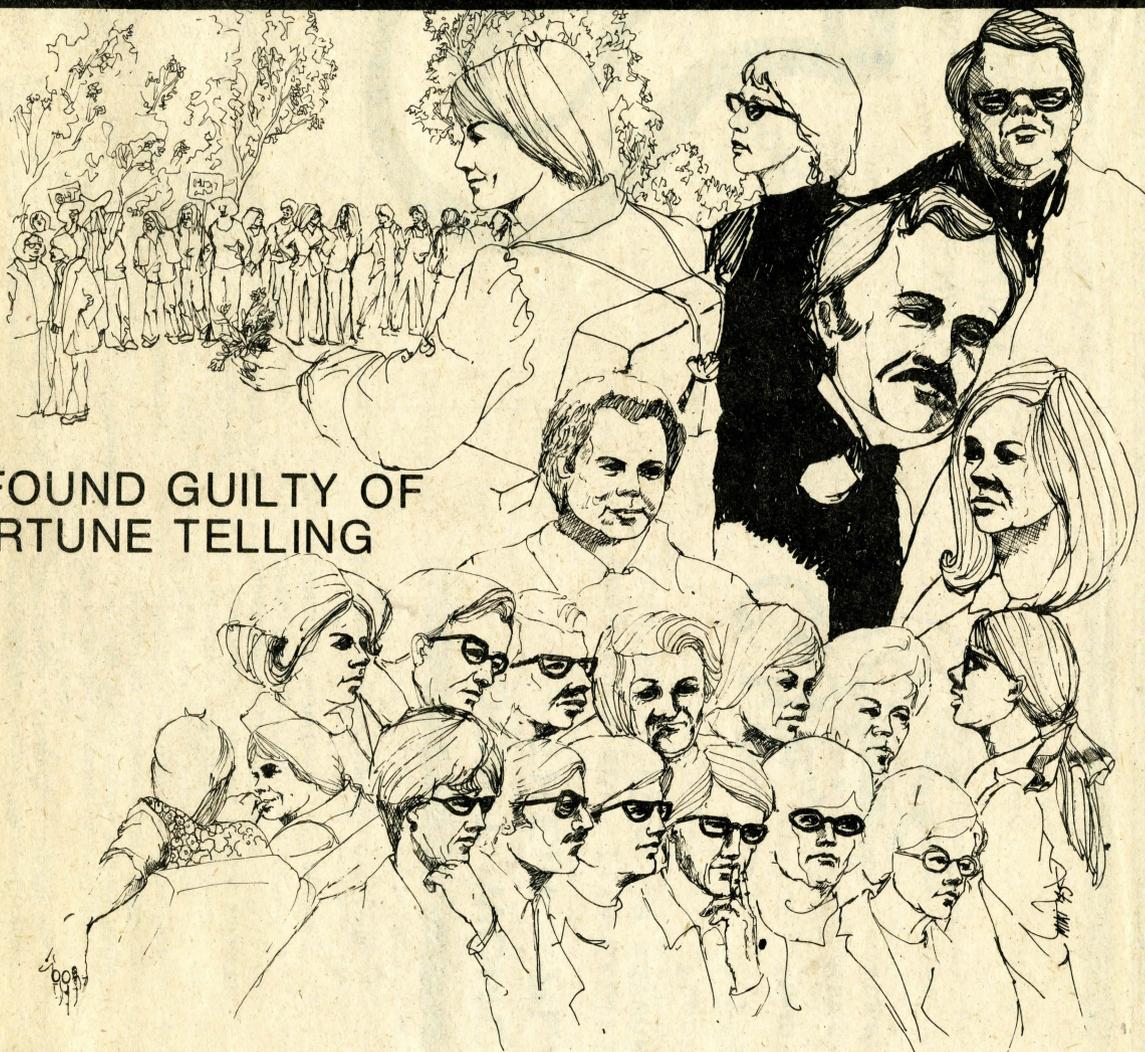


MAY 1975  
vol. vi, no 1

25¢

# SISTER

## WEST COAST FEMINIST NEWSPAPER



Z FOUND GUILTY OF  
FORTUNE TELLING

---

in this issue:

L.A. Demonstration For JoAnne Little  
WOMEN'S WORDS CONFERENCE  
THE LOT OF RADICAL WOMEN IN SPAIN

---

# Z FOUND GUILTY OF FORTUNE TELLING

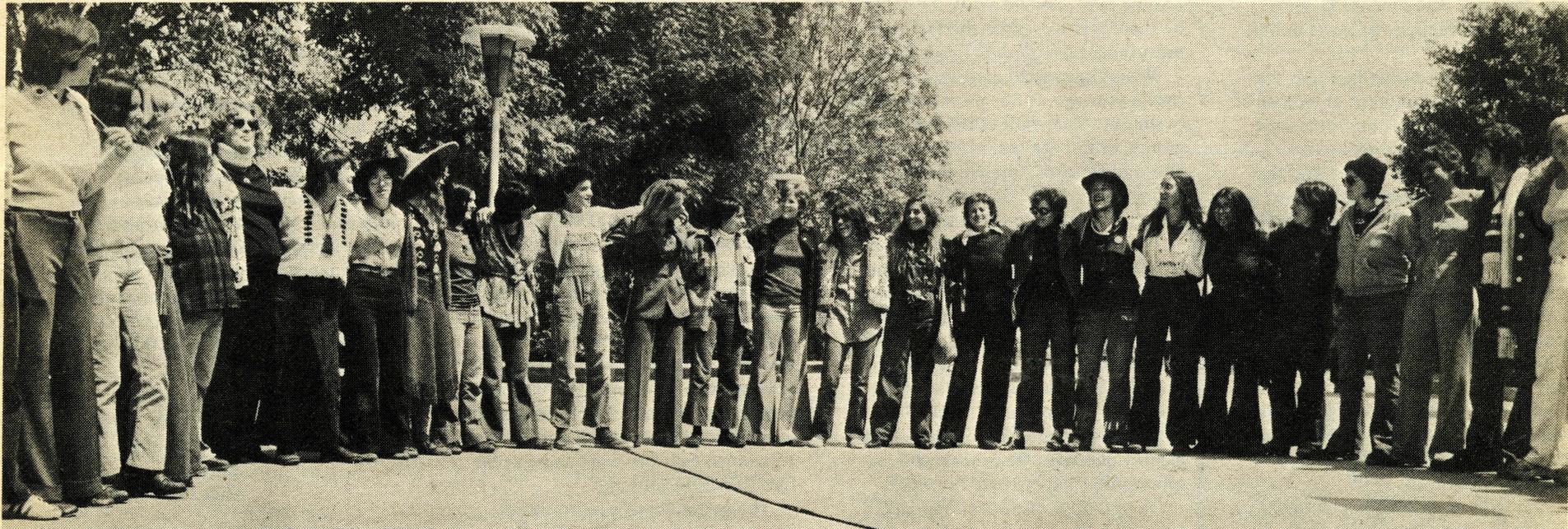


Photo by Sandy Pinney

Z Budapest, high priestess of the Susan B. Anthony Coven Number One and spiritual leader of the women's community in Los Angeles was found guilty of fortune telling in West L.A. Municipal Court.

Z was sentenced to 15 days in jail or \$300 fine, almost the maximum penalty for a first offense misdemeanor. She has, however, elected to appeal her conviction—up to the Supreme Court if necessary—and is currently free on \$2500 bail, and also 2 year probation during which she cannot touch her cards.

Z was arrested last February in her shop, The Feminist Wicca, at 442 Lincoln Blvd. in Venice, and charged with "fortune telling" a violation of L.A. Municipal Code 43.30. She was also originally charged under state statute 332 which makes fortune telling with intent to defraud illegal, but this charge was dropped when law enforcement officials could find no fraud involved in the case. The Municipal Code makes no mention of fraud or of taking money under false pretenses, but makes the act of fortune telling itself illegal.

As a genetic witch, a high priestess and a goddess worshipper, Z has the gift of divination through the tarot cards, which she reads as part of her religious beliefs. The prosecution, however, chose to convince the jury that Z read the cards as part of a *business*, not as a religion, and it is on this point that the case was tried.

A jury of seven women and five men was selected to hear the evidence.

The prosecution's case rested solely on the police testimony: Rosalie Kimberlin, the undercover cop who set Z up for the bust by asking Z to read her cards; officers Falkenborg and Shelley, who made the arrest; and Detective Alcantera, the LAPD's so-called expert on fortune telling.

The prosecution was handled by Judith Stein, a woman who was so inept that she almost aroused sympathy among those of Z's supporters who were able to squeeze into the tiny 25-seat court room to watch the trial. Stein, was, according to defense attorneys, the person with the lowest seniority in the city attorney's office and the only one who couldn't say "no" to taking the case.

At the outset, defense attorneys

Marge Buckley and Marie Colaneri made a motion to have the trial moved to a larger courtroom, protesting that the limited seating denied Z the right to a public trial.

"What do you want me to do, hold the case in the Colosseum so we could have 100,000 seats," said Judge Michael T. Sauer in denying the motion.

As the jury selection began the first day, 150 of Z's supporters rallied outside the courthouse, singing and dancing and hugging and kissing and creating a good energy spell for success in the courtroom.

In her opening statement, Stein set the prosecution's tone for the case—the witch hunt motif—by painting Z and her practices as ridiculous, dangerous and bordering on evil. She described the Feminist Wicca as contain-vials and bottles of bat's blood (really an herb and not blood at all); bones, snake skins, charts with strange markings, mysterious books (in reality feminist and lesbian literature and books on goddess worship), foul odors, (incense) and candles.

Officer Kimberlin testified that a citizen's complaint triggered the police investigation. She continued her testimony by saying that Z made four specific predictions about Kimberlin's future during the tarot card reading.

According to Detective Alcantera's "expert" interpretation of the law, Z ran afoul of the authorities whereas newspaper astrologers do not: Fortune telling, if it predicts specific future events for a person is illegal; if fortune telling predicts future *conduct*, then it is allowed. (?!?)

Detective Alcantera's background as an expert was limited to attending one UCLA class on gypsies, reading the instructions in two tarot decks and skimming two popular paper-back type tarot books. He did not know any of the more scholarly and theoretical studies done on the tarot.

The defense's case rested on proving that Z was a spiritual leader engaged in religious activities. Section 43.31 of the Municipal Code exempts persons of a bona fide religion or church from being prosecuted under Section 43.30.

The first defense witness was Barbara Chesser, a doctoral candidate in anthropology and comparative religion.

"Is it your opinion that witchcraft

is a religion," asked defense attorney Marie Colonari?

"Yes, it is related to shamanism. It is an archaic religion involving contracts with the supernatural and is 30,000 to 40,000 years old."

"Is prophecy an essential part?"

"Very much so."

Chesser's testimony was followed on the stand by four people who spoke on Z's status in the community: Allison Harlow, a systems analyst and computer programmer and witch who testified as to Z's standing in the pagan community; Sherna Gluck, long time feminist activist who described Z's position as a respected leader in the women's community; Dr. George Peters, a psychologist who established scientific credibility for ESP experiments, including tarot card reading, and also described many bona fide churches, some functioning as multi-million dollar tax exempt corporations whose leaders charge for divining the future, and Jim Conn, minister of the Church in Ocean Park also testified for the defense, stating that he recognized and respected Z as

a clergyperson.

Z then took the stand to testify in her own behalf.

"We regard the female principle as the giver of life and we regard ourselves as women as her (the goddess') expression on earth."

"I have been blessed with the gift of the cards."

"I have read the cards for 25 cents for a single rose, I have read the cards for a kiss."

During the cross examination the prosecutor began badgering Z about her religious practices.

"Can you tell us what goes on at these ceremonies, what you do on top of this mountain that you don't know the name of, what you wear?"

Some of the rituals must remain secret, Z said.

Tell us, tell us, tell us, insisted the prosecutor. Why won't you tell us?

"Three hundred years ago they burned 9 million of us and I guess we got a little scared," said Z.

continued on page 6

## GAY COMMUNITY TRIUMPHS IN KCOP SIT-IN

Lesbians and gay men had a peaceful sit-in March 23rd—March 24th at KCOP (Channel 13), in Los Angeles, to protest Mort Sahl's condemnation of gays and his sexism.

Sahl made the remarks which touched off the confrontation between the station and the gay community on his March 18th "Both Sides Now" show. He and his co-host Pamela Mason were interviewing Celeste Houston, an ex-wife of a film director, and Brenda Miller, an ex-Playboy Bunny, during a program supposedly on feminism, when the following conversation took place:

**Pamela Mason said that queers were responsible for the fall of Rome.**

**Sahl answered, "It (homosexuality) doesn't mean anything in and of itself. It's symptomatic of hucksters trying to turn a buck on the illness of their generation. The difference between the noble man and the monster is what you do with the person who is ill . . . I'm**

**trying to get you into the ambulance, if you'd stop struggling with me.**

**Mason laughingly said, "When you've done that, what are you going to do? A lobotomy on everybody?"**

**Sahl said, "No, not at all. All you can do is tell them that they are seriously ill and you think morally worth saving. The rest is up to them. They can either buy a plot in Forest Lawn or they can go for help."**

Gay persons immediately told KCOP that they found these and other remarks on the March 18th show insulting, offensive, and slanderous.

Responding to the criticism, the station gave the Gay Media Task Force a private screening of the show's tape on March 21 and agreed to have Sahl interview four gay spokespeople for an hour-long rebuttal.

continued on page 2

# The Number You Have Reached Is No Longer In Service . . .

No one questions the fact that the L.A. Women's Switchboard is one of the most vital feminist projects in the city.

No one questions the fact that the switchboard lists hundreds of women's businesses and services that otherwise would be difficult to find.

No one questions the fact that the switchboard is *the* communications link between the various groups within the women's community.

No one questions the fact that for many women the switchboard is their first introduction to the women's movement.

No one questions all this, yet no one really seems to care, either. For the L.A. Women's Switchboard, like many other women's businesses we have reported about in *SISTER*, is on the brink of financial collapse.

And with monotonous precision, the reasons all come out the same. We seem to take women's movement proj-

ects and businesses for granted; we assume that they are always going to be there, yet we ignore the fact that everything takes *money* to operate.

When the switchboard started a little over a year ago, it was promised monthly support from various individuals and groups within the feminist community. The money soon stopped coming and all the switchboard ran on was energy, and that is about to give way, too.

"The switchboard work is particularly alienating because it is really a drag to sit in the Women's Building, often alone, and do nothing but answer phones all day without getting paid for it. Since the work itself isn't particularly political, you soon feel that there aren't any rewards at all," said Kate McDonough, a member of the Switchboard Collective. "Sure we feel a responsibility, but we hate the work."

The purpose of the switchboard was two-fold, according to Kate. First it was to provide a referral and answering service for women's businesses and

services, and secondly, it was to provide paying jobs for women.

The first purpose has been nothing but successful (with the exception of the answering service which few feminists use, apparently preferring to give their support to non-movement businesses). The second one, of course, has not.

Their monthly intake of referral calls has risen from 200 when they first began to 1,000 now. For example, 20-25 women per month get into consciousness raising groups through the switchboard; 50 women who need divorces and can't pay for them and have nowhere to go get referrals; 100 medical calls, women who originally wanted private doctors, are channeled into feminist clinics; and finally, an average of 15 women call who want to be in the files to receive referrals.

The switchboard tries to charge women to be listed in the files for referrals, but the women are so uncooperative that the switchboard would have

no one to refer to if they insist on the practice, Kate said.

"Usually they say, 'we'll try it out for a month and if we get any results, then we'll pay,'" said Kate. "Of course then they can always find some reason for not paying."

**The switchboard needs help. It needs monthly financial support.**

Fundraisers, like the recent benefit with Susan Kuhner, pay salaries for only a couple of weeks. On-going, long term financial commitments are needed in order for the switchboard to survive. Mail your tax deductible donations to the Women's Switchboard, Box 597, Venice, Ca. 90291.

Cheryl Diehm  
Julia Stein  
Pody Molina  
Judy Graybill  
Miki Jackson

## KCOP SIT-IN continued from page 1

Before the taping began, one audience member said, "I've been to every taping. He insults homosexuals all the time. Not just last time but lots of times."

For the first 10 minutes of the taping Sahl and co-host Geoff Edwards chitchated. When the two gay men—Morris Kight, a member of the Gay Community Services Center (G.C.S.C.) Board of Directors, and Reverend Robert Sirico of the Metropolitan Community Church—were on for the second segment, Sahl spent most of the time baiting Rev. Sirico.

Sharon Cornielson, the president of Christopher St. West, and Sally Stewart, a member of the management team at G.C.S.C., were on the third segment, and Sahl ignored them except for one lesbian truckdriver joke, directing his remarks to the two men.

During the breaks between segments, Sahl berated the audience, "You're here at the pleasure of the management," and "If you don't behave, they can do to you what they did to the Kennedy show—cut it off."

The audience had only been politely clapping.

Before the last segment the male director asked Kight to sum up. Stewart said, "Why doesn't one of the women sum up the case," and the director agreed to give Stewart the last four minutes.

Then Sahl said, "We flew two men out for the John F. Kennedy show and the station cut it."

Stewart replied, "I'm not John F. Kennedy. I'm Sally Stewart."

Sahl said to her, "I'm not taking any more of this bullshit," and stormed off the set.

The director said, "The show ends right here."

Rev. Sirico called for a sit-in; 30 people from the audience joined him on the stage for a caucus.

Richard Frank, President of KCOP, was standing in the hall, and a group of gay people and a KFWB reporter who had just arrived tried to talk to him:

**The KFWB reporter asked Frank, "Did Sahl walk out?"**

**Frank answered, "The show in essence was completed," and he went on to say, "Every other station would have given you lipservice," and "We bent over backwards."**

**Cornielson asked him, "Could the two lesbians wrap it up?"**

**Frank replied, "What I'm annoyed with is that I'm losing money," and a few moments later, "The co-host next week is Betty Friedan. Is she woman enough for you?"**

Frank went home, and the gays caucused again, deciding to sit-in until KCOP met three demands: an hour-long rebuttal with a new host; the firing of Mort Sahl; and an apology from the station.

At 10:00 one policeman arrived, but the station decided not to make a complaint and he left. The guard at the gate was ordered to let neither press nor supporters in, so the *L.A. Times* and the *Lesbian Tide* were forced to interview the protesters through the cyclone fence.

Inside Cornielson said to those with teaching and government jobs, "No one will hold anything against you if you leave," and some left. Six men and six women sat-in all night.

Throughout the next morning, the protesters and management couldn't reach an agreement, and over 30 picketers marched outside the gates. Lisa Sanchez, one of the picketers, said, "At 3 p.m. we all ran past the guard. We thought it important to have a community meeting of all the people there."

By 4 o'clock 40 people were caucusing on the sound stage, negotiations having broken down again. One anonymous station employee said, "I hope they stay. I think they're right. Five or six people I've talked to here think they're right, but some of the older engineers don't understand and they're opposed."

Newscrews from NBC, CBS, and ABC were filling up the KCOP parking lot, and Sahl held a press conference in a second story office only for the

TV. A *Viva* reporter, two *Advocate* reporters, and this *Sister* reporter were all kept standing outside, while Greg Roberts, a *Hollywood Press* reporter, was evicted from the room.

LAPD officers from the Hollywood station had established a nearby command post. Police spokesperson Lt. Cook who was in the parking lot said, "This being private property, the station has to make a citizen's arrest. All we do is provide cab service."

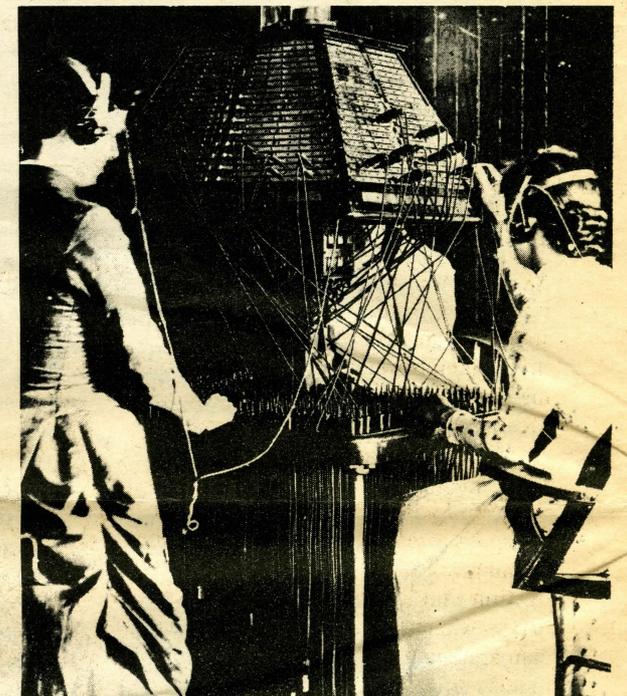
At 5 p.m. the protesters elected a 4-person negotiating team—Colin McQueen, Pody Molina, Sally Stewart, and Jim Klepner—to meet again with the management. Nineteen women and ten men sat on the sound stage, vowing that if negotiations failed, they would be arrested.

The four people came back from a second round of talks at 8:00 with a proposal: KCOP would show an hour rebuttal with the same four spokespeople and a new moderator, Marilyn Solomon, Director of Public Affairs; KCOP would air the apology the protestors had written; and KCOP would meet with five women the next morning to discuss Lesbian and feminist programming. The crowd roared their approval and joined hands to sing "We have overcome."

Sally Stewart, Pody Molina, April Allison, Tammy Tyler, Linda Russell, and Kate Stafford met Wednesday morning with three KCOP women—Marilyn Solomon, Neisha Cohen, and Leslie Newman—for two hours of discussion on lesbian and feminist issues.

The happy ending to the sit-in was, however, marred. When Stewart arrived home late Wednesday evening, she found her house had been broken into. On Friday morning she picked up her ringing phone and a male voice said, "I agree with Sahl and Hitler. You all must go. Sorry we missed you the other night. Be glad to see you tonight."

At 2:30 that afternoon the person answering the G.C.S.C. switchboard received four successive calls. According to the Director of the G.C.S.C. switchboard, "The fellow began by asking for Stewart. On the second or third call he



said that 'he was sorry he had missed us the last time but he wouldn't miss us this time,' and he spoke about a bomb that would go off in 24 hours."

G.C.S.C. was immediately evacuated, and all normal services were suspended for 18 hours.

This harassment did not, however, prevent the rebuttal from being taped on March 27th and shown at 9, Friday March 28th. Before the show started, a male voice read the station's apology:

**Due to the objections of the gay community to statements made on the "Both Sides Now" show, which were interpreted as unfair and inaccurate by the gay community, KCOP affirms its endorsement of full civil rights for all persons in the areas of race, creed, religion, sex, sexual preference, housing, and employment. KCOP regrets that statements made on "Both Sides Now" were understood by the gay community as a threat of genocide against gay women and men."**

In the actual show Rev. Sirico spoke to the issue of genocide: "Last week a gay brother was killed in Santa Monica and a gay sister was killed in Oceanside. I believe that people (in the media) are responsible for those deaths indirectly by presenting such a negative view of homosexuals."

Julia Stein

This paper has received five statements in the past two months concerning Jane Alpert. Below we are printing two statements, one accusing her of collaboration and the other defending her. We print these statements because we want each woman to consider the issues for herself. We think these issues go far beyond this one personal case of Jane Alpert. They are basic issues which need to be dealt with in our movement—collaboration, repression, political responsibility, security in the underground and security in the movement.

Editorial Staff

Recently, a statement entitled "The Crisis in Feminism: To Women on the Issue of Jane Alpert" was circulated in a mass mailing. It was signed by Ti-Grace Atkinson, Joan Hamilton, Florynce Kennedy, and Susan Sherman, and it contained an innuendo about Jane Alpert and an implied interdiction to the feminist media against printing anything about or by her. It is not our intention here to analyze the motivation beyond that statement, or to examine what some have deplored as the ethics of smear and intimidation, but we do wish to state the following:

1) It is elementary that no one group of women has a right to determine what is or is not "true feminism," nor which women may be considered "true feminists" (or, in fact, "human beings"). Such pronouncements seem reminiscent of witch trials and purges. When the pain of black women is exploited, as in the above mentioned statement, that is racism, not feminism. When women in general are judged unworthy of deciding the facts for ourselves, that is patriarchy, not feminism. Every woman is important and deserves to be heard without fear of being adjudged "not human." The suggestion that, based on the opinion of four signatories, women in and out of our media should no longer so much as discuss the matter—that is, simply censorship, and it is intolerable. We express sympathy and solidarity with the feminist media, and we support their declared adamantness against all forms of censorship.

2) The four signatories may have been misled but they are without question misleading about Jane Alpert. It is a matter of obvious fact that before the publication of her article "Mother Right: A New Feminist Theory" early in 1973, Alpert severed her slight contact with the "underground" and remained unconvicted with any information about it. Her conduct under enormous pressure was and continues to be that of a woman with great integrity and strong feminist commitment. It is execrable that a slur should be projected on the character of a sister who is, after all, *in prison*. Furthermore, Atkinson, Kennedy, *et al*, theorize "betrayal" of the very people who are nevertheless still functioning with undiminished effectiveness. Regrettably, neither the male-dominated left nor its female defenders have ever yet spoken to the politics articulated by Alpert in "Mother Right," nor has the feminist message substantially altered their attitudes or behavior. Until this is dealt with, their criticism of feminist politics and of individual feminists is at best questionable and at worst illegitimate.

3) Implicit in their statement is a subtle attempt to reactivate "guilt politics" among women. We deplore this. We have an organic commitment to all oppressed peoples—but we affirm our own priorities as women. To do otherwise is indeed a betrayal of feminism, one which would send us all back to the ladies' auxiliaries. We will not be divided from one another "by proclamation." The feminist vision is profoundly one of freedom for *all* creatures on this planet; the feminist reality today is necessarily one of freeing ourselves and each other *as women*. We are our own people—and no forms of innuendo, guilt-induced conformity, or outright intimidation will ever again make us forget it. This is the root of our unity; that unity is the root of our strength.

Rita Mae Brown  
Phyllis Chesler  
Judy Chicago  
Maria Del Drago  
Sally Gearhart  
Susan Griffin

Aileen Hernandez  
Jill Johnston  
Kate Millett  
Robin Morgan  
Adrienne Rich  
Gloria Steinem

## JANE ALPERT: SISTER OR SELL OUT?

On November, 14, 1974 Jane Alpert surrendered to federal authorities in New York. She was a fugitive for four and a half years. On January 13, 1975 Alpert was sentenced to 27 months for conspiracy to bomb buildings and bail jumping.

A few women have actively championed Alpert; some have been angered by this betrayal. Most are just confused. Since her surrender many questions have been raised within the women's movement and throughout the left as to whether or not she really betrayed her former comrades. These questions are based on a desire for "proof", for absolute evidence of her betrayal, and on a reluctance to condemn someone who once was a sister in the struggle. Recognizing collaboration—what it is and how to deal with it—is essential for our movement. The arrests and FBI activity of the last two months make the consequences of confusion clear.

We are not going to offer "proof" of Alpert's betrayal by affirming or denying her allegations, or by divulging any information about ourselves. To do so would violate the basic principle of security of a clandestine organization engaged in active struggle with the state. Instead, we want to give people the tools to identify a collaborator. The proof of Alpert's role is political: identifying the friends and the enemies of the people and examining whom Alpert has helped and whom she has harmed.

### WHAT IS COLLABORATION?

Collaboration is agreement to cooperate with the state to reveal any information about the progressive and revolutionary struggles of the people or about the people themselves. There's no such thing as a "neutral" choice to give a little information even if it's "only about yourself" or "the state already knows it". No one from our side can judge that a particular piece of information is harmless, because the repressive apparatus uses every detail to piece together a mosaic of the lives, the culture, the networks of the left. Every piece of information helps them. Even after someone has been arrested, any information about life underground endangers other fugitives, those who helped, the movement as a whole.

Here are three methods we use for identifying collaboration, particularly applied to Jane Alpert. No one of these standards is sufficient to judge a person. But used together, over time, they give a guideline, and in Alpert's case a decisive judgment about her role.

1) Separate the wheat from the chaff: set aside the justifications and look hard at the information that has been revealed thru public writings, thru talks with the FBI, cooperation with Grand Juries. Then look at the justifications for these revelations. Whom do they help and whom do they hurt?

—In a public letter in 1973 Alpert disclosed her formerly secret relationship with us. She named names, dates, places, numbers of people, living patterns, habits and organizational structure. This information and these lies were only useful to the state, not to her "sisters" as she claimed. Her letter was a betrayal which endangered us, made our lives harder, and made it more difficult to maintain a secure underground.

—When Alpert turned herself in, her lawyer, a former Queens District Attorney, declared that she spent two days with the FBI and that she was fully cooperating. She has never publicly denied it. In public statements and interviews she has revealed details of her life as a fugitive, repudiated her past as a revolutionary and proclaimed herself an "anti-leftist feminist". Her political statements have been full of attacks against the so-called "male dominated left" but none against the state. She attacks the Attica brothers but not Rockefeller, the anti-war movement but not Nixon and Ford, the Weather Underground Organization but never the bloody racism and exploitation of the system with which we are locked in battle. With this history of denouncing the left she sat down with the FBI to "fully cooperate". We have *no doubt* that her cooperation was extensive.

—In March, Pat Swinton, who was charged with Alpert in 1970, was arrested in Ver-

mont. Pat's lawyer publicly stated that Alpert knew many details of Pat's underground existence. Pat's arrest so soon after Alpert sat down with the FBI is disturbing evidence that the state has gained easy access to a part of the underground.

2) Look at the kind of deal that was made. The facts are usually public.

—In 1970, Alpert pleaded guilty to bombing charges in exchange for a sentence of five years. In 1975 she got 27 months for both the old charges and bail jumping. She will be eligible for parole after nine months.

—In return for nominal bail, a light sentence and protection-in prison, Alpert has cooperated with the government's investigations and denounced the revolutionary struggle, Attica, Third World people, Sam Melville, us, her past. That's what her deal is and that's how she's dealing it.

3) Look at the political effect one person's collaboration has on the many other people in the struggle.

—Alpert tosses out information and denunciations in the most cynical and arrogant fashion. Her example sowed fear, confusion and division within the movement, encouraging many to cooperate, many small details to be divulged . . . deadly trails. The cost of this confusion is high: a wave of FBI visits, Grand Juries, and the arrest of three political fugitives. No doubt her example influenced Jay Weiner's decision to talk before a Pennsylvania Grand Jury investigating Emily and Bill Harris and Patty Hearst.

Alpert justified giving information and actively organized for collaboration by dissociating women from any responsibility for building and protecting the left. This approach has confused many sisters and brothers honestly trying to do the right thing, and has been publicized and encouraged by the FBI and the Justice Department. Women must not fall prey to this divisive strategy and at the same time, the left must actively support women under attack.

—In 1973, Alpert wrote that her letter would be viewed as a "breach of the tacit code of honor among fugitives." There is a proud tradition of women fugitives and political prisoners who have refused to cooperate with the state. Every day, while she was on death row, Ethel Rosenberg was offered a deal. She could live, and raise her two little children, if she would talk just a little. Lolita Lebrun defiantly remains in prison today after 21 years, because she refuses to render allegiance to the US government instead of to a free Puerto Rico. Their beautiful courage and their love for their people's struggle inspires other women and nourishes our collective woman-strength. And every day, women everywhere, trying to live in a principled way, perform a thousand unsung acts of heroism to support and defend each other. It is this courageous tradition that Alpert belittles and has repeatedly violated. It is neither some obscure, tacit code, nor is it restricted to fugitives. It is known to millions of women and men all over the world as loyalty, solidarity, sisterhood and brotherhood.

By her collaboration, Alpert has made herself an enemy of the people, and especially of women, for it is our struggle in particular she seeks to destroy and confuse.

Alpert also attacks socialism—saying in the women's journal "Her-self" that nowhere have women benefitted from socialism. Alpert and those who champion her are far removed from the real conditions which face most women. Let her tell the women of Guinea Bissau they have achieved nothing in their liberation war. Let her tell a woman on welfare or on an assembly line in the US that she shouldn't place any hope in socialism.

How could we embrace our heroines like Lolita Lebrun, Ethel Rosenberg, the women currently imprisoned in New Haven and Lexington, Assata Shakur, Sarah Badheart Bull, and not expose Alpert's treachery? Alpert stands for the betrayal of Attica and Attica is the heart beat of our struggle. Any movement of women which is fighting for dignity and freedom must recognize and stand by its real allies in order to genuinely wrest power from the rulers of the land. Her attempt to divide us is the state's strategy.

### RESISTANCE

In the last two months, three political fugitives have been arrested: Pat Swinton, accused of bombings of corporate and government enemies of the people as part of the same action collective as Sam Melville and Jane Alpert; Cameron Bishop, an SDS leader, accused of blowing up power lines to a defense plant in Colorado; and Susan Saxe, an anti-war activist and feminist accused of participating in a bank robbery and other actions in connection with forming a guerilla group. These captures are small victories for the government which have encouraged them to pursue their malicious activities with even greater vigor. We greet these comrades and support their principled refusal to cooperate with the state.

At the same time, the resistance has been spreading and deepening. In New Haven, Conn. and Lexington, Ky., six women remain in jail in fierce defiance of the Grand Juries investigating Susan Saxe and Kathy Power; many more people have mobilized to support them. In Rapid City, S.D. Native American people. Sisters and brothers sat in at the FBI office in Minneapolis the same day in militant support and solidarity. In many places, people are holding forums to educate about the repressive apparatus and organize our fight. Just today Micki and Jack Scott courageously refused to speak to the FBI and the Grand Jury.

In the next period we have to make hard judgments and follow a clear course of action. The struggle against Jane Alpert and the path expose the crimes of the enemy, support for those who resist can be generated from a very wide spectrum of people who hate unjust government and betrayal.

These tactics have been used by the government to create distrust, confusion and disunity among people and to break up communities of women and other political groups . . . We feel that giving information to the FBI gives in to the power they hold over us, a power that perpetuates women's position and the position of all oppressed people.

—from a letter by Terry Turgeon and Ellen Grusse, two women jailed in New Haven for refusing to testify.

Women of the Weather Underground Organization

Here's the 5 bucks for the year

I Can't afford it, but here's \$1 for postage.

I'm broke . . . but please send SISTER anyway

Renewal!

Checks Payable to SISTER Newsclub

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

Send to Sister Newsclub, Box 597, Venice, CA 90291.

## SUBSCRIBE NOW!

I want to see *Sister* continue publishing for the women's community.

Here's my tax-deductible donation of:

\$100

\$ 25

\$ 10

\$ 5

Underground is not the right word  
it makes it seem too simple,  
as if there is an easy way to disappear  
a place to go.

Beneath the city streets  
there is no safe passage.

You moved among your people  
a gentle wind  
Invisibly winding into their lives  
Constrained a normal human response  
to daily injustice  
with an exhausting effort

A ballooning breath of anger caged  
inside  
Carefully choosing the moment of  
attack  
And with muscles taut like the stretched  
skin of a drum  
rode the subways between two  
businessmen  
Studying your picture in the New York  
Times.

Although we had never seen one another  
I wondered how you liked to spend  
those moments  
when freedom meant  
you knew  
they didn't know.

And during those last months  
when they hunted you hard  
I was an invisible supporter,  
working on another front.  
Knowing of those tearing apart times  
when the days are like the flashes  
of a strobe light.  
And the earth turns with a racing  
rhythm  
running the guerrilla  
through the changes of a normal  
lifetime  
in a single month.

And when you were captured, sister,  
I wept  
for all of us.

June, 1973

("Sing a Battle Song" poems by the  
Women in the Weather Underground)

## WHAT REALLY HAPPENED IN LISBON

As the U.N. declared the year of 1975 the International Year of the Woman, the Women's Liberation (MLM) in Lisbon with the cooperation of Operto's movement organized a sort of demonstration.

We proposed the burning of the symbols of feminine oppression, such as brooms, pots and pans, etc. . . The press gave out information about it in terms of calling it "strip tease".

Just before the appointed time, people started gathering, women and men, but men were already in the majority.

The 15 militants, dressed as a bride, a vamp, housewife, pregnant mother, sex object, etc., arrived at the appointed place with some of their children, girls and boys, who had expressed the wish of also burning the toys of sex discrimination since childhood, such as machine guns, pots and pans, dolls, etc.

The militants also took to be burned pornography, the Portuguese civil and penal code, and other books and magazines considered sexist and discriminatory by the movement.

It is estimated that by that time there were from 4,000 to 5,000 people there, though even 8,000 was also spoken of.

Then the scandal started. A group of men carrying symbols and flags of the communist party closed the circle in something like 3 minutes, blocking what we had proposed to do.

The women, their first thought being the children, struggled to get them out into safety, which they did alone, and somehow managed to put them in a car belonging to one of them.

Men followed and tried to overturn this car still with the children inside.

In the meantime, other women and feminists were wrestling with men. Men shouted after them insulting slogans such as "sluts united will never be fucked" and sang the communist anthem, and "the victory in the end will

be ours", "fucked women will never lose", etc.

The attack on all women present was of all sorts, from feeling, spanking, grabbing, pushing and opening their zippers. An African woman militant was particularly insulted: "Let's go at her", "Negro women are very good in bed". There were also screams such as "Women are just for bed", "Let's give it to them", etc.

Something very odd happened; the feminist dressed as a bride was not attacked! Why? We think it rather symbolic of Portuguese phalocracy, or sexist discrimination. As we know, the honor of the male here is the wife, who must stay at home. He has this honor at home, and makes use of other women as he well pleases.

Eventually safe in the house of one of us who lives nearby, we looked at each other and saw the horror and the shock on each other's faces. We talked, the ones who could, some not being able to articulate anything. Some journalists came in and interviewed some of us. The bride most of all talked about feminism, and her rage was intense. Usually a very calm person, we saw real passion in her. We realized the extent of Portuguese sexism, we felt the shame, and more than ever we felt the

importance of our fight.

We are gathering signatures to represent the people who felt disgusted with what happened and are planning a meeting with the President. "Can not women demonstrate in public in what is called our new Democracy? Is it so that the 25th of April (day of the overthrow of the colonialist Caetano government) will only save the rights of men once more?"

One fact, almost unbelievable, was the beating of a typical Portuguese woman, about 60, who took a broom to be burnt, although not belonging to the movement. Another astonishing fact was the undressing of a 17 year old girl who eventually was helped by a journalist to be able to get away. This happened after the feminists were safe.

It is obvious to us that in the New Portugal, women are not much better off than in the Third World. After the 25th of April, it is so much more difficult for a woman to get a job, if not impossible.

As yet the political aim of Women's Liberation (MLM) and its revolutionary intention are not understood. However, the *fear* of it seems to be there. Indeed when women do something alone, men's world seems to tremble.

Margarida Avelar

## THE LOT OF RADICAL WOMEN IN SPAIN

The Barcelona Women's Conference was being organized by several groups of women who met clandestinely. Most of them were used to doing political work in Spain which means that they plan, plot and organize with others whom they may not know, may not even see. Security is a necessity to accomplish anything and security was such in these women's groups that most of the women don't know the names of their sisters.

The conference planners used one group to get government permission to hold the conference and to rent a hall and meeting place. All was fine—except for one big tactical blunder. And that was that the women planning the conference relied heavily on Lidia Falcon's leadership.

She not only knew all the necessary coordinating details of how the whole thing was supposed to come off (she was liaison between groups of women, I think), but she, being an attorney, was supposed to know the intricacies of the Spanish legal labyrinth and rescue the conference women in case the expected legal difficulties arose. So Lidia was key to the conference's happening.

On Sept. 13 a cafe where the police hung out in Madrid was bombed. People were killed and injured—one policeman was killed. The bombing was blamed on the leftist Basque group ETZ. Evidence points to the possibility that the right-wing did the bombing; apparently police were warned ahead of time not to frequent Cafe Rolando that day.

Three days after the bombing, a group of 11 intellectuals were rounded up from all over Spain and carted off to

Madrid. Lidia Falcon, her husband Eliseo Bayo and her daughter (age 20) Regina Bonas Falcon were among those arrested. Regina was later released unharmed.

The bombing was, at first, used as an excuse for this round-up. Later the group of 11 were charged with being political terrorists—of having "hiding places" in their homes where they "planned to hold political prisoners they had kidnapped."

After Lidia and Eva were arrested, the various groups of women who had planned the conference met all together. At that meeting led by Regina, Lidia's daughter, they decided that it wasn't possible to hold the conference.

These women are now participating in various activities to win support for the group of 11 prisoners, especially Lidia and Eva. Money to support Regina and her brother is being solicited. What is needed especially is international pressure on Spain—bad press about Spain's overflowing prisons, about its hundreds of political prisoners, about its use of torture (both Lidia and Eva have been hospitalized because of injuries suffered while under interrogation. They were tortured.), about the despicable state of its prisons, about the total lack of civil rights here for Spanish citizens, about women's non-existent rights, etc.

Eva and Lidia will be tried by military court. Eva is expected to get the death sentence; Lidia, several decades of prison.

Ruth Dear  
WIN magazine

(Ruth Dear is WIN's correspondent in Chicago.)



### mountain retreat

at idyllwild

fully-equipped cabin

for

feminists & families & friends

with

low, negotiable fees, to help support

L.A. Women's Switchboard

388-3491

sleeps 12!

sleeps 12!

call for information & reservations

# I Have Read The Cards For A Kiss

continued from page 1

"Your Honor, I object," said Buckley. "This should not turn into a heresy trial."

In the summation, the prosecutor hammered away at one theme: Z was telling fortunes for money and not as part of a religion. The defense witnesses were all biased, she said, because they were Z's friends. The prosecution witnesses, the police officers, on the other hand, were not biased. If Z were really a religious leader, she said, where were her followers (ignoring the long line of people waiting each day to share the 25 seats in the courtroom)?

The defense summation charged the jury to deal with the case as a religious issue. After deliberating for four and a half hours, the jury returned the guilty verdict.

According to defense attorneys, the jury decided the case on the letter of the law and not necessarily because they disbelieved Z. The law itself, the attorneys feel, is unconstitutional. They plan to appeal on several grounds:

- 1) that the municipal code violates the establishment clause of the Constitution in that it requires a person to come into court and put her religious beliefs on trial.
- 2) that it is an abridgement of freedom of religion.
- 3) that it is overbroad and vague, in that (for example) a person has the right to be put on notice if she is violating the law.
- 4) that it is a violation of freedom of speech
- 5) that it is subject to the doctrine of preemption in that the city law makes illegal what the state law does not.

The appeal process, if it goes all the way to the U.S. Supreme Court, could take up to two years and considerable money. Funds are desperately needed to continue this fight. Send your contributions to WOMANSOUL DEFENSE FUND, 442 Lincoln Blvd., Venice CA 90291.

Cheryl Diehm

# INTERNATIONAL NEWS FLASHES

## ISRAEL: WOMEN FOR PEACE

Jewish and Arab women recently held a joint march for peace in Israel. "The political leaders and the mass media all bow down to the god of war," said one Arab woman. "But we women have to break the false idol to bits." Agreeing, a Jewish woman denounced the practice in Israeli schools of teaching children that it is "honorable" to die for one's country. She demanded that children be taught instead to *live* for one's country.

The women also called on the government to effectively implement the equal pay for equal work law.

\* \* \* \* \*

## BURMA: FORCED REPRODUCTION

Family planning, contraception, and abortion have all been forbidden by Burmese President, Ne Win, 63.

"In the next 25 years, our population of 30 million will have to double," says Win, "because our country's need for security demands it."

Burmese women were not consulted as to their wishes in the matter.

## AFRICA: WOMAN PRIME MINISTER

A woman has become prime minister of the Central African Republic.

Elizabeth Domitien, V.P. of the Social Evolution Movement of Black Africa, thus becomes one of the world's four female heads of state. (The other three are: Indira Ghandi of India, Sirimavo Bandaranaike of Sri Lanka, and Isabel Peron of Argentina.)

Tune Your VW Yourself! Saturdays & Tuesdays in Venice, 10-2.

\$5 each session.

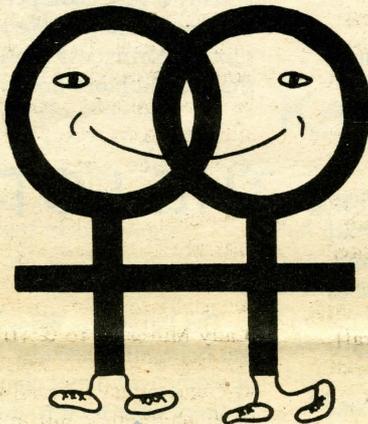
- 1 change oil, clean oil screen & replace gaskets,
- 2 gap & change sparkplugs, do compression test.
- 3 change points & condensor,
- 4 adjust valves, adjust carburetor, time distributor. Call 388-3491—leave phone no. for Donna for appointment & what to bring.



# DANCE

8:30 PM

\$2.50 DONATION



OFF YOUR SHOES

JUNE ~~MAY~~ 7TH

WOMEN'S BUILDING  
743 SO. GRANDVIEW

SPONSORED BY LESBIAN ACTIVISTS

Olivia Records, a national women's recording company, proudly presents its first album, entirely produced by women—Meg Christian: **I Know You Know.**



Save time and mailing costs—buy from your L.A. distributor, Robin Brookes (396-8981). Also on sale at Sisterhood Bookstore and Califa. Or send \$5.50 plus 50¢ for mailing to Olivia Records, Dept. E, PO Box 70237, Los Angeles CA 90070. Bulk rates to stores and feminist institutions are available on request.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Lucienne Lanson, M.D.,

author of

## FROM WOMAN TO WOMAN

A Gynecologist Answers Questions About You and Your Body

will speak on Women's health care

Monday, May 26

7:30 p.m.

The Woman's Building  
743 S. Grandview, L.A.

Wonder Woman Special ★

★ B & W Portraits  
5x7 print - only \$5.00  
10 poses to choose from

Canis Photography call 396-1272  
207 Ocean Front Walk for apt.  
Venice - near Rose

## SOJOURNER

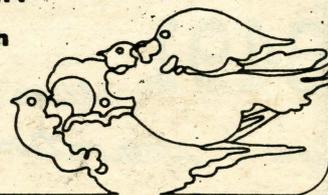
BOOKS, GIFTS, CARDS  
BY, FOR & ABOUT WOMEN

538 Redondo Ave., Long Beach  
(Corner of 6th & Redondo)  
(213) 433-5384

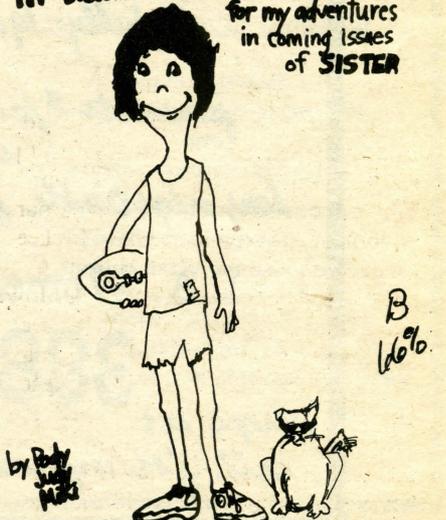
• Non-Sexist Children's Books

• Monthly Workshops Tues. - Sat. 11 - 7

A Place Where Women Can Browse, Talk, Enjoy...  
Take Time To BE



Hi Sisters-in-Trade! Watch for my adventures in coming issues of **SISTER**



# WOMEN'S WORDS CONFERENCE: THE JOURNAL OF THE PROFESSOR'S WIFE

Arriving at the conference "Woman's Word: Making the Self Public," I found 200 women packed into the auditorium of the Woman's Building, so I squeezed my way into the back of the room. Deena Metzger, one of the organizers, was saying: "The graphics on the brown envelope you all have and the title of this conference 'Woman's Words' are from a 1877 women's writers conference in Philadelphia." As Metzger went on to announce workshop room changes, I decided to attend Sara Davidson's "Personal Writing: the New Journalism" group, because I felt bound by my duty as a journalist to attend my first workshop on my trade.

Davidson started off with some autobiography: her journalism was, for years, negative, critical, and successful in magazines. Then in a piece on Jacques Cousteau for a New York magazine, she expressed not criticism but admiration for him. Her editor said, "What is this? A love letter?" and cut out all her "sentimentality." No longer able to produce critical journalism, she is now writing a non-fiction novel on the lives of four women—herself and three friends—starting with their graduation from Berkeley in 1963 and ending 10 years later.

Davidson's remarks provoked a discussion of the ways in which we censor ourselves. I said, "I fantasize a man, the German professor—short, potbellied, and pompous. He's always barking at me in the Voice of Authority, 'Literature has Standards! Journalism is Objective! Literary Genres are Distinct!' With his voice incessantly booming in my ear, I can't reveal myself for publication." The women in the room immediately recognized my professor, since, it seemed, they all had one of their own.

Davidson then asked the forty women in the room, "How many of you are writing non-fiction?" 15 hands were raised. She asked "Fiction?" Thinking of the short stories and poetry which I never publish, I hesitantly put up my hand to join 10 others. Finally she asked "Journals?" and forty hands shot up. One woman said to Davidson, "But I couldn't publish my journals."

On hearing this response, I fantasize "The German professor has a wife who's pressing the suit while trying to keep their six children out of his study as he's finishing the article he will deliver the next day at a conference. Before bedtime, this woman scribbles a few lines in her journal, and the professor, walking in the bedroom, comments 'Hard at work at your hobby.'"

Another woman sitting behind me said to the woman who wouldn't publish her journals, "But if you don't, how can I know you?" Turning around to look at the second speaker, I recognized, with a shock, Kate Millett. A third woman suggested, "Why don't we bring in the most mushy, hysterical, sentimental page from our journals to be read aloud tomorrow." This suggestion was enthusiastically accepted, the group ended, and people began leaving. I looked at Millett, wanting to go up to her, yet held back, feeling like a teen-

ager facing her movie idol; finally I managed to stumble over to her and blurt out, "Oh, I just wanted to say Hello," before running away.

After lunch Millett led off a panel discussion with a speech on the difficulties of publishing *Flying*: first the long silences from her publisher and then the cryptic letters from the second readers criticizing her sentences. While waiting to hear from the editor, she gave Doris Lessing the manuscript to read. Millett told how, petrified, she waited for Lessing to finish the book; Lessing came to her, handed back the manuscript, and said, "It's a courageous book." When Millett's talk—carefully-constructed, humorous, and moving—was ended, the crowd gave her a standing ovation.

Inspired by Millett to indulge in one of my fantasies—of myself as a printer—I attended the "Women Publishing Women" workshop in the afternoon. Two women printers were there: Alta, a printer-poet-publisher of Shameless Hussy Press (Alta, Box 424, San Lorenzo, Ca., 94580) and Bonnie Carpenter, an artist-printer-publisher of Effie's Press (Effie's Press, 4210 45th St., Emoreyville, Ca). Alta opened up a suitcase and spread out before us dozens of books she and other women had published. She mentioned 6 other women's publishing houses besides her own and Carpenter's: Daughters, Inc. (Vermont); Know (Pittsburgh, Pa.); Wollstoncraft (L.A.); Women's Press Collective (Oakland, Ca.); Times Change Press (NY); and Feminist Press (NY).

Bonnie Carpenter said, "I've just received a National Endowment for the Arts grant to publish 6 books. Two other publishers who've also received grants and I are coming together. We'll share presses but publish separately." After learning that both Carpenter and Alta had taught themselves to print and seeing the books they have made, I imagined my own self-published book in the hands of another woman.

"How to make the dream come true," I thought as I sat waiting for the evening program to begin; Meridel Le

Sueur began to talk, her life unfolded before me; isolated in Minnesota, unrecognized and unappreciated, she still kept on writing, and she now seemed very moved by the warmth of her first women audience. She told us, "For me, my poetry is a way to survive, a way not to be destroyed . . . You must go down into the subconscious and find the woman of the world . . . The women of the world want to meet you. You are not along." And as this old woman read her poems, her work spoke of her identification with the earth, her strength to endure, and her facing death straight on.

Sunday afternoon in the lull between workshops, I was talking to Bonnie, an old friend, about Meridel Le Sueur. A third woman, joining our conversation, said to me, "Julie, How do you know Bonnie?" Her question set off a train of memories. I was a gawky high school student, and going part-time to UCLA; my 16-year old self worshipped my teaching assistant, Bonnie, who introduced me to Literature: Goethe's Faust and the devil, Turgenev's fathers and sons, Dostoevsky's brothers Karamazov. So I responded to the questioner, "Bonnie turned me on to literature," but the answer didn't do full justice to the past. At 26 I took a UCLA extension class "Women's Classics," and before walking into the first session I thought, "What will Bonnie be like now?" 10 years later we read not Dante to Dostoevsky but Lady Murasaki to Gertrude Stein. In reading of fathers, sons, and brothers we were always forced to identify with male characters, but in reading about Jane Austen's sisters and Lessing's mothers and daughters we had a literature which spoke to our female experience. So I corrected myself, "Bonnie turned me on to literature not once but twice."

The conversation ended, and I left the two women to go hear Joanna Griffin. Joanna and her sister Susan Griffin are collaborating on a book of prose and poetry. Joanna first read her sister's short story about their childhood, stopped to describe a great-aunt, and then went on to read poems—her own on their grand-

mother and Susan's on their mother. The audience sat quietly, spellbound, as this story of three generations of women unfolded. The stillness surrounding Joanna's voice was suddenly broken by loud scrapping noises as 20 women rushed in with chairs, interrupting the poet. "What's happening?" I asked. "Jill Johnston's workshop," a woman answered. I thought, "Oh, members of the fan club making sure they all get front row seats."

Escaping from Johnston's fan club, I went to my last workshop "Fiction as Autobiography." Judith Rascoxe, a short-story writer, said that as a child she had a writer-uncle who wrote his autobiography from which she concluded that autobiography was a man's account of his exciting life, but she learned at the same time that her family easily survived her uncle's revelations. When she, as an adult, fictionalized a painful event in her childhood, she found that "My fictional craft helped overcome the pain." And after she had written the story, she saw that she could then write about the same event from a new perspective: "You can't exhaust autobiographical material because you change."

Rascoxe's workshop over, I joined the line snaking around the auditorium. As I was picking up mimeographed sheets of poems, short stories, and journal excerpts, I tried to pinpoint what had so impressed me about Rascoxe: she was, I thought, dedicated to her craft and open about her self; she had harmoniously combined within herself both the German professor and his wife.

Collecting the last mimeo sheet, I found a seat on the floor, since the conference organizers—Rikki Frankenstein, Martha Lifson, Deena Metzger, Holly Prado, Deborah Rosenfelt, and Marcia Seligson—were leading the closing meeting. Metzger said that this second Women's Words conference must only be a beginning; since the Woman's Building had just obtained an offset press, they were going to start both a writer's journal and a publishing house. Marcia Seligson reported back from the workshop in which those worst pages of our journals were read: "This work we heard was the most gorgeous, powerful writing."

The conference was officially over, and I found Bonnie again among the milling crowd. We were sharing our experience of the weekend when she said, "I started writing for the first time after all my years of teaching. An autobiographical piece, so this conference was especially meaningful to me. Would you like to read it?" I said, "Yes," and she handed me two typewritten pages. I read her description of her mother working in a cleaning plant and Bonnie herself as an awkward adolescent; the writing was powerful and I was deeply moved. I looked up, remembered myself as the admiring, bashful 16-year old, and said, "I think it's very, very good. I really hope you write more."

Julia Stein

## THE L.A. WOMEN'S SWITCHBOARD

### FEMINIST REFERRALS:

Health Care  
Divorce & Legal  
Tradeswomen  
Therapy  
More . . . . .



### INFORMATION ON:

Women's Liberation  
Consciousness Raising  
Women's Culture/Calendar  
Fat Liberation  
. . . . & more

. . . AND ANSWERING SERVICE

# 388-3491

# Woman to Woman

A review of *Woman to Woman* by Bonnie Charles Bluh, Starogubski Press, \$3.95.

Reading Bonnie Bluh's book on European feminism was reliving my experiences this past summer in four foreign countries. Although Ms. Bluh traveled from 1971 to 1972, much of the material, particularly the personal accounts of how the women she spoke with developed their feminist consciousness, was incredibly familiar.

I was impressed with Bluh's method of organizing material which much have been voluminous after a year's stay. I was overwhelmed with all I had learned in just one month.

She talked with women in six countries and has a chapter on each, which gives a thumbnail sketch of the history of the recent women's movement and a review of issues which direct the actions of feminists. American women will easily identify with the experiences of European women whether the country is politically liberal like Holland or England, or extremely repressive like fascist Spain.

Our common bond lies in the dominance of the patriarchy which makes us all unfree and unequal. The symptoms of oppression varies from illegality of birth control and abortions in Ireland to the underrepresentation of women in government as in Holland. It is obvious that women's oppression is an international problem and that women in each country have determined the priorities for taking actions which will both build their movement and make their daily lives more bearable.

One of the difficulties in understanding European feminists is not

just the language barrier, which seems most obvious, but is in the biases inherent in the interviews of women who represent the movement. There are just so many feminists to contact at a given time and each one represents a point of view constricted by class and personal life experiences.

Bluh interviewed middle to upper class women who represent the women's movement. From them we get the same feelings of struggle that we have in America. The personal experiences related to her by the educated middle class women are reminiscent of the anguish we have heard in our own consciousness raising groups; growing up with the same stereotypes, preparing for roles as wives and mothers, conflicts with parents, husbands, lovers, and struggling with emotional ties to old patriarchal values. These stories will probably create empathy in readers as they did with me.

Moreover, Bluh's personal life is intertwined in each chapter with the lives of the women she met. Her love and warmth for her European sisters seem heightened by the similarities of each others oppression. She vividly describes the psychological and intellectual damage caused by her marriage and family to her own career and being. Her anger toward men is restimulated by the interviews (in addition to obnoxious encounters with men on the trip), each one a reminder of an incident in her life when she gave up something of herself because of her role as wife and mother.

But I looked for more of a reflection of a class analysis in Bluh's work since European society has more tradi-

tional class lines than America. The working classes of Ireland, England, Holland, France, Italy, and Spain have less material advantages than American working people, therefore we can assume that the women of these countries have a harder time. There is little of their lives in Bluh's book since she had no access to working class women, just as American feminists have little contact with the working class.

This is not to be confused with women who work. Most of the European movement women who were interviewed worked as professional women. They had the advantage of education, reasonable economic comfort, and oftentimes the advantage of travel.

However, the European feminists are very aware of class differences and there is considerable discussion concerning the necessity of changing economic conditions within their country. I found that European feminists are highly sophisticated about economic and political theory and extremely knowledgeable about conditions in their country. This characteristic could serve as a model for American feminists. Bluh's preference to delve into the personal lives of European women gave me the overall impression that they emphasized consciousness raising rather than political change. I do not believe this is true, but we shall have to read the writings of the European feminists to understand their beliefs and activities.

As an introduction to European feminism I highly recommend Bluh's book. It is the first of its kind, and it is exciting to read about the potential of international feminism. It is written so that it encourages women to contact women in the movement when traveling abroad.

Talking with feminists in Europe puts more perspective on own activities. What may seem like a small, local project, like working for legal or free abortions, day care centers, equal rights, and freedom in choice of sexual life styles in our particular communities takes on a world wide perspective when we meet women working on similar projects in another part of the world. We also catch a glimpse of what the future would be like when women throughout the world organize to recreate new social systems based on love and cooperation rather than on domination and competition. Bonnie Bluh carries this vision.

Lil Moed

# Intergalactic Sisters

Science fiction as a whole is horribly sexist. The male fantasies that dominate the literature include all the familiar stereotypes of women: as helpless victims of men-reverted-to-savagery; as loyal and unimaginative wives of soldiers or scientists; and as soul-less joybabies and as powerful destroyers of men. Until recently, women have *only* been portrayed according to these stereotypes. Given that science fiction deals in alternate realities and alien consciousness, commentary and criticism of the human and societal condition, one would expect feminism to be one of the field's original inventions!

In the last two decades, more and more women are writing science fiction. To sample women's science fiction, you might begin by reading *Women of Wonder*, a new anthology edited by Pamela Sargeant (and available at Sisterhood Bookstore.) It contains twelve stories and one poem in chronological order from Judith Merrill's 1948 story "That Only a Mother," about a post-atomic warfare mother to Vonda N. McIntyre's 1973 story "Of Mist, and Grass, and Sand," about a healer and mystic in some matriarchal future, working among people who are more suspicious of her than appreciative.

Several of the stories in this anthology deal specifically with aspects of women's oppression. In "When I Was Miss Dow," by Sonya Dorman, an alien disguises herself as a woman to infiltrate a human colony on her planet. She finds the role she must play boring and crippling beyond anything she had imagined.

There are several (too many, I thought) romantic stories about women loving men. One I liked especially was "The Ship Who Sang," by Anne McCaffrey, in which the man was your ordinary nice spaceman, and the woman was a cyborg—the brain of a human female implanted in the body of a spaceship. *She* piloted and made most of the decisions.

The editor gives a good introduction to women in science fiction, reviewing the history of woman writers. She notes with irony that the first modern science fiction novel was by a woman—*Frankenstein*, written by Mary Shelley in 1818. Her review includes critiques of the characterization of science fiction women through the years, and of the portrayal, by men, of Utopian Matriarchies. Almost invariably these utopias are repressive, decadent places, wherein the women are secretly yearning for a strong man to dominate them.

As an introduction for women to science fiction, *Women of Wonder* is very gentle, even "homey". The story themes, for the most part, are a mixture of *Women's Day* magazine femininity and basic liberal consciousness-raising. As a mirror of contemporary woman, these stories probably reflect more women than a collection of stories about radical feminist utopias could. But I'd like to read some good feminist science fiction: either the stories have not yet been written or the anthology has not yet been compiled. *Women of Wonder* is, however, a collection of imaginative stories which speaks to us all.

Aldebaran

Christian Womens Association invites all sisters to join us at -

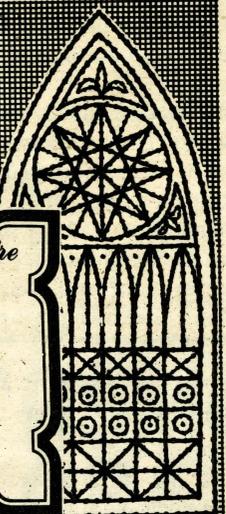
Los Angeles  
**Metropolitan  
Community Church**

Reverend Elder James E. Pandwire

**Sunday Services**  
9:45AM - CHRISTIAN EDUCATION  
11:00AM - MORNING WORSHIP  
7:00PM - EVENING SERVICE

Tuesday 8:30pm - Alcoholics Together  
Wednesday 7:30pm - Prayer Meeting  
Friday 7:30pm - Growing American Youth

For further information call Church Office: (213) 748-0121  
Including 24 Hour HOT LINE  
1050 SOUTH HILL STREET, (11th & Hill - Downtown)  
LOS ANGELES, CALIFORNIA 90015



sisterhood Bookstore

FEMINIST BOOKS, JOURNALS, POSTERS, ART

NON-SEXIST CHILDREN'S BOOKS JEWELRY



Main Address:  
1351 Westwood Boulevard  
Los Angeles 90024  
(213) 477-7300

The Women's Building  
743 S. Grandview  
Los Angeles 90057

**DOROTHY BAKER'S  
COFFEE HOUSE •  
PHOTO GALLERY**

in the Woman's Building

Reaching out to women who write poetry or songs, sing, perform.

phone 388-5865

Open most evenings—call first.

# BUFFY ST. MARIE'S RAINBOW STATEMENT

Ask anyone who's ambidextrous, bi-sexual, multi-talented, cross-racial or otherwise doubly-enriched, and you'll hear either "Poor me, I'm always misunderstood" or "Uni-people are deprived, one dimensional, and can't appreciate my special blessings."

Even as a child, I was several people. I was very sensitive, physically and emotionally; if I felt too much pain (as I often did) I would become "another person" in my head, in my room, in the woods. I could then cope with whatever pain had made me "split," when, before splitting, I'd have wanted to kill myself. A psychotic habit? Not necessarily. True, I was a confused, confusing kid, and I probably seemed weird to the ordinary uni-kids around me who dealt with pain in more conventional ways.

Perhaps you'd say that I lived in a fantasy world, except that I have heard the music of my several selves since I was a child, and my songs sounded recognizably different.

I wouldn't trade my experience for anybody else's.

When I was a teenager, the few times I was invited out on a date, all the girls inside of me would disagree as to "who" was going: one of me used pale makeup and was very shy; another wore house-frau clothes and never used makeup; and another, dark and sexy, looked down her nose at the boys I knew and didn't want to waste her time by going out with such jerks when somewhere out there . . . etc. *One very nervous* multi-racial person knew about all the others but couldn't remember which girl had attracted the boy's invitation. I would somehow get dressed, and then change my clothes, my makeup, my mind; the poor boy would wind up taking out an entirely different girl than the one he'd asked. For me, anyway, it was nuts.

When I went to college, I purposely choose a huge university. I decided that, dammit, my attempt at consistency was taking up all my time and energy. I wouldn't even try any more; I wouldn't hang out with any one friend or one group.

The term multiple personality came from the world of the sick; *Sybil* is a great book about a true multiple personality who was considered sick and who was tortured. But the external world made such multiple personalities impractical: personalities inspired at the



age of 10 but banished to your private dungeon at age 14 because the misfit was subject to abuse; personalities cut off and closeted away because they were the target for the cruelty and disapproval of others; personalities started but not completed because it hurt too much to lug around a load of dreams that nobody else believed in.

I want to bring the term multiple personality from the world of the sick to the world of the healthy. I call it my "spherical growth": each of my talents is allowed to develop in its own direction; each of my personalities has her own "age group," environment, and social circle. These multiple women within myself are rather like a corporate sisterhood: we don't always get along but we manage to work conflicts out privately. The one rule is that we each have to look after the health of the body we share.

Since I have opened myself up to my many selves, I have recaptured their drive, their faith, and their energies. I am not a multiple who shows up at the shrink's, but I am multi-talented, multi-competent.

A few people who have seen me "split," "change," from one self to another have expressed bewilderment,

and even fear. Other friends are, sadly, confused. I admit that I do not always change considerably or tactfully. Some never see my changes because I travel so much, "hide out" so much. But others are delighted, understand my multiplicity and look for it.

Some people, hearing a song I'd written which sounded like a folk song, told everyone I was a folk singer. Another person heard me sing an entirely different song "Until It's Time for You To Go"; Boy, was he mad when he heard me called a "folk singer," when I was, obviously, a "composer-lyricist of classic-pop standards." Then still another person heard me sing "Universal Soldier," and concluded I was a "protest writer and chronicler of our heavy times;" and he couldn't understand how I'd written a *love* song such as "Until It's Time for You To Go." They *all* fell out when they learned I had, in addition, a sense of humour, a sense of sex, and the good sense to keep it all together and refuse to amputate *any* of myself.

I've never felt any contradiction in writing from many heads, many hearts, many crotches, until someone else brought it up. When I look through my songs, I can tell who wrote what. Some

of me are great fans of others of me, and some think the others are jive, but each self is quite confident of her own creativity.

More and more people—women, especially—are "confessing" to me their own sense of multiplicity. So I'm writing to give you courage, if all you've heard from others has been criticism that you're "inconsistent." If you *are* three people, or four, or a dozen, you may have been so good at hiding your "closet selves" that you're friends don't know about and aren't fazed by your multiplicity.

But there is another alternative. If you are aware of several people in you whose styles you are cramping only for the sake of consistency, why not let them be free? Multiplicity need not be painful, or sick, or guilt-ridden. If you have a secret self inside you, more power to you! Find a way to nourish her, to give her time, friends, an environment, and a voice.

Some people are "well integrated," and, still, the same person is always acting; other people only want to do a few things. But who wants to be limited to the same three high school year-book adjectives all her life: "pert, studious, and vivacious." Is Baskin-Robbins' endless-list-of-flavors ice cream parlor the only place we can honestly enjoy variety?

An animal is trained to be consistent; his trainer and his pecking-order peers won't tolerate any inconsistency from him. Very few of us humans appreciate differences in other people let only ourselves: we're afraid of mutations. Perhaps the variety of human adaptations to the intolerable will lead to new kinds of individuals. Multiplicity, like genius, is a mutation from the norm.

What possibilities we humans have: to be competent in many ways; to maintain our several realities; to know our friends and lovers for *all* they can be; and to carry out our dreams. Pity, vanity, childishness, sensuality, political concern, romantic love, empathy, solitude, satire, bitterness, boredom, humor—we have a thousand qualities inside of us. These qualities keep changing in sets of varying intensities like the northern lights of a rainbow. Multiplicity is one of the unsung glories of human life. Appreciate our rainbow-nature as a wonder!

Buffy Sainte-Marie

**Tracie Ray**  
SCULPTURE CUTS  
\$5.00  
SISTER SPECIAL  
7621 Sunset Blvd.  
Hollywood, CA  
Free Parking in Rear  
(213) 466-5590

BOOKS FOR THE THINKING WOMAN ♀  
**PAGE ONE**  
26 N. LAKE, PASADENA  
CHILDREN'S BOOKS ALSO A SPECIALITY  
CARDS, T-SHIRTS, PINS AND POSTERS  
Tues. - Sat., 11 - 5:30 P.M. 792-9011

**MIDNIGHT SPECIAL**  
BOOKSTORE ~ PUBLISHER & DISTRIBUTOR  
1335 1/2 W. WASHINGTON BL.  
VENICE, CA 90291  
(213) 392-7412  
MARXIST ~ LENINIST  
WORKING CLASS MOVEMENT  
BOOKS PAMPHLETS PERIODICALS  
ON: IMPERIALISM, ANTI-IMPERIALIST STRUGGLES  
BLACK, WOMEN, GAY, CHICANO, ASIAN PEOPLE'S  
STRUGGLES, HISTORY, ECONOMICS, POLITICAL  
SCIENCE, LITERATURE, ART, RECORDS, POSTERS  
HOURS: TU ~ TH 12-9 F ~ SUN 12-6 CLOSED MON.

## you know you're a radical feminist when . . .

You know you're a radical feminist when you have your pets neutered just because.

You know you're a radical feminist when the last time you went to a dance, you only danced with her twice because you were handing out leaflets.

You know you're a radical feminist when a man offers you his seat on the bus and you take it.

You know you're a radical feminist when the only "women's club" you know about is 4 feet long and 3 inches thick.

You know you're a radical feminist when you find out that stamps are *not* 10 cents a piece.

You know you're a radical feminist when on occasion you find it necessary to wear hose and heels because you can't hollow out the bottoms of your sneakers.

You know you're a radical feminist when you have lent out your best set of steak knives to friends on an individual basis.

You know you're a radical feminist when you no longer associate Dr. George Fishbeck with the Weather Underground.

You know you're a radical feminist when you can match the snapshots in your photo album with those in the Post Office.

You know you're a radical feminist if your calendar notes the next session of the Grand Jury.

You know you're a radical feminist if your car has no right turn signal.

Pody Molina

## Charlotte Bunch On the Politics Of Lesbian Feminism

"This goes beyond lesbianism as a personal question or a matter of civil rights—although those are necessary," she stated. "I am interested in lesbian feminism as it challenges the institutions of male supremacy and as it changes a woman's self-identity."

She explained that lesbians challenge the family structure as it exists in America today: one man, one wife plus child. This "family" is the underpinning of our society. Women's poor pay is even rationalized by the argument that the man is the breadwinner and a woman works only to supplement *his* income. Lesbian feminists and single women challenge all these institutions.

As lesbianism is illegal in many states and morally condemned in middle class America, the lesbian has had to accept that she is an "outlaw," and this, Charlotte Bunch says, "has hastened the development of our selfhood. Lesbians are exploring what it really means to be a woman-identified woman." Lesbians are more autonomous and economically independent than their straight sisters, she added.

She said there has been a confusion in the women's movement over what lesbian feminist politics are.

"I'm not saying you can't be a feminist if you're not a lesbian or that all lesbians are feminists. I do believe that not confronting heterosexuality is a mistake. My biggest problem is that not very many heterosexual women have done it. Their own ties to individual men have stopped them."

They don't seem to see that lesbian-feminism gives women the power to leave their men and causes men to shape up because they know women have an alternative, she explained.

She suggested that all feminists challenge the "automatic assumption" that

the world is heterosexual by working for the lesbian feminist voice to be heard in every institution, from child-care center to school to religion to work.

The second part of Charlotte's speech dealt with the five criteria for judging which reforms feminists should work for. Bunch defines herself as a radical, one who wants to totally restructure society to do away with domination of any one group by another. Too often though radicals refuse to do anything for fear of the action being a reform.

"There is nothing we can do that isn't a reform, a change within the existing system," says Charlotte, but some reforms do directly challenge the power of existing institutions and are worth working on. She judges a reform measure by the following criteria:

"I really believe that *all* feminists have a stake in defeating the heterosexual domination of the world," said Charlotte Bunch, an editor of *QUEST*, a feminist quarterly of political thought and analysis. As keynote speaker at the Feminist Eye Conference and in a number of speeches at southland campuses, Ms. Bunch stated at the beginning that her politics are "lesbian feminist."

1) Does it *materially* improve the lives of women and if so, which women, and how many? (Example: Is higher pay for a few more token executives worth fighting for?)

2) Does the reform build an individual woman's self-respect, strength, and confidence? (This, Charlotte says, is being accomplished by the women's movement.)

3) Does working for the reform give women a sense of power, strength, and imagination as a group and help build structures for further change? (Example: Women's Studies programs: we have not fought for control of the programs, the hiring, and the male hierarchy dictates women's studies in 80-90% of the programs. It is not a

problem of the women chosen by the men, but an institutional problem of who does the choosing.

4) Does the struggle for reform educate women politically, enhancing our ability to criticize and challenge the system in the future? (Example: Alternative bookstores and record companies give us the chance to learn new ways of working: not complete chaos or complete hierarchy but new ways in between.)

5) Does the reform weaken patriarchal control of society's institutions and help women gain power over them? (Example: It's not enough to demand the government provide 24-hour child-care centers, if the government will control the centers. Childcare centers, schools, and workplaces should be run by the people who use them and we must fight for control.)

If you are interested in theory and action in the feminist movement, subscribe to *QUEST: a feminist quarterly*, P.O. Box 8843, Washington, D.C. 20003 (\$7 individual sub.; \$12 institutional).

Joan Robins

## How To Get On Foodstamps

"Food stamp qualifications are based on net income. A family of four with net income of \$513 or less is eligible. The corresponding net-income limit is \$406 for a family of three, \$280 for two, and \$210 for a single person.

"To determine net income, subtract 10 percent from income before taxes, and then subtract federal, state and city income taxes and social-security deductions from that. This gives adjusted gross income.

"Then total up medical payments, insurance, rent or mortgage, property taxes, and utilities. Subtract from this total, 30 percent of adjusted gross income.(above)

"Finally, subtract that amount from the adjusted gross income. This is the net income on which eligibility is based.

"Applicants also must not have assets exceeding \$1500, though this doesn't count personal property, one auto, and a home." (*American Teacher*)

meet more  
meat-less people at

**THE Marathon  
MEAT-LESS  
MESS HALL**

"The healthiest  
joint in town"

1701 ocean front  
venice, cal.

1 block so. of windward

**396-0960**

closed Thurs. 8a.m.-9p.m.

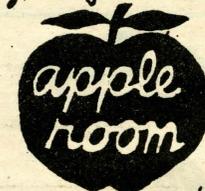
**Alice lives  
on in the ♀'s  
of ♀♀ at the**

**Alice B. Toklas**

**MEMORIAL COFFEEHOUSE**

2ND AND 4TH SATURDAYS 8-2 am  
1614 WILSHIRE 482-3062  
SPONSORED BY LESBIAN RAP COLLECTIVE

**batik lessons**  
treat yourself to a craft!



classes-5 weeks-\$30  
materials included  
small groups

weds. 7:30-10:30  
or sat. 10:00-1:00

510 n. hoover st., los angeles  
call 662-1534 thurs, fri, sat  
enroll anytime!

# LETTERS

Sister,

Re: "Can Women's Businesses Succeed?"

Your discussion, on the truly serious issue of "Convenience Buying" vs. Supporting feminist/small business was thought-provoking.

What I personally find to be a problem is in the area of gift/luxury items. Many times I've wanted to buy a feminist item, for example, a mug with the equality symbol. But when I see that the price is \$4.50 for *one*, I don't buy it. To me it is a rip-off. If it were cheaper, I'd probably buy a whole set.

What's the solution to feminist alternatives for our necessities and specialty items?

Sharon  
(Northridge)

Dear Sisters,

Read the article, "IWY U.S. Women Sabotaged" by Miki Sharron (*Sister*, April '75) and it explains why I was looking forward to the event in Mexico City with so much apprehension.

Firstly, Mexico City is the most male chauvinistic "macho" city around and it seems paradoxical why the event should be held there. Perhaps it's a set up by the CIA, FBI, etc.

I've travelled around Mexico with my woman lover talking with the salt of the earth people there—Mexican Indians and Mexican Spanish. They've told me how violent the government is and how the government does anything the U.S. government says. Sort of like they're married to the U.S. If women go to this IWY event (seemingly run by Murray E. Jackson, Director of the Office of International Conferences of the State Department), then these women, my sisters/our sisters should realize the violence with which the Mexican government deals with anyone who disagrees with what Uncle Sam says.

The 1968 Olympic Games were held in Mexico City and hundreds of Mexican students and by-standers were machine-gunned to death and buried

in mass graves. This was done because the students were publicly protesting their abused rights.

If women attend this event, they should be prepared for this. They should keep in good communications with their women's groups and stick together at all times. Let's never be lambs led to slaughter, but let's be aware of what we're up against and take the necessary steps to prepare for a successful confrontation. Women's lives should not be wasted because of lack of political awareness.

Dona Lee

Dear Sister,

I am writing this letter in protest of the gross manner my paternity case was handled by the judge and lawyers in the Los Angeles Superior Court.

The father of my 8 year old son, Bryant, is a businessman in Lawndale. Though he supported my son for 8 years, he didn't want to expose himself as the father. So in the spring of 1974 I retained my first lawyer, Irving Osser, to file a paternity lawsuit, and I paid Osser \$350. Osser held on to my case eight months, never filed in court, and advised me to settle out of court by accepting \$10,000 from the man.

I refused this offer, and hired a second attorney, Rosevelt Robinson, who obtained a hearing for me on September 10, 1974. Up to the hearing date, Mr. Robinson appeared to be on my side, but in court, his attitude appeared to change completely.

Mr. Robinson presented the court with my evidence in a disorganized and unprepared manner. He stammered over his words, leaving out pertinent details such as the defendant, offering a \$10,000 settlement. To my astonishment, he also did not subpoena my witnesses. Mr. Robinson had sufficient time to have taken care of this, and he was quite reassuring when he told me he would subpoena them before the trial date. I discovered later that they

never received official documentation to come to court. The witnesses of course would have given more validity to my case.

I was demoralized and openly called names in court by the two defense lawyers. Mr. Sibley's and Mr. Miller's behavior were completely out of order. Judge Herbert M. Klein did not appear to protest the lawyers' behavior until I stood up and shouted out in anger.

I think that my evidence was conclusive. The blood test did not exclude the defendant. I had 8 years of cancelled checks which he had given me in support of my son. I also had pictures of him at my home. He could not deny these pictures even though he renounced knowing me completely. As a last resort, I brought my son to court and he bears a very striking resemblance to the defendant.

It appeared that the judge had made his decision before we left the courtroom. I received a memo in the mail the very next day after the trial freeing the defendant of his obligations.

Losing my case was very traumatic to me. I was very disappointed and disillusioned with our court system and the men who run it. To seek some help, I called NOW, and I was referred to three women attorneys whose prices were outrageous.

Justice appears to be blind when one has money to fix whatever he wants.

Delores Johnson

## A NOTE TO THE WOMEN'S COMMUNITY FROM THE BOARD OF DIRECTORS OF THE WESTSIDE WOMEN'S HEALTH CARE PROJECT

Recently we faced a difficult decision. We were considering two physicians to perform abortions at the Clinic, one an older, more experienced and more visibly concerned male physician; the other a younger and less experienced woman doctor. We knew that men gain experience because they are more readily trusted by male hospital administrators. Still we felt our patients deserved the safest medical care available, that we were just starting out and could not afford to take even a shadow of a risk with patient safety. We chose the male doc and look forward to working with him, as he has been very helpful in advising us on the many small details of setting up the Clinic. We are still looking for a woman doctor.

Women coming to the Clinic for services other than abortion—contraception, minor vaginal infections, Pap smears, V.D. testing—will be seen by our woman paramedic, Dei Iorolo (Tuesday and Thursday evenings, by appointment) who's a very fine Venice Feminist sort of woman. The backbone of our health care delivery will be paramedics in gynecology and Pediatrics Nurse Practitioners rather than physicians, affirming the rights of less professionally trained women to take care of the daily health problems of our community and to work creatively in preventive medicine.

## GAY CENTER MAY FIRE LESBIANS

Morris Kight, a member of Gay Community Services Center (G.C.S.C.) Board of Directors, has requested mass firings of lesbians and feminist men at G.C.S.C. This proposal followed worker charges that G.C.S.C. fiscal personnel, Ken Bartley and Don Kilhefner leave because they had "misappropriated and misused public funds."

Kight, who with Kilhefner and Bartley, maintains fiscal and administrative authority at the gay center, made the proposal April 26th to the G.C.S.C. Board of Directors. At this writing it is expected that the gay center will purge "dissident staff:" lesbians and faggot men who have sought "participatory worker democracy" in this institution. Kight's proposals by implication suggested the dismissal of the following: Sally Stewart and Delane Bivolcic (Management Team); June Suwara and Colin McQueen (Directors, Peer Counseling); all other directors and co-ordinators of gay self-development programs; all members of the G.C.S.C. worker paper *It's About Time* (23 staff members among them); Brenda Weathers (Director Alcoholic Program for Women); Roz Allen (Asst. Director, APW); April Allison (Director, Medical Services); Enric Morella (Director Men's Clinic); and Alicia Madda, bookkeeper and former corporate treasurer. Board member Jeanne Cordova was "removed from office" by the Board on April 25th.

Kight interpreted recent worker demands and questioning of fiscal procedure as "insurrection" and called upon the G.C.S.C. Board to maintain a "firm stance" against such.

The firm stance, it was recommended should include seating Jan Aura, Lilene Fifield, and Johnnie Sue Hyde in the management and Board positions of the fired lesbians; and "revising" the authority lines of the Center.

If those workers are fired, the lesbians and feminist men employees of G.C.S.C. expect to seek legal recourse to protect their funded services from further fiscal misappropriation; they expect to appeal their illegal firings to labor agencies. Additionally, they plan to ask for political support from the lesbian and feminist communities.

Dear Friend,

We would like to explain to you why it has taken so long for us to release the album MEG CHRISTIAN: I KNOW YOU KNOW. We finished our work on the album in October and then turned it over to mastering labs and pressing plants to turn the tape we produced into a disc.

We had to reject their work seven times. They refused to take us seriously and insisted on giving us products which were noisy, scratched, and in general detracted from the high quality of the music.

We have learned that a small women's record company must replace clout with persistence—that is, until women can control the entire process of making a record.

We now have a record we're extremely proud of. We're glad we held out. We hope you are too.

And we thank you very much for your patience and understanding.

The Women of OLIVIA

### SISTER T-Shirt

With fantastic reproduction of Katherine Hepburn in her role as Sylvia Scarlett. Red and orange on white. Only \$3 plus 50 cents postage and handling. Allow 6 weeks for delivery.



Name \_\_\_\_\_

Address \_\_\_\_\_

How Many \_\_\_\_\_

Size: sm \_\_\_\_\_, med \_\_\_\_\_, larg \_\_\_\_\_

Send with check or money order to:

SISTER T-SHIRTS

P.O. Box 597

Venice, CA 90291



# mountaineers climb aconcaguas

Norma Viault and Gail Wilts are two women mountaineers who have climbed the Aconcagua Mts. in Argentina. "I first became interested in mountaineering at the age of ten after I read a book on climbing called "Annapurna," said Norma Viault. Norma's first climb was Mt. San Jacinto at the age of twelve, and Mt. Whitney shortly after that. Gail Wilts has been climbing since she was five years old, because both of her parents were climbers. "As a child I was dragged along, so I really didn't like climbing until I got into college and joined a group of climbers," she said.

Both women have been doing extensive mountain climbing since 1973, and their first big climb was the Aconcagua mountains in Argentina. The Aconcagua mountains are 22,835 ft. and is listed as the highest in the Andes and western hemisphere.

I asked Norma and Gail how they got into condition for a climb that lasts one to two weeks. Norma, 32 years old, runs twelve miles a day to keep in good condition and participates in marathons periodically. Jan, 22, either rides her bicycle 20 miles a day or runs three miles.



Photos by Nicki Sykes

Gail explained to me of the accident that occurred on the Aconcagua expedition. "I was climbing with my rope partner and he slipped and fell about 1,000 feet. I fell with him, but he was killed and I ended up with a concussion and a couple of broken ribs," she said. Gail continued, "There was no reason for him to fall because there was nothing dangerous on this climb. There were footprints where other people had passed, and places where he could get his ice axe all the way in and hang onto that. What probably happened was that he got very tired and just wouldn't tell anyone," Gail summed up.

After the accident, Gail's ideas about climbing didn't change at all. "I didn't feel any different about climbing or whether or not I was going to climb, that didn't change at all" she said.

What is the attitude of male mountaineers toward a woman climber? "I believe there are plenty of men that think women shouldn't climb," said Norma, "because percentage wise women have not been climbing very long. On our climbs, we haven't experienced any problems."

This summer Gail and Norma hope to climb Broad Peak in Pakistan which is a 26,500 foot peak. There are only 14 peaks in the world that are 8,000 meter peaks and Broad Peak is one of them. If they succeed it will be the first time an American woman has climbed this far and reached the summit.

Adell Pitts



Neither woman considers mountaineering a dangerous sport. Safety depends on where you are climbing, the weather conditions, your experience, and your physical condition. On the average, one out of ten climbers are killed on mountaineering expeditions.

**Have you paid your hair dues?**

DOWN TO EARTH HAIRCUTS FOR MOUNTAINING

GREAT PERMS AND HENNA

FEATURING "IT" PRODUCTS

MOUSTACHE AND BEARD TRIMS

phone for appointment 392-7888

**Hair Dues**  
1326 W. Washington Blvd.  
Venice California

## Attention SINGLE PARENTS (and other child-relaters)

### One-Parent Family Education (formerly momma/p.r.e.)

An educational program designed to improve communication and relationships within the one-parent family

Offering Skills in...

- Problem solving
- Listening, so that your child will want to talk to you.
- Talking, so that your child will want to listen to you
- Handling anger and aggression in safe ways

...in a supportive group setting

**•eight-week classes •special workshops** throughout the Southern California area

Fees based on a sliding scale



FOR MORE INFORMATION (213) 395-9540

One-Parent Family Education, Inc. is a non-profit organization Venice, Calif.

## Keep on Trucking

When Joan Coleman, a truck owner and driver decided to work for Global Van Lines she was bombarded with sexist practices from the company. She first applied at their driving school, where she was the only woman in a class of four men.

Global then sent Joan to classes where she was promptly told that she could sit in but would not be able to apply for her license. But, by threatening to return the truck which she had just recently purchased from them, they decided to allow her to test for a driver's license. She passed the test and received her license.

Global then stated in no uncertain terms that they do not sign contracts with women. They claim to be Equal Opportunity Employers. Joan was also told that a woman and man must be married in order to drive together. She and her co-driver proceeded to go down to Tijuana where they obtained a receipt of marriage.

After driving on the road for a few months, Joan realized that Eddie was not an acceptable driver, and she decided to terminate him, so to speak. The problem was that when she terminated him, that automatically terminated her contract. She had purchased the truck but Global would only allow Eddie to sign the contract because he is a man. The next natural step was to transfer the contract to her name. This action was, of course, not acceptable to Global.

Joan went to a sex discrimination lawyer who told her that there might be a problem because she was not considered an employee, rather a sub-contractor. The lawyer advised Joan to go to the EEOC and file a complaint. Joan did so, and has not heard a word from them.

Next, Joan went to the ACLU and Jill Jakes has taken her case. Ms. Jakes has not been able to file a suit because there seems to be no laws protecting women, as contractors.

Interstate movers are regulated by the Interstate Commerce Commission and they are non-competitive, price fixed, restricted trade businesses. Nowhere in their contracts or regulations do they require that these companies give Equal Opportunities to their sub-contractors. Therefore, companies can and do discriminate at will. The companies are required to be Equal Opportunity Employers, but the loophole is that truck drivers are not considered

employees but contractors.

Joan Coleman's case illustrates the blatant discrimination used against all women seeking to establish themselves as contractors or sub-contractors in businesses. The implications of this case reach far beyond the trucking industry to all franchises and all businesses.

Luann Hollingsworth

### MASSAGE FOR WOMEN

A unique approach to increased body-self awareness and a more sensitive relating—

- \*Private sessions for two,
- \*Weekly small groups,
- \*and one-day workshops.

Ginger Clark, M.A.  
829-4165

Licensed Masseuse & Massage Instructor

# ANNOUNCEMENTS

## FUND RAISER FOR WOMAN'S BUILDING

"Building Women," a fund raising event of women's music and comedy featuring Margi Adam, Meg Christian, Lily Tomlin, Cris Williamson and the New Miss Alice Stone Ladies Society Orchestra will be presented at the Wilshire Ebell Theatre, 4401 W. 8th St., L.A., Sunday, June 15 at 8 p.m.

Twenty-five dollar and \$12.50 tickets will go on sale at the box office May 1.

A substantial number of \$7.50 tickets will go on sale at Sisterhood Bookstore and the Woman's Building June 1.

The fund raiser was conceived, planned and produced by women for women. It is being presented to find the Woman's Building a new home—to insure the women's community of a cultural environment. At the end of June the Woman's Building must vacate its present location and money is non-existent.

Hopefully the L.A. feminist community will give this project as much support as possible. Sisters are urged to save their money for this fantastic event. It's easy to do. Just don't spend it in the male culture. Set aside what you might spend in a restaurant, in a movie or at a bar. Invest your bucks in the continuation of an alternative environment for women.

The City of L.A. will be accepting applications for an exam for Mechanical Helper from May 5th to May 9th. Pay for "helper class" members starts at about \$735 a month with regular increases. There are no educational requirements or age limitations. Applications and bulletins may be requested from city personnel, 485-2441, Rm. 100, City Hall S., 111 E. 1st St. The exam, scheduled for May 24th, is a written aptitude test.

A woman at city personnel also provided the following information about the "helper classes": They will lead to training in either plumbing, carpentry or electrical work. When openings in these trades occur, individuals are selected from helper classes according to their scores on the exam. While an individual can refuse a position offered, there is no guarantee of another opening in the trade desired. The time from entry into the helper class to journeyman status is usually 3 to 4 years. There can be on-site visits or demonstrations of this kind of work. Women interested can call Mary Denzel at 413-1631 or 624-0351.

Keren Leigh, a local song writer and singer, will give a concert Saturday, May 17 at 8 p.m. at the Woman's Building. Karen has performed previously at the Troubadour, the Hasty Pudding, Two Dollar Bills and Dorothy Baker's Coffee House. \$2 donation.

## WORKERS WANTED

Alternative Institute is in need of women to work on organizing classes. No pay is involved, but organizers will be able to take classes free. For details call Judy Freespirit at 394-5700 or 829-4165.

## CAR CLASS

Knowing Your Car, a one-day workshop taught by Donna Finerman will be offered again by Alternative Institute on May 17. The fee is \$10. Registration is limited, so reserve space now by calling the Women's Switchboard, 388-3491.

## LAVENDER JANE

Alix Dobkin of "Lavender Jane Loves Women" fame will give a concert Saturday, May 10 at 9 p.m. at the Metropolitan Community Church, 11th & Hill, L.A. Tickets are \$3 for women and 50 cents for children and will be sold at Sisterhood Bookstores. The concert is a Macaroon Production.

## ATTENTION SAN FERNANDO VALLEY WOMEN

San Fernando Valley NOW is conducting research on trials and sentencing of rapists and child molesters. Volunteers are needed. P.O. Box 20, Canoga Park 91303.

### HELP SISTER...

needs a San Fernando distributor. Call 388-3491.

## ATTENTION WOMEN FILMMAKERS!

WOMEN NOW invites you to submit your films or videotape for airing on KVST-TV, channel 68.

For screening appointments, call: Nancy Campeau: 461-3911.

General Requirements are films: 16mm, up to one hour in length, tape: 2", 1/2" you must provide playback machine.

## L.A. EQUAL EMPLOYMENT DRIVE

In the City of Los Angeles, large numbers of people are regularly excluded from employment opportunities not for lack of qualifications or for lack of satisfactory work experience, but because of their marital status or sexual orientation.

The Greater Los Angeles Coalition To Guarantee Fair Employment Practices, a broad-based support group of women's, singles, gay and civil liberties groups is holding organizational meetings to rally support for an amendment to the L.A. City Code which would prohibit discrimination in city hiring on the basis of marital status and sexual orientation. They meet every Monday evening at 7:30 p.m. at MCC, 1050 S. Hill St. They are also urging people to send letters to their councilpersons requesting support of this equal opportunity act.

## FEMINIST TRIBUNAL ON CRIMES AGAINST WOMEN

The Los Angeles Feminist Tribunal is calling for an alternative action to the U.N. sponsored International Women's Year Conference in Mexico City. The action will highlight the activities of the U.S. government in originating and perpetuating crimes against women in other countries as well as at home.

The action is scheduled for mid June to coincide with the opening of the activities in Mexico City. Women who are interested in working on this project are asked to call the Women's Switchboard for more information.

## L.A. NOW AT NEW ADDRESS

The L.A. Chapter of NOW is moving back to West L.A. The new address will be 8271 Melrose. Anyone interested in working on committee projects or staffing at the Center is encouraged to drop in and get acquainted. For those seeking employment, a current file of job openings is available for perusal. Approximately 15 committees are operative at all times, their members actively fighting sexism in all areas of the community and on national levels.

## CHRISTOPHER STREET '75

Elaine Noble, lesbian legislator from Massachusetts, will be one of the guests of honor at Christopher Street West '75, June 29. Following the annual parade which celebrates gay pride, a rally will be held at the Pilgrimage Theatre with entertainment, arts, crafts, food and general celebration. For more information, call 837-0557.

## WOMEN'S CONTINGENT IN MAY DAY PARADE

The Women's Contingent to the May Day March Saturday, May 3 will assemble at 10:30 a.m. in Atlantic Park, Sixth and Atlantic, East Los Angeles. The march will proceed down Whittier Boulevard to Salazar Park where a noon rally will be held.

According to the Wages for Housework Committee, organizers of the women's contingent, the march is intended to show women's support for immigrant workers.

"We aren't marching out of 'sympathy'. We march because we too know what it means to be powerless; because we know that we need each other to win," they said.

## LESBIAN RAPS & SOCIALS

Lesbian raps & socials have discussion groups scheduled for each Friday, starting at 8:00 with socials following, at the Women's Center, 237 Hill St., Santa Monica. Following is the schedule of topics for May:

### MAY 2:

1. Lesbian nation—social structure: what should it look like?
2. Over 30's: The invisible woman.
3. Emotional shyness with new people.
4. Open rap—what's on your mind?

### MAY 9:

1. Lesbian Activists
2. Self-defense for the unskilled
3. Lesbian mothers & child-relaters
4. Lesbian nation—Political structure
5. Passivity and aggressiveness in relationships

### MAY 16:

1. Hurt feelings
2. Lesbian Nation—how do we get there?
3. Coming out of the closet without being thrown out

### MAY 23:

1. Over 30's — Inter-personal relations
2. Lesbian Activists
3. Defining feminism
4. Open rap—what's on your mind?

### MAY 30:

1. Woman Power—what is it?
2. We aren't crazy, so what are we?
3. Intimate feelings

## MUSIC FESTIVAL

The National Women's Music Festival Collective is pleased to announce the dates of the next festival: June 10 - June 15, on the campus of the University of Illinois. Champaign—Urbana, Illinois.

### To all those interested in performing:

Unless we've already heard you in one from or another (i.e. festival last year, a record or a live performance at which you spoke to us) please send a demo tape cassette with some music and, if you like, some of your spoken ideas on yourself and your music.

### To those interested in leading workshops:

Workshops will be devised from the resources all of you offer; we appreciate workshop suggestions from everyone. If you are interested in leading a workshop or in giving a musical performance, please drop us a line specifying:

Name—Address—What workshop(s) can you lead? What is your experience in that field? How would you characterize your music? What instruments do you play? Are you a group? How many? What kind of musical instruments? Briefly, what is your music experience?

To all people: We still need financial help in a major way. We offer the second festival to you because we deeply believe in its importance, not because it's easy to do. To this end, we're also offering an hour tape of some of last year's musical highlights. It costs \$5.50 and is available in cassette or reel-to-reel form (please specify). Please make checks payable to:

National Women's Music Festival  
P.O. Box 2721, Station A  
Champaign, Illinois 61820

## A PARTY

A party to celebrate the release of Olivia Record's first album "Meg Christian: I Know You Know" will be held at the Woman's Building, Saturday, May 31 at 8 p.m. On hand will be Meg, the women of Olivia Records and others who helped with the album. Sponsored by Sisterhood Bookstore.

## CANIS SHOW

Canis Gallery, 207 Ocean Front Walk, Venice, Calif.

May 3 — June 1

The Women's Movement in L.A., BW Photography and slide show by Annemarie Deubl, Bernie Alexander  
Indonesia General Life Color by Anita Daniel

Feminist Poster Contest deadline May 23  
Opening—Reception Sat., May 3  
11 a.m. — 3 p.m.

## MOTHERHOOD SHOW AT WOMAN'S BUILDING

"By Mothers", a multi media art exhibit on the theme of motherhood and a series of one-day programs on mothers and children will highlight May activities at the Woman's Building.

Open house for the new shows will be Saturday, May 10 from 8 to 10 p.m.

Also featured will be 50 photographs from the period 1915-1973 by Imogen Cunningham in the Community Gallery; surrealist paintings Ethel Green in Community Gallery (II); recent works by Marsha Bailey in Grandview Gallery I; paintings and sculpture by Linda Levi and polyester resin sculpture by Fran Raboff in Grandview Gallery II and recent works by Dorothy Baker in the Coffee House Photo Gallery. The shows run through May 24.

Saturday May 10, 2 p.m.—slide presentation on the image of Mother in art history.

Saturday, May 17, 10 a.m.—small rap groups on mothering and how women feel about it.

Saturday, May 24, 10 a.m.—workshop on how to find time to be creative.

Saturday, May 31, 10 a.m.—discussion of feminism and sexism in children's books.

Wednesday, June 4, 7:30 p.m.—poetry readings and performances on motherhood.

Saturday, June 7, 10 a.m.—program on child care.

## GCSC MOVES

The Gay Community Services Center has moved to 1213 Highland Ave., in Hollywood. Money is needed to help continue the free medical and social services at the new location. Send tax deductible donations to P.O. Box 17489, Los Angeles 90017.

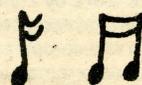
## DIVORCE WORKSHOP

The L.A. Women's Switchboard will present a lecture on dissolution in Calif.—"Divorce: you think you have nothing when you really have something," by a prominent feminist attorney. She will discuss your rights concerning finances and property, child custody and other aspects of the dissolution process. Sample divorce forms will be examined in depth.

Reservations for this 2 hour seminar, which will be held on Saturday, June 7 at 11 a.m. at the Women's Center, 237 Hill St., Santa Monica, may be made by calling the Women's Switchboard at 388-3491. A donation of \$10 is asked for the Women's Switchboard.

## WOMEN'S SOUL...

Contribute to Z Budapest's "Women's Soul Legal Defense Fund." Defend women's freedom of religion, 442 Lincoln Blvd., Venice 90291.



## FEMINIST VIDEO OUTLET

The newly formed L.A. Feminist Video Outlet need donations of the following to get off the ground:

Old but working Black and White TV's (to be converted into video monitors) Amplifier (of any quality) and Speaker(s) Microphone—Tripod Electronic fan

If you have any of these things and don't need them, please call Janice at 821-1686 or the Women's Switchboard at 388-3491 and leave a message.

## LESBIAN TIDE IS BACK

The *Lesbian Tide* is resuming publication on a bi-monthly basis for the remainder of 1975, beginning this month. The Tide Collective has also secured a special grant, The Elizabeth Gould Davis Memorial Writers Fund which will enable them to pay writers and artists.

There have also been major changes in the magazine's internal staff structure. The *Lesbian Tide* is now published by a collective that shares all political, editorial and administrative responsibility for the magazine. Additionally, there is a staff who are particularly committed to one or more specific departments on the magazine. The staff is continually open to new women and the collective will be opened on an intermittent basis.

The new mailing address is 1005 Ocean Ave. No. B., Santa Monica, CA 90403.

## SOCIALIST FEMINIST FORUM

A forum on "Wages for Housework" will be presented at a meeting of socialist-feminist women on Friday, May 16, at 8 p.m. at the People's College of Law, 2228 W. 7th St., Los Angeles. There will also be discussion on what kind of socialist-feminist activities are now going on in L.A. and how there can be better communication and support among the different groups represented. Two new study groups are being formed including a group that will focus on anti-imperialism.

For more information, call 413-1818.

## COMMUNITY MEETING

May 15, 8 P.M. at THE WOMAN'S BUILDING. The Woman's Building is in the process of beginning its move into a new space. Before we move we want to take the opportunity to evaluate the growth of our community; to extend to other women this opportunity to join with us through sharing ideas, energy or by renting space with us.

## "SUGAR & SPICE . . . OR 30 DAYS"

. . . is the title of a conference being held by the Women's Justice Forum on May 31 and June 1 at the Hotel Senator in downtown Sacramento. The conference will include panel sessions and workshops on juvenile justice, prostitution, and women in prison.

Keynote speakers will be: Ruth Rushen, newly appointed to the Adult Authority; Ruth Glick, Director of the National Study of Women's Correctional Programs; and Judge Marie Collins of the Oakland Municipal Court. The conference fee is \$18, which covers lunch both days, and free child care.

For further information call Fran Berkowitz at (916) 322-3142 or write to the Women's Justice Forum, P.O. Box 1536, Sacramento 95807.

## GYNECOLOGIST TO TALK AT WOMAN'S BUILDING

Dr. Lucienne Lanson, author of *From Woman to Woman*, a practical and authoritative book dealing with the questions—and answers to gynecological problems, will be at the Woman's Building Monday, May 26 at 7:30 p.m. She will give a brief presentation, then answer questions from the audience. Dr. Lanson will also be signing copies of her book.

The event is sponsored by Sisterhood Bookstore.

## BUSINESS DIRECTORY

Lesbian Activists are compiling a Women's Business Directory, specifically for the Los Angeles area. Any woman who owns her own business, or who knows of any woman owned businesses, is encouraged to contact us at P.O. Box 2023, Culver City 90230, or call Tammy Tyler at 392-8780. Please include the following information:

- 1) Name of Business
- 2) Address (including zip)
- 3) Phone
- 4) Principal Service
- 5) Hours open

## WORKSHOPS AT WOMAN'S BUILDING

Several one-day workshops and one class will be starting in May as part of the Spring Session of the Extension Program at the Woman's Building.

Incest, an on-going class dealing with the incestuous experience from both a concrete and a symbolic point of view will begin Monday May 5 at 6 p.m. The class will be taught by Linda Olsen, professor at the California School of Professional Psychology and the Center for the Healing Arts. \$30.

A one-day meditation workshop using techniques ranging from Hindu to gestalt will be held Saturday, May 10 at 10 a.m. This class will be taught by Anna Rubin. \$10.

Grants (wo)manship, a one-day workshop for artists and scholars/researchers interested in obtaining fellowship support and for individuals planning to write grants for non-profit organizations will be held Saturday, May 10 at 10 a.m. Michele Kort, co-coordinator of the Woman's Building will lead the workshop. \$16.

Anger Workshop II, for women who have participated in the first session will continue on Saturday, May 17, taught by Carol Kerlan and Suzanne Lacy. \$10.

Womanpower: Our Bodies is a one day workshop designed to help participants find new ways of appreciating and using the natural energies of their bodies. It will be held at 10 a.m., Saturday, May 24 and will be taught by Meg Harlam, a member of the Continuum Dance Studio and a teacher of a movement/sound class for the Feminist Studio Workshop. \$16.

## WOMEN'S CENTER POLICIES

The Women's Center staff and representatives from 12 groups of the Center met Sat., March 23, to discuss and decide new policies of the Center.

A proposal that the regular staff decision making policy be suspended to allow the entire group to formulate policies was passed. The group was to address the political image of the Center, the criteria for new groups seeking to become part of the Center, the composition of the Center's staff, and the status of lesbian raps & socials.

The political image of the center was defined as follows:

"The goal, orientation, and direction of the Westside Women's Center is radical feminism, i.e. commitment to basic structural changes in this society. The Center is to be a place for the study and teaching of radical feminism, and allows for growth of women in that direction. The Center invites individual women and/or women's groups wishing to learn about and/or striving to become radical feminists to participate in the Center."

All new groups seeking to be a part of the Center must share the purpose of the Center in their own opinion and in the opinion of the staff. New groups must send representatives to all staff meetings for a three month probationary period during which representatives will provide input from their respective groups, but will have no vote in decision-making. After the probationary period, when the group is accepted, representatives will be voting staff members. A group may be rejected at the end of probation if the staff feels the group no longer shares the Center's purpose. Once accepted each group may have a maximum of two representatives, however there is to be only one vote between them.

Since the staff is to work by consensus, it is important that there be open communication with the groups and co-operation among staff and group representatives. If the

staff feels a representative is not working cooperatively there will be a dialogue between the staff and the representative. This dialogue may be extended to include the represented group. A group may be asked to consider a new representative, or as a last resort, the staff may expel a representative.

The Women's Center staff potentially will be comprised of 2 representatives from each group, 6 members at large, and one community vote, allowing a maximum of 21 votes.

It was decided, that lesbian raps & socials was to be accepted into the women's center.

The 12 groups, both staff & non-staff members of the Center, represented at this meeting were: Fat Underground, Radical Therapy Collective, Women's Switchboard, Aspasia, Sister Newspaper, Lesbian Feminists, Lesbian Raps & Socials, Consciousness Raising, Alternative Institute, The *Lesbian Tide*, Rape Commission, and the Health Clinic.

## classies

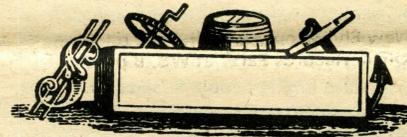
CASSE CULVER LIVE IN CONCERT at the Woman's Building, August 23, 1974. Available on 30 minute cassette or reel-to-reel. Send \$3.50 to: Sweet Alliance Music, P.O. Box 2879, Washington, D.C. 20013.

Hire a woman apprentice carpenter to do handywork in and around your home. Diana 886-2845.

Self-Help thru Hypnosis Relaxation; Tension Release. Ms. Maureen O'Connell . . . 213-477-1181.

FREE Z. BUDAPEST. Women have the right to their own religion.

Instruction in classical guitar—beginning, intermediate, advanced. Florence Rosen Tel. 662-6557.



Mending: Do you need a hem, zipper, or repairs. Call Kay, 843-8677.

Roommate-Female. En Pamille arrangement. Unfurnished room \$60 monthly & yardwork. Meals included. Arcadia area. Christie—213-446-2506.

Piano lessons. Your home. Beginners & Intermediates. Call eves. 6-10. Julia Huntsman, 355-7409.

The L.A. Women's Switchboard needs telephone staff. If you have worked in the women's movement at all and are interested in working with us please call us at 388-3491.

Your BIORHYTHM CHART can show you DAILY where you are on your physical—emotional—intellectual cycles. \$10 for 1 yr chart, \$6 for 6 months chart. Call Negra or Tyan 392-4256.

COMMUNICATION EDUCATION groups and workshops for people. Problem-solving groups; individual work; plus workshops for schools and organizations. Emphasis on change, not adjustment. Sliding scale of fees. Call Judy Edelstein at 392-8038.

Writer seeks small office/studio/working space. Low rent. Ocean Park/Venice area only. Requirements: quiet, private, security, enclosed. Contact Janis Helbert 399-5060.

Dancer, 65, seeks small apt. or hotel room to rent, sublet, June through Sept. Prefer within walking distance of beach in Santa Monica or Venice area. Mary Cullen, 515 N. Palm Canyon Dr., Palm Springs, CA (714-325-3256)

Sewing lessons or classes wanted from a person with fat liberation consciousness. Sharon 396-7138. (leave message)

Typing: Will type term papers, manuscripts, etc. on IBM Selectric. Call 661-4597, 9-4 p.m. Ellen.

Radical Feminist  
Therapy Collective

## Radical Feminist Therapy

—For All Women—

### CONTACT RAP

(open groups — for all women —  
— Lesbian facilitators with Lesbian raps)

### ON-GOING PROBLEM-SOLVING GROUPS

### MEDIATIONS

### WORKSHOPS AND MARATHONS

### INFORMATION

Radical Therapy  
Radical Feminism  
Lesbian Politics  
Fat Liberation

Every Thursday, 6:30 - 8:15 p.m.  
in the Women's Center  
237 Hill Street, Santa Monica  
388-3491

# calendar

## MAY

- 1 Wicca Sabbath-Rudamas  
 2 Lesbian History Exploration begins.  
 3 WC staff meeting, 11 a.m.  
 "Politics of Women's Health Care"—discussion, WC, 2 pm  
 Autograph party with Arlene Eisen Bergman, author of *Women in Vietnam*, WB, 2 p.m.  
 L.A. NOW Children's Improvisational Theatre, LANC, 2:30 p.m.  
**MAY DAY** march in support of immigrant workers, East L.A., 10:30, (See ANN.)  
 New shows open at WB, 8-10 p.m.  
 4 Woman to Woman radio show, KPFFK, 90.7 FM, 6:30 p.m.  
 5 L.A. NOW Image of Women Committee LANC, 8 p.m.  
 6 UCLA's Women's Film Series, Rolfe 1200, 7 p.m., Free. "Nights of Caberiz" & "Grand Hotel."  
 7 L.A. NOW Sexuality and Lesbianism Committee, LANC 8 p.m.  
 L.A. NOW Mental Health Task Force, LANC 8 p.m.  
 L.A. NOW Legal Action Committee, 824 Venice Blvd., Venice, 8 p.m.  
 L.A. NOW Human Reproduction Task Force, LANC 8 p.m.  
 8 L.A. NOW Health Committee, LANC 7:30 p.m.  
 9 "Woman to Woman", film by Donna Dietch, Vanguard Theatre, 8 p.m.  
 10 **Alix Dobkin Concert**, Metropolitan Community Church, 11th & Hill, L.A. 9 p.m. \$3  
 "Woman to Woman" film at Vanguard Theatre, 8 p.m.  
 Meditation workshop, WB, 10 a.m.  
 Grants (wo)manship workshop, WB 10 a.m.  
 11 Sydell Wiles & Sherlee Frank Exhibit, "Recent Works on Paper," Santa Monica Unitarian Church, 1260 18th St. Thru 6/15.  
 12 L.A. NOW Nurses Task Force, LANC 7:30 p.m.  
 Florence Howe, publisher of Feminist Press, at USC's Bovard Auditorium, noon.  
 13 UCLA Women's Film Series, Rolfe 1200 7 p.m., Free. "Salt of the Earth" & "Behind the Veil."  
 L.A. NOW Council Meeting, LANC  
 14 L.A. NOW rap, "Religion vs Women's Movement," LANC, 7:30 p.m.  
 15 L.A. NOW Employment & Compliance Committee, LANC, 8 p.m.  
 L.A. NOW Education Committee, 1020 N. Alfred No. 9, 8 p.m.  
**Community Meeting on "How New Woman's Building will look**, WB 8 pm  
 16 **World Premiere of Jan Oxenberg's film, A Comedy in Six Un-Natural Acts**, WB, 8 p.m.  
 Wages for Housework—Socialist Feminist Forum, People's College of Law, 8 p.m. (See ANN.)

- 17 Women's Center staff meeting, 11 a.m.  
 "Politics of Psychiatry," discussion, WC, 2 p.m.  
 "KNOWING YOUR CAR"—workshop call 388-3491.  
 Anger Workshop II, WB  
**Karen Leigh Concert**, WB, 8 p.m. \$2  
 Rap group on motherhood, WB 10 a.m.  
 "Interpersonal Awareness"—workshop, Sojourners 1 p.m. Free  
 18 "Woman to Woman," radio show, KPFFK, 90.7 FM, 6:30 p.m.  
 19 L.A. NOW Images of Women Committee, LANC, 8 p.m.  
 20 UCLA Women's Film Series, Rolfe 1200 7 p.m. Free. "New Works by Women"  
 L.A. NOW General Meeting, LANC, 7:30 p.m.  
 Willie May Reid speaking on socialism & feminism, WB, 7:30 p.m.  
 21 L.A. NOW Education Committee slide show "Beyond Ruffles & Restraints"—sexism in education, LANC, 8 p.m.  
 22  
 23 **L.A. NOW Fundraiser—Aurela Morris on "Gray Power,"** LANC, 8 p.m.  
 L.A. NOW Speakers Bureau meeting, LANC, 7:30 p.m.  
 24 "Woman Power: Our Bodies Workshop," WB, 10 a.m.  
 Wicca Dance. WB, 8 p.m. \$2  
 25  
 26 Gynecologist Lucien Lauson speaking at WB, 7:30 p.m.  
 27 L.A. NOW Fundraising Committee, LANC 7:30 p.m.  
 L.A. NOW Center Advisory Committee, LANC, 8 p.m.  
 28  
 29 L.A. NOW C-R Committee Meeting, LANC, 8 p.m.  
 30  
 31 WC Staff Meeting, 11 a.m.  
 "Witch hunt 1675—1975"—discussion, WC, 2 p.m.  
 Panel on mothers & children, WB, 10 a.m.  
 New Shows open at WB, 8-10 p.m.  
**Olivia Records Party at WB, 8 p.m.**
- JUNE**  
 1 "Woman to Woman," radio show, KPFFK, 90.7 FM, 6:30 p.m.  
 2  
 3 UCLA Women's Film Series, Rolfe 1200 7 p.m. Free. "Gaslight" & "The Pumpkin Eater."  
 7 Lesbian Activist's Dance, WB 8:30 p.m. \$2.50  
 14 WC Staff meeting, 11 a.m.  
 "Politics of Figure Control"—discussion, WC, 2 p.m.  
 "Art, Gestalt & Self Awareness"—workshop. Sojourners, 1 p.m. Free  
 15 "Building Women," fundraiser for WB, Wilshire Ebell Theatre, 8 p.m. (See ANN.)

## EVERY MONDAY:

6:30—8:30 p.m., Radical Therapy Contact Raps, OPCC

## EVERY TUESDAY:

6-9 p.m., Herself Health Clinic, GCSC  
 7 p.m., International Women's Group International Student Center Conference Room, UCLA  
 7:45 p.m., SFV NOW meeting, programs & speakers,  
 GCSC Lesbian Together Raps

## EVERY WEDNESDAY:

7:30 p.m. ARICA OPEN HOUSE: An Intro To ARICA—Mautram, meditation, psychocalisthenics, dance Free 277-7641  
 8 p.m., Lesbian Feminists, WC

## EVERY THURSDAY:

6-9 pm, Herself Health Clinic, GCSC  
 6:30-8:30 p.m., Radical Feminist Therapy Contact Rap, WC  
 6:30 p.m. RFTC contact raps—lesbian & all women, WC  
 8 p.m. GCSC Lesbians Together Raps & Socials

## EVERY FRIDAY:

8 p.m., Lesbian raps & socials, WC  
 8 p.m., Lesbian Sisterhood Meeting, 90 Powell Library, UCLA. Coffeehouse at 9:00 p.m.  
 8 p.m., Mixed RT Contact Raps, Unitarian Church, Santa Monica  
 Dorothy Baker's Coffeehouse, WB

## EVERY SATURDAY:

10 a.m.-5 p.m. ARICA—free classes, 9916 Santa Monica Blvd, Beverly Hills  
 10-12 a.m., Women's Spirituality Workshop WC

## EVERY SUNDAY:

Softball Tryouts, 8851 Laurel Canyon, Fernangels Park, N. Hollywood

## LEGEND:

See ANN: See Announcement section of *SISTER*

**UCLA, WRC:** UCLA Women's Resource Center, 90 Powell Library, UCLA. 825-3945.

**WB:** Woman's Building, 743 S. Grandview, L.A.

**WC:** Women's Center, 237 Hill St., Santa Monica

**GCSC:** Gay Community Services Center, 1614 Wilshire Blvd.

**WICCA:** The Feminist WICCA, 442 Lincoln Blvd., Venice, 399-3919

**Women's Switchboard:** 388-3491

**RFTC:** Radical Feminist Therapy Collective

**COP:** Church in Ocean Park, 235 Hill St., Santa Monica

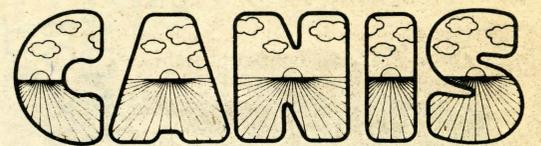
**SFV NOW:** San Fernando Valley Chapter, National Organization for Women, North Hollywood Savings and Loan, 4464 Van Nuys Blvd., Sherman Oaks. Every Tues.

**H. NOW:** Hollywood NOW, meetings 3rd Monday of each month, Hollywood Chamber of Commerce, 6520 W. Sunset Bl.

**Rape Crisis Hot Line:** 677-8116

**OPCC:** Ocean Park Community Center  
**LANC:** L.A. NOW Center, 8271 Melrose, L.A.

**Sojourners:** SJ—538 Redondo Ave., Long Beach



GALLERY 207 Ocean Front Walk Venice, CA 90291

(213) 396-1272

**TAKE CARE OF YOUR BODY**

**HERSELF HEALTH CLINIC**

GYNCOLOGICAL EXAMS  
 BIRTH CONTROL  
 HEALTH-SEXUALITY  
 COURSE

GENERAL HEALTH CARE  
 PAP SMEARS  
 V. D. SCREENING

6-9 P.M.  
 TUES. & THURS.

482-3062  
 1213 N. Highland

**ALL SERVICES & MEDICINE - FREE**  
**ALL WOMEN STAFF**

SPONSORED BY: THE GAY COMMUNITY SERVICES CENTER

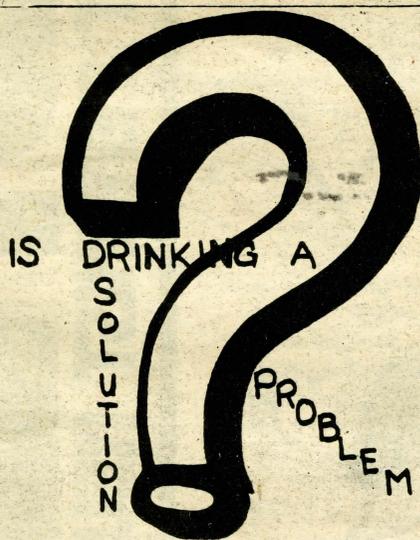
The Feminist  
**WICCA**

442 Lincoln Bl. Venice, Ca. 90291

Herbs Books Candles  
 Detailed Tarot Readings  
 Occult Supplies

(213) 399-3919

Noon to 6:30  
 Mon.—Sat.



Call: (213) 381-7805 • 24 hour HotLine  
**ALCOHOLISM PROGRAM FOR WOMEN**  
 1147 So. Alvarado  
 Los Angeles, CA 90006  
 A program of the Gay Community Services Center

## DON'T WOMEN KNOW THEIR PLACE?

They sure do! It's CALIFIA, INC. where women find their place is anywhere they want to be.

- \*books & periodicals
  - \*arts & crafts by women
  - \*non-sexist toys & books
- Come see all the things women are and can be at



3415 Highland Ave.  
 Manhattan Beach, Ca  
 545-8717  
 Open Tues. - Sun.  
 Thurs. til 9:00

# SUBSCRIBE!

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

ZIP \_\_\_\_\_

- Here's the 5 bucks for the year
- I Can't afford it, but here's \$1 for postage.
- I'm broke . . . but please send SISTER anyway
- Renewal!  
Checks Payable to SISTER Newsclub

INSTITUTIONS: \$12

STAFF NOTES:

**Editorial:** April Allison, Pody Molina, Julie Stein, Judy Graybill, Cheryl Diehm & Miki Jackson

**Calendar & Announcements:** Cheryl Diehm  
**San Francisco Correspondent:** Miki Sharron  
**Production:** Barbara Scott, Sue Talbot, Miki Jackson, Annemarie Deubl

**Distribution:** SISTER Distributing Co, Bernie Alexander, Donna Cassyd, Janice Yudell

**Business Manager:** April Allison  
**Mailing:** Su Artemis

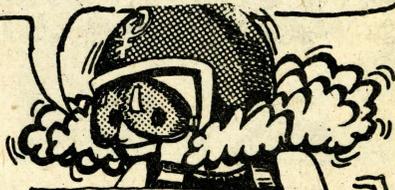
**Poetry Editor:** Pody Molina

**Mail & Correspondence:** Cheryl Diehm & Donna Cassyd

**San Diego Distributors:** Mary Coleman

## WOMEN'S CENTER / SISTER NEWSPAPER

THE WOMEN'S CENTER IS A NON-PARTISAN ORGANIZATION WHOSE PURPOSE IS TO SERVE ALL THE WOMEN OF LOS ANGELES. ALL WOMEN ARE INVITED TO SHARE IN OUR ACTIVITIES. FOR INFORMATION, CALL (213) 388-3491.  
SISTER NEWSPAPER IS PUBLISHED BY THE WOMEN'S CENTER TO COMMUNICATE NEWS, ACTIVITIES, AND IDEAS OF THE WOMEN'S MOVEMENT. SISTER IS AN OPEN FORUM; WE WELCOME ANY SIGNED ARTICLES, OPINIONS, LETTERS, REVIEWS, CRITICISMS, RESPONSES, ETC. OF INTEREST TO THE WOMEN'S COMMUNITY. THE EDITORIAL STAFF RESERVES THE RIGHT TO EDIT OR REJECT ANY MATERIAL. THE VIEWPOINTS OR OPINIONS EXPRESSED IN SISTER ARE THOSE OF THE INDIVIDUAL AUTHOR, WHO MAINTAINS FULL RESPONSIBILITY FOR THE CONTENT OF HER ARTICLE.



### ADVERTISE!

#### ADVERTISING RATES - DISPLAY

2 column inches	\$ 7
4 column inches	14
1/4 page	35
1/2 page	60
full page	110

CHECKS TO "SISTER NEWSCLUB"

#### CLASSIFIEDS

one column inch \$ 2.00

**SISTER**  
AVAILABLE  
INTENTIONS  
YOU KEEP  
10¢  
SEND US 15¢

NOTIFY US OF YOUR  
ADDRESS CHANGE  
AHEAD!  
IT COSTS US 10¢  
EVERYTIME A PAPER  
IS RETURNED.  
CAN'T AFFORD IT!

# SISTER

PUBLISHED BY  
THE WOMEN'S CENTER  
P.O. BOX 597  
VENICE, CALIF 90291

DATED MATERIAL

NON-PROFIT ORG.  
U.S. POSTAGE  
PAID  
INGLEWOOD, Cal.  
PERMIT No. 91