STATEMENT OF PURPOSE
OF THE SAN FRANCISCO CHAPTER OF THE DAUGHTERS OF BILITIS

A women'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 bars; by providing an organized structure through which she can work to change society's limitations upon her life-style; by providing a forum for the interchange of ideas and problems within her own group.

2. To educate the public to understand and accept the lesbian as an individual, eventually leading to the breakdown of taboos, prejudices and limitations upon her life-style by sponsoring public discussions; by 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 in the laws to provide an equitable handling of cases involving homosexuals through due process of law, without prejudice.

A Publication by
San Francisco Daughters of Bilitis for all gay women

VOL. 2 - 2 February 1971

Phone Numbers

President Ruth M. Sudul 864-2857
Vice President Karen R. Wells 864-2857
Secretary Marcy 861-8689
Treasurer Diane 771-9170

SISTERS Staff
Editor Karen R. Wells
Production Jackie
Staff Marcy, Kally, Terry, Irene, Jenny, Norma
Distribution Jackie, LeAnne

TABLE OF CONTENTS

Syzygoty, Diasporady, and Amoebelty p.3
Poem p.6
Announcements p.7
CALENDAR OF EVENTS p.9
The Wall, a Poem by Lorraine p.12
Ads p.12
Reader's Response p.13
Gay Liberation Headlines p.15
Poems p.16
Phones p.17

(Note: Dear Sag and the Horoscope column will reappear in the March issue. And watch for a change in SISTERS' appearance.)

SISTERS is a monthly magazine published by the San Francisco chapter of the Daughters of Bilitis. The views expressed by the editor, the guest writers or the reader's responses are not necessarily the views of the SF chapter.

All contributions of articles or time or money are gratefully accepted. All articles are published uncensored and are included each month as space permits.
In all the struggle for and discussion of sexual identity, there's a related fundamental question that is not often enough examined. It's the question of the number of an individual's love relationships, and it might be phrased, "If I am going to relate to others, then to how many, in what ways, and for how long?" When the question arises, it's often couched in our traditional language as the matter of "monogamous relationships". But even the terms "monogamous" and "non-monogamous", (which clearly reflect the male and heterosexual bias of centuries--do we talk of "monandry"?) do not cover the full spectrum, and the alternative life-styles presently being experimented with are far more complex than our language presently expresses. So that we may begin to communicate about the types of relationships possible for people, we need some new words and more distinctions among old words.

For simplicity's sake, we need to assume first that relationships occur on two levels which may be mutually exclusive--though some, particularly women, might argue that point. 1) There is the purely physical (sexual) relationship with another human being exclusive of the mental or emotional patterns that could develop: the somatic (bodily, physical) level. 2) Then there is the deep communication with another human being on a mental or emotional level which does not, in its strictest form include bodily contact: the psychic level. The relationship that involves both: somapsychic. There are varying degrees of each but let's consider only the extremes, i.e. the somatic-without-the-psychic, the psychic-without-the-somatic, and the one that includes both extremes (deep psychic-and-full-somatic-relationships).

Then, in relationship there is always some agreement either spoken or tacit, between two people as to how each of them relates to others on both the somatic and the psychic levels. There is a basis of understanding in the relationship and there are varying forms of practice of that understanding: 1) Partners may be open to their own and to each other's somatic and/or psychic involvements with others, and such outside involvements may or may not be practiced. 2) Partners may not be open to their own and to each other's somatic and/or psychic involvements with others, and such outside involvements may or may not be practiced.

We need at least three new terms to represent generally the types of relationships.

I. SYZYGOTY (Rhymes with "a biggoty". From the Greek syzygía: "to join" or to "yoke together". Adjective: syzygious or syzygotous. Agent: syzygotist.)

II. DIASPORADY (Rhymes with "die as poor laddie". From the Greek diaspora: "a scattering" or "sowing asunder". Adjective: diasporadic. Agent: diasporadist.)

III. AMOEBEITY (Rhymes with "ram a deity". From the Greek amöbenia: "a responsive song" or "change" or "dialectic". Adjective: amoebean. Agent: amoebean or amoebic.)

The first of these, syzygoty, rests upon a denial of outside relationships; diasporadry rests on the evidence that a plurality of meaningful relationships is possible for one person; amoebeity rests on openness but there is variety in the practice of the partners; thus the third type has to be subdivided into three sub-types.

I. SYZYGOTY is best recognized as the old-style monogamy. Both its basis and its practice look like this:

```
\[ \begin{array}{c}
\text{basis: a) The understanding that my partner and I have a} \\
\text{primary involvement in, a commitment to, each other to the exclusion of all other relationships.}
\end{array} \]
```

```
\[ \begin{array}{c}
\text{b) The understanding that neither my partner nor I is open to somatic relationships with others.}
\end{array} \]
```

```
\[ \begin{array}{c}
\text{c) The understanding that neither my partner nor I is open to psychic relationships with others. (There is room for debate here, since even traditional church-instituted marriages may not have excluded friendship outside the bond; but what is in question is the meaning of "psychic" and if that meaning involves excessive time spent with another person, then it may be true that many "monogamous" partnerships have excluded such friendships, usually out of fear of somatic involvement.)}
\end{array} \]
```
SYZYGOTY, DIASPORADY, AND AMOEBEITY by Esmirelda

In all the struggle for and discussion of sexual identity, there's a related fundamental question that is not often enough examined. It's the question of the number of an individual's love relationships, and it might be phrased, "If I am going to relate to others, then to how many, in what ways, and for how long?" When the question arises, it's often couched in our traditional language as the matter of "monogamous relationships". But even the terms "monogamous" and "non-monogamous", (which clearly reflect the male and heterosexual bias of centuries—do we talk of "monandry"?) do not cover the full spectrum, and the alternative life-styles presently being experimented with are far more complex than our language presently expresses. So that we may begin to communicate about the types of relationships possible for people, we need some new words and more distinctions among old words.

For simplicity's sake, we need to assume first that relationships occur on two levels which may be mutually exclusive—though some, particularly women, might argue that point. 1) There is the purely physical (sexual) relationship with another human being exclusive of the mental or emotional patterns that could develop: the somatic (bodily, physical) level. 2) Then there is the deep communication with another human being on a mental or emotional level which does not, in its strictest form include bodily contact: the psychic level. The relationship that involves both: somapsychic. There are varying degrees of each but let's consider only the extremes, i.e. the somatic-without-the-psychic, the psychic-without-the-somatic, and the one that includes both extremes (deep psychic-and-full-somatic-relationships).

Then, in relationship there is always some agreement either spoken or tacit, between two people as to how each of them relates to others on both the somatic and the psychic levels. There is a basis of understanding in the relationship and there are varying forms of practice of that understanding: 1) Partners may be open to their own and to each other's somatic and/or psychic involvements with others, and such outside relationships may or may not be practiced. 2) Partners may not be open to their own and to each other's somatic and/or psychic involvements with others, and such outside relationships may or may not be practiced.

We need at least three new terms to represent generally the types of relationships.

I. SYZYGOTY (Rhymes with "a biggoty". From the Greek σύζυγος: "to join" or to "yoke together". Adjective: syzygious or syzygotous. Agent: syzygotist.)

II. DIASPORADY (Rhymes with "die as poor laddie". From the Greek διασπορά: "a scattering" or "sowing assunder". Adjective: diasporadic. Agent: diasporadic.)

III. AMOEBEITY (Rhymes with "ram a deity". From the Greek αμόεβης: "a responsive song" or "change" or "dialectic". Adjective: amoebean. Agent: amoebean or amoeblae.)

The first of these, syzygoty, rests upon a denial of outside relationships; diasporady rests on the evidence that a plurality of meaningful relationships is possible for one person; amoebeity rests on openness but there is variety in the practice of the partners; thus the third type has to be subdivided into three sub-types.

I. SYZYGOTY is best recognized as the old-style monogamy. Both its basis and its practice look like this:

```
Q | ← NQ A \ γ \ Ε W → N
```

Basis: a) The understanding that my partner and I have a primary involvement in, a commitment to, each other to the exclusion of all other relationships.

b) The understanding that neither my partner nor I is open to somatic relationships with others.

c) The understanding that neither my partner nor I is open to psychic relationships with others. (There is room for debate here, since even traditional church-instituted marriages may not have excluded friendship outside the bond; but what is in question is the meaning of "psychic" and if that meaning involves excessive time spent with another person, then it may be true that many "monogamous" partnerships have excluded such friendships, usually out of fear of somatic involvement.)
II. PRACTICE: a) Only if neither my partner nor I practices either somatic or psychic relationships with another are we both somapsychic syzygotists.

b) If neither my partner nor I practices somatic (or practices psychic) relationships with others, then we are both at least somatic (or at least psychic) syzygotists.

c) If either my partner or I practices (somapsychic or somatic or psychic) relationships with others, then neither of us is a true (somapsychic or somatic or psychic) syzygotist. That one of us moving out to others is a renegade syzygotist, the partner is the victim of a renegade syzygotist, and the basis of the relationship either must change or we have to admit the relationship's inauthenticity.

II. DIASPORA in Protestant Ethic Language is "free love" or "adultery" or "fornication" or "pre- or extramarital sex" or just "damned promiscuity." Both its basis and its practice look like this:

A  yes
B  yes  C

BASIS: a) The understanding that I am not invested primarily in any one person but that I disperse my investment over several or many people. The same may be true (but not necessarily) of my current partner, "current" carrying the meaning of however long a "now" is, i.e., these minutes, these hours, these days, etc.

b) The understanding between me and my current partner that I am open to both either somatic and/or psychic relationships with anyone with whom I find a mutual "yes".

Practice: a) Only if I practice both somatic and psychic relationships with several partners am I a true somapsychic diasporadiec.

b) If I practice only somatic (or only psychic) relationships with several partners, then I am at least a somatic (or at least a psychic) diasporadiec.

III. AMOEBAITY is the concept of a primary relationship in which there is an organic give-and-take ("responsive song") between two people who are committed to each other. There is mutual agreement that outside relationships are permissible for both partners, so that the amoeban relationship in its basis looks like this:

In March's issue, the author will explore the complexities of the three kinds of amoebcity.

Rotting oppression greasing the globe
Makes gods and presidents and revolutionaries of beasts who peace corp
politic and otherwise pretend the End of another product of their beastliness.

Funk in Fargo
Community of St. John the Beloved Services: (must be 26 years old or under):

Meals served: 9:00 am to 5:00 pm
Clothing Distributed: 9:00 am to 5:00 pm (and shoes)
Aid in finding housing: noon to 7:00 pm
Draft counseling: Must be at 2255 Fulton St., S.P. by 8 pm, call first if possible at 751-7363.
Over night housing— one night only
Employment and travel info: 9:00 am to 5:00 pm
Pastoral Counseling: 24 hours in emergencies or by appointment

Religious Services:
Eucharist (mass) 7:00 pm Sunday night
Baptisms, marriages Contact Bob Richards

These people need money, clothes, food for distribution to people. They need volunteer labor for everything. If you would like to contribute to these gay Catholics, call them and let them know:

A running catalogue including addresses to order materials is available at cost to other groups to avoid having to start from scratch. (For $1.00, a bibliography of items from our files with addresses (as of July 1969) for ordering the material; for $5.00, a packet of action project ideas, and periodical, paper, book and book review bibliographies (as of Sept. 1959) for $2.00, addenda to bibliography to Jan. 1970; for $1.00, addenda to bibliography to Aug. 1970).

A synopsis of women in world history (history) is available for $1.00 including poster and postage. A paper on the suffrage movement in Western Europe is 15 cents plus stamp.

A SPAZM newsletter of women’s news, April to December 1969 (personal statements, news events, reviews, etc.) is available: 36 issues for $15.00 to individuals, $20.00 to institutions. (Tax deductible)

There is a great library and research center now in Berkeley. The address is 2325 Oak St. Open most anytime. Call first: 524-7772.

A research, lending, corresponding, and selling library of women’s literature: books, periodicals, pamphlets, bibliographies, articles, clippings, tapes, and pictures. Topics include women in countries, women in groups, specific women, roles, subjects, women in history, action projects, specific men’s statements on women. Work done by the women using it.

DOB will soon make available to friends and members two books of poetry, written by gay women. Watch March issue for details.

We would like to thank the management and the women there for the support.
CALENDAR OF EVENTS FOR FEBRUARY 1971

<table>
<thead>
<tr>
<th>SUN</th>
<th>MON</th>
<th>TUES</th>
<th>WED</th>
<th>THURS</th>
<th>FRI</th>
<th>SAT</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2 OFFICE OPEN 7-9 PM</td>
<td>3 OFFICE OPEN 9-11 AM 7-9 PM</td>
<td>4 OFFICE OPEN 7-9 PM</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>9 OFFICE OPEN</td>
<td>10 OFFICE OPEN</td>
<td>11 OFFICE OPEN</td>
<td>12</td>
<td>13 8:00 - Bus, Mtg. Elections</td>
</tr>
<tr>
<td>14</td>
<td>15</td>
<td>16 OFFICE OPEN</td>
<td>17 OFFICE OPEN</td>
<td>18 OFFICE OPEN</td>
<td>19</td>
<td>20 SISTERS Deadline for articles and adds.</td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>23 OFFICE OPEN</td>
<td>24 OFFICE OPEN</td>
<td>25 OFFICE OPEN</td>
<td>26</td>
<td>27 SINGLES DANCE, FREE FOOD, in Walnut Crk.</td>
</tr>
<tr>
<td>28</td>
<td>2</td>
<td>2 PM, rap at 1615 Jones, SF</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

FOR DETAILS AND TIMES AND TRANSPORTATION INFORMATION SEE FOLLOWING PAGE.

SISTERS needs your help. Can you contribute time or a typewriter or stuffing and stapling energies? If so, contact Karen at the office. SISTERS goes into production about the 25th of each month. You need only contribute one evening a month, maybe three hours worth.
DOB EVENTS FOR FEBRUARY 1971

Feb. 13th - BUSINESS MEETING AND ELECTIONS FOR VICE PRESIDENT. Nominations for VP are: Jackie and Sue. THERE IS ONLY ONE NOMINATION FOR SECRETARY -- Marcy. BRING YOUR NOMINATIONS. (The former secretary has resigned to assume full editorship of SISTERS.)

Feb. 21st - At 2 PM, at 84 Walter St., S.F. (14th and Duboce) - RAP SESSION WITH DR. RUTH MCGUIRE, PSYCHOLOGIST AND POT LUCK DINNER. $1.00. The topic should be of interest to us all: The Problems of the Older Lesbian. All ages welcome. Come discuss with Dr. McGuire and us "older" people and then eat, eat, eat. There will be all sorts of foods: homemade breads, casseroles, chicken, cake, herb teas for the vegetarians. THIS IS A RARE OPPORTUNITY TO TALK WITH DR. MCGUIRE. She has only recently returned to practice after an illness. She has office hours from 10 am to noon. Call MA6-2420 or WAL-8131 for an appointment. OR COME RAP WITH HER AT THE DINER. Discussion starts at 2 pm, dinner at about 5. Transportation provided from San Jose. See map below for directions.

Feb. 27th - SINGLES DANCE AND FREE FOOD. 9 PM, at Rusty's, 62 Mission Ln., call 936-5269. This is a dance for single people to come meet other singles. Couples are of course welcome. There will be free food. BYOB. Cost to non-members: $1.00. THERE IS TRANSPORTATION PROVIDED FROM SAN FRANCISCO. Call Ruth and Karen, Marcy, Karen. See map below for directions.

Feb. 28th - Casual rap at Jenny's, 1615 Jones, Apt. 3, SF. "The Reverend Courtship Sex Before Intimacy".

Directions to Rusty's: Cross Bay bridge, take hwy 580 toward Hayward, take the hwy 24 turnoff toward Walnut Creek. Follow hwy, but do not take Walnut Crk. exit off 24. Continue to NORTH MAIN EXIT. For transportation, call Ruth or Karen 864-2857.

THE OFFICE IS OPEN THREE DAYS AND THREE NIGHTS A WEEK. COME OUT AND SEE US. Mon., Wed., Fri., 9-11 pm Tues., Wed., Thurs., 7-9 pm. COME OUT.

THE WALL

The invisible wall,
The unavoidable wall,
Wall of past tradition,
Wall of aged culture.
What is this wall of fear and pain?
A fear of being known.
A pain of lovelessness.
A fear of being Self.
These ambivalences
What makes this wall so unassailable
so pernicious
so bestial and
so insidious
to the human soul
and consciousness?
Is it not the past tradition and aged culture?
Let us write and make it an epitaph,
a tomb,
a grave,
a flowerbed,
a singing prayer
And whisper farewell to its ear,

Lorraine

The wall that transmogrifies something tender and beautiful and genuine into a thing nonintrinsic mendacious and abnormal!

We are sisters in experience.
We are sisters in a battle a battle against injustice, fear and social psych.
Down with the pernicious wall!
Lesbianism.
A glowing torch for our future generations.

Written for you Marilyn Martin from me--a Stranger.

ADDS

Roommates wanted to share expenses: split $135 a month, college level or career person, feminine, quiet, art major, Call 441-2574.


Northern European women need U.S.A. friends: write FLAMINGC BREVKLUBB, Box 752, 181 07 Linnago 7, Sverige (Sweden)

Karen and Ruth are moving to Pennsylvania, spring '72. Would like to correspond with Pa. gay women. Write Wells/Sudul, 84 Walter St., S.F. 94114.
Feb. 13th - BUSINESS MEETING AND ELECTIONS FOR VICE PRESIDENT. Nominations for VP are: Jackie and Sue. THERE IS ONLY ONE NOMINATION FOR SECRETARY — Marcy. BRING YOUR NOMINATIONS. (The former secretary has resigned to assume full editorship of SISTERS.)

Feb. 21st - At 2 PM, at 84 Walter St., S.F. (14th and Duboce) - RAP SESSION WITH DR. RUTH MCGUIRE, PSYCHOLOGIST AND POT LUCK DINNER. $1.00. The topic should be of interest to us all: The Problems of the Older Lesbian. All ages welcome. Come discuss with Dr. McGuire and us "older" people and then eat, eat. There will be all sorts of foods: homemade breads, casseroles, chicken, cake, herbes de France for the vegetarians. THIS IS A RARE OPPORTUNITY TO TALK WITH DR. MCGUIRE. She has only recently returned to practice after an illness. She has office hours from 10 am to noon. Call MA5-2420 or WAL-8131 for an appointment. OR COME RAP WITH HER AT THE DIN NER.

Discussion starts at 2 pm, dinner at about 5. Transportation provided from San Jose. -11

Feb. 27 - SINGLES DANCE AND FREE FOOD. 9 PM, in Walnut Creek at Rusty’s, 62 Mission Ln., call 939-5269. This is a dance for single people to come meet other singles. Couples are of course welcome. There will be free food. BYOB. Cost to non-members: $1.00. THERE IS TRANSPORTATION PROVIDED FROM SAN FRANCISCO. Call Ruth and Karen, Marcy, Karen. See map below for directions.

Feb. 28th - Casual rap at Jenny’s, 1615 Jones, Apt. 3, S.F. "The Reverse Courtship: Sex Before Intimacy." Directions to Rusty’s: Cross Bay Bridge, take hwy 580 toward Hayward, take the hwy 24 turnoff toward Walnut Creek. Follow hwy, but do not take Walnut Crk. exit off 24. Continue to NORTH MAIN EXIT. For transportation, call Ruth or Karen 864-2857.

THE OFFICE IS OPEN THREE DAYS AND THREE NIGHTS A WEEK. COME OUT AND SEE US. Mon., Wed., Fri., 9-11 pm Tues., Wed., Thurs., 7-9 pm. COME OUT.

THE WALL

The invisible wall,
The unavoidable wall,
Wall of past tradition,
Wall of aged culture.
What is this wall
of fear and pain?
A fear of being known.
A pain of lovelessness.
A fear of being Self.
These ambivalences
What makes this wall
so unassailable
so pernicious
so bestial and
so insidious
to the human soul
and consciousness?
Is it not the
past tradition
and aged culture?
Let us write and make
it an epitaph,
a tomb,
a grave,
a flowered,
a singing prayer
And whisper farewell
to its ear,

Lorraine

Somnolent
As it is
This wall that
transmogrifies
something tender
beautiful
and genuine
into a thing
nonintrinsic
pernicious
and abnormal!
We are sisters
in experience
We are sisters
in a battle
a battle against
injustice, fear
and social psych;
Down with the
pernicious wall!
Lesbianism,
a glowing torch
for our future
generations.

Written for you Marilyn
Martin from me—a Stranger.

ADDENDUMS
Roommates wanted to share expenses: split $135 a month,
college level or career person, feminine, quiet, art major, Call 441-2574.


Northern European women need U.S.A. friends: write FLAMINGOC BREVKLUBB, Box 752, 181 07 Linnigo 7, Sverige (Sweden)

Karen and Ruth are moving to Pennsylvania, spring '72. Would like to correspond with Pa. gay women. Write Wells/Sudul, 84 Walter St., S.F. 94114.
READER'S RESPONSE

Dear Sisters:

Has DOB become too liberated?

Over the past few months there has been much thought
and discussion within DOB about its relationship to
Women's Liberation, Gay Liberation, and liberation-
liberation, and I for one am getting tired of it. It
is as if the organization has become active in the
political realm and it has lost sight of its original
purpose: "Aiding the Lesbian to discover her place in
society."

Let's face it, DOB usually attracts the more conservative
members of the community, secretaries, nurses and such
who for various reasons keep rather quiet about their
sexual identity. The radicals and activists for other
reasons tend to prefer Gay Women's Liberation. Thus by
their very nature, those that are attracted to DOB come
for social reasons rather than political ones. Many
come and I'm sure are turned off by our desire to make
them active. We offer public speakers work, work on the
magazine, being a "gay" volunteer in the liberation
movement, rather than asking them why they have come
and how we can help them. Should someone be made to
feel guilty if she only wants to come to the parties
and doesn't want to volunteer for anything?

It seems that there is only one definition for Gay
Liberation: "changing the status quo", and if one is
happy in the status quo, but conflicts with Gay Lib's
life-style, then should she change? Should Gay Lib be
changing everyone to fit into their bag? Just as most
heterosexual women don't go for Women's Liberation
because they don't feel oppressed, so am I quite happy
with my life the way it is and resent being told I'm
miserable. I don't want to be told what to do, how to
act and who to tell I'm gay.

Don't the liberationists realize that happiness is an
individual criterion? If I feel secure and happy playing
a butch role, why should I change just because the
"New Gay Society" asks me to? Or if I'm happier by
not telling my family that I'm gay, why should I risk
this just to become what is called "liberated?"

Dear Conservative radical:

I feel that as editor I should
somehow respond. Your point is well-taken. DOB, however,
has always flowed and changed with the times, or tried.
Our heads (and hearts) should always remain open to the
good things gay lib has to offer us, but that should not
result in putting down a single person's identity. We hope
DOB is an open organization, but it's very real identity
is also important: it is a place where "conservative"
women have found a home and it will remain so. But there
will also be the liberationists. We cannot shut them up any
more than we can silence your views. Keep the faith. Ed.

Dear Sisters:

Mr. Jackson obviously believes that Lesbians occupy some
social ranking far below that of male homosexuals, but if
we really work hard with women's lib, someday we may find
ourselves on a par with male homosexuals, which, as he
admits, is no great shakes. I find that thesis somewhat
impossible to believe. His belief that we all would prefer
construction work and never enter our kitchens is also
something absurd. Apparently he has not seen the study
done by DOB some years ago which indicated that lesbians
tended to be professionals.

It was interesting to me to note that his article appears
in last week's issue of the Barb, where it belonged in the
first place.

Ann

Dear Ann and other with similar distaste for Don
Jackson's trip in the January Issue of SISTERS on Alpine:
SISTERS has made it policy to accept all viewpoints offered regarding the lesbian, be it from male or female, gay or straight. Only in this way can SISTERS be an open forum. We have tried to make welcome all contributions from responsible spokesmen for whatever trip. Don Jackson is the Alpine County Coordinator. And we needed to hear from this particular segment of the gay community, even if I, as editor or as woman, find the Alpine movement a cop-out from the very real and pressing problems of San Francisco, here and now. And I personally feel that Don's relationship to the lesbian is out-dated and chauvanistic. That doesn't mean I won't publish his views. He may find that Alpine will indeed become a Utopia, but that it will be a male Utopia, for if Alpine's appeal to the lesbian is as he suggests, he won't have too many lesbians there. So be it. The rest of us gay women (and men???) will remain here as we always have, fighting to eradicate male-domination and societal prejudice.

GAY LIBERATION HEADLINES
Jan. 8, 1971: the Board of Directors of the Society for Individual Rights has called for a nationwide boycott of all Macy's stores. The Society further requests the aid of all sympathetic organizations and publications in the U.S. in order to publicize this boycott.

Another Breakthrough? The S.F. Mental Health Association has organized a "task force" of homosexuals and other interested people to discuss and discover what can be done to our mental health programs to "take the stigma away" from homosexual behavior, especially among professionals like psychologists, ministers, teachers. The groups of gay people and straights involved in the force plan on presenting a statement to the Board of Directors of the SFMHA that "gay is good." From there, classes, forums, encounters are planned. THERE ARE VERY FEW GAY WOMEN INVOLVED IN THIS. PROFESSIONAL WOMEN PSYCHOLOGISTS ETC. SHOULD BE THERE. THE REVERBERATIONS WILL BE FELT IN WASHINGTON. Call Karen if you would like to know more about what we women can do.

FAMILY SERVICES OF SAN FRANCISCO has elected two gay people to its Board of Directors, after a small attempt to block this. The two people are Sally Gearhart and Rick Stokes.

LIFE Magazine this month has a series of glimpses into "The American Family." Among the "families" included is a gay couple. Don't miss the article.

The Unspoken Word: I Dig You

The quietness of your eyes
Liquid cobalt blue, irises floating
In depths of translucence

I only wanted to hold you
Feeling that joy in

the wake of pleasure

To endure ripeness
If it comes--
or suffer

There is a space between us
It moves toward

unknown rhythms

Eyes of my love for you

lingering only at your edges

You are a continuous apparition...

Jenny

MIDWEST MORNING Punk in Fargo

As the blue grey clouds of a.m.
began to lift the sleepy corners
of darkness from your face

I dipped into the honeywell of dawn
And drew a cup of golden

Joy to move the morning nearer.

With the yield the waiting clouds

revealed an infinity of straining

seams, and with a silent

Final cry broke to express with

trembling light another surprise

at so unique another morning.

Remnants of the midnight slipped

away, urged on in its pursuit of a

dreaming universe by a freshly delighted breeze

(And we, newly dressed in a golden suit of
clothes, smiled, having made another day.)

(ALL POETRY SUBMISSIONS MUST BE PRINTED OR TYPED AND
SUBMITTED NO LATER THAN THE 20th OF EACH MONTH+++POEMS
PRINTED AS SPACE PERMITS. Ed.)
SISTERS has made it policy to accept all viewpoints offered regarding the lesbian, be it from male or female, gay or straight. Only in this way can SISTERS be an open forum. We have tried to make welcome all contributions from responsible spokesmen for whatever trip. Don Jackson is the Alpine County Coordinator. And we needed to hear from this particular segment of the gay community, even if I, as editor or as woman, find the Alpine movement a cop-out from the very real and pressing problems of San Francisco, here and now. And I personally feel that Don's relationship to the lesbian is out-dated and chauvanistic. That doesn't mean I won't publish his views. He may find that Alpine will indeed become a Utopia, but that it will be a male Utopia. For if Alpine's appeal to the lesbian is as he suggests, he won't have too many lesbians there. So be it. The rest of us gay women (and men???) will remain here as we always have, fighting to eradicate male-domination and societal prejudice.

GAY LIBERATION HEADLINES
Jan. 8, 1971: The Board of Directors of the Society for Individual Rights has called for a nationwide boycott of all Macy's stores. The Society further requests the aid of all sympathetic organizations and publications in the U.S. in order to publicize this boycott.

Another Breakthrough? The S.F. Mental Health Association has organized a "task force" of homosexuals and other interested people to discuss and discover what can be done to our mental health programs to "take the stigma away" from homosexual behavior, especially among professionals like psychologists, ministers, teachers. The groups of gay people and straights involved in the force plan on presenting a statement to the Board of Directors of the SFHMA that "gay is good." From there, classes, forums, encounters are planned. THERE ARE VERY FEW GAY WOMEN INVOLVED IN THIS. PROFESSIONAL WOMEN PSYCHOLOGISTS ETC. SHOULD BE THERE. THE REVERBERATIONS WILL BE FELT IN WASHINGTON. Call Karen if you would like to know more about what we women can do.

FAMILY SERVICES OF SAN FRANCISCO has elected two gay people to its Board of Directors, after a small attempt to block this. The two people are Sally Gearhart and Rick Stokes.

LIFE Magazine this month has a series of glimpses into "The American Family." Among the "families" included is a gay couple. Don't miss the article.

Reader's Response cont.

The Unspoken Word: I Dig You

The quietness of your eyes
Liquid cobalt blue, irises floating
in depths of translucence

I only wanted to hold you
feeling that joy in
the wake of pleasure

To endure ripeness
if it comes--
or suffer

There is a space between us
It moves toward
unknown rhythms

Eyes of my love for you
lingering only at your edges
You are a continuous apparition...

Jen

MIDWEST MORNING Punk in Fargo

As the blue grey clouds of 4 a.m.
began to lift the sleepy corners
of darkness from your face

I dipped into the honeywell of dawn
and drew a cup of golden
joy to move the morning nearer.

With the yield the waiting clouds
revealed an infinity of straining
seams, and with a silent

Final cry broke to express with
trembling light another surprise
at so unique another morning.

Remnants of the midnight slipped
away, urged on in its pursuit of a
dreaming universe by a freshly delighted breeze

(And we, newly dressed in a golden suit of
clothes, smiled, having made another day.)

(ALL POETRY SUBMISSIONS MUST BE PRINTED OR TYPED AND
SUBMITTED NO LATER THAN THE 20th OF EACH MONTH++POEMS
PRINTED AS SPACE PERMITS. Ed.)
<table>
<thead>
<tr>
<th>PHONES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Committee of Concern, Box 4089, Berk.</td>
</tr>
<tr>
<td>Council on Religion and the Homosexual</td>
</tr>
<tr>
<td>330 Ellis, S.F.</td>
</tr>
<tr>
<td>DOB, 1005 Market, room 208</td>
</tr>
<tr>
<td>Free clinic S.F.</td>
</tr>
<tr>
<td>Berkeley</td>
</tr>
<tr>
<td>Gay AA, 8:30 pm every Sunday, at 3883 18th St., S.F.</td>
</tr>
<tr>
<td>Gay Raps (men and women)Wed. 7:30 Bishop's Coffee House, Oakland</td>
</tr>
<tr>
<td>Gay Raps' (women only) Wed. 7:30 at the Women's Center, Berk.</td>
</tr>
<tr>
<td>and at the DOB office, Wd. 7:30</td>
</tr>
<tr>
<td>Gay Student's Union, Cal Berk.</td>
</tr>
<tr>
<td>Gay Sunshine, Box 4089, Berk.</td>
</tr>
<tr>
<td>GAY SWITCHBOARD</td>
</tr>
<tr>
<td>Gay Women's Lib, Berkeley</td>
</tr>
<tr>
<td>Gay Women's Lib, S.P.</td>
</tr>
<tr>
<td>INFORMATION</td>
</tr>
<tr>
<td>Bars</td>
</tr>
<tr>
<td>Gay organizations</td>
</tr>
<tr>
<td>Legal, psychiatric, religious, employment counseling</td>
</tr>
<tr>
<td>DOB OR</td>
</tr>
<tr>
<td>MCC, every Sunday, Calif. Hall, Turk and Polk, 1:00 pm.</td>
</tr>
<tr>
<td>NOVA, Box 6184, Albany, Ca.</td>
</tr>
<tr>
<td>NOW Berk. S.F.</td>
</tr>
<tr>
<td>Women's History Research Center</td>
</tr>
<tr>
<td>Women's Center, Berk. 1126 Addison</td>
</tr>
<tr>
<td>S.F. Women's Lib. Office, 1380 Howard for childcare info, call Kathy</td>
</tr>
<tr>
<td>for speakers call Claire...</td>
</tr>
<tr>
<td>282-8414</td>
</tr>
</tbody>
</table>

**DAUGHTERS OF BILITIS, SAN FRANCISCO CHAPTER**

San Francisco DOB: 1005 Market St., Suite 208, San Francisco, Ca. 94103
New York DOB: Box 3629 Grand Central Sta., N.Y., N.Y. 10017
Los Angeles DOB: P.O. Box 3237 Hollywood Sta., Los Angeles, Ca. 90028
New England DOB: P.O. Box 243 Mattapan Sta., Mattapan, Mass. 02126
Boston DOB: c/o Maiden Voyage, c/o C. McGonagle, P.O. Box 55, No. Quincy, Mass. 02171
Detroit DOB: P.O. Box 4490, Detroit, Mich. 48228
Denver DOB: P.O. Box 1351, Boulder, Co. 80302

**MEMBERSHIP:** limited to those over 21 years of age.

**An ASSOCIATE membership will cost $4.00 per year and will include:**
- Library privileges, 1/2 price to social functions, an events page.

**An ACTIVE membership for singles will cost $8.00 per year and will include:**
- Library privileges, 1/2 price to social functions, SISTERS for one year.

**An ACTIVE membership for couples will cost $10.00 per year and will include:**
- Library privileges, 1/2 price social functions, SISTERS for one year FOR BOTH.

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

**NAME**

**ADDRESS**

**ZIP**

**CITY**

1. Please send SISTERS for year(s). I enclose $ at the rate of $5.00 per year.
2. Please send an ASSOCIATE membership for year(s) I enclose $ at the rate of $4.00 per year.
3. Please send an ACTIVE membership for year(s) I enclose $ at the rate of $7.00 per year.
4. Please send an ACTIVE membership for Couples for year(s). I enclose $ at the rate of $10.00 per year.

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