

THE LESBIAN TIDE

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



DYKE HUMOR OUT OF THE CLOSET

S.B.1 — FACISM

MAY/JUNE '76

PASSION POEM TRILOGY

'SNUFF' BURNT OUT IN L.A.

REVIEWS: ALIX DOBKIN, LINDA SHEAR

50¢ in L.A.
75¢ Elsewhere

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Cover:

Bobbi Birleffi, Los Angeles and Leni Seagull, Berkeley
photo by Cynthia Mac Adams

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.

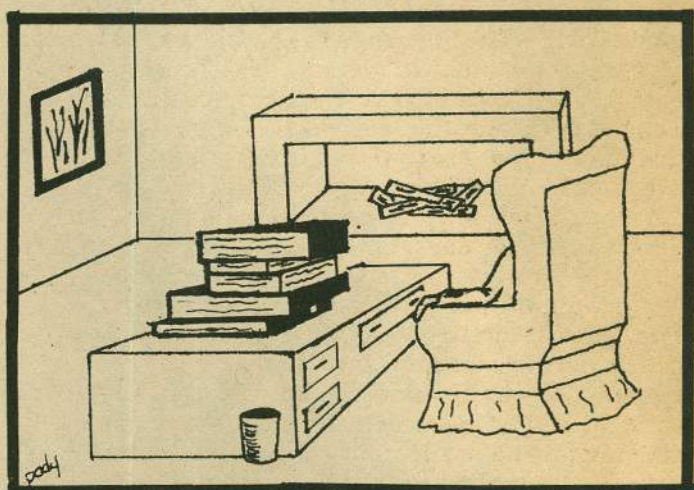
The Tide Collective, radical feminist lesbians who believe basic change in our society is pre-requisite to real liberation for women and lesbians, publishes editorials stating our views and analysis on particular issues.

Profile: JEANNETTE FOSTER, X-RATED BIBLIOGRAPHER

KARLA JAY

As lesbians reach out to claim the herstory long denied us by predominately male, heterosexual historians, one woman— Dr. Jeannette H. Foster — comes to most minds as our unchallenged foremother in this field. In 1956, in the twilight of the McCarthy era, Jeannette Foster published *Sex Variant Women in Literature* with \$2000 of her own money (which was a year's salary for her).

Afficionados of the work, which until now was available only to those able to pay up to \$30 per copy



from rare book dealers or those near one of the few libraries in the United States containing a copy, will tell you with absolute reverence of the monumental significance of the book. The opus catalogs with great accuracy almost every single work dealing with lesbians from Biblical and ancient Greek literature through the first half of the 20th century. The book is full of fascinating bibliographical information (most people are startled that so many famous authors, such as Mary Wollstonecraft, wrote one lesbian work), careful plot analysis, and even brief biographical sketches of some lesbian writers. And the work is not confined merely to works in English or to better-known foreign works, such as the poems of Sappho, but it also lists barely known works in English, French, and German, among other languages. In short, the real marvel of this work is not the fact that Dr. Foster gathered material on such well-known lesbian writers as Radclyffe Hall (*The Well of Loneliness*), but that she discovered obscure American writers living and writing in France. For example, she discovered Natalie Barney, who wrote scathingly funny and irreverent accounts of some of her contemporaries, and Renee Vivien (Pauline Tarn), who was considered to be one of the best French poets of her time. Or rather

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SUPREME COURT SAYS — DON'T BOTHER US NOW

PAT SIMKO

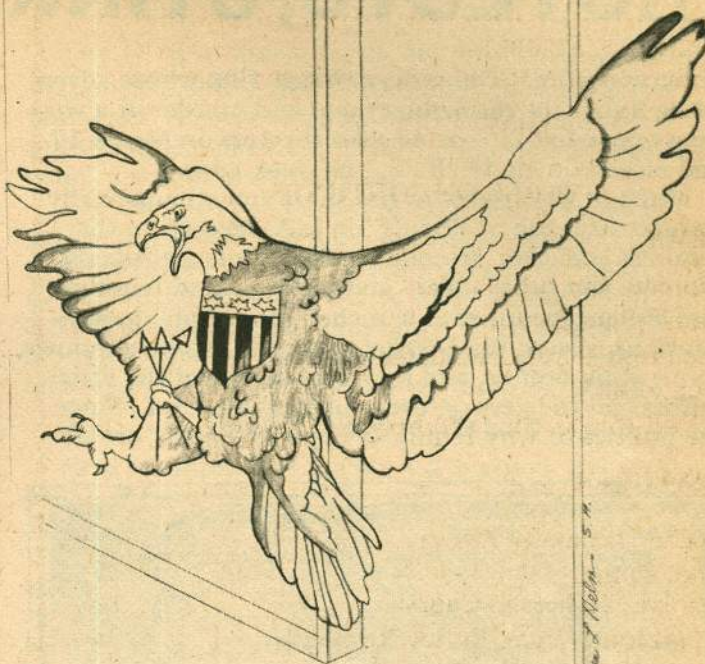
On March 29, 1976, the Supreme Court of the United States upheld the power of states to enact criminal legislation pertaining to private voluntary acts between homosexuals. The case arose when two homosexual men, named in the case as John Doe and Robert Roe, were arrested in Virginia and charged under a state statute which makes voluntary homosexual acts in private a crime. The Virginia legislature labels homosexual acts "crimes against nature," presumably theirs, and provides for a minimum sentence of one year in prison and a maximum sentence of three years in prison upon conviction.

The case was heard by the U. S. District Court in October, 1975. The challenge to the law was based on the constitutional right to privacy. The court's opinion, written by Judge Albert V. Bryan, answered the challenge saying that the law controlling "crimes against nature" is constitutional because the state legislature had concluded that such acts are "likely to end in a contribution to moral delinquency." Under the law, states have considerable authority to pass legislation — however outrageous the law may be — when the public good — the good of the majority — economic, social and now moral, is at stake. In this case the Court has inferred that the rights of the minority must be sacrificed to protect what has been interpreted as the "moral wholesomeness" of the majority. Virginia has said, and the Supreme Court has stamped that our conduct is a threat to their character.

When a constitutional issue is involved in a suit, the Supreme Court must entertain the case. However, there is a wide range of discretion and the Court may choose not to hear an appeal where no constitutional issue is involved. The Court wrote no opinion in the case, giving no clue as to their reasoning. Perhaps the Court refused to recognize the Constitutional issue. The decision could imply that the majority sees homosexual conduct as a "crime against nature," or perhaps by old standby legal process the justices are saying that while they may not necessarily view homosexual activity as criminal, they recognize the rights of the states to do so.

Three justices dissented — liberals William J. Brennan, Jr. and Thurgood Marshall, and the newest appointee John Paul Stevens. The dissent did not address the Constitutional issue, however, nor did the dissenters state that they disagreed with the law. They merely said that they would prefer to postpone any decision until after a full review of the issues involved. They want to hear more.

The Supreme Court decision was the final word in this case. Once a law is upheld in the Supreme Court there is no further recourse in challenging it. States now have assured authority to pass legislation making homosexual activity, albeit voluntary and in private, a criminal offense.



If homosexual activity has been labelled by the legislatures as "a crime against nature" and affirmed by the courts as "promotive of moral delinquency," we can be sure that in other areas homosexuals will have no legal recourse to challenge rules and regulations invoked against them. For example, homosexuals are ineligible for bonding, and in all but eight states (Connecticut, Illinois, Colorado, Ohio, Delaware, Hawaii, North Dakota, and Oregon) known homosexuals may be denied state licenses required for the practice of many professions, including:

accountant	electrician
aircraft mechanic	electric-sign service-person
architect	electronics technician
attorney	(radio and television)
audiologist	engineer — all fields
barber	entertainer requiring a
bar owner	cabaret license
beautician	fireman
broadcast transmitter	flight engineer
(operator and adjuster)	independent psychologist
bus driver	insurance agent
cabaret owner	lawyer
certain civil service	licensed merchant
employees	marine officer
chauffeur	licensed practical nurse
chiropractor	liquor store owner
clergy — all religions	maintenance electrician
coast guard officer	optical mechanic
co-pilot	optician
cosmetologist	optometrist
dental hygienist	pharmacist
dentist	physician — all fields

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'SNUFF' SHUT DOWN BY PROTESTS, STINK BOMBS, BRICKS

(Editorial note: The porn-violence film whose advertising hypes the dismemberment and murder of a woman opened at 22 Los Angeles theaters on March 17 and closed down, in all 22, one week later.

Much of the credit for the short and commercially unsuccessful run of "Snuff" in L.A. belongs to the feminist coalition, Women Against Violence Against Women, and other over- and underground feminist and lesbian groups who launched immediate demonstrations, visited the District Attorney, broke windows, threw stink bombs, and in general harassed the distributors and theaters on every imaginable level. Since the politics of why feminists oppose "Snuff" are ob-

JULIA LONDON, LYNN HEIDELBERG, WAVAW

When a local radio station carried the report that the "Snuff" distributor, Allen Shackleton, was in town, women began to act. Knowing that the film was to open in less than a week, the Los Angeles and Orange County Feminist Women's Health Centers picketed the hotel where Shackleton was staying, began contacting District and City Attorneys' offices, police departments, advertising departments of the news media, and theaters which were planning to show the film in an effort to prevent "Snuff" from opening or to prevent advertising from appearing.

Women from the FWHC knew that other feminists were probably acting against the film or would want to as soon as advertising appeared, so they announced a meeting for women interested in joining a coalition effort. The first meeting, called on short notice, was not well attended. By the second meeting we were a coalition of individuals and groups including the FWHC, California NOW and various local NOW chapters, Olivia Records, *The Lesbian Tide*, Sisterhood bookstores, Radical Feminist Therapy Collective, Feminist Lawyers, Alcoholism Center for Women, Rape Crisis Hotlines, NARAL, Woman's Building, Women's Transitional Living Center, and community collectives and CR groups. We took our name and our first leaflet from a Washington, D.C. group, Women Against Violence Against Women, which had formed to stop "Snuff" in that community.

The goals of WAVAW were to educate the public about the issues of porn-violence, encourage other groups and individuals to protest against "Snuff," research and analyze the film (its appearance in so-called family theaters and its extraordinary promotion), establish and maintain contacts to share information and tactics with women's groups around the country against "Snuff," and, primarily, stop "Snuff" in the Los Angeles area as soon as possible.

VICE SQUAD PREVIEW

Feminist lawyers met with city officials, and a delegation went to Mann Theaters' offices to express community demand that "Snuff" not open in Los Angeles. The meeting with "Mann's men," which ended heatedly, resulted in their refusal. But they requested that members of our coalition view the film at their special "vice-squad" showing at the Hollywood Fox Theater. Members of the coalition had different opinions about whether seeing the film was an appropriate and useful thing to do, but the majority felt it would be. When the two delegates arrived with D.A. and Vice Squad representatives to see the film the afternoon of the opening, they were angrily turned away. The management said that bricks had been hurled through their box-office windows and cement poured down their toilets the night before by persons identified as women, and they wanted no further interaction with feminists.



Photo by E.K. Waller

vious, *The Lesbian Tide* feels it is most important to focus on organizational tactics to keep this outrageous film from showing in our cities and our lives.

Last month's article, "Murder for Fun Shut Down," by Philadelphia's DYKETACTICS!, and reportage of feminist efforts against "Snuff" in *Majority Report* served as an inspiration to our local efforts. We hope the following blueprint from WAVAW will further inspire and ensure that the national feminist and lesbian communities will not permit this film to be shown ever, anywhere, at any time.)

OPENING NIGHT DEMO

On March 17, "Snuff" did open in all but two of the theaters, and the *L.A. Times* and *Free Press* ran advertising, including sensational graphics. WAVAW encouraged people to express their outrage to the theaters showing the film, particularly to the Mann and Edwards Theater chains, and drew up a petition to the District Attorney, police department, Board of Consumer Affairs, and others, demanding the closing of the film. The night "Snuff" opened in Southern California, WAVAW held its first demonstration to protest the film. One hundred feminists unknowingly met up with, but vehemently demonstrated with, two other groups (the Adult Film Association and a Christian organization — strange alliance!?) in front of the Hollywood Fox Theater at 4:00 p.m. The demonstration itself did not stop the film immediately, but coverage by the media brought the issues and the existence of our group to the attention of many people and organizations who later expressed support and took similar actions against the film. The demonstration also brought together more feminists interested in working against the film.

WAVAW decided that, although much had been gained from the Hollywood demonstration, an ongoing picket line would be hard to sustain, possibly demoralizing, and not the best use of energy, especially since there were so many theaters showing the film. We did, however, encourage and support other groups to demonstrate in their own communities against local theaters. Many did. Demonstrations continued the next several days by Long Beach NOW, San Bernardino NOW, independent feminists in the San Fernando Valley, the Chicano community in East L.A., community groups in Alhambra, the Socialist Media Group in Santa Monica, and no doubt others who did not contact us.

WAVAW demonstrated the following Saturday night at three Mann theaters in Westwood, an affluent liberal community surrounding UCLA. These theaters were not themselves showing "Snuff," but were part of the Mann chain against whom we had decided to launch a boycott. Since "Snuff" was not well-attended in most areas, and since the men going to see it were generally not receptive to our concerns, we felt that a national boycott of the chain was the most effective and feasible way to put economic pressure on the Mann corporation.

Through picketing, circulation of petitions, and talking to film-goers about the issues, we turned away a third of the three theaters' business that night. We considered this a high percentage for a first night considering lack of media coverage of the boycott. We learned that the issue of media violence against women and its role as propaganda for actual violence against women is one feminist issue for which there is a basis for broad public support and that changes in people's consciousness on these issues *can* be made through public actions. Public education became more of a goal, and WAVAW members gave media interviews whenever possible.

Our final action was to go to Filmex (Sunday, the 21st), a slick Los Angeles film festival, to pass out leaflets asking people to boycott Mann Theaters and

'SNUFF' — ORGANIZING AND POLITICAL QUESTIONS

JEANNE CORDOVA

"Snuff" is so sexist, racist, and otherwise disgusting that our collective spent little time articulating the politics of why we were against the film, but three other political dilemmas came up during our organizing which I would like to discuss.

The issues were whether or not to send representatives to preview the movie before it opened, whether to press-release the fact of our coming demonstration to the media, and whether to invite or participate in a coalition with "odd bedfellows" such as church groups, Right-to-Lifers, Birchers, etc., who we had also learned were vehemently opposed to "Snuff."

TO SEE OR NOT TO SEE

As is mentioned in the WAVAW article (see this page), representatives from our coalition were invited to preview the movie by Mann Theaters themselves. We were specifically invited to attend the preview already scheduled for Vice Squad and District Attorney representatives. A number of us were against sending representatives because (a) it was unnecessary, as we knew enough to know how bad it was already; (b) going might be seen as a legitimizing move and later be wrongly interpreted by persons acting with us

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\$5,000 IN DAMAGES

Unexpected assistance in the anti-"Snuff" campaign in L.A. came apparently from an underground group which sabotaged four theaters showing the film "Snuff" in the early morning hours of March 17 and 18. The Lesbian Tide received a communique signed "Women Outraged by Snuff" which detailed that the group, in the name of "radical feminism," broke lobby and box office windows of the Culver City, Criterion (Santa Monica), New Westwood, and Hollywood Fox theaters by hurling bricks through them. W.O.S. claimed they cost the three Mann and one independent movie houses "\$5000 in retribution." Attached to the bricks, said W.O.S., was a political statement which read:

"Women's lives are not cheap, not in South America, not in Viet Nam, not in 'Snuff'. We will not allow male film pimps to make money selling dismemberment and murder of women. We will not allow women's blood to be shed in the name of entertainment. We are outraged by this barbarism. Shut down 'Snuff' or we'll do it our way.

Women Outraged by Snuff"

Our news staff confirmed damage at the above-named theaters, which had boarded and taped windows when we went to investigate. The Culver City (independently owned) theater stopped showing "Snuff" the next day. "Snuff" did open at the Hollywood Fox and Criterion the next day, but closed a few days later. The Westwood movie house was not showing "Snuff," but it was a new Mann theater with exceptionally large and expensive lobby doors.

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'SNUFF' SHUT DOWN

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to ask them to sign petitions from the film-going public to Mann Theaters. Petitions served as a tool to present the issues to people and to get information and solicit support from those who are connected with the film and television industries. The action was successful, a good experience in articulating the issues, and was carried out for four days.

FILM SEIZED BY POLICE, INJUNCTION ORDERED

At this point Orange County WAVAW, which had been conducting similar actions, succeeded in getting the police to seize the film from three Orange County theaters and in getting the D.A. to place a permanent injunction against the film. Three other theaters had closed the film under community pressure. We learned that women were harassing theaters showing "Snuff" with property damage and stink bombs. The Los Angeles D.A., deluged with calls, was assuring us that Mann and other theater owners would withdraw the film voluntarily in Los Angeles. On March 24, "Snuff" closed in Southern California.

WOMEN AGAINST VIOLENCE CONTINUE

Women Against Violence Against Women, initially an ad hoc coalition, is now an ongoing group of individual feminists (many members of other feminist organizations) who were involved in the "Snuff" actions, with the support of the coalition member groups. New members are welcome. Encouraged by the response to the issues of violence against women and by successful cooperation of Los Angeles and Orange County feminists on this issue, we plan to build on our work against "Snuff." As feminists

concerned with rape, we have seen the potential in the types of actions taken against "Snuff." We intend to maintain a network which can respond to other examples of media violence, to maintain contacts with feminists in other cities who have opposed "Snuff," to continue to research and analyze the phenomenon of "Snuff" and increased marketing and acceptance of porn-violence, and to raise public consciousness. We want to make porn-violence unprofitable, unacceptable, and unhyp in this society.

Note: We would like to serve as a national clearing house for information and theories on the making and marketing of "snuff" films, both simulated and real. If you have information, please contact WAVAW c/o FWHC, 1112 Crenshaw Blvd., L.A. CA (213) 936-6293. ■



Photo by E.K. Waller

"Enuff 'Snuff', shut it down!"

'SNUFF' — POLITICAL QUESTIONS

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against "Snuff," by persons we were hoping to deter from attending, or by the media; and (c) many women said they wouldn't have the stomach for it. Others argued that our elected representatives should see it because (a) it was embarrassing to answer "no" when the media advertisers, theater owners, our friends, bureaucrats, etc., asked, "Well, what specifically do you object to? Have you even seen it? You don't know what you're talking about"; (b) if a few of us saw the exact scenes (*no one* we knew in the city had seen it), we could refer to specific atrocities, dialogue, etc., in our publicity and educational materials; and (c) ridiculous as it seemed, a number of us reported that when we called other feminists and asked them to participate or told them of our organizing efforts, many times their first question was, "Have you seen it? Is it really that bad?" This is not to imply that these women did not join with us when we said no, but, those of us in favor of viewing it argued, we would be able to paint an immediate graphic picture if we could say to others, "Yes, so and so from the coalition went to a preview. It's worse than you can imagine. Here, read this leaflet."

Eventually most of the group agreed with the latter reasons and we chose two representatives (who were later rejected) with strong stomachs who promised to return immediately and write about it.

MARCH WITH THE BIRCHERS?

The coalition issue emerged when someone brought up the ridiculous but obvious: many conservative groups were also opposed to "Snuff." Knowing that the Birchers, Catholics, Right-to-Lifers, liberal church groups, police, etc., might be "allies" on this particular issue forced the question: "Shall we act with our usual enemies to quash another enemy?" Then, too, we found ourselves somewhat opposed to our usual friends (ACLU, some media) who, in the name of free speech and free press, said they couldn't organize for the closing down or confiscation of a film, no matter what the film said. To the latter concerns we said, "feminists are not 'liberal' about the murder of women; we won't allow 'Snuff' to camouflage murder under the banner of 'free speech'."

In regard to joint organizing with some former deadly foes, we decided not to enlarge our coalition by inviting them, and if we happened to run into them at

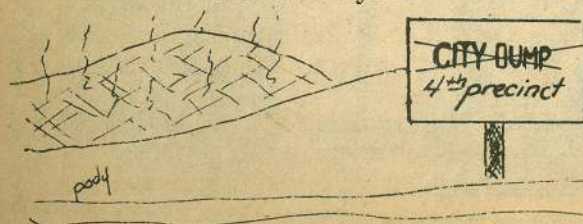
a meeting or on the streets there wasn't anything we could do about that circumstance anyway. As it happened, when we arrived on Hollywood Blvd. to protest at the Hollywood Fox, a large group of Christians were already arrayed, banners and all, on the opposite side of the street. A 30-person band from the Adult Films (erotic, "pornographic") Association were on "our" sidewalk in front of the theater. They were protesting that erotic films were for fun and entertainment and involve voluntary actors, but "Snuff" was not an erotic film because it o.k.'d murder. As there were only two sides of the street, we marched with the erotics. Soon afterwards their ranks diminished, and ours grew, and we proceeded in full force.

WILL TV HURT OUR CAUSE?

There was also a major discussion about whether or not to contact the media prior to the demonstration. The argument against was that coverage would only attract more people (men) to see the film. The argument in favor was that coverage would be an educational tool, help us reach other feminists, and hopefully deter those people who were going to see it; if people knew they could expect a picket line, protests, or the wrath of the feminist movement, a lot of people would be dissuaded from going. Those in favor also argued that the media would find out about the demonstration either during or after anyway and we might as well call, invite them, and make sure they got our press release (politics) on the issue. As it turned out, a woman in the group had unknowingly gone ahead and contacted some media, so we decided to proceed with that. Several major TV stations did show the protest, and we did get evening news coverage. In my opinion as an activist and journalist, the coverage was effective; it spread news of the protests and embarrassed those who thought they maybe might go, but now wouldn't because of potential flak. However, had "Snuff" been a credible overground movie with a good plot (like "Last Tango in Paris") and heavy middle-America publicity, it is possible that the media coverage would have backfired.

WHO DONE IT?

The fact that "Snuff" left town after one week deserves some measure of critical analysis. Chain and independent theaters usually contract their medium-size and "porn" movies for one week only. They can't contract for less, and if the movie is successful they "hold it over." The probable real effect of our (and others', from the D.A. to the church) organizing was to ensure that "Snuff" was not commercially successful. By turning away customers and publicizing the film and theaters for the pigs they were, and by "necessitating" structural replacements, we probably made it more expensive for them to keep the film than send it on its sexist way. ■



THE CANDIDATES: IF YOU MUST VOTE . . .

JEANNE CORDOVA

Though we have been consistently sold out by electoral candidates, they are going ahead with the process (of choosing a president) so we might as well get our two cents in while we can.

Indeed, some have said that all activists should register as Republicans and vote for Ford in order to prevent fascism (Reagan) from winning and wiping out social programs. Tricks and illusion aside, there are some differences in the candidates and we do well to know them. Below is a summary of their views on the ERA, abortion, and gay rights.

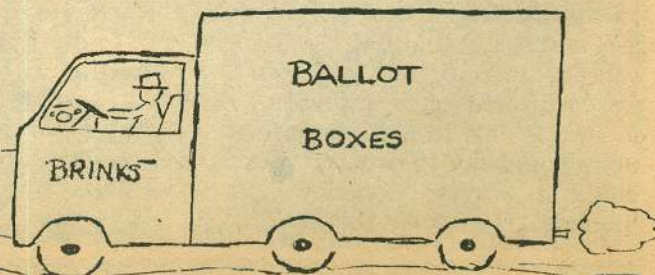
Ronald Reagan: Total bad news. Anti-abortion, would favor constitutional amendment to rescind pro-abortion Supreme Court decision. Has come out lukewarm (borderline liberal) on ERA, no public comment on gay rights, but referred to gays a few years back as "sick, unfortunates." Long-standing for-shit record regarding civil rights and social programs. Against busing.

Gerald Ford: Though both Jerry and Betty appear to be pro-ERA, the President privately stands against the pro-abortion decision, but is also against the move to pass a constitutional amendment criminalizing abortion. Has made no comment on the gay rights legislation of Abzug and Koch (HR 5452), no outreaches or recognition of gays, says all Americans "are due the principles of liberty and justice as written in the Bill of Rights," blah, blah, etc. (Big of him, considering he owes his life to a "queen".)

Jerry Brown: Not a serious contender for the top post but will carry considerable influence and delegates at the Demo's Convention if he carries the primary in California. Brown appears to be pro-ERA, no word from him on abortion, readily approved the passage of California's Brown bill that legalized sexual conduct in private.

Jimmy Carter: Says he "would probably" support the federal gay rights bill, but "don't know how" to deal with the issue of blackmail in federal security jobs. In his own state, Carter has proved a problem to local feminists in that Georgia is still stalled on the ERA and Carter himself has taken a strong anti-abortion position.

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LESBIAN FEMINIST COMEDY — DYKE HUMOR OUT OF THE CLOSET

FROG McDONALD

"In the ninth grade we were making career notebooks. My secret dream was to make a career notebook of being a clown but I was embarrassed, obviously. I mean I was trying to be a hot shit ninth grader, so I made it on being a French professor. It's taken me until 28 years old to admit that I want to be a clown and it is so closely intertwined with becoming a lesbian and the whole process of coming out, I don't just mean coming out as a lesbian, but coming OUT, everything that's inside of me coming out." — Bobbi Birleffi, promoter of women's culture and former closet clown.

"You know what made me really want to be funny? I saw 'Butterflies Are Free' and Goldie Hawn was walking down the street with someone who said something about lesbians and she said, 'Oh no, I wouldn't want to be a lesbian, lesbians have no humor'." — Sue Fink, music and comedy writer, co-director and co-producer of the All-Women Bicentennial Production.

No humor indeed. Anyone who doubts that lesbian/feminist humor exists should be subjected to the barrage of puns and one-liners I withstood while talking to women about women's and lesbian humor. Though still largely undefined, women's humor is definitely alive and well.

Any old episode of "I Love Lucy" will illustrate the kind of humor that men find lacking in the women's movement. They're right, I can't remember the last time I heard a lesbian say, "Take my wife — please." What I have heard from feminists is a humor that is potentially more piercing and perceptive than any I've yet encountered, and watching the birth of feminist comedy is one of the few rewards of living in the seventies.

Women who have been successful in traditional comedy have had to conform to standards for female behavior that are even stricter than usual. Sue Fink attended a class at UCLA at which Phyllis Diller was a speaker. "She said a beautiful woman cannot be a comedian. You have to be ugly or people won't laugh at you." If women have any tradition in comedy it is as freaks, and freaks whose material must constantly emphasize their shortcomings to remain non-threatening to a distrustful audience. And so the tremendous creative drive and talent of a woman like Lucille Ball are reduced to the frantic squawking and fluttering we are expected to believe is a style of her own choosing.

There has been no identifiable humor of women as an oppressed group, and the comedy that is emerging



Photo by E.K. Waller

Bread and Roses Theatre Group

from the women's movement now is just starting to explore that need. We have to start from scratch. Dick Gregory's task was to teach white society what black society already knew; feminist humorists still have to educate many women to recognize their own oppression. Joelyn Grippo, music and comedy writer and co-producer of the Bicentennial Production, sees humor as a good way to accomplish this education. "I think humor can get the point across without preaching, without beating them over the head. People don't like lectures."

One example of feminist humor might be the ad for carpentry classes for women that boldly announced, "EXHAUSTIVE RESEARCH suggests that both men and women possess equal number of hands." Or that suggested line for your next run-in with the local exhibitionist, "Why, that looks like a cock. Only smaller, of course." Women's humor is brand new, fluid and changing, but one characteristic is already obvious. Women are not the brunt of the joke. Beyond that it is difficult to pinpoint, as both forms and content vary. There is Lily Tomlin's highly individual style of characterization, there are the one-liners of Harrison and Tyler, and there are the skits and songs of groups of women like Bread and Roses and the women of the Bicentennial Production, as well as experimentation with clowning and mime.

So now that we don't know what women's humor is, quick, what is lesbian humor? Is it:

- A. A man slipping on a banana peel?
- B. A satire on beauty contests?
- C. A skit about coming out to your mother?
- D. A skit about your mother coming out to you?

And is lesbian comedy dialogue:

- A. "That was no lady, that was my wife."?
- B. "That was no lady, that was my sister."?
- C. "That was no lady, that was my lover."?
- D. "That was no lady, that was my lover's lover."?

Lesbian humor is as difficult to pin down as women's humor, and there is probably much overlap between the two. The boundaries are uncertain, as Bobbi Birleffi points out:

"I think there are lots of issues that lesbians have that lesbians think are different. For example, relationships. Lesbians are trying to build different relationships with no roles, breakdown of roles. However, it has been my experience that in an intimate couple relationship, whether it's heterosexual or homosexual, it still has problems of isolation, jealousy, and possessiveness. In our performance there's going to be a lot of words that will say lesbian and I'm sure it'll really go over with the lesbians but I would love to present it in a mixed — at least 'mixed' meaning straight women — group and see what the response is. Because it may be a very powerful thing, it may be an incredible way to communicate women's culture to a broader audience, a very easy and wonderful way to communicate."

"We don't know what things we can quite laugh at yet about ourselves. It's very tentative, the definition is evolving because we are still in the stage where we are taking ourselves so seriously, we *have* to, that we almost don't trust each other to laugh. I mean if

somebody gets up there and comes onstage as a dyke, and if the timing's off or they're not a likable character, women are going to be offended. So here we are doing this comedy workshop about telling your mother you're a lesbian, now to me that's pretty safe for right now, that's basic lesbian humor. But how about when we get into stuff like political meetings, all that bullshit, 'Yes-I-really-hear-you-I-hear-what-you're-saying-I-want-to-support-it-I-want-to-validate-what-you-say-but. . . ' you know, all the language that we use politically. What happens when we start making fun of that?"

The future of women's humor and lesbian humor is wide open. If the audiences at recent women's shows in L.A. are any indication, the women's community is more than ready for comedy. "Starved" might be a better word. The comedy of lesbians and feminists can reach women where formal politics can't, and it can relax, inform, and encourage battle-weary sisters in evenings of solidarity and celebration. Birleffi says, "It's a nourishment, it's a place to get fed, to keep going. It's a watering hole." Whatever women's and lesbian humor evolves into, one thing seems clear: it is at long last a humor for our own amusement, to our own advantage, for our own purposes. And we will have the last laugh. ■



The Edge Of Process

A Non-Sexist Soap Opera

by Mary Heartless
Mary Heartless

(Editorial Note: Mary Heartless is not with us this issue due to circumstances totally out of her control, she is in process. Mary reports Processville was declared a national disaster area last month, but she couldn't get federal aid fast enough to get her shit together to write about the continuing saga of heavy struggle.

* * *

But, stay tuned next issue when Dyklan Dialectic (former cream-puff butch dyke who has finally achieved ideological perfections) questions, "Now that I have perfect consciousness will I ever find perfect happiness? Does it really matter? Can I go steady with my collective? Is dyadic bliss really counter-revolutionary? So what?"

* * *

Mary will speak to these and other incorrect questions as soon as her process permits.



LESBIAN MOTHERS IN COURT — WHOSE BEST INTEREST?

JANIS SAPPELL

Throughout time, lesbian mothers have been one of the best-kept secrets of our society. Fortunately, very few secrets are kept forever.

Within recent years, a growing number of child-custody cases involving lesbian mothers have been brought to the courts. Some have been won and some have been lost, but all have been valuable for the facts, inspiration, and support they have provided for other lesbian mothers who, along with many of us, feel a deep sense of mystification where our legal system is concerned.

In most states the courts, having jurisdiction over divorce proceedings, continue that jurisdiction to determine the issue of child custody as well. While, as a general rule, both parents theoretically have equal right to custody of the child, preference is usually for the mother to retain custody in cases where the child is young or is a female child of any age. This "preference," as well as custody, is lost if the mother is shown to be "unfit."

The prime concern in any child-custody case is supposed to be the welfare or "best interest" of the child. There is, however, no set procedure for determining just what this consists of. Choosing between parents is often difficult; hence, the courts have wide discretionary powers in deciding custody. The only basis for overturning a decision is if the court is found to have abused its discretion. After custody is determined, the court continues its jurisdiction over the child until she/he turns of age or is removed from the court's jurisdiction. As long as the court retains jurisdiction, a custody order may be changed or modified at any time on the grounds of "changed circumstances" (e.g., discovery of a mother's lesbianism).

Of all areas considered in the determination of child custody, the single most important is parental fitness, which includes, among other things, sexual conduct. The courts are very rigid in this area, and a mother desiring custody of her child or children stands her best chance if she leads an exemplary, and needless to say heterosexual, life. (If her life isn't exemplary, it had better at least be heterosexual!)

It is this area of parental fitness which is most crucial to lesbian mothers, as quite often the courts allow the "best interests of the child" to be overshadowed by the issue of the mother's lesbianism. Lesbianism is viewed by most courts as a matter of morality, and most lesbian mothers are viewed as immoral and, as such, "unfit." As a lack of "fitness" is grounds for loss of custody, many lesbian mothers lose their children.

According to a list compiled by the Lesbian Mothers National Defense Fund (a legal research, fund-raising, and support group based in Seattle, Washington), in the U.S. and Canada only 10 lesbian mothers who have gone to court with custody cases have won un-

restricted custody of their children. There is no certainty as to how many cases have been lost, since they are often not recorded.

The matter of unrestricted custody is an important one. Upon issuing decisions in custody cases, the courts impose the terms which must be met. In a 1972 case, a California woman who acknowledged to the court her lesbianism (as well as the fact that she was living with her lover) was awarded custody of her three children, with the stipulation that (a) she was no longer to live with her lover and (b) she was not to associate with her lover except when her children (ages 9-14) were in school or visiting with their father on alternate weekends and during three weeks of each summer. The decision is being appealed by both parties, the father on the basis of custody and the mother on the basis of the restrictions.

There are deep roots of heterosexism in the courts, and at no time is this more apparent than in lesbian-mother custody cases, as the lesbian mother finds herself a frustrated victim of every prejudice, misconception, or homophobic fear a judge may have. The "best-interests-of-the-child" concern is often cast aside as a judge peers down from the bench and pronounces sentence, asserting that a child is to be deprived of its mother's warmth, love, and care because the mother may influence her child into a life of lesbianism or homosexuality (translation: sickness and perversion).

It should be noted, however, that these same keepers



of the moral standard (judges) are not past the stage of showing their own voyeuristically sexist curiosity about how lesbians "do it." This is evidenced in the following passage from the transcript of the custody hearing in *Sarah A. Hall vs. David R. Hall* (Common Pleas Court, State of Ohio, April 26th, 1974), as the court questioned an expert witness for Sarah Hall:

- Q. Dr. Green, how is the sex act between lesbians accomplished?
- A. That would vary just like with non-lesbians. It would vary depending upon the individual couple. There is a range of practice between them.
- Q. How would you expect it to be accomplished?
- A. The most common form of sexual expression between two females is by mutual manipulation of the genitalia.
- Q. Do you consider that normal?

Questions such as these are frequently asked by judges in an effort to "get all the facts about the case." (Not to mention a probable thrill.)

While all of this paints a rather depressing scene, the picture is gradually brightening. Lesbian mothers are becoming more and more visible and are fighting for their rights, both individually and in groups such as the Lesbian Mothers National Defense Fund.

LMNDF began in July of 1974 with four women, three of whom had children. They have acted as a model for other lesbian mothers' groups around the country and are still growing. LMNDF has built up great expertise in the area of custody cases, and they make themselves readily available to all women who need them.

Lesbian mothers, by taking their power, are standing up to a legal system which they find especially oppressive. As greater and greater numbers of cases reach the courts, more women feel the strength to fight for their children as open lesbians, and they refuse to be denied this right.

Cases have been successfully fought in Michigan, Washington, California, Illinois, Ohio, and Alberta, Canada. More and more cases are surfacing all the time.

The principle of mothers' losing their children because they are lesbians is being severely tested as women become more aware of their rights. Time is short for the toleration of judges who issue statements such as "Orgasm means more to them (lesbians) than children or anything else." (Judge Albert Caris upon issuing his decision in a lesbian-mother case before him.)

Cheryl Bratman, the law student who handled Lynda Chaffin's custody case in California (see July/August *Lesbian Tide*) stated: "A lesbian mother should have the constitutional right to the care and custody of her children, and such a right should not be able to be abridged without a compelling State interest for doing so. The trial stage in a lesbian-mother custody case is the time when the judge must be educated that a mother's lesbianism, by itself, is not a sufficient reason to deny her custody and that a household headed by a lesbian mother can be a very happy and healthy environment for children."

Any lesbian considering entering a custody case should avail herself of all the information she possibly can. LMNDF is of invaluable aid in this area. The organization keeps lists of lawyers, law students, expert witnesses (usually necessary in a custody case), as well as transcripts and records of other cases in the U.S. and Canada.

Another factor which cannot be overlooked is the financial consideration. Lesbian-mother cases often run into thousands of dollars, but usually some sort of arrangements can be made, and lesbians should not allow this to be the only factor in their decision as to whether or not to proceed with their case.

While no one could possibly get the idea that custody cases are easy, we can rest assured that the situation is improving somewhat as more and more lesbians organize and form support groups. There are, and will be, more victories in the courts as less and less women are afraid to declare themselves lesbian mothers.

Edit. note: The author wishes to thank the Lesbian Mothers National Defense Fund for the wealth of information they provided. This article would not have been possible without them. Those needing help or wanting to send donations (much needed and tax-deductible) can write: LMNDF, 2446 Lorentz Pl., N., Seattle, WA 98109, or call (206) 282-5798. ■



SUPREME COURT SAYS — DON'T BOTHER US NOW

continued from page 3

pilot	securities salesperson
pipe fitter	state trooper
plumber	taxicab driver
podiatrist	teacher — all fields
police officer	and grade levels
radiotelephone operator	television and radio
real estate broker	repairperson
real estate salesperson	truck and bus mechanic
registered nurse	truck driver
school counselor	veterinarian

The listing, a 1970-71 bulletin from the U.S. Department of Labor Bureau of Labor Statistics, forgot to include "mother." Generally the licenses are denied on the grounds of "unfit moral character." (Any lesbian applying for a required state license must be severely closeted in her dealings with the state agency.)

By their action in the John Doe - Robert Roe case, the Supreme Court indicates that it would not be willing to hear any challenges to such licensing regulations, or any other legal decision adversely affecting homosexuals where "moral character" is an issue. A challenge to a decision denying lesbian mothers custody of their children, for example, would undoubtedly be poorly received. Test cases are often ways of gauging the Supreme Court's mood. The John Doe-Robert Roe case shows us clearly they are not in the mood for us. ■

LESBIAN CAMP DIRECTOR SOUNDS REVEILLE

"It is with much sadness and heartache I feel I cannot come forth. I fear for my job, my Executive Director, and the agency I work for."

The author of this statement is a lesbian camp director who was going to come out at the American Camping Association's March 4 special meeting on Gay Concerns. But at the last moment, Barbara Gittings, gay liason who set up the ACA meeting, read aloud a letter from the woman in question who had changed her mind because "If my Executive Director lost her job because she has hired a gay camp director who came out at the ACA National Convention I would not be able to live with myself. If I owned a private camp and was putting my own business at stake it would be different." The author went on to say "many excellent camp counselors have been fired just because they were gay." She appealed to others within the organization who were in better positions to come forward and continue the Human Rights and Camping Task Force's job of educating the ACA on the gay issue and reassuring closet gays in camping that they were not alone. One agency camp director and an owner of a private camp stepped forward at the Philadelphia meeting. Among the 65 persons attending, many others voiced verbal support for the continued effort. Donors and other courageous persons interested in furthering the freedom of lesbians in camping are urged to send money or write for further information to: Human Rights and Camping, 1648 North Holyoke, Wichita, Kansas 67208. ■

LESBIAN ATTORNEYS ORGANIZE

At the second annual West Coast Conference on Women in the Law, a statewide organization of lesbian attorneys was formed. Lesbians in the Law (LIL) has at the present time a membership of 150. Write LIL, c/o Women's Association, Golden Gate University Law School, 536 Mission Street, San Francisco, CA 94105.

JOB CORPS DROPS ANTI-GAY STANCE

The National Gay Task Force announced today that NGTF efforts have resulted in ending a United States Job Corps policy of discrimination against lesbians and gay men. At a meeting held in Washington, D.C., NGTF Executive Director Dr. Bruce Voeller and board member Dr. Franklin Kameny were informed that the anti-gay policy would be terminated.

Dr. Kameny had met earlier with staff members of

the Job Corps to clarify Task Force objections to the Job Corps manual. Prior to that meeting, letters protesting the Job Corps policy had been sent to the Job Corps and to the Secretary of Labor by Dr. Bruce Voeller and members of Congress, including representatives Edward Koch, Bella Abzug, Michael Harrington, and Senator Alan Cranston.

The discriminatory Job Corps policy and "Sexual Deviation" manual were first brought to NGTF's attention by lesbians at a Job Corps facility in Astoria, Oregon. They asked NGTF's assistance because the Job Corps is one of the few agencies not covered by the recent U.S. Civil Service policy order forbidding discrimination based on sexual orientation in federal employment.

NGTF will facilitate the education of Job Corps staff by preparing an annotated list of lesbian and gay organizations in the vicinity of each of the local Job Corps facilities around the nation. ■

SEATTLE LESBIAN CENTER

The Lesbian Resource Center in Seattle, Washington, is "devoted to informing the community of the pride, the dignity, and the joy inherent in lesbian relationships."

The center was established as part of the University of Washington YWCA in March of 1971. Within a year, it was a major source of information on lesbianism in the Pacific Northwest and was receiving requests for such diverse things as where the bars were to providing speakers for high-school classes.

Aside from acting as an information center, LRC also offers a speakers' bureau and classes covering various aspects of lesbianism, including cross-cultural data, history, and current status. Possibly, however, LRC's most important function is providing a place for women to come and talk about their lives without being afraid.

LRC already offers such groups as "Women Loving Women," "Older Women's Raps," and "Couple Counseling." There are plans for many more groups in the future.

Through LRC "women can discover and learn new strengths in emotional, spiritual, sexual, and mental relationships with other women." LRC supports these relationships by "promoting self-esteem, self-insight, self-evaluation, and self-improvement in all women." ■

N.O.W. DEMANDS TV UPDATE

The National Organization for Women (NOW) has asked the National Association of Broadcasters for an update of their television code. Among the NOW demands is that: "persons who relate sexually to persons of their own sex should be portrayed realistically and with dignity." ■

71% VOTE TO RETAIN ABORTION

Washington, D.C. — Readers responding massively to a “plebiscite” by *The National Observer* voted strongly in favor of retaining legalized abortion nationally — an issue that has become a “hot potato” in election campaigning; 71.4 percent voted to let stand the 1973 Supreme Court decision legalizing abortion, and 23.9 percent voted for amending the Constitution to outlaw all abortions. Only 4.7 percent voted for amending the abortion policy to the states.

Balloting in this plebiscite, *The Observer's* 10th, is the heaviest since readers were asked in May 1974 how President Nixon's guilt or innocence in the Watergate affair should be determined. Hundreds of letters accompanied this plebiscite about abortion; writer after writer described the matter as one of personal choice. ■

RAYMOND STILL HELD BY F.B.I. SUBPOENA

Dear Sisters,

We are a group of lesbian feminists in Louisville, KY, who feel that the case of Jill Raymond is of vital importance to all lesbians, and we are appealing to you for nationwide aid and support. Jill has been stuck in a county jail (which is harder in many ways than being in a prison) for one entire year now — supposedly just because she refused to talk to the Grand Jury (a front for the FBI). We believe that the real reasons she has been incarcerated and remains so are

1. Because she is a strong lesbian who upheld her individual rights.
2. Because she is a woman and has “contemptuously” defied “The Man” by remaining silent for 12 months.
3. Because the FBI wants to use her to gain information primarily on the lesbian feminist movement and its socialist connections (a movement they have begun to recognize as a threat to their contemptible patriarchal powers).
4. As a scare tactic designed to divide and intimidate all lesbians.

Sisters, we must not let them succeed in creating paranoia and division of ourselves as a collective nation of lesbians, thus weakening our REAL STRENGTHS! Despite our diverse political ideologies and backgrounds we believe we *must* be unified against the Man's manipulative patriarchal tyranny; specifically, this FBI probing (modern witch-hunting) and harassment.

Background: Jill Raymond is the remaining “witness” of six persons (5 lesbians and 1 gay man) who had initially refused to talk to the FBI about their alleged knowledge of the whereabouts of Susan Saxe

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Dykes Sue Philadelphia

In Philadelphia in December 1975, DYKETACTICS! appeared in City Council chambers to protest with other members of the gay community the council's failure to move ahead on Bill 1275, the gay rights bill which would provide equal rights in housing, public accommodations, and jobs. A quiet sit-in was initially planned by the Gay Coalition for Bill 1275. With the initiation and leadership of DYKETACTICS! sounding the call for increasingly active and vocal tactics, the gay community joined in support.

The escalation of tactics was deemed incumbent by DYKETACTICS! For 20 months Bill 1275 sat in the Law and Government Committee. The bill had been killed for 1975, the sixth year the gay community was not treated as a serious constituency. One of our banners read, “You will never have the comfort of our silence again,” a quote from a lesbian's testimony during the City Council hearings for this bill. Our six years of lobbying and quiet protest had not brought about the passage of the bill. DYKETACTICS! decided to break that silence.

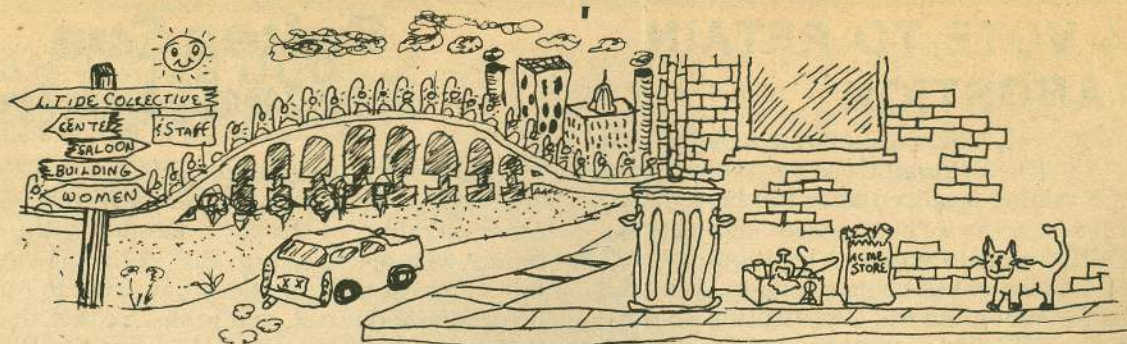
Some of the tactics we employed during the meeting were the raising of clenched fists during the invocation and displaying (kissing and hugging) the affectional preference for which we are discriminated against. When it became clear that Bill 1275 would not be introduced, DYKETACTICS! led the group in chanting “Free 1275.” Without warning of violence, City Council chamber guards and the Civil Disobedience squad moved in through the chanting crowd and pounced hard upon the women. DYKETACTICS! women and other members of the gay community were then thrown to the floor, kicked, beaten, and sexually molested. At one point during the attack, Dr. Ethel Allen, City Councilperson, shouted from the floor of the chambers for a guard to stop beating one of the women. Before the violence was over, all members supporting the protest were forcibly evicted. While some male gay activists were hurt, the attack was obviously directed toward the women.

Supporters then sat chanting and singing outside chamber doors and eventually dispersed when it was learned that the courtroom had been emptied. At this time, members of the gay community went to George Schwartz's (City Council President) office and he refused to speak with any representatives of the gay community. Members of DYKETACTICS! were the last to leave, having stayed on to demonstrate further using a 13-foot-high witch puppet and street theater to protest enforced heterosexuality and the subjugation of women. The witch cackled and proclaimed, “I am the lesbian suppressed in every woman, I am the woman in every male crucified on the cross of manhood.”

It was when the demonstration was over and this last group of women had their coats on to leave that the second attack took place. Members of the Civil

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COMMUNITY FOCUS



"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 editors, Janis Sappell and Barbara Gehrke can be contacted through our mailing address or...around town. Feedback is appreciated.

LESBIAN CO-ORDINATOR AT WESTSIDE CLINIC

It sounds like the dykes are taking their power at the Westside Women's Clinic. Ann Cirksena has been appointed Co-ordinator of Lesbian Services at the Clinic and an outreach to the community is being implemented. A lesbian sexuality rap session is in the offing and if you are interested, contact them for a spot. Available soon will be the Lesbian Gynecology Clinic offering cancer screening, routine check-ups, self-help, menopausal gynecology, counseling and rap groups.

The clinic is open to feedback from the lesbian community, they need to know what kinds of health care services we need. The clinic is located at 1711 Ocean Park Blvd. in Santa Monica; they are open Monday thru Thursday from noon to 9 p.m., phone 450-2121. ■

METRO NEWS, METRO NEWS, PRO GAY, PRO GAY KTTV, Channel 11, Metro News Metro News at 11:30 p.m. weeknights is reportedly becoming an "eye opener" for late night viewers. They have been featuring an unusual amount of gay news.

One recent segment presented a list of famous homosexuals in history — from Socrates and Alexander the Great to Lawrence of Arabia and Dag Hammarskjöld.

The reporters are obviously interested in presenting gay stories, and letters of encouragement from gay viewers would most likely assure the continuance of gay oriented coverage.

(Reprinted from Lesbian News)

WORKSHOPS FOR RAPED LESBIANS

A series of workshops on rape is being co-ordinated by Gwen Tucker for the Center for Counseling and Psychotherapy in Santa Monica.

One of the projected workshops will deal with lesbians who have been raped, and inequities in the

prosecution of such cases.

As information concerning lesbian rape is scarce, Tucker is conducting her own research with up-front lesbians who have been raped. Call her at (213) 439-6774. She realizes that for many women it is difficult to discuss rape and she is willing to accept anonymous phone calls and letters. Such material is needed to form a lecture on the special needs of lesbian rape victims and to educate psychologists in a future seminar. Tucker believes that a lesbian sustains a double trauma as a rape victim, having divorced themselves from men, and then being assaulted by one. ■

LA LA LA CELEBRATION

On June 5th, the Los Angeles League for the Advancement of Lesbians (LA LA LA) will hold a Lesbian Cultural Event at the Woman's Building. Plans for the day include a series of participatory events, happenings, and exhibits which will embody the unique lesbian experience. The Woman's Building is located at 1727 N. Spring Street, Los Angeles, or for information call (213) 225-1724 or (213) 221-6161 and leave a message for LA LA LA. ■

ANNIVERSARY OF OUR GAY MILITANCY

Have you hated the way Christopher Street West Day has been done? Well, now is your chance to get in on changing that.

For the past several years, gay activists have been disturbed by the "celebrating" that is done on the anniversary of the riots at the Stonewall Inn on Christopher Street (N.Y.C., 1969) which marked the beginning of the Gay Movement. Many activists feel celebrating and parading make a mockery of the pain, oppression, and death gay people have suffered and that serious protest and education better serve the cause of gay pride and the anniversary of our militancy.

The Committee is meeting every 2nd and 4th Tuesday at 7:30 p.m. at the Peoples College of Law, 2228 W. 7th Street, Los Angeles. They are open to ideas, energy and feedback from the community. They could use lots of help and ask for sponsorship from activist groups.

A day of protest against 200 years of oppression is being planned by the Committee to Build Stonewall '76 (CBS '76). The June 27th march and rally are being formulated as an alternative to the usual "parade,"

carnival and this year a first, a gay circus" which the Christopher St. West Association is sponsoring.

The committee is meeting every 2nd and 4th Tuesday at 7:30 p.m. at the Peoples College of Law, 2228 W. 7th St., Los Angeles. They are open to ideas, energy and feedback from the community. They could use lots of help and ask for sponsorship from activist groups.

On Friday night, June 25th, the Committee is planning a political and cultural evening. Tentatively, they are planning workshops, c.r. groups, arts and crafts, and historical background displays. They hope that the evening will build a sense of solidarity and accomplishment.

All this costs money of course, of which they have none, so . . . a fundraiser dance is being planned for May 29th. They would like to have some local people sing, play instruments or otherwise share their music during that evening so if you are interested, contact them. The location for the dance is yet to be decided, so watch for their flyers.

The Committee has been meeting for several months and has drawn up a platform of "Points of Unity." They are: (1) full rights for gay people, (2) end sexism and racism, and (3) unity of all oppressed people. Their most immediate need is feedback and money, not necessarily in that order.

Their address is C.B.S. '76, PO Box 3503, Wilcox Station, Hollywood, CA 90028, phone: 661-5135, 935-6059, and 479-0250. ■

LESBIAN MOTHERS CLASS

A class for lesbian mothers in the Los Angeles area is starting on May 5th. It is sponsored by One Parent Family Education. The class will run for 8 weeks with focuses on communication skills and problem solving.

There is a fee on a sliding scale depending on your income and number of children. Call 395-9540 for information and registration. ■

WOMEN'S FESTIVAL AT CAL. STATE NORTHRIDGE

A Women's Festival of Arts is planned for Sunday, May 9th as an alternative celebration for Mother's Day. Festivities include music and entertainment by Ivy Bottini, feminist comedienne; Woody Simmons with piano, mandolin, banjo and guitar; Vicki Randall, feminist singer; Bread and Roses, satirical theater group as well as many local musicians. There will be an arts and crafts sale by feminist artists, festival t-shirts, an exhibit of women's art by the Woman's Building and plenty of food and drink.

Activities will be held from 11 a.m. to 5 p.m. at the C.S.U. Northridge Music Field, 18111 Nordhoff St. Admission is free but donations of canned goods to support the United Farm Workers will be appreciated. Come join in the celebration of women's contribution to the arts! Everyone welcome! Sponsored by the Women's Center, Cal. State Northridge. For more information call (213) 886-8085 or (213) 886-9205. ■

WOMAN TO WOMAN NEEDS WOMEN

The Amazon Airways Collective is in need of women to take responsibility for the production of "Woman to Woman," a monthly feminist radio program on KPFK-FM. In addition, more time has become available for feminist programming at KPFK and they are in need of women to produce new shows.

No previous experience in radio is necessary. The collective plans to spend the month of May training new women in the necessary skills of editing, interviewing, continuity, etc.

For further information, call (213) 390-7356. ■

SALOON RECOVERING, HAS HAMBURGERS

I went to the Saloon the other night to see Jan Oxenberg's films and the place was packed. They have been having a series of special events over the past month and they report that they are very well attended, usually with standing room only for late comers.

They are closed on Sundays and Mondays (except for special events) and open at 5 p.m. the rest of the week. They report that for everyone who had asked "we now serve hamburgers."



Photo by E.K. Waller

Vicki Randle at the L.A. Women's Saloon

COMMUNITY FOCUS

ERA MARCH ON MAY 15

Although the Equal Rights Amendment has passed in California, and 33 other states have voted to ratify, that is still 4 states short of the necessary 38. Until the ERA is ratified by all 38 states, it is not in effect in *any* state. The anti-ERA forces have already gained victories in several states, and groups like STOP-ERA have launched a campaign in California to rescind passage of the ERA here. A strong pro-ERA movement in California can play an important role in publicizing the issues on a national scale, and show support for groups working in the unratified states. The Los Angeles Coalition for the ERA has been formed to serve that purpose.

The coalition will hold a regional march and rally in Los Angeles on May 15th, in solidarity with the national march and lobby effort in Springfield, Illinois, and across the country, called by the National Organization for Women for May.

The coalition's most pressing need is that of money. Any and all donations are gratefully welcome.

Individuals and groups are encouraged to join the coalition. Planning meetings are held every Thursday at 7:30 p.m. at Los Angeles Community College Women's Center (855 N. Vermont), and committee meetings take place on Saturday afternoon at 1:00 p.m. the L.A. Coalition's office on the USC campus (857 W. 36th Pl., YWCA Bldg., Los Angeles, 90007, CA, or call (213) 746-7688. ■

APPRENTICESHIPS FOR WOMEN

The youth Apprenticeship Program is currently recruiting women who are interested in becoming carpenters, tile setters, electricians, plumbers, or who are interested in any other apprenticable trades.

All women between 18 and 31 with a high school education are eligible. The YAP will help you prepare for the tests given by the trade unions and will follow up on your progress in finding and keeping a job.

For further information, call YAP at The Mexican American Opportunity Foundation (213) 268-1941. ■

SUMMER ART PROGRAM

The Summer Art Program at the Woman's Building is an intensive 7-week program for women to explore feminism and the creative process. These projects include autobiography, drawing and painting, feminist issues, graphics, performance, photography, public and private expression, women's art history, and writing.

This program was developed by members of the Feminist Studio Workshop who are committed to extending to the community their skills, energy, and experience in feminist education. The program will run from July through mid-August. For a brochure listing exact dates, tuition amount, and complete program, write to: Summer Art Program, c/o The

Woman's Building, 1727 N. Spring Street, Los Angeles, California 90012. ■

GAY OUTDOOR CLUB

The Gay Outdoor Club is an informal social club of lesbians and gay men who are interested in various outdoor trips and activities.

The club is openly gay, and approximately half of the members are lesbian feminists. They discourage members whose lifestyles encourage sexism.

Members of the G.O.C. have varying incomes, so trips are planned to require a minimum outlay of money. Rides and carpooling are encouraged. The number of persons going on any one trip will vary depending on personal interests.

The club has no dues, they request a \$1 fee from members to help offset the cost of mailings. Group activities include beach cookouts, camping, hiking, and prospecting (metal detecting). For further information contact S. Tappen by calling (213) 438-6029 or by writing to PO Box 14403, Long Beach, CA 90814. ■

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LESBIAN RAPS IN THE VALLEY

Lesbians living in the Valley are saving gas these days; it's no longer necessary to come over the hill into town for a lesbian rap. The Women's Center at Cal State Northridge (18321 Plummer St.) is holding Monday night lesbian feminist consciousness raising raps at 7:30 p.m. San Fernando lesbians are hopeful that the raps will be well attended and that energy will be generated in order to keep a lesbian consciousness at the Center. You don't have to be a student to attend. ■

SPIRITUALITY CONFERENCE

Z. Budapest and Helen Hancken (Wicca) are off across the country again. They have been invited to the 1st National Women's Spirituality Conference in Boston. It's being held on April 22 - 25 and they report that 2,000 women have pre-registered. Z. is doing a workshop on the Politics of Spirituality and Helen is doing a workshop on Lesbianism and Spirituality. Helen

also hopes to get some bearded women politics in too.

They'll be back around May 5th after going to New York and then staying in Ann Arbor, Mich. on the way home. ■

DUMB, REAL DUMB!

Didja hear the one about all the fags who got busted for having a slave auction?! Chief Davis and his Vice Squad have never had it so good!

A private male health club in Hollywood had a fundraiser for G.C.S.C. (this is politics?!) by selling male slaves (from \$16 to \$75) for 24 hours. Surprise, they got busted! The officers confiscated assorted s & m equipment, a stock, whips and chains and said they observed sex acts. Gay spokespersons say it was a harmless fundraiser similar to "slave day" in high school and that it is a case of clear harrassment as a retaliation against recent legislative gains made by gays. 43 people were busted on a 1908 anti-slavery statute. The media splashed it all over the headlines for two days. not exactly harmless. ■

FEMALE SEXUALITY CONFERENCE

Our Orange County sisters have taken on quite a load for themselves. The 2nd Annual Celebration of Female Sexuality is being planned for May 15 - 16 at the University of California, Irvine by Lesbians in the Feminist Effort (LIFE) and the UCI Women's Center. I do not envy the organizational task our sisters are undertaking, they have our support, they also have my interest piqued. A Celebration of Female Sexuality, conceptually, it sounds wonderful!

There are 20 workshops to choose from, those sounding particularly interesting to me were Sensual Sculpture, Body Language and Non-Verbal Communication, Sexuality: Middle & Later Years, Lesbian Mothers. Others listed are Rape & Self-Defense, Assertiveness Training, Women in Business, Female Sexual Response. The workshops start at 8 a.m. and end at 5 p.m.

The conference's keynote speaker on Sunday at 11 a.m. will be Jeanne Cordova, journalist, activist, *Lesbian Tide* editor. She has not announced her topic, but we who are familiar with her "credentials" are confident that she will speak knowledgeably on the subject of the conference.

Several feminist films will be shown during both days (yet to be announced) and arts and crafts will be displayed. There will be an open mike for any woman who wishes to share her music, read poetry or whatever. Childcare is available.

If you aren't up for workshops (or you need unwinding after one) there will be an all-woman's dance (is there any other kind?) on Saturday night at 8 p.m.

The registration fee ranges from \$10 to \$25, it depends, so save up. Write Gwen Collins, 436 N. Olive, Orange, CA 92668 or since there isn't much time left, call Jan at (714) 548-7896 for information and pre-registration. ■

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The Tide Collective

Ann Doczi, Jeanne Cordova, Barbara Gehrke

Contributors: Special thanks to Pody Molina for her valuable help at production and circulation.

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 opened 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 and feature writers). If you are interested in becoming a correspondent for your area please write to our Editorial Department.

ADVERTISING RATES

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This publication is on file at the International Women's History Archive, 2235 Oak Street, Berkeley, CA 94709, and is available on microfilm through Bell and Howell, Drawer "E", Wooster, Ohio 44691.

This publication is also on file and available on microfilm from Xerox University Microfilms, 300 No. Zeeb Road, Ann Arbor, Michigan 48106.

FROM US

The Editorial Board has restructured into Departmental Areas, specifically: news, features, reviews, Community Focus, and poetry. Having individual editors for these sections has helped us devote more time to copy and move articles through our Editorial Board process more efficiently. Our Editorial process now entails two steps. Your copy is initially received, screened, possibly rewritten, completed, by the departmental Editor. It is then brought to the Editorial Board and read and accepted or ?! This system allows us more time to rewrite material and/or get back to authors for rewrites.

Please note WE HAVE A NEW MAILING ADDRESS: We are now at The Woman's Building, 1727 N. Spring Street, Los Angeles, CA 90012. Our previous Santa Monica address was swept away by re-development.

HOLD THE \$\$\$: The Elizabeth Gould Davis Memorial Writer's Fund that we have been using to pay published writers and authors is being temporarily halted and re-evaluated due to financial problems with the Fund. Stay tuned . . .

TO US

Dear Tide,

Point of criticism — as a lesbian deeply concerned with lesbian culture, it offends and oppresses me to see a straight woman on the cover of a lesbian magazine, and to read the offensive rip-off things she says about lesbians and music. As a lesbian trying to promote all-women concerts, it damages the work I'm trying to do FOR LESBIANS to have lesbians validate, promote, glorify straight women doing concerts to which men are admitted — or any so-called "women's music" concerts where men are allowed. I guess that's clear, huh?

The goddess in me embraces the goddesses in you,

Elana Dykewoman
Lesbian Gardens
200 Main Street
Northampton, Mass.
01060

Dear Sisters,

The Lesbian Tide is a news/feature magazine for lesbian women. As our editorial policy states (see "From Us" each issue), we focus primarily on the lesbian, feminist, and gay movements, but do cover other social change movements/events/women as they relate to us as lesbians. When we report about an event or individual that is not exclusively lesbian, we purposely slant our coverage to bring out aspects of the story that are particularly relevant to lesbian feminists.

The opinions expressed in this magazine are not necessarily those of the Tide Collective.

In the past (about once or twice a year) we have run pictures of non-lesbian women and non-lesbian events on our cover (i.e., Gloria Steinem, a women's anti-war contingent, march, etc.). We have and will continue to run pictures and stories of "straight" women when they engage in an activity or have something to say which is relevant to the development of our community.

In the past year Holly Near and her music have been received by many thousands of lesbians in California and other West Coast states. Consistently a majority of her audiences have been lesbian. Consistently, feedback and our own personal experience has been that Near's feminist and general radical politics are an exceptional source of inspiration. Near is culturally and politically enjoyed as one of the most honest and genuinely feminist artists now performing. Her commitment to women is shown in her many songs about the pain and loneliness of old, working-class, and still male-bound women struggling to free themselves. Many lesbians are old, working-class, and yes — still male-bound. Also, songs like "No More Genocide in My Name," have stimulated courage in many of us to stand against atrocities that affect us as women and disenfranchised citizens.

As publishers of *The Lesbian Tide* we continue to believe we best serve lesbians by recognizing that our lives are integrally touched by war, poverty, and class antagonisms as well as sexism and homophobia. We are a whole people and need to know about the whole of our oppression in order to better cope with the contradictions of our world and the struggles of our own liberation.

We do not feel that presenting a story about an artist who performs in front of straight women and/or men as well as lesbians, undercuts the necessity or validity of lesbian separatists who focus exclusively on giving to our community. That would be a contradiction. *The Lesbian Tide* itself is by definition a separatist entity.

We are sorry if our interview failed to convey to you Near's relevance to lesbian women. We urge that you hear her sometime if at all possible (she has several albums). We reaffirm our identity and support to you and all lesbians who are exclusively committed to the cultural and political development of Lesbian Nation.

Womankindly,
The Tide Collective

Dear Sisters,

I thoroughly enjoyed reading the March/April edition of the *Tide*. It is clearly evident to me that the *Tide* is no longer merely surviving, but growing. In essence, the paper is improving, both in use of graphics and photographs as well as your wide range of coverage of both community and nationwide events. . . .

Thanks again for some solid journalism.

Kerry Lobel,
Together
(UCLA women's newspaper)

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PASSION POEM

— Gudrun Fonfa

I. ROUGH WINDS DO SHAKE THE DARLING BUDS OF MAYBE

the voice without

*There is in me, a tree
that craves a hurricane
that would trade its branches
the bark on its trunk
for a moment of tempest.*

*The rain and after the rain
the air, the madonna at breakfast.*

*Is there a moment in a tree
unaccountable to its leaves, the moment
of craving, of trading the moon for a month
for the quiet eye?*

*The hurricane and no air
the madonna on the cross.*

*Is there a hurricane, passive-
fierce with denial, into altering
old rain, old wind, old gypsy
hollering?*

*The madonna dressed in blue
in red, in yellow. In four
flowing skirts.*

*Is there a time in a
tempest when the wind
vacillates, contemplates,
shakes itself by the shoulders
in a straightjacket?*

*The bird is made of air
and not to be seen.*

*The madonna drinks
the rain, the air, the birds.*

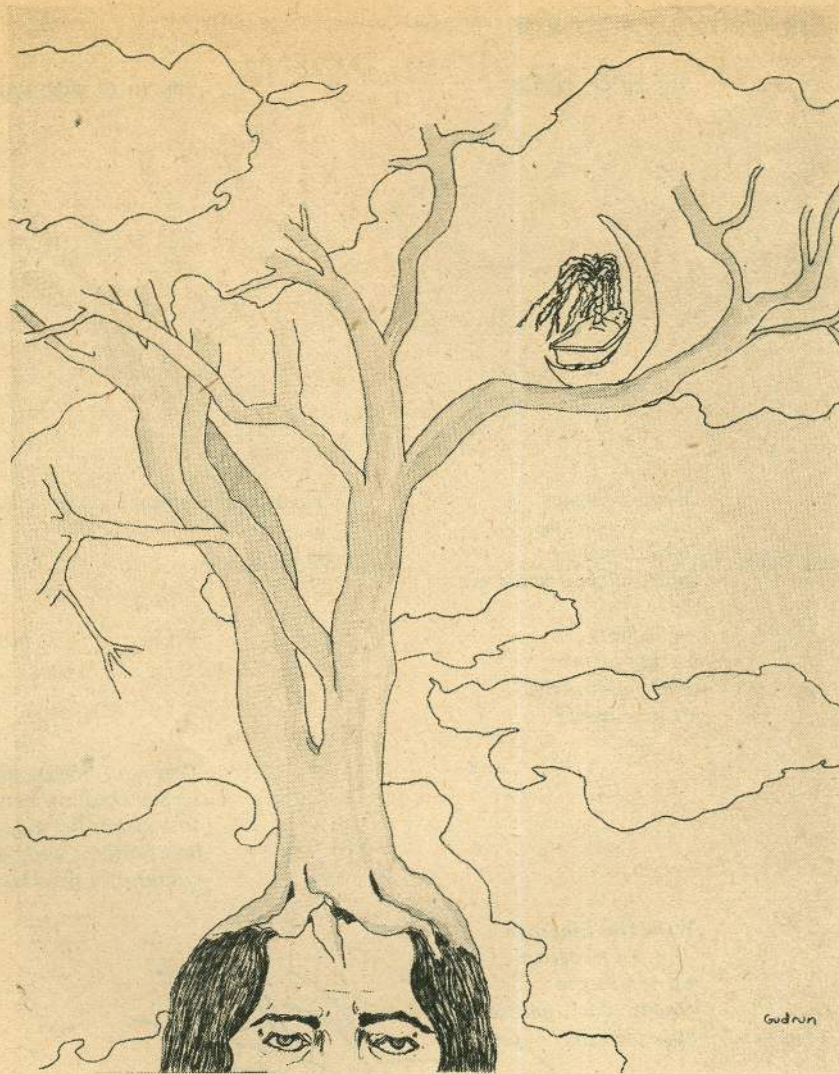
the voice within

*I am that tree and this is
the moment, All my past entreaties
have brought crumbs. What bird
toothless or otherwise bites
on a beggar's crumb?*

the voice with tenure

*The air is clear of birds
the coast is clear.*

*I am that wind. I despise
time, temptation and desire.
The birds of my disdain
nest in the mouth of the moon.*



II. THE STAINED GLASS MEDIATION

the voice without

*The present is a cloud
that the wind will reshape.*

*The memory of moonbirds' blood
from some future sandstone breeze
had surely splashed again
against the tree's stump.*

the voice within

*Hurricanes deafen themselves
as falcons freed from the glove.
CAN-YOU-HEAR me?*

*My roots Are in the grave
Hurry uproot me
I want my grave in the sky.*

the voice with tenure

*I hear with my eye.
You feel with your roots
buried as good as dead.*

*Your pleas are leaves
Your leaves are stale
bread crumbs.*

*My eye is on you
hear it sit like the moon
on your bare branch
in the afternoon rain.*

III. WINDSONG: WHAT I DO I DO FROM LOVE OF YOU

the voice without

Can tree logic
rude and contrite
tenacious as the earth's
axis, recall violins?

The past is a compass in a closet.

Can tree pleading
secret curses, false
innuendos, conceal
holy ambivalence?

The past is a point
under a question mark.

The past is surrounded by
mirrors with minds of their own.

The past is a recurring melody
of tar and feathers.

The past is pregnant,
a morningsick madonna.

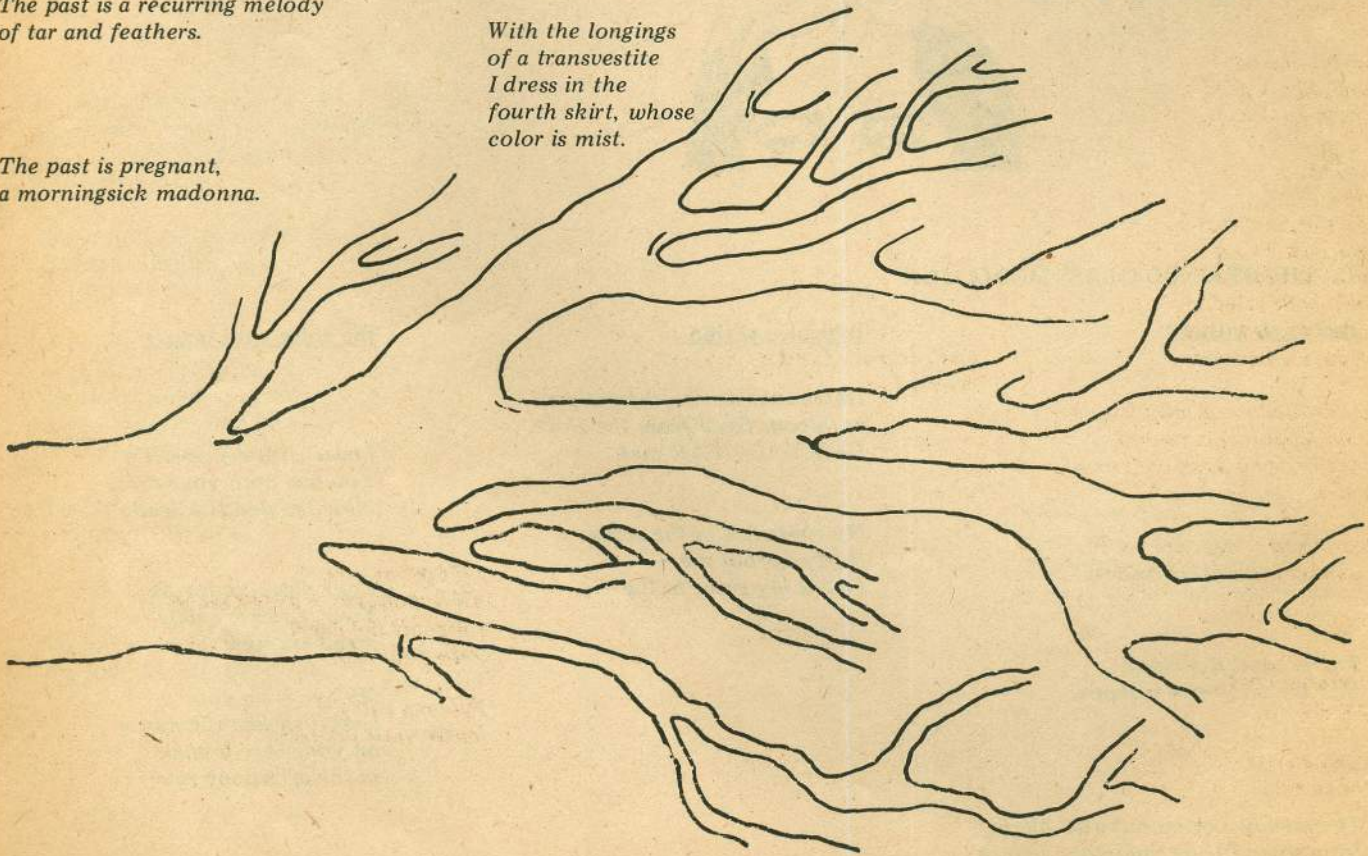
the voice within

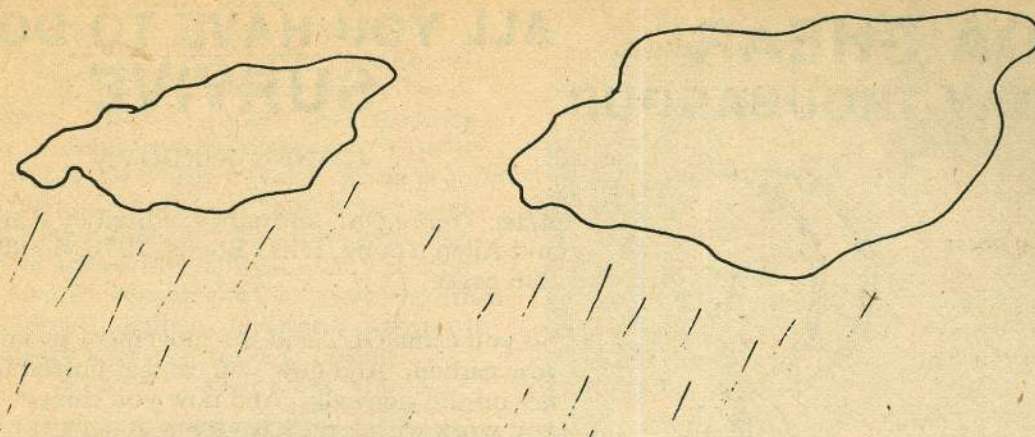
Wind I know
where you are
blowing from.
but will you leave me
to a life
of insects
eating at my
bark, memories
at my heart?

With the longings
of a transvestite
I dress in the
fourth skirt, whose
color is mist.

the voice with tenure

Tree you beg in vain
I have sold my song
to a swan, for a
wet feather, and the
eyelid of a predatory bird.





IV. THE TREE'S DREAM — SCATTERED IN THE SKY

the voice without

*Storm clouds descended
the wind danced with a whip
in Arabic veils, with sand
under its tongue.*

*The sun at four o'clock
an early winter sliver of a moon
in the shadows.
The breeze ran hot and cold.
The dilated black pupil shone
like a jewel on a rosary
made of thorns.*

*Everything happened
funeral slow, like a dream,
a dream within a dream.*

*A dwarf willow
bonsai-wired
sprouted in the crooked arm
of the moon, which sat
still on the bare branch.
The willow's ballet-leaved
limbs dangled to its knees,
swaying in feeble protest.*

*Slowly the air thickened with laughter.
Hot and cold laughter, incessant
laughter that dripped as blood from
a silver faucet.*

*The wind smirked a legendary smile,
shrugged a smug moonlit shoulder.*

*At great personal cost
the wind sighed.*

*The Madonna awoke
drenched in sweat.*

the voice within

*I've controlled reality before
haven't I?*

the voice with tenure

*I'll uproot you.
I'll hollow you a gypsy grave.
I'll paint the coast
with your sap.*

*Falcons will fly
inside your prayers.*

REVIEWS

LINDA SHEAR MODERN-DAY TROUBADOUR

GAHAN KELLEY

Linda Shear/Lesbian Portrait
Cassette
Old Lady Blue Jeans
c/o VWU 200 Main St.
Northampton, Mass. 01060



Linda Shear's *Lesbian Portrait* doesn't fit the simple category of "music." It's much more.

She says of her work, "When I share music I am sharing ideas, words, images, struggles, energy. My primary goal in a concert, or in my living room, is NOT to get women to dance and drink and snap their fingers and become glazed with the 'I'm so high on the music I've never felt free before' feeling. That feeling of freedom is a delusion that tricks us into thinking we have made great strides and can rest. I am trying to combine my life with what I can create in music and lyrics. I am not trying to be a good entertainer."

Without trying, though, she is a good entertainer. Her raw, throaty voice gives a feeling she's just one step from bursting forth with emotion — and holds you on the brink waiting for that burst.

One of the best cuts on her tape is "Family of Woman." With no more than piano accompaniment (similar to that of Margie Adam) this song conveys promise, pain, and her dream of a new world for lesbians. When Linda sings "We are bringing in the dawn," the power in her voice makes my body shake with a visceral answer, "Yes, Yes, Yes." As I listened several times, I ended up crying with frustration that that new world isn't here, yet.

Her whole cassette has this tone. A combination of music that both lifts our spirits and makes us tremble with anger.

Two other songs make it unique. Both are about ageing; a subject so taboo in this culture it's always a shock when any young person discusses it. But, Linda's approach in both of her songs about what-will-become-of-us-when-we're-old is optimistic, and even playful. In one she envisions us at 50, "smoking dope, tuning up our chevy's — and our guitars," at 60 being teased by teenagers for wearing "Old lady blue jeans, and old lady combat boots," and finally at 80, with "cracked voices we'll have new songs to sing."

I think of Linda Shear as a modern day troubadour — mirroring so much of ourselves and our culture. Luckily, this soulful lesbian troubadour is captured on tape, so we can feel her vision over and over again. ■

ALL YOU HAVE TO DO IS SURVIVE

JEANNE CORDOVA

After You're Out, anthology, edited by Karla Jay and Allen Young, Links Books, 1976, \$4.95, 296 pages

So you came OUT and the movement promised you a rose garden. And now you can get busted for kissing her on the sidewalk. And now you can get fired if you work with kids, have them taken away if they are your own. And now you're trying to stay out of "coupleism" and yet learn about women-identified intimacies. And now you got your politics together but your glands still got the same ol' line in bed.

These are some of the problems voiced in *After You're Out*, a new gay liberation anthology devoted to the issue of survival amid the thorns and roses.

Edited by gay writers Karla Jay and Allen Young, half the 37 articles are written by women, half by faggots. Though the book is primarily basic stuff (good gift for your recently-come-out friend, parent, etc.), there are a few gems that will add to your library and your life.

"The Pocket Legal Guide for Gay People" gives information which will make that it-could-never-happen-to-me arrest for lewd conduct less frightening. "Lesbians & the Law," though a superficial synopsis,

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points to hope in our current legal battles. Rita Mae, though less brilliant than usual, has some sensible words on how anyone of us could be tomorrow's Camilla Hall/Mizmoon ("criminal" dyke) and therefore we need to "All Hang Together or Surely We'll All Hang Separately." One of my articles gives helpful hints (which I should have followed) on "How to Come Out Without Being Thrown Out." Karla is good about "Surviving Gay Couplendom," and better (guts and wit) in citing the hypocrisy of "sisters who rant against any sort of sexual inequality... only to hear later that their favorite sexual sport is sado-masochism... women who preach celibacy but don't practice it... sisters who decry looksism while choosing... fashion model... lovers... separatists who live

continued on page 26



ALIX DOBKIN'S NEW ALBUM 'LIVING WITH LESBIANS'

GUDRUN FONFA, JANIE ELVEN

Consciousness as well as culture cannot be dictated; it evolves through a combination of influences from a past, in this case proud Sapphic Amazons, to the needs and inclinations of a present, in this case oppressed women clinging to their love for one another in search of strength and pride in overwhelmingly hostile surroundings. Implicit in the term "consciousness" is a necessary awareness of what one is saying, accountability for the way one says it, and responsibility for the reactions engendered by it. The important aspect of this is not *post facto* responsibility, but *pre facto* responsibility (i.e., consciousness). Rigid definitions of "true culture" during this growth process result in a fabricated "insto-culture" (style-setting) reminiscent of domineering Madison Avenue, whose payoffs include profiteering.

The payoff for some lesbians will be their own form of social control, and incidentally hierarchical stardom. We are all aware that the nature of mass media immediately empowers anyone who writes a book, lectures to a classroom, puts out a record album, "stars" in a movie, or, to a lesser degree, writes a critique. In view of this, our obligation to our emerging culture must include a careful analysis of one's privileges (and/or lack of privileges) in relation to those one is addressing. Every characteristic presently valued by a society (i.e., straight teeth, a good singing voice, etc.) is a privilege. Every characteristic that is not valued by a society (i.e., a fat body, femaleness, etc.) is an oppression.

continued on page 26

AFTER YOU'RE OUT

Personal Experiences of Gay Men and Lesbian Women
Edited by Karla Jay and Allen Young
© 1980 by Links Books, Inc.



**"GAY
SISTERS
& BROTHERS,
READ THIS BOOK"***

After You're Out, a collection of writings by lesbians and gay men, deals with the realities of being out of the closet and living in the world as an open gay person.

"Enormously exciting, extraordinarily helpful and valuable in ways I could not have imagined." — Merle Miller

"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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SURVIVE continued from page 25

with men" She says it like we all feel it, "The Spirit Is Liberationist But the Flesh Is"

Speaking of flesh, the article that took me into the bedroom was Nina Sabaroff's "Lesbian Sexuality; An Unfinished Saga." With tenderness and beauty, the author journeys through her coming out and attempts to throw off "the patriarchal image of good sex . . . two species at war, with sex the white flag." She calls lesbian sexuality our attempt to experience abandon "without surrendering ourselves to the death of our own being." She finds a place for celibacy, a "transitional way to deal with the . . . paradoxes of sexuality and of relationships." She turns you on to yourself, "masturbation . . . loving . . . sharing" you with you. Most of all, she questions and tells us about her own body, sexuality, and life "revealing the pain and the freedom inside coming out."

For those who can stay in their heads through this (!) there's some good basic rehashes of monogamy, laws, and how to politically hold your (our) lesbian ground between the male gay and straight women's movements.

Much of *After You're Out* is written from a gay perspective (though the editors "recognize and support the existence of an independent lesbian movement"), and half of it is therefore somewhat irrelevant to lesbian feminists, but the half-dozen articles I've commented on are well worth the \$4.95. Knowing your money's going to several dozens of writers who have given to our ideals, as well as to two activist editors who have contributed much to their respective peoples, makes their collection of gay and lesbian thought, and your purchase, a worthwhile survival investment. ■

'LIVING WITH LESBIANS'

continued from page 25

"Living With Lesbians," Alix Dobkin's new album, is a sometimes valuable, sometimes infuriating combination of lesbian consciousness and lesbian culture as it is growing and as it is being fabricated. The record jacket will undoubtedly be met with hostility, not because it creates controversy, but because some of its phraseology is arrogant, simplistic, and occasionally illogical. "... My music has words, *therefore* it has consciousness" Beware of "therefores" — a myna bird has words. Our culture can incorporate reactive arrogance directed against the patriarchy; it will not tolerate subtle, abusive arrogance directed toward lesbians, especially when the intent is consistent with an analysis that has been more carefully stated elsewhere. Our annoyance was diffused by the cleverness and cynicism of the name "Peer Pressure" chosen for the backup vocal group. This indicates a sensitivity and honest wit. Much of the written material has a quality of candor and sincerity that tries ardently to speed along the process of bonding together a lesbian culture.

We need to say at the onset that we are suckers for every instrument that goes beyond the guitar, and fortunately, this album is chock full of exceptionally fine musical accompaniment. Many women have commented on the sound in general being somewhat thin and not comparing favorably with the "Lavender Jane" album. We don't know why this is and are concerned that women remain supportive of technical difficulties being overcome.

"Living With Lesbians," the title song, reminds us very little of the time Alice B. Toklas didn't write her autobiography and Gertrude told us what was for dinner. Much as we need oral intimate history, this isn't it. In fact it is upsetting to the emergence of lesbian culture to sing about watching a TV show like Rhoda (the co-optation of the "new woman") and claim "superior consciousness" in the same breath. Our seven-year-old daughter, Raven, wondered aloud why they sing about a boy cutting their fields; why they let him show their little girl anything. It seems they are trying to give permission to digress from a hardline "no man's land" policy, by implying that you can maintain an internal safeguard. Volumes can be written in debate of this philosophy. Hopefully, record buyers will hold off on embracing this as a paragon of lesbian-correctness.

"Over the Banks" comes as a sweet breeze in a hot, stuffy room. There is a poignancy in the country imagery that tugs lovingly at the heartstrings.

Side 2 brings back memories of the Lesbian History Exploration and Alix's L.A. concert. "The Amazon ABC" is a truly terrific, clear-voiced "romp" with Alix at her best as a lyricist. She engages in delightful linguistic trickery, with a fiddle merrily keeping pace in the background. "Chewing Gum" is an old family favorite. Alix's rendition is wonderful fun. The original, socio-political version dealing with inflation perhaps could be recorded for a subsequent album (lyrics available on request from Ruthie Gorton). The use

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also LAVENDER JANE
LOVES WOMEN
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of old known songs, like "Aunt Rody," creates a visceral effect that props up the backbone of a crippled childhood. More power to playground lyrics.

"The Lesbian Power Authority" seems forced, and the lyric's casual language feels improvised and rushed. With the exception of the "chromosome" stanza and the chorus, which are humorous and excellent, the song sounds like a first, last, and only draft; if not, a collective editing effort is required. Rather than a string of superlatives, we'll quote one of the lines we'll always treasure: "... like chromosomes we can connect / To a way of life rated double X..." Consistent with the high quality of the instrumental work, the saxophone and piano could have stood alone as a recording.

The violin in "Thoughts for Penny" creates an almost comic touch. Alix playfully talks like Bette Midler to the faggots — '40's forger accent, and pleasant enough. "Legnala Dana Zaspala" is a lovely song, but we feel a sense of loss without a written translation. "Good Old Dora," written and performed by Casse Culver (accompanied by Alix Dobkin), makes us eager for a Casse Culver album.

"Toughen Up" is a local favorite; everyone we've talked with loves it. With its Lower East Side calypso beat, it is a perfect piece of propaganda — a smart, serious, important classic. "Hearts and Struggles" is the least musically pleasing. The title is wonderful; the lyrics are sadly boring. We have a feeling that it might grow on us. One can't help compare this to her coming-out song on "Lavender Jane." "Because She's a Woman" was so hauntingly beautiful that it single-handedly swept women off the fence.

According to Alix's introduction of "Mary B." at her L.A. appearance, the song was written in praise of a straight woman. This is not mentioned anywhere in the album notes. Written with great love and compassion, there are many fine passages, such as "... the love that they share, running back past the memories of mankind, it's the ages of women, generations on horses, flows through the senses, carries the message, and you're like a legend..." Peer Pressure intersperses a wonderfully intelligent musical weave that is simultaneously reminiscent of '50's rock, and/or an ancient Greek repetitive chorus. The claves creating horse hoofs and the magnificent yodeling, coupled with all of the above, will make "Mary B." stand the test of time.

Albums we hope Alix Dobkin will record in the future: "Living as a Lesbian," "Living Only With Lesbians," "One Among Other Lesbians." ■



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all i am

A review of "You Can Know All I Am," by Holly Near and Jeff Langley. Redwood Records. \$5.50.

SASSY WIND

Holly Near's latest release is occasionally thrilling feminist music that is consistently well produced and well sung.

The first time I hear an album, I digest its input in a certain order: album cover, music, voice, content. Holly Near and Jeff Langley are on the front cover, other credits are on the back. I wish that she were collaborating with a woman, and it would feel more woman-identified if men weren't doing back-up vocals on women's songs. It angers me that most of the musicians are men, and that Marcy Dicterow (who does an exquisite violin solo on "Flying") is listed as "Concertmaster." But my anger is mixed with appreciation of the album being dedicated to a woman.

"You Can Know All I Am" is different from what I'm used to hearing as feminist music. The first track, "It's My Move," is fast and driving, setting the pace for much of what follows. Where is the ballad, the simplicity of guitar and piano? This polished and professional piece seems almost contrary to my own purist concept of down-home woman's music. Yet, precisely that kind of sound may come naturally in striving for quality and growth. Here, apparently, it has.

Listening more closely, I began to connect with the words, getting to know the music and what to expect. Holly delivers each piece with passion. Some of the songs are like show tunes — complete with saxes, trumpets, and trombones. She herself describes the album as a "collection of short plays."

Gradually, I became absorbed. With a pretend-microphone in hand, singing "Winner Takes All" to an imaginary audience, I feel the words as a break with my past and strength in my present.

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DYKE EDITOR RESPONDS:

"I ANALYZE THE WORLD THROUGH ME"

To Gahan Kelley, *The Lesbian Tide*, & *Tide* readers,

I co-edit *Dyke* magazine. I think that criticism is a helpful and necessary tool for our growth. As Rogi A. Rubyfruit said, "I don't think that unconditional support will gain us anything" ("To Us," March/April *Lesbian Tide*). Gahan Kelley's article, "*Dyke Magazine Strikes Out*" (March/April *Lesbian Tide*) was not criticism. It was a manipulative, sloppy piece seemingly intended to make women hate *Dyke*. The article showed a lack of clear thought and analysis.

Gahan says, "*Dyke* purports to be a separatist magazine reporting analysis, communication, and news of lesbian culture." Wrong. *Dyke* IS a magazine of analysis, communication, and news of lesbian culture. Why does Gahan imply that we are not really separatists? She does not tell us what *her* definition of separatism is.

She goes on to say, "What it (*Dyke*) 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." Isn't that a little ageist? My diaries were fascinating when I was in high school. Gahan seems to accuse me of not being a separatist because I speak of my own life. I analyze the world through me. I think that anyone who doesn't is a liar.

"TRAINED MONKEYS"

Gahan says that separatism as espoused in *Dyke* is a luxury item. One of her examples of how we are "classist" and "ignorant" is an incident reported in "California Diary" where Penny and I ask two stewardesses who are wearing hotpants and high heels if they wouldn't be more comfortable if they wore pants. They say no and seem offended. Gahan calls us "classist" because we "were surprised at her taking offense." We did not say we were surprised. I was not a bit surprised. I expected them to be offended. They offended me, walking around that plane like tarts, dressed up like trained monkeys, kissing the asses of men.

Gahan tells us, "She (the stewardess) would be most comfortable being independently wealthy and quitting that oppressive job where she has to grovel to travellers all day long for crummy money." Is Gahan saying it is o.k. for them to be agents of men and oppressors of lesbians because they need to work for a living? Does this also mean that Gahan believes that the only women who can afford not to be agents of men are the independently wealthy? I know some working class dykes who will find that a bit hard to swallow.

Gahan says, "The issue of pants does not exactly

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A QUARTERLY

SEPARATISM: BUILDING ALTERNATIVES

Author's response

My negative review of *Dyke* came from a place of disappointment and strong political disagreement. *Dyke's* politics make me angry, and my review reflected that.

I have two self-criticisms. The reason I didn't mention Sisterhood Bookstore by name was because I didn't want to appear to be seeking free publicity. Yes, I do co-own the bookstore, but I know I would have had the same objections to the *Dyke* editors' "political action" no matter what feminist business was involved.

My other self-criticism is about giving *Dyke* a 100-percent negative review. I read *Dyke* cover-to-cover and specifically focused on the three major articles that I felt characterized the overall politics of the magazine. What I could and should have done was add the positive feelings I do have about what they're doing. For example, I think it's long overdue that separatism be espoused in a consistent forum. It's also a high to me when lesbian culture is celebrated in print. *Dyke* is doing both these things.

I've decided not to answer Liza's letter here point for point. Much of what we both have to say boils down to basic political orientations, and I want to respond to those issues rather than the specifics.

Both of us define ourselves as lesbian separatists, which means we care about the questions, "Who is 'the enemy?'," "What is separatism?" "Why advocate separatism?"

I see "the enemy" as patriarchal values. Certainly not straight women (most of us were straight once), not even all men (as individuals).

I define separatism as building an alternative culture/society based on values we've just begun to explore (i.e., woman-identification). We have a lot of sorting out to do here. What ideas, ways of thinking that we

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CRITICISM; WHITEWASH OR PORTRAIT

The Lesbian Tide is not interested in an "attack" on *Dyke* magazine.

Liza Cowan asserts that Kelley's article, "*Dyke Magazine Strikes Out*," was neither a review nor criticism. We feel it is a reviewer's responsibility to thoroughly know the piece in question, and then to focus on what she sees as the salient points of the product (record, book, etc.). This process clearly involves personal interpretation, that is, the nature of "criticism." It is therefore obviously important that a publication trust the perceptions of its reviewers. We have that kind of trust in Gahan Kelley's abilities.

Criticism does not pretend to be objective. It is frankly subjective and therein lies the source of its honesty and value. Feminist criticism adds to traditional definitions of criticism a quality of nurturance and care for artist as well as "consumer." Unlike the use of criticism in patriarchal arenas, feminist criticism does not seek to psychologically annihilate the artist. Our purpose and uniqueness is to discriminate in a supportive manner. This definition is based upon our recognition of women as sisters and allies.

There is a fine line between criticism and attack/trashing. Unfortunately, a well-intended, but naive recoil from even approaching that line has led to a brand of gushy positivism which all too often presents a whitewash instead of a portrait of a product. This is a dishonesty which insults artist, reader, critic, and the ideology of feminism itself.

In printing Kelley's review, we took what we knew to be a political and publishing risk. We knew the article was more critically upfront than many have thus far had the guts to write or publish. We took the risk because we believe it was a good review, and we are committed to the publication of honest material.

We continue to respect and stand behind Kelley's review, its integrity and our publication of it, but we also have a self-criticism. In keeping with our definition of feminist criticism, we as editors could have gone a step further and insisted that the piece recognize good points as well as negative ones. For instance, 54% of *Dyke* was devoted to the reprinting of the C.L.I.T. Papers, a group of 1974 documents which (though extreme, claiming "straight women are the enemy") — do outline the basis of dyke separatist thought.

Last week we adopted an editorial policy and reaffirmed our commitment to give deeper attention to both nurturance and honesty in all of our copy, particularly reviews.

— *The Tide Collective*

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DYKE EDITOR

continued from page 28

speak to her oppression since she can't control PSA's requiring women to dress as sex objects." Those hotpants and high heels make me sick because they mean that the women who wear them are cooperating with men to oppress women. It is exactly *because* the stewardess cannot control the airline's dress code that her pants speak directly to her oppression, her efficiency as an authoritative, responsible, mature flight attendant is mocked. She is wearing handicaps in order to stimulate men, and to satisfy men's S & M fantasies of women. Gahan says the stewardess cannot control her oppressive situation, but I know there is at least one group organized by stewardesses for stewardesses' rights.

"FOUL AIR"

Gahan goes on to relate an action that Penny and I took while we were in Sisterhood Bookstore (Los Angeles) when we harassed a man who was looking too closely at some stuff we felt was none of his business. We got him to leave. Gahan calls this, "another interesting misuse of separatism." Separatism, as I think it is commonly understood, is an analysis which sees men, individual and mankind, as women's enemy. Is it a misuse of separatism to keep a man from seeing and reading lesbian literature, our secrets which we write for each other? It offends my orthodox lesbian senses to have a mutant foul the air in a place I thought was for me. Also, I must say how crummy and deceitful I think it is for Gahan not to have told the reader that she co-owns Sisterhood Bookstore. She is telling me that my criticisms are politically incorrect, possibly classist, elitist, and a misuse of separatism, but she neglects to tell the reader that she owns the store that is being criticized.

"CUT IT ALL OFF"

The next section of Gahan's article is about my article, "What the Well Dressed Dyke Will Wear." Gahan says my article, "assumes 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 shop-clerk?)." So many women have made this same assumption about this article that I am beginning to be convinced that dykes don't know how to read without adding their own fantasies and fears to what I am saying. I would like to state for once and for all, I spoke about my own personal experience with shaving my head. Me. Liza. I also mentioned three women I had seen in Woodstock who had shaved their heads who inspired me. I also mentioned a few friends who had shaved.

Of course I don't think a shaved head helps get a straight job. I have said as much. On the other hand, there are plenty of instances where a shaved head would not have a bad effect. For instance if Gahan shaved her head it could possibly be good for business. Women would go to Sisterhood to see Gahan's shaved head and while they were there they might buy a record or a magazine, and if not probably still have an educational experience sharing thoughts about

hair, looks, etc.

Gahan says that I say, "Having the correct fashion and hair is a vital political issue." Well, isn't it? What is Fat Underground all about? And bearded women? Isn't it all about being oppressed for looking how we *do* look and want to look, as opposed to the way that man *wants* us to look? I say that dykes with long hair are trying to pass. Not necessarily to pass as straight, but to pass as that oppressive man-made image in our own minds of "pretty" and "attractive." I say if men say that women should have long hair there must be a reason for it. It must help keep us oppressed. So I say, cut it all off.

Gahan says I assume, "All of us can afford to have clothes custom designed and hand made that are 'non-oppressive'." I guess she thinks this because I wrote about a suit that was made for me by dyke designer, Moregan. How could she assume that I was talking about anybody else but me? Can't I even talk about myself without someone accusing me of oppressing the working class?

"AN OUT-AND-OUT ATTACK"

I fail to understand why *The Lesbian Tide* decided to print Gahan's article in the form it is in. What is the *Tide's* interest in an out-and-out attack on *Dyke* magazine? It certainly was not a review or criticism. Gahan failed to mention half the articles in the issue.

Liza Cowan

(Editorial note: Liza's letter was edited from 7 to 4 pages due to spatial considerations.)



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LEGAL EXCUSE FOR FACISM

FROG McDONALD

"There are those who say that law and order are just code words for repression and bigotry. This is dangerous nonsense. Law and order are code words for goodness and decency. The only way to attack crime in America is the way crime attacks our people — without pity." — Richard Nixon introducing the Criminal Justice Codification, Revision and Reform Act. (S-1)

Too-frequent usage of the word "fascism" these days has diluted its meaning and thus its menace. But if you can recall what "fascism" meant before you ever heard the words "far" and "out" used together, then you already have a good idea of what Senate Bill 1 is all about. Called S-1 for its place on the Senate's docket, it is a huge (799 pages) and complex bill that proposes changes in the Criminal Code that would permit the development of a police state.

S-1 is a semantic masterpiece of repressive legislation. *Everybody* is in for trouble: reporters and the press, labor unions and workers, and political activists of every variety. If Senate Bill 1 is passed, it will be a crime to resist an arrest even if the arrest is illegal, to attempt to affect the outcome of a judicial proceeding by demonstrating within 200 feet of a courtroom, or to obstruct any government function "by physical interference or obstacle," as in a peaceful sit-in or picketing. The right of a person who is a witness in a Grand Jury or Congressional hearing to plead the Fifth Amendment and remain silent on grounds of self-incrimination is eliminated. There is a section called "Impairing Military Effectiveness by Issuing a False Statement" that makes it a crime for reporters to write anything about the government that "isn't accurate" and that therefore "aids the enemy" — even in peacetime. The wording in the section on strikes is purposefully so vague as to make it possible for *any* strike to fall within the definitions of extortion and blackmail.

While the screws tighten on the average citizen, they loosen considerably where the police and government officials are concerned. Under S-1 virtually any criminal act is legal if performed by a federal official in the belief that he or she was acting within his or her authority, "even if his belief was mistaken." This provision specifically applies also to the use of "deadly force" by an FBI agent or Federal Marshal when making an arrest or preventing an escape from arrest — even when the arrest is illegal, remember? This amounts to announcing open season on the citizenry.

S-1 has been called the legacy of John Mitchell, a final gift from his Justice Department because it was Mitchell, and later Richard Kleindienst, who wrote it at the request of Richard Nixon. Nixon was dissatisfied with two previously proposed Criminal Code reform bills written by members of a National Commission on Reform of Criminal Laws, the Brown Commission.

The contents of Mitchell and Kleindienst's bill contradict the recommendations of the Brown Commission, and Louis Schwartz, director of the Commission,

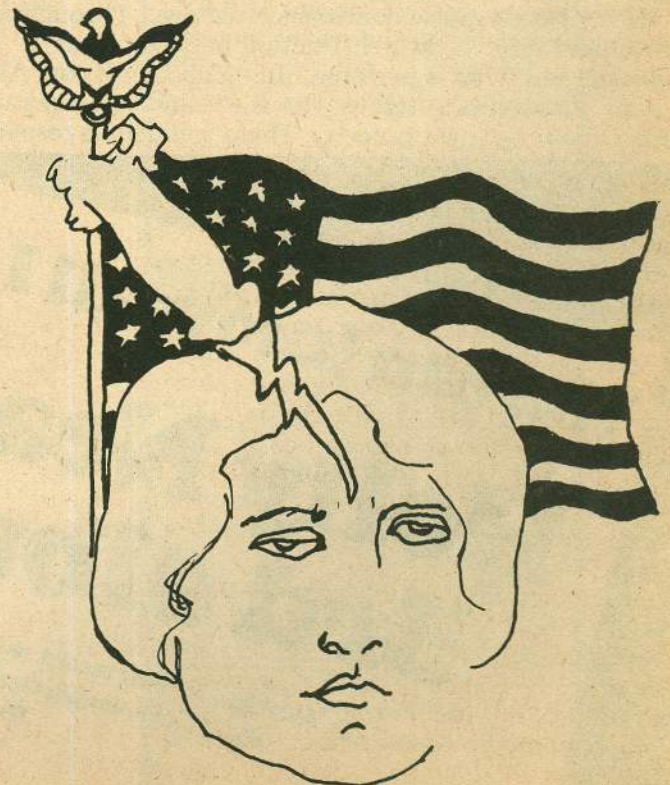
has called S-1 "a program of primitive vengefulness."

Jeff Segal of the Center for Constitutional Rights and the National Lawyers Guild wrote this analysis of part of what S-1 proposes:

A person is liable to a prison term of 15 years and a fine of \$100,000 if, "with intent to bring about the forcible overthrow or destruction of the government of the United States or of any state as speedily as circumstances permit, he incites other persons to engage in conduct that then or at some future time would facilitate overthrow or destruction of such government; or organizes, leads, recruits members for, or participates as an active member in, an organization or group that has as a purpose the incitement of the above.

The usage of such terms as "incites," "speedily as circumstances permit," "at some future time" and "facilitate" takes the activity proscribed so far away from an immediate action as to permit the prosecution of practically anyone who voices any view vaguely independent of the view of the government. It is easily a substantial legal bast for building a police state.

Some organizations, like the ACLU and the National Lawyers Guild, as well as some labor unions, have expressed opposition to S-1. The advice is the usual: Tell everyone you know about it and write your congressperson. The demonstration you save may be your own. ■



Gudrun + Janie

ALL I AM

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Her voice has soaring clarity and distinctly gutsy sensuality. The lyrics are incisive and as diverse in theme as woman's experience. However, as a lesbian, I am accustomed to *convincing* myself that songs were written by women for women — and it must be said that this album did not cause me to break that habit.

"You've Got Me Flying" conjures up images of women compelled to free their bodies in dance.

"Broken Promises" reminds us that "the war" is not over. Holly deals with couplism and the "ogomies" in "Someday One Will Do." "It's My Move" articulates taking risks and power in beginning relationships, while "Nicolai" deals with taking power in the world through organizing.

Technically, the album is excellent. The fullness on the studio-recorded pieces makes the one live track, "Sister Woman Sister," seem flat by comparison. But that song to our sisters in prison has a singular power that lets it stand well as the final cut.

By now, I really do like the style of this album. From a "collection of short plays," it could be neatly expanded into an entire musical production. My one criticism, in general, is that the tempo often seems rushed, pushing hard and heavy like old rock. The heavier, louder instruments (horns, electric guitar, and bass) are played by men, and the rock rhythm is particularly offensive at times.

I'd like to say more about the Women's Choir; I did appreciate them, but they weren't loud enough to have heard them well enough to say anything more about them.

Holly Near's music continues to evolve. Throughout the album there is little distinction between what is political and what is personal. In "You Can Know All I Am," she seems to tell us who she is and some genuine truth about her own process. There is much to respect

about Holly's strength and pride in presenting her life and work honestly, as well as in her commitment to productive change.

(Collective Note: It is not the policy of the Lesbian Tide to print material (copy, ads) which include men. However, we feel that the politics of Holly Near's music are distinctly relevant to feminist women. Jeff Langley is an effeminist who has been co-writing with Near and accompanying her on the piano for many years. ■



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REVIEWS

LAVENDER LEGACY

GAHAN KELLEY and JEANNE CORDOVA

Pre-Movement

The Well of Loneliness — Radclyffe Hall's semi-autobiographical story of alienation. Should be read to remember where we once were. Beautifully written. Painful.

Therese and Isabelle — Romantic, erotic novelette by Violette Le Duc. The first lesbian boarding-school story to be published.

Patience and Sarah — Sweet, innocent story of two women homesteaders. First lesbian novel that leaves 'em "happily ever after."

Personal Documentaries

Lesbian/Woman — First book about lesbianism by lesbians (Del Martin and Phyllis Lyon). Conservative, but good primer to give to straight friends and family members after coming out to them.

Sappho Was a Right-On Woman — Covers the personal history of lesbianism from the bars/closets to lesbian feminist pride. Excellent.

Lesbian Nation — The bible of lesbian chauvinism. Jill Johnston's vision, as expressed here, began volatile national debate about lesbian separatism.

Rubyfruit Jungle — First of a new genre; lesbian feminist fiction. Features a positive, out-front heroine. Humorous and light.

History

Woman Plus Woman — Pro-lesbian historical study of our specific subcultures (Lesbos, Paris in the 1920's, etc.). This book is an important step in rediscovering our past.

Lesbian Images — Short biographies of famous lesbian novelists. Emphasizes the effect of their lifestyles on their work. The only book of its kind written by a lesbian (Jane Rule).

Feminism

Sisterhood Is Powerful — Earliest, and still the best comprehensive anthology of writings in the women's movement. Edited by Robin Morgan.

Our Bodies, Ourselves — The only book with a woman-identified approach to health care. Excellent. Compiled by the Boston Women's Health Book Collective.

Radical Feminism — Compilation of landmark articles of the radical women's movement. Includes many of our best lesbian/feminist theoretical pieces. Edited by Anne Koedt, Ellen Levine, and Anita Rapone.

(See next issue for a review of Sister Gin)

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sister gin
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FOSTER

continued from page 2

Dr. Foster rediscovered them, as they had almost been completely forgotten, despite the fact that several of them, including Natalie Barney and Romaine Brooks (an American portrait painter and also a member of this circle of lesbians living in France) were very much alive in 1956.

But what even the aficionados of the opus don't know is that this seemingly modest book is the work of a lifetime, of approximately 40 years of research, which culminated in a struggle to publish the completed material. It all started when Jeannette Foster read Volume Two of Havelock Ellis' *Studies of the Psychology of Sex* while she was an undergraduate at Rockford College, near Chicago. In this book she discovered the subject of homosexuality. "Then I began a bibliography of various sources, but I didn't get a chance to do anything about it until I moved to the East Coast (Philadelphia) in 1937."

The path to information, however, was not always as simple as going to libraries in the Philadelphia area. For example, there were only four copies of Catulle Mendes's *Mephistophela* in the United States. One was in the Rittenhouse Club in Philadelphia, which wouldn't admit women — for any reason. As Dr. Foster told me, "I went down there one Saturday morning and asked, 'Please might I be admitted merely to the library' (which was a front room — I wouldn't have had to meet any of the pious members!). No, I couldn't enter its pious walls. So I went back out, and I talked to the assistant librarian of the University of Pennsylvania, who was a nice guy, and he grinned and said: 'Well, you know, I'm a member of the Rittenhouse Club. I'll get that book out if you promise to read it here in my office.' So I read *Mephistophela* — it was about 392 pages long in French — in his office at a distant desk, sort of the secretary's desk. And lots of funny things happened like that."

Obviously, the largest library of sexual material in the United States was definitely not at the Drexel Institute (where Dr. Foster was employed), nor in the Philadelphia area, but at the Kinsey Institute in Bloomington, Indiana, so off Jeannette Foster went to work as the librarian of A.C. Kinsey from 1948 until 1952. The position paid her more than she could make at that time as a professor of library science, but it was clearly not the money that interested her. She was a spy in the house of sexuality, and, when she got the information she wanted, she left the Kinsey Institute and took a position at the University of Missouri at Kansas City (then the University of Kansas City) for two-fifths of what Kinsey was paying her. I believe that her dedication was so great that had the only sexual library been the Pope's (which Dr. Foster claims is larger than Kinsey's), she would have become a nun (or disguised herself as a monk) to gain access to it!

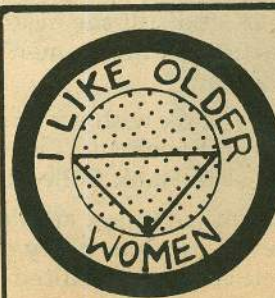
After over 30 years of research, what started out as a bibliography turned into a book of over 400 pages of densely packed information: "As it grew, I began to see the pattern for a book, and I worked awfully hard to find a title for which would begin with the

word *sex*. As I had learned from searching bibliographies, a title beginning with the word *sex* couldn't be ignored!"

But a catchy title and the completion of the book itself were only the beginning of Dr. Foster's struggle, for she had to find a publisher for her work. She was told and also realized herself that this was not the sort of material a regular trade publisher would handle, so she took her book to a dozen university presses, but they weren't willing to publish it either. After Rutgers University Press held her script over seven months and then were unwilling to put it out, Dr. Foster turned to subsidiary publishing. She located the book with Vantage, who changed her book around completely and then charged her for "author's alterations" to restore it to its original script. And so her \$2000 investment was never to be recouped, for when Dr. Foster refused to send them any further money, Vantage kept her royalties against what she "owed" them. Vantage then sold the British rights to Frederick Muller Ltd., who published the book in 1958, but Dr. Foster learned of the sale only from reading about it in *Publisher's Weekly*, and, of course, she never received anything from the sale. In fact, she received finally a sum of \$240 when a second-hand dealer bought the 2400 remaining unbound, unfolded sheets of the book (from an original printing of 3500) at \$.10 per copy.

Thus a book which had taken a lifetime of preparation seemingly slipped quietly into oblivion. It had never even been reviewed, except for one very negative review in a psychology publication and a brief mention in the *Kansas City Star*. The author received no publicity, no money, no fame, and, probably as a consequence, no harassment. Yet, the grapevine (with the help of *The Ladder*, a lesbian publication which raved about the book for years) accomplished what the publishing industry couldn't and/or wouldn't: Word of the book's quality spread apparently by word of mouth and also by later lesbian scholars (and other researchers) who mentioned her pioneering work in footnotes or other references. And, ironically, by the time Dr. Foster was over 80, partially paralyzed, and living in a nursing home in Arkansas when most of the world assumed she must be long dead, the demand for her book had reached such proportions that Diana Press of Baltimore agreed to reprint it.

© Karla Jay



I Like Older Women. 3 color button, 1 1/4" diameter. Also available: *Mother Nature is a Lesbian*, and *A You're An Amazon*. From White Mare, Box 90, Preston Hollow, NY 12469. 55¢ each. New York residents add state and local sales tax.

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EDITORIAL NOTE: Jeff Langley accompanies Near on the piano at this concert. See review, "All I Am", this issue.

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

IF YOU MUST VOTE . . .

continued from page 7

Hubert Humphrey: Expected to be the dark horse catching up and rumored Democratic nomination despite low-profile campaign to date. Issued strong pro-gay statements in 1972 and 1975. Reportedly pro-ERA, unknown on abortion.

Morris Udall: Looks good on all three issues. Outspoken on abortion, pro-ERA all the way, says he's open on the issue of HR 5452. Says, "any individual ought to have the right to make the most of his or her talents without regard to . . . sexual preference," but also notes there are "a few sensitive areas" where gays might be security threats. Moderate, practical, liberal democrat.

Henry Jackson: He and Reagan run neck and neck in what they would *not* do for women and gays. Outspokenly opposed to gay rights ("the logical end of homosexuality is the gradual end of the human race . . . crumbling of civilization . . . family life . . .," etc.), voted against the ERA while in the Senate and thinks a constitutional amendment should replace the Supreme Court pro-abortion decision. A vote for Jackson is a denial of everything we've worked for.

George Wallace: Is likewise nowhere on nothing. He's been real quiet on gay rights, the ERA, and even abortion. His present campaign seems to be devoted to skirting controversial issues he once stood so vehemently against.

SUMMARY: Take a closer look at Brown, Udall, and Humphrey — forget the others. Brown would probably serve us well at the Democratic Convention if he wins in the California primary.

(Thanks to Sasha Gregory of *The Advocate* for resource information.)

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TRADE WOMEN APPRENTICESHIPS

Last month California became the first state to initiate Affirmative Action for women in the trades, and other states may soon follow suit based on our example. This represents a first real step toward getting more than just a few token women into the skilled trades.

However, definite goals and timetables, without which Affirmative Action is just an empty phrase, have not been set. Instead, the California Apprenticeship Council left these decisions, which specify how many women would get into each apprenticeship program on a yearly basis, up to the Joint Apprenticeship Training Councils. The JATC's are small groups of employers and union officials who set policy for each trade on the local level.

In the coming months, goals and timetables will be set by the local JATC's largely on the basis of how many women apply for apprenticeships. Unless they are pressured by individual women and women's groups, the JATC's will set goals and timetables as low as they possibly can, and our victory will become a victim of bureaucratic foot-dragging! For this reason it is important that interested women make their needs felt.

If you want a job in the trades (carpenter, plumber, electrician, etc.) call the Division of Apprenticeship Standards, usually listed under the Department of Industrial Relations wherever the state offices are in your county. Ask for information on what apprenticeships are open and how to apply.

If you are over the age limit (31 years) apply anyway. This will help show the Division of Apprenticeship Standards that the age limit should be revoked, since it keeps many able women out of the trades.

Contact your local Division of Apprenticeship Standards and ask for the Supervisor's Consultant. Tell him you know the amendment has been passed and ask him what is being done to implement it. It is vital that women's groups have a say in establishing goals and timetables, and the Division of Apprenticeship Standards needs to be pressured by them.

For questions or more information, contact Women United for Apprenticeships, 3432 19th Street, San Francisco, CA 94110. ■

CRACKING THROUGH PATRIARCHY

How does a woman survive when she steps out from the death procession of patriarchy? How does she think without thinking "their" thoughts, dreaming "their" dreams, repeating "their" patterns?

We're trying to answer the questions in our own lives and finding only hints and clues, so we decided to make a space to attract and gather in other hints and clues, other attempts at living and thinking past the patriarchy.

We call our space *Sinister Wisdom* because the root meaning of sinister is "from the left side." The Law

of the Fathers equates right-over-left and white-over-black and heterosexual-over-homosexual and male-over-female with good-over-evil. We want to turn these patriarchal values upside down as a necessary prelude to creating our own.

We want to print what Mary Daly calls "ludic cerebration," thinking that is playing, breaking up the old language and making it new; thinking that comes out of the deepest parts undiluted, "monstrous." We want to exorcise the Godfathers who still reside in our heads in order to allow the most devalued fragments of self to emerge, undistorted by guilt and unthwarted by shame.

With *Sinister Wisdom* we want to clear a space in which to suspend judgment, give warm acceptance and careful listening to the children and beasts who emerge from our dream fantasies . . . and then to follow where they lead.

We need:

(a) *Material.* Any genre is acceptable, and any cracking of the shell of the genre is acceptable. Please send essays, stories, journal entries, poems. We also want unfinished work and fragments, whether chants, doodles, dreams, fantasies, transcribed conversation, speeches never given, lists. We very much want visual work but can afford to reproduce only line drawings and some photographs. All material should be accompanied by a self-addressed stamped envelope.

(b) *Subscriptions.* Rates are \$4.50/one year (3 issues); Canada and Mexico \$5.50; overseas surface \$6.50; institutions \$8.00; sustaining subscriptions \$25.00. Checks payable to *Sinister Wisdom*.

Address all responses to

Sinister Wisdom

Catherine and Harriet

3116 Country Club Drive

Charlotte, North Carolina 28205 ■

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

News

RAYMOND continued from page 13

and Kathryn Powers who lived briefly in Lexington, Kentucky, during July of 1974. They were two lesbian fugitives on the FBI's "most wanted" list for bank robbery and murder of policemen in Boston and Philadelphia. Their true identities were unknown to anyone in Lexington. . . .

Presently, Jill's lawyers are trying to obtain a transfer to a federal prison so that she could at least get out of the dingy hell-hole she's in now.

Sisters, we need your support immediately! Please write letters. . . . If Jill is resubpoenaed after her release, we must have an outraged cry from all our sisters. We must not allow "them" to wield any more power than they already have.

in sisterhood, womun power,
and in struggle,

Political Defense Committee
Lesbian Feminist Union
PO Box 3764
Louisville, Kentucky 40201

P.S. We have sent you our own basic political analysis of this case in addition to the material from the Grand Jury Defense Committee because the two groups are coming from two very different political viewpoints. We believe it to be purely and simply a *lesbian* issue!

Dear Friends,

Our spirits have risen as we were happy to meet last month with Ellen Gruss and Terri Turgeon, recently released from jail in Connecticut. With renewed energy, we see hopes of getting Jill Raymond similarly released. Local pressure brought about the dropping of subpoenas in Connecticut. Our situation is quite different. Local pressure only increases the arrogance of the people we must deal with here. Therefore, here are our latest ideas and pleas for your lehp:

Attorney General Edward Levi, Justice Dept., Washington, D.C. 20530, ultimately controls the issuance of subpoenas through local U.S. Attorneys' offices. Recently, he has shown some sensitivity to misuses of this subpoena power and has personally stopped a couple from being issued. With enough letters he may be convinced to intervene here. Please write him. We are enclosing a letter that expresses the way in which we are dealing with Levi. The main points we want to make are (1) drop Jill's subpoena; (2) if that is impossible, move her to a decent facility. . . .

We also need letters to the editor in newspapers. Take your choice: (1) your local paper; (2) Washington Post, 1150 15th Street, N.W., Washington, D.C. 20071.

In addition, continue writing to Jill, c/o PO Box 1733, Lexington, KY 40501.

We'd like renewed nationwide visible support for this issue. . . . We still have expenses to meet, so if you can do some fund-raising, it would be greatly appreciated.

The vindictive attitude of the people we're dealing with leads us to be pessimistic about Jill's release in May. Recently we learned that Federal Judge Moynihan blocked an attempt by the U.S. Bureau of Prisons to move Jill from Madison County jail to a federal prison better equipped to handle long-term prisoners. We need your help *now*.

Lexington Grand Jury Defense Fund
PO Box 1733
Lexington, Kentucky 40501

DYKETACTICS!

continued from page 13

Disobedience squad blocked both exits and encircled the last seven women in an unprovoked attack in clear view of high-school students who watched the incident from outside the blockade. DYKETACTICS! women were then punched and shoved to the top of the stairs, split into two groups of four and three, and were surrounded, kicked, punched, and dragged by their hair down four flights of stairs to the ground level and forcibly evicted.

Six members of DYKETACTICS! required medical attention, and all members are filing suit against the members of the Civil Disobedience Squad for physical and psychological damages incurred. DYKETACTICS! is also filing a suit for declaratory and injunctive relief against City Hall to prevent a further abridgement of our civil rights. Solidarity after the demonstration has likewise been expressed by numerous organizations and individuals within the gay and feminist communities.

Financial and sisterly support is appreciated. Send contributions to DYKETACTICS! Legal Fund, c/o Free Women's School, Penn Women's Center, 112 Logan Hall, Philadelphia, PA 19174. For further information, call Barbara L. or Sharon O. at (215) 243-8612. ■

N.O.W.

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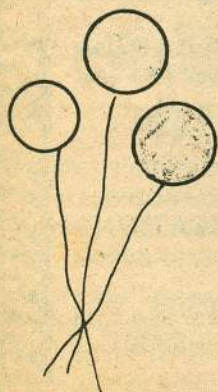
8271 Melrose Ave. Rm 109
Los Angeles, CA (655-3332)

POETRY

C L O W N

The face runs
and bleeds
her tears
red half moon lips
turned down now
like a scythe
about to cut her throat
being funny
replaced with irony
all the world's a circus
freak shows
and barkers
popcorn and peanuts
distractions
destructions
sawdust on the floor
and matted shit —
I disguise myself in
white face
and sequins
an orange wig
and oversized shoes
and am still a clown.

— pody



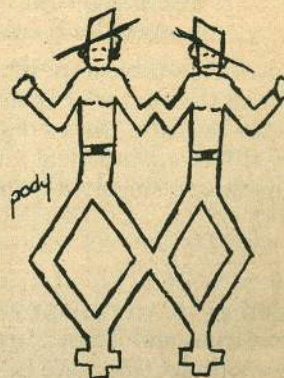
OH LET'S BE A COUPLE

*Oh let's be a couple and live by the sea.
I can be you and you can be me.
We'll pledge ourselves for eternity —
Or until such time as you bore me.*

*Our future so bright, not dreary or bleak —
We'll try to make love at least once a week.
And if ever our love grows quiet and quits,
I'll get out the scissors and clip your armpits.*

*Oh let's be a couple and rent a big house,
It'll be both of ours 'til you throw me out.
We'll write our first names on the little mailbox,
And Wednesdays I'll help you to wash out your socks.*

*Sometimes we'll chat by the fireside
And stare into each others eyes.
Oh I'll be yours and you'll be mine,
If you call up that woman I'll kick your behind.*



*At night we'll read all our poetry,
At noon we'll do all the laundry.
We'll never dare speak without saying "we,"
And we'll learn the art of monotony.*

*We'll talk of Johnston, of Morgan and Sloan,
Of who's doing who and who's staying home.
Of how many trays of ice cubes we have,
How together we are and how much in love.*

*We'll plot the end of all hetero union.
Down with the government. Down with pollution.
Down with everything run by white men —
And honey how come you weren't in by ten?*

*Oh let's be a couple and live by the sea.
We'll fill up our nights with watching TV.
We'll learn to love and communicate,
Between the commercials on Channel Eight.*

*Someday we'll make an Amazon Nation,
If it's playing on our favorite station.
Oh let's be a couple and live by the sea,
Won't it be grand? The Lesbian nuclear family.*

— Chocolate Waters

SEPARATISM: *continued from page 29*

learned from male culture do we want to reclaim as our own? What do we want to reject entirely? What are essentially feminist perceptions?

Right now I'm working with other women in a quest to clarify these issues and invent new tools for relating to each other. I believe it's impossible to see ourselves clearly while living in the shadow of the oppressor (men's and mankind's values), so I see separatism as absolutely necessary at this point in women's history.

For many of us separatism is a goal. For others it's a process. I'm not sure what it will be for me 50 years from now. But I live it as a goal.

I want two things to happen in my lifetime. I want to see an autonomous Woman's State. I plan to live there; it's what I dream about. Secondly, I want to see radical changes in this society so that my sisters who want to interact with men can do so and still lead fulfilled lives. As a lesbian separatist, I put all my energy into the first and hope others will take care of the second.

I have a personal stake in both, because I have a son as well as a daughter. He is not a mutant. He deserves a better society to grow in than I had. My daughter deserves a choice. I'm doing separatist political work so that she and I and all women will have that choice.

Gahan Kelley

RED TAPE MIRES CLINIC

JANIS SAPPELL

Employing its fearful and sometimes lethal weapon (commonly referred to as red tape), the bureaucracy in Los Angeles is attempting to claim yet another unwilling victim.

Since May of 1975, a group of dedicated, hard-working women have been involved in opening the Herself Health Clinic. In 1975 Herself Health Clinic was operative under the auspices of GCSC. The new clinic retains the same name and the same personnel but will operate independently of any parent organization. The Los Angeles city and county health, building, and safety networks have consistently tried to block this effort. Before the clinic can actually perform medical functions, it must be licensed to do so. As part of the licensing procedure, the clinic must submit a complete set of architectural plans to the appropriate agency.

Every time the plans have been submitted, they have been returned for reasons ranging from "You didn't show all your electrical outlets," to "You can't have that kind of utility closet." Each time the plans are returned, time and money (both figurative and literal) are wasted, as the clinic has a lease on a building which must be paid whether the clinic is operating or not. Currently there are plans to bring more pressure to bear on the various agencies involved in an effort to get out of this seemingly never-ending maze.

The clinic has already been approved for a grant from the Los Angeles Regional Family Planning Council, but they will not receive one cent of it until they are open and can pass an on-site inspection and evaluation. Even then it will be three to four months before the money starts coming in. Once open, the clinic will also be licensed by the state of California to accept Medi-Cal.

Despite the problems, they are currently experiencing, the women who are involved with the clinic have not been idly waiting. Several weeks ago they held a well-attended workshop from which a series of classes has evolved. The classes will cover such vital areas as Lesbian Sexuality (one for lesbians who are already out and one for lesbians who are just coming out), Nutrition, and Pre-Orgasmic Women. There are hopes for future classes in massage and pre-natal care.

The clinic organizers are also building important contacts within the community with an eye toward the future. As an example, they hope, with the help of another group, to be able to offer pediatric services which would include health education and child nutrition.

The clinic's staff comprise both professional and nonprofessional women. The professional women include at least two doctors, two registered nurses, and two licensed vocational nurses.

The clinic needs support, both moral and financial. All donations are tax deductible and can be sent to: Herself Health Clinic, 4164 Santa Monica Blvd., Los Angeles, CA 90029. Or call (213) 413-4871 or (213) 227-8293. ■

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For information and appointments call:

FEMINIST WOMEN'S HEALTH CENTER
(L.A.) (213) 936-6293

BAR GUIDE

Some of the bars listed below are gay bars and do not have a feminist consciousness; some for that matter do not even have a gay consciousness, but they do cater to lesbians and gay men. Included are bars that are lesbian or mixed and do not openly oppress or discriminate against lesbians. The bars are in a different world; some don't even know there is a movement going on.

If you know of a lesbian bar or restaurant that sisters might enjoy going to, let us know.

L.A. Area

ALIBI EAST

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

BIG HORN

4882 Lankershim Blvd.
No. Hollywood, CA 980-9792
All women, liquor, dancing, jukebox, fireplace.

DAILY DOUBLE

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

FREE PEOPLE

10588½ W. Pico Blvd.
W. Los Angeles, CA 559-9288
All women, beer and wine, congenial.

HAPPY HOUR

12081 Garden Grove Blvd.
Garden Grove, CA (714) 537-9079
Mostly women, restaurant too, popular.

HIALEAH HOUSE

8540 Lankershim Blvd.
Sun Valley, CA 767-9334
All women, club atmosphere, beer and wine, dancing, weekend band; if you like softball, you're in.

LOVE INN

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

OXFORD INN

13713 Oxnard (at Woodman)
No. Hollywood, CA 897-9666
Mixed, liquor, dancing to a jukebox.

PALMS

8572 Santa Monica Blvd.
Hollywood, CA 652-6188
Mostly women, liquor, jukebox, very crowded on weekends.

QUE SERA SERA

1923 E. 7th St. (off Cherry)
Long Beach, CA 599-6170
Club atmosphere, mostly women, liquor, jukebox, nice lounge.

SALOON

10848 Ventura Blvd.
No. Hollywood, CA 769-9858
Mostly women, casual, beer and wine, jukebox, heavy on pool.

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THE TIDE COLLECTIVE,

c/o The Woman's Building
1727 N. Spring Street Los Angeles, CA 90012
(213) 839-7254

STOWAWAY

11608 Ventura Blvd.
Studio City, CA 980-9587
All women, club atmosphere, beer and wine, band on weekends, popular.

FEMINIST RESTAURANTS

IDENTIFIED WOMAN CAFE

Woman's Building (third floor)
1727 N. Spring Street
Los Angeles, CA 221-6161
Dinner specials, sandwiches, beer and wine, unique and comfortable.

L.A. WOMEN'S SALOON

4908 Fountain Ave.
Hollywood, CA 660-9782
Lunch, dinner, events, beer and wine, good vibes.

GAY RESTAURANTS

CARRIAGE TRADE

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

DAVID'S

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

EATIN' HIGH

4514 Fountain Ave.
Hollywood, CA 660-9877
Mixed, funky, vegetarian, Mexican & burger food.

O'BRIEN'S STEAK HOUSE

11916 Ventura Blvd.
Studio City, CA 980-4811
Mixed, dinner house.