

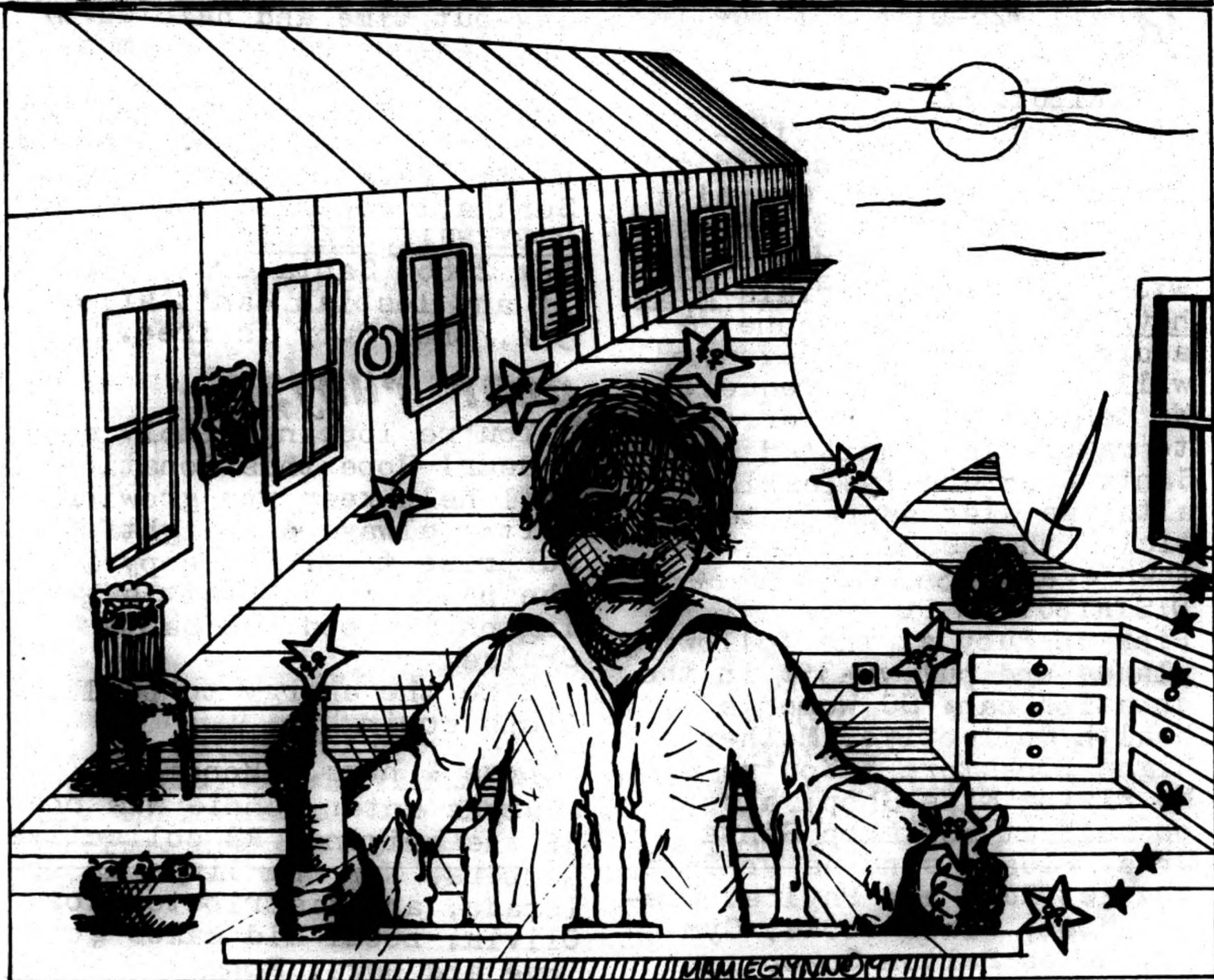
Rubyfruit BOX 2386 SANTA CRUZ Reader



A LESBIAN COMMUNIQUE

NOV 1977

ISSUE 15



2 Dear Reader Readers:

The Rubyfruit Reader is a lesbian communiqué published monthly by a small collective. Not all of us necessarily agree with everything that is printed but we take responsibility for choosing to print whatever appears in Ruby. We are an open collective and welcome new members--call 426-DYKE for meeting times.

CONTRIBUTIONS

We always need contributions, both graphics and written materials. Graphics must be black ink on white paper and be either 3 or 6" wide. Written materials must have a signature, phone, & address, altho a pseudonym will be printed by request. We tend to give preference to materials submitted by Santa Cruz County lesbians altho we also appreciate articles that concern out-of-town events. Send by 15th of mo

DISTRIBUTION POINTS

Pick up Ruby at the following places and put yr 35¢ in the donation can: SC Women's Health Collective, Mother Right Bookstore & You've Got Me Flying Kite Shop; also, on sale at Bookshop Santa Cruz. Please send us yr \$ if you get Ruby at: Phyl's, Dragon Moon, Plaza Books, Cymbaline or Felton Co-op.

WORKERS THIS ISSUE: Catherine, Kater, Clytia, Brenda, Lauren, Janice, Mamie(cover), Debra. The collective this month is still an over-worked, but somehow faithful group of 4 womyn. We really need help putting Ruby out. Please write or draw something. Know anybody that might like an ad or subscription? Come by at lay-out time and help us w/ the tedious but ever-amusing task of collective process. Many thanks to all our friends who keep sending us \$\$\$. Back issues are avail. Send all contributions, to: RUBYFRUIT READER Box 2386, Santa Cruz, 95063 If any lesbian can't afford 35¢, then Ruby is free.

dear ruby,

You're looking simply swell m'dear! Hope this donation will help keep you growing.

It's always a delightful surprise to find a copy in the post--to see what's going on in good old Santa Cruise.

Hope the energy to publish keeps coming in.

Love & hugs, Ronnie
(Ruby's note: Ronnie was one of the original RR collective members. Now she lives in Colorado, and distributes for Olivia. Local kid makes good love and hugs, Rons!)

Halloween: Witches, Ghosts, & Lesbians 3

by brenda

...sitting at the laundromat, doing my "woman's work", the place inhabited by womyn and children. We are doing our womyn's work. Monday. Isn't this the traditional washday? Monday wash the clothes, tuesday bake the bread, something like that. I am here with the ghosts of endless generations of womyn, mothers and aunts and cousins and friends and lovers, we are all washing our clothes.

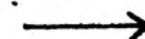
Autumn, the harvest time. The womyn in the fields. There is a deep-rooted place in me that longs to live my life by the cycles of the seasons. To plant seeds in the ground, care for them, harvest their fruits and flowers.

Autumn, the time of the womyn. The time of the celebrations of the witches, the herb-womyn, the divining-womyn, the healers, mothers, spell-casters. The womyn would gather together in the autumn to preserve their fruits and vegetables, dry their herbs, sew their quilts, and cast their spells for the coming win-

ter. I reach out towards these womyn, my mind tries to see them in their space and time. So many are the lessons we could learn from them, and i am sure that many of these womyn in this laundromat with me do not even believe in the existence of witches, or herb-healers, or of a time when all womyn were such beings.

For them hallowe'en is the day when the children dress up in cheap costumes bought at woolworth's, and go out collecting junk food from the neighbors. The day for carving a bizarre face in a pumpkin and putting a flashlight inside. Do they consider why these things are done, what ancient rituals they represent? Do the ghosts of the foremothers reach out and touch the souls of these modern womyn?

Ghosts. Hallowe'en is the time of witches and ghosts. The womyn and the dead ones, creatures of the night. And i, a lesbian, a witch, a creature of the night, strain with every fiber of



4 Halloween... (cont.)

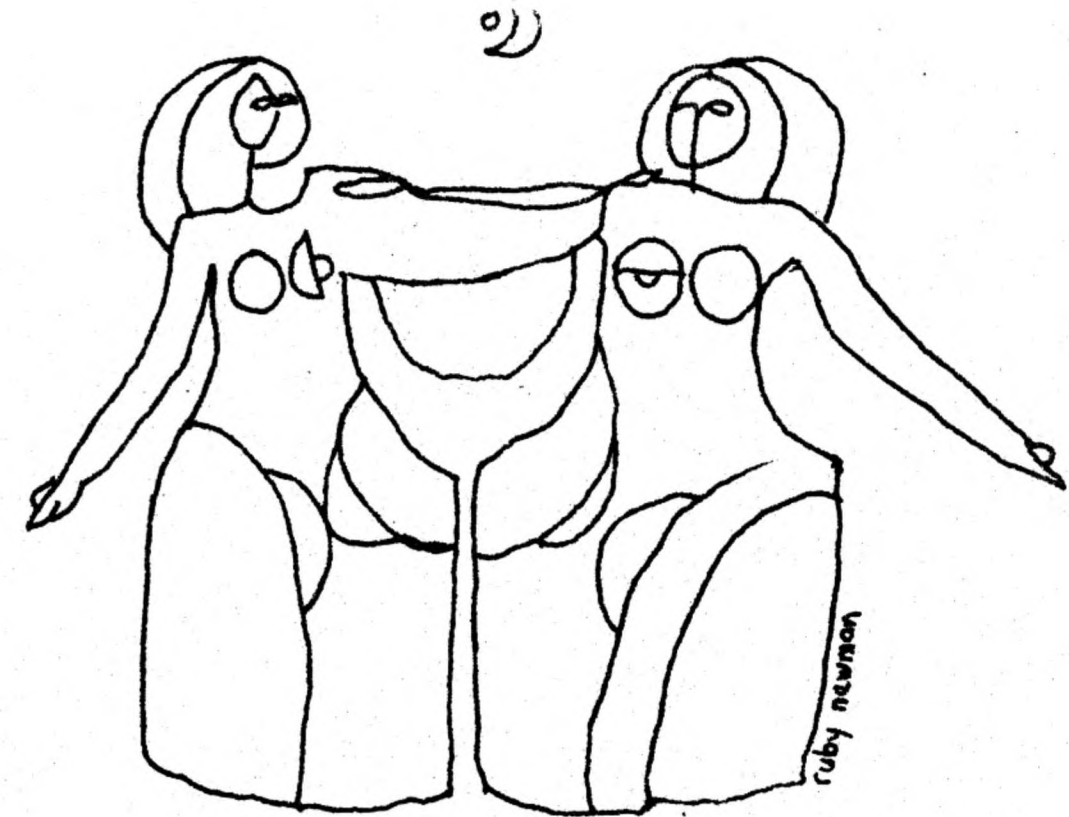
my being to remember that from which i have descended. I must remember the rituals, the spells, the circles of my foremothers in firelight. candlelight, dancing and chanting in a sacred grove. I must remember because it is not written, and it has been almost forgotten by our mother, and their mothers, generations of conscious repression of our wisdom, our secrets, in order to survive in the world.

Hallowe'en is the time to remember womyn's magic. It's not accidental that with womyn's struggle to overcome sexism and regain power in the world, we also begin to rediscover our magic and our spiritual roots. Womyn's power comes from those roots. Our power is the power of the witches of the ages.

Hallowe'en is also the time to remember our righteous anger. Hallowe'en is the time to remember the more than nine million womyn burned, drowned, stoned, hanged, beheaded, and otherwise persecuted and tortured by the male ruling class in its attempt to establish patriarchal rule and end witchcraft forever.

It took the deaths of nine million womyn, and still the Craft did not die. Such is our strength, and the eternal validity of our truths. We are the new witches, we are the new incarnations of those womyn who were murdered for being womyn. Our struggle in this time is twofold: to look outside of ourselves at the conditions of the womyn and the earth, our mother, and teacher, and do what we can to restore the balance. And to look deep within ourselves for that knowledge and wisdom that our ancestas have willed us, that lies latent within each of us.

Hallowe'en is the time to bring our latent wisdom to the surface, to come together and shake the earth with the sound of our voices raised in one powerful, beautiful cry: we are the daughters of the witches. Their Craft is our Craft. We will no longer be silent.



a witch lives and laughs in every woman.
she is the free part of each of us,
beneath the shy smiles,
the acquiescence to absurd male domination,
the make-up or flesh-suffocating clothing...

you are a witch by being female,
untamed, angry, joyous, immortal.
you are a witch by saying aloud
"i am a witch"
and thinking about that.

--anon.



Working with Power:

6

LESBIAN UMBRELLA ORGANIZATION^{by} Lauren Crux

The September Umbrella meeting, which I missed, was evidently one of conflict and stress. The Core group made some statements of how they wanted to reorganize-- closing the group, three month commitment, etc.--and were met with charges of elitism and power tripping. From all reports everyone on all sides, or on no sides, was blown out by the uproar.

It all sounded so familiar to me-- from my own experience in the political action group last year to all accounts of lesbian and feminist organizations during the last ten years. Over and over again, groups ripped apart because of conflicts over power/leadership/authority/structure.

Core spent one meeting re-evaluating our position as a group, and as individuals. What were our power desires? What did we want our relationship to each other and the Umbrella to be? We all began by denying that we were on any power trip. We thrashed around in our self-righteousness for quite a while feeling frustrated. It occurred to me that there was indeed a power investment for me by being in Core. I explained to the group that my guess was we all had such an investment and we might move somewhere by copping to it. I began by saying how I felt and feel that I have a vision which I want to see brought to life. A vision which has political, cultural, social, and personal relevance to me and I believe to most lesbians. I want the Umbrella to be a political/cultural/social force, inspiration, organization. I want to see us fight for our rights, and win. I want to see us be part of a woman's cultural revolution. I believe in myself to know I can make a contribution to that effort. I believe in us knowing that if we join together no one can tear us apart. I am a member of Core because that is a way for me to actively be involved in enacting my vision. That is my power trip.

As we went around the circle each of us had different yet similar reasons for being in Core. Some of us were

more political, some more social, some more cultural. 7
We all agreed that we wanted to be actively involved in being joined together in commitment to our future as women, and as lesbians, and, Core and the Umbrella are a meaningful way to do that. We do want power. Not power over, but power of creation, invention, and political clout.

With our motivations clearly spoken, the structure of Core became easily defined. We are a committed Core group by virtue of our stated commitment to each other. Anyone who wants to join can do so by virtue of making the same emotional/time commitment. No need to close the group-- to impose structure externally. We now have our desired internal structure. Core is open to anyone who wants to drop in to just listen or to look on, or wants to be heard, or who has an idea or a gripe to share, or who has anything she wants to contribute. (Core meets Fridays, 5:30 to 7:30. 123 Pearl Alley, behind Woolworth's)

We also narrowed our goals. We agreed to be responsible for seeing that the monthly Lesbian Umbrella Meetings happened. We agreed that our other purpose was to sponsor educational happenings for lesbians in this county. We will try to have one event a month. This month we're working with Ruby to pull off the Halloween dance. Next month might be a workshop on body-image and and body politics; the month after that a concert, or a talk, or an art show, or ?.

And so to the topic at hand, the LUO meeting this month. We felt we needed to talk with everyone about power/leadership, and how we were afraid of it in our community and in general. During small group reports, Core related to the large group much of the information I cited above. Everyone seemed pleased with our report. Then after announcements, we had a half hour of body/play led by Sybil. We did mutual support exercises that left us all feeling good, a little sweaty, and energized.

As facilitator I began the discussion by a description of Core's discussion of power. I mentioned a little of the history of many women's organizations working so hard to counteract the hierarchy and ossification of male organizations that they often fell prey to the "tyranny of" →

8 Working with Power (cont.)

structurelessness," leaving their organization a shambles of non-organization and strife. I also quoted Gloria Steinem who has said that men kill off their weak, while women kill off their strong. Knowing this, and wanting to avoid it in the LUO, the following questions were suggested for discussion: What is it about power/leadership/authority that is threatening to women and to women's groups? How does power occur? How does power get taken? What is the difference between individual and group power? And of course the obvious--what do we mean by power?

The discussion that followed was one of the most thoughtful and respectful discussions I've witnessed since the beginning of the Umbrella. Jargon and dogma were noticeably absent. And although most of the discussion remained abstract and general as opposed to personal and immediate, many fruitful attempts were made to deal with the issues and questions posed.

I cannot re-count everything that was said; however, we came up with several suggestions for procedure and philosophy for the Umbrella with which we all agreed. In discussing our common fears of leadership and power as traditionally abusive, it was suggested that we need to re-name those terms so that they become our terms, women's terms with women's meanings. The same words may be used, but connote new meanings. Instead of abusive power, we are looking for creative power--shared power between/among equals. Instead of authoritarian, hierarchical leadership, we are encouraging leadership based on competency.

We agreed to consciously work to avoid covertly sabotaging our leaders. We want to work within the LUO to support, promote, and encourage each other to be powerful, creative, and leaders in whatever way our skills and talents manifest themselves. We recognize that everyone has skills and talents in different areas. As new tasks emerge, new people whose skills match those tasks will become "leaders" or initiators for those tasks.

We agreed to each work to be responsible for ourselves to see that our needs are met within the Umbrella. We also discussed the fact that not everyone is automatically fully

responsible for herself. We've had years of training not to be responsible for ourselves; we need time, methods, and encouragement to learn these new skills. 9

At this point it seemed we were equating the use and facility of verbal ability with power: those who talk more command more power and influence; those who are uncomfortable in large group settings remain quiet and feel they have less power. Agreeing that sometimes silence can be a powerful act, and agreeing that non-talkers who want to talk must assume responsibility for speaking out, we discussed ways that the talkers could make more space for those who are struggling to find their voices. We came up with the following ideas: We agreed to try different communication/process models at each Umbrella meeting, working until we find one(s) that work. At the beginning of each meeting the process model will be discussed and agreed upon for that meeting, and evaluated at the end of the meeting. We might experiment with more small group discussion within the large group. We might try a hand signal for someone who wants to stop the meeting and have a moment of silence to collect her thoughts before she speaks, and so on.

Finally, we gave ourselves permission not to be logical, rational, and analytical, recognizing that there is often great wisdom in our rambling and confusions.

We ended the meeting commenting on how the atmosphere of regard, and respect was healing for all of us. Next month we plan to continue our discussion of power and leadership. Having agreed upon a general political and philosophical approach to those topics, we want to focus on personal comments of success and struggle with our own issues of claiming and activating our power and potential. Another attempt to bring the personal and the political together. Bye folks, hope to see you next month.

Note: The Lesbian Umbrella Organization is a community group open to all lesbians. We have open monthly gatherings (next one Nov. 20--see calendar) which provide a way for us all to meet, discuss relevant issues, socialize, and play. Call 426-DYKE evenings for more info. JOIN US!!



firing followup

by Ruby

As a followup to last month's "Firing" article, Ruby will bring you up to date on happenings in Sue Hilton's case - she was basically fired from her Youth Conservation Corps job for being a lesbian.

In mid-September Sue's lawyer received a letter from Russell Cahill, the Director of the State Parks and Recreation Dept., offering her back pay (from the time she was fired until the end of the job), and offering to send a letter to each of her crew members explaining that Sue was not found guilty of immoral conduct, and further, that he would hire her back - that she was quite capable of doing her job.

He apologized for the unfortunate situation (which situation wasn't clear), and said the decision to fire her was based on the administrator's feeling that it would not be possible for her to pull together an effective crew (following the investigation), but if circumstances had been different then he would have had her come back to work. He also said that under his administra-

tion he would be glad to hire her next year.

Sue (through her lawyer) replied with a letter asking for some changes in the way the P&R Dept. runs things (like investigations, guidelines on staff-crew communications, etc.), asked to have her record cleared of the charges, and said she would be glad to talk with them about employment possibilities.

It is now a month later and she has received no answer and no back pay!!

Sue and her defense committee thank those of you who wrote letters, signed petitions, and gave support - but the end is not yet in sight, so please keep listening. Promises don't pay the rent!!

kite shop

You've got me flying

123 PEARL ALLEY
SANTA CRUZ
426-HIGH

BEHIND WOOLWORTHS

Three years ago I heard the word Lesbian

Three years ago I heard the word fear

defined the word anxiety

and struggled with the word identity

Three years ago I experienced the word love

Three years ago I caressed the word tenderness

welcomed the word choices

and found strength in the word courage

Three years ago I found the word freedom

And took a tight hold- never to let go.

--Sage Emerson

An 11 yr. old girl successfully fought off two would-be child molesters, it was reported in KARATE NEWS. As she was walking home, a car with two men stopped, and one man grabbed her by the arm. She flipped him onto his back on the sidewalk, chopped him in the neck with the edge of her hand, and jabbed him in both eyes with her fingers. The driver jumped out screaming, "that's murder!" Neighbors alerted by the noise, called police, and both men were apprehended. The child is the daughter of a woman who studied judo and a man who is a brown belt in karate. She was unharmed, except for a slight bruise on her arm where the man grabbed her.

--Plexus, Oct. 77--



WOMAN/WITCH

by catherine

There were probably women of olden times, and there are women today who consider themselves witches--some consider beliefs and practices a religion, a turning away from patriarchal doctrine. Others feel women have special powers and insights to be used as they will.

There were 7½,000,000,000 women in olden times who did not consider themselves witches, but were punished severely, usually with death for the crime of witchcraft. There are thousands of women today - possibly more-who also do not consider themselves witches but are being punished severely, usually not with death (so far?) for the crime of being woman.

In a very systematic, legalized campaign, from 1300-1700 A.D. European and American women were murdered-most often by burning and hanging. The three main bases for these years of terror were the realities that

- women were sexual beings
- women questioned and refuted the religion of Christianity
- women had knowledge of healing and health care.

These characteristics and actions, in a time when wo-

men were considered "a structural defect in the original creation" (Dworkin) were completely intolerated by men.

The "witches" were accused of works ranging from causing impotency in men, copulating with the devil, collecting penises in boxes and feeding them oats and corn, causing hailstorms and tempests, to killing and eating babies. Other unexplainable phenomena were also often acknowledged as being the work of witches, and some person/s often died for them.

In 1484, Pope Innocent VIII issued a proclamation that had two men, Kramer and



Sprenger, write an extensive document that would define witchcraft, describe the modus operandi of witches, and standardize trial procedures and sentencing. The result was the Malleus Maleficarum (Hammer of Witches). In a time when few people read and books were scarce, this volume was printed extensively and sat in every courtroom. It had more currency than the Bible; it was theology, it was law. The following excerpt from the Malleus shows the inherent woman hatred behind the witch hunts: "Now the wickedness of women is spoken of in Ecclesiasticus XXV: All wickedness is but little to the wickedness of a woman.. What else is a woman but a foe to friendship, an unescapable punishment, a necessary evil, a natural temptation, a desirable calamity, a domestic danger, a delectable detriment, an evil of nature, painted with fair colors! Therefore if it be a sin to divorce her when she ought to be kept, it is indeed a necessary torture.."

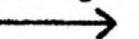
The amount and intensity of overt woman-hatred displayed during these centuries seems overwhelming to us now, and we tend to say, as with the murder of homo-

sexuals and Jews in WWII, 13 it won't happen again.

But it happens again. Each day in European and American cities (and spreading to other places) women are saying "I will be woman- self



defined- no longer man-defined." Again, the accusations from men are based on women's sexuality, women's questioning of the church, and women's knowledge of health and healing. Women are exploring and living in relationships with other women, women are realizing the "world's great religions" of today are directly oppressive to them (some drop out and some try to take power from the inside such as by



becoming priests), and women are exploring and healing not only their own bodies, but are working to change the male "health" empires that have built up since the long-ago women healers were wiped out.

Women further say: "I will question rules laid down for my behavior, my clothing, my desires. I will fight against men--individually and collectively--husbands and governments--who are stepping on my and other women's necks."

And the modern Malleus Maleficarums are FBI (Cointelpro), CIA, and grand jury regulations and memos, texts of psychiatric medicine, and the maze of law books and prison manuals. Examples of how these sources are used to define, uncover and punish "witches" are:

- Grand jury investigations (fishing expeditions) in the women's and lesbian communities in Lexington, Seattle and other American cities, where lesbians and single mothers especially were objects of threats, lies, and jailings. Some of these women had herstories of political activism - some were not politicized at all prior to the investigations (now they are!). The grand jury is a

either goes to jail for the duration of the grand jury or until she is ready to talk, or one starts to answer their questions, and finds that she must then answer any and all questions put to her -without her lawyer present. Any person named in this questioning is then subject to also being called before the grand jury - and so on.

- Secondly, many women end up in psychiatric institutions and are subjected to druggings, electrical shocks, isolation, and other abuses as a result of knowing the world is mixed up/wrong, trying to act against that wrong as they see it, having someone (psychiatrist, social worker, etc.), label their way of coping as crazy (angry women, lesbians, etc.), and then once inside the institution they often are not released until they conform to the prevalent and desired image of "womanhood" and "good citizen". In USSR "mental hospitals" are apparently used to keep overtly "political" prisoners away from mainstream society. Joan Baez wrote a song about Natalia Gorvaneskaya, who, every time she gets released from the hospital, writes another anti-government poem and goes back for another stint.

of punishment is the prison system. Almost any infraction of "male" law can be made to fit a crime serious enough for imprisonment - whether it be women organizing and marching in Italy for abortions, feminists uninvitedly inspecting a Florida maternity ward, women "lying" to the welfare department to get a bit more money, or defending oneself against a rapist. Once inside the prisons, women are isolated, behavior modified, drugged, raped, malnourished, some are made to pay for their keep with work-release programs,

S.C. WOMYN'S HEALTH CENTER

Health Info and Counselling
Medical Services by Appointment
Lesbian Counsellors Available
Dr. Referrals / Medical Library
Self-help Workshop Monthly

OPEN: 10-4 M-F; 7-9pm Wed.

250 LOCUST ST.

427-3500

- 24 hour phoneline -

* Rubyfruit distribution point *

and more are kept ^{long} repeatedly.

These are the ways modern "witches" are dealt with. So far, we haven't seen public burnings and hangings - but grand juries, psychiatric institutions and prisons do an equally effective job.

The tie that binds the centuries together is that when-ever women speak out or act against men and the patriarchal system, they will first be told to shut up, and if they don't voluntarily do that, they will be submitted to stronger and stronger methods of keeping them quiet.

As we come again to this Halloween time- this eve of Hallows - celebration of the ancient Dianic cult, let us remember all our sister witches and continue to be powerful in our working together as women, for women.

Resources:

Woman Hating-Andrea Dworkin
Witches, Midwives & Nurses-

B. Ehrenreich, D. English
Root of Bitterness-ed. Nancy Cox

Sex & Power in History-Amaury de Riencourt

Generations of Denial-Kathryn Taylor



SCAPEGOAT: EVA KUTAS

As an example of a modern witchhunt, Eva Kutas and five other Oregon people were charged (in late 1974) with harboring an escapee from the Oregon State Penitentiary. Eva is now serving two years in prison (so far she's been in Terminal Island, Pleasanton, and just recently was transferred to a halfway house in Oakland).

The case began in May of 1974 when the warden of the Oregon State Penitentiary allowed Carl Bowles a four hour "social pass" with his niece/girlfriend, Joan Coberly. The fact that Bowles escaped while on a social pass, that he was serving time for murder and kidnapping convictions, that he was at large for more than a month, and that he killed an elderly Eugene couple during his flight, fueled dramatic publicity. The record shows that authorities in Amarillo, Texas forwarded a warning to Oregon prison officials shortly before Bowles escaped that a "girlfriend" of Bowles was coming to Oregon to break Bowles out of the penitentiary; this warning

was disregarded. All of this proved highly embarrassing for prison and law enforcement officials and much of the public anger over the escape focused on the prison warden, Hoyt Cupp.

The escape and its aftermath left prison personnel and law enforcement officials with a lot to explain. What ensued, as often occurs when the government needs to vent pressure or deflect challenge, was a witch hunt. The fall would be taken by accomplices and abettors to Bowles' flight, regardless of whether or not they actually existed. The hunt yielded predictable results: of the six persons who were charged by the Federal Grand Jury with conspiracy, harboring an escapee and misprison (concealment) of a felony, five were political activists. Prosecuting political activists for helping Bowles escape netted the government two important "benefits": it turned public wrath away from the government and focused it on those challenging the government. This provided a convenient cover for another government assault on

its "enemies."

Eva Kutas was born in Hungary in 1950. She came to the US. at the age of seven. She has a 2 year old son, Abdi Sharif. She graduated from the U. of Oregon and taught at the Tongue Point Job Corps Center for Women in Astoria, Oregon. Eva received her masters degree in corrections. While attending the U. of Oregon she became active in working against social injustices such as the Vietnam war, racism and the UFW (United Farmworkers) struggle.

Eva Kutas became a target because of her successful work as the house manager for the Women's Transitional Living Center, a sentencing alternative to jail which included women who had violated their parole. Eva strongly believed that prison was a poor solution to the problems of the women with whom she was working, and spoke out extensively about the need for further and more far reaching alternatives to the corrections system. Her work and her ideas became a symbol of a new approach to criminology, and the center posed a de facto challenge to the government's myth

that the purpose and effect of imprisonment is rehabilitation. In the three years she worked at the center only one woman had to be returned to prison and no one ever tried to escape--this made her work even more of a threat.

People who lived and worked at WTLC testified on Eva's behalf, giving specific information as to where she was and what she was doing during the times in question. The WTLC log book supported their testimony. These efforts were to no avail.

The government's case against the defendants was based primarily on the testimony of Joan Coberly, Bowles' "visitor" who was with him throughout most of his flight. She gave at least four different versions of what happened. The government subsequently granted her immunity from all federal prosecution. In an early statement to police Coberly described the alleged aiders as being four white men. (Those finally tried were a white man, a black man, a chinese man, and two white women.) Even after she abandoned this version, she continued to describe one aider

18 Eva Kutas (cont.)

as a "large white male." In September, before the grand jury, she suddenly changed the description to "large black male" and asserted that this person was Ray Eaglin (Eva Kutas' husband). Under questioning from defense attorneys at the trial, she admitted that she had lied to the grand jury and later cooperated out of self-interest. Judge Skopil's comment on the case after the trial was, "Few cases of this magnitude have so precariously rested on the credibility of a single witness."

A month after the verdict Kutas was sentenced to two years, Eaglin to four years. (He is presently out on bail pending appeal). The judge explained that the sentences were not for the purpose of isolating the defendants from society, or the purpose of rehabilitation, but to deter lawlessness: "the community is entitled to a clear expression of disapproval."

The prosecution is taking its toll. Eva's arrest led to her suspension from the staff of the Women's Transitional Living Center, which contributed to its demise as a viable alter-

native to prison. After having its program and resources continuously narrowed and diluted over a period of months, it finally closed. The cost that prison will exact from Eva and the communities she has supported is immeasurable. Eva has also been separated from her son, Abdi, for almost half his life. If Ray's appeal is turned down, Abdi will be turned over to legal guardians.

But for all the defendants, the trial has furthered their political awareness and education. Eva and the others feel that their past

have you
been...
Raped?
hassled?
Assaulted?
haven't we all?
You can talk to a sister by
calling... 426-RAPE

WOMEN AGAINST RAPE
PO BOX 711 SANTA CRUZ

CALL FOR INFO RE: FREE
SELF DEFENSE CLASSES

political work has provided them with the ability to continue in the struggles they have undertaken. More than ever, they understand and can respond to their trial in political terms.

Once again, the American criminal justice system has neither guaranteed nor protected the fundamental rights of citizens. Instead, the government has used the tool of malicious prosecution in its attempt to silence political activists. This is not an isolated case--Eva Kutas needs our support.

The Santa Cruz women working on Eva's defense committee are doing education around this case, including writing leaflets and pamphlets, and are also available to speak to groups and individuals about Eva's situation. They are also engaged in fundraising (lawyer's fees, printing, etc. need to be paid) and have a rummage sale planned for November--any rummage you can donate will help them pay their bills. For speakers, information, or donations of rummage, call 426-9182 or 476-8558 and ask for a defense committee person or write Committee



to FREE Eva Kutas and Ray Eaglin, 436 36th Ave., Santa Cruz, Ca. 95062. They also ask you to write Judge Otto Skopil, Federal Courthouse, Portland, Ore. 97202 and demand 1. All charges be dropped 2. The case be reopened and defendants be given a new trial 3. Eva be released from jail.

Very importantly, Eva welcomes correspondence--her new address is: Eva Kutas, 205 McArthur Blvd., Oakland, Ca. 94610. Her move to the halfway house feels hopeful, but "treats" such as this can always be withdrawn, and she can be sent back to Pleasanton. Halfway houses can be seen as "half freedom."

Mother Right
tues - sat
11-6.

538 Seabright Ave.
Santa Cruz, Ca. 95062
426-1317
feminist bookstore

Meg Christian's new album, Face The Music, is now available at MotherRight. Get it, it's great!

Just about everyone has heard that they're making a movie out of Rubyfruit Jungle. However, it seems that filming won't begin until spring of 1979; under the direction of Joan Tewksbury, screen-writer of "Nashville" fame. No one has been signed for the lead yet, but Rita Mae has said that she hopes Lily Tomlin would play the part. Who wouldn't? Meanwhile, Rita Mae has just finished her third novel, "Six of One, Half Dozen of The Other" which promises to recapture some of her old flavor. The novel will be about the relationship between her mother and sisters, and about love expressed between women in the south. The book is expected next spring thru Bantam.

SISTER

LOS ANGELES

FEMINIST NEWSPAPER

box 467 no. hollywood, ca. 91603

\$5.00 A YEAR (6 ISSUES)

CHECKS PAYABLE TO "SISTER NEWSCLUB"

Birth of Women's Prison Coalition 21

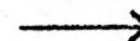
Over 120 women from western states met for two days to share experiences and discuss the state of the women's prison movement. The conference, which concluded months of preparation by the Santa Cruz Women's Prisoner Support Group, was held in the beautiful surroundings of Ben Lomond. The participants were impressed at the high quality of food, entertainment, and creative childcare provided by the organizers. One mother said, "I've never been to a conference before where my child wakes me up to ask if childcare has started yet."

This herstoric first conference brought together ex-cons and women representing many diverse groups: Women Against Prison (Bay Area), Hands Across the Wall (Portland-Eugene), Through the Looking Glass (Seattle), Women's Prison Project (Santa Fe), Music Inside/out (L.A.-S.F.), Alternatives to Incarceration-Parolee Support Network (Sonoma), Athena House (Santa Rosa), Women's Litigation Unit (S.F.), Prisoner's Union (S.F.), Women Fight Back Network (S.F.), S.F. Jail Project, National Lawyers' Guild (San Jose), August 21st Coalition and defense committees supporting Dessie Woods, Assata Shakur, and Eva Kutas.

The conference goals were to establish a strategy for women working in the women's prison movement and to set up a communication network. The format of the conference provided for intensive core group meetings, where goals were discussed, as well as workshops on such issues as Mothers in Prison, Racism, Lesbians, Alternatives, Juveniles, Organizing tactics, health care, behavior modification, and others.

The conference established a new group, The Women's Prison Coalition-Western Region, and formulated a strategy plan involving three parts:

1. Access to Prison--Program development, getting in and staying in.
2. End to construction of new prisons and jails
3. Organizing around special abuses--behavior modification, healthcare, forced sterilization, child custody, lesbian harrassment, racism, death penalty, and political prisoners.



22 Women's Prison Coalition (cont.)

The last point was most hotly debated. A small group pushed strongly for a separation of political prisoners into a fourth category. There was consensus that organizing around political prisoners was necessary as a consciousness raising tool for the public (i.e. showing that prisoners are not an isolated group-"them" as distinct from "us" on the outside) and that the abuses heaped on political prisoners are the same as the harassment inflicted on all prisoners. All sides agreed that in reality all prisoners are political because they are victims of economic and social pressures. The minority, however, still wanted a separate category. After long debate, the conference as a whole agreed that political prisoners should be included within the third strategy focus.

A communications network will facilitate continuing communication through a newsletter and quarterly meetings. It is hoped that future meetings will continue the positive outgrowth of this first conference providing support and skill sharing to western women in the radical prison/criminal justice movement.

by Sally Johnson & Debra Miller,
w/ editorial interference by Nancy Shaw 10/19/77



Mondays 7-11 PM

WITCHES

23

Witches--rebels through the ages
have received the rulers' curse
fled to forests where they practiced
magic arts to help the folk
gathered to them--deep in darkness
spells and rites to shake the throne.

Poor and crippled, sick and weak
slaves sought out their eerie aid
gathered in the midnight shadows
deep within a forest glade
to perform the Witches Sabat
calling on the powers of darkness!

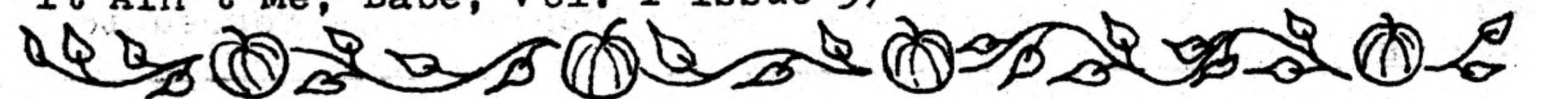
"Overthrow the mighty Church
Burn the Landlords in their mansions
Kill our masters with your curse!"

For the Church had long betrayed them--
taken food and land and lives--
given nothing but vague mutters--
lies of later paradise.
And the landlords whipped them daily
stealing grain reaped from the earth
jeweled fingers, lives of leisure
stolen from their crippled backs.

Good is bad and bad is good
dark and light trade places here:
from around the witches' fire
daemons rose with burning brands
streamed to where the High Lord lay
sleeping in his silken gown
set the fires to the mansion--
howled with glee while flames leapt high.

Aye the rulers hated witches
but the poor folk loved them well.

(--Jane, copyright 1970. reprinted from:
It Ain't Me, Babe, Vol. I issue 5)



SEATTLE-Chris Pomarneau was fired recently from Kelly's Answering Service for not wearing a bra. She doesn't understand it either. She has appealed to the Washington State Human Rights Commission. Kelly's had warned her to wear a bra, she says, but she "couldn't see the sense of it". Only women were working on her shifts and no men entered the area while she was there. (Hersay)



Me and my sponge,
We got this thing.
When I know it's time,
Can't help but sing.

It's so natural,
It almost talks:

"Rinse me out in cold
And I'll invigorate
You all up."

"Rinse me out in hot
And I'll soothe
You down a lot."

So get your sponges, women.
Don't let the bastards crush us.

Me and my sponge,
We got this thing

And it's a whole lot
Better
Than Asbestos!

Deborah

CONFUSED ABOUT O.J.?

Where does that orange juice really come from? This list was compiled by Lesbian Tide:

Scotch Treat	California
Gelsons	"
Mayfair/Arden-Cal,	Tex, Ariz,
Sunkist	"
Tree-Sweet	Florida
Tropicana	"
Minute-Maid	"
Vita-Pakt	Cal, Ariz (uses conc. from Fla)
Ralph's	Florida
Thriftmart	"
Jerseymaid	"
Von's	"
Alpha Beta	"
Cal-Fame	refuses to disclose source

Ruby suggests: That under the new matriarchy, men will be so ashamed of not having breasts, that they will be forced to wear shirts.

The UCSC Gay Library is now open at 104 Student Music East,²⁵ behind Crown. The Days are Mon-Fri from 10-5 and Mon-Thurs from 7-10 pm. Public is welcome. The phone is GAY-2468.

Entertainment Extravaganza presented

by Olivia Records, with:

Linda "Tui" Tillery and band

also individual performances by:

Pat Parker Meg Christian

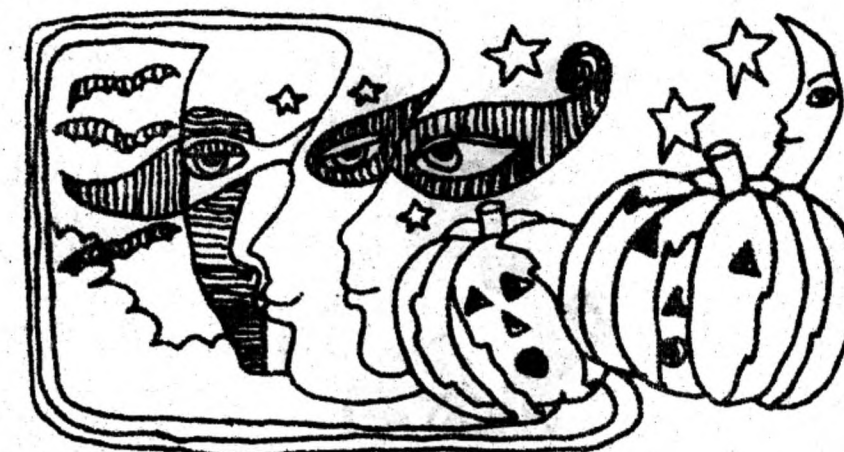
Theresa Trull Chris Williamson

December 2 & December 3
(esp. for ♀♀)

8pm Oakland Auditorium

Tickets \$4.50

For info call: (415) 652-4401 x610



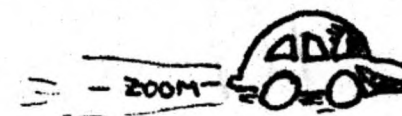
ENC/CPF

GAY SPEAKERS BUREAU AND EDUCATION

Are you interested in speaking to groups on various gay issues like gay rights, lifestyles, etc? We would be speaking to churches, teachers, classes, mental health centers, etc. There's going to be a meeting for people who are interested in being speakers on Nov. 10th at 5:30 pm, 502 Van Ness St., S.C. A small group, which came out of the Gay Rights Coalition, has been meeting for a while now to plan strategies and to get contacts in the community for the Bureau. Call Shawn at 426-9182 or Mare at 438-3168 for more information.

AUTO REPAIR

"good dykes, good work"
- foreign or domestic -



LISA & ELAINE

425-8726 / 423-8536



I was too young
to be locked in a cell
before my skin was hardened
or my heart was tough

I was too young
to be fumigated
immunized, and shoved around
like cattle in a slaughter house

I was too young to have a baby
growing in my belly
already making dreams
for his future
on that hard lonely cot

I was too young
and now
nine years later
I can still taste
those metal bars
in my mouth

Your warm breath caressed my cheek
upon passing through the hallway
Your smile was tousled, drowsy
as you gently shut your door
Sighing softly, turning slowly
back to my cold bed
my mind warmed
with thoughts of you
and what may come to be
I pull my thoughts
(those secret thoughts)
around me like a comforter
and nestle down
beneath my quilt
to dream
my wistful dreams

KB 6/77



Jade

30 SUN.	31 MON.	1 TUES.	2 WED.	3 THUR.	4 FRI.	5 SAT.
8-midnight - q's dance & games costumes, prizes Harvey West clubhouse. \$2.00 Parent's See Ruby	8-11 q radio collective - K2SC 88.1 FM - "Special on Battered Women"	9:30-11:30 GALA roller skating party - \$2.00 Seabright rink	4:30-7:30 - WESC q Studies collective - Kresge 156. Open to the community	7pm - Gay Rights Coalition mtg. Room 5 Gault School - Speaker Letter Writing about Battered * 10	5:30 - Lesbian Umbrella Core Mtg. 123 Pearl Alley -	7:30 q coffee - house - 538 Seabright
6	7	8	9	10	11	12
7pm - GALA discussion on sexism - Kresge Commuter Lounge	8-11 q radio collective - K2SC 88.1 FM - "Special on Battered Women"	9:30-11:30 GALA roller skating party - \$2.00 Seabright rink	4:30-7:30 see above	7:30pm - Per- formances of q poets & musi- cians - BLAUBERT for Battered q Shelter Project \$2.50 - Kuumhwa J&N Center. 320-7 Cadeo	5:30 - LWO Core Meeting - 123 Pearl Alley	7:30 - q coffee - house - 538 Seabright
13	14	15	16	17	18	19
7pm - GALA potluck/meeting Kresge commu- nity lounge	8-11 q radio collective - K2SC 88.1 FM - "Allison's Special"	9:30-11:30 GALA roller skating party - \$2.00 Seabright rink	4:30-7:30 see above	7pm - 5 q youth 7pm - Gay Rights Coalition sponsors Visual Presenta- tion of 1977 sanitation - gay pride parade	5:30 - LWO Core Meeting - 123 Pearl Alley	7:30 - q coffee - house - 538 Seabright
20	21	22	23	24	25	26
2-5 Lesbian Umbrella Meeting 123 Pearl Alley (behind Wed- nesday's) - New woman wel- come!	8-11 q radio collective - K2SC 88.1 FM	9:30-11:30 - GALA roller skating party - \$2.00 Seabright rink	4:30-7:30 see above	1-8 Gay Thanks- giving Dinner - potluck - YUCA 303 Walnut - sponsored by Gay Rights Coalition - games & prizes -	5:30 LWO Core Meeting - 123 Pearl Alley	7:30 - q coffee - house - 538 Seabright
27	28	29	30	1	2	3
	8-11 q radio collective - K2SC 88.1 FM	9:30-11:30 - GALA roller skating party - \$2.00 Seabright rink	4:30-7:30 see above	7pm - Pm. 5 Gault School Gay Rights Coalition mtg. Sue Hittman & Alan Soble talk about Gay's & Em- ployment	5:30 LWO Core Meeting - 123 Pearl Alley	7:30 - q coffee - house - 538 Seabright

ဒေဝသတ်ဗျာနာရ



RUBY'S ADVERTISING RATES

We want to support more of the cost of our production through ads. We also hope to raise enough to start printing, (instead of mimeo).

So, if you would like to place an ad with us, please send camera ready copy (black ink and graphics on white paper to size) and payment by the 15th of the month.

Our rates are as follow:

CLASSIFIED:

- will be typed, single spaced
- \$1.00 for first 25 words
- \$.50 for each additional 10 words

DISPLAY:

- \$2.00 per column inch (2 3/4 inches wide)
- OR--

	high	wide	
-1/4 page	3 1/4"	x 2 3/4"	\$ 6.00
-1/2 page	6 1/2"	x 2 3/4"	\$12.00
-or	3 1/4"	x 6"	\$12.00
-full page	6 1/2"	x 6"	\$24.00

Feel free to write or call about trades.

CLIP IT OUT
FILL IT OUT...



AND
Send it in !!!

Rubyfruit Reader
SUBSCRIPTION
(3 BUCKS for 6 MONTHS)

name
Address

Zip

box 2386, santa cruz, 95063