

THE LESBIAN TIDE

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

Millett's Passions



Kate Millett sculpts omnipotent nudes, and speaks of subterranean terrors.

photo by Cynthia McAdams

Anita Bryant Puts the Squeeze on Gays
Rubyfruit Movie
Sexuality Survey
Transsexuals:
Sisters or Strangers?
Gays of Our Lives

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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 views expressed in this publication are not those of Tide Publications or the Editorial and Political Collective unless specifically by-lined as such.

The Editorial and Political Collective is a group of radical feminist lesbians who believe basic change in our society is a pre-requisite to real liberation for women and lesbians. We publish editorials stating our views and analysis on particular issues.

WHO WE ARE

The Lesbian Tide is a feminist lesbian publication financially supported by the community it serves. It is published by Tide Publications, and receives its political direction from The Editorial and Political Collective. We are 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 women who wish to become involved in journalism and communications or who see media as a vehicle for activism. The E&P Collective is open to staff members who have been with the magazine for six months and share a radical feminist perspective.

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 Sports Editor: Lauren Bach
 Promotion: Gahan Kelley
 Circulation: Barbara Gehrke
 Advertising: Jeanne Cordova
 Production Crew (this issue): Barbara Gehrke, Shirl Buss, **Bobbi White**, Jeanne Cordova, Majoie Canton, Sharon McDonald, Melissa Moseley
M.F.L. Asch-Voegele, Carol Lee.

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Profile:

Charlotte Bunch, Hustling Theoretician

by Jeanne Cordova

Socialism had Marx, black power had Malcom X, radical feminism has Firestone, and lesbian feminism has Charlotte Bunch as one of its most gifted thinkers. Quiet, conservative in manner, the woman who first articulated the basic tenets of lesbian feminist ideology hustles as well as she thinks. Over the last eight years she has "persuaded" her employer, The Institute for Policy Studies, to partially fund both *The Furies* and *Feminist Quest*. Bunch was a founder of *The Furies* and is an editor of the latter publication.

INSTANT REVOLUTION

Despite this list of personal and political successes, Charlotte is intimately aware that lesbian nation will not be built in a day. She is discouraged that some women are "abandoning" feminism because it is not yet a comprehensive ideology which works all the time. "Feminism is only ten years old! It took Marxism over a century, the Protestant Revolution 200 years. The French Revolution wasn't made in a generation!" The theorist notes that some newer feminists come from a generation that "is conditioned to instant breakfast, just add water and you get a revolution." She chided the "instantomies" who try out a couple of political actions and settle into personal feminism. "They abandon politics for culture or go into reform for reform's sake, or into the left which supposedly has answers."

NON-ALIGNED FEMINISM

This trend is one reason Bunch has been recently championing a new idea she calls "non-aligned feminism." The thinker firmly believes feminism is a *world* view that "can and must have a global perspective." "We can and must build coalitions with anyone, who, like us, believes there is a choice between capitalism and socialism. Feminism is that third choice, a new thought that is as important to history as Marxism, as crucial as the Protestant Reformation was to Christianity. Feminism can reshape the way the world sees itself, "but right now we are still in the catacombs stage, at the very beginning . . ."

Bunch suggests we have much to give and receive from all peoples, female and male, communists or capitalists, who are dissatisfied with their present economic systems. She believes feminism, as a world view, is not limited to women, though the ideology has grown out of the Women's Movement. "Marxism was a theory originated by and for the working class, yet not only working class persons can be Marxists." Asked for specifics about the global perspective of feminism, Bunch explained her beliefs were at this time "primarily an article of faith." "Naturally it must include an economic and governmental structure though. It must also re-define people's relationship to



CHARLOTTE BUNCH: hustling for feminism with a global perspective.

nature and to social structures. The philosophy will also incorporate some of our present ideas about collectivity, though these are not totally adequate yet.

"Sometimes we're going to make asshole statements like, 'No straight woman can ever be woman-identified', but we had to say this idea in order to begin to define what woman-identification, as a political stance, really *was*."

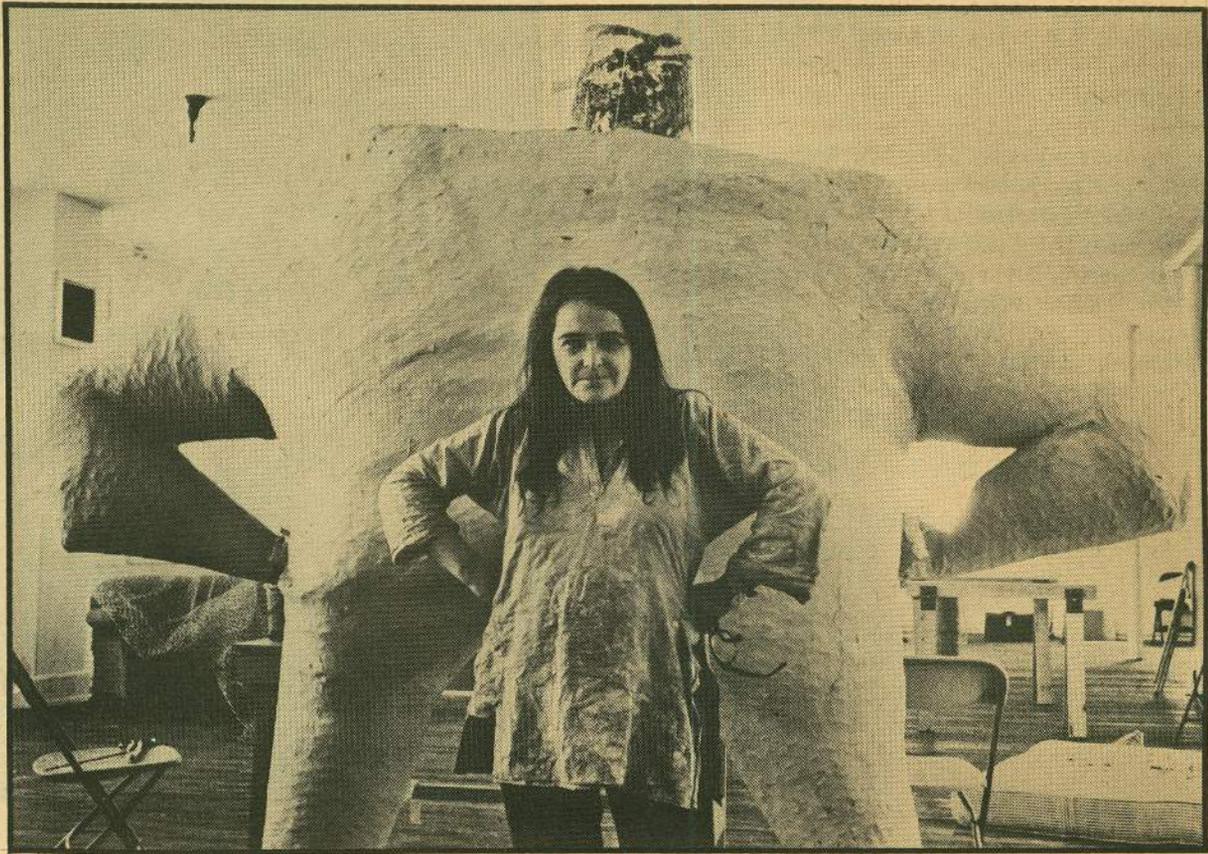
REVOLUTION DEPENDS ON EDUCATION

Bunch joins most theorists in feeling "there is a radical relationship between education and revolution." Yet her travels seem to indicate that feminists are not reading our literature as they once used to. "Our press *assumes* feminists are hearing them, but I think women are reading less than we would like to think." She agreed that a great many women who can call themselves feminists in 1977 have not read even the most basic feminist theoretical literature. Calling ideas "crucial" to making revolution, Bunch theorized corporate capitalism is conspiring to foster "pre-packaged imagery."

The obvious implication of a movement of people who don't read, says Bunch, is that ideas are not transmitted. The theorist noted she devotes more time in her courses teaching HOW to think, rather than, WHAT to think. Positing solutions for this "very bad"

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Kate Millett: Omnipotent Nudes and Subterranean Terrors



Photos by: Cynthia McAdams

by Shirl Buss

A curious scene unfolds for those who enter the gaping performance space on the third floor of the Woman's Building these days. The area has been transformed into what appears to be an enormous public art workshop. Great heaps of chicken wire are strewn amidst telltale signs of paper mache artists at work. The scene is dwarfed by five monumental sprawling sculptures of fat, nude women in various stages of completion. A lusty, faceless paper mache nude stands towering above a shopping cart. A voluptuous form, still in her chicken wire skeleton, lies invitingly on a dirty mattress. Next to a real stove and refrigerator lies a partially mached fleshy beauty with her expansive hands angrily pressed to her hips. Real-live women artists scurry about with paper mache. They begin covering the ample chicken wire breasts of another fat nude, dwarfing the sofa across which she is draped. A sassy, primordial, womanly form scrutinizes the scene from atop her toilet bowl perch.

Amidst it all, prowls gentle, glowing Kate Millett, clutching her cup of cold coffee, chatting with visitors, posing for pictures, and greeting her comrade artists with cheerful, "Hello luvs." Millett, the artist in residence at the Woman's Building, and her entourage of "many hands" infused the space with the ambitious energy needed to sustain this three-month long environmental project entitled *Naked Ladies*.

Millett is all warmth, kisses and art as the merry month of May approaches. For on May 14, at what

she promises to be a "great, gala wild opening with lots of booze and fun," the completed fat ladies will be unveiled in their full splendor. They will be shown along with her drawings and silkscreens, and other multimedia pieces by members of the Feminist Studio Workshop.

"The whole show is about my obsession with the female body," Millett solemnly teases. The five naked ladies, simultaneously sensuous, ludicrous and omnipotent are all looming over their circumstances . . . the kitchen, the sofa, the mattress, the toilet and the shopping cart. "It's about the great power these women have, while still being in this kiddie cart world . . .," she explains.

But Millett's fascination with the body doesn't stop with her explorations of the fat nudes. She gleefully, yet seductively coaxes, "Let me take you down to see my cunts and asses." She uncovers a sheaf of drawings, all bearing characteristic delicate, tongue-like slashes of color that delineate the barest suggestion of cunts and asses. "I'm obsessed with them," she coos. The series reflects an absorption that honors the depth, tenderness and unique eroticism of woman-prime sexuality.

But this eruption of creative energy explodes beyond her drawings and sculptures. Prior to settling into her residency in March, she completed the first draft of *The Basement*, a non-fiction narrative exposing her 11 year obsession with the true story of the abuse and murder of a teenage girl. And the day after the opening, she will go on a two week

Continued from page 4

national tour to promote *Sita*, (coming out May 26), a new novel about the "minute to minute, process by process, atom by atom crumbling of a relationship between two women." Then she will return to celebrate a show of her drawings and silk-screens in New York, where she'll resume her writing and sculpting in her Bowery studio.

It's an artistically fruitful time for Millett, whose obvious delight with herself and her work flows out in profuse kisses, hugs and warm words to the many who enter the enormous Building workspace.

The delight is interrupted when she's pressed to talk about her 11 year obsession, which she hopes will be put to rest with the completion of *The Basement*. Shaking a bit, tearing futilely at a match, and staring at the now icy coffee, Millett recounts the event which has shaped the tone and direction of many of her environmental sculptures of the last 10 years.

In 1966, in Indianapolis, a couple travelling with state fairs and carnivals, thought it convenient to board their 16 year old daughter Sylvia Likens, with Gretchen, a mother of seven children. That happened in July. Through August and September, Sylvia was incessantly picked upon by the children and neighbors, often led by Gretchen herself. By October 26, Sylvia was dead. She spent the last two weeks of her life tied up in the basement. Her only forms of protest were screams that went unanswered by the neighbors, and the desperate pounding of a shovel on the cement floor which brought the neighbors to the point of calling the police when it stopped . . .

Cigarette burns, cuts and "I am a Prostitute" were branded upon her body, corroborating the rumors of strange and inexplicable horrors that were inflicted upon her.

Millett has been writing and writing about this in an effort to unravel how the pack of people could carry out such an "odd ideology of their own, concerning Sylvia's supposed sexual crimes." (She



actually was a virgin.) *The Basement* examines the issues of violence, cruelty, and how the weak are broken to the point of psychological breakdown at the hands of tormentors.

For Millett, the most difficult and painful part of this story to absorb is that the immediate agent of Sylvia's destruction was a woman. Millett feels that the most powerful destruction is that given from woman to woman. "Females are passing the stone from one to another — the stone being the ancient news of our defeat. And it continues to be handed down from woman to woman . . ." She feels that we must recognize this "because otherwise we will go on passing this stone . . . and will go on breaking the young."

Millett's other environmental sculptures of bound figures, figures in cages and basements, figures under trap doors and in symbolic torture chambers all have been an attempt to harness and express the pervasiveness of subterranean hysteria and despair. Most of the pieces sprang from the story of Sylvia. But they have also been a realization, in physical terms of Millett's own powerful feelings of claustrophobia, which she sees as "not neurotic, but a very real response to the world I live in."

She plans on doing a show on Sylvia in New York in January. It will be more explicit than any of her other pieces on cages, and will be called *The Trial*.

The level of aspiration in Millett's art directly and even shockingly confronts the viewer with her anguish and ecstasy. She insists we share her passions. In offering up her experience of the contradictions of this culture, she dares us to act upon them, politically as well as viscerally. And in this spirit, the *Naked Ladies* promises to be just such an encounter.



Transsexuals: The Woman Within Or Women Without?



by Sharon McDonald

"When I get the operation it will not make me a woman; it will simply serve as the final step of bringing my body into line with the woman I have already become." — Margo Schuller, lesbian male-to-female transsexual.

"A woman can make a man, a woman can make a woman, but a man can't make a woman, not even with a doctor's knife." — Alix Dobkin, lesbian separatist musician.

"For some who make the transition, they are as much of a woman as you and I, in the sense that they feel like a woman . . . whatever that means." — Dr. Evelyn Hooker, researcher of homosexuality, professor of psychology.

Most transsexuals are straight, but those relatively few who identify as lesbian feminist women are forcing the lesbian movement to come to a more exact definition of womanhood and lesbianism. At issue are sex role definitions (who is a woman), male privileged, and separatist spaces for genetic females.

SEX ROLES

"There is a profound difference between men and women that I don't think a doctor can change. An operation and hormones don't make it." Alix Dobkin raises the question of innate femaleness that goes beyond external physical characteristics. Dobkin feels that acquisition of a surgically female body does not a woman make. Ironically, most transsexuals would agree, as their premise is that their physical bodies have nothing to do with their true gender identity. While Dobkin holds that innate femaleness exists, but only in genetic women, transsexuals say that they have it too, and see the doctor's participation as just the final physical confirmation of what they've known all along — that they are women.

Transsexualism can be seen as a contradiction of one of the most basic tenets of feminism: the repudiation of sexist concepts of maleness and femaleness. For years now feminists have built a movement and a lifestyle on the premise that culturally stereotyped sex roles are false and limiting. Expansion of the roles allows for gentility and sensitivity in men and strength and purpose in women. Since within a feminist framework it is possible to actualize characteristics once thought of as exclusive to women, why would

a man want to change his sex? In rejecting the option of living as a feminist-oriented man, the transsexual can be seen as politically denying the possibility or the value of that option. In this context, some lesbian separatists see transsexualism as an invasion of lesbian separatism, and a slap in the face to feminism and lesbianism.

MALE PRIVILEGE — ADVANTAGE OR CURSE?

A leaflet put out in March 1977 by four San Francisco Bay area women "to foster debate, not divisiveness" discussed Olivia Records' (an all women's recording company) employment of a transsexual sound technician. One complaint was that she acquired her recording skills as a man prior to her sex reassignment process. They wrote: ". . . The skills he has, he learned with the ease of being a man in a man's world . . . As lesbians who have spent our entire lives oppressed as women, and who have struggled through oceans of shit to acquire skills and access to work, we feel angry and ripped off. Room must be made for careful thought and debate before we women can decide what place, if any, a transsexual man, regardless of skills, has in our community."

In their defense of Sandy Stone, the women of Olivia addressed the question of male privilege: "a person does not GAIN privilege by doing it (sex change) — quite the contrary (a few well-publicized transsexuals aside) . . . She is now faced with the same kinds of oppression that other women and lesbians face. She must also cope with the ostracism that all of society imposes on a transsexual . . . our focus as political lesbians is on what her actions are NOW Our daily political and personal interactions with her have confirmed for each of us that she is a woman we can relate to with comfort and with trust."

When asked about the advantage of male privilege, Dr. Evelyn Hooker replied, "To that I can only say that the life long pain and depths of anguish most of these people have had, so far outweighs any male privilege they might have taken or denied (and most deny it), that I can't share that resentment." That transsexuals have undergone tremendous pain and

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ostracism in their lives is certain. That they have had access to male position in a sexist world is also certain. For those women who feel that the transsexual has "paid" for her privilege in personal pain, there is no resentment. But for other women, there is no way the transsexual can repay the debt incurred by years of male status and advantage. The commonality of female socialization in all its vicious detail is what initially brought many feminists together in a determination to end male dominance. For many it continues to be a bond necessary for trust.

SEPARATISM

As more transsexuals come out of the closet and community awareness of transsexualism grows, protests over the presence and inclusion of transsexuals at all-women's events are escalating. The statement from the San Francisco women articulates a separatist viewpoint: "The sanctity of women's experience is being threatened. To date, our women's culture, our women's identity and our women's visions have been ignited by the power of our shared experience. We bring to it all the wisdom that our entire lives as women have given us . . . Man has learned to change sexual characteristics, and has been so successful that we can not even tell a natural woman from an altered man. Don't be fooled by their convincing performance. Fortunately modern paternal science falls far short. It will never be able to synthetically create women's spirit, women's energy or women's wisdom . . . What is distressing is that more and more transsexuals, both pre and post-operative, are being accepted as lesbian women. The fact is



they are not lesbians. They are transsexuals." The conflict between lesbian separatists and lesbian transsexuals is a crucial political dilemma for the lesbian movement, demanding a definition of womanhood so concrete as to be unmistakable, so cut and dried as to be cold-blooded. The women's community has to provide a place for women to be without men, and for some women, transsexuals are surgically altered men whose male background is an overwhelming barrier to integration into an all women's setting. Meanwhile, lesbian transsexuals who have spent years of their lives struggling to realize their conviction of themselves as true women are in need of a place to share with other lesbian women. Limiting the lesbian movement to genetic women is clearcut and easy. But now that transsexuals are out and fighting, we will have to scrutinize every assumption that we make.

(*Thanks to Majoie Canton for obtaining opinions from Alix Dobkin.)

Sex Reassignment



Few people know anything at all about the actual process of sex reassignment for a male to female transsexual, or even the differences between transsexualism, male homosexuality, and transvestism.

Transsexuals are persons whose deepest perception of their gender is in contradiction with their genetic sex, so much so that they have identified with the opposite sex from a very early age. Pre-operative male transsexuals wish to be female *all* their lives, not just in fantasy, or some transitional phase in their lives. According to Dr. Hooker, "Even a gay man at the far end of the feminine continuum does not want to get rid of his penis. But a transsexual does, and is often so genuinely alienated from the male

organ that he does not feel any erection or sexual excitement with it." Unlike transvestites, transsexuals are not sexually aroused by the wearing of female clothing any more than genetic women are.

It is extremely difficult to get a transsexual operation (see Joanne Darcy letter, Letters Section). The process takes two to three years and includes evaluations by several psychiatrists, hormonal treatments, spending a year "dressed as a woman" (Dr. Hooker agrees this phrase and concept are loaded with cultural stereotypes), and finally two operations which include amputation of the penis, removal of the testes, and the construction of an artificial vagina.

Gays of Our Lives

To Live or Not To Live

by Jeanne Cordova & Sharon McDonald

This tale is a true story about the lengths and depths two committed feminist lesbians will go to be politically correct. The first speaker is set in regular type-face and the second is set in bold face.

The summer of '76 found me roaming the city looking for a house with a tree in the front yard. As I was about ready to settle for a rose bush and two potted plants, a lovely two bedroom house complete with palm tree, rose garden, and lawn appeared before me. All for a modest sum easily affordable by two.

My long time friend and roommate, Darlene, and I began the massive job of packing our possessions. But I had lots of energy because I had just begun a relationship with a new lover, Beth.

When I met Louise I felt an incorrect, but unmistakable rush of love-at-first-sight. No job, not even helping her move, was too great.

For a month Darlene and Beth and I packed, hauled, scrubbed and painted the new house. We might have gotten a rose, but they never promised us four clean walls. September enameled its way around and Beth and I were brought closer by our joint work and feeling of having built a home together.

For Darlene and Louise??!!

Finally we all settled down for five months of chaos. Darlene and her lover were breaking up so Darlene, who technically lived with me, spent most of her time in trauma at her lover's house. Beth, who wasn't technically living with me (after all, "we just met!"), spent most of her time living with me but actually paid rent on a small one bedroom cave a few suburbs away.

My cave meant a lot to me. After a five year live-in relationship, I had vowed, "Never again!" Couple-dom was entrapping, antiquated, stagnating, and anti-feminist.

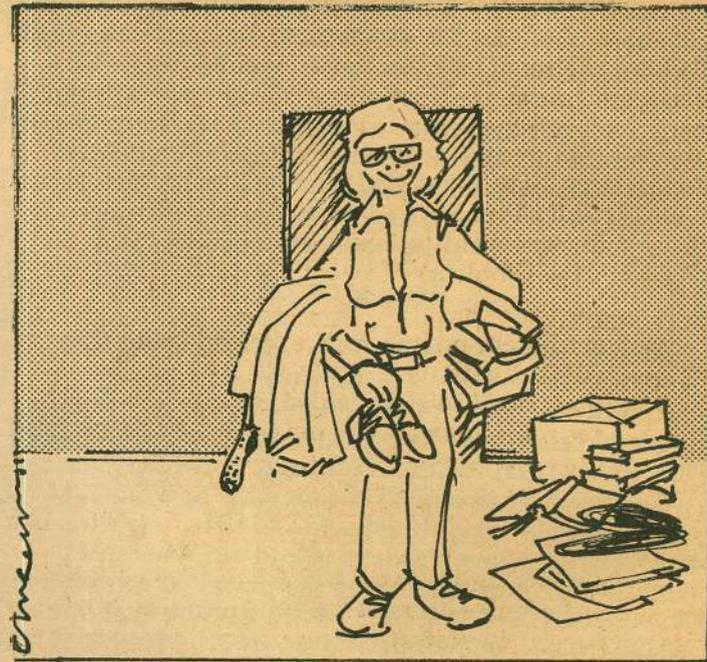
But being the floater, rather than the entrenched, in the household was also a difficult and annoying position. It called for skillful planning to ensure that my clothes were where I needed them when I needed them. This all required perfect synchronization of the cleans and dirties of my wardrobe.

For four months Darlene and her lover continued to to break up. Beth wondered why she was paying rent in one place and living in another, and I wondered *who* was my roommate??

December

Beth and I began lengthy discussions about whether or not we actually lived together.

Our negotiations made international diplomacy look like child's play. The days of falling in love and moving in had moved out with *Love Story*. For radical feminists of the '70's, mere happiness was no excuse for living together.



Meanwhile, Darlene informed me she was going to leave as she and her lover were going to give it "one-last-try" and live together. My bank account and I began rapid dialogue on how we were going to pay the rent when Darlene left. Darlene left.

Refusing to bow to financial pressures, Beth (who had given up her old cave and moved to a nicer one six blocks away, but actually spent five and a half days and nights at "my?" house), and I put our heads together concocting rent raising schemes. Valiantly we struggled against the elements of financial reality to preserve our autonomies!

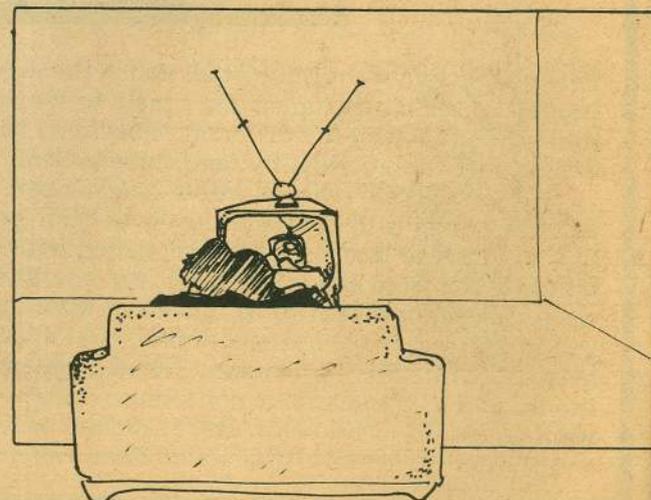
I maintained symbolic independence in symbolic ways: I insisted my friends write me at my apartment address, then I picked up my mail every Wednesday. Friends persisted . . .

"But I tried to reach you on the phone every night last week. Are you living with Louise now?"

"No, we don't live together."

"When are you home then?"

"Every Wednesday night . . . unless I'm at Louise's."



.....Together (a story of lesbian coupledodom)

January

Back to the rent. I sub-let the smaller bedroom to a local feminist as an office. I put ads in neighborhood papers to rent the garage as storage space. I got five obscene phone calls, two senior citizens looking for a junk store warehouse, and two renters for \$10 each. We were still short on rent. Beth and I re-affirmed that we did not want to live together. We continued to deal with the problems of living together.

Like our fears that:

We'll get bored, no one will call us up to do things, no one will flirt with us.

A mutual friend recommended we take the plunge and live together anyway. We noted *she* doesn't live with her lover.

February

More rent schemes. Beth decided to take a roommate, and I decided to rent the garage to a mother's play group to pay half of the rent.

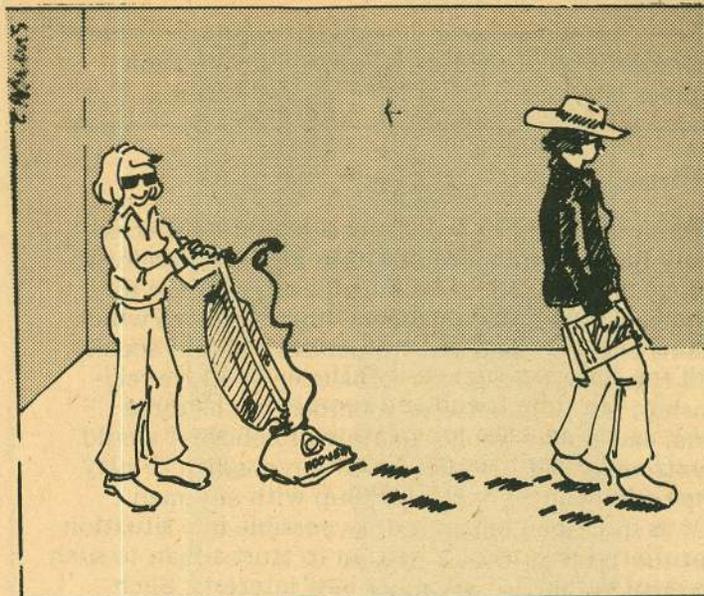
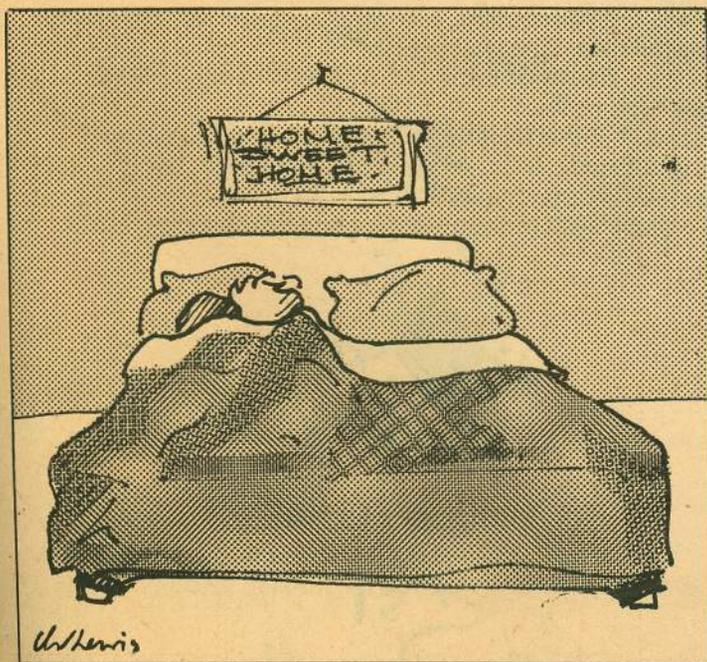
Beth and I expressed surprise at how two people with a life long commitment to not living with lovers could enjoy spending seven days a week together.

We applauded our compatibility. I like to cook, Louise likes to eat. Louise likes to vacuum, I like to walk on clean floors. I like to sleep on the left side of the bed, so does she!

We succumbed to creeping domesticity. We stayed home, baked cookies, watched T.V. and . . . worried about our image.

March

Financial salvation! Beth found a roommate — Carmen. I inherited 10 kids.



I was feeling wonderful about our relationship: "Let's live together!" Louise was feeling less wonderful: "Let's not."

April Fool's Day

Beth and I held an all day self-criticism seminar. We realized that she, I, Carmen, and the kids were feeling crowded.

The Lesbian Tide saved the day! A small contingent of the mothers came to say, "The children are getting stuck in the rose garden and reading those weird magazines on the garage shelves. We are going to look for a healthier environment!"

But Beth and I were also having trouble with our environment. No one was calling us, no one flirting with us anymore. "I don't know if I'm ready for this . . ."

"Well shit, if you want me to move my stuff out . . ."

"It's not that I want you to move your stuff out. I'm just not sure I want you to move any more of your stuff in."

May

Beth's and Carmen's landlord called to say he has raised her rent and she's got 30 days to pay or split.

Louise was feeling wonderful about our relationship: "Let's live together." I was feeling less wonderful: "Let's Not."

Finally

We now have one house with palm tree, no kids, one extra roommate, higher rent on an apartment neither of us lives in, and the unresolved issue of whether or not to jointly pay rent in the same house we've been living in for six months.

CATHEXIS (on the nature of S & M)

*Cathexis: transformation in which one emotion becomes another.

by Barbara Ruth

I believe that sadomasochism as a liberating practice is only possible for women within a lesbian-feminist context. I do not think S&M is the appropriate way to address the power imbalance (caste system) which obtains between men and women throughout society. S&M can equalize a power imbalance in a love relationship, but only between members of the same sexual caste. As a lesbian-feminist, I believe it would be extremely self-destructive for any woman to play *either* role in an S&M relationship with any man. S&M as described below is only possible in a situation of profound trust. For a woman to trust a man to such an extent would not be in her best interests. Such an action would be a *perversion* of masochism and counter-revolutionary.

TRANSCENDENCE & RITUAL

There is a place where pain and pleasure are synonymous, and both words are equally meagre descriptions of the ecstasy therein.

All the words that are used to name this place are misleading, for the names are about shame.

I am a lesbian because I want egalitarian relationships with those with whom I make love.

How, then, can I seek out a relationship which is (or seems to be) the most role-bound?

How can I be a lesbian-feminist and be involved in S&M?

In all human dynamics there is a hidden agenda which plays a major, though unrecognized role.

But in an overt S&M relationship the hidden agenda is made manifest; both parties agree to a power which is contracted and explicit.

Perhaps this is what so many women find so frightening about lesbian-feminist S&M — that their sisters would agree to the inflicting and receiving of pain.

My god, you may say, haven't we had enough pain already? Weren't our lives with the man filled with pain?

But in S&M, the pain is really beside the point, a means to an end. The point is the scenario.

And the difference is that this time the scenario is ours. At last, we are making our own rituals, scripting as well as starring in them. The question is, now that we have withdrawn power over our sexuality from the man, are we secure enough to play with it, to explore amongst ourselves parameters of dominance and submission? Do we trust each other enough to expose and claim the "dark" sides of our nature: For the S&M relationship is one of infinite trust. It is a connection of the most tender intimacy.

(We are fragile when we break taboos. That is, our psyches which we cannot defend, cannot justify, we hide.)

MORE PRIMAL THAN CHILDHOOD

Frequently, childhood punishment and trauma are cited as the "causation" of S&M. (S&M is like homosexuality, in that those bothered by it find it necessary to find out what caused it.) But perhaps the desire for S&M is deeper, more primal than childhood even. Perhaps the love of pleasure, cathected from pain, is imprinted on the collective unconscious, written on the genetic code of all (some?) of us. If this is true, then isn't it important to confront these desires, *at the very least* admit to and permit the fantasies??

I would like to say what S&M is not. Then and only then can we begin to explore what it might become. We must tear down before we can build anew.

S&M is not cruelty. (The S, in binding and beating the M, treats her with the utmost kindness and solicitation, for the purpose of the beating and binding is the intensified pleasure of the M. The S is infinitely attentive to her needs. I cannot imagine a faked orgasm within the context of an explicit S&M relationship; the pair are in much too close communication to permit such deceit.)

S&M is not rape. (Indeed, the S&M bond is built on consent. If the S overpowers the M, it is because it is the M's stated wish to be overpowered, to surrender herself in a situation of complete safety. The S is the antithesis of the rapist, in that she is totally caught up in her partner's pleasure. Also, among lesbian-feminists, she has probably herself experienced the role of M, and therefore can identify with it. Men rape women to express their hatred of us. The S makes love to the M, because she loves and identifies with her.)

A QUEST FOR THE HIGH NOTES

S&M is a refinement, a Dionysian quest for the outer boundaries of sexual pleasure.

As a friend of mine put it, it is "learning to hear the high notes."

S&M is the ritualistic union of sexual pleasure and ultimate trust. It takes great courage, for it is, indeed, playing with fire.

Many lesbian-feminists try to exorcise their S&M



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desires, because they are ashamed of and frightened by them. There is another alternative. It requires trust and courage.

Your body will tell you whether or not you are turned on by S&M. Listen to it. If, beneath your fear and discomfort, there is arousal as well, there is an S-M component to your psyche.

Playing with S-M, exploring what gives you pleasure, is not making a life-long commitment. If sexual pleasure and pain are sometimes connected for you, it doesn't marry you to that connection. You are seeking transcendence. S&M is one of the paths.

Almost nothing is "known" about female sexuality—don't declare the research over before all the data is in. Will you deny your sisters or yourself crescendoes of rapture because liberated women aren't supposed to like it that way?

A COVEN FOR ECSTASY?

I believe that in our society it is a major accomplishment for any woman to feel good about her sexuality, regardless of its nature. Can we not rejoice in each other's happiness?

Why not a coven, a support group, a sisterhood, to explore, nonjudgmentally, the dimensions of ecstasy?

*1 I am using and will continue to use the short-hand S-M, because I believe that the terms "sadist", "masochist", "slave", and "master" are so threatening, so loaded with bad associations, that their use keeps feminists from exploring their feelings about pain and power and ecstasy.

*2 Because I have personally only experienced S&M in a dyad, I am theorizing as though it only occurred in groups of two. This is not to condemn group S&M, only to state a limitation of this article.

(Reprinted from Hera)



Carmen Robb

FURTHER READING. . . .

"Coming Out on S-M" by Barbara Ruth (Spring 1976 *Issues In Radical Therapy*. P.O. Box 23544, Oakland, CA 94623).

Barbara Ruth writes there have also been some good articles by lesbians on S-M in *Gay Community News*, 22 Bromfield St., Boston, MA 02108.

Young Lesbians; Future Tense



by dancin' ♀ and Birdie

We are two young dyke separatists, ages 17 and 19. We live in an isolated area of north-western California and are both activists in our small but widespread lesbian community. Since we are the youngest members of our community we face not only society's ageism but oppression within our own group.

One of the biggest problems we face is not being taken seriously by our sisters. As young lesbians we have taken long and laborious steps to get where we are politically and in getting here we have learned to take ourselves seriously. This has been one of our major hurdles. We are politically aware; we are constantly struggling with our own ageism, classism, racism and sexism. We do not support the male institutions we have been forced to deal with (i.e. schools, the criminal justice system, mental institutions.)

We are tired of being isolated by/from sisters who refuse to acknowledge us because we are "young and inexperienced" politically or socially. We are sick of these same sisters telling us that they are not ageist when they obviously treat us as inferiors. This treatment stems from patriarchy, and we are outraged at having to face patriarchal attitudes from women who profess to be breaking away from such oppressive attitudes. We face oppression every day in the "outside world" due to our age, and we refuse to accept this same treatment from our sisters. Because of the legal limitations our age imposes upon us, we find it extremely difficult to be "out lesbians" without the support of our sisters.

Some of the limitations society has imposed on us include being legally under parental control (making us easy bait for the juvenile justice system), inability to own and control property, and denial of good jobs so we are forced to work slave labor for low pay. We are also denied the kinds of education we want and forbidden by law to participate in sexual activities. In all these areas, we are denied control of our lives. Then, when we most need the

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Carter Aide Wants Nation To "Hear What I Heard"

by Jeanne Cordova

Gay leaders emerged from a White House meeting with Carter's Public Liaison Assistant, Margaret Costanza, affirming that the President's commitment to human rights appears to include gays. The March 26 presentation given by 14 gay representatives was termed "brilliant and very moving" by a representative of the Office of Domestic Affairs who also attended the three hour session.

At the historic meeting gay representatives spoke with Costanza about discrimination against gays in the military and in federal prisons. Anti-gay policies of the Internal Revenue Service (which denies tax-exempt status to organizations which promote a homosexual lifestyle *1 and the Immigration and Naturalization Service were also on the agenda. Costanza offered White House support for gays to take



Top Carter aide, Margaret Costanza, meets National Gay Task Force leaders in White House.

their grievances to the appropriate federal agencies. She also scheduled a follow up September meeting at which time her office and gay representatives will evaluate the progress of the preceding six months.

Follow up meetings have already been scheduled with the Justice Department, Bureau of Prisons, and INS. Additional talks will also be held with Dr. Chester McQuire, Assistant Secretary for Fair Housing and Equal Opportunity (Dept. of Housing and Urban Development), with the Civil Service and Civil Rights Commissions, and with the Departments of State, Defense, and HEW.

Meetings have not been set with the IRS and Federal Communications Commission (FCC) because these agencies are not under Administration control. However Costanza pledged, "sensitivity to the rights of gay people will be very seriously considered in considering nominees for vacancies on these commissions." (A new FCC Chairperson is to be named June 30.)

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Photo by: D. Dietz

Out front lesbian Congresswoman, Elaine Noble, joins Charlotte Bunch, Jean O'Leary, Pokey Anderson, Myra Riddell, and Charlotte Spitzer to represent lesbians at White House gay talks.

REQUEST TO MEET WITH CARTER

Following the September meeting Costanza "will welcome a request" for a meeting between NGTF and President Carter.

Additionally, Ms. Costanza promised to relay two specific requests (for the immediate upgrading of less-than-honorable discharges of an estimated 75,000 persons discharged for homosexuality since World War II, and for ordering INS to treat poor and unknown visiting gays with the same positiveness it accords rich or famous gays) to the President.

AN HISTORIC FIRST

The White House meeting with gays was unprecedented. "This is the first time in the history of the country a President has seen fit to acknowledge the rights and needs of some 20 million gay Americans," said Jean O'Leary, National Gay Task Force Co-Director, who



Jean O'Leary, Co-ordinator of the National Gay Task Force brings the strength and focus of the national gya movement to pressure for gay civil rights with federal officials.

was one of the representatives. Following the meeting Costanza told CBS television, "I wish that the citizens of this nation could have joined me in that room to listen to the examples of oppression I heard today. Perhaps the issue of homosexuality would be better understood and perhaps more widely accepted if they could have heard what I did."

LESBIAN SUPPORT

Though the topics under discussion are relatively few and many activists feel the talks themselves will be of limited value, most groups across the country agree the present high level talks are an important breakthrough for gay rights, and they have received substantial support from lesbians.

The seven lesbian delegates include: Ms. O'Leary from New York, Washington, D.C. *Quest* editor Charlotte Bunch, Boston's Rep. Elaine Noble, National Black Feminist organizer, Betty Powell (N.Y.), Myra Riddell, psychotherapist and Chairperson of Southern California Whitman-Radclyffe Foundation, Charlotte Spitzer, founder/chairperson of Parents and Friends of Gays (L.A.) and Pokey Anderson, Gay Political Caucus, Houston, Texas.

Male representatives were: Bruce Voeller, (NY) Co-Director NGTF, Troy Perry, M.C.C. founder (LA), Ray Hartman, former Naval officer (L.A.), Charles Brydon (Seattle), William Kelly (Chicago), George Raya, Chicano activist and gay rights lobbyist (San Francisco), and Franklin Kameny, lawyer and lobbyist (Washington D.C.).

Gay leaders at the meeting attributed the positive response by the Carter White House to several factors: the groundwork laid last summer by gay efforts to obtain a gay rights plank in the Democratic party platform; Costanza's own support of gay rights; and the President's efforts to speak out on worldwide human rights issues.

O'Leary predicted, "In the next two or three years, we will see federal agencies, one by one, reverse their policies."

*1 *Denver* — The IRS has again denied tax exempt status to *Big Mama Rag* for "advocating the equality of homosexual lifestyles to heterosexual lifestyles." In addition, the lesbian & gay men's group Lambda had its tax exempt status revoked for advocating an "unsupported opinion" i.e. homosexuality is as valid a lifestyle as heterosexuality. The IRS has no written policy barring the granting of tax exempt status on the basis of views on homosexuality. The IRS may be shown to be infringing on the 1st Amendment right of free speech by denying tax exempt status to groups who come out in support of homosexuality. (*Big Mama Rag*)

PLAYBOY FOUNDATION has awarded the National Gay Task Force \$7500 to aid their research and expenses of the next few month's preparation to meet with federal agencies. The grant is contingent upon NGTF raising a matching sum. Donations may be mailed to NGTF, 80 Fifth Ave., New York, NY 10011.

(Thanks to GCN, Advocate, Newswest and NGTF for data.)

Casting Begins For Rubyfruit Movie

by Majoie Canton

Rubyfruit Jungle, the novel by Rita Mae Brown, has been optioned to Iris Productions, 63 Atlantic Ave., Boston, MA 02110. Ira Yerkes and Arnie Reisman producing. The screenplay has been written by Ms. Brown and Mr. Reisman and is now in its second draft. The first draft was completed in December. The company is now in the process of casting the major roles of Molly, Carrie and Carl. The film will be shot in Georgia and New York. The film will be directed by Joan Tewksbury who wrote *Nashville*. The film is budgeted at 2 million dollars and Iris is now negotiating distribution with several companies. They are hoping to raise the money needed from private investors. The film plans to start shooting in late fall of '77 or early '78. The paperback rights of *Rubyfruit Jungle* were just sold to Bantam Books in New York. Co-writer and producer Arnie Reisman is an Academy Award nominee for the documentary *Hollywood on Trial*. Iris plans to use a union crew on the film. Ms. Brown, in signing with Iris has retained creative control of the project. It is reported that she got \$10,000 for the option with a final net of \$40,000 when the film goes into production. Ms. Brown also has a percentage of the film.

Do You Know Where Your Name Is Tonight?

Quite possibly with the FBI. In it's March 5-18 issue, *Majority Report* of New York listed the names of 169 New York feminists who were mentioned in the FBI's 1,377 pages of documents on the Women's Liberation Movement. Among the mentioned are: author Rita Mae Brown, Rep. Bella Abzug, Boston lesbian activist Leslie Cagan, lesbian-feminist Ti-Grace Atkinson, authors Kate Millett, Susan Brownmiller, and Robin Morgan; Gloria Steinem and Betty Friedan, early feminist spokespeople; *Women and Madness* author Dr. Phyllis Chesler, and Weather Underground women Bernardine Dorn and Cathy Wilkerson. Also mentioned were Karen DeCrow, president of the National Organization for Women and black activist Angela Davis.

GET YOUR FILE

To obtain a copy of your personal FBI files under the Freedom of Information Act as Amended (5USC552), write to: Clarence Kelly, Director, FBI, 10th and Pennsylvania Ave. N.W., Washington D.C. 20535. Give your name, social security number, and date and place of birth. Request a waiver of the cost of reproduction due to your belief that this information is "in the public interest."

FEMINISTS TO SUE FBI

Women Against Government Surveillance (WAGS), a New York feminist group, is planning to bring a class action suit against the FBI of women's liberationists. If you have a file or have been mentioned in the New York document, or have been harrassed, and wish to add your name as a plaintiff, write them c/o Majority Report, 74 Grove St., New York, NY 10014.

F.E.N.: A Saga of Diminishing Returns

by Shirl Buss

The failure of a large-scale national attempt by feminists to gain economic power *within* the system, illustrates the difficulty which continues to face us in confronting the contradictions of feminism and capitalism.

In November, 1975, 75 women, representing credit unions and feminist institutions from across the country met in Detroit to form the Feminist Economic Network (FEN). The vision of creating a "national institution working toward economic self-sufficiency for the feminist movement" was what brought these women together. The dream was to link feminist institutions together to generate economic support for the movement. The FEN Association was to be an umbrella organization for all other enterprises. Its purposes, as stated in the articles of incorporation were: 1) to provide economic development and accept financial leadership for the feminist movement, 2) to offer education and training to feminist members, both individual persons and corporate entities of FEN, and 3) to invest in profit and non-profit business enterprises operated by and for the feminist movement.

Structurally the actual founders of FEN (Diana Press, the Oakland Feminist Women's Health Center, the Detroit Feminist Federal Credit Union, some Washington Feminist Federal Credit Union women, and New Moon Publications) adopted the by-law that "decision-making powers will be confined to the Board of Directors." A split immediately occurred over this issue. Eleven other credit unions, *Quest Magazine* and *Big Mama Rag* split off and formed the Feminist Economic Alliance (FEA) which ratified a statement in favor of grass-roots decision making.

Out of the goals of FEN evolved three separate corporations: 1) the FEN Association (non-profit) whose membership included the Detroit Feminist Federal Credit Union, 2) the FEN Corporation (profit) which merged with a subsidiary Diana Press, Cal-Fem (which had a contract with the Oakland Feminist Women's Health Center) and the Detroit Women's City Club and 3) FEN Institute (non-profit, educational institute with pending tax-exempt status). The women of FEN wanted to raise \$500,000 by issuing stock in FEN. This money would then be used to pay off loans, invest in FEN feminist businesses, and through combined assets, raise money within the capitalist system to in turn invest in women's projects.

In March 1976, the Detroit FFCU loaned eight women \$31,250 each for a total of \$250,000. The eight women then loaned that money to FEN (technically bypassing the law against credit unions loaning to corporations), and then FEN purchased, in cash, the building which became known as the Detroit Feminist Women's City Club.



The City Club contained feminist businesses, organizations and the Detroit FFCU. Preparations for its grand opening were plagued by infighting among members of FEN, the Detroit FFCU, the Detroit Feminist Women's Health Center, and the Downtown Detroit Women's Feminist Health Center. Trashing, lawsuits, charges of financial mismanagement, and worker exploitation, as well as reported death threats pervaded the atmosphere of the City Club the last day of its opening. Many of the allegations were focused on the financial operations of the Club and FEN in particular. The cost of operations (including payments on the loans) for FEN and the fledgling businesses came to \$22,000 per month. For a complex variety of reasons (shifting capital income, management errors, etc.) FEN was having extreme financial difficulties. Thus, the hostility surrounding the situation erupted on the second day of the grand opening, now referred to as "Bloody Sunday." On this day, two women of the Detroit FFCU (which was suffering a split with FEN) came to legally repossess the building. The women supportive of FEN and the women supportive of the Detroit FFCU moves became polarized. In a highly charged atmosphere, aggravated by the presence of guards armed with guns and clubs, the groups, at various times and places in the building, squared off and began hurling verbal volleys at each other. These soon escalated to screams, threats, sabotage of offices and finally physical attacks. Women were reportedly grabbing each other, and hitting each other. Some women were hospitalized. The Detroit police were called to the scene and ushered everyone out of the building. Although the violence reached free-for-all proportions, the guns and clubs were never used.

In November, 1976, a petition was filed to dissolve the FEN Corporation, reportedly listing its total assets at \$37,600 and its debts at \$118,000. The overexpenditures were attributed to "bookkeeping errors."

The FEN women did not declare bankruptcy, but rather sold Diana Press back to itself, and the assets of the Oakland FWHC back to itself. They are paying off the remaining debts.

In the wake of the dissolution of FEN, there have been many bitter and volatile charges waged by its supporters and critics. Women of FEN blamed its collapse on trashing that personalized political issues and on bad feminist press. Critics saw FEN as a "giant holding company," a multinational conglomerate with power consolidated in the hands of a few.

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'Homosexual Attack' Original Excuse for Daddy-Tank

by Jeanne Cordova

The Los Angeles County Sheriff's Department rationalization for segregating lesbian prisoners is based on a 1965 incident in which a gay woman attacked another woman.

In Part I, "New Freedoms for Segregated Lesbians" (March/April issue), I detailed the fact that the Los Angeles County jail separates lesbian inmates from the general prison population in an area known as the "Daddy Tank". The separation, which has until recently also included punitive measures such as withholding educational and work privileges, has been a source of much protest by California feminist and gay women. In the last six months the Criminal Justice Sub-Committee of the L.A. Commission on the Status of Women, the Lesbian Task Force of N.O.W., the Alcoholism Center for Women, and other groups, has made progress in restoring rights and privileges to the lesbians at Sybil Brand Institute for Women. Chief among these progressive steps is the fact that lesbians at SBI are now housed in a dorm instead of cells.

Although the above groups are emphasizing the restoration of privileges rather than a cessation of the segregation itself, a look at the laws regarding segregation also raises questions.

Segregation Is Not Mandatory

L.A. County Sheriff's Department decision to segregate lesbians at S.B.I. is based on Section 1052 of Title XV of the State Administrative Code. That section, "Administrative Segregation" reads:

"Each facility administrator manager shall provide for the administrative segregation of inmates who are determined to be homosexual, mentally deficient, prone to escape, prone to assault staff or other inmates, or likely to need protection from others, if such administrative segregation is determined to be necessary in order to obtain the objective of protecting the welfare of inmates and staff. Administrative segregation shall consist of separate and secure housing but shall not involve any other deprivation of privileges that are necessary to obtain the objective of protecting the inmates and staff."

Although the word "if" in the above section would seem to most readers of the English language to mean enforcement of segregation is optional (dependent on an administrator's decision about what is necessary for protection of inmates and staff), a Sheriff's Department spokesman said he interprets Section 1052 as "mandatory." However, Lesbian Task Force Co-ordinator, Bobbi Bennett, Criminal Justice Sub-Committee Chairwoman, Commissioner Pat Denslow, and David Glascock, Staff Assistant

Straight Creek Journal/cpf



to Supervisor Ed Edelman, interpret the statute as "discretionary." Glascock, formerly a gay-liaison with Edelman's office, has been active in working with the Sheriff's Department to better conditions for gay men.

The fact that California's recent consenting adults (the Willie Brown) bill specifically *excludes* prisoners from its decriminalization of gay sex gives authorities indirect legal justification to continue segregation. Had the Brown bill not excluded gay prisoners, this piece of state legislation and Section 1052 would have been contradictory.

Nevertheless the Status on Women Commissioners are beseeching the Sheriff's Department to live up to that section of Sec. 1052 which *clearly* prohibits the denial of privileges on the basis of segregation. The Sheriff's Department appears to be moving towards restoring privileges in compliance with this law.

Confidential Memo

Further research as to the legal justifications for segregation produced no further references to the separation of gays in prison in either the above mentioned Code or the California Penal Code. However, an inside source has leaked to *The Lesbian Tide* a confidential memo written by the Sheriff's Department in March, 1977 which reveals that the decision to segregate lesbians at SBI was the result of a single incident which took place twelve years ago. The memo reads:

"In 1965 a female inmate was the victim of a homosexual attack while incarcerated in a county jail facility (in Los Angeles). Judicial notice of the assault was taken and the sentencing judge ordered the prisoner to serve out her sentence in another agency's detention facility.

As a result of this, and in attempt to prevent a reoccurrence in the future, the Sheriff's Depart-

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Bryant Rants ... No Sunshine

At first it seemed comical. The same day the Dade County (Florida) Commissioners passed a pro-gay rights ordinance, singer Anita Bryant led a protest before the Commission pledging she would overturn their "evil" decision to prohibit discrimination against gays in housing, public accommodations, and employment.

An obsolete singing career, followed by years of pushing orange juice on national television, coupled with her role as back up vocal to Billy Graham, Bryant's image was not one to strike fear into the heart. Rivaling the Lennon Sisters for blandness, Anita Bryant seemed laughable when she started talking about "men wearing dresses" teaching in public schools, and "the devastation of the moral fiber of the youth of America." Her ignorance of homosexuality was so complete, her prejudice so simplistic, she seemed a ludicrous parody of 1950 style American "womanhood"; a sort of "Ozzie & Harriet" gone mad.

ERA LEADERS ARE LESBIANS

But the situation in Florida has turned from a sitcom to a drama, and may become a national tragedy for feminists and gays. Bryant has gathered enough signatures to petition the Dade Commissioners to either repeal the ordinance or force a June 7 special election so the voters of Dade can repeal or uphold the gay law. Additionally the Orange Juice Queen has organized a group called "Save Our Children From Homosexuality, Inc." and has vowed "to save not only Miami area children from the evils of homosexuality, but all youngsters in the United States." She has also spoken out against the federal gay rights bill, H.R. 2998, and its sponsors, "25 misguided Congressmen (who) are pushing the bill."

The crisis in Florida also extends to feminist issues. On April 5 Bryant joined Phyllis Schlafley's forces and marched against the ERA in the state capitol. Bryant publicly opposed the ERA because "many of the proclaimed leaders of the ERA are lesbians."

Early hopes for a sure passage of the ERA in 1977 have been dashed by the most recent setback in Florida. There the senate in an April session defeated the proposed amendment by a 21 to 19 vote, despite last minute appeals from the White House. In March ERA supporters in Florida said they had, for the first time, the necessary senators for passage. But two longtime supporters, Rep. Harry Sayler and Dem. Ralph Poston announced in recent days they were switching to the opposition. Poston cited the "homosexual issue" as his reason for the shift.

The former singer turned reactionary is also speaking for the repeal of abortion. And to round out the picture, Bryant interprets the Viet Nam struggle as "a war between atheism and God."

GAY RIGHTS A 'WASTE OF TIME'

At the present time there is almost as much controversy over the June 7 election as gay rights itself. The election will cost Dade County an estimated \$400,000, a fact which puts a great deal of pressure on the Commissioners to possibly rescind their or-



F.E.N.: A Saga of Diminishing Returns

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But more importantly, the entire controversy raised many critical issues for all feminists. FEN defender, Kathleen Barry saw "part of the brilliance of the FEN concept as the taking of resources available to us in *this* system and using them to make women stronger and in more definite confrontation with patriarchy, rather than joining forces with the patriarchy of socialism to fight the patriarchy of capitalism." Carol Edelson of *oob* takes issue with "the fact that FEN seemed to accept that capitalism could help us to defeat the patriarchy . . . obscuring the question of whether feminism and capitalism can go hand and hand."

A broad analysis leaves the movement with many questions still unresolved. Can women of differing philosophies and strategies on the process of revolution find some basis for mutual respect or even exist

in the same movement? What is the role of "feminist businesses" in bringing more jobs and money into the community? What is the role of such businesses in financing revolutionary work? How do we as economically powerless and oppressed women, without resources and skills, begin to really confront the harsh capitalistic realities and SURVIVE? Can we use the man's system and fight it simultaneously? Is it ever correct to go to the man (courts, cops)? Given that we are clearly not on the brink of a revolution, what can viably be done in the meantime to sustain revolutionary fervor and to lay the radical changes in sex, class and economic systems? Perhaps the women of FEN bit off more than they could chew. But there are vital lessons for us all in their struggle.

(Information and facts for this article were drawn from "What is FEN?" by Martha Shelley.)

For Gays In Florida

dinance and thus save taxpayer's money. Reflecting this sentiment the *Miami Herald* ran an editorial headlined, "Gay Rights Is Not a \$400,000 Issue." The paper urges the Commissioners to rescind and called the referendum "a waste of time."

DEATHS AND ARSON

Friends of Herb Ramos, a spokesperson for a local gay Latino group, disagree. The day after Ramos appeared on a talk show and openly spoke about his homosexuality, he was found dead, an apparent suicide victim. *The Advocate* also reports a second death of a gay brother resulting from Bryant's campaign (no further details were given). Additionally, a gay man who appeared on the same talk show with Ramos found his car fire-bombed the following day and the home of the pastor of Miami's Metropolitan Community Church (a gay group) was set on fire.

BOYCOTT ORANGE JUICE

Several gay groups across the country have called for a national boycott of Florida oranges and Singer Sewing Machine Co. products as Bryant is working for both corporations. The National Gay Task Force however is against "boycotts or other attempts at attacking Anita Bryant directly" because such attacks they believe, would make a "holy Christian martyr" out of Bryant.

Pro-gay support letters have been written to the Dade County Commissioners by: National N.O.W., the National Council of Churches, the American Psychiatric Association, and The American Federation of Teachers.

Because a defeat in Miami could encourage repeal action in any of the 19 states and 40 cities that now have repealed their sex laws or granted gays protection in their municipal clauses, the gay movement is calling the situation a national problem.

Support groups are forming across the country. Contributions are tax-deductible and should be made to:

Coalition For The Humanistic Rights of Gays'
P.O. Box 414, Miami, FL 33133.

Between now and June 7, Ms. Bryant will be working hard to ensure that the rights Miami's gay population has finally achieved are denied. Besides financial support, letters of support are needed in the campaign to retain our rights. Commissioners who voted "yes" on the ordinance are: Ruth Shack, Bill Oliver, Harvey Ruvin, Jim Redford and Beverly Phillips, at 73 W. Flagler St., Miami, FL 33130.

Also, Bryant does TV commercials for Edward Taylor, Executive Director, Florida Citrus Commission, 1115 E. Memorial Blvd., Lakeland, FL 33801 and Robert V. Walker, President, First Federal Savings and Loan Association ("Where people come first") One SE Third Ave., Miami, FL 33131. A nice finishing touch might be a letter to the Executive Director, Orange Bowl Committee (which sponsors Bryant to head the annual Orange Bowl Parade) 1400 NW Fourth St., Miami, FL 33135.

LATE FLASH: Miami Circuit Court Judge Sam Silver has ruled the Dade County pro-gay ordinance is constitutional. In early April a Dade County apartment owner sought a declaratory judgement against the ordinance on the grounds that homosexuality itself is still a criminal offense in Florida and therefore the ordinance granting gays civil rights protections was unconstitutional. On April 15 Silver declared the ordinance valid. The Dade County Commissioners have decided they will *not* repeal the ordinance, so it looks as though there will be a June 7 referendum.

There remains legal doubt about the constitutionality of the referendum however. There is legal precedent (California Supreme Court) that once a legislative body grants rights, no public vote or referendum can rescind those rights. The June 7 public vote is expected to proceed, but if the voters rescind the gay rights ordinance, ACLU and gay lawyers plan to appeal *that* vote as illegal.

'Homosexual Attack' Original Excuse for Daddy-Tank

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ment established a policy of segregating homosexual inmates both for their own protection and the protection of others.

Prior to that time, there had been no segregation of homosexuals at Sybil Brand Institute. We are guided in this policy by the Minimum Standards For Local Detention Facilities, Title XV, Section 1052, of the California Administrative Code."

Implicit in the use of the phrase "We are guided" is the Sheriff's Department's admission that Section 1052 is optional. Were it mandatory, gay prisoners would have been segregated automatically BEFORE any incident, and a reference to the above Section as a "guide" would have been incorrect and inappropriate.

Los Angeles Stands Alone

In addition to contradicting his employer about the "mandatory" Section 1052, the Department spokesperson previously quoted also incorrectly verified that all California County jails segregate gay prisoners. Our investigation confirms that the county jails of San Diego, Ventura, San Francisco do *not* separate gay prisoners.

Considering this evidence, it appears the L.A. County Sheriff's Department chose to use its discretionary power to segregate based on the incident of 1965. At least one official source, having read the memo, was "fascinated". "I wonder if there is a record of non-gay assaults? Or assaults between blacks or Mexican-Americans. Of course the law prohibits segregation on the basis of race."

SHORT CURRENTS

2ND ANNUAL MICHIGAN MUSIC FESTIVAL

We Want The Music Collective is producing a second women's music festival near Mt. Pleasant, Michigan on August 25-28. We are interested in coming in contact with feminist musicians who we haven't had the opportunity to become familiar with. Any woman who'd like to perform in the upcoming festival should send a tape of her music to the address below. (We realize the quality of tapes fluctuates with the equipment available.) We also plan on incorporating workshops into this year's festival — any woman interested in facilitating a workshop, please contact us (workshops are not limited to music, production, sound, etc.).

WWTMC
1501 Lyone
Mt Pleasant, MI 48858

GUN AND KNIFE DEFENSE CLASSES

Seattle — Gorgons, an activist lesbian separatist group, is doing another series of self defense classes for lesbians. These will have more in depth information and more practice of each method of self defense than the August '76 classes.

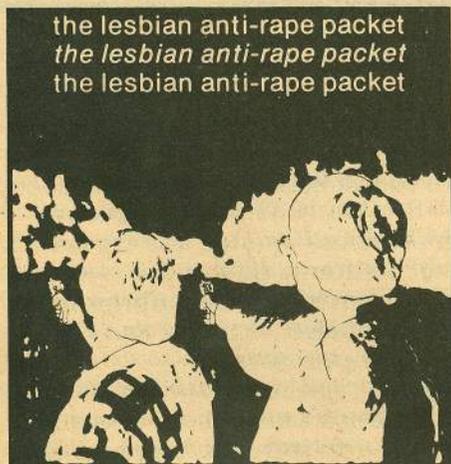
There will be five classes: May 21st; unarmed street fighting. May 28th; knives and knife fighting. June 4th and June 11th; handguns, shotguns and rifles — how they work, ballistics, safety, stances and how to use them. Classes will take place at the Metropolitan Community Church, 128 16th Ave. E at 2:00.

In order to make security and other arrangements we need to know how many lesbians to plan for. If you plan on coming to any or all of the classes, send us a note letting us know which classes and how many of you are coming.

The classes are free. Write to us at: Gorgons, P.O. Box 4094, Seattle, WA 98104

(if ordering by mail, \$1.00 + .45 for postage)

for women only!



gorgons
p.o. box 4094
seattle, WA 98104

gorgons is an activist lesbian separatist group

PILGRIMAGE TO MATRIARCHAL HOME

Z Budapest, High Priestess of the Susan B. Anthony Coven No. 1 and the Sisterhood of the Wicca, the first feminist legal religion incorporated in California, is leading a wimmin's tour to the ancient seat of matriarchies in Anatolia (now called Turkey). She wants this tour to be a symbolic reclaiming of the wimmin's religion lost and slandered by patriarchy. "We shall hold witches' circles in the ancient temples, away from the tourist traps, revere the Goddess's presence in Lesbos where Sappha wrote and loved, decipher symbols in the art of the country and trace the fragile lines of inspiration to the source of culture and civilization where the Goddess is still alive."

Why go on a tour instead of simply seeking the female principle within ourselves? Z answers, "Wimmin must take the world, the whole globe as theirs, travel and learn together, regard the world as their schooling ground. We are conditioned against traveling into the unknown, but the new wimmin reject the confinement to one country or one kitchen or one house, reject confinement in general. Mother Earth has many secrets for us to see, and she leaves little bits of secrets everywhere."

Upon hearing that the greatest temple to Diana was submerged in swamps long ago, Z declared, "The Goddess sank her temple in order to save it until the priestesses return. We shall bless the temple of Diana and try to raise it again. It would be the best symbol for the rising tide of spiritual wimmin."

Land Live-in

A conference on "Land for Women" will be held on women's land in Oklahoma in June from Summer Solstice (June 21) to Full Moon (June 30th). There will be a practice community on the land before and after the actual 4-day conference which is scheduled for June 24-27. A \$1-a-day registration fee is required. Send fee to Summer Conference, Box 1692, Roseburg Oregon, 97470 and directions and a packet of information will be sent to you.

GAY MARCH ON WASHINGTON

Boston — A Boston Coordinating Committee has been set up to play a part in the massive demonstration planned for May 21 in Washington. The demonstration will mark the first anniversary of the US Supreme Court's decision upholding the rights of states to make laws governing private, consensual sexual conduct. The judicial ruling is considered the most significant setback which the gay movement has suffered in the last several years.

Wishing Well

A national mini-magazine, is an alternative to *The Well of Loneliness*; now helping gay women reach others with similar lifestyles. P.O. Box 1711, Santa Rosa, CA 95403 for membership information.

"We must not be quiet. We must not be 'good' faggots and dykes," said a recent national statement by the May 21 Gay Action Coalition. "In our profoundly human sense of outrage, we are proud and we are beautiful." For more information: contact GAA New Jersey, P.O. Box 1734, Hackensack, New Jersey

IRISH WIN RIGHTS

Belfast, Northern Ireland — The gay rights movement in Northern Ireland appears to have won its victory to repeal the province's crimes against nature laws and to put the province in line with the 1967 English Act. The English Act decriminalized private sex between consenting adults. Belfast's gays expect Ulster Secretary Roy Mason to make an Order in Council within the next month to that effect.

The Northern Ireland Human Rights Commission had accepted in principle on March 11 the recommendation of their sub-committee on homosexuality and the Commission is preparing a report which Mason should receive in early April.

(Gay Community News)



FEMINIST FILM PRODUCTION AND DISTRIBUTION

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DOWNER NABBED AGAIN

Four feminists were arrested on March 7, in Tallahassee, Florida, on charges of criminal trespassing following an unannounced but unopposed inspection of the maternity section of the local public hospital. Arrested were Carol Downer, founder/director of the L.A. Feminist Women's Health Center, Ginny Cassidy of the L.A. FWHC, Linda Curtis, founder of the Tallahassee FWHC, and Janice Cohen of the Feminist Media Express in New York. The women will stand trial in Florida on May 19, and face a maximum penalty of one year in prison if convicted.

For further information, contact Lynn Heidelberg at (213) 936-6293 or write MOTHER c/o FWHC, 1112 Crenshaw, Los Angeles, CA 90019.



Z. Budapest, High-Priestess-Witch is leading a woman's pilgrimage to Anatolia and Lesbos in September. Focus: Goddess Worship. Write WOMANTOURS, 5314 North Figueroa St., Los Angeles, CA 90042. Limited reservations.

Older Women To Gather

An older women's workshop is planned for Memorial Day weekend. It will be in Wolf Creek Oregon, May 27-30 with an extended, more unstructured week for those who want to stay longer. Costs will be \$10-15 per day or barter is possible. For more information, write: Elizabeth/Elana 3502 Coyote Creek Road, Wolf Creek, Oregon, 97497.

for Gay Women:

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Clinic Fires Doctor For Racist, Fatist Attitudes

by Shirl Buss

A controversy arose over the firing of a doctor, accused of making fatist and racist remarks to a patient at the Westside Women's Health Clinic. According to Kat McDonough, director of the clinic, Geraldine Sherman was fired for telling the patient, a Chicana, that she was too fat and should diet like Sherman's Mexican maid who, after dieting, was "now beautiful." The firing triggered charges of "malpractice" by a doctor on the clinic board, and a supporter of Sherman, who felt that a clinic that "equates fat with health" should not be allowed to exist. Other doctors rallied to support the clinic policy on weight. They ultimately overrode Sherman's supporter, who threatened to notify the funding agency (LARF) of the situation and recommend that they no longer fund the clinic.

The clinic policy on weight does not equate fat with health, but rather, clearly states that it cannot "find any proof that fatness or thinness is itself harmful to a person's health. The clinic policy states that "the stress and oppression imposed on fat people by this society is severely detrimental to their health."

The controversy recommitted the women of the clinic to take a firm stand in challenging the weight standards set up by the medical profession, often influenced more by the fashion and diet industries than by standards of health. The firing reiterated the clinic's political commitment to create an atmosphere of safety for fat women who are knowingly and purposefully abused and stigmatized in the majority of medical settings. And the clinic's move to counteract racism underscored the potential for feminist health centers to continue operating as powerful political entities.

On Dying Fat

*Charlotte died last week
Twenty-Eight and riddled with Cancer
In the hospital with almost all her hair gone
The doctors and her family worried
About her being fat
Put her on a diet
Low calories on her death bed
So she could have a pretty corpse, I suppose
So she could feel their wrath, I guess
So they could ease their guilt, I'm sure
Over how they put her down
Made her suffer right until
The last minute of her life —
For her own good, of course.*

*Lynn said, "I'd like to die thin,
Even knowing all I know
Even knowing how diets kill me
I'd like to die thin
Cause there isn't much to live for anyway."*

*Cosmopolitan Magazine says
That in a survey they took
Amerikan women were more afraid of being fat
Than of dying.
Now that says something about
Life and death and living in Amerika.*

*Charlotte died last week
Her pain is over*

*Fat sisters, how long before ours ends?
Thin sisters, what do you do to help?*

— Judy Freespirit
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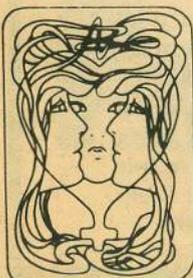
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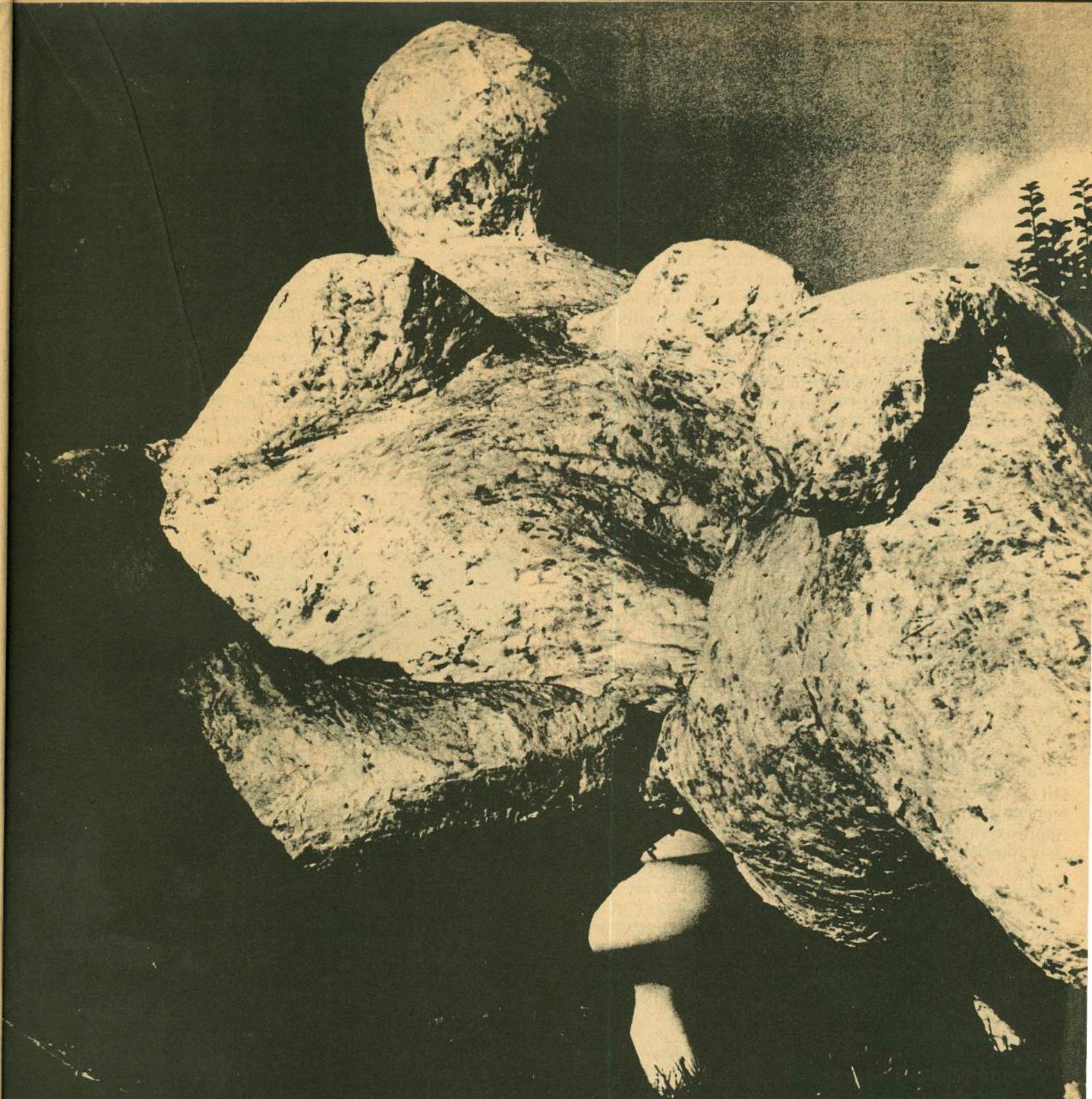


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SPORTS LOOK

Diamonds Are A Dyke's Best Friend

by Janisis and Laurie Bach

Women's softball is easily one of the most diverse sports in existence. There's slow-pitch, fast pitch, professional, recreational, competitive, non-competitive, church leagues, bar leagues, industrial leagues, prison leagues, co-ed leagues, women's leagues, girl's leagues, and so on. Enormous numbers of women play softball and it is often thought that most of them are lesbians. Substantiating this belief, a professional player, Diane Kalliam, when asked how many of the women in pro-softball are lesbians, replied, "Virtually all."

Women's professional softball began its first season with ten teams and will begin its second season with only six. Four teams folded because of financial difficulties such as poor sponsorship, lack of promotion, and sloppy organization. The San Jose Suns, with crowds of 1500, rarely get any newspaper coverage and feel put off when the new San Jose men's professional soccer team gets a big spread plus weekly game results. It's called professional softball but with salaries averaging around \$2500, it more accurately can be considered semi-pro.

Consequently, the players all hold other jobs. More than half are teachers, P.E. and otherwise, and so can play softball during the summer break. Others have difficulty getting enough time off from their employers, or have to take leave-of-absences and pay losses.

Job security is of prime importance and keeps many of these women from being upfront about their sexuality. When Joe, the male office clerk for the Santa Ana Lionettes was asked how many of the players are lesbians, he replied emphatically, "none." Even though the vast majority are known to be gay, few if any have a political or philosophical foundation to support it.

Last year the season, with play-offs, ran into late September and caused many job conflicts. This year the season will be shorter, (partly because of fewer teams) and is scheduled to be completed by September 1st. The teams will play 4 to 5 days a week, with over half of the dates being double headers. Last year was all double headers with each team playing 120 games in 100 days.

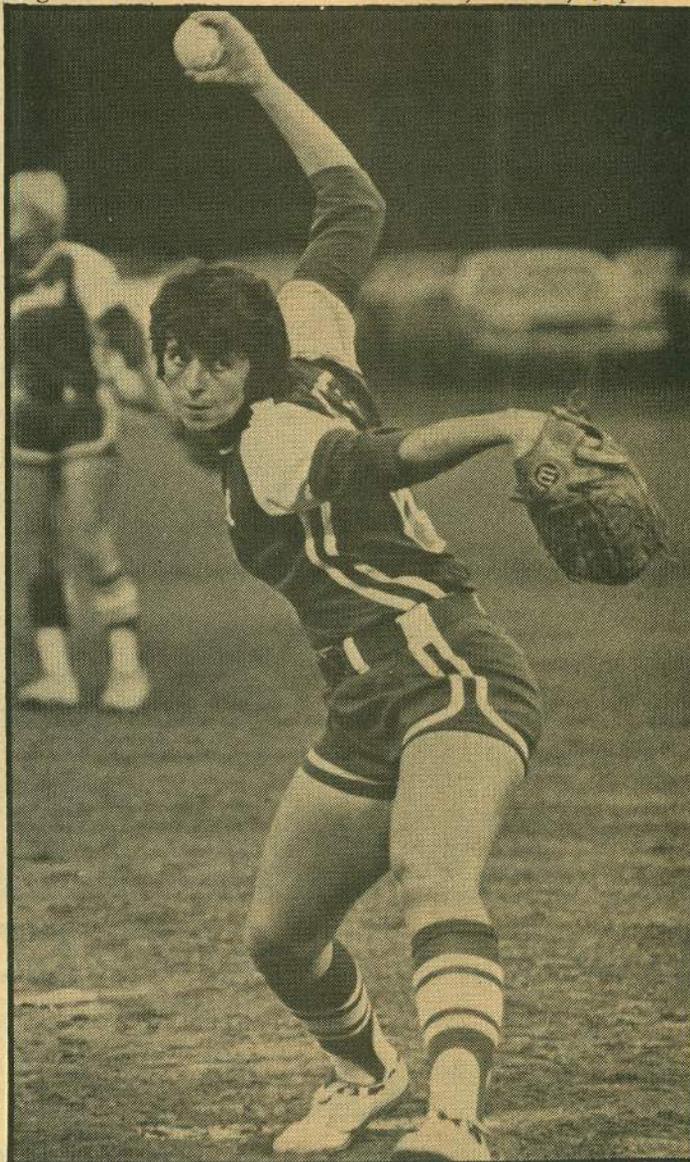
Three of the teams, the Connecticut Falcons, the San Jose Sunbirds, and the Santa Ana Lionettes were amateur teams that entered the pro ranks virtually intact. They are joined by teams from St. Louis, Buffalo, and Bakersfield (previously the Arizona team). Last year's winner was the Connecticut Falcons with San Jose taking second, identical to the standing in the A.S.A.'s (American Softball Association) Nationals the year before.

It would be unfair to mention women's professional softball without saying a few words about the woman

who spearheaded its foundation. Joan Joyce, of the Connecticut Falcons is not only a great player but a terrific organizer as well.

AMATEUR CONFUSION

Professional Softball is clean and simple when compared to the amateur scene. There are dozens of association and organizations that rule over the various leagues. Beginning with young girls, there's the Bobbie Sox (equivalent to the Little League) and the I.G.S. (International Girl's Softball). Then in high school, there is Federated and A.S.A.'s age classification leagues. Then comes the W.A.G.W.S., A.S.A., Triple



JOAN JOYCE, pitcher and part owner of the professional women's softball club, The Connecticut Falcons, throws the fastest underhand pitch in the country. Her pitch, she explains recently, has dropped from 210 m.p.h. to "only" 170.

A, and Double A, S.C.A.M.A.F., U.S.S.S.A., and Municipal City Leagues (Muni) all of which have their own rules, procedures, and regulations. Of course, they don't recognize each other and have stipulations such as A.S.A.'s that says a team can't play in their league if it is playing in a Muni League.

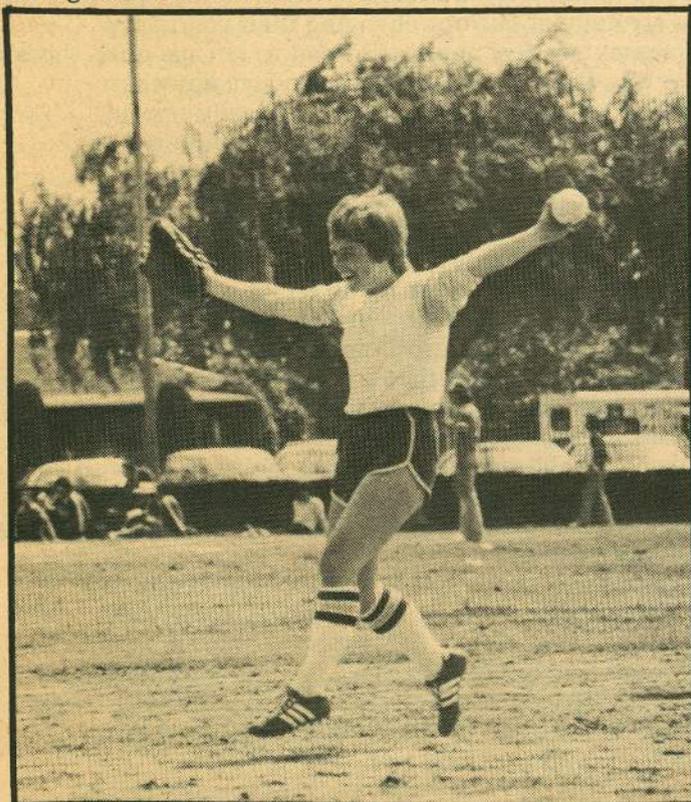
OUT FRONT AS LESBIANS

Then there are all-lesbian teams that play in bar leagues, the sponsors being the bar where the players hang out. There are two sponsors being the hang out. There are two leagues in the San Francisco Bay Area; and Los Angeles had one until two years ago when it folded and merged with the A.S.A.'s Triple A traveling league and A.A. Independent League. This was won last year by the Schleppers, a bar team sponsored by the Love-In of North Hollywood, California.

In the Municipal Leagues, many of the teams are sponsored by commercial establishments and coached by men. However, in Los Angeles there are now at least two lesbian feminist teams: the Venice Amazons sponsored by *The Lesbian Tide* and the People's Sisters, of Olivia Records.

TO HURL OR LOBB?

When women play softball a first question is frequently "shall we play slow-pitch or fast pitch?" The games are similar, however, there are basic differences which are important to consider before the team makes a decision. Obviously, the first difference is the pitch. In fast pitch the ball may be pitched with unlimited velocity. At the height of her career Joan Joyce's pitch reached 210 m.p.h. The average A league pitch is about 150 m.p.h. In slo-pitch the ball must be lobbed and usually it is required that the ball reach a height of ten feet before it drops over the plate. It



Los Angeles Skylighter, Melissa Moseley, makes it look easy!

Photo by: Ann Latchford

is assumed that the slo-pitch is the easier of the two to hit and therefore is a more enjoyable game for a team whose hitting abilities are limited. Also, because slo-pitch is more easily hit the game offers more of an opportunity for the team to develop its defensive skills. There is more action, more play, and less worry without the more sophisticated strategies that are involved in fast pitch competition. In fast pitch play the pitching itself is more likely to determine the success of the team. The fast pitch team must also have a fairly well developed offensive and defensive playing ability in order to effectively apply the more complicated strategies of bunting, base stealing, squeeze plays and the use of the hit and run (none of which are allowed in slo-pitch). Because of this, fast pitch is considered the more highly competitive game. However, slo-pitch is gaining in popularity and there are far more slo-pitch leagues than there are fast-pitch.

COACHING: A TRUST RELATIONSHIP

Whether the team plays slo-pitch or fast-pitch, most experienced players agree that a strong, assertive and knowledgeable coach is required. Coaching gives the team structure, aids the development of the players skills and in general leads the players throughout the season and teaches skill building. She must be willing to set an example to her players in attitude and morale. Often a coach sets demands which to some feminists and non-competitive women appear tyrannical. But as one coach put it, "I demand a lot of my players and they in turn come to expect a lot of themselves. We all respect each other for it."

As in most other relationships, the relationship between players and coach is founded on trust. Players trust or don't trust their coach to make correct, objective decisions on strategies as well as choice of players. Written data, such as batting averages, running speed, throwing distance and accuracy, and fielding errors, is often used by coaches to help guarantee that their decision making is done as objectively as possible and to avoid personal prejudices.

Continued on page 37



Virginia Valenzuela keeps a sharp eye on the infield from her pivotal second base. (Ms. Fitz team, Los Angeles)

Photo by: Ann Latchford

editorial

STOP BRYANT NOW



The Lesbian Tide would like to stress the critical need for lesbians ACROSS THE COUNTRY to join the battle against Anita Bryant's mounting campaign against gay rights (see story). We see this issue as focal to our lives as women and lesbians because many sources predict if Dade County votes to repeal their gay rights ordinance, it could be disastrous for the ERA in Florida and such a gay defeat will give Bryant's forces momentum to continue their national anti-gay campaign. Bryant has promised her organization will next turn their attention to stopping the gay rights bill now in Congress. The loud voice of reactionary elements in Florida may very well spark a national anti-gay and anti-ERA and anti-abortion wave. Bryant's forces have already spoken publically linking the ERA and the gay issue. They also strongly oppose the Supreme Court abortion decision and have joined other forces across the country calling for a repeal of that freedom. A June 7 victory in Dade County is a defeat for our freedoms.

We strongly urge feminists and lesbians of Florida and Boston to join the anti-Bryant gay coalition already formed in their states. We urge lesbians across the country to send money and letters of support to gay and lesbian groups already mobilized in this fight. Write and send money to: Dade County Board of Commissioners, Dade County Coalition, P.O. Box 414, Miami, FL 33133.

GCSC WOMEN HAVE A RESPONSIBILITY

In their February/March 1977 issue *Sister* challenged all concerned, GCSC, strikers, and community women to come up with a creative alternative to this

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now two year old issue. Following this spirit *The Lesbian Tide* calls upon lesbian feminists employed at GCSC to do something other than get paid for the jobs their sisters once had. Specifically, lesbian feminists are in a position to validate the concerns of the wider community by meeting with them and working out possible solutions to the problem. Secondly, lesbians at GCSC have a unique power to approach the GCSC Board of Directors and request them to meet and resolve the issue.

letters

LESBIAN TRANSSEXUALS ARE NOT A TOOL OF PATRIARCHY

Dear Tide Collective:

This letter is in response to the article "Women: An Endangered Species." I share the alarm of Cindy Frazier and Jane Hermin at the patriarchy's campaign to make women into a commodity they control. However, I am angered by their equation of transsexualism with the racism and sexism of the white male power elite. Their characterization of transsexuals as tool of the patriarchy was inaccurate and insulting, devoid of any consideration for or solidarity with those of us who are feminists and have had this legitimate and painful medical problem. Frazier and Hermin consider us a threat to other women. The reasons we are not such a threat are as follows:

1) NUMERICAL MINORITY: Only *one out of every 200,000* people is a transsexual. That's about 1200 in the United States. As non-transsexuals feel as strongly about not changing their genitals as transsexuals feel about the need to change ours, there's no way the patriarchy could produce anywhere enough transsexuals to make physically normal women obsolete. Forcing surgery wouldn't work either — if you're not a woman in your mind and feelings, no operation will make you one.

2) SCARCITY OF SURGERY: The patriarchy is doing anything but pushing transsexual surgery. Very few clinics do it, and it is still a highly controversial thing. The Stanford Gender Dysphoria Clinic was forced by the Stanford Board of Regents to stop doing the surgery at the Stanford Medical Center, even though the clinic is headed by the head of the Stanford School of Surgery. Even this clinic, which strongly believes in the surgery, makes it difficult to obtain. Two thirds of its applicants are rejected in the first screening, and only ten percent of those remaining are operated upon.

Moreover, American economic oppression hits transsexuals extremely hard. My expenses were a not atypical \$11,000. Most insurance companies will not pay for transsexual surgery. Many transsexuals resort to prostitution or dope peddling to raise these sums. I had to sue Blue Cross of Northern California to get them to honor my policy. That took ten months, and their new policies specifically exclude transsexual surgery. Jan Morris and Renee

Continued on page 2

Richards are hardly typical transsexuals, most of whom are anything but "successful men."

3) TRANSSEXUALS' OPPRESSION AS WOMEN:

Frazier and Hermin have assumed that transsexuals are privileged people, facing no oppression as women and having no feminist consciousness. This is one of the most elitist assumptions I have heard anyone make in my ten years as a feminist. During that time I have been a clerical worker, hassled by men on the street, lost jobs and friends for being a transsexual, been raped once, forced to fight off another rape and subjected to all the shit dished out to women in our society. On top of this, I have been trashed and discriminated against in the women's community for being a transsexual, something that was completely beyond my control. Frazier and Hermin damn us for not being feminists but will not accept us as such.

Transsexuals, like lesbians, represent a cross-section of the people and therefore have varying political stances and consciousnesses. Frazier and Hermin have ignored both this and the struggle by feminist transsexuals to stop clinics from making approval for surgery conditional on meeting stereotyped notions of "femininity." They have ignored our successful struggle for the right to surgery as up-front lesbians. Five years ago the Stanford Clinic stressed meeting this society's female role. Today they use their feminist expatients as role models because we're more together and adjust in a non-stereotyped way to life as women. This includes the 11% who become lesbians before or after surgery. I believe this CR work is important to the movement.

There has been a disturbing trend recently of feminists blaming transsexuals for patriarchal resistance to change, using us as scapegoats like the Nazis did with Jews in depression-era Germany. We are not the enemy, but we make a good target for those who want to feel like militant radical feminists without taking the risks involved in attacking the man.

The patriarchy is trying to exploit transsexuals by saying we prove the desirability of its sex roles; we are fighting this lie for ourselves and for our sisters. Frazier and Hermin have obviously never met a feminist transsexual (or have without recognizing her as a transsexual), and I doubt that they want to — it might force them to give up their prejudice against us. A prejudice, I might add, that is very comfortable for those whose feminism is based on hating men rather than loving women. Their attack on transsexuals was fascistic, marring an otherwise right-on article of great importance. I feel that they should self-criticize the elitist attitude that they can make assumptions about our lives and motivations rather than learning about them from us in an atmosphere of mutual support and mutual respect. That our experiences as women have been different in some ways from theirs make them no less valid.

In Sisterhood,
Joanne Darcy

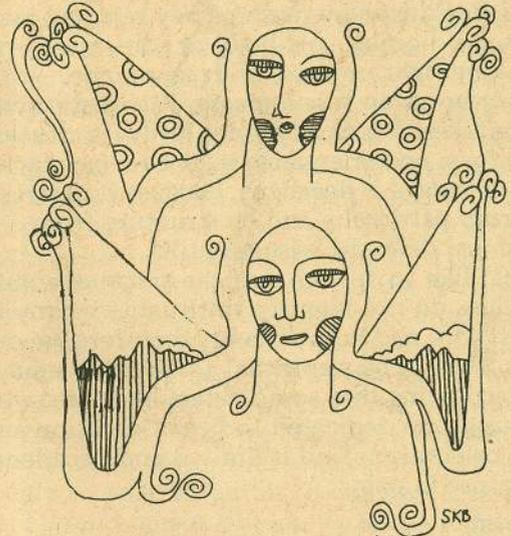


Response:

Dear Joanne Darcy,

We had decided not to write about the oppression of transsexuals who are feminists or lesbians. This was regrettable, as was our decision not to mention lesbian or fat oppression, or the torture and murder of Chilean women. We intended and still intend to go into greater depth in the future with *all* the issues surrounding our theme.

We are angry that you have twisted our words in order to enable yourself to air life-long grievances by slandering us and our work. You have made us into the enemy by focusing your criticism on us, instead of seeing the white male power elite as the



enemy of all of us. You have utilized your status as a man-who-became-a-woman to wedge yourself in between us, and to create controversy around yourself.

Your statement that we "equate transsexualism with the racism and sexism of the white male power elite" is one of your deceptive misquotes. We do, however, see transsexuals as "tools of the patriarchy" in the same way that Third World women are guinea pigs for birth control and sterilization technology. We foresee a society in which the bodies and minds of all people are molded to fit the needs of imperialism — are, in fact, owned by the government.

Your assertion that "the patriarchy is doing anything but pushing transsexual surgery" and that "two-thirds of the applicants are rejected in the first screening" tells us that you do not understand the nature of government control. You imply that *because* of government restrictions (control) transsexuality will not become common. Yet this proves our point that the government wants to control all sexual technology.

Out of our one small paragraph about transsexuality you claim to deduce that we have never known any transsexuals, that we are ignorant of transsexual oppression, that we hate men, that we are Nazis, cowardly and fascist. Your letter serves as a reminder to us that male to female transsexuals have had access to the privileges, force of ego, and power of men and retain them to varying degrees. And it brings us to realize that not all male to female transsexuals can be our sisters.

Cindy Frazier and Jane Hermin

LETTERS

Continued from page 25

... responses on S&M

Dear *Lesbian Tide* Collective,

Since spirituality was featured in the S&M articles, I wish to illumine what the spiritual movement thinks about the same.

In Witchcraft we worship the capacity in wimmin for pleasure. Any form of pleasure is condoned that harms none and is mutual. Pain is not considered a form of pleasure.

Amorous foremothers were not tying each other down to bedposts or handcuffing each other. It was unthinkable that the female principle could be enslaved; for this same reason, they rejected marriage. Any form of bondage, of body or soul, was considered evil, ranking right up there with ignorance.

S&M orientation is bad magic. Ritualistic acting out of bondage, espeically voluntarily, is creating a thought form and energizing it. It becomes fact, not fantasy. Bondage is decadent, because it derives its theme from patriarchy and its structure from unconscious, defeatist wishes (guilt).

I would like to declare that the spiritual community, the Witches, do not identify spirituality or any form of it with pain and enslavement, therefore we do not consider S&M to be a spiritual act. While we have no trouble accepting that some sisters like pain, we as a religious group dedicated to life orientation and pleasure celebration find it limited and decadent to seek pleasure in pain.

Z Budapest

Dear Z

In your spiritual analysis of S&M you state that "the spiritual community, the Witches — do not consider S&M to be a spiritual act." as a Witch and acting Priestess, I would like to offer a dissenting opinion. "Eight words the Wiccan rede fulfill; An it harm none, do what thou will" is the sole law which all Pagans and Witches agree on. The charge of the Goddess attributes these statements to Isis; "All acts of love are sacred to me" and "All acts of love and pleasure are my rituals." You yourself say that in Wicca "Any form of pleasure is condoned that harms none and is mutual" but then you go on to condemn a form of pleasure which its adherents describe as both mutual and beneficial. I certainly agree that freedom is an essential Pagan value; any time a person is deprived of her freedom, both the cager and the caged are polluted by that act. But according to lesbians who practice S&M, pain and bondage are a means to an end, and that end is transcendence. It may not be the way I choose to worship Aphrodite, but I do not find it necessary to judge my sisters' sexuality as either "good" (spiritual) or "bad" (sinful). I answer to no one but my lovers and the Goddess for my sexual expression, and the idea of presuming to judge others seems to me a psychological form of bondage far worse than physical constraint practiced between lovers.

The Great Goddess has ten thousand names, and ten thousand manifestations. Why should we expect less diversity among women?

May the Lady of Green Silences walk by your side,
Cerridwen Fallingstar

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GORGONS SPEAK FOR SEPARATISM

Dear *Lesbian Tide*,

We are Gorgons, an activist lesbian separatist group who wrote the *Lesbian Anti-Rape Packet*. We are writing in response to the review, by Joan Robins, of the packet.

First of all the price was quoted wrong in the review. The packet costs \$1.00, except when ordering by mail, then add \$.45 for postage.

We were outraged by the review. Joan states that "The hardest part of reading the packet, for me, was the lesbian separatist ideology that permeates the articles." How can a lesbian like a political statement without liking the politics of that statement? We think it is impossible to like parts of our packet but not like the politics contained in it. The politics are an integral part of the packet.

We are tired of lesbians indicating to us that they like what we do but they hate our politics. Our political actions and statements are based on our politics (lesbian separatism) and they can't be divided from each other. It makes us mad, so don't be nice to us and pretend you like the packet and then be anti-separatist in some of your comments. It makes the "nice" part phoney and just as anti-separatist as the other part.

Our politics explain why rape exists today. Rape began with the takeover of the matriarchies and the reason it still exists is because we still live in a patriarchy. Based on this analysis we wrote the articles contained in the packet.

We especially resent her closing remarks about lesbian separatism being a dead end for the lesbian movement. Lesbian separatists have developed and put out a clear analysis of patriarchy and ways to oppose it. Separatists have also been a consistent force among lesbians for dealing with class, race, age, fat, etc. Fighting patriarchy is hardly a dead end.

What is a dead end about wanting to live in a world where there is no oppression? As long as we live in patriarchy (no matter what form it takes, capitalism, fascism, dictatorship or socialism) women

will still be oppressed. We believe that lesbian separatism is the only analysis for lesbians and women who want to destroy patriarchy.

Gorgons

HAILING OUR HERSTORIANS

Dear *Lesbian Tide*:

I'm somewhat surprised that Gahan Kelley in her review of Vivien's *A Woman Appeared to Me*, (LT, March/April, 1977) did not at all mention the very important essay introduction by Gayle Rubin which comprises nearly 1/4 of this new edition/translation of Vivien's 1904 autobiographical novel. Certainly without it we would have finished the novel still retaining many gaps. Gayle's essay provided us with something we have so little of — a lesbian /feminist perspective on the historical/personal context within which these lesbians acted and reacted. To ignore Gayle's own contribution to filling in the "empty gaps" that plague our history, is to slight the hard, painstaking, frustrating work of today's lesbian herstorians who is tracing that past which, as Gahan indicates herself, is lost, hidden and destroyed. I've been involved in some lesbian historical research myself, trying to track down some lesbian hoboes during the depression era of the 1930s. Please — it's not easy digging it out and putting it together. I hope in the future that today's lesbian movement and media will make an effort to recognize the important work of lesbian herstorians like Gayle. If we can thank Jonathan Katz for his work toward recovering our lesbian past, let us begin to present laurels to our own lesbian women. I would personally like to thank Gayle Rubin here and to show at least some kind of verbal and emotional support for her contribution. Thank you, Gayle.

In all sincerity,

JR Roberts
Chicago, IL

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Holly Jackson

REVIEWS

Elsa Gidlow, Ladder Treasures

by Cindy Frazier

Review: *Sapphic Songs* by Elsa Gidlow (\$3.50) and *The Lesbian Home Journal: Stories from the Ladder*, edited by Barbara Grier and Coletta Reid. Diana Press, \$5.75.

Diana Press has just released two new books of lesbian writings: *The Lesbians Home Journal*, *Stories from the Ladder*, and *Sapphic Songs: Seventeen to Seventy* by Elsa Gidlow.

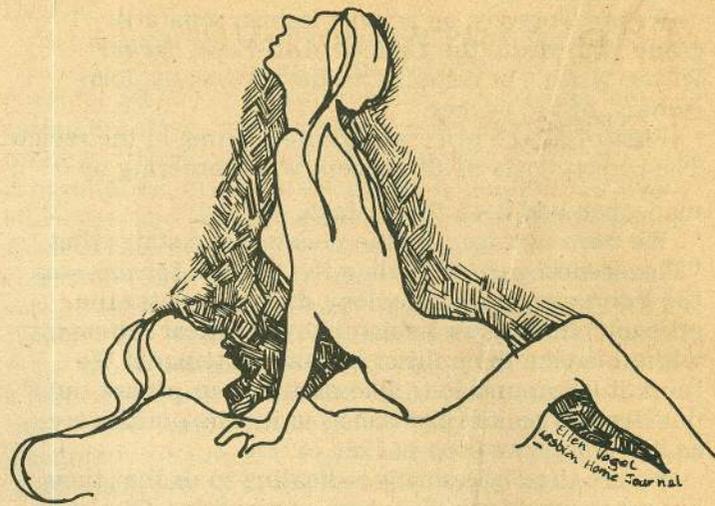
Elsa Gidlow is a "found lesbian poet" whose recently discovered erotic poetry has caused great excitement in the west. This edition combines many of her earliest writings with some recent poetry, as well as poems from her middle years. There are also photographs of the poet accompanying the poetry.

As Ms. Gidlow writes in her preface, this book was published by popular demand, and she herself had no intention of republishing many of these poems. Indeed, of the early ones there is only one that is a poetic triumph: "To the Unknown Goddess." Most of the early poems are weakened by romantic clichés, and by the poet's failure to draw poetry out of the language itself. They tend to hold on to the conventional conceits and postures of popular romantic verse, perhaps as a way to legitimize the lesbian experience they describe. Their strength seems to come from the tenacity of the poet in persisting with the poem, rather than from inspiration or insight. In short, they are the work of a poet who hasn't quite found her voice.

The later poems reveal Ms. Gidlow as a primarily spiritual poet, and her best poems invariably occur when she is praising the "female principle," Goddess, or muse. She shows us that spirituality and sexuality are inseparable — perhaps especially for lesbians. The magnificent "Invocation to Sappho" shows Gidlow at her best: free and full of light and love.

The Lesbians Home Journal is an anthology of short fiction that the *Ladder* published since it began in 1956. These stories make one want to write — to write the perfect coming-out story, or the perfect lesbian love story. The authors try it from every angle conceivable, and the variety is almost overwhelming. *The Ladder* was for years the major (if not the only) exponent of lesbian writing, and many authors — some known, some unknown — were funnelled through its pages.

Isabel Miller is without doubt the shining star in this collection. Her two pieces are lucid, natural, unpretentious. They are notable for their sad, ironic humor which seems to say that lesbianism is sweet and bitter at the same time. Of all the authors, she seems to be the most comfortable with her subject. She moves through her stories as though through a wonderland, as innocent and confident as Alice. An anthology of Isabel Miller's stories would truly be a



contribution to lesbian literature.

Perhaps the most memorable story here is "The Fire" by Helen Rose Hull. First published in 1917, it is the story of the romantic friendship between a "spinster" art teacher and her pupil. The most successful element in the story is the metaphor of the fire which Miss Egert sets blazing in her garden just as Cynthia's mother comes to retrieve her from her beloved teacher. The elements of art, love and pagan (women's) spirituality all combine through the flames — as well as the spirit of the older woman, who refuses to give up her independence to satisfy straight society.

This anthology makes one wonder where our literary history is buried — or rather, if it is buried at all. The writings of Gertrude Stein, Willa Cather, Djuna Barnes, Carson McCullers, (to name but a few) are all proofs of the near-unequaled strength of lesbian authors. Despite suppression, lesbians have insistently come to the surface with works that make — and change — literary history.

To the man reporter from the Denver Post



poems by Chocolate Waters

- "painfully courageous" — *Small Press Review*
"literally beautiful and exciting" — *Women's Press*
"a worthy edition to any feminist library" — *Big Mama Rag*
"strong and savage" — *Booklegger*
"warm and icy cold and fantastically funny" — *Albatross*
"raises essential questions we all need to confront . . ." — *Chomo-Uri*
"an absolute joy to read" — *Lesbian Connection*

To the Man Reporter from the Denver Post:
Lesbian Feminist poetry and humor by Chocolate Waters.
Send \$2.75 plus 30¢ postage to the author c/o Big Mama Rag,
1724 Gaylord, Denver, CO 80206.

The Many Ways of Teresa Trull

The Ways a Woman Can Be by Teresa Trull, produced and distributed by Olivia Records, \$5.50.

Dear Teresa,

You have expressed with your lyrics and music the uncountable feelings of woman-loving women, of lesbianism in its finest form. Your blues style accentuated emotions from tenderness to anger and the harmonies of voices and instruments echoed within me. You escorted me through bedrooms of my past to political uprisings of my past and future. I found myself reevaluating my commitments to the women's movement, and feeling them grow stronger. It always helps to know that others have shared similar experiences.

"Second Chance" glided me back to my experiences of first relating to women as friends, sisters and lovers as if it happened only yesterday. The feelings of fear and warmth that this song describes became almost a reality once again. Well, the fear disappeared and the warmth and strength grew. I only wished I had *woman-loving women* to fill me up when "my mother gave up my marriage and my father gave up his son." YOU wanted "Woman-loving women" to be a dyke stomping song and you most definitely succeeded. I felt like walking down Main Street, 100,000 strong.

Well, marching down the street can be draining and tiresome. The encouragement and affection we give each other keeps our movement together. "Grey Day" shows the energy flowing from woman to woman. It's loving, sharing, giving, taking. It's political, social, sexual. It's "The Ways a Woman Can Be."

Each of your songs, Teresa, represents a part of woman, a part of the movement, a part of me. Without each other, I wonder how strong each of us individually could be. The support you received from women has helped, I'm sure, put this wonderful album together. So, to all the other musicians, vocalists, photographers, technical artists, friends and sisters who helped you, please send to them a thank-you from me.

As to the Olivia Record Collective, I'm glad you exist. Without you, women's music would be a one-night-stand. Now it can be shared among women at any time. I'm waiting for the next album. Who will it be!

I would like to comment on the bilingual album cover and insert. There are many more women who can now appreciate and share women's music. It opens many doors for many women who previously came against brick walls. For them, for all of us, thank you for sharing your songs.

Blessed Be,

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A MAGAZINE OF LESBIAN CULTURE AND ANALYSIS

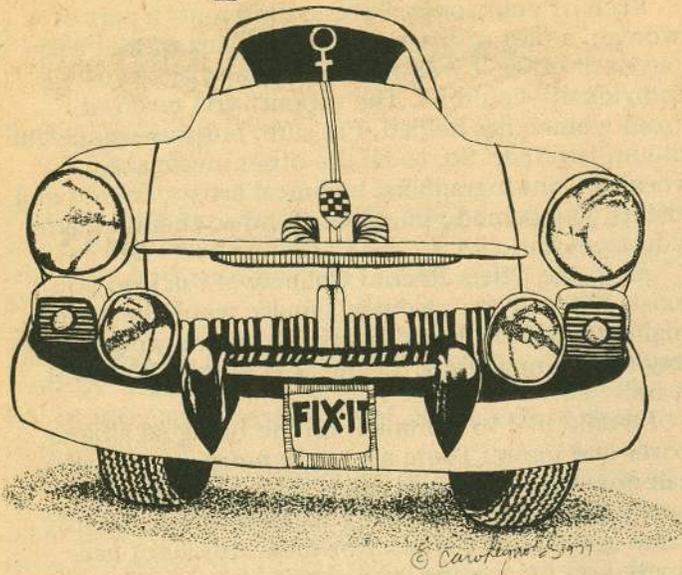
FALL '76: *Making a Backpack* • *Mouth Care* • *Photos by Alice Austen* • *Name Change* • *Coming Out On Celluloid* • *Giving Up Kidz* • Plus: analysis, letters, reviews, humor.

WINTER '76-'77: Beautiful 4 color poster and magazinelette.

FUTURE ISSUES SPRING '77 *Ethnic Dykes*, copy deadline Feb. 1st. SUMMER '77 *Animals*, copy deadline May 1st.

Reviews

Knowing Your Wheels



by Maria Ramos

The Greasy Thumb Automechanics Manual for Women, written by Barb Wyatt and illustrated by Julie Zolot, Iowa City Women's Press, 1976.

You will find *The Greasy Thumb* a welcome introduction to demystifying your automobile. Unlike the usual automechanics manuals which are written by men for men, this book assumes no previous mechanical knowledge on the part of the user. It is intended for women who want to learn something about how the car works, its basic maintenance requirements and general repairs.

The manual is divided into three parts. "Tools and Theory" identifies the necessary basic tools you will need for auto work and explains the basic systems that motor the auto and how they function. "Maintenance and Repairs" lists step by step procedures for performing general maintenance routines including oil changes, lube jobs and tune-ups and contains

hints on general repairs. The final section, "Troubleshooting," covers typical car problems such as oil and motor leaks, failure of engine to start, electrical failures, etc. All the sections are written in a simple and straightforward manner and are accompanied by helpful diagrams and photos.

The manual addresses issues that would be specifically useful to women. Wyatt is particularly sensitive to safety factors, use of unfamiliar tools, and ways of getting maximum body strength through leverage. She also suggests that women form collectives as a way of economizing on the purchase of tools and as an excellent format for skill sharing.

For women who have had a very tentative relationship with their cars, and see the regions beneath the hood as a culturally mystified domain, *The Greasy Thumb* is a fine guide. It is a positive step toward controlling a technology that has generally excluded and exploited women psychologically as well as materially.

(Note: The repair and troubleshooting procedures are directed toward 1970 or older cars without airconditioning or extra power equipment.)

Cross Dressing Not An Imitation

(Ed. Note: Last issue we reviewed Jonathan Katz' book *Gay American History* which documents, among many other things, historical lesbians who dressed in male clothing all of their lives and "passed" as men. The following analysis of cross dressing appeared in *Gay Community News*.)

Katz's feminist consciousness plays an important role in the compilation of lesbian material. He points out, for example, that women who passed as men are not "imitation men," but rather "real women, women who refused to accept the traditional, socially assigned fate of their sex, women whose particular revolt took the form of passing as men. A basic feminine protest is a recurring theme in all these lives, appearing sometimes as a conscious, explicit feminism, other times as an inchoate, individual frustration . . . In a most radical way, the women whose lives are recounted here rejected their socially assigned passive role; they affirmed themselves as self-determined, active, assertive, powerful — in the way they knew, the guise of men. These passing women can only be understood within the framework of a feminist analysis.

SKILLS MANUALS BY & FOR WOMEN

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MARKETS FOR LESBIAN WRITERS

Nan Hawthorne, P.O. Box 35, Norway MI 49870 is compiling a guidebook for lesbian writers to assist them in finding markets for their work. If you have information to contribute to the guidebook, please write her. She anticipates the ms. will be ready for publication early 1978 and welcomes the interest of any publisher who might consider bringing it out. (Reprinted from *Women In Print Newsletter*.)

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A Family of Lesbians

by Terry Wolverton

Lover by Bertha Harris, published by Daughters, Inc., 1976.

Lesbians have long been starved for a sense of our own roots. In *Lover*, Bertha Harris re-creates her own story and in doing so, begins to weave a her-story for us all. To illustrate her autobiography, the author creates an amazing cast of characters — a family of lesbians, grandmothers, mothers and daughters who live together — to represent various aspects of her life and personality.

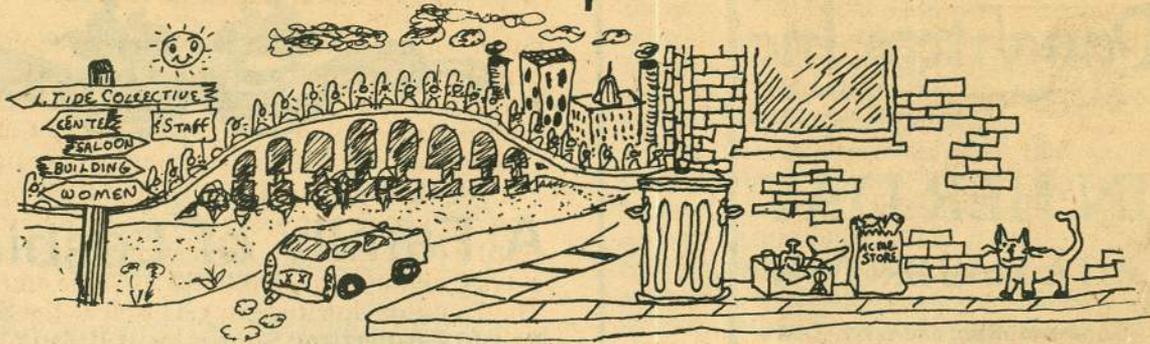
The central figure is Flynn, a young woman who dreams of creating a brain machine: her own brain, alive in a jar, functioning fully without the tedious and painful excesses of her body. She has managed to make herself stop menstruating; she is trying to escape her destiny of womanhood, a trap as she sees it. The women she lives with, her grandmothers Samaria and Veronica, who are lovers, her mother Daisy, who has betrayed her by going off with men, even her younger sisters Rose and Rose-Lima, have all succumbed to the temptations of the flesh. Flynn wants something different, safer, for herself.

Harris interjects her own presence from time to time, describing encounters with the women she loves. Her tone is bittersweet, for loving is both joyous and tearing at the same time. And yet, her viewpoint is that we are only truly alive as we become lovers, consumed by loving and creating love, that we can no more escape it than we can live pickled in a jar forever.

Elements of autobiographical truth and impossible fantasy blend inseparably. Past, present and imagination are almost indistinguishable at times, as if the whole of herstory were one long tremulous lesbian love affair. Interspersed are stories of saints and heras from the past, our foremothers who fought and often suffered for their womanhood, their loving.

The novel is both brilliant and difficult; the reader must be willing to let go of linear understanding, immerse herself in the flow of the language, to roll sensuously on the tongue of the magical images. The overall effect of the book is an impression, rather than a literal meaning. For this reason, some readers may find it frustrating and inaccessible. Truly, it is confusing, but the atmosphere of chaos is part of the emotional design of the book. *Lover* is a novel to absorb into the senses and carry around afterwards; Harris has created a complex and beautiful piece of writing.

COMMUNITY FOCUS



WOMEN'S FAIR

PAGE ONE ROBBED

WOMEN'S FAIR, sponsored by WOMONSPACE women's center, May 15, 10-4 p.m., 237 Hill, Santa Monica: there will be women performers, artisans, demonstrators of skills, and feminist cultural/political groups and businesses. FREE to the public.

This is a grand opening celebration of organizational work and love put into Womospace. Other purposes of the fair are to promote the women's movement and to create space for women to share with the public their skills and work.

There is still room for participants (individuals and groups selling items will be charged \$10 or 15% — whichever greater — for their space) and women wanting to share their time/skills preparing and/or helping at the fair: please contact Womospace immediately.

Womospace functions through open staff meetings 11a.m. - 1 p.m. every Saturday. We are open to all self-defined feminist women and women with feminist tendencies.

TRIBUTE TO ANAIS NIN

During May, KCRW-FM's (89.9) "Feminine Perspective" show, produced and moderated by Jessica Schuman, will present a tribute to the noted feminist author Anais Nin (selected readings and commentary). The show airs weekly on Tuesdays (3 p.m.) and Fridays (7:30 p.m.). For exact date call Jessica at 450-5183.

Thieves broke into the car of Nancy Alexander, the owner of Page One Feminist Bookstore in Pasadena, and stole her briefcase containing more than \$1,000. Half the money was cash, and half was in checks, most of them for the Margie Adam Concert. If you wrote a check during 2/28 through 3/5, Page One desperately needs to replace your check with a new one. They will show their appreciation by offering a free Margie Adam poster to anyone who replaces their check, as long as the supply lasts. Send checks and/or donations to: Nancy Alexander, Page One

MAY FESTIVAL OF THE ARTS

A major Southern California celebration of women's music and art featuring some well known and some new, feminist talent is scheduled for May 15, 10-5 p.m. at the Cal State University at Northridge campus. The festival promises a politically as well as socially stimulating day by bringing together women from various economic and cultural backgrounds. Musicians, artists, craftswomen and filmmakers from all over the state will be there to express the politics which effect our lives. There will also be booth space for groups and organizations, and food. \$1 donation is requested. From L.A. take the San Diego Freeway north, then west on Nordoff Street.

Continued on page 33

Free Subs

Even MARY HEARTLESS doesn't know of a better deal! . . . THE LESBIAN TIDE delivered to your very home a la plain brown wrapper for one year FREE!

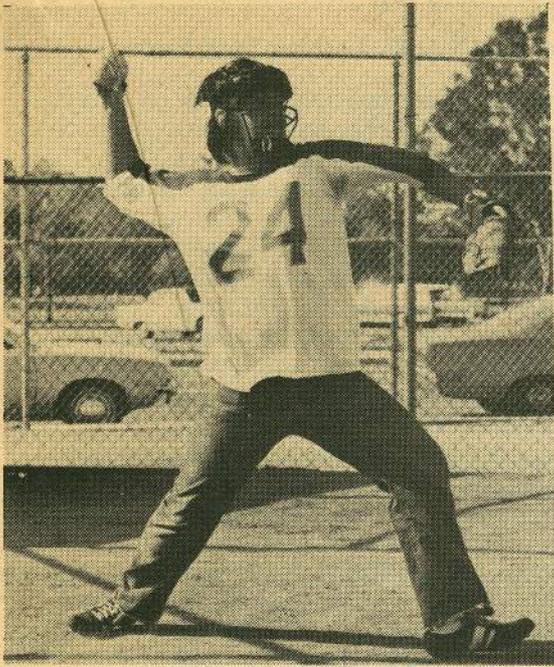
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L.A. WOMEN'S YELLOW PAGES

The first edition of the L.A. WOMEN'S YELLOW PAGES will be out in September. This will be a 100+ page book, listing services by and for women in our community. We will distribute 10,000 copies and guarantee to reach a large women's audience. All of our printing, layout, etc. will be handled by women, and our costs are set to cover expenses only. We need your support! Deadline for ads is June 30. For more information, write the L.A.W.P. Women's Community Inc., 1727 N. Spring, LA 90012 or call 221-6161 (days) 258-4023 (evenings).



Venice Amazon team member Nancy Greene warms up for a long hot season! Team is sponsored by The Lesbian Tide.

AMAZONS TO MEET MS. FITZ'S

Calling all softball fans . . .! The Venice AMAZONS, sponsored by *The Lesbian Tide*, will meet the Ms. Fitz's this Sunday, May 1 for an Exhibition Benefit Softball game. The game will be at 2:30 at Penmar Park (1 block east of Lincoln, off Rose — in Venice). \$1.00 donation for equipment for the teams will be asked. This is the Amazon's first game. The Ms. Fitz's, sponsored by the West L.A. bar of the same name, have played two practice games. Both teams are in the L.A. City League, Fast Pitch, League B and so are expected to meet each other in league play this summer. Games will be played on Thursday evenings beginning June 2nd. The Amazons are composed of many LALALA team members from last season and they invite the community to join and support their play this summer also.



BOOKS
FOR & BY
WOMEN
This month featuring:
Gay American History
(400 years of lesbian herstory)

PAGE ONE

26 N. LAKE, PASADENA
Mon. - Sat. 11:00 - 5:30, 792-9011

LALALA REVISITED!

Other former LALALA members have joined new women this season to enter the L.A. City, Slow Pitch, B League. The team is called LALALA and their roster is still open to new players. Call Ann Cirksena at 392-4730 if you wanna play ball!

In bar league play, the Love-Inn Schleppers (who won the league last year) will play the Skylighters April 24 at Sepulveda Recreation Center in Van Nuys (call Skylight 399-9585 for time and directions). The Dummy Up (Regents), as well as the Sandpipers, Regals, Hustlers and Sportettes, will also play in the League. The Palms has no team this season. Call your local bar for game times and dates.

The big game of the month is probably a May 20 contest between the professional teams; Connecticut Falcons and San Jose Sunbirds. Catch the action at the Santa Ana Bowl, 7:00 p.m.

Forum Dates: CLASS, TRASHING

May 1st topic: "Class & Feminism." May 15th topic: "Trashing vs. Political Disagreement" and "Smoking." Both events held at ACW (1147 S. Alvarado). Child-care. \$.50 donation. Further information: Suzanne Hendrich 826-3281.

Continued on page

CRAFTS & ARTS FOR SALE • KARATE • THEATER • POETRY

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COMMUNITY FOCUS

HOW MANY GAYS?

The Institute for Sex Research (Kinsey Institute) at Indiana University has provided documentation and substantiation of gay movement claims to a population of 20,000,000 predominantly gay people in the United States and that this population transcends all geographic and ethnic barriers.

The letter was requested from Dr. Gebhard of the Institute by the National Gay Task Force to meet a variety of purposes, including constant requests from the news media to defend our claims. The immediate political use for the letter was as documentation of the size of the national gay community provided to the Administration at the March 26 White House meeting.

The National Gay Task Force will provide copies of the Gebhard letter on request from any local organization which feels that it would be useful to its purposes.

Contact Ginny Vida, (212) 741-1010.



MARTHA SHELLEY and Kathryn McHargue will hold a poetry reading May 22nd, 8 p.m., at the Church in Ocean Park, 235 Hill St., Santa Monica. "Music intervals" will be provided by Bobi Jackson & Candyce. \$2.00.

MARGIE ADAM will appear in concert at Riverside City College on May 1st, 7:30 p.m. in the Student Center, located at 4800 Magnolia Ave. in Riverside. \$3.50. Call R.C.C. Women's Center (714) 684-3240 ext. 240.

LESBIAN COUPLES group forming: We are lesbian feminist couples inviting other couples interested in information sharing and problem solving, to join us. The group's goal is to enhance relationships, deal with intimacy, and other issues — power, sex, money, etc. — within our relationships. We meet twice monthly. For further information call The Tide at 839-7254 or Simone Wallace at Sisterhood Bookstore, 473-9090.

HEALTH JOBS!

We are an alternative feminist women's health clinic seeking Women's Health Care Specialists and/or Nurse Practitioners who are invested in seeing and treating women as total people. We welcome you to our unique setting with the promise of your and our growth. If you need to move to Los Angeles to take the job, we will help you relocate. Please send resume (include movement background and phone number) to Renee Potick, R.N. at WESTSIDE WOMEN WOMEN'S CLINIC, 1711 Ocean Park Blvd., Los Angeles, CA 90405.

LESBIANS NEEDED AT I.W.Y.

by Bobbi Bennet, N.O.W. Lesbian Task Force

The federal government has decided that 1977 is the year to "find out" what the women want. To do this it is sponsoring an International Women's Year Conference (I.W.Y.) in every state with the climax being a national I.W.Y. Conference in Houston, Texas this November. California's I.W.Y. Conference is being held at the University of Southern California June 16 through 19. It will be the task of these women to determine the issues and adopt the resolutions which will reflect the California view point at Houston as well as to elect a slate of 96 delegates to carry the resolutions there.

We as lesbians represent a defined minority of the women's population. At the present time, the following members of the lesbian community have expressed an active interest in representing us in Houston: Diane Abbitt, Bobbi Bennet, Jeanne Cordova, Josephine Daly, Terry Decrescenzo, Phyllis Lyon, Del Martin, Jane Paterson.

Your vote for them as delegates as well as your vote on the two resolutions for the end of discrimination based on sexual preference, and the deletion of all archaic, oppressive laws on sex between consenting adults, is now **DESPERATELY NEEDED**. Please stand up and be counted!

Call the

To register for the Conference call the I.W.Y. office at (213) 747-5500 and they will mail you a registration form to pre-register with, or register at the door.

For further information regarding the lesbian participation, call Bobbi or Diane at (213) 996-1574.

Continued on page 3

AUDITIONS

Serious Musicians Wanted For -

WOMAN'S BAND

Call Tricia - 466-2577
After 6:00 P.M.

OASIS PRODUCTIONS PRESENTS:

RIPE COLOSSAL OLIVES
an evening of music and prose with
EVAN PAXTON, SALLY PIANO

Friday, May 13, 8:00 p.m.

Women Only \$3.00 Child care.

Santa Monica Bay Women's Club
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Tickets at the door or Sisterhood, Page One, Wicca, Sojourner, Feminist Horizons.

OLIVIA RECORDS MOVING?

Rumors circulating in Los Angeles that Olivia Records, the L.A. based national women's music company, is moving are partially true. Olivia confirms a move is "very possible" but at this time the matter is under discussion and they have no definitive word on where they might move or when. Two of several reasons the group may leave their present houses and offices on Gramercy Dr. are the need for more space and the fact they are now paying \$2,000 a month rent and not getting any equity as they don't own the property. The Collective further reports they have been considering Oakland, California as a future site because down payments and property are cheaper there, but they also may remain in Los Angeles if they can find a location to suit their needs. The group plans to make a more concrete public statement sometime in May.

KUHNER TAKES JOB AT GCSC

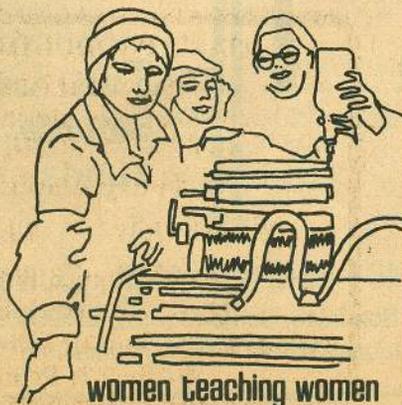
Susan Kuhner, a former member of the Los Angeles lesbian feminist community, returned from Northern California in March to accept a position as Community Outreach Co-ordinator of the Gay Community Services Center's CETA program. Kuhner was in L.A. before, during, and after the May 1975 firings of six lesbians and subsequent strike against GCSC. Asked if she had any conflict about working for an organization that is boycotted by many of her sisters, Kuhner replied "not much." Although other sources report she had walked on the picket line in the summer of 1975, Kuhner said she had been "neutral" and had "never" supported the strike.

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Herself Health Clinic, a clinic which gives special attention to lesbians, is now open Wednesday evenings 6-9:30, as well as on Monday evenings. For appointments, call 666-9623 during the afternoon. They are located at 4164 Santa Monica Blvd. in Los Angeles, 90029.

They are looking for new women, interested in clinic work, fund-raising, skill sharing, or organizing to become involved in the clinic also. Call the above number or 662-4454.

Tax deductible donations are always welcomed.

Continued on page 36



the correct line

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Fat Underground — Reanne Health	821-6557
Herself Health Clinic	413-4871
Westside Women's Clinic	450-2191
Legal	
Legal Clinic (Saturday only)	450-2191
Legal Aid Foundation	393-1488
People's Law Collective	485-0506
Lesbian-Resource Program (Gay Community Services Center)	464-7400 ext. 32
National Organization for Women L.A.	655-3332
N.O.W. Hollywood	654-8340
N.O.W. Lesbian Task Force	655-3332
Orange County Gay Community Center	714-534-3261
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Lesbian News	396-5135
Lesbian Tide	839-7254
Sister	828-0939
Rape Crisis Hotline	677-8116
Status of Women Commission (referrals, sex discrimination)	974-1455
Problem-solving Contact Raps	
Women's Centers	
Womospace (formerly Westside Women's Center)	399-9813
California St. University L.A.	224-3486
Santa Monica College	392-4911 ext. 365
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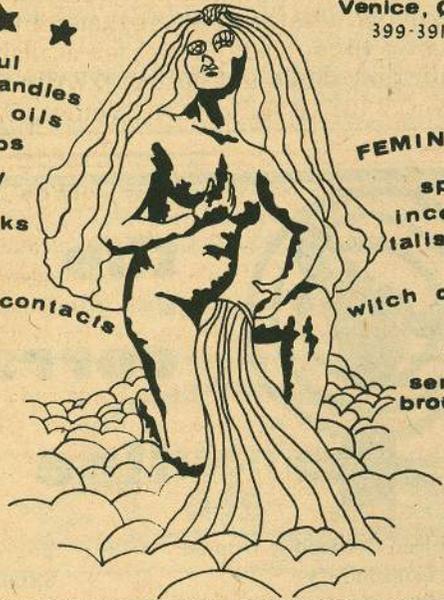
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SAN DIEGO ART FESTIVAL

The Seventh Annual Women's Festival of the Arts in San Diego, a six week event sponsored by the Center for Women's Studies and Services and its San Diego State University Student Chapter, continues through May 22. The Festival is an acknowledgement and celebration of women's achievement in the arts. The Festival's intent is to be educational as well as aesthetic, as the artists and audiences come together to explore the function and meaning of art. It will feature an exhibit as well as workshops, dramatic presentations, chamber music and poetry, picnic and celebrations. For more information contact CWSS, 908 F Street, San Diego, CA, 714-233-8984.

WOMAN'S BUILDING GETS GRANT

The Los Angeles Woman's Building received a \$5,000 grant from the MS. Foundation in March.

According to the MS. Foundation, the money was a special emergency grant to help the building maintain operating budget. The Foundation usually only aids survival projects.

Building has also begun a membership drive as they depend on memberships to raise the funds to keep the roof overhead, pay for the phone, and support their skeletal staff. Regular membership is \$20, \$12 for students and unemployed. Tax deductible. Please send to Women's Community, Inc. c/o the Woman's Building, 1727 N. Spring St., Los Angeles, 90012. Members receive discounts to events and mailed information.

VICKI RANDLE SUE FINK & JOELYN GRIPPO

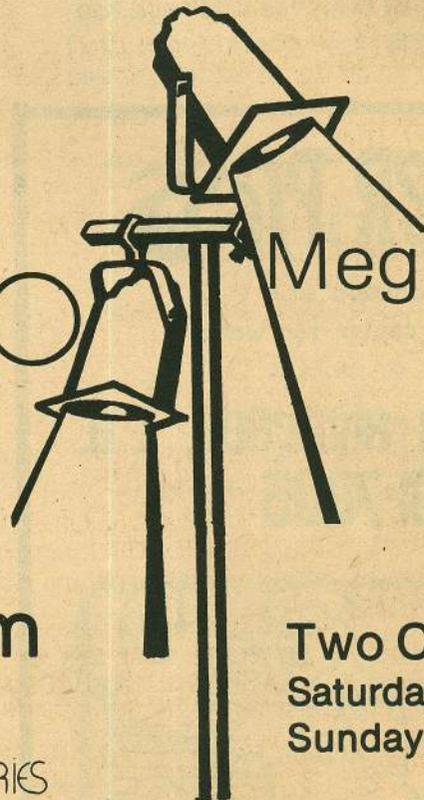
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Dyke's softball...

Continued from page 23

Like any other position of power, coaching can be and sometimes is abused. However, as more women, especially more feminists become involved in athletics on the coaching level, the position will become more co-operative. Jeanne Cordova, coach of the Venice Amazons, has a commitment to "foster harmony . . . basic sisterhood . . . among the players as well as provide incentive for each player to do her best." She explains her team's structure as non-authoritarian but not "exactly" collective either. "You'd have to call it a democracy. Primary questions like what level of competition we want to play are posed to the team, they decide and I as coach set this structure. We don't argue every point into concensus, but I don't feel good about doing something that 52% of the team wants and 48% opposes. We try to compromise and are collectively agreed on our basic points."

Memorial Weekend GAY Meet

Rowe, Mass. — Lesbians and gay men will have a unique opportunity for dialogue and socializing in a beautiful country setting on Memorial Day Weekend (May 27-30) at the Rowe Conference Center. "Gay Dialog: The Question of Community" will be hosted by Karla Jay and Allen Young, co-editors of *Out of the Closets* and *After You're Out*. Discussions will include mixed as well as "for women only" sessions. Facilities include cabins and tents, with group meals. Cost: \$60 to \$91 per person depending on income. For more information write: Rowe Conference Center, Kings Highway Road, Rowe, MA 01367.

NATIONAL RESOURCE FILE

An excellent resource list, "Toward Equal Rights for Lesbian Mothers" has been compiled by Mary K. Blackmon. The list may be distributed as a supplement to Iris Films' documentary on custody for lesbian mothers. It includes national listings of groups, legal counselling, sources of emotional support, classes, hotlines, research for testimony in court cases, expert witnesses, videotapes, documentation of cases all over the country, and a bibliography. Included in the catalogue are two resource centers that contain further files on the subject. Copies are available for \$1.00 (cost of materials and postage). Write to: Mary K. Blackmon, 2327 Glyndon Ave., Venice, CA 90291.

DO YOU HAVE SEXUAL FANTASIES?

I am a lesbian compiling a book on lesbians' sexual fantasies. I am in need of *all* lesbians' input, regardless of the nature of the fantasies. The only requirement is that *only lesbians* participate. If you are interested in helping me with a detailed study, whether or not you have sexual fantasies, please send your name and address to me and I'll send you a questionnaire. Otherwise, feel free to send in a description of your sexual fantasies or feelings about sexual fantasies to:

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Charlotte Bunch

Continued from page 3

situation Bunch suggests university women make themselves and their courses more relevant to community groups, and that feminist and lesbian presses strive to write in forms that people are conditioned to respond to. "Perhaps we need to look further at T.V., comic books, music, and novels as serious political tools," she explained. Bunch noted her own paper, *Quest*, has been called "too hard" and "unreadable," and explained the staff is taking steps to write theory in more readable forms. Another example of such a trend might be the difference in readership between *Sister Gin*, a less read but highly thoughtful novel which deals with alcoholism and agism, and *Rubyfruit Jungle* which is lighter and more "entertaining."

FEMINISM IS A 'HOBBY'

The fact that concerts are able to draw two and three times the numbers of women who will attend a lecture is "very frightening" to Bunch. "The cultural workers are trying to throw those challenges in, but many women don't feel they have the power to take successful political action. Feminism today is a *hobby* to many. It's a 'pleasant experience' if you are a lesbian. Sometimes concerts play a pacification role.

Cultural workers meet some needs for hope and inspiration, but the discouragements of the 60's have lead to cynicism among many of the over-30 generation. Many younger women, who missed the early earlier radical periods, have never participated in political work!!

In March IPS defunded *Quest* out of its office and two paid employees (Bunch and editor, Bev Fisher). Bunch affirms her long time job as a resident "fellow" with this East Coast think tank was possibly near an end. But the hustling theorist is never at a loss for ideas and new projects. In 1976 she was contacted by old friends from the Radical Christian Movement in which she was active in the very early 60's. At their request, she went to teach a course on feminist theory last fall at the Graduate Theological Union in Berkeley, an organization she describes as a "hotbed of lesbian activity." Bunch left San Francisco in March, her course ending just in time for her to join the National Gay Task Force's meetings at the White House (see story, this issue). In April she returned to her "normal" schedule of flying back and forth between Washington D.C. (her home) and New York (her lover, author, Bertha Harris's home and a place she does much editing work).

continued on page 39

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In her travels Bunch feels it's obvious that many feminists are turning to business, and cultural or service projects. Asked why a national lesbian organization, an idea she publically suggested several years ago, had not formed, she explained that money and political identity were two of several reasons.

"Lesbians still have a somewhat split identity as gays and as feminists, with split issues, some gay and some feminist, being taken up by either the Gay Movement or the Women's Movement. Also both of those movements have a lot more money than we (lesbians) do. Further, even if a national lesbian organization which worked on both gay and feminist issues were to emerge, lesbian feminists are still dealing with anti-structure and anti-leadership dilemmas.

In the interim, Bunch suggests, and she herself is now, "investigating the gay movement." Although gay women by the thousands left the Gay Movement in the early seventies, because of gay male sexism, many are now returning to join the struggle for gay civil rights. As a Board member of the National Gay Task Force, Bunch is continuing her long and laudable fight for lesbian rights and freedoms.

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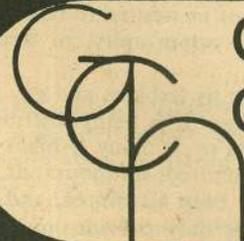
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Young Lesbians...

Continued from page 11

support of the women's movement we are excluded by women's groups which continue to hold women's community events and benefits in places where women under 21 are not allowed. We strongly support women who are involved in creating all-women's spaces, as we are. But we want to make it clear that all-women's places should be for *all* women, regardless of age. The only way we can ever really achieve lesbian unity is if all lesbians of all ages come together sharing our strengths, our weaknesses, our struggles.

We are strong young women, we are the lesbian future. As such, we demand to be taken seriously!



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Sexuality Survey

Lesbian Questionnaire

In an age of "sexual liberation" and "sexual awareness," lesbians and male homosexuals have often been conveniently forgotten or intentionally left out. Many of us wanted to talk about our experiences, but we didn't have the opportunity, or circumstances kept us silent.

This questionnaire has been prepared by lesbians and gay men as a project in self-awareness for ourselves. It is being distributed throughout the United States and Canada to as many lesbians and gay men as can be reached — literally hundreds of thousands. No survey of this magnitude has ever before been attempted, and it is our hope that the questionnaire will not only provide important information about lesbians and gay men, but also that participating in the survey will be rewarding, educational and fun for all.

A Personal Approach

Our study does not involve a "scientific" approach to homosexuality, but rather a personal one. We are not psychiatrists or social scientists; we only hope to present an honest portrait of the feelings and practices of the people who answer the questionnaire.

We encourage you to answer the questionnaire regardless of your particular situation or experience, even if you do not usually discuss your sexuality or sex life.

Selected responses to the questions, as well as statistical compilations, are expected to be published in a book in 1978 by Summit Books, a division of Simon and Schuster. The compilers of this survey are Karla Jay and Allen Young, who have previously collaborated in several anthologies of writings by lesbians and gay men, including *Out of the Closets: Voices of Gay Liberation*, *After You're Out*, and *Lavender Culture* (in preparation). In effect, this survey will result in an anthology with thousands of participants. The book will consist primarily of your words.

Separate questionnaires have been prepared for lesbians and gay men, and no attempt will be made to falsely correlate these experiences. Lesbian and gay male response will be identified as such at all times in any publication.

About the Questions

There are two types of questions. The questions at the beginning require multiple choice or short answers. Please write on the questionnaire itself for these. Questions in the second part ask you to tell us about your experiences and feelings. Please type or write on separate sheets of paper for these.

If you like writing only short answers, feel free to do just the short answer questions, but a few of the longer questions may appeal to you also. If you prefer longer responses, you may answer just the "essay" questions. Statistics are important, but letting us know your personal feelings and experiences is also vital to our survey. Of course we hope you will answer all questions in both parts, but if a question does not interest or apply to you, skip it. Also feel free to answer only those questions on subjects of special interest to you. You may also comment at length about any item in the short questions. In brief, any and all responses are appreciated.

Replying to this questionnaire may take a few hours, but we think that you will enjoy doing this and that the results of this survey will be extremely valuable to all of us.

Your Answers Are Anonymous

Please do not put your name on the questionnaire. Your answers are anonymous. If you want to be notified of publication, send your name and address in a separate envelope or postal card to our address. Please mail your finished questionnaire and the additional pages to **Survey, Box 98, Orange, Mass. 01364**, as soon as possible.

Please help us distribute this questionnaire. Ask us for more copies to give to your friends and acquaintances; diversity is important. If you wish more copies of the questionnaire, write to the same address. Don't forget to indicate how many copies and specify male or female questionnaire.

Mail to: Survey, Box 98, Orange, MA 01364

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Sex

(Unless specified otherwise, all of these questions refer to sex with women.)

1. How important is sex to you (check one)?
 - very important
 - somewhat important
 - neutral
 - somewhat unimportant
 - very unimportant
 - not sure
2. Do you feel that you place too much or too little importance on sex?
 - too much
 - just right
 - too little
 - not sure
3. Do you feel that others place too much or too little importance on sex?
 - too much
 - just right
 - too little
 - not sure
4. On the average, how often would you like to have sex?
 - more than once a day
 - once a day
 - several times a week
 - once a week
 - several times a month
 - once a month
 - less frequently than once a month
 - never
 - not sure
5. On the average, how often do you actually have sex?
 - more than once a day
 - once a day
 - several times a week
 - once a week
 - several times a month
 - once a month
 - less frequently than once a month
 - never
 - not sure

Emotion and Love

6. How important is emotional involvement with your partner?

- very important
- somewhat important
- neutral
- somewhat unimportant
- very unimportant
- not sure

7. When you have sex, how often does it include emotional involvement?

- always
- very frequently
- somewhat frequently
- somewhat infrequently
- very infrequently
- once
- never

8. Have you ever been in love?

- Yes No Not sure

If yes, how many times?

If not sure, how many times?

Specific Sexual Acts

Some of the following questions have "frequency scales." The scales refer to how often, on the average, you engage in or have engaged in certain sexual acts, no matter how often you have sex itself. For example, if you have sex less frequently than once a month but have oral sex (cunnilingus) each time you do have sex, check "always."

9. On the average, how often do you engage in each of the following aspects of cunnilingus (oral sex, clitoral or vaginal)? Check one for each item.

- a. doing it to your partner always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. having it done to you always very frequently somewhat frequently somewhat infrequently very infrequently once never
- c. you have an orgasm always very frequently somewhat frequently somewhat infrequently very infrequently once never
- d. your partner has an orgasm always very frequently somewhat frequently somewhat infrequently very infrequently once never
- e. simultaneous ("69") always very frequently somewhat frequently somewhat infrequently very infrequently once never
- f. orgasm during "69" always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not you engage in any of the following aspects of oral sex, indicate how you feel about the idea of each of them.

- a. doing it to your partner very positive somewhat positive neutral somewhat negative very negative not sure
- b. having it done to you very positive somewhat positive neutral somewhat negative very negative not sure
- c. you have an orgasm very positive somewhat positive neutral somewhat negative very negative not sure
- d. your partner has an orgasm very positive somewhat positive neutral somewhat negative very negative not sure
- e. simultaneous ("69") very positive somewhat positive neutral somewhat negative very negative not sure
- f. orgasm during "69" very positive somewhat positive neutral somewhat negative very negative not sure

10. How do you feel about the following aspects of female genitals?

- a. smell of your own very positive somewhat positive neutral somewhat negative very negative not sure
- b. feel of your own very positive somewhat positive neutral somewhat negative very negative not sure
- c. appearance of your own very positive somewhat positive neutral somewhat negative very negative not sure
- d. smell of others very positive somewhat positive neutral somewhat negative very negative not sure
- e. feel of others very positive somewhat positive neutral somewhat negative very negative not sure
- f. appearance of others very positive somewhat positive neutral somewhat negative very negative not sure

11. How often do you engage in any of the following aspects of tribadism (rubbing of genitals against partner)?

- a. lying on top of partner always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. partner lies on top of you always very frequently somewhat frequently somewhat infrequently very infrequently once never
- c. rub against each other's thighs always very frequently somewhat frequently somewhat infrequently very infrequently once never
- d. you rub on partner's pelvic bone always very frequently somewhat frequently somewhat infrequently very infrequently once never
- e. partner rubs on your pelvic bone always very frequently somewhat frequently somewhat infrequently very infrequently once never
- f. you rub on partner's pubic bone always very frequently somewhat frequently somewhat infrequently very infrequently once never
- g. partner rubs on your pubic bone always very frequently somewhat frequently somewhat infrequently very infrequently once never
- h. rub clitoral areas together always very frequently somewhat frequently somewhat infrequently very infrequently once never
- i. other (specify) always very frequently somewhat frequently somewhat infrequently very infrequently once never
- j. any of these to the point of orgasm always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not you engage in any of the following aspects of tribadism (rubbing), indicate how you feel about the idea of each of them.

- a. lying on top of partner very positive somewhat positive neutral somewhat negative very negative not sure
- b. partner lies on top of you very positive somewhat positive neutral somewhat negative very negative not sure
- c. rub against each other's thighs very positive somewhat positive neutral somewhat negative very negative not sure
- d. you rub on partner's pelvic bone very positive somewhat positive neutral somewhat negative very negative not sure
- e. partner rubs on your pelvic bone very positive somewhat positive neutral somewhat negative very negative not sure
- f. you rub on partner's pubic bone very positive somewhat positive neutral somewhat negative very negative not sure
- g. partner rubs on your pubic bone very positive somewhat positive neutral somewhat negative very negative not sure
- h. rub clitoral areas together very positive somewhat positive neutral somewhat negative very negative not sure
- i. other (specify) very positive somewhat positive neutral somewhat negative very negative not sure
- j. any of these to the point of orgasm very positive somewhat positive neutral somewhat negative very negative not sure

12. On the average, how often do your sexual experiences involve any of the following aspects of manual stimulation ("mutual masturbation")?

- a. partner stimulates your clitoris/clitoral area always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. partner stimulates your vaginal area always very frequently somewhat frequently somewhat infrequently very infrequently once never
- c. partner stimulates your anus always very frequently somewhat frequently somewhat infrequently very infrequently once never
- d. partner stimulates herself always very frequently somewhat frequently somewhat infrequently very infrequently once never
- e. you stimulate your partner's clitoris/clitoral area always very frequently somewhat frequently somewhat infrequently very infrequently once never
- f. you stimulate your partner's vaginal area always very frequently somewhat frequently somewhat infrequently very infrequently once never
- g. you stimulate your partner's anus always very frequently somewhat frequently somewhat infrequently very infrequently once never
- h. you stimulate yourself always very frequently somewhat frequently somewhat infrequently very infrequently once never
- i. any of these to the point of orgasm always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not you engage in any of the following aspects of mutual stimulation, how do you feel about each of them?

- a. partner stimulates your clitoris/clitoral area very positive somewhat positive neutral somewhat negative very negative not sure
- b. partner stimulates your vaginal area very positive somewhat positive neutral somewhat negative very negative not sure
- c. partner stimulates your anus very positive somewhat positive neutral somewhat negative very negative not sure
- d. partner stimulates herself very positive somewhat positive neutral somewhat negative very negative not sure
- e. you stimulate your partner's clitoris/clitoral area very positive somewhat positive neutral somewhat negative very negative not sure
- f. you stimulate your partner's vaginal area very positive somewhat positive neutral somewhat negative very negative not sure
- g. you stimulate your partner's anus very positive somewhat positive neutral somewhat negative very negative not sure
- h. you stimulate yourself very positive somewhat positive neutral somewhat negative very negative not sure
- i. any of these to the point of orgasm very positive somewhat positive neutral somewhat negative very negative not sure

13. How often do you engage in either of the following aspects of anilingus ("rimming" — stimulation of the anus with the lips and tongue)?

- a. rimming your partner always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. being rimmed always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not you engage in anilingus, how do you feel about either of these?

- a. rimming your partner very positive somewhat positive neutral somewhat negative very negative not sure
- b. being rimmed very positive somewhat positive neutral somewhat negative very negative not sure

14. On the average, how often do you engage in the following aspects of kissing?

- a. kiss on lips only always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. get kissed on lips only always very frequently somewhat frequently somewhat infrequently very infrequently once never
- c. soul kiss (deep kiss, French kiss) always very frequently somewhat frequently somewhat infrequently very infrequently once never
- d. partner soul kisses you always very frequently somewhat frequently somewhat infrequently very infrequently once never
- e. you refuse to kiss partner always very frequently somewhat frequently somewhat infrequently very infrequently once never
- f. partner refuses to kiss you always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not you engage in the following aspects of kissing, indicate how you feel about the idea of each of them.

- a. kiss on lips only very positive somewhat positive neutral somewhat negative very negative not sure
- b. get kissed on lips only very positive somewhat positive neutral somewhat negative very negative not sure
- c. soul kiss (deep kiss, French kiss) very positive somewhat positive neutral somewhat negative very negative not sure
- d. partner soul kisses you very positive somewhat positive neutral somewhat negative very negative not sure
- e. you refuse to kiss partner very positive somewhat positive neutral somewhat negative very negative not sure
- f. partner refuses to kiss you very positive somewhat positive neutral somewhat negative very negative not sure

15. On the average, how important for your satisfaction is the stimulation of each of the following parts of your body by your partner?

- a. your clitoris very important somewhat important neutral somewhat unimportant very unimportant not sure
- b. your clitoral area very important somewhat important neutral somewhat unimportant very unimportant not sure
- c. outer vaginal area very important somewhat important neutral somewhat unimportant very unimportant not sure
- d. vagina very important somewhat important neutral somewhat unimportant very unimportant not sure
- e. pubic bone, mons Veneris very important somewhat important neutral somewhat unimportant very unimportant not sure
- f. breasts very important somewhat important neutral somewhat unimportant very unimportant not sure
- g. ears, neck, toes very important somewhat important neutral somewhat unimportant very unimportant not sure
- h. anus very important somewhat important neutral somewhat unimportant very unimportant not sure
- i. other (specify) very important somewhat important neutral somewhat unimportant very unimportant not sure

Comment:

On the average, how important for your satisfaction is it for you to stimulate each of the following parts of your partner's body?

- a. clitoris very important somewhat important neutral somewhat unimportant very unimportant not sure
- b. clitoral area very important somewhat important neutral somewhat unimportant very unimportant not sure
- c. outer vaginal area very important somewhat important neutral somewhat unimportant very unimportant not sure
- d. vagina very important somewhat important neutral somewhat unimportant very unimportant not sure
- e. pubic bone, mons Veneris very important somewhat important neutral somewhat unimportant very unimportant not sure
- f. breasts very important somewhat important neutral somewhat unimportant very unimportant not sure
- g. ears, neck, toes very important somewhat important neutral somewhat unimportant very unimportant not sure
- h. anus very important somewhat important neutral somewhat unimportant very unimportant not sure
- i. other (specify) very important somewhat important neutral somewhat unimportant very unimportant not sure

Comment:

Other Sexual Styles

16. On the average, during sex with another woman, how often do you use the following items?

- a. hand-held dildo ("penis imitation") always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. strap-on dildo always very frequently somewhat frequently somewhat infrequently very infrequently once never
- c. battery vibrator always very frequently somewhat frequently somewhat infrequently very infrequently once never
- d. electric vibrator (cord) always very frequently somewhat frequently somewhat infrequently very infrequently once never
- e. oils always very frequently somewhat frequently somewhat infrequently very infrequently once never
- f. pornography always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not you use any of the following during sex, indicate how you feel about the idea of each of them.

- a. hand-held dildo ("penis imitation") very positive somewhat positive neutral somewhat negative very negative not sure
- b. strap-on dildo very positive somewhat positive neutral somewhat negative very negative not sure
- c. battery vibrator very positive somewhat positive neutral somewhat negative very negative not sure
- d. electric vibrator (cord) very positive somewhat positive neutral somewhat negative very negative not sure
- e. oils very positive somewhat positive neutral somewhat negative very negative not sure
- f. pornography very positive somewhat positive neutral somewhat negative very negative not sure

17. On the average, how often do your sexual experiences include the following? (check for each one)

- a. sado-masochism (S&M) always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. bondage and discipline (B&D) always very frequently somewhat frequently somewhat infrequently very infrequently once never
- c. humiliation always very frequently somewhat frequently somewhat infrequently very infrequently once never
- d. "talking dirty" always very frequently somewhat frequently somewhat infrequently very infrequently once never
- e. fist-fucking always very frequently somewhat frequently somewhat infrequently very infrequently once never
- f. clothing fetishes always very frequently somewhat frequently somewhat infrequently very infrequently once never
- g. foot fetishism always very frequently somewhat frequently somewhat infrequently very infrequently once never
- h. urination ("water sports") always very frequently somewhat frequently somewhat infrequently very infrequently once never
- i. defecation ("scat") always very frequently somewhat frequently somewhat infrequently very infrequently once never
- j. enemas always very frequently somewhat frequently somewhat infrequently very infrequently once never
- k. sex with animals (bestiality) always very frequently somewhat frequently somewhat infrequently very infrequently once never
- l. "threesomes" always very frequently somewhat frequently somewhat infrequently very infrequently once never
- m. orgies or group sex always very frequently somewhat frequently somewhat infrequently very infrequently once never
- n. other (specify) always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not you experience any of the following, indicate how you feel about the idea of each of them.

- a. sado-masochism (S&M) very positive somewhat positive neutral somewhat negative very negative not sure
- b. bondage and discipline (B&D) very positive somewhat positive neutral somewhat negative very negative not sure
- c. humiliation very positive somewhat positive neutral somewhat negative very negative not sure
- d. "talking dirty" very positive somewhat positive neutral somewhat negative very negative not sure
- e. fist-fucking very positive somewhat positive neutral somewhat negative very negative not sure
- f. clothing fetishes very positive somewhat positive neutral somewhat negative very negative not sure
- g. foot fetishism very positive somewhat positive neutral somewhat negative very negative not sure
- h. urination ("water sports") very positive somewhat positive neutral somewhat negative very negative not sure
- i. defecation ("scat") very positive somewhat positive neutral somewhat negative very negative not sure
- j. enemas very positive somewhat positive neutral somewhat negative very negative not sure
- k. sex with animals (bestiality) very positive somewhat positive neutral somewhat negative very negative not sure
- l. "threesomes" very positive somewhat positive neutral somewhat negative very negative not sure
- m. orgies or group sex very positive somewhat positive neutral somewhat negative very negative not sure
- n. other (specify) very positive somewhat positive neutral somewhat negative very negative not sure

18. a. Have you ever forced another woman to have sex with you against her will?

- Yes No

If yes, how many times?

b. Have you ever been forced by another woman to have sex against your will?

- Yes No

If yes, how many times?

Whether or not you have done either of the following, indicate how you feel about the idea of each of them.

- a. forcing someone to have sex with you very positive somewhat positive neutral somewhat negative very negative not sure
- b. being forced to have sex against your will very positive somewhat positive neutral somewhat negative very negative not sure

Brief comment:

19. How often, in connection with attracting sex partners, do you wear any of the following items?

- a. skirts and/or dresses always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. unisex clothing, blue jeans, etc. always very frequently somewhat frequently somewhat infrequently very infrequently once never
- c. drag butch clothing always very frequently somewhat frequently somewhat infrequently very infrequently once never
- d. make-up always very frequently somewhat frequently somewhat infrequently very infrequently once never
- e. cigars, pipes always very frequently somewhat frequently somewhat infrequently very infrequently once never
- f. other (specify) always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not you wear any of the following items, how do you feel about the idea of each of them?

- a. skirts and/or dresses very positive somewhat positive neutral somewhat negative very negative not sure
- b. unisex clothing, blue jeans, etc. very positive somewhat positive neutral somewhat negative very negative not sure
- c. drag butch clothing very positive somewhat positive neutral somewhat negative very negative not sure
- d. make-up very positive somewhat positive neutral somewhat negative very negative not sure
- e. cigars, pipes very positive somewhat positive neutral somewhat negative very negative not sure
- f. other (specify) very positive somewhat positive neutral somewhat negative very negative not sure

Brief comment or experience:

20. How often do your sex partners wear any of the following items?

- a. skirts and/or dresses always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. unisex clothing, blue jeans, etc. always very frequently somewhat frequently somewhat infrequently very infrequently once never
- c. drag butch clothing always very frequently somewhat frequently somewhat infrequently very infrequently once never
- d. make-up always very frequently somewhat frequently somewhat infrequently very infrequently once never
- e. cigars, pipes always very frequently somewhat frequently somewhat infrequently very infrequently once never
- f. other (specify) always very frequently somewhat frequently somewhat infrequently very infrequently once never

Whether or not your sex partners use the following items, how do you feel about the idea of sex partners who use them?

- a. skirts and/or dresses very positive somewhat positive neutral somewhat negative very negative not sure
- b. unisex clothing, blue jeans, etc. very positive somewhat positive neutral somewhat negative very negative not sure
- c. drag butch clothing very positive somewhat positive neutral somewhat negative very negative not sure
- d. make-up very positive somewhat positive neutral somewhat negative very negative not sure
- e. cigars, pipes very positive somewhat positive neutral somewhat negative very negative not sure
- f. other (specify) very positive somewhat positive neutral somewhat negative very negative not sure

Whether or not you fantasize, how do you feel about the idea of fantasizing . . .

- a. during sex with a partner very positive
 somewhat positive
 neutral
 somewhat negative
 very negative
 not sure
- b. during masturbation very positive
 somewhat positive
 neutral
 somewhat negative
 very negative
 not sure

34. Are you secretive about any specific aspects of your sex life, even though you may be openly lesbian?

- Yes No
 If yes, indicate briefly which aspects you keep secret and why:

Orgasms

35. How important is having orgasms to you?

- a. during sex with a partner very important
 somewhat important
 neutral
 somewhat unimportant
 very unimportant
 not sure
- b. during masturbation very important
 somewhat important
 neutral
 somewhat unimportant
 very unimportant
 not sure

36. How often do you have an orgasm?

- a. during sex with a partner always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never
- b. during masturbation always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never

How often do you have multiple orgasms?

- a. during sex with a partner always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never
- b. during masturbation always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never

37. How important is it to you whether your partner has orgasm(s) during sex with you?

- a. one orgasm very important
 somewhat important
 neutral
 somewhat unimportant
 very unimportant
 not sure
- b. multiple orgasms very important
 somewhat important
 neutral
 somewhat unimportant
 very unimportant
 not sure

38. When having sex with a woman, how often do you fake or have you faked orgasm?

- always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never

ences you have with women (without reference to how often you have sex)?

- completely satisfied
 very satisfied
 somewhat satisfied
 neutral
 somewhat dissatisfied
 very dissatisfied
 completely dissatisfied
 not sure

Sex With Men

40. How often have you had or do you have sex with men?

- a. in the past always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never
- b. currently always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never

41. How do you feel about sex with men?

- a. your past experiences very positive
 somewhat positive
 neutral
 somewhat negative
 very negative
 not sure
- b. your current experiences very positive
 somewhat positive
 neutral
 somewhat negative
 very negative
 not sure

42. Have you considered or do you consider yourself bi-sexual?

- a. in the past Yes No
 Yes No
- b. in the present Yes No
 Yes No

Masturbation

43. On the average, how often do you masturbate?

- more than once a day
 once a day
 several times a week
 once a week
 several times a month
 once a month
 less frequently than once a month
 never
 not sure

How do you feel about masturbation?

- very positive
 somewhat positive
 neutral
 somewhat negative
 very negative
 not sure

44. How often do you use any of the following in connection with masturbation?

- a. hand-held dildo always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never
- b. strap-on dildo always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never
- c. battery vibrator always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never
- d. electric vibrator (cord) always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never
- e. oils always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never
- f. pornography always
 very frequently
 somewhat frequently
 somewhat infrequently
 very infrequently
 once
 never

51. How often do you meet other lesbians in each of the following places?
- a. bars
 - b. at work
 - c. at school
 - d. neighborhood
 - e. parties
 - f. gay dances (mixed men and women), other than bars
 - g. lesbian or all-women's dances, other than bars
 - h. social groups
 - i. political groups
 - j. through friends
 - k. gym, "Y," sports
 - l. church
 - m. personal ads
 - n. other (specify)

<input type="checkbox"/>	always	<input type="checkbox"/>	very frequently	<input type="checkbox"/>	somewhat frequently	<input type="checkbox"/>	somewhat infrequently	<input type="checkbox"/>	very infrequently	<input type="checkbox"/>	once	<input type="checkbox"/>	never
--------------------------	--------	--------------------------	-----------------	--------------------------	---------------------	--------------------------	-----------------------	--------------------------	-------------------	--------------------------	------	--------------------------	-------

- Whether or not you meet other lesbians in any of these places, indicate how you feel about the idea of meeting lesbians in each of them.
- a. bars
 - b. at work
 - c. at school
 - d. neighborhood
 - e. parties
 - f. gay dances (mixed men and women), other than bars
 - g. lesbian or all-women's dances, other than bars
 - h. social groups
 - i. political groups
 - j. through friends
 - k. gym, "Y," sports
 - l. church
 - m. personal ads
 - n. other (specify)

<input type="checkbox"/>	very positive	<input type="checkbox"/>	somewhat positive	<input type="checkbox"/>	neutral	<input type="checkbox"/>	somewhat negative	<input type="checkbox"/>	very negative	<input type="checkbox"/>	not sure
--------------------------	---------------	--------------------------	-------------------	--------------------------	---------	--------------------------	-------------------	--------------------------	---------------	--------------------------	----------

52. How active (you do the "picking up") or passive (you get "picked up") are you in seeking a relationship or a sex partner?
- very active
 - somewhat active
 - equal
 - somewhat passive
 - very passive
 - not sure

53. How often have you paid for sex with a woman?
- a. with money
 - b. in other ways (specify)

<input type="checkbox"/>	always	<input type="checkbox"/>	very frequently	<input type="checkbox"/>	somewhat frequently	<input type="checkbox"/>	somewhat infrequently	<input type="checkbox"/>	very infrequently	<input type="checkbox"/>	once	<input type="checkbox"/>	never
--------------------------	--------	--------------------------	-----------------	--------------------------	---------------------	--------------------------	-----------------------	--------------------------	-------------------	--------------------------	------	--------------------------	-------

- Whether or not you have paid for sex, how do you feel about the idea of paying for sex
- a. with money
 - b. in other ways (specify)
- Comment:

<input type="checkbox"/>	very positive	<input type="checkbox"/>	somewhat positive	<input type="checkbox"/>	neutral	<input type="checkbox"/>	somewhat negative	<input type="checkbox"/>	very negative	<input type="checkbox"/>	not sure
--------------------------	---------------	--------------------------	-------------------	--------------------------	---------	--------------------------	-------------------	--------------------------	---------------	--------------------------	----------

54. How often have you been paid for sex?
- a. with money
 - b. in other ways (specify)

<input type="checkbox"/>	always	<input type="checkbox"/>	very frequently	<input type="checkbox"/>	somewhat frequently	<input type="checkbox"/>	somewhat infrequently	<input type="checkbox"/>	very infrequently	<input type="checkbox"/>	once	<input type="checkbox"/>	never
--------------------------	--------	--------------------------	-----------------	--------------------------	---------------------	--------------------------	-----------------------	--------------------------	-------------------	--------------------------	------	--------------------------	-------

- Whether or not you have been paid for sex with money or in other ways, how do you feel about the idea of receiving money or other benefits for sex?
- a. receiving money
 - b. receiving other benefits (specify)
- Comment:

<input type="checkbox"/>	very positive	<input type="checkbox"/>	somewhat positive	<input type="checkbox"/>	neutral	<input type="checkbox"/>	somewhat negative	<input type="checkbox"/>	very negative	<input type="checkbox"/>	not sure
--------------------------	---------------	--------------------------	-------------------	--------------------------	---------	--------------------------	-------------------	--------------------------	---------------	--------------------------	----------

Self-Image

55. How do you feel about each of the following aspects of your body?
- a. height
 - b. weight
 - c. build
 - d. "looks" in general
 - e. how people perceive your age
 - f. facial hair
 - g. eyes
 - h. nose
 - i. lips
 - j. complexion
 - k. head hair
 - l. body hair
 - m. breasts
 - n. legs
 - o. buttocks (ass)
 - p. genitals
 - r. other (specify)

<input type="checkbox"/>	very positive	<input type="checkbox"/>	somewhat positive	<input type="checkbox"/>	neutral	<input type="checkbox"/>	somewhat negative	<input type="checkbox"/>	very negative	<input type="checkbox"/>	not sure
--------------------------	---------------	--------------------------	-------------------	--------------------------	---------	--------------------------	-------------------	--------------------------	---------------	--------------------------	----------

If you have checked "very positive" or "very negative" to any of the above, specify what there is about each thing that you intensely like or dislike. (Attach separate paper if you need more room.)

64. How do you feel about people who you perceive to be "in the closet" (secretive)?

- very positive
- somewhat positive
- neutral
- somewhat negative
- very negative
- not sure

65. How do you feel about people who you perceive to be "blatantly gay"?

- a. those who are politically outspoken very positive somewhat positive neutral somewhat negative very negative not sure
- b. those who physically appear to be "obvious" homosexuals and lesbians

Comment:

66. Do you feel that most people can tell instantly that you are a lesbian?
 Yes No Not sure

Briefly comment on your answer.

68. Have you ever gone to a psychiatrist or psychologist to be "cured" of your lesbianism?

- Yes No

If yes, how long did you spend, or have you spent, in this kind of treatment?

If you could take a pill to make you straight, would you do it?

- Yes No Not sure

Are you currently seeing a therapist, psychiatrist or psychologist for any reason?

- Yes No

If yes, state briefly what reason.

69. Have you ever attempted or seriously contemplated suicide?

- Yes No

If yes, was this experience related to your lesbianism?

- Yes No

70. How much is your lesbianism something other than a sexual orientation?

- quite a lot
- some
- very little
- none at all
- not sure

Comment:

Society

67. Do you ever or have you ever experienced any of the following in connection with your lesbianism?

- a. harassment quite a lot some very little once none at all not sure
- b. loss of job
- c. forced to move
- d. arrest
- e. blackmail or threat of blackmail
- f. physical abuse
- g. verbal abuse, name-calling
- h. robbery
- i. shakedown
- j. shame, guilt
- k. fear of discovery
- l. other (specify)

How do you feel about your experience(s) in therapy?

- a. straight therapist very positive somewhat positive neutral somewhat negative very negative not sure
- b. lesbian therapist
- c. feminist therapist
- d. don't know sexuality of therapist
- e. other factor (specify)

71. How important are the concepts of lesbian and/or gay community, and lesbian and/or gay culture to you?

- a. gay community very important somewhat important neutral somewhat unimportant very unimportant not sure
- b. lesbian community
- c. gay culture
- d. lesbian culture

72. How often do you socialize with each of the following?

- a. lesbians always very frequently somewhat frequently somewhat infrequently very infrequently once never
- b. straight women
- c. gay men
- d. straight men
- e. bi-sexual women
- f. bi-sexual men

73. How do you feel about each of the following?

- | | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. lesbians | <input type="checkbox"/> |
| b. straight women | <input type="checkbox"/> |
| c. gay men | <input type="checkbox"/> |
| d. straight men | <input type="checkbox"/> |
| e. bi-sexual women | <input type="checkbox"/> |
| f. bi-sexual men | <input type="checkbox"/> |

very positive
 somewhat positive
 neutral
 somewhat negative
 very negative
 not sure

74. How much of your time do you spend in each of the following environments?

- | | | | | | |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. lesbians only | <input type="checkbox"/> |
| b. women only (lesbians and straight women) | <input type="checkbox"/> |
| c. gay only (lesbians and male homosexuals, mixed) | <input type="checkbox"/> |
| d. mixed straight and gay, men and women .. | <input type="checkbox"/> |

quite a lot
 some
 very little
 none at all
 not sure

Whether or not you spend time in any of the following environments, how do you feel about each of them?

- | | | | | | |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. lesbians only | <input type="checkbox"/> |
| b. women only (lesbians and straight women) .. | <input type="checkbox"/> |
| c. gay only (lesbians and male homosexuals mixed) .. | <input type="checkbox"/> |
| d. mixed straight and gay, men and women .. | <input type="checkbox"/> |

very positive
 somewhat positive
 neutral
 somewhat negative
 very negative
 not sure

Comment:

75. If you are legally married to a man, check any of the following that apply.

- living with husband, and he knows about my lesbianism
- living with husband, but he doesn't know about my lesbianism
- living with husband, and I'm not sure whether or not he knows
- marriage of convenience (to help me pass for straight)
- marriage of convenience (for inheritance or gifts, for immigration, etc.)

How do you feel about your marriage?

- completely satisfied
- very satisfied
- somewhat satisfied
- neutral
- somewhat dissatisfied
- very dissatisfied
- completely dissatisfied
- not sure

Comment:

76. Are you separated or divorced? (check one, if applicable).

- Separated Divorced

Was your lesbianism a major factor in your separation or divorce?

- Yes No Not sure

Children

77. Do you have children?

- Yes No If yes, how many?

Whether or not you have children, what is your attitude, in general, toward children?

- very positive
- somewhat positive
- neutral
- somewhat negative
- very negative
- not sure

78. Has custody been an issue for you?

- Yes No

If yes, comment briefly on your situation.

79. Has any aspect of visiting rights been an issue for you?

- Yes No

If yes, comment briefly on your situation.

80. Do you participate in the rearing of children, even though they are not your own biologically?

- Yes No

If yes, briefly explain this arrangement

How do you feel about this arrangement?

- completely satisfied
- very satisfied
- somewhat satisfied
- neutral
- somewhat dissatisfied
- very dissatisfied
- completely dissatisfied
- not sure

81. If you don't have children, how do you feel about being childless?

- very positive
- somewhat positive
- neutral
- somewhat negative
- very negative
- not sure

Politics

82. How do you feel about each of the following?

- | | | | | | | |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. women in dresses and skirts | <input type="checkbox"/> |
| b. women in blue jeans, unisex, etc. | <input type="checkbox"/> |
| c. women in drag butch, "very masculine" clothing | <input type="checkbox"/> |
| d. male transvestites | <input type="checkbox"/> |
| e. drag shows, entertainment | <input type="checkbox"/> |
| f. men in colorful, stylish or unisex clothing .. | <input type="checkbox"/> |
| g. men in "butch" clothing, uniforms, etc. ... | <input type="checkbox"/> |

83. In general, which word do you consider the most appropriate (best) word to be used for lesbians? (check one).

- lesbian
 homosexual
 female homosexual
 gay
 gay woman
 homophile
 other (specify)

84. How would you describe yourself politically? (check one or more).

- Democrat
 Republican
 independent
 conservative
 liberal
 moderate
 radical
 apolitical
 anarchist
 socialist (specify tendency or group, if applicable)
- feminist
 women's liberationist
 matriarchist
 separatist
 dyke separatist
 "third world" liberationist (specify group, if applicable)
- libertarian
 environmentalist
 revolutionary
 humanist
 pacifist
 gay liberationist
 other (specify)

85. How do you feel about each of the following?

- | | | | | | | |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a. gay liberation (mixed male and female) ... | <input type="checkbox"/> |
| b. lesbian liberation (independent lesbian efforts) | <input type="checkbox"/> |

86. In what year did you first hear about any organized efforts for gay liberation or lesbian liberation? (indicate calendar year)

How did you first hear about such efforts?

To what extent, if any, have you become involved with each of the following?

- | | | | | | |
|-----------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| a) gay liberation | <input type="checkbox"/> |
| b) lesbian liberation | <input type="checkbox"/> |

87. Do you feel that the repeal of laws against homosexual and lesbian acts and/or the enactment of anti-discrimination legislation in your state, neighboring state (or province), or nationally, will make your life better?

- quite a lot
 some
 very little
 none at all
 not sure

How much have you worked for such reform(s)?

- quite a lot
 some
 very little
 none at all
 not sure

Statistical Information

The following group of questions is for statistical purposes, to find out more about the kind of people who answer the questionnaire. In no way is this designed to infringe on anyone's anonymity. Of course, you may leave any of these blank.

88. What is your age?

89. What is your race or ethnic group?

90. What was your religious upbringing?

91. What is your present religion or spiritual orientation?

92. What was your annual income for 1976?

- less than \$5,000
 between \$5,000 and \$9,999
 between \$10,000 and \$14,999
 between \$15,000 and \$24,999
 \$25,000 or more
 not sure

93. What is your occupation?

Describe briefly the kind of work you do

94. Indicate your educational level:

- some grade school
 completed grade school
 completed 9, 10, or 11 grades
 completed 12 grades
 some college
 college graduate
 some graduate school
 graduate degree

95. Do you have brothers and sisters?

How many brothers?

How many sisters?

96. Do you have any relatives who are homosexual or lesbian? Indicate relationship.

.....

97. Where do you live?
Name of state or province
Name of town or city
(or nearby town)

98. What sort of a place do you live in?
 rural or small town
 small city
 medium-sized city
 large city
 major metropolitan center
 suburb

99. Where did you get this questionnaire? Please be specific.
.....

Part Two

The following questions ask you in detail about your experiences and feelings. Please type or write on separate sheets of paper for these. Remember, we will be delighted if you answer all the questions, but if a question does not interest or apply to you, skip it. Also feel free to answer only those questions on subjects of special interest to you.

Sexual Experiences

1. a) Tell us about a very pleasing love-making experience that you have had with a sex partner or lover. What is it that you do from beginning to end? How does each thing feel to you? Please indicate how long it takes; describe movements and positions used by you and your partner(s). Be precise: try to include such things as leg positions, body position, movements, and other factors important to you such as roughness or gentleness, sounds, clothing, lighting, etc. Re-reading questions 6 through 39 may help you answer this. b) Indicate your feelings about this experience. c) If you haven't had a *real* experience that you consider pleasing, tell us about an imaginary one but be sure to indicate that it is imaginary.

2. a) Describe your feelings about the following sex acts. What do you like about them? How do they feel to you? Feel free to express strong preferences or passions and to tell about things you hate or absolutely won't do.

Cunnilingus (oral sex)
Tribadism (rubbing of genitals against partner)
Manual stimulation
Analingus (rimming)
Kissing

b) Have your feelings about these acts changed over time and if so, how?

3. How do you feel about female genitals (their smell, appearance and feel) — your own and others?

4. How do you feel about the size, appearance and feel of breasts — your own and others?

5. What are your feelings about menstruation? Does it affect your sex life and if so, how?

6. Tell us about your general feelings and experiences with the list of practices included in Question 17, Part One. Which ones do you like or hate, and why?

7. How do you feel about "toys" — dildos, vibrators, oils, pornography and others? Are they important to your sex life?

8. Relate any feelings and experiences concerning anxieties, "hang-ups," compulsions, blocks, repressions, special needs, handicaps, problems with sexual performance or functioning, problems with the frequency of sex or the quality or skill of your sex partners, that you have had in regard to your general sex life or specific sexual acts.

9. Tell us about the importance of sex in your life. Do you feel that too much or too little importance is placed on sex by you or by others, and why do you feel that way?

10. a) What is the importance of emotion to you sexually? Do you have sex with or without emotional involvement, or both? b) What is the connection between love and sex? Comment. c) Have you ever been in love? Can you describe your feelings of being in love, of being loved? Of not being in love, or not being loved? Of wanting love, of not wanting love?

11. Describe your funniest, scariest and/or most unusual sexual experience with another woman.

12. If you fantasize during sex or masturbation, describe your most favorite or most common fantasy or fantasies, and your feelings about them. Be specific as to people, situations, places, circumstances, etc., whether real or imaginary (indicate which). If you don't fantasize, what are your feelings about fantasies?

13. a) Tell us about your childhood "crushes" or sexual feelings directed toward other children or adults. Recall your own experiences and feelings as a child and people's responses to those experiences or feelings. b) Regardless of your own childhood experiences, how do you feel now about childhood sexuality in general?

14. a) Tell how you masturbate. Be specific. What parts of your body do you stimulate? With what and how? Indicate positions, movements and other important aspects such as lighting, music, pornography. How often do you masturbate? How long does it take? b) How does masturbation feel to you? c) How do you feel about masturbation in general, and how have these feelings changed over time?

Relationships

15. Tell about any present or past relationship with a lover or "womanfriend." a) How often do you have sex? How do you feel about the quality and intensity of your sexual relationship? b) Do you live together? Why or why not? c) Do you have sex outside of that relationship and how does outside sex or the lack of it affect the relationship? Do you have an agreement about "fidelity" or the lack of it? Comment. d) If you don't have a lover, would you like one? Why or why not? e) What do you like or dislike about having a lover and/or being single?

16. Do you "role-play" (butch/femme, masculine/feminine, husband/wife) in your relationships with other women, sexually as well as other than sexually? If you do, tell about who does what and how you feel about it. What do you like or dislike about role-playing in your relationships or in relationships you observe?

17. a) Do you have a "type" that you prefer sexually? Tell us

about your type. Referring to the list in question 50, tell in detail what attributes are important, whether they are things you look for or things you avoid. b) Do you relate only to that certain type? What happens when you don't find your type? c) Whether or not you have a type, what do you like or dislike about the idea of having a type? d) Tell about the important factors, if any, for you in choosing a sex partner or lover? (Refer to question 50.)

18. a) Tell about the process of meeting other lesbians. In what ways are you shy and/or outgoing? Insecure and/or self-confident? b) What are your experiences, if any, with making sexual advances toward women when you are not certain they are gay? c) How do you feel about cruising, courtship, one-night stands, "promiscuity," etc. d) How important are the various places where lesbians meet (see list in question 51), regardless of whether or not you use these places? e) Tell about any positive or negative experiences you have had meeting other lesbians.

Self-Image

19. a) In what ways do you consider yourself "attractive" or "unattractive"? Tell about your feelings and experiences relating to your looks. b) How do you feel others relate to your body or to specific aspects of your body (refer to list in question 55). c) Do you feel you are a sex object?

20. a) Do you consider yourself masculine ("butch") or feminine ("femme"), or both, or neither? In what ways? b) Which physical characteristics, personality traits, activities, etc., do you identify as masculine or feminine? c) Do you think others identify you as masculine or feminine? d) How do you feel about these categories or labels, and what importance do these categories have to your self-identity?

21. a) Tell us your experiences with and feelings about your sexual "coming out" and/or "being in the closet." b) At what age and under what circumstances did you first realize that you were a lesbian or somehow sexually "different" from other people? c) At what age and under what circumstances did you have your first lesbian experience, and how did you deal with it? d) Tell us about your sexual evolution from that first experience to now.

22. a) What has been your experience, if any, with telling other people that you are gay? When did you first tell other people that you are a lesbian and whom did you tell? b) In your daily life now, which people do you tell, how do you tell them, and what has been their response? Refer to question 60. If any experience was particularly important or interesting, tell about it in detail. c) Indicate your experience with and feelings about keeping your lesbianism secret. What do you like or dislike about being "out of the closet" or "in the closet"? What do you like or dislike about others who are "out of the closet" or "in the closet"?

23. a) How do you feel now about your lesbianism? b) How have these feelings changed over time? c) What has influenced these feelings and any changes in them?

You and Society

24. a) How do you feel that you have been oppressed (if at all) as a lesbian? Refer to question 67. b) In what ways has your

lesbianism, or the fear of being discovered, been a factor, an aid or a hindrance, in your employment, schooling, housing, social status? c) How has the relationship between your lesbianism and any of these changed over time, and what influenced that change?

25. a) How would you describe yourself politically? How does your lesbianism interact with your politics, if at all, including any involvement you may have with other political groups or movements (refer to list in question 84)? b) Tell about your experiences with gay liberation and/or lesbian liberation. What have you liked or disliked about such experiences?

26. How has feminism or the women's movement had an impact on or changed your sexual practices, values or identity?

27. Please tell us something about the following topics. If you have strong feelings about them, or any interesting experiences, please share them with us.

- a. celibacy
- b. sexual experiences with men, especially as these experiences compare to sex with women
- c. bi-sexuality
- d. marriage
- e. children, being childless
- f. drugs
- g. transvestism, cross-dressing
- h. transsexualism (sex-change surgery)
- i. therapy
- j. suicide
- k. race, class, age differences
- l. aging
- m. physical "handicaps"
- n. pornography
- o. sexual jealousy
- p. monogamy
- q. lovers' quarrels, including violence
- r. violence in the lesbian community, bars
- s. sex in prison
- t. influence of religion on your sexuality
- u. incest
- v. residence (gay neighborhood, rural vs. urban, etc.)

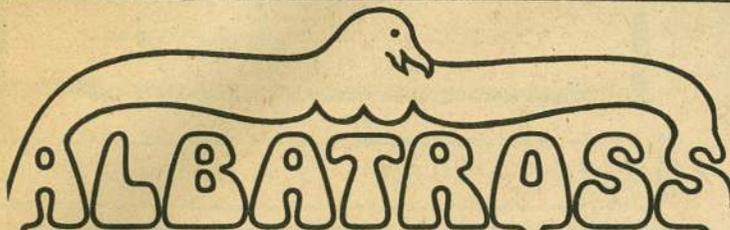
28. a) What do you think of this questionnaire? b) What in it made you pause and think? Why? Do you feel that we have omitted any important questions? If so, indicate the questions and your answers. c) As a lesbian, is there anything you would like more information on? d) Did answering parts of this questionnaire turn you on? Make you feel good? Feel bad? Feel angry? e) Comment.

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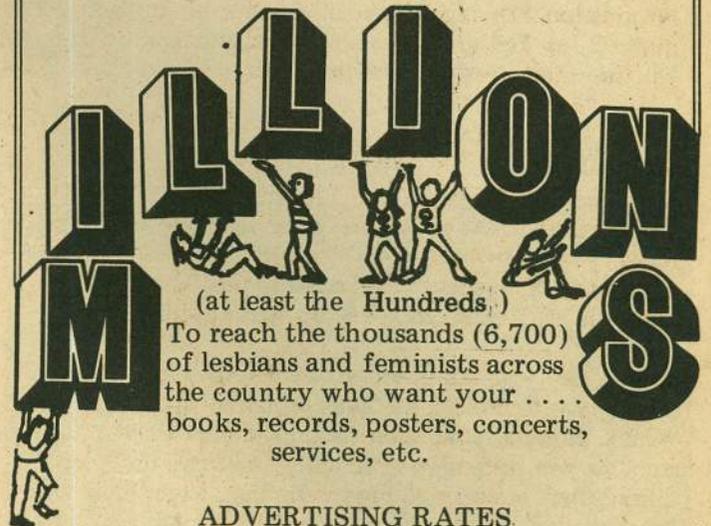
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