gays." (See *Where It's At* for GCC address, etc.)

CREATIVITY UNLIMITED

presents ongoing

feminist workshops

Women's Marathon

Expressiveness training for men

The ABC's of masturbation

Assertiveness and rape self-defense

Career planning and life goals

On-going six week assertiveness training.

For more information call Valerie, 822-5006.

LESBIAN LEAGUE

LA LA LA, the "Los Angeles League for the Advancement of Lesbians in the Arts", wants to plan a Lesbian Cultural Event that will take place on June 5, '76 at the Woman's Building. Their purpose for having this event is to honor and celebrate the culture we have had—and are creating—as Lesbians. They invite you to participate in any way that reflects your particular interests as lesbians. This might range from running a workshop, designing a display, performing, being in a panel discussion, organizing an athletic event, to just being there. They want and encourage all Lesbians to respond and add to this in any ways that are reflective of your experiences, inspirations, and commitments by March 30. Send to: Lesbian League for the Advancement of Lesbians in the Arts c/o the Woman's Building, 1727 N. Spring St., L.A., CA, or call (213) 225-1724.



CALENDAR

Reprint from *Sister*

LEGEND:

WC—Women's Center, 237 Hill St., Santa Monica.

WB—Women's Building, 1737 N. Spring St., Los Angeles.

COP—Church in Ocean Park, 235 Hill St., Santa Monica.

LBWCRC—Long Beach Women's Community Resource Center,
2625 E. 3rd St.

WICCA—442 Lincoln Blvd., Venice

EVERY MONDAY:

6:30-8:30 pm, Radical Therapy Contact Raps, OPCC
Herself Health Clinic 6-9 pm, 3324 W. Sunset, L.A.
Sister open newswriting meetings, WC, 5:30 pm.

EVERY TUESDAY:

7 pm, International Women's Group International Student Center,
Conference Room, UCLA

EVERY WEDNESDAY:

7:30 pm, ARICA OPEN HOUSE: An Intro TO ARICA—Mautram,
meditation, psychocalisthenics, dance. Free 277-7641.
8 pm, Lesbian Feminists, WC
1:30-3:30 & 7-9 pm, Women's Raps, LBWCRC.

EVERY THURSDAY:

6:30-8:30 pm, Radical Feminist Therapy Contact Rap, WC
6:30 pm, RFTC contact raps—lesbian & all women, WC
8:30 Women's Food Co-op, WC

EVERY FRIDAY:

8 pm, Lesbian raps & socials, WC
8 pm, Lesbian Sisterhood Mtg, 90 Powell Library, UCLA. Coffee-
house at 9 pm.
8 pm, Mixed RT Contact Raps, Unitarian Church, Santa Monica

EVERY SATURDAY:

10 am-5 pm, ARICA—free classes, 9916 Santa Monica Blvd,
Beverly Hills
10-12 a.m., Women's Spirituality Workshop WC

EVERY SUNDAY:

Softball Tryouts, 8851 Laurel Canyon, Fernangles Park, N.
Hollywood.
First & Third Fridays: Santa Monica Radical Therapy Collective
Contact Rap, 8-10 pm, Ocean Park Community Center.

Bastard continued from page 11

trivia and made even worse for having been said so many times before. What she called "examining old preoccupations, trying to advance a new idea—mothers, daughters, families."

A personal history made depressing because she is just now discovering it. O.K. for many maybe, standard countercultural biography for someone like Ginsberg, but not Jill Johnston. "Yes," she admitted later, "there were a lot of establishment overtones in style." She also admitted to attempting to purge the anger, and she maintained "You can't avoid political theorizing."

Stoned (either you or her), Jill Johnston is good; her one-liners make sense, her laid-back style matches your own, personhood and sisterhood fill the air—the nonstyle catching her audience better than funk and flash. As many women there that evening said, "The best thing about Jill is that you can listen to what you want and then stop and do something else."

But there is a problem—the difference between (1) a performance artist, an instigator of feeling and emotion, a conveyor of togetherness who makes you feel good, feel like you belong, feel happy about yourself, who you are and can be; and (2) the theoretician, the conceptualizer, the disciplined thinker whose value is not in the immediate reaction, but in the introspection she instills, the concepts which can be returned to and examined and made your own.

We are just beginning to learn the difference between the two roles, the two contributions. Kate Millett, the theoretician, burned out trying to be a spiritual leader. Johnston is now looking for a way out of that dilemma. Undoubtedly she can't avoid political theorizing anymore than Millett, with her lovers and her husband, could avoid being a personality.

Jill Johnston is on the brink of something. She knows it. Let's hope that she'll be able to mold all the energy represented in her intense pattern of writing and speaking and become the powerful artist she shows flashes of being. Maybe then we'll be ready for her too. ■

Kidnapped continued from page 5

Camden police claimed they had no duty to look for the kidnapers because she was abducted in Philadelphia. Finally, because the small amount of money she had on her was stolen, the cops gave her a dollar so she could take public transportation back to Philadelphia.

Police in Philadelphia also seemed unconcerned. They acknowledged that an abduction across state lines was a serious crime, but said that this was minor in that the woman was neither beaten nor raped and the amount of money taken was negligible. The police have said that they have notified the FBI, as required in such cases, but the victim has not been contacted by the FBI.

THE KIDNAPING WAS PLANNED POLITICAL REPRESENTATION, NOT ORDINARY STREET CRIME.

We don't know who the kidnapers were, but we could make some good guesses. DYKETACTICS! upset a lot of people with the December City Hall demonstration against Council's killing the Gay Civil Rights Bill. Visible dykes are a threat to the men who run the system. We challenge their sexual identity, their heterosexual assumptions about women, and, of course, their supremacist power.

The kidnap is not an isolated incident. Further harassment has been directed toward other active lesbian-feminists. Another politically active woman was questioned for directions in the same location by a man who fit the description of one of the kidnapers. Both a white tow truck and white van were reportedly following women around the time of the incident. Since then

repeated telephone harassment has occurred, and obstacles including a firecracker have been hurled at specific women.

If you need help in Philadelphia, call one of the cooperating groups listed below. It will arrange for people to take you home, to get legal help if you need it, to be with you when you are dealing with the cops.

Alexandria Bookstore — LO7-7340

Everyday from 10 AM to 4 PM

Women's Switchboard — LO3-8599

Monday—Thursday 4 PM to 8 PM; Friday 4 PM to 6 PM

Lesbian Hotline—SA9-2001

Monday—Thursday 8 PM to 11PM

Saloon crisis

continued from page 3

After Thanksgiving as a state of crisis evolved as a result of financial and internal difficulties, the Radical Feminist Therapy Collective was consulted. A decision was made to enter mediation (a process by which RFTC members work with the Saloon women to resolve problems). Mediation did not begin because of procedural difficulties between RFTC and The Saloon and because of holiday time pressures.

In mid-January, after going over the financial situation, McKay informed the workers that the Saloon was in a state of financial collapse. She told them there was no money to meet the payroll and other expenses and that it would be up to each individual whether she could work on a voluntary basis. The shock, apprehension and uncertainty for many workers was overwhelming.

Once again RFTC was contacted and the Saloon began 6 weeks of mediation. According to Saloon worker, Sally Stewart, "There were certainly feelings that needed to be worked out, but there is not any woman involved that does not also want to see the restaurant grow."

What has evolved is a structure consisting of a five-woman collective and workers. The collective is open to every worker and there are hopes of a slightly larger collective in the future. Collective ownership of the restaurant itself is one of the possibilities being discussed.

The collective really needs women to come in and help staff the restaurant with them. They are also in desperate need of financial and moral support. As a means of raising money, the Saloon has begun a series of benefits featuring such performers as The New Miss Alice Stones Ladies Society Orchestra, Woody Simmons and Vicki Randall. ■

L.A. Feminist Credit Union Opens

Women in Los Angeles now have a place to go for money without fear of discrimination in lending. The Los Angeles Feminist Federal Credit Union is now open for business. Members of the charter are eligible for loans, single ownership account, joint ownership accounts, life insurance on the share accounts and loan protection insurance on the share accounts. The LAFFCU hopes to educate members on how to handle their money wisely and wants to give feminists the opportunity to put feminist money to work to benefit each other and the movement. For more information: Los Angeles Feminist Federal Credit Union, 1434 Westwood Blvd., Suite 4, Los Angeles CA. 90024 (213) 475-3889.

General Practitioner:

"Radical Feminists for Action" (the title was suggested for clarity of purpose), which would exclusively engage in outreach and coalition work, might solve the general-practitioner dilemma. Such a group could easily become one of the in-center groups and, from that vantage point, its staff representatives would probably bring a much needed "outer direction" to the center.

At the meeting, several astute women questioned why such a group had not already been formed, since people had been gossiping about it for a year or so. "Energy" was cited as "the problem." A request for a show of hands as to who would be interested in forming such a group brought about 40 fingers into the air. Another half dozen said they'd like to participate in some of the group's projects. Most likely, because center women are already overworked and underamped, "RFA" would be wise to draw its membership from the community at large.



YOU CAN GET IT IF YOU TRY

Whose More Radical Than Thou? Who Is Thou?

"Radical Feminists for Action" was dropped, tabled, and side-tracked intermittently by yawns from those who wanted to change the subject because it had been previously decided not to make any decisions at this meeting . . . and by political questions from women who thought the problem was deeper than structural. Monologues ran deeper as the would-be general practitioners questioned the political priorities of the specialists. The center's 10-month-old political policy, "The goal, orientation, and direction of the Women's Center is radical feminism, i.e. commitment to basic structural change in this society . . ." was found "incomplete" by members of both groups. "Commitment to basic structural change . . ." it was discussed, does not speak to what *kind* of change, nor to *how* such change should be brought about tactically. The Women's Center statement conceivably includes all those to the left of registered Democrats.

While Group 1 felt less than validating about Group 2's specialized forms of outreach, a Group 2 woman argued that she saw little point in "wasting" energy going to coalitions filled with liberal (CLUW) or hard-line Marxist (SWP, etc.) women or men who neither understood nor wanted radical feminist input. (This separatist thought is supported by the general mood of westside lesbian feminists who occasionally act like Lesbian Nation is only for those who live west of the San Diego Freeway).

Shortly after the subject of separatism was dismissed as "too

controversial," and shortly before most present began to understand the labels being tossed about, another participant creatively suggested that everyone take the following four questions back to their groups for internal discussion: "What are our politics?" "What tactical ways do we want to use to accomplish them?" "What is the Women's Center's place in the feminist movement?" "What is the center's place in the left?" A similar suggestion that the center and groups ought to close down, adjourn for examination and reevaluation of political priorities, and augment a new structure, was also made.

Needless to relate, both suggestions were politely stonewalled (though "A good time did appear to be had by all.")

[Readers Note: If you are still looking for the moral to this story, there isn't one, and you should now begin the next article . . .]

Actually, the moral perhaps is "process." Those who are interested in seeing this discussion go one way or the other, or at least die, must realize that nothing will happen until someone does something. This profound truth is due to the fact that those who are politely arguing, members of Group 1 and 2, each comprise 50 percent of the energy input into the Westside Women's Center. Both "sides" are committed to their own politics and to the center's continuing or becoming a reflection of those goals. Since everyone is into cooperating, but not giving in, the matter will undoubtedly rest on this stable cliff until one side or the other (probably Group 1, since they move against the status quo) works out a middle solution which the others will "buy," or until cooperation breaks down and people become nasty with one another.

The adoption of this latter non-solution would be sad and difficult for the westside radical feminist community and the women's movement in general. The battleground of oppression against women and lesbians remains littered with bodies of our sisters and ourselves. As long as women remain generally sick or specifically mutilated, there is room and need for the general practitioner *and* specialist in all of us. ■

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dykes working for sexism?

Dear sisters—

Here is a copy of a letter I just sent to the L.A. Free Press. I'm sending it to you because your staff overlaps with that of the Free Press. I would like you to address yourselves, if possible, to the problem of how self proclaimed lesbian feminists can work for a rip-off sexist macho paper like the Free Press. Arguments of larger circulation, like that of subordinating our struggle, to larger one, (of men), do not, in my opinion, justify putting woman-energy into a sexist space. I would appreciate an explanation, or at least printing of the Free Press letter so that other sisters can respond.

In the struggle,
Betsy Firestar
People's College of Law

(Editorial Note: In the last year three *Lesbian Tide* staff writers, Jeanne Cordova, Ann Doczi, and Jan Sappell, have written for the L.A. Free Press. Doczi and Sappell wrote on a free-lance basis, Cordova was a retained editor, none were "on staff" with the Free Press. On January 1, 1976, the FREEP had a major editorial shift—see article, this issue—and fired their woman editor, Penny Grenoble, Jeanne Cordova, and other political writers.)

Dear Betsy,

Your letter, which was signed by 34 other members of the People's College of Law, was printed in the *Free Press* in mid-January. The FREEP's new editor, Michael Parrish, wrote a response justifying, "The purpose of this newspaper is to provide an entirely independent point of view on local subjects of the day." We, political editors who were fired on January 23, were asked to sign this response but refused. In our opinions, the editorial pages of the FREEP existed to provide a political *alternative*. Your letter

criticizes the FREEP for the "macho sexist paper" it is, and asks the FREEP to "get your shit together or advertise as what you are, hip capitalist pigs."

The *Free Press* has been owned and run by hip capitalist pigs, Don Partrick and Troy Boal, since they bought the once fine alternative (1970) from the founding hip socialist sexist, Art Kunkin. I began writing for the FREEP three years ago knowing I was joining 50 million other sisters in this country who work, work for the Man (this is largely what it means "to work"), and work in part, against our own interests. The 35 signatures on the letter did not include their place of employment, so it is difficult for me to analyze whether I worked for a more or less sexist, classist, or racist employer than any or all of them. The *Free Press* takes advertising money from businesses which economically exploit women. Alcoa Aluminum factory workers and Ma Bell telephone operators work for men who rip the insides (food) out of other countries. Shall we compare who in the sty is filthier?

I joined my former editor, Penny Grenoble, and other lesbian writers from the *Lesbian Tide* joined me, in making the FREEP readership, many of whom are women who never have and possibly never will pick up a feminist paper, listen to words about feminism and gayness. The "hip capitalist pigs" told Ms. Grenoble to turn the paper into a credible liberal sheet and they'd sell advertising to "straight" customers and drop the massage parlours. This is your basic pig, "work for me and someday it will be better" bullshit. We had no illusions. The paper's long drop in circulation (few credible liberals, much less leftist or feminists, would buy a paper that insultingly offered feminism on page 1 and sexism on page x) resulted in this January's change of direction, firing of Penny, myself and other political writers.

In working for the FREEP I tried, like every working woman must, to balance my politics and my rent. The greater majority of women in this country work in jobs that allow *NO* expression of the beliefs. It's called "slavery" and will continue until we find the skills and power to overthrow this institution.

Purity is a condition of luxury, an insult and an illusion. It would not be wrong, but certainly an illusion, for me to think the 35 sister and brother would-be-lawyers will so defumigate the institution of law in the next five years that no such letter will ever have to be written to any feminist in the now sexism-ridden profession of law. But like them, I wait and work for that day to happen.

Thank you for your letter, sister. Were there a thousand more like it a year ago the advertising would be out and we would be in... 'stead of the other way 'round. Luckily... we have several hundred thousand more sexist institutions to practice on...

Warmly in struggle,
Jeanne Cordova

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Five musical sirens: a wall painting, Beauvais, c. 1303

WHERE IT'S AT

ARIZONA:

Women's Center
912 E. 6th St.
Tucson, 85605
(602) 792-1929

CALIFORNIA

Berkley:

Women's Center
2112 Channing Way
Berkeley
(415) 548-4343

Pacific Center for Human Growth
P.O. Box 908
Berkeley, California 94701
(415) 841-6224

Los Angeles: (and vicinity)

Women's Center
237 Hill St.
Santa Monica

Santa Monica Radical Therapy
(213) 396-9088 (Annu) or
829-4165 (Jackie)

Lesbian Raps and Socials
237 Hill St.
Santa Monica

Alcoholism Program for Women
1147 S. Alvarado
Los Angeles, CA 90006

L.A. NOW
8271 Melrose Ave. No. 109
Los Angeles 90046
655-3331 recording
655-3332 staffer

Sisterhood of the Wicca
Susan B. Anthony Coven No. 1
442 Lincoln Blvd.
Venice, Cal. 90291

The Women's Building
1727 N. Spring St.
Los Angeles, CA

Orange County, Calif.
Gay Community Center
12732 Garden Grove Blvd.
Suite H (213) 534-3261

Lesbian Task Force (NOW)
P.O. Box 10453
Santa Ana, 92711

Gay Center
1120 Santa Ana Blvd.
Anaheim, 92802

San Francisco:

D.O.B.
1005 Market St. Rm. 402
San Francisco
(415) 861-8689

Women's Switchboard
Women's Center
63 Brady
San Francisco
(415) 431-1414

San Diego:
Las Hermanas
4003 Wabash
San Diego, 92104
(714) 280-7510

Gay Center
2250 B St.
San Diego
(714) 232-7528

Lesbian and Gay Men's Union
Cabrillo College — Student Union
Santa Cruz, California
(408) 476-9140

San Jose:
Sisters of Sappho
P.O. Box 7022
San Jose, 95112 (?)

Stanford:
Lesbian Collective
P.O. Box 8265
Stanford, 94305

San Raphael:
Marin Women's Center
1618 Mission
San Raphael
(415) 454-1445

Sacramento:
Women's Center (Lesbian Raps)
1221 20th St.
Sacramento, 95814

Riverside:
Woman Center
3354 Orange St.
Riverside
(714) 787-0389

COLORADO:

Lesbian Center/Women in Transition
1895 Lafayette
Denver, 80218
(303) 573-6604

CONNECTICUT:

Lesbian Group
c.o. New Haven Women's Center
3438 Yale Station
New Haven, 06520
(203) 436-0272

FLORIDA:

Tampa Daughters of Bilitis
c.o. Noelle Warner
Route 1, Box 110
Lithia, 33547

GEORGIA:

Lesbian Feminist Alliance
449 Euclid Terrace NE
Atlanta, 30307

ILLINOIS:

Lesbian Feminist Center
New Alexandria Library
Counseling Resource Center For Lesbians
3523 N. Halstead
Chicago
(312) 935-4270

National Organization for Women
National Office
5 South Wabash
Suite 1615
Chicago, 60603
(312) 332-1954

Gay Switchboard
(312) 929-HELP

IOWA:

Lesbian Alliance
P.O. Box 1287
ISU Station
Ames, 50010

Lesbian Alliance
c.o. Women's Center
3 East Market St.
Iowa City, 52240
(319) 353-6265

KANSAS:

Gay Women's Liberation
P.O. Box 234
Lawrence, 66044 (?)

LOUISIANA:

D.O.B.
P.O. Box 52113
New Orleans, 70152

MAINE:

Brunswick Gay Women's Group
136 Maine St.
Brunswick, 04011

MARYLAND:

Lesbian Community Center
3028 Greenmount Ave.
Baltimore
(301) 366-8990

NEW YORK:

N.O.W.
47 E. 19th St.
New York City, 10003

Lesbian Feminist Liberation
33 Union Square West
New York City
(212) 691-5460

MASSACHUSETTS:

Lesbian Liberation
Lesbian Mothers
Lesbian Therapy Research Project
c.o. Women's Center
46 Pleasant St.
Cambridge, 02139
(617) 354-8807

D.O.B.

419 Boylston Rm. 323
Boston, 01002
(617) 262-1592

Lesbian Health Group
Box 600 Gay Community News
22 Bromfield St.
Boston, 02108

MICHIGAN:

Lesbian Center
547½ E. Grand River Ave.
East Lansing, 48823
(517) 332-1770

MINNESOTA:

Lesbian Resource Center
2104 Stevens Ave. S
Minneapolis, 55404

MISSOURI:

Lesbian Alliance
P.O. Box 4201
Tower Grove Station
St. Louis, 63163
(314) 664-7249

Gay Community Center
3825 Virginia
Kansas City

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BAR GUIDE

by Gabriel

Some of the bars I have listed below are "gay bars". By that I mean, they do not have a feminist consciousness (some for that matter do not even have a gay consciousness), but they do cater to lesbian women and gay men. I have tried to include the bars that are only lesbian and the mixed (lesbian and gay men) bars that do not covertly or subtly oppress or discriminate against lesbians. (Yes, gay "brothers" still do that. We even had one lesbian bar owner tell us she didn't want a poster put up that had the world lesbian on it because she didn't want to offend her "girls.")

The bars are still in a different world; some don't even know there is a movement going on. There are a lot of mixed feelings in our community about going to the bars. However, since we have had many lesbians ask us to put the bar guide back into the magazine, we felt there was sufficient reason to do so. Our part as feminist lesbians will be to periodically check out the bars we list to make sure there are no sexist pigs in them.

If you know of a lesbian bar or restaurant that sisters might enjoy going to, send me their particulars and we'll include them.

L.A. Area

ALIBI EAST

225 S. San Antonio
Pomona, CA (714) 623-9422
Mixed, liquor, disco on weekends

BIG HORN

4882 Lankershim Blvd
No. Hollywood 980-9792
All women, liquor, dancing to a juke box, fireplace.

DAILY DOUBLE

3739 E. Colorado
Pasadena, CA 449-9701
All women, beer and wine, jukebox

FREE PEOPLE a Womens Bar

FINE WINES — CHAMPAGNE — BEER

Free Popcorn — Foosball

Hours: 4 p.m. — 2 a.m., Friday & Saturday
4 p.m. — Midnite, Tues. Wed. Thurs. Sun.
CLOSED MONDAYS

We're located in West Los Angeles (2 blocks East of Overland). 10588½ W. Pico Blvd., L.A. CA 90064
Your hosts - Jo and Nicole

213-559-9288

HIALEAH HOUSE

8540 Lankershim Blvd.
Sun Valley, 767-9334
Club atmosphere, all women, beer and wine, dancing, live band on weekends — if you like softball, you're in.

LOVE INN

10700 Vanowen
No. Hollywood 769-9215
Mostly women, club atmosphere, liquor, dancing, live band on weekends.

OXWOOD INN

13713 Oxnard (at Woodman)
No. Hollywood 997-9666
Mixed, liquor, dancing to a juke box.

PALMS

8572 Santa Monica Blvd.
Hollywood, CA 652-6188
Mostly women, liquor, jukebox, nice vibes

QUE SERA SERA

1923 E. 7th St. (Off Cherry)
Long Beach, 599-6170
Club atmosphere, lounge mostly women, nice, dancing to juke box, liquor.

SALOON

10848 Ventura Blvd.
No. Hollywood 769-9858
Mostly women, tavern, casual, beer and wine, dancing to a juke box, heavy on pool.

THE STOWAWAY

11608 Ventura Blvd.
Studio City, 980-9587
Club atmosphere, all women, dancing to band on weekends, beer and wine, popular.

FEMINIST RESTAURANT

L.A. Women's Saloon & Parlor
4908 Fountain Ave.
Hollywood, 388-3491
Lunch, dinner, beer and wine, good, good vibes

"Gay" Restaurants

Arthur J's
1110 N. Highland
Hollywood 465-9550
Mostly gay men, after hours coffeeshop, go after 2 a.m.

Bla Bla Cafe
11059 Ventura Blvd.
No. Hollywood 769-8912
Mixed, a lot of hip (?) straights, short menu — omelets, nightly entertainment.

Carriage Trade
8077 Beverly Blvd.
Hollywood 653-9337
Mixed, dinner house.

David's
7013 Melrose Ave.
Hollywood 934-5730
Mostly gay men but warm atmosphere, dinner house.

Eatin' High
4514 Fountain
Hollywood 660-9877
Mixed, funky, vegetarian, Mexican & burger food.

O'Brien's Steak House
11916 Ventura Blvd.
Studio City 980-4811
Mixed, dinner house.

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#B, Santa Monica, Calif. 90403. →

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