This may just be the publication we've all been waiting for. We're going to begin small and then see what happens...a lesbian newsletter by and for lesbians.

We're a collective of four women who decided to make a commitment to putting out something every two weeks. Eventually we'll get into a newspaper format and come out monthly; if we can get enough support. Our initial gathering was at the Lesbian Exploration, where some sixty women discussed the needs and issues of the community. One of the most vital and immediate needs of the lesbian community of Santa Cruz is a way to communicate with one another. The so-called "grapevine" just isn't functional. Hopefully, with your cooperation, the Rubyfruit Readher will provide a forum for the exchange of information and resources, the sharing of personal and political life experiences, a much needed literary outlet, and a place for a lesbian perspective on current events.

We are very open to new collectivites, and of course this communique can't be an effective forum without your input. So write us a letter, an article, review, story, or poem; draw a picture or cartoon; and call in activities and news items the community needs to hear.

And how do we plan to support this venture? (No, we are Not rich.) We will depend on contributions, donations in the form of support ads, personal ads (one buck each—send yours in today) and benefits. If you have any ideas, money, input, questions, or feedback, call 335-3803.

There are limited supplies of the Readher so read her and pass her on, or put her on your coffee table for your friends to read. And have a happy valentine's day...of course.

FIRST FAB HEARTS AND FLOWERS ISH
LESBIAN COMMUNITY: FANTASY? OR REALITY AT LAST?

The last two Saturdays in January were the days of the Lesbian Co-Exploration for Santa Cruz County. About 70 women came out for the occasion, which was first for Santa Cruz. The first day was spent mostly in small group discussion during which an amazing number of concerns were brought up. I don't know how else to discuss these topics briefly, so I'll just list them now. We talked about wanting to integrate the political and spiritual aspects of our lives, how to come out with people, parents, the fact that cliques seem to exist and that they perhaps alienate us from each other. We need more opportunities to be with women-only in "safe" environments. We discussed the collective process as an integral part of our lives, how we could keep from getting burned out on process. Monogamy, couples and relationships in general were recurring topics. Finding definitions that everyone could agree on was a problem: What is a lesbian? What is monogamy? What is community? What does "political" mean? Who are the oppressors? Who and/or what are we struggling against? We talked about the importance of acknowledging our differences without letting them divide us. We realized that there are many assumptions and expectations we deal with, and discussed whether or not they are valid. Most people felt there is certainly "peer group pressure" to deal with, and that there are certain "rules" we're expected to conform to, and agreed that we're oppressed by them. Many lesbians feel pressured to be "politically active" but aren't sure what that means. We also discussed the pros and cons of leadership and power: how it can work for or against us. Many of us expressed a need for sharing resources, a support network, redefining politics, cultivating our feelings of spirituality, more time to be with lesbians only, space to get in touch with ourselves, and learning about our history. Other topics included separatism, racism, stereotyping, ageism, women's culture, finances, raising children, labels, sexuality, and the concept of over-committing ourselves.

The second Saturday was spent in morning and afternoon workshops, gleaned from the topics mentioned above, and forming on-going groups: a committee formed to provide a space for future monthly meetings such as these; a group of women have begun meeting weekly to work on finding/making a dyke center (this group is currently open—if you're interested, come to our next meeting for details); sports are happening every Saturday at Garfield Park; and you are, at this very minute, reading the Rubyfruit Reader!!!

It's really great to see all this energy being focused on specifically lesbian needs. Lesbians seem to spend a lot of time/energy in groups which are directed primarily to the needs of straight women—I think it's time we get together and focus on our individual and community needs.

I'll be writing more about the workshops I was in, and would like to hear about your impressions of the Co-Exploration in general, workshops you were part of, and what you hope/want/need our community to become. So write all 335-3803 and find out where to send your articles...this is a collective effort!

WRITE AN ARTICLE TODAY!!
SELF-HELP WORKSHOP FOR WOMEN

The Santa Cruz Women's Health Collective will be holding a self-help workshop for women on Tues, Feb. 24, from 7:30-10:30 pm. This will be a time for women to learn how to do vaginal and breast self-examination, as well as to discuss other issues that affect their health, such as infections, how to stay healthy, sexuality, birth control, and so on. There will also be a chance to talk about the health care system; why women don't get good health care, and what they can do to change the situation. Women will participate in a feedback session at the end of the evening in order to provide community input to be used in planning future workshops. This is a one-night-only workshop—ongoing self-help groups will be starting again in April. All women are invited to participate in the workshops. If you are interested in a workshop specifically for lesbians, call the Health Center—possibly, one can be arranged if there is enough interest. The place for the workshop is the Santa Cruz Women's Health Collective at 250 Locust Street. For more information, call 427-3500.

***PERSONALS***

Ever thought about living collectively? Well here's your chance! Live your politics. We want to live together as a supportive household and political support group. This means gathering weekly to talk about what's on our minds (not just house business) as well as day-by-day energy for the house. Right now we are three lesbians and three children (ages 8, 6, and 2). We would like two more dykes to live with us by early March. Call Kater at 335-3803 or 427-3500 (days), or drop by 515 Chestnut and ask for Clytia.

WE'RE ALIVE! CAN YOU HEAR US?

In conjunction with "An Evening of Women's Music" was a showing of a film made at CIW (California Institute for Women), and a discussion led by Karlene Faith about the political and cultural work of women in prison. Faith is affiliated with the Santa Cruz Women's Prison Project and is on tour with "Women on Wheels."

The film, "We're Alive," was made by women in prison, produced by the Video Workshop of CIW, together with the UCLA Women's Film Workshop. An excellent depiction of the inter-relation of people on both sides of the wall was seen in flashes of school institutions, the prison institution, women working in factories, and women in prison on the production line. Women in CIW talked about the treatment they receive such as being drugged on thorazine to nullify anger, being encouraged into domestic habits such as church, appearance, and Amy Vanderbilt's code of ethics. Self-respect, dignity, and independence are discouraged; perhaps they find these qualities a threat to the institution and/or establishment.

Ninety per cent of these "criminals" plead guilty because they cannot afford lawyers. Why is it that 60% of prisoners are Third World people, and 90% have poverty-level incomes? The parole board has the power to determine length of sentence, from the minimum set by the state, up to life. This means that people whose behavior is deviant
in the eyes of the administration could face up to a life sentence, even after they have served their time. The state makes it overtly clear to the prisoners that they are dependent on "them" for their needs.

The recidivism rate (number of people who return to prison) at CIW is 70%. A probable reason for high recidivism rates is the discrimination in jobs and inability of ex-convicts to survive the cost of living. Some of the women at CIW had returned only because they couldn't get welfare aid or find jobs, and had to find some way to feed their children. Women, especially Third World women and ex-convicts, have few or no job skills, and find no place in an already outrageously insufficient labor market. The prison administration makes a large profit off the goods that the prisoners produce on assembly lines, paying them SEVEN CENTS AN HOUR.

Before they were barred by prison officials from going into CIW, the Santa Cruz Women's Prison Project made available uncensored education and provided materials for the women there. There was a lot of cultural and political work shared with the women at CIW that sparked much growth within individuals, as well as enriching the unity among the women inside.

At the six concerts sponsored by "Women on Wheels," there have been these workshops as well as a drive to collect musical instruments, records, songbooks, and any other musical items. The collection will be presented to the women at CIW along with the concert, with Cris, Holly, Margie, and Meg on Sunday, February 15. There has been a dispute as to whether or not the concert will be allowed. A few days ago a woman warden at CIW was fired/asked to resign, and Allen Brown took the position. On Monday, Feb. 9, he decided, absolutely, to deny "Women on Wheels" permission to do the concert. His primary reason was that some of the women on the tour were associated with the Santa Cruz Women's Prison Project. The word spread and hundreds of angry people sent telegrams, made phone calls, and made radio and television spots. A decision was made by the prison board in Sacramento to override Brown's decision to allow the concert to happen, providing only the performers and crew come into the prison. As it stands, the concert can still be cancelled, yet, it was the protest FROM THE PEOPLE that got the decision changed. It is important that the support continue so the women at CIW can experience this important cultural event.

When people are released from prison, they usually have little or no money, housing, and most certainly, little support or chance of finding a job. There is a grave need for support groups within communities to provide temporary housing, aid in job hunting, and general reassurance and friendship.

One woman in particular will be released from CIW in May and wants to come to Santa Cruz. She needs to know what, if anything, is available to her in this area. If you feel you can help this woman, providing transportation, housing, support, or information, please write to her ***Jan Carson**CIW BA 1046**Frontera, Cal. 91720***

We are all caged in some way: It is more obvious for those whose rights and fortitude have been stripped from them. Nothing will change unless we work together.
EVERY SUNDAY: KZSC/88.1/Womyn's Radio Collective/11am-1pm
EVERY MONDAY: KZSC/88.1 FM/Womyn's Radio Collective/7-10pm/Lesbian Soap Opera--7:30
EVERY TUESDAY: Womyn's Night!/Two Sisters Restaurant/7:30-10:30
EVERY WEDNESDAY: Dykes go bowling/Surf Bowl/10:15pm/reserve lanes under LOIS LANE/Ad for FREE GAME in Good Times LAGMU meeting/7:30/Fireside Lounge-Cabrillo College
EVERY SATURDAY: Dyke Sports/1pm/Garfield Park(on Almar St.)/bring whatever equipment you have and come out and play

FEBRUARY
Sun 15: Dyke Center meeting/7:30/514 Van Ness/423-8425
Tues 17: Two Sisters/SURPRISE GUEST
Wed 18: Two Sisters/OPEN JAM
    JILL JOHNSTON/reading from her new novel/8pm/Kresge Town Hall/
Thurs 19: WITCHAZEL/UCSC--Crown Dining Hall/8:30pm/$2.00
Fri 20: WOMYN'S DANCE/Harvey West Park/8-midnight/BEBE K'ROCHE/$2.00
Tues 24: Two Sisters/TISH
    SELF-HELP WORKSHOP/250 Locust/7:30-10:30
Wed 25: Two Sisters/OPEN JAM
Thurs 26: "HOME MOVIE" & "COMEDY IN SIX UNNATURAL ACTS"/films by Jan Oxenberg/8pm/Kresge Town Hall-UCSC/Jam will be there to rap after the films
Sun 29: PANCAKE BREAKFAST/Dyke Center benefit/watch for flyers to get the intimate details or call 426-6953

MARCH
Tues 2: Two Sisters/OPEN POETRY READING
Wed 3: Two Sisters/CAROL
Thurs
Thurs 4: LAGMU Potluck Dinner/Fireside Lounge-Cabrillo College/7:30 followed by...Pat Smith & Diane Ramsey, singing & reading (respectively)
LESBIAN EXPLORATION

DONATES THIRTY DOLLARS TO READER. THANKS FOR YOUR SUPPORT!!
We've all heard that history repeats itself, and in this 200th year of our country, we're hearing a lot about the men who made this country what it is today. All glorious. All brave, courageous, and bold. Blahblahblah

We've heard little or nothing about the HERSTORY of our nation—at least. And no wonder, since it would hardly behoove our fearless leader to pass on information such as the following.

In 1876, as today, there was preparation for a grand centennial celebration. And in 1876, as today, people questioned the appropriateness of a celebration. Celebration of what? liberty? freedom? equality? Celebration for who? racial minorities? people whose religious beliefs differed from the "norm"? homosexuals? WOMYN???

Here, herstory repeats herself. In May, 1876, the National Women's Suffrage Association resolved:

Whereas, the men of 1776 rebelled against a government which did not claim to be "of the people," but on the contrary, upheld the divine right of kings; and
Whereas, the women of this nation today, under a government "of the people" in an infinitely greater degree are suffering all the wrongs which led to the war of revolution; and
Whereas, the oppression is all the more keenly felt because our masters, instead of dwelling in a foreign land, are our husbands, our fathers, our brothers, and our sons; therefore
Resolved, that the women of this nation in 1876, have greater cause for discontent, rebellion, and revolution than the men of 1776.

Festivities were to be held in Philadelphia on the Fourth of July. The NWSA requested a chance to present a women's declaration of rights and 50 seats at the celebration. They were denied. They received an invitation for four.

At this point, our foremothers "determined to place on record for their daughters of 1976 the fact that their mothers of 1876 had asserted their equality of rights and impeached the government of the day for its injustice towards women."

On July 4th, the four delegates from the NWSA took a hand-written copy of the Women's Declaration of Rights to Independence Square. They waited till the Declaration of Independence had been read, then marched to the stage, handed their document to the master of ceremonies, and distributed copies to the audience while the m.c., who had denied their original request, futilely attempted to regain control. They proceeded to read their declaration, which concluded as follows:

"And now, at the close of a hundred years, as the hour hand of the great clock that marks the centuries points to 1876, we declare our faith in the principles of self government; our full equality with man in natural rights; that woman was made first for her own happiness, with the absolute right to herself—to all the opportunities and advantages life affords for her complete development; and we deny that dogma of the centuries, incorporated in the codes of all nations—that woman
Was made for man—her best interests, in all cases, to be sacrificed to his will. We ask of our rulers at this hour no special favors, no special privileges, no special legislation. We ask justice, we ask equality, we ask that all the civil and political rights that belong to citizens of the United States be guaranteed to us and our daughters, forever."

So Sisters, Mothers, Daughters, let us live our revolution again. And again. And Again. For as long as it takes. And may the goddesses smile on us in our struggles, so that in 2076, no woman will be writing of the same thing I am. May she be writing of how we, her foremothers and all the womyn before us, finally won our revolution.

In love and anger,
Ronnie

CABRILLO WOMYN'S WEEK

Cabrillo College is sponsoring a celebration of womyn starting March 8 (International Womyn's Day) through March 12. There are information posters (purple) around town that will turn you on to the daily activities; there are some additions and changes:

Tuesday morning: panel presentation by Chicanas of the community; also, three womyn conga players.

Thursday night: Instead of video "Sex Problems of Womyn" there is a panel discussion on "Masturbation" with audio/visual aids.

Friday night: Entertainment by more local womyn musicians than advertised.

For further information regarding these changes, contact Cabrillo Womyn's Center for a final word: 425-6249

See you there!

Dear Sisters,

The Rubyfruit Readher Collective now consists of six womyn. We've decided to limit our collective to eight active, committed members. We hold open meetings every Friday morning at 10:00 at the Catalyst. Feel free to show up on time. We don't intend to write the entire Readher by any means—we want to facilitate an open forum for lesbians We want to hear from you. Write it, draw it, create it, and send it to us!! RUBYFRUIT READHER/P.O. BOX 949/FELTON, CAL./95018/335-3803 Deadline for the next issue is March 17.

We're in the process of defining/refining our editorial policy, and for now we are printing all items as received. We invite your response to articles and your input regarding our structure and policy.

Love & Strength,

the publishers
The inspiration for this series of articles came from the conviction that our Lesbian bodies, individually and collectively, are the basic territories of revolution. This manifests itself in many different ways: 1) not altering our bodies chemically or mechanically in order to have sexual relationships with men; 2) not supporting the male-medical hierarchy; 3) learning self-defense to avoid being a victim, etc. But the practice of discarding old lifestyles often stops in the kitchen, and this oversight can have serious implications.

Any business that addresses itself to our basic bodily functions has a potential customer in every human being. The same businessmen who brought you Sex as a marketable commodity found a goldmine in the multi-million dollar food business. Americans sacrificed personal over-seeing of the quality of the substances they consume for the sake of convenience, longer shelf life, higher appetite appeal, and ease in eating, e.g. bread that melts in your mouth and slides through your system.

There’s so much vital information to be shared about sound nutritional practices, that it’s difficult to isolate one topic of focus for this first episode. I hope others are encouraged to submit articles on their interests, insights, and experiences.

"Natural foods and organic cooking" is a well-worn topic in Santa Cruz, being both a topic of humor and a great opportunity; other areas don’t have the nutritional resources of co-operatives that this area offers. These places are food for your politics as well as your body. The orientation isn’t just profit—ecologically sound practices are endorsed and observed, and the workers have a large part in what happens.

It’s no exaggeration to compare a supermarket to a factory outlet... Next time you go in one, if there need be a next time, look around you. How much of the food can you actually see, or can you just read about it, and take their word for it? The sum total of all the preservatives in one store could embalm our entire community. Think of the advertising, coupons, and gimmicks used to lure customers into the store.

Listen to the "musick" played to anesthetize you as you spend a fortune. Think of the waste in paper, metal, and plastic resulting from the over-packaging.

If something is claimed to be enriched, they’ve probably added back four of the 32 nutrients that were stripped in pulverizing, filtering, heating, bleaching, coloring, dehydrating, and compressing the product. If eggs are only 70 cents a dozen, it may be because they’ve developed a more powerful hormone or antibiotic to add to the chicken feed that goes into the chicken’s cubicle on a conveyor belt.

At the co-op you might have to take your own containers for honey and peanut butter, but at least what you’re obtaining isn’t plastic also. You’ll also have to open the door with your hands rather than your feet. Very likely, the task of actually chewing what you buy there will also be added to your list of responsibilities. But when you leave you’ll feel more like you’ve just met some really nice people and less like someone’s experiment. You can even put up a flyer or a notice there if you want. The divorce from the supermarket isn’t really that hard to make, as you can always go back to cash checks or
buy toilet paper.

For many, these are concepts upon which we are already basing our choices. The reiteration may be necessary for those of us who, for convenience sake, sometimes tend to backslide. Advocating an alternative to the supermarket seemed a logical place to start this stream of nutritional consciousness. Even if you don't know a lot about nutrition, there just isn't much there that can hurt you. In the meantime, I'll be scratching out analyses of vegetarianism, refined sugar, food companies and processing in general, medicines and drug companies, conditioning, etc. These articles are an empowering learning process for me as well as an affectionate offering to sisters who say that their bodies or other women's bodies are important to them, but put off learning and acting on those statements because they're just too busy or might not want to make the effort. Anyway, just keep chanting "You Are What You Eat" and take these humble efforts with a grain of kelp.

Love,
Suzanne

COMING UP NEXT: You don't sleep with animals, so why eat them?

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DON'T FENCE ME IN

There is little or no place for ex-convicts in this society. Their lives seem to be already destined for them and the attitude of "once a convict, always a convict" keeps them from getting even a chance to prove otherwise. What some people in Santa Cruz are concerned in doing is starting a Parolee Support Group to help these people re-establish themselves in society. Parolees need friends and moral support. They also need help in finding housing and jobs. By being in a PSG, you could help by being a friend, providing transportation, temporary housing, helping job hunt, providing food, or pooling resources with other people to help a parolee make it. If you're interested, contact Rebecca Hoff at 423-2605 after 6pm.

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DYKES UNLIMITED

Several weeks ago, the first Dyke Center meeting was held, the purpose to establish whether a center was feasible in Santa Cruz. There was much enthusiasm at that meeting. However, the second meeting, held two weeks later, had a much different air about it. The enthusiasm was still there, but in a more concrete form. There are about six womyn involved in the group, we're now referring to ourselves as DYKES UNLIMITED, and we feel like we're gonna accomplish something in the way of a center. However, we're not rushing into anything. We are trying to establish a Hotline for Lesbians coming into the community (providing info about housing, resources, skills, etc.) and for Lesbians already in the community (a possible tie-line to THE CITY), events in the community, and anything else anyone thinks should be included.

DYKES UNLIMITED is holding a Benefit Breakfast this Sunday, February 29, from 10 am till noon. We need your support (need I say More?) so, we're hoping to see you all there.
Dear Queer,

my lover is giving me a lot of flak because she says I'm not political enough. She seems to think I'm supposed to go out and join a bunch of heavy womyn's groups and learn to talk like them. But I don't want to!}

signed,
Fed-Up

Dear Up There,

it seems to me that the most basic political principle of all is the right to be, and I seriously doubt your lover's politics if she doesn't see that. So, Fed, sounds to me like you're more PC than she.

Hang in there,
D.Q.

Dear Queer,

my mother will be coming out from Tucson soon and I am seriously trying to get up the courage to tell her I'm gay. She has had a lot to deal with (problems in the family) and I hate to add one more to her load, but I can't keep up this lie of being straight anylonger.

I want to come clean and try to make her understand. I need her to love and accept me as I really am. What is the best way to approach her with this?

Timorous in Tucson

Dear Timmy,

it sounds like you feel pretty uncomfortable about this whole situation. Your previous solutions were lying or evading and now you want to lay all the shit on your mother and let HER deal with it. Can't you be comfortable and be yourself in front of her without having to tell her who YOU go to bed with?

You say you need her love and acceptance, but remember: there is no guarantee of that from anyone (except yourself).

Is it necessary to add one more problem to your mother's life? Maybe you're too caught up in your own needs/ego to be sensitive to what your mother's needs are. Even if you told your mother you were gay, would it change the way you relate? I mean, she'll stop asking you when you're getting married and you'll stop making faces and then it's back to the weather, right?

Well, since I assume you're going to tell her anyway, Timmy, why not wait till it comes up in normal (or abnormal, or even perverted, for that matter) flow of conversation? Awright already, so you say the conversation never flows in that direction and you want a straight answer from me...write Dear Abby then, cause you'll never get a straight answer from

Dee Queer

(And keep those cards and letters coming in)

"EVERY MAN I MEET WANTS TO PROTECT ME. CAN'T FIGURE OUT WHAT FROM"--Mae West--
an evening with jill johnston or what every mother's daughter's sister's lover being herself a daughter in rebellion should do in case of boredom with the revolution...

for those who came to see/hear their idealised jill johnston radical political lesbian dyke in seven league boots the evening was tense and disappointing, unless one stayed until about 10:45 when jill came down to an accessible level of communication and rapped with candor and sensitivity in the small group that remained.

NOTE:

jill johnston came as an artiste, crazed and illumined, she either alienated or amused her audience with streams and streams of consciousness comments one womyn "she was trying to bore us" discourage those who could not appreciate her prose wanderings across the cosmos so that she could have her small group (paranoia) there was so dialectic the audience was simply an audience "star-tripping at its worst" but she delighted those who were willing to close their "politically-critical" eyes and take a ride and what a ride... back into the darkness ancestral projections and rejections sharing her past (and present) re-formed with non-patriarchal novel structures, exploring her animus (emma jung) animus and translating that exploration into revolutionary ways of structuring her mind, time and all kinds of relationships...i shall not however pretend an exposition of her position she doesn't sit still, slipping between dimensions (art/life) like a freed electron (a privileged class: artists: madwomyn who can translate themselves) but what did she say?

we are all orphans or bastards: all bastards or no bastards, male lin eage/genealogy is each womyn's identity lost to a son, not ever really regained fulfilled or realized through motherhood. to be ourselves we must remain daughters and rebellious (lesbians?) at that, envisioning our own ancestors/ancestors and keeping in touch with their power by whatever means...her implications point towards a realized androgyny (because of no other word) clearly jill johnston in reading from her latest work "my father in america" has sharpened her focus, for the time has relaxed her stance in the face of blatant sexist class/race oppression, choosing to be in the world as a bearer of gay tidings and enlightenment, a bright-eyed athena looking for metis (goddess of wisdom) inside of her father zeus, bringing the darkness into light.

later in the evening this pink lipped greying lady spoke of her children and ancestors literary and otherwise, while others questioned the silence surrounding spirituality in the feminist movement and it today's movement is truly the beginnings of a lasting new culture...no one got her to talk about sexuality, except with a hand on her lover's thigh and a full toothed smile...jill johnston in translation: try Marmalade Me, Lesbian Nation, and esp. Gullible's Travels.

p.s.

"After some of our sisters have done some research, we find that when the Christian era moved in and started destroying Sappha's image and they were afraid of her political power and trying to really down her, they changed her name. They put the "o" on the end of her name, which in the Greek language is the male pronunciation. Her real name was Sappha."

--Norma Stafford--
Unbeknownst to the Santa Cruz womyn's community at large, two wonderful womyn's bands from Portland, Oregon performed Thursday, Feb. 19, at Crown College (UCSC). Traveling in the wake of the "Womyn on Wheels" concert, WITCHAZEL and BABA YAGA played to a small, but very enthusiastic crowd. Both groups demonstrated considerable expertise in instrumental styles that have been, traditionally, associated with men; and they endowed the music with a genuine womynspirit.

WITCHAZEL plays "original acoustic and old-time music" and old-timey renditions of contemporary songs—featuring Robin Flower on vocals, guitar, fiddle, and mandolin; Sharon Luckerman on bass and harmony-vocals; and Mary "Wings" on banjo, autoharp, spoons, congas, and harmony-vocals. They come from a variety of backgrounds (old-time music, rock, blues, and jazz) and they are all very competent musicians; the fusion of their individual styles creates an exciting sound that is uniquely their own.

Their renditions of fiddle tunes, rags, breakdowns, and an upbeat blues number (complete with virtuoso spoons-playing) had us literally sitting on the edges of our chairs—stomping our feet and clapping our hands in time to the music. We held on for dear life when they played an original instrumental entitled "Sandy River," which was a musical expression of a tragicomic experience on the Oregon whitewaters (it started slowly and then accelerated to a breakneck pace which didn't let up.....WHEW!!! What a wild ride!)

Robin wrote several songs about womyn asserting their independence, ("And when he's gone you'll learn to fly..."), expressing their anger at the objectification of womyn (The "Common Woman" song), and maintaining space in relationships ("Just Around the Corner From You"). I was particularly impressed by the forceful accompaniment on "The Common Woman" song—Robin (on guitar), Mary (on congas), and Sharon (on bass) played fast and furiously, and they stayed very together throughout the numerous rhythmic changes.

The musical tightness seemed to reflect the personal closeness of the group—their joy in playing together was readily apparent. Their introductions to songs were candid and they showed a real willingness to communicate with the audience.

For those of us who did attend the concert, it was a thoroughly uplifting and enjoyable evening. For those who missed them this time around or those who want to hear it all again, KZSC, Womyn's Radio Collective will be rebroadcasting the Berkeley performance of WITCHAZEL and BABAYAGA sometime soon—Stay posted for the exact date. Also, look for a review of BABA YAGA in the next issue of the Rubyfruit Reader....(Deadlines come and go and work must still be done.) Till then, keep listening—Santa Cruz is truly rich with womyn's music these days...Two upcoming events are Bonnie Raitt and Woody Simmons.

---Nancy---

**IT's A PISCES WOMYN'S BIRTHDAY PARTY**

♀Friday, March 5, 8pm
♀117 Anita St./426-7148/(Wensday's house)
♀Bring some food, drink, music, etc.
EVERY SUNDAY: KZSC/88.1/Womyn's Radio Collective/11am-1pm

EVERY MONDAY: KZSC/88.1/Womyn's Radio Collective/7-10pm/Lesbian Soap Opera--7:30

EVERY TUESDAY: WOMYN'S AIKIDO/Martial Arts Building--UCSC/9-10am/FREE Beginners welcomed & encouraged

WOMYN'S NIGHT/Womyn's Coffeehouse/41st & Potrero/7:30-10:30

EVERY THURSDAY: WOMYN'S AIKIDO/Kresge Town Hall--UCSC/5-6:15pm/FREE/ LAGMU meeting/Fireside Lounge-- Cabrillo College/7:30 FEMINIST SUB-GROUP meeting/7pm/see below for details

DYKES GO BOWLING/Surf Bowl/10:15pm/Ad for frf game in "Good Times"

FEBRUARY

Sun 29: BENEFIT PANCAKE BREAKFAST/115 E. Cliff/10am-noon/Adults $1.50 Kids 75 cents OR free childcare

SWEET CHARIOT/Dance at Mona's/8pm/$2.00

MARCH

Tues 2: KAREN "MAMMARY GLANDS"/Womyn's Coffeehouse

Wed 3: CAROL/Womyn's Coffeehouse

Thurs 4: LAGMU Potluck Dinner/7:30/followed by...Pat Smith & Diane Ramsey, singing & reading (respectively)

FEMINIST SUB-GROUP/117 Anita St/Social & Pot Luck/7pm SHARP

Sat 6: BONNIE RAITT/ Benefit for Tom Hayden/SCCivic/8pm/$5.00

Tues 9: CYNTHIA WEST/Womyn's Coffeehouse

Thurs 11: WOMYN'S MARTIAL ARTS DEMONSTRATION/Fireside Lounge/Noon/ Kathy Quinn & Suzanne Gandy

FEMINIST SUB-GROUP/321 National/Discussion on Socialist-Feminism led by Mary Howland

Fri 12: WOMYN'S MUSIC/Student Center-- Cabrillo/7:30/$1.00 non-student

Tues 16: KRIS CONDOS/Womyn's Coffeehouse

Thurs 18: FEMINIST SUB-GROUP/Apt. G-10/UCSC/Presentation by Sally Wagn
LESBIAN DISCUSSION GROUP MEETS

A lesbian community meeting will be held Sunday evening, March 14, 7pm-11pm. The tentative topic of the meeting will be "relationships," including such questions as: What kinds of relationships are considered OK or PC (politically correct)? What makes a relationship "exclusive"? What aspects of "coupleism" are oppressive? What desirable? Are multiple relationships satisfying or oppressive? Is there "peer group pressure" to be in a relationship? to not be in a relationship? Lesbians are encouraged to come with their own ideas for discussion, both for this meeting and for the one to be held in April.

The idea of monthly lesbian community meetings developed out of the two Lesbian Co-Exploration Days held at the end of January. A spokes­woman planning the March meeting expressed hope that these monthly meetings will become self-perpetuating and that the topic and facilitators for April will be chosen during the March meeting.

For further information or to contribute ideas, please contact Kater at 427-3500 (days) or wherever you may find her.

A group of people are getting together to begin a support group for recently released ex-convicts. Their first meeting will be Wednesday, March 3, at 7pm, at the Red House, 419 Locust Street.

The Womyn's Coffeehouse is now open only on Tuesday nights—let's support these womyn so we can keep this time/space to be with other womyn.

CALENDAR—continued

Tues 23: RANDI/Womyn's Coffeehouse

Tues 30: OPEN JAM/Womyn's Coffeehouse

If we've missed any items of events, meetings, or general brouhaha, it's cuz we ain't perfect and you didn't tell us. Call 335-3803 to give us info for the next ish.

"Heaven would be full of the music of running waters and south winds...there would always be warm gold sunlight like a midsummer afternoon, with purple shadows, where tired women could rest...the trees would be covered with blossoms and all the pebbles on the shore like dewdrops."

--an old Cree woman--
A LESBIAN COMMUNIQUE

Rubyfruit
BOX 949 FELTON CA

WOMEN RALLY, MARCH ON SACRAMENTO

ALSO IN THE READHER...
INTERVIEW W/ DIANE RAMSEY,
REIGN OF ISHTAR
...AND MORE

PRESENT PETITIONS PROTESTING BEHAVIOR
MODIFICATION UNIT ...
... SUPPORT GROUP
FORMS IN SANTA CRUZ

VOL 1. ISSUE 3 APRIL 1976
According to statistics, 70% of the womyn in prison have been there before, and 60% of the inmate population are third world (not necessarily because they are criminals, but rather victims of our society). These are facts and the reason why, on March 19, approximately 1000 womyn (according to AP sources, closer to 200) marched on the capitol building in Sacramento. It was an incredible show of strength against the powers that continue to oppress both inmates and the public at large (the old "divide/conquer" method...keep the womyn on the inside separated from reality and they lose their strength, become easily controllable).

We need to establish our power, assert our strength, make the prisor authorities aware that they are accountable for their actions.

There is documented proof that inmates are being used as human guinea pigs in medical experiments (and to hell with the victims of the experiments that DON'T WORK!) and yet the authorities still deny this. They (the prison authorities) also deny the existence of the APU (behavior modification) unit attached to CIW. According to Kathleen Anderson, warden at CIW, "...there is no such unit in existence at the prison. (APU)...there were no plan(s) to create such a unit in the foreseeable future." (As reported in the Santa Cruz Sentinel, Sunday, March 21, 1976.

The fact remains that there is a "Behavior Modification" unit at CIW—it's been in existence (off and on) approximately three years. It was reactivated approximately one year ago, coinciding with the Santa Cruz Women's Prison Project being denied access to the prison for "security reasons." (Seems like every time a good prison group gets together to benefit the inmates, by offering skills, good musicians for performances, and support, they're eventually cancelled or subject to censorship—naturally for security reasons. The truth is, the prison authorities just don't like their power being usurped, and it happens everytime!)

Basically, we must unite (for there is real Power in Unification). We must support our sisters in prison. There is a newly organized group in Santa Cruz: The Santa Cruz Women's Prisoner Support Group. Their purpose is to set up communication, help, and support for our sisters in prison, and a survival kit for womyn coming back to the community, to insure they will remain out of prison.
We in the community can...

1) MOBILIZE—establish a strong network with other communities
2) EDUCATE THE COMMUNITY—keep the information flowing, publicize the atrocities of prison
3) APPLY PRESSURE (against authorities)—to reopen CIW and other prisons to the public. Letters and phone calls should be directed to:
   *KATHLEEN ANDERSON, Warden of CIW
   Chino-Coroná Road
   Frontera, Cal. 91720
   (714) 597-1771
   
   *MARIO OBLEDO, Sec’y Health/Welfare
   915 Capitol Mall, Room 200
   Sacramento 95814
   (916) 445-6951

4) ESTABLISH COMMUNICATIONS WITH WOMYN IN PRISONS—through letters, etc., to keep them alive and strong

...as an afterthought...

After being at the rally on Friday, March 19, (listening to the speakers, performers, ex-inmates), I came to the realization that I have no concept of what it is like to be on the inside of a prison looking out. The only thoughts and images I can conjure up are being buried alive for 5 to 10 (or however long) years. I'll probably never end up in prison (being white and middle-classed gives me certain privileges in this society). The closest I came to insights into prison life was listening to Norma Stafford commenting on some of the atrocities, the unreality/reality of living behind bars, losing contact with ourselves as people, submitting to prison pressures. We need to establish communication with these womyn to acknowledge their existence. If we deny their existence, then we deny the facts, the realities of oppression, and eventually succumb to the pressures of society. Let's face it—the oppression of womyn, keeping womyn down, keeping womyn imprisoned, is another form of rape: A very ugly word... An even uglier reality.
Praise the goddess, the most awesome of the goddesses
Let one revere the mistress of the peoples, the greatest of the Igi (i.e., deities)
Praise Ishtar, the most awesome of the goddesses
Let one revere the queen of women, the greatest of the Igi.

Thus begins a 15th century B.C. Babylonian Hymn to Ishtar. Ishtar was worshipped under many names and had temples built in her honor from Southern Arabia and Canaan, throughout Mesopotamia, and as far west as Greece and Abyssinia. Ishtar was the Mother-Goddess, par excellence, incorporating within her essence the powers of love and fertility, as well as those of death and rebirth.

Ishtar—to her greatness who can be equal?
Strong, exalted, splendid are her decrees.
She is sought after among the gods; extraordinary is her station.
Respected is her word; it is supreme over them.

The ancients who worshipped Ishtar knew that she alone gave the power of reproduction to humans, plants and animals. Several statues of Ishtar depict her as the dispenser of 'living water' from a never-failing jar. As the Great Lover, she was also the very source from which arose sexual attraction among people. Characteristically, one of her symbols was the scorpion, the zodiacal sign for sexuality. And so her ancient worshippers experienced their own individual powers of sexuality and fertility as gifts which emanated from the Great Goddess.

Ishtar is clothed with pleasure and love.
She is laden with vitality, charm, and voluptuousness.
In lips she is sweet; life is in her mouth.
At her appearance rejoicing becomes full.
She is glorious; veils are thrown over her head.
Her figure is beautiful; her eyes are brilliant.

Ishtar herself was imbued with this spirit of love and sexuality. Her love was all-consuming and often fatal to those who became involved with her. She took many lovers, where and where she pleased; these included Tammuz (the god of vegetation), a shepherd, a lion, and a stallion. But she could never be possessed by any male for she was a virgin in the original sense of the word—free and unattached, one-in-herself.

While both men and women revered her, Ishtar had a special relationship to women. She was the patroness of the sacred prostitutes and priestesses in her temples, and the guardian and protecting deity of all women:

She dwells in, she pays heed to compassion and friendliness.
Besides, agreeableness she truly possesses.
Be it slave, unattached girl, or mother she preserves (her).
One calls on her; among women one names her name.
Originally, Ishtar was worshipped as the planet Venus; her identification with Venus is probably the source of this planet's association with the power of love. Later in herstory however, she replaced the Babylonian moon god, Sinn, and became Queen of the Heavens as the Moon Goddess. Indeed, the whole zodiacal belt was known to the ancients as "the girdle of Ishtar." And as the heavenly Luminary, she was the bearer of dreams, omens and revelations.

But just as Ishtar was the creatoress and governess of fertility, with all life emanating from her, so was she the destroyer, the dark moon, and patroness of battle. In this aspect, the symbol associated with her was the lion. In her yearly summer descent to the Underworld, all vegetation in the ancient Near East died, and both humans and animals lost their sexual desire and powers of fertility. All forms of life suffered from her earthly absence. As the Akkadian text puts it: "In the street the man impregnates not the maiden." I interpret this to mean that the maiden would not let the man have sexual contact with her, because sexuality for her is a function in service of the Goddess—but She in whose presence this service is performed, is absent, gone to the Underworld. Hence, she awaits her return.

Ishtar, as the all-powerful Goddess, has power over death as well as life. She descends through the Seven Gates to the Nether World to secure the release of the vegetation god, Tammuz, from the grip of death.

To the Land of no Return, the realm of Kreshkigal
Ishtar, the daughter of Sinn, set her mind
To the house which none leave who have entered it,
To the road from which there is no way back.

Kreshkigal, Ishtar's sister, is Queen of the Nether World; she fears Ishtar's presence in her realm, for she knows her sister has the power to liberate the dead from her Nether Queendom. After a series of events, during which time Ishtar herself is held captive, Kreshkigal, fearing reprisal from the heavenly deities, sends both Ishtar and Tammuz back to the earthly sphere.

Their return was greeted with jubilant celebration and signalled the commencement of the Annual Festival. It was at this Festival that the Babylonian King, who was ultimately a servant to Ishtar, acted as her instrument for once again bestowing her gift of fertility upon the land. The King was obliged to journey to one of Ishtar's temples, and there to ritually enact a sacred marriage with the priestess through whom Ishtar communicated her powers.

Ishtar's regathering of her powers, one by one as she passed up through each of the Seven Gates, and her return from the dead symbolize the power of life and the possibility of rebirth from death. The symbol associated with her in this regard is the eight-pointed star, representing the eight moon-months during which she dwells in the celestial-terrestrial realms, bestowing her gift of fertility upon all earthly beings. Her cycle is the cycle of the moon (waxing/waning) and of all beings—life, death, rebirth, life: The Principle of the Feminine—cyclical circles. And since the Goddess herself functions within her own cycles, perhaps her 2000 year absence from the minds of mortals is only an aspect of a larger cycle. From her 2000 year relegation to the oblivion of the patriarchal Nether World, she will, like the new moon, overcome the darkness and show herself to us once again.

O shining one, lioness of the Igigi, subduer of angry gods,
Who art exalted and firmly fixed,
O valiant Ishtar, great is thy might.
O brilliant one, torch of heaven and earth, light of all peoples,
O gleaming one, Ishtar, assembler of the host,
O deity of men, goddess of women, whose designs no one can conceive,
Where thou dost look, one who is dead lives; one who is sick rises up;
The erring one who sees thy face goes aright.
See me O my lady; accept my prayers.
Dear Dee Queer...

My friends and I were sitting around the other night and the subject of virginity came up. We talked and talked but never managed to reach a consensus on its qualifications (or disqualifications). What do you have to say about virginity? Do you have a definition?

Signed,
A Lesbian and Virgin

Dear LAV,

What a question! At first I thought the answer was easy: a virgin is a woman whose vagina has never been entered by anything. Then, on further reflection, I decided that the technical aspects regarding outside stimuli in a definition were irrelevant. So I came up with this: A virgin is a woman who has never been consciously aware of being sexually aroused.

Masters and Johnson say that the sexual organs of an infant spontaneously activate and begin functioning within 24 hours of birth. In the female this means that the vagina becomes sexually lubricated. And since newborns are the closest ones to total awareness that I know of, this means they are experiencing sexual arousal. Therefore, no one is a virgin beyond 24 hours of their birth!

You may question whether a baby can be 'sexual', but M and J point out that the sexual function is no more separate or less than other bodily functions—eating, breathing, digesting, eliminating, sensing, etc. All the bodily functions have their own daily rhythms, but as we grow up, we are conditioned to separate and restrict sex and so lose that early natural cycle.

My own personal definition of virgin has nothing to do with a never-to-be-repeated sexual awakening, or even sexuality. It encompasses the woman as a whole and is a woman experiencing moments, however short or long, free of past comparison or future expectation—pure moments when she is feeling and living in the absolute wow of now.

Sincerely,
Dear Dee Queer

Dear Queer,

My lover is the most beautiful woman on the face of this earth and, unfortunately, she knows it. She is always making me unhappy by flirting with other women who immediately go for her because she is irresistible. This is causing me much misery and if she weren’t so beautiful I’d leave her. How can I make her love and want only me?

Heartsick

Dear Heartsick,

In one pot water put:

3 oz mugwort
a pinch of dried forget-me-nots
fresh clippings from each of your lover's toes
1 dram sex gland oil from a turkey's nose
and 20 oz of lovebirds' droppings

Boil for 3 days, then strain any remaining lumps from the liquid before drinking half of it. Your lover must drink the rest (Try slipping it into her coffee.) Do this when the moon is waxing and she will be forever faithful to you.

Sincerely,
D. Queer

P.S. You two deserve each other.
Dear Dee,

Me and my best friend have this huge problem. We've been best friends since we were 12 years old and at the moment both of us are without lovers. We've tried everything: The bar scene, the one night stand routine, the old keeping busy busy busy, and one of us has even gone so far as to try making it with some guy for a short while but soon decided anything was better than that. Neither of us has yet found a satisfactory substitute for the real thing. Lately, we've been talking about the possibility of us becoming lovers. We both know that a physical relationship has its own set of problems and we don't want to fuck up the wonderful friendship that exists between us. Although on one level we are attracted to each other, it has never been enough in the past to cause us to act on it before. Also, neither of us is sure we can make lovely love with another woman without the extra added umph being in love lends to such a passionate situation. So, we are wondering if this abstract conclusion on how to deal with forced celibacy is a good enough reason for us to try getting it on with each other now?

Signed,
Friends and ?

Dear ?.,

Yes, yes, yes. Do it and shut up.

Sincerely,
Dee Q.

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Questions may be sent to me, lonely Dee, care of the Rubyfruit Reader, P.O.Box 949, Felton, Cal. 95018

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this is a poem to combat the one in me who says "so what?"

you're a big woman--I like that
and the way you stand
hands stuffed into your tight front pockets
hips overbalanced by wide leather shoulders
your spirit fills out the limits of that strong woman's body--
and pushes out even further, surrounding you.

when we talk, I am explorer in this new country--
striding through high fir forest on a cool morning trail
my eyes are open, my soul is wide open
my feet are sure and strong
and when I come around this next bend--
suddenly a meadow I never suspected
gentians and shooting stars
takes my breath from me and sends my soul
on a high wordless song.

I think of you as falling water
as white granite under morning sun
as the inevitability of cold grey ocean breaking
rock down into sand
as a forest of redwood is
in fog, in rain, in sunshine--
enormous, strong, green and deep
hiding nothing but the nourishing roots of your life
and meeting me on equal terms.

Roxane
12/25/75
self portrait

i am a woman

tied with laughter and with tears
to the borders of society.

i am struggling with fear,

i have broken out of history,
to get here.

i walk alert and cautious

singing

in the morning sun,

i've escaped the traps and trickery

tradition would have done,

looking for a faith to feed on,

looking where the women run.

Some marriages are slavery

some loves turn into shrouds

there is fantasy in loneliness

and loneliness in crowds.

i will give my hand to freedom,

let the clerks add to their scrolls.

i reject the rigid company

where everyone's controlled.

i am a woman

tied with adventure
to my soul.

in a gray field

before the rain,

empty of sound.

waiting.

this bleak terrain

below the caves

is haunted now,

my prayers are crazy.

this is how

madness surges;

love meets indifference

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Diane Ramsey is a local poet; she has recently read at the Annex, the Lesbian and Gay Men's Union, and at the Swan. She was born in Lawrence, Mass., spent her adolescence as a run-away in New York City, made summer excursions to the west coast and finally settled in California some years ago. She was arrested in Santa Barbara, ostensibly for the possession of grass, and spent three years in prison. Since her release and subsequent move to the Santa Cruz area, she has focused her energies on her poetry and important people in her life, such as her 12 year old daughter. Although she has not yet published her own book, her poetry has appeared in various anthologies and quarterlies (Jailbreak, Statement 26, and Thyme, to name a few).

READHER: how long have you called yourself a poet?

RAMSEY: i can't remember when i didn't...i always wrote verses, and when i was staying in harlem i sometimes read in the village.

READHER: do you consider yourself a lesbian poet?

RAMSEY: well, i'm a lesbian and a poet...What's a lesbian poet anyway...i can't write just for lesbians if that's what you mean...i write about everything and for everyone, i'm a poet first and enjoy reading to audiences that have come for the poetry rather than for some political cause, but i do feel more comfortable around women and gay men.

READHER: how do you resolve the contradictions of art and politics?

RAMSEY: i write without illusions...my first enemy was ageism when i was a run-away, then racism, i stayed with Blacks in harlem, cause thay knew how to take care of me and showed me how to take care of myself, sexism came when i got the larger picture of the fascist macho political machine.

READHER: what about your style?

RAMSEY: lack of exposure...i left school after 6th grade and never returned. i'm skeptical of those who never worked with the rhymed metered line and who claim the blank verse as some higher form...brevity alone doesn't make a poem...i rarely use visual word games in my expressions on people's faces...my favorites are william shakespeare, emily dickenson, robinson jeffers, omar khayyam.

READHER: do you like the new women's literature?

RAMSEY: i don't read much new stuff unless someone turns me on to it (if there was a women's bookstore in santa cruz...) but Rubyfruit Jungle, wow that was great, all right there...

READHER: what about those three years in prison?

RAMSEY: i don't like it when people glorify the pain of the prison experience...i didn't make it because of the pain; i made it in spite of the pain and am smaller than i might have been because of it...when i was in prison i got to my lowest spaces...after i tried to off myself and woke up alive (boy, was i pissed off) they put me in solitary for a month...alone, nothing...i tried to bite my wrists, i thought it so unfair that i was still alive, still feeling the pain...it was then i learned that dying doesn't end the pain, you just take it with you
when you die...when i finally got out, the absence of pain was enough to make me happy...now i only need a tiny flash of all that pain to remind me how for i've come and yet how close it is...just to wake up in the middle of the night and be able to look out on living trees...wow, i'm looking for that happy medium, still being able to feel...but you don't just feel through pain...that valley of pain is filled with pleasures and i don't need to dig any deeper in that pain to feel more pleasure...it's just going to overflow...

NOTE: the above is an artful recreation of an untaped interview with the poet, sunday, march 14, 1976.

Birdfeathers come back

the movie* said, 'when she changes her hairstyle she wants to change lovers'.

you flew back from L.A.

having cut off all your long hair

until the last scrap of me fell away from you -severed

and then you were safe,

as for me

all i ever change are my socks.

It's too bad, isn't it?

that i wish to grow old with just one woman

while you want a new world every time new repetitions

no room for old shoes.

too bad we have to experience you being the shit and me the angel these days.

even when we try to set us back to human

your anger or my tunnel loyalty

only succeed in frightening us both

and we become helpless to help each other.

who believes the way things have turned out?

I don't.

even with you gone you are still my constant companion sweet, careless companion.

Oh hell

Oh go on -before i get desperate again and beg you again shoving you back into the corner you needed to create.

So fly away into those dark, solitary nights that i grew up with that you never met but have been dreaming dreams about. where your freedom won't be stolen and every thing that's new lies in wait, waiting for you.

Happy New Year -Lelouch

Diane Salou
So many of our actions are performed automatically, without thought or concern. The patriarchy builds in this alienation to separate us from our environment, each other, ourselves, and from our co-mammals, through the process of meat eating, which shall be the focus of this article. Lesbian women can be seen fighting alienation in their lifestyles, academics and labor, but we often neglect examining our eating habits and their implications for convenience or pleasure purposes or from ignorance. It's a question of how transcendent of our troubled times we dare to be.

It's difficult to be brief about a subject as important to me as is informing sisters on the facts about the flesh they obtain from men's hands, so I hope only to stimulate your interest to the point where you will be motivated to visit the Women's Health Collective, 250 Locust St., to read two resources on file there: One is a fascinating hysterical perspective on feminism and vegetarianism, called the "Edible Complex", which was published in the Lesbian Reader. From a nutritional standpoint, there is a paper I did for my Chem. of Nutrition class. They are intended for your enlightenment and enrichment.

Would we not be immediately enraged at the practice of injecting people with pesticides, dangerous hormones and antibiotics, and cancer causing agents? And yet, this is tolerated and even encouraged in the form of meat consumption. Sprayed crops grow faster, are fed to livestock who store these pesticides in their adipose tissue. Slow-releasing hormone implants cause the animal to overeat and fatten faster. One of the hormones used is DES, a powerful estrogenic compound, given to expectant mothers in the 50's to prevent miscarriages. The daughters of these women were later found to develop endocrine tumors. It took two decades for this to surface. Why not let the patriarchs and their followers be their own guinea pigs (flash! the very term "guinea pig" is an example of animal abuse by people). Every time one of them "brings home the bacon," they're bringing powerful cancer-causing agents (carcinogens) in the form of dyes to make it look fresh and red and as preservatives; sodium nitrate and nitrite combine with stomach acid and enzymes to form nitrosamines, some of the most powerful carcinogens known.

For purely economic reasons, you may not be eating tremendous amounts of meat, and may ask "what's the problem, anyway?" Meat is a luxury and a symbol of American prosperity and waste; it takes 16 lbs. of quality soy and grains to obtain one pound of beef from a steer.

Evolutionarily, we're losing our carnivorous characteristics, such as sharp canine teeth and a functioning appendix. Cooking and refrigeration allow us to continue a practice nature is telling us is defunct.

Poorly handled or cooked meat is a health hazard. Tapeworm, trichomoniasis and other microbial diseases can result from the natural decomposition processes of decaying flesh.

Cannibalism and human sacrifice were precursors of the more practical transfer of oppression to animals. The past reveals trends: Male life was more valuable than female, white than black, and human than animal
***Think of where meat comes from. It was once part of a functioning body which someone—men—slaughtered for you, and which workers in cold, dangerous packing houses wrapped prettily and rendered it unrecognizable as body parts. The pastoral scene of cows grazing around UCSC dims the realities of the feedlot and slaughterhouse.

***Plant protein doesn't just mean soybeans. There is great variety available to you, as well as freedom from the kitchen, as one needn't go to elaborate means to render plant foods harmless. Your food budget will go a lot farther as well. *Diet for a Small Planet* is a fine resource.

***Think of the sexist analogies to meat or food, and women: Hunting, capturing, taming, raping, slaughtering—all are male trips. Spiritual women were at one with nature and their co-creatures. Home remedies (with the possible exceptions of chicken soup or cod liver oil) were made from plants, not animals. Those who state that "Plants are living things, too" seem pitifully defensive of a practice they know to be brutal. Plants can be replanted; a cow cannot live without its muscles. When an animal is killed, its fear can release adrenalin, which, when we ingest it, can cause violent, irritable, tense behavior.

***Finally, a change in lifestyle takes awhile. A gradual start could be avoiding pigs, then other red meats, then poultry. In the meantime, cook meats well, thaw them in the refrigerator to inhibit microbial action, wash poultry meticulously to remove at least the external traces of the anti-biotic bath it receives, and most importantly, appreciate the sacrifice some creature made for your sustenance. As you realize that this is unnecessary, or seriously consider the karma involved, you may move closer to a harmony with the universe by not consuming your co-creatures.

**Suzanne**

********************************************
house to sublet in ben lomond 
for summer $195 inc. utilities 
call lisa or leslie at 336-8584 
for details
********************************************

********************************************
3 swell dykes and 3 groovy kids 
(ages 8, 6, & 2) have an empty room 
in our spacious sunny house with 
large backyard and garden. We 
we live collectively and are non-
smokers and mainly vegetarians. 
call Clytia, Kater or DeAnna@ 
426-DYKE available immediately 
********************************************

April fools we are-
laughing with the wind, 
Singing our songs 
with the wind's song—
Singing, laughing fools!

Sharon Hoyenga
CONCERT: WOODY SIMMONS
Sunday, April 11, 8pm
Kresge Town Hall
$2.00

LESBIAN COMMUNITY MEETING/DISCUSSION
April's Topic: SEXUALITY
Monday/April 12/7pm/160 Belvedere Terrace

DYKES UNLIMITED: BENEFIT BREAKFAST
Sunday morning/April 18
Place to be announced
These womyn raise money for such projects such as the this newsletter and a future dyke hot-line. The RUBY/FRUIT READHER recently received a $25.00 donation from them!!!! (Hey, thanks!)

ANTIVICTIMIZATION RESOURCES:

W.A.R. Free SELF-DEFENSE CLASSES begin mid-April
Call 426-RAPE for more details

UCSC: WOMYN'S JUDO Taught by Kathy Quinn
Mon & Wed/8-9pm/martial arts building
First class April 5th OPEN TO ALL WOMYN

AIKIDO Class & Club/Special Womyn's section
Taught by Kathy Bates...
Class times to be announced

WOMEN'S PRISONER SUPPORT GROUP meets every Wed. night
Contact Lorraine Goodman or Tarey Dunn 423-9108, or write
419 Locust St. Santa Cruz 95060
BENEFIT: May 1st/Saturday/9pm/Mission Hill Jr. High
Norma Stafford, poet and ex-inmate of CTW, and friends

PARENTAL STRESS SERVICES/Gay counselor now on staff (Lauren)
532 Soquel Dr/Santa Cruz/426-7322/24 hour crisis line
Free services for both parents and kids

PEOPLE INTO DOING CHILDCARE FOR WOMYN'S EVENTS, CONTACT RANDI at 427-1228

Therapy group for Lesbians is forming. Limited to 10. $30.00 per session. Probably held on Thursday nights. Facilitated by an experienced therapist. Call LIZ for more details. 427-0269.
<table>
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<th>SUN</th>
<th>MON</th>
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<th>WED</th>
<th>THUR</th>
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| **KISQ 98.1** 
PS RADIO COLLECTIVE | "2 SISTERS" 
PS coffee house 91 st & FORTOTA entertainment | **PS PRISONER SUPPORT GROUP** 
7:30-10:30 | **DYKES GO BOWLING-SURF BOWL** 
10-15 p.m. | **OPENING!** 
MARTIAL ARTS DEMONSTRATION | **INDIA SOIREE** 
TOWN HALL Y.E. 
WOMEN'S HEALTH COLL. BENEFIT |
| 'EACH AND EVERY' | CAFE: 
Nancy | **COFFEE-HOUSE: CLYNTIA** 
Brenda | **COFFEE-HOUSE: SURPRISE GUEST** | **COFFEE-HOUSE: OPEN-JAM** | **ANNULAR SOLAR ECLIPSE** |
| **CONCERT** 
Woody Simmons | "REALITY" discussion 
160 BROADWAY 426-9547 
LESBIAN CO-OPERATION 
COMMUNITY SPONSOR | **COFFEE-HOUSE** | **COFFEE-HOUSE** | **ANNULAR SOLAR ECLIPSE** |
| 8 P.M. KRESGE TOWN HALL | 2 P.M. | 7 P.M. | 2 P.M. | **SUNSET** |
| **BREAKFAST BENEFIT** 
dykea unlimited place. T. B. A. morning | **POET** | **FULL MOON** | **PASOVER** | **MAY 1ST** |
| EASTER: 19 | 19 | 19 | 20 | 21 | 22 | 23 |

**NOTE:** Each day's events are listed from left to right, with specific times and locations provided for each event.
REPORT: THE TRIBUNA
'CRIMES AGAINST
WOMYN'
HELD IN BELGIUM

MORE INSIDE

ALSO: MORE
POETRY
VEGIE DELITES...

VOL. 1, ISSUE 4
MAY 1976
sometimes in a bar, late at night
and loaded or a little drunk,
between flirtations and conversations
we pass and stop--
for a moment we talk
and touch,
with a look that is more than
old friendship and understanding
we acknowledge a desire,
a possible fieriness
and then, nothing promised,
we move on.

daytimes we are friends and comrades,
with limits clearly defined
we eat, go to meetings, plan our trips,
talk of this woman or that--
the others in our lives--
ever of the night before.

and so we continue
through the nights and days and season
we play this game that has no ending.

maybe you will move to the city.
maybe I will find other friends.
perhaps this summer will be different.

Roxane
6/22/75

This communication
is published monthly
by a collective of seven
women. It is supported
solely by community response
(this means you) We need
your donations: monetary
and literary; please send
all correspondence to:
Rubyfruit Reader
Box 949
Felton, Ca. 95018

DON'T JUST READER...WRITEHHH!
The next 1sh will focus on our
coming out sexuality.
without your coming out stories, we
need it...!

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coming out sexuality.
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need it...!
In the process of pouring over my highly disorganized notes, I realized that what I want to send home is everything—and in nearly the next breath, I knew it was entirely possible. The transcripts of the Tribunal are now being copied in Brussels, and two women are editing a book which will include everything. They plan to finish by the first of May. (When it will be available I'm not sure.) What I want to do is collect all the lesbian testimonies from the conference and try to make sense of my impressions and put them together with anything else I can find here (and there is a lot).

At least 40% of the women at the Tribunal (that's, 2,000+ altogether, from 30+ countries) were Lesbians. That is, were openly, joyously Lesbian—meeting everyday at lunchtime to discuss strategy—many wearing signs, "I'm a Lesbian--How about you?" Considering that most women must stay in the closet—even at such a meeting—it is wonderfully impossible to say just how many Lesbians (feminist lesbians!) were there altogether. Most simply wore the unmistakable smiles of proud acceptance and freedom.

"Oppression of Lesbians" was officially delegated to Sunday, the last day of "testimonies." Everything was, however, thoroughly mixed up long beforehand. On Thursday, about 250 gay women met for the first time. Unanimously, "We will not be relegated to a topic ...Lesbian are particularly oppressed in every form of crime committed against women." We decided to meet every day, and did. We made signs, we shared experiences, and gave support, we suffered agonies over translation and prepared a statement to the Tribunal at large. On Saturday, some 300+ Lesbians flooded the podium, the stairs, the entire front of the hall, singing an absurdly wonderful song with a million verses and a chorus of "Lesbian! Lesbian! Lesbian!" after each. And our statement WE ARE HERE! was read.

Needless to say, some women squirmed in their seats, some were indignant—but not many. The vast majority was wishing for the freedom to join in.

On Sunday, as originally scheduled, testimonies were given. A Norwegian woman first read her testimony. Discrimination there is absolute. Most Lesbians are wives and mothers who would be forced to abandon their homes and children to come out. Admitted Lesbians are isolated in prisons, forcibly raped in psychiatric hospitals, given no protection from violence under the law. Her testimony was personal and bitter.

Women from the Lesbian Action Center in West Berlin described the yellow press tactics of their country. Two women, Judy Anderson and Marion Ihns, were convicted for the murder of Ihns' husband—but they were actually tried for the public exploitation of their perversion.

In England, "Wages Due Lesbians" proposes a strategy of Lesbians demanding wages for housework. I don't quite follow that one, but it is a strong Marxist group in London.
"CRIMES" continued...

Beatrice, an 18 year old woman from Switzerland, described the abuse she has undergone through five years of psychiatric treatment and 1 month in prison. She made a strong plea for older lesbians to create and support contacts with younger women who desperately need the

The Dutch women demystified their situation--Amsterdam seems fair comparable to San Francisco, but outside Amsterdam, in the villages, homosexuality is simply not tolerated.

Women from the Spanish delegation were afraid to testify--afraid of the pressure from the other women in their delegation.

For me, the most moving experience of the Tribunal was the letter read by Maria, a lesbian feminist from Mozambique. Lesbians there along with single mothers and prostitutes, are sent to "rehabilitation camps." If she were to denounce her love for women, she could participate in the revolutionary movement. She refuses. Her pleas are for international feminism and "female unity above all!"

I will bring copies of all these testimonies when I come home, as well as the songs I hear, and the poetry, stories, and strategies that are emerging everywhere. We have been so damned isolated for so long. This is an international struggle--our freedom is our power and we must use it to show support and solidarity with our sister throughout the world.

Love,
Charlotte

(Charlotte is a Santa Cruz woman who is travelling in Europe for the next several months. We will be printing any of her letters that deal with the status of women in Europe.)

*******************************

poem for minna rose:

i am not a genius
but i can love them
and know what they know
by lip reading lips lips lips

and thighs

by wandering through
the delightful garden of their mind's mind
hair lash and eye hair in my
mouth

and breathe

sighs rich allusive sighs
heavy witty
sounds in my ear tongues in my
irresistible beats beats beats
heart

and love

patrice
25 VI 74
Cynthia Forcier, a lesbian mother, has been outrageously accused of sexually molesting her own five-year-old daughter. Cynthia has become the victim of a modern-day witch hunt that should awaken all gay people to the fact that anti-gay repression is on the upswing. Orange County officials are attempting to make Cynthia's children, Kristi, and 6-year-old Perry, wards of the state and bring criminal charges against her for what they term her "depravity." Cynthia says, "I am a Lesbian, and therefore, in their eyes, a depraved child molester."

The case arose out of a visit Kristi, who was temporarily with foster parents, made to Cynthia and Perry last Christmas. During that visit, Cynthia and her daughter slept together as a treat for Kristi. Cynthia had informed that Kristi was on antibiotics for an infection, so when she noticed a yellowing of Kristi's panties, she questioned her about whether she was in any discomfort. Kristi complained of none, so Cynthia assumed that she had a slight yeast infection from the antibiotics.

When Kristi returned to her foster family and saw her doctor, she complained of having been kicked by a little boy. When the doctor examined her and noted the discharge and minor bruises around her pelvic area, Kristi's complaint of having been kicked was ignored completely, and the doctor chose to conclude instead, because the child had slept with her lesbian mother, that she had been sexually molested.

The authorities have now, with a vengeance, proceeded to make this the kind of case that will have long term repercussions not only for all gay parents, but may be the beginning of widespread witch hunts to prevent gay people from having any association with children. Cynthia has been offered a deal: If she will relinquish all rights to both children, criminal charges will be dropped.

Cynthia has unequivocally rejected this "offer." She has refused to yield to the judicial blackmail of a state that placed her daughter in a juvenile prison camp for four weeks after the instigation of these charges. Cynthia is fighting these outrageous allegations, and she needs our help. She has retained Nancy Burn, a feminist attorney who is optimistic about the outcome of this case.

As we all know by now, legal defense, expert witnesses, etc. do not come cheaply, and the judicial system in this country serves the rich. The people with no money can rarely afford the "justice" that this society claims is available to all. Donations should be made payable to: SAN FRANCISCO WOMEN'S CENTERS, 61 BRADY, S.F. 94103, and earmarked for CYNTHIA FORCIER, c/o LESBIAN MOTHERS AND FRIENDS.

Cynthia stands trial on the custody portion of this case on June 11, 1976, in Orange County Superior Court. Criminal charges will be the next order of business. Cynthia is being tried for being a Lesbian and single mother. She needs our support and she needs it now.
Donna

Ai Yi Woman!

The hands
The arms and shoulders
The legs and trunk of you—
A body loving work Ai Yi!
Grasp lift twist and bend,
Glisten with the sweat of work!
Bone and muscle move
Ooze a working wetness!

Woman Ai Yi!

The eyes
The heart and breasts
The lips and womb of you—
A body loving love Ai Yi!
Gaze flow kiss enfold,
Soft and deep places open
Ooze a loving wetness!

Ai Yi Woman!
Ai Yi WaterWoman
Woman of Wetness Ai Yi!

Sharon Hoyenga

---

**QUICHE**

CRUST: CRUSH CRACKERS
+ MIX 1/4 L T. MELTED BUTTER,
LINE A DEEP PIE PAN
ADD STEAMED VEGETABLES—
ZUCCHINI, ASPARAGUS,
BROCCOLI, OR WHATEVER
SCALD 1 1/2 C. MILK, REMOVE
FROM HEAT
ADD 1/2 LB. SHREDDED CHEESE
& 3 BEATEN EGGS
STIR WELL, POUR INTO PAN
BAKE AT 350° FOR 40 MIN.

---

**GREAT BREAD**

DISSOLVE 1 T. YEAST IN 2 C.
WARM WATER OR STOCK
COMBINE 1/4 C. OIL & 1/4 C. HONEY
MIX 4-5 C. WHOLE WHEAT FLOUR
1/2 C. RYE FLOUR
3 T. SALT
1 C. SESAME SEEDS

ADD LIQUIDS TO DRY INGREDIENTS
KNEAD UNTIL SMooth AND
GLOOSY (10 MIN.)
LET RISE UNTIL DOUBLE (1/2 HR)
PUNCH DOWN; FORM INTO LOAVES
LET RISE (1 HR)
BAKE AT 350° FOR 30 MIN.
There's a lot of talk going around these days about the threat of nuclear power, pro and con. The pros come in the form of ads taken out in some of the "straighter" publications by collective power and light companies. Basically, they're out to placate our worst fears, and they are very successful at it. I was skimming through an old Newsweek, and came across an ad which read: "Why shouldn't I be concerned with Nuclear Power Plants?"; went on to explain that we have NOTHING to worry about (they have it well under control!!!).

There are no PROVEN dangers of radiation, explosion, leakage, waste products (plutonium), etc. Project Survival (located in Palo Alto) disagrees with the concept of "safe" nuclear plants. They contend that the emergency systems in these plants have never been fully tested (scale models test have flunked 6 times out of 6). Storage leakage is another sore point with Project Survival. After 30 years, the storage tanks begin to leak plutonium into the ground, contaminating the earth we live on for at least 250,000 years. And the list goes on and on. There must be some safeguards against nuclear disasters occurring on our planet; alternative means of harnessing power must be explored.

We have not been given enough information on the shortcomings of these plants and it's about time we get that information.

On June 8 there will be an election held; on the ballot will be a nuclear initiative—Proposition 15. Registration closes May 9.

strongly urge you to register and vote Yes on that proposition.

REMEMBER:Register & Vote!!

An only-in-San Francisco love letter: "When the bus strike started, I began walking from my home in Noe Valley toward the financial district via Market. I saw the most fantastic guy walking the opposite way, and every day for a week we just smiled and our eyes glanced into each other's. One day we stopped and he gave me his phone number at work. I called him, we met for a drink and are very much in love. So to all the strikers, I say thank you— I found my love on Market St. because of the strike. Sincerely, Tom Richardson"—from Herb Caen

April 26, 1976

YOU CAN REGISTER TO VOTE AT ANY FIRE STATION. REGISTRATION IS ALSO NECESSARY FOR YOUR SIGNATURE ON MANY PETITIONS, INITIATIVES, ETC., TO BE COUNTED AS VALID.
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<thead>
<tr>
<th>Date</th>
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<tr>
<td>2</td>
<td>DYKE SPORTS each Saturday S.C. HILF 1 pm</td>
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<td>3</td>
<td>DYKES UNLIMITED BREAKFAST Look for Posters</td>
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<td>10</td>
<td>place to eat (2 Sisters)</td>
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<td>17</td>
<td>FILM: &quot;SOME LIKE IT HOT&quot; SEXUALITY SERIES</td>
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<td>18</td>
<td>FILM: &quot;MAN'S LIVES&quot; UCSC</td>
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<td>19</td>
<td>FILM: &quot;TURQUOISE &amp; ROY'S EYES&quot; UCSC</td>
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<td>26</td>
<td>FILM: &quot;SUNDAY UCSC BLOOD&quot; SUNDAY &quot;2</td>
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**THE WOMEN'S HEALTH COLLECTIVE HELPS YOU, HELP SUPPORT ALTERNATIVE HEALTH CARE—WATCH FOR BENEFITS, CALL 427-3500**

---

3 swell dykes and 3 groovy kids (ages 8, 6, & 2) have an empty room in our spacious sunny house with large backyard and garden. We live collectively and are non-smokers and mainly vegetarians. call Clytia, Kater or DeAnna@ 426-DYKE available immediately

---

**TWO SISTERS Restaurant**

Vegetarian Food open 8-3 pm everyday but Thursday
Dinner: 6-10 pm Thurs.-Sun.
Music Tues. night women's coffee house

41st & PORTOLA Claudia Garett, Owner
Dear Ruby,

Sorry I'm so slow in getting this off to you. I've been running around in circles the past few days getting things together. When the next issue goes out I'd also like to put another ad in again. By then I will have my phone number and my shop will be better organized. Thanks. The Lady Bug Mechanic

RR-Thanks for your support, Lynne! Keep those cards and letters coming, folks. Remember, ads are only 3%.

Dear RR

An event occurred Friday Night (6/25) at the University presenting a video/doc. on childcare produced by three S.C. womyn. The event was attended by the lesbian womyn's community, the workers at local childcare sites and interested community people. The video dealt specifically with worker control at C.C. and since the staff was predominantly womyn, this has particular relevance to the womyn's movement today. Gaining control of our lives means finding ways to change the old sexist, alienating, hierarchical, bureaucratic patterns of relating as workers and sisters. We want to thank all womyn who attended, gave thoughtful criticism and showed great love and support for the work of their sisters.

Love, Zoe and Pam

The Womyn's Coffeehouse of Santa Cruz was created to give the womyn of this community an alternative space in which to come together and enjoy one another's company. We are a nonprofit organization and we need the support of our sisters in order to keep this space open. The 8 womyn of the collective volunteer their time and energy. We would like to hear from other womyn who are interested in information with other womyn in the community. The coffeehouse collective meetings are held Mondays at 5pm at 122 2nd Ave near the yacht harbor 425-0796 or 427-2908 and are open to any womyn.

Counseling Collective...a counseling techniques group will be starting in August for six, one night a week, meetings. It will be led by Barry Solomon, who works at community counseling. Six to eight womyn are needed. There are no requirements to attend, just a willingness to learn to listen. This is a way for us to support one another. Contact Sherrill at 426-2390 for more information, not later than July 16.

Presenting

A Video/Documentary by Pam Springer and Zoe Horner

Nothing is more precious than independence and freedom. Reconstruction in Vietnam

The community showing will take place Wed. July 7, at 8:30 pm in the Video Theatre/Communications bldg, UCSC

2.

When it's too hot, do you wish you could take off your top? Well, you can in Santa Cruz County, if you're over twelve. And if nobody seems to care, why should you? (Plus, Legal!"

The Sheriff's desk told me so. It was written in the Santa Cruz County Police Code: "Women shall not be deemed lewdly to expose their chests unless they thereby offend or annoy any person."

The law is not new. The county code prohibits nudity in public places and the beaches, the streets, is another matter. The decision is up to the officer's discretion. There is no SC Penal Code prohibiting toplessness but there is a city ordinance of Sept. 1974 which prohibits toplessness and nudity in public parks and on state land. It's up to the officer's discretion. It depends on their interpretation of the law, which is not a problem.

A female officer gave me her opinion, "There's no longer a problem, the women have formed a clothing project and the police are leaving us alone."

Toplessness was intentional, but the city ordinance prohibiting toplessness is just one of the problems. The Silky and the Comforters are the people who have been arrested for being topless or nearly topless on the streets, in public spaces, beaches and parks. Since the toplessness movement started in March, there have been seven arrests. Four have been with the Santa Cruz for some time. The other three were arrested for being topless on the streets in violation of a county ordinance of June 1976. The Ordinance prohibits Nudity in any public place in the county, north of the city limits. The city of Santa Cruz has a similar ordinance prohibiting toplessness, but there is a city ordinance prohibiting toplessness in public parks and on state land. The Penal Code #1874, which defines "offense", can be loosely interpreted to mean anything illegal.

The laws are vague, the answer to the question of who is offends or annoyed is left to the discretion of the interpreting officer, a decision is up to the discretion of the interpreting officer, a decision is up to the discretion of the interpreting officer, a decision is up to the discretion of the interpreting officer, a decision is up to the discretion of the interpreting officer.

The male officer at the...
Dear Ruby:

Sorry to go slow in getting this off to you. I've been running around in circles the past few days getting things put together and today one another's' company. We are a nonprofit organization and need the support of our sisters in order to keep this space open. The 8 women of the collective volunteer their time and energy. We would like to hear from other womyn who wish to share their creativity or information with other womyn in the community. The coffeehouse collective meetings are held Mondays at 7pm at 122 2nd Ave. near the yacht harbor 455-9236 or 455-3626 and are open to all.

Counseling Collective...a counseling techniques group will be starting in August for six, one night a week, meetings. It will be led by Jerry Solomon, who works at community counseling. Six to eight womyn are needed. There are no requirements, except availability, but a willingness to learn to listen. This is a way for us to support one another. Contact Sherrill at 455-2238 for more information, not later than July 16.

Presenting:
A Video/Documentary by Pam Springer and Zoe Horner
POCHOLOGY AND FREEDOM: RECONSTRUCTION IN VICTIMS

The community showing will take place Wed July 7, at 7:30pm in the Video Theatre/Communications bldg, UCSC

Dear Ruby,

When it's too hot, do you wish you could just take off your top? Well, you can. In Santa Cruz County, if you're not on state land & if nobody complains. Whether you want to endure the harassment & scrutiny of the public, including the obnoxious men who roam the streets, is another matter.

Toplessness has been an issue with Santa Cruz for some time. In 1972, a woman was arrested for being topless on the beach. She pled not guilty because of discrimination and won the case. That summer, 13 womyn, 1 child & 2 attorneys marched down the mall bare-chested to celebrate her victory.

Toplessness was intentionally omitted from the county nudity ordinance of Sept. 1974. The ordinance prohibits nudity everywhere except on the beach north of the city limits and on the beach just north of the Capitola pier. There is no city ordinance concerning toplessness, but Capitola, however, has a city ordinance "whereby females must keep their chests covered while on the beach".

Toplessness is intentionally omitted from the county nudity ordinance of Sept. 1974 because of discrimination and legality. The Penal Code instructs, if nobody has complained, to do anything on seeing a bare-chested woman. He replied, "Pretty much no". He also said there hasn't been much problem this year.

A female officer gave me her opinion. "There's no longer a county ordinance prohibiting toplessness, but there is a county ordinance prohibiting public nudity in appointed areas. The Penal Code says to me that it depends on the circumstances. If it's not offending anyone, it's not a problem." The laws are vague, the answers are varied and legality goes further than 1 officer's opinion. The decision is yours.

Our Tops Are Strong,
Our Breasts Are Beautiful

Rev. Ruby supports the Bare Chesting Campaign this summer and suggests that you uncover with friends & that you aren't doing anything illegal.
Dear Dee,

My girlfriend refuses to call herself a lesbian—insisting that she is a free spirit. Although she doesn't relate to men, except on a theoretical level, she will not break from those final, male-insured private free spirits seem to enjoy. She loves the survival comforts that people responsible for her give her for being one of them. And she does this at the expense of the women she is constantly copping extrovert. I've tried to get her to decide one way or the other as possible in her presence, but she is afraid to take a stand about these final, male-insured pri-

Dear Closet Crasher Hopeful,

...
Support Women in Prisons and Jails

FRIENDS,

WE HAVE BEEN Warned NOT TO ParticIpate, OR

ALL OF OUR PRIVILEGE SUCH AS: CANTENE, DAILY VISITING, TELEPHONE AND COFFEE, WILL BE TAKEN AWAY. ALSO WE WILL MAKE IT HARD FOR ONE OF OUR INMATES WHO IS 6 MONTHS PREGNANT. BUT KEEP IT UP- WE ARE SILENTLY CHEERING YOU ON.

Your Sisters

(see story next page)

Santa Cruz Prisoner Support

On Monday, June 15 a rally was held on the steps of Front St. Jail to oppose the busing of womyn from that facility to the S.F. county jail in San Bruno. The one hundred people (Mostly womyn) who gathered to protest the action want to see alternatives to busing implemented for the increasing numbers of womyn being arrested and put into the Front St. jail. Many of these womyn are arrested on drug charges. This means they cannot be granted pre-trial release “privilege”. To bus these womyn to S.F. where they are removed from their families and their public defenders is a measure which is unnecessarily cruel and alienating to these womyn who need help and support in their lives.

We do not want to see the overcrowding of Front St. jail used as a justification for a new law enforcement complex in Santa Cruz. Renovation of the jail could be done to house inmates more humanely and decently. There are several groups in Santa Cruz working hard to set up alternatives for these womyn, i.e. encouraging people to take responsibility to house pre-trial womyn, putting pressure on county parole to parole womyn from the Graham Hill probation center so pre-trial sentence womyn from Front St. could be moved to that facility.

The S.C. womyn’s prisoner support group feels committed to supporting these womyn by helping to make available more adequate and decent conditions for them during the difficult times of awaiting trial and being sentenced. We strongly urge womyn to help put pressure on the supervisors to stop these disgusting measures which are implemented for the gain of those who desire harsher and more rigid controls vis-a-vis a new expensive law enforcement complex. We will not allow these womyn to be used in this way any longer.

The rally was exciting and encouraging in that it expressed how much support there is for changing pretrial conditions which perpetuate the oppression of womyn and men who struggle to survive in this society where money, class, race and sex dictate how we are treated.

We strongly need support of all kinds. Please contact the womyn prisoner support group if you can provide resources, ideas, and energy. 425-0639.

The included letter was sent out to the demonstrators from the womyn inside the county jail. This gave all of us, demonstrator and prisoners alike, a great sense of unity and strength.

The room was full, the music started flowing, musical voices filling the room, reaching out and touching all who were open to the feelings. Guitars being played, fingers moving across the strings, the music flowed out. Feet keeping time, heads and bodies moving with the rhythm of the music; yes, the music just flowed out and met those who were listening. Many songs, many feelings, the music filled the room, filled the night.

Thanks to Brenda, Clytie, Liz, Pat, Chris, Jo, Alan, and Blackberry for an enjoyable evening during LAGMU’s recent Gay Pride Week, held June 17-20.
AN UNFINISHED CHANT IN FIVE PARTS
by Judy Greenspan

I.
the dust is settling/clearing
as if a great storm were over
the moment of our rebirth
a painful cleansing process
a process caught in the midst
of change

II.
I am a lesbian
I once said
we are all lesbians
I do not retract that statement
I am not afraid
for the past two years
I have been trying
to bridge the gap
between rhetorical and reality
between words and revolution
I have not written many poems
The words have cracked/dried
inside
captured between a hostile world
and one I am trying to create
it is not enough
to be only a lesbian

III.
I have seen my body
shattered/scattered
all around this city
in the bowery, park slope,
bedford stuyvesant
in welfare offices, unemployment
lines, hospital emergency rooms
The pieces are falling
stumbling back into place
an army is forming

IV.
lesbianism ain't enough these days
to buy my groceries
cause it ain't gonna bring those
prices down
lesbianism ain't enough to keep
me from getting laid off
from my job
cause we are unemployed like everybody
else
lesbianism ain't enough to free
Jill and Ellen and Terri
cause I spent some time in jail
it ain't enough

V.
sifting through the ashes
of the past ten years
from the atom bomb
to Vietnam
from Montgomery
to Fred Hampton's Chicago apartment
from Friedan to the lavender menace
our rallies/marches
casualties/liberation
I cannot find the words
to name this change
our struggle
good rhetoric makes bad poetry
This poem an unfinished chant
an early morning dream
words brewed for two years
spilling
bursting incomplete rhythms
I am a lesbian
but caught between rhetoric
and reality
between womyn identified womyn
and the default of new york city
it is no longer enough

(Cont. next page)
We have been conditioned for so long to base our feelings and behavior on others. We feel worthy when others "love" us/approve of us. We feel happy when we're sure everyone else is happy. We may feel insecure and weak when we're not standing out in a crowd...The Number One...We feel shitty when someone disapproves. We fought each other for so long, with competition and jealousy because we were basing our feelings on men—thinking we needed their approval and special attention. We bought the lie that we reach maturity when we marry—seeking validation and approval from others. We've been basing our self-esteem on the approval of others. We've been basing our love/acceptance: "I love you..." or housewives...or heading towards being shut out, feeling inferior, for being heterosexual...or housewives...or heading conventional directions. As a result they are often totally turn-ed off to womyn.

I watch myself being tempted to do certain "Things" to get approval—to be "tough"...to be part of a couple...to hate men...or to fall into the same kind of trap of women of all ages who are surely basing my behavior on the validation and appreciation of my sisters. I want to emphasize here that I don't think it's harmful to receive validation and appreciation from each other but we must make it as a tool to appreciate and enlighten ourselves and then from there—we have the strength to share that love with another or others.

There are two areas of blocks along this path that I want to speak to in this article. On one side we are waiting to judge the others, and on the other side we are judging ourselves. Many of us have stopped basing our feelings on men but we have simply transferred that need for external affirmation onto other womyn.

We also perpetuate the tendency to base our feelings on others by granting and withholding our love/acceptance: "I love you when you be this way and this way..." Whatever the particular standard any of us have decides is right...civilized... "alternative"...whole...liberated, etc...we still tend to measure other womyn up to that standard and then grant or withhold our love and acceptance. If a woman being shut out, feeling inferior, for being heterosexual...or housewives...or heading conventional directions. As a result they are often totally turn-ed off to womyn.

(Continued next page)
This month Ruby asked:
How do you feel about the Bare Your Chest Campaign this summer? Will you support it?

Lauren Playworks nonincorporated
People should be able to go naked anytime. I'd feel uncomfortable taking my shirt off on the mall but I'll do it on the beach.

Sybil Playworks nonincorporated
If men are able to, then womyn should be able to. I don't wear a bra, why wear a shirt.

Terri
I do it all the time. Sure I'll do it.

Pat Smith one of our favorites
If I felt there was support, like being with enough womyn I'd do it. I've never done it but on the nude beach.

Dana bi from Idaho
There's nothing that should be embarrassing about the female body. Sure I'll do it. Since it's not publicly accepted I'll do it mostly on the beach.

Jann the Schnelb
I do it alot at public beaches. People occasionally say things but I do it. It's legal except on state beaches and I do it there too.

Namascar computer programer of the Lesbian Body
I didn't know there was a campaign. Yes, I support it. I was on the beach with a male friend of a friend the other day. I took off my shirt and nothing happened except he got embarrassed. A woman baring her chest is an ancient act of defiance.

Crystal
I'd do it where I wouldn't be hassled. I did it last year downtown and got hassled so now I'll do it on the beach.

Serena Oui calendar woman
There shouldn't be any laws against victimless crimes. I didn't know about it but I'll do it now.

Linda baker
I really support it in principle, but I wouldn't take my shirt off just anywhere 'cause I wouldn't like men leering at my tits.

Brenda dyke about town
Oh no, not that again!

Nancy & Sherry ann dairy goat farmers from Auburn, Ca.
We do it on the American River but are always scared we'll get raped. About 2 months ago a group of lesbians got beat up. We do it around family groups.

---

WE NEED MONEY
$END SOME $OON!
Dear Mom and Dad,

You are asking me to explain to you why you don't understand me. Well, this is incredibly difficult, and probably impossible, because if I could express this to you, you wouldn't be so confused.

The basic misconception you have about me is that I am looking for a man to fulfill me, to make me complete, to fall in love with and to marry and make a family with.

This is not me. I am not in the market for a man. I don't think I ever was, but I didn't accept myself as much as I do now. Perhaps in a revolutionary or post-revolutionary society that has been struggling against SEXISM (Sexism—that word that I'm sure you've heard me say and write, but you probably don't understand its meaning or significance to me) and working towards the abolition of distinctions of male and female, I would be open to pursuing relationships with men.

The fact is that I do not feel that it is worthwhile to pursue relationships with men, not sexual or romantic ones at least. I find that my relationships with men are most satisfying when we relate to each other as friends. Contrary to this my relationships with women are most vital and of most importance to me. My closest relationships have always been with other women. And this is not merely because I have not yet found the "right man". As far as I'm concerned, he doesn't exist. I am not, at this time, open to marriage or to building a family with a man of my choice. And, I clearly realize that I have that choice.

In most ways, I choose to focus on my connections with women and have found that my everyday life—at work, school, in political work, and my free time—includes mostly women. And this is mostly women who are women-identified, politically conscious and strong (or struggling to be strong and to overcome our weakness—NOT our individual weakness, but due to our reduced status as women in this society).

It has taken me a long time to get here. But I reject the classification of heterosexual, and I mean a lot more than a sexual description. I am a woman and I am close and loving with other women. I identify with the term lesbian. (I expect you to cringe here and/or feel 1) disgusted; 2) guilt; 3) confusion; 4) anger 5) scared or some or all of those.) Well, you must react however you must react. I have no control over that. And you are not responsible and have no control over my decision. I have decided—politically, emotionally, intellectually, physically—to relate to this word, lesbian. In a different sort of society (as I've tried to explain) there would be no need to use these labels. Because actually I find so-called sexual labels to be quite limiting. But in order to function in this society, I realize that I feel connected to certain kinds of people—who are working towards radical transformations in this society, AND who are experiencing the limitations of living in a capitalist, sexist, racist, classist and heterosexist culture.

I am a lesbian socialist feminist revolutionary. And my life and life-style and political viewpoints are not "traditional" or regular. But I feel good about myself, my understanding of oppression in this society and my understanding of who I feel most connected
with and who is working toward the same kind of changes I am. I feel very connected to other women who are challenging the basic assumptions that most of society conforms to.

I do not see myself as part of a kooky, freaky, drug crazed (a there is a distinction between "hard" drugs and marijuana) slea subculture. More and more women are affirming their connection with each other and are defining themselves as political lesbian feminists. The assumptions I make about all women-identified women are that we are confronting this system (the capitalist system that robs us (robs everyone whether they know it or not—except Ruling Class White Males) of our freedom to live. To live a life that is grounded in our REAL needs, not imagined, designed, constructed, artificial, created needs. This necessitates changes in our consciousness and in the concrete economic-political system that is in charge. (It is the function of capitalism to create needs, and the supposed "way" to live to best satisfy our needs.

Unfortunately, efforts to "liberate" women (I am assuming that you know the meaning of the term "liberation" as it is used in liberation movements) in countries that are experiencing revolutionary changes have not successfully destroyed male domination and forms of sexism that oppress all women (and, in fact, all men too, despite the fact that most men benefit from the oppression of women). So, I am speaking about the kind of revolution that has never occurred yet, and that is actually more revolutionary and potentially liberating than anything that you can imagine.

I don't look to the government, or even to the Revolutionary Radical Movement Groups to make these changes that I'm talking about. I look to myself and to my friends—a category that encompasses all of those who are close, caring, loving and supportive of me. You have probably heard me speak about them, but you have never listened to me very carefully because you have not valued my friends. To you, they are not important as long as none of them is a man=potential husband.

In closing, I refuse to be assaulted on the phone (that is how I find myself feeling) by questions about meeting men and how I have not found the right one, yet. You see, nothing that I am involved in is anything that you can "relate" to. This is at once my feeling, and also my fear. For I don't want to accept that this is true, that I will become alien and removed from you. This is not my wish.

I hope this letter makes some things clearer than they were before. This is my hope.

In the spirit of keeping you informed,
your daughter
Wensday

AUTHOR'S NOTE: This is a copy of the letter that I recently sent to my parents. I feel very strong about writing it, about what I have said. I want to share this with other women. It shouldn't be seen as a "model" for coming out. But I know that it speaks to our lives, and to the conflicts we experience in trying, or not being able, to be who we are.
Dear Mom and Dad,

Writing this letter is very difficult for me—reading it may be very difficult for you.

Easter Sunday was a strange day for me. I arrived on a familiar scene—the two of you, Dawn, and Bogon and Grandaddy. Listening to everyone talk, sipping my wine—so painfully familiar. Then the vaguely unfamiliar: You started talking about Bill Somebody. First the obtuse lead-in. "I bet she and Bill would get along great." "Oh I wouldn't want to introduce them—he's too nice a guy." "I guess he's too short for her anyway."

Then, more direct, the description. He's so cute—longish hair and a mustache. 27. Owns a rug store. A member up at the lodge.

I sat with a plastic smile that I hoped would shield my discomfort and my fantasy of your fantasy. Just think—if we met up at the lodge some night, "hit it off," started dating...maybe finally got married. You already know him, like him. And what a lovely wedding—up at the lodge of course, with all of your and his lodge friends. My old college chums. My newer friends.

My new friends? Well here's the punch line. The end to your fantasies of me and a man (preferably married, but not necessarily of course) in a groovy, mountainish home, stability, skiing and camping trips, family dinners that include me with a man, kids eventually. Your grandchildren.

I came to dinner at your house from dinner at a friend's house. Several of us ate on the patio. Took pictures of each other. Most of us sunning nude in the warm afternoon sun. All of us womyn. All of us Lesbians.

Yes, me, your daughter, a Lesbian.

My stomach is knotted up just thinking of your feelings right now. Are you crying in anger? Too shocked to believe it's possible? Or is this something that you've known but not wanted to acknowledge?

I wish I were sure enough of my ability to withstand whatever your reactions are. But I'm not. I've never been able to deal with your anger, or my own, very well, Dad. Or your silence around your feelings, Mom. I've only learned to silence my own.

Silent about my feelings, my life, my sexuality—I've sat in silence over a year now whenever I'm at your house. But hearing you talk about Bill Somebody, I wanted to shout, "I LOVE WOMYN! I WILL NEVER BE MRS. SOMEBODY!"

Maybe you can understand "why"—maybe I've misjudged you. Or maybe you'll accept my love for womyn—accept me—without understanding. I just don't know what you'll do with this information.

I've listened to my friends' stories of "coming out" to their families, and the stories of their families' responses. Some disown their daughters, pretend they are dead. Some accept the news and then accept their daughters and their daughters' lovers. I just don't know what you will do.
My fantasy is that Mom, you already know, as you've known so many things about me before I was able to tell you directly. And I think you understand. Dad, you've said that you love me, that as long as I'm "happy" that's all that's important to you. You've also told me, taught me, that I'm supposed to be happy by getting married and having kids, because we all need a person to live with and love, a person to share with and depend on. I do need people to love and to share myself with and to live my life with. I meet those needs through my relationships with womyn.

If you want to understand "why" I'll be glad to try to explain what it means to me to be a Lesbian, to be woman-identified, and how sexism makes it impossible for me to get what I need from any man. I can also tell you why my politics are so radically different from yours, and why fighting sexism, racism, classism, ageism, and capitalism are a major part of what I'm doing with "my life." I'm willing to talk with you about who I am if you will really listen. I will not debate with you about whether or not I'm "OK."

I love you both and I wish I could make all this OK for you, but you'll have to deal with this however you will, just as I have to deal with your reactions in whatever way I will.

My only request is that you not share this with Bogon and Grand-daddy. If you choose to tell them, you will have to be responsible. I do not choose to tell them, now or ever. Dawn doesn't know either, unless she's figured it out. It's fine with me if you tell her, or I will sooner or later.

Jerry has known for a year or so. He thinks I'm emotionally disturbed, but doesn't seem to have lost any sleep over it. I hope you don't either.

I tell you these things because I'm tired of the facade I've been maintaining when I'm at your house. I like myself. I am happy in my loving of womyn. I am loved. I hope that my choices about my life do not bring you great pain.

Love,
Ronnie

THE LADYBUG MECHANIC
HAS MOVED TO A NEW
SHOP...311 THURBER
CALL 475-0138

OPENING IN HOUSE FOR SUMMER
OR AUGUST SUBLET. ONE Q OR
A COUPLE WITH TWO OTHER Q.
$92- PLUS UTILITIES. CALL
KAREN OR MARY, 423-0219.
502 VAN NESS.

INDIA JOZE
SANTIA

SERVING ASIAN DINNERS - DAILY 5:30-10
AFTER HOURS - NIGHTLY 10-3AM
AT THE SUNNYSIDE CAFE
445 SEABURGH
Just Another Love Poem

I've watched furry beasts scampering in their small and mundane fashion for scraps of food, left by others, in order to stuff their cheeks as tho' never to be hungry again.

And I've followed by heart down dark passages through mounds of hair, and flesh with searching mind and hands, sometimes, laughing but always afraid.

Scared to find only scattered bits and pieces of love's shining expectations unfulfilled Not enough, barely enough to fill my heart as tho' never to be hungry again. Needing and wanting too much from too many too soon.

See, there's not a whole lot of difference between those little beasts and this big one. Except I have my analysis of "Love in a capitalist sexist society having a limited capacity to meet needs created by economic/social/political/psychological alienation, etc."

Oh, but, you know, we're both hungry.

***Heather Nation***

Ellen McIlwaine--

You are a freak fool and an imposter--you have so much potential. You could take it to the limit if you took one step over the line. You would do well at Vegas in the Silver Spur, so go on your speedy way from our town and don't come back until you have scrubbed the pain off your toe nail and put the sweet sound of a woman back in your voice.

--Galileo--
In December, 1975, for the third time in the last few years, the administration at the California Institute for Women (C.I.W.) opened a behavior modification adjustment center. Called the Alternative Program Unit, (A.P.U.) or Management Unit, it was a 24 hour a day lock-up unit designed to segregate women who did not conform to prison authorities' definition of a proper prisoner or a well-behaved woman. Its stated goal was to "re-program troublesome women." The women at CIW united in opposition to the Unit, and exposed it as a method of dividing and punishing them under the guise of therapy. A petition opposing the Unit was signed by over half the prisoners and was presented to prison officials.

On March 19, 1976, over 1,000 people from all over the state attended a rally on the lawn of the state capitol in Sacramento, to protest the APU and to demand greater access to the prison by community groups. Before the rally, several hundred people packed a Department of Corrections hearing on prison regulations and testified about the APU and other issues of concern to prisoners.

Since March, concerned individuals and groups throughout the state have written and telephoned Mario Obledo, Secretary of Health and Welfare; Jerry Enomoto, Director of the Department of Corrections; and Kathleen Anderson, Superintendent of CIW to demand immediate closure of the APU.

Through the combined efforts of the women inside CIW and people outside, the APU has been closed. This is a clear victory for all who have fought the APU. As a result of the March Rally and continued publicity about the APU, a statewide network of women prisoner support groups has been formed. These groups will continue to fight for greater community access to the prison, and will ensure that the APU remains permanently closed and is not reopened under a different name as has been done in the past.

The Santa Cruz Women's Prisoner Support Group meets weekly on Wed, at 5pm, 419 Locust. Call 423-0108 for more information.

National Lesbian/Feminist Organizing Conference: July 2-5 in Bloomington, Indiana. The theme is "Building a Lesbian Nation," and workshops are scheduled on such issues as Spirituality, Legal Issues, Healing & Medicine, Economic Dependence, Alternative Education, Alcoholism, Revolutionary Strategy, and Women in Transition. Poetry readings, dances and music, and arts and crafts are also scheduled. Pre-registration must be received by them no later than June 18-$5.50 in advance & $7 at the door. The address: Lesbian Feminist Union P. O. Box 3764, Louisville, KY, 40201.

National Gay Task Force Legislative Director Jean O'Leary will be an openly gay delegate at the Democratic National Convention in July. Jean conducted a vigorous campaign as a lesbian feminist candidate on the Udall slate in Bella Abzug's district and was victorious in the N.Y. state primary on April 6. She will push for adoption of a gay civil rights plank in the Democratic Party Platform.
**Come Out and Play!**

Every Sunday afternoon at Santa Cruz High School, dykes from all over Santa Cruz come out and play sports for fun and exercise in a non-competitive atmosphere. At least that's the fantasy. Actually, since its inception, Dyke Sports has been plagued by low attendance and lack of equipment. Also, some womyn have had conflicting engagements that have kept them from coming on Saturday, our original Sports Day. So, as of right now, Sunday is the day! We can change the day, but we can't change the activity or the attendance without your support. So get off your asses and come out and play! We usually play softball or basketball, but we're open to all sorts of exotic games if someone can get the equipment together. Volleyball is especially popular—who's got a net and ball? Don't just sit on it—do it! This Sunday at 1:00, at the Santa Cruz High fields, off Laurel St. If you have equipment or need more info, call Kathryn at 427-2908.

And if you're into spectator sports, there are womyn's softball games every Tuesday night at DeLaveaga Park. Sponsored by the Santa Cruz Parks and Recreation, these games start at 6:30, 8:00, and 9:30. Come out and see your favorite dykes on and off the field. Cheering is encouraged. There's a plan to post the scores of these games in the Reader, but who keeps score anyway? Actually, the Reader is in need of a sportswriter, no qualifications necessary. Yours truly is leaving the country on short notice, so this will be my first and last sportspage. Think you could take over? Write anything about womyn's sports or anything else and submit it to the Rubyfruit Reader, p.o. Box 949, Felton, 95018...a sure-fire road to immortality.

P.D.

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**Dear Dee Queer:**

Dear Dee,

I have recently lost my lover—don't ask me why—and have turned to food instead. My problem is that I don't want to eat any male fruits or vegetables. Can you give me a run-down on which and which?

Hungry & Horny

Dear H&H,

The general rule of thumb to follow if you are at a loss as to the gender of your next meal is If it's joyous and juicy, EAT IT! This, of course, would rule out your usual unexciting phallic variety: Carrots, bananas, celery, hot dogs, zucchini, etc, but feel free to sink your teeth into figs, oranges, pomegranates, peaches, tomatoes, avocados, strawberries, or artichokes your run across. If you're still not satisfied and want to get heavy-duty about it, try a persimmon.

Dee Queer

Dear Dee Queer,

I have a long-time cosmic sister. She and I became friends years ago when we were both hetes. Now we're both Lesbians. Our problem is that although we touch and hug and kiss our other friends we can't seem to get comfortable with each other. We aren't talking about being lovers, but could you suggest some ways for us to deal with this lack of physical closeness? No on-the-street answers, please. I am...

Serious

Dear Serious,

Let me put it to you this way. Do you want to touch her? I mean really? Are you some kind of pervert or something? You lezzi are all alike—nothing but touchy feely. I refuse to answer any more questions of this nature.

In disgust,

D.D.Q.
Write a Letter...

The U.S. Civil Rights Commission has scheduled discussion of the inclusion of "sexual orientation" within its jurisdiction. In short, a favorable decision would mean the Civil Rights Commission could then investigate the problems of discrimination against gays.

We understand from high placed sources at the Commission that there is a very strong internal debate whether or not to adopt this broad view of their mandate. The New York State Advisory Committee to the Commission had adopted a resolution urging its parent organization, the U.S. Commission, to take the steps to include gays.

It is urgent that YOU write to the Commission pressing for the broad view. We are a major group of people who face all the classic forms of discrimination. It is essential that the only governmental agency which documents such discrimination includes investigation and documentation against gays.

WRITE: Dr. Arthur Flemming, Commissioner
U.S. Commission of Civil Rights
1121 Vermont Avenue
Washington, D.C. 20425

LOCAL WOMEN'S SUMMER SOLSTICE
SPIRITUAL GATHERING & CELEBRATION: It's happening June 19, 20, and 21—Sat. thru Mon. The location had not been decided last we heard so call Trifonia at 293-3117 or Bette at 244-9362

NORMA STAFFORD
SHARON ISABEL
Benefit Poetry Reading for Cross-Country Prison Awareness Tour
Sponsored by Santa Cruz Women's Prisoner Support Group

Sunday June 13
YWCA - Corner of Chestnut/Walnut
8:00 P.M. Childcare Provided
Donation $1.25
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It's time for the Second Annual LAGMU-sponsored Gay Pride Week!!!

Thursday: Gay Community Potluck Dinner
6:30/Fireside Lounge/Cabrillo
Followed by...Open Mike Poetry Reading
AND Video of last year's Gay Pride Week

Friday: Evening of Music
Featuring: Clytia Fuller, Alan Acosta, Liz Mabunga, Blackberry, & Pat Smith & Joe Richards
7:30/Cabrillo Student Center/$1.00 Donation

Saturday: Second Annual Community-Wide Gay Dance
With Sweet Chariot
9:00/Student Center/$1.00 Donation

Sunday: Gay-Day Picnic!!!
Noon/DeLaveaga Park/Area #3
Bring yer own food & beverage
Lots of SurPrisEs!!! Tug'o'War, Sack Races, Softball...Hey Hey--See ya there
FEATURES INCLUDE
OUTRAGE IN SONOMA
OPEN LETTERS
RAISING MALE CHILDREN...
& MORE
Dear Ruby Women,

Hello! I saw your July issue—I was so pleased that you are continuing.

Could you put a plug in the next issue about a course I hope to be teaching at Monterey Peninsula College? It's called Women in Religion, Myth, and Ritual, co-sponsored by Women's Studies and Philosophy. The course is listed as Philosophy 195: Women in Religion. It starts Sept 22, 7-10 pm, and will be held every Wed night for 15 weeks until Dec 22. There'll be a 6 hour field trip, slide shows, and guest women speakers. It's a 3 unit class, held in room H 204.

The course is scheduled later than other MPC classes because there have been bureaucratic/administrative hassles. The course was NOT publicized in the list which is mailed out to the Monterey community. And if there are not 15 people ENROLLED in the course, I won't be able to teach it! It's the first time it's been offered at MPC and I think it's an important addition to the curriculum. I have been preparing the class all summer, so it will be a powerful course—IP 15 people enroll.

Texts for the course will be: Mothers and Amazons—Helen Diner; Not in God's Image—Julia O'Faolain; Beyond God the Father—Mary Daly. The course will be a survey, an exploration of the feminizing principle, and roles of women as seen in myths, religious rituals and festivals, and religious movements from ancient Egypt through the witch hunts in the Middle Ages, into the 1800's and 1900's in America, up to now, looking at alternative spiritual lifestyles.

Please tell your friends about this. Organize a car pool—(it's only 35-40 miles to MPC from Santa Cruz)—let's make it happen—it's OUR culture we'll be exploring!!

In sisterhood,
Beth Beurkens

Dear RRReaders,

We are printing the following letter with the awareness that there may well be differing opinions on the topic. We welcome your response. We have condensed the letter as conscientiously as possible.

As a Feminist Women's Health Center we feel we have an obligation to the Women's Movement to make our position concerning the Oakland FWHC understood.

The FWHC started in Los Angeles out of the concept of Self-Help. From this health center and its work evolved two other FWHCs, one in Orange County and one in Oakland. For a time these were all one FWHC with a joint board of directors. Eventually political and directional differences split these centers into three separately incorporated FWHCs. At this same time three other FWHCs were forming in Detroit, Tallahassee and Chico.

During our (Chico FWHC) training with Oakland, we would at times have questions about different political tactics and directions. Because of our insecurity as a new FWHC and a sense of friendship we rarely voiced criticism or questioned politics we disagreed with. In the past months several events have happened to make the political differences between Oakland and the rest of the FWHCs impossible to overlook.

We have certain basic things in common that politically and structurally identify us as FWHCs. In the FWHCs, self-help has always been our base. Sharing knowledge, taking control of our bodies and breaking down professionalism is integrated into everything we do. The FWHCs have a structure in which the women who work full time in the centers are the decision makers. There is no outside board of directors or corporation that owns us or tells us how to operate. All FWHCs are non-profit corporations. The money goes back into the Health Center and the Women's Movement.

A few months ago the directors of the Oakland FWHC sold all the Health Centers assets to a profit making corporation—California Feminist Corporation or Cal-Fem Corp. The result of this is that only a few women outside the community are controlling the wealth and political direction/power of the Oakland FWHC. When this sellout happened the internal structure changed. Going from a non-profit to a profit status has
FWHCs—cont. from page

shifted the power structure from that of controlling our lives to that of making money. All full time staff were laid off and replaced by part-time workers. Staff members no longer have any decision making power.

All the actions taken by the Directors of the Oakland FWHC—gaining power through gaining capital—were done in the name of Feminism. They are trying to build a "Feminist Empire" and yet are not being responsible to the feminists they are supposedly building it for. In the present situation only a few women are strong and have control of the center. How can a revolution be carried out by only a few women? Doesn't this defeat our purpose and goals?

The Oakland FWHC/Cal-Fem Corp. have proved through their methods of organizing, their statements and actions that they are not concerned with criticism from the women they are making money from, or from the Feminist Movement. This analysis has led us to the decision to disassociate ourselves from the Oakland FWHC/Cal-Fem Corp. and to the realization that the Oakland FWHC is NOT a Feminist Women's Health Center.

—Chico Feminist Women's Health Center

with the support of:

Feminist Women's Health Center, Los Angeles
Orange County Feminist Women's Health Center
Feminist Women's Health Center, Tallahassee
Detroit Feminist Women's Health Center

Sisters Unlimited—a new women's recording company—has just released its first album. Based in Atlanta, Georgia, Sisters Unlimited is the first women's recording company in the South.

The stereo album, called "Sometimes I Wish", carries 16 feminist songs by poet-singer-guitarist Carole Etzler. "The songs tell of the hopes, the dreams, the struggles of women as we journey toward freedom," Ms. Etzler said.

The album is available for $5.50 plus 50¢ mailing from Sisters Unlimited, 1492-P Willow Lake Dr., Atlanta, Ga. 30329. Bulk rates are available for bookstores, women's centers and women's groups who want to use the record for fundraising.

Open Letter

"...Here I am in this bar in Palo Alto. I'm sitting in the third row, trapped between the hissers and the hissed; feeling embarrassed by my "sisters" in the audience who insist or harass the performers, and intimidated by the frustration/anger/hostility from the stage which I feel powerless to deflect. I came to listen, watch, enjoy. Instead, I feel bewildered, defensive, unjustly accused."

The following is an open letter to Cris Williamson, Jackie Robbins, June Millington, and Lily Tomlin in the aftermath of their performances on August 13th. It is meant as feedback to them, but mostly came out of our own need to figure out what went wrong, and why. We're also writing this because as members of the audience, upon receiving a righteous anger from performers on the stage, we felt a collective guilt and acute frustration at being caught helpless to do anything but watch the horror show.

In analyzing the dynamics taking place, it was helpful to go back and ask why women went to the show in the first place. Women travelling long distances for a two hour show, at relatively high expense, is indicative of our cultural starvation. But we became an audience which apparently did not come so much to see women perform their artistry as to get validation for being lesbians. So here we all were, en masse, and it became a ritual of women together, determined to see ourselves mirrored by the women "on stage." Of course it always feels good to be validated in our lesbianism, but we go too far when we claim a public person as a larger-than-life embodiment of who we all are.

The audience seemed too hyper to really listen to the perfor...
mers. Lily capped it when she said, "You are reducing me to being a vehicle for your propaganda." Indeed, there was a reduction process going on in the room. Instead of expanding our consciousness, we narrowed our awareness to the lowest common denominator—our shared sexuality—and dead-ended there. A constricted sense of what the audience would allow and what it would not allow from the stage was extreme. Are we as a group so threatened by a woman mentioning a boyfriend she had 15 years ago that we must interrupt and stifle the positive messages she was trying to get across?

It could've been a fine experience for audience and performers—the "psychological fix" Lily mentioned. It could've been a good night if the performers had been welcomed to do what they came to do and if the audience had shared in it and truly responded to it instead of asserting the constant dyke declaration simply that "WE ARE!" which kept eclipsing all other potential communication. Unfortunately, there was no opportunity for members of the audience to make constructive criticism of performers' material or give any evidence of thoughtful feedback. Part of this is due to the traditional passive role designated to an audience. Further communications breakdown occurred because audience reaction bounced back and forth from complete, full-on, unqualified support for whatever was happening on stage, to an equally unqualified criticism for whatever might not relate to lesbianism. Here were the performers, caught in the crossfire of these equally negating reactions, trapped in their commitment to perform—too bad they couldn't have just walked off the stage.

It seems we rob ourselves of valuable experience. Are we only looking for reinforcing images of ourselves, or do we want more? Can we appreciate creative work without reducing it to what is easily digested by All? Dyke pablum! Who wants it? Besides incapacitating these artists, we weaken ourselves. We've put a heavy claim on these artists: That they speak for us, rather than with us. Cris does "cross that desert" with her work and with her energy. We do receive her support. So must we demand that she carry us across also?

Respect for a performer from whom we get support involves allowing her the space to be who she is, be it Cris, Lily, or any of the others—and letting them go. Respect for ourselves requires that we look to the strength and beauty obtainable in our own lives; not through the life of the woman in the spotlight. We owe ourselves that.

Footnotes: We realize that the responsibility for a successful performance lies with the performers, as well as with the producers and the audience. Two of us from the Rubyfruit Reader had originally intended to request an interview with the producers to clear up the following questions, but this intention was over-shadowed at the time by the events that took place during the show. We would welcome any response to the following:

**Why were tickets priced at $5.50, which is more than most performances of a similar nature?**

**We had heard that this series of performances were to be benefits. If this is true, why did we hear nothing about it at the performances: A benefit for whom? For what?**

**Why were they held in a bar, which inevitably prohibited the many women who are under 21 from attending?**

**Why was no mention made at the time of ticket purchase that under 21's would not be admitted? Several women had to either find a buyer for their already-purchased ticket, or forfeit their $5.50.**

**Why was at least one performance oversold by 60 seats?**

**Why were six performances scheduled in three days, leaving a maximum of one hour between shows for clean-up, clear-out, set-up, re-seat, get-ready-to-perform-again?**

I wonder if some of these questionable items were contributing factors to the attitudes of audience and performers alike.

--Anne Irving

Ronnie Ewoldt--

OOPS! We goofed and forgot to put Pauline's name on the Fair Tale last issue! Many apologies!!!!!
INVITATION

Dear Sisters,

We the womyn of Herself Health Clinic and of the Westside Women's Clinic are convening a Women's Health and Healing Conference, October 8-11, in Los Angeles. As two relatively new clinics, we shared with each other our problems, solutions, and resources, and realized the need for more communication with and among all the womyn health workers in the area. We each have information, skills, and ideas which are important to share with each other and to communicate to other womyn not directly involved in feminist health care. That is why we called for the first Regional West Coast/Southwest Women's Health and Healing Conference.

The conference will begin with registration, a get together and concert on Friday, October 8th. The theme for Saturday is "The Politics of Health Care." We'll open with a panel on the politics of medical research, followed by a series of workshops on various issues in relation to the day's theme. The focus Sunday is "Alternative Methods."

Following a panel on holistic medicine, there'll be workshops on various alternative healing methods. Saturday night, there'll be an all womyn's dance, and Sunday we'll eat dinner at the Feminist Saloon. Monday will be spent visiting the various womyn's projects in the community.

Write to us at the Westside Womyn's Clinic, 1711 Park Blvd, Santa Monica, 90405.

In sisterhood,
The womyn of HHC & WWC

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Raising Male Children

How to start this article...beginnings are always hard for me. I want to talk about raising male children; my son; to share my growing realization that he is indeed growing up to be a boy and what that means in relation to my lifestyle and philosophies.

When he was first born I thought, Oh, no problem with sexism here. He's only a baby and I will provide him with the freedom to make his own choices, and to experience situations available to both sexes. But then I came out, and during the past two years have been becoming more and more of a separatist. I reject "male" energy from my life; I don't want to relate to men at all, even though I am forced to in my school and/or work situations. And I am becoming more and more aware of how my feelings, and friend's feelings, can be transferred to my son. I am aware of my responsibility to help him feel positive self-esteem, a good self-image.

He is a male child. He needs positive male role models to learn from. Where are these "positive male role models" to be found? And how can I provide them? How do I respond when he says to me proudly, "I'm a man now." I want to cry out in anger, "You're NOT a man; you're only 2 and a half; you're a BOY!" (Somehow, being a boy seems more acceptable than being a man.) But I force myself to respond calmly and quietly, even positively, "You will be a man someday, when you grow up." desperately hoping that he will be different from the men I know today. He says to me, "I have a penis, my daddy has a penis. You have a penis?" "No, I have a cunt, a vagina," I reply, remembering the first time he'd said that to me and I'd replied that I only had a cunt, thinking My God! The socialization I still have to unlearn!! Then I think, why have I've neglected penis--why haven't I not said anything about my clitoris? And what in the world will I be able to teach him about male sexuality?
Male Children—cont.

When he points to a bear with a dress on in a book and says, "That's the mommy," I feel that I'm already beginning to lose him. And the kid even goes to non-sexist childcare!

It's so important to me that he have a positive self-image, and that he doesn't pick up on my often overtly negative feelings toward men. It's hard to remember not to make separate comments or degrade men when he's around. One day, walking with him on the beach, I snapped at him not to talk to strange men. He said he liked to talk to guys, and there was a tinge of puzzlement in his voice. But when he starts talking to men on the street, I end up having to talk to them too. And then they end up laying some trip on me, which I resent. (A kid is a great conversation opener.) How can his need for relating to men, and my need not to, be met at the same time?

I realize as he gets older, he will become more man-like. At what age do our sons become men? At what age are they ostracized from womyn-only events? And how will they understand this? Is it really fair to judge them by our past/present experiences with men?

I often think, "But Poco will be different, he won't be like other males. Is this realistic? Do I have more control over him than does the rest of society? But what will he be like? He'll grow up loving womyn because many of his best friends are womyn. Will this teach him to have relationships with men which are non-oppressive? Would I be able to support a hetero relationship of his when I basically don't believe they work? But on the other hand, How can I teach him to love other men when my attitude toward them is negative?

So many questions/problems, with no complete answers/solutions. Only partial, possible solutions, and these are not available to all mothers. Poco spends ½ his time with his father, thereby receiving some male energy. But some of us don't have men around who would WANT our child to be influenced by. So we have to choose/compromise between what's available, or choose nothing at all. If we choose to have them be with oppressive men, the result is obvious. And if we choose to raise them surrounded only by womyn-energy, they can become reactionary, becoming more typically man-like in the process. The ole double-bind once again.

Is there anyone out there who has found good ways of dealing with any of these problems? Please respond to these thoughts if you have any ideas to share.

Another Crime Against Womyn?

Virginia Tierce, a 36 year old San Diego mother has been found guilty of voluntary manslaughter, for killing Louis Shark, after he attempted to sexually assault her on Dec. 22, 1975. Shark, a registered sex offender in San Diego County had spent 13 years in prison for brutal sexual crimes. Tierce shot him in the act of self-defense, and is now in the process of appealing what she and the feminist community hope to prove was an unfair trial. She needs as much support as possible. If you are interested in contributing to her defense fund or in helping out in any way, please contact:

Virginia Tierce Defense Fund
P.O.Box 468, El Cajon, Ca. 92022
or
Rape Emergency Assistance League, 5236 Wood Street, La Mesa, Ca. 92041. 466-7273.

(Feminist Bulletin May/Jul '76)

"When there are a boy and a girl of school age in the audience, focus on stories boys prefer—which usually are those that don't involve girls. (The girl won't mind; she also is intrigued by boys.)"—Alvin Schwartz, The Rainy Day Book

Response: see page 18
One black down
on the corner
an old woman lives
in a house that
time has not been kind to.
she wears a sweater that
might have matched rosy cheeks
thirty years ago,
seamed stockings knitted
for a woman
twice her size.

Walking to the beach
with friends in the afternoon,
out for hot chocolate
in the evening.
I see her often.
Not once has she returned
my greeting, turned her head
to receive my smile.
Stooped and shaky, she
spends her time
trimming her hedge,
picking the leaves
by hand
one at a time.

It was one of
those days last summer
I wrote you a poem.
Angry, I called you
an old woman
and I meant it
as the insult it is
in this culture
the kind of insult
that made
this old woman
lock her gate, her ears,
her fire.

Karen Jeanne

TWO SISTERS
RESTAURANT
Open 8-10 daily (except
thursdays)
...corner 41st & portola

HOW TO PLAY: All the words listed appear in the puzzle—horizontally, vertically, diagonally, backwards, and one right angle. Find them and circle their letters. The leftover letters spell the Womynword. Answer at Two Srs. and the S.C. Womyn's Health Collective.

womyn & books solution: 12 letters

clues

Anais Nin
Baroness Orczy
Colette
Diana Press
George Elliott
George Sand
Helen Diner
Joanna Russ
Margaret Mead
Marge Piercy
Monique Wittig
Robin Morgan
Tillie Olsen
Trudy Inlay
Una Tolbridge
Ursula LeGuin

JOB: Ever wish you could; Find a part-time job? Working with lesbians? Set your own hours? Enjoy political dialogue within the framework of the job? Well darlin' your time has come!! Olivia Records needs a new distributor for the San Jose area. And yes, this would be difficult without a car. If you'd like to hear more about this, please call Ronnie at 426-3953—SOON! I'm leaving Oct. 1, and would like to set this up ASAP!
Women Against Rape has received the following descriptions of men who have been harassing/assaulting/raping women. These descriptions are published at the request of the women who call us. We see them as one of the ways that can help us take care of ourselves. We want to have a realistic idea of some of the men who harass women so that we can better watch out for them. We can all help the situation by not being embarrassed to involve ourselves when women around us seem to be harassed by men, by picking up hitchhiking sisters whenever possible, and by refusing to tolerate the harasses men lay on us every day.

If you have any feedback or questions, or if you have been raped or hassled and would like to talk to a sister, call us. We are a collective of nine women who define ourselves as socialist feminists who see rape as an outgrowth of a sick society, rather than something inherent in human nature. We are open to new members, so call us if you're thinking of joining. Until September 15, our line operates between 1-8 pm and after 8 pm for emergencies. Our phone is 426-RAPE (Rape-line). If you are interested in taking our free self defense classes or in having some members of Women Against Rape talk to your group or meeting, call us.

HASSLE-RAPE-SET-UP (last week of July)—the man hired a woman housekeeper, then hassled her. He said his name was "George Sternlund", he lives at 8299 Fremont, Ben Lomond. He is white, 55-60, 6', about 200 lbs., large pot belly; his hair is gray, below ears, balding on top.

HASSLE-ATTEMPTED RAPE (last week of July)—man picked woman up on Highway 9, grabbed at her and hassled her. Man: Chicano, 35-40, husky, short black hair, tattoo on arm, wearing T-shirt and work pants. Car: Oldsmobile Cutlass 64-65 in beat-up condition, silver with black roof, Lic. DZL-???

HASSLE: (last week of June) man propositioned and hassled woman hitch-hiker. Man: White 5'5", about 140 lbs, late 20's, pockmarked complexion & pointed nose; his hair was blond, "fine, shoulder length; he had greenish-brown, shifty eyes. He had a long scratch on his left arm, dirty hands and bitten down nails." His name is David, he lives in Los Fatos, and is a mechanic. Car: Chevy, possibly Le Mans, 1969, green, no radio. Picked woman up at Highway 17 entrance in San Jose.

RAPE-KIDNAP—(first week of August)—man offered woman ride in direction of Highway 9. Man: Black, approx 28, years old, 160 lbs., slight build; black natural, brown eyes, sideburn; wearing a green horizontal striped polyester T-shirt. Said his name was Tony and that he was from Oakland. Car: newish, gray, Chevelle, had automatic door lock. (Looks like a Cadillac.)

HAVEN'T WE ALL?

You can talk to a sister by calling 426-RAPE...
I used to smoke all the time. It was the only way I could relax. Please, no judgements. You don't know, or remember what it was like walking down the hallways in high school, the feeling of tripping over your own feet in fear, or of the spit in your hair. Maybe you're not interested. Now, a good cup of tea is enough for me. I am sitting, I am waiting, at our kitchen table.

Sylvia has gone to the women's music concert looking very dykey. Her short, tough figure speaks of survival. Will they think she and Risa are mother-daughter lesbians? It's hard for me not to feel jealousy. She has just arrived from New York, and saved her money for months to make this visit to California. I identify with Risa's mother as a sister, as a comrade of sorts, and a role model, but not in the maternal sense. I could never relate to my own mother in that way. My mother was too drugged up to remember my birth. That's why on my birthdays I always cry; I'm not the perfect birthday girl, and I know it; I'm not a good daughter, ungrateful, I know it. Lying in bed with Risa at night I think, "Here is my family." But I know that one person can't be your family, your best friend, and your lover, as wonderful as she is. And what if she died? These kinds of thoughts always reach catastrophic proportions in my head.

My writer friend says to get everyone out of the house, sweep the floor, and make a cup of tea as you get psyched to do your thing. Good advice! I'm sitting here at the kitchen table thinking the kitchen isn't clean enough, it doesn't measure up; the wood needs polishing, it doesn't measure up; my ear is infected and I don't (will I?) measure up. It's funny, sitting here like a mother cat, waiting for Risa to come back from a potluck, and Sylvia to come out...I mean, come back from the concert.

Sylvia returns from the concert talking like a speed freak. Is that Holly Near a lesbian, she asks. As much as you, dear friend, I want to say, if only you could let yourself know, I give her the inside scoop. Does she hear, does she notice? She is a woman with so much energy, and vitality. I'm a tense woman, she says. Brimming over endlessly with words, crying, yelling and philosophizing endlessly. I haven't had any coffee, cigarettes, or grass since I arrived, she tells me. It'll make you healthy, I reply. She laughs, as if the idea hadn't ever occurred to her.

Women's music heals. Sylvia used to have a beautiful, clear, strong voice until she ruined it yelling all the time. Risa says she remembers her singing and how angry she is that Sylvia ruined it screaming, but we haven't talked about that really since high school, when Risa was angry at her mother for so many things. Sylvia's upstairs now, singing, in the room that used to be Risa's study. Her voice wobbles, birdlike, her voice sometimes cracks. Still, it is beautiful, truly beautiful. Somewhere, even her deepest wounds can be healed or transcended—her schizoid mother and aunt, the necessary annihilism and brutality of Jersey City ghetto life, twenty years and more of suburban isolation and marriage, the four unwanted babies illegally aborted by butchers and quacks, the three babies born...I believe that because I want it to be true. I want the healing and growing to happen for her, to come from her.

And anyway, Risa, why did she scream until her voice cracked? She is crazy, but she is strong, iron strong, just as you are. She fought and yelled her way through the swinging forbidden doors of Colombian Presbyterian Hospital, New York, to be at your side at your side in the recovery room as you...
came out of anesthesia. She yelled and fought her way through the corridors to be there to say "It's over, it's over" so that as you awoke you wouldn't believe the catharticizing hadn't been done yet, the terror of being so young, and vulnerable.

She said, "I beat the shit out of Risa's sister, I've ignored her brother." Even if she hated her kids, or made her crazy with her craziness, she also gave them incredible strength. I can look at her and say that. And what if she wasn't the "Perfect Mother," who's the perfect daughter? Only Donna Reed could be what she was told she should be. Her generation was insane with a conformity that allowed her little breathing space or room for self-expression. You can see that when she lets the actress denied in her escape in bright little flashes of energy and life. Already, I can hear Risa in my head, "You didn't live with her." I know. Maybe that's why I can see that part of her.

"Well, I hope Risa can sleep in tomorrow, it's getting late," Sylvia says as she gets up, washing out her teacup, and wiping down the counters, unnecessarily. I can't help but notice these automatic habits of cleanliness, the reaction to a childhood of urban poverty and years of housewifery. We have stayed up until almost two in the morning, talking and waiting for her daughter, my lover. Abruptly, our conversation is through. It continues inside my head, echoing throughout me. She does understand the love between Risa and me, but not her daughter's lesbianism. Risa, as hard as she tries, can't forgive her mother for the past, which always hangs over her present, and looms in front of her, fatelike, complicating her future. I hope so much for Risa, and so much for Sylvia; this daughter and mother, struggling to know and embrace each other once again.

Loretta Lez sez:

"Alvin: It's people like you that give men a bad name."
extend the invitation anyway. Children are very welcome but we set the age limit for boys at 12 years since the land was bought by and for women only. Two women have volunteered to do childcare in S.F. for the weekend and there will also be childcare at Owl Farm. Please leave your dogs at home as there are chickens at the farm.

There is a small amount of $ available to help pay for gas if it is needed and we would like to help in any way possible. So please if you are interested and need more information or need a ride, or know of a car going up etc., please call Priscilla at 652-5644 (N.Oak) or Suzanne at 843-6999 (berk) or elana at 282-6613 (S.F.) or write to Oregon Women’s Land Trust at box 1713, Eugene, Oregon.

HOW TO GET THERE! Take Highway 5 north to Canyonville. Take this exit, go into town and follow signs to Days Creek (highway 227) for about 8-10 miles. At Days Creek there is a gas pump and two stores. Make a very sharp left. Do not go to Tiller. Proceed approx. 1½ miles to Woods Creek Road (sign is on the right). Now turn left. This will become a dirt road. Take the 1st right fork up hill. Proceed approx. 1 to 2 miles. Take the left fork. You have arrived! Have a wonderful time!

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The sun has come out—have you?

The supervisor drops another librium as she watches her bell-telephone-call-girls... "love between two women is just a kiss away!"

In the name of reality—let go! let go!

The sun has come out—have you?

LAGMУ ...

Tuesday, September 14, is the date set for LAGMU’s potluck dinner and organizational meeting. All members of the gay community are invited to attend. Bring a dish and your ideas and suggestions for this year’s activities. Dinner starts at 7:30 with the meeting following. This all takes place in the Fireside Lounge at Cabrillo College. Hey! If you put a little energy into this, we might get together some good activities! Down with Apathy! Up with Energy!!

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BELMONT STREET DYES & TYKES (ages 29, 27, 24, 8, 6, & 2½) need a groovy new roomie. We don’t smoke cigarettes, rarely eat meat, and usually share meals and house work. Our house is large with a big backyard and garden, and lots of roses*. Please call 426-DYKE (Kater, Clytia, DeAnna).

**********

forests burn
lakes dry, lakes die
and the dried mud
cracks over desperately
burrowing frogs.
even meadows parch
turning brittle and ugly.
give me cool water
I’ll offer you
the dust of ideals
the cinders of our love.

-----Rabbitskinner-----
The oppression of native peoples stretches far, reaches deep. Womyn have been and still are a strong force fighting for Native American sovereignty. These strong womyn are often overlooked, their struggles against the F.B.I. and goon squads ignored and unpublished by the white male press. As womyn, we recognize the struggles of ALL native peoples and are focusing our energy on these womyn who URGENTLY need our support.

KA-MOOK BANKS: *21-year-old Oglala Lakota (Sioux) womon from Pine Ridge Reservation in South Dakota. *Currently charged in Wichita, Kansas, with transporting firearms across state lines. *Arrested earlier this year in Portland, Ore for being a passenger in a car allegedly carrying firearms and explosives across state lines. The charges were dropped after police failed to produce evidence. *Ka-Mook now waits in fear, wondering when she'll be called to stand trial in Wichita.*KA-MOOK BANKS OFFENSE/DEFENSE COMMITTEE, 3435 S HOOD, PORTLAND, 97207

YVONNE WANROW: *Yvonne is a member of the Colville Tribe in eastern Wash.*Sentenced to 25 years for killing "Chicken Bill" Wesler.*Wesler had raped her babysitter's daughter and attempted to molest her young son. When he barged into her house, Yvonne, in two leg casts and on crutches, fired point-blank at him. She immediately called the police. They in turn produced a tape of her call in court, alleging that her calm tone of voice indicated premeditated murder.*She is now out on appeal, and desperately needs our support. *YVONNE WANROW--CENTER FOR CONSTITUTIONAL RIGHTS, 853 BROADWAY, NY, NY, 10003

JOANNA LEDEAUX: *Organizer and legal worker for the Traditional Community in Pine Ridge. *Jailed Sept 22, 1975, for refusing to testify before a grand jury investigating the death of two FBI agents on the Pine Ridge Reservation. *"As long as the United States government continues its conspiratorial cultural, and physical genocide against Native Americans in general, and the Oglala Nation in particular, I will continue to reject any attempt to make me a party or tool in any way for the further repression of a people I love and respect." *She has not been charged with any crime!*FREE JOANNA COMMITTEE c/o FRIDLEY NASSER, 101 MAIN ST. SIOUX FALLS, S.D. 57105

For general information about starting a support group, please write: WOMEN SUPPORTING NATIVE AMERICAN SOVEREIGNTY c/o MOTHER KALI'S BOOKSTORE 333 W. 11th, EUGENE, ORE. 97401

A gynecological clinic for lesbians is among the possible future clinics being considered by the S.C. Womyn's Health Collective. Lesbians who would be interested in volunteering in such a clinic or who might want to actually join the Collective, as well as those who have ideas about the clinic, are encouraged to contact Kater or Shelley at 427-3500.

MERLIN PRESS is accepting contributions to an anthology of the work of contemporary California women poets which is to be published in spring, 1977. We welcome the work of both published and unpublished poets. We have a particular interest in work which sets forth women's unique experiences and perspectives, but all types of material are welcome.

Rules governing the submission of material are as follows:
1. Only unpublished material may be submitted.
2. Poems must be typed.
3. A maximum of ten poems may be submitted.
4. The poet must be both a woman and a resident of California.
5. A stamped, self-addressed envelope must be enclosed for return of unsold material.

Address manuscripts to MERLIN PRESS
P.O. Box 3602
San Jose, Ca. 95150

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For the last ten years, the womyn of Sonoma County have been terrorized by a group of men who have reportedly raped and abused 200 womyn. The men involved are part of a local (Sonoma) motorcycle club. They are well known to members of the community and have been charged with rape numerous times. In the past, charges have always been dropped. This time, things are somewhat different: 1) There is clearcut evidence; 2) The Feminist community has organized around the issue.

At present, the trial has concluded with these results: Of the five defendants in the March 15, 1974 rape of Heidi Moore, the charges against one man were dismissed on the grounds of "insufficient evidence," two men were acquitted of all charges, and two men were convicted of ONE count each of "forcible rape." Sentencing, which was set for Friday, August 27, has been postponed.

For more details of this incident and the consequent actions of the Sonoma womyn's community, the lawyers, the court, et al., get a copy of the Sonoma County Women's News Journal. There are several articles pertinent to the issue of rape, as well as excellent coverage of the trial proceedings.

All interested womyn should write Senator Dunlap and Assemblyperson Siegler from Sonoma County demanding an IMMEDIATE investigation of this continued outrage. These womyn are our sisters!

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**SC Women's Health Collective**

Health Info & Counseling
Dr. Referrals/Medical Library
Lesbian Counselors Available
Self-help Workshop monthly - CALL
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**5. C. Midwifery Case Continues**

Pre-trial litigation concerning the three S.C. midwives, Bennett, Bowland, and Walker, arrested two and a half years ago on charges of "practicing medicine without a license" was heard by the California Supreme Court on August 30. Feminist attorney Anne Flower Cummings argued eloquently that the charges (originally filed in March, 1974) are not applicable because the complaint against them doesn't say what they did that constitutes the practice of medicine; the statute under which they are charged (Business and Professions Code 2141) was never intended to cover midwifery and deals with a system of treating the sick or afflicted, which a pregnant woman certainly is not; and the wording of 2141 is unconstitutionally vague and over-broad in prohibiting diagnosis or treatment of "any physical condition."

This case is particularly significant because it is the first time a case concerning the broad "practicing medicine" law has ever been argued before the California Supreme Court. The Court, a panel of seven male judges, will discuss the case extensively in private, and will render their decision in some unspecified number of months. Depending on their decision, the case will then be dropped, be appealed to the U. S. Supreme Court, or finally go to trial. **Kater**
Ruby to readers—Ruby to readers: Come in please! What do you think of Ruby? What are your burning questions? What would you like to see more of? What are you sick to death of? Have you read something that fancied your tickle? Did you read something that prompted you to fart and say "That stinks"? Do you wonder if we're really Martians? What DO you think?

The input we've received thus far has led us to delete the Dear Dee/Sister Clit columns. We'll gladly resume an advice type column and give sincere answers if we receive sincere questions.

Anyone interested in joining the staff? Two of us are leaving at the end of Sept., and Ruby needs more than 3 dedicated dykes to keep her going.

Most important, please let us know you're out there reading her!

Elayne Jones, the black woman tympanist who was dropped last year by the S.F. Symphony, filed a $1.5 million Superior Court suit against the symphony, Local 6 of the Musician's Union, and seven members of the symphony's players committee which voted to deny her tenure; the charges were alleged discrimination on the basis of race and sex.

—S.F. Chronicle

The READHER is published monthly by a collective of 5 womyn. We have open meetings at 10 a.m. every Friday at Pergolesi's. Not all of us necessarily agree with all that is printed herein, but we are attempting to maintain our status as a forum for the lesbian community. The READHER is supported by your response. We need your donations: Monetary, literary, news events, feedback. Send all correspondence to *

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Selling up Sept. classes (9/24)

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Lynne 475-4945

Feminists have long suspected that beer baron Joseph Coors has funneled money into the campaign against the ERA. Acting on solid reports that Coors is behind an arch-conservative effort that is working against a broad spectrum of women's rights issues, California NOW voted at the April 26th board meeting to boycott Coors Beer. We urge you to do the same!

(NOW Newsletter, May 1976)

Feminists are still accused of being humorless. We know that isn't so. No political movement can last without a sense of humor. It distances us from our problems, so we see them in truer perspective. It disentangles us from suffering sufficiently for us to remain sane. So, send your jokes and stories—as they true, untrue, or in-between—to Gloria Kaufman, Indiana University South Bend, Indiana 46615

Contributors will be acknowledged in print (unless you stipulate otherwise). You need not be a skillful writer, since material will be edited. If you have a good anecdote, pass it on!

Lesbianize and quit those guys!
HELP! The Rubyfruit is going broke... This is a free communique but we can't go forever on no money!!! So... as a favor to our fans & ourselves, we are having a subscription drive... $3 for 6 months (just think folks - the fantastic Rubyfruit Reader delivered to yer front door - such a deal!!!) or... if yer into picking one up @ yer favorite eats place (Two Sisters) or dance place (Dragon Moon), please, please, drop a donation in the RR can... and we thank you!!!

Also: we in the collective would like to thank all our contributors (anyone sending in articles, information, donations etc.?) we really appreciate your good vibes & your continuing support!!!

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A. LESBIAN COMMUNIQUE
NOV. 1976 VOL I, ISH 9

Poetry, News, Events
Lez-be-in Health, more...
In late October the newest womyn-owned business in Santa Cruz will open. Mother Right Feminist Bookstore and Culture Center will include a book store, child care area, display area for womyn's crafts and artwork (which they may sell through the store), a womyn’s library (for which they need book donations), and long awaited space for a womyn’s center. Rhonda Norstegaard and Jill Fields, seeing the store as an "idea" that could happen now, began looking for space this summer, and found a spacious, airy building at 538 Seabright (near Murray), and are now completing bookshelves and stocking books, getting ready for an opening party, tentatively planned for October 30.

Both womyn, recent graduates in womyn's studies from UCSC, consider themselves socialists and feminists. When discussing their understanding of owning a store in this society, Jill explained it this way: "We would need to work to earn wages. Usually we would work for someone else. We see it as an advance to work for ourselves and not for a corporation. We are also opposed to womyn volunteering time - long enough we have been paid or underpaid. So we plan to pay ourselves wages and then put the profits back into the womyn's community, as a source of income for feminist projects, as seed money for feminist businesses, toward feminist theatre, etc. We feel responsible to the womyn's community."

They desire community input about what's in the store, way of booklists and constructive criticisms of the stock they have already selected. Their beginning stock will be small, but if womyn have money they would like to loan to help it grow, Jill and Rhonda will be happy to discuss this with them. They also need a logo, from some womon artist's design, and need a sign for the store painted, (artistas- are you there?) and would like interested womyn to call them about those needs.

As part of their accountability to the community, financial records of the store will be open to the public. If they

thoughts on the long-term womyn's community

A community reflects the evolutionary process of its members, held together by some cohesiveness in each of their individual lifestyles. Our womyn's community has passed through several evolutionary cycles in the five years that I've been aware of my part in it; I think it has in some ways reflected my own personal growth, as it has in some ways for each of the womyn I've known, and grown & changed with.

Mostly there was a sense of outward-reaching, of "The Group" being the basis from which all growth sprang. There were "CR groups", "rap groups", political collectives, living collectives, study groups, life-support groups.

More and more there has been a turn towards reaching inward, not so much rejecting the groups as realizing that the group does not meet all of an individual's needs. I have seen in myself the need to discover my own personal source of strength and to use that as my basis for growth. I have begun to explore my spirituality, my creativity, my womon-roots, and I've seen some similar processes taking place in other womyn. These newer, more personal explorations are, at least for me, necessary and beautiful, a step towards integrating my political beliefs and the rest of me into a more wholistic sense of myself.

And now I feel that another cycle is ending & beginning again; it's time to become cognizant of how change affects the shared sense of community, to discuss how we & our community have evolved, to remember the individual & collective needs that "The Group" does meet. I want to be able to bring back to the group all that I'm learning, and try to reach some place where it's natural to be both outward- and inward-reaching, recognizing the vitality of each. To do collective work and not sacrifice my music, to give support to womyn and take care of my own needs, too.

What I suggest is this year's version of a lesbian co-exploration or whatever for womyn to talk about what we've done in the last year, where we are now, and where we can go in the future.
The women's collective is alive and growing in Berkeley after 7 years. They need our support. "We print what we believe without compromising our ideas, our feelings and our esthetics for the sake of sales...The American tax and capital structure is designed to drive us out. And we won't be driven...We all agree on the importance of collecting, printing and distributing material that women have written, are writing, and will continue to write." Help them make it by sending for their catalog, asking your local bookstore to carry their books, buying them, telling your friends, and writing the collective about the books: what you like, what you don't like, and what you want to see in print.

THE WOMEN'S PRESS COLLECTIVE
5251 BROADWAY
OAKLAND, CALIFORNIA 94618

BODY AWARENESS

Lauren Crux and Sybil Meyer of "Playworks" are presenting a movement workshop called Body Awareness: Moving Toward Wholeness on Saturday, Nov. 6 from 9:30 am to 4:00 pm in the Foothill College Main Dining Room. Lauren, who specializes in Clinical Philosophy, and Sybil, who does Dance Therapy, describe the event as a "one day experimental seminar for women interested in exploring their body images, expanding their range of movement possibilities, identifying their personal body language and learning to play without words." If you want to come, wear casual clothing and bring sleeping bags for naps. The $10 fee includes lunch. For more information call 426-9515.

RUBY

Wanna see yourself on paper? Send it in to the Readher...handwritten poems, drawings, cartoons, jokes...help us fill those awkward empty spaces. Measure MARGINS for size, we don't shrink. Thanks *Ruby

RUBY'S RAPS

Did anyone miss us last month? We hope so. We are happy to be back after the unexpected vacation. Actually, the reason why we didn't hit the stands in Oct. comes down to you, our unwriting readers. We just had too little to print. Besides that there are few of us left to print it so all we can say is it's all up to you in the end. We need new members now & we always need writers & artists. However, finances are looking up. Some of you have really come through & we appreciate it. This issue we'd especially like to thank Definitely Biased, Lauren Crux, Wendy Bolker & OOPS, last time we meant to thank W.A.R. All your donations have really helped.

The Readher is published monthly (usually) by a collective of 5-8 womyn. Not all of us necessarily agree with all that is printed herein but we are attempting to maintain our status as a forum for the lesbian community. The reader is supported by your response! We need your donations: monetary, literary, feedback, news. If you want womyn to know about it tell us. Send all correspondence to: P.O. Box 949 Felton, Calif. 95018 OR CALL 926-DYKE Who helped w/ production this month? Clytie, Kater, Noelle, Cathryn, Lynne, Pat. That's who.
"This column does not in any way necessarily reflect the opinion of the rest of the Rubies." But being a separatist at heart, I've been thinking maybe there are some other separatists out there. ARE you out there? I've also been running across some good separatist comments, lately. So, being a loyal Reader writer, I thought, aha. I should write a separatist column. In mentioning this to my friends, they heartily suggested I try to define what separatism means to me. Apparently it can mean different things to different people. I see it as ignoring, and not allowing myself to be influenced by male energy, as much as possible. "A woman defining herself in terms of how much she hates and wants to kill men is no more "liberated" to me than one talking about how much she wants to love and fuck them." (The Lesbian Reader) So anyway....

There is an album out by Alix Dobkin I have recently come to appreciate. Alix says, "Living With Lesbians was written to locate myself in the process of lesbian evolution through a particular point in time. I hope it will serve to clarify my life for all you Dykes w/ the impression that separatism means being able to avoid all contact w/ non-lesbians....Separatism is a technique which offers a frame of reference for any woman w/ the determination to live as a Lesbian without intrusion. It is a method of sorting and identifying, and for developing a special consciousness. It keeps us in touch with what is really affecting us and our lives. It is a thinking skill." When I first heard this album on my crummy stereo all that came thru was loud, raucous noise. But the other night I listened to it on our new house stereo, listened to the words and really heard the music and decided that I like it...... This'll probably offend one person...but have you ever likened men to the dogshit that pollutes our streets? (By Marquette, Lesbian Connection) "Offensive as these turds are I would not devote my life to getting rid of them. Instead I avoid them as much as possible, and think about them as little as possible. I've learned that everytime I kick a turd, all I get is shit on my foot," especially like that last line.

---

Dear Sue-

One thing I didn't tell you about my new living situation. The 3 other women I live with are lesbians. I knew I wanted to live with politically conscious women, but...I didn't think I'd ever live with a whole house full of gay women. I guess the thought of it scared me.

I must say I gave it quite a bit of thought before moving in. I liked the other women, but the lesbian stuff was definitely a confront. It's always been so charged. So I decided to move in I started wondering - what in hell am I doing? Am I crazy? Is this a statement of who I am? What will my friends think? What will their friends think? and on and on and on. I think the worst was OH NO- what if I really am gay? I wondered too if I would feel weird being in the straight minority....or if there'd be any pressure to be gay (although deep down I knew if I felt any it would be from me- not them). I guess it's all stuff I've talked about- but deciding to live here brought it right up front real quick! (And I wouldn't have moved in if I thought it was too much a problem so...).

Anyway...Here I am! and it's working out fine. It's pretty amazing to be with women who are living it and not just talking about it. Women who are utilizing their strength and who feel good being strong in who they are. There's none of the "I feel crummy and empty and incomplete without a man"GARBAGE- and I love it that way. Intellectually I knew I didn't need to live in any one particular way but in my heart I still felt incomplete (ah that old feeling- you're not o.k. the way you are). So living here without the man stuff, the pressure of society to do it with a man is going! And that's far-out! It lets me be me and feel good about it.

Something I noticed today is how nice it is not to have any male energy around. Even...
reading at the village gate
by MARTHA SHELLEY

I said, as I walked to the ferry, clutching a briefcase jammed up with papers, I don't want to go to Manhattan. I don't want to read my poetry tonight. This one was written to shove in a shoebox, and that one, for posthumous publication on the back of corn flakes box. I wrote the other to recite on Ground Hog Day at four a.m. in Battery Park.

The first row of the audience will be filled with Medusas who talk like Louise Day Hicks; the twenty men seated behind them resemble Lon Chaney and work for the C.I.A. The rest of the seats will be filled with young men from the Bronx, maybe the Savage Nomads, or the Skulls. Finally, in the rear, the single reporter assigned to review us: an elderly fellow from the Ukrainian Daily, whose English would improve if he got a new hearing aid battery.

My lover has a black belt in karate. She came along, she said, to wipe up tomato. Gee thanks, I said, as she rumpled me for luck.

The mob was worse then I thought. The Gate was wall-to-wall with drunken dykes. They booed some woman who sang a tender lyric to her man and cheered each time I said, "lesbian." a world of words—they wanted only one.

I was lousy in bed that night because they smashed a dream, a spark that someone tended over twenty centuries of stake and ducking stool. I wish they'd tried to smash my face instead.

(This is a postscript to Anne and Ronnie's letter printed in the last issue.)

I was lousy in bed that night because they smashed a dream, a spark that someone tended over twenty centuries of stake and ducking stool. I wish they'd tried to smash my face instead.

I was lousy in bed that night because they smashed a dream, a spark that someone tended over twenty centuries of stake and ducking stool. I wish they'd tried to smash my face instead.

Living with Lesbians (cont.)

though we all do a hundred things the energy doesn't seem to scatter and go crazy at home. It, and I, seem to retain a certain softness. I guess what makes me really feel good about being here is the fact that I get that how I am is o.k. with them— and that's probably because they get that they're o.k. They love women and it's good; it's not all that sick stuff society puts out. It's a place for me to really learn from women to get support from women and to share with women. They've taken a step past society's rules to live sanely and humainly and I'm glad to be here, living and working.

I feel like now I have a chance. All I can think is to thank them— Kater and Clytia and Sue for living—I AM. That's all I can sort out right now— I'm sure there will be more.

All my love

Amy

ATTENTION: *** ARTISTS

I'm doing a project on womyn artists in Santa Cruz, but I need help finding them. I would like to take some color slides as well as black and whites. If you are someone who is interested or know of someone, call me at 426-3953—Clytia—
In February, 1976, a group of women in California organized a statewide tour of women's music. Produced by Women on Wheels, the concerts were seen by over 10,000 people in a two-week period.

In conjunction with the concerts, a series of workshops were held throughout the state to discuss the relationship of culture and politics and to focus on the particular experience of women in prison.

Together with the concerts and workshops, a campaign was conducted to collect donated instruments, records, songbooks and money to start a music project with women imprisoned in the California Institution for Women.

In March 1976, 1,000 women attended a political/cultural rally at the California state capitol building to test the implementation of a repressive behavior modification program at the prison.

"Inside/outside," a pamphlet describing and analyzing the process and outcome of these events, is now available. Copies can be ordered (donation $1.50 each) from: Karlene Faith P.O.Box 26059 Los Angeles, Ca. 90026

LESBIAN MOVEMENT—an introductory 5 week group w/ Sybil Meyer & Lauren Crux.

*A want to play, dance, fight, chase, follow, lead, explore, contact, laugh, & sweat with like-minded, able-bodied women? There will be group sharing and discussion in response to the physical/ment. We will do activities that are specifically designed as opportunities to experiment w/ different ways to be flexible, strong, centered, and receptive woman-identified women.

The group will meet Thur. pm 7:30-9:30 starting Nov. 11 w/ the 1st night at Gault School. Contact Sybil Meyer at Phoenix Counseling Services, Santa Cruz Community Counseling Ctr 423-2003

--donations based on income--

book review

I was warned by good friends that Rita Mae Brown's latest book, In Her Day (Daughters, Inc. 1976), was hardly a match for Rubyfruit Jungle (1973). But due to the general lack of hot-off-the-press lesbian novels, well, I just couldn't pass it up. The first part is so boring I had to read it in hour segments. The characters are primarily flat, stereotyped, rhetoric-mouthing puppets who present the pros and cons of women's movement groups, feminism, "the revolution", ageism, professionalism, art, and Marx. But about a third of the way through the book, there is a surprisingly captivating passage where Carole flashes back nearly 20 years to her sister's death.

At first I wasn't sure how to pin-point exactly what this vignette contained that was missing in the rest of the book. Ms. Brown provided the key when on page 114 Ilse says, "I know somewhere I'm beginning to doubt emotion. How can we fully trust our responses, you know? For all we know compassion could be a conditioned response and one that continues to keep us oppressed by putting other people's troubles ahead of our own..." True, in this case she is talking about the over-emphasis of emotion (at the expense of the intellect) in women's groups—probably a valid criticism.

Suddenly, however, I realized what the characters lack. They are essentially devoid of emotion, at least until the end of the book. Emotion can be used inappropriately. But Art (including fiction) without emotion is not art and cannot speak to the soul. The flashback section is deeply emotional; I sense that it comes from a very basic part of the author's experience. It feels humanly real.

When Ms. Brown ends the book with her exciting dyketactics fantasy, the characters burst forth in glorious anger. I wonder how women who feel their anger so deeply could be otherwise passionless. OR is there only one "politically correct" feeling? Be REAL, Rita Mae! --Kater--
A rumor occasionally heard in various dyke communities is that lesbians don't need pap smears. Now it is true that most of us do avoid certain things that can increase the risk of cervical or uterine cancer; there is some evidence to indicate that male semen is carcinogenic (cancer causing), while synthetic estrogen (contained in birth control pills, among other drugs) is daily becoming more clearly linked with cancer of the breast, uterus, cervix, and vagina.

However, even without these added irritants, all women are subject to a small percentage chance (which can be increased by a genetic tendency) of developing cervical cancer. And many of us have had exposure both to semen and to synthetic estrogen, in birth control pills, the "morning-after" pill, DES given to our mothers while carrying us, or in menopausal drugs. A yearly pap smear is important to test for pre-cancerous cells, since treatment in these early stages is nearly always successful.

But many of my lesbian friends, even knowing this, have put off that visit to the doctor for years. (Straight women are usually forced to return for birth control, but lesbians have no such immediate need.) Part of the problem is cost, and part is not wanting to be examined by a male doctor. In Santa Cruz, there are a variety of ways of dealing with one or both of those problems.

A possible scam for getting a free pap test and pelvic exam (if your income is under $500/mo.) is to request a method of birth control (probably pills or diaphragm) at either the County Family Planning Clinic on Emeline or the Planned Parenthood Clinic on Ocean. (Both have government funding to help keep the world free of those poverty-level babies.) At Planned Parenthood you are free to see Gail Michaelis, who is the Nurse Practitioner (NP) rather than the male doctor if you choose.

At the County VD clinic on Emeline (also free) you will be given a gonorrhea test (painless), a syphilis blood test, and a pap smear if you ask for it—but no pelvic exam, only a vag-

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**LEZ-BE-IN HEALTH**

**BY PRISCILLA PARAMEDIC**

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LEZ-BE-IN HEALTH (CONT)
HOW DO YOU EXPLAIN

LOVE-MAKING

WITH A WOMAN?

Graphic?

i licked through the curls of her hair
i sucked between the thighs of her soft legs
the satin thickness fell in my mouth—all over my face
my fingers moved far the flesh closed around
her breasts filled my mouth—soft fluid skin
melt in me—melt in me
shaking—i come with one touch of her finger.

Romantic?

no words echo in gentle woman's moon
we reach with eyes that move us closer
my belly is dancing as you touch my hand
you carry me down—we fall quietly
we burst with breathless love—strong and gentle
we kiss slow
to walk along the sands our breasts full to the woman’s moon.

Humorous?

it happened in the produce section at albertson's
we glanced at each other i dropped my hamburger buns
you brushed my shoulder
i got a little bolder
hey sister would you like to come over?
we dashed out the store—pranced through the clover
fell into bed—our clothes thrown on the floor
oh passion! oh lust! i want more—i want more
so if life is getting you down try a trip to the local store

Sad?

oh woman—my heart is in pain
i need you to lift my eyes
we make love
tears come to my eyes
you are leaving
won't you please stay tonight?
i shall crawl into a shell
you are leaving—our love has it meant nothing more
than a passing fancy
it aches—how can my life be fulfilled knowing
you are leaving.

Political?

we sing our beliefs together
our minds meet the same ends
two strong women are we
separate together—each equally free
to be who we are—you and me
you can love me tonight—lovers we'll be
tomorrow who knows? we just have to see
that the needs can't be met by one unit forever
if we realize that—we can probably stay together
talk out our differences—through stormy weather
we appreciate one another and work to grow and change
we will struggle
we will snuggle
try to work it out
that's what new relationships are all about
yes some pain—even tears
but we can do it—we've lasted all these years
yet, if you've got to go or i've got to leave
that's the way we understand each other
time and change can blister
but remember if that happens we've always got to be a sister
a friend of one another
or maybe again a lover

[Signature]
My son, Sun, son, warmth, bright, nurturance. This is what he has meant to me—an anchor in the storm, a loving friend and companion. The affection I never received elsewhere. Sometimes I have felt I was the child and he the parent. When I was down and losing he was always there to comfort, love me, and dry my eyes. I protected him; stubbornly vowed "they" (the world outside our home/friends) would not get to him, not make him into some macho I couldn't relate. Time will tell but I think he's going to be a fine and unusual human being.

My son has spent a lot of time listening to me and my friends trash men when we were hurt and angry, rejecting male energy. He says he understands. This has not affected his self esteem, I know he likes himself a lot. He gets tiffed at me sometimes and says I am being "off the wall"—like, "Mom, you make it sound like women invented everything, don't you think maybe some men invented just a few things too".

Role models—good goddess, what has he had? He's been with strict, authoritarian men who frightened him or loose, hippy men without any morals who thought with their crotch, and there was one man who he loved like a precious pearl who broke promises and hearts. I think men have a hard time valuing children; now he's turned off, he's seen me hurt and has been hurt too, now determined to be different.

The tragic part of raising male children in the Womyn's movement is that you bring up a child (7 of his 12 years) alone. You take children to womyn's happenings. We live with womyn, he is loving friends with many of my friends, yet at 11 years old he is told he is too "big" to go to a women's dance. He loves to dance—he cried a lot. Some of the womyn in the house wanted him to go but some of the others had already hurt him—he wouldn't go. He knows he is excluded by some and those few people make the difference. He does not look at his friends in a sexual way, they are in some cases part of our family. He is 12 now and has almost stopped going to womyn's happenings, he thinks he isn't welcome, and sometimes he's not by some people. So separation occurs—separation between Michelle and I and him. I take my daughter everywhere but he does not want to go and sometimes I don't even ask.

Just what are we to do with our male children when they reach 12 or 13??? We cannot reject them, do we push them on the womyn's community or do we stay home? Sometimes those are the alternatives because I cannot, for time space, do both. My social life is broadening my life/time/words/huge kisses/confidences are becoming less and less. There are choices I have to make soon or I will lose the closeness I have with him. I wish those choices were easier.

A woman I respect and care for told me last week that she, as a lesbian, was afraid to have a male child (if she ever had a child) until she met Jeff. He changed her mind. It felt so good to hear that.

I'm not anywhere near the perfect mother, but I'm trying. I support my sisters and think that separatism is a valid lifestyle which I do not have the option to choose because I am living with an almost-man. Combative sex-role behavior (yes, you do feel like you are in combat) with my children has been and will be a full-time project. Sometimes I feel it is all useless and futile and sometimes I get high thinking of what a good job I've done.
Mother Right (cont.) say they can't afford discounts they want people to see that that is true and not an excuse. Although they both have other part time jobs (to survive) they plan to have the store open about 8 hours a day, 6 days a week.

For the womyn's center part of the building, they would like womyn to make donations of furniture, carpeting, plants, etc... "It's community space we're providing and it would be neat if they could help."

In thinking through how they would relate to men being in the store, they decided that womyn and friends of womyn are welcome. They also feel it educational for men to read the kind of books they'll carry. If it gets 'oppressive' either the staff or the womyn customers will talk with those men and ask them to leave. The womyn's center part will be exclusively for womyn.

The store is on the Seabright and Seabright-Eastcliff bus lines, and is an easy bike ride (except for one hill) from the downtown area. So they welcome womyn, even before opening day. For further information about this new resource for Santa Cruz, contact them at the store - 426-1317.

Ruby Welcomes
MOTHER
RIGHT
SANTA CRUZ'S NEW
FEMINIST BOOKSTORE
NOW OPEN

mon. - thurs. 10 - 6 p
Fri., Sat. 12 - 7 p
426-1317
538 SEABRIGHT

READ ALL ABOUT IT!!!!!
Ruby is looking forward to bring you news sent to us by the newly established Feminist News Service... "a news service for fast, accurate coverage of women's news."

And for all you holiday travelers remember, just cuz 'mom's there doesn't mean it's home.

AD AD AD AD AD AD AD AD AD AD AD

F2 ROOMS TO SUBLET IN BEAUTIFUL HOUSE FOR MONTH OF DEC.
$80 EACH OR NEGOTIABLE.
CALL KAREN OR MARY 423-0219

Every Monday: Womyn's Radio Collective, KZSC 88.1 fm, 7-12pm.
Every Tuesday: Poetry, Rainbow Ladies Coffeehouse, San Jose, 294-6989, 9pm.
Every Thursday: Open mike musicians, Rainbow Ladies Coffeehouse, San Jose, 9pm.

11 Womyn's Coffeehouse, 2 Sisters Restaurant, 7:30-10:30pm.


Nov. 8: Jazz & Poetry, Interview with Flora Durham- Alison & Barbara, Womyn's Radio Collective.

9: Board of Supes Mtg., CALM (Committee Against Militarism) hearing on SWAT teams, 9:30am. Please come.

11: Joanne Knapp, Ken Felts, Rainbow Ladies Coffeehouse.

11: Sonia, Jazz style guitar, Womyn's Coffeehouse.

12: Lesbian Camping Trip, children welcome, camping at Big Basin. Call San Jose Womyn's Center for more information.

15: Cris Williamson & Local womyn musicians- Anne & Laurie, Womyn's Radio Collective.


18: Annie Williams-Folk Musician, Womyn's Coffeehouse.

19: Rebecca Adams (from S.C.), also June Millington, Jackie Robbins & Cris Williamson. College V Dining Hall, UCSC, 8:30pm, $3 at S.C. Box Office. Campus Box.


23: Gabriel Daniels--Rainbow Ladies Coffeehouse.

25: Thanksgiving. Womyn's Coffeehouse closed for Happy Turkey Day. They are happy cuz they're glad we're vegetarians.
Recently I've been reminded of this cliche struggle again. Maybe it's the raging unemployment or maybe just a reminder. I held a temporary position as a clerk in our own county election office. Our position was open to womyn and men while the position mail clerk which paid $20 more an hour was, you guessed it, open to only males. The situation is pending affirmative actions. So I've watched more closely. Check your neighborhood businesses for example I noticed that Sun Garden Produce only has male employees. We asked one (who had worked there a year & 1/2) why. He explained that they used to hire womyn too but it's "just easier" to emp- men (something about boxes). Another day we asked the man- ager why no womyn worked there. The conversation followed: "I guess I'm a segregationist ha ha. I don't know, it just happened that way."--So it's a coincidence?--"More or less"-- More, or less?--"More or less." Is this reason to shop else­where? If you have experienced or witnessed discrimination in your neighborhood report it to the Reader. Lets make these illegal practices public.

"Class," in the Marxist sense, refers to a person's relationship to the "means of production." Take a shoe factory, for example. The people who work on the fac­ tory line are working-class. That's pretty obvious. They have no control over the pro­duction of shoes, they just do the work. The person who owns the factory is upper­class. S/he controls the means of producing shoes. The people who work in the factory office are middle-class be­cause they're in the middle: a step removed from both the laborers and the controller.

We haven't always been divided into classes. Class is a male invention. It is the foundation of the patri­archy (i.e. rule by men; what we have now). And the first, most fundamental class divi­sion men created was between themselves and womyn. This creation of the class of womyn happened in what is known as "pre-historical"times. It was the overthrow of the matriarchy.

Under the matriarchy, womyn had controlled the means of production. The primary means of production was, of course, reproduction: bear­ing children. We womyn also created and developed agricult­ure, housebuilding, pottery, weaving, and all the other arts of "civilization." Men at that time were semi-nomad­ic hunters (meat was not then a staple) who lived aspara­sites on the womyn. When womyn produced a surplus of goods, men took and used it to begin developing their own "arts:" trading, theft, wealth, war. In order to ac­cumulate more wealth, men eventually took over the means of production--womyn. The main institution they devel­oped for gaining control was marriage: private ownership of a womon (the means of pro­duction, the working-class). From then on, womyn were i­dentified not as people in their own right but as ad­juncts to men--as property.

The other class divisions we have now were developed later, by men to use against other men. By fostering the separation of less powerful men into different classes, the upper-class men were pro­tecting themselves against a unified assault on their posi­tion. Womyn had no part in these later class divisions.

WOMAN DREAMS

think i'll call her
get cramps in my fingers
the summer is whispering in my ear
think i'll see her
get cramps in my legs
inside-tick on my breast-desire
summer carries me easy
spit charm-rushes down my side like a wet rag
hold on-my dances come slow
think i'll write her
can't find a pen

Love-to-you
Maria Mallozzi

CLA-SS: A LESBIAN PERSPECTIVE

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The other class divisions we have now were developed later, by men to use against other men. By fostering the separation of less powerful men into different classes, the upper-class men were protecting themselves against a unified assault on their position. Womyn had no part in these later class divisions.
As property we were/are simply assigned to the class of the man who "owns" us—father, husband, brother, etc. Dividing womyn according to the class of their male owners is another protection for the upper-class since it insures that womyn won't unite as a class against the patriarchy. (Also, since womyn form a lower sub-class within each class, a lower-class man always has someone to look down on, which makes him feel superior and therefore less likely to rebel.) Here's a review of my 3 main points so far: 1) class is a male invention; 2) the only class womyn belong to as people, rather than as the property of men, is the class of womyn; 3) the upper-class has divided womyn (as property) into (male) classes to protect themselves against the power of womyn's unity.

Lesbians have a special relationship to the male class system because we are women-identified, not male-identified. We are not the property of men. We are born into our father's class, but once we come out as lesbians and reject dependency on (ownership by) men, we are in a sense "classless."

And yet there are class divisions among lesbians. Why? Because we are not really totally woman-identified. We still cling to a certain kind of male identity: our identification with our position in the male class system. Maybe "clinging" is the wrong word to use. Class identification is a damn hard thing to get rid of. I am "middle-class" because my father was middle-class. I grew up with the economic security, the education, and the protected ego that are the privileges of the middle-class. As a result, I learned to act, talk, and think middle-class.

Now I'm on my own. As a lesbian, I am consciously woman-identified. But until I root out my middle-class attitudes and stop relying on my middle-class privileges, I am still subconsciously male-identified. And as long as I am male-identified, I am upholding the patriarchy and denying my commitment to the sisterhood of the class of womyn.

One of the advantages of lesbianism is that it makes it easier to see the class system for what it is: a male invention which works to separate and weaken us. Lesbians should have no part in it. The privileges those of us who are middle- or upper-class get from the class system are bribes given to us by men to keep us from joining with our working- and lower-class sisters against the patriarchy. When we disown our man-made class identifications, we can take those bribes— those privileges—and share them with our sisters in the struggle.

by Janey, from Out and About, Seattle Lesbian Community Newsletter
the picture of RAPE

A bunch of posters appeared all over the San Lorenzo Valley the other morning. They have RAPIST printed across the top and have not only a written description but a sketch of this man as well. His name is John Spahn and he is a young heavy-set white male who is legally blind and has his eyes partly closed most of the time. He (with friends helping him) has violently raped several young women, that he knew. Although he has been in court several times and once admitted raping a woman, he has been released after very short sentences and goes back to rape more women. Although a longer prison sentence would keep him away from women longer, he would obviously not learn any other behavior, as seen by rapists who are convicted again and again and just learn better ways to rape in prison so they continue on the outside.

I really like and support the idea of making the identity of a rapist public knowledge, because I think most rapists are on a power trip in their imagined security that the woman will be too ashamed to tell anyone. So when women begin realizing where the responsibility rests (with the rapist) and confront him (either verbally or with publicity) then maybe they'll realize that they won't get away with it any longer. Also people who know this man may demand that he start changing. I think ultimately it is this pressure from others in the community that makes men actually have to take responsibility for their actions. When he has no support (either actual or unspoken) then it won't be to his advantage to continue the rapist behavior.

In addition to this, these posters will let other women know to stay away from him. This method of women warning other women is the first step in defending ourselves and each other. This is only a partial solution to a prison system that at best is ineffective and at worst harmful.

This publicity of the rapist will also warn other men that they won't be protected by anonymity any longer. I hope they wonder if maybe it might be their picture up the next time they try to hassle a woman. I hope this kind of confrontation with reality will happen to all rapists. All it takes is some paper, ink, and time, and probably anyone of us could do the same.—Janet

Save Our Children

Early last month Ginny Yaseen, a lesbian living in Denver, went to court in Illinois to fight for the right to keep her 6-year-old daughter, Rachele.

Ginny has had custody of Rachele since her divorce four years ago. Pam Keeley, Ginny's lover, has lived with them since then. A few months after Ginny, Pam and Rachele moved from Illinois to Denver, Ginny's ex-husband obtained a temporary custody order and refused to let Rachele come home after an extended summer visit with him.

Ginny, unaware of the temporary custody ruling, went to Illinois to reclaim Rachele. After she returned home, she was informed that a final custody hearing would be held in a week's time. When she appeared in an Illinois court to ask for more time to prepare a case, she was jailed for having taken Rachele back.

She was released on bond only after she proved that she hadn't known about the temporary custody order when she claimed Rachele. The final custody hearing was set for a month hence.

For the next month Ginny and Pam worked frantically at preparing their case. Although the court date was to be a hearing, and not a trial, Ginny expected to face accusations that she is an unfit mother because she is a lesbian.

At the first hearing, Ginny's ex-husband David had ten witnesses lined up, prepared to support his claim to custody. In the four weeks before the final hearing, Pam and Ginny had to come up with witnesses of their own.

Because they need an Illinois lawyer, all their legal strategy had to be discussed by telephone, long-distance. And money had to be raised, to cover legal expenses as well as phone bills and travelling costs for themselves and their witnesses.

cont. p. 26
Early in September Pam, Ginny, Rachele and their witnesses from various parts of the country flew to Illinois for the hearing. The court had obviously not expected quite such a turnout on both sides, and it soon became clear that the one day allotted for the hearing wouldn't be enough.

During that time, however, David's line of attack took shape. Although lesbianism was never openly mentioned, it appeared, thinly disguised, throughout David’s lawyer's questioning. Ginny was asked if she has a roommate, whether they share a bedroom and whether they have a double bed.

Another piece of evidence at the hearing was a report by a psychologist hired by David to test Rachele. The psychologist whom the court recognizes as an "expert witness", testified that Rachele has "sexual identity problems." These, in his opinion, would disappear if she lived in a normal man-woman environment.

The psychologist also gave the judge a report on Rachele's history which included a statement from David's wife that Ginny is a lesbian. Several other references were made during the hearing to Ginny's "lifestyle" and "unnatural living situation."

Both women are working fulltime and borrowing heavily to meet their expenses. The Rachele Yaseen Defense Fund, established when Ginny's custody was first threatened, raised enough money to cover expenses incurred by the September hearing. All that money has now been spent, though, and the Defense Fund must start from scratch to pay for these two months' activities and the final hearing in November.

Donations should be made to the Rachele Yaseen Defense Fund, P.O. Box 18628, Denver, Colorado 80218. For tax deductions, make checks payable to Aton Foundation, earmarked for the Rachele Yaseen Defense Fund and mailed to the same address.
HELP!

The Rubyfruit is going broke... This is a FREE COMMUNIQUE... BUT WE CAN'T GO FOREVER ON NO MONEY!!! So... AS A FAVOR to our fans & ourselves, we are having a SUBSCRIPTION DRIVE... $3 for 6 months (just think folks the fantastic Rubyfruit Reader delivered to yer front door & such a deal!!!)... or... if yer into picking one up @ yer favorite eats place (two sisters) or dance place (dragon moon), please, please, drop a donation in the RR can... AND we thank you!!!

Also: we in the collective would like to thank all our contributors (anyone sending in articles, information, donations etc.)... we really appreciate your good vibes & your continuing support!!!

Rubyfruit Reader
subscription
(3 bucks for 6 months)

NAME
ADDRESS
ZIP

MAIL TO: BOX 949, FELTON, CA. 95018
Hello Ruby Readers—

THANK YOU to each of you who has sent in a subscription request recently, having enough faith in us to know we would eventually publish another...many other issues. After the November issue some of the staff moved away from Santa Cruz, others got wrapped up in wintertime low energy cycles, and others changed their activity priorities. We're back now to bring you news, articles, poetry, calendars, reviews, and vignettes of lesbian lives and loves (hopefully an occasional crossword puzzle, too!)

To help Rubyfruit keep coming out we have some needs that we're sure some of you can fill: when our staff people left Santa Cruz, so did their typewriter—so, we need access to a typewriter (electric, with either a carbon ribbon or a film ribbon-cartridge type is fine) for about a week each month. Secondly, we would like to start printing the Reader rather than mimeographing it, but this raises production costs. One way to meet these is to sell more ads—so, we need people and groups and businesses to buy more ads; plus if anyone loves to or even likes to sell ads, please come be our ad manager.

We would also like womyn to send in news items from other communities, notices of events, and articles about successful battles against oppression—these can be brief, and yet relevant to far more than this or that town's womyn.

We encourage and urge womyn in Santa Cruz to submit general articles, poetry, fairy tales, etc. On creative writing pieces and longer articles preference will be given to the work of Santa Cruz lesbians. All articles, letters, poetry, etc, must be signed (we will withhold your name if you ask) and we need a contact phone number and/or address. The DEADLINE is the 15th of each month, and we really do need your input.

If you would like to work on Rubyfruit, send in donations of $8 or materials, get a subscription, write or draw things to put in Ruby please contact us at P.O.Box 949, Felton, Calif, 95018 or call us @ 426-DYKE for meeting times and places.

---RUBY---
2000 people altogether. I escaped first to Copenhagen which I just want to say is incredibly beautiful, peaceful and full of gracious ships and statues of womyn. Next to Femo, second error—not International Lesbian week but Int. Womyn’s Week—which in this case meant about 5 out of 300 were not yet decided. In my diary I wrote:

I want to capture everything—every moment of despair of trust of psychic brilliancy of fusion. All is in my head. I want to separate her parts to describe the miraculous organs, to not objectify but to know, like a woman knows a woman’s breast or hand, an act of loving, a communion... and so fragments: (the fragments are different for me than what I give here but essentially the same tho faceless and still Femo)

I

a small golden island surrounded by sparkling dark water dense with nebulous jellyfish and murky green seaweed billows of ruddy brown smoke, or geni masses over burning fields of straw and corn

II

solid brown cows calmly chewing pear trees, plum trees, apple trees, sour blackberry hedges

smooth rocks and broken blocks of concrete along the waters edges and here and there a space of sand, an upturned boat

no birds, no waves, no hurried sound

III

a town and highwayrobbery for an ice cream cone modern “homes and gardens” between the cows very clean very white very green

IV

1 Danish library trailer, 12 huge tents, 12 toilets and a shower, 500 womyn, 295 lesbians, 3 little boys, 1 woman child from France

water in the straw, straw in the hair and down your back

no wasp soup to spread on your bread in the morning

no mosquitoes—not any!

two stupid male dogs, two intelligent cats of unspecific gender (gender seems very important at this point)

--- Charlotte

(This was written last Sept just after leaving Femo)

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WOMEN IN APPRENTICESHIP PROGRAM, INC. is now in its first year of operation as an independent organization after 3 years of existence as a project of Advocates For Women. It is the first women’s organization in the country to have a board of directors comprised of representatives from labor, management and community; this is significant because it is the first time that labor and management has taken an active role in assisting women entering the skilled trades. WAP, Inc. is a newly formed non-profit membership organization that focuses on helping women qualify for union apprenticeship programs and other blue collar employment. They are located at 25 Taylor Street, Room 617 in San Francisco. Telephone: 415-673-3925.
COME IN OUT OF THE RAIN
by Susan Meyers

The Lesbian Umbrella is a network for communication and community among lesbians. It shelters and coordinates a variety of interest/action groups:

- political action
- spirituality
- production co. for cultural events
- lesbian mothers
- political action artists' workshops
- lesbian oceexploration planning group
- lesbian support group and of course... the tea party and barbecue society

The Umbrella Group meets once a month, with the smaller groups meeting more often. Information on meeting dates is available through Switchboard at 426-LIFE.

The Lesbian Umbrella was conceived in the aftermath of the recent Nickelodeon women's film series by a group of disgruntled lesbians who were frustrated with the more talk-than-action-pattern of our lives. Although it was envisioned as a political action group, the first meeting drew a handsome turnout, whose varied interests came as rather a surprise. Perhaps we might have anticipated that lesbians, being whole people, would not be content with expressing themselves only in a political mode. It is clear that what we need is as many groups as there are aspects to the whole life.

Aside from its accepted institutional sense, the term umbrella is a particularly apt metaphor: a shelter from the inclement atmosphere in which we live and work; a common space where the energy of lesbians can move and build, undamped by the external definitions and judgments which have stifled us individually in the past. Although we are yet in our infancy, certain goals are clear:

- to provide a supportive arena in which to share feelings, ideas, skills, visions;
- to improve the quality and security of our lives, not only for those who have risked coming out, but for those who haven't or can't. This means providing a safe, discreet means for contacting or joining us without risking exposure to employers, clients or families;
- to expose the community to our presence both as an oppressed people and as a potential spiritual, creative, intellectual and economic resource.

Throughout history all women, straight women and lesbians, old women and small girls, have been confined/defined exclusively by their occupation with nurturance and growth...of others. Very well, mothers and daughters, now let us nurture each other.

FLYING LESBIANS

"Flying Lesbians", the first LP of the women's rock band in Berlin, which has been playing at national and international women's parties for the last 2 years, is out! The Flying Lesbians, the first German women's band, are 7 lesbians, who understand themselves as a workshop inside the lesbian-feminist movement, contributing musically to the growing women's culture. They are amateurs. Finally women are making their own music, that expresses their own experience and their own perspective. Music to which women can dance, words to listen to. The texts are about issues, that are discussed in the lesbian movement and in the women's movement: the situation of battered wives, the situation of women in the drug scene, the "in the closet" situation of lesbians in a society that keeps a deathly silence about love between women, the impossibility of bisexuality in a society that has institutionalised heterosexuality, the mechanisms, with which women, who have 'made' it, in male careers betray their own kind, and many songs that express our growing, offensive, woman-identified consciousness.

The Flying Lesbians play for women only, women's dances preferred. Their songs are in german and in english. "Lieder von Frauen", an earlier German womyns album is also available. If you want to order either both of them or just want more info call Charlotte at 426-6791.
Lesbian Locked Up

by Deborah Taylor (reprinted from Big Mama Rag)

Cecilia Gonzales is a 20 year old Chicana lesbian who escaped from the Colorado State Mental Hospital in Pueblo in May 1976. She fled to San Francisco and was arrested there on escape charges in July. She was released on bail and has been fighting extradition back to Colorado ever since. On Feb 28th, 1977, the Calif. Governor's Office finally announced that they were sending her back on Mar 24th. They made this decision without granting her a hearing.

In 1973, Cecilia was arrested in Colorado in connection with a shooting incident. At the time, she pled not guilty by reason of insanity to a charge of first degree murder (a murder which she didn't commit). The woman she was lovers with at that time was also involved in the shooting, and Cecilia took the blame because she felt that she was better able to cope with imprisonment than her lover.

Cecilia was never brought to trial because of her plea of insanity. Instead, she was evaluated at Denver General Hospital for a month. A psychiatrist testified that she was insane and the judge sentenced her to an indefinite commitment to a state mental hospital. Prior to her sentencing Cecilia had spent five months in isolation in a Colorado jail. When she escaped last May, she had already served 2½ years of the indefinite sentence in the hospital. All attempts to get a court hearing so that she could be released had failed.

As an open lesbian, Cecilia was verbally and physically harassed, forcibly drugged and put in seclusion because she refused to change who she was. Frustrated in all her attempts to legally leave the hospital, she finally escaped and went to San Francisco where, as she put it, "There is a strong gay community and I can be who I am". Cecilia lived in SF for ten months. During that time she had good jobs, made many friends and lived a stable, happy life. Recently she had been awarded a $1400 grant to go to school and learn a trade.

Cecilia established a community of support in SF. A wide variety of groups and individuals have written letters on her behalf, including the Mayor's Office of San Francisco. A psychiatrist wrote a strong letter in her support saying that she is sane and does not belong in a mental hospital. Her lawyers have written long briefs to the Governor's Office and have done an amazing amount of work generating support for her case. A petition demanding her release from incarceration in the mental hospital was circulated in SF in Mar and within a week more than 500 people had signed it.

Cecilia has waited since last July for a hearing with Gov. Brown and his extradition secretary, who decide whether or not to extradite people who are wanted by another state. All the letters of support delayed the extradition process. But in the end, the legal process was not deterred and by the time you read this, Cecilia will have been returned to a hospital in Colorado.

Already feminist lawyers in Denver are working to prepare a defense against the escape charges and to get her released when she returns to Colorado. The escape charges could result in a possible felony conviction. However, it is possible the charges will be dropped in order to avoid the expense of a trial, especially since it could be said she was "insane" when she escaped. If the state is going to try her on these escape charges, her arraignment will take place within a couple of weeks. No matter what happens with the escape charges, however, her lawyers will file a petition for her release but then the State Mental Health Authorities will have a period of time to respond which is usually several months.

It is clear that Cecilia is sane and does not belong in a mental hospital. Letters of support and money for her defense can be mailed to the Cecilia Gonzales Defense Committee c/o Deborah Taylor, 1458 Gaylord St, Denver Colo 80206. 
I'll be performing at the WOWYN'S COFFEEHOUSE at Mother Right Bookstore on Saturday, May 7th at 8pm sharp.

Well what can I tell you about what I'm going to do? I could say I studied drama and acting and set design and costuming and played theatre games like tell-me-the-act-and-scene-numbers-of-this-line-from-Shakespeare. And I would tell you that when ruffles first appeared on cuffs, or how one irritates one's eyes to make tears emerge at the appropriate line, or what the effect of a fresnel is compared to an elipsoidal... I would say that all these things have very little to do with what I believe theatre is.

I had some strong ideas about what theatre isn't, but it's taken me—wow! I guess I've been at this about fifteen years—to claim what it is. There were so few roles in which I felt myself stretch into the character rather than be confined by another female character part, that I stopped auditioning and performing.

Now, as a feminist who is seizing her right to invent her life and express it, I am creating a solo performance of who I am through theatre. It is my belief that sharing my reality through this "larger than life" medium (which to me implies just about the right size for real feelings) will open us all a little more to seeing and feeling the possibilities of who we are.

Not to worry, I have no intention of making this "a happening" or an audience participation event. You are free to remain as safe in your seat as you like. In fact, your safety and privacy are an important element in how all this comes about.

So... what am I going to do? Hopefully nothing that you expect plus a surprise. Actually, I am so excited about finally doing this show that I feel like I'm coming out again. (What a rush that was.) Well here I am. Let me share with you. And you can share with yourself. And we can all feel good.

To us — Donna Zavada

Mary McCaslin and Sister Star will be appearing in concert Sunday, May 15, 8:00 pm at the Performing Arts Theatre of the University of California, Santa Cruz. Tickets are $3.50 and will be available at the Campus Activities Office, Santa Cruz Box Office and at the door.

Opening the bill will be Sister Star, a group of four Santa Cruz women—Vicky Blevins, Rebecca Adams, Jann Schnabl, and Cackie Gates—who have played music on and off together for six years. They come from a wide background in music—country, blues and jazz—which they combine in their own unique style, doing old time tunes as well as original material. Their sound is a combination of guitar, dulcimer, various rhythm and percussion instruments, harmonies and an intricate blend of voices in four-part harmony.

Mary McCaslin is a songwriter, singer and guitarist in the folk-western tradition. She paints pictures with her music—tawny colored praries, windy starry nights, jagged backyards— influenced by the gunfighter ballad style of Marty Robbins. Her songs take people away to another time or place or else they hit home in some way and the listener identifies with that song or some statement in the song. Her pure and simple vocals accompanied by her own acoustic guitar create ethereal melodies of striking beauty.

She moved out west to Southern California with her parents at the age of six and gradually became disenchanted with the great stucco forest, her "home away from home on the range". She eventually escaped to the life of the musician of the road—the present day equivalent to the western gambler or desperado. As she puts it "I always had music in my head. In fact, my father once said that if I ever fell and split my head open, little guitars and horses and records would fall out". She has two albums out on Philo Records: "Purrl in the Sky" and "Way Out West". She had many frustrations with the music business and is very happy to be with Philo, a company that is committed to allowing the artist complete freedom in putting together an album.
We are a collective of women based in Santa Cruz who work around the issue of rape. We have a 24 hr phone line, and offer women who have been raped or assaulted whatever support they may need in dealing with the resultant emotional, legal or medical problems. As social feminists it is important to us to find alternatives to the criminal justice system and to educate the community with the long range goal of ending rape and sexism, not just offering our services to women. To do this we need women with energy and time for our activities. These include the phone line, speaking engagements, and other work with people in the community against rape, sexism, and racism. We are open to women of all backgrounds and cultures. Though we want to remain a fairly small collective we would like to add up to five new members. We are planning a meeting with all interested women. If you are interested in working with us, or if you have any questions call Santa Cruz Women Against Rape at 426-RAPE for more information. There will be a new series of self-defense workshops-taught by Kathy Quinn-starting in early May in Capitola. Call for more info.

Voices, a play by Bay Area lesbian feminist poet Susan Griffin, is being produced and performed by a collective of women from Santa Cruz, Fri and Sat, May 27 and 28, 8:30pm at Kresge College Town Hall. Voices is about 5 women, ages 20 yrs old to early 70's, each one at a turning point in her life. A quality of this voice (wrote Adrienne Rich) is that it is heard often, at the moment of breaking through into speech from the silence which has obscured so much of the common lives of women; women doing dishes, contemplating suicide, waiting for welfare checks, trying to go to school, trying single-handedly to raise children to whom society is righteously indifferent. Any women interested in helping out or wanting to know more about this or in need of childcare for the performance, please contact Louise 427-3917 late evenings.

Leaping Lesbians, a new Ann Arbor lesbian newsletter is free to all lesbians, write Hibben and Silverrod, 1003 Packard #5, Ann Arbor, Mich, 48104.

RISING WOMEN therapy collective
Groups for women based on principles of radical therapy, feminism, some body work. Working towards growth, exploration and change. Also groups by/for lesbians.

426-9547/426-3953
SLIDING FEE SCALE
18. Elena Gianini, author of What Happens to Little Girls
19. like
20. for a
21. gets under your fingernail
22. English for a
23. commonly used as bitch or shrew in Holland but taken over by the women, wife of Socrates
24. dimly
25. International Tribunal on Crimes Against Women
26. national gay organization in Holland
27. Frauenverlag - lesbian publishing group in Berlin
28. därfür
29. country where contraceptives are illegal
30. opening in the cervix
31. opp. of off
32. female saint in Spanish
33. und Amazonen by Helen Diner
34. deed
35. summer pest
36. mentally ___ - the way lesbians are viewed in Norway...
37. built in Berlin in 1961
38. stop (___ edges)
39. Marion ___ and Judy Anderson were the victims of a national anti-lesbian smear campaign in Germany
40. Been Down ___ Long, Looks Like Up to Me
41. the Women's Movement is a lesbian
42. abbr. Lesbische Aktion Zentrum
43. ___ is Black and female
44. ___ due Lesbians
45. name of the lesbian pub in Berlin which means witches mountain
46. your last boyfriend
47. what the moon is
48. Bremer, German feminist
49. 21. ___ de Beauvoir
50. something like a Scotch accent
51. expression of pain
52. French lesbian author and mime
53. your best friend
54. due Lesbians
55. the way to pronounce the Danish "jeg"
56. what women tell at a tribunal
57. your last boyfriend
58. what the moon is
59. _____ de Beauvoir
60. focus of English lesbian movement

Sind es Frauen
"Sind es Frauen" is a novel that German women discovered and reprinted last year. It was written in 1901 and is a somewhat soppy lesbian love story. It is also a chroniclal of a strong, highly developed lesbian movement that existed throughout Europe at the turn of the century. If you or anyone you know translates from German into English & would be interested in working on this book (it's fairly short), please contact Charlotte at(408)426-6791 or write 248 Seaside St. S.C. Calif 95060.

I HAVE POSTERS, PICTURES, SUPPORT, CONTACTS, SONGS, BOOKS, EXPERIENCES, CHANGES, DREAMS...
I MUST SHARE-CHARLOTTE

AT MOTHER RIGHTS
7:30, MAY 28TH
NO MORE ANONYMITY

A group of Dallas women have compiled a list of the names of 2100 indicted sex offenders in Dallas County. The list is being made public by the Kitty Genovese Women's Project (316 5th Ave, NY 10001), "because close to half of all women raped are raped by men they know. We hope to make it more difficult for rapists to operate within a system of anonymity which allows them to continue their violence against women."
—Big Mama Rag—

Another Look at Rape.

On Sat, May 28, Mary Crane, an L.A. lesbian feminist who has been leading rape resistance workshops for several years around the country, will be facilitating a workshop on WOMEN, NONVIOLENCE AND RAPE. The day will include discussion of nonviolence as a tool to respond to rape, demonstrations of some self-protection techniques, and role plays of assault situations.

Bring a sack lunch and come join other women to explore another perspective on how to deal with rape. The workshop will be held at 515 Broadway, from 10-5. Call ahead to arrange for childcare. Please pre-register. The suggested donation is $6-9. For further information, registration, & scholarship help, please call 423-1626, or write The Resource Center for Nonviolence Box 2324, Santa Cruz, CA 95063.

MORE ABOUT ANITA

Anita Bryant didn't lose her job after all, as a result of her opposition to Dade County Florida's new gay rights ordinance. Less than a week after Singer Sewing Machine cancelled her contract for a TV series, the company reversed its decision—saying Anita had a right to her own political. Recently, Miss Oklahoma told viewers of ABC's Good Morning America that gay people already have the "best jobs, the best housing," and now all they want to do is "flaunt" themselves in the schools.
—Gay Community News—

SCOUTS' HONOR

Saying they were taking a stand on a political issue for the first time ever, the Girl Scouts have endorsed the ERA.
—BMR—

And yet girls scout and brownie uniforms are being made at sub-standard wages and under sub-standard working conditions by Co-ed Garment Co., which closed down its unionized shop to open a non-union one in Mississippi.
—oob—

LESBIANS FIGHT COLLEGE

Lesbian students at the College of the Redwoods in Eureka, Ca, are fighting a recent Board of Trustees decision denying recognition to gay student groups. Last fall administrators denied Suzanne Hamm permission to post flyers publicizing an all-woman's dance. Both Lesbians for Political Action and the Gay People's Union have announced their intention to seek legal recourse against the college on the basis that the administration's policy violates both the Constitution and the California Education Code.
—Ins—

BAGD IGNITES ROSS

A London tribunal ruled that a woman could be fired for wearing a badge that said "Lesbians Ignite." If I were a married woman, I would wear a wedding ring," said Louise Boychuk. "As I have a different role, I have to illustrate it by wearing this badge." However, the tribunal ruled that her former employer, an insurance company, had the right to set standards for employees' appearance.
—Gay Community News—
El seis de Mayo en la librería Mother Right habrá una combinación de exposiciones de video para mujeres e instrucción introductiva para todas las mujeres de la comunidad sobre el uso de equipo de video portátil.

Están catalogadas dos cintas de video que fueron mostradas como parte de una serie de video en el Edificio de las Mujeres en Los Ángeles. Las artistas, Nancy Angelo y Candace Compton, estarán presentes para mostrar sus cintas de video y facilitaran una disertación sobre su trabajo. Una cinta, titulada Mujeres, Monjas y Desviadas, es una fantasía en la cual colaboran Nancy y Candace. La otra cinta es por Nancy y es un extracto ficticio del diario de una monja llamada Angelica Furiosa.

La instrucción en el cuidado y empleo del equipo de \( \frac{1}{4} \)" video Portapak comenzará a las seis de la tarde. Las exposiciones de las cintas de Nancy y Candace serán a las siete y media de la tarde. Habrá bastante tiempo después de las exposiciones de las cintas para más trabajo con cámara y práctica de video para las mujeres que fueron enrolladas en la instrucción de las seis de la tarde.

La admisión es $1.50. El dinero va para las artistas de las cintas y a la librería Mother Right. Este evento es traído por la Paragua Lesbiana, cinta,s al público por Women'sWorks. Childcare is available, but you MUST call in advance-426-3953.

A Directory of Women's Med- ia, including periodicals, presses, courses, arts re- sources, speaker bureaus & much more is available for $3 from Women's Institute for Freedom of the Press, 3306 Ross Pl, N.W., Wash DC 20008.

---Big Mama Rag---

---Gay Community News---
Trying to get that shower adjusted right
Not too hot, I don't want to get burned
Not too cold, I want to be able to feel

Reminds me of you and me
I'm afraid to let it get too hot—
Hell, I might get burned
But I don't want it to be cold
Cause I still want to feel,

Feel the integration of hot and cold
Feel our warmth
Melting together, firing together,
A blissful shower...

Still trying to get that shower adjusted right.

--Wendy Smith 12/76--

Heavy lidded, heavy lipped,
the sense of sex sedates you.
The anticipation of your orgasm
makes you drunk and sleepy,
almost passive
except for a subtle invitation;
the slightest tremble of your mouth,
a gleaming hint of wet teeth.

Aside from the pace of your breath
you could be almost bored.
But that, the breathing,
draws me to your chest,
worthing at the muscles beneath your breasts.
Numbed by chronic predictability
we live our lives between lights
and sidewalks.
Even your smile becomes expected.
Yet for now, disorder rules;
your body shudders under my fingers.

Tendered, your response grows
like a crop of wheat in Autumn,
billowing, mature,
burnt to a wild ocean of golden waves.
Afterwards, sleep comes as a lover's reassurance
of innocence, a reminder
of friendship and fragility.
Our love clings to you like a memory;
drops of young sweat near your unconscious mouth,
a wetness touching your hairline.

Luita D. Spangler
March 1977

There's a prairie in the sky/I'll find it by and by/Hills of brown and yellow to make a soul unwind/Let the music take me home to where a heart may roam/Beside me till the day is done

and the sun has settled low......Mary McCaslin "Prairie in the Sky"
CALIFIA COMMUNITY

Califia Community 1977 will consist of three 1-wk sessions at Camp deBenneville in the Angeles National Forest near Redlands. The sessions will run June 24-July 1; July 15-July 22; & Aug 1-Aug 8. Fees are $75 regular; $50 low income & $25 children. The fees include room and board and the cost of printing, publicity, and insurance. A $10 nonrefundable deposit is necessary to pay publicity costs and for a down payment of the facilities. Women who are unemployed, or on welfare are urged to write the Califia Collective so that an equitable lower fee can be worked out. Califia Community is a total feminist political environment in which women are able to explore, examine, & educate themselves on all aspects of their lives. Each participant shares the childcare, cooking and necessary maintenance chores, and the participants are the teachers.

For further information write P.O. Box 94, Cardiff CA 92007 or call 213-622-8568.

i struggle with the meaning of the words i must share with you--afraid, knowing their limitations.

i yearn to acknowledge with you mother, the naturalness of our expression, the truth of our identity, the necessity of our work, the blessings bestowed upon us by God.

i struggle with the meaning of the words i must share with you--afraid, knowing their limitations.

i struggle with the meaning of the words i must share with you--afraid, knowing their limitations.

i struggle with the meaning of the words i must share with you--afraid, knowing their limitations.

i yearn to invoke the meaning of love, the embodiment of power, the quieting of submission, the insensitivity of concern.

i struggle with the meaning of the words i must share with you--afraid, knowing their limitations.

i yearn to express the truth to you mother, so you can understand my sincerity, the delicate fragrance of longing, the meaning of our souls, the linking of our lives.

i yearn to thank you mother, for exposing to me the meaning of love, the embodiment of power, the quieting of submission, the insensitivity of concern.
pulling me out with the tide
I live in an old pirate ship
at the bottom of the ocean
I eat rubies and emeralds
I breathe salt
and sleep on weathered wood
The anchor is made
of heavy iron
I can feel the moon
pulling me in with the tide
I eat seaweed and thistle
I breathe fog
and sleep on wet sand
My anchor is made
of fear
---Jade---

RUNNERS
We are runners
just discovering the speed
we always possessed
but were unable to use
And now
though the Winds protest
other Wimin sing us on
We've nothing else to choose
except the race
It seems a course too long
and rocks burden the track
but our breaths are fast and sweet
We are swift and can't turn back
until we've broken all the ribbons
---Lisa Fenton---

breasts
i didn't want breasts
they were dangerous to have
something for men to laugh at
fathers & their friends
something for mothers to yell about
you're growing up to be a woman now
you can't play baseball anymore
something for salesclerks to sner at
you preteen plastic first bra
(isn't she a little young yet
we dont carry them that small)
but if you were in the 7th grade
you didnt dare wear underwear
& didnt dare go bare chest either
inside school-clothes they would know
7th grade girls would know
& if you didn't have breasts
you wore the white straps anyway
filled the cups with kleenexes
that never stayed in place
pushed your front way out
& made believe
& if you didn't want breasts
& tried to hide them wearing
teeshirts sweatshirts pullovers
or tied a belt in there too tight
you just weren't being cool
7th grade girls wouldn't talk to you
7th grade boys called you flatty
fathers made obscene & cutting jokes
& mothers said wait a few years & see
while you slouched around with your head down
so ashamed you avoided them all
---Diane Stein 2/27/77 ---

my swollen belly
too fast hanging
over weight
curves like
an empty pregnancy.
i starve myself
only to break
fast to reach for
food fills this
emptiness.
i crave
a surfeit to smother
the edge dulling
self awareness:
(how you perceive yr
self - so swollen
is how others
all eyes, staring
see you).
unbidden,
arms reach down
to cradle self
by Roberta Weber
8,30,76
ReUnion & ReBirth of the Amazons

from East to West you travelled
to find the sun & your sisters
and as your story unravelled
We felt we'd been apart too long.
With packs on our backs we headed
up to the high country where we belonged
under ancient sheltering skies
the strength & power of Mother Earth
filled our bodies, our souls, & our eyes.
You felt the strong light
on your bare bodies
for the first time in your lives
you climbed the high cliffs like wolves
singing praises, howling to the skies.
We danced & played in a mountain meadow
and drank from a spring so fresh
in a circle around our fire
the Goddess each one of us blessed.
We reclaimed our strength that was hidden
what the city fathers had forbidden.
We reclaimed our bodies, so brown & so strong.
We reclaimed our ancient Amazon--------
SPIRITS.

---by J. Rivertree---

FEMINIST CONFERENCE
A conference on Feminism: Theory and Analysis is being planned for lesbian feminists in the Bay Area. The 2 day long conference will be held May 20-22 in the East Bay. The conference is being planned for a maximum of 150 women, and we encourage women who are lesbian feminists to participate. For more info, write: Feminist Conference, P.O. Box 4000 E, Berkeley, CA 94704.
May 15  Mary McCaslin/Sister Star Concert @ UCSC Performing Arts Theatre @ 8:00 pm. tickets $3.50.

" Lesbian Umbrella Organization meeting @ Community Counseling garage on Water. 2-5 pm. Topic: experiences of coming out. Call 426-LIFE for more info. Childcare available, call in advance, 426-3953.


May 20  Poetry by Norma Stafford @ Mother Right; call/info

May 21  Womyn's Coffeehouse @ Mother Right--Music by Chris Condos. 7:30-10:30. (doing some bilingually)

" Kate Millet @ Bookshop Santa Cruz, reading from her new book "Sita" at 8:00 pm. Signing earlier @ 2:00.

May 23  Women's Radio Collective--Victoria Woodhull Special 7-11 pm KZSC 88.1 FM

May 24  Roller Skating with GALA @ 9:30 on Seabright.

May 27  "Voices" @ UCSC Kresge Town Hall, 8:30 pm

May 28  Womyn's Coffeehouse @ Mother Right--Charlotte; singing and sharing her travels in Europe. 7:30-10.

" Workshop on Women, Nonviolence and Rape. A day-long workshop, 10-5, w/ Mary Crane (LA lesbian feminist) on possible responses to rape, non-violent methods and techniques for rape resistance. (page 16 for details)

May 30  Women's Radio Collective--Spirituality-interview with Cosmic Lady. 7-11 pm KZSC 88.1 FM.

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

--BMR--
...AND SHE THINKS GAYS ARE SCARY...

anita
JUNE EVENTS

JUNE 4 - Womyn's Coffeehouse @ Mother Right. Music, Goddesses, Muses with Ebony (formerly Natasha) 7:30-10:30. donations.

JUNE 6 - Womyn's Radio Collective - "Death and Dying" with Anne and Maggie. 7-11 pm. KZSC 88.1 FM.

- "Emotional and Physiological Aspects of Menopause" Julie Siskin, nurse practitioner, will facilitate a forum on the effects of menopause on women's self-images and sexuality. Sponsored by the S C Women's Health Center, 250 Locust. 7:30.

JUNE 11 - Womyn's Coffeehouse @Mother Right. Body Images Workshop. 7-10.30. (See Page 11)

JUNE 13 - Womyn's Radio Collective - "Parthenogenesis" with Laurie and Luita. 7-11 pm. KZSC 88.1 FM.

JUNE 18 - Celebration of Gay Pride Week. There are plans for daytime workshops for lesbians and gay men and also a nighttime gathering (potluck and sing-along) for lesbians at the Womyn's Coffeehouse. If you want to help organize these events, contribute to workshops/speaches or just get more info call 426-DYKE or 423-0219.

JUNE 19 - Celebration of Gay Pride Week. There are plans for a picnic with speeches and merriment. Lesbians, gay men, friends and supporters all welcome. (See June 18)

- "Natural Healing for Women." Members of the SC Women's Health Center will offer a forum on the most commonly known herbal and natural remedies for gynecological health. To be held at the center, 250 Locust. For more info call 427-3500.

JUNE 20 - Womyn's Radio Collective - "Bessie Smith" with Helen and Allison. 7-11 pm. KZSC 88.1 FM.

JUNE 25 - "Herpes." Forum on the most recent developments in the transmission and treatments of herpes and how to cope with it. S C Women's Health Center, 250 Locust. 7:30pm.

JUNE 27 - Womyn's Radio Collective - "Welfare Rights" with Helen and Karen. 7-11 pm. KZSC 88.1 FM.

SOME HISTORY OF THE GAY RIGHTS CONTROVERSY IN MIAMI

Summer 1976: A gay political action group called Dade County Coalition for the Humanistic Rights of Gays was formed.

Fall 1976: The candidates backed by the Dade County Coalition were remarkably successful in the local elections.

January-1977: The coalition decided to take politicians up on their campaign promises, and the Dade County Commission passed a Gay Rights Ordinance, which included gay people in equal access to housing, employment and services. Anita Bryant was there too, but failed to stop the bill from passing.

The gay community rejoiced at this long overdue victory. People were so supportive that even a talk show host was inspired to come out on his program. However, Anita Bryant, former Miss Oklahoma, orange juice queen, and right wing Christian, had a gap in her $500,000 career (reportedly $100,000 from the Florida Citrus Commission, a state commission). With time and money on her hands, within a few weeks she publicly stated that she had a vision or a calling from God to wipe out Gay Rights and that she had organized a massive campaign to do so. Already connected with Phyllis Schlafley to march against the Equal Rights Amendment (ERA) at the state capitol, they joined forces with anti-abortion crusaders, a fundamentalist Baptist preacher, some local Republicans, some orthodox Jews, and the Catholic archbishop. (The ERA lost as a direct result of the homosexual scare tactics.) At this point the media picked up the story and ran with it. Anita got prime time television, spoke on radio talk shows (at least one was heard in L.A.), got coverage of her hate rallies, and ran full page ads in the Miami Herald. She gathered 60,000 signatures on a petition to force a vote on the subject. The resulting publicity generated support from some governors, Ronald Reagan and other leftovers from the Nixon political machine. Joseph (Beer) Coors (who as chancellor of a university in Colorado, said that women shouldn't have sex education because they shouldn't know about it, that...
male homosexuals should be castrated, and who also reportedly said that female homosexuals should also be castrated) sent $50,000 to Anita's hate campaign. (reportedly about 5-10¢ from every can)

The pro-rights commissioners were under almost unbearable pressure to reverse the Gay Rights law they had passed. Critics claimed that the $400,000 it would take to put it on the ballot was a waste of taxpayers money. Therefore, the gay community took it upon themselves to raise the money with help from across the country to pay for the referendum, fearing the law would be totally lost otherwise.

The gay community and other human rights advocates rose to the challenge courageously. They spoke out, risking jobs and even lives. There have been two suicides, firebombings of homes and cars, and vicious verbal backlash. One man, as leader of a local Gay Latino group, had spoken out on the city's major Spanish speaking station (apparently the first Latino to do so) and was so despondent over the resulting clash with his parents and community that he chose suicide as the way out.

Gay communities (mostly male) across the country held benefits, raised money and spread the word to support Dade County struggles and to boycott all Florida citrus products (frozen, pasteurized and concentrated orange and other citrus juices).

Women across the country did not play an active role at first, due to lack of information, media focus on men, and the sexism of the men's methods (such as hot-selling t-shirts saying "Anita, dear, Cram it!"). This is too bad, because the publicity, laws and paranoias developed affect all lesbians and will extend to all minorities who are being more shut out every day. Some women in mixed gay groups began exposing the fact that calling for sexual assault as a political tactic is a form of woman-hating that must be loudly and strongly wiped out.

In periods of economic crisis, right-wing groups have always tried to set up minorities as scapegoats, to take people's minds off the real issues, like inflation and unemployment. We must remember that the oppression coming down on gay people from Anita is only one part of a world-wide system that oppresses. Gay white men have been oppressed, but they also have the privileges that come from being white and male in a society built upon the oppression of non-white people and women.
have a role model flaunted before them advocating an alternative to marriage and the family unit as we know it in America. This lifestyle leads to nothing but unhappiness and is the abomination of God. OUR LAWS WERE NEVER MEANT FOR THE ABNORMALS AND WERE MADE FOR THE MAJORITY." (Anita Bryant, Daily Sun Reporter, 3/5/77)

"Homosexuals cannot reproduce so to freshen their ranks they must recruit the youth of America." (Anita Bryant, S.F. Chronicle, 2/12/77) Anita says exposing her children to homosexuality is "like feeding them garbage." WE MUST EXPOSE THE REAL ENEMIES OF CHILDREN. Every day little girls are being destroyed by male supremacy inside and outside the school system. They are taught to defer to men and that their only purpose in life is to get married and have children. They are taught not to develop their minds and their strengths. The white racist school system teaches children lies about history, television teaches lies about life, tracking systems lead working class children to low paying and dead-end jobs, courts tear children away from their mothers. Anti-gay laws are used most viciously on third world gays, lesbians, economically poor gays such as gay prisoners who are denied access to parole and probation, gays on welfare or those who can't get welfare, effeminate men, and lesbian mothers who spend endless time, money and heartache trying to keep their children.

LOCAL AND BAY AREA DEVELOPMENTS

**Recently a meeting was held in San Francisco sponsored by the Miami Gay Support Committee. Over 200 people listened to some powerful perspectives and solidarity messages voiced by spokespersons from about 30 groups, including Disabled Lesbians (from the 505 Coalition), Black Teacher's Caucus, a Gay Latina organization, a Third World gay group, local Teamsters, local Culinary Workers Union #22, local politicians, and a national child abuse organization. On the other front a woman present had posters connecting busing with children who could not avoid reading gay announcements while waiting on street corners. She stated that this exposure was as lethal as city pollution. Nonetheless, a high-spirited solidarity permeated the gathering.

**There is a new Bay Area group called HUMANS UNDER ATTACK COMMITTEE (HUAC). It was formed by women to counter straight media coverage and the gay male-oriented emphasis of the struggle so far. HUAC is asking all Bay Area COOP members and customers to join their campaign against hatemongers backed by the Florida Citrus Commission by refusing to buy any Florida orange juice products. HUAC has organized bi-weekly informational pickets and petitioning with truly inspiring lesbian feminist participation. HUAC also delivered a free speech message on TV Channel 2 (which anyone can do). They are encouraging and developing more strategies and actions.

**A national Christian marathon TV show from North Carolina is preaching pro-family/anti-"homosexual and perversion."

**At least one store in Santa Cruz has an anti-gay petition, saying something about homosexuals "desecrating the beloved Iwo Jima war monument in Arlington, Virginia.

STAYING OUT TOGETHER...

Our enemies are corporations, the media, governmental powers. These people are organized, financially independent, interested in our oppression, and in their own supremacy. THIS IS NOT THE TIME TO BE PUSHED BACK INTO THE CLOSETS, but for the utilization of the skills and strengths that we have cultivated in our struggles.

"Our love is sacred in a world that is profane. The overriding cynicism of our age frustrates us to painful awareness of how little we think we deserve. Love is →
hard when you are scared, hungry or homeless. LIES ARE MORE CREDIBLE TO A TIRED MIND. They want to keep us fighting and tired. They want to tire our wills." But our will is strong.

We must develop a communication and support system that is strong and life-affirming. We must do this with each other, with other community groups, with press releases to straight and other media, and with our individual families and co-workers.

We must continue to deal honestly with our differences, but it is imperative that we be fiercely protective and strengthening of each other. This stuff is tough and highly personal and not something to go through in isolation.

Those of us with housing and jobs must continue to assert our contributions and our right to them. We all need to affirm each of our values and our right to basic survival tools: useful skills; jobs; housing; and the right to our personal lives.

SOME ADDRESSES AND IDEAS:

HUAC: 491 65th Street, Oakland, Ca. 94609; 415/654-0101. HUAC would be willing to serve as an umbrella group for others, such as a similar Santa Cruz group. They could use money for Bay Area campaign costs. They would love to have more energy support too!

MIAMI GAY SUPPORT COMMITTEE: 330 Grove Street, San Francisco, Ca., 94102; 415/431-1522. This is a group of mainly men, in touch with Miami, and they could really use new energy as they've been working like mad.

***Ask, request, demand that your local coop or food store remove Florida citrus products from their shelves; don't buy them yourself, and tell your friends not to, too.

***Deliver a 90 word free speech message on Channel 2 TV.

***Call and write to newspapers and TV including commending them for their fair coverage and criticizing them for the lack thereof.

***Write your congressperson or Carter in support of HR 2998, a bill that includes gays in the 1964 Civil Rights Act.

Many Women Have Beards...

I have a beard. I want to stand on the rooftops and shout it. I want to stop every person on the street and tell them. I want to take the hands of all women in mine and rub them on the soft stubble of my chin. Instead, alone in my room, I take a mirror and tweezers, I prop the mirror up near the window where the light is good, and I pull my hairs out, one by one.

I'm plucking my beard again. I'm angry and I'm bitter because my only other choices are to live in a closed community where my beard is accepted or to face the constant, exhausting pressure of public scrutiny.

For one year I didn't hide. For one year I let my beard grow and proudly--sometimes defiantly I walked down the streets and when people would look at it I would think, "Yes, look at me, I'm an ordinary woman and I have a beard." But when they looked at me they didn't see an ordinary woman. They saw a freak, they saw a wierdo.

I explained to women and children who allowed themselves to be caught looking: "Yes, many women have beards."

"I'm growing it cause I'm tired of hiding it."

"I just wanted to see what it looked like after all these years of plucking it."

"Maybe if other women saw mine they wouldn't think they are the only ones with chin hairs."

"I let all my other hair.
grow and show. Now it's time to liberate my beard."

"And they would explain to me: "It's nothing, it's just an imbalance of hormones."

"My friend has electrolysis done."

"But you could be such an attractive woman."

"But why do you want it to show?"

"Actually, it's quite attractive."

"To tell you the truth, it isn't very attractive."

"Freedom, that's all very well, but don't you want to get married?"

"Are you a boy or a girl?", asked a young girl child.

"I'm a woman," I answered.

"You are a man-woman."

But I'm not a man-woman. And it's not a hormone imbalance. The research I've done in dermatology textbooks indicates that in most cases no "endocrinologic abnormality" exists, and that the range of normal hirsutism (hairiness) is very great. Most instances of "terminal facial hair" among women is hereditary and many of those women are of Latin origin from the Mediterranean countries or Jews (who are historically Mediterranean in origin).

But the thing that makes me most bitter is the conspiracy of silence surrounding the issue. The relatively large numbers of women who have some obvious facial hair is belied by the lack of public discussion and information available.

We have already begun to challenge the myth that women are hairless. We can now end the silence and mystery surrounding women's beards and moustaches, chest and belly hairs. Let us educate ourselves about the medical, social and commercial aspects of this issue. Let's share our experiences and opinions. Women with facial hair need support from our sisters if we are really to gain the freedom to control our own bodies. . .Forest Hope...

That article was written two years ago. I've been through many changes about my beard since then, including a warning from my "professional organization" that I could not be a member if I continue to wear a beard on my face. We have a public image to project...we must sacrifice our own desires..."

"And a lover who could not, would not get used to her lover, me,"looking like a man."

Well, I'm wearing my beard again. And somehow this time it isn't nearly as painful. Perhaps cause I'm in Santa Cruz and anything is acceptable here...perhaps cause I'm getting so much support from my friends.

The research I've been doing tells me that 25% of American women have some obvious hair on their faces. Well, in my house this very night there are 7 women and only one has none. That's a lot more than 25%. And we all like our hair. And we like each other's hair. And we'd like yours, too, if you showed it to us.

There's a myth that women are hairless. In fact, we have hair on our arms and legs and backs and buttocks and bellies and a few other places as well. Haven't we? We sure have. Yea HAIR!!! Forest Hope

May 20, 1977

OLDER WOMEN are in the process of developing a rural community and wish to be in contact with other women seeking a change in lifestyle. We now have a newsletter for the purpose of sharing ideas with women who aspire to live in the country or are already doing so. FOR MORE INFORMATION write to Elana/Elizabeth, 3502 Coyote Creek Road, Wolf Creek, Oregon, 97497.
Jane sitting with her feet up; she disposes her legs as a man does: entirely without self-consciousness. She hooks the toe of her tennis shoe neatly under the opposite ankle and lets her knees fall where they will. The inseam of her jeans makes a comfortable rhomboid, running from ankle to ankle. (Damn! I do not want to spend the rest of my life worrying about how my knees and ankles fall. But I cannot be like her.)

Jane's face. She used to ask me if I would think she was good-looking if I didn't love her. It is such a strong face that I could not want it any other way. Her nose is short and strong and all the space between her wide cheekbones and her jaw is fleshed to insulate against great cold, in the asiatic style. I do not know where she got her mouth—heavy, sensitive, powerful. It is a mouth as sensitive as a hand. The inner corners of her mouth are as quick as eyes. The hollows of her eyes are perfectly oval. Once she turned and the light struck sideways through her iris and took my breath away as the sight of a mountain lake did once, pure and so light-shot that it seemed to be the sky. When her hair grows out, it has a square dutchboy look. ("Dutchwoman," she said) It is colored like California grass on the hills in August. There is so much gold in her.

Jane said, "I'm going to listen to my album one more time to see if I can like it." She listened sourly, "It's no use," and she put on another and began to boogie with the headphones on, making loud toneless remarks like a deaf person, saying "HUH? HUHHHH?" when I addressed her. I waved my hand never mind. She arrayed herself over two chairs, opened the textbook and set it upright on the two jutting bones of her pelvis. She put on her silver wireframes. They glinted a little against her hair in the lamplight. They made her look serious and detached, contemplative. She reached behind her over the top of the chair, fished for the lamp on the table to adjust it, damned it heartily when she couldn't get it. She climbed vigorously out of her seat, gave that lamp what for, and settled down again. Unfortunately it was now shining in my eyes like a spotlight.

I told her she looked intellectual with her round glasses and her biology book. She smiled a brief flattered smile.

As I was writing hard, she slid out of the chair and came over quietly as a cat. There were smooth hands on my face and a warm mouth. Every kiss is a shock. She waits till I'm deep in my letter; but if I interrupt her, she looks interrupted.

Sometimes when our faces touch, I feel as though I touch my reflection in a mirror. I simultaneously feel the inside of my face and the inside of the reflection face. I am both myself and an other.

She assures me that everything is as it was before, nothing is changed, now she is stronger and more sure of what she wants, now that she knows the alternative. She is delighted to know that she can have sexual intercourse with a man without fear or hatred. Now she knows for sure that she wants me because she loves me, not for the wrong reasons, not because she is afraid of men. That man is the dearest man in the world. Now she has a brother as well as a sister. Nothing is changed. Everything is all right. Now, am I glad it happened? (Are you crazy?)"

"JANE! HOW'S IT GOING?" shrieks a friend who sees us across the street, "Hey, Barbara. I'm okay," says my lover, who
thinks nobody knows. "HEY JANE! YOU AND SCOTTY STILL BEDROOM BUDDIES? HAH HAH HAH." Jane grins, moves her shoulders, embarrassed as punch, "No, we're just friends," she says smugly.

Jane doesn't come around today, I am supposed to meet her for dinner but I screw up my schedule and won't get to the cafeteria until after seven. Jane starves if she has to wait a minute after six, and she waits for no one. She also hates to sit at a meal table if she is not eating. She eats in ten minutes flat. If she is still there, she will be dull and grouchy, I walk through the parking lot towards the cafeteria and the student union, I walk quickly in the night. The stars are like holes knocked in the sky by angel fists, I'm cold, I look carefully for her car before I go inside, There it is, sky blue astre. She isn't in the snack bar, The bookstore is closed, She isn't downstairs with the TV, Therefore she is at the movie. Number one: she never goes to a movie by herself. As I round the corner into the corridor where tonight's movie announcement will be posted, I can hear it starting already, I have missed her. But she comes up and stops me as I head for the exit.

The cafeteria seats about four hundred people. I position myself where I can get a look at her gang's table without getting close. I scan the table head by head, but none of them is blonde with hunched shoulders and a gesturing fork, I get some food and decide to eat with her friends anyway. As I wander through the crowd by the tea machine, a friend of mine asks cheerfully if I am a lost little girl. "Yeah". Outside, her car is still there, so she's in the union. The problem is, she's in there without me. Now I'm taking a risk, I push the glass door and march in like a soldier into enemy territory. Quick, She isn't in the snack bar, The bookstore is closed. She isn't downstairs with the TV, Therefore she is in the movie. Number one: she never goes to a movie by herself. As I round the corner into the corridor where tonight's movie announcement will be posted, I can hear it starting already, I have missed her.

But she comes up and stops me as I head for the exit. She was in the bathroom, where I should have looked first; it is a joke with us that her bladder won't hold more than ten cubic centimeters. "WILDER!" "Hi," "Watcha doing?" "Looking for you," "Did you pass your council?" "Yeah, I did. And they were real nice to me," She smiles hugely, opens her arms and...
Jo anna
Reaching out for you
I touch your hands first
We revolve around each other
And I experience your arm
Going around the curves of your strength
and the joining to your body
The holiness of your being
And the sensuousness of your woman energy
You are a woman
I reach for you
You are my sister
I long for you
You are special
Magical medicine woman
Healing energy flows in your veins
I feel it
as we merge with each other
falling together
so gently
so softly
so slowly
Jo anna I love you
soft, soft lips
Our faces softly
Caressing each other
Slowly, loving realness in my soul
Questing into the unknown realms
Of my love for you

--Fawn

Curled inside you curled inside me
my body finally rests
Feeling your back your belly
softly deeply in mine
Your mouth is fresher than
any spring day.

--Coyote
Book Review:

For a long time I have been intrigued by the title of a German book 'Mädchen in Uniform'—I was told it was a good one—but not much good to me in German, well, surprise! A gay friend of mine here in Brugge last week handed over her collection of English Agatha Christies and Women's Barracks. The book was actually translated— as an off colour best seller and seems to be original in French (though I can't find the French title). Dominique actually got it from her mother who got it as a bonus for buying 10 other 'sex' books.

It is autobiographical/biographical the "story of what happens when scores of young girls (17-50, my brackets) live intimately together in a French military barracks". Written in 1950 by Tereska Torres, now happily married, it was definitely written in part to be sensational. All the action centers on sex and love. Still it is surprisingly mild and unoffensive and there are moments of illumination, I confess I cried at the end. You follow the lives of a group of eight womyn thru four years of war. Though they never leave the barracks of the Free French Army in London, the war is always present.

Tereska makes few judgements—she is sympathetic to all the womyn though she remains obscure, chaste and romantic. Her view of lesbians is simple—there are womyn who are made like that. She questions what they are but not their right to be, that is assumed. Her sympathy (though no political analysis) is rightly directed to the lives of the womyn—"...Seated facing Petit, I kept thinking how sad her life must be, how sad must be the life of Ann, of Lee, of all these women. Their mournful eyes never laughed, even when their lips laughed. They lived separately from the rest of the world, cloistered among themselves; going out together, going to Lesbian night clubs together, living together, and the only men with whom they had anything to do were pederasts,"

She is right, lesbian women were isolated, lonely and afraid. Their lives, jobs, lovers had to be jealously coveted, Ann, however, is extremely popular and respected. She is seen as strong, reliable, good natured and even good looking. All ther...
TRANSEXUALISM  BY RISA

I don't have time to write the kind of article that I want to write, but I feel that it is very important to get out information and personal/political statements on this now. The subject is transsexualism. This has recently become an issue (again) in the California women's and lesbian community because of the "discovery" that the engineer for Olivia Records is a postoperative male-to-female lesbian-identified transsexual.

There have also been other times when the issue or the person of a transsexual has actually split important women's and lesbian events into opposing factions. In the process, people have gotten very hurt, women have polarized and goals of unity have been obscured. This divisiveness is going to continue to happen until women take the issue seriously before it comes down to real people with feelings within our own communities and gatherings and begin to seek out education and discussion on the topic.

This dialogue has begun in Santa Cruz. Karlene Faith raised the issue when she spoke to a university-based class on feminism about a month or so ago. It was also raised at the Lesbian Workshop which Kater and myself facilitated at the Coconut Grove, and hopefully in discussions in people's living rooms.

In talking to women in Santa Cruz about this issue, I hear a lot of women saying that they are ignorant on the subject, and therefore decline to take a stand at this time, the intelligence of this position. However, I think this starting point and that this issue needs to become a priority in this town now, lest we have any repeats here of the ugly events that have led to divisiveness in many other places. People often react rigidly when confronted with a situation for which they are not prepared. Hasty decisions and opinions are sometimes formed that might later be regretted, but in the process damage is done. Unfortunately, one of the main ways that people get information on transsexuals is from the establishment media's presentations. Women have pointed to some of these examples to say that transsexuals seem to reinforce sex-role stereotypes and therefore cannot be accepted within a feminist community or ideology. I would like to point out that establishment media coverage of lesbianism also tries to present us in the way that is to their advantage and not to ours. This largely contributes to our oppression, because it is the main source of information about us that many straight people have. What I'm saying is that transsexualism is a complex subject. People tend to respond to it very emotionally. It stretches one's concepts about sexuality, about gender identification, about body image and its connection with gender identification, about the source and origin of the above mentioned things, which may even get into issues of death and rebirth, and the boundaries or lack of perimeters of one's spirit.

I think it would be inefficient, to say the least, to wait for the resolution of the above mentioned factors to everybody's satisfaction before people take a stand on transsexualism. I count among one of my close friends a postoperative, male-to-female transsexual who is an active feminist and in no way reinforces sex-role stereotypes. This issue became of primary importance to me after I became friends with her, because I had no trouble in relating to her woman-to-woman before she told me she was a transsexual. Because I had come to care about her very deeply, and because I too am a sexual minority, I felt a lot of pain in hearing of her struggles and oppression within the dominant society and within the women's community. I also know a few other transsexuals who consider themselves to be lesbian/feminists and who act in a manner consistent with this.

I am mentioning these people in order to bring in examples of transsexuals who counteract the media image. In a way it feels embarrassing to do this, much the same as a straight person saying to another, "I have a friend who's a Lesbian and she's not at all like that." But after all, I think it is through meaningful contact with real people and real situations that people take things seriously and are willing to put energy into expanding their awareness and ideas. I have personally and politically aligned myself with supporting transsexuals within the women's movement and community. I would be happy to talk with anyone about this.
Recently a leaflet has been circulated concerning Olivia’s relationship with Sandy Stone, who since spring of 1976 has worked with Olivia as a recording engineer. Sandy is a transsexual, and Olivia is being criticized for not making that fact widely known on beginning to work with Sandy. It is further being said that we are ripping off women by calling ourselves a women’s recording company while working with a transsexual engineer. In the following paragraphs we would like to explain, for those who may not know, what a transsexual is; to recount our process in hiring Sandy Stone; to clarify our politics around working with Sandy; and to answer specific criticisms that have been brought forward.

A transsexual is a person who, from an early age (perhaps from birth), identifies as the opposite gender from her or his genetic sex. In many cases this includes a feminist identification, which, because of imposed stereotypes, as well as the intolerable position of being female inside a male body, results in an extremely painful life situation. For many women, evolving a consciousness of class and sex oppression involves uncertainty, anger, and the turmoil which accompanies any major life process. For transsexuals, who are simultaneously evolving through confronting their true sexual identity, these processes are doubly difficult.

Medical technology has recently provided, for those with the means to afford it and the guts to withstand it, a way to surgically transform the genitals from those of birth to those of the opposite gender. Persons like Sandy, who have undergone sex reassignment surgery, are technically known as male-to-female postoperative transsexuals and live lives no different from other women. However, although a great deal of attention is usually focused on the surgery itself, it is not generally understood that the process of sex reassignment is a long, grueling and painful one, requiring years of hard work prior to surgery, and that this to too-well publicized step is merely the confirmation of a process that has already gone to near completion by that time. The impression fostered by the media, that sex reassignment is effected by a single operation, simplifies and distorts an extremely complex and subtle process to which the preoperative transsexual must address most of her life for years prior to genital reassignment.

Sandy Stone was referred to us as an excellent woman engineer, perhaps even the Goddess-sent engineering wizard we had so long sought. In our second meeting, when Sandy told us about her transsexuality, we had to reassess our commitment to her, and hers to us. We did this, as we do everything at Olivia, collectively and from the point of view of our politics. In our first reaction to the situation, we had these reservations: Should we validate a process (sex reassignment) that, seemingly, only the privileged have access to? Should we hire someone who had male privilege? Could we accept and trust Sandy as a woman?

We reasoned that while it requires some material means to undergo the sex reassignment process, a person does not gain privilege by doing it—quite the contrary (a few well-publicized transsexuals aside.) Because Sandy decided to give up completely and permanently her male identity and live as a woman and a lesbian, she is in line with the same kinds of oppression that other women and lesbians face. She must also cope with the ostracism that all of society imposes on a transsexual.

In evaluating whom we will trust as a close ally, we take a person’s history into consideration, but our focus as political lesbians is on what her actions are now. If she is a person who comes from privilege, has she renounced that which is oppressive in her privilege, and is she sharing with other women that which is useful? Is she aware of her own oppression? Is she open to struggle around class, race, and other aspects of lesbian feminist politics? These were our yardsticks in deciding whether to work with a woman. 
who grew up with male privilege. We felt that Sandy met those same criteria that we apply to any woman with whom we plan to work closely.

Because of our politics, and despite our initial feelings of strangeness around the situation (feelings which, alas, it seems many women must go through when confronted with a transsexual woman), we were able to begin working with Sandy. Our daily political and personal interactions with her have confirmed for each of us that she is a woman we can relate to with comfort and with trust.

As to why we did not immediately bring this issue to the attention of the national women's community, we have to say that to us, Sandy Stone is a person, not an issue. Our judgement was that her transsexualism was a fact that might be a concern to any woman who would work closely with her (such as the women Olivia would record.) We felt fine about telling those women, because there was a context for it, and because we have a struggle relationship with them. Beyond that, we saw no way to communicate the situation to the greater women's community without Sandy being objectified. And if Sandy were to become the focus of controversy, we all felt we needed a period of time in which to develop a foundation of mutual trust and support and a solid working relationship, to help us withstand that turmoil. We see transsexualism as a state of transition, and we feel that to continue to define a person primarily by that condition is to stigmatize her at the expense of her growth process as a woman. One unfortunate consequence of this decision has been that we did not demystify to the community at large how Sandy was able to acquire her skills, and we regret this.

Our hopes for sharing skills and providing women access to work are much closer to fulfillment because of, not in spite of, Sandy Stone. The women in our technical department are thrilled that Sandy has joined them. She has contributed to our group not only her many technical skills, but also a vision of ways to share them that goes beyond what we were able to imagine. For example, besides training women in sound engineering, she will actually be building our recording studio and will be apprenticing other women in the techniques of designing and building electronic equipment. She is also in the process of writing a book for women which will be a step-by-step explanation of the recording process.

Almost a year has passed since we started working with Sandy, during which she has been our colleague in hard work, struggle, wonderful accomplishments and even finer plans. All of us are looking forward to the day when work can begin on our studio and Sandy can start training other women. As we do of each other, we ask everything of Sandy, and she gives it. She has chosen to make her life with us, and we expect to grow old together working and sharing.

(reprinted from Out and About, May, 1977)
We are a core of three womyn who are near to realizing our dream of a lesbian press in Santa Cruz. We have been working (separately and together) on equipment and learning skills for the past two years. A lot of our energy has gone into scrounging materials for, and literally rebuilding the shop herself. We need, and we feel that the community needs us to be printing NOW. To do that we must have your support.

- money
- equipment (where we can find it)
- feedback
- women who do carpentry, electrical work or construction, etc., who will share skills and energy.

For information or input call 426-6791.

Two/three white men (mid-20's to 30's) have been raping womyn after either pulling them into their car or picking them up hitch-hiking. They operate in Santa Cruz, Half Moon Bay, and Daly City and drive a light, possibly white, mid-60's Dodge Polara-style car with a blue interior. Names they have used so far include Tom, Frank, and Jerry. We don't want this to stop us from living our daily lives, but be especially alert!
LEGISLATION AFFECTING LESBIANS

Right now there are several bills in Congress and the State Legislature which, if passed, would extend to gays the rights most other people in this country take for granted.

A. HR 2998 -- the Koch Affirmative Action Bill -- to guarantee non-discrimination in employment, housing, and public accommodation.

B. The Fair Employment Practices Bill sponsored by Calif. Sen. Alan Cranston -- aimed specifically at enforcing equal employment opportunities and job security, to assure the full rights and equal protection under law to all citizens regardless of sexual and affectional preferences.

C. A State Assembly bill was just approved by the Labor, Employment and Consumer Affairs Committee which would outlaw employment discrimination based on the "existence or manifestation of asexuality or of a sexual preference."

I know it is often hard to sit down and write our state or national representatives, but with Anita Bryant and her friends organizing against us, it is important for us to organize and let them know how we feel. Senators, Representatives, etc. do pay attention to brief, personal letters stating how they should or should not vote for a particular bill. Personal letters are best -- below is an example of what you might say:

"Homosexuals are the only minority still denied their rights by law. Not only does this violate our national commitment to civil rights, our respect for privacy, and the explicit wording of the Constitution (the right to life, liberty and the pursuit of happiness); it significantly restricts the full and varied contributions of this group to the labor force.

I support the right of all workers to employment opportunity and job security without respect to sexual orientation.

I encourage your support of the Fair Employment Practices Bill (or HR 2998 or the assembly bill) and I urge you to support other proposed legislation which would assure full rights and equal protection under law to all citizens, regardless of sexual or affectional preference."

Addresses:
Assemblyman Henry Mello
Calif. State Assembly
Sacramento, Ca. 95814

State Senator Robert Nimo
Calif State Senate
Sacramento, Ca. 95814

Rep. Leon Panetta
House Office Building
Washington, DC 20515

Senator Alan Cranston
Senate Office Building
Washington, DC 20510

Senator S.I.Hayakawa
Senate Office Building
Washington D.C. 20510

S.C. WOMYN'S HEALTH CENTER
Health Info and Counseling
Medical Services by Appointment
Lesbion Counselling 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*

Being a Lesbian in this Society is Painful,
beating, Scary. Being WOMYN THERAPY
GROUPS meet once a week. Psychic workshops, bodywork,
individual therapy, & meditations also available. 474-7947.

HAVE YOU BEEN...
Raped?
Assaulted?
HAVEN'T WE ALL?

....calls for info re: FREE
SELF-DEFENSE CLASSES

women against RAPE
P.O. BOX 771 SANTA CRUZ
Dear Friends,

We are a group of women from the University of California at Santa Cruz in a Leshlan section of a "Female Physiology & Gynecology" class. Our primary function is to collect as much information on Lesbian health care as we can. As we all know, Lesbian health care is an area that needs attention and development -- there is so little available information.

We would appreciate any info: bibliographies, pamphlets you have written or know of, newsletters, etc., you have on Lesbian health care. Our ultimate goal is either to compile an annotated bibliography or write a pamphlet ourselves based on the information we receive. If you would like a donation for any material you send, please notify us.

Thank you for your help.

Sincerely,

s/ Amy M. Guy
you can write us: c/o Mare, S.C. Women's Health Collective 250 Locust St., Santa Cruz, Ca. 95060

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Dear Ruby Readers,

We have been thinking about printing Ruby and we need your input. It would mean that we could do a lot of nice things with color and photography; basically look a lot more together and print more material. But it would also mean about twice as much money to get her out. We need to know if you are willing to support us (new subs, donations, or paying for copies) and put up with frantic pleas for help when our funds give out. The questionnaire is mostly about this decision but we'd like to know how you feel about the other stuff too. (Please fill in, clip out, and send to Ruby! Thanks!)

How important (good, necessary) to you is:

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How much are you willing to pay per issue?
0  .25  .50  .75  1.00

Are you interested in being our ad manager or doing any kind of fund raising for us? yes no

If yes, name _______ phone _______

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* There had been an accident and a woman moved through the crowd and started to kneel by the victim, only to be pushed aside by a man who said, "step back—I've had a course in First Aid."

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I am buying a house and need/want other feminist lesbians to share in my home and commitment.

Support, privacy, aesthetics, brown energy, music, cleanliness (no smokers, please) and struggle are important to me.

At least $75.00 + util./month

Call Charlotte** 426-6751
Dear P' riends,

We are a group of women from the University of California at Santa Cruz in a Lesbian section of a "Female Physiology & Gynecology" class. Our primary function is to collect as much information on Lesbian health care as we can. As we all know, Lesbian health care is an area that needs attention and development -- there is so little available information.

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Sincerely,

Amy M. Guy

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250 Locust St., Santa Cruz, Ca. 95060

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(from PG&E Newsletter, May 77)

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At least $75.00 util./month

Call Charlotte Acc-5707

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Are you interested in being our ad manager or doing any kind of fund raising for us? yes no

If yes, name phone what
Ruby is 25¢ or free if you don't have it. We need the $ if just think of your Ruby as being as important as a Polar Bear! Besides, 15% of any SUBSCRIPTION MONEY received before June 7 will go to the Dade County Coalition to Help Fight Anita Bryant's anti-gay campaign.

Workers on this issue: Catherine, Charlotte, Cleary, Clytie, Fawn, kater.
Ruby meetings are Fridays, call 426-DRKE for time & place. We are open to new skills, energy, etc. ~ Thanks to Susan Carlin for cover & sketch of Forest.

Rubyfruit Reader
SUBSCRIPTION (3 BUCKS FOR 6 ISSUES)

name ...........................................
Address ...........................................

ZIP ...............................................

MAIL TO: Box 949, Felton, CA. 95018
Because we feel it important to learn more about ourselves as lesbians we are helping distribute a Lesbian Sexuality Survey by including it in this issue of Ruby. From the press release, "The questionnaire deals explicitly with the survey itself, but it also includes a vital aspect of homosexuality - a psycological element. What little is known about (homosexuals') sex lives has been gathered by straight professionals, many of them psychiatrists hostile to homosexuality and often with a vested interest in keeping gay people in the role of "sick out of date...In short, ignorance about gay people is appalling. The report prepared (from the questionnaires) will consist largely of the words of thousands of gay people published and will be an attempt at a humanistic forum for gay people to express themselves honestly..." The Ruby staff encourages you to sit down and try to write honestly and openly."

The womyn interviewed said the majority of the responses they received were positive and very supportive, both of us having rights and of the approach we were using to gather affirmation of that fact. Other folks did not want to sign anything, no matter what it was. While some people who said their religious beliefs normally prevented them from condoning homosexuality held to that and wouldn't sign the support statement, others of them said in this case they felt we deserved basic rights as humans, and signed. A few people approached seemed filled with great hatred and yelled at the womyn to "go away" held their faces averted and said things like "I don't want to look at you." Sometimes the retorts were filled with invisibility, such as they shouldn't be in such public places, ignoring that the woman had just introduced herself as a lesbian.

In last month's Ruby you read about the homophobic battles being waged in Florida and elsewhere across the United States. This month we'll bring you up to date on gay rights and gay celebrations happenings in Santa Cruz since then. The way we got into the Lesbian Umbrella Organization chose to do a "mail visibility" campaign the week before the gay pride parade...in an attempt to start building good gay images with the public. Each day from 11-30 to 2:00 there were smiling dykes going up to folks along the mall, usually introducing themselves as a Santa Cruz lesbian, and asking for their signature on a statement of support for human rights. Reactions to this request ranged from "my husband told me not to sign anything like this," to "oh, here you are. I've been looking all over for you so I could sign this." The womyn I interviewed said the majority of the responses they received were positive and very supportive, both of us having rights and of the approach we were using to gather affirmation of that fact.
One of the most poignant occasions of the week happened when a woman said "there are a lot more women who have been with women lovers than you'll ever know," and tears ran down her cheek as she signed the statement.

Strong feelings and new observations were common among the "visibility" people—"it was really scary, especially the first day when we didn't know how people would react"..."demystifying to meet the people who hate us—to see that they are normal people on the street"..."exciting to meet dykes visiting from Berkeley or newly arrived from New York"..."good to see that my world was not as exclusive as I'd thought—that I wasn't so much at odds with the entire world—lots of people support us. I didn't realize that support existed, and usually there is no way to test this without putting ourselves on the line."

Generally, the risk of negativity tired the women fast, and some felt drained at the end of each day. Overall they felt it was a positive experience, but as one woman said "I only wanted to do it when I had my energy together—it's a one-shot deal—we have only one time to approach them (people on the street) and so it's important to be together."

While some dykes were on the mall, others were working on different fronts—in meetings and confrontations with the Sentinel editor, getting a retraction to the article about "no gay pride week" and a publishing of the correct schedule of events; with the board of supervisors about supporting Gay Pride Week, and the Agnos bills in the legislature; with the bar owners informing them of the Florida citrus boycott and the various beer boycotts (Coors, Busch, Michelob—all Anheiser Busch products); with the R-Coop board of trustees, getting their support of the citrus products boycott and of gay rights in general; with each other writing numerous letters to national and state legislators urging them to support gay rights bills; with someone from the Independent, giving them fuel to write a fine editorial; with each other making signs and banners and planning the last minute things for the week.

dykebasics... cont.
end celebrations. Some of these goals were reached in one meeting—others will continue to be worked on into the future weeks (and years??)

This year (especially) Santa Cruz lesbians felt it was important to be in solidarity with the men around gay struggles and joys, and so together they planned the Gay Pride Week events. So after a week of very hard and exciting work on the mall and elsewhere about 100 women and men met that Friday night at Mother Right Cultural Center to relax and share poetry, songs, chants, skits, admonitions—a truly gay talent sharing.

On Saturday, workshops at Kresge (lesbian health care, women's self-defense, gays in media and art, womyn's and men's body movement, and lesbian and gay men's dialogue) were sparsely but enthusiastically attended. That evening men gathered at UCSC to share music, while the women gathered again at Mother Right for a sumptuous potluck dinner, a sing-along-jam, and later, lots of dancing.

Sunday morning the sun rose to the sight of over 300 women, children and men gathering for a parade down the mall in support and celebration of gay people. The mood was cheerful, hopeful, the planning carefully done—hassles were to be dealt with nonviolently—any violent energy would be de-escalated—if someone needed help dealing with a situation they were to call "support"—a person or two would come and stand with them for support; support people wore lavender armbands with a pink triangle (symbolizing gay oppression) centered with a red heart (for the love in and from each of us). Announcements were made about this support system, and then we held hands in a large circle, as one of the planners had us envision a circle of protection around each of us and around the entire parade, and asked that we each retain this with us throughout the day. The parade was headed by people carrying a banner proclaiming GAY RIGHTS ARE HUMAN RIGHTS. Next was a sign explaining that the multitudes of balloons we carried symbolized people who felt they could not be out with us in this celebration. After them came hundreds of people, dancing, singing, blowing bubbles, and carrying signs...
6 dykes...cont.
with slogans ranging from LESBIAN SURREALISTS UNITE to A DAY WITHOUT LESBIANS IS LIKE A DAY WITHOUT SUN.
Many community groups had signs supporting gay people and rights too (thanks to you all non-gay folks who came out to support us).
The only heaviness came in the form of two men who walked ahead of the parade with signs reading GOD LOVES HOMOSEXUALS BUT HE HATES HOMOSEXUALITY and YOU DO HAVE THE RIGHT TO REFUSE HOUSING AND JOBS TO HOMOSEXUALS. They stayed obvious to us, but did not verbally interfere with the paraders.
Upon entering San Lorenzo Park, the paraders formed a spontaneous circle and chanted together. Then some people dispersed and some stayed to share announcements, food, sack races raw egg tosses, kite flying and an aikido demonstration.
The celebration week is done now, and it's back to work. The gay pride week planning group has chosen to become a gay rights task force and any lesbians or gay men who wish to work with this group are welcome—please contact Switchboard at 426-LIPE for meeting dates, times and places. The political action group of the Lesbian Umbrella Organization also has some projects going in the area of gay rights—lesbians are very welcome to come join with these women—again, call Switchboard for information.

*****EXTRA*****
After much pressuring with letters, phone calls, and threats of job resignations from people within and without his district, Borovatz joined Patton and Baldwin in passing a resolution in which the S.C.Supervisors support pro-gay state legislation & & & R-COOP members unanimously decided to uphold the citrus boycott by removing Florida citrus from its stock and informing the distributor and the Florida Citrus Commission of why this was done.

"AHHHHH!"

the pain is intense. someone has cut off rose and is taking her away, taking her away, beautiful rose, reaching for the sun, taken to be placed on an alter to dry and... winter sets in my leaves fold up to curl against mighty oak, where I shall be secure, protected from the wind and rain and cold. spring, and once again I uncurl out this time I shall not bloom. the pain from rose was too much to bear.

"what is this?" "where are you taking me?" "DAMN." "Oak, don't let them rip me like this.

oak, don't let them rip me like this. stupid rosebush, you're not supposed to grow on oak trees," says this thing that is ripping me away, this thing that even mighty oak cannot protect me from, the pain is immense and soon oak appears naked. I lie in a heap in a truck and these things are pleased that now oak is 'normal'.

winter and spring again and behold! oak has protected me, this time from within. the mighty roots have nourished me through all this time and once again rosebush leaves uncurl on the north side of oak. my reunion with moss is joyful.

summer is here and we all grab for the sun when oak gives forth with a horrendous cry. they are back, those things who took rose away and bush away and now they speak of a road and are taking mighty oak away. as we are chopped and loaded into a truck the pain is unbearable.

one cold winter evening as one of these things tosses a peace of mighty oak and moss and me into a fire there is no heat. i suddenly blossom.
Last year, a professional women's softball league was created—the International Women's Professional Softball Association. The principal purpose of the league is to advance and expand women's sports and, hopefully, get paid for it.

Out of the ten teams that played last year, only five are back—(our own) San Jose Sunbirds, the Santa Ana Lionettes, the Bakersfield Aggies (located in Phoenix last year), the Connecticut Falcons, and the Buffalo Breski. Those teams along with a new one, the St. Louis Hummers, comprise the league this year. The five other teams folded because of lack of attendance, mismanagement and internal difficulties.

The league has had problems—in particular, the reluctance of the press to cover their season. National attention has been basically non-existent, and local coverage is usually spotty. Obviously, this lack of coverage is due to sexism. In San Jose, for instance, the local press has given only scanty coverage to the Sunbirds, but the new male soccer team, the Earthquakes, have gotten extensive local coverage. Without press coverage, it is difficult to get crowds to games—and without crowds, the league won't survive. According to the Sunbird's general manager, John Bruno, the team lost about $100,000 last year. They averaged about 1500 people per game. To break even this year, they need to average at least 2200 people per game.

At present, the salaries are low, as would be expected. They range between $1,000 and $4,000. Most players hold down another job. Over half of the players are teachers, which gives them the summer free. But others have had difficulty getting leaves from their employers for the season.

A lot (probably the overwhelming majority) of the players are lesbians. The May/June 1977 issue of the Lesbian Tide has an article of softball in which they quote Diane Kalliam, San Jose's leading hitter, as saying that "virtually all" players are lesbians. Through glancing at the San Jose Sunbirds program—with each player pictured—that fact is fairly obvious.

Most of the players have to stay in the closet, however, for reasons of job security. As well, the league is in the position of being lesbian-baited. The success of the league is through drawing an audience, but the owners and players are afraid attendance would suffer if the predominance of lesbians in the league was known. One can only assume that most of the straight fans know that there are a lot of lesbian ballplayers but are willing to ignore it if it is kept quiet. The crowds at the Sunbirds games seem to be made up with two groups—first, families or individuals who are involved—through women who play—in amateur women's softball and, secondly, lesbians. It is obviously the families they are afraid of losing.

Another problem is tension between the owners—often men—and the players. In the June, 1977 issue of WomenSports this conflict is seen as being centered around money. But, it is reasonable to assume that the tensions are also over, to put it mildly, lifestyle differences.

The lesbian community should support pro softball. The more of us who go, the less the league will be financially hurt by lesbian-baiting/hating. The Sunbirds are very good. They play high-quality, exciting softball. (Even if the game gets a little slow, you can always occupy yourself with the "is she or isn't she?" game). As of this writing, San Jose has won 10
games and lost 6 games. They are third in the league behind Connecticut and St. Louis—but are only a few games out of first place.

The Sunbirds home games are held at the San Jose Municipal Stadium, about 45 minutes from Santa Cruz. Games are $2.50 for adults ($1.25/box); $2.00 for children, students and people over 65. Tickets are available at the game, by mail or from Bass outlets. Their address: San Jose Sunbirds, 231 O’Conner Drive, San Jose 95128, Phone: 1-287-0900.

Below is their schedule for the rest of the regular season:

| July 1 | Santa Ana | 7:30 |
| July 2 | - | 7:30 |
| July 3 | Bakersfield | 7:30 |
| July 15 | Buffalo | 7:30 |
| July 16 | - | 7:30 |
| July 21 | Bakersfield | 7:30 |
| Aug 5 | Connecticut | 7:30 |
| Aug 6 | - | 7:30 |
| Aug 7 | - | 7:30 |
| Aug 8 | - | 7:30 |

Dear Ruby,

I came upon a copy of your Reader in my Women’s Studies class at Cabrillo. I’m impressed—the paper is diverse in content and a necessity for Santa Cruz lesbians. We tend to isolate ourselves at times, but publications such as yours seem to draw us together, spiritually if not physically...I’ve enclosed some of my poetry in hopes that you may find some of it worth printing...In closing, I wish you much luck on future editions of Ruby.

In Sisterhood, Kathi Browning

Dear Ruby,

Loved hearing from you and being able to keep in touch. Ruby fruit is a fine endeavor. The article on Anita Bryant was one of the most exceptional jobs of getting it together that I have read. Yours is certainly a wonderful group effort and will pay off...

Love, Pat
Jeanne Jullion lost her sons, ages 4 and 8 in a custody trial. The decision was based totally on Jeanne lesbianism; her mothering ability was never questioned.

Judge Gordon Minder imposed a gag order on the details of his decision; thus they cannot be revealed. It is an outrage that a child can be removed from a gay parent's home without any show of neglect. Taking a child away from a lesbian mother because of the possibility of future stigma threatens the right of any member of a minority group to raise their children. This decision has ramifications far beyond the present case. The rights of all of us are in danger.

Jeanne's 4-year-old son was forcibly taken from her on Monday, May 23 by his father, his father's lawyer and policemen. The child was not told where he was going nor allowed to say goodbye to his mother.

We demand a fair trial!!!

Send money and support to: Jeanne Jullion Defense Fund P.O.Box 8844, Oakland, Ca. 94662. Thanks.

I almost didn't go up to her. For the most part, I tried to steer clear of old ladies, little kids and redneck couples. Dressed in faded pedalpushers and sneakers, she looked less than enlightened, but she glanced curiously at my clipboard as she walked by, so I asked her.

"Would you like to sign a statement of support for gay rights?"

She stopped and squinted at me through her sunglasses.

"Support for what?"

"Gay rights," I repeated.

She looked blank for a moment, then smiled. "Oh...you mean homosexuals!" She had a voice like Mary Hartman's mother.

"Right," I said, glad that I didn't have to explain it to her.

"Well, are you for them or against them?"

"For them. See, this is a statement of support to be sent to the board of supervisors..."

"Oh, well I'm against them!" she declared, cheerfully.

"Why?"

"Why? Well, honey--because I think they're bad." She put down her shopping bag and retied the sun bonnet on her head.

"Because I believe in Jesus and the Bible says that a man and woman go together, and that's what's supposed to be," she explained carefully. "A man and a woman. And one without the other isn't complete. See, a woman needs to have a family to be useful. Do you believe in Jesus?"

"Uh...no."

"Well, you need to be informed, that's what," she said, shaking her finger at me. "Yeah, maybe, but are you saying that a woman without a man is worthless?"
Just Another Love Poem

I've watched furry beasts scampering in their small and mundane fashion for scraps of food, left by others in order to stuff their cheeks as though never to be hungry again.

And I've followed my heart down dark passages through mounds of hair and flesh with searching mind and hands sometimes, laughing but always afraid.

Scared to find only scattered bits and pieces, of love's shining expectations unfulfilled. Not enough, barely enough to fill my heart as though never to be hungry again. Needing and wanting too much from too many too soon.

See, there's not a whole lot of difference between those little beasts and this big one. Except I have my analysis of "Love in a capitalist sexist society having a limited capacity to meet needs created by economic social/political/psychological alienation, etc... Oh, but you know, we're both hungry.

--Heather H

Kathi

im not the me
you think you've known
for all these years
Locked inside
is a passionate soul
who laughs and cries
behind my eyes
and pleads to be set free

Diane Stein 2/23/77
"you'll come around" cont...

"That's right. That's what the Bible says."

"Are you married?"

"Well... I was married once," she answered defensively.

"But is he with you now?"

"No, that was a long time ago. I was only fifteen."

"So do you consider your life since then wasted?"

"Well, I tell you" she said with a wink "there's not many good men in this town."

"That I'll agree with."

"And I don't want to move, because I have a house."

"But what about now?" I continued. "Do you think you're worthless?"

"Of course I'm not worthless!"

She stepped closer to me and lowered her voice to a confid­ing tone. "But, I'll tell you something about these homo­sexuals--they're bad people. I know because one of them moved in next door to me. And I don't want anything to do with him!"

"Why not?"

"Because! He's a homosexual!"

"But why do you think he's bad? Has he ever done anything to hurt anyone?"

"He brings men home with him."

"So what?"

"One time he brought a man home that didn't have any legs. He said he needed love too."

"Well, I'm sure he did."

"Not that kind of love. No, I tell you, I won't let him near me. He's not going to get me."

"What makes you think he wants you?"

"Uhhh! He wants me all right! He'd love to get his hands on me. Those people are sex maniacs!"

"I guess you're right," I said. "Sex maniacs?!" I cried, waving my clipboard in the air. "That's absolutely ridiculous! What a­bout me? Am I a sex manic, too? Just because I love women?"

"You?" She looked at me incredulously.

"Yes, I'm a lesbian."
You'll Come Around, cont.

"Then don't you believe that we should have rights, too?"
"Well no, honey. Because you're homosexual. And if we say
that that's ok, then you'll want to stay that way."
"But why can't I be whatever way I want to be?"
The frustration was returning.
"You're a sweet little thing," she said, giving my shoulder another pat. "Someday things will work out for you." She picked up her bag and started off. "Just wait. You'll come around."

Simon

Last Saturday night we watched t.v.
late-night monster movies and giggling not at the movie but mostly at ourselves Hands entwined, my mother in the next room knowing full well we may be "caught" at any moment--but not much caring When time came for you to go I brought your jacket We embraced, but awkwardly and fell into our first kiss Soft mouth fluttering on soft mouth reluctant to draw away then I sent you into the cold night with but a fresh kiss to keep you warm

Kathi
Last night
You slashed me into tiny bits with razor-edged words leaving shards of broken thought scattered in your wake
You left me sitting there wondering where to begin picking up the pieces of my shattered self.

Today
You appeared upon my doorstep with a dozen yellow roses an arm full of old promises and a smile upon your face
Now I'm standing here wondering: when do we call off the game?

Kathi

Book Review:
My Sister, My Bride
by Edwina Mark

From the jacket: a novel about two women with strange desires, each racing on a path to inevitable destruction.... Ever since its first publication more than ten years ago, this extraordinary novel has been in constant demand, and has become the famous 'underground' novel of lesbian love.

Well, actually it is simply pornography. The 'love' of Eve, an ugly masochistic (to the point where she has an orgasm when a man she hates spanks her) for her beautiful, sixteen-year-old sister Sheila. Lesbianism is seen as a disease or evilness which Eve suddenly discovers about herself altho everyone else seems to know by looking at her.

Sheila has a lovely body, is rather weak and timid (typically feminine shall we say?) emotionally immature, tho her white knight considers her better (older) than any woman he has ever met (meaning many--he's a sailor). She cuddles and "plays" sex with her sister → and exits a completely flat, unbelievable little traitor at the end.

The language is strictly prurient--sunsets are "daily death orgasms", Sheila's body is minutely and sexually described periodical-

The plot is incredibly sensational--drunken fights, sadistic violence, lust, seduction of the hero, abortion, shootings, graft, and eventually murder and devastation.

HOWEVER--despite all there are redeeming characteristics (I threw the book down five times but curiosity, hope and not having anything else to read got the better of me).

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However, despite all there are redeeming characteristics (I threw the book down five times but curiosity, hope and not having anything else to read got the better of me).

First off, Dr. Rawlings is perfect--and Absolutely dishonest, quack-abortionist. He backs Eve into a corner and kindly offers to take care of all—for only $3,000. The abortion situation is dramatically and pretty accurately (emotionally) portrayed for New York in 1956.

More astonishing is the fact that Eve (the narrative is in the first person) becomes real. I found myself drawn in once the ridiculous maso-
24 down... cont.

53. publicity
54. deposit one's behind on something
55. see 24 down
56. Karate sound
57. cheerleader sound
58. author of "I Know Why the Caged Bird Sings"
59. S.F. women's band, Crystal (pl)
60. shoe part
61. midwestern state, abbr.
62. her (herself) not to be used during pregnancy
63. red herrings
64. relative of duck, pl.
65. Socialist-Feminist Luxembourg
to braid
66. S.F. bay area poet
67. what plants need, abbr.
68. one who helps you get well
69. Irish girl, var.
70. Majal
71. George Eliot (2wds)
72. grapes grow on them
73. system of secret symbols
74. home of sage and heather
75. guided journey
76. Cosmic Lady will be leaving on one soon
77. "Women hold up half the sky," he said
78. Kanga's child, var.
79. neuter
80. blood factor complicating pregnancy

--- Womyn Aware: ---

Did you know that the active ingredient of Kwell is an insecticide called lindane? And that a lindane spray is marketed as an insecticide not intended for human use? Kwell is used in humans for the treatment of scabies (bugs that burrow under the skin) and for crabs. Do not use the product more than twice—once with a repeat treatment if necessary after 4-7 days. The FDA assures us that although lindane kills young rabbits, convulsions in humans are poorly documented. But they're interested in hearing of cases.

--- off our backs ---

If every material thing of dollar value in this country were owned in equal part by each man, woman and child here, every one of us would have assets of $28,611. (SF Chron)
Members from the old Women's Center Collective banded together briefly to decide what to do with the money they had held on to for several years in hopes of securing another Women's Center. Finally realizing the futility of such an endeavor, they decided to redistribute the money in the following amounts:

- $50 – Rubyfruit Reader (yes)
- $50 – Women's Coffeehouse
- $75 – Lesbian Umbrella Org.
- $50 – MotherRight
- $165 – an as-yet undesignated gay rights group.

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$50--Women's Coffeehouse
$75--Lesbian Umbrella Org.
$50--MotherRight
$165--an as-yet undesignated gay rights group.

A new booklet, "Exploring Our Sexuality" was recently written by a group of S.C. women especially for young women (jr. high age on). It has good content, beautiful graphics and is available at Mother Right Bookstore or write Linda Smith, c/o Mother Right, 538 Seabright, S.C. 95062. 10¢/copy donation.

How to Communicate at a Loud Dance!

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

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

A Personal Approach

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

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

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

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

About the Questions

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

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

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

Your Answers Are Anonymous

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

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

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

Sex

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

1. How important is sex to you (check one)?
   □ very important
   □ somewhat important
   □ neutral
   □ somewhat unimportant
   □ very unimportant
   □ not sure

2. Do you feel that you place too much or too little importance on sex?
   □ too much
   □ too little
   □ not sure

3. Do you feel that others place too much or too little importance on sex?
   □ too much
   □ too little
   □ not sure

4. On the average, how often would you like to have sex?
   □ more than once a day
   □ once a day
   □ several times a week
   □ once a week
   □ several times a month
   □ once a month
   □ less frequently than once a month
   □ never
   □ not sure

5. On the average, how often do you actually have sex?
   □ more than once a day
   □ once a day
   □ several times a week
   □ once a week
   □ several times a month
   □ once a month
   □ less frequently than once a month
   □ never
   □ not sure

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### Emotion and Love

6. How important is emotional involvement with your partner?
   - very important
   - somewhat important
   - neutral
   - somewhat unimportant
   - very unimportant
   - not sure

7. When you have sex, how often does it include emotional involvement?
   - very frequently
   - always
   - somewhat frequently
   - neutral
   - somewhat infrequently
   - very infrequently
   - once
   - never

8. Have you ever been in love?
   - yes
   - no
   - not sure

9. On the average, how often do you engage in each of the following aspects of cunnilingus about the idea of each of them.
   - doing it to your partner
   - having it done to you
   - your partner has an orgasm
   - your partner has an orgasm during "69"
   - smell of others
   - feel of others
   - appearance of others
   - any of these to the point of orgasm

10. How do you feel about the following aspects of female genitalia?
    - smell of your own
    - feel of your own
    - appearance of your own
    - smell of others
    - feel of others
    - appearance of others
    - taste of others

11. How often do you engage in any of the following aspects of tribadism (rubbing of genitalia against genitalia)?
    - lying on top of partner
    - partner lies on top of you
    - rub against each other’s thighs
    - rub on partner’s pelvic bone
    - partner rubs on your pelvic bone
    - rub on partner’s pubic bone
    - rub clitoral areas together
    - any of these to the point of orgasm

12. On the average, how often do your sexual experiences involve any of the following aspects of mutual stimulation ("mutual masturbation")?
    - partner stimulates your clitoris/clitoral area
    - partner stimulates your vaginal area
    - partner stimulates your anus
    - you stimulate your partner’s clitoris/clitoral area
    - you stimulate your partner’s vaginal area
    - you stimulate your partner’s anus
    - you stimulate yourself
    - any of these to the point of orgasm

13. How often do you engage in either of the following aspects of analingus ("rimming") stimulation of the anus with the lips and tongue?
    a. rimming your partner
    b. being rimmed

14. On the average, how often do you engage in the following aspects of kissing?
    a. kiss on lips only
    b. get kissed on lips only
    c. soul kiss (deep kiss, French kiss)
    d. partner soul kisses you
    e. you refuse to kiss partner
    f. partner refuses to kiss you

15. On the average, how important for your satisfaction is it for you to stimulate each of the following parts of your partner’s body?
    a. clitoris
    b. clitoral area
    c. outer vaginal area
    d. vagina
    e. pubic bone, mons Veneris
    f. breasts
    g. ears, neck, toes
    h. anus
    i. other (specify)

**Other Sexual Styles**

16. On the average, during sex with another woman, how often do you use the following items?
    a. hand-held dildo ("penis imitation")
    b. strap-on dildo
    c. battery vibrator
    d. electrical vibrator
    e. oils
    f. pornography

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

17. Are you satisfied with your sexual experiences? Check "always."
<table>
<thead>
<tr>
<th>Experience</th>
<th>Yes □ No □</th>
<th>Yes □ No □</th>
<th>Yes □ No □</th>
<th>Yes □ No □</th>
<th>Yes □ No □</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. nado-masochism (S&amp;M)</td>
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<tr>
<td>b. bondage and discipline (B&amp;D)</td>
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<tr>
<td>c. humiliation</td>
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<td>d. &quot;talking dirty&quot;</td>
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<tr>
<td>e. flat-fucking</td>
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<td>f. clothing fetishes</td>
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<tr>
<td>g. foot fetishism</td>
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<td>h. urination (&quot;water sports&quot;)</td>
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<tr>
<td>i. defecation (&quot;scat&quot;)</td>
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<td>j. sex with animals (bthestiality)</td>
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<td>k. transvestitism</td>
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<td>l. &quot;threesomes&quot;</td>
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<td>m. sex with children</td>
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<tr>
<td>n. other (specify)</td>
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</tbody>
</table>

19. How often, in connection with attracting sex partners, do you wear any of the following items? (check for each one)

<table>
<thead>
<tr>
<th>Item</th>
<th>Very Frequently □</th>
<th>Occasionally □</th>
<th>Rarely □</th>
<th>Never □</th>
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</thead>
<tbody>
<tr>
<td>a. skirts and/or dresses</td>
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<tr>
<td>b. unisex clothing, blue jeans, etc.</td>
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<tr>
<td>c. drag butch clothing</td>
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<tr>
<td>d. make-up</td>
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<tr>
<td>e. cigars, pipes</td>
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<tr>
<td>f. other (specify)</td>
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</tbody>
</table>

Brief comment or experience:

20. How often do your sex partners wear any of the following items? (check for each one)

<table>
<thead>
<tr>
<th>Item</th>
<th>Very Frequently □</th>
<th>Occasionally □</th>
<th>Rarely □</th>
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<tr>
<td>f. other (specify)</td>
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</tbody>
</table>

Brief comment or experience:

21. How often do you have sex with women or girls of the following ages? (check for each one)

<table>
<thead>
<tr>
<th>Age</th>
<th>Very Frequently □</th>
<th>Occasionally □</th>
<th>Rarely □</th>
<th>Never □</th>
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<tbody>
<tr>
<td>13-15</td>
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<td>16-17</td>
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<td>18-20</td>
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<td>21-24</td>
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<td>25-29</td>
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<td>30-34</td>
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<td>35-44</td>
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<td>45-54</td>
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<td>55-64</td>
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</tbody>
</table>

22. How much does what you do to your partner "turn you on"?

<table>
<thead>
<tr>
<th>Detail</th>
<th>Very Much □</th>
<th>Somewhat □</th>
<th>A Little □</th>
<th>Not At All □</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Making love</td>
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<tr>
<td>b. Orgasm</td>
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<tr>
<td>c. Masturbation</td>
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<tr>
<td>d. Rubbing</td>
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<tr>
<td>e. Breasts</td>
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<tr>
<td>f. Other (specify)</td>
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</table>

23. On the average, during sex, do you feel that you are more physically active than your partner? (check for each one)

<table>
<thead>
<tr>
<th>Detail</th>
<th>Very Much □</th>
<th>Somewhat □</th>
<th>A Little □</th>
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<tr>
<td>e. Breasts</td>
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<tr>
<td>f. Other (specify)</td>
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</tbody>
</table>

24. How often do you ask your partner for what you want done to you?

<table>
<thead>
<tr>
<th>Detail</th>
<th>Very Frequently □</th>
<th>Somewhat Frequently □</th>
<th>A Little □</th>
<th>Not At All □</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Making love</td>
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<tr>
<td>f. Other (specify)</td>
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</table>
28. How often has a sexual encounter been terminated because... 
   a. you would not perform a particular sexual act you wanted... □ □ □ □ □ a. alcohol
   b. your partner would not perform a particular sexual act you wanted... □ □ □ □ □ b. marijuana
   Comment briefly:

29. How often do you go home to have sex when you are going home with someone for... 
   a. go home with stranger... □ □ □ □ □ a. during sex with a partner
   b. determine whether or not sex will take place... □ □ □ □ □ b. during masturbation
   Comment briefly:

30. How often do you use the following drugs to influence and enhance sexual experiences you have with someone? 
   a. alcohol... □ □ □ □ □ a. during sex with a partner...
   b. marijuana... □ □ □ □ □ b. during masturbation...
   Comment:

31. Have you ever refused to have sex with a partner because... 
   a. she used any of these? □ □ □ □ □ a. during sex with a partner...
   b. gonorrhea ("clap") □ □ □ □ □ b. during masturbation...
   c. how often you have sex □ □ □ □ □ c. during masturbation...
   Comment:

32. How often have you had the following sexual experiences? 
   a. during sex with a partner... □ □ □ □ □ a. always
   b. during masturbation... □ □ □ □ □ b. sometimes

33. How often do you fantasize? 
   a. during sex with a partner... □ □ □ □ □ a. very frequently
   b. during masturbation... □ □ □ □ □ b. sometimes

34. Are you secretive about any specific aspects of your sex life, even though you may be openly lesbian? 
   □ Yes □ No □ if yes, indicate briefly which aspects you keep secret and why:

35. Orgasms 
   a. during sex with a partner... □ □ □ □ □ a. very important
   b. during masturbation... □ □ □ □ □ b. somewhat important

36. How often do you have multiple orgasms? 
   a. during sex with a partner... □ □ □ □ □ a. sometimes
   b. during masturbation... □ □ □ □ □ b. never

37. How important is it to you whether your partner has orgasm(s) during sex with you? 
   a. one orgasm... □ □ □ □ □ a. somewhat important
   b. multiple orgasms... □ □ □ □ □ b. very important

38. When having sex with a woman, how often do you fake or have a faked orgasm? 
   □ always □ very frequently □ somewhat frequently □ very infrequently □ once □ never

39. On the average, how do you feel about the quality of the sexual experiences you have with women (without reference to how often you have sex)? 
   □ completely satisfied □ very satisfied □ somewhat satisfied □ neutral □ somewhat dissatisfied □ very dissatisfied □ completely dissatisfied □ not sure

Sex With Men 

40. How often have you had sex with a man? 
   a. in the past... □ □ □ □ □ a. always
   b. currently... □ □ □ □ □ b. sometimes

41. How do you feel about sex with men? 
   a. your past experiences... □ □ □ □ □ a. very positive
   b. your current experiences... □ □ □ □ □ b. neutral

42. Have you considered or do you consider yourself bi-sexual? 
   a. in the past... □ □ □ □ □ a. very positive
   b. in the present... □ □ □ □ □ b. neutral

Masturbation 

43. On the average, how often do you masturbate? 
   □ more than once a day □ once a day □ several times a week □ once a week □ several times a month □ once a month □ less than once a month □ not at all

44. How often do you use any of the following in connection with masturbation? 
   a. hand-held dildo... □ □ □ □ □ a. always
   b. strap-on dildo... □ □ □ □ □ b. sometimes
   c. battery vibrator... □ □ □ □ □ c. never
   d. electric vibrator (cord)... □ □ □ □ □ d. not sure
   e. olio... □ □ □ □ □ e. what you keep secret and why:
   f. pornography... □ □ □ □ □ f. not sure
56. How do you feel about aging?  
- very positive  
- somewhat positive  
- neutral  
- somewhat negative  
- very negative  
- not sure

57. In general, how do you feel about the use of the categories or labels masculine/feminine, butch/femme?  
- neutral  
- very negative

59. At what age did you first tell anyone other than your sexual partners:  
- a. lesbian friends  
- b. gay male friends  
- c. straight friends  
- d. neighbors  
- e. employer  
- f. teacher  
- g. co-workers  
- h. schoolmates  
- i. your employees  
- j. mother  
- k. father  
- l. sisters and brothers  
- m. your children  
- n. other relatives  
- o. other children

62. How important is it for you to purposely communicate the fact that you are a lesbian to each of the following?  
- a. lesbian friends  
- b. gay male friends  
- c. straight friends  
- d. neighbors  
- e. employer  
- f. teacher  
- g. co-workers  
- h. schoolmates  
- i. your employees  
- j. mother  
- k. father  
- l. sisters and brothers  
- m. your children  
- n. other relatives  
- o. other children

63. Of those who know you are a lesbian, what has been the reaction of each of the following to that fact? Answer for those that are applicable:  
- a. lesbian friends  
- b. gay male friends  
- c. straight friends  
- d. neighbors  
- e. employer  
- f. teacher  
- g. co-workers  
- h. schoolmates  
- i. your employees  
- j. mother  
- k. father  
- l. sisters and brothers  
- m. your children  
- n. other relatives  
- o. other children

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

69. Have you ever attempted or seriously contemplated suicide?  
- Yes  
- No

71. How important are the concepts of lesbian and/or gay community, and lesbian and/or gay culture to you?  
- a. gay community  
- b. lesbian community  
- c. gay culture  
- d. lesbian culture

72. How often do you socialize with each of the following?  
- a. lesbian  
- b. gay men  
- c. heterosexuals  
- d. bisexual women  
- e. other factor (specify)
73. How do you feel about each of the following?
   a. lesbians ................................................... □ □ □ □ □ □
   b. straight women ............................................ □ □ □ □ □ □
   c. gay men ................................................... □ □ □ □ □ □
   d. straight men ............................................. □ □ □ □ □ □
   e. bi-sexual men ........................................... □ □ □ □ □ □
   f. bi-sexual men ........................................... □ □ □ □ □ □

74. How much of your time do you spend in each of the following environments?
   a. lesbians only ............................................. □ □ □ □ □ □
   b. women only (lesbians and straight women) .... □ □ □ □ □ □
   c. gay only (lesbians and male homosexuals, mixed) □ □ □ □ □ □
   d. mixed straight and gay, men and women ................ □ □ □ □ □ □

Comment:

75. If you are legally married to a man, check any of the following that apply
   □ living with husband, and I’m not sure whether or not he knows
   □ marriage of convenience (to help me pass for straight)
   □ completely satisfied
   □ somewhat satisfied
   □ not sure

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

   Was your lesbianism a major factor in your separation or divorce?
   □ Yes □ No □ Not sure

Children

77. Do you have children?
   □ Yes □ No If yes, how many?

   Whether or not you have children, what is your attitude, in general, toward children?
   □ very positive
   □ somewhat positive
   □ neutral
   □ somewhat negative
   □ very negative
   □ not sure

78. Has custody been an issue for you?
   □ Yes □ No If yes, comment briefly on your situation.

79. Has any aspect of visiting rights been an issue for you?
   □ Yes □ No If yes, comment briefly on your situation.

80. Do you participate in the rearing of children, even though they are not your own biologically?
   □ Yes □ No

   If yes, briefly explain this arrangement

81. If you don’t have children, how do you feel about being childless?
   □ very positive
   □ somewhat positive
   □ neutral
   □ somewhat negative
   □ very negative
   □ not sure

Comment:

82. How do you feel about each of the following?
   a. women in dresses and skirts ...................................... □ □ □ □ □ □
   b. women in blue jeans, T-shirts, etc. (mix?) .................... □ □ □ □ □ □
   c. lesbians in drag, "very masculine" clothing, etc. ......... □ □ □ □ □ □
   d. male transvestites ............................................. □ □ □ □ □ □
   e. men in women’s clothing, entertainment ................... □ □ □ □ □ □
   f. men in "bitch" clothing, uniforms, etc. ...................... □ □ □ □ □ □

83. In general, which word do you consider the most appropriate (best) word to be used for lesbians? (check one).
   □ lesbian
   □ homosexual
   □ female homosexual
   □ gay
   □ homophile
   □ other (specify) ............................................. □ □ □ □ □ □

84. How would you describe yourself politically? (check one or more).
   □ Republican
   □ Democratic
   □ socialist (specify tendency or group, if applicable)
   □ feminist
   □ matriarchist
   □ separatist
   □ environmentalist
   □ revolutionary
   □ pacifist
   □ gay liberation
   □ other (specify) ............................................. □ □ □ □ □ □

85. How do you feel about each of the following?
   a. gay liberation (mixed male and female) ................. □ □ □ □ □ □
   b. lesbian liberation (independent lesbian efforts) .......... □ □ □ □ □ □
   c. gay liberation (mixed male and female) .................. □ □ □ □ □ □
   d. mixed straight and gay, men and women .................. □ □ □ □ □ □

86. In what year did you first hear about any organized efforts for gay liberation or lesbian liberation?
   □ 1969 or earlier
   □ 1970-1974
   □ 1975-1979
   □ 1980 or after

   How did you first hear about such efforts?

87. Do you feel that the repeal of laws against homosexual and lesbian acts and/or the enactment of anti-discrimination legislation in your state, neighboring state (or province), or nationally, will make your life better?
   □ quite a lot
   □ some
   □ very little
   □ none at all
   □ not sure

88. How much have you worked for such reform(s)?
   □ quite a lot
   □ some
   □ very little
   □ none at all
   □ not sure

89. What is your age? .............................................

90. What is your race or ethnic group? .............................

91. What is your present religion or spiritual orientation? .............................

92. What was your annual income for 1976?
   □ less than $5,000
   □ $5,000-$9,999
   □ $10,000-$14,999
   □ $15,000-$19,999
   □ $20,000 or more

93. What is your occupation? ......................................

94. Describe briefly the kind of work you do

95. If you have any relatives who are homosexual or lesbian? Indicate relationship.

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

97. Do you have younger or older brothers and sisters? Where do you live?

98. What was your religious upbringing?

99. What is your present religious or spiritual orientation?

100. Do you participate in any religious activities? If so, describe

101. How did you feel about your marriage?

102. Did you feel safe in your marriage?

103. How do you feel about this arrangement?

104. How do you feel about your marriage?

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

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

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

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

109. What is your occupation?

110. Describe briefly the kind of work you do

111. How do you feel about your marriage?

112. How do you feel about this arrangement?

113. How do you feel about your marriage?

114. How do you feel about this arrangement?

115. How do you feel about your marriage?

116. How do you feel about this arrangement?
Where do you live?
Name of town or city ..................................................

ments, and other factors important to you such as roughness
questions
include such things as leg positions, body position, move­
□ small city
□ suburb
□ large city
□ central metropolitan center
□ near small city
□ near suburb
□ near large city
□ near central metropolitan center

Where did you get this questionnaire? Please be specific.

Part Two

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

Sexual Experiences

1. Tell us about a very pleasing love-making experience that you have had with a sex partner or lover. What is it that you enjoyed most? a) Describe your feelings about the following sex acts. b) What is the connection between love and sex? c) Have you ever been in love? Can you describe your feelings of being in love, of being loved? Of not being in love, or not being loved? Of wanting love, of not wanting love?

2. Tell us about your childhood “crushes” or sexual feelings about others, and how these feelings compare to sex with women.

3. Tell us about your experiences with and feelings about your sexual “coming out” and/or “being in the closet.”

4. Tell us your experiences with and feelings about your “out of the closet” or “in the closet”?

5. Tell us about the process of meeting other lesbians. In what ways are you shy and/or outgoing? Insecure and/or self-confident? b) What are your experiences, if any, with making sexual advances toward women when you are not certain they are gay? c) How do you feel about cruising, coming on to women, non-lesbian women, “promiscuity,” etc. d) How important are the various places where lesbians meet (see list in question 51), regardless of whether or not you use these places?

6. Tell about any positive or negative experiences you have had meeting other lesbians.

Self-Image

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

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

21. a) Tell us your experiences with and feelings about your sexual “coming out” and/or “being in the closet.”

22. a) Tell us your experiences with and feelings about your “out of the closet” or “in the closet”?

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

24. a) How do you feel that you have been oppressed (if at all) by your sex or gender? b) Do you have strong feelings about any oppression you have had meeting other lesbians? c) Whether or not you have a type, what do you like or dislike about having a type? d) Tell us about any important questions?

25. a) How would you describe yourself politically? How does your political ideology or the women’s movement, or any involvement you may have with other political groups or movements (refer to list in question 84)? b) Tell about your experiences with gay liberation and/or lesbian liberation. c) What have you liked or disliked about such experiences?

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

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

28. What do you think of this questionnaire? b) What in it made you think of things you had not thought of before? c) Do you feel that there were any important questions?

Mail your survey, Box 98, Orange, MA 01364
The Rubyfruit Reader is a lesbian communique 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 month.

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.

APOLOGIES-LAST ISSUE
1) for illegible numbers on the crossword puzzle, 2) for inadvertently mis-printing the phone # in the Dyke Sports ad. The correct # is 423-4396. 3) for offending some of our gay brothers by not mentioning their valuable participation in Gay Pride Week. "Dyke Tactics and Gay Pride" was simply about how the events affected lesbians, and was not trying to imply men weren't there.

WORKERS THIS ISSUE
Brenda, Catherine, Charlotte, Clytie, Kater.

RUBYFRUIT READHER
Box 2386, Santa Cruz, 95063
426-DYKE. If any lesbian can't afford 35¢, then Ruby is free.

DYKE SPORTS
every Saturday at 11am
Garfield Park (off Almar)

Let's get together & play—volleyball, softball, frisbee, basketball, badminton—you name it! Bring everything you've got (gloves, balls, bats, rackets, friends, energy lemonade...)

Westside - Eastside - everybody welcome!
for Info. call Robin
423-4396
JOSHI JUDO: a womyn's martial art
by brenda

The are many reasons why women choose to practice a martial art, or choose one martial art instead of others. The most obvious and immediate reason for any martial art practice is self-defense and general physical fitness; beyond that, the choice of style is up to each person.

I started learning joshi judo about a year and a half ago, because I wanted to learn a martial art from a woman teacher, and practice with only women. Joshi judo is a women's martial art, developed from judo for women's bodies and women's minds. What I'd like to do here is give some basic history and describe some basic forms of joshi judo as I understand them, and through that description hopefully will be made clear why I continue to practice it, and its value to me as a form.

To begin with, judo was formed from the deadly fighting arts of jujitsu and the samurai, and was formalized into a separate martial art in 1882 by Dr. Jigoro Kano, in Japan. Dr. Kano's idea was to develop a martial art that was not instantly deadly, or maiming, so that it could be practiced without hurting one's partner, but would still be effective. So he developed judo, "the gentle way".

Then in the 1930's, one of Dr. Kano's students, Keiko Fukuda, took the principles and forms of judo and began joshi (women's) judo. The difference as she saw it was that judo, at that time, was still being practiced as a male-identified fighting art, perhaps more gentle than its predecessors, but still with a male spirit, competition and "winning" being very important.
Joshi judo, on the other hand, has developed into an art where the important ideas are grace, speed, and accuracy, practiced with a gentle and loving spirit. The two mottoes of joshi judo are "maximum efficiency" and "mutual welfare and benefit". Joshi judo is non-aggressive in the sense that if you went out and picked a fight with someone you would not be using joshi judo; however, if someone were unfortunate enough to attack a joshi judoka, he would be gently but firmly shown that violent and destructive energy is ultimately only harmful to himself. The joshi judoka does not attack; she strives to maintain the balance of the universe within herself, and gently shows others when they have stepped outside of that balance. This is the spirit of joshi judo; this is the attitude we try to maintain throughout all of our practice.

If these ideas sound a little abstract, think about them in terms of yourself as a woman: you have a right to your space (physical, mental, psychic...), you have a right to express who you are, and you have a right to not have your rights invaded or intruded upon by anyone.

The idea of practicing a martial art with other women and not with men has been and continues to be a somewhat controversial subject. Some women who practice martial arts that include men say that practicing with men gives them less fear of actually being able to deal with a male attacker on the streets. While I agree that this is a valid method for some women to practice, and while I respect that choice, for me in my practice it's not essential that I deal directly with male energy.

It seems to me that male energy abounds in our society anyway, and the best self-defense I can have against its intrusion into my life is to learn how to use my innate woman-
energy to its fullest; to re-introduce the female principle into the world, and to gently but firmly affirm its right, and therefore my right, to exist.

Judo practice is a place where I can express who I truly am. It's really wonderful to watch my own progress and the progress of other women as we strengthen our bodies and learn how to move, learn how to assert ourselves, both on and off the mat. Learn how to not be intruded upon by unwanted energy, by simply not being available to it. There can be no attack without a victim—if women are unwilling to accept the role of victim, then aggressive energy has no opening to get in, cannot hurt us, can only hurt the sender of that energy.

If you are interested in taking a beginning joshi judo class, call Kathy Quinn at 425-1450 for dates, times, and places.

THE NATURE of SELF DEFENSE

The realm of self-defense (at least within my perspective) means a redefining of strength and power. It means getting in touch with your concept of "self". This means getting in touch with your will, your desires and purpose in life. In essence this means becoming aware of those essential forces which make you unique. Self-defense means creating and maintaining those vehicles (mind and body) which exercise your will or uniqueness. It means finding those paths which will allow you to actualize your potential. It means giving up the "luxury" of being weak (mentally, physically or spiritually) and exchanging it for a more fruitful one—accountability.

It means loving yourself so that you will have more to offer others without slighting or compromising yourself. It means centering and taking control.

It means radiating a posture of confidence, competence, balance and agility; a posture of pure positive energy.

Self-defense is any wholistic healing process. It is also any form of preparation.

Because we, as women, have had a major eclipse in our physical powers we have to start to rediscover and reconstruct them. To be liber-
defend... self defense...

ated from our most basic ter-

ritory, our bodies, is to have
touched the morningstar of
our liberation as a sex, as
a culture.

Happy Renaissance!
--Kathy L. Quinn

Womyn Aware:
The three men who have been
abducting and raping womyn
have been caught! But keep
alert!! Summer means extra
hassles. Watch out for your-
self and your sisters.

W. A. W.

W. A. W.

have you
been...

Raped?
harrassed?
Assaulted?

haven't we all?
You can talk to a sister by
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426-HIGH

BEHIND WOOLWORTHS
I pushed the button, picked up the intercom and spoke into the mouthpiece. Attempting nonchalance, I held my Lorenz book, loosely opened, in my none-too-steady hand and leaned against the crumbling cement wall that stretched through the bars to an unmarked, firmly closed door.

At six o'clock in the morning, I had found myself in the bizarre position of being put on hold in the cell entrance of the Santa Cruz County Jail. What absurdity had lead to this? What was I doing, two days after Christmas, surrendering myself to the mystery of justice?

I felt like Dreyfus, the falsely accused Jewish Legionnaire, as he time and again cried out, "I'm innocent, I'm innocent." However, he was being tried for treason. I was trying to clear up a $3 non-registration ticket dating two years prior on a car that belonged to a friend. What a noble cause!

These things flashed through my mind as the gaunt matron finally opened the double-locked gate and escorted me into the elevator leading up to the main office. As we rode up, I had no time to speculate on what I would find, I was busy handling the first shock wave of depersonalization—the handing over of personal possessions. From the moment I stepped into the holding cell from the elevator, I began to experience the nightmarish disbelief that was to follow me through the rest of the day.

Within the confines of the law's cage there no longer is an "I"—only a "They". "They" of the swift, frisking hands deftly and impersonally canvassing strained muscles beneath one's clothing looking for concealed weapons. "They" with penetrating, non-seeing eyes staring at my stripped-down body. My eyes were aching with astonishment as I tried to convince myself that the degrading procedure of peeling off my layers of humanness was justified. What was my crime that I was to be humiliated in such a way and not be able to use my once-free-voice to protest.

I was booked, given prison clothing and locked behind two heavy metal doors in the Women's Quarters. Again, "They"
served "waiting" on a timeless tray, along with the bad joke of doughy-white-pseudo-peanutbutter sandwiches, sugary kool-aid and coffee that was indistinguishable from the rusty water that came out of the push button faucets.

My cell mates surprised me. As I entered the room they only casually glanced in my direction, careful not to make any sudden movements towards the briefly opened door. I don't know what I had expected, but it certainly wasn't to see a young girl ironing and another writing ephemeral graffiti on a blackboard attached to the wall. I had asked for my book and it had been returned to me. I had fully intended to spend the time being invisible--curling up in a corner, reading, observing yet staying detached. But what happened was that I started to become part of the tangible paranoia that had been building through the ordeal of incarceration. I read the first paragraph of my book over and over again, unable to absorb or concentrate on the words about the beauty of animals. Animals were on the "outside" and the only thing that really mattered was what was happening in that small dingy, totally isolated room.

I tried desperately to maintain my sense of self. How could they possibly touch my inner-most source of strength, the knowledge of who I was to myself, my family and friends. But it happened. I blended into their vision of "prisoner". I was no different than the two women before me--one, a four-time heroin victim and the other, an accused murderer. There is a status within prison, but essentially you are all the same. Traffic ticket or murder-one, the same overwhelming helplessness, guilt and fear become the dominant forces in the "Offender's" life.

I knew for certain that I had no control over my situation. The threat of lengthy incarceration brought me to the brink of loss of reason and I felt the deep frustration of loss of power--the power necessary to generate a free and confident spirit.

In the park surrounded by womyn
I feel a magic, endless circle of protection.

Joy
On Saturday, June 12th at MotherRight, several womyn had gathered to discuss look-ism, fat liberation, facial hair, physical disabilities, etc. in a workshop on body images. I came with no apparent expectation of what i was to gain by it...Well, my consciousness was raised several degrees, as it had never dawned on me before to accept fat people, for instance in my world view, as among those groups who were oppressed. I had up until this experience barred such a concern from my life.

I learned a rather interesting point about "actuarial tables" for weight. These tables were conceived by men who have "certain" ideas as to what is "healthy", which is of course determined by what they consider to be "attractive". Where else would they come up with the criteria for these weight norms?

I also learned that some fat people want to be accepted for what they are, body weight and all! I had previous to this workshop always sought to find euphemisms for "fat" when i would attempt, for example, to describe someone to somebody else, because i would feel ashamed and embarrassed for anyone who was fat, as though it was an abominable way to be, and an insult in being depicted as such.

At times, i have been obsessed with becoming "overweight", as i am afraid that if my belly protrudes noticeably, i will be "unattractive", and people will not want to associate themselves with me. I am surely not as superficial as that in my thinking, but i have been conditioned, or have been conditioning myself to react to the idea that "attractiveness" is bound up with a certain body image; no doubt a reflection of the male idea. The precursors of norms have taught us, in essence, to be perpetually dissatisfied with ourselves. For example, one fat woman reported in the group that she was never satisfied with her weight, even when she was skinny. She, and other sisters in a similar position, have battled constantly with maintaining on one diet or another, never quite satisfying the goals they had set for themselves. This is the price one has to pay in a male-id-
HELLO SISTERS...All I can say is that the only way to solve this puzzle is to start with a pencil! SERIOUSLY, all you gotta do is start with the word I've given you, find the word that connects to it and the rest will follow. It's like a chain: if it's in knots, go to another link. Don't give up!! Use a scratch piece of paper and practice a few word connections until you find the right ones. And if you absolutely CAIN'T get it solved then call me for the solution: 353-2089 in Los Gatos. Good Luck Wimmin. Nikki
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### Staying In

I dreamed I dropped
a ten dollar bill
into your guitar case
I dreamed I kissed you
softly
on your forehead
I don't think
you can tell
by my hands
how they want
to touch you
I don't think
you can tell
by my arms
how they want
to encircle you
But sometimes
when my eyes
are out of control
I'm afraid
they might tell
how I
love you.

Jade

### Tribal

A Womyn's world here
The sound of drums
and forests
The smell of ancient rivers
cleaning
brown earth
we gather.
entified society. Whatever we are, short, fat, tall, skinny, black, white, brown, yellow, female, or gay, we will always fall short in this society of what it means to be "ultimately" acceptable in such areas as popularity, attractiveness, success, etc.

--Alesia Panajota

gay rights coalition

The Santa Cruz Gay Rights Coalition is a union of lesbians and gay men that arose out of our common struggle for human rights. In June, 1977, our resolution endorsing state & Federal gay rights legislation (AB 1302 and HR 2998) was passed by the Santa Cruz Co. Board of Supervisors.

Our future concerns are two-fold: 1) to establish a communication network to coordinate and disseminate information throughout the gay community; and 2) to make ourselves and issues of concern to gay people known to the public.

Our goals involve political, educational, and cultural actions:

*In politics, to work for enactment of legislation banning discrimination against gays in housing, employment, and public accommodation; on local, state, and national levels.

*In education, to counteract misinformation and stereotyping of lesbians and gay men by presenting educational programs to schools, churches, legislators, mental health professionals, and other institutions and individuals.

*In the community, to work for job security for all gay employees.

In addition, hope to provide a community forum for the expression and enjoyment of gay culture. The SCGRC can be reached through Community Switchboard, 426-LIFE.
Feminists Win One!

California I.W.Y. Conference

(Ruby's note: The IWY Conference, stemming from needs expressed during International Women's Year 1975, is a federally funded, government sponsored event for the purpose of recommending Women's Programs to Congress and the President. In June, open conferences were held in each state to elect delegates and adopt resolutions to be sent to the national convention in November. Suzanne Paizas and Gloria Woody of Santa Cruz are among the delegates on the California slate; they should be informed of any needs this community wants expressed. The following article was written and researched by The Lesbian News Staff.)

The International Women's Year California State Meeting held June 16-19 at the University of Southern Calif. was a clear-cut victory for the rights of women. The "orange slate" of 101 delegates which included 13 up front Lesbians won handily on Saturday, and approximately 45 resolutions of feminist concerns were adopted on Sunday. Calif will be well represented in Houston at the national meeting in November.

The crisis appeal which began around June 7th to gay and straight sisters and brothers everywhere worked wonders. Around 9,000 people registered with feminist forces out-numbering Bryant and Schlafley (of Stop ERA) forces perhaps 8-1. The anticipated blitz by thousands of conservative women and their husbands did not materialize quite as expected. Don't be lulled by numbers, however, as things were never very smooth.

The IWY organizers had a rough time processing so many people (they had anticipated about 6,000) and informing them of important rules as well as the methods and times of voting for delegates and resolutions. Two-hour waits in registration lines, then one hour in voting lines tried people to their limits and also limited the numbers able to participate in workshops where resolutions were being composed and voted on. A Lesbian caucus established headquarters in one room during the 2 workshop days and did its best to guide several hundred core women and some Gay men in strategy as well as keep→
them informed about the latest happenings. Runners kept the group posted on where people were needed. Friday evening half the room successfully was called upon to defeat an anti-abortion resolution. But some workshops were confusing, loud, complicated situations which nearly boiled over because there was no clear rule governing whether or not very late comers could vote. Several general topic workshops targeted by Bryant and Schlafley women turned into hornet's nests because of this.

It seemed that there were few, if any, middle of the roaders at these workshops. There were two sides, each wanting their resolution passed. Perhaps at calmer workshops some debate of the issues and education did take place. At any rate, the strategies worked, and very few conservative resolutions made it to the general session on Sunday where the workshops' resolutions were amended, then voted on by the 3-4 thousand who came that day. Feminists again outnumbered the conservatives, but it was not easy going.

This last session was three hours of tension, frustration and finally, celebration. Endless points of order, points of information, amendments, motions, disruptions and delay tactics were a parliamentary procedural hell. Struggling against time, 4-5 resolutions were passed one by one, with the remaining 40 or so favorable ones lumped together and passed in one fell swoop only 10-15 minutes before time ran out.

Resolutions were adopted in favor of the Equal Rights Amendment, women having control over their own bodies (abortion and birth control), redefining rape, decriminalizing prostitution, and the government funding of 24-hr day care centers as well as shelters and services for battered women. These are just a sampling. Also, resolutions were passed or amended to support and recognize the needs of Chicanas, Native Americans, Blacks, disabled women, older women, minors and other minorities.

Under Lesbianism, it was resolved that:
1. Sexual or affectional preference not be a criteria for dealing with teachers.
2. Laws be passed to prohibit discrimination in employment, licensing, housing and education at state and federal levels.
4. Government should pay wages for housework to all women.
5. Government funds should be allocated to National Lesbian Mothers Defense Funds and to a disabled parent's defense fund.
7. Sex and/or affectional preferences of parents should not be admissable in cases of child custody, adoption, etc.

The above are not all the areas covered, though it seems that treatment by the military and the Immigration Service was overlooked.

It was good to see that lesbians were very well represented at the entire event and were vital to the success of it all. Unity with straight feminist sisters and gay brothers did pay and resulted in defeat for Bryant and Schlafley's friends. Let's hope that more states succeed, so that our efforts are rewarded nationally.

I still get scared
on this ledge
when you push me
I think I'm falling
then I leap
regaining balance
into myself.

---Joy

Coming Out

Coming out of my fear of knowing you
I come to know myself
I watch you,
You cry
And we grow strong and brown together
I watch your hands
They remind me of a woman who lived long ago
in forests
breaking wood.

---Joy
LESBIANS: Want some time together?

The Gay Rights issue has brought many of us together for the first time. Others of us have experienced a growing sense of trust and closeness as we have helped ourselves feel strong enough to appear in the Gay Pride Parade, circulate the support statement downtown, approach the Board of Supervisors and the Sentinel with our demands, and create on-going work groups. I believe that there is much more happening within us than is exemplified in these actions, however. We have been made aware of our lesbianism in a new way—both in regard to Dade County and the attention we're getting in this community. We are going through some changes. A small group of women would like to create an opportunity for Santa Cruz County lesbians to come together, possibly for a week-end, to share in workshops on whatever can further our understanding of ourselves and each other. The work of the past two months has centered around the task of our being understood by others—and with very good purpose. It is also important for us to come together to spend attention on understanding us and presenting ourselves to ourselves. The Lesbian Co-Exploration can be such a focus of our energies. There have been no planning sessions deciding what will be covered, where or when it will be, if it will include over-night accomodations, what we might serve at a giant barbeque, or anything you might have input about. New women are very important in this planning effort. There are many different needs to speak to. If you cannot commit yourself to working regularly on this, come to one gathering of the planning committee and tell us what you'd like to have happen. Or write your suggestion to us care of Rubyfruit. For information on the first planning session call me at 423-9192. There is a beautiful sense of unity growing among us. We must care for it by caring for ourselves.

--Donna Zavada
Book Review:
WOMAN ON THE EDGE ....

I've been planning for several months to write a book review of Marge Piercy's Woman on the Edge of Time, but haven't because I didn't want to get into saying what it's about. I hate it when somebody tells me what a book is about before I've read it, or when they analyze it to death so that I'm not even free to draw my own conclusions about it. So finally I decided to write something short, vague, and intriguing about this book. So here it is:

Woman on the Edge of Time is one of the best, most entertaining, and most important books I've ever read, but it takes reading it to find out why I think so, or if you agree with me. I encourage everyone to read it and draw her own conclusions. It's available in paperback at MotherRight.

Love, brenda
(typist's note: I've read it twice! It's great!!!)

---

Mother Right

Tues - Sat
11-6.

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

You're leaving me
slowly
the way the moon
moves across the heavens

You're leaving me
rhythmically
the way waves
pound into sand

You're leaving me
softly
the way your hand
moves across my belly

I'm watching you
silently
the way a rabbit
freezes in fear.

Jade

---

You're leaving me
softly
the way the moon
moves across the heavens

You're leaving me
rhythmically
the way waves
pound into sand

You're leaving me
softly
the way your hand
moves across my belly

I'm watching you
silently
the way a rabbit
freezes in fear.

Jade

---
video festival

The Women's Communication Coalition presents the First Annual West Coast Women's Video Festival in November. This is a celebration of women—how we laugh and cry, what we hope and dream, our visions, our inconsistencies, our strengths, our struggles. The coalition encourages all women to submit their tapes. Please submit 1/2" or 3/4" video tapes. Color tapes will be accepted, but all viewing will be in black and white. Do not send master tapes, and do insure them. Mail all tapes in a lead pouch clearly marked DO NOT X-RAY. Women whose tapes have been selected will be notified by Oct 1st. All tapes will be returned.

Submit by Aug. 15, 1977 to:
Robin Citrin, 169 Purdue Ave
Berkeley, Ca. 94708

--- dyke cuts ---
by catherine
call for appointment 427-3776

--- NUNS IN SUPPORT ---
The Gay Rights National Lobby (GRNL) has announced that the National Coalition of American Nuns have offered their support toward the passage of HR 2998, the federal gay rights bill. The National Coalition of American Nuns is an organization of 1800 Roman Catholic Sisters thru out the U.S. dedicated to studying, working and speaking out on issues related to human rights and social justice. Sr. Judith Schloegel, CSJ, President of the organization, has urged all NCAN members to write to their congresspersons in support of HR 2998.

--- info from The Lesbian News ---
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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
-$0.50 for each additional 10 words
DISPLAY:
-$2.00 per column inch (2 3/4 inches wide)
--OR--
3/4" x 2 3/4" $6.00
5/8" x 2 3/4" $12.00
3/4" x 6" $12.00
full page 6" x 6" $24.00
Feel free to write or call about trades.

Rubyfruit Reader
SUBSCRIPTION
(3 BUCKS FOR 6 MONTHS)
name
address
 Zip
box 2386, santa cruz, 95063

CLIP IT OUT
FILL IT OUT...
AND
Send it in !!!
RUBY

The Rubyfruit Readher 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 the month.

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, Gymbaline or Felton Co-op.

RAPS
Well, it took us a little longer than usual to come out this month, but we finally made it. It was a combination of the collective dwindling and people going on vacation. This issue was put out by essentially 3 people with some help.

WORKERS THIS ISSUE: Kater, Catherine, Glytia, Mamie, Jan (cover).
We really need help putting Ruby out. Please write or draw something. Many thanks to all our friends who keep sending us $$$.

BACK ISSUES are available if you send donation & postage money.
RUBYFRUIT READHER
Box 2386, Santa Cruz, 95063
426-DYKE. If any lesbian can't afford 35¢, then Ruby is free.

Come All Fair Monyn to a
HALLOWEEN COSTUME EXTRAVAGANZA
Sunday, October 30, 2-midnight
Ha-Voy West Park Clubhouse
Dancing, hookey for apples & other games, prizes for best & worst costumes, refreshments & more...

A BENEFIT FOR RUBYFRUIT READHER
- $2.00 donation
* We need help pulling this off - if you are interested in working call 426-DYKE or 427-3376
Sisters,

Enclosed is a poem I wrote that you may or may not want to publish— I hope you do, but even if you don’t think it’s good enough, well—at least I tried! It may seem a little long, but I felt that it needed saying, all of it.

I'm 16 yrs old, which you may want to include with the poem, since it’s kind of relevant to the subject matter. I would very much appreciate it if you would put my name simply as "Karyn", nothing more.

Yours in Sisterhood, Womanhood, Dykehood & Personhood, all my love, Karyn

Dear Karyn,

We liked your poem a lot! But remember 1 thing; dykes need self-confidence!! If you ever need someone to talk to, give us a call. We usually send our contributors a complimentary copy, but we were afraid it might fall into the wrong hands.

Sisterhoods Are Powerful!!!!

Love, Ruby

Greetings, m’dears...

Remember, I am that I AM, janus(PERSONNA of Mom & Dad’s great galacterian mind) told us so, lightly; that the Old Way is guilt, etc...that agonizing reappraisal & 3½ years Contract Renewal time is about upon us, by REQUEST; that billions of souls up the AEONS will NEVER know, for sure, how they would have treated the Kozmick Flasher while we had her among us, cause it had to be shoddy/shabby all the way—and what a great goode sport/FRIEND/LOVER/etc. she is, aye.

Reignbeaux, flutterbys and$d7 6★77Z$ , Lightly, janus aurah of Karmah...Life is Love, every moment being Who- lly Spirit, with each of us having Infinite numbers of personalities, from all tim- es/spaces, natural(feelings/ possessions/commissions) - Scorpio (death—we live and die every moment; money—life is more precious than property—we are the Real Estate; and occult-occult is to metaphysics (we live in a metabolism—as above/so below) what Satan is to Lucifer, light/dark now merg- ing, aye)...(excerpt from a longer article by ja of K.)
FIRING

In case you haven't heard yet, Sue Hilton, a member of the S.C. lesbian community, was terminated from her job as crew leader for the Youth Conservation Corps in a manner which seems to be very arbitrary, and which is connected to "alleged immorality." Your intrepid Ruby reporter, spotting a hot story, cornered a member of her defense committee, who granted her the following interview in between interviews with lawyers, the ACLU, the FEPC (Fair Employment Practices Commission), the NGTF and other assorted possibly useful people and groups.

Ruby: How's the case going?
SHDC: Up and down—it's discouraging talking to the people from the state, but the National Gay Task Force has come through with some useful stuff and also the ACLU might take the case. There's a lot of good women's energy for this at the local level.

Ruby: Are you planning to sue?
SHDC: We don't know for sure yet—we're trying to exhaust all administrative channels but the state won't even tell us what administrative channels are or aren't open to us.

Ruby: Do you think you'll succeed?
SHDC: It will be (and has been) a good consciousness-raiser and context for political discussion. Whether we'll get some tangible concessions from the state we really don't know yet. I think they will think before they fire another lesbian again.

Ruby: What do you hope to get out of this struggle?
SHDC: One thing we're trying to do is just make everyone aware that this kind of stuff does really happen to people. We want to talk with people about why this happens, and how gay rights is connected to left political movements and to feminism. We'd like to get this "fired for ineffectiveness" off Sue's record. We also want to get the state to think twice before they fire a lesbian again.

Ruby: What do you want our readers to do?
SHDC: Feel free to join the Defense Committee, to help with advice, benefits, support. Womyn can call Sue at 426-9547 for meeting times and information, about SHDC or the case.

Write letters to: Mr. Herbert Rhodes
P.O. Box 2390
Sacramento, Ca. 95811

Ruby: What are your main complaints?
SHDC: 1. Failure to give proper notice of the cause of the termination.
2. Firing for "ineffectiveness" without really determining if she could be effective or not.
3. If it was in fact true that she could no longer be effective, failure to determine the cause of that ineffectiveness—whether it was in fact her fault or the result of the investigation.
4. The legal questions currently seem to be related to the right to free speech, defamation of character and the right to confront the evidence against you.

Ruby: Why do you think they did this?
SHDC: It seems to be connected to the whole "Save Our Children" thing—everyone's really nervous about having anyone who might possibly be homosexual anywhere near people under 21. So stories get invented out of nothing, and the state overreacts to the stories.

Ruby: What do you hope to get out of this struggle?
SHDC: One thing we're trying to do is just make everyone aware that this kind of stuff does really happen to people. We want to talk with people about why this happens, and how gay rights is connected to left political movements and to feminism. We'd like to get this "fired for ineffectiveness" off Sue's record. We also want to get the state to think twice before they fire a lesbian again.

Ruby: What do you think you'll succeed?
SHDC: It will be (and has been) a good consciousness-raiser and context for political discussion. Whether we'll get some tangible concessions from the state we really don't know yet. I think they will think before they fire another lesbian, but they may try to keep from hiring any. We need a lot of support from all of you womyn out there.

Ruby: What do you want our readers to do?
SHDC: Feel free to join the Defense Committee, to help with advice, benefits, support. Womyn can call Sue at 426-9547 for meeting times and information, about SHDC or the case.

Write letters to: Mr. Herbert Rhodes
P.O. Box 2390
Sacramento, Ca. 95811 cont.→
and then send copies of this letter to:

Mr. Warren Douglas  
Mr. Schleff  
Mr. Herman Schleff  
Mr. Schleff

Mr. Warren Douglas  
Mr. Schleff  
Mr. Herman Schleff  
Mr. Schleff

Dept. of Parks and Recreation  
County Parks and Recreation  
District Headquarters  
P.O. Box 3229  
Dept., Youth Conservation

Del Monte Research Park  
2211 Garden Road  
Santa Cruz  
P.O. Box 3229  
P.O. Box 3229

District Headquarters  
2211 Garden Road  
Del Monte Research Park  
Monterey, Ca. 93940  
Monterey, Ca. 93940

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District Headquarters  
2211 Garden Road  
Del Monte Research Park  
Monterey, Ca. 93940  
Monterey, Ca. 93940

seeing its error: Has offered back pay.  
stay alert for further information.  
RUBY

NEWS FLASH  -- 9/16/77  -- State apparently

He had just decided to sue
the Recreation Dept., Youth Conservation
Corporation for her undeserved dismissal—if the ACLU
will take the case. Keep your eyes open for news of up-
coming benefits and information concerning this case.

If you must drink orange juice, keep in mind that the only
brand LN has found in Calif.  
that is reportedly all-Calif
is CAL_FAME. Other nationally
known brands of orange juice
are suspect. From the cans
or labels themselves:
-Minute Maid, Houston, Texas
-Plants in Florida
-Tropicana, Broden, Florida
-Treesweet, Indian River, Fl
-Orange Plus and Awake, both
by Birds Eye, White Plains,
New York (how many oranges
are there in NY?)

Ruby recommends drinkin' it fresh, cuz it's just better
for ya!

--info, Lesbian News

Lesbian feminists in Los Angeles are calling on their
sisters across the country to join them in a FREEDOM
RIDE. They are pressing for
lesbian visibility and gay
rights at the IWY National
Conference in Houston, Texas
(Nov 18-21).

The FREEDOM RIDE buses will
be departing LA several days
before the conference. Bus
caravans will also be leav-
ing from major cities along
the way to hold actions or
demonstrations planned by
local lesbians, and to pick
up more women as they move
to Houston.

In Houston they will make
themselves seen and heard,
both as delegates and non-
delegates, by calling for pa-
ssage of all pro-feminist,
pro-minority, and pro-gay
resolutions.

Why lesbian visibility?
Lesbians have too long been
invisible numbers in other
people's movements. Lesbians
are now under attack and must
therefore come out as a
forum for presenting lesbian
issues.

They are outraged by the fact
that the International Womens
Year Conferences (both state
and national) are government
controlled, and that many of
the delegates are men. They
are aware that in many re-
pects the Houston Conference
serves only to make the gov-
ernment look credible in it's
role of international "Cham-
pion of Human Rights", and to
pacify women into believing
that the government has a
major commitment to femin-
ism. By their presence, visi-
bility, and actions in Hous-
ton they mean to say that
simply a "report to Congress"
(the official result of the
Conference) is not an accep-
table substitute for legis-
lation protecting the self-
determination and full civil
rights of women in America.

They are going to Houston to
speak for themselves and to
notify legislators that they
want them to pass legislation
that will secure and insure
their rights. They see the
organizing closely linked with
the struggles of poor and min-
ority women and intend to co-
alesce and build mutual sup-
port with them.

For more details contact:
FREEDOM RIDE-IWY
2617 Euclid Ave, #B
Santa Monica, CA 90405
or phone: Jeanne Cordova
at 213/839-7254
LAUREN CRUX
(licensed marriage, family, and child counselor)
announces
the opening of her private practice:
lesbian feminist therapy

If I Were the Unicorn
If I were the unicorn
I'd find you.
This time you wouldn't run from me
because you'd know.
Looking into eyes
you'd see the flowers
that I saw;
stroking pearl skin
you'd feel the pearl skin
I felt.

My head lain in your lap
this time we'd both be home.
If I were the unicorn
you'd never go away;
the meadows that I knew
in you you'd recognize
in me.
The glow I found
inside you is the glow
we two would share.
If I were the unicorn
we'd touch
and never part.

—Diane Stein, 1/27/77—

Sexual Fantasy Survey
If you are a lesbian and ev­
er had sexual fantasies, or
wondered about same, or wanted
to hear other lesbians' fan­
tasies, or just want a good
lesbian book to read, then
your help is needed.
Too many so-called lesbian
books are written by non-les­
bian, often male, authors. And
their descriptions of lesbian
fantasies are their fantasies,
not the fantasies of lesbians.
Sharing fantasies can be sca­
ry, but it can also be fun,
consciousness-raising, valida­
ting, and sexy. Lesbians in­
terested in sharing their fan­
tasies (anonymously, of course)
with other lesbians through a
lesbian author can send their
fantasies (pick your 3 "favor­
ites") or write for a short
cuestionnaire to: Box 5120,
Santa Monica, Ca. 90405.
(Sister, Aug.-Sept., 1977)
As lesbians who are committed to creating a world that is fit for humans to live in, or even in seeking a safe space for ourselves, we are often faced with great unwarranted hostility. We find that we present both real and imaginary threats to the heterosexist, patriarchal structure of society. There are many people with investments in the present system who wish to do violence to us. We experience our oppression both from a distance (Florida, Wash. D.C.), and close up (harassment on the job and street, murder in S.F., etc.). In seeking to change the reality of our lives and our world, we want to affirm and celebrate the beauty, joy, strength and freedom of our womyn-identified lifestyles. On the other hand, we often feel we have to put this aside to do battle with those who would (and do) oppress us.

Under patriarchy, we are given basically two choices: to be an oppressor, or to be oppressed; an aggressor, or a victim. Because we were educated within patriarchy, we are often subtly bound by its' rules, and are not fully aware of its influence on all aspects of our lives.

In order to create and maintain holistic change, we must go beyond the constructs of patriarchal role playing in all areas. This is apparent when choosing how to deal with the power dynamics of any situation—whether relating to people we like (our friends, lovers, children), or people we don’t like (Anita Bryant, Lloyd Cooney, the local rapist or assailant).

It is in this sense that I think that Aikido, a revolutionary martial art from Japan, can be very useful to our community and to our struggle. In fact, it transforms the very nature of what we call “struggle.”

Aikido is Japan’s newest and most modern martial art. It is not a sport and it is not a way of fighting. It is a meditation in motion, a philosophy with a unique physical expression, and a superb form of self-defense.

The founder of Aikido, 0-Sensei, studied and mastered most of the other martial arts of Japan—many styles of ju-jitsu, judo, sword, spear, etc. However, after witnessing the destructive use to which these martial arts were put in WWII, he became disillusioned with them. Although a world renowned master who had invested his entire life in these martial arts, he became dissatisfied with the knowledge that they imparted. He felt that they did not go far enough in the ultimate transcendance of violence and all its' attendant dualities. So he undertook rigorous training in the spiritual disciplines of Japan, including Zen Buddhism and Shintoism.

Shinto is a Japanese religion. It is based on the worship of Nature that is understood by womyn during the early Japanese matriarchy (which survived until relatively recently). 0-Sensei became a Shinto priest and through his spiritual study, had an enlightening experience wherein he realized that the essence of the martial arts, like the essence of the Universe, is love. Guided by the principle of Aiki (Love and Harmony) and based on his vast knowledge of the martial arts, he discovered Aikido—a martial discipline fully consistent with the natural order of love, and yet completely effective as a martial art—a way of expressing and maintaining the balance and order of the Universe. Firmly rooted in matriarchal spirituality, Aikido itself is inherently womyn-identified, as womyn-identification itself is inherently love and harmony. The two complement each other and lead each other to completion, while showing us a way of never needing to compromise the beauty of our relationships with each other and with nature.

Aikido is a path with profound political and spiritual implications. It is a way of understanding and manifesting the rhythm of the universe. Self-defense is a natural byproduct of this. Which is not to suggest that Aikido is any less effect-
ne with fighting means never being defeated. In Aikido, there is no winner and no loser. Aikido is a way of neutralizing all conflict. We never go against our partner's energy, nor do we place undue importance upon them by seeking to off-balance them. Both partners learn to maintain their balance and so we go directly to the source of the situation. We deal with the person's intention to do violence rather than with the result of that violence. Through Aikido we learn to lead our partner's mind through the vehicle of the body - so that as soon as they have a mind to attack, they are defeated by their own intention to lead. We create a safe channel for the energy to continue its own course and express itself in.

By "safe", I mean safe for the Aikidoist, and safe for both partners who are training in an Aikido situation. On the street, attacking an Aikidoist is no more possible, and no safer, than trying to upset the balance of the Universe, by attacking the air or the ocean - putting oneself in the center of a tornado, or in the breakers of a raging sea. Through Aikido we actualize the fact that violence is self-destructive, that energy is cyclical in nature, and therefore the energy a person puts out always returns to them. In the political arena and on the street violent energy tends to wipe out any number of innocent people in its circular route. Aikido provides a practical method of returning the energy immediately to its sender, harming no one else in the process.

Aikido would be devastating to (an) attacker(s) on the street, and likewise in a competitive situation. For this reason, matches and competition of any kind are prohibited, and indeed are not possible, in Aikido. Aggressive, male-identified persons who seek competition or a chance to win a fight take up other arts or martial arts to express themselves in.

Likewise, there are no limitations on what is possible when tapping into this infinite source of energy - so that the size, strength, muscle power, or even the number of opponents becomes irrelevant to the trained Aikidoist. In fact, O-Sensei himself was only my height - five feet tall. Therefore it is possible, and expected, for a very small woman to deal effectively with two, three, four or more strong people attacking her. This is not theoretical; we practice it and find out for ourselves that it is true. Aikido is unique among the martial arts in that there is absolutely no advantage for the taller, heavier, "stronger," or male person.

This brings us to the question of who we will train with in Aikido. As Aikido is a system that teaches us how to cope positively with all situations, this brings up a larger question: who will we "train" with, how will we cope with, conflict in all areas of our lives? How can we best further ourselves on the paths we have chosen? There is of course no one answer to this question - if there were, we'd be seeing the whole path ahead of us - which means it would be straight--and since none of us has chosen that road, we have to seriously evaluate where we are now, where we want to go, and how best to get there.

I think that the new developments in political action and social and cultural community among the gay people in S.C. and around the globe reflect a growing consciousness among us. We are aware that the Save Our Children and the Kill A Queer for Christ groups of the world (and their more sophisticated multinational counterparts) can and will intrude upon our most basic space if allowed to--not only upon our human rights to quality life, but also upon our very right to life itself. We are also sensing that we do not want to struggle from a reactive, defensive place, nor from a stance of aggression, using the tools of the oppressors. The oppressors' tools were after all developed by them for their benefit, and while they can be adapted for our use and their negativity minimized, they will never have the full strength of a system based on our own beauty. We need a strategy and a process that totally transcends the tools and definitions of the oppressors, and nourishes us every step along the way.
Growing up Gay

blowflies children, halfgrown maggots, goddam homos.
hear some noise on the street, a stabbing on a street corner.
wild cheers of the hunters.
i tell my mom what i heard on the six o'clock news.
she shrugs indifferently, not understanding my concern.
one more faggot bit the dust.

a fruitless hunt in the library.
no books to exemplify my kind.
no prissy junior romances for dykes.
they'll tell us about it when we're old enough to understand.

anita bryant the family's patron saint.
my mom can spot a homo a mile away.
is it my imagination
or does she sometimes look at me a bit too closely
at the breakfast table?
wait for an accusation that never comes.
like waiting for the other shoe.

and if it comes—what then?
tears, shouting, accusations, remorse.
as—reluctantly, yes, but all the same—
i become one of the hunted.

karyn
age 16

During the past year I helped organize (with a collective of west coast womyn and men—mainly gay) the 1977 War Resisters League national conference. During this time I struggled intensely with still doing work within "the male left"—and although we were working hard to have WRL people relate feminist theory/action with nonviolent theory/action, it often seemed hopeless. The conference happened last month and the "report" below shares some of my "raised-hope" feelings.

circles of sunlight, circle of lake, fire circle,
hug circle. circles of eyes, circle of arms.
encircling of loves, ideas, womyn.
tent/color circle around curve of lawn.
parachute circle with cries of delight and laughter entwining, human spiral-circling again and again, circles of folk dancing, star gazing.
workshop circles producing waves and circles of anger, discovery, sharing, joys.
cooking pot encircling food to travel the circle/cycle from earth to earth.
conference collective meeting in circles to end in hug and song circles.
circle of women holding/nursing infants sharing birthing stories, sharing bottles of wine and beer.
affinity group song-dyke-transition circles/suppor, fun, touches.
children circles napping running creating,
pools and circles of tears from our still crushing the breath in each other.
and the smiles pleasure "good things" circle before on to home circles of love and struggle.

Katherine: August, 1977
This year's Michigan's Women's Music Festival was a huge success despite many difficulties beyond the control of the organizers.

Women started arriving before the festival was scheduled to begin, and many of them started working right away to help get the festival set up. All women were asked to sign up for at least 2 hours of work in some area (security, child care, garbage, food, health care, parking, etc.). Unfortunately, there turned out to be some problems in this area, as some women failed to take this commitment seriously, and others decided to work i...
Lezian Health Issues

Have you as a lesbian ever tried to find out about your specific health needs? Or have you as a health worker or educator tried to understand how lesbian health needs differ from those of heterosexual women? Have you wondered why it is that many lesbians are involved in the Women's Health Movement and why this is important?

Although many lesbians are living really healthy lives, there are some specific health problems we encounter that are related to the stress of living in a heterosexist society. Some examples of these are: dealing with coming out or not to our health workers, alcoholism, therapy, etc. Our specific lifestyles affect other areas of our health such as what kind of V.D. we can get (more often it's what kind of V.D. we don't get) and, if we choose, our method of reproduction such as artificial insemination, cloning, and parthenogenesis. We should have access to lesbian health research to refer to, or organizations of lesbian and gay health workers and their services. It is important for us to have a political analysis of the health care system from a lesbian viewpoint. It is also important for us to redirect the interpretation and teaching of science and health care from a non-heterosexist perspective.

I was part of a group of Santa Cruz women who researched many of these above subjects. The result of our work was an annotated bibliography on Lesbian Health Issues. We found that very little has been written on this subject and that even this little bit of literature is not widely distributed among lesbian communities or health centers. This is not an accident—it is a reflection of the heterosexist attitudes of our society. Many lesbians are reluctant to identify themselves as lesbians to their health workers because of the repercussions that are involved. Because of this, and because the medical establishment does not recognize our specific health needs, very little research has been done on this.

Each piece of literature we found covered only one or two issues, and as yet there is not a complete work on lesbian health care. Hopefully this will change in the future and we see the bibliography that we wrote as a step in this direction.

The bibliography and most of the literature listed in it are in the S.C. Women's Health Center's library (along with other goodies like current and back issues of Lesbian Connection). All of you are more than welcome to come by and hang out in our library, to talk to me (Mare) or Kater or Val about health stuff that is going on with you. Remember also that we have lesbian health counselors for our WomanKind Health Services and that we can refer you to doctors in town (sometimes) who won't treat you offensively because you are who you are. And last but not least, we'd be tickled purple if some of you would consider joining our collective when we get around to taking in new members. —Mara—

NEEDED: AN ELECTRIC TYPEWRITER WITH CARBON OR FILM RIBBON, 1 WEEK PER MONTH TO TYPE RUBYFRUIT READER COPY. SELECTRIC OR ELECTRIC FINE. PLEASE CALL 426-DYKE or 427-3776.

S.C. WOMYN'S HEALTH CENTER
Health Info and Counseling Medical Services by Appointment Lesbian Counselors Available Dr. Referrals/Modern Library Self-help Workshop Monthly

OPEN: 10-4 M-F; 7-9 pm Wed.
250 LOCUST ST.
427-3500
- 24 hour phone line -

*Rubyfruit distribution point*

NEWSPHASH: MOTHER RIGHT
Rhonda is selling her part of the bookstore. Jill is staying, and would like to form a collective. If you are interested or want further info call Jill at 426-1317.
Rape
In your selfish sickness
You crush me
like a boulder
smashes wild flowers
Bitter warnings
and black-chilly stories
rush through my mind
like flash floods
through the desert
You flee
with my virginity
Leaving the seed
of a child.
I flee
in trembling fear
Leaving a trail
of blood
and tears
---Jade---

sweet revenge
National media has not picked up on it yet, but dozens of rapists have been cut up, castrated, beaten up & possibly bumped off by squads of female terrorists who get their names from victims, court records & police reports. Police in several Calif. cities are puzzled by the numerous instances of men checking into hospitals with broken bones and bad bruises who claim they do not know who their assailants were and are unspecific about their attackers gender. One source on the feminist grapevine says that one underground rape squad operating in the Sacramento area castrated one rapist per month throughout 1974, in each case dumping the man on the steps of a medical center after cutting off his testicles & dressing the wounds with band-aids. Four of them reportedly committed suicide. Still another recidivist found himself surrounded by a band of women who broke into his home and just stood there for six hours until he fell on the floor twitching with terror.
---Lesbian Tide---

justice prevails!
Public outcry, led by the Madison Chapter of NOW, triggered a recall drive against a judge who gave a judicial slap on the wrist to a 15-year-old boy who raped a high school girl. The judge had said that the rape was a "normal" reaction to girls' and women's dress standards in today's society. (The rape victim was wearing jeans and a sweater!) The recall effort against Judge Simonson was successful, and feminist lawyer Moria Kreuger led a field of 6 candidates for a clear victory. Yeat to wimmin organizing against our own destruction!

Is feminism just an issue of the uterus and the home?
In seeking where and how to use our energy in the coming months, I suggest that we consider all resources available to us. There are men who practice Aikido. In terms of what I have learned, and am learning through my study of Aikido, for me to not be there because there are men would be like saying I refuse to be gay because of Anita Bryant, or anything else that appears prohibitive. We learn through Aikido that what appears as obstacles are merely polishing stones on which to sharpen our spirit and shine the mirror of truth, that beauty may be reflected. The teachings of Aikido are our birthright as womyn, as womyn-identified-womyn. The concepts and practical applications of Aikido in daily life are the ancient and long-denied magic of our foremothers.

Aikido is inherently revolutionary in nature. It can become part of the vanguard of our revolution. It's there for the learning, and available to everyone. No need to worry if you think you're a clutz; it's not mystified like other physical activities sometimes are. I myself am a fem from way-back-when who never even played jacks when I was a kid because it was too exerting. There are children Aikidoists who become black belts. I have even seen people practice Aikido with great skill and effectiveness who have no arms. It's not a "talent" that some have and others don't; it's for everybody.

"Sounds great but impossible," you may think. No more impossible than womyn finding love and satisfaction with womyn, than people organizing around cooperation rather than competition, than an economy based on people rather than profit. Only impossible to a patriarchal way of thinking. Also, the union of the opposite forces of Nature within a single person that results from the study of Aikido has many other potentials to tap: the development of our intuition and psychic abilities, the possibility for parthenogenesis, etc. The list goes on....

So check it out. The things I've written about only become real when you see for yourself, and make more sense when you feel for yourself through your own practice.

There are free beginning classes offered through the University at the Field House. New classes start at the beginning of each quarter. You do not have to be a student to participate. We have some excellent women instructors. As is in keeping with the spirit of Aikido, the learning environment is very friendly and supportive. There will also be specific support for you from the lesbian Aikidoists (the Aldidykes). With sufficient interest, funds, and space there can also be a gay peoples' and/or womyn's Aikido class, which I can teach. (I have a brown belt in Aikido and have taught previous classes. I have been training for three years.) In addition, Mary Heiny, a fourth degree black belt head instructor from Seattle, has offered to do an Introduction to Aikido workshop for the community of S.C. This fall. And a West Coast Lesbian Aikido Conference is in the planning.

So do check out the University beginning classes, and call me or Louise about the rest - we're sure to be back after Sept. 20th, maybe way before that so ring anytime: 427-3917. Also we moved into a new house. It's too small for a housewarming party so come by for a drink. Here's to the Future!!

We have learned of a birthday card being sold in Seattle at G.O. Guy Drug Stores, and also nationally, which states: "Birthdays are like rape--if you've got to have it, you might as well enjoy it." We find this offensive and disgusting. Please send numerous complaints to its manufacturer:

"Gallant Greetings" 2725 N. Fullerton Chicago, Ill. 60647

--Out & About--

Mother Right

tues - sat
11-6.

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

feminist book store

Out & About
24

WOMONWORD by CLYTIA

HOW TO PLAY: All the words listed below appear in the puzzle—horizontally, vertically, diagonally, even backwards. Find them and circle their letters. The leftover letters spell the WomonWord.

Clues: able, alert, burn, box, childcare, clitoris, coin, cunt, deed, D.O.B., dyke, eon, fear, feet, feminist, find, get, healthcare, her, homes, jog, keep, lean, left, lesbian, like, mad, massage, matrix, meeting, oak, pap smear, plexus, political, puff, queer, rage, rape, revolution, rubyfruit, sex, silky, sister, sons, street, tide, transsexual, turn, vagina, wage, witch, womanfire, wig, wise.

A deadline of Nov. 1, 1977 has been set by Karla Jay and Allen Young for the return of questionnaires in their survey on lesbian and gay male sexuality.

Several hundred thousand of the surveys, including questions on sexuality, relationships and society, have been distributed throughout the US and Canada, and thousands have already been returned.

There is still a limited supply of questionnaires available. To obtain, write Survey, Box 98, Orange, Mass 01364. Specify amount and whether for gay male or lesbians.

ATTENTION WOMYN ARTISTS
All womyn are encouraged to bring their crafts and art work to Mother Right Bookstore to either place it there on a consignment basis or to arrange a showing.

3 lesbians need a roommate to share their beautiful home by the sea. Call Pam, Geth or Wendy at 426-2908.

Collective lesbian home w/ children 9 & 13 needs women. House w/ sunny kitchen, fireplace, yard, art/craft workspace available. NO dogs. 426-9547.

Ray Gwyn Smith
BLUE JEANS DAY

Several campus gay groups have successfully used the device of proclaiming, in advance, that on a certain day gay people on the campus will wear blue jeans. With adequate publicity the result, of course, is that very, very few blue jeans are visible that day. The point is an educational one: non-gays are forced to stop and consider for once, "What if everyone thought I was gay?" Those who fail to do so, and automatically slip into their normal campus costume, may get a thought-provoking taste of the discrimination that gays are all used to. In addition, gays in the closet can use the occasion to "test the water" for coming out; if challenged, they can claim to be forgetful "straights." (NGTF is proposing a national Gay Blue Jeans Day this fall, on Oct. 14. Start planning for it now!) **from Natl. Gay Talk Force Action Report, 7/77
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 1/4" 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
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, although a pseudonym will be printed by request. We tend to give preference to materials submitted by Santa Cruz County lesbians although we do agree to write articles that concern out-of-town events. Send all contributions to:

RUBYFRUIT READER
Box 2386, Santa Cruz, 95063

If any lesbian can't afford $3, then Ruby is free.

Dear Ruby,
You're looking simply swell m'dear! Hope this donation will help 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 Cruz.

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, Roni!)
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 ancestras 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.

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Working with Power:  
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 we can't 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.

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 commitment to our group. 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, 5-7:30 at 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 off the half of the Halloween dance. Next month might be a workshop on body-image 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 9 to be responsible for ourselves; we need time, methods, and encouragement to learn these new skills.

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 with 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.

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 lamenting 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!!
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 administration 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!!

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--
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 probably women of olden times who did not consider themselves witches, but were punished severely, usually not 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 women were considered "a structural defect in the original creation" (Dworkin) were completely untolerated 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 incapable punishment, a necessary evil, a tempting, 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 is overwhelming to us now, and we tend to say, as with the murder of homosexuals and Jews in WWII, 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 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 Maleficarum are FBI (Cointelpro), CIA, and grand jury regulations, 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 heretories 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 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.

The modern Malleus Maleficarum 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, and most are kept forever, 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 whenever 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

S.C. WOMYN'S HEALTH CENTER
Health Info and Counseling
Medical Services by Appointment
Lesbian Counselors Available
Dr. Referrals/Medical Library
Self-help Workshop/Monthly
OPEN: 10-4 M-F; 7-9 pm Wed.
250 LOCUST ST.
427-3500 - 24 hour phone line
# Rubyfruit distribution point #

This month we keep you informed, repeatedly.
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, forward 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, 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 U.S. 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 to redress 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 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.
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 alternative 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 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, it 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 Court house, 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."
Birth of Women's Prison Coalition

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 historic 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 harassment, racism, death penalty, and political prisoners.

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

WITCHES

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 Pomarleau 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)

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 cone from Fla)
Ralph's Florida
Thrifthmart
Jerseymaid
Von's
Alpha Beta
Cal-Fame refuses to disclose source

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!

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

Jade

KB 6/77
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--
- 1/4 page 3 1/2" x 2 3/4" $6.00
- 1/2 page 6 1/2" x 2 3/4" $12.00
- or 3 1/2" 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
Dear Rubyfruit Readers:

The Rubyfruit Reader is a lesbian communiqué published monthly by a small collective. 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, also a pseudonym will be printed by request. We tend to give preference to materials submitted by Santa Cruz County lesbians although we also appreciate articles that concern out-of-town events.

DISTRIBUTION POINTS
Pick up Ruby at the following places and put your $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, Clytie, Kater, Janice, Covert, Jan.

Midnight Meanderings
Well, friends, our morale is rather low this month. Part of the problem is that each of us has been going through some sort of personal life trauma—maybe it's the time of year for it, since a lot of people we know are having a hard time. This holiday-celebration-of-nuclear-family season tends to heighten our feelings of alienation from straight society. But a big part of our problem here at Ruby is that we need HELP! It's been nearly 2 months since the last issue and still we don't have enough copy to fill the issue—see p. 17. Please do us, reviewers, short stories, poetry, etc. We also need drawings. Even a letter of support would be nice.

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Rubyfruit Reader
Box 2396, Santa Cruz, 95063
If any lesbian can't afford 35$, then Ruby is free.

Lesbians Unite at IWY by Jami

It was a great day for lesbians on November 20, 1977 in Houston, Texas, at the National Womyn's Conference, when the sexual and affectonal preference resolution passed. Who would have believed that the two past first ladies and the present first lady of this country would support a national conference where womyn recognized the fact that lesbianism is a viable lifestyle?

There were tense moments from the day we got to Houston. All of us were told to be on our guard against the reactionary forces in the city; to carry our rape whistles and to travel in three's and four's. We as lesbians were wondering if feminists were going to sell us out as they had in the past.

The lesbian delegates and non-delegates caucused to plan the best strategy for when the sexual and affectonal preference plank hit the floor. There was some conflict in the beginning between lesbians that wanted to be highly visible and those that chose to wear polyester pantsuits and wedding rings, trying to pass as non-lesbians. The conflicts were somewhat resolved and high visibility was the plan of action.

The lesbian non-delegates and supporters acquired many different colored balloons that had printed on them "WE ARE EVERYWHERE". The balloons started appearing throughout the coliseum two resolutions before the sexual and affectonal preference plank came to the floor. Signs were also waved that said: Lesbian Rights; Love a Lesbian; Vote Yes on Sexual Preference; We are your Sisters, Daughters and Mothers; etc.

The lesbian delegates had their strategy worked out too. When the resolution came to the floor for discussion the eight microphones were lined with pro-speakers. There were many powerful pro-speeches given by lesbians; one in particular was from a Chicana delegate who said that with the passage of the Equal Rights Amendment resolution she now could be guaranteed her rights as a womyn, with the passage of the minority womyn's resolution she could now be guaranteed her rights as a Chicana, and only with the passage of this re-
solution could she be fully guaranteed all her rights as a citizen of this country. Lesbian supporters who spoke included Betty Friedan who in the past had not considered lesbianism a feminist issue. She now stated that although passage of the E.R.A. is her prime interest, she realizes this does not protect the rights of homosexuals. She called for everyone to join with her to vote for the passage of the sexual and affectional preference resolution. Ellie Smeal, President of the National Organization for Women, homemaker and mother, also spoke for the resolution.

There were some speakers that spoke against the resolution saying it wasn't a womyn's issue but a moral issue and shouldn't be on the agenda.

With every pro speaker there was shouting and clapping of approval and with every con speaker you could hear boos from the non-delegates.

When the vote came to the floor the resolution overwhelmingly passed and there were shouts of approval, clapping and kissing. Womyn realized this was a civil rights issue and not until lesbians are free could any womyn hope to be free, for lesbianism could be used against any womyn who dares to challenge the patriarchal ideas and institutions of this society.

Some delegates turned to look at the non-delegates. Rumor had it was to turn their backs away from the podium in protest.

The chairwoman kept banging her gavel trying to call the room to order, but womyn were too happy. Finally order was established as many womyn went outside the coliseum to hold a celebration of lesbian lifestyle.

The passage of the sexual and affectional preference resolution was the test that showed that each one of us with a special interest could come together as womyn and support each other in our choices to best fulfill our lives to the highest potential we desire.

The resolution that passed reads as follows:

Congress, State, and local legislatures should enact legislation to eliminate discrimination on the basis of sexual and affectional preference in areas including, but not limited to employment, housing, public accommodations, credit, public facilities, government funding, and the military.

State legislatures should reform their penal codes or repeal State laws that restrict private sexual behavior between consenting adults.

State legislatures should enact legislation that would prohibit consideration of sexual or affectional orientation as a factor in any judicial determination of child custody or visitation rights. Rather, child custody cases should be evaluated solely on the merits of which party is the better parent, without regard to that person's sexual and affectional orientation.

What is important now is for each of us to write to President Carter and our Congresspeople and insist that the resolutions that were passed at the National Women's Conference be heard and implemented immediately.

We as Womyn can and do have Power.

I'm sitting in my room reading about Gay demonstrations & feeling myself part of them until the pride wells up so strong I can hardly speak except to shout I'M GAY at the top of my lungs but then I think of homophobia and persecution I think that the Gay movement won't be helped by my being kicked out of my family I think I'll wait a couple of years to tell them so I sit in my room afraid to speak out for my identity afraid to join my sisters, thousands strong still, even as I sit here alone, I can hear their chants in my heartbeat.

by Karen
Dirge for Motherhood

You were cold eyes steel grey piercing nothing, seeing less, a smile turned down and frozen laugh wrinkles lay upon your manufactured pleasantness.

At 27 you were sure your life was half-past plucking grey hairs away from your virginal white silk cast your last chance died descending those stairs. Left to watch the moments of life ticking by, your second half ended abruptly, with strife and turmoil— "I do", and you died.

I've mourned you with bitter, bloody tears rich and deep from resenting you. Giving up all that you were, for years sacrificing even your mind, not seeing the integrity lost. You communicated only in kind and were subservient at any cost.

Inevitable Time came around and I left--having killed what remained of our placenta--deeply embedded, as I had found. Life-giving blood red binding and painful--it maimed me, bound me firmly to the ground. Destroyed now, so are you. The bond gone now, so are you.

You are a monkey child playful s-t-r-e-t-c-h-i
pulling all together
including me within you
from across the room.

M-A

Good News From Sue

I had an interview with Mr. Cahill, the head of the California Dept. of Parks and Recreation, on Nov. 27. He has changed my termination status from "punitive action" to "separation without fault", he agreed to take the investigation report out of my file, and he's going to try to get me a job, either here (probably next summer) or somewhere else in California. He was basically supportive of me and critical of some of the people in the Parks Dept., and said that if I ended up working with the same people again he'd make sure they didn't actively hold this whole thing against me. Basically, I feel like I've come out of this much better off than I ever really expected to (particularly if I really do get a job.)

Which brings me to the main point of this article - which is that I think that this happened this way because people applied pressure. Mr. Cahill said he heard about it on a radio show (KZAP in Sacramento), and I'm sure his final decision had something to do with getting a lot of letters and the distinct poss-

ibility of a court suit. I think a whole lot of people did a whole lot of work, and we basically won (for a change) and I'm glad. I especially want to thank my defense committee, who were a personal support group, a political frame of reference, and a decision making group when I needed all three. And, I think that some people in the state parks system may be a little more careful in the future about how they treat lesbians.

Thanks. Sue Hilton

Lesbian feminist interested in joining a support group. Call Jami at 476-3921.
Mother Right Bookstore is moving - physically to the Kite Store to share space with another woman entrepreneur, Marie Henley, and business-wise to be singly owned by Rhonda Norstegaard, as she bought out Jill Fields, her business partner of the past year. This change came after many discussions between Jill and Rhonda, and further, after almost two months of women's community meetings. The need for Rhonda and Jill to separate in the business began these meetings - and finding the way in which to do this became the content of them.

If Rhonda was to sell the business she wanted payment for her share of the stock, plus payment of back wages. A group of women formed who wanted to buy and operate the bookstore collectively but were unable to meet the price that Rhonda asked. Then they pooled their resources and came up with an offer to her, but she felt it was not enough. The collective women agreed that the desire for and the concept of wages for work was valid, but could not raise that amount for a business which was not yet making any money to pay wages. Finally, Rhonda bought the store from Jill for the stock, name, etc, but their agreement did not include paying Jill back wages.

Slightly over a year ago Jill and Rhonda formed Mother Right Bookstore with the desire to have it open to input from the women's community. Womyn shared in ideas as to stock, shared open financial records, dreams for the store, had a place to hold the women's coffeehouse, gallery space for womyn artists, and space for womyn's cultural events and meetings - the store became a clearinghouse for much of the women's community events. When the time came to make a decision about the store's future, they felt they needed womyn to contribute to the decision making process. In addition to the various financial offers that were exchanged, the reasons behind the requests and rejections were explored and discussed at the meetings. A large part of the issue dealt with class background as a basis for the necessity of paying Rhonda back wages. During one meeting Rhonda shared much of her life background and how it tied intimately into her need for the price of the store to include wages. Womyn at the meeting tried to understand this need, but could not agree that a completely separate group (the collective) was responsible for meeting this need.

Arising from the discussion of wage-paying was the matter of who should be paid wages - Jill, Rhonda, and several of their womyn friends and womyn in their support community had worked at Mother Right. If it was valid for one to be paid was it not also valid/desirable for each worker to be paid?

Another large desire on the part of several womyn at the meetings was that the bookstore be owned and run collectively. They knew that other bookcenters worked well this way, with the possibility of paying all the collective members eventually, and the change from a single or partnership-owned business to a collectivized one helped meet their political and personal visions of working toward change in the economic/sexual/cultural structure of our present society.

Rhonda did not wish to operate the bookstore with this collective, neither Jill singly, nor the collective could meet Rhonda's asking price, and thus, as mentioned earlier, Rhonda bought Jill's part of the store and plans to move to the Kite Store (123 Pearl Alley) and open there the beginning of January, 1978.

Womyn wishing to discuss the issues concerning the bookstore changes are encouraged to talk with Jill and Rhonda, as feelings and circumstances range further than this article could cover.

Almost immediately upon concluding the bookstore decision, womyn began meeting to organize a Santa Cruz Womyn's Center, to be housed at 538 Seabright Avenue, presently Mother Right Bookstore. For that story see...

Womyn who want to discuss the issues concerning the bookstore changes are encouraged to talk with Jill and Rhonda, as feelings and circumstances range further than this article could cover.

Note: Just as Ruby was going to "press", we learned that Mother Right will probably be operated by a collective of 7 to 8 women. Go by the store and find out what's really happening.

Public Service Announcement to all Reader Readers:
WHEN WAS YOUR LAST PAP SMEAR? If it was over a year ago or if you can't remember, call 427-3500 to find out where you can get one.
The Florida Citrus Commission gave singer Anita Bryant a unanimous vote of confidence in mid-November by extending her $100,000/year promotional contract through August, 1979. The commission voted now rather than next February as originally scheduled in order to end speculation that she would lose her job because of her stand against homosexual rights. (Santa Cruz Sentinel)

I've just completed the do-it-yourself uncontested divorce procedure and would like to share my experiences by giving support to any women in the process, or those who would be except the paperwork or the system is intimidating. All it takes is the initial $47 filing fee and a few hours of your time spread over 6 months. If you don't have the money you can still do it. Sharon at 423-9192 between 9am-9pm.

A New Women's Center:

Santa Cruz tries again!

We need a Women's Center in Santa Cruz. We are one of the few cities with a large, aware women's community which does not have a center for women to meet in groups, have activities and learn new skills. The Center will also provide space for classes, workshops, musical gatherings, dances, women's art work, films, general information and space for women to come together. We envision these ideas and many more. We are still in the formulating stages and we are open for new input as to what you would like this center to be. Meetings are every Tuesday, 7:30 p.m. at 538 Seabright Avenue.

The space that is now Mother Right Bookstore will be available to us for a women's center on January 1, 1978. The rent for this building is $250.00 per month. In order to stay here we need to generate money from the women in this community now. We need your support, energy and money! Contributions can be either in the form of a monthly pledge or lump sum donation. All contributions are greatly appreciated. We realize this is short notice but rent is due January 1.

We know this space will fulfill the need we now have for a Women's Center in Santa Cruz. Please take some time to consider what your contribution will be. Pledge notes and donations should be mailed to or dropped off at Mother Right Bookstore before December 30, 1977. Please include your name, address, and amount of your monthly pledge, and send with your donation to:
The Santa Cruz Women's Center c/o Mother Right Bookstore 538 Seabright Avenue Santa Cruz, Calif. 95063

Late Breaking Plans: Come join in a Beautification Weekend at the new Women's Center space, Jan. 7&8, 10-6 each day. Bring picnic type food to share, cleaning supplies, cloth, plants, couches, etc., and help make our new space lovely. Then...the opening celebration will be the evening of January 13. See you there??!!!
Soviet archeologists have uncovered the grave of an Amazon who was buried together with her war-horse, spears, arrows, and gold earrings. The remains of the woman warrior, who lived in the fourth or fifth century B.C., were found near the Moldavian Village of Balabany, The remains were unearthed during excavation of a burial mound built by the Scythians, an ancient nomadic tribe that roamed large areas north of the Black Sea. (info from S.F. Chronicle)

Women in Transition, a women's therapy collective, announces a Lesbian Therapy Group led by Lauren Crux, LMFCC. Begins Tuesday evening, Jan. 24, 7-9:30 (the time and day may be changed depending on interest). 8 weeks, sliding scale. Call 476-4656 for more info. Ask for Lauren.

The Santa Cruz Women's Radio Collective is presently seeking new members. The collective is willing to train any woman interested in learning the ins/outs/offs/ons of radio broadcasting and will also coach her through the process of obtaining a 3rd class FCC radio broadcaster's license.

Contact us if you are interested in helping do women's programming; be it music, news, history, poetry, drama, humor, special interest programs. We are very open in format and scope, our programming ranging from the political to the whimsical.

Shows go out on the air every Monday from 8pm to 11pm. If you are interested in checking it out and sitting in on a Monday night with one or two of our inquisitive membership please call Anne at 426-4319 or Helen at 427-0950 or phone us at XZSC on Monday nights at 429-4036.
signs of yesteryear pulling me back
destructive forces of my own device
helping me deal with a false reality
seeking pleasure in the abyss of pain
aquiescing to life's moral value
for hopeless affection
time wasted
seeking the burning of hell
pressing on to times of now and times of past and futures of
dismay
HELL
bent fortune
light of artificial means
shining
showing the way it is not
and falsely I believe
Times change
and hearts break and
circulation ceases for but a moment to get
away
to step
aside
to see
free
that it is is
or what ever trite saying might be played upon these keys
laughing in my pain and
growing
laugh in release
knocking down doors for people's concern
playing games for times discerned
shadows lurking on the windows of my soul
coldness
shivering
my body reaches out for my soul
before death causes me to break the pattern of the unknown

you pants white
low hat white
you gloves white
white answer
only one
white reaction you
laser me white
you kiss
icicles pierce
a white dream
real you
thighs white
furland white you
eyes white
these sighs white
you angry
ice bear white
hands white white
you swan white
star white you
white wind you
white fire

jean prince

THREE'S A CROWD, AND I'M THE THIRD

Funny
how a laugh can come
rolling out
warming the core
and still leave a cold
dull
painful ache
behind.
Where is the love?
Walking up the street
Hands buried deep in hip pockets,
the other pair curling and recurling
a lock of hair.
The gentle kiss
and lingering touch
are gone,
but not really.
Hands don't know
what to do with desire
trapped in pockets
and caught up in hair
The mind can stick
dutifully to what is at hand
and not dream
of what might have been
and still could be.

--M-A

Wake up from a dreadful dream
2 years later so it seems
feeling again in a truthful manner
seeking for some suitable answer
the night draws an end to the spoken world
and alive comes my spirit of yesteryear
from a long hibernation it seeks to be
free and
me
once again.  --Jami
"Why are you smiling?"
she asks.
This room is a single capsule of warmth.
Music; smooth tones of medieval choral works rise like the heat.
"Why are you smiling?"
This place floats in time.
"I was just seeing every woman throughout every age, crying in their extreme youth,
seeing them crying in full womanhood, seeing them crying with wrinkled skin
and curled fingers, Seeing them smiling in the interims."

Jean Prince

I will be back again and again
looking for more of my story
being whipped and whipped
and being let on
for it is my way.
and I will run after you
(as I did in the dream
watching your saffron hair
bobbing in the sunlight
watching the folds of your dress
cressing each other as you ran)
in motion,
I always seem to be leaving
just as I get everything going, in flames
I want you
like I want my life.

Jean Prince
A group of Bay Area, Sacramento, and Sonoma County women have been brainstorming to form a Women Fight Back Network (WFBN) which will link groups doing women's work across the state.

Recent events show that women need to organize more comprehensively and act more effectively. As women we are under attack. Recent legislation denies abortions to poor women. Two Third World women, Dessie Woods and Yvonne Wanrow, are on trial for defending themselves and their children from physical attack by white men. Jeanne Jullion, a lesbian and Linda Gill, a blind woman, must fight for custody of their children. A judge has ruled that it is okay to rape women hitch-hikers. Rape crisis groups and women's health centers are finding it harder to keep their funding. Lesbian women are under attack for their very existence. These are but a few examples.

A network could enable us to co-relate our different struggles as women, educate and support one another concerning these struggles and form a strong statewide women's power base from which we could fight back. One idea is that a Bay Area office could act as a clearing house so that we can respond rapidly to crisis and initiate mass action.

A demonstration/conference/tent city is being planned on March 4 & 5 in Sacramento during International Women's Week to show our strength as united women, for women from all over the state to meet and exchange ideas, information and support and to provide an official contact point for organizations wishing to form the network. How participating organizations make this contact will be worked out in the planning of the demonstration by participant groups.

The network and the demonstration/conference can only work if they are designed and carried out by all participating groups to serve the needs you know best from your work. If you are interested, please contact us at United Neighbors for Action (UNA), 491 65th Street, Oakland, CA 94609 (415) 654-0101 and ask for Elizabeth. Weekly meetings are held on Thurs., 7:30 pm at the Center for Independent Living (CIL) @ 2539 Telegraph Ave, Berkeley.

Little fishbone ribs
i held you in my palm today
arm and tiny fist
angling, mutilated
what you are now, or could
have been –
it matters not
yet this power
this fearful power of mine
it startles me
to end one life and save
the other
a choice we make often...
and this heterosex
what is it
that it plants without care
or will
what must be torn out again
with such force?

Marie Henley’s home burned yesterday (12/20) and with it her clothes, furniture, and all the normal stuff that gets wrecked in such an occurrence. Any help towards replacing her belongings and helping her re-establish her life would be appreciated. For her specific needs and for sizes of clothing, shoes, etc., and for where to send $$ gifts, please call Marie at 426-6444.
VANDALS HIT DIANA

Sometime between 10pm on Oct. 24 and 8am on Oct. 25, someone broke into the office of Diana Press in Oakland and caused enough damage to cripple the company's operations. The vandals apparently came in through a loading-dock door which had been improperly wired into the alarm system. They methodically destroyed books, offset plates, and equipment, and disabled what could not be destroyed. Solvent and ink were poured over plates for books issued during the past 5 years; making reprinting very difficult. Five thousand copies of Rita Mae Brown's Plain Brown Wrapper were destroyed. Pasted-up copy for three books meant for the Fall catalog were torn up page by page. Oil-based ink and cleanser were poured into the gears of all four presses, so that they now must be dismantled, cleaned, and rebuilt. IBM composers, typewriters, telephones and an adding machine were also disabled. The distributions, sales, and bookkeeping areas of the office were ransacked and strewn with chemicals from the press room.

There is no part of Diana Press's operation which was not disrupted due to the vandalism. It was extensive, painstaking, and clearly the work of someone who knew where a small press would be most vulnerable to attack.

As for who did it, major women's media sources are apparently differing. According to Plexus, Diana Press suspects the federal government. It is aware of past govt' harrassment and investigation of women's groups and views itself as a "major institution within the feminist movement that is active". There was another break-in at the Women In Distribution offices in Wash. D.C. which occurred a few days before the one at Diana Press. The Press also reportedly suspects that the federal govt is exploiting the divisive-ness within the women's community in an effort to leave feminists pointing their fingers at one another.

According to another women's newspaper, off our backs, the women at Diana Press clearly feel that the vandalism came from within the movement by women who disapproved of the politics of Diana Press. Part of the press release they issued after the break-in reads:

The identity of the vandals is not known. It seems, however, that they were women. Their footprints found on a shelf and on a sheet of paper were far too small for most men. Speculation as to who could have done such a thing centers around three primary possibilities:

1. Government agents

2. Women in the movement who were opposed to Diana Press and to FEN (the Feminist Economics Network)

3. A combination of agent provocateurs and women who felt they were saving the movement from "feminist capitalism."

...Regardless of who personally and individually was responsible for this particular act of physical violence, it was made possible by the climate of gossip, trashing, backbiting and verbal violence that the movement has encouraged about Diana Press and FEN for the last 2 years. The movement is subject to infiltration only when it is divided against itself and unable to deal with political differences constructively.

In the absence of more evidence than just footprints, it seems that reaching the conclusion that the vandals were movement women disaffected with Diana Press and FEN requires a large leap. It also seems that blaming critics for the destruction at Diana perpetuates the idea that verbal criticism and disagreement are inextricably linked to physical violence. The implication is that either we must mute our differences, or we will lose all manner of destructive forces.

Disagreement does not automatically lead to violence. The distinction is easily made. Public criticism, however heated, is in the realm of ideological struggle. Physical violence is an attack on the right to be, either mentally or physically, and cannot be justified by political rationalization.

Finally the characterization of criticism of Diana Press and FEN as "gossip, trashing, back-biting and verbal violence" is an unprincipled dismissal of real political differences, an attempt to tar political opponents with the brush of vandalism.
the second life of simone-
tired yes tired each thought lifting pains of the
unknown
pains of reality striking
voices ringing
thoughts singing Glory Glory Hallelujah
sister hit me with the ruler
measuring my strength
measuring time against it all
although
time deludes me
waking up one morning the after birth still lingering
between my legs
child of the unknown
new surroundings different perceptions
scream out IT IS IT IS
going forth screaming IT IS IT IS
writing again
mirages of the spirit helping or hindering
death defining terms telling you not me
YOU speak heavy words loaded ones
stretching my legs
tearing them from their sockets
FOR WHAT
reading each day the signs on the freeway telling me it is

Vandals (cont.)
In view of all this Diana Press has clearly stated,"in
spite of this crippling blow to our very work, we all feel
that we cannot close. We feel that what we are doing is
too important to give up." Support from across the country
is needed, however, particularly in the form of donations
and direct orders for books. Contact Diana Press, 4400
Market St., Oakland, CA 94606.
(info from off our backs and plexus)
way i want to go
why call yourself a freeway Why?
Might dawning thoughts in my mind
spinning not rising elevation is left to elevators and
giraffes (not elephants as one might think)
Plastered to the walls with beer puke as mortar and
I AM ANGRY
stifling words of heavens' compassion
ripping my guts to your hearts content
or contempt
which?
bellowing bellowing as the light disappears and all trace of
color is gone from sight
FRIGHT
gaining control
of my soul
Paths leading one on a lonesome mission to nowhere for no
reason
but the third dimension has had its turn so we fo(u)rth
is there a limit to pain
is there a limit to anger
is there a limit to freedom?
--Jami
Lesbian Love Letters

Love between women has received very little serious attention in literature, interest often being limited to political and sociological analysis or pornographic treatment. The time has come for women to share and explore the essence of that very thing that brings and keeps us together—the spirit of love between us.

We are planning to do a book we hope will show the heart of love between lesbians—through their letters, the most authentic and living reflection of the life cycle of that love. We feel that the language of lovers (as opposed to those who write about them) is spontaneous poetry. As editors we intend to keep a low profile and let the letters speak for themselves.

We're collecting lesbian love letters from all over the country and we're asking women to contribute their letters. We realize that many of them may concern past relationships and that you may feel a light year away from that time in your life and possibly embarrassed re-reading or submitting them; however, they could be an important contribution to the purpose of this book. We want to include letters that reflect the nature and quality of all facets of relationships—the beginning, the middle, the end, the struggles and changes, the new beginning, and continuing friendships.

Feedback on this project has been enthusiastic, but readers want to know a little about the people involved. Some brief autobiographical note as well as what was happening in the relationships at the time the letters were written will help the women reading it to better identify.

Not all letters we receive will be published, but all will be treated confidentially. We need releases from the 25 writers of the letters that will be published, so please accompany any letters with the names and addresses of the letter writers and we'll tactfully contact them for release. We'll automatically change all names in the letters, so, if you have a preferred name, send it along with the letters. We would be grateful for photocopied letters, but we will xerox your originals and promptly return them to you. Our deadline for the collection of letters is March 1, 1978.

Please forward letters to: LLL, PO Box 621, Old Chelsea Station, New York NY 10011. Thank you very much. In love,

What is love if you can't shout it?
What good is this coffee if I can't taste it?
How marvelous is this ocean scene if I cannot marvel it with my eyes, with the soles of my feet?

What good is love, if you can't shout it?
It is what I live and you might too but you do not shout it (I do not) but you don't even say it to yourself (shame)

If I hold you and you are not rough
if there is no wet spot to sleep on
then is the love any less?
Oh woman, when the mind is murdered, and life flows through the eyes then you will see that love is love and by any other name would still be a flower
We would still be a flower and you must shout it.

--Jean Prince--
Film Review: GAY U.S.A., directed by Arthur Bresson, w/ a cast of thousands.

Those people who had a chance to see "Gay U.S.A." at the Sash Mill Theater over the weekend of Dec. 10th are most likely glad they went. Those who missed it (unfortunately it only played 3 days) probably want to be sure to see it if they get a chance to. And if they don't, they should.

I would like to be able to say that this is the best gay movie I've ever seen. It is. Unfortunately, it's also the only gay movie I've ever seen, so let me just say that it is the most heartening, spiritually uplifting, encouraging thing I've ever experienced, be it gay books, gay records, gay what-have-you. Seeing thousands of gays marching, chanting, proud and strong, gave me a feeling of inner confidence, strength, a feeling that "an army of lovers cannot fail."

The film consists of 73 minutes of footage of gay demonstrations, combining general shots of marches with short interviews, with some of the individual demonstrators. The story of the Stonewall Raid is recounted, as well as the little-known facts of the Third Reich's mass extermination of gays prior to WWII. This last is illustrated with photos of prisoners wearing triangles and photos of children (Jewish, I assume) being brought into a concentration camp, juxtaposed with photos of present-day gay demonstrations.

I'd recommend it to anyone that hasn't seen it yet (I'd like to see it again). I don't think it's showing anywhere around here, but if we stuff the request lists at the theaters maybe it'll come around again, I hope so-it's great!

The Lesbian Umbrella Organization is a community group open to all lesbians. We have open monthly gatherings (next one Jan. 15- see calendar) which provide a way for us all to meet, discuss relevant issues and socialize, as well as for new lesbians to plug into any of several small groups. Call 426-DYKE for more info. NEWCOMERS WELCOME!
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—
  - 1/4 page 3 1/2" x 2 3/4" $ 6.00
  - 1/2 page 6 1/2" x 2 3/4" $12.00
  - or 3 1/2" x 6" $12.00
  - full page 6 1/2" x 6" $24.00

Feel free to write or call about trades.

---

Rubyfruit Reader

SUBSCRIPTION

(3 BUCKS FOR 6 TIMES)

NAME

ADDRESS

ZIP

box 2386, santa cruz, 95063
Dear Readher Readers

The Rubyfruit Reader is Santa Cruz's ONLY lesbian communiqué. She is published as often as possible (every 1-2 mths) 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 open to taking in new members—call 426-DYKE for meeting times.

WHAT'S HAPPENING W/ US?

We are proud to announce that this issue is the 2ND ANNIVERSARY ISSUE. Altho moral is low, we are amazed to be this old. We are in desperate need of new energy. Until we get that energy, we will be coming out as often as we can.

We need articles, graphics, friends to come over at lay-out time to help out with the tasks. We want to thank all the people who sent stuff in for this issue; keep those cards and letters coming in folks.

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.

DISTRIBUTION POINTS

Pick up Ruby at the following places and put yr 35¢ in the can: Rising Moon's ctr, S.C.O.'s Health Ctr, Mother Right Bookstore/You've Got Me Flying Kite Shop, UCSC O's studies; also on sale at Bookshop Santa Cruz. Please send us yr $ if you pick Ruby up at Phyl's, Dragon Moon, or Cabrillo O's Ctr.

The cover photo is by Clytia Fuller of a sculpture by Tanya Wolff. If you would like to see more of her photographs see her exhibit at the Kite Shop or her photo-postcards at Mother Right or O's center.

Reflections on a Friday-the-13th

offered by E.

The new Rising Moon Women's Center opened with amazing energy on Friday, January 13th, 1978. About 200 women showed up to see the space that is dedicated to them.

Music, an energy circle, dancing, socializing, and some announcements were the itinerary for the evening. Much of what occurred was well-rendered and well-received, but not all went smoothly. There were times when conflicting desires seemed to take over; some women wanted focus and direction, while others wanted a more random social situation. There were some angry exchanges and a few bad moments.

On the whole I felt happy that our center is really happening, and that so many sisters identified enough with the space to come together for it's inception. Though there were some difficulties, and mistakes were made, I feel that the event was a success. However I am concerned about the negativity that occurred, and would like to share some of my personal impressions. How come there were problems, and what might be tried in the future to prevent them?

As a long-time performer I have accumulated some experience in presenting public events. Not to say I am an expert, but I have noticed a few things that seem to work. Events like these seem to run most smoothly when most people know what's been planned. Usually one person acts as facilitator, or MC, and keeps the crowd informed as to what's happening. A supporting staff helps to carry out the details and keeps things together. This type of organization was lacking on the 13th, I feel, mainly because of inexperience.

The original plan of the evening had been as follows: a small opening ceremony done by the collective, some quiet music, a little talking, and then dancing and socializing to finish out the evening. This plan was designed by the collective to meet three needs - a time of focus and oneness, a
chance to inform everyone of what's going on at the center so far, and a time for general celebration and socializing.

If our MC had told everyone at the beginning (and repeated her announcement later for the wave of newcomers) everyone would have known that their needs were being accounted for.

Instead, one woman invited random socializing at the closing of the energy circle, and confusion began to take hold. The quieter planned events were begun after much shushing and shouting which irritated some and was a strain on others. It also was time-consuming and made the first events take much longer than planned.

Another thing I noticed was that the performers seemed uninformed as to the order, duration, and type of their appearances. In the past I have found that things go better when everyone can state their needs and agree on the proceedings. This bit of organization did not happen either - partly due to lack of time - and again - I feel, experience.

These are small matters, really, but they did lead to some conflict. I hope the women of the Santa Cruz community will understand, and not be turned off by our bumbling.

I feel there is a deeper problem, however, and I'm not so sure it can be as easily remedied. It is the varying political views of many women, which I felt contributed to the atmosphere of conflict. I think perhaps it boils down to "do we change the system violently or non-violently?" Some feel strongly one way and some the other. I only hope the difference doesn't become a dis-unifying split to weaken us.

I myself am in favor of a gentle revolution. I cannot feel supportive of violence. I haven't noticed that the bloody revolutions of the past have achieved true liberation for many - certainly not for women. To me the true changes are made through love and consciousness-raising. There may be a phase of healthy anger, but with release and peaceful alternatives at its end - not war.

It is the patriarchy that starts wars and has to accomplish things through competition and force. I have read that the ancient Goddess-worshipping matriarchies were peaceful cultures. The invading male-dominated God-worshipping tribes acquired their control through bloodshed and coercion. I know there are many angry sisters (and they have a right to be angry) who don't see any other way. I only hope a dialogue can exist to keep us at one with each other. Perhaps the center will become a space for such dialogues.

I feel we need to remember that as women we are new at the tasks we are undertaking. Most of us are conditioned from birth to be led, and let others do the organizing. We are bound to make mistakes. But if we can learn from them, and forgive ourselves, and each other too - we can surely grow and flourish in time. BLESSED BE.... Love, E.

outside

the trees grow tall and green
on a coat line
farther north than here
you grow
farther and farther from me
with every passing day
the sun plays in the tips of trees
rarely reaching ground
wood close to wood
thickly
guarding roots
sinking deeper for nutrients
in the dark/i think
of root systems
longer than systems
regulate flux and flow
in the shadowed machinery
your sun hasn't touched
for so long
i grow mushrooms where you
once walked
my wood in brown
studies the temperature
of your moist return
kate aragon
Women's Counseling

The Santa Cruz Women’s Health Collective will be offering low cost counseling for women starting in mid-February. They will be providing individual counseling by lay counselors as well as community mental health referrals.

The focus of these counseling services is to assist women in:
--Developing and strengthening her sense of self
--Asserting and expressing herself
--Developing a positive sense of her body and sexuality
--Confronting expectations she has of herself and feels others have for her
--Working through feelings of loneliness and isolation
--Accepting the process of aging
--Learning problem-solving techniques
--Developing a personal support system
--Becoming more autonomous while breaking down restrictive roles
--Realizing personal power
--Discovering channels for action and change, both personal and political

Individual counseling will be offered for a maximum of eight to ten weeks. The emphasis here is to enable women to solve problems, find support, and make positive life changes within a short period of time. For women who are in need of long-term therapy or who are in a serious ongoing crisis situation, the Women's Health Collective will be providing a community mental health referral system. The referrals will be based on the collective's research and experience, on the work of other community groups, and on input from women in the community.

Use of these referrals will provide a means for women to make more informed choices about mental health services in this county.

In the near future, the Women's Health Collective will be offering group counseling. These groups will be for women who prefer group counseling, or who have had individual counseling and want to continue meeting. Lay counselors who facilitate the groups will share counseling skills, so that eventually women in the group could take part in the facilitating process. These groups can be an important way for women to build a mutual support system and a network for promoting change for themselves and each other within a social context.

The Santa Cruz Women's Health Collective operates the Women's Health Center on 250 Locust St. They are a group of thirty women who are ultimately committed to a health care system based on people's needs rather than profit. They are working to develop a preventive and education-oriented health care system that emphasizes concepts of whole body and emotional health. Their counseling program has come out of these goals as well as the need for low cost, political and feminist therapy in Santa Cruz. In their own words: "Our counseling will be in direct contrast to traditional therapy. Traditionally, the therapist-client relationship has been that of a dominant, omnipotent authority (usually male) therapist and a helpless, meek woman client. Too often women have been rewarded for patterns of distress and dependency. In our work we view both participants in the counseling relation as equals. Women's personal problems are not seen entirely in an individual context; they are also seen in relationship to the broader social context."
SOMETHING RANDOM THOUGHTS ON POLITICS & ART

Last month I went to the Holly Near/Mary Watkins concert. Afterwards I was invited to a party. Although I’ve had fantasies of meeting Holly, talking to her as equals, as two politically conscious, creative women, it didn’t prove to be that easy. I was nervous, did not want to come on like a groupy! felt frustrated that she didn’t know me and of course could in no way deduce from my exterior that we’d have anything in common. And all the while I was wondering if the idea that "if only she knew me she’d find me an interesting person," was just my ego running wild. And yet I could not transcend the urgency to let her know what an important influence she has been on my life. What a powerful role model she was for me, a woman using her talent to raise consciousness, make socio-political comment, etc., when I was still living in a one-bedroom house with a man, lost, without purpose and very frustrated. After plucking up courage I tried to explain some of this to her, but my voice trembled, I tripped over the words and backed off, embarrassed.

Not only was I embarrassed, I was also angry at myself for giving away all my power to her, I was confused. What is it, this celebrity stuff? How could I behave like that, shaky, powerless near her? I accept that I have as much worth, but my reaction was emotional. I don’t begin to understand it. We are all women together. We do what we do and offer it to the community, whether it is fixing cars, organizing child care centers, putting out women’s publications (like Ruby), writing and reading poetry, or giving concerts of women’s music.

All these contributions are valuable, yet the contributions that are classified as “performance arts” lead to this unfortunate imbalance between woman performing and woman in audience.

What can be done to prevent this? Perhaps very little. Holly does her best. Even after two performances the other night she came up front afterwards to talk. The women at Olivia 9 Records have tried to overcome the celebrity system by giving everyone involved in production equal billing on the record jackets. When Olivia women give concerts they usually give each performer equal stage time regardless of what the capitalistic entertainment industry calls “drawing power.” However, ironically at such concerts I’ve found myself frustrated. As one example only, a long, technically excellent piano solo is not nearly as exciting to me as Holly’s extraordinarily powerful and moving lullaby to herself. (THIS IS AN EXAMPLE—REMEMBER—NOT “IS HOLLY BETTER THAN MARY?”) I think this is because a piano is a piano is a piano and makes piano sounds whether it’s played by a male or female. It would take a very radical change of approach to the instrument to draw from it what could be called “Women’s Music.” It is not enough that the pianist be female. In contrast, a woman’s voice is miraculous; it can convey all the subtleties of her experience and emotion, past and present. I think THIS is the stuff women’s culture is made of. Perhaps many women would agree. But dare we say so? Are we afraid to show obvious preference for one artist over another, so careful are we to be fair, politically correct, etc. (By the way—who decides what is politically correct, anyway?) I find myself questioning if this attitude of fairness is best for women’s art. This brings me to the ethics of the collective process where art is concerned. Should we allow collective process to overlook the obviously extraordinary...
talents of a few women so that those less talented IN THAT PARTICULAR AREA be encouraged? If the answer is “yes”, then two sub-questions spring up: Is this condescension? And: Where do we draw the line, if anywhere? When collective process becomes detrimental to the growth of women’s culture then perhaps it is the wrong process. Socialist politics and art are tricky partners, but what are the alternatives? Certainly not a return to the perverse “star” system, but it does seem that we women, in our acute sensitivity to the need to support and encourage ALL women, should not ignore the fact that there will be a few who will rise above the usual in their ability to awaken us, teach us and thrill us and in so doing, contribute to our vision of what is possible, and in turn contribute immeasurably to rising women’s culture. Let us not stifle them, even a little, in our clumsy attempts at equalizing things; rather, let us examine more closely WHY we feel the need to equalize things in the area of art. Are we trying to make up for the hierarchical, patriarchal structure that women have had to struggle through? If so, is this the way? Is this liberalism. Does this alternative spring from our fear of power and the way we have seen it used?

Perhaps when women’s culture is older, more defined, we will be confident that allowing some of us to fly high as we can helps ALL women and in no way diminishes any one of us but rather inspires us. It takes a very long time to build a culture; I think we should keep far-sighted. We, as women committed to change, are groping for new ways of doing things. Some of the alternatives we try will not turn out to be what is best in the long run. Let us be vigilant of our processes, re-examine them, and be willing to replace what proves to be ineffective or harmful with yet other alternatives.

I feel I’m taking a risk in writing this article. I am afraid I will expose myself as politically naive and or worse, “elitist.” I’ve brought up a lot of questions and I have no answers. I am writing these thoughts in hope that they will spark discussion among women and out of that will come more understanding. In solidarity and love.

Ray Gwyn Smith

NEWS FROM L.U.O.

The Lesbian Umbrella Organizations’ January meeting was a great success. The topic for discussion was “Breaking Into the Lesbian Community”. Since newcomers are always welcome at L.U.O. meetings, quite a few were present.

After the usual frolicking fun of the icebreaker games, we broke into smaller groups to discuss the issues. All of the groups had a lively time sharing their views and experiences and came up with some fantastic ideas for making newcomers feel at home in the community. Some of the ideas included: getting much needed information to the newcomer, such as what’s going on in our community, where the lesbian operated businesses are and how best to get acquainted in our area.

All of us agreed that potlucks specifically to welcome newcomers would be a good idea, as well as having a group designated “the welcoming committee”. Packets of information will hopefully be ready to hand out to newcomers at our first Newcomer Potluck—Feb. 12th—Noon—2 pm at 538 Seabright Ave—The Rising Moon Women’s Center. We need total lesbian support to make this a success. Please come, bring your food and your friends and yr plate and silverware. We plan to make this at least a monthly event.

Also, mark your calendar for the next L.U.O. meeting—Feb. 19th 2-5 pm at the Women’s Center. See y’all there!

Carpentry and Auto Work

Janice 426-6925

CLASSIFIED

WOMEN’S COUNSELING: Low-cost, short-term counseling by lay counselors of the Santa Cruz Women’s Health Collective. We will be taking appointments starting Feb. 13. Call 427-3500.
I was born a dyke,  
Then they took it out of me  
(They taught me to fear  
They taught me to doubt  
[my self]  
They taught me to think only of others  
They taught me to sit with legs crossed  
And not take up too much space  
And walk carefully through Life, too carefully,  
And don't try  
And don't do anything alone  
And don't do anything well  
And don't know all that I am  
[With my powerful, soulful strength] ---  
They taught me to be a good girl.  
And they took away the Knowledge  
That was inside me,)

I learned it so well  
That I thought I was only recently  
a "political convert" to lesbianism.

But now I know.  
It's been in me all along  
I merely had it stolen.

Now I have claimed it back.  
Karen B.

For millenia throughout the ancient world, the Great Goddess was revered as holding the power of life, death, and rebirth, as the giver of wisdom, just law, and the arts of civilization; and as the protector of peace and the nurturer of growth. In the Christian era, the last of her temples was forcibly closed in the 5th century AD. But an irrepressible movement arose to name Mary, "Theotokos," the Mother of God. While denying the Goddess, the Christian Church, for the sake of its own survival, allowed the worship of Mary to flourish in the Mediterranean and Celtic countries where the tradition of the goddess was strong.

Today, the symbol of the Great Goddess is re-emerging in the midst of a culture which has been predominantly patriarchal for several thousand years. Symbol of wholistic understanding, cooperative process, and natural energy, she is being rediscovered by many who seek new visions of political and spiritual power. Hers is the wisdom of season and cycle, waxing and waning, birth and death, that many of us discover as we come to trust our experiences and to integrate the psychic and healing forces within ourselves and our world. The goddess is an outer manifestation of these energies in ourselves.

There will be a weekend program on the Goddess Re-Emerging through the Univ. of Cal. Extension at Santa Cruz, Mar. 31 through April 2. This conference will be multifaceted, exploring the story and wisdom of the Goddess through art, ritual, myth, theater, and poetry. We will look at the Goddess through current research in history, archeology, religion and psychology, focusing on aspects particularly relevant today. Some of the participants will be Carol Christ, Anne Kent Rush, and Merlin Stone.

The program may be taken for either credit or non-credit, with the fees $55/c. and $45/no. For more info direct your questions to "The Goddess Program," U of Cal. Extension, Santa Cruz, Ga.95064 or phone (408) 429-2991.

CLASSIFIED CLASSIFIED CLASS
Gallery space available. Negotiable rates. 123 Pearl Alley. Call or come by.
Marie. 426-4444
When we first kissed
in that bright room
and I said I'm shy (and you didn't believe it)
and you spilled beer down your back (twice)
and you invited me for tea
Did you know?

When I drank beer (instead of tea)
and you drank wine
and we kissed in the bathroom
and went home together
Did you know?

Did you know you would write me a letter
with a recipe for coffee-can bread
and a joke from Rachel
and when we danced
touched
loved
Did you know?

II
And when we talked
and I laid my insecurities on the table
and we told of our hurts - old hurts-
did you know I'd grow to love you
and need your friendship?

When we drank hot chocolate
and smoked cigarettes in bed
and wrote each other love letters
Did you know you'd tell Martha we're lovers
and did you know I'd want to tell everyone (even my parents?)

III
And did you know we would learn how to share
our deepest fears and desires
and we'd grow to feel close
and that I'd miss you when we're apart?
Did you know you would lend me a book
and that I would want to try everything with you
And that I'd grow to be proud of being a Lesbian?
Did you know?

Joy

"a distant starlike
celestial object that
emits much light or
powerful radio waves."
*Webster's New World
Dictionary of the Amer-
ican language

Woman, my world receives
the bounce of your radio
energy from so many miles
this body almost daily
spins and twirls
by your own definition
which I run and re-run
thru computer banks,
trying to decipher the mechanics
of your astral emissions
my ocean floors sophisticated
instruments
anticipate your intensity from
the last recorded touch
in patterned quadrants
your signal abstracts
to the degree of complications
surrounding the merging of
two points
in space your waves reach me
simply
as easily as fingers
obliterate our distance
in fine fire from your
body
I discover hidden patterns
in shored loops fed into banks
I discover contradictions
in this planet,
living
for the fire of stars
yet trusting machinery
to skin touch;
maintaining distance to compensate
for
gravitational pull

kate aragon
Wednesday, January 25, laid-back Santa Cruz changed a little. One hundred-plus people drew the line and made a stand regarding the type of "entertainment" they would tolerate.

The Crossroads Tavern was to have a "naughty nite". The show called the "wet T-shirt act" let women customers volunteer to dance around to live music played by a group called The Pricks, while men, armed with squirt guns spray the T-shirts of these women until they are soaked. Then a judging was to take place with $20 going to the "winner".

The demonstrators, with very short notice, turned out in large numbers around 8 pm, singing, chanting and carrying signs.

The owner, Richard Spachner, said the act was just "harmless fun." The demonstrators replied chanting, "harmless fun costs and women pay the price." By 10 pm, the show was cancelled and the $5 cover charge was returned to some 30 customers.

The organizers of the demonstration, called the Committee Against Cultural Violence Toward Women, told the group, "Playful imagery reflects real violence...the connection between the symbolic violence of being shot at with a squirt gun and the actual violence that women are being subjected to in this town (and everywhere) is real. This 'playful' charade reinforces and encourages the acceptance of women as targets for male aggression. The object on the stage means a victim on the street.

On an average there are two to three rapes reported daily in Santa Cruz County and nationally, there are approximately ten million women being physically abused in their home environments. This type of violence is supported and condoned by women being on stage having their bodies shot at by men with plastic guns, while dancing to the music of The Pricks'.

This statement is not a personal attack on the women who have participated in this event, but an expression of concern on our part for all women. This is not meant to be a moralistic putdown of people as sexual beings. We all must learn new ways to be sexual without being sexist.

As women, we would like you to know that we are affected by your actions. Our concern with the Wednesday evening event at the Crossroads arises out of a respect for the women participating and all women. If you wish to respond to this statement, please talk to us here, or call 426-RAPE.

---Committee Against Cultural Violence Toward Women---

**Text of Leaflet for Women**

Playful imagery, ("It's only water"), reflects real violence. Sure, it's all in fun - it's only water pistols, they're not real guns. What harm is done if women, of their own free will, choose to amuse men in this "naughty" way? But the connection between the symbolic violence of being shot at with a squirt gun and the actual violence that women are being subjected to in this town (and everywhere) is real. This 'playful' charade reinforces and encourages the acceptance of women as targets for male aggression. The object on the stage means a victim on the street.

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---Committee Against Cultural Violence Toward Women---

**Free Flight**

In order to fly, a kite needs someone to pull its string. Butterflies flit from flower to flower - in God's favor. No strings attached.

Butterfly

---Committee Against Cultural Violence Toward Women---
FLY ME TO... RISING MOON WOMEN'S CENTER
by Catherine

The new Women's Center is open, named, and working toward being a place that feels welcoming and safe to the entire range of woman-kind in Santa Cruz County. The other day while looking over the original "brainstorming" sheet of what was wanted at/for/of our center I realized that we already (just 2 weeks after the opening) have met several of the needs/wants expressed on that long list. We have a center that is open daily, where women and children may go to visit, read, talk, cry, play, find and give information about housing, workers and products, healing, etc., glean new 'duds' from the free box, listen to and play music, sell their crafts, display their artwork, attend poetry readings, dances, self-defense classes, co-counseling class, a psychic class. Women may keep up their involvement in the center by attending Tuesday night meetings, staffing for an hour a week or more, pledging money for the rent and utilities, helping decorate, build, sew and clean for the center's beautification and utility, reading the logged notes of meetings and the staffers notes to keep up on policies, discussions and doing childcare and doing childcare, and doing childcare.

We are in our formative and "policy making" stage as an institution - the collective is trying hard to use consensual decision making and an "open" structure in our meetings and often this is frustrating and tiring, but we feel it is worth it in the long run toward making new ways to live and relate. The meetings seem scattered and jagged at times, and then at other times a good-feeling decision will arise from a calm circle of women. We have long (often heated) discussions on feelings and policies about process, smoking, childcare, what place men have or have not at the center, and feminism. Some of us are growing stronger through these struggles, becoming more articulate and thoughtful, and learning to love each other deeply. Other women feel worn out and alienated already. Some women start false rumors about the center based on their feelings of fear and alienation, while others work hard to make the center a safe, helpful place for all women. Hopefully the barriers some women feel will be discussed and bridged. It is truly a growing time for us - and as the spring comes I feel the center and the women it touches will "green up" and bloom, even more than now.

Financially we have about $260 in monthly pledges promised us. For the next 4 months our rent alone is $335 - then it goes to $310 for 2 more months, and then to $260/month in August (after our key deposit and last month's rent are paid off). To help meet this we welcome more pledges, and your enthusiastic attendance at fundraising events. For February this will be a women's Valentine's Dance at 8pm, Feb. 14 at the center. Staff-wise we are open daily, but with more staff we could open earlier and stay open longer. Any new staffers out there? And our telephone is in- 426-9975.

Kapwea, an African art.

In addition to the above, the major points of Jin Shin Jutsu or acupressure will be shared as a method of self-healing and maintenance.Donations. For more info call Kathy Quinn, 476-3423

CLASSIFIED
Lesbian collective house needs one woman to rent a room in our house. Two older children, sunny kitchen, fireplace, large yard. No dogs please. $92.50 per month. 426-9547.

dyke cuts
by Catherine

call for appointment 427-3776
criticism:

Dear Sisters at Ru'byfruit Reader,

I would like to say nice things to you about your magazine. Obviously, I know pretty much what is involved in your effort though the details are different for us all. However, before I can feel sisterly I must express my surprise, dismay and upset upon finding that six drawings from WOMAN'S SPIRIT have been reproduced by you WITHOUT REQUEST OR CREDIT.

Rubyfruit is not copyrighted, I notice. Perhaps you have decided that is too patriarchal and all women should share their gifts and work. However, you do charge so you have realized that women must have money to pay the MAN—be it printer, post office, supplier.

WOMAN'S SPIRIT is copyrighted. We decided to protect the work of the women who GIVE their artistry to their sisters via WOMAN'S SPIRIT. These women often need money and all of us need the recognition that our gifts are valuable.

Of course, I am pleased that you liked those drawings. The women who drew them would also like to know you appreciated and wanted them—and they won't know unless you get in touch with them. To ask them about their use is a minimal courtesy—certainly sisters deserve and expect that from each other. Without being asked, we feel ripped off—invisible again, we don't count.

I am imagining the way it is here as deadlines approach/there isn't time to write and ask. We are weary—we are exhausted/we are discouraged. Graphics ARE hard to come by. I worry more about them than anything. I can understand—but I want you now to understand how I feel and how those six sisters will feel when they find out somewhere, sometime, that you have ignored sisterly courtesy. I'm not talking about the legal fact of ignoring a copyright. Yes, we've made our mistakes too—and had our consciousness raised. Please consider this letter as part of that sisterly process.

...And now I can tell you that I had time (being sick in bed) to read issue 16 from cover to cover and really liked the information and feeling you convey about your community. I understand low morale (yes, I think it is the time of year) and certainly don't want you to be more discouraged. Making a magazine is HARD work and 90% of the work doesn't show. If you can hang in the long run results are worth it, I think—but there are days....I really hope you continue and that you get the help you need. My formula: ask every woman I meet to help in some way or other. GOOD LUCK.

Jean Mountain Grove

Dear Jean,

Thank you for your letter, and of course you are completely right. The way you imagined the situation is entirely true, yes, that is still no excuse for the oversight. We have gone back through the issues we took the graphics from and found the proper credits. They are as follows:

IN CONCERT!
Fridoy, February 17th
8:30 p.m.

7 & 16-Prairie Jackson, Houston, Texas; p.14-Louise Mattlage; p.19-Mary Scarlett; p.23-Nadine; P.6-unknown.

Also, we would like to run an ad for you if you will send us the copy. We love your magazine very much and didn't mean to be bad. I especially want to give you strokes for the article, Facing Our Darkness, in the Winter Solstice 1977 issue, and to recommend to all our readers to read it. (It's about accepting and coping with depression.) It was exceptionally relevant to my life.

Thanks again for your sisterly criticism and support!
It's hard to write a not-so-rave review about a performer who has always been one of my favorites...maybe I expect too much consistency from her, but Holly Near's performance on Jan. 22 was lacking in something.

Part of the problem, for me, was that although Holly and Mary were given equal billing, it was obvious that it was Holly's show, with Mary as accompanist. I felt uncomfortable with that—I felt like, okay now that she's a dyke she has Mary instead of Jeff.

I also understand that that wasn't the intention of the concert, but it was the end result. Maybe it's partly an audience problem; people came to see Holly because they know her work. In that sense, it was good exposure for Mary to an audience that might not have heard her otherwise—I felt like, okay now that she's a dyke she has Mary instead of Jeff.

The Lesbian Umbrella Organization is a community group open to all lesbians. We have open monthly gatherings (next one Feb. 19) which provide a way for us all to meet, discuss relevant issues and socialize, as well as for new lesbians to plug into any of several small groups. Call 426-DYKE for more info. NEWCOMERS WELCOME!

The following is from a term paper for a history class. It will be run as a serial in the next several issues. RR

Introduction

Woman-identified-women, lesbians, are women who receive most of their support from women, including emotional, mental, physical, financial, spiritual and sexual support. It must be clear that we are talking about much more than sexuality. Woman-identified-women can be (are) homosexual, heterosexual, bisexual, or asexual. Whatever their orientation, they can be lesbian if most of their support comes from women.

It is difficult today and was even more difficult in 1600-1900 for a woman to receive all support in all these areas from women exclusively.

Treatment

Lesbians have been pretty much ignored by society, with the exception of their sexual orientation. In discussing treatment, I will deal with the homosexuality of lesbians.

Homosexuality was originally considered a sin and was dealt with by the religious community. Later "treatment" was taken over by the legal community and "lesbianism" became a crime. In the early 1800's the medical community stepped in and homosexuality became a sickness. Generally speaking, each community has added to the previous concept so that by the 1800's homosexuality was a sinful, criminal, sickness. That concept lives with us today.

We see the religious community in league with the legal community in 1642 when Gov. William Bradford of Plymouth and three religious leaders of the day advised Gov. Richard Bellingham of Massachusetts Bay Colony that "unnatural lusts of...women with women...be punished with death." (Wm. Bradford Of Plymouth Plantation, ed. Samuel E. Morrison, (N.Y.:Knopf,1952)

Legally, women of any orientation have continually been oppressed. Women very seldom could own property or sign contracts. They could not vote. Women could obtain little or no education. Lesbians, defined by their sexual orientations, had all these and more legal restrictions placed on them.
In 1655 the New Haven Colony published its body of laws which included "Lesbianism" as a crime punishable by death. "If any man layeth with mankinde as a man lyeth with a woman both of them have committed abomination. They both shall surely be put to death. Lev 20:13" And if any woman change the natural use into that which is against nature as Rom. 1:26 she shall be liable to the same sentence and punishment. (J. Hamblin Trumbull, The True-Blue Laws of Connecticut and New Haven. (Hartford: American Pub. Co., 1879), p.201).

The list of treatment of "cure" by the medical community of "lesbianism" is often little more than pure horror. The list includes: surgery - removal of either ovaries or the clitoris or both; shock treatment - both chemical and electric; hypnotism; psychiatric/psychological "persuasion", and more.

In 1889 Dr. James G. Kiernan, a professor of legal psychiatry, wrote about a 22 year old patient of his: "She has felt herself at certain times sexually attracted by some of her female friends with whom she indulged in mutual masturbation; these feelings come at regular periods, and are then powerfully excited by the sight of the female genitals. The case last cited I have treated as if it were a case of nymphomania and aided the patient's will by using aphrodisiac measures, such as cold sitz baths, etc., at the same time instilling a course of intellectual training. So far the patient has been by these means able to keep the feeling under control." (James G. Kiernan, "Psychical Treatment of Congenital Sexual Inversion, Review of Nervous and Neurotic Disease. (Milwaukee, Wis.), vol.4, no.4 (June, 1894), p.295.

Ten years later Dr. Kiernan wrote about this same patient and how a lesbian might hide in a heterosexual marriage: "This friendship became perverted love and the two were almost inseparable. To secure the companionship of her friend the patient was induced to marry the friend's brother." (Ibid.)

In 1893 the Pennsylvania board of charities was finally able to stop one Dr. J. Price and his large scale experiment of removing ovaries from sexually "perverse" women without their consent. Presumably being insane, as evidenced by their sexual preference, the women could not give their consent. Ann Bonny and Mary Read

Anne Bonny was born about 1700 in or around Charleston, N.C. In a rage after being disinherited by her father, Anne burned his plantation and fled to New Providence. Here she lived with Capt. Jennings, a pirate, and his mistress, Meg. Meg told Anne that in New Providence she would need a male protector. Here Calico Jack entered the picture. Apparently both Anne and Jack were homosexual and their coupling not only gained Anne the needed male but allowed them both heterosexual privilege.
Together they commanded their own ship and continued their piratical adventures. Sometimes after 1720 their ship was captured and at a trial the entire crew was found guilty. All were hanged except Anne and Mary. Each claimed she was pregnant (coincidentally neither produced a child.) Mary is reported to have died of a fever contracted in prison and Anne simply disappeared. (to be cont.)

Enter, Mary Read. (She'll soon connect with Anne Bonny.)

Mary was born in England. In order to save the family honor and insure Mary's inheritance from her grandmother, Mary's mother raised Mary as a son, "Mark". Mark eventually signed on a Dutch Merchantman. The ship was pirated and Mark joined the pirates—heard for home, New Providence.

In New Providence Mark met Anne. Mark emerged as Mary and the two became inseparable, at times seen in fine dresses and at other times dressed as men.

Flu

Damn, I worked so hard to win my independence—to be self-sufficient—my own woman.

Now, in one horrible moment, I am cut down.

Back, back, to infancy, I cannot feed myself.

I cannot raise my head. I lie in fetal position whimpering.

Were it not for strong, helping hands—would I make it through?

Hands to comfort, feed and tend me so lovingly?

Maybe that's what real independence is after all—having such a friend.

- Butterfly -
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
  1/2 page 3 1/2" x 2 3/4" $6.00
  1/2 page 6 1/2" x 2 3/4" $12.00
  or 3 1/2" 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
The Rubyfruit Readher is Santa Cruz's ONLY lesbian communique. She is published as often as possible (every 1-2 mths) 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 open to taking in 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 either 3 or 6" wide. Written materials must have a signature, phone, & address, although a pseudonym will be printed by request. We tend to give preference to materials submitted by Santa Cruz County lesbians although we also appreciate articles that concern out-of-town events.

DISTRIBUTION POINTS
Pick up Ruby at the following places and put yr 35¢ in the can: Rising Moon Q's ctr, S.C.Q's Health Ctr., Mother Right Bookstore/You've Got Me Flying Kite Shop, UCSC studies. Also on sale at Bookshop Santa Cruz. Please send us yr $ if you pick Ruby up at Phyl's, Dragon Moon, or Cabrillo Q's Ctr.

WEATHER REPORT FROM RUBY!!
No new lesbians have joined the RR collective (& 2 will now be on LOA), but several wonderful women showed up on layout weekend and immensely helped share the work, creativity, fun & heat! THANK YOU. And thanks to the women who "came through" w/ their promised poems, articles & graphics. Let's please continue all of these types of community input.

Workers: Betsy, Brenda, Catherine, Cynthia, Jan, Janice, Jeanne. Cover by Jan.

For May we have dreams/ plans for a MOTHER'S ISSUE—works about our own mothers, our lives as mothers, the mother earth, the goddess as mother, and any other aspect you wish to write or draw about. Please have your input to us by the END OF APRIL. See you then.

RUBYFRUIT READHER
Box 2386, Santa Cruz, Ca., 95063. If any lesbian can't afford 35¢ then Ruby is free.

CUBDI VS. BRIGGS
BY TRUDI

This month saw the formation and initial activities of an organization called Community United to Defeat the Briggs Initiative. The initiative sponsored by State Sen. John V. Briggs would prohibit hiring and require firing of any public school teacher, teacher's aide, administrator or counselor suspected of being a homosexual or a supporter of gay rights. Briggs is an announced candidate for Gov. of Calif and has been depending on this one issue to make him known state-wide.

Currently, repeal of pro-gay legislation or adoption of anti-gay legislation is being attempted in Eugene, Oregon, Wichita, Kansas, St. Paul, Minn., and the state of Oklahoma. Locally, the California Defend Our Children group, an affiliate of Anita Bryant's organization, of which Briggs is chairman, has raised close to one half million dollars in California. They are paying petitioners 20 cents per signature to insure they get the needed 312,000 signatures to insure its appearance on the November ballot.

The week of March 13th-19th was designated as a week of publicity, fundraising and public education on a statewide level against the initiative, and a variety of activities were held locally. On the morning of Monday, the 13th, a news conference was held to which all the local media were invited. Dr. Cris di Maio, psychiatrist; Lauren Crux, licensed marriage, family and child counselor; John Mortz of the Gay Rights Coalition; and Dr. Jerry Solomon of Community Counseling were present to voice their opposition to the initiative. Elizabeth Moore, a current member of the Santa Cruz City School Board also voiced her opposition.

That started off a week of activities in which organization members and gay men and women worked together to bring an awareness of this important issue to our community. The activities included a benefit dance at the Dragon Moon, an evening of music and skits with performances by Cris Phillips, Alan Acosta, Vicky Blevins, Jerilyn Munyon, Shawn Laugh-
ingtree, Karen Belford, and Sweet Fire. The week was closed off with a day-long series of workshops led by Lauren Crux and Jerry Solomon, among others, that covered such a wide range of topics as Breaking the Myths, Gays and Employment, Unity with Third World Struggles and How the Briggs Initiative affects school workers. The special guest speaker was Jim Gaylord, the high school teacher from Tacoma, Washington who was fired solely for being gay and whose case the U.S. Supreme Court refused to hear recently.

The organizers were very pleased with the community response and support for these activities which were planned and carried out on such notice. They point out that this is just the beginning of a campaign designed to kill the initiative in May or even to fight the proposition if it manages to get on the Nov ballot. They are looking for more people who are able to give some time and energy to this cause, particularly from the lesbian and gay community which has already played such an important role. Please contact Kathy at the Women's Center, 426-9975 or John at 335-2296 if you can help.

Also it is of critical importance that the gay community be able to express itself by, the means of the vote. If you are not registered to vote, do so now. If this issue gets on the November ballot, every vote will be needed.

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WomenWorks and Women's Music Productions are two feminist music production companies (recently merged into one) that have been producing concerts in Santa Cruz for the last two years (such as Cris Williamson, Ellen McLlvaine, Mary McGailln, Homespun, and Holly Near, to name more than a few). A large part of the continuing struggle to bring women musicians to Santa Cruz is— you guessed it—money.

We strive to cover our expenses whenever we do a concert. About 40% of the time we manage. About 50% of the time we lose money and the other 10% is when we actually make a little money. Profit, you say? Hardly; we have to cover the expenses of the concerts that lost money. So when we make money on someone like Holly Near, then we take the money and put it back into the community by sponsoring Woody Simmons, a wonderful high concert that lost money.

You may be confused about just what expenses really are in producing a concert. We worked out a sample absolute rock-bottom budget for a concert.

**Artists fees**: $100 (if there are more than 3 musicians this isn't even union wage)
**Hall rental**: $25
**Posters/flyers**: $15
**Tickets**: (to have them printed) $8
**Sound rental**: $35-50
**Lights rental**: $20
**Phone**: $10
**Ads** (one small one in two newspapers): $25

If a piano is used it must be tuned once: $25
We have no childcare or salaries included in this budget (We have no childcare or salaries included in this budget because that makes the expenses even higher. We try to avoid volunteer labor but often find ourselves in the double bind of cheap tickets or no pay.)

**TOTAL**: $248. That means that if we charge $2.50 per ticket (an incredibly low price in this day and age) that 100 people must attend to even break even.
There are several philosophies of our group that we often find put us in a double bind. One of these is volunteer labor. We try to avoid using volunteers, feeling that women's culture has existed too long on volunteerism. We try to pay our group out of money that works for us something. Many times this ends up being mere tokenism. This ties into another goal we have: to keep ticket prices as low as possible. We are a non-profit organization, but we'd like to meet our payroll and we must be able to afford to keep our culture going. We first figure out about what the expenses are, and then we work out the ticket price for a concert. We divide that by what we expect the draw to be or what the hall capacity is, if we think we can sell out.

Another thing we try to do is have concerts of people not so well known, thereby increasing both our exposure and theirs. There have been several attempts at this, and often it has been successful. However, there are those featuring lesser known artists. There is an incredible feminist culture filling up and spilling over an under-used downtown area. We want to hear other people besides Cris Williamson and Holly Near. Don't you have a little known favorite that you'd like to hear in person and wonder why she hasn't been to town? Money has made us conservative in some ways.

We don't have the resources to take a certain respect. We don't have the resources to take a certain risk. Sometimes the loss comes from our own lack of resources to do the concert. Sometimes the loss comes from other personal pockets. We really do want to produce some other concerts. Some we like Jade and Sasparilla, Vicky Randle, and Vicky Randle. Our list goes on and on. We'll take risks but we aren't suicidal.

What it all boils down to is the only way it will all work is by being able to count on community support. (We would like you to think about priorities when you are deciding on giving out and dinner or a movie, or attending a women's concert—whose culture and whose economy do you want to support? By choosing mainstream entertainment, you could be missing a very special event as well as an opportunity to support a growing feminist culture.

--Anne and Helen/WomensWorks--

"A lesbian said she once watched a gay parade for hours, hearing them chant 'Join us! Join us!' until her stomach knotted,"

Multicolored flags twisting and flapping, and many women I don't know pouring by me, under a low grey sky. And also many I know,

Chanting, Join us! Join us!

Walking together as they walk together every day, only now in hundreds all at once In uneven patterns but all turning in the same wind All heading toward the river My shining friends and amazons, Passing in the street. Join us! Join us!

Join us! Join us!

In the living room at twilight, looking at me you said, "But you're so-so—" and I knew what you were seeing; your daughter soft and glowing, tall and gentle, legs strong and soft, soft curves from neck to narrow fingers, hair light and softly curled on the face, eyes soft and glass-blue, a soft and warming promise on the lips. Meant for some gentle man as clearly as cups for coffee, as seabirds for the ocean.

Mama I have rivers of friends. We do not need containers. We are strong and bitter. Yes, we are soft and glowing, we are meant for each other.

I walked with my friends, and we pour down the street, arm in arm.

Chanting to women stopped on street corners as we go by, Join us! Join us!
I dreamt last night of a frantic hunt
for scattered feathers
swirls of beige and brown
fallen from a death somewhere
I held them to examine
and tears came to me

I look to you, woman of the land
fighter and lover
you were birthed in the scent of life
with firm hands catching and comforting
your connection with life is through
the lessons of growing
everywhere there is an unfolding blade
or leaf
mountains to climb and explore
the cycles are demonstrated
everyday, every season
a birth is a victory, a joy,
death is completion

Air was slapped to my lungs
an inharmonious clatter of
steel and sterile white
under penetrating harsh light
I was yanked to consciousness
trundled down the halls
and processed with the others
a plastic band was adhered to my wrist
already the stain of oil

Mandatory attendance at the institution
of brown linoleum and lockers
my first poem was written
to the tune of a film on the Blitzkreig
thousands of corpses and bones
framed by blackboards and
the American flag.

At night I slept restless
awakening to the stage whispers of
the woman who stomped up the stairs
coming to assess me, to
reprimand
to judge my lack with inward bile
coming home, reeling with chemicals
her face would move in stern ungiving
circles
she thought she was mother
and I killed her until I woke
again

I knew my mother
she ran away sometimes
I grew to be a young woman
I ran away sometimes
in desperation
to the hills, to the ocean
Across the continent with borrowed rides
I ran away to the fanciful theatres inside
my head

I was the third of four
babies, babies all in a row
my mother was young and poor
she ran away often
I grew to walk, with her,
until one day when the strange figures
uniformed,
came for me
and me
My mother was gone
and I was tiny
my fists were laughed at
my tears cajoled
and I was carried away
in duplicity. (cot.n.)
you were there
hidden in the leaves of my pain
peering out cautiously
seeking that life which sustained you
Always, through years of words
deskfuls of numbers
my glazed eyes and shaking hands
the droning litany of the teacher and the taught.
I grew to be a young woman
having learned the lessons of silence
and self hate
mirrors captured my insufficiencies
and awkward glances
You were awake and watchful
guiding me through the haze
of taunts and glass shattering
of wristcuttings and enduring silences
You sat with me, alone
waiting for the hours to pass
with dulled eyes
watching the palm tree grow
You watched and loved me
even when I lay
in desecration with men
who sucked out my body juices to
feed their void
When I would lie awake in self-mockery
prodding
the dead carcass of me
You are the voice of the sea
the fluidity of liquid
the strength to sculpt stone
You are the light
that brushes softly against leaves
and glitters sharply on the crescendo
of waves

I began to awaken one day
in the autumn of the east
as my friend and companion traveller
lay crushed in traction
pale and near death
the Woods were alive and crying with me
clouding the lake to a shimmer
the trees were alive with luminous color
their bark was darkened from the onslaught of water
and as I watched
the leaves began to rain down
light against dark
leaf against bark
crying with me
You the strength of being
a woman born
and I, a child grown through and beyond the wastelands
are merging
a quiet reunion of self and self
we stand armed in fierceness
against the disease of the world
we grow ever bolder
learn to be healers of our lovers
of ourselves
a slow straining process
of concentration
and war screams
Now I walk through streets of
any city, every city
and I know, with you
that it is not I who is the deathcaster
nor I who fuls the giver earth
Neon cast shadows invade my every footstep
women sellers, and child buyers
raping my eyes and tearing my pockets —
But I am a seeker of health and of retribution and I will seek until the time comes when children are not under the gaze of defamy until we are all caretaking the land and cleansing the sluggish rivers I look to the era of Great Reconstruction of the Planet Earth.

— Alison—

Lesbian Lit Class

This Spring Quarter at the University there will be a course devoted entirely to Lesbian literature and Lesbian culture! It is called Oakes 420: The Woman Identified Novel in Historical and Political Perspective, taught by Risa Krive.

The course will be a re/discovery of the words and experiences of women loving women, and the social and political implications of Lesbians' lives and Lesbian writing. In addition we will examine our lives and our culture in relation to questions of Lesbian aesthetics and Lesbian sensibility, and culture as a critical and revolutionary force in our Movement.

Literature will include Lesbians in mythology, Sappha, Well of Loneliness (Radclyffe Hall), Colette, Virginia Woolf, Monique Wittig, Riverfinger Women (Elana Nachman), Rubyfruit Jungle, Ruby (Rosa Guy), Sister Gun, Heresies, Sinister Wisdom, Gaysweek, and more.

Come share in the celebration and creation of Lesbian pride and Lesbian culture!!

Tues and Thurs 1-3, 103 Oakes UCSC.

Enrollment is limited to 20 so come to the first class meeting on April 4th. Curious? Call Risa at 4-27-3917 for more information.

WOMEN IN TRANSITION -announces 3 new groups for women

LESBIAN THERAPY GROUP

8 week therapy group for lesbians, co-led by Sybil Meyer & Lauren Crux.

Wed. nights 7-9:30 pm  Starts April 11th
$10/session limit 12.  Call for more info:336-2771

SISTERS, MOTHERS, LOVERS, AND FRIENDS: Women's Relationships with Women.

This group will provide an opportunity to define and explore the various forms of intensity that women experience in relationship to other women. The facilitators will structure exercises which will focus on the universal and unique features of women's relationship patterns with other women.

Tues. night 7:30-9:30pm--6 wks Starts April 27th
$10/session limit 15.  Call for more info:336-2771

Facilitators, Lauren Crux and Sybil Meyer

DANCE/MOVEMENT THERAPY GROUP

An eight week group for women who want to explore their body-image, increase their movement possibilities, identify their personal body language, and expand their range of choices for emotional expression, interaction, and play.

Led by Sybil Meyer. Time & Place TBA, starts mid-April. Call if interested; 336-2771.
I had a dream  
You came to me  
in the stillness of the night  
We sat close to one another  
on the Oriental rug  
You read me your poems  
and we shared  
a cup of wine  
in the warm  
I've had a special feeling ever since.  

Lullaby  
You walk like an African princess, like a winning player;  
Hard and swinging, hands in pockets, your gold hair  
Pouring over your shoulders, your lips thoughtful  
My amazon  
Your weapons turn, your shield shatters, why go to war  
While your wounds are open, I can hold you  
Your breasts are flattened against my ribs  
Like the sleeping face of a child against the mattress  
My amazon  
The cat is curled up with her paws on your face  
Only you and me and this small striped warrior  
No one to fight off until morning  
My amazon  
Your bed a white boat on the nighttime sea  
Let them call and knock on the window, we will sail away  
Let it rain on our sails until morning  
Your round window will look out on the rising day  
My amazon  

--Sylvia

LOVE POEM

I cannot use the commonness of words  
To express this love that roars within me,  
I cannot use sounds that other ears have heard,  
To portray fire that never eyes shall see,  
I would prefer to listen to a stone  
Than to attempt to rend description free  
with age old utterings. This only is a poem,  
My words cannot attend my ecstasy.  

-Diane Ramsey--

She is Sensuality  
held captive  
within the mortal trappings  
of skin and bone.  
Shining muscles  
pirouetting in the hazy patterns  
of afternoon sun,  
she dances in an empty room.  
Perspiration droplets  
dance glissando along  
smooth curve of delicate brow  
Breast; rising, falling  
with each sharp kick  
of finely turned calf,  
with every leap through space  
to land  
as a gull, on the sea-patterned rug.  
Sara in the afternoon.  

-Kathi-

I wish I understood  
more clearly  
what I explain  
so well.  

-Diane Ramsey--
A CASE OF MUSICAL ATROPHY

If some of you walked out of the Cabrillo Womyn's Music Concert feeling a little disappointed or even frustrated, you were not alone. After speaking with several others who attended, I feel much support and encouragement in writing down my thoughts.

Being a part of the Santa Cruz Lesbian Community, I feel that I've been expected to support music performed by lesbians even if the lyrics are not only non-womyn identified, but are non-stimulating as well. Pressure has been mounting inside of me and I can no longer suppress my feelings. There are too many changes that need to take place; music can help to create those changes or it can help to keep people from changing.

Although I, like most people, appreciate a good love song, I feel the theme has become a bit trite. I find myself being continually reminded of what I do not have or what I wish I did have, instead of all I do have. Why must our music dwell on our weak areas and not bring out our strong points? Love songs can be very manipulative in the sense that they often leave us feeling that we are not whole if we are not in love or relating to another person sexually. We need to support the wholeness in each of us and break away from our gross social conditioning that keeps us from being the strong womyn that we truly are. We need to be inspired—not stifled.

Because performing musicians reach a large group of people, they hold a certain amount of power above other individuals. In minority groups this power is often magnified. For instance, when a lesbian musician go on stage, many of us automatically give her our support without questioning the intention of her music. Of all our assets in spreading the Womyn's Movement, I feel our music could be the most influential.

I owe a lot to this community. If it was not for all of you, I would still be tightening the lid on my so-called negative emotions and hiding in my "creative closet". This article was not intended to offend anyone, but after reading it over, I'm sure it might just because it's so up front, I feel we all must realize that music is power and that power must be respected and not misused.

TRISH NUGENT
in concert
FRIDAY APRIL 7
LIVE OAK GRANGE HALL
1900 17TH AVE. S.C.
BENEFIT FOR
RISING MOON WOMENS CENTER
INFO: 426 DYKE

ANITA, ORANGES, AND COKE
Coca-Cola owns 35,000 acres of orange groves which provide revenue to pay part of anti-gay crusader Anita Bryant's salary as promoter of Florida orange juice, according to the Community Alliance of Philadelphia. As a result, the alliance of more than 35 representatives of business, professional, and civic leaders in the city's gay community has announced a boycott of the popular soft drink. Many gay bars across the country have also decided not to Coke up. The CAP can be reached by writing P.O. Box 2262, Philadelphia Pa. 19103 (info from Big Mama Rag)

CLASSIFIED
Sisters: I'm the only woman I've ever heard of fixing guitars, banjos, etc. I'm real good at it, but as a mother working from home it's slim pickings. Please let me repair your instrument. I specialize in antique restoration, inlaying, lowering action. I'm reasonable $wise. In Berkeley, Jane 415-845-1364
Charlotte Cushman was born in Boston on July 23, 1816. Her singing career, a disaster, began in 1835. Fortunately she quit and her debut as an actress was in 1845. She became most famous for her performances as Hamlet. Her adaptability at playing both female and male roles was quite amazing. She widened her style when she superbly played Meg, an ugly, shriveling crone, in "Guy Mancering". To play the part of Nancy in "Oliver Twist" Charlotte was asked by Mathilda Hayes to take her on as a pupil. Charlotte did and

The leaves fell to the ground in swirling patterns of grace. Our silences with one another grew into compact vacuums of space the words breaking the quiet so few, so meaningless that I've trouble recalling their purpose. We had our moments of brief respite: adopting a kitten, then two. Playing out pent-up affections on the cats instead of one another.

I involved myself deeply in outside affairs of a non-personal nature. You grew ever more oppressively dominant I became ever increasingly independent. Whatever love remained was lost somewhere between your struggle to possess and my struggle to be free. Like reverse magnets we repelled one another as the leaves fell from the trees slowly dying, one by one.

-Kathi-

Women's Health Center
205 Louise St
10-11 Mon-Fri 7-9 pm Wed.
427-3500
24 Hour Phoeline

Dr. Referrals - Med. Library Medical Services by Appointment Lesbian Counselors Self-Help Monthly Workshop Health Information sliding scale

CLASSIFIED CLASSIFIED
WOMEN'S COUNSELING Low-cost, short-term counseling by lay counselors of the Santa Cruz Women's Health Collective. For appointments call 427-3500

WOMEN'S CENTER
538 searle St.
Free Estimates.
GARDENING
HAULING
CDD JOBS
Perhaps the most significant literary-political accomplishment of the Second Wave of Women's Liberation, is the publication of Susan Brownmiller's book Against Our Will. Backed in the past in Kate Millett's Sexual Politics and Phyllis Chesler's Women and Madness, Brownmiller's analysis of rape completes a definitive picture-political, psychological, and physical-of society's places and positions for the female sex. Let us not, at this late date, become too optimistic of woman and her chances for an actual liberation—we have a long steep road of hatred yet to climb.

Kate Millett's book Sexual Politics, the earliest of the three studies (in 1969), deals historically and in literature with the position of woman—her status, gains, and losses in the male structure. Patriarchy and possession; woman as property; power and control; the man as master are the themes of this work. "It is precisely because certain groups have no representation in a number of recognized poli-
"In rape, the emotions of aggression, hatred, contempt, and the desire to break or violate personality take a form consumately appropriate to sexual politics." The woman brutalized is not at issue, but her attacker's awareness of his upheld rights of ownership are. So long as this possession remains sanctioned, as it politically is in fact despite the travesty of law, no woman can be truly free.

Phyllis Chesler's *Women and Madness* reinforces and extends Willett's theses, directing her survey specifically to women under the patriarchy of psychiatric care. For her own safety and health, a woman must not (cannot) break the male chain of control ingrained upon her since her birth. "Female children move from a childhood dominated or peopled by members of their own sex to a foreign 'grown-up' world dominated, quite literally, by members of the opposite sex."

Much of what is deemed psychotic by the male definers of societal mental health, is simply woman's need to return to that early reinforcing mother-nurtureance and the frustrations faced in attempting to do so. All sexual union, for Chesler, is an incestuous quest failing and culminating in rape, for while the male returns to mother-nurturance by marriage, the female cannot do this, but must become that comfort in herself.

A woman in marriage performance attains a father figure, as her mother did before her. She does not refuse to be raped, nor to relive or to become her mother or her mother's ego, "But the modern Persephone still has no other place to go." If she does not accept her designated woman's role of sustaining wife and mother, she is not permitted emotional survival by the male hierarchy.

Note for instance masculine reaction to lesbianism, to the woman who rejects this ritual marriage-rape. Or in fact the male reaction to any woman with an existence of her own; a woman unclaimed by a male is prey to any male attack. A large percentage of women under psychiatric care fit just this classification; choosing to deny their subjugation to the role, they are dubbed insane by the males who have created it.

Convinced by her conditioning that the ruling political structure, which has enframed her life from birth, is the only valid way, a woman may then be so brainwashed that she believes her own independence is an actual disease. A being thus far mentally raped is physically an easy mark. The male takes her as he deems it his due, with or without the legal sanction, and with or without her own consent. (Millett's concept again of power retained by socialization or by violence, but still power retained.)

In the face then of an actual criminal attack, she is absolutely, totally, emotionally unable to resist. Pressure by male psychiatric norm--the initial rape of her mind--is only a subtler manifestation of the rape performed first by one man and then by any man upon a woman's body.

With the structural and mechanical mechanisms of Millett and Chesler so defined, Susan Brownmiller's treatment in *Against Our Will* focuses upon the history of rape itself, and man's hatred of woman is her conclusion. "Man's discovery that his genitalia could serve as a weapon to generate fear must rank as one of the most important discoveries of prehistoric times..." From then until today, the significance of this discovery has been "nothing more or less than a conscious process of intimidation by which all men keep all women in a state of fear." Politically woman has been man's "chattel, ox or ass" from the start. Legally devoid of, or with substantially less, legal status than the male, woman has become an impersonal body sold...
to whichever male achieves possession. A female is her father's property until bound over by that father to a husband. By her legal binding to one male, the law has supposedly gained for her protection from all other males, but this is not the actual case. A woman in the name of this protection is thus stripped of every humanity and human right, although the promised benefit cannot be guaranteed. Achieved instead is the psychological property status that turns the female body to a husband's use, and grants it too to any other male who forces her to his will. "In 1973 the FBI reported 51,000 'founded' cases of forcible rape and attempted rape across the United States. 8 "Founded" refers to the number of cases (less rape than in any other crime) in which the police actually believed the victim's story. Of these 51,000, arrests were made in only 51% of the cases. Only 76% of those arrested were prosecuted, with only 53% of those convicted. If we say conservatively that only one in five rape incidents was actually reported, we arrive at a figure of 255,000 rapes and attempted rapes... in 1973, "9 with an incredibly low (projected) conviction figure of 10%."7 # Something is certainly very wrong, and Brownmiller's analysis as to why these rapes occur is quite revealing. The average rapist is not the sniveling, frustrated little rat of the stereotype who has no woman of his own, but is more likely to be an aggressive street-punk, 16 to 24 years old, who expresses his hatred and hostility by the abuse of women. "A woman is perceived by the rapist both as hated person and desired property. Hostility against her and possession of her may be simultaneous motivations, and the hatred for her is expressed in the same act that is the attempt to 'take' her against her will."10 His victim may be less than 2 years old or over 80 years of age, but she is always the victim of an act done in the name of masculinity. As long as the machismo-force, the offender becomes a hero, applauded and virtually made unculpable for his crime. "Rather than society's aberrants or 'spoilers', men who commit rape have served in effect as front-line masculine shock-troops, terroristic guerrillas in the longest sustained battle the world has ever known."11 Psychologically, the woman as this rapist's victim is defenseless. She has been trained all of her life to be submissive, and she has never learned, emotionally or physically, just how to fight for her humanity, her security, her freedom. She is overpowered and not to be refuted. The rapist is not always a total stranger, either, but may operate within a climate of emotional dependence, as in the date situation, at the office, rape by a near relative or family friend, or even incestuous rape. "Women are trained to be rape victims. To simply deny the rape is to take instructions in the power relationship between males and females."12 Against Our Will discusses the political structure that makes rape operable as a psychological and physical crime. "To the woman, the definition of rape is fairly simple. A sexual invasion of the body by force, an incursion into the private, personal inner space without consent. To the male, however, rape is an expression of contempt, possession and hatred in the name of masu-
LESSONS
I was arrested
for resisting normalcy.
Now, in spite of eavesdroppers,
I am safe among the masses.
I move through my extremes secretly,
disguised as a feeble poet.

--Diane Ramsey--

END THE LOCKDOWN! Support Sisters Inside!

On Feb. 28, 400 women sat in the dining hall of the Calif.
Institution for Women (CIW). They were protesting: Atrocious
medical conditions, quantity and quality of food, unsanitary
conditions in the kitchen and hospital, enormous price hikes
in the canteen, and women being put in the hole for 4-5 mths.

During the sit-in the women demanded to meet with the warden
as a whole group, and to speak with the media. The warden,
Kathleen Anderson, refused to allow women access to the media,
and refused to meet with other than a small representative
group. After 32 hours, the women returned to their cells. The
warden had promised that if women returned to their cells
there would be no reprisals.

200 women have been locked in their cells since March 1st.
They have not been allowed hot food or exercise. They have
been charged with serious rule violations which could affect
their release date.

YOU CAN HELP! Call and write to these people: J.J. Enomoto,
Director, Calif. Depart. of Corrections, 714 P St., Sacto,
Ca., 95814, (916) 445-7688; or, Kathleen Anderson, Warden,
CIW, Chino-Corona Road, Frontera, Ca. 91720, (714) 597-1771.
If you have any media connections, encourage them to inves­
tigate the situation at CIW. Demand an end to the lockdown,
and no reprisals against women involved in the sit-in. Support
the prisoners' demands: let them talk to the media, improve
living conditions, get rid of Warden Anderson.

For more info, contact: Women Against Prisons, c/o Women's
Litigation Unit, SFNLAP, 1095 Market St. Rm. 416, S.F. Ca.
94103, (415) 626-3632.
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 follows:

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.

Rubyfruit Reader

Subscription
(3 Bucks for 6 Months)

Name
Address
Zip

box 2386, santa cruz, 95063
to our read- hers:

The Rubyfruit Reader is
Santa Cruz’s ONLY lesbian
communique. She is published
as often as possible (ev-
ery 1-2 mths) by a small
collective. Not all of us
necessarily agree with ev-
erything that is printed
but we take responsibility
for choosing to print what-
ever appears in Ruby. We
are open to taking in new
members—call 426-DYKE
for meeting times.

RUBY’S RAPS........-

Well, after much heated de-
bate, the Rubyfruit collect-
ives finally made the de-
cision to open to new mem-
bers. Yes, it’s been a long,
hard struggle, but one that
we feel will be ultimately
worthwhile in that now many
more womyn will have a
chance to learn the valuable
skills associated with put-
ing out a monthly publi-
cation. So, if you are one
of the ones who’s been just
waiting for her chance to
work with us, please send a
brief resume to our P.O.
box. We’ll be screening app-
lications at the beginning
of September, so get yours
together and send it in, if
you don’t want to miss the
deadline.

CONTRIBUTIONS
We always need contribu-
tions, 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, also a pseudonym
will be printed by request.
We tend to give preference
to materials submitted by
Santa Cruz County lesbians
altho we also appreciate ar-
ticles that concern out-of-
town events.

DISTRIBUTION POINTS
Pick up Ruby at the follow-
ing places and put yr 35¢
in the cam Rising Moon Q’s
ctr., S.C. Q’s Health Ctr.,
You’ve Got Me Flying Kite
Shop, UCSC Q’s Studies;
also on sale at Bookshop
Santa Cruz. Please send us
yr $ if you pick Ruby up at
Mona’s or Cabrillo Q’s Ctrl.

CONTRIBUTIONS
Workers this issue: the usual
crew... brenda, Catherine,
Clytia, & Kater. Cover by
Jan. Childcare, shopping,
& other awful tasks by Joy.

P.S. Don’t forget to start
getting your costume togeth-
er for the 2nd annual Ruby-
fruit Reader Hallowe’en
Dance, even bigger &
better than last year!

Dear Ruby and the Women of
Santa Cruz;
I have been working with
the Rising Moon Women’s Cen-
ter since before it opened
last January. The women work-
ing with the center have
changed over the months. Ma-
ny new women are working
with the center all the
time. There are also women
who have needed time for
themselves or have been over-
worked and needed a break.
Our minutes have always been
open, as well as our finan-
ces, policies and the dis-
cussions which led to those
policies. We have encouraged
all women who want to get
involved or who have input
to share, to come to our
meetings and be part of any
decision which is made. The
women working with the cen-
ter are of various ages,
backgrounds, color, sexual
preference and political
persuasion. Our common bond
is that we are women devoted
 to working for women, and
that we have tried to create
 a center in which all women
are supported and nurtured.
I feel that the responses we
have gotten to the center,
and the fact that our work-
shops and events are well
attended, has shown that we
are meeting a need for a
safe place for women in San-
ta Cruz County.

For the most part the sup-
port from the community has
been positive. However, we
realize that we have a long
way to go in trying to meet
the needs of more women in
this county. We have heard
that there are women who
won’t come to the Center be-
cause of our woman-only pol-
icy. We devoted two meetings
in January to the intense
discussion of this subject.
The pro’s and con’s of this
discussion, as well as how
consensus was reached, inclu-
ding objections and how they
were resolved, are recorded
in the minutes. The decision
was reached to have Rising
Moon be women’s-space for
the safety and growth of
all women. If a woman is in
a crisis or even if she isn’t
and needs the support of wo-
men and a safe place to be,
she now has that place.
We went around and around won-
dering if women that relate
to men sexually or emotion-
ally would not come to the
center because their lovers,
husbands or friends could
not be there too. There were several women involved with men at those meetings and they all expressed a need for a space in which they could be with women and women only. We wondered if educating men around the issues of sexism and racism wouldn't be better facilitated if men be allowed in the Women's Center. We decided we could better educate people in the world at large by having a place where women could feel strong and loved together and thus not be so dependent on male approval and support. We also felt it would be educational to show women giving strength to each other rather than always nurturing and educating men about issues of sexism and racism. We discussed possible problems which might arise from our stance. We feared male retaliation in the form of physical violence. We feared that straight women might be leary of coming to the center with the misconception that our decision was born of "man-hating" rather than woman-loving. We decided to have as broad a base as we could in trying to reach women and helping them feel welcome. Because there wasn't a place in Santa Cruz County where women could be with women only (including our homes), we decided to try the women-only policy for six months and re-evaluate it in June. We received response from many women saying they felt safer in the Women's Center than anywhere else, and that it helped them in their daily lives. In May we sent out a newsletter trying to reach as many women as we could, announcing future topics for discussion at the meetings. The first week in June was set for re-evaluation of the women-only policy. We encouraged all women to be a part of the discussion and a part of the decision. We again spent two meetings vocally and at times strenuously discussing the topics and implications of women-only vs. "open" space. Both meetings were well attended. After much discussion we again reached consensus that we would keep the Women's Center women's space.

We have heard rumors, which only recently have been upfront, that there are women who boycott the center because they have labelled its workers "lesbian separatists." I feel these attacks are unjustified. In fact, there are non-lesbian, bisexual and asexual women who have worked and continue to work with the center since its beginnings. There are many lesbians who work with the center also. I feel there is a good blending of energies and that we all work well together--each woman giving a different perspective to the process of trying to run a women's center. We have tried to publicize that we are open to all women--that any woman can come and give a workshop, class, or event and make the center what she wants it to be. We have, on several occasions, stressed the need for more widespread community involvement. We have invited women to staff, we have put out the cry that we are overworked and would like to share some of the burden as well as the joy. We have received response and help from many women, who have felt welcome, women who are needed.

My frustration comes in wondering why the women whose needs aren't being met haven't come and expressed themselves. I feel hurt and angry that women who feel alienated by the women-only policy haven't responsibly voiced their discontent to the collective. But that rather, months later, we hear rumors or remarks on the side, that we are a bunch of "man-hating, lesbian separatists" and that these women will never support the Center. How can the Women's Center meet your needs if you won't be upfront about making them known and working with us to fulfill them. I would like to say that at the July 29th workshop on racism was the first time, as far as I know, that this discontent was expressed openly. Prob-
Problems and misconceptions were also aired the following Monday at the meeting. The women at that meeting decided to have an open dialogue as the discussion of the next meeting. I see this dialogue in the interest of communication and understanding, not in the interest of fighting or trashing.

The Women's Center is trying to bridge the gap between women, not make it larger. I feel the Women's Center has always tried to be accountable to the community for its decisions as well as the process which led to those decisions. We welcome input, whether praise or criticism, in helping the collective process of the Women's Center. I, personally, don't welcome being criticized for Women's Center decisions from women who don't know what we have been through in struggling with these issues, and who are not willing to come and discuss these issues with the collective as a whole.

I feel this is the beginning of a series of open dialogues between the women of this community. I am excited and apprehensive. I want the outcome to be positive, to be a sharing of feelings rather than philosophies, and to have the interest of bridging the gap between women in mind. I feel this can only be a learning experience for us all, and only what we make it. In closing, I would like to say that in writing this I do not represent the Women's Center; only one woman who would like to see the Women's Center continue to grow to be a place that meets our needs as women.

In Solidarity, Joy

Moon Watch

The new moon sliver is a western moon, a setting moon. It follows close behind the sun. The larger it grows, the later it sets, (nearly an hour later each night). As it sets, the right edge is the part alight. By "1st quarter", it is a half circle and doesn't set until around midnight. Sometimes we can see it in the dimmer light of the afternoon.

When it has grown full, it is opposite the sun. It rises in the east at sunset, and sets at dawn. We see it in the sky all night. (This is the "2nd quarter")

As the moon wanes, it rises later each night. By third quarter, it is again a half circle, the other half this time. It now rises around midnight, the left edge alight while in the east.

The old moon crescent is an eastern moon. We rarely see it, as it rises in the wee hours of the morning and disappears shortly after dawn as the sun brightens. On the day of the new moon, "4th quarter", the moon is invisible, rising and setting with the sun.

Kaiser

SISTERS: Yes, I'm still searching for that "perfect household" with everything — friendship, support, low budget, sunny, yard, quiet, cat ok.... I am a Lesbian feminist writer, studying solar technology & architecture at Cabrillo; vegetarian non-smoker. Space needed by Sept. 1 (mid Aug ok) Pamela, Box 121, Elk, Calif. 95432, (707) 877-3470.
Dear Ruby Readers,

How many of us have had the fortunate experience of feeling centered and peaceful because we weren't sexually involved? I am not saying that we can't feel good when we ARE sexually involved - goddess knows, as do I, sexual sharing feels real good! I want to stir up thoughts regarding the bullshit that we involve ourselves with when we are sexually relating with others. And to you enlightened lesbians who feel you have it all together over sexual matters, I gently recommend that you also look closely into yourselves.

Sound a little angry? Yes indeed. It is difficult for me to believe that in our sexist and sexually oriented society that anyone can have it so together regarding sex and it's emotional surroundings that they don't need to do some work on the subject.

I am writing because I learn more about myself when I do, and I am sharing with you because it is important for me to share. I am presently going through the reality of being sexually rejected by a woman I love. Her reasons for not wanting to relate sexually are valid, yet from where I stand, rejection is rejection and it hurts.

Intellectually I understand that we are all free beings-free to come and go as we please, with whom we please, when we please. Intellectually I understand that expectations shouldn't be. Intellectually I understand that all relationships are different, similar but different, and that making comparisons between my relationship with her and her relationships with others also shouldn't be. I am trying to strengthen these lines of knowledge from my head to my heart but it is taking time, and meanwhile, I cry and feel angry.

I get angry with myself for giving her the power to cause me such pain. I get angry at myself because it's my ways that are causing my pain. I need not be afraid of my pigs. I need to conquer and change them.

I believe couplism, as we know it, is a patriarchal concept. Our parents, as models, taught us jealousy, possessiveness, belonging to and doing for. As lesbians we must undo that learning. We need to talk, discuss, argue all that surrounds sex. We also need to talk more about sex itself.

What about "I'd like to make love with her but I really like being her friend and sex changes things"? This does not hold true for all, but I would wager a guess that it is true for many - although not necessarily all the time. And what about the couple that decides to shift from monogamy to an "open relationship"? The struggle bears its mark. And what is CASUAL SEX? Why do we as lesbians feel that we should have it so together about all that surrounds sex? It is not easy and if we realize that there ARE problems, then we can work at solving them.

One reason this all seems so important to me is as lesbians we have to develop our own families of support and comfort. Having sexual-surrounding-problems somewhat hinders that development. Again, if we face these problems, our ties will be stronger. Another reason is that with the political climate as hot as it is presently, i.e., the Briggs' Initiative, we need energy to overcome these evil forces. If any of us don't go to meetings because "she" might be there, or stay away from celebrations because "they" might be together, we are only dividing ourselves. Staying home and feeling sorry for ourselves weakens, not strengthens. Facing "her" or "them" can be difficult and painful - this all lessens in time as we grow stronger.

In my times of celibacy, as a chosen style, I am more at peace with myself. I am more creative. The joy I feel with myself - alone - is different than the happiness I feel when I am with others. I can't explain the difference - you may know what I mean.

What I am trying to say is that it doesn't seem as though sex itself is the problem - far from it - but rather the surrounding emotionality caused by patriarchal programming. If we are to be "an army of lovers who cannot fail" then we must not fail to find our faults and free ourselves.

In Sisterhood with love,
Judy O'
Why A Wimmin's Religion?  

Many women have asked me about my spirituality and how I feel it relates to wimmin*s politics, so I decided to write an article and attempt to explain. I feel that a woman-identified religion is very important for us. It's true that patriarchy has co-opted religion along with economics, health, family life, education, government... you name it and patriarchy probably has some hold on it. So much of what it has touched has become so unsavory that we've turned away from it in disgust. Especially religion. All those stuffy churches and boring sermons...those terrifying guilt trips...or the hierarchical guru systems where women are still on the bottom rung. Where are the priestesses - the wimmin healers and spiritual guides? Most of the ones I've noticed seem to be supporting deXty. and/or making it in a male commerciality. However, watch for the magical-priestesses - they're coming out of the woodwork! But why religion at all? Z. Budapest puts it very well:  

"What people believe (faith - religion) is political because it influences their actions and because it is the vehicle by which a religion perpetuates a social system. Every new social structure tries to come up with some kind of mythology of divine origin for its values and aims."

What I get from that quote is that what I believe in affects who I am and how I live and this in turn affects everybody else. Some people believe in the great God Money and worship a corporation. Some believe in a bearded old man in the sky who throws lightning bolts when you're not "good." Some believe it's all a big machine and sort of meaningless. Enough people believing together and it becomes a social reality or tradition. This common belief turns out to have a lot of power, because it makes things happen.  

So why believe in deities at all? you're probably asking. Why not just believe in cooperation, love, truth, honesty, etc. A good moral code that preserves life, in other words. "Yes, yes," I exclaim (getting a little carried away), "I agree totally, because I do support these things," because I love life! I feel they are essential keys to survival in mental, emotional and physical areas.

But what about the psychic realm? "o pooh, there's no such thing!" say the skeptical...Then how do you explain your dreams? Telepathic experiences, past life recall, geniuses, telekinesis, etc., etc. Say what you will, there are many humans who are convinced that there are forces and powers within us that move out and past our bodies and ordinary thinking. I suggest that the patriarchy has co-opted our psychic aspects along with our bodies. It's just another stolen treasure that we must reclaim. Perhaps the most essential one, because power* in the psychic plane could give us power in all the others. (*power of, not power over.)

Another power that religion seems to give is the ability to feel ecstatic awe or a sense of the miraculous. This society is notoriously lacking in the experience of wonder. We have become jaded - only fools and very young children (who haven't been program-
The ancients seemed to have understood this better than us. Many groups celebrated together - conducted rituals that were designed to produce ecstatic release. They also knew about mysteries or life forces, and priestesses (and priests later) had the responsibility to study and teach them. Nowadays some of this function has been taken over by psychiatrists and scientists. But the ancient religion never went away. Underground, yes, or into disguises, but nevertheless here. Somehow it has survived the witch hunts, the missionaries, the pollution, and the machine consciousness. You can see its ear­marks in solstices and equinox gatherings, in Native American lore, in Wicca, in Eastern-style chanting, etc. All seem to agree that Na­ture is our common source of life sustenance, and turning into her cycles is important for survival. Many of them have a myth or symbolic story to explain how things come to be. Having such a story gives us something to go on - a way of "explaining the unexplainable."

I experience many other benefits from being religious but I won’t go into them all right now. The point is we do have the option of practising a religion - and any one we like! In fact it’s ever mentioned in the Bill of Rights. I want to support women in doing this.

Two of the qualities I’ve noticed in winmin’s reli­gions is the lack of hierarchy and the lack of rigid doctrine. No one is set above anyone else and no one is foisting their beliefs on anyone else. It’s an individual matter and very personal process. But a unity appears through the diversity - an acknowledge­ment of oneness. This makes us “politically correct” as we say, and frees us to ex­perience the delights of religious fervor without sell­ing out our individuality.

The next question, of course, is what religion to follow. This is usually a personal choice, but many win­min have found strength in the old Goddess - mainly be­cause of her female-ness. It’s worshipping the source of life “in our own image” - literally. (* MOONHAWK)

Patriarchy tends to scoff at images. Judaism even made them sinful - probably around the same time they re­moved the feminine prin­ciple from their pantheon - leaving a single autocratic Father God who is decidedly male.**(Read “When God Was A Woman” by Merlin Stone) But we still make pictures in our dreams, and they still affect us. Why not deliber­ately choose images that inspire us with their power and beauty, that we may become like them? The psychiatric world is find­ing this out (Carl Jung and followers). And winmin as well, in our investigation of role models and how they affect us.

For me, loving myself as Goddess, the Goddess as Self, and life-source, and all the shimmering web of life’s realness spinning out from Her - is creating a reality that nurtures and supports me. For you She may appear differently. There are many alternatives. What do you believe?

*APPROTHOUGHT: Another question that seems to arise naturally is what about men - is it appropriate for them to identify with a female archetype? I feel that it is - that men need the softness and sensitivity, the deeper intuitive powers that are usually seen as “feminine.” I believe that lack of commun­ion with the feminine prin­ciple has been damaging for everyone. When the Goddess was worshipped widely she smiled on her sons as well as her daughters.
DEMOS SNUB SAN JOSE BECAUSE OF GAY ISSUE

The liberal California Democratic Council has canceled plans to hold its 1979 convention in San Jose because city officials there repealed a proclamtion for Gay Human Rights Week. Instead, the big volunteer political group will hold its next convention in Fresno.

It was explained in a letter to San Jose Mayor Carter Gray Hayes that the convention, usually attended by about 1200 CDC members, was being moved because "we could not in all good conscience, hold a convention in a community that deems lesbians and gay men second class citizens."

Earlier this year, the S.J. city council proclaimed Gay Pride Week, then changed the name to Gay Human Rights Week, then under pressure from anti-gay groups, dropped the whole idea.

Mayor Hayes was in Hawaii yesterday, and not available for comment, but an aide was shocked by the city's decision. "Oh, no," said Bob Krause the mayor's executive assistant. "I don't know what we can say."

Meanwhile, a gay CDC activist in Fresno described her community as "less than tolerant toward gays Fresno is about ten years behind the rest of the world on issues such as gay rights," said Marsha Go-nan, president of the Wilde-Stein Democratic Club, one of the gay clubs in the CDC.

We wouldn't even think of asking the City Council here for a gay rights week. We get a lot of negative reaction to gay activities."

--S.F. Chronicle

WOMEN IN TRANSITION, INC.

presents

3 new Fall groups:

*Feminist Therapy Group

*Lesbian Therapy Group

co-led by Lauren Crux, M.A. L.M.F.C.C.

& Sybil Meyer M.A.

groups begin in late Sept., registration limited, call 336-2771 for info and signups.

On Refusing To Pay...

Would you in daily life give money to men you knew to be dishonest and destructive? To someone who locks our sisters away in prisons, nursing homes and juvenile halls, who sterilizes them, who refuses them pre-natal care or abortions?

To someone who takes children away from their lesbian mothers, prosecutes womyn who defend themselves and their children, and pay men to kill womyn on reservations and in countries where "life is cheap"? Would you give money to someone who can afford $2200 for a tax free personal allowance for a four star general, but who never seems to have enough money for day care centers? To someone who spends $27 million for one F-14 Navy fighter plane but cannot even find enough loose change for adequate nutrition for womyn and children on welfare? Would you willingly give $25 million to develop the Hobo, a "smart" bomb used extensively in Vietnam and then give only a few pennies to buy adaptive equipment for physically disabled people? Of course not.

Yet this is exactly what we do when we pay income and telephone taxes. Our taxes support the military, Bureau of Indian Affairs, federal and state prisons, the "justice" system, the "welfare" system, the FBI, the CIA - all part of a destructive, womyn-hating government - to the exclusion of affirming, life-giving programs.

We do not have to turn over our hard earned money to be used against us and our sisters. We can regain control of our money: we can refuse to pay these taxes.

There are many ways to refuse the payment of income and telephone taxes, some of them with very little risk to the person refusing to pay, all of them causing headaches for IRS. For refusing to pay, all of them causing headaches for IRS, Information, write: Tax Resistance, 331 - 17 Avenue East, Seattle, WA. 98112. 25¢ for postage would be nice, but is not necessary.

Betty Johanna (reprinted from Out And About 4/78)
MIDWIVES HASSLED AGAIN

Marianne Doshi, a San Luis Obispo midwife is being charged with murder. On June 3, 1978, Marianne assisted Christine and Robert Gannage with the birth of their baby girl, Amy, in Los Osos. Amy was born with a "true knot" in her cord which had tightened during her passage down the birth canal, thereby preventing oxygen from coming to her until she was totally born. She was born without breath and without a heartbeat. Marianne administered mouth-to-mouth and cardio-pulmonary resuscitation until the ambulance they had summoned arrived. Amy was taken to Mt. Zion Hospital in San Francisco where her life was sustained by mechanical means. She died on the fifth day following her birth. Marianne Doshi, the midwife who breathed her breath into Amy's lungs and who stimulated her heart with massage, is now being charged with her murder by the San Luis Obispo County district attorney's office. The parents of the infant feel that such a charge "is a great injustice."

For more info, contact The Santa Cruz Birth Collective, a group of mothers, midwives and student midwives concerned with preserving the rights of families in a technological society increasingly hostile to the individual experience of pleasure and pain.

(408) 335-2540/P.O. Box 710
Felton, Ca. 95018

Inside Bone

Inside bone
a fetus weaves
her wet nest of blood.
dreams pulse across
her soft skull,
delicate as spider's web.

in her own belly
bone forms
fragile
as the shell of an egg.

by jan

national lesbian arts festival

The Eureka/Noe Valley Artists Coalition is calling for visual arts (drawing, graphics, mixed media, painting, photography, sculpture, textiles) and performing arts (dance, theatre, conceptual artists, entertainment) for the National Lesbian Arts Festival to be held at the Top Floor Gallery, 330 Grove Street, San Francisco Sept. 1 thru Oct. 8, 1978.

This exhibit is not an attempt to define or categorize "Lesbian Art", but will be an expression of "art" primarily. It is intended to illustrate the diversity of creative vision within this category. It is not intended this will be a political or social statement. The Coalition will sponsor special events and performances throughout the six week festival, and the schedule for these events will be released at a later date.

The Top Floor Gallery is a non-profit joint project of the Eureka/Noe Valley Artists Coalition, the Pride Foundation/Gay Community Center, and the San Francisco Art Commission's Neighborhood Arts Program.

For further information please contact Nikki Schrager at (415) 331-3356 or send a SASE to 330 Grove Street, San Francisco 94102 for entry form.
Was King Tut A Woman?

Many secrets remained hidden behind the mask of Tutankhamun. They were never intended to be revealed during his lifetime or following his death. There was good reason for the secrecy that surrounded King Tutankhamun's birth, life and death, and the great efforts that were made to keep forever hidden the location of his tomb.

Tutankhamun, the now famous and celebrated King of Egypt of the Eighteenth Dynasty was a woman! Tutankhamun was the second daughter of Akhenaton and Nefertiti. The mummified remains of Tutankhamun are the remains of a female who was pregnant with twins at the time of death. Death was caused by complications of pregnancy and childbirth.

At the time of Akhenaton's death, there was no male heir apparent to the throne of Egypt. Akhenaton and Nefertiti had three daughters. There were no male children born of their union. Smenkhkara, the husband of Meritaton, the eldest daughter of Akhenaton and Nefertiti died at about the same time as Akhenaton. To avert a crisis in the desperate situation existing by a vacant throne, without a successor to Akhenaton, Nefertiti adopted the name of Smenkhkara and assumed the role of King Smenkhkara, King of the Egyptian Empire. The name Nefertiti thereafter became obscured in Egyptian history.

The masquerade was not difficult for Nefertiti to maintain so long as the capital remained at Tell El Amarna. She was assisted by her father Ay, who had been grand vizier and general overseer of all the affairs of Akhenaton's court, except for those divinations, which endowments were exclusively within the province of the god-king concept of Akhenaton's being. Ay's wife, Tyi, was nurse to Nefertiti's household and probably played no minor role in aiding Nefertiti in maintaining her disguise.

The Egyptian Empire became stagnant and had fallen into a state of decline under the rulership of Akhenaton. This was especially true after the capital was moved from Thebes to Tell El Amarna.

The priesthoods of Thebes had lost much of their power and had become impoverished without the patronage of the king and official worship and recognition of Amun. The situation did not improve under the brief reign of King Smenkhkara. It soon became necessary to move the capital back to Thebes in an attempt to strengthen the empire. A part of this plan included the return of the religious worship of Amun and the re-establishment and strengthening of the priesthoods. Nefertiti's beauty had been too well-known and her popularity too well-established throughout Thebes during the earlier years, to risk continuing with the masquerade; she was well-known to older members of the priesthoods and could not deceive them in playing the role of King Smenkhkara.

The situation was desperate, but did not present such crisis as did the deaths of Smenkhkara and Akhenaton. There was still no male heir to assume the throne, but the ever resourceful Nefertiti found a solution in the form of her nine year old daughter Maktaten, the second child of Akhenaton and Nefertiti. It would be relatively easy to pass of a fat-chested nine year old girl as a nine year old boy. Maktaten was unknown to the Court of Thebes; having been born at Tell El Amarna. With the name of her father Ay and his wife Tyi, the scheme was put into action. Maktaten's name was changed to Tutankhaton and she was cast into the role of a male-born, endowed with all the vestiges of kingship. To complete the disguise, a marriage was announced between Tutankhaton and Ankhesenpaaton, a younger sister, the third daughter of Akhenaton and Nefertiti. Their names were later changed to Tutankhamun and Ankhesenamun to enhance their reception as King and Queen and Ankhesenamun to enhance their reception as King and Queen of Egypt upon the return to the worship of Amun.

The priesthoods of Thebes to the removal of the capital back to Thebes, and the return to the worship of Amun.

continued page 32
The Locked Ward

he has the keys
the keys unlock the door
to the music.
outside the door
a woman is singing her own song.

by jan

6/1/78 - - 6/1/43 = 35 Yrs. Old

Today I am 35 yrs. old
Today I worked 8 hrs. at the County of Santa Cruz.
Today I "came out" to a worker over creamed asparagus
soup for lunch
Today I feel tired after work
Today I'm going to The Word Is Out with Betsy.
Tonight I may go dancing
Today I am 35 yrs. old & in a place I've never been before
Today I feel love in my heart for myself
Today I feel respect for myself
Today I know I'm liked
Today I know I'm alive
I like that

Being Alive at 35
I like that

--Mecca

Walls

I hear people saying, "build bridges, not walls."
"Build bridges, not windows, not closets and halls."
And so I try, a bridge, a window or two,
And the roof, yes the roof falls
without walls.
-Diane Ramsey

Lullaby

You walk like an African princess, like a winning player,
Hard and swinging, hands in pockets, your gold hair
Pouring over your shoulders, your lips thoughtful
My amazon

Your weapons turn, your shield shatters, why go to war
While your wounds are open, I can hold you
Your breasts are flattened against my ribs
Like the sleeping face of a child against the mattress
My amazon

The cat is curled up with her paws on your face
Only you and me and this small striped warrior
No one to fight off until morning
My amazon

Your bed a white boat on the nighttime sea
Let them call and knock on the window, we will sail away
Let it rain on our sails until morning
Your round window will look out on the rising day
My amazon

-Sylvia
The hoax was carried out successfully. Maktaten, with the adopted name of Tutankhamun, ruled Egypt without any suspicion of her true identity for the next ten years under the ever watchful supervision of Nefertiti with the assistance of Ay and his wife Tyi. But, even so, as frequently happens, young ladies manage to become pregnant.

The fact that Tutankhamun was pregnant did not present a great problem. The kings of Egypt were living gods and were not limited to a totally definable masculine gender in every respect. The god Osiris was considered both male and female, capable of rebirth. Osiris was the sovereign over death and the promise of life renewed, immortality.

The twin fetuses were removed from the body of Tutankhamun upon her death, mummified, and placed in separate coffins within the tomb. The name Tutankhamun was inscribed upon each of these small coffins.

There are several other elements that lend support to the theory that Tutankhamun was a female, and that she was the second daughter of Nefertiti. There was a great similarity of physical features, including body size and structure, and the elongated head of Tutankhamun, compared to that of Akhenaton. If Tutankhamun had given birth to a male child, the child would have been the natural successor to the throne upon Tutankhamun's death. The birth of a male child to Tutankhamun would have perpetuated the belief in the divine origin of the kings of Egypt. But, it was not meant to be; Tutankhamun died in labor, due to complications in trying to give birth to twins.

There is a total lack of records of birth of Tutankhamun and her early life prior to her assuming the kingship of Egypt. The fact that there were no male off-spring born to Akhenaton and Nefertiti to inherit the throne, and with the great concern over a royal successor to Akhenaton, it is highly unlikely that Tutankhamun's birth would have gone unnoticed and unrecorded. There would have been such jubilation and fanfare over the birth of a male heir to the throne, that fact would have been recorded in detail, in paintings and monuments to the new prince of Egypt. Many statues and monuments would have been constructed in his honor illustrating a robust infant and young boy growing into manhood. No such records are known to exist. More convincing evidence of Tutankhamun's sex and cause of death is revealed by the mummy itself. The unusual character and length of the incision on the left side of the abdomen gives the impression that an attempt was made to save the lives of the unborn fetuses upon the death of Tutankhamun.

Iron objects found in the tomb were probably medical instruments used in an operation to remove the unborn infants from the body of the mother immediately following death. Death came slowly and the decision to try and save the infants was made too late.

The distension of the abdominal wall which is readily apparent on the right side of the mummy, and the presence of the mummified remains of two fetuses placed in separate coffins within the tomb, lend strong support to the theory of pregnancy and the cause of death.

There was great secrecy in the manner in which Tutankhamun's entombment was carried out and the pains taken to prevent discovery of its location. The efforts proved successful, for more than 3,000 years passed before its discovery and its secrets revealed.

Thus was the great mystery and secrecy surrounding the birth, life and death of King Tutankhamun.

R Reid, reprint from She and Out and About
Women Against Violence in Pornography and Media is gearing up for the first National Feminist Conference on Pornography. The WAVFM-sponsored conference, "Feminist Perspectives on Pornography", is set to take place in San Francisco during the weekend of Nov. 17-19, bringing together feminist activists from across the country who are concerned about the misogynist message of pornography.

This working conference will combine informational and strategy workshops, speeches, and a panel discussion on the issue of pornography and the First Amendment. The focus will be on deepening our feminist analysis of pornography and on developing strategies to fight it, and we hope that activism against pornography will spring from the energies and information shared at the conference. Clearly the Conference will provide an exciting opportunity for all of us to exchange ideas, research, strategies, and to formulate thoughtful and effective plans for actions.

All women are encouraged to join us for the panel discussions, speeches, and a big "Take Back The Night" march and rally thru S.F. on Saturday. If you want more info, or have a contribution to make, call Lynn Campbell at (415) 653-9591 or 552-2709.

WAVAW PROTESTS POSSIBLE FILM

Women Against Violence Against Women has launched a campaign against the American Broadcasting Company for offering a convicted rapist $100,000 for the screen rights to his life story in order to turn it into a TV movie. The rapist, Oscar Kendall, was convicted recently for impersonating fashion photographer Richard Avedon and luring women to pose for him and then raping them. WAVAW charges that ABC is seeking to sensationalize and make profits off the rapes of women.

NEWS

Patricia Schroeder and Peg Flynn announce the opening of Interconnections: A Women's Literary and Cultural Center (formerly Mother Right Feminist Bookstore).

Marie Henley of You've Got Me Flying Kite Store and Patricia and Peg are jointly operating the Interconnections Art Gallery. Put the word out! Women's art is in a special place in Santa Cruz—Interconnections, 123 Pearl Alley! We want women's art to be seen by many and to connect with other women's art and art galleries thruout California and....the world!

For info call 426-1317.

A study at a university in Los Angeles has found that women who are vegetarians are less likely to contract breast cancer than are their meat-eating counterparts. During an 8 year period, the study showed that deaths from breast cancer in Calif. were 28% less for vegetarians than for other women in the state who ate a traditional western diet.

The NY Times reports recent studies have revealed that about 30% of the women involved in heavy training for competitive sports experience either irregular periods, or none at all. The Times says most gynecologists and sports medicine speculate that cessation of menstrual periods occurs when the percentage of women's body fat drops below 13%. While the average women's body fat is about 25 to 28%, the body fat of female athletes and dancers can drop to 15% or lower. According to Dr. Joan Ullyot, author of WOMEN'S RUNNING, "It's as if the body were saying it didn't have enough fat to support a pregnancy, so it would be better not to produce any eggs at all." Most of the women who report irregularities with their periods say that as soon as they stop training strenuously, their periods begin again. However, other gyns are worrying that the cessation of menstrual periods may be related to stress, posing a possible health problem for the women who participate in competitive sports.
TranSisters is a newly formed collective dedicated to the idea that women can and should have access to and control over technology and the media, and the earning enough money to live on comfortably. With these as our basic premises, we've all jumped with both feet (actually that equals 14 feet.) into several simultaneous high-energy projects, and we are continuously coming up with new ideas for things to do next. We're all extremely excited by what we're up to (five out of seven of us are fire signs, how could we not be?) and haven't yet set any limits to how far we can take our projects. (Venus? Saturn??)

We began, a little over a month ago, with an original plan to learn as much as we could about electronic theory, and to put what we learned into practice. Our structure has been to meet three mornings a week to study the theory, and five afternoons a week to work on actual audio equipment (troubleshooting, diagnosing, & repairing) at the "wizard of aud" on the mall.

Recently we started including some theory of recording engineering in our morning classes, and have just begun engineering work on an album with the Berkeley Womens Music Collective.

All of these activities are leading us into the general direction of our next large project, which is construction of a sixteen-track recording studio here in Santa Cruz. We'll begin work on the studio sometime in October. It is extremely important to point out that this will be the first woman-built professional studio, ever. This is important because it will be possible for technical excellence, as well as everything else involved in running a recording company, to be controlled by women. Women are branching out into a whole new area of experience and the more knowledge women can acquire about technology, the better for all of us.

Because we believe very strongly in women gaining control of technology, we plan on sharing what we learn with other women. We have a series of workshops in mind, each dealing with a specific aspect of electronics theory and/or practice. The first one, to be scheduled soon as a day-long workshop at the women's center, will focus on "sound reinforcement"--how to do sound for a live performance from beginning to end. If you're interested in coming, call TranSisters at 423-9378, mon-fri, noon-five pm, to find out about date, time, cost, and childcare. We'd like to begin sharing information and skills with a lot of women, and we'd love to hear women's responses to the workshop. 27 We plan on taking it to other cities as well as Santa Cruz and would like to improve it as we go.

It's obvious that the TranSisters have big dreams for the future. That's the idea: for women to have big, powerful dreams, and create them as reality in our lives. We're taking steps towards actualizing some of our dreams, and we hope to inspire other women to give their dreams the same validity and power.

CLASSIFIED CLASSIFIED CLASSIFIED CLASSIFIED

TranSisters is the only woman I've ever heard of fixing guitars, banjos, etc. I'm really good at it, but as a mother working from home it's slim pickings. Please let me repair your instrument. I specialize in antique restoration, inlaying, lowering action. I'm reasonable $-wise. In Berkeley, Jane 415-845-1364.

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- GARDENING
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FREE ESTIMATES

CALL 423-9344
BEFORE 5:30 AM OR AFTER 6:30 PM
I've heard it said that every woman is a witch. That's true, and some women seem witchier than others. Those are the women who are consciously engaged in the business of witchcraft, the cleaning and gathering and sharpening of their personal power, the conscious creation of their own sacred space.

Now what does she mean by that?—you may be saying. Everybody does what kind of work she can...let me see if I can make it a little clearer, or perhaps hopelessly muddier in a few pages.

In the work we all do upon ourselves, with ourselves, in our lives, we can choose whatever direction we wish. We can choose to gather and use our personal power, or we can choose anything else. For some people, for whatever reason, there is never any doubt about the choice, although they may not be aware of that consciously. Those are the witches. Some of them are waiting, to this day, to realize that that's their choice and they'd better get on with it. Those who are getting on with it are doing two kinds of work...that which goes on inside, invisibly, and outer work which you can see. Of course, the two are linked, but they proceed along totally different lines. It's not my place here to talk about inner work at all— I couldn't begin to make it intelligible on a printed page, but I have this idea that I can do better with outer work, so let's lurch ahead.

Part of the outer work we do is the creation of sacred space. Sacred space is that space with which we surround ourselves when we are at our best, when we are most fully in possession of our own sacred selves, when the Goddess moves most freely through us; those moments in which we realize our own sacred selves most fully. Mundane ritual—the ritual habits of hearth and kitchen—is a means to access that awareness in ourselves. It seems peculiar, pointless, at first. When our foremothers performed mundane ritual acts, something as minor as stringing around my finger reminds me to phone Ebony, This note in my notebook reminds me to pick up the milk this afternoon. And, oh yeah, this peculiar stirring motion reminds me that I'm the Goddess, right. It has to be either an extraordinary thing or a mental pattern, or I won't notice it, it won't catch my attention; I don't wear strings around my finger so one there will catch my attention when I do. Got that? Isn't that crazy? Why shouldn't the neophyte witch have to be reminded of her personal sacredness, her divinity, just like anything else? Who could walk around in 1978 at the beginning of self-awareness and not need to be reminded that she is holy?

Achieving sacred space is a process, and takes time, unless you are one of the lucky women within whom the Goddess erupts insuddenly. Rather than run around with strings on their fingers, somewhere back there our foremothers came up with the idea of mnemonics, building things into daily life that would serve the specific function of reminding us of the fact that we are holy. Mundane ritual has been largely the same cross-culturally down through the ages. Relating oneself to one's sacred self in that way is synchrony. Synchrony is a term that I'd like everybody to run out and write down on your palm or wherever you write stuff you want to remember. It means aligning yourself with something—with power, say—in a way that is not dependent upon time or space. If you have ever dreamed of someone while they were dreaming of you, and then awoke and compared the experiences and found them identical, that's synchrony. Synchronous dreaming and synchronous meditation are part of accessing sacred space. When you start on the path to sacred space, the whole thing looks arcane, wierd. You may know someone around whom "things happen" that may not quite fit into your experience. The heavens don't have to open and cherubim
come down and hand you an invitation. Sometimes things start in simpler ways, truly absurd ways.

You may be waiting for me to mention one, but believe me, they are absurd and I won't. The thing is that most people see "power" as something crazy, something impossible—nobody, after all, can change the laws of the universe. Things happen according to known laws and every scientist knows that, and the universe works in its clumsy fashion for them. We're the primitives. But synchrony refers to aligning oneself with the natural course of the universe—for which, read: what power is doing when you overhear it unexpectedly—in such a perfect way that you and the universe are one flow. Then the next thing that happens, purely by the laws of chance, is that thing which you willed. You had to will it. Got that?

After a while you may find that things seem to happen more than just by chance, and that's an event that you may have heard yourself mutter "synchrony" about previously. It is important to pay very close attention to everything happening within your space, no matter how trivial, so you begin to notice the patterns of your individual access to your power. This may sound like a monstrous job, and it is. I never said that becoming the Goddess was easy. Anyway, people are inclined to let opportunity slip by simply by not being aware that it is happening to them. That's where most people's power goes—right through their fingers. Every woman has access to the same power—it's the same power. But most women let it drift away. That's a fair choice, and I honor it—sacred space isn't for everybody. And those women can become very bit as powerful, on the mundane level, as anybody else. What they don't do is become holy in the process, and what they don't do is access other power that the witch may have. You choose sacred space because you want it—not because it offers you layer cake every Thursday. And the "other power" is totally useless to you until you are "clean" enough to be able to reach it. There are no "black magicians" in the linear sense of evil wielders of power—when you are clean enough to touch it, you are clean enough to use it.

Once you are paying close enough attention to your own space to begin to perceive your own personal pattern, random happenings stop being so random. You notice, you pay attention, you begin to believe in your own ability. That's important, believing in your own ability. It gives you the confidence to get control instead of letting it dribble away. Remember, it's there—for all of your life you may have been watching it run by and down the drain, but it's there—now you have to catch it. There are ways of doing that—the simplest, and maybe the most effective, is to learn to control your own space totally. Many women reading this are already on the road to that, and to those who haven't started yet, the nuts-and-bolts way of getting going is to state to yourself your goal. It's the same as in many kinds of therapy, coping exercises, that stuff. The difference is that, in witchcraft, sacred space, stating something in that fashion is a tool, a tool that, when properly sharpened, is extremely useful. In practical magic you define goals by stating them. Psychologists are fond of equating this aspect of witchcraft with infantilism, the belief that saying something is the same as creating it physically. Not quite, but close. Saying something doesn't create it, otherwise we'd all be spinning out our universes continually, and things would be very messy stumbling from reality into reality (well, they are sometimes anyway). Saying something in a context of power is something else, but then "saying" doesn't properly define the process. "Saying" something is part of the discipline known as utterance. I can't define it for you in ten words or less. Briefly and inexacty, utterance means creating sacred space, but it also means any act of personal creation. It is that discipline which you learn ever more perfectly on the road to the sacred, first within, then without. Remember that in a context of power you utter that which is the same as that which the universe is uttering...got that? Remember what I said about synchrony back a ways. So synchrony and utterance are interlocked, bound up together.

There is an epistemological problem with all of this. You can't teach witchcraft, you can't teach reaching for sacred space, on a page like this in any form. As soon as you try, the thing about which you are speaking changes, slips away.
It shares the character of all life, being in essence quintessential life, of continually changing, appearing in new and fresh forms. And only so long as it does is it alive. Life is change—that's virtually a definition. And sacred space is change, although change doesn't define it. The continual interplay of forms, the liquidity of ideas, one's personal ambiguity, can be expressed by the term mutability. It's the third aspect of sacred space—the perpetual I-don't-know-what—that's of something which you have known exceedingly well. When you realize that it has slipped away again, then you can celebrate it truly, because you know it is still dynamic, still alive. Then it's time to start searching again...only becareful that it doesn't bite you. Preserving sacred space is a quixotic enterprise, because as soon as you realize what you are after, it's gone. You can only allude to it, cast nets for it but never pin it down. You know it's in there—you can see the water boiling, feel the boat rock with the force of it. But try to haul it in, and you may not even get the net back.

So in this primer of sacred space I told you all about it, then took it all away again. That's the nature of the search for power—above all else, humor. You see, every word I have told you is true, literally true. But as soon as you try to look for it, none of it is true. Get through that one, and come join me in the search for sacred space. All it takes is synchrony, utterance, mutability—and your tongue stuck firmly in your cheek. Or maybe it doesn't. I'm not telling—you'll have to find out. See you around, a round...

PROPOSITION 6

What's behind it?

BY MARE & KATER

During the past two years, vicious campaigns have been mounted in various cities throughout the U.S. against lesbians and gay men. One of the key issues played on in these campaigns is that of "preserving the family unit". The opening statement of Prop. 6 (the Briggs initiative to be voted on by Calif. in Nov.) alleges: "One of the most fundamental interests of the State is the...preservation of the family unit." It goes on to say that because of this interest, homosexuals (as well as those who even speak favorably of homosexuals) should not be allowed to work in the schools. It is important to look at whose family they are talking about, why they are afraid of the family falling apart, and why now is the time the right wing chooses to focus on this issue.

Preserving whose family?

Clearly when those in power talk about "preserving the family" they mean middle and upper class white families. The incredible amount of forced sterilization of women of color—Native Americans, Blacks, Chicanas, and others—demonstrates that their families are not considered worth preserving. Likewise outside of the U.S: 1/3 of all women of childbearing age in Puerto Rico have been sterilized. Families are preserved when Black children are insulted and stoned with rocks in racist riots over school integration. Failure to provide free childcare indicates disinterest in protecting families of low income single women. And they're certainly not concerned about poor families—witness the atrociously low welfare aide and high rates of unemployment. U.S. corporations in 3rd World countries notoriously disrupt native economies, forcing men to seek factory jobs in the cities while leaving their families behind on the farms; in South Africa Black women and children must remain in the wastelands. We must wonder if those in power even care about the quality of life in any of the families they wish to preserve, when we see how little protection is given to the numerous battered women beaten by husbands and lovers.
who come equally from all racial and class backgrounds. And they certainly aren't protecting my family of friends and lovers that I have chosen as a lesbian.

Why the family?
With all these contradictions abounding, why is it so important for the state and the corporate right-wing to preserve its precious families, or at least to perpetuate this myth? It becomes apparent that sex-role-typing is an ideological control system crucial to the present power structure and economy of our government. Men are taught to be dominant, ego-centered and competitive; this is useful in preventing solidarity at the workplace. Women, on the other hand, are taught to be submissive, selfless and all-giving. When bosses harass their workers, these men, rather than joining together and fighting back, are more likely to go home and harass their women who have learned to take this shit. Thus the workers are kept from making trouble for those who profit from mistreating them.

An even more insidious part of sex-role-typing is the sexual division of labor in which women work at home for no pay (while providing human services essential to the functioning of any society), or work at "women's jobs" for less pay than men. And underpaying or not paying women creates higher profit margins for capitalists.

The family—that is, the authoritarian, male-dominated, nuclear family—is then essential for indoctrinating us with this bizarre concept of how human beings should relate. Children learn by watching, and if they see Daddy oppressing Mommy, they learn that oppression is a routine, acceptable (even desirable) part of life. Thus while learning sex-role-typing, they also learn how to oppress and are able to easily transfer this concept to anyone different than themselves, whether the difference is sexual, racial, cultural or based on lifestyle.

Why now?
To understand why now is the time chosen to "preserve the family" through anti-lesbian-and-gay-men propaganda, we need to step back to see the larger picture in the US today. Our country's economy is truly in serious trouble. People's standard of living is being threatened. Inflation is raising the costs of food, healthcare, rent and land; at the same time, unemployment is up.

In order to understand why this is happening we need to remember how capitalism works. Capitalism/Imperialism depends on profit. Profits depend on expanding markets, plentiful resources, and exploited workers—including both those in the workplace and women whose work is at home. Since the demands of US labor have cut sharply into company profits, and since both resources and marketplace need replenishing, US corporations have sought cheap labor, new markets, and cheap resources in moneypoor 3rd World Countries. But as these countries, first in Southeast Asia (like Vietnam) and now in Africa, fight to take control of their own resources and lives, the profits of the multinational corporations are diminishing. These 3rd World revolutions affect the amount of money available to the US; since the corporations don't part easily with their profits, the loss is passed on to the people in the US and affects our standard of living.

So the US share of the world pie is growing smaller and people are feeling crunched. We want to know what the source of the problem is, who's to blame. The giant corporations and land interests certainly don't want us pointing the finger at them and their profits. They are frantic to create diversions, to find someone they can dump this mess on.

Why choose lesbians and gay men?
The right-wing powers have long been selecting scapegoats to blame for economic problems. People of color, low-income people and women have all had their turn and continue to be abused. These scapegoats are no longer quite so satisfactory, however, since people have responded with righteous resistance
to racism, social welfare cuts and discrimination against women. While these struggles continue, the right-wing searches for a scapegoat that will appeal to more working-class people (those who suffer most in an economic crunch) and will create someone "lower on the pecking order" for other scapegoats to blame.

Lesbians and gay men are a good choice, partly because this group hasn’t been used yet in an organized way and partly because we tie in so well with the great new focus on "preservation of the family". By playing on people’s ignorance, fear and prejudice toward homosexuals, the corporate powers have successfully developed a growing New Right which can take over the job of diverting people’s attention from the real problem of excessive profits. The fears of an uncertain future and the frustrations inherent in a collapsing economy can be blamed on the "disintegration of the family". This is a most effective tactic in an alienated society where what little emotional support people find comes almost exclusively from their nuclear family.

"Preservation of the family" is not limited to the attack on lesbians and gay men. Part and parcel of this campaign are the fight against the Equal Rights Amendment (which will prohibit discrimination against women) and the anti-abortion movement (women are kept more submissive if they can’t control their own bodies). And attacks on other scapegoats continue by means of the recent Bakke decision and the passage of Prop. 13 which hits hardest on poor people and social welfare programs. We must recognize the unified front behind all these oppressive tactics.

What is Proposition 6?
While seemingly limited to being anti-gay, Prop. 6 (The Briggs Initiative) is in reality much broader in scope and can be used in many ways that are not at first apparent. It is: **an abridgement of the right to free speech and democratic rights;** **an attack on teachers and the teachers’ union (it’s a pretty heavy coincidence that Prop 13, passed in June, calls for cutting back funds to schools, and that in Nov, Prop 6 may provide an easy way to determine which teachers will be cut);** **a pretext for discriminating against any schoolworker that the School Board might want to get rid of because of that person’s race, background, religion or politics;** **a threat to women schoolworkers who don’t fit stereotypical sex roles (a straight woman might be accused of being a lesbian and fired for being single, assertive, etc.)**

Prop 6 could also set a precedent for future discrimination against lesbians and gay men in other public-related jobs such as medicine and therapy.

What can you do?
The local organization fighting this potential law is Community United to Defeat the Briggs Initiative (CUDBI) -- No on 6. It is divided into 3 task groups which meet weekly on Thursday nights -- Publicity (media), Fundraising and Education. In addition, there are monthly community meetings with potlucks (next one is Aug 13, 6pm at the YWCA, on Chestnut and Walnut, in Santa Cruz). More energy is desperately needed to defeat this outrageous proposition. Call 426-9182 for more information.
The results of two recent surveys, one in California and one across the country, show Briggs’ anti-Gay teacher initiative may have an uphill battle being passed.

The results of a questionnaire sent out by Assemblyman Herschel Rosenthal indicated only 31% would vote “yes” on the initiative, whereas 62% said they would vote against it and 7% were undecided.

Additionally, McCall’s magazine surveyed 4000 elementary and high school teachers selected at random across the U.S. and asked them if homosexuals should be allowed to teach? Of those returning the questionnaire, 73 reported complaints of heterosexual contact between teachers and students. However, 13% or nearly twice as many, reported complaints of homosexual contact between teachers and students. 51% of the principals responding indicated that they would not automatically dismiss a teacher for being homosexual.

--ACLU Gay Rights News
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Our rates are as follow:

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-$1.00 for first 25 words
-$ .50 for each additional 10 words

DISPLAY:
-$2.00 per column inch (2 3/4 inches wide)
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