

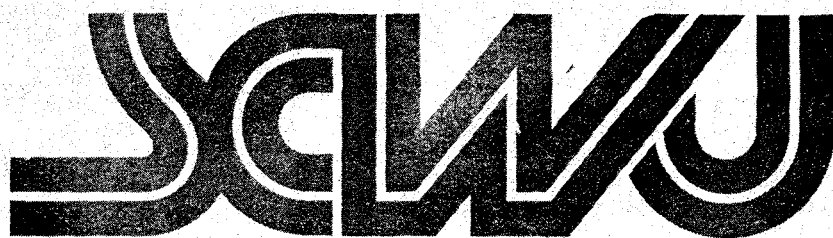
THE **LESBIAN TIDE**

JULY/AUGUST 1979 \$1.00

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Dead?

Gay Pride Day,
Whose Birthday?

Exclusive:
NGTF'S Lucia Valeska



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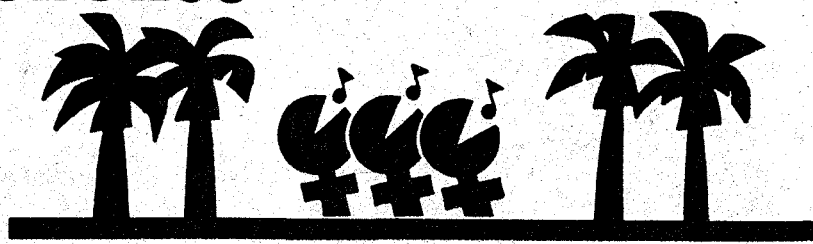
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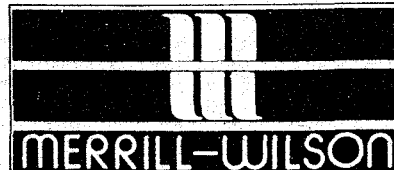
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In the interest of fostering open communication, **The Lesbian Tide** prints a variety of views from the lesbian, feminist, and gay communities. Our editorial perspective also includes coverage of other social change issues as they relate to women and gays. The views expressed in this publication are not necessarily those of Tide Publications nor The Editorial Board unless bylined as such.

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Vol. 9 No. 1

JULY/AUGUST 1979

PERSPECTIVES

- 4 Are Roles Really Dead? (Butch/Femme survey)
- 8 Gay Pride Day, Whose Birthday Is It?
- 10 Giving Lesbians The Business
- 12 Disco: Camping Into Oblivion
- 13 Column: Sharon McDonald

NATIONAL NEWS

- 14 NGTF Names Feminist — Lucia Valeska
- 15 Gay March Controversy Continues
- 16 Assassin Convicted of Manslaughter
- 16 Verdict Ignites Riots
- 17 Lesbians Back Feinstein, But Not Britt
- 18 Briggs Legacy in D.C.
- 18 Custody and Lesbian Mothers
- 19 Majority Report, Gaysweek Fold

EDITORIAL

- 21 Support for Valeska • Who Owns Our Bars?

LETTERS

- 21 Dan White • Dykes Don't Preen • Tolerant...to a Point

RIGHTS OF PASSAGE

- 23 Los Angeles Gets Gay Rights

SHORTCURRENTS

- 24 Prom Night • Carter Names Jill Schropp • Dyke in Who's Who • Mondanaro in Politics?

REVIEWS

- 26 Gay Report Tells All • Sexual Fantasies Rated • Lavender Culture

L.A. CALENDAR

- 29 Local events in the Los Angeles area.

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Butch Femme In the Board

By Jeanne Cordova

(The story which follows is Christine's, a politically moderate feminist and an activist of many years in the Women's and Gay Movements. She is in her thirties and is self employed in a white collar professional occupation.)

"When I went to a conference in 1978 of the radical lesbian feminist community, the thing that fascinated me more than anything else was that there didn't seem to be any femmes! Everyone looked butch! A friend and I joked about being the only two femmes in the place.

"One woman there told me she had dressed in 'Chic Dyke' so she could pass and be heard when she got up to speak. She said she usually wore earrings but had purposely left them at home. I would assume there must have been others who felt and acted the way she did, yet everyone was dressed in the butch uniform: boots, jeans, men's shirt or t-shirt, short hair, and aggressive behavior, constantly interrupting each other.

"I don't think the butch uniform is sexist in itself, what's sexist is the attitude that

Are Roles

By Jeanne Cordova*

This is the first in a two part series exploring roles in the lesbian community. Over two hundred pages of interviews were transcribed. We look forward to your response to what we consider an important issue for contemporary lesbians.

In preparing this article, we interviewed a cross section of lesbians in New York, San Francisco, Los Angeles and San Diego. We wanted to know about their experience with roles in their lives: were roles still operating, were there any significant changes in the way they see roles affecting their relationships, what the traditional butch/femme roles mean to them. During the interviews, patterns of responses emerged which suggested that we group the respondents into three categories: old-gay (women who are not feminists), radical lesbian feminists (who were staunch feminists before coming out), and a third group of mixed backgrounds. Our findings were alternately startling, humorous and ambiguous.

room & the Bedroom

comes out toward femmes in these environments. My lover Judy and I had the same job during that conference. She came in her butch uniform and got an enormous amount of respect, and was not challenged very much on what she said. But when I spoke, the atmosphere of the group changed. I was wearing white women's pants and a yellow women's t-shirt. When I spoke, they weren't listening. They didn't hear me, and that made me angry.

"I wasn't too surprised because I had encountered this before in my own more politically moderate lesbian community. I think it's no different from heterosexual sexism. The only difference is that we lesbians talk about equality a lot, but in reality, there is no equality.

"I don't want to have to conform to a butch style to be heard. I don't want to have to struggle to be recognized because of how I dress or because I don't express myself in an extremely aggressive fashion. I think our society wrongly values the male approach, the male attitude, the male strength that men represent. And butches represent that in the

lesbian community.

"What happened at that conference was sexist because they didn't know who I was and so they were taking me on face value. I left the conference reminded of how it was when I first came out.

"Six years ago when I was coming out, I viewed being a lesbian as a freeing lifestyle. The first four lesbians I met were so much into the old world, role playing, that it was the most inhibiting environment I'd ever been in. I made a joke about something and one woman, who had decided I must be 'the femme,' said to my lover, 'Are you gonna let her get away with that?' When I left their house I was totally depressed. I told Judy that if this was what the lesbian lifestyle was all about then I didn't want it.

"In my community, the politically moderate, professional lesbian community, roles are still alive. Some women who work in professional or traditional jobs like secretaries need to pass for straight, so the roles aren't as clear on the surface as with women who are

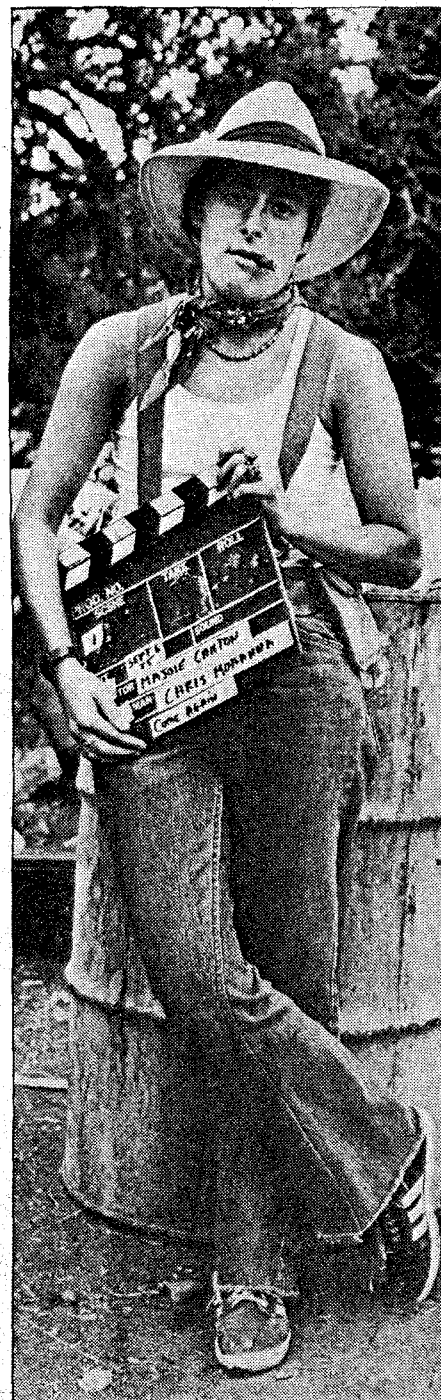
Continued on page 7

LEFT: Aloma Ichinose Gruskoff

BELOW: Majoie Canton

Photos from *Emergence*

by Cynthia MacAdams



Really Dead?

To Role or Not To Role?

Asked whether roles were good or bad, radical lesbians give role playing a categorical thumbs down. As one put it: "Because most of us have put our energies into expanding our choices and opportunities as women, we aren't about to get into femme roles. And with all of our basic contempt for men's violence, noisiness, brutality and incompetence, the worst insult is to be called male-identified or butch. We struggle in our lives with a full range of emotions and behaviors within ourselves and our relationships, often with both partners taking assertiveness training and/or carpentry. We tend to dress androgynously, combining the comfort and utility of 'men's' clothes with the diversity of color and style available in 'women's' clothes."

Old gays, on the other hand, see roles as stabilizing a relationship. As one old gay femme asserted, "Roles are directly related to the longevity of a relationship, and are necessary to keep a good relationship going. When roles are undefined there tends to be psychic, emotional and sexual confusion,

which results in a confused relationship. And when you have confusion operating as a basic premise in a relationship...you're going to break up."

The mixed background group was less opinionated. As one individual explained, "If the role is overt and being acted out and it's consensual, I don't see anything wrong with it. If it works for you, good. If it's oppressive, it's bad."

Confusion in Lesbian Nation

The old gays and the mixed group were readily able to define butch and femme right down to the stylistic differences in their smoking habits. Radical lesbians, however, appeared reluctant or hesitant and confused. One said she had no role but, "Yes, now that you asked, I find myself attracted to the stereotypical woman — long hair, etc." Another denied the label of femme saying she was not attracted to butches, but rather to "androgynous-looking women, you know, flat chest, short hair, slim hiped, tall..."

A radical activist in a major city wrote

Continued on page 6

that butch/femme roles are dead in that radical feminist community, while another woman from the same community said the opposite, and described what she means by role playing: "I've seen couples in a bar where one is in a man's suit and the other is in restricting feminine dress including spike heels." Still another politically moderate lesbian cited the prevalence of "the butch uniform" at a radical lesbian conference as evidence of roleplaying in feminist circles. While old gays and some of the mixed group were quick to find ample evidence of role playing in feminist haunts, radical lesbians generally believe, as one put it, that butch and femme imply "historical curiosities."

Radical lesbians see butches as "pretending to act like men," while one old gay butch sees herself as "being free enough to be who I am." A radical feminist who likes to work on cars denied the butch label and thinks of herself as "just someone who likes to work on cars." Another woman refused the label of femme but later noted that her "androgynous" lover wasn't interested in talking with her about clothes, fashion, or gossip.

Roles and Relationships

Virtually all of the interviewees were working on problems in their relationships. One woman details, "I do the laundry with more zeal than my partner. In fact, she doesn't give a damn about it. Every once in a while she'd have an attack of conscience, but in real life she just wouldn't get around to it. Finally we decided that we should do separate laundry, even though that is absurdly inefficient."

Another couple reported they always argued about where to go on vacations, and one of them wasn't happy that the other got to make most of the decisions about this. They solved the problem "by alternation, first her choice, then mine."

The laundry fanatic is a radical feminist who said she and her lover don't have roles, they have "power imbalances." The vacationers called their decision-making imbalance a "butch/femme issue."

What are We Talking About?

Our initial conclusion was that some of the polarized opinion about role playing may be fueled more by a language barrier than by actual behavioral differences.

To radical lesbians "dyke" means "any lesbian" and is a compliment. To old gay women it means "a very hard butch" and is an insult. To the mixed background group it can mean either, depending on who is using the term. Some radical lesbian feminists think "butch" is synonymous with "male," others define "butch" as "tough." But to old gays and those with mixed backgrounds, a butch is "a lesbian with a lot of male skills, likes, dislikes..." As one old gay femme put it, "A butch is a woman who is interested in women like a woman would be interested in women."

To radical lesbians, "femme" is often an insulting term closely equated with heterosexual. To old gays and the mixed background women a femme is "a lesbian with more traditionally feminine qualities."

These differences in the usage of "butch" and "femme" are symptomatic of the fundamental conceptual differences between our three groups on the subject of roles. New and radical lesbians think the butch/femme role dichotomy is a heterosexual concept, while old gays and those with exposure to different lifestyles feel the terms represent a distinctly lesbian gestalt.

One woman said she couldn't possibly be a butch because "I'm short and have big breasts." Yet another short, big breasted woman defined herself as a butch and said "a femme is useless and can't do anything." A not-so-useless femme who holds a top administrative post in a government agency says a "dyke" is a "real masculine truck driver sort of butch." But a radical lesbian who looks more like a housewife than a truck driver proudly calls herself a "dyke." Finally, one couple clearly defined themselves as butch and femme, but a close friend of theirs called them both "feminine... definitely not into roles."

One difference is clear, radical feminists view roles as more complex. They spoke of concepts like androgyny, power, and mother-daughter phenomenon. Barbara Ruth from San Diego said, "It's simplistic to talk in terms of butch and femme. Lesbian roles have more to do with mother and child. The mother-daughter relationship is so much more interesting, so much more intense in terms of early patterning. A lot of what is ascribed to butch/femme is in fact mother-daughter stuff."

All interviewees however had one commonality: they blamed others for what roles they did have. Straight society, the "gay world", and the feminist community were alternately at fault, and a few said they had a role "because my lover insists on one for herself."

Femmes of all three groups were more dissatisfied than butches because the femme role was "more confining" and, as one put it, "Society doesn't value anything that's female, so who wants to identify with a dis-value?" While some radical feminists felt negative about being butch for reasons already stated here, others defined and proudly announced certain "butch" qualities like "knowing the difference between the distributor and the alternator." While old gays use the terms butch and femme as nouns, radical feminists and some of the mixed background group see them as styles to be donned when the occasion arises. As Shirl Buss of Los Angeles explains, "I go in and out of both roles. In my work (carpenter) I'm into my butch side, at home the way I joke and play is more what I'd call swishy femme."

Next issue we will continue our exploration of butch/femme roles in the lesbian community. We will include readers' responses as well as more individual interviews and analysis. ■

**Penny Grenoble, Sharon McDonald, and Paula Facine helped significantly in the concept of these stories, the interviewing, transcribing and editing.*

SURVEY QUESTIONS

- Do you think roles are dead:

in the old gay community:	Yes _____	No _____
in the lesbian feminist community:	Yes _____	No _____
within your own relationship(s):	Yes _____	No _____
- Within my own mind I identify as: Femme _____ Butch _____ Neither _____ Other _____
- I define butch as _____
- I define femme as _____
- I think being butch or femme is: Good _____ Not good _____ All right _____ Other _____
- Politically I am a: Feminist _____ Moderate feminist _____ Radical feminist _____ Not political _____ Other _____
- I was a lesbian before I became a feminist: Yes _____ No _____ I am a lesbian now, but not a feminist _____

Boardroom continued...

less traditionally employed or self-employed. But they're very much there.

Butch Speech

"The butch's speech pattern is more direct, an almost aggressive approach. When I first noticed that Judy was taken more seriously than I, I started dressing the way she did. I wore sloppy or men's clothes and lowered my voice tone, and trained myself to talk differently — to state my conclusions first and my reasoning and process second. The speech part worked well and I've kept it, but I went back to the clothing I feel more comfortable in.

"I think a butch perceives herself as strong, assertive, definite, competent, independent, and as having no desire to have a dependency relationship. She is a more closed individual, not as in touch with her emotions and not very anxious to have others know what her emotions are. Emotional displays represent some type of weakness to her.

Femmes Pass

"The femme's appearance can be summed up by saying that she passes easily as straight whether she wants to or not. Since femmes' clothes are what we see all around us in the stores, no-one would know she's a lesbian. We're not as concerned with making a statement with our appearance as butches are.

Sexual Behavior Differences

"From my own experience and from talking with butch women, it seems to me that butches like to make love to other women but they do not like, want, or enjoy having women make love to them. They don't like to be carressed, or sexually aroused except through the excitement of arousing another woman. For them giving up control seems to be the key problem. They have a concept that weakness is involved. Being made love to may mean that she will get more emotional than she is willing to be. After all, she might make a sound! And if they make sounds that indicates weakness!

"I don't like this because it inhibits me. When I first tried to talk to Judy about it her first response was, 'I am the way I am and you have to accept me this way.' So I got angry, but that didn't work. So I decided to let her have control, but at the same time touch her and give myself some of those pleasures. I did this and she saw that nothing terrible happened, but that my touching her increased my excitement beyond just her touching me. She also saw that I was enjoying myself, rather than observing her reaction, a fear which had bothered her.

"I've been told that butch women don't even believe that their partner, a femme, really wants to make love to them! I think that says something about how butches value women. If I didn't want to love a woman, if it didn't matter that her body is a woman's



Natalie Barney and Romaine Brooks

body, what damn difference would it make? I love making love to my lover because I feel I'm participating in an active way to our lovemaking. When you are the only one being made love to you sometimes feel like an object, like you're being used.

"I think we can't buy into heterosexual models, we have to change things in our own minds, that's where it has to happen."

(Author's note: Another interviewee also commented on sexual behavior. Marianne identifies herself as butch and as a lesbian feminist. She has been a lesbian for seven years, is in her late twenties and works for a feminist institution.)

"There are a lot of differences between butches and femmes in bed, even when the roles overlap and each is making love to the other equally. One difference is, at the bottom line, I think butches are uncomfortable with their bodies as female. There is denial going on.

"Want to or not consciously, on a very deep level many butches are confused about the fact and don't like the reality that their bodies are female. That is why you will find that most butches readily take off their shirts and yet not their pants. Of course this is also conditioned male behavior. Men run around without their shirts, but never without their pants. Women, around the house or with friends, will take off their pants and throw on a long or loose shirt. I don't think this is too hard to understand. Here you are growing up this tiny child dyke subconsciously emulating the male figures in your household for some ten years and then you hit puberty and find yourself taking on a body that clashes with your self perception as a left-over tomboy. It's enough to rattle your adolescent development profoundly. Being an adolescent butch without feminism, that is, after you've discovered that you are a woman, but before you've understood that you can be a woman and not like boys, it's hard to know just what

you are. All you know, all I knew, was that I didn't fit.

"So unless a butch has totally come to terms with herself, a process which means undoing years of conditioning, when a woman makes love to you you respond as a woman physiologically, but the process resurrects that old dichotomy, that contradiction.

"This is why you find that the 'harder' the butch is, the more she is 'one way', or doesn't like her femme to make love to her. Whereas butches who are feminist tend to be a little more integrated with their bodies as female and are more fluid about being made love to. Femmes don't have this denial going on, they are more often in touch with their bodies as female.

"A long time ago when a femme told me she wanted to make love to me a little war would go on inside my head. My brain says, 'Of course she does, if she wanted a man's body she'd have stayed with her husband or some other turkey. She's been with men before so of course she's in a position to know the difference and know that she wants a woman's body.' But nothing in me emotionally believed this automatically. I had a block, and still do, only much less so.

"Maybe this non-belief is also a defense projection against our own unwillingness to come to grips with the butch mind-body contradiction. Maybe if we really believed our lovers want to make love to us, we'd have to hustle our ass into therapy or something!

"On the other hand I've heard butches say that they are more comfortable when a butch makes love to them. I've slept with both butches and femmes and the difference is night and day. When a woman makes love to me in a butch style it's easier to give up control, it's more socially o.k., more personally o.k. I don't feel as awkward, as embarrassed. And I do believe she really wants to. With a butch you don't have to give up control, it's taken. It's nice to have someone else take the responsibility for making your decision." ■

Gay Pride Day

Whose Birthday is it?

By Jeanne Cordova

It was a sweltering but ordinary evening at the Stonewall bar. It was an oppressive but ordinary police raid. It was the night of June 25, 1969. Maybe it was the heat, maybe it was that one cop shoved the wrong "queen," maybe one gay man had a migraine. Certainly no one pre-meditated the riot that ignited that night. Certainly no one planned to punch a cop and begin the 20th Century's Gay Liberation Movement. But that's what happened.

Ten years later the famous Stonewall riots are celebrated by a third of a million gays in America and Europe. For the gay community it is an honorable annual call to arms. But to many lesbians it is an annual headache.

The past decade has seen much debate over whether the omission of lesbians from a focal role in Gay Pride celebrations is the fault of gay men or lesbians themselves. Others feel lesbians' unwillingness to claim Stonewall as their own is no one's fault, it's just a misplaced birthday. "It's theirs and it was always theirs, never ours," remarks one lesbian offering a historical correction.

New York: Will I March, Or Won't I?

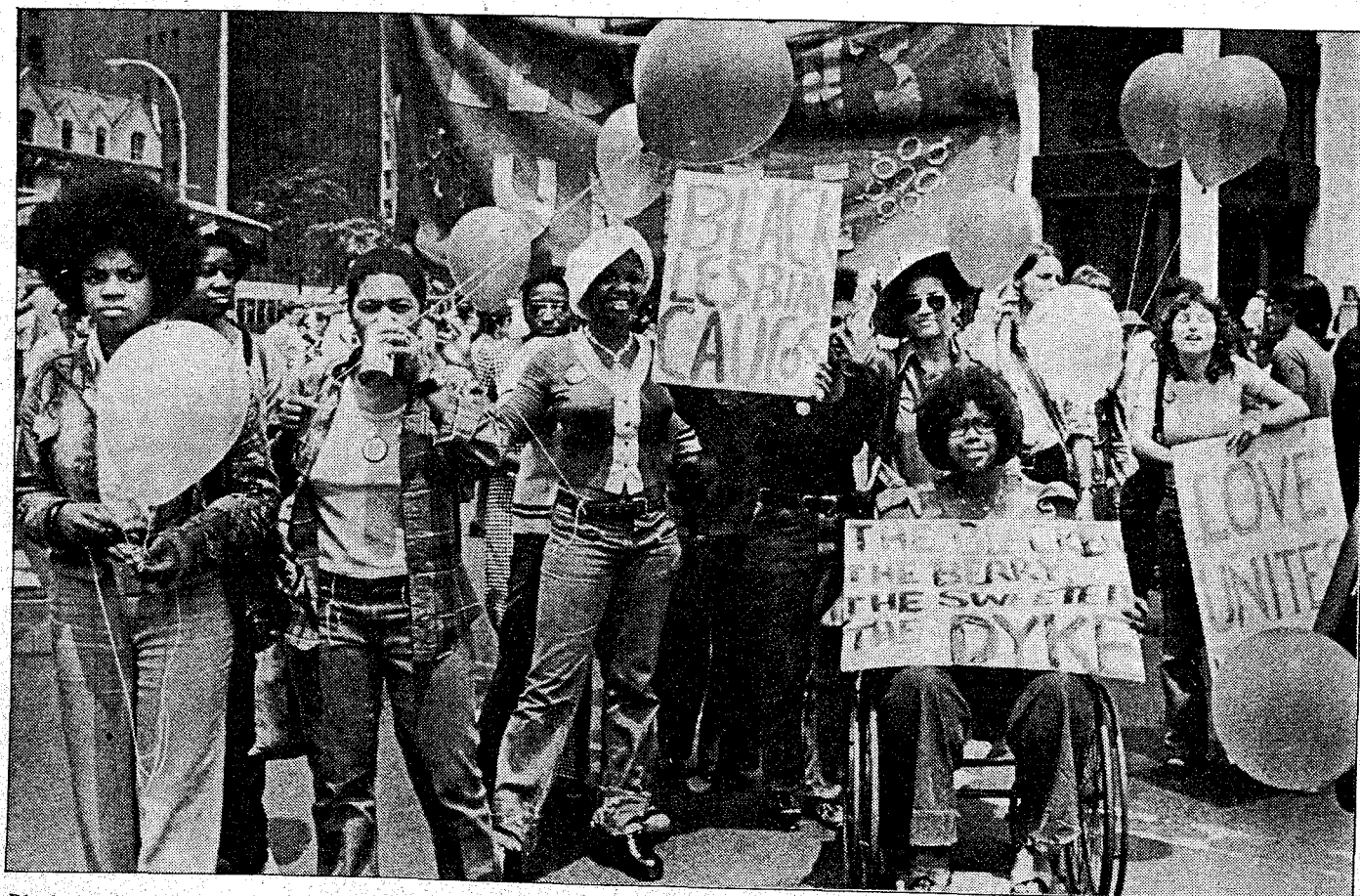
Radical feminists Lynne Shapiro, and Eleanor Cooper, former Lesbian Feminist Liberation spokeswoman, recount: "For many New York lesbian feminists, the Christopher Street* March is an annual conflict between wanting to show lesbian visibility and wanting to avoid the male oppression so endemic to the march. From the first marches, women have been greatly outnumbered by men and so we feel the same psychological oppression of being overwhelmed by men that we experience in society."

"In the early political marches, being outnumbered was easier to take, since most men were from the political organizations that gave lip-service to feminism. But when the marches turned into parades of the bars' (mid-seventies) we were outnumbered by hostile men in femme or macho drag. To protect ourselves, lesbian feminists have tried to arrange to have a visible separatist contingent in the front of the march. This hasn't worked because our numbers have been small, and many lesbians march with

mixed groups or male friends and many don't march at all. One year we spent months negotiating with the Christopher St. Committee to have women at the front of the march, but other men coming to the march didn't respect the agreements made, and took over the women's space.

"A second problem has been the post march entertainment 'shows' starring misogynistic female impersonators and even straight women from the baths. We've tried holding separate women's rallies (1976-1977), but these aren't well attended and look small compared to the rallies sponsored by the Christopher Street Committee.

"In 1978, we worked hard with the Committee to accommodate women into the main rally. It worked well — lesbians were in prominent positions on the speakers list, and lesbian entertainers were abundant. But the peace was broken when Grace Jones, a disco singer, went back on her promise and sang the song "I Need A Man." Sing it she did, with part of her costume coming off during the song. Lesbians left the rally feeling angry and



Black lesbians in 1973 Christopher Street parade, New York.

betrayed."

And so the New York debate continues within each lesbian's psyche, "Will I march, or won't I?" L.F.L., the largest N.Y. lesbian organization, was discussing whether or not to endorse the 1979 march at press time.

Whatever the decision this year or next, Eleanor Cooper concluded, "Lesbians need aggregate strength before we can participate on a powerful or even equal footing in the marches because we are so outnumbered. And unless the Christopher Street Committee spends great effort in pre-march publicity to educate the men, our space will be taken over again."

Los Angeles: I Won't

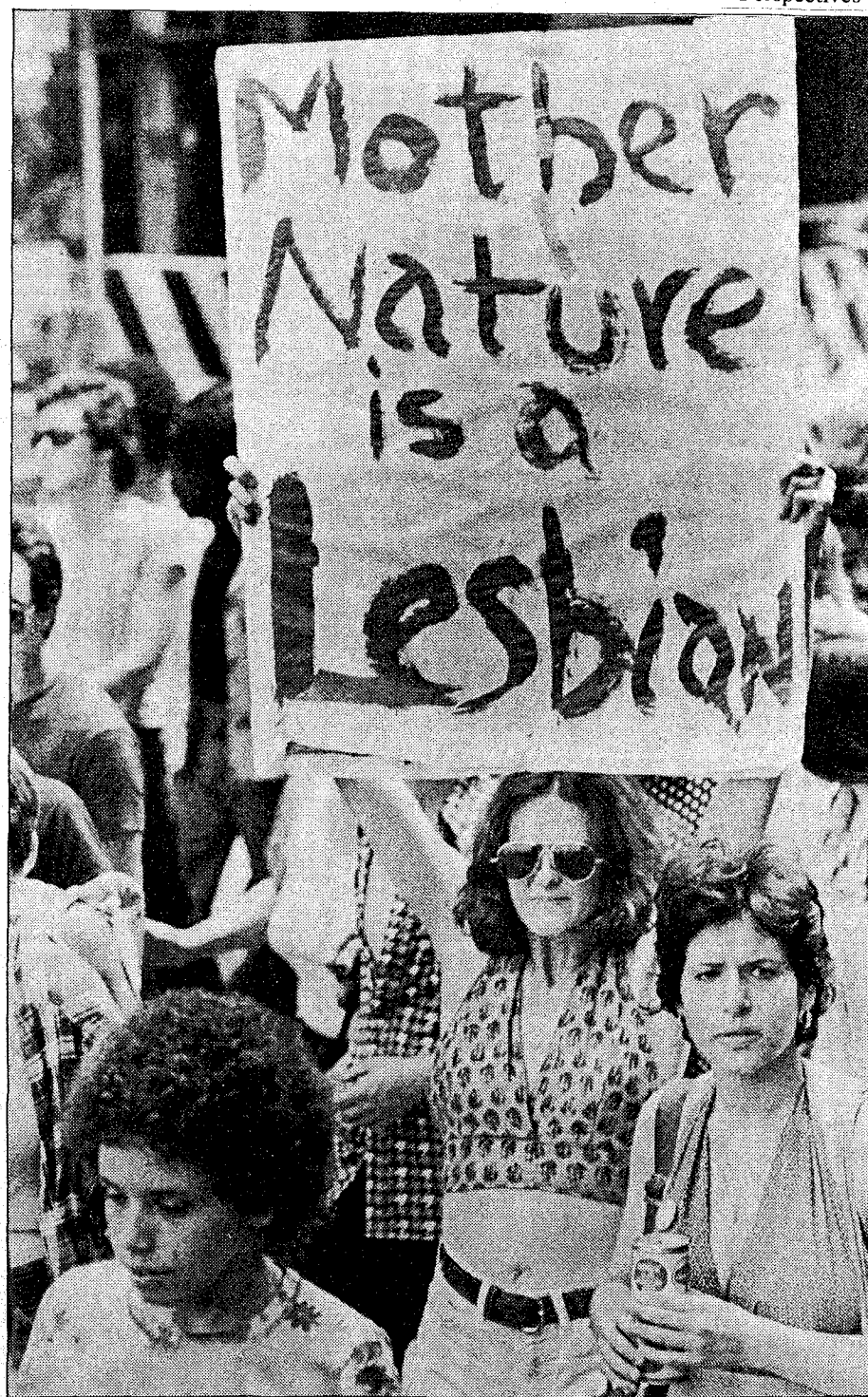
The New York dilemma looks like a success story when compared with Los Angeles lesbians' attitude towards Christopher Street. Los Angeles is a city where gay leadership has long been concentrated in the hands of gay men and organizations noted for their low feminist consciousness. The Christopher Street West Committee, at its height of lesbian participation, sat two non-feminist gay identified women. Unlike New York, Los Angeles lesbians have never, until 1979, attempted a separate march. Indeed only 30% of the community ever even considers the question, "To March or Not To March?"

In the early seventies, when Gay Pride meant marching and chanting about liberation, contingents of 300 and 400 lesbians did join the parade with some 200 other women scattered in other mixed male-female groupings. But the militant leaders of the gay male movement left and were replaced (1974-1977) by the bar owners, businessmen and gay leaders who thought gay pride was a dart toss at an effigy of Anita Bryant on Hollywood Blvd. Lesbian feminists stopped marching. The difficult years of 1977 and 1978 brought more lesbians into Christopher Street. But lesbians who dutifully marched to show strength against Bryant and Briggs left the rally immediately after the one or two lesbian speakers.

This year Los Angeles radical lesbians together with feminist men planned separate celebrations. Whether their planning will generate a viable alternative or will suffer in the shadow of the larger march as in New York, remains to be seen.

San Francisco: I Will

Again it seems that the feminist consciousness of a city's gay male population determines what lesbians will say or do about "Gay Pride Day." Nowhere is this more true than in the famous San Francisco marches in which thousands of lesbians participate. With its renowned diversity and acceptance of differences, the San Francisco march has not been taken over by the sexist sections of the gay male community. One Los Angeles lesbian who went to the San Francisco parade was "shocked" by the Gay men in the parade. "They didn't seem hostile or swaggering. They seemed smaller. At first I wondered if the gay men in San Francisco were smaller than men in L.A. Then I realized it was just that their male energy



One woman makes herself clear in the 1974 New York Christopher Street gay parade.

wasn't so overwhelming."

San Franciscan lesbians have a less glowing opinion of Gay Pride Day in their city because many have struggled on the Planning Committee and within their own organizations to make feminism more visible, the parade more acceptable. But the annual birthday of the gay movement in S.F. continues to be celebrated by a massive militant march, followed by a rally with political speakers and entertainment which is screened for its sexist content.

In the final analysis Christopher Street remains a sad but perhaps accurate barometer of the cold-war between the lesbian and gay male movements. As Cooper summarized, "Until we get all lesbians in one tight contingent in the march and do massive consciousness raising with the men, Christopher Street will never be our avenue." ■

**The Stonewall Bar was located on Christopher Street in New York, a "gay ghetto" area like San Francisco's Castro Street.*

Giving Lesbians the Business

By P.A.

Editor's note: P.A. is a lesbian lawyer living in New York. Well aware that her remarks might prove controversial, she prefaced them with, "You can decide if the following blasphemy should go into a feminist publication..."

When I pick up the phone and hear, "Hello, this is the Feminist This or That," I put on a suit of protective armor, because I know I am going to be dealing with people who: 1) want something for nothing, 2) don't respect my time and services as a professional, or 3) feel like I am an enemy. Sisters, schmisters.

I can't tell you what a problem I have with "feminist" approaches to my time, my work, my services, my accountability. I mean,

accountability is fine, I believe in it. But free time, free services, accommodating "the Committee" is not my idea of respect.

At the risk of sounding like a capitalist (god forbid), or unsisterly (goddess forbid), I do have a couple of situations to narrate which have made me walk away shaking my head, Will We Ever Learn Department.

● State College calls me, Dept. of Women's Studies. They have heard my oft-presented legal speech, would I give it at their April conference? Sure, sez I, always glad to be of help. Well, where can I be reached at every hour of the day for the next two weeks so that "The Committee" (feminist replacement for the Trinity) can call me, tell me what they want me to talk about, and meet with me. Well, sez I, I cannot be so reached. Furthermore, my phone contact has heard my speech before, and has already called it "excellent." So since I understand that there is no honorarium for this speech, I am not available to write a new speech conforming to The Committee's ideas; nor will I have time to meet with The Committee and see how all of them feel about me. Take it or leave it.

● The Feminist Such and Such a Business calls and asks if I am available to handle their collection cases. Sure, sez I, I have experience in every aspect of collection (including taking a lot of abuse, being chased out of buildings, threatened over the phone, etc.). I charge slightly less than the going fee. I'm bargain. Well, can I come down to their place of business so The Committee can interview me, and would I bring a resume? No, sez not really... I'd be happy to speak with one or two people over the phone for 10 minutes or so, and certainly answer any questions. But "my time and advice are my stock in trade" and god knows it's tough to eek out a living in this profession, without taking an hour from my day to be interviewed. Now, if they would like to come for a preliminary discussion, bring along the papers for their case, I'll charge a \$25.00 consultation fee, (half what my colleagues charge) and I'll be happy to discuss things with them at that time.

● The Lesbian Mime Theater Troupe comes to me and says that they need me to protect their rights in a play that has just been ripped off by their ex-member and former

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sister. Would I represent the nine remaining members? Sure, sez I, happy to. Cut-rate of course, since they're sisters. Well, the company has no money so can I do it for free? (By the way, I said no.)

- The lesbian-feminist who wants to barter my services for dope.

- The Committee of *anything*.

- The "sister" who heard me speak at such and such a conference, who just wants to ask me "a few questions" over the telephone. For free. Usually at 11:30 P.M.

- The feminist company who wants me to send in a resume. "*What does she mean, she doesn't want to send a resumé? What about accountability? What does she mean she doesn't want to barter? What about her poor sisters? What about the welfare mother? She sounds like a typical male lawyer, trying to get rich off our backs.*" etc, etc, etc.

I have much better luck with feminists who have been in business, who know how hard it is to make a living, how important every hour is. The client who writes me out a check as soon as the interview is over becomes a friend for life. And I'll never do anything for

free again. Except this article. And then the conference in April. And maybe that lecture tour. . . (Deep psychological patterns are tough to break.)

Now, finally, after two years of doing a law practice, I am starting to collect my absurdly low fees up front. But I have several clients who haven't paid, and probably never intend to. (One owes me \$1200.) And I won't sue them because I know they can't afford to pay. I like to pretend that this is wonderfully feminist of me, and it is, but on a deeper level (as my therapist will point out) people who continually cheat themselves out of what is due them, who perform lots of services for free, or at their own expense, who are, excuse the word but it is a common problem as I see it, downwardly mobile, are probably a lot more than feminist.

I am working on this thorny problem and find it's just as easy to say "I charge \$50 for a consultation" as to forget to say it, except that it comes naturally NOT to say it. Here is one instance where doing what comes naturally is not necessarily good for you. I am learning. ■

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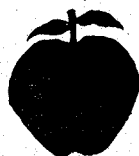
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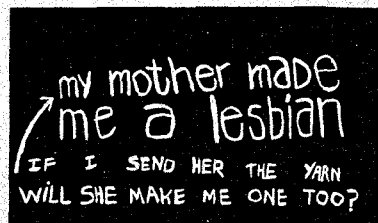
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Disco



Roberta Gregory

Camping into Oblivion?

By Flash Silvermoon

For roughly three years disco muzak has been mainlined into our consciousnesses via radio, T.V., movies, and even lesbian bars.

The Mafia owns the juke box industry and a great part of the record industry and they have heavy investments in companies that sell disco equipment to bars. The same men who put heroin, and now disco, in the ghettos control the music you hear when you're relaxing with your sisters.

There are many reasons why disco is so easily bought and sold. We are in a depression and it's cheaper to buy expensive sound equipment from your local protection racketeer than to hire qualified musicians to play. Secondly, by using a constantly repeating rhythm and bass-line accompanied by meaningless and sexist lyrics, this formula muzak is designed lyrically and musically to turn you off mentally. This is a very subtle form of mind control.

And to make sure we don't have time to think about real problems, we are hit during our "time off" in the bars.

Note the importance of the line dance in disco bars. There is big money in creating a uniform society. The Nazi uniform society was very dangerous for millions of people. Compare this music and dance style to the

free form music of the 60's and early 70's. Although it was frequently sexist, there was a freedom of expression in those days. In the early days of The Women's Movement we had circle dances; now we've been programmed into having "our own" disco dances.

Another reason disco is big business is because bar owners love it. Disco keeps people dancing and sweating and *buying drinks*. In addition to poisoning our bodies with alcohol and numbing our senses, this of course means we are giving our money back to the "man" who usually owns a big share in many lesbian bars. In the past few years Olivia Records and other women's record companies have come out with some very danceable music such as BB K Roche, Linda Tillery, Baba Yaga, etc. And there have always been mainstream female musicians who make good dance music such as Heart, Labelle, Nona Hendryx of Labelle, Patti Smith, Rufus, Janis Joplin, Grace Slick, Julie Driscoll (Tippett), Maggie Bell, Tina Turner, Ellen McIlwaine, Merry Clayton, Joan Armatrading and Scarlet Rivera. They have men playing with them but until we have the variety in totally woman-made music, these sisters are a very viable dance alternative to disco-jive. ■

Sharon McDonald

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Not all relationships start out smoothly, and for us lesbian feminists, politics are often the waves that rock the boat. When I think of all the energy I had to put into raising Louise's consciousness about Feminist Dating, Goddess only knows how I've put up with it all. I could see it coming from the very first day.

"Hi, Sharon? This is Louise, from the Women Against Sexist Everything meeting. Want to have dinner with me at the Emporium tonight?"

"Yes, yes, yes, yes, yes!" I said coolly. I was put off at her approach, of course. As everyone knows, the proper Feminist Date begins when two or more women simultaneously ask each other out, participating equally in the decision making process, neither party buying into the Man's game by resorting to macho behavior like speaking first.

An image of Louise in her new vest at last week's meeting flashed through my mind, and I decided to let her blunder pass. Maybe I can educate this woman, I thought, my heart pounding with the excitement of the political task ahead.

Although she had started off on the wrong foot, Louise had showed promise by obeying Rule #1 of Feminist Dating: Get Thy Entertainment at a Feminist Establishment. The Emporium's full name was Moondaughter Bloodwoman's Menstrual Sponge and Whole Wheat Date Nut Bread Emporium, and it was a popular movement hangout for the six months that it operated. It served as a combination restaurant, therapy center, theater, meeting hall, menstrual sponge warehouse, and crash pad for traveling dykes. On weekends there was entertainment by local performers, who read from their journals in two-and-a-half-hour sets. Tonight was All You Can Process Night, with continuous readings for 24 hours at no extra charge.

We arrived just as the Cooking Collective was dishing up the Savory Separatist Stew (the meat was what had been separated) and generous helpings of Nukeless Noodle Surprise, a casserole with a baked in anti-nuke leaflet. The Cooking Collective was very committed to their philosophy, "Don't just eat, educate!"

We filled our plates and helped ourselves to the specialty of the house, the little individual cunt shaped whole wheat date nut bread loaves. Joining the others sitting on the cement floor in concentric circles, we commenced to get in touch with the woman at the

microphone who was reading her life story and acting out all the parts. Whenever she got to a male character, her primary relationship stood up and led the crowd in booing. By the time we got there at 9 p.m. she was up to her sixth birthday party and the train set she never got.

"Wow, you two really missed something earlier!" a woman sitting near us whispered to me. "There was this *great* showing of Marge Johnson's art!"

"Who's Marge Johnson?" I asked, always eager to be educated.

"Wow, you haven't heard of Marge Johnson? Oh wow. Marge Johnson was, like, the *best* artist, like she killed herself in 1955 because she couldn't *stand* being a housewife, you know, and she was probably a dyke, and like she made all these paintings that male art critics won't recognize as great because they say, 'They're only paint by number so how great is that?' but, like, her work is so full of female images and places where she purposely didn't go by the numbers! It was so heavy!"

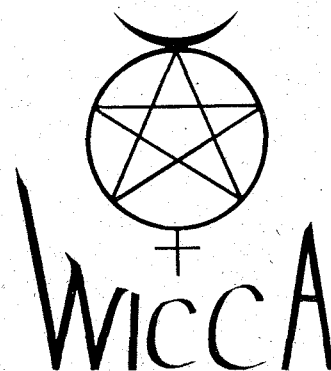
I turned back to Louise to raise her consciousness about Marge Johnson but she was busy looking for an ashtray. I tried to raise her consciousness on smoking, after all, men do it so it must be patriarchal, but she muttered something *very* low consciousness and stomped off. She corralled a member of the Cooking Collective who reluctantly produced a small cunt shaped ashtray and said reproachfully, "Do you really want to put filthy ashes into this beautiful thing?" Louise said something rude and the Collective member gave her a dirty look, the ashtray, and five leaflets explaining how smoking is a patriarchal institution used to keep women down.

Just as we were getting settled again and I was telling Louise about Marge Johnson, I noticed that she was looking at me oddly. The more she looked the more I lost my train of process. She had the most beautiful eyes. She's going to need a lot of educating, I kept warning myself as I pushed my hair into place and eased open one button. When she leaned over and kissed me I decided I should start by sharing literature with her — like the new lesbian sex manual I'd just bought, for instance.

That night we did our first skill sharing. I guess it just goes to show that appearances can be deceiving. Louise turned out to be very well-educated, and as I said before, I'm always eager to be educated. ■

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National News

NGTF Names Feminist — Lucia Valeska

Lucia Valeska isn't exactly a household name in Lesbian Nation. But it will be soon because on June 10 she was chosen to be the new Co-Executive Director of the National Gay Task Force. She succeeds Jean O'Leary who held that position for the last four years.

Valeska brings to this well known and generally conservative organization a strong background in both the feminist and lesbian feminist movements.

Valeska has been heavily involved with the Women's Studies Department at the University of New Mexico where she taught "Contemporary Feminist Theory & Lesbian Feminism," among other subjects. In 1975 she authored, "The Future of Female Separatism," published in **Quest**.

"Until now I've worked with all women, but I have had a growing concern with the exploitation of lesbians and gay men, and come gradually to the realization that the goals of the gay and lesbian feminist movements cannot be met without a huge push in the area of gay civil rights. The closet is still our biggest foe.

"My candidacy for this job was controversial given my separatist background. I no longer call myself a separatist, not because I've changed my perspective about women, but because of what the term represents to some people. The media thinks separatism is hate mongering. It's not a great mystical power, either negatively or positively. It's a strategy that's appropriate in some instances and not in others.

"I have seen a real change in the feminist consciousness in certain portions of the gay movement. It's *because* women withdrew and formed the lesbian feminist movement that things have gotten better, so that a coalition effort is possible now that wasn't before.

"NGTF has a conservative history, but it practices separatism itself by having a Women's Caucus and a Third World Caucus. The organization understands that oppressed groups need to have a separate, collective presence in the organization if it's to meet their needs. I think NGTF's hiring me is indicative of its willingness to represent the spectrum of the lesbian and gay communities. They're answering criticism in a constructive way."

At 39, Lucia Valeska is also a lesbian mother of three teenagers, and the problems of lesbian mothers is of special concern to her. She wants NGTF to "coordinate all the diffuse uncoordinated efforts on behalf of lesbian mothers across the country." She's talking about more than custody cases: "There's a problem of alienation of lesbians and the gay male community from children in general. Part of that comes from our hetero-

sexist oppression — heterosexuals don't want gays near children. But the other part is that historically we've been 'excused' from responsibility for children, which makes for a general unconsciousness of children and their

issues."

Valeska was asked for and gave NGTF a three year commitment. Her new job interrupts her doctoral program in American Studies, but she hopes to transfer, complete her dissertation "Lesbian Feminism: A Radical Political Strategy for Political Change," and get her PhD in New York later this year. When asked how she, a desert dyke, feels about the dramatic change in lifestyle in the Big Apple, Lucia paused. Tongue in cheek she said, "I'm bi on the issue. I will miss New Mexico, the open air, with all my heart, and especially the lesbian community here. But (the move) is very exciting and very challenging."

She will be working with Co-Executive Director Charles Brydon of Seattle, an activist with a very conservative background. "I think it's a hopeful statement that NGTF has chosen two Co-Directors who come from radically different backgrounds and represent different interests and who can work together on common goals."

The new Director's other interests are increasing working class, Third World, and lesbian participation in NGTF. Currently only 16% of the general membership are women, though 50% of the staff, directorship, and Board are lesbians.

Valeska was one of the founders (1978) of the Albuquerque Chapter of the National Lesbian Feminist Organization, and as a current member she hopes NLFO and NGTF will work well together in the future. "I feel there's potential for a positive relationship between NGTF and NLFO. I think the ability of different organizations within the gay and lesbian civil rights movements to work together depends upon their ability to set down concrete and specific short range goals that they can work on together."

Lucia Valeska has spent the last 12 years in New Mexico, and speaks from experience when she says, "Gays who live outside of the large urban centers with a lot of resources face very different situations than those in large cities. They need ways of staying in touch with each other, they need a different approach to dealing with harassment, and with political growth. I want NGTF to make outreach to all those outside of urban areas."

It was the International Women's Year Conference in Houston in 1977 that first interested Valeska in working with NGTF. "I saw the Women's Caucus of NGTF pull off the Sexual Preference Resolution and make it happen in what was previous to this, a hostile environment, and I was impressed. I saw lesbian feminists now doing the basic groundwork — not radical but necessary work — that has to be done for the success of the lesbian feminist movement." ■



March on Washington

Youth Demand Dropped, NGTF Reconsiders

By Jeanne Cordova

Last February a Philadelphia Conference called for an October 14 gay march on the nation's capital. Since that time the call-to-march has become controversial. Several core issues, including the date and the age-of-consent demand, will be hotly debated at the July 6-8 Planning Conference in Houston.

D.C. Dubious, NGTF Troubled

The Mid-Atlantic Regional Conference, which included Washington, D.C. representatives, voted to oppose the October 14 date. However these delegates were later instructed to go to Houston and cooperate if there is unified support for the march.

Others not endorsing include The National Gay Task Force, The National Gay Rights Lobby, Metropolitan Community Church, Dignity, and Integrity. A joint statement released by GRNL and MCC says, "We have decided that this particular action at this point in time is not a priority for us." In a May statement NGTF said it would not endorse because, "We are troubled by the process used in planning and organizing (it). We believe that this planning process may limit the success of the march." But at their June Board meeting they reconsidered their position. Co-executive Director-elect Lucia Valeska reported, "We are now looking for ways we can endorse the march." Women's Caucus member Jackie St. Joan says NGTF will go to Houston looking for assurances

that there will be: a lesbian contingent at the front of the march, lesbians in core planning and speaking positions, full public financial disclosure, 3rd world visibility, childcare, legal fiscal protection for themselves and the march, deletion of the demand to lower the age of consent, and finally, a privacy guarantee to all who give their names to March sponsored travel agencies.

Karen De Crow, former President of NOW and currently a board member of the Gay Rights Lobby, says she was not aware the lobby voted against the event. The march is a "good idea" she says, and plans to attend.

No Consent on Age-of-Consent

Since the Philadelphia Conference many have argued that the Youth Demand be dropped and on June 1 the National Steering Committee confirmed the march has officially dropped the demand to lower the age of consent. A demand calling for no discrimination against young people at school, job, and home, has been substituted. National Steering Committee member Steve Shiflett also noted the Houston Conference delegates were empowered to make final decisions on this demand. Shiflett said, "a lot of things (such as) the date, the tone and tenor of the march... might be up for change (in Houston)."

Harvey Out of Context

Lesbian author and activist Del Martin thinks the October 14 march is not well timed. In a recent interview she explained that the ERA march, which brought 100,000 to D.C., was motivated by a demand to extend the ERA deadline. She noted that Harvey Milk's much heralded call-to-march has been taken out of its historical context. "Harvey called for the march immediately following the Tri-Cities defeat (spring '78), at a time when we had to do something dramatic," she said. Martin cautions that NOW also had a well established national network, while the gay movement is what she terms "more of a loose network with a lot of squabbles about leadership."

National Lesbian Feminist Organization Treasurer Kate McQueen accuses the Philadelphia Conference of being reminiscent of the Anti-War Movement. "The prevalent attitude there was that our (women's) concerns will be taken care of after the revolution," she said. McQueen also "resents" that that Conference was, in her words, dominated by members of the Socialist



Activist Susan McGrievy calls upon "naysayers" to support the march.

Workers Party (SWP) and the Revolutionary Socialist League (RSL).

Frank Kameny, veteran D.C. gay lobbyist, and Morris Kight, well known West Coast grassroots organizer, are also not endorsing the march. Kight favors spring 1981, a date which would give ample organizing time and hopefully would find more legislators willing to talk with gay lobbyists.

Old Guard vs. New Guard?

Referring to the organizations which have voted not to endorse the march, Southern California Representative Don Amador says, "If the old guard doesn't come along, and continues to reject the new leaders, they'll get left behind." Speaking for the march, San Francisco activist Gwenn Craig disagrees with Del Martin. "We must do it," says Craig. "It's the time to link up with brothers and sisters from across the country." Susan McGrievy, active in the Los Angeles Women's Outreach Committee for the march, agrees with Craig. "I would have preferred more lead time to plan, but like it or not, we are stuck with October 14," she said. "The press will be in Washington to greet us regardless of the naysayers. Those who do not endorse the march will only accomplish their prophecy that it won't be as big as we all want it to be." Western activists say their major job is arranging transportation to Washington and Amador reports that 2,000 train seats have already been booked.

While debate continues, supporters have met in Massachusetts, Michigan, New Jersey, Syracuse, Phoenix, San Francisco, Atlanta, and Los Angeles.

A Third World Conference has been scheduled to coincide with the National March in Washington. For more information write: Billy Jones, Box 548, Columbia, MD. (301) 596-5865.



Del Martin says the gay movement has too many leadership squabbles.

Assassin Convicted of Manslaughter

Dan White, . former Viet Nam vet, policeman, fireman, City Supervisor, married father and owner of a mortgaged house. Dan White, all-American boy. Dan White, assassin, will do three years with good behavior, for the murders of George Moscone and Harvey Milk.

San Francisco politicians as well as lesbians and gays across the country were outraged at a May 21 verdict that Dan White was guilty of "voluntary manslaughter." He will be sentenced June 19 and faces a maximum of eight years, parole in three.

At his trial, there was no question of whether or not White walked into the offices of Mayor Moscone of San Francisco and Harvey Milk and shot them both with his own service revolver. However, a tape recorded confession of those murders only elicited sympathy from a jury who took 36 hours to agree with White's attorney, Douglas Schmidt. The confessor, according to Schmidt, had a "diminished mental capacity at the time of his crimes." The seven woman and five man jury found White incapable of premeditation, deliberation or the harboring of malice, the three grounds needed to prove first degree murder.

The evidence used to prove White was "diminished" were circumstances that the average gay and straight are expected to deal with as part of ordinary life. White lost a job he wanted very much, he blamed others (Moscone and Milk) for this loss, he was heavily in debt, seemed depressed about his future and he ate junk food, specifically Twinkies and Cokes. In the first known use of

junk food as an excuse for murder, the defense claimed that sweets agitated White's melancholia and caused a chemical imbalance in his brain. White's "genetically caused melancholia" (the words of one defense psychiatrist), similar explanations by other psychiatrists, and a jury which "ruled out first degree murder early in the trial," succeeded in rendering a verdict usually given to drunk drivers who run over pedestrians.

Mayor Surprised

San Francisco Mayor Diane Feinstein publically questioned the plea of "diminished capacity" and said she thought it was "in some cases unevenly applied." Her press secretary, Mel Wax, cited a case in which a Northern California "vampire killer" was sentenced to the gas chamber even though "this guy was certainly nuts."

Harvey Milk's replacement, Supervisor Harry Britt, called the verdict itself "insane" saying "our system of justice has failed us."

A spokesman for Hostess Bakeries called the now infamous 'Twinkie Defense' "ridiculous."

The jury did not agree with these sentiments of outrage. In an interview after the trial, jury foreman George Minstzer said the first degree murder conviction sought by Prosecutor Thomas Norman was never seriously considered. "There was an intent to kill, but the killing was done out of a passion that was aroused, given the stress he was under."

Given the stress they were under, San Franciscan gays voluntarily took to the streets that night to express their depression. ■

Verdict Ignites Riots

By Jan Adams

The San Francisco gay community reacted with disbelief that later erupted in violence May 21, in the aftermath of Dan White's murder trial.

The lenient verdict against White triggered a night of rioting by a predominantly gay male crowd of some 5,000 which gathered at the Civic Center Plaza. From the beginning, the mood was ugly, as demonstrators seemed to dare their leaders to turn them from expressing their fury violently. Lesbian feminist Sally Gearhart and Supervisor Carol Ruth Silver momentarily sidetracked the crowd but neither could prevail over chants of "He got away with murder" and "Civil rights or civil war." Attempting to speak to the crowd with a bullhorn, Silver was struck on the upper lip with a rock. The injury sent her to a hospital for brief medical attention. Mayor Dianne Feinstein appeared for a few seconds on the balcony of City Hall, but drew savage boos and cries of "dump Dianne."

The violence continued with demonstrators pulling the ornamental ironwork off the City Hall doors and breaking windows. Next, a fire was started in the basement and three police cars in front of the building were set ablaze. After police moved the rioters away from the building, nine more patrol cars were torched. By midnight, police charged in an effort to break up the crowd. Newspaper vending machines and windows were broken as rioters dispersed through the downtown area.

To this reporter, who graduated from Berkeley in the 60's with a minor in riots, it seemed to be a pretty tame affair. Only one third of the crowd were actually fighting. When an Opera House audience poured out into the scene at 11 p.m., many stood by as curious observers, feeling little hostility from the crowd. Many of the same demonstrators

were gay women and men who sought to interpose themselves between police and rioters. In general, the police were in control of their ranks, using their charges and tear gas to disperse, rather than assault the gays.

The police restraint ended later however, when many that were present at City Hall returned to the Castro area where all had remained quiet. At 12:30 police swooped into this area (the gay ghetto) screaming "motherfucking faggots, sick cocksuckers" and "seig heil." They charged into the Elephant Walk, a gay bar, nightsticks drawn. A large crowd gathered and an ugly scene was averted only because Deputy Police Chief Kevin Mullen pulled back his men. Mullen was taunted as "coward" by his fellow officers, who later termed his action "Mullen's Retreat."

In the aftermath of the violence, San Francisco Chief of Police Charles Gain took full responsibility for the actions of his officers that night.

Many citizens present felt that the police had waited much too long to intervene in the melee that left 59 officers and 60 civilians injured.

Following the riots the Police Officers' Association gave Chief Gain a 1,081 to 22 vote of no confidence for his restraint. They called for his resignation, but Mayor Feinstein expressed support for Gain and said he shouldn't be fired.

The next night a "Birthday Party for Harvey Milk", organized by Lesbians and Gays Against the Death Penalty, came off peacefully as planned. Some 320 lesbians and gay men served as monitors for the crowd of 4,000 while city officials wisely kept police out of sight. Gradually the alert wariness of the gay crowd melted into dancing and relaxed exhaustion. ■

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Lesbians Back Feinstein, But Not Britt

By Jan Adams

Eight months after the disruptions of the San Francisco gay political community by the shootings of George Moscone and Harvey Milk, one important lesbian group says it will not back Harry Britt, Milk's successor, as Supervisor in the November elections. But the Lesbian Caucus, composed of known leaders such as Del Martin, Phyllis Lyon, Sally Gearhart and Anne Kronenberg, will support Mayor Diane Feinstein despite the "Dump Diane" campaign many gays have mounted against her.

The Caucus will back Kay Pachtner, a straight feminist with ten years' experience in consumer advocate and housing issues, instead of Britt. Pachtner, a political newcomer, last year gained an amazing 48% of the vote in her race for San Francisco's treasurer.

Tensions Between Lesbians and Gays

The Caucus claims Britt is "running for gay leader, not for supervisor", and Phyllis Lyon says, "We're not looking for a mediocre gay supervisor, we are looking for a good supervisor." Lyon's endorsement, seconded by many other lesbian leaders of this city, reflects the tensions between lesbians and much of the gay male community since Britt was appointed to succeed Milk.

After the killings, gay leaders, including Britt, agreed to back Milk's assistant Anne Kronenberg for the job, because they wanted someone progressive, as well as gay. Britt broke the unity of that coalition by accepting the appointment, an action considered unprincipled and sexist by many lesbians.

The Lesbian Caucus then formed, in

order to give lesbians a voice in city politics. The Caucus believes San Francisco gays need to work in coalition with all women and with people of color to secure their ends.

Keep Diane

Many of the same lesbian leaders also support moderate Democrat Feinstein for mayor this fall as a lesser evil over the reactionary challenger Quentin Kopp. Britt has strongly echoed the "Dump Diane" sentiments loudly voiced in the gay male community. Despite the fact that Feinstein sought gay approval by demanding charges against police who invaded the lesbian bar Peg's Place, the anti-Feinstein campaign arose from a perception that her administration has permitted police harassment of gays. Some lesbians also feel the "Dump Diane" campaign includes a goodly dose of ordinary woman hating.

In addition to Pachtner, gay ex-airman Leonard Matlovitch and progressive gay leader Howard Wallace, will also run against Britt in District Five next fall. ■

Late News: Carole Migden, lesbian administrator of Berkeley's Pacific Center, has entered the District 5 race. Anne Kronenberg, aide to the late Harvey Milk, and Lesbian Caucus member, will be her campaign manager. Support for Migden now splits the unanimous caucus support for Pachtner. The caucus feels Migden has no background in Dist. 5, but Kronenberg says it's important to have a lesbian feminist office holder. The Pacific Center is a gay mental health institution.

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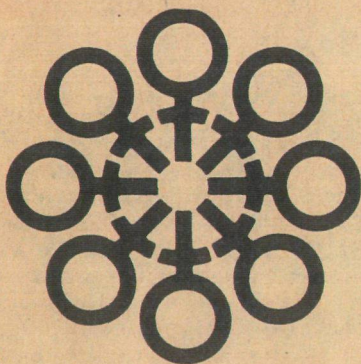
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Briggs Legacy in D.C.

By Sasha G. Lewis

The Briggs Initiative is dead, but its legacy lives on! A piece of legislation is quietly being drafted in the District of Columbia that would prevent federal funding of any school teaching that homosexuality is an "alternative lifestyle." Working behind the scenes is right wing fundamentalist group Christian Voice (see **Lesbian Tide** May/June 1979), which boasts a \$1 million budget, a District of Columbia lobbyist, and 100,000 members.

Inocuous Beginning

More than 6 months after its introduction in the nation's capital, Christian Voice had no telephone listing in D.C., nor had it done its first anti-gay mass mailing. To many gay observers, it almost seemed as if CV had become the mouse that roared. Its single achievement had been some promotional spots on the syndicated T.V. program **P.T.L.** (Praise the Lord), and some non-gay programming on other Christian media.

But the mouse is in fact a time bomb ticking out a measured pace not only against gay rights, but an entire host of liberal concerns running the gamut from abortion to U.S. relations with Rhodesia, Panama, and Taiwan.

Said Rev. Richard Zone, CV's operations director, based in California, "a lot of issues before Congress have been politicized that are really moral issues. . . we believe, for example, that inflation is immoral. . ." CV's goal — it is to awaken Christian and other "morally" concerned Americans to these issues and show them that there is something they can do about them through the electoral system. Said Zone, CV views itself as the "voice of morality," not only for Christians, but for the "mass of the public" including Mormons, Jews and other non-Christians.

Citing an example of Christians in action, but not claiming credit for it, Rev. Zone pointed to the upset victory of U.S. Sen. Robert Jepsen, a conservative, over Iowa's respected liberal incumbent, Dick Clark, in the 1979 election. Contributing to Clark's defeat, Zone noted (as did Clark at the time), was the distribution of leaflets at Iowa churches describing Clark's voting record on such issues as abortion, women's rights, and the Panama Canal treaties. Leafletting was done on the Sunday two days before the election. Clark, said Zone, "didn't have a chance." Sen. Jepsen is now on CV's advisory board.

Ties to the Right

The majority of CV's advisors have strong ties to the New Right, a pack of ultra-conservative groups which have long maintained that fundamentalist Christian Amer-

icans represented an organizable voting block.

Several attempts have been made in the past to develop this constituency, but none were successful. CV, however, was welcomed into the New Right's bosom on Dec. 1, 1978, and with such backing seems to have a more-than-good chance of success. Rev. Zone maintains, however, that CV "stands alone" and is not a front, per se, of the New Right. Regardless of official or unofficial links, CV appears to be the answer to the New Right's prayers.

CV, unlike other New Right groups, is basing its growth, said by Zone to be about 5,000 per month, on outreach through the nation's Christian media. It has prepared, as an example, a half hour show featuring an interview with Sen. Jepsen and the Chaplain General of Rhodesia. It is also preparing 60-second TV spots with its Congressional advisors for airing on network television.

CV is an outgrowth of the Pasadena-based Christian Cause, formerly led by Rev. Robert Grant, now a CV director. Grant's operation, an arm of the tax-exempt Christian American Liberties League, had originally been chartered to feed starving children in the Phillipines, but soon turned to morality campaigns, most notably the California anti-gay initiative sponsored by John Briggs.

Other operatives of the CV team include Gary Jarmin, a lobbyist for the American Conservative Union, who apparently coordinates CV's efforts on Capitol Hill. Prior to his work with the Conservative Union, Jarmin had worked with the Freedom Leadership Foundation — Rev. Sun Myung Moon's domestic anti-communist front. Another CV advisor is David Troxler, in 1978 assistant director of the homophobic Committee for the Survival of a Free Congress.

Also on CV's advisory board are Senators Gordon Humphrey (R-NH), another far-right upset victor in 1979, James F. McLure (R-ID), and Orin Hatch (R-UT) an upset victor in the 1975 elections who has appeared at several "morality" conclaves, including right-to-life meetings, and pro-family gatherings.

CV's other Congressional advisors include Representatives Larry McDonald (D-LA), a top leader of the John Birch Society, Steve Symms (R-ID), a long-time Birch supporter, and Robert Dornan (R-CA), another ultra-conservative morality activist with one-time ties to the JBS.

Gay rights, as Rev. Zone emphasizes, is only one of CV's many moral concerns. But it is an active concern. The legislation now being drafted in DC and planning to be introduced by Rep. Larry McDonald may soon prove that Christian Voice is more menace than mouse. ■

Mothers

A NEW BRAND OF SEXUAL HARASSMENT

Under the heading "Effective Trial Tactic," **Mom's Apple Pie**, the newsletter of the Lesbian Mothers National Defense Fund, reported this handy tip: "A mother wrote us recently about a trial where her ex-husband's attorney was firing her with a particularly abusive set of questions about the details of her sex life. The mother put a stop to this by bringing in a friend who had turned a couple of tricks with the lawyer. The friend didn't say a word, but her presence in the courtroom was enough to make the man extremely uncomfortable and effectively changed his line of questioning." For more news and useful information, you can subscribe for \$5, checks payable to LMNDF, Box 21567, Seattle, WA 98111.

BRITISH DOCTORS OK A.I.

The British Medical Association has advised doctors that it is not unethical to help lesbians have babies by artificial insemination. The Association's Central Ethical Committee was asked to make a decision on the matter after a London gynecologist disclosed that he had helped at least six lesbian couples to have children by this method. The statement left the question of artificial insemination entirely at the discretion of the doctor and patient. —*Hersay*

A WIN. . .

Kent County MI lesbian mother Raelynn Smith won custody of her 4 year son Jayson when Judge George Cook wrote in his opinion, "Lesbianism was only one of several factors in deciding custody. It is rather the kind of care — true love, security, affection and counseling of discipline — that are important. Thus, if two female homosexuals can give that kind of care, it matters not that they are lesbian nor does it matter that the child is male or female." Smith's ex-husband, Army Spc. 4 Stephen Smith, had based his case largely around Raelynn Smith's homosexuality.

. . . AND A LOSS.

Sharon Hall has lost custody of her 4 year old daughter and 6 year old son because in the opinion of the court, her lesbian lifestyle is not "within the purview of our modern concepts of morality." Hall said she was disappointed but "prepared, because I know what these social norms are." Her lawyer said he thought she lost because she was "too adamant" on the subject of her lesbianism. Hall is considering an appeal. ■

PUBLISHED
EVERY OTHER
WEEK

Majority Report

25¢

Vol. IX, No. 9,

The Women's Newspaper

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Majority Report, Gaysweek Fold

New York's **Majority Report**, the second oldest continuous feminist newspaper in the United States, is close to terminating its operations. According to the paper's editor, Karen Barrett, many factors are involved in this decision, but the number one factor is economic. "For the last eight years, the paper has been operating at a loss," she said. "\$30,000 in debts are owed to creditors. Typesetting equipment is not paid for. Recently our office landlord has evicted us and placed a new lock on the door. We are now operating out of private homes. Our files are in another location."

Barrett said the reasons for the paper's current difficulties involve such facts as "there are not enough skilled people to put the paper out for little or no salary. New York is a lousy place for volunteerism. Nobody really has the time to give here. Also, we

never got our ad policy together. People don't realize that we can't confine our advertising to nice little women's book stores. Unfortunately as it may be, we have to go out and get people like Clairol to advertise in our paper. People here were reluctant to see the paper as a business."

The paper also ran into difficulty in getting cash donations. "Feminists are not very generous with their money," Barrett explained. "Women generally don't have much money to give."

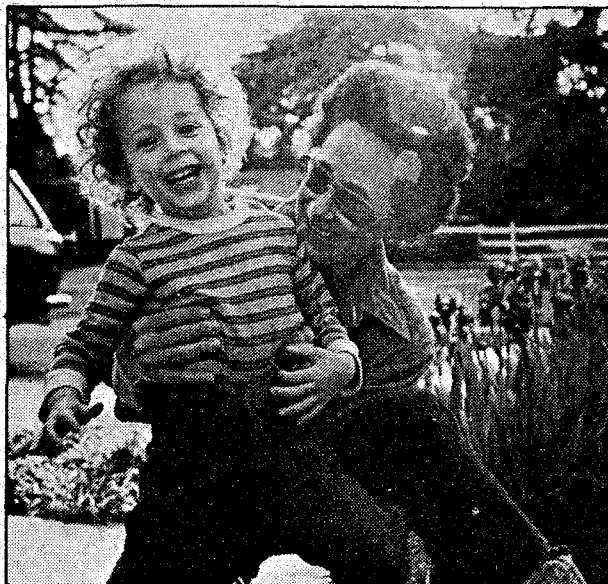
Gaysweek, the three year old New York based newspaper, has also temporarily suspended publication because of financial problems. The associate editor, Michael Fisher, said that Alan Bell, the publisher with drew himself on May 3, and that the paper had been unable to meet printing bills

for the past 3 issues. "We have a feeling of concern and dismay at having to suspend publication," Fisher said, "and we're trying to get our financial feet back on the ground."

The staff of **Majority Report** hopes to put out a few more issues, one of which will be called, "The Best of **Majority Report**," which will be an anthology of previously published articles.

At the present time, the paper is up for sale. Anyone wishing to discuss the situation of the paper is advised to reach Karen Barrett in New York City. If a buyer is not found, the files of the paper, which include archives of ten years of the women's movement, is scheduled to be donated to the Schlesinger Library. ■

(reprinted from *Gay Community News*, with additions)



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"I know of no special problems that the Lesbian mother has except that she is constantly oppressed by the attitudes of our society, and has to deal with that with her children."

- BERNICE AUGENBRAUN, M.S.W., FROM THE FILM

Editorial



When things get tight, deadlines loom, and everything goes wrong, we can always count on Sharon McDonald (left) to go to pieces. Steady as a nuclear reactor, she's the first to spot a typo, the last to notice that a picture's upside down ("I Have no eye for design"), and can edit copy standing on her head, in the shower, and making love. . . simultaneously. Our Features Editor, she's the one who keeps the *Tide* somewhere between *The National Enquirer* and *The Wall Street Journal*.

Penny Grenoble, (Center) Editor Extraordinaire, is the only one among us who actually knows the meaning of the five syllable words the rest of the staff uses. She is a filmmaker, writer, teacher, and endless font of cheerful criticism. The irritating thing is, she's usually right.

Don't let Jeanne Cordova's innocent smile fool you (right). This woman could squeeze a controversial quote out of a piece of white bread, find a "lesbian angle" in a carpet layers' convention, and write 12 pages on a yes-or-no question. Around the *Tide* she pushes her program by barking, biting. . . and begging. Jeanne is the founder, Managing Editor, and News Editor. "Last Minute" Cordova is an annoyingly thorough investigative reporter whose unique brand of cliché ("You can't lead a dead stone out of the water with a horse,") is an inspiration to us all.

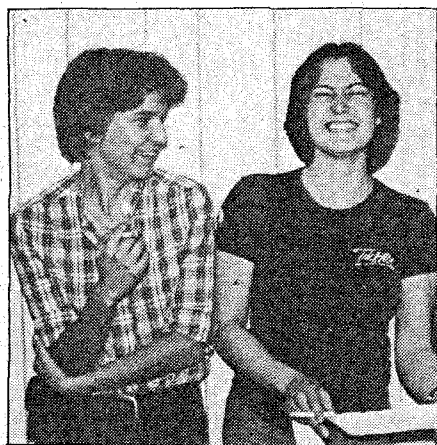
As The Tide Turns

It was a dark and stormy night. Inside the offices of Tide Publications things were looking grim. Bg sat slumped over her exacto blade, a faraway look in her eye. Penny flipped through the pages of a tattered dictionary, looking up "finished" over and over again. Paula listlessly added zero plus zero on the office calculator. And those are the staff optimists.

From under the layout table, the sound of muffled sobs could be heard. Sharon was huddled there wrapped in a plain brown wrapper. Sue stumbled from one desk to the next, uselessly snapping the shutter of a camera empty of film, while Star whispered the names of expired subscribers in a ghostly rasp.

Jeanne, unable to lift so much as a cigarette, flipped through file after file after file with unseeing eyes. Karen sat with 30 pounds of gay newspapers on her lap, unable to shuffle through them to her favorites. Even Cheri could not come up with a spiritually enlightening metaphor. In New York, Lynne had lost the will to correspond, and Jan in San Francisco lay vanquished underneath her mailbox.

Yes, dear friends, it is The End. The end of our eighth year, that is. **HAPPY BIRTHDAY, LESBIAN TIDE!**



Karen Kos (left) wanders in once a week to watch people type copy and catch up on her sleep in editorial meetings. Paula Facine (right) is the *Tide*'s very own frustrated bookkeeper. Between typing copy and writing checks she finds time to fall in love with every woman who walks through the office door.

Cheri Lesh covers "the witch beat" with supernatural skill and daring. On the personal side, she says she is involved in "a meaningless relationship" with gossip-monger Stona Ferrett. Having recently learned to drive, Cheri can be considered more dangerous than ever!

20 • Lesbian Tide



When not brandishing her exacto blade at *Tide* layout, our fearless photographer Sue Cooke (left) is alive and kicking, both in and out of karate class.

Barbara (Bg) Gehrke (center) heads the non-Catholic Caucus at the *Tide*. On Production Day, "Lightning Hands" Gehrke turns out finished pages faster than Lily turns out one-liners. At home, Bg takes the Benign Neglect Award for the most original way to murder houseplants, the Santa Monica Speed Tan Award, and the Fine Old Things Award for her history of classic old cars.

Starlyn Howard's smiling (right) because she knows more about you than your lover does. As Keeper of the Subs, Star can tell you who you've lived with, who *they*'ve lived with, and the domestic histories of a thousand other sisters. She'll tell all for a small fee.

Sue Cooke

TIDE SUPPORTS NGTF CHOICE

The Lesbian Tide heartily endorses the appointment of Lucia Valeska as Co-Executive Director of the National Gay Task Force (see story this issue). We assume the choice of a woman with a strong lesbian feminist, and even separatist background, means that NGTF's Women's Caucus is being influential and that the NGTF Board itself has made an even stronger commitment to feminism. Additionally, we are pleased with the selection of someone who says she is concerned about grassroots gays in smaller states and cities, and a woman who champions the fact that children are a natural part of the heritage of lesbians and gays.

As a lesbian primacist magazine we are proud that Valeska validates the separatist experience. We are equally pleased that she, as we, believes the struggle before us now warrants coalitions with gay men and others who share our goals. We are hopeful that both the lesbian community, the gay community, and NGTF will profit from her care over the next three years.

—Tide Publications

WHO OWNS LESBIAN BARS?

In her article on disco in this issue, Flash Silvermoon alleges that the Mafia owns parts of many lesbian bars. We are interested in knowing who does own lesbian bars, and we are asking your help to find out. We ask you to spend an evening in your favorite, or not so favorite, lesbian bar and try to establish whether the owners are lesbians, straight women, gay men or straight men, or if they are under the direction of a "larger corporation." Then write us about your findings and we'll report the results. ■



Jan Adams has her nose to the grindstone, her heart in the right place, and her finger on the pulse of San Francisco's lesbian community. Now if she could only get her copy to our mailbox! In truth, the diligent Jan is a dauntless carpenter and is currently in training for a marathon run. She stopped long enough to say, "Happy. . . (pant, pant). . . Birthday. . . (wheeze, wheeze). . . Lesbian. . . (gasp, gasp). . . Tide!"

Lynne Shapiro is on a first name basis with every Express Mail clerk in Manhattan. She supplements her glamorous job as the Tide's New York correspondent with little hobbies, like 60 hours a week as a market researcher.

Letters

TOLERANT. . . TO A POINT

Dear Sisters,

The Robin Morgan interview in which she talks about Begin and Sadat's would-be forgotten past political ties was thoughtful. I personally felt that men as a species are fairly corrupt and accept the political and corporate flip flops in themselves and their rivals as a way of life. Maybe wimin who question such behavior in themselves and other wimin simply haven't become corrupt enough yet.

The other comments Robin made that struck me were about *Ms.* The last few issues I've seen have smacked almost of a satire of a feminist publication when it came to the cover and feature stories. I realize the probable necessity of having *Ms.* for a massive outreaching sort of vehicle, but it seems like so many wimin never get beyond its message and its message is not the revolution. The ads that I'm sure they are thrilled to have, despite right wing pressure, are generally the pits (booze, cigarettes, cars and cosmetics — 31 pages of just these in the last issue alone). To call it an "old shoe" almost makes it sound like a harmless old basset hound who you should just shake your head at and love anyway. I think *Ms.* in its slickness and focus on mass general appeal has sold a lot of sisters' asses down the river in the process, but in capitalist enterprises, this is no matter.

The only other thing I wanted to respond to was the letter you got from the sister asking for support of a broader range of lesbian lifestyles. Your editorial response was 3 words, "We hear you" and when you (I) read such a letter my first response is, "oh, yes for sure, you're great, we're all great and let's all respect and love each other because we're all queers and we gotta stick together." Well, yes and no. It's not the variety I'm against and I think the sister had a point when she talked about the cookie cutter approach to political correctness. The part that bugs me is where you're not cool if you have values. Like there are reasons why lesbians have been questioning the use of high heels, cosmetics, eating meat, cigarette smoking, drinking booze, etc. — good reasons having to do with health, safety, and respect for life. I'm sure we've all been barraged by preacher-type fanatics from time to time, but that's not the kind of approach I mean. Where I would agree with the sister is where she says we need a more open tolerance of each other, but one where we dialog on our differences instead of a phony silent alliance where one thinks the other is a hard core bull dyke while the b.d. thinks she's a hopelessly hard core fembot (feminine robot) and where a third sister comes along and judges that the first two have the combined spirituality of a door knob. As long as we keep listening and learning, we will keep uniting and strengthening the common roots of our diverse lives.

A dyke reader more southern than yourselves,

Kathy Fire

DYKES DON'T PREEN

Dear Editors,

I would like to respond to two letters to the editor published in your May/June issue. The first, signed Ginny Ray, expressing disdain for the term dyke, is exemplary of a prevalent attitude in our community. While I logistically understand her connection made between dyke and male-identification, I believe that to be a convoluted connection indeed, to say nothing of the male-identification involved in adopting and owning such a negative/ugly connotation for a term denoting a woman strong and independent of men. To not accept the 'label' dyke as our own is to be called down by men and women

('gay' women included) for openly loving women. Being a Lesbian is not only a matter of sexual preference, as *Ms.* Ray would imply. To split ourselves by way of identity and function (Lesbian=sexual preference, biological=woman, etc.) is to internalize oppression, to splinter our hearts, divide and conquer the woman-identified-woman. Men (and male-identified women) do not, can not, relate to the dyke. Men relate to the kind of women who look like (visually and attitudinally) that expressed in the other letter, "Viva la Tolerance," unsigned (Your Loving Sister). Regarding that letter, suffice it to say that women who tie/buy into the *Vogue Magazine* appearance, and find the only 'clean' and acceptable bars those of gay men, do not have a very good feeling about their own sexual identity. Clearly this is not only relating to men, but more insidious, it is grooming/preening for men's needs and fantasies as well. This segment/attitude of our community should not be supported, as they are not even supportive of their own womanhood/Lesbianism. If they were, and felt good about their own identity as Lesbians, they would support their own strengths, their own feelings, their own woman-identification, and would sign their letters.

Sincerely, Laurel Beckman, Los Angeles

ONE MORE TIME, THAT WORD, 'DYKE'

Dear Lesbian Tide,

Conveniently, the letter from Ginny Ray, who despises and rejects the use of the term 'dyke' synonymously with lesbian, is a page before the editorial response which explains the honorable history of the word, and the policy and intent to continue using it. My sympathy is with Ginny (LT, May/June 1979, p. 20). As I read Ginny's letter I thought, at least here's one woman who thinks as I do. I felt sure LT would respond with another "we hear you." So I read on, to discover, among other things, that the word 'dyke' (as-explained in the editorial) has much the same positive connotation as the term "bad nigger". Well, well, well. I'll just start right there.

Continued on
July/

LETTERS

Continued from page 21

For starters, despite the fact that some blacks with an unraised consciousness might have adapted the term "nigger," the fact remains that the term is **STILL** a derogatory one. So what if a few blacks took a term of negation, disrespect, and hatred and made it into a term of "endearment." The word was popularized by a white, male, racist society, and, quiet as it's kept, not that many blacks actually use the term "bad nigger" with a positive meaning. So my point is this: that as a "nigger" and a "dyke" I object. I resent both terms, especially the latter. Not only because of its origin, the same white, sexist, sick society, but also because the word causes and describes aberrant behavior, appearance, and perceptions in women who use it to describe themselves or other lesbians. Yes, I said aberrant, and hold your rage and rebuttal a second while I tell you why.

According to the editorial, the word 'dyke' is used for any woman who gets "out of her place" (her passive, non-thinking, non-acting, non-being place). I want to extend that definition. Dykes ARE almost-men. Not androgynous, or simply independently active and thinking, but women who exhibit all the negative qualities associated with men and their behavior toward women. For example, dykes leer at, aggress, and in general, approach other women like sex objects. They prefer the dress styles of hard hat construction workers or truckdrivers. Dykes do all they can to sublimate kindness, gentleness, and warmth toward other women. Some of them even affect a pseudo-gruff voice. They come on hard, cold, tough, and deadly. They exhibit the **WORST** of the socialized behavior of men. They appear man-defined, as opposed to woman-identified. That is what I mean by aberrant behavior.

The word dyke cannot be used in "love and loyalty" by me, nor can the word nigger ("good" or "bad"). Both terms mean something that I cannot, will not, identify with, no matter how anyone re-defines or cleans them up. But while I'm at it, what about another word.

Bitch. That word has been cleaned up too. The term can mean a female dog, but it also can mean a "bad cunt" (to redefine it as the editorial did the word dyke). Frequently, both men and women use bitch to express appreciation, admiration, and approbation toward women. Why, it seems a proud label, actually used with liking and respect toward women. The three words are all the same. To simplify things for you, the next time you see me, why not just yell, "Hey, bad nigger/dyke/bitch!" so I can turn around, and act them all out, and "with love and loyalty," cut

your
throat

sincerely, doris davenport



DIKE A GODDESS?

To Ginnie Ray and Tide Editors:

In **A Dictionary of Symbols** — or is it George Posener's **Dictionary of Egyptian Civilization**, I read that Dike is a Goddess, the daughter of Themis and mother of Nemesis.

I, for one, would like to know more about her.

In faith, Kathy Legott

BLIND LESBIANS NEED TAPES

Dear women who run the women's newspapers,

We have been reading aloud onto tapes parts of your paper, but we are just two old women in a cabin and we need some help. Three blind lesbians have written to me. Radical lesbian feminist books and newspapers and magazines are not available to them.

There is a Gay and Lesbian Blind Library in New York, but they only have three books on tape. They need books, readers, tapes, money. (G & L Blind, Suite 502, 110 East 23rd St., NY 10010.)

We are reading books too, but we have run out of tapes and money. We need somebody to make free copies of the tapes. Kady van Deurs, Box 99 RD1, Monticello, NY 12701.

DAN WHITE GOT AWAY WITH MURDER

Dear Sisters,

I have no fancy education in law, but a person certainly doesn't need such to be convinced that Dan White got away with **MURDER!**

I believe the lesbians and gays of California should get together and **DEMAND** a retrial, preparing to do anything under the sun including violence, until they get it. (What I suspect really happened is that White, **PIG** that he is, had "friends" among the cops, lawyers, judges and others of the San Francisco judicial system and they **LET HIM OFF!**)

It's obvious that the latest tactic of the desiring-to-appear liberal, but still prejudiced-against-gays supremacist male system is to let the more fanatical among themselves murder us, and then *let them get away with it!* (A more subtle method of Queer-bashing no doubt, but hardly new, and hardly different.)

I'm **GLAD** we had a riot in San Francisco. Let them see that we can be unified and strong, a force to contend with, rather than a bunch of scared rabbits to be pushed around. Patsy

CORRECTION ON DIANA PRESS

Dear Lesbian Tide,

In your article (May/June) you incorrectly stated that we would publish Ruth Geller's book **Seed of a Woman**, among other titles. Our overview stated that we will *not* publish that book or any other prospective titles *except* volumes 2 and 3 of **True to Life Adventure Stories**, and we will publish them only if we can find outside funding. Because of legal reasons, we must request that you print a retraction and correction in your next issue stating that we did not claim that we would publish **Seed of a Woman** or the other titles mentioned. We have no desires to create or engender any further hostilities upon ourselves. We deeply regret the mistakes of our past and the damaging effect they have had on the survival of Diana Press. It is very regretful to us that a simple mis-statement (or perhaps even a typing error) could create such problems, but under the circumstances we are sure that you will agree that the mis-statement is indeed serious and dangerous to our future.

Sincerely, Kathy Tomyris and Coletta Reid (Diana Press)

Editor's Reply: We stand corrected. We wrote that Diana Press had **True To Life Adventure Stories**, **Seed of a Woman** and **The Female Principle** "partially complete" and was "urging that women who can loan money" donate to help them publish these three titles. A review of Diana's own original statement lists **The Female Principle** and **Seed of a Woman** as "other books we can't afford to bring out." The only titles that are partially completed and "waiting only for the money to have them printed" are the two volumes of **True to Life Adventure Stories**.

Rights of Passage

INTERNATIONAL

Lesbians and gays in nine foreign countries will celebrate the 10th anniversary of the Gay Movement. **Canada** will hold the 7th annual congress of gay men and lesbians at the University of Ottawa Law School June 27-July 2 and Swedes will march through **Stockholm** on September 1. To attend **Sweden's** festivities (August 26 to September 2) write: RFSL, P.O. Box #15148, S-104 65, Stockholm, Sweden. Marches will also take place in **Italy, Germany, England, the Netherlands, Finland, Australia and New Zealand.**

India's first gay paper, **Gay Scene**, has begun publication out of **Calcutta**, and in **Auckland, New Zealand** custom agents seized copies of the **Spartacus International Gay Guide** calling it "indecent". This decision is being appealed.

NATIONAL

The federal gay rights bill now before the 96th Congress has 44 sponsors, but little hope of passage.

Notified he was fired "in view of your homosexuality," clerk John Calzada has become the first person to challenge the **FBI's** dismissal of gays. The **FBI** claims it is exempt from the non-discriminatory guidelines other federal agencies say they follow. The Justice Department recently issued a statement saying it does not dismiss employees for being gay. Calzada's case is legally strong because he did not resign, but forced his employer to fire him.

On October 17 a **Denver** U.S. District Judge will hear the case of Roger Rich who is suing the U.S. Army for dismissing him for being gay. Rich, a nurse, is seeking reinstatement and punitive damages.

STATES

The good news projected this spring has turned bad. **Massachusetts** and **Connecticut** have defeated gay rights bills, and **Nevada** has passed the "fiercest" anti-gay legislation enacted in recent times.

In the closing hours of their spring session the Nevada House agreed with the Senate that gays convicted of oral or anal sex acts should be subject to 1-6 prison terms, and a fine of \$5,000. In the wake of this decision activists are calling for lesbians and gays to boycott this state. Many are already boycotting because Nevada refuses to pass the ERA.

A lengthy federal court case that will have a major effect on the future of gay rights has begun in **Oklahoma**. While national attention was fixed on the Tri-Cities anti-gay

referendums last spring, this state passed a law identical to California's Briggs Initiative. Now the ACLU and Gay Rights Advocates (CA) are challenging the constitutionality of this law, alleging that firing teachers for being gay or advocating gay rights produces "a chilling effect" on their right to exercise freedom of speech, association and religion (belonging to gay churches). Anonymous affidavits will be filed, and an injunction against enforcement, as well as declaration of unconstitutionality, is sought. ACLU and GRA expect "a very long battle."

Meanwhile the Gay Task Force of **Illinois** reports four pro-gay bills that remained stalled in committees and can not be considered again until 1981.

The good news comes again from **California** where the Supreme Court ruled that privately owned public utilities cannot deny jobs on the basis of sexual orientation. Victories came also in **Texas** and **Arizona** where anti-gay amendments to foster parent/home and appropriations bills were defeated. The **Oregon** bill to protect gays remains before the legislature there, the **Eugene** City Council voted unanimous endorsement of it.

CITIES

The City Council of **Richmond, Virginia** is now hearing a civil rights ordinance which includes gays, and the **Santa Clara County (CA)** Human Rights Commission sent their Board of Supervisors a gay rights ordinance for consideration.

CAMPUS

Student groups continue under siege as gays sue **Texas A&M University** for this school's refusal to grant official recognition of their group. Gay Rights Advocates and the National Gay Task Force are helping legally in this case. **Tampa, FL** gays are outraged having learned that their University President, Robert Thomas, secretly taped a Gay Awareness evening there. The **Wayne State University** Coalition of Law Students for Gay & Lesbian Rights has become the first recognized gay organization at a **Michigan** law school, and **Harvard Law School** has also gone on record prohibiting law firms which discriminate from using its placement office to contact and hire students. Gay applicants to Harvard Law are also now free to apply openly.

L.A. Passes Gay Bill

Los Angeles has become the largest city in the country to enact gay rights legislation. On June 1 Mayor Tom Bradley signed into law an ordinance prohibiting discrimination based on sexual orientation in employment, housing, business, credit, and public accommodations, facilities and services. Religious organizations are exempt. The law which became effective July 1, made L.A. the 44th city in America with similar legislation, and provides for actual damages, court cost, attorneys' fees, and \$200 minimum fine.

The unpublicized move took gay activists, as well as some City Council members, by surprise. During the 40 minute debate a few Bible-toters voiced the usual un-Christian concerns, but as Councilman Robert Farrell said, "The battle has already been waged over this issue." He was referring to the defeat of the Briggs Initiative of last year. The Council approved 13-2.

Although the surprise legislation was drafted by pro-gay City Attorney Burt Pines, activist Morris Kight noted "the state had been set for this (passage)" by many years of gay activism. The Stonewall Democratic Club, the Municipal Elections Committee of L.A. (MECLA), and the Gay Rights Chap-

ter of the ACLU had literally "had dinner over this issue" with Council people for years.

Although activists are happy that the long fight has paid off, and understand the Council wanted to avoid the controversy publicity has brought other cities, many are less than pleased with the legislation itself. "Our input into the drafting and final passage was zilch" explained Kight, who says corporations will have little trouble with a "light" \$200 fine. Kight believes the lack of publicity means many of that city's estimated half-million gays will not know they can now save their jobs and apartments. Kight and lesbians are also upset because the bill defines homosexuals in part as, "an individual having a self image not associated with one's biological maleness or... femaleness." Calling this definition sexist, activist Jeanne Cordova said, "I don't recognize my self image in that definition."

The measure was sponsored by Council President Joel Wachs and Councilwoman Peggy Stevenson. Voting against were Robert Wilkinson (San Fernando Valley) and John Gibson (San Pedro).

Shortcurrents

CARTER APPOINTS LESBIAN

President Carter has named Seattle lesbian Jill Schropp to the newly reorganized National Advisory Council on Women. Most of the Committee had resigned earlier this year in protest against the removal of Bella Abzug as its chair. Schropp, a private real estate investor, was campaign manager of Citizens to Retain Fair Employment, a group that successfully fought off repeal of Seattle's gay rights law last November.

IN AGAIN, OUT AGAIN

When Joan Clark, an employee of the United Methodist Board of Global Ministries, wrote a report on homophobia within the church and came out publicly, she was fired by the ministry's personnel board. The Women's Division of the Board voted to reverse that decision, but four days later reversed their own stand and fired Clark again.

MONDANARO TO TAKE THE PLUNGE?

Josette Mondanaro, the California State Drug Abuse Director and an open lesbian who last year fought her highly questionable firing by Gov. Jerry Brown and won (*Lesbian Tide*, March/April 1978), leaves her post in July. Questioned at a recent gay awards dinner about her future plans, Mondanaro admitted that she wanted to "plunge into politics!"

STEINEM STILL PUSHING FEMINISM

Gloria Steinem flew into Los Angeles recently to be the keynote speaker at the Fourth Annual Women in Planning and Government Conference held at the University of Southern California. Steinem joked at a packed luncheon about the macho mystiques that men might create about menstruation if it were part of their biological function: "Hey man, you're lookin' good." "Yeah man, I'm on the rag."

Although the theme of the conference was "If Women Planned the World", Steinem concentrated on a more narrow sphere, telling the women present not to be distracted from feminism. "The revolution is not yet complete, and until it is we cannot afford to be humanists; men will have to take care of themselves."

MONTANA GAYS STANDING UP TO PRESSURE

Lambda Alliance of Montana State University at Bozeman has been trying with mixed success to integrate local dance bars. Police have not followed up on leads on assailants who attacked the group last February. Alliance president Jodi Leslie said, "I don't know why our lifestyle makes people want to punch us out, but we want to stop it now." Despite threats and abuse, Leslie says, "Rural Montana lesbians and gays are alive and well and coming out."

MILITARY UPGRADE

In 1976 an amnesty bill became law that allows gays who received less than honorable discharges because they are homosexual to upgrade their discharges and be eligible for all benefits. **BUT YOU MUST ACT QUICKLY.** The law is only operable until Jan. 1, 1980. For more information, contact: Legal Services of the Gay Community Services Center, 1213 N. Highland Ave., Hollywood, CA 90038, (213) 464-7400, Ext. 246; or Bill Smith (Atty. on Veterans Rights), 2212 Sunset Bl., Los Angeles, CA 90026, (213) 413-4430; or American Civil Liberties Union Gay Rights Chapter, 633 Shatto Place, Los Angeles, CA 90005, (213) HOMOSEX, or Veterans Rights Groups in your area.

HOW'S THIS FOR YOUR YEARBOOK?

A 17 year old Sioux Falls, South Dakota High School student and his male lover recently stepped out of the closet and into the prom. The student, who wished to remain anonymous, had received threats when it became known he planned to bring a male date to the prom, but they proved idle. The couple danced both fast and slow dances while some couples "seemed to bump into the pair on purpose." Most other students took the attitude expressed by student Lisa Goettsch, "I don't think it's any big deal and I'm not going to let it ruin my prom."

LESBIAN NAMED TO WHO'S WHO

Who's Who in American Women, the renowned register of "important" women, has never been popular reading for lesbian feminists. But the new 1979-80 11th Edition is more relevant now that it includes lesbian activist Jeanne Cordova. Cited are her history as founder/publisher of *The Lesbian Tide*, and core roles in the establishment and organization of the 1971 and 1973 National Lesbian Conferences, the National Lesbian Feminist Organization, and the New Alliance for Gay Equality. "I'm proud to be listed as a lesbian in this book," Cordova stated.

RUNNING OUT OF THE CLOSET

One of the most well attended workshops at the National Women's Running Conference in Cleveland in May was "Lesbianism and Women in Sports." For information on the North American Network of Women Runners: Phoebe Jones (National Coordinator), (216) 566-9873, or Sylvia Gentile (West Coast Coordinator), (213) 855-6934 or 396-7146, or Sylvia Gentile c/o L.A. Women Running, 1001 B Pier Ave., Santa Monica, CA 90405. More news: out front gay runners have now been accepted for membership by the Amateur Athletic Union. The runners were sponsored by the San Francisco gay club, Front Runners.



The jokes seem to be on the boys these days as women's humor moves away from self-deprecation. Comic Judy Carter (left) teaches men how to spell c-l-i-t-o-r-i-s, "since they can't find it, at least they can spell it." Lotus Weinstock (right) says, "In order to be the kind of woman strong enough to live with a man, you have to be the kind of woman who's too strong for most men to live with." Weinstock's favorite song? "Help Me Fake it Through the Night." Both appeared at an ACLU Women's Rights Benefit and are regulars at The Comedy Store in Hollywood.



Pope Dolly Partonski, alias Katie O'Brien of Denver, had Catholics and non-Catholics alike down on their knees with laughter as the first woman Pope. Comic O'Brien and lesbian poet Chocolate Waters, also of Denver, toured the West Coast recently.

GAYS STILL "NOT FAMILY"

A New York judge has ruled that Stanley Saul cannot inherit the co-op apartment in which he had lived with his lover, Phillip Perl, for 10 years until Perl's death at age 50 last September. Housing Judge Ferdinand Pellegrino stated, "The court has been unable to find any authority that holds that homosexuals living together constitute a family unit."

IT'S POSSIBLE

Lesbian foster mothers are badly needed for young lesbians in San Francisco. Contact Susie Williams (415) 239-2900 of the Alternative Family Planning Services Placement Agency, or Francis Terziev (415) 558-5163 at the Department of Social Services.

DUMPED EVANGELIST DUMPS EVANGELIST

Evangelist James Robison has been having problems these days. First, Dallas TV station WFAA removed his weekly television show from the air because of complaints about Robison's anti-gay statements. The Dallas Gay Political Caucus and the National Gay Task Force had requested equal time, and WFAA decided to can Robison instead.

As if that weren't enough, Robison then had to withdraw his invitation to Anita Bryant to sing at his June 5 "Freedom of Speech" rally because her presence could

cause security problems and detract from the issue of free speech, according to *The Advocate*. Robison reportedly was "heartbroken."

CLAIM AGAINST S.F. POLICE

Two lesbians have filed a claim against the San Francisco Police Dept. for damages for alleged beatings and harassment after they were exiting a women's disco bar. The claim asks for \$200,000 each for Sue Davis and Shirley Wilson. Wages Due Lesbians is working closely with the women. Donations to their legal battle can be sent to: Sue and Shirley Legal Fund, Box 14512, San Francisco, CA 94114.

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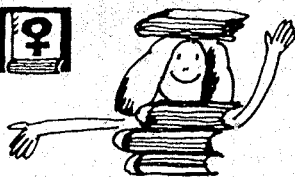
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Reviews Sexual Fantasies Rated

By Jeanne Cordova

Homosexuality In Perspective, by Virginia Johnson and William Masters. Little, Brown & Co. 1979. \$17.50.

Well! When I read in *Time Magazine* that Masters and Johnson said lesbians like "forced sex," naturally I had to investigate. But when I opened **Homosexuality In Perspective** and saw the chart on page 178 which compares the top five sexual fantasies of straight and gay women and men, I was even further mortified. "Sadistic imagery" is the fifth most popular lesbian fantasy. "Forced sexual encounters" is just #1!

Well now that you're all upset, you will be pleased to know that while straights of both genders and gay men get off on "replacement of established partner," lesbians are the only ones who fantasize about our "established" lovers.

But to summarize further: gay men, it seems, are pre-occupied with "imagery of sexual anatomy," but then that's no surprise. They also rate "forced sexual encounters" second and, like straights of both genders,

seem to have an aversion to sex with anyone they already know.

Another statistic that's hard to swallow is that all four groups have "cross preference encounters," meaning we all may sleep and march one line, but straights fantasize gay, and gays fantasize straight. . . frequently.

Straights have more in common with each other than any other combination of the four groups. Both genders would like to: sleep with someone else, have forced sex, and "observe sexual activity." The only difference between them is that while the men would like to have an orgy, their wives fancy a "chance encounter" with someone other than them.

And here's validation for lesbian separatists! Masters and Johnson also verify that with the exception of their focus on anatomy, gay men's top fantasies are identical to straight men's.

Dykes & De Sade?

Lesbians must come from another planet because three of our five fantasies are not shared by *any* other group. It seems we dream up things like "idyllic encounters with established partners," "recall past sexual experience," and as mentioned have "sadistic imagery."

Both men and women are apparently the subject of our "sadistic content" and the fantasies involve vengeance upon the reproductive organs in both cases. Yet our victimized men are faceless (all men, any man?),

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while women partners are "personally identified." It might not be disappointing that we dream of exercising negative power over men sexually, but it will be disturbing to read that we think of victimizations with "our sisters" also.

Masters and Johnson say their book is not given to theorizing about the implications of their findings. Why do lesbians have "sadistic imagery"? The only clue their book provides, and I have heard lesbians speak of this (in private of course), is that there is a theme of revenge. The woman receiving our "sadistic content" is a past or current subject who we feel has wronged us. Where men might play out their anger or jealousies by slugging someone or ruining them financially, we are regulated, in sexist society, to devising secret fantasy tortures. Then too, men are often much more willing to 'punch-and-forget,' where lesbians may carry a grudge or hurt to our graves (ah, we recognize, . . . perhaps it is us!).

I have to close here with these speculations as they are all I can fantasize about at the moment. **Homosexuality In Perspective** will certainly stand as a cornerstone of research on gays. Some of its conclusions, like that gays can be easily converted to heterosexuality if they really want to be, provide fodder for the Anita Bryant Ministries. Other facts such as 'gays fantasize and



enjoy sex much like everyone else' demystify us and will aid much positive reform, legal and social.

Scientists, Bible-toters, and gay activists will be referring to and arguing about this book for many years to come. So the knowledgeable lesbian might do well to read it and arm herself.

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Gay Report Tells All

By Starlyn Howard

The Gay Report, by Karla Jay and Allen Young. Summit Books, New York. 1979. \$14.95

At last, a study of gay male and lesbian sexuality of Kinseyian significance and scope! **The Gay Report** is the most comprehensive in-depth study of gay sexuality to date. It is not a sex manual or a heterosexual writer's bird's-eye view of 'what those people do.' There are no quick thrills for curious straights here.

This is a serious undertaking by two well known and respected gay authors, Karla Jay and Allan Young. It is based on questionnaires from 4,329 gay males and 962 lesbians, staggering in dimension if at times tedious in its statistical presentation. The graphs and charts can be a little much to wade through, but then this is a scientific endeavor requiring such methods.

The experiences, attitudes and feelings of the people surveyed, told in their own words, makes the book well worth the reader's time. There is sexually explicit information but also much more about our attitudes, feelings, culture, politics, relationships, our lives in general.

The experiences reflect much diversity, a point we have been making to the straight world for a long time. Gays are different, individuals who cannot be seen as a collection of convenient stereotypes.

The format of the book interweaves the gay male experience and the lesbian experience alternated chapter by chapter, a very successful technique. It does tend,

however, to contrast the difference between gay males and lesbians. Throughout the book it is evident that we have few things in common other than same gender sexual preference. This is probably more a reflection of the state of affairs between men and women generally in society than anything



Co-author of *The Gay Report*, Karla Jay.

unique to homosexuals. Hopefully, this book will help gay men and lesbians to understand each other better through a greater awareness of feelings, attitudes, needs, desires, on both sides.

For the seasoned gay person, the book is not surprising in its findings, serving to mainly confirm what we already knew about ourselves — for example: the existence of an ongoing monogamy v.s. non-monogamy conflict; the lack of lesbian role models; lesbians placing more importance on emotion than gay males, etc. The book is careful to point out that these findings are not to be taken as absolute generalities but to be considered in the context of the many varied and diverse experiences that are very apparent in the survey.

One outstanding difference between gay men and lesbians is that of those who answered the survey, 80% of the lesbians said they currently have a lover and 54% of the gay men said they did *not* currently have a lover. This is really quite a dramatic difference, one not adequately addressed by the authors.

Hopefully, this book will be for heterosexuals more than just an opportunity to voyeuristically discover what it is we do in bed. It could prove very useful for parents, therapists, and others who are sincerely interested to come to a better understanding of the homosexual experience and lifestyle. There are some aspects of the book which could be potentially embarrassing to the gay movement, such as the chapters entitled "The Specialized Tastes of a Few Lesbians" and "Erotic Variations of Some Gay Men." However, perhaps it is to the authors' credit that they did not attempt to whitewash the study and make it more socially acceptable by leaving some of the more kinky variations out altogether.

The book will perhaps be most important to the newly discovered gay person just coming out, at that crucial point when knowing you are not alone is so essential. Hopefully, the information here will help in the process of self-acceptance and make coming out a less painful experience than it used to be. ■

Pleasure, Plays & Pulp Sappho

By Debra Dragovich

Lavender Culture, edited by Karla Jay and Allen Young. Jove/Harcourt, Brace, Jovanovich, 1978. \$2.50 paperback.

As the editors stress, the purpose of this work is not only to illustrate the diversity of gay culture ("gay men on the one hand and lesbians on the other"), but to teach women and men about each other's "cultures."

Certainly, some women would want to skip over some sections of this book. The part on Sex and the Pursuit of Pleasure, for example, is a huge disappointment: two articles on the baths (though I did enjoy reading Rita Mae Brown's lively "spy story" on her foray into a men's bath); a forum on sadomasochism (a kinky subject that turned

out to be just plain boring); and a polemical discussion of "phantasy."

However, the book's coverage of the arts makes up for this one-sided exploration of sex. "Gay Theatre: Gays in the Marketplace vs. Gays for Themselves," is an excellent history of gay theatre. "Images of Gays in Rock Music," and "Closets in the Museum: Homophobia and Art History," were two other enlightening pieces. Though authored by men, these articles were cognizant of lesbians; our achievements and/or exclusion from these areas.

The problem is, if a woman has done any amount of reading of women's or lesbian publications she will have already read a good proportion of the articles in this

anthology that were written by women. There is really not much that is new. Olivia Records is mentioned more than once and there is the requisite piece on separatism by Charlotte Bunche.

"Some Pulp Sappho," however, I found interesting as an exploration of lesbian pulp novels; and "Three for the Price of One: Notes from a Gay Black Feminist," was, for me, an educational and non-rhetorical piece on one black lesbian's involvement in the women's and gay movements.

The articles in this collection are at times thought-provoking, at times rehashing. As documentation, however, it is a good attempt at corraling the opinions and experiences of a wide-ranging culture. ■



Susan Greenspan (left), her partner (unknown) and Alexis Kautter (right) start summer early at the Womospace Street Fair in Venice, California.

Jeanne Cordova

L.A. Calendar

REGULAR EVENTS

IMRU GAY RADIO: KPFK 90.7 FM every Sunday, 8:30 p.m.

SPELL CASTING CLASS: Every Sunday 3-5 p.m. Feminist Wicca, 442 Lincoln Blvd., \$3.00 donation. Call 399-3919.

LESBIANS OF COLOR: Alcoholism Center for Women, 1147 S. Alvarado, L.A. Every Sunday 5:00 p.m. Call 869-4730.

WOMAN WRITERS: The Woman's Building has open mike readings for women to read their works, first Sunday of every month, 7:00 p.m. Call 221-6161.

LESBIAN RAP: Every Sunday 8:00 p.m. Women's Center, Cal State Northridge, 9428 Etiwanda. Call Women's Center 855-2780, or Marybeth 838-3469.

BATTERED WOMEN'S LEGAL COUNSELING: Open Mondays 3 to 6 p.m. and Tuesdays 6 to 9 p.m. Call 392-8383.

LESBIAN RAP: Every Monday at Women's Resource Center, Cal State L.A. 11:30 to 1:00 p.m.

ALTERNATIVE TO A.A.: Not for those who need detoxification or therapy. A creative dialogue, feminist support on the part alcohol plays in our lives, open to all women, facilitated by Betty Shoemaker. At Womospace, 237 Hill St., Santa Monica, every Monday at 7:00 p.m. Call 484-9988.

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RADICAL THERAPY: Open group, Womospace, 237 Hill St., Santa Monica, every Thursday 7:00 p.m. \$2.00 donation for unemployed, \$5.00 for employed, but no women turned away for lack of funds. Call 396-0054.

"ANNU'S IN OUR IMAGE": Clayworks, every Thursday 7 to 10 p.m. Feminist Wicca, 442 Lincoln Blvd., Call 399-3919.

BETH CHAYIM CHADASHIM: Evening services, every Friday 8:30 p.m. at 6000 W. Pico Blvd., Call 559-0320.

POT LUCK DINNER: At Womospace, 237 Hill St., Santa Monica, every third Friday of the month, 7:00 p.m. \$1.00 donation, however no women turned away for lack of funds.

NEW GAY COMMUNITY CENTER OPENS: Serving the San Bernardino-Riverside metropolitan area. It began operation on April 11, 1979. The center is sponsored by The Professional Advisory Council, an organization of gay business and professional people. The only available service as yet is a Hotline operating Wednesday through Saturday evenings from 6:30 to 10:30 p.m. Call (714) 824-7618.

PARENTS AND FRIENDS OF GAYS: Hotline Numbers: Long Beach 427-4347, Valley 343-4275, Orange County (714) 964-4392, Hollywood 851-6949, L.A. 472-8952.

SPECIAL EVENTS

NEW GAY RESTAURANT OPENED: 95% lesbian customers! The Daily Double, 3739 E. Colorado Blvd., Pasadena, Call 578-9701.

GAY B.A.'S: Santa Monica recently accredited International College offers bachelor's degrees in gay studies and other liberal arts

fields. For information contact Bobbi Hecht, 1413 5th St., Santa Monica 90401, 451-1636.

NEW GAY COMMUNITY CENTER OPENS: In Long Beach, staffed by volunteers, the center offers peer counseling, referrals for job placement, housing, medical and legal aid. Hotline Number 432-8GAY; welfare advocacy; rap groups; consciousness raising groups; and women's outreach program. Open Monday through Friday 9 to 3 p.m. Call 437-4111, 601 Pacific Ave., Long Beach.

10TH ANNUAL GAY PRIDE PARADE: Los Angeles Deputy Mayor Grace Montanez Davis will be grand marshal of the annual Gay Pride Parade on July 1st. The Parade will be at 3:00 p.m. Sunday, July 1st, down Santa Monica Blvd., in the La Cienega-Robertson area, and will be accompanied by a two-day long Festival June 30th and July 1st. For more information: Parade 980-3074, Festival 838-3807.

SINGING, POETRY, TALK AND DANCING: in a program sponsored by a coalition of gay/lesbian groups, Tuesday, July 3rd at 8:00 p.m. at Baces Hall, 1528 N. Vermont, Hollywood. Bay area poet Pat Parker, local singer/performers Sylvia, Sue Fink and Joelyn Grippo and disco dance following the program. Proceeds to benefit the campaign to free Dessie Woods, a black woman now serving a 22 year sentence in Georgia for shooting a white man who tried to rape and kill her. \$5.00 at the door, for advance tickets, call Roberta, 936-6293.

ALL WOMEN'S DANCE AND COFFEE HOUSE: Sponsored by Building Women, Jetts Cafe and Art Haus, 964 W. Manchester Ave., Saturday, July 7th at 8:00 p.m. \$3.00 donation. Call 391-5442.

ACLU GAY RIGHTS CHAPTER: General meeting is on July 11th at 7:30 p.m. 5670 Wilshire Blvd., Call 466-6739, Speaker: Peggy Stevenson.

GAY PRIDE: Festival, Booths, Speeches. "Police Repression Then and Now." July 14th at L.A. City College, Call 467-8822 or 934-0855 Diane Brand.

L.A. NOW LESBIAN AND SEXUALITY TASK FORCE: Monthly Program meetings are on July 20th and August 17th at 8:00 p.m. 6363 Wilshire Blvd., Suite 310 Call 655-3331.

ACLU GAY RIGHTS CHAPTER: General meeting is on August 1st at 7:30 p.m. 5670 Wilshire Blvd., Call 466-6739.

LAMMAS SABBAT THANKSGIVING: Feminist Wicca, 442 Lincoln Blvd., August 2nd, 6:30 p.m. \$3.00 donation, Call 399-3919.

WOMEN'S BUILDING OPEN HOUSE: Saturday, August 25th at 12:00 noon, educational programs, meet faculty and former students, enjoy slide show, tour, and refreshments. 1727 No. Spring St., L.A. Call 221-6161. ■

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ENERGETIC YOUNG WOMAN interested in part time work doing typing (manuscripts, copy for publications). My skills include typing, copy, manuscripts, etc. Bookkeeping: A/R, A/P, Bank recs., sales analysis, general office work and management. Call Paula wk (213) 839-7254, Even. (213) 466-2047.

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TO THOSE WHO HAVE ASKED: How should I know why the Editorial Department and the Photo Department and Louise can't get their act together? Que sera sera. — S. McDonald

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FREE LESBIAN BOOKLIST: 12 pages, including novels, poetry, lives, politics, religion, and music. Send business size envelope (9 inch), self addressed and stamped, to Womanbooks, Dept. LTL, 201 West 92nd St., New York City 10025. Also available is a monthly list of new books by and about women (all subjects); send SASE to Dept. LTM. Visit us when you're in New York City!

FOR SALE: Printing/stationery centers. \$2500 down (sec.), 2 months expenses paid, owners fully trained. (213) 726-7086.

INTEGRITY WELCOMES YOU: an organization for lesbians and gay men of Episcopalians and their friends. Worship, program, social events. Chapters in major cities. Sample publication free on request. Write J.C. Lawrence, 10 Mercier Avenue, Dorchester, MASS 02124.

AA & AT MEMBERS: International gay meeting directory includes groups in 32 states, 5 foreign countries. Also Al-Anon and Other Facilities lists, and "The Homosexual Alcoholic" pamphlet. Write Nancy Tucker, P.O. Box 4623, Arlington, VA 22204.

HAVE YOU LEFT your heart in San Francisco? Keep track of our perspective on local & national news. Extensive calendar of women's events, book/movie reviews. Subscribe to PLEXUS, Bay Area Women's Newspaper, 2600 Dwight Way, Room 209, Berkeley, CA 94704.

THE WOMEN'S POSITIVE SEARCH & DISCOVERY GROUP offers services by mail to the displaced, disenchanted, misguided or just plain curious through enjoyable, easy aptitude testing. Discover your talents and skills now — expertly, efficiently and reasonably. Testing is done in your own surroundings at your leisure. There are no correct answers. These scientifically prepared authenticated tests are to find the real you, so there's no proving anything to anyone — yet, what a boost to your self-esteem. When you return the completed tests, we promptly score them and send you a comprehensive confidential report. Send \$10 to WPSDG, Box 702, Selbyville, DE 19975. A small investment for a large discovery. That discovery of course, is you!

THE WOMEN'S WRITER'S CENTER: is an independent institute offering a year-long program in feminist writing workshops and literature courses. The Center is now accepting applications for its fifth to begin September, 1979. Visiting Faculty include Judy Grahn, Maxine Kumin, Mary Gordon, Irene Klepfisz, and Grace Paley. Resident Faculty: Rachel DeVries, Mary Beth Rees, Rita Speicher. For information, write: WWC, Williams Hall, Cazenovia College, Cazenovia, NY 13135.

JOBS-CETA: The Gay Community Services Center has job openings for Los Angeles residents. Earn while you learn new skills as a counselor, cook, receptionist, carpenter, fork lift operator, gardener, office worker, shipping, etc., etc. You can check your eligibility by calling GCSC City CETA Title I office at (213) 464-7400. GCSC, a non profit social service agency is located at 1213 N. Highland in Hollywood. An equal opportunity, affirmative action employer.

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FEMINARY: a lesbian and feminist journal focusing on the experience of women in the South. Send news, essays, poetry, short prose, humor, and graphics to PO Box 954, Chapel Hill, NC 27514. Published 3 times a year. Subscriptions: \$5 yr. for individuals; \$10 yr. for institutions.

WOMAN TO WOMAN Feminist Bookcenter: 2023 East Colfax, Denver, Colorado. We have books covering political theory, her-story, lesbianism, health, and more, as well as children's books and a large selection of poetry and fiction. We also sell posters, buttons, t-shirts, records and even menstrual sponges. We serve as a womanspace and womancenter, providing referrals to women who may need help or information. In addition, we sponsor monthly coffee-houses. If you would like any info on feminism in Denver, come see us!

CORDLESS VIBRATORS: Plastic body, "C" battery operated, Mini 4½-inch, \$5.00; 7-inch, \$7; 10-inch \$9; Super 12-inch, \$10.50; Deluxe 2-speed 8-inch, \$8; Deluxe multi-speed 8-inch, \$15; multi-speed Benwa, \$12. Add 50¢ shipping. No CODs. Satisfaction guaranteed. RH Fashions, Dept. T., Box 804, Hicksville, N.Y. 11801.

SCULPTURE: self development through sculpture with Annu, M.A. Ongoing workshop focusing on goddess images of the past and internal images of the present. Thursdays 7-10 pm at The Feminist Wicca, 442 Lincoln Blvd., Venice, CA 90291. \$5 per session + materials. Call: 399-3919 or 455-1464.

THERAPISTS: To be listed in the National Directory of Alternative, Radical and Feminist Therapists, send business size SASE to Pat Henry/Judy Browder, P.O. Box 2064, University Station, Lawrence, KS 66045 by July 1, 1979.

SOJOURNER: The New England Woman's Journal of News, Opinions, and the Arts. An open forum for the ideas and concerns of all women — reviews, profiles, viewpoints, news. \$5 yr. (12 issues), \$9/two yrs. Sojourner, 143 Albany St., Cambridge, MA 02139.

LESBIAN "Conrad" WANTED: Artists, we need a political cartoonist. Please call or write: **Lesbian Tide**, 8706 Cadillac Ave., L.A., CA 90034. (213) 839-7254. We pay — a little!

GAY WOMEN write/meet with confidentiality through **The Wishing Well Magazine** (\$3 ppd.). Offering two, 3-Island Hawaiian Tours: Sept. '79 & Feb. '80. Brochure/Info: P.O. Box 664, Novato, CA 94947.

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CONFERENCES

COLORADO LESBIANS: will hold a three day statewide lesbian conference in Sept. Exact date not set yet, but there will be speakers, workshops, entertainment & exhibits. Denver lesbian community will house attending women. For info write: Colorado Lesbians, P.O. Box 18767, Denver, Col. 80218.

PROFESSIONAL SERVICES

Mary J. Madsen (attorney): General practice. One-issue & do-it-yourself consultations \$15. Free legal pamphlets. 99 S. Raymond Ave., Ste. 502, Pasadena, CA 91105. (213) 795-0179.

Teresa De Crescenzo, M.S.W. (therapy): counseling for lesbians, children & adolescents. Sliding scale fee. 6399 Wilshire Blvd. Suite 1007, Los Angeles, CA 90048. (213) 653-3496.

Betty Berzon, Ph.D. (therapy): lesbian couples, individuals & groups. 6399 Wilshire Blvd., Suite 1007, Los Angeles, CA 90048. (213) 653-2912. By appointment.

Linda Barrone, MFCC (therapy): individual relationships & groups, feminist therapy for lesbians. 1640 5th St., Suite 220, Santa Monica, CA 90401. (213) 393-9194.

Barbara Price (attorney): family law, child custody/visitation, alternative living agreements, small business law for women, entertainment law including copyright, publishing, contracts, and performance agreements. 1714 Stockton St., San Francisco, CA 94133. (415) 433-6790.

Majorie Rushforth (attorney): specializing in feminist and lesbian issues, civil and criminal. Penthouse Law Suite, 505 City Parkway West, Orange, CA 92668. (714) 937-0610 wk. or (714) 540-2186 hm.

Dorothy Morris Compton (attorney): divorce, child custody, sex discrimination, personal injury, business. Union Tower Bldg., Suite 840, 21515 Hawthorne Blvd., Torrance, CA 90503 (213) 316-0160.

Terry Wolverton: Blue Moon Astrological Services. Birth charts, counseling, couples, astrological tarot. Womyn only. Call for appt. (213) 687-4593.

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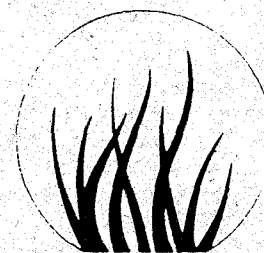
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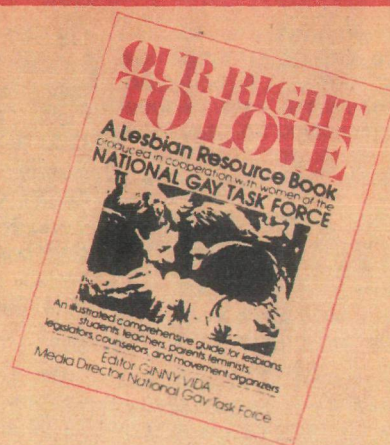
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