Now Mama Bears is entering its third year of life, after 2 full years of steady, day-by-day growth. Looking around in the New Books section is pure joy...so many wonderful books, both those that have become "standards" over the past 10 years, and the new arrivals. Instead of putting out the traditional gift-buying season list of "new and exciting" titles, we invite you to come and see for yourself. Come in, look around. One benefit of having a small but pertinent, rather than "general" selection is that it is possible to absorb what's here without getting a headache. And of course, it's easy to spend a whole day comfortably, here at Mama Bears...reading, eating, drinking, going to the bathroom (we have 2!).

By now our selection of new books is big enough to contain just about most of what you want (and still growing). This past year has seen an amazing proliferation of books on women's spirituality and lesbian novels, especially. As well as books that deal with the different aspects of our health, physically and emotionally. This year Our Bodies Our Selves was republished as an enormous 600 plus page oversize paperback; remember when it cost 35 cents and was less than 100 pages? One of many books every home should have. We invite you to come browse, and familiarize yourself. Our feminism section is a blaze with thinking women, thinking away...rethinking us out of patriarchy and into matriarchy. Walk their paths with them—it's an exciting journey. Absorb our history under patriarchy through reading the autobiographies and biographies we carry—few read as quite as satisfying as following with her, a woman's true life adventures.

If you haven't been to Mama Bears, the following listings give an example of range (and be prepared, every row and then, the oddball, uncatagorizable books that has caught our fancy):

On the far wall to the right, as you stand inside the door are books on:
- Woman's spirituality
- Goddess & Matriarchal History
- Women & Religion
- Metaphysics & Occult (includes Tarot, Astrology, crystals, Palmistry, dreams, consciousness, etc.)
- Psychology
- Health & healing
- Substance abuse
- Wife & child abuse
- Body image
- Death & dying
- Aging
- Cookbooks
- Parenting
- Sex & sexuality
- Animals
- Science & technology

Also on the right, against the front windows:
- Children's books
- New titles
- Feminism
- Biographies & autobiographies
- Native American
- Jewish
- Black
- Latino
- Working Women
- Anti-nuclear
- Herstory-History
- Humor
- Fiction
- Women & the arts
- Blank books
- Reference books
- Free-standing displays:
  - Calendars
  - New titles
  - Records/Tapes

I find the datebooks so appealing that I started working up a cunning way to "need" 4 of them: 1 for appointments, 1 for a diary, 1 to keep track of grocery purchases each day, 1 to list what I read. To see them is to want them.

On the left wall are:
- New titles
- Magazines & Journals
- Gay men's fiction & non-fiction
- Mysteries
- Science fiction
- Lesbian & gay non-fiction
- Lesbian non-fiction
- Lesbian fiction

And near the carrels display:
- Poetry
- Hazelden Meditation booklets
- Cassettes

(Continued on page 2)
A special holiday treat is the presence of Mystery Company's Heidi Hydusik and Elaine Blake at the jewelry counter the last 2 Sunday afternoons in December, to answer your questions about what different stones and crystals mean. (They supply you with the Jane Sipe Jewelry and Fishburn cards.) Take advantage of their knowledge, as you choose. (Also note Suzanne Sunstone’s list of gems and uses elsewhere in this issue.)

Mama Bears is not a money-making proposition (we’re still putting $ into expansion & things like a new tile floor…)—its (our) goal is to create energy. And each time we sell a woman a meaningful book, a book she will be energized by, we get energy from it too, and it is part of the woman-to-woman energy chain that is ever expanding. Ten years ago, we could not even have imagined some of the books we have: such as Judy Grahn's Another Mother Tongue ($9.95), a ground breaking book, or Lesbian Nuns ($9.95) to name only two.

While looking through the new releases to buy gifts, don’t forget the older titles: if your friends, co-workers, lovers, & family-have them read, it’s still news to them, and they can be exchanged. (We do gift certificates, also.) You can also use our mail order form to order any of the books that we carry or that we can special order for you! And don’t forget our Capital Investment Donor opportunity. It costs $20.00 for one year, and helps us raise money for capital improvements while giving you a 10 percent discount on all purchases (including crafts and jewelry) except food.

This paper, Mama Bears News and Notes is also thriving (thanks to Susan’s visionary drive)—many of our advertisers are quite pleased with results they inform us, and we’re building a very interested readership. And more and more, when women call Mama Bears for referrals (an unpaid part of what we do here at Mama Bears) it’s Mama Bears News and Notes advertisers we turn to, to find the name they need. To make this easier, we’ve added an advertisers directory (see back page). And remember, when you buy at Mama Bears, you’re supporting, keeping going, an enterprise which we can now say, after watching for 2 years, is truly a woman’s center, filling a long-standing need.

Getting back to our New Book section: as the books show, we are indeed reclaiming our bodies, ourselves—the major goal of the women’s movement. Reclaiming our history, our minds, our bodies, our future. These are heavy thoughts, and they rest on very concrete things: the ability to have an abortion, the ability to walk away from a spouse who abuses, the ability to come to work the job market, the ability to practice our spirituality as women, the ability to pursue women’s studies (our researchers are invaluable). Bearing in mind that the legal right to do these things can be challenged—as abortion rights are. Do you remember when the Supreme Court made abortion legal in 1973? I do. I was quite surprised, as were many other women. Supposed that it came too early, or at all. As Karen Ryes article in this issue reminds us, it can be taken away, one way or another. And as she points out, it’s the women’s clinics that are being attacked, not the hospitals performing abortions. And as Lenore J. Weitzman makes clear in her just-released book, The Divorce Revolution ($19.95) the right to walk away from an abusing spouse is made mockery of by the no-fault divorce laws, which leave women poorer than ever. We are the poverty class in America. Catch 22.

Mama Bears welcomes new staff member, Jenny, Jen, and Oya. Their energy is wonderful. Thanks to Nancy, who’s been quietly making improvements in the used book section, which always seems beyond our reach. Any other librarian or Virgo types who would like to volunteer energy towards organizing the used book section are more than welcome! All our used books come from women in the community—as donations, or in trade. Help us recycle important women’s books—don’t hoard (well, don’t hoard as much—recycle some periodicals)—and others won’t. Book prices being what they are, keeping used women’s books moving helps all of us, and helps important ideas to circulate more freely.

Carol is still dreaming of Mexican-tile floors, especially in the coffee-house area, even though other types of flooring would be cheaper. But now we know what has to be done to lay Mexican tile, and we know crafts women who do it—any donations, loans or ideas welcome! As we go to press, Thanksgiving is only a few days ago, and New Year’s not quite here. But our next issue doesn’t come out til February. So, here’s to all of us in 1986. Mama Bears best wishes, and love to all especially those who have brightened and warmed our hearts in one way or another during the past several years—we know who you are, and that includes you, too, B. Langley, typesetter.
Crystal Vision was requested by Mama Bears to write a special article for the gift giving season. However this list's usefulness, while no means conclusive, is designed to outlast the holiday season.

While Stonelore can be comprehensively detailed as the layers of stone history are innumerable and not always conclusive, the following article for the gift giving season should be best and the following brief overviews of the stones represent an encapsulation of historic, medical, psychic and folk traditions woven together. Their detailed examination will be part of the focus of our book "Crystal Vision"—now being anxiously typed and edited.

Susanne Sunstone and Vicki Stearns of Stone History are the street artisans. While by no means conclusive, the following brief overviews of the stones will be part of the focus of our book "Crystal Vision"—now being anxiously typed and edited. Susanne Sunstone and Vicki Rivers are available for personal consultation and crystal sales Saturdays on Telegraph Ave., from 11 to sunset, between Bancroft and Haste with the rest of the street artisans.

THE LIST PART 1:
AMETHYST—for the crown chakra (knowingness). Stone of transmutation, for growth periods and change. For communicating creatively and addictive behavior.
ROCK CRYSTAL—for clarity. White light, for all chakras. For mental, astral, dream and meditation work (i.e., manifestations, affirmations etc. invoking, rose quartz—calming, for heart and throat chakra. Enhances communication with your inner self and outer world.
CITRINE—grounding, invigorating, warming, for forward motion and positive focus of anger into activity.
SMOKY QUARTZ—grounding, buffering, capable of absorbing negativity.
CARNEL—grounding, color of vitality, cleanses lower as well as upper chakras. Strengthening for the heart.
TOPAZ—warming and soothing. Stone for self-affirmation and knowingness. Helps connect the head with the heart. Calming to the nervous system. Egyptian heal-all.
EMERALD—Venusian stone of female creative energy, fertility and abundance of heart. Cooling.
RUBY—stone for bridging the solar plexus and the heart. Dynamic and encouraging physiologically for the cardiovascular system (as are garnets).
SAPPHIRE—stone of higher dedication, constancy, soothing. PEARL—soothing and buffering.
LAPIS LAZULI—stone of universal appeal. A meeting of inspiration and grounding. A good stone for uniting the being and the body.
AQUAMARINE—cleansing, soothing, calming, amusing, for neutrality. TOURMALINE—in its most common colors.
PINK—higher octave of rose quartz, for the 4th chakra.
BLUE CENTERING—calming heart stone.
GREEN—balancing and stabilizing.
WATERMELON (Pink core with green rim). Green and red stones create cleansing, dynamic vitality which in the pastel tints translates into the impetus for spiritual forward motion.

THE LIST PART 2:
The other way to organize the list is to the desired attributes and the stones that provide them.
For depression and or heartbreak, Rose quartz and Amethyst in combination. Also pink tourmaline.
Manifestation: finding a new house or car etc. Clear Quartz. Spiritual Opening: Amethyst, Rose Quartz, Opal.
Grounding: Citrine, Garnet, Smoky Quartz, Pyrite, Galena. Opaque stones: Turquoise, Agates, Jasper etc. Stones cause gravity by grounding people. This is what most stones do.
Clarity: Clear Quartz, Childbirth: Turquoise, Opal, Rose Quartz, Ruby, Emerald, Citrine, Amethyst, Smoky Quartz, for protection (self and space—home), Amethyst and Clear Quartz, Tourmaline and Ruby. Making Separations: Aquamarine, Turquoise, Heliotrope. For Devotion and Inspiration: Sapphire, Blue Tourmaline, Amethyst.
For Forward Motion: Garnet, Citrine, Diamond, Ruby ...
...to be continued.

This Christmas season, in celebration of serving the women's community and winter solstice, we are offering an astral coupon (just mention that you read this article in Mama Bears newsletter) for 20% redeemable on any of our wonderful merchandise. Good through December 24th.

by Susanne Sunstone
The founding fathers of these here United States were a rather paranoid bunch of dudes. They assumed that governments were bound to grow corrupt, if given half a chance, so they designed our system with a bunch of fail-safe devices to protect the rights of all white (male) citizens for as long as possible. If you managed to stay awake in school you were probably told about the system of checks and balances, where the Executive Branch (read President) is answerable to the Legislative (Congress) which can be overruled by the Judicial which is appointed by the President. And, no sooner did they finish the Constitution they immediately went back and amended it, adding to it what is known as the ‘Bill of Rights’ to protect the citizens’ most basic civil rights and freedoms. Later amendments made women and non-whites citizens, too.

Our civil rights are protected by law, of course, but law is no exception. And, no sooner did they finish the Constitution they immediately went back and amended it, adding to it what is known as the ‘Bill of Rights’ to protect the citizens’ most basic civil rights and freedoms. Later amendments made women and non-whites citizens, too.

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Legal battles are expensive and any donation you would care to make to this cause would be greatly appreciated.

Checks can be made payable to: Susan B. Jorden, Attorney-at-Law 518 S. School Street Ukiah, CA 95482.

Is it O.K. to do this sort of thing in a column?
It has taken me several months to read Audre Lorde's *Sister Outsider*. Not because of its complexity, not because of a lack of time, and certainly not because it failed to hold my sometimes waning attention. This collection of 15 of Lorde's speeches and essays is a weaving of wisdom, of outrage, of challenge and of hope. And most weavings, a combination of time, thought and receptivity is needed to view the vision offered in the coming together, of the threads.

As I read the book, I was inspired by Lorde's ability and willingness to go beyond the surface, that is, to dig a little deeper. For example, in *Poetry Is Not A Luxury*, she invites the reader to share her vision of poetry as... "illumination, for it is through poetry that we give name to those ideas which are—until the poem—nameless and formless, about to be birthed, but already felt." And with that vision, she speaks of the necessity of traveling into the dark, in search of and finding our passion, our power and our creativity there. It has been a struggle for me to continue my work with my poetry, to nourish the dark places and to not view poetry (both my own and the work of other women) as movement toward 'real' writing. The essay affirms both the need to continue and the possibilities created by continuing.

"Transformation of Silence into Language and Action" was another piece pertinent to my life. It brought to mind Lorde's words: "I was going to die, if not sooner then later, whether or not I had ever spoken my mind. My silence had not protected me. Your silence will not protect you." And fear, what of fear? Lorde puts it in perspective. We can, she says, learn to do when we are afraid.

After reading "Transformation...", I read it again, then turned to her speech entitled, "The Uses of Anger: Women Responding to Racism." The connection between the two seems obvious and in need of digestion. And it was a gentle circle, one of strength and hope and outrage. As I read this speech, I wept, I shouted, I remembered in spite of the fear, and then I phoned a friend and told her to read it.

A large, over-size book consisting of author's notes for several years, unedited, plus excerpts from her reading matter that tied in with her thoughts, plus, as she puts it, "a latinate word trip." An unusual book, impossible to categorize. In a recent communication, Ms. Molloy said "I now realize, after all these years, what this book is about. It is about separatism. Self-defined separatists confusing desire with reality have uttered so much blather about separatism that it's importance has been obscured. In this book I dwell on the fact that separatism begins in the physiology of the nervous system. Women and men are different. We are born emergent (empathic nervous systems)—although you won't find that term in any medical book); men are born separators. Because under patriarchy our ability to merge with (any other) is used against us, it is our downfall, so to speak. That is why we can stay with a spouse who abuses us, for example. Our first task, barely begun, is learning where our boundaries stop and the other person's begin. That is what this book speaks to. And such, it is also a basic witchcraft primer."
EMPOWERING ART

Sometimes when you walk out alone (or in arm with a beloved other) under the full moon, you sense something that makes all your life click into a whole. For a moment you understand the meaning behind it all. I had that experience in the middle of the night of a very, very long-winter storm. In the eye of the storm, the clouds drew back for a while and the sun came down brighter than I'd ever seen her and it was very still. I walked out onto the beach and saw running across the rain-drenched, smooth, dark sand, one long line of deeply bitten horseprints. Now, I'm not trying to tell you that Herne or some other mythical being had been out riding the wild storm winds. (The neighbor had probably had the same urge as I shortly before me, only she had come to the beach on her horse.) But what I sensed inside myself was the same as if the prints had come from the last amazon centaur: I felt the presence of Something. All around, the world was etched with amazing clarity. I needed to feel the balance of the world and how it would be if the human world was in balance for a moment or two that night.

The moments when the assumed realities of the world seem to shift and something changes deep inside are rare and vastly important to our developing strength and inner power. A moment like this might come when you're watching a movie like "One Fine Day", which shows a beautiful layout and design many of our heroes. It might come to you while watching a slide show by Max Dashu; seeing the faces and dances of women shamans around the world. Or it might happen when you stand in front of a painting or a sculpture or an illustration. It might come at a concert or poetry reading, from a line in a book, the way the clouds form, a dream, something someone says or in meditation.

If my painting has this transforming quality I feel my work has succeeded.

In the midst of the overwhelming barrage of images from T.V., billboards, magazines, everyone is filled with exactly the opposite force: the force of self-negation. We continually view energy draining images, dis-empowering images. It is difficult not to take them into ourselves, our lives and work. The images and words that mass media continually supplies us with are meant to keep us from deepening and gaining individual strength and self-autonomy. They are meant to keep us tied to a mass pattern of buy at any cost to ourselves or nature. They keep us tied to a very narrow perception of reality-theirs (the perception of reality held by those who hold the material power).

We all desperately need the feeding that can come only from our women image-makers. These images have been so lost to us over the past few thousand years. It's very exciting to me that women are increasingly choosing to spend what they can, with our tight budgets and small incomes, on women-made images of empowerment. Whether it be the tiny sculptures of jewelry, or paintings and weavings and larger sculptures to have around us in our homes and workspaces, we are realizing the importance of such daily reminders to our taking control of our lives. Women are realizing that our artists can continue to create so we can all be fed with images, songs and words that give us dignity, strength and hope. So the reminders can always be with us, like the Redwood 85 Concert, that the world can be a different place for us all. We really can transform the world.

by Cynthia Seawomyn

CYNTHIA SEAWOMYN is a painter and printmaker who has been creating her artwork for the past 15 years and has been showing in galleries for the past 5 years. Her FEMINIST FORCE, a line of feminist jewelry which has been a major source of powerful images for women since 1971.

The OPENING FOR THEIR SHOW WILL BE SUNDAY, DECEMBER 1.

WHITEHORN

Metalsmith, artist, feminist crafts-woman. At other times in my life, mother, activist, business woman. And all of my life, sculptor. I started before I can remember, carving soap, shaping clay, then carving wood, or stone or shaping wax, or silver, or iron. For ninety years of retaining (reclaiming?) my sanity by letting the creativity and communication flow out from my fingertips as it could never flow from my halting and stammering tongue.

I am a self-taught artist who cannot draw. A metalsmith and sculptor who never learned that certain techniques were "impossible", so I used them. I am a woman who had to fight my husband for my own right to work as a creative artist, a mother who raised six children by herself as an artist-a feminist artist who supported a high level of activism through my earnings as a feminist crafts-woman.

I fell into jewelry making in 1967 when I needed a gift for a friend-and-decided to make a silver pendant. It seemed logical-I couldn't carve at the time because I was recovering from a serious accident which left me with a major concussion (thank

(Continued on page 13)
AIDS

What's the Real Story?

by Connie Arburua

Partial myths and distortions of facts regarding AIDS have created a state of anxiety in all of us. Why are we being misinformed? As a professional in the health care field, a great deal of information has come my way regarding AIDS. I have had the opportunity to reflect on this information and have come to some conclusions.

First, let me begin by exploring female to male sexual transmission of AIDS. I can find nothing to suggest that this has ever occurred. Yes, it is true that the AIDS virus has been isolated in tears, saliva and vaginal secretions. It has never, however, been demonstrated that an individual has contracted AIDS via these bodily fluids. If it is true that female to male transmission of AIDS has not occurred, then it is clear that women prostitutes are not a source of the sexual spread of this disease. Scapegoats? You bet they are!

What, then is meant by the statement that "AIDS is no longer a homosexual disease, but a heterosexual one as well?" Why are we being told that it can be passed on by heterosexual women? What does "infectious sexual contact" mean? Does it mean rubbing noses? Kissing? Why aren't we being told?

I believe that the implying of a heterosexual connection to AIDS is designed to create an anxiety state in all of us-and it has! At the same time we are told that AIDS is very difficult to contract. Confusing? Yes! But that, thank goodness appears to be true. It looks as if the AIDS virus must be directly injected into a person's circulatory system. Yes, that does mean it is POSSIBLE to contract AIDS during vaginal intercourse, although it is highly unlikely that this would occur. For a male to contract AIDS from a woman during intercourse, he would need to have an open lesion on his penis and his partner would need to be an AIDS carrier with a bleeding vaginal lesion. Since very few women have AIDS it is highly unlikely for the above scenario to take place. For a woman to contract AIDS during vaginal intercourse, a similar situation is necessary. She would need to have a bleeding lesion, so that the semen would have access to her circulatory system. This makes the reference to heterosexual transmission of this disease even more obscure.

AIDS is not related to either the hetero or homosexual acts of sexuality any more than hepatitis is. It appears to be an activity related disease, i.e. the sharing of contaminated needles or being the passive recipient of anal intercourse. Because the mucous membranes of the colon are quite fragile and easily damaged, there is a high likelihood of contamination during anal intercourse. These membranes are designed for absorption of fluids and, therefore, have many small blood vessels close to the surface. The vagina on the other hand, is a tough muscular organ not readily injured.

Secondly, did you know Haitians were removed from the high risk group? This move certainly came with little fanfare. They were removed, of course, because the CDC (Center for Disease Control) finally acknowledged that Haitians get AIDS the same way everyone else does. Why were they singled out to begin with? It appears we need a people of color upon which to place the blame. Since removing Haitians from the high risk group, efforts are being made to blame AIDS on Africans. With regards to the "African connection," you may have heard that "In Africa AIDS is a heterosexual disease." It is important to state once more that AIDS has no way of knowing your sexual preference. It is a disease that is spread blood to blood (as in transfusions) or semen to blood (as in anal intercourse). In other words we all get it the same way - military personnel, hetero- and homo-sexuals, moral majority, Haitians, Danes, Africans, etc. So let's stop scapegoating prostitutes (women). They may be at risk themselves, but so far it does not appear that these women have ever given this disease to anyone - not sexually that is. Like everyone else, they can spread it by sharing infected needles.

So, why the misinformation? Well, if it is true that AIDS can only be spread by sharing infected needles and through anal intercourse (there is now a test to screen blood, so transfusions are no longer a source of infection), then who is going to vote to fund research? Remember how little money was made available when this disease was seen as the "gay plague"?

The research community, then, has a vested interest in convincing the public and public officials that it can be transmitted "heterosexually." So does the military. If, as has been reported, all military personnel are to be tested for AIDS, then it is obvious why those making the decisions are attempting to imply a "heterosexual" basis for infection even if one does not exist. As for the gay community, it seems to me that some members have been badly quick to try to make this connection, in order to remove the focus from themselves. Energies which could have been better spent making clear the dangers of anal intercourse.

Shall I point the finger at the patriarchy just because it pointed its finger at me (as a woman) and did not clearly implicate the facts? Let it point to where it belongs. The bottom line is that AIDS is passed predominantly during anal intercourse and cannot be passed that way by women. Further, it is implicit that anal intercourse is clearly a widespread practice not limited by sexual preference. Pointing a finger at the heterosexual community and prostitutes has simply been a mechanism to avoid the truth. The truth is simple: we avoid anal intercourse and contaminated needles our chance of contracting AIDS is slim.

Dr. Arburua has been working in the health care field for 25 years. She is a Registered Nurse and a Doctor of Chiropractic. Her office is located behind Mama Bears at 6536 Telegraph Ave. She especially serves women and the gay community.

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FROM THE FRONT LINES
One Beleaguered Lawyer's View
By Karen Ryer

In 1973, the United States Supreme Court in a revolutionary
world-changing decision, decided that a woman had the
right to terminate a pregnancy. The decision to do so was deemed
her private business, to be de-
termined by her and her doctor. The legal, economic and social
ramifications of the Roe v. Wade
decision were, and are, monu-
mental.

Women were able first, to
plan other things in their
lives, such as a career, or a
single life. They thought that—how
many of us would not now be
single, having to have “let a man
make an honest woman” out of
us through “marriage”?

A second development is just
as important. Because the wo-
men who worked toward the Su-
preme Court decision contin-
ued to work in the feminist
movement, some women be-
gan to enter the women’s health care industry them-
selves, and ultimately developed
the women’s health clinics we
now have come to appreciate and
rely upon for inexpensive, re-
sponsible, work-to-win health
care. No longer did we have to go into impersonal hos-
pitals for “female problems”: no
longer were all the women around us men; no longer did
the doctor’s office seem like
a prison. We had our own clinics, our own friends worked there,
and health care for women be-
came humane and healing. We
gave ourselves dignity by removing the male prejuge-
tive, unhealthy constructions
from our health care de-
cisions. In fact, many of these
clinics are in operation, and
have been for 10-12 years. And
most of them are owned and/or
operated by women. The health
care industry has had to deal
with women taking charge of
medical technology, and with
women making an independent
living at it. In other words, al-
though I do not personally
know a single woman, either
administrative or medical, who has
become rich working at a clinic,
must have survived, raised chil-
dren, and helped others do the
same. (Many women’s first jobs
have been as clerks or recep-
tionists at women’s clinics.) And
they have done this without
much help from men. (There
are always good men, and in the
history of women’s health in the
past 12 years, there have been
some very good ones. The
Supreme Court in 1973 was
made up of nine of them.) The
point is that women’s health
care became her concern, her
legal right, and, now, her liveli-
hood.

Another important ramifica-
tion of the Roe v. Wade decision
was that many women began to
understand medical technology
and learned a good deal about
reproductive health themselves.

An excellent local example of
women taking over medical
technology and using it for
themselves is the Sperm Bank
of Northern California, located
here in Oakland, where any
woman may choose sperm of
her choice, be artificially in-
minated, and have a child without
a man involved. The freedom
NOT to bear a child has evolved
to where it is just plain right.

We are, however, not doing
these things. There are grow-
ing number of individuals calling
themselves by various re-
ligious-sounding names and
beliefs, who have taken it upon them-

self to exercise their freedom
and thoroughly disable, dis-
connect and destroy the gains
women have made since theRoe
v. Wade decision. And it is not
just happening in conservative
places, but right here in Al-
ameda and Contra Costa Coun-
ty. A clear pattern is evolv-
ing before our eyes, and we had
better not ignore it.

Women have been targeted.
For the last eight years, I have
represented the Oakland Fem-
ist Women’s Health Center
four clinics—Pleasant Hill, Oak-
land, Santa Rosa, and Rich-
mond. In the course of my legal
work for the clinics, I have had
occasion to seek relief from the
courts from harassment by so-
called “right to life” pickets,
who have taken it upon them-

selves to exercise their freedom
despite courts orders. They
choose to ignore the courts
orders, at times; picketing the homes of
men’s Health Center clinics.
They do not care that only
20% of the clinic’s clients are
abortion, and 80% are family
planning and health care. They
only care that women are work-
ing for themselves, and if abor-
tions are done on the premises,
there is a good excuse, under the
gun of free speech, to go after
them.

do not do the TAB (therapeutic abortion) procedure are also
targeted.

Some of the tactics include:
—general picketing, in large
numbers so as to block entrance
and exit from the clinics; so-called
“sidewalk counseling” of wo-
men going into the clinics,
which consists of comments like
—“why are you killing your baby?”
—“baby killer”, “murderer”; sur-
donning cars as they try to park
and handing out lurid literature
showing full color photos of
fetal parts, using bullhorns to
shout the names of clinic staff
and doctors while TAB proce-
dures are being done; phoning
the clinics to leave messages on
tapes; sending postcards with
pictures of Jesus, to the clinic
staff; making fake appointments
in order to get into the clinics to
supposedly convince legitimate
clients to leave before the pro-
cedure; repeatedly making
calls to the clinic, trying
to talk to staff, tying up valuable
time; picketing the homes of
doctors and landlords of clinics,
leaving large signs on their
lawns which say things like
“abortionist”, “murderer”, and
worse, and then leaving before
court arrive. These are but
a few of the tactics suggested by
Joseph Scheidler which are be-
ing systematically used here in
our “liberal” Bay Area. The ef-
effects of these tactics are yet to be
(Continued on page 9)
determined, but the cost to combat them has already become almost prohibitive for the clinics. For example, Planned Parenthood filed a suit for injunctive relief in Contra Costa County in February 1985. It is now October, and court appearances are still required to modify the injunctions granted because of new picket tactics which circumvent old injunctions. The same group of pickets has begun to harass Oakland Feminist Contra Costa clinics now, requiring new suits and injunctions, with filing fees; process service fees and court appearances. This group has now moved to Fremont to harass another Planned Parenthood clinic there.

The legal costs to both Oakland and Planned Parenthood are escalating, even when much of the work is done at reduced cost. It might be noted that 40% of my time is spent on picket-related work for both organizations. If the amount of legal work increases, I cannot afford to do it unless I give up my other clients. The point is clear: the anti-choice forces are gearing up for battle, and have the money to do it.

If that is not enough, look at the insurance industry. 41 clinics have been fire-bombed, torched, or otherwise disabled or destroyed in the last four years. Insurance had been available to cover these losses in some cases. However, today, rates for clinics have quadrupled, if the clinic can even get an insurer to cover it. If an uninsured clinic is torched, it is gone forever. In insurance companies, if they insure clinics, are not only requiring huge premiums (as much as $30,000 a month), but might be noted that fire alone, they are requiring clinics to post 24-hour security, install alarms, and bond employees (insure them).

Again in the insurance area, the anti-choice forces have managed to place an anti-choice clinic in malpractice. Many clinic physicians have no personal coverage, relying upon the clinic's policy and their hospital malpractice coverage. When a woman sues a clinic, the malpractice insurer settles with the client, even if the claim is tenuous, and drops malpractice coverage. That causes physicians to refuse to do TAB procedures, not only because of nuisance lawsuits (which they, too, have to become involved with as witnesses), but because they cannot always afford huge malpractice premiums for themselves alone, assuming the clinic doesn't have any.

The result: uninsured clinics = no clients = no clinic. It is as simple as that.

And Joseph Scheidler knows this. So do the anti-choice forces in this country. And so does Ronald Reagan, and the U.S. Supreme Court, once the protector of the First Amendment (free speech and assembly) are as important to the ACLU as a woman's right to choice, and the ACLU feels it cannot "get in the middle" of competing Constitutional rights. Do a fund-raiser for the clinics. Contact the clinics to coordinate rallies for choice. Most clinics are non-profit and can accept donations. Sponsor a talk by a pro-choice person, perhaps one of the local clinic directors, a local legislator, a judge, a lawyer, to air the issues.

READ THE NEWSPAPERS and keep up with anti-choice propaganda, and controvert that propaganda where ever you can. Above all, do not take the right of family planning, privacy and choice for granted. It will disappear within a short time if efforts are not made now to stem the reactionary tide against women.
DAILY.

MAMA BEARS IS OPEN 7 DAYS A WEEK 10 AM to 7 PM including all holidays for your enjoyment. Come in to browse, buy books and crafts, relax, study, hang out, or eat a light breakfast, lunch or dinner. On Thursday, Friday, and Saturday we stay open until 11 p.m., and have women-only events and socializing between 7 and 11 p.m. (may also stay open after 7 p.m. other evenings; see calendar).

SUNDAYS

GYNOUSOPHIC GATHERING WOMEN CENTERED WORSHIP - "Celebrating the bond of womanliness among ourselves and in connection with our sisters on every continent, island, sea and sky" - Paula Gunn Allen. Spirituality, feasting and gospiling in the marketplace, Mama Bears, as we did in past women centered cultures. WOMEN ONLY 10:30 AM

THURSDAYS

WOMEN-ONLY socializing plus ELIZABETH BIRD—Astrolalogist and Seeress gives integrative astrological transit interpretations and mini-tarot card readings. 20 years experience. $10-$15 per consultation. (Reservations suggested but not necessary). Available 7-11 p.m. Saturdays

JENNIFER STONE'S WRITERS WORKSHOP FOR WOMEN WORKING IN POETRY AND PROSE

"If a thing can be done why do it," wrote Gertrude Stein. "No indeed. In the beginning was the word/womb and the voice of the Mother was heard in the land. Re-membering the sacred text of our mothers and translating it into the language of today is a task for websters (those who weave the webs) or wise women who love a mystery." Saturdays

THE GODDESS IS ALIVE AND MAGIC IS AFOOT! Artists reception of our December show, featuring sculpture, metalwork, and jewelry by Carolyn Whitehorn and paintings and prints by Cynthia Seawomyn. 4 p.m.

DECEMBER 1 Sunday

SILVIA KOHAN IN CONCERT WITH MIMI FOX AND MELANIE MONSOUR. WOMEN ONLY. $5.00 - $7.00, 8:30 p.m.

DECEMBER 6 Friday

"AGING IS NOT FOR SISSIES!" Mama Bears is proud to present this fun and unique show by the incomparable Jimmy MacHarg also appearances by Evie Turner, Shelly Mesirow, Jackie Jones, Maggie Gleesen and "Taiulah Banhead!" WOMEN ONLY. $5.00 - $7.00, 8:30 p.m.

DECEMBER 13 Friday

MELANIE MONSOUR IN CONCERT WITH CHRISTY GIULLOT AND JULIE BLAIR - a hot night in December... piano & synthesizer with the talented, witty and high energy Malanie coupled with love songs by Christy Giulloot and Julie Blair formerly of Raw Honey. WOMEN ONLY. $5.00 ($3.00), 8:30 p.m.

DECEMBER 17 Tuesday

AN EVENING WITH CHERI PIES—Author of "Considering Parenthood - A Workbook for Lesbians". WOMEN ONLY. $3.00 - $5.00, 7:30 p.m.

DECEMBER 20 Friday

FUN, FROLIC, AND SONG! (or Mama Bears version of The North & South). Andy Tilby—storyteller (from Santa Rosa) and Claire Mix—singer/songwriter (from San Jose) perform together! WOMEN ONLY. $5.00 ($3.00), 8 p.m.

DECEMBER 21 Saturday

BROWN BAG READERS THEATRE. A holiday performance for women only! $7.00 ($5.00), 8 p.m.

DECEMBER 22 Sunday

"MEET THE STARS". Having trouble deciding what to give those special women on your Holiday Gift list? Or treat yourself finally to a great new album (or tape). Linda Tilley, Sue Pink, Robin Flower, Sylvia Kohan, Debbie Sanders, Nancy Vogt and Linda Hirschorn will be signing albums all afternoon at Mama Bears reception honoring womens music! There will also be tickets on sale to these womens upcoming performances at Mama Bears! 2-5 p.m.

DECEMBER 24 Wednesday

COMEDY IMPROV. A benefit performance for Feminists for Animal Rights, produced by Karen Ripley. WOMEN ONLY. $3.00 - $5.00, 7:30 p.m.

DECEMBER 11 Wednesday

SAGITTARIUS-A NEW PERSPECTIVE — a talk by astrologer Elaine Blake - for women with sun or rising in Sagittarius (or for those of us who love a Sag.) WOMEN ONLY. $5.00 ($3.00), 7:30 p.m.

LUISAH TEISH—BOOK PARTY AND RITUAL in celebration and honor of the arrival of her new book Jambalaya: The Natural Women's Book of Personal Charms and Practical Rituals. WOMEN ONLY. $2.00 - $6.00, 7-30 p.m. 2-5 p.m.

CALL 428-9684 FOR EVENT RESERVATIONS
JANUARY 3  Friday

SUE FINK in concert—High energy pop-rock-women's new wave music! Certified--Outrageous. Her new album-Big Promise is available at Mama Bears ($7.95).

WOMEN ONLY $5-$7, 8:30 p.m.

JANUARY 4  Saturday

"Surprise" comedy by Karen Ripley.

WOMEN ONLY $5-$7, 8 p.m.

JANUARY 8  Wednesday

Elaine Blake - "Capricorn" - A New Perspective.

WOMEN ONLY $5 (3), 7:30 p.m.

JANUARY 11  Saturday

Nancy Vogl in Concert. One of the great new albums on the women's music scene is Nancy's "Something to Go On" (available at Mama Bears $7.95).

Come and celebrate, her first solo album.

WOMEN ONLY $5-$7, 8 p.m.

JANUARY 15  Wednesday

Marge Gibson, Oakland Councilwoman, will be speaking about Lesbian issues in the City of Oakland, at the first 1986 OLOC (Oakland Lesbian Organizing Committee) open meeting.

WOMEN ONLY 7:00 p.m.

JANUARY 17  Friday

Mimi Fox & Robin Flower—In concert together! Subtle fusions-high energy from new acoustic to bluegrass! Robin's award winning album "First Dibs" can be heard often at Mama Bears— you can take it home with you—only $7.95.

WOMEN ONLY $5-$7, 8:30 p.m.

JANUARY 18  Saturday

LINDA MOAKES-San Francisco's reigning matriarch of psychic & spiritual comedy—(how's that for P.C. and contemporary consciousness...at the same time!)

WOMEN ONLY $5-$7, 8:00 p.m.

JANUARY 19  Sunday

...but I love you any way/ mothers & daughters. Mothertongue Readers Theater presents the latest version of the Mothers and Daughters script. Another look at relationships, and living our lives. (Signing & childcare available with 48 hour notice—call 547-1479).

WOMEN ONLY $5-$7, 8:30 p.m.

JANUARY 22  Wednesday

PAT NORMAN: Lesbian Health in the 80's. S.F. Lesbian/Gay Health Services Coordinator, Pat Norman will give an update on new findings about sexually transmitted diseases among lesbians, including AIDS and clamidia, and other lesser known diseases/conditions which may or may not be sexually transmitted such as Epstein-Barr virus. Norman will discuss how the increase in AIDS in the general population may affect our community, both in terms of federal funding for research and facilities and how the recent reaction by the insurance industry is threatening our civil rights and liberties.

*Sponsored by the Lesbian Clinic of the Berkeley Women's Health Collective.

WOMEN ONLY $2-$5, 7:30 p.m.

JANUARY 24  Friday

OVER OUR HEADS—Karen Ripley, Theresa Chandler and Annie Larson are joined by Marion Damon and are at it again! This afternoon concert—Linda's new album "Something to Go On" (available at Mama Bears $7.95)...

WOMEN ONLY $5-$7, 8:00 p.m.

JANUARY 25  Saturday

JENNIFER BEREZAN and CRYSTAL REEVES in concert together! Crystal has long been a favorite in the Bay Area—now with her is a dynamic singer from Canada—welcome to the Bay Area—Jennifer Berezan.

WOMEN ONLY $5-$7, 8:30 p.m.

JANUARY 29  Wednesday

MAX DASHU—a slide show on sacraments of conception, birth, initiation and death. From conception the increase From increase the swelling From swelling the thought From thought the remembrance From remembrance the conscious ness, the desire—Maori creation chant

WOMEN ONLY $5, 7:30 p.m.

COMING IN FEBRUARY

FEBRUARY 2  Sunday

The Linda Tillery Band in an afternoon concert—Linda's new album Secrets is on sale here $7.95.

FEBRUARY 7  Friday

People Speaking: Mary McLeod Bethune and Mary Harris "Mother" Jones. "With Vision, Convictions and a Voice." Script based on the writings and speeches of Mary Bethune (1875-1955), Influential educator, civil rights and government leader, and "Mother" Jones (1830-1930) fearless organizer of coal miners and foe of child labor practices.

WOMEN ONLY. $7.00-(5.00), 8 p.m.

FEBRUARY 8  Saturday

LINDA HIRSHORN IN CONCERT

PLUS:

Art show by Lanza, Ginny Foat, Aix Dobkin, Debbie Fier, Elizabeth Nonas, S. Diane Bogus...and more!

GAYLE MARIE at the Piano—An altogether exciting performer and a definite joy to listen to!—As Jennifer (behind the counter at Mama Bears) says "Gawd, is that girl cute" (oh well, so much for P.C.) Gayle's albums—Night Rainbow and Double Talk are available at Mama Bears ($7.95).
MANAGEMENT OF SYSTEMIC CANDIDIASIS

The past few years have witnessed an explosion in the incidence of vulvovaginal candidiasis, as well as proliferation of yeast infections in the nasopharynx and intestinal mucosa. While certain anti-fungal medications have been moderately effective in inhibiting Candida albicans overgrowth in mucocutaneous regions, they are less effective in treating the systemic problem.

CANDIDA-GUARD™, on the other hand, leads to complete sterilization of fungal cultures. This nutritional therapy is non-toxic, when manufactured by the appropriate method. This finely powdered complex is designed for slow release and tends to coat the walls of the intestine on contact. Studies published in the prestigious journal, Obstetrics and Gynecology, showed that more than 80% of the patients treated with this solution showed complete remission from yeast on contact. It has been moderately effective in inhibiting Candida albicans. The possibility of those hands being stopped by nuclear war. The possibility of those hands living, doing something to help create a way to work against the total destruction of the world—of our minds—and she pointed out that each activity—a peace march, ecology work, counseling—however big or small is an important act within the whole picture of transforming the destruction and repression to freedom and peace. Her meditations were most powerful and moving. I realized I had to take my power and do all I could to make a difference to my life and the world.

Later the same day I went to the song-writing workshop by an incredibly talented and beautiful singer, Sandy Hershman. Fraught with emotion from Joanna's meditations, the group wrote the start of a song together.

Sandy also gave us the opportunity to write our own songs in the workshop, bearing out the heartbreak on her drum. What I wrote became my most powerful song: "Love is on the Other Side of Pain." It's about

(Continued on page 13)
fearing pain and not being able to get past it, and realizing that... I'm afraid, but I need to look at it and go through it because I have women to support me. And in realizing that, I came up with a line which is the title. It reflects Joanna's words, and further let me love again, because in holding back the tears and the fear (for so many years) I also blocked a lot of love—self-love.

My firewalk was composing, rehearsing, accompanying and memorizing my song to perform in front of the camp—by the next night. On which I did. It was quite an act of power. I'll tell you I certainly was shaking. So at camp I learned about love... (I fell in love with many of the women there—gay and straight.) The opening I did with my husband was the most important thing that I needed to do right then for myself. In doing, "soulwork" with Anthea and tracing back the most important things that I had ever experienced in my life, I discovered that they were all related to love and spirituality. The spirituality I have always wrapped around me has love at its heart, and I am finding ways that let it show more...

Of the many leaders and women I met, Barbara Marks Hubbard was the most inspiring when she spoke to us, and grabbed all our hearts in the first minute. She spoke about how we can gather our woman power and knowledge in a very tangible way and commit to working for peace and quality living with integrity in a network of support. (Read Quantum Leap for more information.)

As the dark of the moon turned and she began waxing, so did we. First tentative steps, falling down and getting up again, through participation and the real love of the women around us. Beginning to voice ways for healing, and doing it. Visioning a world that people who we are. Energy, excitement, connections happened, the singing and dancing and an accelerated. We moved into the summer solstice day prepared to reveal our power, our real selves, and smash our fears, which we had manifested in masks that everyone had made during the week.

Summer solstice. The day of celebrating action, power, creativity, doing our thing out in the world. I was honored to be invited to drum with the musicians for the daylong ritual, and I participated in the ritual with everyone when there was no drumming. The day was powerful for me in a completely different way than I expected. I felt like I had grabbed my power—gotten hold of myself; my purpose was reassembled, and I was loving, everything was okay. Crying, laughing, watching dancing, being scared, acting foolish, losing my mask of cucumber cook and losing myself in drumming—I wanted it not to end. I remember then that she comes in cycles. I find myself, let her go to find her again in a new perspective.

Before we left the next day, Saturday, in the closing circle I renamed myself and charged myself with learning to be compassionate. Quan Yin (whose card I "accidentally" got two of in my Daughters of the Moon tarot deck, has something to teach us all, and the first thing must be compassion for ourselves. That for me is the key to unlocking my joyful living.

Diana will be presenting the slide show and videos from her Voice Our Voices at Mama Bears in February with special guest from the camp. Experience summer camp this winter!

(Continued from page 6)

Goddess on my left-brain speech center instead of on my right—brain creativity and with a broken right hand. Tools! I used what I could find around the center instead of on my right-hand. Tools? I used brain creativity and with a freedom was easy!

In less than a year I was juried into the prestigious Laguna Beach Festival of the Arts and I started getting commissions for custom-designed jewelry—much better than the production wholesale line I had been doing. In 1970 I opened a custom jewelry store in Laguna Beach. It took me, however, another couple of years to really wise up, throw out my husband (who still didn’t have another job) (did he keep house and do childcare while I worked? HELL NO!) find the women’s movement, and find women.

In 1973, flushed with the glory of my first woman lover; I started making woman symbols again—yes, again, I had made them steadily in my wholesale line in 1967-1970 and I designed and produced, with my lover, a line of feminist jewelry which became an immediate success under the name Feminist Forge. National advertising, MS, brought in mail orders from all over the world. I continued, at the same time, to work in my custom jewelry business and I got heavily involved as a feminist activist, primarily in NOW.

So, for two years I was working 70 hours a week in the business. 20 hours a week as a feminist and social activist, and still raising children—remember them? And, of course, I burned out. In 1978, I bought undeveloped rural land in Mendocino County, and fled Laguna Beach, leaving behind my national advertising, directorship in several feminist organizations, several city council committee appointments, my well-established retail store in a high traffic area, the biggest art festival in California, half of my kids—grown, thank Goddess—smog, crowds, running water, electricity, and money.

And so—living in the woods in a high poverty area—back to doing shows, wholesaling, hustling, anything to maintain a survival level of existence. I opened shop in 1979 and managed, one way or another, to keep alive.

Late in 1983, our youngest child grew up and left home, and shortly after that, my lover, frustrated by lack of employment that I was also looking for, moved back to Southern California, and for the first time in 17 years I had no dependents, so I decided to sell my shop space and start doing, once again, what I really want to do—sculpting. That’s what I’m showing here at Mama Bears this December. I currently live not quite alone with a wonderful, loving cat and spend probably twenty hours a day in my studio.

My work can be seen in Pendragon Gallery in Annapolis, MD, in Made in Mendocino and One of a Kind galleries in Mendocino County, in various feminist bookstores around the country, and in the Smithsonian Institute, and, of course, at Mama Bears.
This meditation was part of "Carol's Hugge, and is included in this issue of News and Notes because so many women have requested a copy of it.

FORGIVENESS MEDITATION
FROM WHO DIES?
by Stephen Levine

to be read slowly to a friend or silently to oneself

Reflect for a moment on that quality we call forgiveness. Bring into your mind, actually into your heart, the image of someone for whom you have much resentment.

Take a moment to feel that person right there at the center of your chest in the heart center.

And in your heart say to that person, I forgive you for anything you may have done in the past, either intentionally or unintentionally, through your thoughts, words, or action that caused me pain. I forgive you.

Slowly allow that person to settle into your heart.

Don't judge yourself for how difficult it is.

No force, just opening slowly to them at your own pace.

Say to them you forgive you. I forgive you for the pain you caused me in the past, intentionally or unintentionally, by your thoughts, words, or actions that caused me pain. I forgive you.

Gently, gently open to them. If it hurts, let it hurt. Gradually open to that person. That sentiment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible 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resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resentment, that incredible anger, that ugliness we call resilience and independence of the spirit of a free woman, that will surpass every- thing else around. And all in 128 pages!

Read it if you haven’t already done so. If you have, re-read it when you need an affirmation of the dignity and strength of yourself and your sister.

— Barbara Glass
Simultaneously, Neptune has taken up her position as the outermost (known) planet in our solar system—a 20-year term of office that repeats only every 250 years. This is due to the erratic orbit of Pluto, who normally occupies this position and who moved inside the orbit of Neptune in 1979, remaining there until 1999.

This means that currently our universe is being defined, circumscribed, limited by the symbol of non-definition and limitlessness—Neptune. Confined? The point is, there are no boundaries. Neptune is a bridge between ordinary reality (our known universe) and nonordinary reality, which we have ascribed to "beyond our universe." Neptune, One says, says we have something in common with whatever is "out there." Popular sci-fi books and films currently show extra-terrestrials as friendly, helpful folks who we can relate to, and who often come to us in crucial, earth-saving information, rather than as threats they were to us a couple of decades ago.

As Paula Gunn Allen points out in her recent haggling on vulnerability, we children of the patriarchy go to great lengths to protect ourselves, our reality, from whatever we define as outside ourselves. We develop defense systems for our nations, our culture, our bodies: missiles, racism, inoculation, hair coloring—barricades erected against all those evils out there that are threats to our political and personal security, our immortality.

Neptune's message is: to protect ourselves against what we imagine will give us only imagined protection. "The dreadful has already happened!" we can imagine. But we imagine only what is in us already; there is no escape. As Bogo discovered: "We have met the enemy and it is us."

Neptune as the Mother is all-creative, all-inclusive. She is teaching us the power of nonresistance, vulnerability, we who are veiled, we who are veiled, we who are mystified, we who are veiled, and it is we. She is teaching us the power of nonresistance.

In other words, the way to immortality is the way of the Limitless Ocean: to sacrifice the individual limited entity to our community, our oneness, our whole. "I" exists beyond my physical body; "we" exist beyond our cultural, racial, national divisions, etc. The Feminine Principle is unconditional acceptance, compassion, karuna, honoring of everything in the universe, for it is all Kali, Kwan Yin, Tiamat, Great Primordial Mother. There is nothing else.

The Reality of Illusion

When a planet enters a sign, the synthesis works in both directions: the planet affects the sign, and the sign affects the planet. So, not only is Neptune dissolving the current form and structure, but she must also take form herself. Dreams, illusion, fantasy, intuition, imagination, vipash, mysticism, all belong to Neptune.

Ministers of her presence, to notice her, include her consciously in our lives (yes, even sushi bars can be meaningful). On a larger scale, women in positions of power will bring in the Feminist Principle: our roles must gradually embody the whole, be inclusive, not exclusive. We must begin to give her form—our form. Die to her. Surrender. Be vulnerable. Start women's spiritual services.

The patriarch (and the patriarchy in us) will resist. As she becomes visible, it is trying to maintain control. Closing women's abortion/family planning clinics, the visible representation of women's sexual/creative freedom, legislating against 'witchcraft.' Act and dwindling up old laws against 'fortune-telling,' etc. Feminine sexuality/spirituality in all its forms will be its target. We must notice our personal resistance: the fears and hatreds we use to maintain divisions in our community and in ourselves.

Neptune in Capricorn gives us an experience of the primordial state between death and birth, the twilight/dawn zone of one reality dissolving and another taking form. There are no divisions here yet; it is beyond time. It is like the tide.

However, in about 3 years, the planets Saturn and Uranus will join Neptune in Capricorn. At this point of greatest resistance, current structures will have crystallized to the shattering point. We'll see a changing of the guard, a coup d'etat, as the Mother sends her envoys to carry out her directives more overtly: destroy the old, establish the new. Yes, it is the end of the world—as we know it. We are going beyond the limits we know now.

The new "order" will be fresh from the womb; it will embody her. At least one myth describes her first-born child as a clone: we will live in Chaps; we will live Chaos. She is becoming manifest.

The theme of this era is Close Encounters. The message: We Are Not Immune. We are not safe or divided from each other. AIDS has become an intimate and a global symbol: sharing the waters of Life also brings Death. To us it is a horror; to the Mother, it is the essence of her eternal being.

It may be hard for us to believe now in the revitalizing power of the womb. We have forgotten the Mother; we are remembering her now. Those who are sacrificed in her memory are the teachers, the rememberers, who reveal to us the reality of the inner dimensions and the fantasy we have subscribed to. There are no separations; there are only our illusions.

They see what is veiled and a mirror. That is one way of looking.

Another is that she is where she always has been, exactly in place, and it is we.

We who are mystified, we who are veiled and without faces.

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The Gynosophic Gathering
Paula’s Haggle (Continued from page 1)

think of the world in vast sweeps of time, and they had lived in vast sweeps of time.

I think of my own parents; my father's 73, my mother's 69, and when I think of the world they lived in when they were children, and the world they live in now, it's simply astonishing. I don't really understand how they could keep on trucking, with that degree of shock to the system—but they do quite well, because, of course, they do what we all do, they put one foot in front of the other, and pretty soon you're 70, and...all this stuff happened, and so what. But if you think about it, it's simply terrifying, the shocks, because they were born in rural New Mexico. They didn't have running water, even. They were born into a state that was largely Mexican and Indian. The biggest city was Albuquerque and there must have been 20,000, maybe 15,000 people at the time. It took them hours to get from where they were living as children into the city. They didn't go there very often. And then, they watched the space thing all happen, they went through the Second World War. They were born in a world that never thought of nuclear bombs. I'm 46, but I don't remember a world without nuclear bombs. They didn't have electricity. I don't remember a world without electricity. I don't remember a world without radio. I am entirely different orders of being from my parents, probably closer to my children than my parents are to their children in terms of our shared experience, in terms of what we can mutually understand. And I should think that that kind of shock makes one feel extraordinarily vulnerable.

As I was preparing this Haggle, I went to my handy-dandy dictionary, and I was utterly amazed at the dearth of information about vulnerability [laughs]. I'm convinced that 'vulnerability' and 'vulva' are connect­ed. [Laughter.] The dictionary is not so convinced. We'll have to do something about that. Vulnerability is said to mean liable to injury, and it comes from a Sanskrit word which of course I can't pronounce, but it means wound. But it might also be connected to the same root that 'vulgar' comes from, and that means folk, volk, people. The Random House Un­abridged gives three definitions of vulnerability: 1) capable of or susceptible to being wounded or hurt, as by a weapon; 2) open to moral attack, criticism, or temptation; 3) (of a place) open to assault or attack, difficult to defend.

People who are aging, or aged, people who are very sick, who have life-threatening illnesses, or who don't have life-threatening illnesses but whose vulnerability is apparent to us—they can't see, or they move about in wheelchairs, or they're missing a digit, or they have to be on special diets, or they can't go in a room with a microwave because their pacemaker will go crazy, or they have cancer, or they have AIDS—people who are vulnerable, are people that we are utterly terrified of. Why? Why are we so afraid that we'll catch their dying? The moment we were born, we caught dying. That's how it is. Vulnerability is what life is. There's no way around having to be susceptible. Only to wounding. And yet, we live in a culture, in a world, that insists, as its bottom-line right, on invulnerability, on being impervious, forever, to any kind of wound or harm attracting it. For most Americans, that's true. Certainly for all of those who are in the great middle classes, from the very lowest middle class rung to the very highest middle class rung, we believe that we have a right to invulnerability. Thus, a hundred million dead animals—more—billions of tortured animals, so that we won't die. Thus, enslaved Black South Africans, tortured-Palestinians, destroyed. And in every billion of lives, because if we take our animal brothers and sisters into account as being part of us, then just as many as dying are as living. Just as many are suffering, as are being freed from suffering. May the sacred spirits of life be with us.

There are many forms of this game called invulnerability. One of them, one of my favorite ones, is the Karpman triangle; victim-persecutor-rescuer, and of course you get into that stupid triangle because a) you believe in invulnerability and b) you are vulnerable, and given both of those things you can play endlessly, one part of the game or another. "War and Peace" is one of the games that we play around the dichotomy vulnerabiliy-invulnerability. Nobody goes to war unless they feel vulnerable and they believe that they must not feel vulnerable. That's what they're fighting about.

Security: Americans polled nationwide put "security" on the top of their lists of values, "beauty" is 17th.
National security, privacy, security, economic security...medical security, security, security, security—just recently subscribed to some home­owners' magazines, and it's amazing how many security devices they're trying to sell me, you know, and of course I want to buy them. I want to be secure! [Laughter.] It's insane!

- Law and order—that's social security. Fundamentalism—that's a form of the impulse towards security, toward invulnerability. Radiculism is another form of the same dichotomy, the same equation. Capitalism and Communism are both systems human beings have devised hoping that they can therefore be secure. The welfare state is another form based on this belief in invulnerability. The pornography/anti­pornography war is about the same thing. Alcoholism and drug addiction—I'm impervious to pain, to emotion, to feeling, so I'll drink myself or douse myself into a stupor, so I will feel nothing but wonderful. And when you think about these things they always wind up in exactly the opposite place: That's what's interesting about this relationship. Thus, consumer­ism—you know Americans are the greatest plague on earth ever seen, even since Biblical times—we eat everything. Homophobia—"Ech, get those faggots off of me!"; misogyny—"Women are fragile, delicate, weak-get them away from me!" How many of us will claim our feminine right to fragility? How many of us will do that? That to read in the feminist press is about our strength, our power, our invulnerability. Our right to never, ever be attacked, or hurt, or harmed, and our utter determination to prevent harm from ever occurring to us. Some of us are so determined that no harm will ever come to us as females, that they are willing to sacrifice the life of every male on the planet. Every male. That's murder. That's what that is. There's no other way to think about it. And it's no different from the race wars that go on, as the white people decide that they must be invulnerable—vulnerable, therefore they will kill, hurt, by a weapon, 2) open to moral attack, criticism, or temptation, 3) (of a place) open to assault or attack, difficult to defend.

People who are aging, or aged, people who are very sick, who have life-threatening illnesses, or who don't have life-threatening illnesses but whose vulnerability is apparent to us—they can't see, or they move about in wheelchairs, or they're missing a digit, or they have to be on special diets, or they can't go in a room with a microwave because their pacemaker will go crazy, or they have cancer, or they have AIDS—people who are vulnerable, are people that we are utterly terrified of. Why? Why are we so afraid that we'll catch their dying? The moment we were born, we caught dying. That's how it is. Vulnerability is what life is. There's no way around having to be susceptible. Only to wounding. And yet, we live in a culture, in a world, that insists, as its bottom-line right, on invulnerability, on being impervious, forever, to any kind of wound or harm attracting it. For most Americans, that's true. Certainly for all of those who are in the great middle classes, from the very lowest middle class rung to the very highest middle class rung, we believe that we have a right to invulnerability. Thus, a hundred million dead animals—more—billions of tortured animals, so that we won't die. Thus, enslaved Black South Africans, tortured-Palestinians, destroyed. And in every billion of lives, because if we take our animal brothers and sisters into account as being part of us, then just as many as dying are as living. Just as many are suffering, as are being freed from suffering. May the sacred spirits of life be with us.

We have nuclear power. We have nuclear power...because we wish to be invulnerable. Russia has nuclear power because she wishes to be invulnerable. France has nuclear power because she wishes to be invulnerable. Israel has nuclear power because she wishes to be invulnerable. Libya has nuclear power because she wishes to be invulnerable. Iran has nuclear power because she wishes to be invulnerable. The net effect of all this invulnerability is that we are all, at last, equally vulnerable. To death. Which we were all equally vulnerable to before the whole thing began. The stakes have only increased, so it's not only our vulnerability, but that of every living being on the planet that we have to ask—question.

We have ritual spirituality—that's very trendy this year. And what we're doing this year with our spiritual ability is making shields! To protect us from our vulnerability. That's what we're doing. We're doing protection rituals so that no harm can befal us.

We have medicine, in the established world. Do you know what the medical establishment does? Well, it saves billions of lives, and it creates billions of diseases while it's doing it. And it's us. And how many times have we taken our animal brothers and sisters into account as being part of us, then just as many as dying are as living. Just as many are suffering, as are being freed from suffering. May the sacred spirits of life be with us.

We have bureaucratic institutionalization of life functions: health, education, law, government, to provide for the common defense, to pro- (Continued on page 17)
Coquettishly. It's terrifying. I'd do anything rather than write. Anything—because I can't bear to be here all alone—is stupid, so powerless, so weak...so cliched, so trite, so ungrammatical. You know, why can't I be elegant? Well, if I could be famous, everybody would think I was elegant and that would work just as well, wouldn't it? [Laugher.]

We have one million ways of avoiding, for ourselves, our vulnerability. I have children, and they watch a lot of cartoons. And it's interesting, you should check...at Saturday morning, in you adult...hood. There, there, that hand (laughter, groans) and with a flick of its little, finger...and there's no sense that this is not okay, there's no sense that there's something dreadful going on. We invaded Grenada, and the whole United States were ecstatic—"Oh, boy, we showed them. We're powerful, we're invulnerable."

We showed them that we're bullies, and we also showed them that we're incredibly stupid. I was raised on a Mexican land grant in New Mexico that's about the size of Grenada, and it has about the same population. I can just imagine the United States invading Cuba...and instead it being in the headlines, and the good guys being proud of the strength of the United States. I hope that that sort of strength is not the kind the you will accept for yourselves. I hope that the kind of strength that you will accept is acknowledgement of your weakness, of your fragility, of your mortality, of your disease, of your horror, of your pain.

We have an epidemic called AIDS. AIDS is a failure of the immune system. Everybody's immune systems under the assaults of the past thirty years are failing. AIDS is just one way, it's showing, that's all. But Americans, I hear, are saying the most amazing things. I heard some women talking today and they said that they were leaving San Francisco and they're going to New York for a while. They said it was too dangerous to live there. They were in the theatre and they were leaving the theatre because so many lugged are in the theatre. This is terrifying. Today, a number of groups read their list of the names of the people who are AIDS victims among them and loving them, and raising money for them, for their people who are dying of a terrible disease. But you know what's the most terrible thing about AIDS? It's not ugly. Do you know how many people die in automobile accidents? Is anybody running around talking about the Automobile Accident Plague? Are we raising billions of dollars to support our schools who drive automobiles? Are we doing any of those things? Heavens no! No. But the AIDS victims look...they age so rapidly, they weaken so quickly, they go through a full life cycle in five or seven years. That's the dreadful thing about AIDS. It tells us that we can't live...that's all. We can't live. I'm not sure who ever said we could, but we seem to believe that we could, regardless. And so we're all going to move to New England, where they don't have AIDS, I suppose.

So, suppose we didn't fear death. Suppose we were able to acknowledge our vulnerability. Then maybe our aging, our fear, our diabetics, our asthmatics, our people of sight, hearing, our colorblindness, our lower class status, our lack of college degree—all of these things...if we accepted vulnerability as our birthright, how would we treat those who are poor? Who are the insane? Who are the addicted? I think that probably we would treat everybody, and ourselves, very differently, if we could accept that our right is vulnerability, and our destruction is invulnerability. Think about it.
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