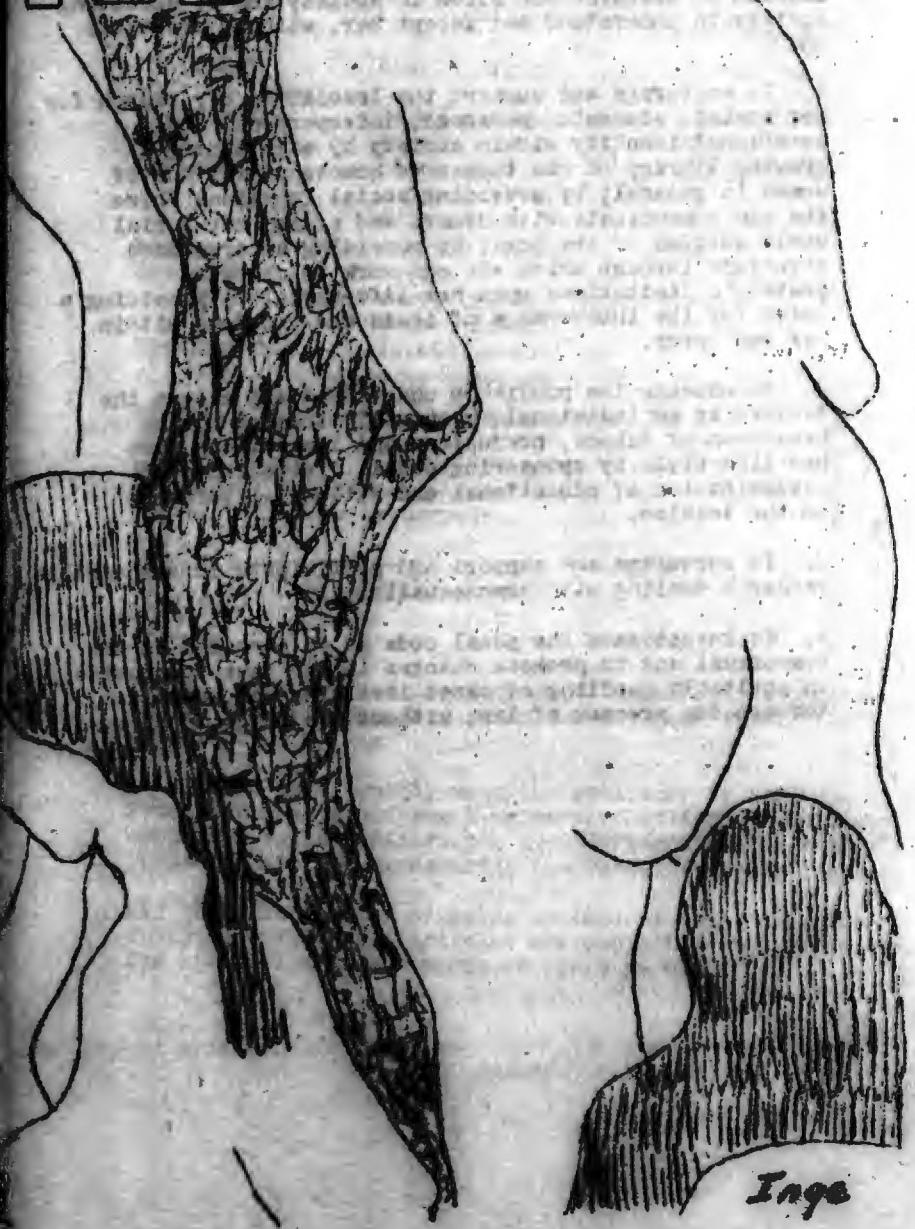


WISHTERS
REB 1970

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**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

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Vice President	864-2857
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(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.

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: soma/psychic. 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-andfull-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.

3

I. SYZYGOTY

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

II. DIASPORADY

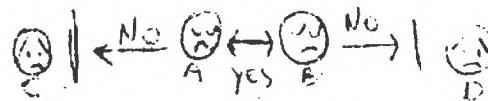
(Rhymes with "die as poor laddie". From the Greek diaspora: "a scattering" or "sowing assunder". Adjective: diasporadic. Agent: diasporadiac.)

III. AMOEBEITY

(Rhymes with "ram a deity". From the Greek amoibaison: "a responsive song" or "change" or "dialectic". Adjective: amoebean. Agent: amoebean or amoebiac.)

The first of these, syzygaty, rests upon a denial of outside relationships; diasporady rests on the evidence that a plurality of meaningful relationships is possible for one person; amoebity 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:



- 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.)

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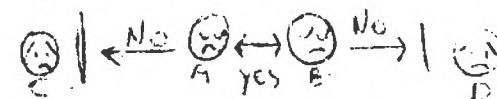
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PRACTICE: a) Only if neither my partner nor I practices either somatic or psychic relationships with another are we both somapsychic syzygotists.

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

A ~~yes~~ ~~yes~~ ~~yes~~

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 diasporadiac.

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) diasporadiac.

III. AMOEBEITY 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 amoebian relationship in its basis looks like this:

C ~~X~~ ~~yes~~ Yes E
D ~~yes~~ A B ~~yes~~ F

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

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

ANNOUNCEMENTS

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: (and shoes)	9:00 am to 5:00 pm
Aid in finding housing:	9:00 am to 5:00 pm
Draft counseling:	noon to 7:00 pm
Over night housing-- one night only	Must be at 2265 Fulton St. S.F. by 8 pm, call first if possible at 751-7363.
Employment and travel info:	9:00 am to 5:00 pm
Pastoral Counseling:	24 hours in emergencies or by appointment
Religious Services: Eucharist (mass) Baptisms, marriages	7:00 pm Sunday night 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:

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MCC meets now in Oakland at Grandma's, 135 12th St. at 7:30 pm, Monday nights. S.F. services still at Calif. Hall, Turk and Polk, at 1:00 pm Sundays.

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

DOB will also be making available a color poster done by a new member. Watch for details.

There are still many past issues of the Ladder for sale. Set of about 80% of this magazine costs \$25.00, single copies cost \$1.00.

Announcements cont.

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.

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. 1969) of WL interest; for \$2.00, addenda to bibliography to Jan. 1970; for \$4.00, 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. Redstockings Manifestos East and West likewise.

A SPAZM newsletter of women's news, April to December 1969 (personal statements, news events, reviews, etc.) is available: 30 issues for \$15.00 to individuals, \$20.00 to institutions. (Tax deductible)

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Maud's Study, 937 Cole, SF, has been selling SISTERS. We would like to thank the management and the women there for the support.

CALENDAR OF EVENTS FOR FEBRUARY 1971

SUN	MON	TUES	WED	THURS	FRI	SAT
	1	2 OFFICE OPEN 7-9 PM	3 OFFICE OPEN 9-11 AM 7-9 PM	4 OFFICE OPEN 7-9 PM	5	6
7	8	9 OFFICE OPEN	10 OFFICE OPEN	11 OFFICE OPEN	12	13 8:00 - Bus. Mtg. Elections
14	15	16 OFFICE OPEN	17 OFFICE OPEN	18 OFFICE OPEN	19	20 SISTERS Deadline for articles and add's.
21 POT LUCK AND RAP, 2 PM, 84 Walter St.	22	23 OFFICE OPEN	24 OFFICE OPEN	25 OFFICE OPEN	26	27 SINGLES DANCE, FREE POCD, in Walnut Crk.
28 2 PM, rap at 1615 Jones, SF						

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.

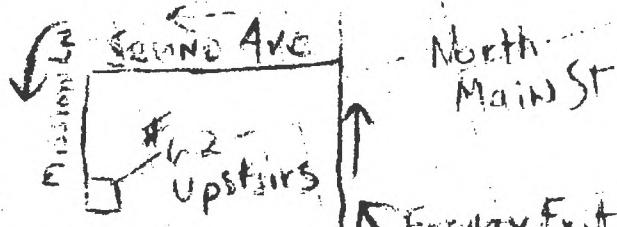
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Feb. 13th - BUSINESS MEETING AND ELECTIONS FOR VICE PRESIDENT. Nominations for VP are: Jackie and Sue. THERE IS ONLY ONE NOMINATION FOR SECRETARY -- Marcy. BRING YOUR NOMINATIONS. (The former secretary has resigned to assume full editorship of SISTERS.)

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 WAI-8131 for an appointment. OR COME RAP WITH HER AT THE DIN' MER. 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, SF. "The Reverse Courtship. Sex Before Intimacy?"

Directions to Rusty's: Cross Bay bridge, take hiway 580 toward Hayward, take the hiway 24 turnoff toward Walnut Creek. Follow hiway, 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.

11

THE WALL

Lorraine

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,

Somnolent
 As it is
 This wall that
 transmagrifies
 something tender
 beautiful

and genuine
 into a thing
 nonintrinsic
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We are sisters
 in experience
 We are sisters
 in a battle
 a battle against
 injustice, fear
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 Down with the
 pernicious wall!
 Lesbianism,
 a glowing torch
 for our future
 generations.

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

++++++
 ADDS

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

Pisces 24, black, "femme", would like S.F. friends. Write
 Ann, 1620 Hollywood Rd. N.W., Apt. 3A, Atlanta, Ga.

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

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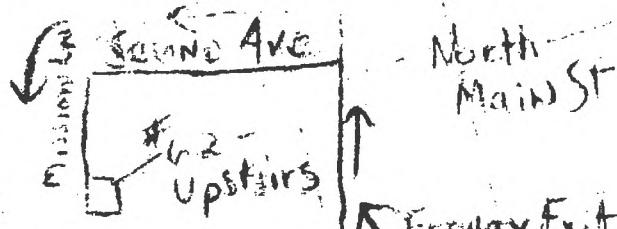
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READER'S RESPONSE

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?"

. 13

Reader's Response cont.

I know that means that only a few, the power seekers, are going to get into the movement tooth and nail. And the few are also going to be responsible for the freedom of us closet cases such as I. But don't they, the activists, feel fulfilled in liberating the masses? Isn't it as wrong to put me down for being in my closet as I would be if I were to put the liberationists down for doing what they feel they "must" do?

Please don't think I am criticizing those within DOB who are active in Gay Liberation, I was once an activist and "radical" myself. It is just that I feel DOB should once again become primarily a social organization rather than a political one.

a conservative radical

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 tell 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 work really 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 who feel similar distaste for Don Jackson's trip in the January Issue of SISTERS on Alpine:

14

Reader's Response cont.

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 stigmata 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

Funk 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.)

Reader's Response cont.

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.

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PHONES

Committee of Concern, Box 4089, Berk.	841-3557
Council on Religion and the Homosexual 330 Ellis, S.F.	771-6300
DOB, 1005 Market, room 208	861-8689
Free clinic S.F. Berkeley	563-7876 548-2570
Gay AA, 8:30 pm every Sunday, at 3883 18th St., S.f.	826-1984
Gay Raps, (men and women)Wed. 7:30 Bishop's Coffee House, Oakland	848-7540
Gay Raps, (women only) Wed. 7:30 at the Women's Center, Berk. and at the DOB office, Wd. 7:30	845-9403 861-8689
Gay Student's Union, Cal Berk.	848-7540
Gay Sunshine, Box 4089, Berk.	525-7024
GAY SWITCHBOARD	843-6982
Gay Women's Lib, Berkeley	845-6982
Gay Women's Lib, S.F.	567-6156

INFORMATION

Bars	
Gay organizations	
Legal, psychiatric, religious, employment counseling	DOB OR 861-8689 OR 864-2857
MCC, every Sunday, Calif. Hall, Turk and Polk, 1:00 pm.	775-2379
NOVA, Box 6184, Albany, Ca.	no phone
NOW Berk. S.F.	564-0181 776-5723
Women's History Research Center	524-7772
Women's Center, Berk. 1126 Addison S.F. Women's Lib. Office, 1380 Howard for childcare info, call Kathy... for speakers call Claire...	845-9403 861-2114 282-8414 776-4726

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, $\frac{1}{2}$ price to social functions, an events page.

An ACTIVE membership for singles will cost \$7.00 per year and will include: library privileges, $\frac{1}{2}$ price to social functions, SISTERS for one year.

An ACTIVE membership for couples will cost \$10.00 per year and will include: library privileges, $\frac{1}{2}$ 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

CITY

ZIP

.....Please send SISTERS for year(s). I enclose \$ at the rate of \$5.00 per year.

.....Please send an ASSOCIATE membership for year(s). I enclose \$ at the rate of \$4.00 per year.

.....Please send an ACTIVE membership for year(s). I enclose \$ at the rate of \$7.00 per year.

.....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.

