

# SISTERS

50¢

DECEMBER  
1970



*Come together... now*

**STATEMENT OF PURPOSE  
OF  
THE DAUGHTERS OF BILITIS**

A woman's organization for the purposes of aiding the Lesbian to discover her place in society, and of educating society to understand and accept her, without prejudice, and:

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

**S I S T E R S**  
A Publication by  
the Daughters of Bilitis  
for all gay women

DECEMBER 1970

VOL. 1 - 2

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**TABLE OF CONTENTS**

Lesbianism as a Political Statement	Sally Gearhart
	p. 1
Book Review, SISTERHOOD IS POWERFUL	Del Martin
	p. 6
What Can We Do?	Del Martin
	p. 7
Dear Sag	p. 11
Terry's Trip	Terry Owens p. 13
Poems	p. 14
Calendar of Events	p. 15
Homosexuality: Act or Attitude	Kathie p. 19
Son Of Bilitis Award	p. 21
Report on Glide Symposium	p. 22
Poems by Karen R. Wells and Big Brother	p. 23
Gay Liberation Headlines	p. 25
Women's Center, Pro or Con	Ruth M. Sudul p. 26
Horoscope: Sagittarius	Ruth M. Sudul p. 27
DOB and Radical Politics	Karen R. Wells p. 29
Advertisements	p. 30
Frequent Phones	p. 32

LESBIANISM AS A POLITICAL STATEMENT Sally Gearhart

One of the sacred things in the Women's Liberation and Gay Women's Liberation Movements (we who have desecrated so much) is the autonomy of every woman--her individuality, her distinctiveness, her own dissent within the the dissenting movement itself. It's for this reason that I can't presume to speak for Women's Liberation or for Gay Women's Liberation, but only for what these groups mean to me in my association with them. Further, since it's clear (at least to every lesbian) that homosexual women are as different from homosexual men as either is from the heterosexual, I will be here speaking more of the woman-part of the lesbian than of her homosexuality; it is in her identity as a woman that she finds her fundamental political identity. Finally, that word "political" will have to bear the additional meaning of the word "revolutionary."

The spectrum that is the homophile community embraces a wide range of people whose political postures vary from the militant to the silent; in it are enraged women and men preparing for an armed struggle, bisexual "hippie-type" drop outs, outspoken homosexuals maintainin a livelihood in the "establishment", "hidden" homosexuals still in the professions and the high-paying jobs, and women and men who have not done more than whisper their fear (and to them it is a fear) that they may be latent homosexuals. The majority of all gay people will admit that their oppression results from something's being horribly wrong with society; the more radical groups, such as Gay Women's Liberation, seem to have a broad concept of things specifically that are wrong and further, a broad vision of what could be---the ways in which human beings, under different economic and social circumstances, could relate to each other. Gay Women's Liberation, like the Women's Liberation Movement, is beginning slowly but powerfully to articulate both its discontent with the status quo and its vision of human potential.

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Lesbianism is implicitly revolutionary. If I indulge in a homosexual act I am in two significant ways in revolt with my brother, the gay man: first, I rebel with him against the government because I am breaking the law; second I rebel with him against the Church which requires that my love-making be restricted to the opposite sex (and to only one of those, at that). But at this juncture my gay brother and I part company as revolutionaries and my oppression as

Lesbianism as Political Statement

a lesbian becomes distinctively and more fundamentally my oppression as a woman.

1. I am in deeper and more righteous revolt than is my homosexual brother against the exploitative capitalistic economy which looks at the home I live in, i.e., at my very body and tells me (as it does not tell a man) that that body is an object of male pleasure on which I am expected to use thirty tubes of lipstick every year and for which I am to purchase a wardrobe whose shoes will cripple my feet and whose skirt lengths will capriciously change every season at the whim of some Paris or New York designer (male).

2. From a more radical standpoint than a gay man, I am in revolt against the nuclear family structure--home, motherhood, and even apple pie--which tells me (as it does not tell any man) that the only choice I have is to marry and have children (as to how many I shall have, I have no say-so) and that I must grow captiver with every passing year as a thin shadow of my superior husband.

3. Unlike the gay man who is in revolt against the Church, I am in revolt against the whole rationalistic unfeeling, bureaucratic, duty-bound, male-instigated and male-prepetuated Protestant/Catholic/Jewish ethic which has branded me (as it has not branded any man) a "helpmeet" or a "rib" rather than a person--the same ethic which (more directly than the Church would care to admit) is responsible for the power-mad waging of war and destruction, the same mentality which with its penis/probing machines and blissful unconcern has robbed and exploited the earth and its resources just as it has robbed and exploited me, a woman.

4. I am in revolt against an educational system which has told me ( as it has not told a man) that my mind is inferior and my emotions sub-human, a system of male deans and presidents, male boards of regents, male superintendents and principals, which--because I am a passive woman--has paid me less and worked me harder than any man.

5. I am in more angry revolt than is my gay brother at a medical profession which informs me (as it does not inform him) that it will be damned hard for me to become a doctor, which in the name of hygiene makes

## Lesbianism as Political Statement

a concerted effort to alienate my sisters from their children in the sterility of hospital child-birth, and which tells me as Freud has told it that my neurosis is simply my failure to accept the fact of womanhood's inferiority.

I am in revolt against a complex interwoven system whose every part conspires by both subtle and obvious means with every other part to keep me down. So name any institution or institutionalized idea and you name my oppressor, whether it is the mass media with its perpetuation of the myths about me and the automotive industry which profits from my ignorance of carburetors, or the chivalry that would so nobly put me in the life-boat first, or the super-stud who wants me in bed and in the world only in one position--on my back where I'm helpless.

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As the Woman's Movement begins its political involvement (and it is only just beginning), two phenomena stand out: there is within the movement a fear of excessive structure and a desire for honest relationships.

The structure phobia rises out of the realization that an organization can become an institution (like the Church or the educational system) the moment it ceases to serve the needs of its members. Thus a mass meeting of women characteristically has no officers, no chair-woman (except one chosen impromptu), no agenda (except that brought by those attending), no committees (except those formed spontaneously whenever and wherever women decide to get together for some specific purpose--and that happens often), and no vote (but rather a consensus that takes into account the diversity of psyches there assembled). However threatening such looseness may be, it finds justification in its contrast to the overly-organized, man-ordered procedures that we're accustomed to. It is cumbersome, time-consuming, rambling, frustrating, tiring, and ultimately effective.

The desire for honest relationships springs from a disenchantment with the roles that men have defined for women and from a realization that lines of communication among women have been blocked by such role-playing. The Small Group has become the indispensable vehicle of women's liberation and of women's committed solidarity. Participation leads to involvement, and participation begins best in the highly personal sharing of experiences with other women, in women learning to love other women--

## Lesbianism: Political Statement, Cont.

and yes, that sometimes means loving physically. The Small Group develops the natural and fundamental characteristics of women as relational beings; it strengthens women in their individual battles against oppression; it assures more interest in and a deeper understanding of the political activities undertaken by women in larger groups.

Both Women's Liberation and Gay Women's Liberation are understructured, intensely relational arenas of expression for women who seek more than the status quo can offer. Coffee clatches and quilting bees may be fun and good but they are not enough; gay bars and dances may be fun and good but they are not enough. There is a deeper place we can go with women as persons; there is a wider territory we can cover with women as powerful political entities--there is sisterhood and there is rebellion.

We are learning that (if the vernacular) the world had better get its shit together. I believe women understand this need better than men, that more women are rapidly coming and will come to understand it. When that happens, over half the population of the world just might be involved. That's a considerable number of people, the proportions of a real revolution--perhaps the first real revolution we have experienced as a human race.

I invite men, too, to examine themselves--by themselves--beginning with full and honest recognition of what they have done and are still doing to half the population of the globe. In discovering their oppressiveness, they may well come upon the causes of their own oppression.

In the Japanese films of Hiroshima's holocaust there is a small child's message written in the atomic dust--she's desperately searching for her family: "Sister, where are you?" She could also have written, "Brother, where are you?" Both questions are my own. But the first has for me a clear priority. I'll find my sisters first. They will help me to my brothers--if brothers there be.

Copies of this essay may be obtained by sending 25 cents for postage and handling to DoB, 1005 Market St., San Francisco, Ca. 94103, or by dropping by the office during office hours.

Book Review  
SISTERHOOD IS POWERFUL by Del Martin

An anthology of writings from the women's liberation movement, edited by Robin Morgan and published by Random House, New York, 1970. 502 pages, \$8.95. Paperback edition, \$2.45.

This book, originally called The Hand That Cracked the Rock, was prevented from using this title because of threatened court action by Humorist (?) S.J. Perelman, who had written an obscure story by that name some decades ago. Actually, as it turned out, Mr. Perelman did editor Robin Morgan a favor. For the volume she, with the aid of countless women across the country, put together is a definitive statement of the women's movement (past, present and future) and spells out for the doubters that indeed SISTERHOOD IS POWERFUL.

The introduction by Mrs. Morgan sets the tone with militance, humor, pathos, artistry and love to be found throughout the book in the writings of women, individually and collectively. The book covers the testimony of women from the professions to the factory worker, from a poem by a seven-year-old woman to a piece on the ageing woman, from white middle class to radical Lesbians and the additional problems faced by Black and Chicano sisters, from psychological and sexual repression to changing consciousness of high school women, from the lessons of the nineteenth century women's movement to the historical documentation of today's women's organizations, from a general bibliography to counseling references in major U.S. and Canadian cities.

Members of the Daughters of Bilitis will be particularly interested in the two pieces by Gene Damon and Martha Shelley. Ms. Damon writes a glowing report on efforts to attain civil rights for Lesbians by DOB as an organization which is still, for the most part, after fifteen years of operation, plagued by the fears of those it would help. She addresses herself to heterosexual women and challenges them to understand and accept Lesbians as their sisters. Ms. Shelley speaks from a more radical stance, of Lesbianism as a road to freedom from oppression by men, as a sign of mental health in a male-dominated society, as an alternative life style for women.

"Sisterhood" is a powerful book that can't help but raise the consciousness of any woman who reads it. The pages weld together an alienated 51% majority of the

SISTERHOOD cont.

population who has heretofore "enjoyed" minority status, but who will no longer accept anything less than equality as persons in a society that must and will be reshaped.

Ms. Morgan indicates that all proceeds from the book will go to further the women's liberation movement. Keep this in mind when you do your Christmas shopping!

WHAT CAN WE DO?

by Del Martin

Response to my piece, If That's All There Is, has been varied. With few exceptions, Lesbians have reacted promptly and simply with "Right on, Sister"! Many male homosexuals have been either surprised, puzzled, angered or hurt. Others have examined the evidence and their conscience, honestly admitting that the charges were true--that, in fact, their lives and their thinking are almost totally male-oriented and that, other than lip service, they really hadn't given much thought or concern to their Lesbian sisters in the homophile movement.

Some have stopped there saying, "That's the way it is. After all, we are homosexuals and, quite naturally, we seek gratification and relationships with men. What do you expect?"

But others (mostly the younger men) have said, "Okay, you have started the problem--quite succinctly and graphically. But you didn't carry it through to the next logical step. What do we do about it? Tell us, what can we do?"

The purpose of my article was, of course, to provoke some male homosexuals into thinking about the status of Lesbians in the homophile movement, to get them to realize that the reason there are so few women up front is that homosexual men have been just as oppressive to Lesbians as heterosexual men have been to women in general. Sexism pervades the culture and is just as rampant in the homosexual subculture. In both societies women are inferior, subservient--or invisible.

Consequently most Lesbians found their commitment not to the homophile movement, but to the Lesbian--and more recently to the women's movement.

What Can We Do? Del Martin

The warning was there before. The Daughters of Bilitis, with its exclusive Lesbian membership, was created fifteen years ago to fill a need that was not, and has not since, been met by homophile organizations that claim to be "open" to both men and women.

Yet the DOB has always joined with other groups on specific projects geared to better the lot of homosexuals in general. We have supported our homosexual brothers in attempts to counter the evils of entrapment and police harassment. At DOB's 1966 Convention the program was devoted to tackling the administration of the city of San Francisco and its treatment of its homosexual citizens. It was the first time that the homophile community had been able to pull out all the stops--getting an official representative from the mayor's office, the public health director, a police officer assigned by the police chief, an assistant district attorney, a public defender, a judge and a member of the Board of Supervisors to meet with us publicly along with representatives from other civic organizations and the church. The program, which was open to both men and women was very highly male oriented, yet was poorly supported by male homosexuals. Why? Because it was conceived, planned and pulled off by women. Male homosexuals had been upstaged by Lesbians.

At the North American Conference of Homophile Organizations concluding the 1966 "Ten Days in August" Shirley Miller, then National president of DOB, spelled it out. She pointed out to her homosexual brothers that Lesbians had, through the years, joined with them in common cause, but any evidence that this was reciprocal was sadly lacking. No one heard her. Nothing happened. And male leaders continued to jockey for positions of dominance in the homophile movement with little deference to or understanding of the Lesbian.

Now, years later, the anguished cries, "What can we do?" are too little and too late. Lesbians are becoming more and more committed to the women's movement. That must be their primary concern. They have little or no time and energy left over for a male-dominated homophile community where they must scream to be heard. And it therefore falls to the men to pull it together.

First of all, to those of you who have asked for advice on what to do, I would suggest that you get together in "men only" sessions and find out where your heads are really at. How serious are you about "togetherness" of males and females in the homophile movement? Such a session held at the Society for Individual Rights revealed that at least half of you feel uncomfortable in the company of women (even Lesbians), don't want to work with Lesbians on committees, and prefer "separate"

What Can We Do? cont.

-- but equal" facilities. If that's where you are, then Lesbians are fools to try to work with you. But if that's where you really are, be honest about it and stop camouflaging your organizations with "open" membership policies where Lesbians can contribute their dollars, but not their minds. If that's where you are, at least have the decency to point out that there is a female viewpoint that seminars on homosexuality should have a separate session on Lesbianism put on by women and refer researchers to the women's groups as well. Admit we exist and let it be known we have something else to offer to the general subject of homosexuality.

It is interesting to note that spokeswomen for the homophile movement can speak just as knowledgeably about male homosexuality as about Lesbianism. That doesn't hold true, however, for the men who are at a total loss in discussing the problems, life style and attitudes of Lesbians. The latter have done their homework; they have made it their business to learn and understand the whole community, but male homosexuals seem to have tunnel (penis) vision. That is why it has been a policy of the Council on Religion and the Homosexual that speakers sent out to seminaries, universities, high schools and church groups must include both men and women. At a recent meeting of the Homosexual Action Forum it was adopted as policy that wherever possible two separate sessions should be set up one on male homosexuality and one on Lesbianism.

Secondly, to those of you who still claim you wish to work cooperatively with your Lesbian sisters, I would offer the learning that the going will be rough, that the burden which the Lesbian previously carried (being transitional, exercising patience and understanding, mediating disputes, reinforcing crushed eggs, etc.) will be yours. It will be up to you to renew contact and sustain communication once it is re-established. For the Lesbians first priority now is to the women's movement.

Thirdly, and hardest of all, you will have to change your reading, speech and thought patterns. How many of you read Lesbian publications, Lesbian articles in your own male-oriented newspapers and magazines? How many of you ever noticed that most books on homosexuality indicate that the subject will be devoted to the male, since little is known about the female? Have you read any of the literature which has come out of the women's movement? Were you proud--or even aware--of your Lesbian sisters who stood on the platforms, spoke and were acknowledged at the rallies held in San Francisco and New York City on August 26th, the day of the Women's National Strike?

Do you still speak of Lesbians as dykes, "the girls", as butches and femmes? If you do, then you're certainly out of touch. You haven't been paying attention or aren't

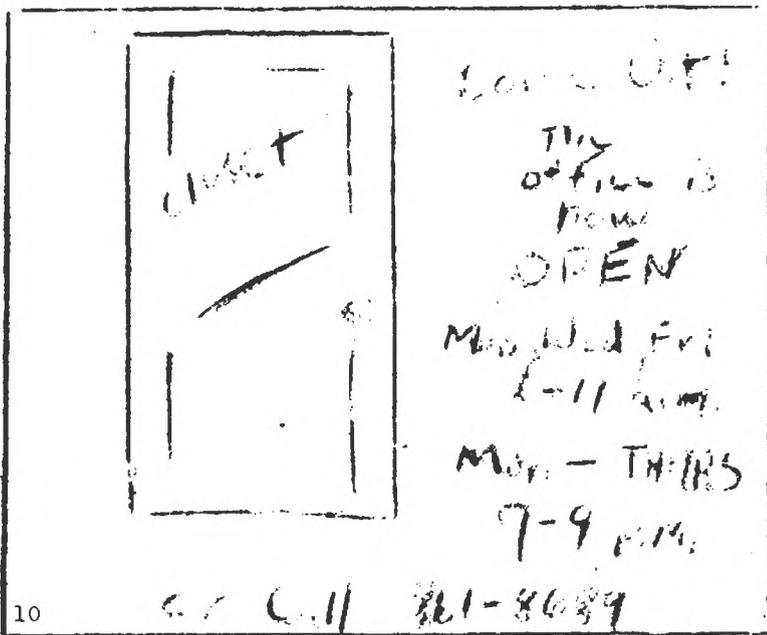
What Can We Do? Del Martin

getting the message. Just as the male homosexual community is undergoing change, so is the female. Women are fed up with role playing. They are rejecting pseudo caricatures and becoming the real persons they always were.

You know what it's like to be a homosexual in a hostile society. Have you ever thought about what it is to be a homosexual and a woman--or a Black Lesbian who is also blind? Do you really think you have made her burden easier?

If you are truly concerned--as many of you have indicated--then it would behoove you to do a little research on your own. If you can't find Lesbians who are willing at this point to write for your publications, then men can start reporting and writing about news of interest and concern to women. In the process you will learn a lot. And, believe me, the women would respond. But first, there has to be some indication that you really mean it, that you are seriously concerned about the alienation of your Lesbian sisters.

The question is not "What can we do?". It is "What are you willing to do?"



10

DEAR SAG

Dear Sag:

You declared in your column last month that "most women are gay because of psychological reasons", and it is the "male dominance that irritates us most of all". Consequently, the role playing. The implication is that heterosexual adjustment could be made with the finalization of equality among the sexes, a sociological re-organization of human values. But in the meantime, the best possible scene is with another woman, preferably one who is now behaving, or willing to behave the way future males hopefully will.

SISTERS statement of purpose suggests to me that lesbians are a part of the whole and that the ultimate goal is a human community where individuals may be total and free according to their interests. But if this goal were to be realized, would lesbianism exist? If lesbianism is psychological and the reasons for it were eliminated (freeing the male also) wouldn't a state of straights be the logical result?

I am confused and probably naive, but if you can understand what I'm trying to articulate I would appreciate clarification.

FUNK IN FARGO (N. Dak.)

Dear Funk:

It is "my" opinion that lesbianism is psychological, just as heterosexuality is likewise psychologically induced. We are what we are as the result of the sum total of all our experiences. If the goal of SISTERS was to be realized, and all of us became "humansexuals," rather than gay or straight, a state of bi-sexuals would appear to be the logical result, as it is such among all species of the animal kingdom except man.

However, I wonder about the possibility of there ever being a human community where individuals may be total and free according to their interests. We've been working at it for centuries now, and it seems as though things have gotten worse rather than better.

Dear Sag:

My lover and I have been going together for nearly two years, and in most respects it is an ideal relationship. Recently she told me that the relationship that she has had with her "straight" life long best friend has reached the level where the natural expression of their affection for one another has become sexual. Possibly,

11

TRIPPING TERRY

Dear Sag cont.

I am being selfish by wanting my lover all to myself sexually, and should set her free to do her thing. But what about me? Already I am hurt and nothing has yet happened. I am so afraid that she will find her friend so much more desirable than myself, that sooner or later I'm going to be left out in the cold. What can I do that would be satisfactory both for myself and my lover?

PERPLEXED

Dear Perplexed:

There are many people who can be satisfied by only one intensely deep sexual/emotional relationship. Others need many in order to be so satisfied. In theory a monogamous relationship is the easiest to maintain, as the fear and jealousy are not present, whereas with a polygamous relationship there is friction, jealousy, and fear that you will be deserted for someone better. In reality though things aren't so. Just as you must be aware of your lover's needs, she must also be aware of yours, and somewhere in between a "happy medium" must be found. You did not state whether or not you had expressed your anxiety to your lover. If you haven't this is the first thing you should do. Don't try to persuade her or change her thinking as this will only make her rebel. My personal opinion is that once she sees your side and understands it that out of love for you and consideration for your feelings, she will pass up this opportunity. Let what's going to happen happen, and work from there.

SAGITTARIUS

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NEED INFORMATION ON A VARIETY OF SUBJECTS?

GAY SWITCHBOARD HAS IT. CALL 843-6982

HELP US HELP YOU. FOR GAY WOMEN AND MEN.

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For Sale: 3 diamond ring in platinum setting. Custom made. Cost \$200.00 net. Will sell for best offer.

Call 832-2777 evenings, or DOB office and ask for Ken.

Hope you caught the Dick Cavett show on Nov. 27. As of this typing the show hasn't been seen yet but by the time this edition is out it will be over. On this day two speakers from the Gay Activists Alliance will guest. This is to be a television "first". The speakers are, will be, or were Reverend Troy Parry, pastor of the Metropolitan Community Church of Los Angeles and Jim Coles, president of the G.A.A.....

I like to take this opportunity to thank the Mattachine forum of K'ED radio for inviting Ruth, our president, Sue, our social director and myself to speak out on D.O.B. and Lesbianism. We enjoyed it and hope that anyone who may have heard the show found it interesting. Anyone who may have any comments about the show are invited to send them to the Editor....

I highly recommend the relatively new 20 Club to those of you who are bar goers. The 20 Club is located on 20th St. between Mission and South Van Ness. There is dancing, hard liquor and a great kitchen. Very reasonable, and very enjoyable-(the crowd is mixed)... Look forward to an entertainment change at Leonarda's. GCOSSIP++++GCOSSIP....GCOSSIP....GCOSSIP++There are two women who are seen quite frequently together at DOB functions and at the bars, who are really laughing at certain individuals who have branded them "going together". They happen to be very good friends. It's sad to think how rumors can run wild. One of these girls received a strange phone call and was refused a date on three occasions because other people figured she was "involved" with her friend....OTHER THINGS THAT MAKE

ME-ILL++Having a friend who is dropped by her lover but who still refuses to "let go", insisting that it's true love and hangs around making a fool of herself--- Cruising a girl for 15 minutes, then buying her a drink you start talking to her and feel she digs you and you dig her. Then she asks you your zodiac sign-you tell her and she says "sorry" and walks away.....

What with New Years just around the corner I've been thinking about New Years resolutions and wondering what went wrong in 1970. Anyway I keep trying.. "I hereby resolve...even if I don't want to... and I don't think I do..."

Just thinking about the holiday season brings a lump to my throat. Suddenly the spirit overcomes you and you find yourself being nice to someone you usually don't even talk to. You hear from "friends" who you never see all year long. Actually, if you take away all the plastic qualities of the holiday season it comes down to getting it together-"Peace on Earth-Goodwill to Men". Whether you celebrate a religious feast day or a cheerful holiday, the message is the same. But why is it

That this phrase is never heard--except at Christmas time? And then how many people really hear it--or feel it?

With best wishes for the Holiday season coming up, I leave you with this thought to ponder--"A penny will hide the biggest star in the universe, if you hold it close enough to your eye." Think about it...PEACE.

#### A POEM

How to forget?  
Wrap your being around other beings  
Become part of them

Lose your mind among concepts not chained to the  
Unpredictability of human nature  
Learn them and attempt comprehension of them

Busy your hands with tasks now, don't put aside  
Clear the clutter in your world

Accept what is or will be unchangable and inevitable  
Past is past--DONE

Live your "life concept" out  
Let not your soul become dark and unliving

Do these things and reality may return to your  
consciousness  
Unless--  
You wish and desire deeply not to forget  
Then you never shall and inner growth will perish of you

Life is not easy and to forget sometimes seems the  
hardest task to conquer.

#### ANONYMOUS

+++++  
There is something scary about being alone in the winter  
It's bad enough that it has to be cold and miserable  
Electric blankets and Cherry brandy do little to warm  
The lonely heart's, chill.

Little children wide-eyeing Santa Claus  
Give me the hope to see it through...But then,  
I know as they believe in Santa Claus--I once  
believed in you.

There is something scary about being alone in the winter  
My memories of warmth and summer love seem like  
Talasias now, to a heart that's cold.

Big Brother

#### DESCRIPTION OF EVENTS FOR DECEMBER 1970

Dec. 2nd -- First part of rap on Gay Relationships  
A discussion of the lesbian courtship process,  
meeting and settling down (pros and cons),  
7:30, DOB office, 1005 Market

Dec. 6th -- BASEBALL and whatever else PRACTICE AGAIN,  
2 p.m., Margaret Hayward Field, (turk and  
Gough, S.F.). Wiener roast at the beach later  
If you want to attend the roast rather than  
the game, be at M.H. Field at about 4 p.m.  
In case of rain call Barbara at 527-2650  
for an alternative orgy.....?

Dec. 9th -- Lesbian relationships, part two. Establishing  
a permanent relationship and discussion of the  
factors that cause most couples to break up.  
7:30 p.m. DOB office, 1005 Market

Dec. 9th -- NEWMAN CENTER HAS A NIGHT JUST FOR LESBIANS  
At 8 p.m. at 2025 College Ave., Berkeley,  
The Newman Center's Emerging Homosexual seminar  
will devote an entire evening to the lesbian.  
WE NEED ALL THE GAY WOMEN WE CAN GET OVER THERE.  
Karen, Sue, Marge will be there. Who Else?  
Call Karen for details.

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Gay Women's Liberation meets every Friday night at 8 pm  
at 2620 Buchanan in San Francisco.

#### CAR POOL SERVICE:

In the East Bay, call Barbara -- 527-2650

In the City, call Karen and Ruth -- 844-2357

or  
Diane -- 771-9170

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GAY IS GOOD

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SISTERHOOD IS POWERFUL

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COME TOGETHER NOW

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MAKE 1971 THE YEAR OF THE WOMAN. START NOW TO BE FREE!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2 GAY RAP: Lesbian relationships.  7:30 p.m.  DOB office	3	4	5
6 Baseball 2 p.m. wiener roast at beach 4 p.m.	7	8	9 GAY RAP: Lesbian relationships, II Robin Morgan at Glide 8 p.m. Newman Cntr; The Lesbian	10 Robin Morgan at on Gay Lib at Glide 8 p.m.  SISTERS-- deadline for articles	11	12
13	14	15	16 GAY RAP: Gay parent- hood, 8 p.m. 814 Duncan S.F.	17	18	19 Business Meeting, 8 p.m. 1005 Market
20	21 DEADLINE for all ads and announce- ments for SISTERS	22	23 GAY RAP: DCB and the Women's Cntr 7:30 p.m. DOB office	24 Christmas Eve--office closed	25 Christmas	26
27	28	29	30 GAY RAP: Can a homo- sexual be a Christian? 7:30 p.m. DOB office	31 NEW YEARS' PARTY!!! 84 Walter St. S.F. 8:30 pm		

December, 1970

CALENDAR OF EVENTS AND ACTIVITIES

DESCRIPTION OF EVENTS FOR DECEMBER

- Dec. 4th -- Robin Morgan, editor of SISTERHOOD IS POWERFUL, raps on Women's Liberation Movement, 8 pm at Glide Church, 330 Ellis, S.F. A MUST
- Dec. 10th -- Robin Morgan will rap on the gay women's liberation movement, 8 pm, Glide Church, 330 Ellis, S.F. THIS SHOULD NOT BE MISSED!
- Dec. 15th -- The Problems of Gay Parenthood. Guest speakers--Del Martin and Phil Lyon. 8 pm, 814 Duncan St., S.F. If you are a gay mother or plan to have a child in the future, come and discuss your fears and problems with someone who's been through it all.
- Dec. 19th -- Business Meeting, 8 pm, DOB office, 1005 Market, S.F. New members and prospective members should come. WOMEN'S CENTER will be discussed as well as SISTERS. All welcome.
- Dec. 23rd -- Rap at the DOB office on the pros and cons of a women's center in S.F. Let your opinion be heard, or you may not get what you want.
- Dec. 23rd -- Newman Center session on the gay marriage. Terry and Irene and Terry will be there. If you would like to attend, it's free if you say you're from DOB. 2425 College Ave., Berkeley. (Take Ashby exit to College and turn left.)
- Dec. 30th -- "Can I a Homosexual, also be a Christian?" Rap by Ruth M. Sudul, DOBSF president, 7:30 pm., DOB office, 1005 Market St.
- Dec. 31st -- Bring in the new year at Ruth and Karen's new (finally) pad, 84 Walter Street, S.F. 8:30 p.m., BYOB and noise. Bring your membership card for discount. \$1.00 for non-members. (84 Walter is located about 14th and Market. It's off 14th St.) If lost, call 634-2957 or the office.

THE DOB OFFICE IS NOW OPEN THREE MORNINGS AND FIVE EVENINGS A WEEK. CALL OR COME BY MON? WED OR FRI MORNINGS FROM 8 to noon, AND EVENINGS FROM 7 to 9. LOOK FORWARD TO SEEING SOME NEW FACES, WE HOPE.

HOMOSEXUALITY: ACT OR ATTITUDE?

Kathi

What is a homosexual? I suppose this thought has laced itself through my mind's wanderings from time to time. Someone will bring up "role-playing"--what's butch and what's femme? Or, maybe, can a completely masculine "bi-guy" be accurately considered gay? How about an extremely masculine female who engages exclusively in heterosexual relations? Essentially, does homosexuality hinge on a physical act, or is it based on a person's total self-concept?

All of this came up again recently, as a result of a discussion with a straight friend, Bob, who is studying for a degree in psychology, and pertaining to a paper he is writing on homosexuality. Being heartily in favor of at least part of "White jacket society" not firmly entrenched in the "sickness" theory, my girlfriend, a male couple, and I agreed to answer questions and otherwise assist in his efforts.

The question around which his paper evolves is: Does the commission of the act (relations with a member of your own sex) make you homosexual? Or do you perform the act because you are homosexual, the act itself being an incidental part of being who and what you are?

The following are excerpts from a tape made of this discussion, and are used here with the knowledge and permission of the parties involved. (Names are, of course, fictitious.) The two men are both masculine in appearance and demeanor, while my girl and I are femme and butch.

The boys felt that, for them, homosexuality involved only their sex-love preference for another male.

Tom: My interests and attitudes are, by society's mores, masculine. I'm as male as you are, Bob. The only thing that makes me gay is that I love and make love to him (pointing to his lover) instead of to her (pointing to mine).

Gary: I've never felt feminine or wanted to be a woman. I've always identified as male.

Bob: Not all gay guys do though. Some has a self-image that is definitely feminine. Is it a role identity or a sexual identity?

Me: I can't think of homosexuality as beginning and ending in bed. I was homosexual, or at least thought of myself as masculine, long before I knew what sex was. I am a homosexual because of how I relate to myself and the world around me, not simply when and if I have sex with a girl.

Homosexuality: Act or Attitude

- Bob: Would you still consider yourself gay if you had relations with a man?
- Mc: Certainly. The only time I've ever felt I was doing something unnatural (for me) was when I was married. I didn't feel any less masculine, but I didn't think of him as being feminine either. I guess I felt more like a gay boy.
- Jill: I identify as a woman and a mother, which is exactly what I am. No way do I feel masculine. I never have. Yet I'm attracted to masculinity. I can't imagine myself in love with another femme. The butches I've dated have all been very masculine.
- Bob: Okay, how about defining "masculine". Are you masculine because you look and act masculine (indicating the boys and me)? Or, do you look and act in accordance to what you feel inside?
- Gary: I don't feel any less male if I do the dishes, if that's what you mean. That's role-playing, which is silly.
- Mc: Neither do I. I cook dinner because I get home first. But doing so doesn't make me feel feminine. I think that if performing an act that is customarily done by the opposite sex throws you into an identity crisis, you had a pretty shaky self-image to begin with.
- Bob: Then you act masculine because you feel masculine, right?
- Mc: Yes. And in no way is it dependent on what I do in bed. If I'd never been overt in my life, I'd still be gay.
- Tom: I wouldn't. It's my sexual preference that makes me gay in the definition of the word.
- Mc: If I had a boyfriend, you'd consider me straight? I'm as butch as you are.
- Tom: Well, no. I guess by pat definition, yes. But I'd still relate to you as being gay. Your thought processes and attitudes are masculine. I relate to you more as another guy.
- Jill: How about me? Would you consider me gay if I was with a man?
- Tom: I have a hard time thinking of you as gay, period. (To which there was a chorus of "male chauvinist"). That may be.
- Bob: I wonder if sexual identity, as well as role identity, could actually be sub-groupings under the topic of homosexuality? Couldn't a person be homosexual irregardless of what gender identification he makes? How do you explain one couple being

Homosexuality, Act or Attitude cont.

masculine and wanting a masculine partner, while the other couple is butch and femme, each wanting her opposite in a partner? (We couldn't) For that matter, how do we define an act, any act, as being homosexual? If a man performed cunnilingus on a woman, we'd call them straight. But if a woman did the same thing to her, we'd call them gay. This has nothing to do with masculine or feminine identity. But we would define the sexual orientation of the parties in accordance with these acts.

The answer to the question "What is a homosexual?" probably cannot be answered in one way for everyone. It is subject to individual interpretation. Yet I think it's an interesting idea. Homosexuality--the act itself, or the total person--what do you think?

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SON OF BILITIS

The Daughters of Bilitis, San Francisco, has awarded its first Son of Bilitis in several years. This is an award given to any man, gay or straight, who has shown concern and active support for the gay woman's movements. The award is purely honorary.

Gary Titus, one of the directors of the Social Action Research Center in Oakland (and one of the people responsible for Family Services' decision to open up two posts for homosexuals), was awarded the SOB at the conclusion of the Glide Symposium of Oct. 30-Nov. 1. He was a member of the Symposium "staff" as an enabler and worked with Ruth Sudul, DOBSP's president. As a result of working with Gary here and with him in the newly forming Institute for Human Sexuality, with him in training sessions for encounter "leading," Ruth and I, Karen Wells, felt that he deserved the honor.

The award was not given to Gary because of his many public services to the gay community, however worthy they are, but because of his particularly open and honest response to the problems of women homosexuals. Having been made acutely aware of the male dominance in many homosexual organizations, (by us women) he has constantly been asking women's advice and support for all of the services he wishes to help the gay community achieve. He has been concerned to change the attitudes of his fellow men workers toward women. He admits his chauvinism and actively tries to understand it but he cannot do all this alone. His fellow men are very ways as open no change. He & DO hope that the award of an SOB will serve to support and encourage the building up of other men to their attitudes.

Brief Report on the Glide Symposium on the Homosexual,  
Oct. 30 - Nov. 1

For three days and two evenings, 32 professionals from as far as Austin, Texas, and as near as S.F. met and encountered homosexuals in the continuing series of symposiums conducted by the Council on Religion and the Homosexual. The weekend was a complete success. Panels of gay men and women presented lectures, facts, research material, life styles and personal information to the whole group for two mornings, and afternoons were generally spent in small groups of 6 to 8 people, among whom were a gay man and woman. Evenings were spent in the bars and at Pauley Ballroom's Halloween Dance.

One of the highlights of the symposium was on Saturday morning when a panel of gay women spent three and a half hours on the lesbian--something new for this symposium. The feeling was that too much time had been spent before on the men's problems and not enough on gay women's. The impact of three and a half hours of gay women was significant, especially when three teen-age women spoke about their parents' reactions to their sexuality and their inability to accept them. Several of the gay people (myself included) in the audience were moved to tears. Many of us are not that far removed from our parents; we remembered and shared the pain. The general level of involvement and feeling among the straight participants of the symposium grew higher from there, and in the small groups thereafter, concern and personal commitment to learn about homosexuality also increased. Within groups, people came closer together and many prejudices and fears came clear, both to the straight members and to those gay "enablers" guiding the groups. A lot of "head tripping" and intellectualizing stopped--people began to feel. And at the close of the weekend we all were near tears--no one wanted to leave. Speaking for myself, I never enjoyed and feared being "the gay woman" so much and never felt so much real learning happen in so many different types of people in my experience in such situations. Many of the other enablers felt the same; many of us learned some things about ourselves, too. It was a good thing for everyone.

The enablers or guides for the small groups were: Gary Titus, Ruth Sudul, Paul Mariah, Sally Gearhart, Al Alvarez, Karen McCleary, Karl Witman, Ollie, Alan Blackman and myself.

Two new gay films by Connie Besson (artist of Unfolding, a fine heterosexual fantasy film) were

Glide Symposium, cont.

shown. I mention these because of the outstanding quality of the artistry and because both films showed homosexual relationships rather than just sex. One was of two beautiful men, the other, as yet unfinished, of two women. The women's film is of special interest since it seems to be the first high quality film of a lesbian love relationship. (It is NOT designed to turn men on, as most "lesbian" films are. It seems to be designed as a description of a pure love relationship.)

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POEM By Big Brother

Together now in  
the quiet aftermath  
of love making  
what we did was  
beautiful -- if  
it was for  
each other.  
But -- maybe it  
was just a need  
that drove you to  
my arms....  
It's so hard to see  
the truth when  
it all happens  
so fast...  
Kiss me again...please....

(FOR RUTH)

Karen R. Wells

Somewhere

in the crinkle of an eye  
in the corner  
in the hum of birds  
on the edge of the sky

You are

Somewhere

I love you  
and somehow  
in the laughing of the night  
in the struggle of the dawn  
in the crying of the sea

233

Poems, cont.

in the danger of the light

You are

and  
I see you  
wingward  
flying  
far from my grasp  
but  
singing into my peace  
and  
loving  
me.

FOR HER AGAIN

Karen R. Wells

Purple touch  
of sliding  
sliding  
dawn  
wakes me  
and I find your eyes.

Soft morning  
purpling,  
we touch  
and hold  
now between  
our laced legs  
and trace soon  
on each other's lips.

We know so little  
we want so much---

Such are our eyes

Who answers?

We roll each other warm  
again,  
to say  
we are touching  
yet the fringes  
the fringes of fringes of tomorrow.

#### GAY LIBERATION HEADLINES

GAYS WIN ROLE IN FAMILY SERVICE AGENCY--San Francisco Chronicle, November 25, 1970

The Family Service Agency of San Francisco voted to appoint two homosexuals, one man and one woman, to its board of directors. The vote to expand the board to include two homosexuals came after Dorothy "Del" Martin, an author and lecturer, and one of the founders of the Daughters of Bilitis, a lesbian organization; and by Earl H. "Rick" Stokes, a lawyer, and President of the Council on Religion and the Homosexual. Mrs. Martin, who is a grandmother, argued that it is a mis-conception to think of homosexuals as "single" persons. "Seldom do people realize," Mrs. Martin said, "that homosexuals stem from and are part of heterosexual families. They are aware of and understand the problems of interaction within those families. Furthermore, homosexuals form intimate relationships in a partnership or 'marriage.' It is only that their in-laws, for the most part, are unaware of their implicit status in the family. Homosexuals also relate to the family in the much larger sense of community--both in the majority culture and in the homosexual subculture." Mrs. Martin said it is these relationships which cause so much pain and despair for the homosexual.

POLICEMAN IN DOB--November, 1970, New York City: A meeting of the New York Chapter of DOB was interrupted by two uniformed policemen, who entered without knocking and asked to see their certificate and charter (which happened to be with their lawyer for safekeeping). President, Ruth Simpson was summoned to appear in court on the charge that the signs were not posted. Ruth has asked the homophile community for a demonstration of their support and asked for media coverage. She also talked with the mayor's office and the Civil Liberties Union. She pleaded not guilty and was told at the hearing that she would be notified by mail of the date of the trial.  
CAN YOU BELIEVE A BUST AT A DOB MEETING?

New England group applies for charter to form new DOB--  
On November 6, 1970, a group of Boston DOB members announced their withdrawal from the group to start a new chapter to be called New England DOB. Included in this group were four candidates for Boston offices. The formation of a new chapter requires the consent of the National Governing Board, which consists of the sum of the presidents of the local chapters.

Detroit DOB is back in existence. Good luck and love!

Women's Center: Pro Or Con?  
BY RUTH M. SUDOL  
President, DOB SF Chapter

The topic of a women's center has long been discussed among the gay community. Ideally it would be a place for all gay women to go, regardless of political orientation as an alternative to the bar scene. There would be a library, lounge, as well as a hall that could be used by any of the organizations for dances, banquets, or whatever. Are gay women together enough to work for a goal that would be of benefit to all? Could the radicals and revolutionaries work with and share with their conservative sisters, and vice versa? The idea of such a center is only on the talking stage, and much work and intensive planning is needed before it can become a working reality.

- Several members of DOB and SF Gay Women's Liberation have already expressed interest and support for this center. However, several questions must be answered still:
1. Should DOB combine it's office facilities at this center with the other organizations?
  2. Would there be a governing board? Or exactly how would the center be run?
  3. How would the center support itself?
  4. Would sharing facilities with Gay Lib deter many otherwise interested conservative women from coming to DOB for information, relaxation, or advice?
  5. Should this be a women's center or a gay women's center?
  6. Would DOB lose it's identity as an organization?

Naturally, I cannot answer these questions for the members and would welcome your opinions and ideas. On December 23, at 7:30 pm a planning group will meet at the DOB office to further discuss this center. Participation is welcomed by all. Let your voice be heard by filling out the coupon below.

I believe that:

- DOB should locate its offices at a women's center  
 DOB shouldn't locate itself at this center  
 DOB should not locate its offices at a center;  
but should have members on its governing board  
and should support financially  
 Other (please explain)

NAME (not necessary) \_\_\_\_\_  
Status .....Member \_\_\_\_\_ Non-member \_\_\_\_\_  
comments should be on separate sheet

HOROSCOPE: SAGITTARIUS by Ruth

Those born under the sign Sagittarius are indeed lucky, as this is by far the "best" sign of the zodiac. (However, I may be prejudiced due to the fact that this happens to be where my sun located itself when I was born.) This woman is not only witty and charming but intelligent as well. Her ability to articulate is well developed, and the slightest provocation is enough to encourage her to rap endlessly on almost any topic.

The sense of freedom is especially important and it is not often that the Sagittarian settles down "faithfully" with another woman. Yet she is constantly surrounded by friends and "interested" admirers just because of her pleasant personality. Or possibly it could be this in combination with a strong sexual nature. A Sagittarius "virgin" is virtually unheard of. She digs physical love almost as much as a Scorpio, but generally has no hang-ups in expressing herself. The lesbian "missionary" position (whichever that is) is not for her. Sag's motto in all matters of the heart is: "Variety is the spice of life." Her imagination often gets carried away, so don't be surprised to have some very "unusual" techniques used if you are seeing a woman of this sign. She has a tongue that never stops, and so it is natural that the Sag enjoys a great deal of foreplay, including heavy tongue-kissing and body licking. For the same reason, it is natural that cunnilingus is her favorite method of love-making. One must be cautious though when dealing with this woman's sexual nature because if she is deeply involved in intellectual pursuits, her strong drive is greatly diminished, so that she may not desire sex more than a few times a week. But when she is bored, she wants love constantly.

Fortunate is the lesbian who is able to "rope" this woman into a relationship. It shows a great deal of real love and consideration on behalf of the partner, as the Sag needs a lot of space to grow and just "be." She needs the liberty to go out with other women even though she may not do it if she thinks her lover will be hurt. Fencing her in by threats, arguments or petty jealousy are the easiest ways to drive her away. Also she doesn't like to be dominated or manipulated, though she will endure it for a while. Be prepared to hear what you're really like, as the Sag lesbian has a keen sense of observation and no qualms about telling exactly what she thinks. She makes enemies easily as a result, but often knows when she has done so, and has the uncanny ability of being able to charm her enemies to be "bosom buddies" if she so desires. Those who do dislike her, do so because Sag doesn't really give a damn.

Is it little wonder now why December is the favorite month of the year?

In past years, if an individual were "radical"-- if he wished to change things drastically within any given system, be it a political, social or psychological system--he was labelled either a commie, an anarchist, or a free-lover. If this individual were a homosexual, he kept quiet for fear of losing his job or of painful labelling--fairy, lezzy--the list is endless. The pain was too great. No homosexual in his right mind would expose himself to such agony. But by his very being, he was incredibly radical. And I use the masculine pronoun "he" purposely. Who ever thought 20 years ago that there was any such thing as a lesbian? Talk about a radical idea. The only homosexuals were effeminate men who never married or propagated, or so the "normal" people thought. (The women were only "old maids." Remember your "maiden" aunt Sarah?)

So, it was more than just radical that the Mattachine Society formed many years ago. And it was even more incredible that in 1955 DOB emerged. Women homosexuals did not do things like that. Even the gay men were amazed. Slowly but surely, DOB grew, a revolution in itself. A real lesbian magazine was published. The Ladder: A Lesbian Review. Incredible, in 1956.

Today, DOB still exists, quietly now, as then. It has become an established organization by virtue of being 15 years old. DOB, like the Mattachine, even 7 year old SIR, is "the establishment". So be it. Even revolutions are "establishment," having been part of the human scene for centuries.

DOB's new president (whatever that means) is 21 years old. The average age of the members who are now active is about 25 or so. We are no different from other young people today of whatever age. We recognize the great need for change now. Not tomorrow. We feel, many of us, that society's structures are inhibitive and destructive to individuality, not to mention to womanhood. We differ from the gay liberation movement only in methodology, and our way IS COMPATIBLE with theirs. Rather our way moves right along with theirs and together we can make a vast difference.

Witness the Black movement. It really began to move with Martin Luther King, at first a real radical in society's eyes. Along with his efforts went, go, the Black Panther's; and though no black person is yet recognized by society as a human, they are improvements. And things improve because of the Dr. King's and of the Panther's efforts.

Gay is black, too. We are every bit, if not more of a threat to every white, middle-class straight.

We, like the blacks, are demanding compassion, equality, recognition, humanity from the oppressive, up-tight society. And if we wish as gay people to get our rights as humans, we must work together as humans. Humans are different-- some are radical, some are not. But, if we deny this difference, put down those "establishment" people who want to do their thing for us, we put down their humanness. We have a common goal, we gay people, liberal or radical. We want to do away with oppression. AND WE CAN DO IT, as long as we all communicate and share.

This working together is hard. But here we as women have it over men. We are all oppressed as women. We have so much in common, no matter our particular directions are politically, that we almost automatically work hand in hand. And it seems that Gay Women's Lib and DOB should have no problems holding hands, eventhough our hands may be holding different tools. One does not build a women's center with just a bulldozer or just a shovel. We need our differences. Gay Women's Lib has some tools, DOB has other tools. We may work in different ways, but we must never work against one another or we as women will never get our own things together.

Many "establishment" people see that the structures we live under are oppressive and need change. The liberation movement as a whole sees revolution as a way to destroy this oppression. DOB chooses to work with certain established tools to undermine the system--speakers to talk to people, officers to impress those who are so impressed (rightly or wrongly, people do listen to "authority", membership fees (to pay for office space, a phone, an answering service and SISTERS, all of which serve needs for many). The ways in which DOB works are established. But, WE MUST LEAVE NO STONE UNLIBERATED! We must pressure and push our stale society to change. And we must push hard. We must provide for our own personal liberation as women, as individuals, apart from men in many ways. Thus, we need the gay Women's Liberation movement, operating outside the "Establishment." With outside pressure and inside pressure, we will break it all apart, open it all up to the air and sunshine.

DOB is political, not radical perhaps, except in its very existence. We must work from within. There are those without doing their thing and doing it well. We do ours. WHEN (and not if) we come together, we are women, we are beautiful and we are free.

DOB SAN FRANCISCO is making available copies of the LADDER to our members and friends. The Ladder of course, used to be DOB's publication. There are a number of issues of interest that can be purchased at \$1.00 per copy. If you wish to purchase a nearly complete set of the Ladder, from 1957 to 1968, the cost will be \$25.00 plus postage. Every month, SISTERS will publish a list of interesting topics in the Ladder under various headings such as literary or social or legal. If you wish to order specific copies or a set (each set will have about 80% of the Ladders), send your check or money order to DOB San Francisco, 1005 Market Street, Suite 208, San Francisco, Ca. 94103.

THIS MONTH SISTERS has these articles in the following copies of the Ladder:

In 1960, 1962 and 1964, DOB held national conventions. The following Ladders have full coverage of what, why where and how the conventions were. Several other of these Ladders have some interesting articles on DOB as a growing organization.

OCTOBER 1957 -- "Growing Pains Don't Hurt!" (DOB's 2nd Anniversary)

OCTOBER 1951 -- "And Now We Are 3" (DOB's 3rd)

MARCH thru JULY 1960 -- DOB's first Convention, Highlights and summaries

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JULY AND AUGUST 1964 -- DOB's Third Convention, highlights and report

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Interested in starting a DOB chapter in your area? Seven members are all that you need to form one. For further information contact: Ruth M. Sudul, President, SF Chapter, 1005 Market St. Rm. 208, SF, Cal. 94103

### PERSONAL

Gay girl, 21, interested in corresponding with same; age not more than 25; for lasting relationship. Write: Box 7545, Pittsburgh, Pennsylvania, 15213.

### RENTAL

Roommate wanted..... (or couple) gay girl to share 3 bedroom furnished apartment; rent \$85; for more info call Pat Ade 554-9732.

### SWITCHBOARD

Gay Switchboard is for gay women and men. We need each other. Call 842-6962.

+ + + + +  
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+ + + + +  
Looking for women artists to show work at women's dance, Dec. 20. Call 557-2236 for information.

FREQUENT PHONES

Committee of Concern, Box 4089, Berk. 841-3557  
 Council on Religion and the Homosexual  
 330 Ellis, S.F. 771-6300  
 DOB, 1005 Market St., Suite 208, S.F. 861-8689  
 Free Clinic  
 Berkeley 543-2570  
 San Francisco 563-7876  
 Gay Raps (men and women) every Wed., 7:30  
 Bishop's Coffee House, Oak. 848-7540  
 Gay Raps (women only) Wed., 7:30  
 Women's Center, Berk. 845-9403  
 Wed., 7:30, DOB Office 861-8689  
 Gay Seminars 524-0399  
 Gay Student's Union (UC Berk.) 848-7540  
 Gay Sunshine, Box 4089, Berk. 525-7024  
 Gay Switchboard 843-6982  
 Gay Women's Lib, Berk. 845-5982  
 Gay Women's Lib, S. F. 567-6156  
 Information  
 Bars outside of S.F.  
 Gay Happenings  
 Gay Organizations USA  
 Legal Assistance  
 Psychiatric Counseling 861-8689  
 Religious Counseling OR 864-2857  
 Metropolitan Community Church, every 775-2379  
 Sunday, 1 pm, California Hall, Turk and Polk  
 NOVA, Box 6184, Albany, Ca. No phone.  
 NOW Berk. 564-0181  
 San Fran. 776-5723  
 Women's Center, 1126 Addison, Berk. 845-9403

FOR DOB OFFICER PHONES, SEE TABLE OF CONTENTS PAGE.

DAUGHTERS OF BILITIS

San Francisco D.O.B.: 1005 Market Street, Suite 208,  
 San Francisco, California 94103

New York: Box 3629 Grand Central Station, New York,  
 N.Y. 10017

Los Angeles: P.O. Box 3237, Hollywood Station,  
 Los Angeles, California 90028

Boston: Box 221, Prudential Center Station,  
 Boston, Mass. 02199

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An ACTIVE membership for couples will cost \$10.00 per  
 year and will include: library privileges for both,  
 price to social functions for both, and one  
 subscription to SISTERS for one year.

SISTERS is a monthly magazine published by the San  
 Francisco DOB and will cost, to non-members, \$5.00  
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