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STATEMENT OF PURPOSE
OF
THE DAUGHTERS OF BILITIS
SAN FRANCISCO CHAPTER

a women's organisation for the purposes of aiding the Lesbian to discover her place in society, and of educating society to understand and accept her, without prejudice, and

1. To encourage and support the Lesbian in her search for her social, economic, personal, interpersonal and vocational identity within society by maintaining a growing library on the themes of homosexuality and of women in general; by providing social functions where she can communicate with others and expand her social world outside of the bars; by providing an organized structure through which she can work to change society's limitations upon her life-style; by providing a forum for the interchange of ideas and problems within her own group.
2. To educate the public to understand and accept the Lesbian as an individual, eventually leading to the breakdown of taboos, prejudices and limitations upon her life-style by sponsoring public discussions; by providing individuals as speakers and participants in various forums designed to educate the public; by dissemination of educational and rational literature on the Lesbian.
3. To encourage and support and participate in responsible research dealing with homosexuality.
4. To investigate the penal code as it pertains to the homosexual and to promote changes to provide an equitable handling of cases involving homosexuals through due process of law, without prejudice.

SISTERS
A Publication by
the Daughters of Bilitis
for all gay women

VOL. 2 - 1

JANUARY 1971

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SISTERS is a monthly magazine published by the San Francisco chapter of the Daughters of Bilitis. The views expressed by the editors, the guest articles or the readers responding are not necessarily the views of the San Francisco chapter.

All contributions of articles or time or money are gratefully accepted. All articles are published uncensored and are included in each issue as space permits.

A Selfish Plea from a Weary Co-Editor

Help! I have almost reached the end of my rope. I need some response from you, please, so that I know I am not alone here in the DOB office.

For the few months I have been active in DOB, I have devoted myself to the "cause" of gently reaching out to those who are in the position I was in for so long--scared. DOB was a way to bring the message that gay people are human. (Perhaps I had to tell others this to convince myself that I was human. I can't claim total altruism for my actions through DOB.) And because I have some energies, I became secretary, so I could reach out to Podunk, Nowhere, to help someone maybe. And speaker's chairman to reach the straights, of whom we are so afraid, and they of us. And co-editor of SISTERS, mostly for a direction for my frustrated literary drives. At any rate, I find myself out on a limb, devotedly sawing it off at the trunk. Help.

I need some now. I am humbled. I can't do everything. I have typed most of the three issues of SISTERS, done most of the editing, spent most of the money. From Sue, Norene, Jackie, Marcy, Ruth, Terry, Diane, Barbara I have gotten much appreciated help. **BUT DOB NEEDS YOU OUT THERE WHO READ THIS MAGAZINE AND REAP THE RESULTS OF THE SOWING OF US NINE WOMEN.**

I am talking about participation, even through letters. DOB talks about moving into a women's center and we, the decision-makers (your officers) ask for response from you. We ask for articles, we ask FINANCIAL SUPPORT. Stoney silence. We try to keep the office open many hours a week. NO ONE SHOWS UP TO RELIEVE THE SILENCE.

Pardon the rhetorical flights, but I am moved. I am getting weary, as are the rest of the women upon whom you out there rest such huge responsibility. WITHOUT EVEN a note of APPRECIATION.

Directions: We need typing help. It takes me 18+ hours of typing to get SISTERS out. CAN ANYONE OUT THERE TYPE? ONE EVENING A MONTH is all you need contribute to this task.

SISTERS cost \$50.00 a month to publish. HAVE YOU GOT SOME \$\$\$ FOR US? If we cannot get typing and financial help from you, several things will happen: no SISTERS, and no more officers' energies. We will all poop out together, fade off to Alpine County or something.

We know the need for DOB and SISTERS exists. We must find a way to continue to fill it. One or two women cannot go it alone. Help? Love, Karen

CAN I, A HOMOSEXUAL, ALSO BE A CHRISTIAN? Ruth M. Sudul

To me, and to other homosexuals with whom I have shared some thoughts, it appears that the church, whatever the denomination, is to blame for much of the guilt with which a homosexual lives, and for much of the hatred that society holds for the gay person. On their platforms they preach the scriptures as if theirs was the only interpretation. They love to quote from five passages or so from the Bible that supposedly condemn homosexuality. Perhaps we can all benefit from a look at these passages to see what they really say.

The most common quotation comes from Leviticus 20: 13--"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."

The second Old Testament passage is Leviticus 18: 22--"Thou shalt not lie with mankind as with womankind, it is abomination."

These two passages come, of course, in the Old Testament and are part of the Mosaic Law. With the coming of Christ, many of these laws were changed, the lawmakers seeing that perhaps some laws were not relevant to their own times. When a law was supposed to be changed, quite often the New Testament would rephrase the Mosaic Law. In the following passages, notice the difference in vocabulary. These are New Testament comments on homosexuality:

Timothy 1:9--"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient for the ungodly and for sinners, for unholy and profane.. for them that defile themselves with mankind... (The underlining is mine.) First of all, whom is the "them" mentioned? Is it referring to men defiling themselves with men, OR is it referring to women also defiling themselves with men? Both readings are possible. And notice the vocabulary: those underlined words are very harsh. Love, to me, is NOT defilement.

Romans 1:26-27--this is another favorite of the church--"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against Nature... And likewise also the men, leaving the natural use of the woman, burned in their lust for one another; men with men working that which is unseemly." AND WHERE IS THE DEATH SENTENCE OF THE OLD TESTAMENT?

Also, if homosexuality is unnatural, why do animals practice it on almost all levels of the animal kingdom? Is the expression of love unnatural? God NEVER condemns the expression of physical love.

The Homosexual and Christianity.

I am equally tired to of endless cries from the pulpits of "Repent sinner, for homosexuals will not enter the Kingdom of God!" Strange, but my Bible makes no such statement. Corinthians 6:9-10--"Be not deceived neither fornicators, nor effeminate, nor abusers of themselves with mankind...shall inherit the Kingdom of God." Again notice the vocabulary. Is the sexual love between two women any more abusive than that between a man and a woman? And just what is the meaning og the word "effeminate"? How many "effeminate" men do you know who are straight? I know quite a few. Do they burn too, because of mannerisms? God cannot be that stupid.

Let's just make the assumption that homosexuality is a sin. OK? How many known fornicators, adutores and liars are welcome as members of any congregation of any church? Every church is full of sinners, or else why would there be a church? BUT, if a gay person were to let his true nature be known in a church, he is almost automatically rejected and perhaps dismissed from the congregation. If a "sinner" of whatever kind is NOT welcome into a church, to find redemption, WHERE ELSE IS HE GOING TO FIND SALVATION? In the bars, drunk because he has been made to feel so guilty that he abhors his very existence?

Also, does "Thou shalt not kill" mean thou shall not be gay? In the name of the Father, the church murdered and castrated hundreds of thousands of homosexuals during the "Christian conversion of pagan countries." We can murder people in Viet Nam, and yet not accept gay as a way of life for some people?

"Judge not, lest ye be judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?" (Matt. 7:1-3) How will those who have passed judgment (to the point of deciding death for homosexuals) face Christ in the final Day of Judgement? "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."(John 3:16) Nowhere in that ver clear statement does it say that believers who are gay will NOT receive everlasting life.

We have a long way to go with our churches. Let us pray that ministers realize that God wold never condemn love, heterosexual or homosexual, since love is the way to salvation.

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GAYS GO RADICAL (Reprinted from Christianity Today, Dec. 1970)

San Francisco's 90,000 strong homosexual community has exploded in a new militancy to make society recognize that "gay is good." A recent three-day seminar for ministers, counselors, and social workers sponsored by the Council on Religion and the Homosexual...stressed the need for people to consider the homosexual life style equally as acceptable as the heterosexual one. (The conference spoken of is the Glide Symposium of Oct. 30 through Nov. 1, 1970)

Spokesmen from radical gay organizations (Gay Liberation Front, Gay Women's Liberation) and liberal ones (Society for Individual Rights, Daughters of Bilitis) were united in their rejection of views that homosexuality is unnatural, immoral, sick or socially objectionable. Rather, they considered the gay life as a completely normal and satisfying option for sexual fulfillment....

Gay seminarian Nick Benton of Berkeley's Pacific School of Religion told conferees that "Christianity has been one of the main causes of homosexual repression." He said gay students in seminaries related to the Graduate Theological Union were planning to request publicly that their schools make clear their position on homosexual relationships and ordination.

...Daughters of Bilitis president Ruth M. Sudul,...21 year-old Seventh-day Adventist, saw no conflict between her lesbian life and biblical teachings on sex. Paul's statements against homosexuality in Romans, she said, "referred to promiscuity and lust, not homosexuality per se. A lasting homosexual relationship is not a sin, but sex for the sake of sex is wrong." (This public statement by Ruth so upset the Seventh-day Adventist community, that a pastor was sent to talk to Ruth about this. She was left with the feeling that she was indeed a sinner and couldn't get to heaven for being gay. Ed.)

...The seminar ended with a prediction by Sally Gearhart, a former Lutheran college instructor, that the homosexual movement is likely to turn more radical. Throughout the conference, speakers made no concessions to the view that God's plan for human sexual fulfillment is found only in a heterosexual relationship.

A San Francisco graffiti writer knew better. He wrote: "If God had wanted homosexuals, he would have created Adam and Freddy."

(With that closing statement in mind, is it a wonder that Christian churches cannot satisfy the needs of a homosexual? Ed.)

READER'S RESPONSE

Dear Sisters,

I strongly disagree with Sally Gearhart's "Lesbianism as a Political Statement."

Sally complains that the medical profession is closed to her because she is a woman. Although it is difficult for straight women to get started in medicine, it is completely legal. The only reason Sally can't become a doctor is because the state law prohibits the issuance of medical licenses to homosexuals.

If the Women's Lib movement succeeds in securing equal employment opportunity and equal pay for women, it won't help lesbians any. They will still be confined to low paid, menial jobs because they are lesbians. Then they will enjoy the same status as gay men--forced into low paid jobs because they are the only ones open to homosexuals on account of legal restrictions and anti-homosexualism.

It is true that the church demotes women to the status of second class human beings. It is also true that it subjects gay women to total condemnation and out-casting because they are homosexuals. The bible says a woman's place is in the home. It also says that a homosexual is "worthy of death". Would lesbians rather escape from the kitchen (where they haven't been for years) with women's lib, or escape from the stake with their gay brothers? No one has ever been put to death for being a woman. Historical records prove that over nine million people have been put to death during the Christian era for being homosexuals--over 80% of them lesbians. Lesbians should read the transcript of the trial of Joan of Ark if they doubt the attitude of the church toward female homosexuals.

The educational system does oppress women, but it teaches that homosexuality is a mental illness. The nuclear family structure oppresses male homosexuals at least as greatly as females. Gay men are constantly pressured by their families to find a nice girl and settle down. Mothers always make arrangements for gay men to "meet" available women. The parents of lesbians often just rationalize away the fact that their daughter is 30 and not married by saying, "She has a career"--and society doesn't expect career girls to get married. Parents view Tom boys with tolerant amusement. They get footballs for their birthdays, but the sissy boy is spanked and rushed off to the nearest head shrink in horror because he is caught playing with a dollie. Many gay men have hated the family since the day they stood screaming while they watched mama burning all their favorite dollies in the incinerator.

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Readers Respond

If women's lib succeeds in its goals, heterosexual women will gain equality. The lesbian will enjoy the same status as the male homosexual. Male homosexuals don't enjoy that status. What makes lesbians think they will?

We shall overcome, Don Jackson

Dear Karen,

How pleased I was to come home from work today and find that not only had you promptly answered my inquiry with a very warm letter of your own, but had sent along a copy of SISTERS which I thoroughly enjoyed. It is quite plain that with people like you and Ruth who care enough to be ACTIVE at the front of things, we've got hope and lots of it for making a place in the world where we can stand freely.

Just know that there are so many people out here who appreciate and realize what you people are doing for us all.

Sister in Denver

RE: Women's Center

Dear Editors:

How about a "traveling" women's center where we could all meet at different places each month--for the convenience of people who live in many locations. And also that there is not time for outside opposition to build up.

Member at a distance

Dear Editors

DOB should not become assimilated into Gay Lib, and this, I feel, would be the inevitable result of moving DOB's office into the proposed Women's Center, because the non-hip-appearing, non-radical individuals would no longer participate, and without them DOB would not be distinguishable from Gay Lib. It would seem as though there should be a place where those who find they have little in common with Gay Lib methods could meet comfortably and work in their own way, whatever that may be, to improve our common lot in life. Perhaps DOB's methods have been slow and plodding in comparison, but they cannot be disregarded; we have made steady progress. All lesbians are not radically oriented. All types of people make up our organization, and I am opposed to any move which would tend to alienate all but those of one ideology.

There must be room for more than one philosophy, one mode of dress, one life style, one lesbian organization. Let's be liberal enough to encompass any lesbian who wants to

Readers Respond

join with us, not just those who would accept and adopt
radicalism.

An old conservative

Dear SISTERS,

What do you think of putting together a poetry
collection from the gay woman's community? Maybe it
could be in an issue of SISTERS.

Midwest Sister

Not a bad idea. ANY RESPONSE FROM OUR
READERS?????????????ed.

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A POEM

Those nice green dollars you had for breakfast
roll over in your tummy and growl all day, while

Groans, effusive sighs
coughing, muttering
in your solitary grief

A low voice has been switched off
after repeating over and over "No"
Silences become dark shadows

But my heart rises
to see your living
tamped down by ashen memories

There! where you live
Live!
Start over again
let go by the heels

Reach for those new buds
it's time again for blossoming
to eat and--sweet--
to be given and to be eaten
by this hungry wanderer.....

Dear Sag:

What do you do with parents that are constantly quizzing
you about marriage plans? My girlfriend thinks it would
be best just to tell them I'm gay, but I'm afraid they're
terribly conservative and I fear they might disown me
from the family, yet I don't like to lie or live in fear
that someone else will tell them either. So what should
I do?

Worried

Dear worried:

For two years before I told my parents I was also
afraid to tell them anything, fearing that any knowledge
would only make them suspicious. Not being a good liar
though, and open about my homosexuality, I knew I would
have to tell them before anyone else did. So, over a
period of several months I dropped enough subtle hints
that the news came as no "real" shock. Surprisingly, my
relations with my family have improved considerably since,
better than at any other time in my life. Not everyone's
family can be expected to react as mine did, however,
but you can get a general idea of their reaction merely
from asking leading questions and dropping a few hints.

Dear Sag:

Why do straight men like to frequent gay women's
bars and hassle the women there? Is there any way to
keep them out?

Angry.

Dear Angry:

Possibly such men are a bit insecure about their
masculinity and seek the company of gay women for
reassurance. A lesbian is a challenge since she has
openly rejected men, and to be able to seduce a lesbian
proves to him what a man he is. As long as a guy is not
annoying the other patrons there, there is nothing the
bartender immediately. He can be kicked out.

(The following is a letter received a few days ago...)

Dear Brothers and Sisters:

Sweet Jesus is Risen and we are Free!

The Catholic Community of St. John the Beloved, "a parish without boundaries", has been established to serve Gay Catholics of the San Francisco Homosexual community. Its primary purpose is to provide a pastoral ministry to those Gay Catholics unable, for whatever reason, to satisfy their social, moral and spiritual needs in their present parishes. The second purpose of the Community is to aid in reawakening the pride and self-respect Gay Catholics have for themselves and for their chosen life styles. Thirdly, the Community will attempt to foster reconciliation between Gay Catholics and the Church as a whole.

However, at no time will the Catholic Community of St. John the Beloved violate the dignity and personhood of the Catholic Homosexual. Nor will there be any attempt at "conversion" or reconversion to the Catholic faith. The Community wishes to work with all Homosexual churches and organizations serving the Homosexual Community. The ministry of the Community of St. John the Beloved is available to all.

The team of Catholic priests serving the Community is headed by Robert Jude Richards. Fr. Richards is a priest member of the Society of the Heart of Jesus, the National Association of Catholic Chaplains, the Catholic Theological Society of America, the Society of Priests for a Free Ministry, and the National Society of Psychological Counselors. He is also Director of Catholic Affairs for the San Francisco Council on Religion and the Homosexual, and Co-Ordinator of Catholic Affairs for the Religious Committee of the Society for Individual Rights.

Michael B. Music is a member of the Catholic Peace Fellowship, and founder of the Good Soup Collective, a Catholic Worker Center. He is a member of the Society for Individual Rights, an associate member of the Mattachine Society of San Francisco, and active in the Gay Liberation Movement. His background includes three years in the Young Christian Workers, employment guidance and job development for Black ghetto youth, and comprehensive draft counseling.

LET US BEGIN!

(signed) Robert J. Richards, Michael B. Music

NOTE: There's a liberated Catholic feastival now meeting in Berkeley for informal rap services on being Catholic and being gay. Call Gay Switchboard 843-6982 for address, ask for Jim or Winston. If you just feel like rapping, ask for Winston. ed.

CALENDAR OF EVENTS FOR JAN. 1971

Every Wed. Night DCB has rap sessions in the office. These are free and open to all women. The topics for discussion this month are:

- Jan. 6 : What to do about the guys who bother you for dates, etc.
- Jan. 13: How to handle that straight woman you dig a lot.
- Jan. 20: Dealing with straight co-workers
- Jan. 27: Prosmiscuity

DANCE on JANUARY 23, 9 PM, 545 Kearny, El Cerrito, BYCB
Transportation available
Call Diane 771-9170
or
Ruth and Karen 864-2857

SUNDAY DISCUSSION: (postponed from Dec.): Can I, a Homosexual, also be a Christian?
Address: 84 Walter Street, S.F. Transportation: call Barbara 527-3659.

DATE: JAN. 24, 8 PM to 10 PM Donation

THE BUSINESS MEETING IS JANUARY 16th. Among things to be discussed are A NEW VICE PRESIDENT, A FUND RAISING CAMPAIGN FOR A NEW OFFICE, SISTERS. Bring your nominations for VP. Voting for VP will take place at the February business meeting.

DO YOU KNOW OF PLACES AVAILABLE THAT DCB COULD RENT? WE NEED SPACE FOR DANCES, ART SHOWS, GROWTH. NEW YORK AND LOS ANGELES DOB both have new and spacious operating quarters. WE NEED SPACE. Please contact the office if you have someplace in mind.

GAY LIBERATION HEADLINES

L.A. Advocate, Dec. 9-22, 1970: Women Await Ruling on Wedding

Louisville, Ky.--Two Louisville women who want to marry each other stated their case in court Nov. 15. The judge said he would not rule until late January....The case went to court after the two women applied for a marriage license July 6 and were refused by County Clerk J.F. Hallahan on the advice of County Atty. J.B. Miller. Miller said then that he could find nowhere in the proposed union "the requisites of a happy home, the love and affection desired by society or the proper concern for the children involved. I find simply the pure pursuit of hedonistic and sexual pleasure on the part of the parties hereto, which is obviously no statutory implied reason for marriage." The two women then sued to force Hallahan to issue them a license. He said he thought that permitting women to marry each other might cause a breakdown of government and retard the human race. The problem "could spread throughout the world. It could be dangerous," he declared.

Advocate, Jan 6-19, 1971: Judge blocks 2 marriages
Tampa, Fla.--A county judge turned down on Dec. 9 the applications of two female gay couples for marriage licenses.

...The judge said that while no Florida statute specifically prohibits homosexual unions, the law does make reference to "male and female" and Marriage of man and woman". "The main object of marriage is the procreation of progeny, and it would be contrary to public policy to grant them license."

Advocate, Jan 619, 1971: Mental Health Group Appoints Two Gays
San Francisco--The San Francisco Mental Health Assn. has named two acknowledged homosexuals to committee posts .. and has asked gay leaders to become members of a task force which will try "to work at finding the appropriate approach for the association to take with respect to homosexuality."

Have a drinking problem? About 9 men and 9 women meet on Sunday eves to rap about this. They meet at 8:30 at 3883 18th St. in SF. Call Ron Riggs at 826-1984 for information.

Psychologist Ruth McGuire is now returned to practice. Available 10 to 12 daily. Call MA6-2420 or WAl-8131 and make an appointment. Dr. McGuire specializes in the problems of aging gay women.

Chicago--Ann Landers says people should stop thinking that psychiatrists know how to make homosexuals turn straight. "The percentage of successful turnabouts is...very small," she admits...."I continue to suggest therapy for homosexuals....not because I believe it will make them heterosexual, but because therapy can help them accept themselves as they are."

ALPINE AND THE LESBIAN by Don Jackson

Although the broad media coverage of the Alpine project is only for male homosexuals, most of the public believes this to be so. The word homosexual conjures up the image of the mincing fairy in the minds of middle America. The public just doesn't know that most male homosexuals are masculine in appearance and mannerisms, and it is even less aware of the fact that most homosexuals are women.

Alpine will obviously give the male homosexual a greater freedom than he has ever enjoyed. The police power and the courts will come under Gay control. The solicitation and anti-sex laws will simply not be enforced. The Alpine Superior Court is a state court. If it declares the anti-homosexual criminal and civil laws to be unconstitutional, its ruling would be binding on the state.

Male homosexuals are still males, and the male is more promiscuous than the female. Since female homosexuals are rarely arrested for sex offenses, obviously the sexual freedom aspects of the project appeal primarily to gay men.

The benefits of Alpine to the female homosexual are less obvious; nevertheless, Alpine can benefit the female more than the male.

Many gay women come from small towns. They would really prefer to live in a small town or in the country where they can have a house and yard, perhaps some animals and a garden, lots of fresh air and the quiet contentment of the rural life style. But they are driven out of the small towns, more by economic necessity than anti-homosexism. There is an almost total lack of employment opportunities for women in small towns. Heterosexual women solve the problem by finding a man and getting married. But the gay woman must leave her home and move into a cramped apartment in a crowded, polluted, crime-ridden city in order to find work.

Alpine will give the lesbian the opportunity to return to the small town rural environment. Jobs will be opened to women that are closed to them elsewhere. The highly paid jobs in law enforcement and construction have a special appeal to lesbians, but society has barred women almost totally from these occupations.

Although the Alpine project sponsors intend to open all jobs on an equal basis, it is probable that most of these positions will be filled by women. Few male homosexuals are expected to apply for those jobs. They tend to feel that these jobs are too dangerous and too strenuous. Besides, the sun elements ruin their lovely complexions, giving them wrinkles so that men won't want them anymore.

In many ways the male and female homosexual complement each other. There is a great deal of reverse sex role playing in the gay community. Many idealists condemn this as "reverse Sexism." But Alpine is a practical project. Regardless of what the intellectual arguments may be, there are still people who have played these roles too long to change. There will still be the diesel dyke who wants a dangerous \$18 per hour job as a dynamiter. There will still be the hair fairy who enjoys gossiping with the aging matrons as he dyes and curls their hair or fits them for a dress. Alpine will offer all homosexuals the opportunity to be themselves, to pursue happiness and self-fulfillment as they wish.

The male and female gay business people are also complementary. Gay businesswomen tend to prefer general line business like general stores, service stations and such, while gay businessmen usually prefer the specialty shops like antiques, dress making, gifts, art goods, furniture and beauty salons.

The male and female homosexual complement each other socially as well as economically. They have a historical affinity. Most homosexuals have their roots in the small towns. In the small towns there are no male bars, no dyke bars--just plain gay bars. Homosexuals are totally integrated on the social level, enjoying each other's company, going on picnics together, going to each other's homes and generally enjoying each other. There was a real love between male and female homosexuals, albeit fraternal love.

Homosexuals refused to the large cities. The women came because of economic discrimination, the men to escape anti-homosexualism.

In the cities, the gay community polarized into male and female camps. They grew apart--so much that many younger homosexuals have few friends of the opposite sex. These people have narrowed their lives and curtailed their circle of friends by cutting themselves off from the enriching experiences they could have found with the opposite sex. Segregation has had a more traumatic effect on the lesbian than on the male gay. Many lesbians have developed a pathological fear of men--even of gay men who are not interested in them sexually. Because of the proclivity of straight men to seduce every woman they meet, gay men are probably the only males to which the female homosexual can relate and build meaningful relationships. Both the male and female homosexuals benefit by the community of spirit. Alpine can arrest the trend toward polarization and revive the unified gay community of yesteryear.

Although the planners of the Alpine project hope to make most facilities sexually integrated, they do not wish to preclude the development of some separate facilities.

Alpine, cont.

Both male and females prefer to have a sanctuary where they can go to be alone with members of their own sex on occasion. Integrated dances, bars, and social affairs are groovy, but if women want to have a dance or bar of their own, that's groovy, too. This way people will - have a choice. Those who don't like mixed dances don't have to go. Most homosexuals will probably enjoy both, going to segregated bars one night, and integrated bars the next.

Housing, too, will probably be partially segregated. Certainly not segregated neighborhoods, but who one lives with is a matter of personal choice. Most homosexuals prefer to live with people of their own sex. There are also differences in life styles. Gay women tend to pair off so they prefer rather conventional houses. Male homosexuals usually don't pair off, so this type of housing may not be suitable for them; therefore, they will probably erect housing especially suited to their life styles, most likely buildings with communal living, dining and eating facilities but separate bedrooms.

Although the use of the Alpine Superior Court to strike down anti-sex laws would benefit primarily the male homosexual, the court could also be used to legalize gay marriages, authorize adoptions by gay couples and strike down laws that discriminate on the basis of sex, primarily benefitting the lesbians.

Most important of all, Alpine will free the souls of the gay people. It will bring small freedoms like being able to hold hands in public, of being able to be yourself, and the luxury of openness. These small freedoms are psychologically important. They can raise the spirits, create a new self respect and inspire a new hope, not only for the Alpiners, but for gay people everywhere.

C. C. M. E. - G. H. W. I.

The office is now open three days and three nights a week.

Come see us:

MON, WED, FRI 9am-12 noon
TUES, WED, THURS 7 - 9pm
Cr Call
631-8689 during these
hours

REMEMBER-- Wed nites are our RAP SESSION nites. Come rap out your problems with us here in the office or in our homes. See Events Index for times and addresses. 15

WHAT IS DOB TODAY?

There has been more than a little confusion over DOB's "structure" lately. How many members needed to form a chapter? Are there any national by-laws? Is there a board of governors? Which are the "official" DOB's? In order to clear the air somewhat, we are publishing some "brief" minutes from the DOB National Convention of July 11 and 12, 1970.

The following resolutions were passed at the convention (passed by 35 members from SF, LA, NY, and Boston):

1. The present structure of National Offices is abolished and in their place a Governing Board, consisting of the Presidents of the Chapters, is established.
2. The Governing Board will meet at least annually (by phone), and every president will be contacted.
3. The Governing Board will have the power to charter new chapters.
4. The governing Board will have the power to expel any chapter, by majority vote.
5. The Governing Board will consist of elected presidents of the autonomous chapters, said chapters forming a Federation of Autonomous Chapters.
6. The Governing Board will insure the autonomy of each chapter.
7. The Governing Board will insure that individual chapters do not violate the Federal Law for Tax Exemption Status.
8. The Governing Board will develop and publish the agenda for each national DOB symposium at least three months in advance of said symposium.
9. The Governing Board will send a written report of each of its decisions, and a count of the votes on the decisions, to every chapter.
10. The bylaws of national DOB that were set up at the 1968 national convention are hereby totally abolished; each and every individual and independent chapter will make its own bylaws for its own people.
11. We hereby abolish from the national DOB constitution all that would conflict with what we have passed at this 1970 assembly.
12. National DOB hereby dissociates itself from the magazine The Ladder, and authorizes the Los Angeles Chapter to handle all necessary legal steps.
13. Each chapter shall designate one person to be responsible for inter-chapter communication.
14. We hereby recognize as chapters of DOB those represented here today (LA, SF, NY and Boston).
15. The LA chapter will host a symposium in LA in July 1972, at which future symposia or conventions will be considered.

DOB's "Structure" Now

Reasons behind the changes: Members felt that a) to be most effective, a chapter should be able to respond to the special needs of its individual area and b) the best way to do this was to dissolve the national structure, which was cumbersome and perhaps "dangerous." DOB dissociated itself from the Ladder to avoid legal action against individuals who apparently took the address plates without membership consent.

In regard to some other problems.....

We recently published a statement (Dec. SISTERS) that in order to form a DOB chapter, 7 women were needed. It is difficult to determine the exact number of women from the 1970 minutes, but it appears that as long as ~~there~~ are women willing to structure a DOB (with officers), there can be a chapter. The only "legal" responsibility is to contact the presidents of each existing chapter with a letter stating the intent to start a DOB and perhaps giving some of the goals of the new chapter and securing the signatures of the presidents of each chapter for permission to use the name "Daughters of Bilitis."

We also published in SISTERS the emergence of a new chapter of DOB called "New England"DOB, to which we wish the best of everything. But, there has been some problem with the name "New England". This group of women had been members of Boston DOB, and chose to reform into a separate chapter. Boston DOB has objected to the all-inclusive sound of "New England DOB", feeling that people unfamiliar with DOB will think that Boston is a fragment of New England, and is not agreeing (as of this writing) to sign the list of presidents who approve the new chapter. THIS IS DUE ONLY TO THE PROBLEM WITH THE NAME OF THE NEW CHAPTER. THERE IS NO HOSTILITY BETWEEN THE CHAPTERS.

We wish to welcome back to the fold Detroit DOB, and Denver DOB. IS THERE ANYONE IN DENVER INTERESTED IN DOB? DENVER IS LOOKING FOR YOU! Denver's mailing address: P.O. Box 1351, Boulder, Colorado 80302.

AND HOW 'BOUT YO?

I've heard some comments lately from older members, (and younger), that DOB is getting too radical, especially with regard to our new magazine SISTERS+. This comment bothers me for two reasons. First, the magazine is supposed to be a forum, or place to express your views. Every article in the magazine is not a DOB policy statement, and, no, you are not committed to militant behavior if you attend our functions. Some ladies have asked me, (they should have asked "Dear Sag" I guess), "If I come to DOB, do I have to picket or anything?" The answer, of course, is no. We haven't come to the point where, if you're not hip or militant, you're looked down upon. Neither are we a bunch of crotchety old lezes, but there are a few of us. Anyway, we have quite a mixture, which is really the way I prefer it. I don't like to see one segment control the direction of an organization, and I think if you have a voice, you can certainly influence D.O.B.'s direction. Which brings me to my second point.

One of the reasons that D.O.B. seems so much more radical is that militant people are more vocal and more committed to the direction they wish to go. Women say, "the articles in SISTERS are too radical." It's as if we had a pool of writers, to present both sides, clamoring at our door to get their articles published. When, in fact, most of the women who are willing to express their views, and put them on some kind of paper where someone else can get to them to publish, are women who feel rather strongly about their "thing" and want other people to listen. That turns out to be women who feel like being liberated.

It is interesting to note that people with conservative views feel rather strongly about "hard work" and the "pulling up by the bootstrap" philosophy, and yet they somehow don't apply it to themselves. Else it seems we might have more than one side represented, more often, in the magazine. It is also interesting that they are critical of the people we do have working, people who supposedly "ain't got nu' th'in better to do than protest".

I'm not saying that writing articles is the only form of support D.O.B. needs, but it seems to be the major target area for criticism.

Really, all I'm saying is, if this organization is not going in your direction, you're losing by default.

PS All supporting conservatives: I'm not talking about you.

PPS All supporting liberated women: I'm not criticising your articles.

And, this is not a DOB policy statement.

(signed) Miss Priss

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JOBS:

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Gay girl, 21, interested in pen pal, same age, for lasting relationship? Write Box 7545, Pitt., Pa.

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Some titles for Ladders with literary focus:

April, 1958 -- Review of Sartre's No Exit

April, 1960 -- "Sapphic Cinema"--review of films with aspects of lesbianism

Dec. 1960 -- Previously unpublished in English, a story by Marcel Proust, "In the Twilight"

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ORDER NOW. SUPPLY IS LIMITED. Sets of Ladders are still available. About 80% of the Ladders for only \$25.00 plus mailing.

(NOTE: Here is your chance to help DOB financially and receive something besides our warmest thanks. Ed)

ADS FOR NON-MEMBERS COST ONLY \$2.00. FREE TO MEMBERS. DOB takes no responsibility for personal ads placed, or the responses to those ads. We try to provide communication for isolated women.

PHONES

Committee of Concern, Box 4089, Berk.	841-3557
Council on Religion and the Homosexual 330 Ellis St., SF	771-6300
DOB, 1005 Market, Suite 208, SF Free Clinics Berkely SF	861-8689 548-2570 563-7876
Gay AA (See Gay Lib Headlines for info.)	826-1984
Gay Raps (men and Women) every Wed. 7:30 Bishop's Coffee House, Oak.	848-7540
Gay Raps (women only) Wed. 7:30 at the Women's Center, Berk. and at DOB office, Wed. 7:30	845-9403 861-8689
Gay Student's Union (UC Berk.)	848-7540
Gay Sunshine, Box 4089, Berk.	525-7024
GAY SWITCHBOARD	843-6982
Gay Women's Lib, Berk.	845-6982
Gay Women's Lib, SF	567-6156
INFORMATION	
Bars	
Gay Happenings	
Gay Organizations USA	
Legal Assistance	
Psychiatric Counseling	861-8689
Religious Counseling	OR 864-2857
Metropolitan Community Church, every Sunday 1 pm, California Hall, Turk and Polk	775-2379
NOVA, Box 6184, Albany Calif.	No phone
NOW Berk. SF	564-0181 776-5723
Women's Center Berk., 1126 Addison	845-9403

FOR DOB OFFICER PHONES, SEE TABLE OF CONTENTS PAGE.

DAUGHTERS OF BILITIS, SAN FRANCISCO CHAPTER

San Francisco DOB: 1005 Market St., Suite 208, San Francisco, Ca. 94103
New York DOB: Box 3629 Grand Central Sta., N.Y., N.Y. 10117
Los Angeles DOB: P.O. Box 3237 Hollywood Sta., Los Angeles, Ca. 90028
New England DOB: P.O. Box 243 Mattapan Sta., Mattapan, Mass. 02126
Boston DOB: c/o Maiden Voyage, c/o C. McGonagle, P.O. Box 55, No. Quincy, Mass. 02171
Detroit DOB: P.O. Box 4490, Detroit, Mich. 48228
Denver DOB: P.O. Box 1351, Boulder, Co. 80302

MEMBERSHIP: limited to those over 21 years of age.

An ASSOCIATE membership will cost \$4.00 per year and will include: library privileges, $\frac{1}{2}$ price to social functions, an events page.
An ACTIVE membership for singles will cost \$7.00 per year and will include: library privileges, $\frac{1}{2}$ price to social functions, SISTERS for one year.
An ACTIVE membership for couples will cost \$10.00 per year and will include: library privileges, $\frac{1}{2}$ price to social functions, SISTERS for one year FOR BOTH.

SISTERS IS a monthly magazine published by DOB SF and will cost, to non-members, \$5.00 per year.

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Please make all checks payable to The Daughters of Bilitis. All magazines are sent in sealed envelopes, via first class mail.

Can I a Christian
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ALL

WELCOME!

